



**Language Choice and Language Use in an Arab
Canadian Multilingual Community (Quebec-Canada):**

A Sociolinguistic Study

اختيار اللغة واستعمالاتها في مجتمع عربي- كندي متعدد اللغات
(كيبك- كندا): دراسة لغوية اجتماعية

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

Department of English Language and Literature

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June, 2014

Authorization

Authorization

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This thesis, “Language Choice and Language Use in An Arab Canadian Multilingual Community (Quebec - Canada)”, was discussed and certified on 1st June, 2014.

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Dedication

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**Language Choice and Language Use in an Arab Canadian
Multilingual Community (Quebec- Canada): A Sociolinguistic
Study**

**By
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**Supervised by
Prof. Bader S. Dweik**

Abstract

This study aimed at investigating language choice among the Arabs of Quebec – Canada. The study attempted to explore language choice and use in different domains, factors involved in using Arabic, English and French, and Arabs' attitudes towards these languages. In order to achieve the objectives of the study, the researcher selected a sample that consisted of (100) Arab respondents who reside in Quebec – Canada, covering different age ranges, gender, educational background, occupation and residency. The instruments of the study were a community profile based on open ended interviews and a sociolinguistic questionnaire. Results showed that Arabs of Quebec– Canada freely use their Arabic language in the domain of home

and with family members, and in worship places and when listening to the radio. In addition, they use English and French in Governmental offices and formal applications and in educational institutions. Results also showed that the Arabs of Quebec mix these languages in the domain of neighborhood, with friends, and media. Such a choice and use reveal the positive attitudes that the Arabs of Quebec have towards Arabic, English and French. As for the French language, results showed that French is the dominant and most prestigious language among the respondents. It is used in governmental offices and in filling formal applications and education. English language is considered a global language by which the respondents' Canadian identity is fully expressed. The study suggested several ideas for further research like conducting similar studies on Arabs in Canada from a different perspective such as formal and functional constraints determining and restricting language choice.

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(كيبك- كندا): دراسة لغوية اجتماعية

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الملخص

تناولت هذه الدراسة اختيار اللغة بين العرب في كيبك - كندا، واستكشاف استخداماتها في مجالات مختلفة، والعوامل المؤثرة في اختيار العربية و الإنجليزية والفرنسية وتوجهاتهم نحو هذه اللغات. ومن أجل تحقيق أهداف هذه الدراسة اختارت الباحثة عينة من هذا المجتمع تألفت من (100) مشترك عربي من مختلف الأعمار والأجناس والمستويات التعليمية والمسميات الوظيفية وأماكن السكن. واستخدمت الباحثة أداتين لجمع المعلومات الأولى بناء صورة جانبية عن المجتمع عن طريق إجراء مقابلات، واستبانة لغوية اجتماعية. وخلصت الدراسة إلى أن العرب في كيبك - كندا يستخدمون اللغات العربية والإنجليزية والفرنسية بحرية. فاللغة العربية تستخدم في مجال المنزل، وبين أفراد العائلة، وفي دور العبادة، وعند الاستماع للمحطات الإذاعية. وإن استخدامهم للغتين الإنجليزية والفرنسية كان ضمن المكاتب الحكومية وتعبئة نماذج المعاملات الرسمية والمؤسسات التعليمية. كما بينت الدراسة أن عرب كيبك يمزجون بين هذه اللغات في أحيائهم السكنية، ومع الأصدقاء، وفي التعامل مع وسائل الإعلام. ويعد مثل هذا الخيار، والاستعمال اللغوي مؤشرا لتوجهات العرب الإيجابية نحو اللغات الثلاث. كما أظهرت النتائج أن اللغة الفرنسية هي اللغة المسيطرة والأكثر هيبة بين المشتركين حيث تستخدم في المكاتب الحكومية، والمعاملات

الرسمية، والتعليم، في حين اعتبرت اللغة الإنجليزية لغة عالمية تعبر عن الهوية الكندية للعرب في كيبك. وفي النهاية قدمت الباحثة عدة توصيات منها إجراء دراسة مماثلة عن العرب في كندا من منظور مختلف مثل المقيدات الرسمية والوظيفية التي تحدد أو تحد من اختيار اللغة .

Chapter One

Introduction

1.0 Background of the Study

Languages, with their complex implications for identity, communication, social integration, education and development, are of great importance for sociolinguists. Human languages have changed in the age of Globalization; no longer tied to stable communities, they move across the globe, and change in the process.

Most nations in the world are multilingual speaking more than two languages. They contain ethnic groups in contact and frequently in competition. It is well known that there are basically three possible linguistic outcomes of prolonged contact of ethnic groups: language maintenance, bilingualism or multilingualism, or language shift. Languages influence each other; they expand, contract or die. According to Remyssen, Wim, Reinke & Kristin, 2012, the impact of one language on the lexicon, phonology, and syntax of another has long been considered vitally important for the understanding of language change, choice, and use. It is very rare that contact is between equals and more or less symmetrical. The characterized differences between communities such as power, size, wealth, prestige, and vitality are significant factors which often make

speakers adjust their language-choice patterns during their life time and/ or from one generation to the next, along with the speakers' attitudes towards their languages

Migration largely contributes to language contact and change. The community of immigrants faces great challenges whether to keep their mother tongue language actively in use, to shift to the dominant host language, or use their ethnic language side by side with the dominant official language of the host country.

Greater Montreal is the largest and most populous urban area in the province of Quebec (the second largest in Canada) as well as its economic center. For its complex and unique linguistic ecology, the metropolitan area of Montreal differentiates itself from all other major urban areas in Canada. Montreal presents quite a unique case of interacting language communities, even within an international perspective, which makes it of a special interest for sociolinguistic researchers. The uniqueness of Montreal can be related to its three different faces, and to the specific way these interact with each other. Apart from being a Francophone as well as an Anglophone city, Montreal is fundamentally multilingual.

The colonial history of Canada explains the presence of French and English in the metropolis. The relationship between these two languages in

the province of Quebec has been profoundly marked by a history of conflict, more recently, of controversial language legislation. At present, French is the only official language in the province and it remains the majority language in Greater Montreal. However, the metropolis, and especially the Island of Montreal in the centre, still has an important English-speaking population with parts of the city being more Anglophone in character. In addition, due to immigration that started late 19th century, different cultural communities settled in the region. Since then, Montreal has become one of the most important multiethnic centers in Canada where multilingualism and multiculturalism are parts of daily life. This dynamic situation adds to the complexity of the original linguistic duality existing between French and English and it has been pointed out that this duality has favored the maintenance of immigrant languages much more than in other cities in North America. Quebec represents an ideal sociolinguistic laboratory (Remysen, Wim, Reinke & Kristin, 2012). Its complex and unique situation has encouraged many scholars to conduct sociolinguistic research on the different communities living in the area.

Canadians of Arab origin make up one of the largest non-European ethnic group in Canada. The large majority of the Canadian population of Arab origin lives in either Ontario or Quebec. Since almost all Canadians of Arab origin can speak at least one official language, the majority have a

mother tongue other than English or French. Canadians of Arab origin are either Muslims or belong to a Christian group. The 2013 statistics and publications of Canada reported that 56% were Christians, while 44% were Muslims.

1.1 The Arabs of Quebec / Canada: A Community Profile

1. Quebec - Canada

As indicated by the Canadian Encyclopedia 2013, Quebec is a vibrant multicultural province, often earning its recognition as the “Europe of North America”. Quebec is the only province whose official language is French. The capital city is Quebec City with (670,000) population. Quebec is also home to Canada’s second largest city, and the second largest French speaking city in the world, Montreal (3.6 million people). Other major cities are all located in proximity to the St. Lawrence River (which links Quebec and Montreal to the Atlantic Ocean) and includes Trois-Rivieres, (48,419) Sherbrooke, (152,100), Chicoutimi-Jonquiere (162,500), and Hull (62,339). Since the end of World War II, more than 650,000 immigrants from over 80 countries have moved to Quebec, particularly to the multicultural city of Montreal.

As reported by the Quebec City website 2013, the province of Quebec received its name from the aboriginal inhabitants of the province.

The word comes from the Mi'kmaq language, however Algonquian, Iroquoian and Inuit groups also resided in large numbers in the territory of present-day Quebec. Quebec would in turn become one of the first areas of North America to be explored by Europeans. Since the early 1600's, Quebec has been a major destination for French settlement as well as a launching point for exploration of other areas of Canada. The mid 1700's marked an important period of transition for Quebec. After a series of battles, British forces defeated the French General Louis-Joseph de Montcalm at the Plains of Abraham outside of Quebec City in 1759. The result of this battle was that France ceded all of its colonial territories in Canada to Great Britain, and Quebec was no longer under French control. This set the stage for Quebec to become one of the four founding provinces of Canada in 1867. However, in the mid 20th century Quebec underwent a period of modernization that has become known as the "quiet revolution". During this time, the province shifted from a more traditional agricultural society towards a modern, urban one. This period saw the standard of living in the province improve, along with an increased awareness of Quebec's distinct cultural and linguistic heritage.

2. Quebec Demography

According to the estimates made using the population census data and population growth information, the population of Quebec as of the year

(2013) is 8,024,400 which made up approximately 23% of the Canadian national population. Due to the 4.7% population growth Quebec has seen over the past years, Quebec is the second most populated province in Canada. Ontario is the most populated province with 13.5 million people and British Columbia with 4.6 million inhabitants is the next most populated province after Quebec. With one of the lowest birth rates in Canada nearly all of Quebec's future growth can be expected to come from immigration.

According to the Canadian Encyclopedia 2013, today immigrants come to live in Quebec from all over the world, with the majority settling in either Montreal or Quebec City. Many Canadian immigrants from Francophone countries choose to settle in Quebec, notably from France and a sizable Haitian population. Quebec is also home to large communities of individuals of Italian, Greek, Arab, Irish, Chinese and South Asian origin, among others. The Province of Quebec selects the immigrants that settle within its borders according to Canada- Quebec Immigration Agreement. Immigration program uses a points-based system to assess applications of individuals who wish to settle in the province. After receiving a positive assessment from the Government of Quebec, immigrants are issued a Quebec Selection Certificate which approves them for immigration pending medical and security clearances.

As maintained by the Quebec City website 2013, today Quebec welcomes approximately 45,000 immigrants each year. With the province's economy growing and the birth rate declining, immigration to Quebec can only be expected to grow in the future. Immigrants come to Quebec each year from over 100 countries, helping to contribute to the multicultural character of the province, and driving the Quebec economy.

3. Canadian Arabs

In the Canadian Encyclopedia 2013, the period between 1985 and 2012 showed that roughly five out of six Arab permanent residents settled in Ontario and Quebec. Despite the economic prosperity in the western provinces in the last five years compared to slower economies in Ontario and Quebec, most Arabs continue to settle in these two provinces. The decision to largely settle in Ontario and Quebec can be best explained by a combination of factors relating to language, economic opportunities and historic immigration trends. Canada saw a total of 527,025 Arabs settled as permanent residents between (1985- 2012). During this period, most Arab permanent residents settled in Quebec (45.6%) and Ontario (40.8%). Rounding out the top five are Alberta (5.2%), British Columbia (3.3%) and Nova Scotia (2.4%). Language appears to be one of the most pertinent factors in determining province of settlement. Algeria, Lebanon and

Morocco represent the three main source countries of Arab immigration to Quebec, having contributed 177,225 permanent residents to the province since 1985. All three countries possess significant Francophone populations, with the latter two being member states of the International Organization of the Francophone (IOF). Immigrants from two other Arab member states of the OIF, Egypt and Tunisia, round out the top five source countries of Arab permanent residents in Quebec.

4. First Wave of Immigrants

Statistics and publications of (2013) show that immigrants started to arrive to Montreal in 1882. By the year 1890 there were about fifty immigrants in Quebec. Arabs, or more specifically, Syrian-Lebanese immigrants, began to arrive in Canada in small numbers in 1882. Their immigration was relatively limited until 1945, after which time it increased progressively, particularly in the 1960s and thereafter. Iraq, Lebanon, Syria, Jordan and Palestine were ruled at that time by the Ottoman Empire until the end of World War I. This is why during that period, Arab immigrants from these countries were called either Turks or Syrians by Canadian authorities. In the period from 1911 to 1961, Arabs were classified as Asians which restricted the number of new immigrants until the classification was changed in 1962 due to the efforts of Elias Ibrahim Karam and Elias

Alsakli. Between 1882 and 1961 a total of 215,331 Arabs immigrated to Canada.

