Language Use and Language Attitudes among the Muslim Arabs of Vancouver/ Canada:
A Sociolinguistic Study

الاستعمالات والاتجاهات اللغوية بين المسلمين العرب في فانكوفر/ كندا: دراسة لغوية اجتماعية

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This Thesis is Submitted in Partial Fulfillment of the Requirements for the M.A Degree in English Language and Literature

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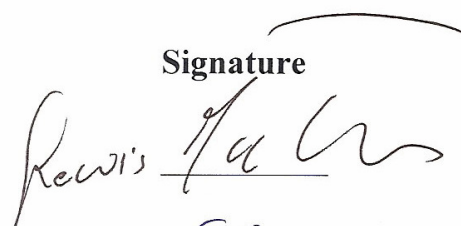
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Dedication

This work is dedicated to my family members especially my father, *Sadidden Qawasmeh*, and my mother, *Sameiha Gilani,* whose full support gave me the opportunity to pursue the higher level of education, and to my brothers and sisters for their love and continued support.

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ABSTRACT

This study aimed to investigate language use and language attitudes among the Muslim Arabs who live in Vancouver/Canada. It also aimed to explore the factors that either support language maintenance or language shift. The population of this study was the Muslim Arabs who reside in Vancouver. From this population a sample that consisted of (70) Muslim Arabs was selected conveniently. The selected participants represented different age groups, gender and educational background. Four assistants who live in Vancouver have helped the researcher in distributing the questionnaire. These assistants who have inside knowledge of the community were chosen in line with Milroy and Milroy (1978), Al-Khatib (2001) who advocated approaching the subjects through a third party. The main instrument used in this study was a questionnaire that consisted of four different sections: demographic background, language use of Arabic

and English in different domains, language attitudes and factors that have either support the maintenance or shift of Arabic as an immigrant ethnic language.

Results showed that Arabic and English are used side by side in different domains. It also pointed out that the Muslim Arabs of Vancouver are proud of their Arabic identity and their Arabic language and culture and that Arabic is still being maintained among second generation Muslim Arabs in Vancouver.

Finally, the study concluded that many non-linguistic factors have helped in maintaining Arabic. Among these factors are the positive attitudes towards Arabic, the habitual language use in many domains and the social and religious structures of the community.

الاستعمالات والاتجاهات اللغوية بين المسلمين العرب في فانكوفر/ كندا:

دراسة لغوية اجتماعية

إعداد

رحمه القواسمه

إشراف

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ملخص الدراسة

هدفت هذه الدراسة الى الكشف عن الاستعمالات والاتجاهات اللغوية بين المسلمين العرب القاطنين في فانكوفر/ كندا، وعن العوامل التي تعمل على إما المحافظه على اللغة العربية او فقدانها. اختارت الباحثة عينة انتقائية من هذا المجتمع تألفت من (70) مسلما عربيا ممن رغبوا في المشاركة في هذه الدراسة واستعانة الباحثة باربعة مساعدين للبحث تماشيا مع اسلوب (Milroy and Milroy,1978 and Al-Khatib, 2001) ممن كانوا يسكنون في فانكوفر ولهم دراية ومعرفة بافراد الجالية ويمثلون مختلف الأعمار و الأجناس و المستوى التعليمي وغيره. وقام هؤلاء الباحثين بتوزيع الاستبانة اللغوية المكونة من اربعة اجزاء: معلومات ديموغرافية و مجالات إستخدام اللغة العربية والانجليزية والإتجاهات اللغوية و العوامل التي ادت إما الى المحافظة على اللغة العربية كلغة اثنية مهاجرة أو تركها. و خلصت الدراسة الى ان المسلمين العرب يستعملون هذه اللغات في اطر مختلفة وانهم فخورون بهويتهم وثقافتهم العربية الاسلامية وانهم لايزالون يحافظون على اللغة العربية ويستعملونها في اطر ومضامين مختلفة .

واخيرا بينت النتائج ان هناك عوامل لغوية وغير لغوية كثيرة ساعدت على المحافظة على اللغة العربية من بينها اتجاهاتهم الايجابية واستعمالاتهم المتنوعة في اطر مختلفة وبينت ان التركيبة الاجتماعية والدينية لهذا المجتمع ساعدت في المحافظة على اللغة الام جنبا الى جنب مع اللغة السائدة في المجتمع الكندي.

Chapter One

Introduction

1.0 Introduction

This chapter provides some information on the Muslim Arabs who live in Vancouver/Canada. It sheds light on the background of the study, the Muslim Arabs of Vancouver, statement of the problem, the questions, and significance of the study and concludes with limitations of the study and definition of terms.

1.1 Background of the study

Immigration has been always a natural human behavior. People have immigrated for several reasons i.e. bad economy, harsh political conditions, lack of safety, and unemployment. Naturally, language is one of the most important things that immigrants bring to the host country. As a minority, some immigrants work hard to maintain their language and keep it alive by using it within their community, while some other immigrants neglect their own mother tongue and adopt the new homeland's language.

Fishman (1989) discusses three resolutions that can be considered the outcome of languages in contact. He points out that some immigrant languages dominate the situation and defeat the host language like English

in the United States where many of the aboriginal Indian languages were defeated.

The second resolution refers to the situation when the immigrant language is defeated as what happens to some ethnic immigrant languages in the United Kingdom. The third and the final possibility involves a situation where the ethnic immigrant language is used side by side with the host language tied by a diglossic relationship where each language is used in certain domains and each language has positive attitudes by its speakers.

Although investigations of language use and language attitudes among immigrant groups have been conducted around the world i.e. Fishman, 1966; Kloss, 1966; Weinreich, 1974; Holmes, 1993; Kobaidze, 2001; Clyne, 2003, there is still a shortage of research regarding the status of immigrant groups in Canada, in general, and in Vancouver, in particular. Eid (2007) reports that

> Arab communities have been studied less than most ethnic groups in Canada… studies of Arab Canadians have been scarce. Even less attention has been paid to the second generation in Arab communities, which is hardly surprising given that, before the end of the 1980s, there was very little research at all, in Canada, on ethnic or religious identity building among children among children of immigrants. (p. xi)

Inspired by this, the researcher decided to investigate the way the Muslim Arabs who immigrated to Vancouver/ Canada use Arabic and English and to explore their attitudes towards both languages and to uncover the factors that either enhance the maintenance of the ethnic tongue or the shift to English.

1.2 Canadian Arabs: A community profile

The Canadian Arab community is one of the fastest growing ethnic communities in Canada. According to census (2001) almost 350,000 people of Arab origin lived in Canada; representing 1.2% of the total Canadian population. The main Muslim Arab immigrant wave came after the World War II. They arrived from different countries of the Arab world notably Lebanon, Iraq, Kuwait, Jordan, Palestine and Egypt.

Kettani and Bow (2010) report that a small number came to British Colombia 80 years ago and lived largely in Vancouver. They claim that

> a large group of early Muslim settlers,… arrived in the first decade of this century and settled in British Colombia. As a result the Muslim community of British Colombia with a strength of 500 in 1911 was the largest in the country and made up nearly two-thirds of all Muslims in Canada (P, 66)

They mostly live in Surrey and Langley and some of them live in Burnaby. The census of (2001) mentions that Vancouver's Muslim population has more than doubled to 52,600, representing nearly 3% of its population. Those immigrants sought better life for their families, brighter future for their children, and better education.

Most of the Muslim Arabs who live in Vancouver enjoy higher educational and occupational qualifications. The majority of them work as employees in the private sector, and others follow their professional careers as pharmacists, engineers…etc. The rest manage their own businesses such as grocery stores, restaurants, immigration services, and accounting.

Muslim Arabs started to build mosques and the Islamic centers immediately after they arrived in Vancouver. There are several locations for the Friday prayers in the greater Vancouver area such as Al- Hedaia, Al-Noor, Al –Salam and Al-Taqwa. The Islamic Information Center was built in 1995 to strengthen the social ties and raise the cultural level among members of the community. The idea of establishing clubs spread from a group of young Muslim youth. The Muslim Youth Center was founded in 1995 which aimed to help the young people to develop their physical, mental, social and religious standing through various forms of educational and recreational interaction. They involved themselves in many religious

and social activities such as Eid Prayers- Ramadan Eid Prayer &Adha Eid Prayer as well as celebrations, Ramadan's Iftar, Taraweeh Prayers, Suhoor and Qyiam, , Quran Memorization, Annual Competition, Sports – volley ball, swimming, Camps & Recreation –youth camps. The Arab Community Center was also founded to help all Arab newcomers to Vancouver, and to provide a friendly place to socialize and reach services and opportunities and strengthening social ties and raise the cultural level among the people of the community. In their community, they have many other centers as Al-Hidaya Center and Saudi Club.

Since many of these Muslim Arab immigrants are highly educated, they have built many schools like British Colombia (BC) Muslim School, which was founded in 1966 and aimed to raise positive children who become contributing members of the Islamic community and Canadian society at large and cultivate Islamic Spirit in each child. Another school is Surrey Muslim School, which was first opened in 1997 at Masjid Rahmah in Surrey with eleven kindergarten students. As the school population grew, the school expanded and opened a new Main Branch beside the Surrey Jamia Masjid in 2005. The vision of the school is to cultivate students who become ambassadors of Islam and strive for success. Others like Eman School and Iqra Islamic School opened in 1998.

The Islamic Al-Qalam magazine was released in the spring of 2009. The magazine aimed to provide a conducive environment where community activities are based solely on seeking God's pleasure.

The Muslim Arabs of Vancouver have many restaurants in the Greater Vancouver area such as Mona's restaurants, Al-Manar restaurant, Abdul restaurant and many others restaurants which all have Arabic names.

1.3 Statement of the problem

When people immigrate from the original countries to new ones, they bring with them their ethnic languages. Some of them may survive while others vanish. Therefore, the researcher decided to investigate this problem among the Muslim Arabs in Vancouver/ Canada, by focusing on how they use Arabic and English in different domains and what attitudes they have towards these languages. Results of this investigation will show whether the second Muslim Arab generation, born in Vancouver, has maintained Arabic or has shifted to English.

1.4 Objectives of the study

This study aimed at the following:

1- Shed light on how Arabic and English are used by the second generation of Muslim Arabs in Vancouver.

2- Explore the attitudes of Muslim Arabs in Vancouver towards both languages.

3- Investigate the factors that either support language maintenance or language shift among the second generation of Muslim Arabs in Vancouver.

1.5 Questions of the study

To achieve the goals mentioned above, the study aimed to answer the following questions:

1- In what domains do the Muslim Arabs of Vancouver use Arabic and English?

2- What are their attitudes towards Arabic and English?

3- What factors are involved in either maintaining Arabic or shifting to English among the second generation of Vancouver Muslim Arabs?

1.6 Significance of the study

Many studies have been conducted around the world investigating the language use and language attitudes among minority groups. It is evident that no single study seems to have investigated the Muslim Arab community that immigrated to Vancouver/ Canada. Therefore this study is expected to fill a gap in the literature. Also, this study is expected to be

helpful to other researchers who are interested in studying small ethnic minority groups in different parts of the world.

1.7 Limitations of the study

The limitation that needs to be acknowledged and addressed regarding the present study is that it concerns with the nature of this study which cannot involve all Muslim Arabs in Vancouver. Thus, it is limited to the sample and instruments used by the researcher.

