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IDENTITY, LANGUAGE USE AND ATTITUDE CHANGES
IN THE TORONTO IRANIAN COMMUNITY:
A PRE AND POST MIGRATION PROJECT

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İNGİLİZ DİLİ VE EDEBİYATI BÖLÜMÜ

**TORONTO İRANLI TOPLULUĞUNDA KİMLİK, DİL
KULLANIMI VE TUTUM DEĞİŞİKLİKLERİ: BİR GÖÇ
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ÖZET

Çağdaş toplumun değişkenliği ve karmaşıklığı ile dil kullanımı ve tutumlarına yönelik benzersiz yaklaşımlar, çok önemli bir konu olan Dil Sürdürümü ve Değişimi (LMLS) üzerine yapılan çalışmalara yol açmıştır. Bu çalışma, Toronto'nun İranlı göçmenleri arasındaki Dil Sürdürümü (LM) dinamiklerini Mekansal-zamansal bir ortamda incelemektedir. Mekân-zamansallık, LM'nin mekân ve zaman arasındaki karmaşık karşılıklı ilişkileri gerektirdiğini (Blommaert, 2010) ve bu çerçevelerin etkileşiminin dil kullanımı, tutumlar ve kimlik kalıplarını etkilediğini kabul eder (Tawalbeh, 2017). Göçmenler, ev sahibi ülkeye varmadan önce çeşitli yerlerden geçerken deneyimlerinden etkilenirler. Bu sebeple, bu çalışma, onların yalnızca gelecekteki mekânlarını (göç sonrası) değil, aynı zamanda göç öncesi deneyimlerini de karma bir yöntemle incelemektedir. Bu bağlamda, göç öncesi veriler, Türkiye'de yaşayan on İranlı göçmen ile yarı yapılandırılmış görüşme yoluyla toplanmıştır. Ayrıca, göç sonrası verileri toplamak için bir anket, katılımcı gözlemler, yarı yapılandırılmış görüşmeler ve eksiksiz bir ev kayıt seti kullanılmıştır. Toronto'daki İranlılar çeşitli etnik kökenlerden, dinlerden ve dillerden gelse de bu araştırma

Müslüman Farslar ve Kürtler üzerinde yoğunlaşmaktadır. Göç öncesi analiz, İranlıların etnik dilleri, kültürleri, kimlikleri ve gelecekteki ev sahibi ülkelerinin dili ile ilgili göç öncesi tutumlarının yanı sıra, Farsça kullanımını ve Kanada'daki tutumlarını olumlu veya olumsuz yönde etkileyebilecek potansiyel faktörleri ortaya koymaktadır. Bununla birlikte, göç sonrası nitel verilerin amacı, İran toplumunun göç sonrası etnik ve İngilizce dillerine ilişkin bakış açılarına ilişkin soruların yanı sıra, dil kullanımı ve kimlik algısı üzerindeki etkilerine ilişkin sorulara yanıtlar sunmaktır. Son olarak, mevcut araştırma, günümüzün göçmen nüfuslarının inceliklerini kabul eder ve Dil Sürdürümü analizine yeni, dinamik ve çok perspektifli bir anlayış getirir.

Anahtar Kelimeler: Dil sürdürme, dil sürdürme ve değişimi, göç öncesi ve sonrası etkileşimler



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ABSTRACT

The fluidity and complexity of contemporary society, as well as the unique approaches to language use and attitudes, have given rise to studies on the crucial topic of Language Maintenance and Shift (LMLS). This study investigates the dynamics of Language Maintenance (LM) among Toronto's Iranian migrants within a Spatio-temporal setting. Spatio-temporality acknowledges that LM entails intricate interrelationships between space and time (Blommaert, 2010), and the interplay of these frames impacts patterns of language use, attitudes, and identity (Tawalbeh, 2017). Migrants are impacted by their experiences as they travel through various spaces before arriving in their host country. Hereby, this study examines not only their future spaces (post-migration), but also their pre-migration experiences, using a mixed method. In this regard, the pre-migration data were gathered through a semi-structured interview with ten Iranian migrants living in Turkey. Moreover, a questionnaire, participant observations, semi-structured interviews, and a complete home recording set were used to collect post-migration data. Despite the fact that Iranians in Toronto are of various ethnicities, religions, and languages, this research concentrates on Muslim Persians and Kurds. Pre-migration analysis reveals Iranians'

pre-migration attitudes regarding their ethnic language, culture, identity, and the language of their future host country, as well as potential factors that might affect Iranian language use and attitudes in Canada, either favorably or adversely. However, the aim of the post-migration qualitative data is to offer answers to questions concerning the Iranian community's post-migration perspectives on their ethnic and English languages, as well as the implications for language use and identity perception. Lastly, the current research acknowledges the intricacies of today's migrant populations and includes novel, dynamic, and multi-perspective insights into LM analysis.

Key Words: Language maintenance, language maintenance and shift, pre and post migration interactions

List of Abbreviations

- EV:** Ethnolinguistic Vitality
L1: First Language
LM: Language Maintenance
LMLS: Language Maintenance and Shift
LRS: Language Rating Scale
LS: Language Shift
LUCQ: Language Use-Choice Questionnaire
OEV: Objective Ethnolinguistic Vitality
SEV: Subjective Ethnolinguistic Vitality
SEVQ: Subjective Ethnolinguistic Vitality Questionnaire

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Chapter One

1 Research background

Canada, with a population of over 33 million people, is one of the world's largest territories, with almost 90% of the population descended from immigrants. The first refugee inflow started with the arrival of French settlers in the 16th and 17th centuries, which was followed by further influxes of European-origin immigrants, including some United Empire Loyalists from the United States, following the British colonial governance in 1763 (Simmons, 2010). After the 1867 Confederation and the influx of a massive flood of migrants, immigration mostly ceased during the 1930s Depression and the two World Wars (Boyd & Vickers, 2000).

Between 1946 and 1950, when peace was restored, nearly 430,000 immigrants landed in Canada, causing the country's economy and immigration to grow. Even though the majority of immigrants arriving in Canada following World War II were from the United Kingdom, significant numbers of immigrants arrived from Germany, the Netherlands, Italy, Poland, and the Soviet Union. By the end of 1971, fewer than one-third of the foreign-born population was British, with the other half coming from other European nations (Kelly & Triblock, 1998).

Since 1989, the current time has seen a steady increase in the number of immigrants from Africa, Asia, the Caribbean, and Latin America transforming Canada into an ethnically diverse nation (Simmons, 2010). Every year, a large number of immigrants arrive in Canada. Between 2001 and 2014, an estimated 249,500 landed immigrants settled in Canada per year. More than 271,800 migrants were accepted in 2015, with the figure rising to nearly 296,300 in 2016. According to 2016 Census data, the Philippines, India, and China had the largest number of immigrants arriving in Canada (Canadian Encyclopedia, 2022).