Evidence from the Canadian Encyclopedia indicates that Arab immigration is no different from that of other groups. Arabs immigrated to escape war, famine, religious persecution, political persecution, family disagreements or the love of adventure. To reach their goal, immigrants faced many trials and tribulations. Oppression under the Ottoman rule, poverty, and the war between the Lebanese Maronites and the Lebanese Druze were the motivating factors for the early Lebanese immigration. Montreal and Quebec were the destination of first arrivals, but by time, in all the major cities, one could find Arab speaking people.

Upon arrival, new Arab immigrants were processed by Canadian immigration offices, and sometimes were given Canadian names in place of their difficult to pronounce Arab names, i.e. Joseph Edwards was Abdul Karim El Kadrie. The new immigrants were mostly men. The majority had little or no education or skills. They understood trade based on their experience in the market place back home. Although some worked on farms, most sold goods door to door. Most did not speak English but communicated with their hands and fingers. They were determined and within a short time learned enough English to communicate. They did

however mix their English with Arabic. The early immigrants succeeded because of hard work, good manners, generosity, courage and honesty. They developed a supporting network among themselves. Eventually, some established wholesale businesses. Many stopped peddling and started grocery and dry goods stores. Eventually, those married before coming to Canada sent for their wives and children. Those not married returned to their previous homes to find a wife or they sponsored a fiancée. They established churches, mosques and clubs. Many of their children became business and professional people of today.

5. Second Wave of Immigrants

In reference to the Quebec City website 2013, Arab immigrants' second wave was traced. Information showed that the 1966 White Book Reforms, which removed discrimination based on race, colour, religion or ethnicity, was a benefit to Arab immigration. This second wave of immigrants starting in 1962 was educated. The majority had managerial, professional or technical skills with only a few being in the lower level of white collar occupations. In 1991 one of four Arab Canadians had a university degree compared to 10% of the Canadian population in general. More than 31% of Arab Canadians occupy senior and middle managerial or professional positions requiring the highest skill level according to the Standard

Occupational Classification System. The next skill level includes 45% of the Arab Canadians.

The early wave of Arab immigrants originated from Syria and Lebanon. More than 90% were Christians seeking freedom from poverty and the Ottoman (Turkish) colonial regime. The post-WWII wave of Arab immigrants comprised a broader mixture of Christian groups and a substantial number of Muslims and Druze who were motivated by the desire to escape unfavorable social, economic and political conditions in their homelands.

As reported in the Quebec City website 2013, in the 1980s and the early 1990s, a large number of Convention Refugees arrived from countries of the Arab world (1983-1992), notably Somalia, Lebanon and Iraq. During the same 10-year period, (1983-1992), a total of 13,379 investors/entrepreneurs came largely from Lebanon, Kuwait, Saudi Arabia and the United Arab Emirates, but with strong representation from Egypt, Iraq, Jordan and Syria. The two waves of immigrants came from markedly different social and political contexts - the early immigrants from an economically less-developed Arab world colonized by the Ottoman Turks; the postwar immigrants from a decolonized Arab world undergoing rapid socioeconomic development and political upheaval, as evidenced by the prevalence of refugees in the closing decades of this century. These

differences are expressed through different world views, attitudes and behavior

According to the (2011) census, the Arab ethnic population numbered almost 2.2% in Quebec, 1.2% in Ontario. Arabs make 1.2% of the Canadian population. They are people from Lebanon, Egypt, Morocco, Syria, Iraq, Somalia, Algeria, Kuwait, Tunisia, Jordan, Saudi Arabia, Sudan and United Arab Emirates. Smaller numbers of Arab immigrants originated from Bahrain, Djibouti, Libya, Mauritania, Oman, Qatar and Yemen. Many of these Arab immigrants arrived as highly educated married couples with children.

6. Demography of Arabs in Quebec

According to the Canadian Encyclopedia 2013, the label "Arab Canadian" does not refer to one religious affiliation or country of origin but to a mixture of characteristics and beliefs that members of this ethnic group have assimilated from their family or have acquired in Canada. Of the people who described themselves as Arab in the 2011 census, 44% were Muslims, 28% were Catholic, 11% were Christian Orthodox; 5% were Protestant; and 6% had no religious affiliation. At present about 49% of the Arab ethnic group in Canada are of Lebanese origin; 13% are of Egyptian origin; 6% are of Maghreb origin; 5% are of Syrian origin; 5% are of Somali origin; 3% are of Palestinian origin and 2% are of Iraqi origin.

Canadians of Arab origin have tended to settle in urban areas but not in neighborhood concentrations. Since the turn of the century, Quebec and Ontario have consistently attracted the majority of Arab immigrants; 83% of Arab Canadians are located in these two provinces. In Quebec the heaviest concentration of Arab Canadians is in metropolitan Montreal; in Ontario, Toronto and Vicinity, also in Ottawa, Windsor, London, Vancouver, Edmonton, Calgary, Halifax and Hamilton. Arabs of Quebec do live in certain areas like Ville Saint Laurent, Chomedey, Jean Talon area, and Ahunstic.

7. Arab Muslim and Christian Institutions in Quebec

Arabs of Quebec whether Muslims or Christians tend to build their religious centers like mosques and churches immediately after their settlement. At the beginning of the 20th century, several Eastern Christian churches were founded Like St Georget Joseph church, and St Mark Montreal church and the Coptic Orthodox Church which were established following the arrival of large numbers of Coptic immigrants from Egypt (Arabic Church, 2014).

Muslim institutions also developed to serve Muslims spiritually and socially. The first mosque in Canada, Al Rashid Mosque, was built in Edmonton in 1938. Since the 1950s Muslim immigrants from the Arab world, and from other parts of the Muslim world, came to Canada in large

numbers and mosques have been established in virtually all major urban centers. Secular associations were also established by both the early pioneers and later immigrants to serve social, cultural, charitable and political needs. Memberships are usually mixed; in a few cases they are confined to youth, women, university students or professionals. Data collected from the pilot questionnaire conducted by the researcher showed that some national groups like Lebanese, Syrians, Palestinians, Egyptians among others have established their own distinct associations for example, The Durzi Association, Tunisian Students Association, Gilgamesh Association, The Syrian Association, The Egyptian Association, and Al Albait Foundation. Only the Canadian Arab Federation is national in scope and membership. Several Arab Canadian associations have sponsored the publication of multi language (Arabic, English and French) periodicals; some newspapers are published by individual Canadian Arabs like Arab news, Al- Watan, Al- Mustakbal, Annahar, Venicia, Al- Nas, Shorouk, and Al- Ayyam (See Appendix A).

Arab immigrants highly value education, both for themselves and for their children. They established many Arabic schools like Dar Al Iman, Ali Ben Abi Talib, JMC, Ecole Arabe Pour Enfants, Al Nour School, Yasmine Institution, and Al Salam School.

Arabs of Quebec enjoy higher educational and occupational qualifications. They work as employees in the private sector or have professional careers as doctors, pharmacists, engineers, accountants...etc. The rest manage their own businesses such as grocery stores and restaurants.

Quebec has famous Arab figures and intellectuals as Sam Hamdan a former minister, Nelly Kanu the Syrian council, and Amir Khadir and Fatima Houada as Parliament members. Also Karl Wolf, Christina Maria, Paul Anka, and Renie Angelil as famous Arab musicians. There are two famous radio stations in Quebec that broadcast in Arabic; Al Shark Al Awsat, and Moyen Orient radio station (See Appendix A).

1.3 Statement of the Problem

The community of the Arabs in Quebec/ Canada, like any other ethnic community of immigrants in larger societies, has issues concerning language choice, language use, and language attitudes towards their mother tongue, their identity, and their rights. This study attempted to explore Arabic language choice and use in a Francophone, multilingual community. The study also aimed to investigate the Canadian Arabs' attitudes towards Arabic and towards other existing languages in their communities.

1.4 Objectives of the Study

This study aimed to explore the domains of use of Arabic, English and French in a multilingual Canadian Arabs community. Furthermore, it explored the extra linguistic factors that stand behind their language choice and use. It also investigated attitudes of Arabs of Quebec/ Canada towards Arabic language and towards English, French and other languages that exist in their community.

1.5 Questions of the Study

To achieve the objectives mentioned, the study attempted to answer the following questions:

1. In what domains do the Canadian Arabs use Arabic, English, and French?
2. What are the factors that determine their linguistic choices?
3. What are the attitudes of the Canadian Arabs of Quebec towards Arabic, English and French languages?

1.6 Significance of the Study

Although many studies have been conducted on immigrants and minorities, including their language situation and their attitudes, still there is a shortage

of research concerning the Canadian Arabs in Quebec. So, it is hoped that this study may enrich the sociolinguistic studies about Arabic language in multilingual communities, and may fill a gap in literature. This study is distinguished from previous studies as follows: first, it deals with a multilingual community where French, English and Arabic are used, whereas most previous studies dealt with bilingual communities where Arabic and English were used. Second, it is distinguished in its design and method of collecting data. It uses a multiple method which combines qualitative and quantitative approaches. Third, in this study two instruments are used; community profile based on open-ended interviews and a sociolinguistic questionnaire. Previous studies have mostly used one or two instruments. Fourth, to the best knowledge of the researcher, this study will be the first study that deals with the Arabs of Quebec from a sociolinguistic view.

1.7 Limitations of the Study

The results of this study cannot be generalized to all Canadian Arabs because the sample chosen in this study does not include all Arab Canadians in Quebec/Canada. It is limited to the selected sample and the time and the instruments used in the study.

1.8 Limits of the Study

This study was conducted in Quebec/ Canada during 2013-2014, and analyzed in Amman/ Jordan.

1.9 Definition of Terms

Multilingualism: It is " a phenomenon devoted to the study of production, processing, and comprehension of more than two languages, respectively". (Bhatia, 1997). However, operationally it refers to Arab Canadians in Quebec who can use two or more languages whether orally or in writing.

Language attitude: Sadanand (1993) maintains that "attitudes towards the use of different languages are motivated by people's perception of the role of each language and the functions it performs in relation to each other". However, operationally attitudes refer to Arab Canadians' feelings towards their language and other languages.

Domains of language use: According to Fasold (1990) language domains are taken to be "constellations of factors such as location, topic and participants". However, operationally it refers to language situations as where the use of a specific language is deemed appropriate. These domains can be family, home, friendship, education, employment, media, work, place of worship and the neighborhood.

Language choice: Bentahila (1983) defines language choice as "the ability any speaker of any language has and enables him/her to choose the appropriate language for any particular purpose". The operational definition used in this study is the right of Arab immigrants to choose and use specific language in specific situations or domains, especially Arabic, French and English.

Chapter Two

Review of Literature

2.0 Introduction

The choice of a language in a multilingual context is a complex task and it depends upon different variables such as language user's social background, profession, educational background, attitudes and different social domains. It is a sociolinguistic phenomenon, which refers to selecting languages for different purposes in different contexts. Multilingual societies inevitably face conflict over language choice. This chapter presents some of the related theoretical and empirical studies conducted in different parts of the world.

2.1 Review of Theoretical Literature

2.1.1 Language Contact

When two or more languages come into contact they either co-exist side by side, or the host language dominates mother tongue language of immigrants. Fishman (1989) referred to the immigrant language as "intrusive" and the "indigenous" as the host language. He presented three outcomes of language in contact; when the indigenous language interacts

with the intrusive, the intrusive language is lost; when an indigenous language interacts with an intrusive one, the indigenous is lost, or both languages are used side by side but in different domains.

According to Thomason (2001) language contact is the use of several languages in the same place and at the same time, and this usage would cause language change in terms that one language may affect another. Once a new language is learned, it becomes available as part of a speaker's stylistic repertoire. The selected language depends on several factors that determine certain language choice or usage, like the topic, the social scene, the relative status of speakers, their aspirations and feelings of identity. The larger the community of speakers of a given language, the longer the language is likely to be retained.

The concept of domains has been introduced by Fishman (1964). Fishman suggests that these domains make a useful theoretical tool for analyzing minority speakers' attitudes and behavior towards languages. They also determine speakers' choice and usage of languages. Domains are the interactional situations where the use of a specific language is deemed appropriate. These domains can be family, friendship, education, employment, etc.

Winford (2003) has examined different types of language contact. He argues that the different outcomes stem from different social situations; which means that language contact can be understood by considering the domains the language is used in.