1.8 Definition of terms

- *Domains of language use*: It refers to the situations and settings where each language is used, under what conditions and circumstances such as home, work, media, school, neighborhood, place of worship, and by what people.

- *Language attitudes*: It is concerned with people's feelings towards their language and other languages, their cultures and their behavior towards it. Positive feelings may encourage the maintenance of a language while negative feelings may speed up language shift.

- *Canadian Muslim Arabs*: It refers to the second generation of Muslim Arabs who actually were born in Canada. It does not involve the first immigrant generation who were born outside Canada.

- *Language maintenance*: It refers to the constant use of Arabic as an ethnic immigrant language in the face of competition from the more powerful host language like English in Canada.

- *Language shift*: It refers to the gradual loss of the ethnic immigrant language under the pressure of the host language.

Chapter Two

Review of Literature

2.0 Introduction

Language use and language attitudes, which are indicators of language maintenance or language shift have become the focal point of sociolinguists who are interested in languages in contact. This chapter presents some of the related theoretical and empirical studies conducted in different parts of world.

2.1 Review of theoretical literature

Fishman (1966) pointed out that the field of language maintenance and language shift is concerned with the relationship between change or stability in habitual language use, on the one hand, and ongoing psychological, social, or cultural processes on the other, when populations differing in language are in contact with each other. He suggested three major topical subdivisions for this new field

1- habitual language use at more than one point in time or space under conditions of intergroup control;

2- psychological, social and cultural processes related to stability or change in habitual language use under conditions of intergroup contact;

3- behavior toward language in contact setting (p.242)

Using the American immigrant situation, particularly German-English language contact, Kloss (1966) provided a model which identified factors that are ambivalent; i.e., can promote either maintenance or shift. First, the educational level of the immigrant. A higher educational level may promote shift since it brings immigrants closer to the dominant group's culture, and vice versa. The second factor is the numerical strength. Being numerically strong can be a maintenance factor. Large groups can afford more maintenance efforts, e.g., establishing educational institutions. However, it can be a shift factor in that large groups cannot avoid extensive contact with the dominant group in the same way as smaller groups can. The third factor is the linguistic and cultural distance from the dominant group. This can promote language shift as it makes preserving identity difficult, especially among younger generations. It can also promote maintenance; an awareness of such distance enhances group consciousness among the minority group's members, which makes them exert more effort in language maintenance, as less effort is needed to acquire the dominant language and culture. The fourth factor is the attitude of the majority to language or group. Suppression of language or culture can result in assimilation or more effort to preserve both.

Weinreich (1974) fully elaborated on the terms of language loyalty and language shift. He drew attention to the notion of language loyalty

which he defined 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 suggested that some ethnic groups stick to their mother tongue because "it becomes a symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood."(p.100). Moreover, he defined language shift as "the change away from the habitual use of one language to that of another."(p.106). He suggested that the shift in language use is evidence of the dominance of one language over another. This dominance is explained in terms of the usefulness of the language in communication, a development of an emotional involvement in the language, the function of language in social advances and literary and cultural value that the language exerts (p.79)

Ferguson, Health and Hwang (1981) identified the term language maintenance as the "preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language."(p.530). In contrast, they explained that language shift could be considered as "the change in regular use or mother-tongue status of one language to another in a speech community."(p.530)

Another model which is concerned with community language maintenance/ shift is Smolicz's (1981) model of the 'cultural core values'. According to this model, each group has a number of cultural values that are crucial to its existence and continuity, and are a prerequisite for group membership. Language is such a core value for some groups rather than others. For example, it is a core value for Greeks and Poles; thus, these groups are more likely to preserve their language in a minority situation. On the contrary, language is not a cultural core value for the Dutch, who lose their language in similar situations. Language is usually most effective as a core value when it is combined with other core values, e.g., religion, and when such core values necessitate the use of the language for particular purposes. Arabic, for example, has "respective claims to authenticity as the language of the Qu'ran" (Clyne 2003, p.65). This makes of Arabic the language of prayer and worship; thus, for Arab bilinguals, it is inappropriate to pray in a language other than Arabic.

Downes (1998) discussed some of the factors that led to language maintenance or language shift in Canada. One of these factors was attitudes to language. He said that "any group may have positive or negative or ambivalent attitudes to language as a vehicle of ethno-cultural identity." (p. 64). He added that positive attitudes encourage language loyalty and maintenance where negative attitudes or indifference lead to shift.

Pauwles (2004) also studied the field of "language maintenance and language shift". She described the term "language maintenance" as "a situation in which a speaker, a group of speakers, or a speech community continue to use their language in some or all spheres of life despite competition with the dominant or majority language to become the sole language in these spheres" (p.719). Pauwles added that language shift "implies the change (gradual or not) by a speaker, a group of speakers, or a speech community from the dominant use of one language in almost all spheres of life" (p.719).

Spolsky (2004) mentioned that ethnic groups regularly use language as one of their most significant identifying features and most ethnic groups believe that using language is the best medium for preserving and expressing their traditions. However, he suggested that some groups who chose to isolate themselves both linguistically and culturally from the mainstream life may maintain their language.

2.2 Review of empirical studies

Research on language use and language attitudes among ethnolinguistic minorities has been quite extensive. Studies reviewed below show how some groups have dealt with the ethnic language and therefore have maintained it or lost it. Other studies have focused on language

attitudes which might have helped either in language maintenance or language shift.

2.2.1 International studies related to language use and language attitudes

Young (1988) investigated language use and language attitudes in Taiwan. Surveys were administered to 823 Chinese in Taiwan to measure the extent of language maintenance of mother dialects and shift toward the use of Mandarin. Results indicated that there were substantial shifts towards the use of Mandarin.

Xiao (1998) conducted a study of language use in the Chinese community of Winnipeg. Data were collected from 122 completed surveys by means of a questionnaire and participant observation in the community. The result showed that a high level of competence and use of various Chinese mother tongues were found among the participants in the language-use survey, indicating a high level of Chinese language maintenance.

Luo and Wiseman (2000) examined the familial and peer influences on immigrant Chinese American children's ethnic language attitudes and use in the United States. Data were collected from 250 respondents, 131 were first-generation and 114 were second-generation immigrants by

means of language attitude scale, language activation scale, intergenerational cohesiveness scale, and peer influence on ethnic language maintenance scale. The results indicated that Chinese-speaking peer influence, followed by English-speaking peer influence, were the most important factors in Chinese American children's ethnic language retention. Parent–child cohesion was an important mediating factor in the relationship between parent's language attitude and the children's ethnic language retention. In addition, age of immigration played an important role in Chinese American children's ethnic language maintenance.

Hohenthal (2003) studied language attitudes in India (especially attitudes towards English) and analyzed the use of languages in different domain. The total number of informants was thirty, and the survey was e-mailed to them. The results of the study showed that English has become more nativized in the Indian environment. English, however, is still clearly a language of "ideas, not of emotions", as one informant put it.

Dede (2004) investigated the attitudes of Xining residents towards the Qinghai dialect in China. A questionnaire was filled out by 102 respondents, designed to measure the affective, cognitive, and behavioral components of their attitude towards their local dialect and Standard Chinese. The results suggested that there were a variety of attitudes toward

local dialects and that further work should be done to further the understanding of how dialects are changing in China today.

Duan (2004) investigated language use and language attitudes of the Bai people in China. The research instruments included a questionnaire submitted for 252 subjects, informal interviews, and participant observation. Both quota sampling and systematic sampling were used to determine the research sample. The results of language use analysis demonstrated strong Bai language vitality and great potential in language maintenance. The results of language attitudes analysis demonstrated that the majority of Bai people interviewed have positive attitudes towards their language, culture, and related issues.

Tuwakham (2005) studied the language vitality and language attitudes of the Yong people in Lamphun province. The subjects were 48 Yong people chosen from two communities and the sociolinguistic data were collected by a questionnaire and an observation. The results of this study showed the Yong people in Lamphun had positive attitudes towards their own language as well as other languages such as Kammuang and Standard Thai.

Park and Sarkar (2007) explored Korean immigrant parents' attitudes towards heritage language maintenance for their children and their efforts

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

Subhan (2007) investigated the heritage language maintenance among Bangladeshi immigrants in Toronto by studying three families based on convenience and availability. The researcher gathered data by participant observation and conversation type interviews. The findings suggested that language maintenance was not noticeable within the families of Bangladeshi immigrants in Toronto.

Hickey (2008) investigated language use and attitudes in Ireland. In all, 1,086 questionnaires were collected. The results of this survey bear out the view that the great majority of Irish people see the language as central to the history and culture of Ireland. Furthermore, there is concern about

the future of the language and explicit approval of the institutions which support it. From a sociolinguistic point of view this is interesting as it shows how all Irish people, Irish and English speakers alike, maintain a sense of their own linguistic identity which is unique to this country.

Guardado (2010) aimed to explore the loss or maintenance of Spanish in Latin American children in Vancouver from the perspective of parents. Data were collected mainly through semi-structured interviews lasting about one hour with each informant in Spanish and then transcribed and translated into English. The criteria for selecting the study participants were for two of the families to have at least one child over the age of six fluent in English and showing considerable deficiency in Spanish and/or being reluctant to speak it. The other two families needed to have at least one child in the same age range that was fluent in both languages. The findings showed that those whose children were growing up bilingually, as reported by the parents were classified as L1 maintenance families. Whereas those whose children were losing Spanish, also according to the parents, were classified as L1 loss families.

Anderbeck (2010) examined language use and attitudes in two Jambi Malay communities near the capital city, in Sumatra. Methods used in data gathering consist of a questionnaire and a matched guise test from a total of

293 informants, as well as participant observation. It was found that the Mesolect (Jambi Indonesian), together with the Basilect (Jambi Malay) and the Acrolect (Indonesian) form a fairly stable diglossia situation in and around the city. It was also found that each of the independent variables significantly impacts either language usage or attitudes, or both. Especially noteworthy is the finding that the young and the educated generally have lower usage of JM and less positive attitudes towards it, while the women tend to have higher usage of JM and more positive attitudes towards it.

2.2.2 National and regional studies related to language use and language attitudes

Dweik (1986) focused on language use and language attitudes among the Armenians, Assyrians and the Greeks in Jerusalem. The researcher established a community profile to provide information about the communities. He also used a questionnaire and interviews. The sample was composed of 25 respondents from each community. The results indicated that all the three minorities used their ethnic languages in all domains and situations mentioned in the questionnaire, and they had positive attitudes towards the ethnic languages.

Likewise, Dweik (1998) investigated language loyalty among the Yemenites of Lackawanna, New York. He chose a sample of 50 second

generation informants to respond to his structured questionnaire. Results showed that the Yemenites were loyal to their ethnic language. It also showed that their religion (Islam) had a great influence on their loyalty to Arabic.

Al-Haq (1999) investigated changing attitudes towards the Hebrew language among students at Yarmouk University, Jordan. A questionnaire was developed and distributed to 317 undergraduate students at Yarmouk University. The findings of the study revealed that attitudes towards Hebrew and towards Jewish culture are changing as rapidly as the availability of Hebrew learning opportunities is changing.