Canada, the world's second largest country in terms of land area, is divided into ten provinces and three territories. Ontario, Quebec, Nova Scotia, New Brunswick, Manitoba, British Columbia, Prince Edward Island, Saskatchewan, Alberta, and Newfoundland and Labrador are the provinces. Northwest Territories, Yukon, and Nunavut are the territories. Ontario, Canada's most populous province, is the leading immigration destination, with over 103 thousand immigrants, and is home to Toronto, the country's largest metropolis, with over 81 thousand immigrants (Canadian Encyclopedia, 2022).

The three aspects including average age, the number of individuals speaking another language at home, and the percentage of people with a university degree have a major effect on an immigrant's choice of location (McDonald, 2004). It is well established that many recent immigrants to Canada have chosen to live in Canada's larger cities, notably Toronto, Vancouver, and Montreal. According to the 2016 Canadian census, the major Iranian communities are in Southern Ontario, British Columbia, and Quebec. The largest majority, however, live in Toronto's northern suburbs such as Richmond Hill, Vaughan, Markham, and Thornhill, as well as select Vancouver municipalities such as North Vancouver, West Vancouver, Burnaby, and Coquitlam (Canadian Encyclopedia, 2022).

There is a wide range of people, customs, and languages in Canada. Besides many native languages as well as French and English, which are the two official languages of Canada, there are also different immigrant languages. Tagalog in the Yukon, the Northwest Territories, Nunavut, Alberta, Saskatchewan and Manitoba; Punjabi in British Columbia, Mandarin in Ontario and Prince Edward Island, and; Arabic in Quebec, Newfoundland and Labrador, Nova Scotia, and New Brunswick are the top immigrant languages spoken across each province and territory (Canadian Encyclopedia, 2022). In fact, there are 50 or more languages of 11 Aboriginal families in Canada, about 7.12 million people, 11.2 percent of Canadians, registered using an immigrant language as their sole mother tongue in 2016 (Norris, 2007). Some of the most spoken single mother tongue immigrant languages are Mandarin (592,040), Cantonese (565,270), Punjabi (501,680), Spanish (458,850), Arabic (419,890), Tagalog (431,380), German (384,035), and Italian (375,635) (Canadian Encyclopedia, 2022).

There are numerous Iranians residing in various countries, mostly in the United States, Canada, the United Kingdom, the United Arab of Emirates, Germany, Australia, and Turkey. The establishment of the Islamic Republic in Iran in 1979, following a year-long revolutionary turmoil, might be seen as the primary incentive for immigration to Europe and North America. Other causes that persuaded many modern middle-class and Western-educated Iranians to travel permanently to the West were the post-revolutionary transition, particularly in the fields of Iranian culture, family planning, and constraints on women's independence (Safdar et al., 2003). According to the Iranian Ministry of Foreign Affairs, there were 4,037,258 Iranians living abroad in 2021, with nearly 210,000 of them residing in Canada.

1.1 Iranians, their languages, and religions

Iran, with a population of over 86 million people and thirty-one provinces, is a community with numerous cultural and linguistic diversities. There are Turks in the north and northwest, Arabs in the south, Balochis in the east, and Kurds in the west and northwest (Aghajanian, 2016). The Persians are an Iranian ethnic group that makes up more than half of Iran's population (Library of Congress-Federal Research Division, 2008). In the third millennium BC, a nomadic ancient Iranian tribe who migrated to the west and sought-west of lake Urmia- a region belonging to Sumerians- named the region as 'the Persians' (Stearns, 2001). The Medes, another group of ancient Iranians, brought the region together under the Media Empire that by 612 BC would become the country's cultural and political leader. During that time, the Persians formed a vassal state to the central Median force under the Achaemenid dynasty (Yarshater, 2012).

After Alexander the Great's invasion of the Achaemenid Empire, Iranian dominance collapsed, albeit in a brief period of time, reemerged with the formation of the Parthian Empire, established by a group of Iranians from Parthia (Gnoli, 2012). Later in time, in 224 A.D, following the Sassanian Persian dynasty succeeding the Parthian monarchy, middle Persian or Pahlavi became the official language of the empire (Lazard, 1975). The Umayyad conquerors started to develop Arabic as the main language of their empire during the long period of the

Islamization of Iran after the Arab conquest of the Sasanian Empire (Frye & Zarrinkoub, 1975). After the fall of the Arab Caliphates, in the 9th century, during the rule of the Samanids, one of the Muslim kingdoms of Iran, the Persian language was formally used after a very long period of time (Ludwig, 2013). After more than eight centuries of foreign rule in the region, the emergence of the Safavid Empire in the 16th century restored Iran's hegemony (Savory, 1980). The focus on the Persian language and identity was further revived under the Safavid Empire and the subsequent dynasties, such as the Qajar and the empires' political evolution once again, retained Persian as the country's main language (Matthee, 2008). From that time onward, Persian is the official language of Iran.

Persian (/ˈpɜːrʒən, -ʃən/) is a western Iranian language that belongs to the Iranian branch of the Indo-Iranian subdivision of Indo-European languages. Persian is a multicenter language mainly spoken and officially used throughout Iran, Afghanistan and Tajikistan in three standard varieties, namely Iranian Persian, Dari Persian, and Tajik Persian (Baker, 2001). Persian has had great influence on other Iranian languages such as, Turkic, Armenian, Georgian, Arabic, and Indo-Aryan (Holes, 2001). There are roughly 110 million Persian speakers worldwide, including Iranians, Afghans, Tajik, Hazara, Caucasian Tats, and Aimaqs (Perry, 2005; Green, 2012).

The Kurd-Belgian-American scholar Mehrdad Izady whose works can be found on the website of the Columbia University School of International and Public Relations and the Gulf 2000 Project, provides the following percentage of spoken languages in Iran.

- Persian to include Lori and Bakhtiari 62.1%, Azerbaijani 13.6%, Kurdish 7%, Gilaki 3%, Mazandarani 2.8%, Balochi 2.4%, Arabic 1.6%, Turkish 1.6%, Qashqai 1.2%, Tati 1.1%
- Raji dialect of Persian (not to be confused with the Raji language) 1%
- Turkmen 0.9%
- Talysh 0.4%
- Other languages include Turkmen, Armenian, Georgian, Circassian, Syriac, Qashqai, Russian, Raji, Minabi, as well as other Western Iranian languages (Lori, etc.)

Throughout the country's history, numerous religions and sects have formed Iranian religion. As Fensham (1982) mentions, during the Achaemenid Empire, the Parthian Empire, and the Sasanian Empire, Zoroastrianism was the dominant religion (224–651 AD). The Rashidun Caliphate invaded Persia in 651 AD and established Islam as the dominant religion. Sunnism was the dominant form of Islam before to the brutal Mongol conquest, but with the arrival of the Safavids, Shi'ism ultimately became completely dominant Throughout all of Iran. According to the 2011 Iranian census, 99.98 percent of Iranians practice Islam, while the rest follow other legally recognized minority religions such as Christianity, Judaism, and Zoroastrianism (Nourolahi et al., 2011). A 2020 Internet poll done by an entity (*Kayhan Life*) headquartered outside of Iran discovered a substantially lower percentage of Iranians identifying as Muslim (40.4%), (32.2% as Shia, 5.0% as Sunni, and 3.2% as Sufi), and a sizable proportion did not identify with any organized religion. However, The Baha'i Faith and Christianity are the two major non-Muslim religious communities in Iran. The Baha'i community, traditionally Iran's biggest religious minority group, has been mistreated throughout its history.