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

2.1.2 Language Choice in Multilingual Communities

Although most of the world's population can speak only one language, a sizable number is able to communicate in two or more languages. Whenever speakers' of two or more languages come together, a decision has to be made about which of these languages is to be used. It should be clear that many factors influence language choice, and may work either with or against each other, producing a complex web of interaction which makes the task of describing any language choice event extremely difficult.

According to Gal (1987), the analysis of language choice in bi- and multilingual settings remains a crucial endeavor in sociolinguistic research.

Early attempts by linguists and sociologists at describing language use in general quantitative terms have failed to account for the evident heterogeneity across communities, individuals and occasions. Theoretically, refined tools are needed to explain why language X is used in situation X, and why language Y is used in situation Y. Contrary to the widely assumed belief that language use is unsystematic, sociolinguistics has held as axiomatic that "A speaker's choice between varieties is also structured. It is systematically linked to social relationships, events or situations." (p. 287). Therefore, one of the fundamental issues in socially oriented linguistic disciplines is why a given linguistic variety is chosen to be used in a particular array of situations, while another variety is preferred in other circumstances which Fishman (1964) has expressed in his widely quoted title, 'Who speaks what language to whom and when'.

Language choice is a careful selection of word, phrase, clause or sentence of another language within the speaker's linguistic repertoire. For bilinguals and multilinguals, the occurrence of language choice seems natural, automatic and unplanned. Speakers choose an appropriate register, genre, style, medium, or tone of voice in relation to the interlocutor (who), topic (what), context (where) and medium (how) in every talk. Bentahila (1983) states that:

The choice of language may...be influenced by factors relating to the individual speaker, to the particular languages and their associations, or to aspects of the social situation. It seems likely that a particular choice may be influenced by a number of variables, possibly of differing weights. (p. 51-52).

Fasold (1990) suggests that multilingualism serves as an interactional resource for the multilingual speaker. This means that one particular language may normally be used at home or with close friends, whereas another language may be used for commerce and trade, and even a third one for dealing with government agencies.

Any speaker of any language has at his or her disposition a range of language varieties; Gumperz (1964) uses the term 'linguistic repertoire' to describe the range of styles which an individual needs to fulfill all his or her communicative needs in the most appropriate way. The speaker's ability to choose the appropriate variety for any particular purpose is part of his or her communicative competence; the choice is not random, but has been shown to be determined by aspects of the social organization of the community and the social situation where the discourse takes place. In this case the bilingual or the multilingual is not strikingly different from the monolingual; it is simply that a speaker has to choose not only between different varieties of the same language, but also between two or more different languages.

David (2006) argues that language choice is triggered by factors such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media and formality of the situation. These findings are supported by Fasold (1990), Spolsky (2004) and Mugambi (2003).

Coulmas (1997) explains that people make linguistic choices for various purposes. Individuals and groups choose words, registers, styles, and languages to suit their various needs concerning the communication of ideas, the association with and separation from others, the establishment or defense of dominance. People are endowed with the ability to adjust their linguistic repertoires to ever new circumstances and construct their languages for certain purposes.

Similarly, Calvert (2006) offers different reasons for the choice of languages in multilingual communities. He mentions that:

Human beings are not always able to choose their languages; their choice is determined first and foremost by the milieu in which they find themselves, by the languages that coexist in this niche and then by their needs, and very little by the typological situation of the coexisting languages (p.58).

However, Li (1994) believes that language choice may occur at several different levels, ranging from small scale phonetic variables to large

scale discourse patterns such as address systems, conversation routines, politeness strategies, and choices between languages.

Ferrer and Sankoff (2004) find that the language preference of a speaker is influenced by dominant languages. Therefore most bilinguals and multilinguals may choose a dominant language as a medium of communication because it provides them with greater advantage, economic benefits, social networks expansion and better opportunities. The choice of a dominant language can be triggered by the wider acceptance and functions of that language. Dominant language influences the language choice of a speaker. More prestigious language is usually favored as the medium of communication in various domains because of its wider social functions. Pillai (2006) shares the same point of view; dominant languages can be used in formal and informal domains of communication and help to gain prestige, better economic access in the community, authority and power.

Likewise, Piller (2004) believes that in multilingual society, the language spoken by a large community can be considered superior than those spoken by the minority. The community language is spoken by the majority and has a wider social function. Therefore, using the community language serves more benefits to the speakers and it can be influential on their language choice because it helps expand their social network.

According to Holmes (2008), the use of dominant language expresses impersonal messages which create social distance between speakers. On the other hand, the choice of a less dominant language is useful to express personal messages because it helps the speakers to establish solidarity in interactions.

Managan (2004) also believes that the choice of a dominant language provides people with the prestige and the chance to socialize more with other people the thing that leads to a possibility of expanding the social network and gaining more economic success. Once a person becomes a member of a certain language group, this group becomes his or her social network and develops a sense of identity which can be revealed through language choice and manner of speaking.

2.1.3 Language Attitudes

The literature on language attitudes is extensive. Attitudes can be viewed either from mentalist point of view, or behaviorist point of view. The mentalist view has three components: the cognitive that deals with the individual's knowledge and perceptions; the affective which deals with emotional reactions and feelings; and the conative which deals with behavioral intentions and actions. On the other hand, the behaviorist view

defines attitudes as the responses people make to social situations (Lambart, 1967).

According to Petty & Cacioppo (1981), the term attitude "should be used to refer to a general and enduring positive or negative feeling about some person, object, or issue" (p. 6). Language attitudes deal with the speakers' feelings towards language (i.e. rich, poor, beautiful, ugly, sweet sounding, etc.) and language maintenance and planning. In other words, language attitudes are actually "the feelings people have about their own language or the language of others." (Crystal, 1997, p. 215).

Richards, Platt, J. & Platt, H. (1992) show that expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, and social status. Attitudes towards a language may also show what people feel about the speakers of that language.

Sadanand (1993) maintains that "attitudes towards the use of different languages are motivated by people's perception of the role of each language and the functions it performs in relation to each other" (p. 124).

People classify different languages or varieties as elegant, expressive, vulgar, musical, polite, impolite, pleasing or unpleasing (Holmes, 2008). This categorization has influenced the users' attitudes

towards the language because it reflects who they are and represents the social groupings they belong to. As a result, people develop either a positive or negative attitude to other languages based on how the community identifies and labels them. A language becomes appealing to the speakers who have positive attitude towards it and prefer it in most interactions. On the contrary, if speakers have negative attitudes towards a language, they develop resistance in using it.

Fishman (1966) suggests three major topical subdivisions concerning the relationship between change or stability in habitual language use, on the one hand, and ongoing psychological, social, or cultural processes of speakers differing in language but in contact with each other on the other hand:

- 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 choice under conditions of intergroup contact;
- 3- behavior toward language in contact setting (p.242)

2.2 Review of Empirical Studies

2.2.1 Studies Related to Language Choice

Research on language choice and language attitudes among minorities in multilingual communities has been extensive. Studies on these fields

mentioned below were conducted by other scholars in Jordan as well as in different parts of the world.

Dweik (1992) conducted a study on Christian Lebanese immigrants in Buffalo/ New York. The researcher established a community profile consisting of historical and sociolinguistic data about this community in the period from 1900 to 1970. The researcher then interviewed key personalities in the community and conducted a fifty- three item questionnaire. The sample which was randomly selected comprised fifty Lebanese-Americans. The results of the study showed that the first generation had positive attitudes towards Arabic language. But the second and third generations had negative attitudes which led them to shift to English which is the host language.

Heller (1995) conducted a study on language choice, social institutions, and symbolic dominations. The researcher explored the institutional exercise of symbolic domination through language choices which allow speakers to attempt to wield power or resist it. The study was conducted in two classes; the Francias Avance: a class designed for students who were expected to go to the university and Francias General: a class for students who were expected to enter the job market or vocational training after high school. The teacher in the first class used French while the teacher in the second class used French and English. The findings

revealed that the differences between the two classes were evident. In Francais Avance class, students spoke French although most of them had English background and their peer group language was English. On the other hand, in the second class, most students used openly French and English.

Yagmur & Akinici (1999) conducted a study to investigate the relationship between subjective ethnolinguistic vitality perceptions of Turkish immigrants and their language use, choice, and attitudes in the French context. The sample of this study was selected from the Turkish immigrant community who lived in Lyon and Grenoble. They were selected from different age groups. The respondents were 80 females and 95 males who were classified into older group, and younger group. Three types of questionnaires were used as data collection instruments: the language use-choice questionnaire, the subjective ethnolinguistic vitality questionnaire, and self-rating scales. Results showed that younger respondents used considerably less Turkish than the older ones. French language use was much more common among the younger group but minimal among the parents. The results also expressed older respondents' preference of Turkish language under all circumstances, while younger respondents preferred French and dominantly chose it for a variety of topics. Only concerning religious matters, both young and older

respondents chose Turkish. Concerning language attitudes towards Turkish, both groups of respondents reported that Turkish is important for the maintenance of identity, for cultural survival, and in the family. Yet it was considered to be less functional than French.

Mugambi (2003) conducted a study on the current language in Kenya and the choice of English, Kiswahili, and indigenous languages in a multilingual setting. The researcher used a questionnaire to gather information on gender and marital status, languages spoken in various contexts such as at home, with children, with neighbors, in the office, etc. Ten questionnaires were sent but data were collected from six respondents; four females and two males. Results showed that English has gradually become a lingua franca among educated Kenyans, and Kiswahili is the national language. The study also showed that standard Kiswahili is taught as a subject in schools and universities, while the non-standard form is the first language of Kenyan urban children.

In another study, Durham (2003) found that the global community language in his study which is English has greatly influenced the speakers' choice. He examined how the language situation in Switzerland affects and may be affected by the choice of languages for internet use within the country. Nine hundred ninety six messages were collected from May 1999 until June 2002 over a total of 38 consecutive months. To achieve

simplicity and ease in analyzing the data, all e-mails were sorted according to the calendar year, such as 1999- 2000- 2001 and 2002. Moreover, all messages were sorted into three groups: monolingual messages; mixed messages and mixed-balanced messages. This grouping was because there are four national languages in Switzerland: German, French, Italian and Roman. German, French and Italian are the common languages while English serves as a second language. The most important result of this study shows that English is the preferred language because it is easy to communicate and understand. English is seen by many in Switzerland as a necessary tool to further oneself in a society. Unlike German, French and Italian which can be difficult for others to comprehend.

Sallo (2004) conducted a study on the Kurdish students at Mosul University. The researcher attempted to find out some extra-linguistic variables governing the choice and use of Arabic or Kurdish or a blend of both, such as topic, participants, situation, mood and purpose. 100 informants who spoke the Badinani dialect spoken in the North-West of Iraq and with ages ranged between 18 and 24 years old presented the empirical data. Data were collected through a variety of techniques like personal observation, interviews, questionnaires and tape recordings. Results showed that language choice is a systematic (not random) phenomenon and governed by socio-economic, psycholinguistic as well as

sociolinguistic factors. Results also showed that Kurdish was more favored than Arabic when dealing with personal, intimate and casual matters as well as family matters and everyday routine activities. Arabic seemed to be limited to the educational, scientific, technical and religious domains.

Managan (2004) investigated the formal and informal events of voluntary organizations in a small Guadeloupean town in France with a population of 17,000 people. Most residents were agricultural workers, civil servants and commuted to the nearby urban centers. The study included three club groups; retiree group, youth group, and traditional dance group. The study examined the naturally occurring speech practices of these groups. The results showed that French was considered a high variety language often used in formal association activities like meetings and receptions and Kreyol was considered as low variety language often used in informal activities like group outings and casual conversation during meetings. The study showed that the participants' language choice pattern varied among groups and individuals depending on factors such as content, tone of utterance, speaker's background and political inclination. These groups spoke formal French in meetings and Kreyol was used occasionally in casual conversations.

Degefa (2004) investigated the criteria for language choice in multilingual societies. The researcher examined the language choice in

Ethiopia which was reflected in the constitution of Federal Republic of Ethiopia. The choice favored one language against all others despite the fact that there were other compelling languages and other major languages with a considerable number of speakers. The results showed that the Oromo language had the largest number of speakers of about (32.15%), then the Amharic language with (30.13%), and Tigray, Somali and Guragi. Results also showed that people who have good knowledge of Amharic would have more access to different opportunities and better jobs with the government. However, those who were non-native speakers of Amharic were seriously disadvantaged. Factors like number, economic and political position of the linguistic groups along with neutrality of the language contribute to the making of the language choice.