Dweik (1999) conducted a study about the language situation among the Circassians of Jordan. Data were collected from 50 informants residing in Amman. The method which was used in this study was based on the best possible knowledge of the community before beginning the language study. Such knowledge covered different aspects such as social divisions; demographic data and occupational activities. Moreover, the researcher used a questionnaire which was composed of five parts to examine the language situation among the Circassians of Jordan. The results of this study asserted that the Circassian language and culture have been maintained despite the passage of over one hundred years.

Dweik (2000) conducted another study about language use and language attitudes as indicators of linguistic and cultural maintenance among the Chechens of Jordan. The researcher reported that the third and the fourth generations of Chechens- in contrast to other ethnic groups- had preserved their ethnic language. In his study the researcher used a random sample of 100 subjects to answer a questionnaire that measured the degree of linguistic and cultural maintenance among them. He also developed a community profile which helped him in collecting data about the Chechen community which later helped in designing the questionnaire and the interviews questions. The results stated that Chechens of Jordan have maintained their language and culture despite the passage of over one hundred years.

Al-Khatib (2001) examined the language situation among the Armenians in Jordan. The researcher collected data by means of questionnaires and interviews. The results of the study have shown that Arabic is used mainly in most social domains, whereas the Armenian language is used in very restricted situations and only by the elderly. The researcher asserted that "the Armenians of Jordan are experiencing a gradual shift toward Arabic that may lead on their part to language loss."(p.152)

Al-Khatib and Al – Ali (2005) conducted a study on the Gypsies of Jordan and showed similar results. The researchers investigated language use and attitudes among the Gypsies of Jordan. Data were collected from 100 speakers by means of a questionnaire and interviews. Evidence is presented that Arabic is used for various functions and Gypsy is still used in a variety of social domains.

Abdalla (2006) examined the situation of the Arabic language amongst Malaysian citizens who were born in Saudi Arabia who acquired the Arabic language, spoke it as their mother tongue, and adopted the Arabic culture known as (Makkawiyiin). Data were collected from 73 selected Makkawiyiin via questionnaire, interviews, and personal observations. The results showed that these people have a high level of Arabic proficiency. They did not experience language loss nor face many problems in preserving the Arabic culture, and were keen to use Arabic in communicating with others. However, because Malay is the medium of instruction, language shift is observable. The subjects were trying to pass the Arabic language on to their children, and implications from these findings were discussed.

Kittaneh (2009) investigated language use and language attitudes among the Palestinian Arabs of Israel. Data were collected from 70 Palestinian Arabs of Israel who lived in different cities and villages in

Israel by means of questionnaire. The results indicated that the Palestinian

Arabs of Israel used Arabic and Hebrew in different domains and they were

proud of their Arabic identity and their Arabic language and culture.

Chapter Three
Methods and Procedures

3.0 Introduction

This chapter deals with the population and the sample of the study, the research instruments, validity and reliability of the instruments, procedures of the study, research design, data analysis and statistical treatment.

3.1 Population and sample of the study

The population of this study consisted of Muslim Arabs who settled in the city of Vancouver, Canada. A sample of (70) Muslim Arabs who lived in Vancouver/ Canada was selected, based on convenience and availability. The intended sample was selected by using the 'social network' model proposed by Milroy and Milroy (1978) which approaches the subjects through a third party. The participants were chosen from the second generation born in Vancouver whose parents immigrated from different Arab countries. A questionnaire was distributed in order to get information about their community and their social background. The demographic data -which were collected - included gender, age, religion, marital status, place of living, the language of the mother and father, level of education, type of school respondents attended, and professional

background. The demographic data of the intended sample are shown below in table:

Table 1: Demographic data of the sample

	variable	Frequency
Sex	Male	49
	Female	21
	Total	**70**
Marital status	Single	9
	Married	61
	Engaged	0
	Divorced	0
	Widowed	0
	Separated	0
	Total	**70**
Age	14-19	9
	20-29	4
	30-39	41
	40-59	16
	More than 60	0
	Total	**70**
Level of education	Grade 7-12	9
	Two years collage	4
	B.A or B.Sc.	41
	M.A or equivalent	16
	PhD o equivalent	0
	Total	**70**
Type of school attended	Private Arabic School	58
	Public English School	4
	Private English School	4
	Other	4
	Total	**70**
Mother's language	Arabic	65
	English	0
	Other	5
	Total	**70**
Father's language	Arabic	70
	English	0
	Other	0
	Total	**70**
Professional background	Student	9
	Business	20
	Education	4
	Medical field	24
	No occupation	9
	Other	4
	Total	**70**

3.2 The Instruments of the study

To accomplish the objectives of the study the researcher used two basic instruments: the first dealt with the sociological data "the community profile" and the second dealt with "the linguistic questionnaire". The researcher's brother and his wife and two of their friends have helped her in distributing the questionnaire and collecting the demographic data related to the participant's speech community. The method which used assistants from the community was advocated by Bickerton (1971), who pointed out that it had a number of advantages. He justified using this technique by saying that

> in the first place, the uncontrollable variable of speaker-reaction to a stranger is thereby eliminated. Secondly, the awkwardness inseparable from the interview situations and any inhibiting influence from the recording apparatus itself are minimized by the presence of a known interviewer.(p.465)

3.2.1 The Community profile

Community profiling as a tool of community development is not new (Wolck 1972; Baldock 1974; Milson 1974; Henderson and Thomas 1987).

Christakopoulou et al. (2001) suggested that a comprehensive community profile ought to address the following aspects of people's lives

the area as a place to live, the area as a social
community, the area as an economic community,
the area as a political community, the area as a
personal space, and the area as part of its city,
(P.51)

Based on that, the researcher collected a comprehensive community profile about Muslim Arabs who lived in Vancouver. Using this technique enabled the researcher the ability to gather more information and more detailed data since the Muslim Arab community in Vancouver has not been studied by many. For that, the researcher emailed an open ended questionnaire to 20 respondents whose ages were more than 50 -years- and who were considered to be the first generation in Vancouver asking them about their past and current historical life. It also shed light on their immigration, its causes and patterns, and described their residential places; their cultural, educational, religious, and social aspects i.e. sport clubs, mosques, Arabic schools…etc. The researcher also asked about their relation with their relatives in the Arab world. (See Appendix (A), page 73).

3.2.2 The Questionnaire

The researcher designed a questionnaire based on Fishman (1964;1966), Dweik (2000), Freed and Collentine (2004) and Al-Khatib and Al-Ali (2005). (See Appendices (C) pages 82). The researcher made

some changes to suit the current study. It was written in English and translated into Arabic (See Appendices (D) P. 91). The questionnaire consisted of four sections: The first section of the questionnaire was a demographic background which consisted of eight questions intended to gather information about them and helped to build the community profile (See P. 73). The second section aimed to find out the use of English and Arabic in seven different domains: home, school, neighborhood, workplace, religion, media and self-expression (see P. 84). In the domain of '*family*', ten questions were used to investigate the language used at home among the family members and with their relatives in the Middle East (father, mother, sister…etc.). In the domain of '*school*', five questions were directed to school or university students to know which language they used with their colleagues and teachers. '*Neighborhood*' domain investigated the language they used with their Arab neighbor. The '*Workplace*' domain asked about the languages they used when they talked with their Arab (bosses, colleagues, costumers…etc.). The '*religion*' domain consisted of three questions that asked about language and religion (e.g. the language used in mosques, supplication after praying or in religious meetings). In the domain of 'media', the researcher asked about language used in watching TV, and listing to radio…etc. '*self-expression*' questions were formulated to explore inner speech used such as when respondents dream, become

worried or angry. Each of which domain was followed by four options: Arabic, English, Both, Other language.

The third section consisted of two parts; the first part investigated their attitudes towards Arabic and the second one investigated their attitudes towards English. Thirteen statements were included in each part followed by five options:

1- Strongly agree   2- Agree   3- Neutral   4- Disagree   5- Strongly disagree

Here the respondents were asked to read the statements and indicate to what degree they agree with each one.

The fourth section helped in finding out the factors that supported the use of each language. It consisted of two parts; the first one included thirteen questions related to the factors that supported the use of Arabic. The second part consisted of nine questions which aimed to find out the factors that supported the use of English.

The researcher piloted the questionnaire before distributing it to a small sample similar to the original one. One hundred copies were sent to the respondents via e-mail, including the cover letter that explained the purpose of the study and the official approval that gave the researcher the right to distribute the questionnaire. Only seventy were filled and returned.

In fact, there are many advantages in distributing the questionnaire via e-mail; it can cover a wide region of the population, the respondents may have time to think, and it is more beneficial in the absence of the interview and in the length of the questionnaire.

3.3 Validity of the questionnaire

A panel of university professors who have a teaching experience in Sociolinguistics (See Appendix (E), p 100) were requested to comment on the suitability and appropriateness of the questions. In addition, they were asked to write their comments, notes, and recommendations. All of their suggestions were taken into consideration for achieving a high validation of the questionnaire. Some changes were made in the wording of some statements; few statements were deleted and others were added. For instance, one of the professors suggested deleting one of the statements because it was redundant, while another asked to rewrite one of the statements to avoid ambiguity.

3.4 Reliability of the questionnaire

For the purpose of achieving a high degree of reliability of the questionnaire a test – retest technique was used. The questionnaire was given to a similar group from the same population but not from the same

sample –five Muslim Arab families who resided in Vancouver- were asked to answer the questionnaire. This pilot study was conducted in March 2011.

Furthermore, they were asked to pinpoint the exact time needed to finish the questionnaire. Their views were useful and constructive for the distribution of the questionnaire. Fifteen days later, the questionnaire was distributed to the selected participants.

3.5 Procedures of the study

The researcher went through the following steps in conducting the research:

1- The researcher reviewed literature related to language use and language attitudes. She also read more about Muslim Arabs who lived in Canada in general and about those who lived in Vancouver in particular in order to build the community profile about the intended sample.

2- The researcher identified and described the problem, questions, and the significance of the study.

3- The researcher determined the instruments of the study which were the community profile and the questionnaire.

4-   The community profile questions were established and sent to the sample to provide information about the respondents.

5-   The validity of the questionnaire was achieved by asking a panel of six jurors who specialized in linguistics to determine the suitability of the questionnaire.

6-   The reliability of the questionnaire was determined by a test- retest. The researcher asked five Muslim Arab families who were not used in the main sample and lived in Vancouver to answer the questionnaire.

7-   A letter of permission was obtained from Middle East University to facilitate and give assistance to the researcher. (See Appendix. (F), p 101).

8-   The questionnaire was delivered to the assistants who distributed it to the participants in April during the second semester of the Academic year 2010-2011accompanied. An explanation of the purpose of the study and the official approval to carry out this study were pointed.

9-   The data which were taken from the questionnaire were interpreted and the results were presented by using simple tables each of which

had a title and a number, and each table was followed by a commentary highlighting items of interest. Then, the researcher analyzed the results by using simple descriptive statistics procedures (i.e. means).

10- Results were interpreted and discussed in light of the previous literature and the limitations of the study and indicating with whom the results agreed or disagreed.

11- Conclusions drawn from the findings and recommendations for future research were followed.

3.6 Statistical analysis

The researcher collected the raw data by means of linguistic questionnaires. The participants were asked to answer the questionnaire which consisted of eight pages. The data were recorded, analyzed and interpreted. Responses were analyzed in the following:

1- The responses for each item were recorded question by question by using a summary sheet.