1.2 Bahá'ís in Iran

Baha'u'llah established the Baha'i Faith in 1863 in Iran (Britannica, 2021). Most of Iranians subscribe to the Twelver branch of Shia, which holds the predicted emergence of the Messianic figure known as the Imam Mahdi as the central doctrine (Amanat, 1985). With keeping this in mind, Baha'u'llah believed that he was the Imam Mahdi, and thus had the same rank as Muhammad with the authority that he wielded to abolish the final provisions of Islamic law (Amanat, 2000). Owing to the fact of a number of Baha'i beliefs that are inconsistent with Islam, they have been subjected to persecution (Mottahedeh, 1985, 2000). The persecution of Baha'is has been taking place in different countries, particularly in Iran. Unjustified detention and execution, false imprisonment, torture, denial of government services and access to higher education are among persecutions that have been subjected to the members of Baha'i community in Iran (International Federation for Human Rights, 2003). As an example, young Baha'is are not allowed to attend higher education institutions.

The Government of Iran has said that if Baha'is were to classify themselves as Muslims in the exams, they would be allowed to participate, but they, as a matter of religious principle, declined to dissimulate their convictions (Affolter, 2005). To date, official announcements have been made by the United Nations, Amnesty International, the European Union, the United States, Brazil, Australia, New Zealand, Austria, Canada, United Kingdom, Germany, France, the Netherlands, Ireland, Hungary, Norway and India opposing the treatment of Baha'is abroad, in particular in Iran (Wikipedia, 2021).

1.3 Kurds in Iran

Following Persians and Iranian Azerbaijanis, Kurds constitute the third largest group comprising about 10 percent of the country's population according to the CIA in 2014 (CFR, 2020). Iranian Kurdistan (an unofficial name) includes the Kurdistan Province, Kermanshah Province, West Azerbaijan Province, Ilam Province, and Lorestan Province (Federal Research Division, 2004; Courbage & Todd, 2011; Eagleton, 1988).

The Kurds are predominantly Sunni Muslims, Indo-European-speaking people. (Gunter, 2004). Among the nearly 7,000 languages in the world, Kurdish rates the 40th in terms of number of speakers. (Hassanpour et al., 2012). Kurdish language incorporates three branches: Northern Kurdish (Kurmanji), Central Kurdish (Sorani), and Southern Kurdish (Xwarîn) (McDowall, 2004). Kurmanji dialect is written in a Latin-based alphabet while Sorani dialect is written in an Arabic-based dialect. These two dialects differ phonologically, lexically and morphologically from each other (For more information refer to Esmaili & Salavati, 2013). While most of Kurds in Turkey, Syria, Armenia, and Azerbaijan speak Kurmanji, Sorani is the language of most of Kurds in Iraq and Iran. All types of Kurdish have been heavily influenced by Persian, the dominant language of the region for the last millennium (Thackston, 2006). "Kurdish has been written in a variety of alphabets, including Armenian, Arabic, Cyrillic, Roman and Syriac. The first printed translations of the Bible into Kurmanji were published in the Armenian alphabet." (Hassanpour et al., 2012, p. 3). Iran's Kurds have a greater degree of sectarian and linguistic plurality than their

ethnic brothers and sisters in Iraq, Syria and Turkey. This variability is likely to affect political mobilization trends among the Kurds in Iran (Tezcür & Asadzade, 2019).

In Iran, the Kurdish community feels marginalized and alienated from the political structure, and do not have any emotional attachment to Iranian nationality or the Islamic Republic of Iran. The current regime faces a significant challenge as a result of Kurds' emotional and political estrangement with Iran. As a result, the current regime has chosen a security approach to an obviously political situation, which is only growing the gap and exacerbating the issue. (For more information refer to Sheyholislami, 2012).

1.4 Research aims and questions

1.4.1 Research aims

The current research intends to investigate the essence of Language Maintenance (LM) in the Iranian community in Toronto, namely their language use habits and attitudes, as well as their personality development and perceptions regarding their identity and culture. Presenting a holistic image of LM involves combining the spaces in which immigrants inhabit and their past, present, and future experiences. (Tawalbeh, 2017). Spatio-temporality acknowledges that LM entails intricate interrelationships between space and time (Blommaert, 2010), and the interplay of these frames impacts patterns of language use, attitudes, and identity (Tawalbeh, 2017).

Globalization and technological advancements have altered the way sociolinguists theorize language and debate intricate LM issues. While the traditional sociolinguistic framework viewed language as fixed in space and time, current paradigms place a greater emphasis on language in motion (Blommaert, 2010; Hatoss, 2013; Tawalbeh, 2017).

There are several academic types of researches on Language Maintenance and Shift (LMLS), as well as related topics concerning immigrants from diverse nations throughout the world. 'Heritage language maintenance and loss among the children

of Eastern European immigrants in the USA' (Nesteruk, 2010), 'language maintenance and identity among Sudanese-Australian refugee-background youth' (Hatoss & Sheely, 2009), 'ethnic language maintenance among Chinese immigrant children in the United States' (Luo & Wiseman, 2000), 'The Association between Language Maintenance and Family Relations: Chinese Immigrant Children in Australia' (Tannenbaum & Howie, 2002), 'heritage language maintenance and loss among the children of Eastern European immigrants in the USA' (Nesteruk, 2010) are among some great examples.

Canada, as of 2019, has had the 8th highest immigrant community in the world. There are numerous pieces of research on LMLS in various cultures in different parts of the country. 'Language acquisition among adult immigrants in Canada: the effect of pre migration Language capital' (Adamuti-Trache, 2013), 'Parents' attitudes toward heritage language maintenance for their children and their efforts to help their children maintain the heritage language: A case study of Korean-Canadian immigrants' (Park & Sarkar, 2007), 'Speaking in Tongues: Heritage language maintenance and transfer in Canada focusing on the French immigrants in Quebec' (Pendakur, 1990), 'French language maintenance in Ontario, Canada: a sociolinguistic portrait of the community of Hearst' (Golembeski, 1999), are some of the examples to be mentioned.

Apart from 'language profile of Iranian immigrants in Montréal compared to Toronto', and 'ethnic Language Maintenance and Shift in an Iranian Community in Canada: Successes and Challenges' (Babaei, 2014), there is no other research on the Iranian communities related to LMLS. Thus, my first motive to do the study is to fill this gap by investigating the Iranian community in Toronto, and my second motivation stems from my previous experience as a Toronto resident whose family is still a part of that community. For my third motive, I used to observe Iranian people conversing and wonder why they were separated into distinct groups utilizing Persian, English, or both at different times or locations.