Othman (2006) conducted a study that investigated language choice among first and second generations of Arabic-English bilinguals in Manchester/Britain. The researcher used interviews and a questionnaire focusing on certain domains such as home, friendship, work, media, children, mosque, etc. Participants were divided into two groups; first, families that have been in Manchester for four to ten years. This group consisted of 5 Egyptian families, 4 Libyan, one Jordanian, and one Syrian. The second group consisted of families that have been living in Manchester for more than fifteen years like Egypt, Tunisia, and Libya. The findings of

the study showed that Arabic was used consistently at home, with friends, in news and entertainment media, and also at mosques. English was used consistently at work, in formal situations in general, and in shops. Results also showed that Arabic was functional in their life.

Rahman (2008) investigated the patterns of language choice, language proficiency, gender and ethnicity in the domain of office among (UPM) University Putra Malaysia undergraduates. Data were collected through a questionnaire survey administered to a sample of 300 (UPM) undergraduates. Respondents were categorized as per gender (male and female) and ethnicity (Malay, Chinese, Indian and others). The findings showed that the non-Malays respondents were inclined to use English in the domain of office, where Bahasa Melaya held a constitutionally designated legitimate status as official language of Malaysia and that choice was influenced by language ethnicity of the respondents.

Hoffmann (2008) examined the emergence of a global language system, English, that went together with the strengthening of interference processes between languages in contact. The researcher analyzed direct loans in four languages; Spanish, German, Hungarian, and placing English in the centre of the search. The researcher also examined the source language, semantic and lexical categorization of 5200 new borrowings. The study came up with these results:

1. The spread of global English has a strong influence on the relationship between other languages and on language contacts in general. English creates new types of language contacts. Its role is becoming more and more important by enriching other languages and itself being enriched by others.
2. Contact with English language gradually leads to the emergence of a new type of diglossia: between international English and the national languages.
3. English is the medium of global communication.
4. The smaller a language is and the lower it is situated in the global language system, the higher the degree of integration.

Kittaneh (2009) studied the language situation among the Palestinian Arabs of 1948 aiming at describing the languages being in contact, the use and domains of these languages, speakers' proficiency in those languages and their attitudes towards Arabic and Hebrew. Her sample consisted of 70 respondents who were selected purposively from different cities and villages in the occupied lands of Palestine. She established a community profile and used questionnaires. The results showed that each language had its own domains and proficiency. It also showed a diglossic use of both Arabic and Hebrew.

2.2.2 Studies Related to Language Attitudes

Parasher (1980) conducted a study among 350 educated people in India. In the study, the researcher used seven domains. The respondents were instructed to state on the questionnaire administered which language among five languages (English, mother tongue, regional language, Hindi, or other languages) they would use in each situation. From Parasher's study mother tongue dominated the family domain. English scored high in the education, government and employment domains. It also appeared strong in the friendship and neighborhood domains and this was due to the fact that the educated Indians in the Southern part of India, where the research was conducted and where English tends to be favored, do not share a common mother tongue with their colleagues.

Dweik (1986) investigated language attitudes among three minority groups in Jerusalem; Armenians, Assyrians, and the Greeks. The sample consisted of 25 respondents from each group. Data were collected via questionnaires, interviews, and sociological information about each group. The results showed that the respondents had positive attitudes towards their ethnic languages and they used these languages consistently in all the domains mentioned in the questionnaire.

Young (1988) explored language attitudes and language use in Taiwan. Surveys were given to 823 Chinese in Taiwan to measure their attitudes towards mother tongue dialects and Mandarin. Results showed positive attitudes towards mother tongue dialects, and substantial shifts towards the use of mandarin.

Moreover, Dweik (2000) investigated the linguistic and cultural situation among the Chechens of Jordan. In his study, the researcher used a random sample of 100 respondents to answer a questionnaire about their linguistic and cultural backgrounds. The results of the study showed that the Chechens of Jordan had positive attitudes towards their language and culture, and that the third and fourth generations were proud of their ethnicity and Chechen identity.

Chatzidaki & Xenikaki (2009) aimed at investigating patterns of Greek and ethnic language use among the secondary school students of Ierapetra: the Albanian students in particular. The study also examined language use in the 'family' and 'friends' domains, and the influence of interlocutor's generation on language choice. The study took the form of a questionnaire survey and was conducted in Crete. The sample comprised 79 students of immigrant origin in three secondary schools. 43 were boys and 36 were girls aged between 11 and 17 years. The results showed frequent use of the ethnic language with family members, but its use

diminished along age lines; grandparents used it the most, parents used it to a fair extent, and children used it much less.

Nofal (2011) examined language use among Indians of Yemen. Data were collected from 100 Indians of Yemen who were selected purposively. Eighty- six participants responded to a six-section questionnaire about their linguistic and cultural situation. The results showed that some of the Indians of Yemen still used their original language especially in speaking and listening skills. The results also proved that family and home contributed to this language usage.

2.2.3 Summary

This section included both the theoretical and empirical literature related to the study. It consisted of two sections. Whereas the former reviewed the theoretical framework of the chosen topic written by pioneer scholars in the field such as Fishman (1966 and 1989), Gal (1987) and Fasold (1990), the latter briefly reviewed some related empirical studies that were conducted in different regions in the world. This review of literature has helped the researcher in designing her research instruments and understanding the topic from a wider perspective.

Chapter Three

Methodology and Procedures

3.0 Introduction

This chapter provides some insights on the methodology used in this study. It gives information about the population, the sample and the selection of participants. It also describes the instruments, their validity and reliability, data analysis, and concludes with the procedure used in the study.

3.1 Population and Sample of the Study

The targeted population of this study consisted of all Arab Canadians who settled down in Quebec Canada. All participants were Arab Canadians from different geographical backgrounds and have Canadian nationality. The participants were chosen on grounds of convenience and on the basis of availability. A sample of 100 participants was selected to be the focus of this study (See Table (1) p. 33). The researcher used the 'social network' model proposed by Milroy and Milroy (1978) and approached the subjects through a third party, as a friend of a friend who has access to the community. Two assistants who belong to the community helped the researcher in distributing and collecting the language questionnaire. They distributed the questionnaire among their friends, people who worked with

them, some of their neighbors, and in some cases, they asked friends of them to distribute the questionnaire to some of their acquaintances who belong to the selected community.

Table (1): Demographic Characteristics of the Selected Sample

| Age | Sex | | Total | Education | |
|-----------------------|------|--------|------------------|--------------------------|-----|
| | Male | Female | | | |
| (20 – 29) | 21 | 15 | 36 | Secondary school or less | 0 |
| (30 – 39) | 22 | 5 | 27 | Diploma | 33 |
| (40 – 49) | 16 | 5 | 21 | BA | 59 |
| (50 – 59) | 14 | 2 | 16 | MA | 3 |
| 60 and above | 0 | 0 | 0 | PhD | 5 |
| Total | 73 | 27 | 100 | Total | 100 |
| Place of Birth | | | Marital Status | | |
| Arab country | | 86 | Married | | 88 |
| Canada | | 14 | Engaged | | 4 |
| Other | | 0 | Single | | 7 |
| Total | | 100 | Widowed | | 1 |
| | | | Total | | 100 |
| Residence | | | Religion | | |
| Arab neighborhood | | 45 | Muslim | | 66 |
| Canadian neighborhood | | 22 | Christian | | 29 |
| Mixed neighborhood | | 33 | Other | | 5 |
| Total | | 100 | Total | | 100 |
| Occupation | | | Origin of Spouse | | |
| Student | | 24 | Arab | | 84 |
| Business | | 19 | Canadian | | 4 |
| Education | | 8 | Other | | 0 |
| Civil services | | 14 | Total | | 88 |
| Handicraft field | | 14 | | | |
| Medical field | | 21 | | | |
| No occupation | | 0 | | | |
| Other | | 0 | | | |
| Total | | 100 | | | |

3.2 Demographic Data

The sample population shows a wide range of several important demographic variables i.e. age, gender, place of birth, occupation, marital status, religion...etc. It consists of 73 males and 27 females of which 88 were married, 4 were engaged, 7 were single and one was widowed. Forty five of the respondents reside in Arab neighborhood, 22 reside in Canadian neighborhood and 33 live in mixed neighborhood.

The sample population also shows a wide range of educational levels. In fact, 59% hold B.A degree, 33% hold diploma, 3% hold M.A degree and 5% hold PhD degree. Regarding respondents work background, 24% are students, 19% have a business-related profession, 14% work in civil services field, 14% work as craftsmen, 21% work in the medical field and 8% work in the educational field.

This is a qualitative research which is based on describing and analyzing the collected data from the Arab Canadian Community. Two instruments were used in this study, namely **community profile** based on open ended interviews, and a **sociolinguistic questionnaire**.

3.2.1 Community Profile

In order to get the detailed information on the Arab Canadian Community, the researcher tried to build up a picture of the community from a number of perspectives. The purpose for doing the community profile can vary enormously but is normally orientated towards preparing the ground for an effective piece of community action as well as developing a sufficient understanding of a community as a whole and then design and implement sustainable projects.

One of the main objectives of this study was to establish a community profile about the Arab Canadians in Quebec. The researcher established a community profile as suggested by Wolck (1972) and others, which contained historical, social and linguistic data about the Arab Canadians of Quebec. A focused community profile should be comprehensive in coverage to enable researchers to establish a clear vision of the community under investigation. Since initially the researcher did not have sufficient information about the Arab Canadians in Quebec, the researcher read the available literature on the community despite its scantiness and then a pilot questionnaire was designed following the method used in several previous studies i.e. Fishman (1966), Dweik (2000)

and Nofal (2011). The pilot questionnaire contained open-ended questions divided into seven sections concerning several aspects of the Arab Canadians history in Quebec, social life and linguistic background. (See Appendices A, B). The information received from the pilot questionnaire helped the researcher in building the community profile and designing the form of the main questionnaire. Two assistants handed in and collected the copies of the questionnaire from the respondents. Bickerton (1971) suggested that seeking assistance from in-group people who have easy access is fruitful in overcoming problems that the researcher may encounter. For instance, some members of the selected community may refuse to respond to the questionnaire because they are afraid of giving personal information to strangers. Thus, he argued for the importance of using assistants from the speech community in question because they constitute a part of it. According to Al- Khatib and Al- Ali (2005), the method of using members of the same speech community proved to be very effective in collecting the data, and guaranteed a great deal of cooperation on the part of the interviewees .

The researcher used open-ended interviews, which were written in English and Arabic, to form a clear and inform community profile. (See Appendices A, B). The researcher e-mailed the interview questions to the friend responsible for selecting a limited number of key personalities of the

community to get focused information about the community of the study. At the beginning of each interview, the researcher's friend explained the purpose of the study. Interviews were conducted formally and informally as many people were more willing to communicate orally than in writing. The questions of the interviews covered many areas like the respondents' social background; the estimated number of Arabs in Quebec; their residential distribution; reasons for immigration; their current occupations; their educational levels; the Arab schools and churches and social clubs and Arab institutions.

3.2.2 The Sociolinguistic Questionnaire

The sociolinguistic questionnaire is the second instrument used by the researcher to collect data. The researcher designed a questionnaire which was created specifically to fulfill the needs of the current study. The questionnaire was piloted and pretested before it was administered to the sample in Quebec. It was written in English and Arabic, with a covering letter that explained the objectives of the questionnaire and how to fill it up. (See Appendices C, D) The questionnaire comprised two sections and was adapted from Dweik (2000), Al-Rifaie (2012), Nofal (2011), Al-Nahar (2009), and Mugaddam (2005). Some items were added, and others were modified to meet the needs of the current study.

The first section of the questionnaire elicited demographic, social, and personal data about the participants and their community. The demographic data questions consisted of 12 ones. The respondents were asked to read statements and tick the chosen answer or to write down their answers. For example, respondents were asked where they meet with other Arabs, and if they were members of any Arab Institutions. Nizar Al Jouma, a friend who is a Syrian pharmacist, told the researcher through a phone call that Radio Moyen- Orient is an Arab radio station that broadcasts from Montreal. He also named some Arab institutions in Quebec like The Canadian Palestinian Foundation of Quebec and The Iraqi Community Center.

The second section dealt with the linguistic part that covered three areas namely, language choice in different domains, factors that support language choice, and language attitudes.

Questions on language use aimed at finding information about the respondents' use of language in different domains. Eight options were given to the respondents to choose from:

Arabic / English / French / Arabic & English / Arabic & French / English & French / Arabic, English & French and Other.