2- The results were presented by using simple tables, each of which was given a title and a number.

3- The researcher analyzed the results by using the SPSS program (Statistical Package for Social Sciences).

4- The researcher interpreted the information and compared the results of the study with the previous literature. The study ended with conclusions and recommendations for further research

Chapter Four

Findings of the study

4.0. Introduction

This chapter presents the results of the following research questions:

1- In what domains do the Muslim Arabs of Vancouver use Arabic and English?

2- What are their attitudes towards Arabic and English?

3- What factors are involved in either maintaining Arabic or shifting to English among the second generation of Vancouver Muslims Arabs?

4.1. Findings of question one related to domains of language use

In what domains do the Muslim Arabs of Vancouver use Arabic and English?

The domains of language use consisted of thirty-seven questions covering a number of areas of usage namely: home, school, neighborhood, place of work, religion, media and self- expression.

Table 2 below showed that 100% of Muslim Arabs used Arabic with their grandfathers and 98% of them used it with their fathers. Moreover, results reported that 97% spoke Arabic during their family meetings and with their relatives in the Middle East.

Table 2: Language use at home

Questions	Arabic %	English %	Both %	Other/ name it %	Total %
1- Family					
What language do you use at home with ❖ your father?	98	1	1	0	100%
❖ your mother?	95	0	0	5	100%
❖ your brothers?	90	3	7	0	100%
❖ your sisters?	90	2	3	5	100%
❖ your grandfathers?	100	0	0	0	100%
❖ your Grandmothers?	95	0	0	5	100%
❖ your relatives in Vancouver?	80	5	10	5	100%
❖ your relatives in the Middle East?	97	0	3	0	100%
What language do you use at family meetings?	97	0	3	0	100%
What language do you use when you write a personal letter to your father, mother, or any member of your family?	94	2	2	2	100%

Ninety five percent of the Muslim Arabs of Vancouver used Arabic with their mothers and only 5% used French with their mothers and this is due to their mother's native language. Similar results appeared in using Arabic with their grandmothers and only 5% used French language with their grandmothers and this is because they are originally from France.

Results also showed that 94% used Arabic when they wrote personal letters to family members; while 2% used English language and both languages.

When the respondents were asked about the language they used with their brothers, 90% of them indicated that they used Arabic, 7% used both languages and only 3% of them used only English. Similarly, 90% used

Arabic with their sisters and 3% used both languages while only 2% used English.

Regarding the language they used with their relatives in Vancouver, 80% of them used Arabic and 10% of them used Arabic and English whereas 5% report that they spoke only English.

Results reported in Table 3 examined language use in the domain of school. It showed that while 3% of the respondents reported that English is used in their school's curriculum, 95% of them reported that Arabic language is used in school curriculum, and 2% used other languages.

Results reported in Table 3 also indicated that 89% of them said that Arabic is used in giving school instructions. While 6% of the respondents indicated that English was used in giving school instructions, only 5% of them reported that they used other languages in giving school instructions, and no one had used both. This high percentage appeared because most of the respondents attended Arabic schools.

When asked about the language that is usually used in explaining lessons in the classrooms, 85% of the respondents reported that their teachers used Arabic in explaining lessons, and 10% of them reported that teachers used only English in explaining lessons in the classrooms and 5% reported that they used other languages. Again, this is due to the fact that they attended Arabic schools.

Table 3: Language use at school

Questions	Arabic %	English %	Both %	Other/ name it %	Total %
2- School					
What language do you use when you talk to your teachers?	80	7	13	0	100%
What language do you use when you talk to your colleagues?	75	15	7	3	100%
Which language is used in giving school instructions?	89	6	0	5	100%
Which language is used in classrooms to explain lessons?	85	10	0	5	100%
Which language is used in the school's curriculum?	95	3	0	2	100%

Results also reported that 80% of the Muslim Arabs of Vancouver used Arabic, while 13% of them reported using both Arabic and English with their teachers, and only 7% of them reported that they used only English with their teachers.

Results reported in Table 3 also indicated that 75% of them used Arabic with their friends, and 7% only used both Arabic and English. Moreover, 15% of the respondents reported that they used English with their friends.

Results reported in Table 4 below showed that 71% of the respondents used Arabic language with their neighbors, whereas 8% used English language only and 21% used both languages.

Again, results showed that 70% indicated that Arabic language was used when buying vegetables from Arab greengroceries in the

neighborhood. On the other hand, only 10% indicated that they used English and 20% used both languages.

When asked about the language used while speaking on their mobiles in the neighborhood, 60% of them answered that they used Arabic and only 10% of them indicate that they used English. Thirty percent of them reported that they used both languages when using mobiles in their neighborhood.

Table 4: Language use at neighborhood

Regarding language used at workplace, results reported in Table 5

Questions	Arabic %	English %	Both %	Other/ name it %	Total %
3- Neighborhood					
What language do you use when you meet Arab friends in the neighborhood?	71	8	21	0	100%
What language do you use when you want to buy vegetables from Arab greengrocers at the neighborhood?	70	10	20	0	100%
What language do you use when you use your mobile in making a phone call in the Arab neighborhood?	60	10	30	0	100%

showed that the majority of the respondents used Arabic when interacting at workplace. Sixty percent indicated that they used Arabic in discussing general topics (weather, sports, and politics) with their Arab colleagues and75% used Arabic with their fellow workers. Similarly, 57% used Arabic with their Arab customers and 55% used Arabic in giving oral instructions

at workplace. 43% used Arabic with their bosses and 40% when they discussed technical matters with their Arab colleagues. Only 18% used Arabic in writing e-mails to their Arab colleagues.

Ten percent of the respondents reported using English with their colleagues and in discussing general topics and 12% spoke English with Arab customers. However, 15% and 17% of them used English with Arab bosses and Arab colleagues respectively. In writing E-mails to their Arab colleagues, 40% of the respondents indicated that they used English language. Moreover, 15% reported that they used Arabic in giving oral directions.

Twenty percent of them used both languages with Arab colleagues and 18% also used both languages with Arab customers. In discussing technical matters, 29% of them used both languages; however, 30% used both languages when they discussed technical matters with their Arab colleagues. Only 17% of them used English and Arabic when they talked about general topics and when they gave instructions orally to their Arab colleagues at workplace. However; 29% reported using English and Arabic in writing e-mails.

Table 5: Language use at workplace
Key: NR= No Response

Questions	Arabic %	English %	Both %	Other/ name it %	*NR %	Total %
4- Workplace						
What language do you use with your Arab colleagues at work?	57	10	20	0	13	100%
What language do you use with your Arab customers at work?	57	12	18	0	13	100%
What language do you use at work when you discuss business or technical matters with your Arab boss?	43	15	29	0	13	100%
What language do you use at work when you discuss business or technical matters with your Arab colleagues?	40	17	30	0	13	100%
What language do you use at work when you discuss general topics (weather, sports, politics) with your Arab colleagues?	60	10	17	0	13	100%
What language do you use when you write an e-mail to your Arab colleagues?	18	40	29	0	13	100%
What language do you use when you give instructions and directions orally at your workplace to your Arab colleagues?	55	15	17	0	13	100%

Key: NR= No Response

The parentage of the non response 13% appeared because some of the respondents were students.

Results reported in Table 6 below indicated that the entire respondents 100% used only Arabic in mosque, in supplicating and in their religious meetings outside mosques.

Table 6: Language use and religion

Questions	Arabic %	English %	Both %	Other/ name it %	Total %
5- religion					
What language do you use when you pray in mosques .	**100**	**0**	**0**	**0**	**100%**
when you supplicate after praying.	**100**	**0**	**0**	**0**	**100%**
at religious meetings outside mosques.	**100**	**0**	**0**	**0**	**100%**

Results reported in Table 7 below showed that 32% of the respondents indicated that they used Arabic to watch TV programs, 15% used English and 51% indicated that they watched TV programs in both languages, and 2% watched TV programs in other languages.

Likewise, 46% of the respondents preferred to read newspapers written in both languages, but only 17% of them preferred to read newspapers written in Arabic. Thirty percent read newspapers written in English, and 7% read in other languages. They liked to read newspapers written in English because they didn't have daily Arabic newspapers.

Regarding the languages used in listening to radios 10% of the respondents used Arabic and 57% used English when they listened to radios, whereas 20% indicated that they listened to programs in both languages and 13% listened to radio programs in other languages.

Table 7: Language use and media

Questions	Arabic %	English %	Both %	Other/ name it %	Total %
6- Media:					
What is your favorite language for T.V entertainment?	32	15	51	2	100%
What language do you choose when you listen to radio programs?	10	57	20	13	100%
What language do you use when you write an SMS?	6	58	29	7	100%
What language do you use when you write e- mails?	6	52	35	7	100%
What is the language of the newspaper you read?	17	30	46	7	100%

A high percentage, 58%, indicated that they wrote SMS in English, whereas 29% wrote SMS in both languages. However, 6% showed tendency to write SMS in Arabic language and only 7% used other languages.

In writing e-mails, 52% wrote e-mails in English, 35% preferred to write e-mails in both languages but 6% used Arabic language and only 7% used other languages to write e-mails in Arabic.

Results reported in Table 8 examined language use in four situations: when happy, angry, in a hurry and when dreaming. Results indicated that Arabic was chosen by the majority of the Muslim Arabs to indicate their response for these situations. Fifty nine percent used Arabic when they were happy, 58% angry and 45% in a hurry and 70% used it when they

were dreaming. Twenty eight point six percent used both languages when they were happy, 27% when they were angry and 40% when they were in a hurry and only 17% of them used both when they were dreaming. Furthermore, 4% of the respondents used English when they were happy,11% when they were stressed and in a hurry and 7% of them used English when they were dreaming. Thirty three percent used both languages when they were happy and 27% of them used both languages when they were angry. In using both languages, the highest percent appeared 40% when they were in a hurry, and only 71% used both languages when they were dreaming. Few of them used other languages when they were happy, angry, in a hurry and dreaming.

Table 8: Language use and self-expression

Questions	Arabic %	English %	Both %	Other/ name it %	Total %
7- Emotional self-expression:					
In what language do you express yourself when you are happy?	59	4	33	4	100%
express yourself when you are angry and stressed?	58	11	27	4	100%
express yourself when you are in a hurry?	45	11	40	4	100%
express yourself when you dream?	70	7	17	6	100%

4.2. Findings of question two related to language attitudes

What are their attitudes towards Arabic and English?

A set of thirteen statements were asked about the participants' attitudes towards Arabic; these attitudes were determined by the following equation:

Means= maximum point – minimum point\ number of categories.

= 5-1\3= 1.33

• Low level of Attitude = from 1 to 2.33

• Moderate level of Attitude = from 2.34 to 3.67

• High level of Attitude = from 3.68 to 5

To answer this question, Respondents were asked to indicate their level of attitude by using a Likert scale that consistsed of five points:

5= strongly agree, 4= agree, 3= neutral, 2= disagree, 1= strongly disagree. Table 9 bellow indicates the results of their attitudes towards Arabic.

It can be noticed from Table 8 that the Muslim Arabs considered Arabic as the most prestigious language because it is the language of the Holy Qur'an with a mean of (4.89). Also 96.29% indicated that Arabic is the most beautiful language with a mean of (4.81).