1.5 Research questions

1.5.1 Quantitative Data:

- 1) What are the levels of Canadian Iranians’
 - a) self-reported language skills,
 - b) language use habits, and
 - c) attitudesliving in Toronto?
- 2) Is there a statistically significant difference between **religion** and
 - a) language skills,
 - b) language use, and
 - c) language attitudes?
- 3) Is there a statistically significant difference between **age of the group** and
 - a) language skills,
 - b) language use, and
 - c) language attitudes?
- 4) Is there a statistically significant difference between the **age of the arrival (to the host country)** and
 - a) language skills,
 - b) language use, and
 - c) language attitudes?
- 5) Is there a statistically significant difference between **ethnicity** and
 - a) language skills,
 - b) language use, and
 - c) language attitudes?

1.5.2 Qualitative Data (Pre-migration):

- 1) What are the pre-migration attitudes toward
 - a) their ethnic language,
 - b) ethnic identity and culture, and
 - c) language of the future host country?

1.5.3 Qualitative Data (Post-migration):

- 1) What are the attitudes of Toronto Iranians towards their ethnic and English languages?
- 2) Do these attitudes influence their language use and perceptions of identity?

Chapter Two

2 Review of literature

This section begins with Language Maintenance and Shift (LMLS) studies on Persian communities in Canada, then goes on to theoretical frameworks and approaches to the study of LMLS, and lastly, variables influencing LMLS. *Note: (In the research literature terms, 'native language', 'first language', 'L1', 'mother tongue/language', 'ethnic language', and 'heritage language' are frequently used as contextual synonyms).*

2.1 LMLS studies on the Persian communities in Canada and other parts of the world

There are few LMLS-related types of research in the Persian communities in Canada. Primarily Naghmeh Babaee (2014) and Simin Shafieifar (2018) are the two authors that have conducted studies in this area. While Babaee used a qualitative method in her research, Shafieifar carried out a quantitative one. Both qualitative and quantitative methods were employed in the current study to offer a thorough picture of LMLS in the previously described group.

Naghmeh Babaee, in her thesis *'Heritage Language Maintenance and Loss in an Iranian Community in Canada: Successes and Challenges'*, stated that a lot of immigrant children in Canada encounter difficulties in preserving their ethnic language. Data on language maintenance, language maintenance challenges, and strategies were gathered through in-depth, semi-structured interviews, descriptive and reflective field notes, participants' journal writing, and field-observations. The results addressed the questions of how Persian-speaking students, parents, and ethnic language teachers saw their language conservation; what successes and challenges parents faced in promoting their ethnic language maintenance opportunities; what successes and challenges students faced in preserving Persian as an ethnic language

within the family, education, and first-language groups. The outcomes provided that learning Persian could have offered a broader variety of educational and vocational opportunities for students. Knowing Persian could have also made it possible for students to evaluate a broader variety of identity choices. Furthermore, most of the parents mentioned that maintaining their ethnic language allowed children to link and build a sense of ethnic identity with Iranian culture. The teachers also stressed the importance of the preservation of ethnic language in the development of ethnic identity and the fact that studying Persian could have bound Iranian immigrant children to their roots. Babaee stated that the results of her study might have reinforced the case for language maintenance and provided a greater view of language maintenance from the viewpoints of children, parents and teachers.

In her study titled *'Language profile of Iranian immigrants in Montréal compared to Toronto'*, Shafieifar analyzed the impact of sociodemographic, family, and migratory factors on the language (ethnic language or official language) that Iranian immigrants spoke most frequently at home in Montreal and Toronto, using data from the long-form census questionnaires 2001, 2006, and 2011. The descriptive findings indicated that the bulk of Iranian immigrants spoke at home in non-official languages. Shafieifar stated that both in Toronto and Montreal, university-educated refugees, common-law and same-sex families were more likely to speak in official languages at home. In addition, the regression results revealed that immigrants who immigrated to Canada between the ages of 0 to 14 were less likely to speak in non-official language at home than those who arrived in Canada at the age of 15 or over.

Reviewing these studies, two critical notions that need to be focused on have been emerged. First, the social activities, language behaviors, and attitudes of immigrants in a specific place at a given time, which may determine the degree of the Language Shift (LS) within a single community, which illustrates the factors that may impact the change in a particular host country context. Second, the influence of pre-migration interactions, experiences or identities on the language skills, use, and attitudes of immigrants (Hatoss, 2013; Tawalbeh, 2017). With this in mind, Spatio-temporality, a term related to LMLS, and applicable to the section has been just described, is divided into spatial and time scales (Bloommeart, 2006, 2010). The term space can be defined as a 'practical place' based on the communicative

activities of individuals engaging with it. (De Certeau, 1988; Tawalbeh, 2017). ‘Speaking a given language in different spatial contexts can define individuals as ‘in place’ or ‘out of place’ and affect the sense of identity and belonging’ (Valentine et.al., 2009, p. 203). For instance, in Iran, in regions where most people speak Kurdish, both Persian and Kurd teachers attend classes. Occasionally, students shift from Persian to Kurdish in classes taught by Persian teachers often to cheat in tests, make negative teacher-related remarks, or just for fun.

To offer another example, in Canada, in schools, where there are a number of international students with a range of L1s, almost all students switch from their L1s to English as soon as teachers join classes. The researcher remembers, in one of her chemistry classes at high school, her Persian friend and she were talking quietly in their own language; suddenly, their teacher seriously warned them to speak English because they were meant to be acting like that! From that time on, they never conversed in Persian in classes, especially while the teachers were present. As a result, speaking English between them made it difficult to explain their feelings or thoughts, which could have been simpler in their native tongue at that time. As it can be seen in these two examples, the interaction between language and space is reciprocal. Likewise, as it is clear from the second example, the social habits, experiences, and attitudes of immigrants impact their language use and skills, and the language of a practical place affects the behavior and manner of immigrants (Valentine et al., 2009).

Several LMLS experiments have been performed on specific immigrant populations in various parts of the world. One of these researches is ‘maintaining Farsi as a heritage language in the United States: exploring Persian parents’ attitudes, efforts, and challenges’ by Maryam Salahshoor (2017). This study investigated the viewpoints and perceptions of Iranian American parents towards Persian as their ethnic language in the metropolitan region of Washington DC. Data regarding Iranian parents’ aspirations for their children in terms of learning Persian, as well as the efforts and difficulties they face in maintaining their language were gathered by using a demographic questionnaire, interviews, classroom assessments, and a semester-long reflection journal. According to the findings of the interviews and observations, parents were very enthusiastic about their children’s ability to

communicate in Persian. For example, they believed that being able to understand and speak Persian was a valuable ability that would have a multitude of cognitive and academic advantages that were deemed critical for their children's future. Furthermore, most parents expressed a willingness to link their children to their true identities and cultures by preserving their ethnic language. To achieve this, they created a positive atmosphere for their children and encouraged them to improve their language skills. Though parents attempted to assist their children in preserving their language, the amount of homework assigned by their heritage schools, the scarcity, and difficulty of Persian books, and obsolete teaching methods all hampered progress and caused parents to struggle.

Salahshoor discussed Bronfenbrenner's Ecological Systems Theory (1979) which divides environmental systems into five types: microsystems, mesosystems, exosystems, macrosystems, and chronosystems. Bronfenbrenner's ecological contexts provide a framework of premises for what takes place within an average Iranian-American household (microsystem), the forces in the larger social system in which the family functions (exosystem), and the interaction of these settings with one another (mesosystem), resulting in the overriding heritage and cultural beliefs, and values that influence the three systems (macrosystem), and ultimately impact the Persian language learning of children (Salahshoor, 2017).