Seven domains of language use were suggested including home and relatives, the neighborhood, place of worship, workplace, media,

governmental offices, and emotional self-expression. When talking with relatives and with friends. At home, the focus was on the language respondents used with their parents, brothers and sisters, spouses, grandparents, and relatives from and in Arab communities. As for worship places (mosque- church), questions covered the language used with the Imam and the celebrant, in prayer, with people after the services and with friends of the same religious belief.

The neighborhood questions covered languages used with neighbors and with relatives and friends at the neighborhood. For the Questions on language/s used in work places, respondents were asked to indicate which language/s they use with their fellow employees, with their boss, and when discussing general topics with co workers. Questions on media shed light on language/s used in newspapers, magazines, T.V and radio programs, and books which the respondents were interested in. Respondents were asked to point out what determines their choice of language in different situations and if this choice was obligatory or of free will. For instance respondents were asked to state which language they choose when dealing with governmental issues like when applying for a passport, applying for a job, and when talking to a policeman. Questions on emotional self-expressions explored languages used when participants were sorry, angry, happy, frustrated, dreaming...etc.

Language attitudes questions aimed to see whether the respondents' attitude towards a certain language plays a role in the process of language choice. Respondents were asked to report if they think a given language namely Arabic, English, and French is 'useful', 'dominant', 'important', 'poetic' and so on. Finally, the questions on factors that support the choice of a given language aimed at identifying the reasons behind the respondents' preference of one language over another. For instance, respondents were asked to choose which language expresses their Canadian nationality; which language expresses their ethnic identity; which language is required for work; which language they use when listening to Canadian radio stations...etc.

3.3 Validity of the Sociolinguistic Questionnaire

University professors who have teaching experience in sociolinguistics were requested to comment on the suitability and validity of the questionnaire. In addition, they were asked to provide their notes and recommendations which were appreciated and taken into consideration. The jurors suggested and recommended different modifications that made the questionnaire items clearer and more informative. For example, one of the professors suggested deleting few items and adding others instead. Another Professor suggested rewriting one of the statements to avoid ambiguity (See Appendix E).

3.4 Reliability of the Sociolinguistic Questionnaire

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

3.5 Data Analysis and Statistical Treatment

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

1. The responses of all items of the questionnaire were recorded manually using a summary sheet.
2. Results were presented in tables. Each table described a certain topic, with a title, number and was accompanied with comments and description of the higher and lower rates.
3. Results were presented in terms of frequencies and percentages.

4. The researcher interpreted the obtained data and highlighted their consistency with the findings of other researchers mentioned in the related literature.

3.6 Procedures of the Study

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

1. Read theoretical and empirical studies related to the issue under investigation.
2. Collected sociolinguistic data about the Canadian Christian Arabs by establishing a community profile which serves as an information source about this community.
3. Conducted open-ended interviews with some members of the community.
4. Prepared a sociolinguistic questionnaire which met the objectives of the study.
5. Established the validity and reliability of the sociolinguistic questionnaire.

6. Obtained a letter of permission from the Middle East University to facilitate the research.
7. Distributed the questions to the intended subjects.
8. Collected the raw data, analyzed and interpreted the findings which were illustrated via tables and discussions.
9. Drew conclusions from the findings.
10. Presented some recommendations for future studies.
11. Listed references according to APA style and added Appendices at the end of the thesis.

Chapter Four

Findings of the Study

4.0 Introduction

This chapter presents answers to the questions of the study. These questions are:

1. In what domains do the Canadian Arabs use Arabic, English, and French?
2. What are the factors that determine their linguistic choices?
3. What are the attitudes of the Canadian Arabs of Quebec towards Arabic, English and French languages?

4.1 Findings of Question One

In what domains do Canadian Arabs use Arabic, English, and French?

This question focuses on the domains of language choice among Arabs of Quebec. It consists of seven domains that deal with the respondents' choice of language with different people and in different situations and for different purposes like home, neighborhood, worship places, place of work, media, governmental offices, and self-expressions.

Results reported in Table (2) below show that 99% of the respondents are apt to use Arabic with their parents and grandparents. Of

the 100 respondents who responded to this Table; 63% use Arabic with their brothers and sisters and 30% use Arabic and French, 67% use Arabic with their spouses while 22% use Arabic and French, and 31% use Arabic with their children while 52% use Arabic and French. It is apparent from this Table that very few used either English or French with other relatives.

Table (2): Language Choice at Home and among Family Members

| What language do you use with your ... | Ar % | En. % | Fr % | Ar & En. % | Ar & Fr % | En. & Fr % | Ar, En. & Fr % | Other % | T % |
|--|------|-------|------|------------|-----------|------------|----------------|---------|-----|
| father? | 99 | - | - | - | 1 | - | - | - | 100 |
| mother? | 99 | - | - | - | 1 | - | - | - | 100 |
| brothers & sisters? | 64 | - | - | - | 30 | - | 6 | - | 100 |
| children? | 31 | - | - | 1 | 52 | - | 7 | - | 91 |
| spouse? | 68 | - | - | - | 22 | 1 | - | - | 91 |
| grandparents? | 99 | - | - | - | 1 | - | - | - | 100 |
| other relatives? | 99 | - | - | - | 1 | - | - | - | 100 |

Key: Ar: Arabic, En: English, Fr: French, T: Total

When the respondents were asked which language they chose in the domain of the neighborhood and friends, there was no significant use of Arabic among the neighbors or the friends in the neighborhood.

Table (3): Language Choice in the Neighborhood and with Friends

| What language do you use with your | Ar % | En. % | Fr % | Ar & En. % | Ar & Fr % | En. & Fr % | Ar, En. & Fr % | Other % | T % |
|------------------------------------|------|-------|------|------------|-----------|------------|----------------|---------|-----|
| neighbors? | 8 | 16 | - | 3 | 40 | 2 | 31 | - | 100 |
| friends in the neighborhood? | 10 | 16 | - | 3 | 39 | 2 | 30 | - | 100 |
| relatives in the neighborhood? | 38 | - | - | 1 | 36 | 1 | 24 | - | 100 |
| friends outside the neighborhood? | - | 16 | - | 3 | 47 | 2 | 32 | - | 100 |

Key: Ar: Arabic, En: English, Fr: French, T: Total

Results in Table (3), show that responses of Arabs of Quebec are 8% use Arabic in their neighborhood, 10% use Arabic with friends in the neighborhood while none use it with friends outside the neighborhood. Yet, 38% use Arabic with relatives in the neighborhood compared with 36%, use Arabic and French with them and 24% use Arabic, English and French with them. 47% indicate that they use Arabic and French with friends outside the neighborhood, while 32% use Arabic, English and French with friends outside the neighborhood. However, there is no response at all to the use of only French language in the domain of neighborhood and with friends. A minority of respondents, 10%, indicated that they use Arabic and English or English and French in this domain.

Regarding language used at worship places, results reported in Table (4) strongly show that the majority of the respondents use Arabic when dealing with religious matters. 100% affirm that they use Arabic when praying and speaking with the Imam or the Celebrant. When the respondents were asked about the language that they use when participating in religious meetings, 96% reported that it is Arabic against 4% who use French. Furthermore, regarding the language the respondents use when looking for religious information, 65% of the respondents report using

Arabic, 21% use Arabic and French and 7% for both Arabic and English and Arabic, English and French.

Table (4): Language Choice at Worship Places and What Relates to them

| What language do you use when you | <i>Ar</i> % | <i>Enh</i> % | <i>Fr</i> % | <i>Ar & En</i> % | <i>Ar & Fr</i> % | <i>En & Fr</i> % | <i>Ar, En & Fr</i> % | <i>Other</i> % | <i>T</i> % |
|--|-------------|--------------|-------------|----------------------|----------------------|----------------------|--------------------------|----------------|------------|
| pray? | 100 | - | - | - | - | - | - | - | 100 |
| speak with the Imam or the Celebrant? | 100 | - | - | - | - | - | - | - | 100 |
| participate in religious meetings? | 96 | - | 4 | - | - | - | - | - | 100 |
| meet friends in the place of worship? | 64 | - | - | - | 36 | - | - | - | 100 |
| meet friends outside the place of worship? | 51 | - | - | - | 36 | - | 13 | - | 100 |
| look for a religious information? | 65 | - | - | 7 | 21 | - | 7 | - | 100 |

Key: Ar: Arabic, En: English, Fr: French T: Total

Another question was asked regarding the language being used with friends in the place of worshipping, results revealed that 64% of the respondents use Arabic, while 36% use Arabic and French. Also, when asking the respondents about the language being used with friends outside the place of worship, 51% reported using Arabic, 36% reported using Arabic and French, and 13% report using Arabic, English and French.

Table (5) below shows the language the participants use in work places and educational institutions. Only 44% reported that they use French with their fellow employees; their bosses when discussing business and technical matters; their colleagues when discussing general topics, and with

the clients at their workplaces. Similarly, 40% use Arabic and French, 6% use English and 10% use Arabic and English.

Table (5): Language Choice at Work Places and Educational Institutions.

| What language do you use with your .. | <i>Ar</i> % | <i>En</i> % | <i>Fr</i> % | <i>Ar & En</i> % | <i>Ar & Fr</i> % | <i>En & Fr</i> % | <i>Ar, En & Fr</i> % | <i>Other</i> % | <i>T</i> % |
|---|----------------|----------------|----------------|-------------------------|-------------------------|-------------------------|-----------------------------|-------------------|---------------|
| fellow employees? | - | 6 | 44 | 10 | - | 40 | - | - | 100 |
| boss to discuss business & technical matters? | - | 6 | 44 | 10 | - | 40 | - | - | 100 |
| colleagues when you discuss general topics? | - | 6 | 44 | 10 | - | 40 | - | - | 100 |
| clients at your workplace? | - | 6 | 44 | 10 | - | 40 | - | - | 100 |

Key: *Ar: Arabic, En: English, Fr: French, T: Total*

Results reported in Table (6) below show that 38% of the respondents indicate that they use Arabic and French when they listen to the radio; 22% listen in Arabic and English; 35% listen to the radio in Arabic, English and French; 17% listen in English; 7% listen in English and French, and only one respondent indicated listening to the radio in Arabic. As for watching T.V programs, 36% of the respondents appeared to watch T.V in Arabic and French; 40% watch T.V in Arabic, English and French; 17% like to watch T.V in English. Only 5% watch T.V in English and French, 1% watch T.V in Arabic and another one watches T.V in English.

Likewise, 33% of the respondents prefer books written in Arabic and French, while 37% prefer books written in Arabic, English and French,

23% of the respondents read in English and Arabic, and 7% read books in English and French. In terms of newspapers and magazines, 36% of the respondents like to read newspapers and magazines written in Arabic and French, while 39% read in Arabic, English and French. In Addition, 21% prefer to read in Arabic and English, and 4% read in English and French.

From Table (6), concerning website browsing, it can be observed that 39% of the respondents browse Arabic, English and French websites, 36% browse Arabic and French websites, 19% report that they browse Arabic and English websites, and a minority of 5% browse English and French websites. Of the 100 respondents who participated in this question, 38% prefer to use Arabic, English and French in social communicating programs, 24% use both Arabic and French, 25% use both Arabic and English, a small number 5% reported that they use English and French in social communicating programs, and 8% use only English.

With regard to the question concerning smart phones programs and applications, the results show that 59% of the respondents use English for smart phones programs and applications, while 28% use French. Also, eight respondents prefer to use Arabic and French, and five others use English and French.

Table (6): Language Choice and Media

| What language is used in.. | Ar % | En % | Fr % | Ar & En % | Ar & Fr % | En & Fr % | Ar, En & Fr % | Other % | T % |
|---|------|------|------|-----------|-----------|-----------|---------------|---------|-----|
| the radio programs that you listen to? | 1 | 17 | - | 2 | 38 | 7 | 35 | - | 100 |
| the T.V programs that you watch? | 1 | 17 | - | 1 | 36 | 5 | 40 | - | 100 |
| the books that you read? | - | - | - | 23 | 33 | 7 | 37 | - | 100 |
| the newspapers and magazines that you read? | - | - | - | 21 | 36 | 4 | 39 | - | 100 |
| browsing the websites? | 1 | - | - | 19 | 36 | 5 | 39 | - | 100 |
| the social communicating programs? | - | - | 8 | 25 | 24 | 5 | 38 | - | 100 |
| smart phones programs and applications? | - | 59 | 28 | - | 8 | 5 | - | - | 100 |

Key: Ar: Arabic, En: English, Fr: French T: Total

Table (7) below describes the choice of language among Arabs of Quebec in governmental offices and formal applications. Interestingly, 75% of the respondents choose French when applying for a passport; applying for an ID, and when talking to a judge in a court. Likewise, 24% choose English to apply for a passport and an ID, while 20% of the respondents choose English to apply for a job; talk to a policeman or a judge in a court.