Results also showed that 92.57% perceived Arabic as the symbol of their ethnic identity, and 91.43% as their national language with a mean of 4.63 and 4.57 respectively.

When the participants were asked about the important language to be taught in school, 89.14% (mean=4.46) reported that they preferred Arabic to be the language of teaching in school. Similarly, 88% of them agreed that their children should communicate effectively in Arabic with a high level of mean= 4.40.

Moreover, it is obvious that it is important for them to use Arabic in mosques and in all activities and religious meetings. Again, 84.86% agreed that it associated them with their heritage and history (mean= 4.41).

Results also indicated that 80% believed that it is important to use Arabic in every aspect of life as English (mean= 4), and they also believed that it is important to use Arabic in all domains (78% (mean= 3.94)).

Only 68.29% agreed that Arabic is more useful than English. Results also asserted that the Muslim Arabs of Vancouver believed that Arabic is neither dying at their community (68%) nor in their homes (55.3%) (mean= 3.40, 2.77 respectively).

Table 9: language attitudes towards Arabic

Statement	Mean	Percentage	Level of attitude	Order
I believe that Arabic language is				
the most beautiful language.	4.81	96.29	high	2
the most prestigious language because it is the language of the Holy Qur'an.	4.89	97.71	high	1
the symbol of my Arab identity.	4.63	92.57	high	3
more useful than English.	3.41	68.29	Moderate	11
my national language.	4.57	91.43	high	4
important to be taught in school.	4.46	89.14	high	5
dying in my home.	2.77	55.43	Moderate	13
dying in Vancouver.	3.40	68.00	Moderate	12
important to be used in all domains.	3.94	78.86	high	10
important that my children communicate effectively in it.	4.40	88.00	high	6
important to be used in mosques, religious activities and meetings.	4.31	86.29	high	7
important to be used in every aspect of daily life as English language is used.	4.00	80.00	high	9
associated with the Arab heritage and history	4.24	84.86	high	8
Total	4.14	82.84	High	

Table 10 below indicated the results of means and percentages for each item about their attitudes towards English. The majority of them (83.71%) are aware that their children must communicate effectively in English. It was the highest level of mean 4.19, as 82.29% of the participants agreed that English united them with all fellow Canadians (mean= 4.11). 80.29% said that it must be used for giving instruction at school (mean= 4.01). Seventy eight point fifty seven percent agreed that English is the language of their new homeland and it is the unifying link among all Canadians with a mean of 3.93.

Only 72.29% agreed that English is more useful than Arabic at work, and 67.14% reported that it is the official language and must be used everywhere.

The majority of the respondents, (63.43%), reported that they are proud of English (mean= 3.17) and 55.14% of them reported that English is more useful than Arabic (mean= 2.76). Moreover, 54.57% of them reported that knowledge of English is important because it is the language of their present identity (mean= 2.73) and only 51.14% of them reported that English is more prestigious than Arabic and 48.57% can express their emotions freely in English (mean= 2.43).

Table 10: language attitudes towards English

Statement	Mean	Percentage	Level of attitude	Order
I believe that English language is				
more useful than Arabic.	2.76	55.14	Moderate	9
more prestigious than Arabic.	5.56	51.14	Moderate	11
more important than Arabic in my work.	3.61	72.29	Moderate	6
important because it is the language of my present identity.	2.73	54.57	Moderate	10
the language in which I express my emotions freely.	2.43	48.57	Moderate	12
the language of my new homeland	3.39	78.57	High	4
the official language of the State and therefore it should be used everywhere.	3.36	67.14	Moderate	7
important for my children in order to communicate effectively in English.	4.19	83.71	High	1
important to be used for instruction at school.	4.01	80.29	High	3
unities me with all fellow Canadians.	4.11	82.2*9	High	2
the unifying link among all Canadians.	3.93	78.57	High	4
the language that I do not like most.	1.46	29.14	low	13
the language I am proud of.	3.17	63.43	Moderate	8
	3.25	64.99	Moderate	

4.3. Findings of question three related to factors that support the use or loss of Arabic

What factors are involved in either maintaining Arabic or shifting to English among the second generation of Vancouver Muslim Arabs?

This question dealt with the factors that support the use of English and Arabic among the Muslim Arabs of Vancouver. Results reported in Table 11 presented some factors that supported the use of Arabic. The majority of the respondents (97.43%) with the highest level of mean (4.51) viewed Arabic as the backbone of their religion (Islam), and a high percentage of the respondents (90.29%) (mean= 4.51) believed that families played an important role in preserving Arabic. Moreover, 88.29% emphasized the role of Arabic schools in preserving Arabic (mean= 4.41), and that it united them with the Islamic world.

Results reported in Table 10 indicated that most of the Muslim Arabs of Vancouver (mean= 4.36) believed that Arabic was maintained because their relatives in the Arab world helped them (87.14%), and the vast majority of them (85.71%) believed that Arabic united them with the Arab world (mean= 4.29). Furthermore, 77.71% asserted that the internal marriages among them kept Arabic alive (mean= 3.89). Results also indicated that 76.57% of the respondents agreed with the idea that tight

relations among the Muslim Arabs of Vancouver helped them preserving

Arabic (mean= 3.83)

Table 11: Factors that support the use of Arabic

Statement	Mean	Percentage	Level of attitude	Order
I believe that Arabic language is maintained among the Muslim Arab Canadians because:				
my family and the home play an important role in preserving Arabic.	4.51	90.29	High	2
it is the backbone of my religion (Islam).	4.87	97.43	High	1
the Arabic schools have a role in maintaining Arabic.	4.41	88.29	High	3
social and religious Arab leaders play an important role in maintaining Arabic.	3.79	75.71	High	11
the tight relations among the Muslim Arabs of Vancouver help in preserving Arabic.	3.83	76.57	High	9
internal marriages among the Muslim Arabs help in keeping Arabic alive.	3.89	77.71	High	8
it is the language required at my work.	2.33	46.57	Low	13
visiting relatives in Arab countries, e.g. Jordan and Egypt, helps me in maintaining Arabic.	4.36	87.14	High	5
the political democracy in Vancouver helps the Arab minority in maintaining their language.	3.83	67.57	High	10
the Arabic social clubs have a role in maintaining Arabic.	3.56	71.14	Moderate	12
the pride in my Arabic identity has a role in maintaining Arabic.	4.29	85.71	High	6
it unites me with the Islamic world.	4.41	88.29	High	3
it unites me with the Arab world.	4.29	85.71	High	7
	4.03	80.55	High	

Results reported in Table 11 showed that 76.57% believed the democratic climate in Vancouver helped the Muslim Arabs in maintaining Arabic (mean= 3.83). The means of (3.79) indicated that Arab leaders played an important role in maintaining Arabic .However, only 71.14% of the respondents believed that the Arab social clubs had a role in preserving Arabic (mean= 3.56). Again only 46.57% with the mean of 2.33 indicated that their jobs require using Arabic.

Results reported in Table 12 also indicated the factors that supported the use of English by the Muslim Arabs of Vancouver. Ninety two point eighty six percent of them agreed that learning English helped them to integrate in the Canadian society (mean= 4.64). Eighty seven point seventy one percent of them agreed with the idea that speaking English facilitated their educational opportunities and helped them in having a good job (mean= 4.39). Eighty three point seventy one percent believed that English is the symbol of equality among all citizens with different origins (mean= 4.19). The mean of (3.96) showed that the Muslim Arabs of Vancouver had a high level of attitudes towards English since it helped to attain citizenship in Canada .Only 72.86% believed that English is a symbol of their national identity (mean= 3.64) and 72.29% believed that speaking English helped

them in advancing their knowledge and a small percentage of them, (65.71%), showed their pride in it.

Table 12: Factors that support the use of English

Statement	Mean	Percentage	Level of attitude	Order
I believe that English should be used because it is the language that				
helps me to integrate in the Canadian society.	4.64	92.86	High	1
symbolizes my national identity.	3.64	72.86	Moderate	6
represents equality among all citizens of the State regardless of their different origins.	4.19	83.71	High	4
will replace Arabic in future generations.	2.34	46.86	Moderate	9
advances my knowledge.	3.61	72.29	Moderate	7
helps me to have a good job	4.39	87.71	High	2
helps me to attain citizenship in Canada.	3.96	79.14	High	5
facilitates my educational opportunities.	4.39	87.71	High	3
I am proud of	3.29	65.71	Moderate	8
	3.83	76.54	High	

4.4. Summary

So far it is obvious from the data obtained that the Muslim Arabs still use Arabic in different domains and it is still used among the community members.

It is also obvious that the Muslim Arabs of Vancouver still maintain Arabic and consider it the most prestigious and beautiful language.

By comparing the factors of using both languages; the factors that support using Arabic (4.03) were greater than the factors that support using English (3.83).

Chapter Five

Discussion, conclusions and recommendations

5.0. Introduction

This chapter presents a brief summary of the findings of the study concerning language use, language attitudes and the factors that help to maintain Arabic among the Muslim Arabs of Vancouver. It also includes a discussion of the most important findings that the study reached in light of its questions and objectives and in light of the literature reviewed in chapter two. This chapter concludes with recommendations and suggestions for further research.

5.1. Discussion of findings related to language use

In what domains do the Muslim Arabs of Vancouver use Arabic and English?

Results related to language use revealed that the Muslim Arabs of Vancouver used Arabic and English in different domains.

These results agreed with Fishman's (1989) third resolution which talked about when the immigrant language is used side by side with the host language and each one of them is used in certain domains.

This result also agreed with Anderbeck (2010) who studied language use and language attitudes in two Jambi Malay communities. The result confirmed a diglossic use of different languages in the same area.

As for the use of language in family domain, the results of this study showed that the Muslim Arabs of Vancouver used mostly Arabic with their family members in their daily life. The majority of them used Arabic when they had conversations with their parents and especially with their grandfathers; this is due to the fact that grandparents are not proficient in speaking English and it is easier for them to communicate in Arabic. Furthermore they tended to maintain their language more than the younger people. However, 90% of the Muslim Arabs in Vancouver preferred using both languages with brothers and sisters; and in everyday conversation among the family members.

They also used their mother tongue- Arabic - to communicate with their relatives who live in Vancouver and their relatives in the Middle East.

The respondents also chose Arabic for communication at their family meetings and when they write personal letters to their family members. They indicated a high proficiency in using the Arabic four language skills. These results indicated that they had the tendency to preserve Arabic and keep using it among their family members. This result reflected a positive attitude towards Arabic. In other words, they wanted to keep speaking Arabic in their meetings in Vancouver so they can maintain it.

This result agreed with Luo and Wiseman (2000) who examined the influence of the family on the Chinese American children in maintaining

their ethnic language. The results indicated that Parent–child cohesion was an important factor in the relationship between parent's language attitude and the children's ethnic language retention.

The same result was found by Park and Sarkar (2007) who investigated the Korean immigrant parents' attitudes toward heritage language maintenance for their children. Korean parents believed that their children's high level of proficiency in the Korean language would help them to keep their cultural identity as Koreans and give them more chances to communicate with their grandparents efficiently.

The study also revealed that most of the participants attended Arabic schools and used Arabic with their teachers and with their colleagues as well as it used for giving instructions.