Salahshoor demonstrated that parents were among the most significant influences affecting the progress of heritage languages after reviewing all of these structures one by one. It was proposed that culture would have promoted multiculturalism and multilingualism to help the group preserve its ethnic language and identity. As a result, the importance of culture as the primary focus of heritage language preservation was stressed.

2.2 LMLS studies on other communities

There are several other studies on LMLS, the majority of which focus on cultures other than Persian, such as Chinese, Turkish, Arabs, and so on. As an intensive, it is of a significance to start with a study titled 'Language maintenance and shift patterns of Turkish speakers in the Netherlands' by Kutlay Yagmur and

Dürdane Bayram Jacobs (2015). Taking the sociolinguistic situation of Turkish immigrants in the Netherlands, Yağmur and Bayram Jacobs, studied “the effect of subjective ethnolinguistic vitality perceptions on language maintenance, use and choice” of Turkish people there.

To collect their data, they used ethnolinguistic vitality theory of Giles, Bourhis & Taylor (1977). In this study three questionnaires: 1) the Language Use-Choice Questionnaire (LUCQ), 2) the Subjective Ethnolinguistic Vitality Questionnaire (SEVQ), and 3) the Language Rating Scales (LRS) were used. *A full discussion of these items is beyond the scope of this study.* The results showed that: 1) In the Netherlands, both the less-educated and the better-educated groups spoke Turkish extensively, 2) Regardless of educational level, almost all of the informants in the study reported speaking Turkish with their parents. Less educated Turks, on the other hand, tended to use more Turkish with their friends and family members. 3) In terms of language preference, the better-educated speakers chose Dutch for a number of subjects. Only in religious matters did both parties prefer Turkish, 4) Less educated informants, on average, rated Turkish as more important in the Netherlands, which corresponds to their language preference patterns, 5) In terms of language attitudes toward Turkish, both groups of informants reported that it was necessary to speak Turkish in order to be accepted in the community, to raise children, and to have Turk friends, 6) A variety of comments about the future of Turkish language in the Netherlands were given to the informants in relation to language attitudes. However, the majority agreed with the argument that Turkish would only be used in specific realms, 7) In terms of language rating scales, more educated groups had significantly higher ratings for their Turkish and Dutch abilities than less educated groups, 8) Turk immigrants’ ethnolinguistic vitality ratings of their own group and of the Dutch showed that less educated Turk informants rated Turkish vitality higher than more educated informants. Similarly, less trained informants had lower scores for Dutch vitality than more educated informants. Yagmur and Bayram Jacobs (2015) suggested that it was important to note that language choice and superiority shift over time, and there was not necessarily a one-to-one relationship between the two.

2.3 Theoretical frameworks and approaches to the study of LMLS

2.3.1 Sociology of language

Researchers have created and widely used various LMLS theoretical models in their studies of immigrant populations. For instance, Fishman's (1965) domains of language use theory, which is widely utilized, seeks to identify domains where majority/minority languages are employed (Tawalbeh, 2017).

Fishman (2000) defines a domain and mentions that a number of variables impact language choices, which contribute to domain analysis. These variables can be summarized as the topics of communication, the relationships between communicators, communication locations, institutions of society, and the spheres of activity of culture. "Research has shown that setting, interlocutor and topic have the most influence on language choices. For example, individuals may associate certain languages with particular topics" (Tawalbeh, 2017, p. 22). Some fields such as media, sports, and immigrants' clubs/restaurants/churches have been overlooked by researchers but should be included since they represent the complexity of our modern societies (Kuiper, 2005; De Fina, 2007; Hatoss, 2013). Other areas that have a significant influence on language maintenance include visual and social media. Some of these effects include promoting the ethnic language at home, keeping immigrants aware of recent events in their home country, and assisting immigrants in feeling connected to their countries of origin and fellow immigrants in the diaspora (Clyne & Keep, 1999; Othman, 2006; Blommaert, 2010; Tawalbeh, 2017).

2.3.2 Linguistic Vitality

Linguistic Vitality emerged in 1970s as one of the significant concepts focusing on the social psychology of language. It is used to analyze the relative attractiveness and 'degree of life' of a language in society, generally with reference to ethnic groups. The more an ethnic group's prestige, demographic representation, and institutional backing in society, the greater its Ethnolinguistic Vitality (EV) (Mann, 2000).

Giles et al. (1977) suggested EV as an effort to explain the nature of the intergroup exchange between languages. They argued that vitality could be objectively and subjectively assessed. The objective approach to EV provides a rough definition of it as low, medium, or high, and focuses on the powerful sides and shortcomings of society within three realms: status, demography, and institutional support that impact group vitality. To mention demographic factors, groups that are numerically strong and heavily clustered in some places have been found to retain their language more often than those which are numerically weak and unconnected (see Al-Khatib & Alzoubi, 2009; Othman, 2006; Clyne, 2003; Kloss, 1966; Putz, 1991). Holmes (2011) suggests that more opportunities for language practice and cultural support for the community can be provided by residential concentration. In addition, language is less likely to be preserved if it is not used in newspapers or schooling or does not obtain government protection, which can be summarized as institutional support factors. In comparison, it has been shown that the use of language in media and education supports and increases community vitality (Tawalbeh, 2017). Furthermore, as for the third objective indicator, status factors, it is mentioned by Paulston (1994) that LM is likely to happen if a minority group has equal economic standing with the majority group or if its language is linked to improved economic opportunities.

In addition to the Objective Ethnolinguistic Vitality (OEV), Subjective Ethnolinguistic Vitality (SEV) focusing on the interpretation of the EV and language attitude of an individual is the other approach to LMLS and is assumed to be more informative (Tawalbeh, 2017). The interpretation of the group's Objective Vitality is the main subjective element affecting vitality. In 1981, Bourhis, Giles, and Rosenthal developed the Subjective Ethnolinguistic Vitality Questionnaire (SEVQ) as an instrument to measure how groups view the strength, power, and status of their community and group (Yagmur & Ehala, 2011). "Subjective Vitality data may provide an advance indication that a particular minority group is to mobilize in an ethnic revival phase not otherwise foreseeable solely based on 'objective' vitality information" (Bourhis et al., 1981, p. 147). In this respect, Man (2006) mentions that Subjective Vitality judgments may be more enlightening than objective valuation

since people often respond to their interpretations of truth rather than Objective Vitality.

SEVQ has been criticized for assessing the resilience of outgroups qualitatively and dismissing the possibility of additional variables impacting vitality such as ethnolinguistic identity or intergroup gap (see Hogg & Rigoli, 1996; Ehala 2010; Ehala & Zabrodskaia 2011). While there is no doubt that the SEVQ has added to our understanding of intergroup relations, research using the SEVQ clearly shows some ambiguities, especially in terms of operationalization. Literature reveals that researchers seldom examine the fundamental structure of the data while using the SEVQ. For instance, as researchers investigated its validity, they were unable to reliably validate a three-factor solution: ‘ (1) political and economic vitality; (2) language vitality; and (3) cultural and religious vitality rather than the expected vitality factors of status, demography, and institutional support (Abrams et al., 2009). (For more details see ‘*An examination of the validity of the Subjective Vitality Questionnaire*’ by Jessica R. Abrams, Valerie Barker & Howard Giles).