Furthermore, 79% of the respondents use French to apply for a job, and 72% use French when talking to a policeman. On the other hand, 3% reported that they use both English and French when applying for a passport; an ID, and a job; while 8% use both English and French when

talking to a policeman, 5% use these two languages when talking to a judge in a court.

Table (7): Language Choice in Governmental Offices and Formal Applications

| What language do you use when you ... | Ar % | En % | Fr % | Ar & En % | Ar & Fr % | En & Fr % | Ar, En & Fr % | Other % | T % |
|---------------------------------------|------|------|------|-----------|-----------|-----------|---------------|---------|-----|
| apply for a passport? | - | 24 | 75 | - | - | 1 | - | - | 100 |
| apply for an ID? | - | 24 | 75 | - | - | 1 | - | - | 100 |
| apply for a job? | - | 20 | 79 | - | - | 1 | - | - | 100 |
| talk to a policeman? | - | 20 | 72 | - | - | 8 | - | - | 100 |
| talk to a judge in a court? | - | 20 | 75 | - | - | 5 | - | - | 100 |

Key: Ar: Arabic, En: English, Fr: French T: Total

Results reported in Table (8) below indicate which language the respondents choose in emotional and self-expression. 88% indicated that they use Arabic when they dream, against 12% who choose Arabic, English and French. 83% use also Arabic when they want to express happiness or frustration, while 6% use both Arabic and French, and 11% use Arabic, English and French. Furthermore, 51% use Arabic and French when they are in a hurry and angry, unlike 31% who use Arabic, English and French, and 16% who use English in the same situations.

Regarding language used when telling a joke, 41% reported that they use Arabic, 34% use both Arabic and French, 18% use Arabic, English and French, and the remaining 7% varied between using only English, only French, and both Arabic and English. As for greeting someone, 37%

reported that they use Arabic, English and French, whereas 35% use both Arabic and French, 18% use Arabic and English, and 10% use only French.

As for flattering; showing off, and bragging, 47% reported that they use Arabic and French, and Arabic, English and French. Likewise, 34% reported that they use Arabic, English and French when they flatter; show off; being intimate, and brag. Yet, 16% use English when they brag, and 13% use it when they flatter and show off. On the other hand, 42% use Arabic and French when being intimate, while 17% use English, 4% use only Arabic, and 3% use Arabic and English. Regarding insulting others, 43% reported that they insult in Arabic and French, 35% insult in Arabic, English and French, 10% insult in Arabic and English, 3% insult in Arabic, and only one insult in English

Table (8): Language Choice and Emotional Self-Expressions.

| What language do you use when you | Ar % | En % | Fr % | Ar & En % | Ar & Fr % | En & Fr % | Ar, En & Fr % | Other % | T % |
|---|------|------|------|-----------|-----------|-----------|---------------|---------|-----|
| are in a hurry? | - | 16 | - | 2 | 51 | - | 31 | - | 100 |
| are angry? | - | 16 | - | 2 | 51 | - | 31 | - | 100 |
| dream? | 88 | - | - | - | - | - | 12 | - | 100 |
| want to express happiness or frustration? | 83 | - | - | - | 6 | - | 11 | - | 100 |
| tell a joke? | 41 | 5 | 1 | 1 | 34 | - | 18 | - | 100 |
| greet? | - | 10 | - | 18 | 35 | - | 37 | - | 100 |
| flatter? | 3 | 13 | - | 3 | 47 | - | 34 | - | 100 |
| show off? | 3 | 13 | - | 3 | 47 | - | 34 | - | 100 |
| brag? | - | 16 | - | 3 | 47 | - | 34 | - | 100 |

| | | | | | | | | | |
|---------------|---|----|---|----|----|---|----|---|-----|
| are intimate? | 4 | 17 | - | 3 | 42 | - | 34 | - | 100 |
| insult? | 3 | 1 | - | 18 | 43 | - | 35 | - | 100 |

Key: Ar: Arabic, En: English, Fr: French T:Total

4.2 Findings of Question Two

What are the factors that determine their linguistic choices?

Results reported in Table (9) below reveal respondents, responses to the factors that support their choice of Arabic, English and French in Quebec-Canada. A positive correlation was found between the role of home and family on the one hand, and religion and ethnic identity on the other, of being supporting factors for the choice of Arabic language. All the 100 respondents of the this study confirmed that home and family play an important role in using Arabic, and that religion strengthens the use of Arabic language along with the ethnic identity that can be fully expressed in Arabic. Of the 100 respondents, 95 reported that they listen to Arabic radio stations which are also another supporting factor for the choice of Arabic.

Regarding English and French; work, Canadian nationality, and educational institutions are clearly supporting factors for the choice and use of these languages. While 70% stated that both English and French are important at work, 80% stated that the Canadian nationality is expressed in these languages. Furthermore, 71% expressed that the educational

institutions use these two languages. As for watching T.V stations and communicating at social networking sites, responses varied between Arabic, English, and French, but French had the higher percentages, then comes English, then Arabic.

Table (9): Factors that Support the Choice of Arabic, English, French and other in Quebec

| Statements | Ar | En | Fr | Mean |
|--|-----------|-----------|-----------|-------------|
| Family and home play an important role in using... | 100 | - | - | 100.00 |
| Social interactions strengthen the use of... | 100 | 41 | 45 | 62.00 |
| Religion strengthens the use of... | 99 | - | - | 99.00 |
| Work requires using... | - | 63 | 77 | 70.00 |
| Canadian national identity is expressed in... | - | 84 | 76 | 80.00 |
| Ethnic identity is expressed in... | 100 | - | 4 | 52.00 |
| School, college and university education is in ... | - | 61 | 82 | 71.00 |
| Watching T.V stations is in ... | 66 | 70 | 79 | 71.67 |
| Listening to radio stations is in ... | 95 | 66 | 80 | 80.33 |
| Social networking sites are in... | 53 | 58 | 80 | 63.67 |

Ar: Arabic , En: English , Fr: French

4.3 Findings of Question Three

What are the attitudes of the Canadian Arabs of Quebec towards Arabic, English and French languages?

Regarding attitudes towards Arabic, English and French languages, respondents were asked a set of thirteen questions. They reported positive attitudes towards these languages. Yet a sense of negative attitudes was indicated in certain questions concerning Arabic and French languages.

Results in Table (10) below show that out of 100 respondents, 99 gave positive attitudes towards English for being the most useful language, while 16 respondents thought that Arabic is the most useful language and 38 thought it was French. Similarly, strong positive attitude towards English language is evident because 100 respondents indicated that English is the language which symbolizes their Canadian national identity and is important to be used in all situations. French language also has strong positive attitudes for being a dominant and the most prestigious language in Quebec.

Arabic on the one hand, has strong positive attitudes for being a religious language and shares positive attitudes with French language with a percentage of 66% for being a poetic language. Yet, on the other hand, Arabic is seen by all the respondents as the least important language in the province of Quebec. Also, 87 respondents indicated that Arabic is difficult to learn followed by French language.

Table (10): Attitudes towards Arabic, English and French

| Questions | <i>Ar</i> | <i>En</i> | <i>Fr</i> | <i>Mean</i> |
|--|------------------|------------------|------------------|--------------------|
| What is the most useful language? | 16 | 99 | 38 | 51.00 |
| What is the most beautiful language? | 99 | 4 | 37 | 46.67 |
| What is the most prestigious language? | - | - | 100 | 100.00 |
| Which language symbolizes your Canadian national identity? | - | 100 | 64 | 82.00 |
| Which language is connected with your ethnic heritage? | 100 | - | 31 | 65.50 |
| Which language is important to be used in all | - | 100 | 55 | 77.50 |

| | | | | |
|---|-----|----|-----|--------|
| situations? | | | | |
| Which language is dominant in Quebec? | - | | 100 | 100.00 |
| Which language is easy to learn? | - | 99 | 61 | 80.00 |
| Which language is difficult to learn? | 87 | 8 | 56 | 50.33 |
| Which language is poetic? | 62 | - | 70 | 66.00 |
| Which language is the least important? | 100 | - | - | 100.00 |
| Which language is considered religious? | 100 | - | - | 100.00 |

Ar: Arabic , En: English , Fr: French

4.4 Summary

The results of this study revealed that the Arabs of Quebec speak different languages due to certain perspectives, participants, settings and purposes. It is also clear that Arabic is vital in social and religious interactions, whereas English appears to be considered a global language used in the following domains: education, workplace, expressing Canadian identity, in social communication networks as well as in the technological applications. It is relatively easy to identify many factors which have contributed to the choice of Arabic, English and French as a dominant language or side by side, in addition to identifying positive and negative attitudes which control this choice.

Chapter Five

Discussion, Conclusions and Recommendations

5.0 Introduction

This chapter briefly sums up the findings of the study concerning language choice and use in different domains, factors supporting language choice and language attitudes among Arabs of Quebec-Canada. It also discusses these findings in light of the literature reviewed in chapter two. The chapter concludes with a summary of the findings of the study and recommendations for future research.

5.1 Discussion of the Findings Related to Language Choice

Results related to language choice and use in different domains among Arabs of Quebec-Canada revealed that Arabs choose Arabic, English and French freely in certain situations. For instance, they use Arabic when communicating with family members and immediate relatives. Parents switch between Arabic and French with their children and couples use mostly Arabic. Respondents also use Arabic when they pray, talk to the Imam or the celebrant, look for religious information and when they talk to Arab neighbors. Results also revealed that the majority of Arabs of Quebec indicated that they dream and express their happiness or frustration in

Arabic, yet they use English and French when conveying other emotional self-expressions. These results agree with Fishman (1989) who discussed the three outcomes of language in contact, the third one in particular, which involved the situation where the immigrant language (Arabic) is used side by side with the host languages (English and French) and every one of them is used in certain domains. These results also agree with Thomason (2001) who explained that language contact is the use of several languages in the same place and at the same time; the selected language depends on several factors that determine certain language choice or usage. Likewise, results agree with Gal (1987), Fasold (1984), Gumperz (1964) and Coulmas (1997) who maintained that speakers choose certain language for certain situation to fulfill their communicative needs and different purposes.

Results of language choice in the domain of the neighborhood show that Arabic and French are mostly used. Yet, 38% of the respondents indicated that they use Arabic with the relatives in the neighborhood. As for the domains of work place and governmental offices and formal applications, findings show that French and English are the dominant languages. 44% of the respondents reported that they use French with their fellow employees, bosses, colleagues and clients, while 40% of them use English and French. In governmental offices and formal applications, the

majority of the Arabs in Quebec use mostly French, and few of them use English. This result confirmed the conclusion of Ferrer and Sankoff (2004) and Pillai (2006) which finds that language preference of speakers is influenced by dominant languages. Therefore, most of them choose a dominant language as a medium of communication because it provides them with greater advantages, better opportunities and wider social functions.

It is also clear that Arabic is vital in social and religious interactions, whereas English appears to be considered a global language used in the following domains: education , workplace , expressing Canadian identity , in social communication networks as well as in the technological applications .These results agree with Durham (2003) and Hoffman (2008).

Finally, the data revealed that the respondents use Arabic, English or French languages in different domains like home, neighborhood, work place, place of worship, in governmental offices, media and emotional self-expressions. This choice could be free or governed by certain factors like topic, participants, setting and purpose.

5.2 Discussion of the Findings Related to Factors Supporting Language Choice and Use

Based on the data obtained from the questionnaire, a number of factors were identified that contribute to the choice and use of one language or more. Results shown in Table (9) indicated that 99.9% believed that home and family, religion and social interactions played a significant role in choosing and using Arabic language. Data from Table (9) also indicated that Arabs of Quebec believed that English and French identified them with the Canadian society and helped them to attain the Canadian citizenship.

The overall responses concerning using English and French languages in educational institutions, work places and formal interactions were very positive. When the respondents were asked when they choose English or French, the majority commented that English and French are important for their educational advancement, good jobs and formal interactions. These findings agree with Calvert (2006) who said that language choice is determined by the milieu in which the speakers find themselves, by the languages that coexist in this niche and then by their needs and the typological situation of the coexisting languages. Moreover, the results agree with Weinreich (1974) who pointed out that there are

extra-linguistic factors that affect language choice like religion, social status, race...etc.

