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

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Abstract

This study aims to investigate language use and language attitudes among the Muslim Arabs who live in Vancouver/Canada. A sample of (70) Muslim Arabs has been selected on grounds of convenience. The selected participants represent different age groups, gender and educational background. Four assistants who live in Vancouver have helped the researchers to distribute the questionnaire. Those assistants who have inside knowledge of the community have been chosen in line with Milroy and Milroy (1978), Al-Khatib (2001) who advocate approaching the subjects through a third party. The main instrument used in this study is a sociolinguistic questionnaire that comprises three different sections: demographic background, language use of Arabic and English in different domains and language attitudes. Results show that Arabic and English are used side by side in different domains. They also point out that the Muslim Arabs of Vancouver are proud of their Arabic identity and their Arabic language and culture and that Arabic is still being maintained among the second generation of Muslim Arabs in Vancouver. It also indicates that English symbolizes their Canadian identity and is considered a good instrument for achieving their educational and financial aspirations.

Keywords: language use, attitudes, Arabs, Muslim, Vancouver, Canada

1. Introduction

When people emigrate from their original countries to new ones, they bring with them their ethnic languages. Some of these languages may survive while others may vanish.

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Therefore, the researchers have decided to investigate this problem among the Muslim Arabs in Vancouver/ Canada, by focusing on how they use Arabic and English in different domains and what attitudes they have towards these languages. Results of this investigation show whether the second Muslim Arab generation, born in Vancouver, has maintained Arabic or has shifted to English.

Research on language use and language attitudes among ethno-linguistic minorities has been quite extensive. Studies reviewed show how some immigrant groups have dealt with the ethnic language and, therefore, have maintained it or lost it. Other studies have focused on language attitudes which might have helped ethnic minorities to maintain language or shift to another one.

The study aims to answer the following questions:

- In what domains do the Muslim Arabs of Vancouver use Arabic and English?
- What are their attitudes towards Arabic and English?

Many studies have been conducted around the world investigating language use and language attitudes among ethnic groups. It is evident that no single study seems to have investigated the Muslim Arab community that immigrated to Vancouver/Canada from a sociolinguistic perspective. Therefore, this study is expected to fill a gap in the literature and to be helpful to other researchers who are interested in studying ethnic minority groups in different parts of the world. Also, it concerns researchers studying bilingualism, multilingualism, language maintenance and language shift in immigrant communities.

2. Literature Review

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

(1) the habitual language use at more than one point in time or space under conditions of intergroup control; (2) the psychological, social and cultural processes related to stability or change in habitual language use under conditions of intergroup contact; and (3) the behavior toward language in contact setting (p. 242)

Similarly, Weinreich (1974) discusses the outcome of bilingualism in a language contact situation referring to the linguistic and non-linguistic factors that may cause changing the languages of the bilingual persons. These factors are symbolized by speaker's proficiency in each language, manner of learning each language, attitudes towards each, and his capability to keep two languages separate. He also refers to the role of socio-cultural settings of language contact showing that "when a language-contact situation is examined in detail, the interrelation of socio-cultural conditions and linguistic phenomena is apparent" (p.83).

Fishman (1989) discusses three resolutions that can be considered the outcome of languages in contact. He points out that some immigrant languages dominate the situation and defeat the host language like English in the United States where many of the aboriginal Indian languages are defeated. The second resolution refers to the situation when the immigrant language is defeated as what happens to some ethnic immigrant languages in the United Kingdom. The third and the final possibility involves a situation where the ethnic immigrant language is used side by side with the host language tied by a diglossic relationship where each language is used in certain domains and each language has positive attitudes by its speakers.

Winford (2003) examines different types of language contact and claims that the different outcomes stem from different social situations. In other words, language contact phenomena can be categorized and better understood by considering the situations under which they are formed. He names different contact outcomes such as language maintenance, language shift, and language creation and shows that different circumstances and differing levels of contact intensity produce different linguistic results within these general outcomes.