2.4 Factors influencing LMLS

2.4.1 Attitudes

2.4.1.1 Definitions of language attitudes

Attitudes can be defined in a variety of ways that often represent the contrasting theoretical or research priorities of the specific studies from which they emerge (Fishman & Agheyisi, 2017). For instance, mentalists classify attitudes into three categories: the cognitive portion, the affective component, and the conative dimension (Edwards, 1994) which can be defined respectively as the information about a language or the speakers of that language, the emotions about a specific language or its speakers, and finally, the attitudes and behaviors against the attitudinal item (Tawalbeh, 2017, p.30) Briefly, a mentalist approach suggests that “human behavior is controlled directly by unobservable internal and mental processes” (Vandermeeren, 1996, p. 692). This means that attitudes cannot be observed consciously but must be deduced from the individual’s introspection. There have been several criticisms of the approach’s subjectivity (Green, 1954; Doob,

1947; Chein, 1948), and the suppositions that characterize attitudes as static thoughts of people associated with a specific language or the people who speak that language (Dailey-O'Cain & Liebscher, 2011; Hatoss 2013; Tawalbeh, 2017, etc.).

According to an alternative theory, “behaviorism, attitudes can be specifically tested by observing how people react to certain languages in social encounters (Appel & Muysken, 1987, p. 16). Thus, in contrast to mentalism, it is quite easy to make inferences about people’s attitudes, as they are overt and observable. The biggest argument leveled at this approach is related to its theological ramifications which make attitude a dependent variable (Fishman & Agheyisi, 2017). For more complete discussions of definitions (see Nelson, 1939; Campbell, 1947; DeFleur & Westie, 1958).

There seems to be agreement on some aspects of the attitude description, such as the fact that attitudes have a positive relationship with behavior, either as a ‘predisposition to behavior’, or as a special characteristic of behavior itself; and those expectations are created by previous experience, and are not fleeting but rather long-lasting (Fishman & Agheyisi, 2017, p.139).

2.4.1.2 Language attitude measurement

Language attitudes are multifaceted social constructs, and people gain their mindsets toward a language generally as a result of group membership (Burns et al., 2001; Troike, 1989). A variety of factors suggest that measuring language attitudes is extremely challenging. One is the ‘Observer’s Paradox’, which was coined by Labov (1972b). It notes that individuals should be observed without being conscious of the process; otherwise, they would change their attitudes and attempt to provide responses or act in a socially acceptable manner (Burns et al., 2001). So, “the goal of attitude measurement is quite simple: to find a way to measure something we can never directly observed” (Fabrigar et al., 2005, p. 17). All the above-mentioned have added to the complication of the methodological treatment of language attitudes.

There have been three types of language attitude assessment techniques: ‘contact analysis’, ‘direct measurement’, and ‘indirect measurement’ as described by Bouchard Ryan et al. (1982). In addition to these approaches, ‘societal treatment

method' is also mentioned in the table based on Garret's (2010), and Tawalbeh's comments (2017). All the approaches are described in the table below, along with the benefits and drawbacks of each.

<u>Approach</u>	<u>Overview</u>	<u>Benefits</u>	<u>Drawbacks</u>
Contact Analysis	-Entails different types of observation such as case study, participant observation, etc.	-Produces naturalistic data -Easy to conduct	-Its subjectivity
Direct Measurement	-Needs participants to complete a questionnaire or an interview in order to address questions about their language attitudes	-A wide range of strategies can be used to evaluate respondents - Easy and practical to observe, interview, and making comparisons between responses	-Difficult to have control over the respondents -Biases that affect responses such as bias in favor of individual desirability
Indirect Measurement (The matched-guise technique)	- A guised technique that allows participants to listen to recordings of various speakers in various languages and share their thoughts on the semantic aspects of their taped speaking	-Having control over different factors, such as content of text, etc. in the experimental situation -Respondents are unaware of being evaluated	-The congruence, or lack thereof, between the speakers, the subjects being talked on, and the specific language varieties.

Societal Treatment Method (social constructionist)	-Attitudes are inferred by reviewing different texts, such as language policy manuals, media texts, etc.	-It is simple-based and viewed as unobtrusive	-Limits itself to qualitative analysis
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Case study, autobiographical and individual observations, are modes of observation used in contact analysis. In this approach, the researcher must draw conclusions based on observable behavior. The most significant benefit of contact analysis is that it is easy to conduct and produces the most naturalistic results (Lucas, 2000). Lesley and James Milroy (1992) discussed the extensive use of participant observation in the context of social network theory in the study of spoken languages (*For more information refer to the source*).

Direct measurements, in which respondents are specifically questioned about their attitudes toward a language, and are mindful of the intent of the question, are the most commonly used method in language attitude analysis (Garrette, 2010; Hatoss, 2013; Tawalbeh, 2017). Owing to its widespread use by social scientists, the questionnaire has advanced to a high degree of systematization as a data-gathering tool (Fishman & Agheyisi, 2017). Questionnaires and interviews are often used by researchers to explicitly extract attitudinal data from respondents (Tawalbeh, 2017). Although questionnaires offer some benefits, they also carry some drawbacks with them. While questionnaires enable researchers to measure vast numbers of respondents, and interviews offer useful insights into language preferences by encouraging researchers to extract open responses; they often lead respondents to answer the questions with bias and provide answers that are interpreted favorably by those around them (Fasold, 1984; Garrett, 2010).

Indirect measurement, ‘the matched guise technique’, was first developed by Lambert and his colleagues at McGill University in 1960.

This technique requires that selected groups of judges evaluate the **personality traits of speakers** whose tape-recorded voices are played to them. The recorded voices are generally those of individuals, who, because of their native-like speaking ability in the two languages or varieties represented, have each recorded translated versions of the same text. **This fact is, of course, concealed from the judges who believe that each language or variety is spoken by a different speaker. (...) other measures of variables such as prejudice, personal attitudes, group preference, and degree of bilingualism** are also taken, and scores from these are later examined for degree of correlation with the evaluation measures derived by use of the matched guises (Fishman & Agheyisi, 2017, p.146).

Fishman and Agheyisi (2017) also add that the congruity, or lack thereof, between subject, speaker, and specific language variety are among the issues that judges might be reacting to in the experimental matched guise setting. In this regard, see ‘the bilingual’s awareness of the social meaning of differences in the use of language varieties in conversation’ which is a study by Cooper, Fowles, and Givner (1968).