5.3 Discussion of the Findings Related to Language Attitudes

The results concerning language attitudes among Arabs of Quebec revealed that the respondents have positive psychological and linguistic attitudes towards Arabic, English and French languages. Regarding Arabic language, respondents consider it vital in their social and religious interactions. The majority reported that they dream and express inner feelings in Arabic. They also believe that Arabic is a poetic and the most beautiful language. English and French languages share similar positive attitudes among Arabs of Quebec. They regard them as a symbol of their Canadian identity and a means that facilitates better opportunities and easier access to educational and formal interactions. Furthermore, these languages are considered important because most TV channels, books, native Canadian friends and instructions use these languages. These findings agree with Sadanand (1993) who maintained that the attitudes towards the use of different languages are motivated by the speakers' perception of the role of each language and the functions it performs in relation to each other. These findings also agree with Lambert (1967), Coulmas (1997) and Richards, Platt, J. and Platt, H. (1992) who pointed out

that the linguistic difficulty or simplicity, degree of importance and social status determine the feelings people have about their own language or the language of others.

As for French language, results suggest that it is the most prestigious language in the province of Quebec, the dominant language and a poetic language. These results agree with Ferrer and Sankoff (2004) who found that dominant language influences the language choice of a speaker, and that more prestigious language is favored as the medium of communication in various domains because of its wider social functions. Likewise, the results agree with Pillai (2006) who mentioned that dominant languages can be used in formal and informal domains of communication and help to gain prestige, authority and power. The same conclusions were brought up by Holmes (2008) and Managan (2004).

5.4 General Conclusions

In summary, data obtained indicated that the Arabs of Quebec- Canada use Arabic, English and French, each of which is used in specific domains and for different purposes.

Arabic is used with family members and relatives. Whether or not an Arab Canadian knows Arabic, links with the ancestral heritage can be and have been maintained through Arabic food, music, dances, mass-media

exposure, visits to the old country and correspondence with friends and relatives left behind. Arabic is also used in religious activities, and in listening to radio stations. English and French are used mostly in the domains of work, governmental offices, formal applications, native Canadian friends, educational institutions, and technology and media.

In addition, the Arabs of Quebec have positive attitudes towards Arabic, English and French languages. Their attitudes towards Arabic are positive, emotional, and stem from ethnic pride. Moreover, their attitudes towards English and French are positive because they see these languages expressing their Canadian identity and are required in several important domains in the province of Quebec.

5.5 Recommendations for Future Research

This research dealt with a sample of 100 Arabs who reside in Quebec-Canada and as a result, this study cannot be generalized to all Arabs in Quebec. Therefore, further research is recommended to be conducted on a larger Arab sample that would include not only those who live in Quebec but also those who live in other parts of Canada in order to determine language choice and use and attitudes among Canadian Arabs at large.

Also, further research can be conducted on Arabs in other parts of the world for the purpose of establishing comparisons between language choice and use among Arabs of Quebec and the Arabs in other countries.

Similar studies should be conducted among other ethnic minorities in order to investigate similarities and differences concerning language choice in terms of language use, factors supporting language choice and language attitudes.

The researcher also recommends conducting studies which examine formal and functional constraints determining and restricting the language choice and different variables such as gender, mood, educational level as well as purpose in order to integrate the findings of this study.

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Appendix (A)

English Pilot Questionnaire

Dear respondents,

I am Hanadi Ali Qawar, an MA student at Middle East University in Amman - Jordan, Department of English, conducting a sociolinguistic study as a partial requirement for obtaining the Master's degree in English.

I would like to express my gratitude in advance for your taking the time in answering the following questions about Arabs in Quebec-Canada.

Interview Questions for the Community Profile:

1. From where did you originally come?

.....

2. Where did your parents come from?

Father.....

Mother.....

3. Why did you immigrate to Quebec-Canada?

.....

4. When did your parents immigrate to Quebec-Canada?

.....

5. How long have you been in Quebec?

.....

6. How much is the current population of the Arabs in Quebec?

.....

7. Where do the Arabs live in Quebec?

.....

8. Do Arabs live in certain areas in Quebec? If yes, mention them

.....

9. What other areas in Canada do Arabs live in?

.....

10. What kind of jobs do they have? Mention them

.....

11. What kind of business do they manage? Mention them

.....

12. Are there any social and cultural institutions (clubs, associations or foundations) in Quebec? If yes, mention them

.....

13. Do you attend any of these institutions? If yes, mention them

.....

14. Do you go to Arab events (parties, weddings, community meetings)?

.....

15. Do you think these institutions are important for Arabs in Quebec?

.....

16. What language/s do you use with members of the institutions you attend?

.....

17. Are there any religious places or centers you attend? If yes, mention them

.....

18. Do you attend church services?

.....

19. What church do you attend? Mention them

Arabs church.....

Non-Arabs church.....

20. What language/s are your church services held in?

.....

21. What language/s does the celebrant use in your church?

.....

22. What language/s does the Imam use in your mosque?

.....

23. Are there any known figures in your community? If yes, mention them

.....

24. Are there any Arab musicians, famous intellectuals in Quebec? If yes, name them

.....

25. Are there any Arab restaurants in Quebec? If yes, mention them

.....

26. Are there special schools for Arabs in Quebec? If yes, mention them

.....

27. Are there any T.V channels for the Arabs in Quebec? If yes, mention them

.....

28. Are there any radio stations for the Arabs in Quebec? If yes, mention them

.....

29. Are there any newspapers written in Arabic language in Quebec or in Canada? If yes, mention them

.....

Respondent's Demographic Background

1. Age

2. Gender

3. Religion Preference.....

- 4. Place of Birth.....
- 5. Educational Background.....
- 6. Occupation.....
- 7. Marital Status.....
- 8. Native Language.....

Appendix (B)

Arabic Pilot Questionnaire

أسئلة عن مجتمع الدراسة

أعزائي،

أنا الطالبة هنادي علي قعوار، إحدى طالبات الماجستير في جامعة الشرق الأوسط في عمان – الأردن، قسم اللغة الإنجليزية وأدائها. أقوم بدراسة لغوية اجتماعية وذلك كمتطلب لنيل درجة الماجستير في اللغة الإنجليزية.

أود التعبير مسبقاً عن عميق شكري وامتناني لمساعدتكم إياي في الإجابة عن الأسئلة التالية والمتعلقة بالجالية العربية في كيبك – كندا.

• ما موطنك الأصلي؟

.....

• ما الموطن الأصلي لوالديك؟

والدك..... والدتك.....

• لماذا هاجرت إلى كيبك – كندا؟

.....

• متى هاجر والداك إلى كيبك – كندا؟

.....

• منذ متى وأنت في كيبك؟

• ما عدد العرب في كيبك؟

• أين يقطن العرب في كيبك؟

• هل يعيشون في أجزاء معينة من كيبك؟

• ما الوظائف التي يعملون بها؟ اذكرها

• ما نوع التجارة التي يديرونها؟ اذكرها

• ما المناطق الأخرى التي يعيش فيها العرب في كندا؟

• هل هناك مؤسسات و نواد ثقافية أو اجتماعية عربية يرتادونها؟ اذكرها

• هل تشارك في المناسبات العربية (حفلات, زفاف, اجتماعات)؟ اذكرها

• هل تعتقد أن المؤسسات العربية مهمة للعرب في كيبك؟

• ما اللغة أو اللغات التي تستخدمها مع أعضاء المؤسسات التي تقبل عليها؟

• هل هناك مراكز أو أماكن دينية تقبل عليها؟ اذكرها

• هل تحضر المراسم الكنسية؟

• ما نوع الكنيسة التي تترادها؟

كنيسة للعرب.....

كنيسة لغير العرب.....

• ما اللغة أو اللغة التي تقام بها مراسم العبادة في كنيستك؟

• ما اللغة أو اللغات التي يستخدمها القسيس في كنيستك؟

• ما اللغة أو اللغات التي يستخدمها الإمام في مسجدك؟

• هل هناك شخصيات عربية مشهورة في مجتمعك؟ اذكرها

• هل هناك شخصيات عربية مفكرة أو موسيقية في كيبك؟ اذكرهم

• هل هناك مطاعم عربية في كيبك؟ اذكرها

• هل هناك مدارس عربية في كيبك؟ اذكرها

.....

• هل هناك محطات تلفزيونية عربية في كيبك؟ اذكرها

.....

• هل هناك محطات إذاعية عربية في كيبك؟ اذكرها

.....

• هل هناك صحف تصدر باللغة العربية في كيبك؟ اذكرها

بيانات المشاركين

1. العمر.....

2. الجنس.....

3. الديانة.....

4. مكان الولادة.....

5. المؤهل العلمي.....

6. الوظيفة.....

7. الحالة الاجتماعية.....

8. اللغة الأم.....

Appendix (C)

The English Sociolinguistic Questionnaire

Dear participants,

I am Hanadi Ali Qawar, a graduate student at the Middle East University in Amman - Jordan, Department of English, conducting a sociolinguistic study as a partial requirement for obtaining the Masters' degree in English.

I would like to express my gratitude in advance for taking the time in filling out the attached questionnaire which investigates the language Choice of Arabs in Quebec-Canada; the factors that support their choice of language, and their attitudes towards languages in their multilingual community as an ethnic group. This questionnaire includes questions about demographic and community background of Arabs in Quebec, language choice in different domains, factors supporting language choice, and attitudes towards existing languages.

You have been selected because you are a member of the investigated community. I am interested only in obtaining the needed information that helps me in finding valid answers for the current study. If you have any questions, please contact me at the Email address below. Thank you very much for your cooperation in this study.

All information provided will be used by the researcher for only scientific research purposes.

Thanks in Advance,

The researcher:

Hanadi Ali Qawar

misshim2005@yahoo.com

Table 1: Demographic Characteristics of the Selected Sample

| Age | Sex | | Total | Education | |
|-----------------------|------|--------|------------------|--------------------------|--|
| | Male | Female | | | |
| (20 – 29) | | | | Secondary school or less | |
| (30 – 39) | | | | Diploma | |
| (40 – 49) | | | | BA | |
| (50 – 59) | | | | MA | |
| 60 and above | | | | PhD | |
| Total | | | | Total | |
| Place of Birth | | | Marital Status | | |
| Arab country | | | Married | | |
| Canada | | | Engaged | | |
| Other | | | Single | | |
| Total | | | Widowed | | |
| | | | Total | | |
| Residence | | | Religion | | |
| Arab neighborhood | | | Muslim | | |
| Canadian neighborhood | | | Christian | | |
| Mixed neighborhood | | | Other | | |
| Total | | | Total | | |
| Occupation | | | Origin of Spouse | | |
| Student | | | Arab | | |
| Business | | | Canadian | | |
| Education | | | Other | | |
| Civil services | | | Total | | |
| Handicraft field | | | | | |
| Medical field | | | | | |
| No occupation | | | | | |
| Other | | | | | |
| Total | | | | | |

1.7 Language Choice and Emotional Self-Expressions

| What language do you use when you | Ar % | En % | Fr % | Ar & En % | Ar & Fr % | En & Fr % | Ar, En & Fr % | Other % | T % |
|---|------|------|------|-----------|-----------|-----------|---------------|---------|-----|
| are in a hurry? | | | | | | | | | |
| are angry? | | | | | | | | | |
| dream? | | | | | | | | | |
| want to express happiness or frustration? | | | | | | | | | |
| tell a joke? | | | | | | | | | |
| greet? | | | | | | | | | |
| flatter? | | | | | | | | | |
| show off? | | | | | | | | | |
| brag? | | | | | | | | | |
| are intimate? | | | | | | | | | |
| insult? | | | | | | | | | |

2. Factors that Support the Choice of Arabic, English, French and other Languages in Quebec

| Statements | Arabic | English | French | Other |
|--|--------|---------|--------|-------|
| Family and home play an important role in using... | | | | |
| Social interactions strengthen the use of... | | | | |
| Religion strengthens the use of... | | | | |
| Work requires using... | | | | |
| Canadian national identity is expressed in... | | | | |
| Ethnic identity is expressed in... | | | | |
| School, college and university education is in ... | | | | |
| Watching T.V stations is in ... | | | | |
| Listening to radio stations is in ... | | | | |
| Social networking sites are in... | | | | |

3. Attitudes towards Languages

| Questions | <i>Arabic</i> | <i>English</i> | <i>French</i> | <i>Other</i> |
|--|---------------|----------------|---------------|--------------|
| What is the most useful language? | | | | |
| What is the most beautiful language? | | | | |
| What is the most prestigious language? | | | | |
| Which language symbolizes your Canadian national identity? | | | | |
| Which language is connected with your ethnic heritage? | | | | |
| Which language is important to be used in all situations? | | | | |
| Which language is dominant in Quebec? | | | | |
| Which language is easy to learn? | | | | |
| Which language is difficult to learn? | | | | |
| Which language is poetic? | | | | |
| Which language is the least important? | | | | |
| Which language is considered religious? | | | | |

Appendix (D)

The Arabic Sociolinguistic Questionnaire

الإستبانة باللغة العربية

أعزائي المشاركين،

أنا الطالبة هنادي علي قعوار، إحدى طالبات برنامج الماجستير في جامعة الشرق الأوسط في عمان -الأردن، قسم اللغة الإنجليزية وآدابها. أقوم بدراسة لغوية اجتماعية كمتطلب لنيل درجة الماجستير في اللغة الإنجليزية وآدابها.