On the empirical level, many studies have been conducted in different parts of the world examining the outcome of language contact and the status of ethnic/immigrant languages i.e. Holmes, Roberts & Aipolo (1993), Dweik (1998), Duan (2004), Tuwakham (2005) and Dweik and Al-Obaidi (2014).

Holmes et al. (1993) investigated the language situation among three ethnic groups in New Zealand which were the Tongan, Greek, and Chinese communities.

They listed the factors that fostered language maintenance as follows: (1) Regular social interaction between community members, (2) use of the mother tongue in the home, (3) positive attitudes towards the language and high values placed on it to maintain ethnic identity, (4) residential closeness, (5) resistance to mixed marriage, (6) support for community language schools, (7) religious organizations and (8) a positive orientation to the homeland.

Dweik (1998) studied language loyalty among the Yemenites of Lackawanna/ New York in an attempt to identify the social, psychological, historical, religious and linguistic processes that may have affected the maintenance of their mother tongue (Arabic) under the influence of the majority language (English). He selected a fifty-person sample to be interviewed and to respond to the questionnaire. The investigation showed that the tightly-knit community, the positive attitude towards Arabic, the habitual use of Arabic in different locations and domains, the mosque and its affiliated institutions, their pride of being Arabs and the internal marriage system had the advantage of retaining the mother tongue as the subjects of the study created a social isolation to support the maintenance of language, culture and religious practices.

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

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

Dweik and Al-Obaidi (2014) investigated the language situation among the Chaldo-Assyrians in Baghdad, Iraq.

They attempted to highlight the domains where the Chaldo-Assyrians of Baghdad use Syriac and Arabic and their attitudes towards both languages. They selected a sample that consisted of (135) Chaldo-Assyrians who were interviewed and responded to a sociolinguistic questionnaire. Results indicated that the Chaldo-Assyrians in Baghdad used Syriac in different domains mainly at home, in religious settings and in their inner speech; and used it side by side with Arabic in many other social domains such as neighborhood, place of work, media and other public places. The study revealed that the attitudes of the Chaldo-Assyrians towards Syriac and Arabic were highly positive.

3. Methodology

3.1. Sample

A sample of seventy Muslim Arabs who live in Vancouver/ Canada has been selected based on convenience and availability. The intended sample has been selected by using the 'social network' model proposed by Milroy and Milroy (1978) which approaches the subjects through a third party. The participants have been chosen from the second generation born in Vancouver whose parents have emigrated from different Arab countries. A questionnaire is distributed in order to get information about their community and their social background. The demographic data include several variables as shown below in Table (1)

Table (1): Demographic Data of the Sample

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

3.2. Instruments

To accomplish the objectives of the study, the researchers have used a sociolinguistic questionnaire. Four assistants from the community have helped distribute the questionnaire and collect the demographic data related to the participant's speech community. This method, which has used assistants from the community, has been advocated by Bickerton (1971) who points out that it has a number of advantages. He justifies using this technique by saying that in the first place, the uncontrollable variable of speaker- reaction to a stranger is thereby eliminated. Secondly, the awkwardness inseparable from the interview situations and any inhibiting influence from the recording apparatus itself are minimized by the presence of a known interviewer.(p.465)

The researchers have designed a sociolinguistic questionnaire based on Fishman (1964 & 1966), Dweik (2000), Freed and Collentine (2004) and Al-Khatib and Al-Ali (2005). (See Appendix). Yet, they have made some changes to suit the current study. The questionnaire consists of three sections: The first section focuses on collecting demographic data about their background. The second section aims to find out the use of English and Arabic in seven different domains: home, school, neighborhood, workplace, religion, media and self-expression. Each domain is followed by four options: Arabic, English, Both, Other language. The third section consists of their attitudes towards Arabic and English. Thirteen statements are included in each part followed by five options:

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

The researchers have piloted the questionnaire before distributing it to a small sample similar to the original one. One hundred copies have been sent to the respondents via e-mail, including the cover letter that explained the purpose of the study. However, only seventy have been filled out and returned.