The societal treatment method or social constructionists “is significant in identifying ideologies held towards language or varieties of language and their relative status” (Tawalbeh, 2017, p. 33). Social constructionists have influenced a contemporary approach, discourse-based methods, whose proponents argue that by examining language behaviors as they develop in interviews, we may observe how they are rendered meaningful in daily life in conjunction with other individuals (see, Hyrkstedt & Kalaja, 1998; Liebscher & Dailey-O’Cain, 2009, 2011; Hatoss, 2013). Dailey-O’Cain and Liebscher (2009) raise concerns about the above-mentioned quantitative approaches, citing examples such as the isolation of attitude from language and its speakers, the strain on participants to answer along a scale researchers devised, the challenge of adapting the results to real-life circumstances, the repression of heterogeneity in the findings, and, ultimately, the fact that different participants could mean different things by, for instance, marking off a point on a semantic-differential scale. Language attitude researchers (see Liebscher & Dailey-

O'Cain, 2009; Hatoss, 2013) bring forward that quantitative methods can supplement and endorse qualitative methods, and they are often required, particularly when the researchers' goal is to define patterns and generalize about communities (Tawalbeh, 2017).

2.4.1.3 Immigrants' attitudes toward their ethnic languages

Canada is a multicultural and multilingual country due to its population (immigrants, refugees, foreign students, etc.). In such nations, while the country's administration works to solve the numerous political and economic barriers to integrate migrants, concerns about ethnic language loss, and maintenance are not given adequate attention. In this situation the problem of heritage language loss is ignored by some immigrants, *especially parents*, who are left without any help, and see it as simply another burden in addition to the enormous number of challenges they encounter in a new country (Kharchenko, 2014). Certainly, the attitudes of immigrants regarding their language play a significant role in this issue. According to studies, everyone has an attitude concerning their language, whether positive or negative (Roberts, 2005; Revis, 2015). Positive views regarding one's ethnic language frequently result in stronger attempts to learn it, and greater skill levels, whereas speakers with negative attitudes about their own language often put in less effort to maintain it (Zhang & Slaughter-Defoe, 2009; Potowski, 2013; Tawalbeh, 2017). In her study on Iranian immigrants in Canada, Babaei (2014) mentions that the parents, who participated in her research, had positive attitudes toward maintaining their ethnic language which led them to do their best to help their children improve their mother tongue, and prevent them from forgetting it. To do this, parents attempted to promote their children's mother tongue by speaking Persian with them, encouraging them to use it at home, and providing them with Persian movies, etc. They also offered formal ethnic language education to the children by teaching them Persian literacy at home, and enrolling them in the community school, to name a few examples.

While negative attitudes of immigrants toward their ethnic language might induce dramatic shifts in language, positive attitudes may not necessarily result in

language maintenance (Mugaddam, 2006; Hatoss & Sheely, 2009; Tawalbeh, 2017). Salahshoor (2017), for instance, mentions in her study that Iranian children from immigrant families in the U.S. frequently faced challenges learning English at school while speaking their ethnic language at home. For this reason, families were concerned that the process of learning English would have made it difficult for their children to maintain their mother tongue. Here we can conclude that, regardless of the attitudes of families toward language maintenance, the difficulty of acquiring the dominant language for children may lead to the loss of their ethnic language, for instance, shifting it to English in this case.

2.4.1.4 Attitudes of the host country towards immigrants and their ethnic languages

The attitude of the host country's government and its population towards immigrants and their languages is another significant impact on the LMLS. For instance, "the Canadian multicultural system is sometimes understood as encouraging the separation of ethnic groups to minimize assimilation and instead promote the value of retaining one's distinctive cultural habits and traditions" (Abdelhay, 2011, p. 27). One such example is the Prime Minister of Canada's annual congratulations on Nowruz (Persian new year). Iranians can gather to ring in the new year in the traditional style. This has a beneficial impact on the survival of their language and culture. "In contrast, assimilationist policies and the portrayal of immigrants as "different" or "other" can function as an ambivalent factor which may facilitate or hinder shift" (Tawalbeh, 2017, p.39). Tawalbeh also gives the example of Dutch people in Australia and New Zealand, who abandoned their language and pushed their children to speak English as a result of unfavorable sentiments toward their ethnic language. So, it can be concluded that, this type of mindset has a harmful influence on the conservation of language and culture.

2.4.1.5 Pre-migration and transition attitudes

When individuals leave their home country, whether for a better living, education, or to escape political restrictions, they bring their languages, cultural

beliefs, and identities with them to their host countries. Their travel through diverse paths prior to arriving in their host country, as well as their engagement with new places densely packed with linguistic norms, have a significant impact on them, particularly on their ethnic language, by having influences on the structure, and development of language repertoires, as well as speakers' attitudes toward their languages and patterns of language use (Blommaert, 2010; Tawalbeh, 2017). Iranian migrants typically go through Turkey or Greece before arriving in their European or American host countries. While most of them do not have the opportunity to practice their ethnic language outside of their house in both countries, Iranian Kurds can do so in some Eastern or Southeastern areas of Turkey, where Kurdish speaking people live. As restricted places for ethnic language use greatly affect immigrants' attitudes regarding preserving their languages (Hatoss, 2013), it can be concluded that, Kurds have more possibilities to retain their language. "Transit experiences not only influence language choices but also create variations in language proficiency and preference in different languages" (Tawalbeh, 2017, p.40). Some migrants, for instance, may be able to have their children or even themselves take language courses (the language of the host country) in transit countries, or an immigrant kid may be born in the transit country or/and attends schools there. All the cases similar to this, aid in the development of a preference and aptitude for a new language. These experiences help to clarify the migrants' competence in their host country's language, and even educational abilities. As a good example, one of the researcher's Afghan friends living in Toronto had left her native country and relocated to Russia with her family before moving to Canada. Her two brothers and she were educated in Russian and lived there for 9 years. After arriving in Canada, one of his brothers married a girl from Afghanistan, and handled her immigration procedure. In comparison to her in-laws, the newlywed girl progressed more quickly in English language proficiency.

People of host countries and their language movements generate new spaces in which immigrants assess and give new meanings to various languages and linguistic variations within their environment (Dailey-Ocain & Liebscher, 2011). Looking back to the preceding example, the newlywed girl's attitude toward learning English may

have influenced her language competence level, because studying English helped her to get a job, gain a higher social standing, make friends, and so on.

2.5 Identity

2.5.1 The relation between language and identity

The concept of ‘identity’ stems mostly from the work of psychologist Erik Erikson in the 1950s. There is a great definition by Fearon (1999):

As we use it now, an “identity” refers to either (a) a social category, defined by membership rules, and (alleged) characteristic attributes or expected behaviors, or (b) socially distinguishing features that a person takes a special pride in or views as unchangeable but socially consequential (or (a) and (b) at once) (p. 1).

Identity has been examined from two angles: essentialist and social constructionist. The first viewpoint contends that identities are unchangeable because they are biologically and historically based, whereas the latter suggests that identities are numerous, and that a person may perform several identities or repertoires of identities based on different contextual factors (Kroskrity, 2000; Omoniyi & White, 2006; Albrini, 2016; Tawalbeh, 2017).