Those who attended English schools whether private or public reported that only English is used in talking with their teachers, their friends, in their classrooms and in giving school instructions. Other groups, who attended different schools, asserted that English and another language were used in the school curriculum and in explaining lessons.

Since the majority of the respondents attended Arabic schools this indicated that they were trying to maintain their mother tongue and it gave them the chance to the use it for a long period of time.

Results of language use in the neighborhood showed that Arabic was dominating English. However, still some of them used English side by side with Arabic with their friends in the neighborhood.

Muslim Arabs didn't live in the same neighborhood in Vancouver; they lived in mixed neighborhoods. Although the majority of their neighbors speak English, they kept using Arabic when they meet their Arab friends. This result disagreed with Dweik (1992) who said that the dispersal of Lebanese caused language loss.

Results of language use in the domain of workplace showed that the overwhelming majority of the Muslim Arabs of Vancouver used mostly Arabic with their colleagues, bosses and with their Arab customers. Furthermore, they preferred to discuss general topics in Arabic, and only few of them discussed the technical matters in Arabic. A diglossic use of both languages appeared since a good number of them used English and Arabic to communicate with their Arab colleagues, bosses and customers.

It is obvious that Muslim Arabs of Vancouver insisted on using Arabic even in their workplace and in the presence of those who can't understand it. This result gave us a good clue of their positive attitudes towards their language and how they were trying to maintain it. It also indicated that it is easier for them to communicate in Arabic. This result confirmed the conclusion of Kloss (1966) who mentioned that a higher

educational level of immigrants may help in maintaining their mother tongue.

Unsurprisingly, language use in the domain of religion was 100% Arabic. Since the respondents are Muslims from the Arab countries, then praying, supplicating and religious meetings would be in Arabic. This result agreed with Weinreich (1974) who believed that religion is one of the factors that helped in maintaining the first language. It also agreed with Smolicz (1981) who reported that language would be maintained when it is combined with a core value as religion. Arabic is the language of the Qu'ran; and the language of prayer and worship; thus, for Arab bilinguals, it is inappropriate to pray in a language other than Arabic.

Results concerning language use and media showed that the respondents used both languages in watching TV, and in listening to radio programmers and in reading newspapers. These results could be explained easily since the Muslim Arabs in Vancouver didn't have radio broadcasted in Arabic.

The highest percentage appeared in using English when they write SMS and this is a natural behavior because mobiles in Canada in general don't have Arabic alphabet.

Results of language use in the domain of emotion and self expression indicated that Arabic is the dominant language in self expression among the

Muslim Arabs of Vancouver. They used mostly Arabic when they were happy, angry and when they were in hurry. They used it unconsciously in their dreams and to express their happiness. This result agreed with Fishman (1966) who emphasized the importance of "psychological processes" in maintaining ethnic languages. (p.424).

Finally, it is obvious that the Muslim Arabs of Vancouver used their mother tongue in different domains in their daily life; home, school, neighborhood, in workplace and many other domains. This reflected their efforts in maintaining the language.

5.2 Discussion of findings related to language attitudes

What are their attitudes towards Arabic and English?

Results showed that Muslim Arabs in Vancouver have positive attitudes towards Arabic. They considered Arabic the most prestigious language because it is the language of the Holy Qur'an; it ranked the first in the order of the statements with a mean of (4.89) which means that they have positive attitudes towards Arabic. Also Arabic is considered the most beautiful language because it is a symbol of their identity and their national language. It associated them with their childhood, with their past, with their culture and heritage.

For them it is also important that their children can speak Arabic fluently, and that was the reason why most of them let their children attend

Arabic schools. They also used it in their religious activities and meetings, since Arabic is the language of Qur'an. According to them, Arabic must be used in every aspect of life as English; perhaps they believed that Arabic is as important as English since the Muslim Arab minority in Vancouver is increasing. This result agreed with Fishman (1966) who pointed out the effect of positive "behavior toward language contact setting" (p.424) as an important factor in supporting the use of an ethnic group language.

With a moderate attitude, they didn't agree that Arabic was dying in their home or in their community. On the other hand, they did not consider Arabic as more useful than English which reflects their honesty in answering the questions.

These results indicated that the Muslim Arabs of Vancouver had also positive attitudes towards English, but still not as high as Arabic. For example they still had more positive attitudes towards English by considering it more prestigious or useful than Arabic.

They had positive attitudes towards teaching their children how to communicate effectively in English. They asserted that it is the official language of the state and it unified them with all other Canadians.

5.3 Discussion of findings related to the factors that support the use of both Arabic and English.

What factors are involved in either maintaining Arabic or shifting to English among the second generation of Vancouver Muslim Arabs?

5.3.1 Factors that support the use of Arabic

Results shown in Table 11, page 49 indicated that 97.43% believed that Arabic is the backbone of Islam. They also believed that family and Arabic schools played a great role in maintaining Arabic. Arabic is the language of home, mosques and the language of communication and interaction among the majority of the Muslim Arabs of Vancouver. This result agreed with Fishman who pointed out that habitual language use at more than one point in time or space under conditions of intergroup control is an indicator of language being maintained.

Obviously, religion played a great role in maintaining Arabic. From their point of view, religion is the most important factor because many things in their religion can't be done without using Arabic, such as, praying, supplicating and reading Qur'an. Also, their tight relation with their families in the Arab world and within themselves in Vancouver despite their different origins was another factor that led to maintaining Arabic.

Again, the Muslim Arabs of Vancouver preferred to have Arab spouses which helped in keeping Arabic alive at home; therefore their

children were able to learn Arabic as their first language. Arabic schools and social clubs supported Arabic and led to its maintenance.

The political climate in Vancouver allowed the Muslim Arabs to speak in their native language freely everywhere. Also it gave them the right to gather and live their life freely without constraints.

These results agreed with Fishman (1966) who suggested that the habitual use of language at more than one point in time or space under conditions of intergroup contact is a sign of language maintenance.

5.3.2 Factors that support the use of English

Table 12, page 50, indicated that the Muslim Arabs believed that English identified them with the Canadian society and, therefore it helped them to attain the Canadian citizenship.

The results also indicated that learning English is important for their educational advancement. Thus, learning English facilitates their educational rewards and helps them in having good jobs. These attitudes are not emotional; English is neither a symbol of their national identity nor a prestige giver. English is only a symbol of equality among all citizens of the State from different origins.

5.4 Conclusions

Data obtained indicated that the second generation of Muslim Arabs of Vancouver has been using Arabic and they are proud of their Arabic identity and their Arabic language and culture.

Moreover, the Muslim Arabs of Vancouver use Arabic and English, each of which is used in specific domains and under different circumstances; Arabic is used in the interaction between family members and relatives. It is also used in religious activities and supplications after praying; in Arabic schools; in media; in inner speech and in domains outside workplaces English is used mostly in the domain of work. Furthermore, the Muslim Arabs of Vancouver have positive attitudes towards both languages. Their attitudes towards Arabic are positive and emotional; whereas their attitudes towards English are positive but not as high as Arabic.

Data pointed out some factors that are responsible for the actual use of Arabic and the use of English. The factors that support the use of Arabic are:

1- Habitual language use of Arabic in a variety of situations and locations.

2- The religious affiliation of the respondents with Islam.

3- The positive orientation of the Muslim Arabs towards their homeland and their pride in their language and cultural heritage.

4- The internal marriages and the social institutions i.e. clubs, schools and the unity and cooperation have strengthened the use of the Arabic language.

5- The political climate in Vancouver also helped the Muslim Arabs to maintain their languages. They were allowed to use and learn their languages freely without restrictions.

5.5 Recommendations for future research

This research dealt with a small sample from the Muslim Arabs who live in Vancouver/ Canada. Therefore, results of this study cannot be generalized to all Muslim Arabs of Vancouver. Further research is recommended to be conducted on larger samples who live in Vancouver and other parts of Canada to help determine language maintenance among the Muslim Arabs at large, and among Arabs in general.

Also, further research may be conducted on the Muslim Arabs in other parts of the world for the purpose of establishing comparisons between the language situation among those who live in Vancouver and the Muslim Arabs in other countries.

Similar studies may be conducted in Vancouver among other ethnic minorities in order to investigate similarities and differences concerning

language maintenance especially in terms of language use, attitudes and factors that contribute to maintaining or losing ethnic.

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Appendix (A)
English pilot questionnaire

Dear respondents,

I am Rahmeh Sadidden Qawasmeh, an MA student at the Middle East University in Amman – Jordan, Department of English, conducting a sociolinguistic study as a partial requirement for obtaining the Master degree in English.

I would like to express my gratitude in advance for taking the time in answering the following questions about the Muslim Arabs in Vancouver/ Canada.

Community Profile Questions

1. Do all Muslim Arabs speak Arabic?   (   ) Yes   (   ) No

2. Do all Muslim Arabs speak English?   (   ) Yes   (   ) No

3. What other languages do they speak? Name them.

....

....

4. What countries do they originally come from?

....

5. What reasons made them come to Vancouver/ Canada?

....

....

6. Have they come as individuals or families?

....

....

7. Have they come from cities or villages?

....

....

8. What part of Vancouver do they live in?

....

....

9. What is the population of the Arab Muslims of Vancouver/ Canada?

....

....

10. Are there neighborhoods where Muslim Arabs live by themselves? Can you name them?

....

....

11- What other ethnic groups live in the same neighborhood? Name them?

....

12. Are there any schools in Vancouver/ Canada that belong to them? Can you name them?

....

....

13. What is their educational background? Name them.

....

....

14. Are there any mosques or religious centers that exist in Vancouver/ Canada? Can you name them?

....

....

15. Are there any cultural and sports clubs in Vancouver/ Canada? Can you name them?

....

....

16. How do they celebrate Islamic occasions in Vancouver/ Canada?

....

17. What kind of jobs do they have? Name them?

....

....

18. What kind of businesses do they manage? Name them?

.. ..

....

19. Are there any newspapers written in Arabic languages in Vancouver/

Canada? Can you name them?

....

....

20. Are there any Arabic radio stations that they listen to in Vancouver/

Canada? Can you name them?

....

....

21. Are there any Arabic restaurants in Vancouver/ Canada? Can you name

them?

....

....

22. How often do they visit their relatives in your homeland?

…………………………………………………………………………

…………………………………………………………………………

23. How strong are the social relationships among them?

....

....

24. Are there well-known personalities among them who hold high
positions in Vancouver/ Canada? (Like members of the parliament,
municipality, head of big business Corporation, high ranking religious
person...etc.) Name them.

....

....

....

....

Appendix (B)

Arabic pilot questionnaire

أسئلة عن مجتمع الدراسة

أعزائي،

أنا الطالبة رحمة سعدالدين القواسمه، أحدى طالبات الماجستير في جامعة الشرق الأوسط في عمان– الأردن، قسم اللغة الانجليزية وآدابها. أقوم بدراسة لغوية اجتماعية كمتطلب لنيل درجة الماجستير في اللغة الانجليزية.

أود التعبير مسبقا عن شكري وامتناني لمساعدتكم إياي في الإجابة عن الأسئلة التالية المتعلقة بالجالية العربية المسلمة في فانكوفر.