3.3. Findings Related to Domains of Language Use

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

Table (2) below shows that 100% of Muslim Arabs use Arabic with their grandfathers and 98% of them use it with their fathers. Moreover, results report that 97% speak Arabic during the family meetings and with their relatives in the Middle East.

Table (2): Language Use at Home

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

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

Results also show that 94% use Arabic when they write personal letters to family members; while 2% use English language and both languages.

When the respondents are asked about the language they use with their brothers, 90% of them indicate that they use Arabic, 7% use both languages and only 3% of them use only English. Similarly, 90% use Arabic with their sisters and 3% use both languages while only 2% used English.

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

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

Results reported in Table (3) also indicate that 89% of them report that Arabic is used in giving school instructions. While 6% of the respondents indicate that English is used in giving school instructions, only 5% of them report that they use other languages in giving school instructions, and no one has used both. This high percentage appears because most of the respondents attend Arabic schools.

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

Table (3): Language use at School

Questions	Arabic	English	Both	Other/ n	Total
2- School					
What language do you use when you talk to your teachers?	80	7	13	0	100%
What language do you use when you talk to your colleagues?	75	15	7	3	100%
Which language is used in giving school instructions?	89	6	0	5	100%
Which language is used in classrooms t	85	10	0	5	100%
Which language is used in the school's curriculum?	95	3	0	2	100%

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

Results reported in Table (3) also indicate that 75% of them use Arabic with their friends, and 7% only use both Arabic and English. Moreover, 15% of the respondents report that they use English with their friends.

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

Again, results show that 70% indicate that Arabic language is used when buying vegetables from Arab greengroceries in the neighborhood. On the other hand, only 10% indicate that they use English and 20% use both languages. When asked about the language used while speaking on their mobiles in the neighborhood, 60% of them use Arabic and only 10% of them indicate that they use English. Thirty percent of them report that they use both languages when using mobiles in their neighborhood.

Table (4): Language use at Neighborhood

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

Regarding language use at workplace, results reported in Table (5) show that the majority of the respondents use Arabic when interacting at workplace. Sixty percent indicate that they use Arabic in discussing general topics (weather, sports, and politics) with their Arab colleagues and 75% use Arabic with their fellow workers. Similarly, 57% use Arabic with their Arab customers and 55% use Arabic in giving oral instructions at workplace. 43% use Arabic with their bosses and 40% when they discuss technical matters with their Arab colleagues. Only 18% use Arabic in writing e-mails to their Arab colleagues.

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

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

Table (5): Language use at Workplace

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

* Key: NR= No Response

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

Table (6): Language use and Religion

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

Results reported in Table (7) below show that 32% of the respondents indicate using Arabic to watch TV programs, 15% use English and 51% indicate that they watch TV programs in both languages, and 2% watch TV programs in other languages.

Likewise, 46% of the respondents prefer reading newspapers written in both languages, but only 17% of them prefer reading newspapers written in Arabic. Thirty percent read newspapers written in English, and 7% read in other languages. They like reading newspapers written in English because they do not have daily Arabic newspapers.

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

A high percentage, 58%, indicate that they write SMS in English, whereas 29% write SMS in both languages. However, 6% show tendency to write SMS in Arabic language and only 7% use other languages.

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

Table (7): Language use and Media

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

Results reported in Table (8) examine language use in four situations: when happy, angry, in a hurry and when dreaming. Results indicate that Arabic is chosen by the majority of the Muslim Arabs to indicate their response for these situations. Fifty nine percent use Arabic when they are happy, 58% angry and 45% in a hurry and 70% use it when they dream. Twenty eight point six percent use both languages when they are happy, 27% when angry and 40% when in a hurry and only 17% use both when they dream. Furthermore, 4% of the respondents use English when they are happy, 11% when they are stressed and in a hurry and 7% use English when they dream. Thirty three percent use both languages when they are happy and 27% use both languages when they are angry. In using both languages, the highest percent appears, 40%, when they are in a hurry, and only 71% use both languages when they dream. Few of them used other languages when they are happy, angry, in a hurry and dreaming.