بداية أود التعبير مسبقاً عن شكري وامتناني لمساعدتكم لي في إنجاز هذه الدراسة من خلال تعبئة الاستبانة المرفقة التي تدرس اختيار اللغة بين العرب في مدينة كيبك - كندا، العوامل التي تساعد اختيارهم، وتوجهاتهم اللغوية كمجموعة عرقية في مجتمعهم المتعدد اللغات. تتضمن هذه الاستبانة أسئلة عن بيانات اجتماعية حول شخصكم وخلفياتكم الاجتماعية، اختيار اللغة في مجالات مختلفة، العوامل المساعدة لاختيار اللغة والتوجهات نحو اللغات الموجودة.

إن إجاباتكم مهمة جداً للحصول على المعلومات اللازمة لاستكمال هذا البحث العلمي. راجية منكم الإجابة عن فقرات الاستبانة وإعادتها. للاستفسار أرجو الإتصال على العنوان المكتوب أدناه، شاكرة لكم تعاونكم في هذه الدراسة، علماً أن المعلومات الواردة في إجاباتكم سوف تستعمل لأغراض البحث العلمي فقط.
واقبلوا فائق الاحترام والتقدير

الطالبة :

هنادي علي قعوار

البريد الإلكتروني

misshim2005@yahoo.com

جدول (1) : المعلومات الشخصية والاجتماعية للعيينة المختارة

| مستوى التعليم | المجموع | الجنس | | العمر |
|--------------------|---------|--------------|-----|---------------|
| | | أنثى | ذكر | |
| ثانوية عامة أو أقل | | | | (20 – 29) |
| دبلوم | | | | (30 – 39) |
| بكالوريوس | | | | (40 – 49) |
| ماجستير | | | | (50 – 59) |
| دكتورة | | | | أكثر من 60 |
| المجموع | | | | الجدول |
| الحالة الاجتماعية | | مكان الولادة | | |
| متزوج | | | | دولة عربية |
| مرتب | | | | كندا |
| أعزب | | | | أخرى |
| أرمل | | | | المجموع |
| المجموع | | | | |
| الديانة | | مكان الإقامة | | |
| الاسلام | | | | حي عربي |
| المسيحية | | | | حي كندي |
| أخرى | | | | حي مختلط |
| المجموع | | | | المجموع |
| أصل الزوج / الزوجة | | مجال العمل | | |
| عربي | | | | طالب |
| كندي | | | | تجارة |
| أخرى | | | | تعليم |
| المجموع | | | | خدمات مدنية |
| | | | | المجال الحرفي |
| | | | | المجال الطبي |
| | | | | بلا عمل |
| | | | | أخرى |
| | | | | المجموع |

استبانة لغوية اجتماعية

1. اختيار اللغة في مجالات مختلفة:

الرجاء وضع إشارة √ عند الإجابة المختارة

1.1 اختيار اللغة في المنزل وبين أفراد العائلة

| العربية | الإنجليزية | العربية | الفرنسية | العربية | الفرنسية | الإنجليزية | العربية | ما اللغة التي تستخدمها مع والدك؟ |
|----------|------------|---------|----------|---------|----------|------------|---------|----------------------------------|
| الفرنسية | الإنجليزية | العربية | الفرنسية | العربية | الفرنسية | الإنجليزية | غيرها | |
| | | | | | | | | والدتك؟ |
| | | | | | | | | إخوتك وأخواتك؟ |
| | | | | | | | | أطفالك؟ |
| | | | | | | | | زوجك أو زوجتك؟ |
| | | | | | | | | جدك أو جدتك؟ |
| | | | | | | | | أقربائك؟ |

2.1 اختيار اللغة في الحي ومع الأصدقاء

| العربية | الإنجليزية | العربية | الفرنسية | العربية | الفرنسية | الإنجليزية | العربية | ما اللغة التي تستخدمها مع جيرائك؟ |
|----------|------------|---------|----------|---------|----------|------------|---------|-----------------------------------|
| الفرنسية | الإنجليزية | العربية | الفرنسية | العربية | الفرنسية | الإنجليزية | غيرها | |
| | | | | | | | | الأصدقاء في الحي؟ |
| | | | | | | | | الأقارب في الحي؟ |
| | | | | | | | | الأصدقاء خارج الحي؟ |

3.1 اختيار اللغة في دور العبادة وما يتصل بها

| العربية | الإنجليزية | العربية | الفرنسية | العربية | الفرنسية | الإنجليزية | العربية | ما اللغة التي تستخدمها عندما تصلي؟ |
|----------|------------|---------|----------|---------|----------|------------|---------|------------------------------------|
| الفرنسية | الإنجليزية | العربية | الفرنسية | العربية | الفرنسية | الإنجليزية | غيرها | |
| | | | | | | | | تتحدث مع الإمام أو القس؟ |
| | | | | | | | | تشارك في اللقاءات الدينية؟ |
| | | | | | | | | تلتقي بأصدقائك في دار العبادة؟ |
| | | | | | | | | تلتقي بأصدقائك خارج دار العبادة؟ |
| | | | | | | | | تبحث عن معلومة دينية؟ |

4.1 اختيار اللغة في أماكن العمل والمؤسسات التعليمية

| العربية | الإجليزية | الفرنسية | العربية والإجليزية | العربية والفرنسية | الإجليزية والفرنسية | العربية والإجليزية والفرنسية | غيرها | ما اللغة التي تستخدمها مع |
|---------|-----------|----------|--------------------|-------------------|---------------------|------------------------------|-------|--|
| | | | | | | | | زملائك في العمل؟ |
| | | | | | | | | رئيسك عند مناقشة الأعمال والأمر التقنية؟ |
| | | | | | | | | الرفقاء عند مناقشة المواضيع العامة؟ |
| | | | | | | | | الزبائن والمتعاملين في مكان عملك؟ |

5.1 اختيار اللغة ووسائل الإعلام

| العربية | الإجليزية | الفرنسية | العربية والإجليزية | العربية والفرنسية | الإجليزية والفرنسية | العربية والإجليزية والفرنسية | غيرها | ما اللغة المستخدمة في |
|---------|-----------|----------|--------------------|-------------------|---------------------|------------------------------|-------|------------------------------------|
| | | | | | | | | البرامج الإذاعية التي تستمع إليها؟ |
| | | | | | | | | البرامج التلفزيونية التي تشاهدها؟ |
| | | | | | | | | الكتب التي تقرأها؟ |
| | | | | | | | | الصحف والمجلات التي تقرأها؟ |
| | | | | | | | | المواقع الإلكترونية التي تتصفحها؟ |
| | | | | | | | | برامج التواصل الاجتماعي؟ |
| | | | | | | | | برامج الهاتف الذكي؟ |

6.1 اختيار اللغة في المكاتب الحكومية وللطلبات الرسمية

| العربية | الإجليزية | الفرنسية | العربية والإجليزية | العربية والفرنسية | الإجليزية والفرنسية | العربية والإجليزية والفرنسية | غيرها | ما اللغة التي تستخدمها عندما |
|---------|-----------|----------|--------------------|-------------------|---------------------|------------------------------|-------|------------------------------|
| | | | | | | | | تتقدم بطلب لجواز سفر؟ |
| | | | | | | | | تتقدم بطلب لهوية شخصية؟ |
| | | | | | | | | تتقدم بطلب لوظيفة؟ |
| | | | | | | | | تتحدث لرجل شرطة؟ |
| | | | | | | | | تتحدث للقاضي في المحكمة؟ |

7.1 اختيار اللغة والتعبير العاطفية

| غيرها | العربية والإنجليزية والفرنسية | الإنجليزية والفرنسية | العربية والفرنسية | العربية والإنجليزية | الفرنسية | الإنجليزية | العربية | ما اللغة التي تستخدمها عندما |
|-------|-------------------------------------|-------------------------|----------------------|------------------------|----------|------------|---------|---------------------------------------|
| | | | | | | | | تكون على عجل؟ |
| | | | | | | | | تكون غاضبا؟ |
| | | | | | | | | تحلم؟ |
| | | | | | | | | تريد التعبير عن سعادتك أو إحباطك؟ |
| | | | | | | | | تقول نكتة؟ |
| | | | | | | | | تحيي أحدهم؟ |
| | | | | | | | | تثني على أحد؟ |
| | | | | | | | | تتباهى بشيء؟ |
| | | | | | | | | تتججج أو تفاخر؟ |
| | | | | | | | | تغازل؟ |
| | | | | | | | | تهين أحدهم؟ |

2. العوامل التي تدعم اختيار اللغة العربية والإنجليزية والفرنسية وغيرها من اللغات في كيبك - كندا

| غيرها | الفرنسية | الإنجليزية | العربية | العبارة |
|-------|----------|------------|---------|---|
| | | | | تلعب الأسرة والمنزل دورا مهما في استخدام |
| | | | | تقوي التفاعلات الإجتماعية استخدام |
| | | | | يقوي الدين استخدام |
| | | | | يتطلب العمل استخدام |
| | | | | يعبر عن الهوية الكندية باللغة |
| | | | | يعبر عن الهوية العرقية باللغة |
| | | | | التعليم في المدرسة, الكلية, والجامعة باللغة |
| | | | | مواقع التواصل الاجتماعي باللغة |
| | | | | مشاهدة المحطات التلفزيونية باللغة |
| | | | | الاستماع للمحطات الإذاعية باللغة |

3. الاتجاهات اللغوية

| غيرها | الفرنسية | الإنجليزية | العربية | الأسئلة |
|-------|----------|------------|---------|---|
| | | | | ما اللغة الأكثر سهولة؟ |
| | | | | ما اللغة الأجل؟ |
| | | | | ما اللغة الأكثر هيبة؟ |
| | | | | أي لغة ترمز لهويتك الكندية؟ |
| | | | | أي لغة مرتبطة بترائك العرقي؟ |
| | | | | أي لغة تعد مهمة في أن تستخدم في كل المواقف؟ |
| | | | | أي لغة هي المسيطرة في كيبك؟ |
| | | | | أي لغة يعتبر تعلمها سهلا؟ |
| | | | | أي لغة يعتبر تعلمها صعبا؟ |
| | | | | أي لغة تعتبر شاعرية؟ |
| | | | | أي لغة هي الأقل أهمية؟ |
| | | | | أي لغة تعتبر ذات طابع ديني؟ |

Appendix (E)

Panel of Experts

| Name | Rank | University |
|-----------------------|-----------------|--------------------------|
| 1- Abdul Ra'of Zuhdi | Professor | Middle East University |
| 2- Jamal Azmi Salim | Assistant Prof. | Zarqa Private University |
| 3- Laith Hadlah | Professor | Zarqa Private University |
| 4- Mohammed Al-Badawi | Assistant Prof. | Zarqa Private University |
| 5- Suleiman Al-Abbas | Assistant Prof. | Arab Open University |

Appendix (F)

Permission Letter

MEU جامعة الشرق الأوسط
MIDDLE EAST UNIVERSITY

كلية الآداب والعلوم
Faculty of Arts & Sciences

الرقم: ك أ ع / د / 1 / 64
التاريخ: 2014/04/14

إلى من يهمه الأمر

تحية طيبة وبعد،

تقوم الطالبة "هنادي علي قعوار ورقمها الجامعي (401210085) " المسجلة في برنامج الماجستير في تخصص اللغة الإنجليزية بدراسة بعنوان " اختيار اللغة والعوامل والتوجهات بين العرب في مجتمع متعدد اللغة في كينك / كندا " وذلك استكمالاً لمتطلبات رسالة الماجستير ، أرجو التكرم بتسهيل مهمة الطالبة المذكورة .

وتفضلوا بقبول فائق الاحترام والتقدير

عميد كلية الآداب والعلوم
أ.د. وليد عوجان



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