1.هل يتكلم جميع المسلمين العرب اللغة العربية؟   ( ) نعم   ( ) لا

2.هل يتكلم جميع المسلمين العرب اللغة الانجليزية؟ ( ) نعم   ( ) لا

3.ما هي اللغات الأخرى التي يتكلمونها ؟ اذكرها.

....

....

4.ما هي البلدان التي جاؤا منها؟

....

....

5.ما الأسباب التي دفعتهم للقدوم إلى فانكوفر/ كندا؟

....

....

6. هل جاؤا افرادا ام مع عائلاتهم؟

....

....

7. هل جاؤا من المدن ام من القرى؟

....

....

8. في أي جزء من فانكوفر يعيشون؟

....

....

9. ما هو عدد المسلمين العرب في فانكوفر/كندا؟

....

....

10 . هل هناك أحياء يعيش فيها المسلمين العرب وحدهم في فانكوفر؟ اذكرها.

....

....

11. ما هي الفئات العرقية الاخرى التي تعيش في نفس الحي؟ اذكرها.

....

....

12. هل هناك أي مدارس عربية في فانكوفر؟ أذكرها.

....

....

13. ما هي الخلفية العلمية للمسلمين العرب؟ اذكرها.

....

....

14. هل هناك أي مساجد أو مراكز دينية في فانكوفر؟ اذكرها.

....

....

15. هل هناك نوادٍ ثقافية أو رياضية عربية يرتادونها؟ أذكرها.

....

....

16. كيف يحتفل المسلمون العرب بالمناسبات الدينية في فانكوفر؟

....

....

17. ما الوظائف التي يعملون بها؟ اذكرها.

....

....

18. ما الأعمال التجارية التي يديرونها؟ اذكرها

....

....

19. هل هناك صحف مكتوبة بلغة العربية في فانكوفر؟ اذكرها.

....

....

20. هل هناك محطات إذاعية عربية في فانكوفر؟ اذكرها.

....

....

21. هل هناك أي مطاعم عربية في فانكوفر؟ اذكرها.

....

....

22. ما عدد المرات التي يزوروا فيها اقربائهم في وطنهم الاصلي؟

....

....

23. ما مدى قوة الروابط الاجتماعية بين المسلمين العرب في فانكوفر/ كندا؟

....

....

24. هل هنالك شخصيات مشهورة وسط المسلمين العرب من الذين يتقلدون مواقع سلطة في الدولة (مثل أعضاء في البرلمان والمجالس البلدية ومدراء شركات كبرى ورجال دين... الخ)؟ اذكرهم.

....

....

....

....

Appendix (C)
English language questionnaire

Dear Participant;

This questionnaire will be used to obtain data for my MA thesis which aims to investigate the use of Arabic and English languages among the Muslim Arabs who live in Vancouver/ Canada and their attitudes towards these two languages. Your answers will be used only for research purposes.

Please read the questions carefully and answer them faithfully. It only takes few minutes to fill it out.

Your cooperation is greatly appreciated.

Thank you.

Rahmeh Qawasmeh

February, 2011

Part I: Demographic Data

1- Sex:

1- Male: [   ]   2- Female: [   ]

2- Marital status:

1- Single: [   ]   2- Married: [   ]

3- Engaged: [   ]   4- Divorced: [   ]

5- Widowed: [   ]   6- Separated: [   ]

3- Age:

1-Between 14 - 19: [   ]   2- Between 20 - 29: [   ]

3- Between 30 – 39: [   ]   4- Between 40 – 59: [   ]

5- More than 60:   [   ]

4- Level of education:

1- Grade 7 – 12: [   ]   2 - Two years college: [   ]

3- B.A. or B.Sc.: [   ]   4- M.A or equivalent: [   ]

5- PhD, or equivalent [   ]

5- Type of school attended:

1- Private Arabic School: [   ]   2 Public English School: [   ]

3- Private English School: [   ]   4-Other: [   ]

6- Language of your mother:

1- Arabic: [   ]   2- English: [   ]

3- Other/ name it: [   ]

7- <u>Language of your father:</u>

    1- Arabic: [   ]   2- English: [   ]

    3- Other/ name it: [   ]

8- <u>Professional background:</u>

    1- Student: [   ]   2 – Business: [   ]

    3- Education: [   ]   4- Medical field: [   ]

    5- No occupation: [   ]   6- Other: …………. [   ]

Part II: Domain of language use

Here are some questions about the languages you use in your daily life.

Please put (x) near the answer that fits yours.

Questions	Arabic	English	Both	Other/ name it
1- Home and relatives				
What language do you use at home with				
❖ your father?				
❖ your mother?				
❖ your brothers?				
❖ your sisters?				
❖ your grandfathers?				
❖ your Grandmothers?				
❖ your relatives in Vancouver?				
❖ your relatives in the Middle East?				
What language do you use at family meetings?				
What language do you use when you write a personal letter to your father, mother, or any member of your family?				

Questions	Arabic	English	Both	Other/ name it
2- School				
What language do you use when you talk to your teachers?				
What language do you use when you talk to your colleagues?				
Which language is used in giving school instructions?				
Which language is used in classrooms to explain lessons?				
Which language is used in the school's curriculum?				
Questions	**Arabic**	**English**	**Both**	**Other/ name it**
3- Neighborhood				
What language do you use when you meet Arab friends in the neighborhood?				
What language do you use when you want to buy vegetables from Arab greengrocer at the neighborhood?				
What language do you use when you use your mobile in making a phone call in the Arab neighborhood?				
Questions	**Arabic**	**English**	**Both**	**Other/ name it**
4- Workplace				
What language do you use with your Arab colleagues at work?				
What language do you use with your Arab customers at work?				
What language do you use at work when you discuss business or technical matters with your Arab boss?				
What language do you use at work when you discuss business or technical matters with your Arab colleagues?				
What language do you use at work when you discuss general topics (weather, sports, politics) with your Arab colleagues?				
What language do you use when you write an e-mail to your Arab colleagues?				
What language do you use when you give instructions and directions orally at your workplace to your Arab colleagues?				

Questions	Arabic	English	Both	Other/ name it
5- Religion				
What language do you use when you pray in mosque?				
when you supplicate after praying?				
at religious meetings outside mosques?				

Questions	Arabic	English	Both	Other/ name it
6- Media:				
What is your favorite language for T.V entertainment?				
What language do you choose when you listen to radio programs?				
What language do you use when you write an SMS?				
What language do you use when you write e- mails?				
What is the language of the newspaper you read?				

Questions	Arabic	English	Both	Other/ name it
7- Emotional self-expression:				
In what language do you express yourself when you are happy?				
express yourself when you are angry and stressed?				
express yourself when you are in a hurry?				
express yourself when you dream?				

Part III: Language Attitudes

Here are some statements about Arabic and English. Please put (x) near the answer that fits yours. Each statement is followed by five options:

5- strongly agree   4-agree   3- neutral   2- disagree   1-strongly disagree

A. Language attitudes towards Arabic.

Questions	5 Strongly Agree	4 Agree	3 Neutral	2 Disagree	1 Strongly Disagree
I believe that Arabic language is					
the most beautiful language.					
the most prestigious language because it is the language of the Holy Qur'an.					
the symbol of my Arab identity.					
more useful than English.					
my national language.					
important to be taught in school.					
dying in my home.					
dying in Vancouver.					
important to be used in all domains.					
important that my children communicate effectively in it.					
important to be used in mosques, religious activities and meetings.					
important to be used in every aspect of daily life as English language is used.					
associated with the Arab heritage and history					

B. Language attitudes towards English

Questions	5 Strongly Agree	4 Agree	3 Neutral	2 Disagree	1 Strongly Disagree
I believe that English language is					
more useful than Arabic.					
more prestigious than Arabic.					
more important than Arabic in my work.					
important because it is the language of my present identity.					
the language in which I express my emotions freely.					
the language of my new homeland					
the official language of the State and therefore it should be used everywhere.					
important for my children in order to communicate effectively in English.					
important to be used for instruction at school.					
uniting me with all fellow Canadians.					
the unifying link among all Canadians.					
the language that I hate most.					
the language I am proud of.					

Part IIII: Factors that support the use of Arabic and English

Here are some statements about Arabic and English languages. Please put

(x) near the answer that fits yours (x). Each statement is followed by five

options:

5- strongly agree   4-agree   3- neutral   2- disagree   1-strongly disagree

A. Factors that support the use of Arabic

Factors that Support the Use of Arabic among Muslim Arabs in Vancouver	5 Strongly Agree	4 Agree	3 Neutral	2 Disagree	1 Strongly Disagree
I believe that Arabic language is maintained among the Muslim Arab Canadians because					
my family and the home play an important role in preserving Arabic.					
it is the backbone of my religion (Islam).					
the Arabic schools have a role in maintaining Arabic.					
social and religious Arab leaders play an important role in maintaining Arabic.					
the tight relations among the Muslim Arabs of Vancouver help in preserving Arabic.					
internal marriages among the Muslim Arabs help in keeping Arabic alive.					
it is the language required at my work.					
visiting relatives in Arab countries, e.g. Jordan and Egypt, helps me in maintaining Arabic.					
the political democracy in Vancouver helps the Arab minority in maintaining their language.					
the Arabic social clubs have a role in maintaining Arabic.					
the pride in my Arabic identity has a role in maintaining Arabic.					
it unites me with the Islamic world.					
it unites me with the Arab world.					

B. Factors that support the use of English

Factors that Support the Use of English	5 Strongly Agree	4 Agree	3 Neutral	2 Disagree	1 Strongly Disagree
I believe that English should be used because it is the language that					
helps me to integrate in the Canadian society.					
symbolizes my national identity.					
represents equality among all citizens of the State regardless of their different origins.					
will replace Arabic in future generations.					
advances my knowledge.					
helps me to have a good job					
helps me to attain citizenship in Canada.					
facilitates my educational opportunities.					
I am proud of.					

Appendix (D)

Arabic language questionnaire

أعزائي المشاركين ؛

سيستخدم هذا الاستبيان للحصول على بيانات عن أطروحة ماجـستير والتــي
تهدف إلى معرفة جوانب استخدام اللغتين العربية والانجليزية بين المسلمين العرب الذين يعيشون
في فانكوفر/ كندا واتجاهاتهم نحو هاتين اللغتين .

سوف تستخدم الإجابات فقط لأغراض البحث العلمي . يرجى قراءة الأسئلة بدقة
والإجابه عليها بصدق. الاجابه على الاستبيان لن ياخد الكثير من وقتكم .

مقدره لكم حسن تعاونكم معي .

رحمة القواسمي

شباط /2011

أولا: المعلومات الشخصية والاجتماعية

الرجاء وضع اشارة (x) اما الاجابة التي تناسبك .