Table (8): Language Use and Self-Expression

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

3.4. Results Related to Language Attitudes

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

Means= maximum point – minimum point\ number of categories.
= 5-1\3= 1.33

• Low level of Attitude = from 1 to 2.33
• Moderate level of Attitude = from 2.34 to 3.67
• High level of Attitude = from 3.68 to 5

To answer this question, respondents are asked to indicate their level of attitude by using a five-point Likert scale:

5= strongly agree, 4= agree, 3= neutral, 2= disagree, 1= strongly disagree.

Table (9) below indicates the results of their attitudes towards Arabic.

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

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

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

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

Results also indicate that 80% believe that it is important to use Arabic in every aspect of life as English (Mean= 4), and they also believe that it is important to use Arabic in all domains (78% (Mean= 3.94)). Only 68.29% agree that Arabic is more useful than English. Results also assert that the Muslim Arabs of Vancouver believe that Arabic is neither dying at their community (68%) nor in their homes (55.3%) (Mean= 3.40, 2.77 respectively).

Table (9): Language Attitudes Towards Arabic

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

Table (10) below indicates the results of means and percentages for each item about their attitudes towards English. The majority of them (83.71%) are aware that their children must communicate effectively in English. It is the highest Mean level of 4.19, as 82.29% of the participants agree that English unites them with all fellow Canadians (mean= 4.11). 80.29% report that it must be used for giving instruction at school (mean= 4.01). 78.57% agree that English is the language of their new homeland and it is the unifying link among all Canadians with a Mean of 3.93.

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

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

Table (10): Language Attitudes Towards English

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

4.1. Discussion of the Findings Related to Language Use

Results related to language use reveal that the Muslim Arabs of Vancouver use Arabic and English in different domains. These results agree with Fishman's (1989) third resolution which states that the immigrant language is maintained when used side by side with the host language in different domains.

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

They also use their mother tongue, Arabic, to communicate with their relatives who live in Vancouver and their relatives in the Middle East. The respondents also choose Arabic for communication at their family meetings and when they write personal letters to their family members. They indicate a high proficiency in using the Arabic four language skills. These results indicate that they have the tendency to preserve Arabic and keep using it among their family members. In other words, they want to keep speaking Arabic in their meetings in Vancouver so they can maintain it. These results are in line with Dweik (1998) who states that the habitual use of Arabic in different locations and domains, especially at home and the tightly-knit familial relations have the advantage of retaining the mother tongue. Also, these results agree with Holmes et al. (1993) and Dweik and Al-Obaidi (2014) who emphasize the role of home in language preservation.

The study also reveals that most of the participants attend Arabic schools and use Arabic with their teachers and with their colleagues as well as it is used for giving school instructions. Those who attend English schools whether private or public report that only English is used in talking with their teachers, their friends, in their classrooms and in giving school instructions. Since the majority of them attend Arabic schools, this indicates that they are trying to maintain their mother tongue and it gives them the chance to use it for a long period of time.

This result agrees with Weinreich (1974) who refers to the linguistic and non-linguistic factors that may cause changing the languages of the bilingual persons such as the "manner of learning each language and his capability to keep two languages separate." (p. 83). Furthermore, this result is identical to that of Holmes et al. (1993) who emphasize the role of community language schools in retaining the ethnic language.

Results of language use in the neighborhood show that Arabic and English are used side by side when talking with friends in the neighborhood. Muslim Arabs live in mixed neighborhoods. Although the majority of their neighbors speak English, they keep using Arabic when they meet their Arab friends.

Results of language use in the domain of workplace show that the overwhelming majority of the Muslim Arabs of Vancouver mostly use Arabic with their colleagues, bosses and with their Arab customers.

This result agrees with Dweik and Al-Obaidi (2014) who conclude that "the language choice at work with their fellow ethnic workers and bosses is Syriac." (p. 229)

Furthermore, they prefer to discuss general topics in Arabic since a good number of them use English and Arabic, side by side but each one has its own domains, to communicate with their Arab colleagues, bosses and customers. It is obvious that the Muslim Arabs of Vancouver insist on using Arabic even in their workplace and in the presence of those who cannot understand it. This result gives us a good clue of their positive attitudes towards their language and how they are trying to maintain it. It also indicates that it is easier for them to communicate in Arabic.

Unsurprisingly, language use in the domain of religion is 100% Arabic. Since the respondents are Muslims from the Arab countries, they pray and supplicate in Arabic. This result agrees with Weinreich (1974) who believes that religion is one of the factors that help maintain the first language. Moreover, this result agrees with Holmes et al. (1993) and Dweik and Al-Obaidi (2014) who highlight the role of religion and religious affiliations in maintaining the ethnic language.

Results concerning language use and media show that the respondents use both languages in watching TV, in listening to radio programs and in reading newspapers.

These results could be explained easily since the Muslim Arabs in Vancouver do not have radio broadcast in Arabic. This result supports Dweik and Al-Obaidi (2014) who conclude that "mass media can also play an important role in using and preserving ethnic languages and cultures." (p. 230)

The highest percentage appears in using English when they write SMS and this is a natural behavior because the language of mobiles in Canada does not include Arabic.

Results of language use in the domain of emotion and self expression indicate that Arabic is the dominant language in self expression among the Muslim Arabs of Vancouver.

They report using mostly Arabic when they are happy, angry and when they are in a hurry. They use it unconsciously in their dreams and to express their happiness. This result matches Fishman (1966) who puts emphasis on the importance of "psychological processes" in preserving ethnic languages. (p. 424).

Finally, it is obvious that the Muslim Arabs of Vancouver use their mother tongue in different domains in their daily life, i.e. home, school, neighborhood, in workplace and many other domains. This reflects their efforts to maintain the language.

4.2 Discussion of the Findings Related to Language Attitudes

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

For them it is also important that their children can speak Arabic fluently, and that is the reason why most of them let their children attend Arabic schools. They also use it in their religious activities and meetings, since Arabic is the language of Qur'an.

According to them, Arabic must be used in every aspect of life as English; perhaps they believe that Arabic is as important as English since the Muslim Arab minority in Vancouver is increasing. This result agrees with Fishman (1966) who points out the effect of positive "behavior toward language contact setting" (p.424) as an important factor in supporting the use of an ethnic group language. With a moderate attitude, they do not agree that Arabic is dying in their home or in their community. On the other hand, they do not consider Arabic as more useful than English.

These results indicate that the Muslim Arabs of Vancouver also have positive attitudes towards English, but still not as high as Arabic. For example they still have more positive attitudes towards English by considering it more prestigious or useful than Arabic. They have positive attitudes towards teaching their children how to communicate in English effectively. They assert that it is the official language of the state and it unifies them with all other Canadians. These results support Holmes et al (1993) who indicate that positive attitudes towards the ethnic language have a key role in maintaining the ethnic language and its culture. They are also consistent with Duan (2004), Tuwakham (2005) and Dweik and Al-Obaidi (2014) who conclude that the participants in their studies held positive attitudes towards their ethnic languages and cultures.