1. <u>الجنس</u>

2- انثى ( ) 1- ذكر( )

2. <u>الحاله الاجتماعية</u>

2- متزوج / متزوجه ( ) 1- اعزب / عزباء ( )

4- مطلق / مطلقة ( ) 3- مخطوب /مخطوبه ( )

6- منفصل / منفصله ( ) 5- ارمل / ارمله( )

3.<u>العمر</u>

2- ما بين 20 الى 29 ( ) 1- مابين 14 الى 19 ( )

4- مابين 40 الى 59 ( ) 3-مابين 30 الى 39( )

5- فوق ال 60 ( )

4.<u>التحصيل العلمي</u>

2- دبلوم معهد سنتين ( ) 1-من 7 الى 12( )

4- شهادة الماجستير او ما يعادلها ( ) 3- بكلوريوس فما فوق ( )

5- شهادة الدكتوراه او ما يعادلها ( )

5.<u>نوع المدرسه التي تعلمت بها</u>

2- مدرسه انجليزية خاصة ( ) 1-مدرسه عربية خاصة ( )

4- اخـرى ( ) 3-مدرسه انجليزية حكومية ( )

6.<u>لغة والدتك الاصلية</u>

2- اللغة النجليزية ( ) 1-اللغة العربية ( )

1- اخـرى ....

7. لغة والدك الاصلية

1ـ اللغة العربية ( )   2ـ اللغة النجليزية ( )

2- اخرى ....

8. الخلفية الوظيفية

1ـطالب( )   2- في مجال الاعمال التجارية ( )

3-في مجال التعليم( )   4- في المجال الطبي ( )

5 ـ عاطل عن العمل ( )   6- وظيفة اخرى ....

ثانيا : الاستعمالات اللغوية

الرجاء اكمال الجدول التالي بوضع اشارة (x) امام اجواب الذي يناسبك

لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأســـئلـــة
				1ـ اللغة المستخدمة بين افراد العائلة
				ما اللغة التي تستخدمها بالحديث ❖ مع والدك ؟
				❖ والدتك ؟
				❖ اخوانك ؟
				❖ اخواتك ؟
				❖ جدك ؟
				❖ جدتك ؟
				اقاربك في فانكوفر ؟
				اقاربك في الشرق الاوسط ؟
				ما اللغة التي تستخدمها في الاجتماعات الاسرية ؟
				ما اللغة التي تستخدمها في كتابة رساله شخصية لوالدك / والدتك / أي فرد من افراد اسرتك ؟

لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأسئـــلـــة
				1- اللغة المستخدمة في المدرسة
				ما اللغة التي تستخدمها بالحديث مع اساتذتك ؟
				ما اللغة التي تستخدمها بالحديث مع زملائك ؟
				ما اللغة التي تستخدم في اعطاء التعليمات والارشادات المدرسية في مدرستك ؟
				ما اللغة التي تستخدم في شرح الدروس داخل الصف ؟
				ما اللغة التي تستخدم في المقررات والمناهج المدرسية ؟
لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأسئـــلـــة
				2- اللغة المستخدمة في الحي او الجوار
				ما اللغة التي تستخدمها عند مقابلتك لاصدقاءك العرب في الحي ؟
				ما اللغة التي تستخدمها عند شرائك خضراوات من بائع عربي في الحي ؟
				ما اللغة التي تستخدمها عند اجراء مكالمه هاتفية في حيك؟
لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأسئـــلـــة
				3- اللغة المستخدمة في مكان العمل
				ما اللغة التي تستخدمها بالحديث مع زملائك العرب بالعمل ؟
				ما اللغة التي تستخدمها بالحديث مع زبائنك العرب بالعمل ؟

لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأسئلـــة
				ما اللغة التي تستخدمها بمناقشة امور تقنية او ادارية مع رئيسك العربي بالعمل؟
				ما اللغة التي تستخدمها بمناقشة امور تقنية او ادارية مع زملائك العرب بالعمل؟
				ما اللغة التي تستخدمها في مناقشة موضوعات عامه مثل (الطقس / الرياضة / السياسة) مع زملائك العرب بالعمل ؟
				ما اللغة التي تستخدمها في كتابة رسالة الكترونيه لزملائك العرب بالعمل؟
				ما اللغة التي تستخدمها في اعطاء تعينات وتوجيهات شفوية لزملاك العرب في مكان العمل ؟
لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأسئلـــة
				4- اللغة المستخدمة في الاطار الديني
				ما اللغة التي تستخدمها وانت تصلي في المسجد؟
				في التضرع والدعاء لله بعد الصلاة
				في اللقاءات الدينية خارج المسجد
لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأسئلـــة
				5- اللغة المستخدمة في وسائل الاعلام
				ما اللغة التي تفضل استخدامها بمشاهدة برامج تلفزيونه بهدف التسلية ؟
				ما اللغة التي تفضل الاستماع اليها عند سماعك برامج اذاعية في المذياع ؟
				ما اللغة التي تستخدمها بكتابة رسائل قصير بواسطه الجوال / النقال؟
				ما اللغة التي تستخدمها بكتابة رسائل الكترونية ؟
				ما اللغة التي تستخدمها بقراء الصحف ؟

لغة اخرى / اذكرها	اللغتان معا	اللغة الانجليزية	اللغة العربية	الأســئـلــة
				6- اللغة المستخدمة في التعبير العاطفي عن الذات
				أي اللغات تستخدمها في التعبير عن سعادتك ؟
				التعبير عن غضبك وتوترك ؟
				وانت في عجله ؟
				في احلامك؟

ثالثا : الاتجاهات اللغوية نحو اللغتين العربية والانجليزية

الرجاء قراءة الجدول التالي حول الاتجاهات اللغوية نحو اللغتين العربية والانجليزية ، ومن ثم اختيار احدى الاجابات التي تتناسب واتجاهاتك وارائك الشخصية وذلك بوضع (X) في المكان المناسب.

كل جملة متبوعة بخمسة خيارات:

5- اوافق بشدة   4- اوافق   3- محايد   2- لا اوافق   1- لا اوافق بشدة

1 لا اوافق بشدة	2 لا اوافق	3 محايد	4 اوافق	5 اوافق بشدة	الأســئـلــة
					أ- الاتجاهات اللغوية نحو اللغة العربية.
					اللغة العربية هي:
					اجمل لغة على الاطلاق
					اللغة الارقى باعتبارها لغة القران الكريم
					هي رمز لهويتي العربية

					مفيدة اكثر من اللغة الانجليزية بالنسبة لي
					هي لغتي الوطنية
					يجب ان يتم تدريسها في المدارس
					على وشك الاندثار في منزلي
					على وشك الاندثار في فانكوفر
					من المهم ان يتم استخدامها في كل المجالات
					من المهم ان يتواصل اطفالي مع غيرهم بطلاقه باللغة العربية
					يجب ان تستخدم في المساجد واللقاءات الدينة والانشطة
					يجب ان تستخدم في جميع مجالات الحياة الى جانب اللغة الانجليزية
					مرتبطة بالتاريخ والتراث العربي

ب- الاتجاهات اللغوية نحو اللغة الانجليزية.

1 لا اوافق بشدة	2 لا اوافق	3 محايد	4 اوافق	5 اوافق بشدة	الاسئلـــة
					اللغة الانجليزية :
					مفيدة اكتر من اللغة العربية
					اكثر رقي من اللغة العربية
					اهم من اللغة العربية في عملي
					لغة مهمه لانها لغة هويتي الحالية
					اللغة التي استطيع التعبير بها عن نفسي بحرية
					لغة وطني الجديد
					لغة الدولة الرسمية لذا يجب ان تستخدم في كل مكان
					من المهم ان يتواصل اطفالي مع غيرهم باللغة الانجليزية بطلاقة
					من الافضل ان تستخدم لاعطاء التعليمات في المدرسة
					تربطني بجميع الكنديين
					تربط جميع الكنديين مع بعضهم
					اللغة التي اكرهها
					اللغة التي افتخر بها

رابعا :ـ العوامل التي تساعد في استخدام اللغتيبين العربية والانجليزية :

الرجاء قراءة الجدول التالي حول الاتجاهات اللغوية نحو اللغتين العربية والانجليزية ، ومن ثم

اختيار احدى الاجابات التي تتناسب واتجاهاتك وارائك الشخصية وذلك بوضع (X) في المكان

المناسب.

كل جملة متبوعة بخمسة خيارات:

5- اوافق بشدة   4- اوافق   3- محايد   2- لا اوافق   1- لا اوافق بشدة

1 لا اوافق بشده	2 لا اوافق	3 محايد	4 اوافق	5 اوافق بشدة	أـ العوامل التي تساعد على استخدام اللغة العربية
					الا سئلة
					اعتقد ان اللغة العربية مستعملة بين المسلمين العرب في فانكوفر لانها :
					العائلة والبيت يساعدوا في الحفاظ على اللغة العربية
					العمود الفقري لديني (الاسلام)
					المدارس العربية ساعدتني في المحافظة على لغتي العربية.
					المسؤلون العرب في فانكوفر يلعبوا دورا مهما في الحفاظ على اللغة العربية
					الروابط القوية بين المسلميين العرب في فانكوفر تساعد في الحفاظ على اللغة العربية
					المناخ الديمقراطي في فانكوفر يساعد الأقليه العربية في الحفاظ على اللغة العربية
					النوادي الاجتماعية العربية تساعد في المحافظة على اللغة العربية.
					الفخر بهويتي العربية تساعد في الحافظ على اللغة العربية
					تربطني بالعالم الاسلامي
					تربطني بالعالم العربي

1 لا اوافق بشده	2 لا اوافق	3 محايد	4 اوافق	5 اوافق بشدة	الا سئلة
					ب- العوامل التي تساعد على استخدام اللغة الانجليزية
					اعتقد انه يجب استخدام اللغة الانجليزية لانها اللغة التي :
					تساعد في الانخراط في المجتمع الكندي
					رمز لهويتي الوطنية
					رمز المساواه بين جميع المواطنيين في الدوله بغض النظ عن اختلاف اصولهم
					اللغة التي ستحل محل اللغة العربية في الاجيال القادمه
					تزيد من معرفتي
					تساعدني في الحصول على وظيفة افضل
					تساعدني في الحصول على الجنسية الكندية
					تسهل فرصي التعليمية
					اللغة التي افتخر بها

Appendix (E)

Members of the Jurors' Committee

Name	**Rank**	**University**
1- Mahmud Al-Khatib	Professor Dr.	University of Applied Science and Technology
2- Fawaz Abd Al-Haq	Professor Dr.	Yarmouk University
3- Kathem Qattous	Professor Dr.	Applied Science University
4- Riyadh Hussein	Professor Dr.	Middle East University
5- Rasoul Al-Khafaji	Professor Dr.	Middle East University
6- Suleiman Al-Abbas	Assistant Professor	Amman Al-hliyya University

Appendix (F)

Letter of permission

لمن يهمه الأمر

تحية طيبة وبعد،

تقوم الطالبة رحمة سعد الدين خليل قواسمة ورقمها الجامعي (400810066) بإجراء دراسة متعلقة برسالة الماجستير التي تقوم بإعدادها بإشراف الأستاذ الدكتور بدر الدويك تحت عنوان "الاستعمالات والاتجاهات اللغوية بين المسلمين العرب في فانكوفر / كندا : دراسة لغوية اجتماعية" وذلك استكمالاً للحصول على درجة الماجستير في اللغة الإنجليزية وآدابها من جامعة الشرق الأوسط، عمان / الأردن.

يرجى تسهيل مهمتها والتي تتطلب توزيع استبانة على عينة من المسلمين العرب القاطنين في مدينة فانكوفر/ كندا، علماً بأن المعلومات ستكون سرية لغايات البحث العلمي.

وتفضلوا بقبول الاحترام ،،،،

عميد كلية الآداب والعلوم

أ.د لويس مقطش