5. Conclusions

Data obtained indicate that the second generation of Muslim Arabs of Vancouver has been using Arabic and they are proud of their Arabic identity and their Arabic language and culture. Moreover, the Muslim Arabs of Vancouver use Arabic and English, each of which is used in specific domains and under different circumstances; Arabic is used in the interaction between family members and relatives. It is also used in religious activities and supplications after praying; in Arabic schools; in media; in inner speech and in domains outside workplaces. Yet, English is mostly used in the domain of work. Furthermore, the Muslim Arabs of Vancouver have positive attitudes towards both languages. Their attitudes towards Arabic and English are positive.

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Appendix (1)

The Sociolinguistic Questionnaire

Dear Participant,

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

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

Your cooperation is greatly appreciated.

Thank you.

The researchers

Demographic Data and Social Background

1-Sex: 1- Male: [   ]   2- Female: [   ]
2-Marital status: 1- Single: [   ]   2- Married: [   ] 3- Engaged: [   ]
                  4- Divorced: [   ] 5- Widowed: [   ] 6- Separated: [   ]
 3- Age:1-Between 14 - 19: [   ]   2- Between 20 - 29:[   ] 3- Between 30 – 39:[   ]
        4- Between 40 – 59: [   ] 5- More than 60: [   ]
4- Level of education:1- Grade 7 – 12: [   ] 2 - Two years college: [   ] 3- B.A. or B.Sc.: [   ]
                  4- M.A or equivalent: [   ] 5- PhD, or equivalent [   ]
5- Type of school attended:1- Private Arabic School: [   ] 2 Public English School: [   ].
                  3- Private English School: [   ] 4-Other: [   ]
6- Language of your mother: Arabic: [   ]   2- English: [   ]   3- Other/ name it: [
]
7- Language of your father:1- Arabic: [   ]   2- English: [   ]   3- Other/ name it: [   ]

8- Professional background:1- Student: [   ] 2 – Business: [   ] 3- Education: [
]
                  4- Medical field: [   ] 5- No occupation: [   ]   6-Other………… [   ]

Part II: Domain of Language Use

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

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

Questions	Arabic	English	Both	Other/ name it
1- Home and relatives				
What language do you use at home with				
• your father?				
• your mother?				
• your brothers?				
• your sisters?				
• your grandfathers?				
• your Grandmothers?				
• your relatives in Vancouver?				
• your relatives in the Middle East?				
What language do you use at family meetings?				
What language do you use when you write a personal letter to your father, mother, or any member of your family?				
2- School				
What language do you use when you talk to your teachers?				
What language do you use when you talk to your colleagues?				
Which language is used in giving school instructions?				
Which language is used in classrooms to explain lesso				
Which language is used in the school's curriculum?				
3- Neighborhood				
What language do you use when you meet Arab friends in the neighborhood?				
What language do you use when you want to buy vegetables from Arab greengrocer at the neighborhood?				
What language do you use when you use your mobile in making a phone call in the Arab neighborhood?				
Workplace-4				

What language do you use with your Arab colleagues at work?				
What language do you use with your Arab customers at work?				
What language do you use at work when you discuss business or technical matters with your Arab boss?				
What language do you use at work when you discuss business or technical matters with your Arab colleagues?				
Questions	**Arabic**	**English**	**Both**	**Other/ name it**
What language do you use at work when you discuss general topics (weather, sports, politics) with your Arab colleagues?				
What language do you use when you write an e-mail to your Arab colleagues?				
What language do you use when you give instructions and directions orally at your workplace to your Arab colleagues?				
5- Religion				
What language do you use when you pray in mosque?				
when you supplicate after praying?				
at religious meetings outside mosques?				
6- Media:				
What is your favorite language for T.V entertainment?				
What language do you choose when you listen to radio programs?				
What language do you use when you write an SMS?				
What language do you use when you write e- mails?				
What is the language of the newspaper you read?				
7- Emotional self-expression:				
In what language do you express yourself when you are happy?				
express yourself when you are angry and stressed?				
express yourself when you are in a hurry?				
express yourself when you dream?				

Part III: Language Attitudes

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

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

- Language attitudes towards Arabic.

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

• Language attitudes towards English

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