Language is a social context, and it can be seen as a component of cultural identity that is described as an individual’s social image in a specific culture. Individuals use language not just for communication, but also to develop a sense of identity, which might be religious, ethnic, or national. Language is an important component of identity development and expression, indicating that ethnic language preservation is intimately related to one’s cultural identity (Lee, 2013). The impact of identity beliefs on immigrants’ linguistic behavior and efforts to retain their languages has been studied. “It is suggested that those who strongly express pride in their ethnic culture and view language as an inseparable part of their identity are

more likely to maintain their languages than those who lack positive attitudes towards their languages” (Tawalbeh, 2017, p. 45).

Various researches have been conducted to examine the influence of ethnic community on LMLS (e.g., King, 2000; Prescher, 2007; Guardado, 2010; Namei, 2012; Bababee, 2013; etc.). Babae (2014) suggests that: “The socioeconomic and educational status, political involvement, and language ideology, or attitude, of community members can impact language maintenance and loss of their children and language revitalizations efforts to save threatened languages” (p. 35).

Cho (2000) claims that language maintenance has a positive impact on the link between speakers and their ethnic identity in his research of Korean immigrants in the United States. He clarifies his remark by stating that individuals who had a lower competence in their ethnic language attended fewer cultural activities and avoided interaction with other immigrants. Potowski discovered that ethnic identity, often in the form of respect for the ethnic language of musical artists, was a factor that prevented a total shift to English in another research he did on immigrant college and high school students in the United States (2004).

2.6 Religion

Language sociology spans the disciplines of language, religion, and sociology. The intersection between sociology and religion, which is sociology of religion, is primarily concerned with two aspects: identifying the function and importance of religion in society and analyzing the beliefs and practices of certain groups and societies (Hamilton, 2002). To illustrate the closeness of the two areas, to better comprehend their relationship, and to create methods for generating a body of new knowledge that promotes the formation of a better society, however, will be the ultimate goal of the sociology of language and religion. One clear example of this is what the U.S. State Department refers to as widespread terrorism, which is referred to as jihad across the ideological divide, setting the stage for examining the identity conflicts inherent in British Muslims fighting on the side of the Taliban after September 11th, as well as the British government’s decision to prosecute those who survive the war and return to Britain for treason (Omniyi & Fishman, 2006).

2.6.1 The effect of religion on language and language maintenance

Researchers have highlighted the importance of religion in language maintenance in the sense that religion supports the preservation of ethnic languages (Wiley, 1998; Fishman, 2002; Spolsky, 2003; Gogonas, 2012). For instance, studies have shown that “the use of Arabic in religious practices is one of the factors that facilitated its maintenance among Arabic-speaking immigrants” (Tawalbeh, 2017, p. 42).

In the current study, Iranian Muslims and Baha’is agreed to participate. Generally, Baha’i acknowledges humanity’s equality, independent of religion, color, or gender (Omniyi & Fishman, 2006). Omniyi and Fishman also mention that,

the mother tongue is described as “the most profound characteristic of a person”, “the garment of the spirit of the people”, “the native air which we need for living and dying which surrounds us from cradle to grave which is and remains our most personal property”. “The mother tongue is and will always be the mistress in the house of a person’s culture”, ‘Abdu’l -Baha expounds, and “...if you give up your mother tongue, then faith, love, and hope will leave you, the arts and science will flee from you, then justice, law and morality will also disappear” (1997, p.42).

As it is clearly mentioned, mother tongue is of a high value and importance to the Baha’is, and has a significant effect on LM. Especially, the Baha’is, who have strong confidence in their religion, may be more insistent on the preservation of their ethnic language. They work hard to acquire, maintain, and improve their ethnic language.

Religious organizations, which give possibilities for ethnic language use and socialization of their attendees in ethnic traditions, are one of the main places in which linguistic and ethnic identities may well be sustained (Tawalbeh, 2017). For instance, there are Kurdish-speaking and Persian-speaking Baha’is living in Toronto. They have a community and a center in the downtown part of Toronto, where they

get together on a regular basis and organize a variety of religious activities during which they communicate using their ethnic language. They also have different social media groups, where they write in their ethnic language, exchange thoughts and concerns, and even seek assistance. The Muslims also get together in mosques for different religious events, especially during Eid Al-Fitr, Eid Al-Adha, etc. During these gatherings, people connect tightly, practice their culture more, and therefore, converse in their ethnic languages.

Religion does not always have a good impact in language preservation (Spolsky, 2003; Wang, 2016). Wang (2016) noted in his study that religion did not have a significant influence in the preservation of the Hakka dialect in Balik Pulau. He added: The factors such as “the religious language ideology, language-identity ideology, educational influence and linguistic ecology in the society” affect the process of language maintenance and shift (p.273). Maya et al. (2003) stated in their explanation of the function of Sikhism in the language maintenance of the Sikh community that there was no clear relationship between Sikh identity and their ethnic language. As a result, a change in language does not imply a loss of identity. Wang (2016) suggested that “the contradictory situations may suggest that the role of religion in LMLS is context sensitive” (p.2). It means that the situation may depend on the community and the members’ religious affiliation.

2.7 Age at the time of arrival and the significance of family members

LMLS is greatly influenced by two factors: age at the time of entry/arrival and length of residency. Numerous studies and experiences show that immigrants who come in the host country at a younger age are more likely to switch to the dominant language of the country (e.g., O’Leary, 1988; Ferguson, 2013; Revis, 2015; etc.). The subject of shifting to language of host country is influenced by a variety of factors. Many studies contend that the members of immigrant family and the ethnic community, teachers, peers, etc., play critical roles in immigrant children’s ethnic language maintenance and development of cultural identity.

According to researches, intergenerational transmission of the minority language from parents to children over several generations is necessary for LM. The

most essential location for this transmission is the home (e.g., Fishman, 1991; Spolsky, 2012; Potowski, 2013, Twalbeh, 2017). The input and linguistic practices of immigrant parents affect and encourage the acquisition or use of the ethnic language among their children. Lee (2013), in his study mentioned that:

Korean immigrant parents in the USA tend to have positive attitudes about the heritage language maintenance of their children in general because they view Korean as a factor contributing to shaping their child's ethnic identity, as a resource reinforcing their children's self-esteem in school, contributing to family cohesion, and as a key resource for their children's future. The findings suggest that Korean immigrant parents' beliefs (...) can influence their child's positive cultural identity as well as heritage language maintenance (p. 1587)

The educational and socioeconomic standing of parents might have an impact on their children's language maintenance (Guardado, 2002; Babaei, 2013, 2014) In this respect, parents can enroll their children in ethnic language classes, teach them at home, take regular trips to their home country, and so on. For instance, one of the researcher's Iranian friends, who is married to a Spanish lady and lives in Toronto, has a three-year-old son who speaks English, Spanish, and Persian. The significance of his parents' involvement in helping him in acquiring and maintaining his ethnic language, their regular visits to Iran and Spain, and his mother's job as a language instructor in this scenario cannot be overstated.

Chapter Three

3 Methodology

As the data of domain-analysis of LM predominantly is gathered by quantitative information on who speaks what language, when, and where; it is of much importance to improve and extend the study of language use patterns by incorporating both qualitative and quantitative methods (Holmes, 1997; Tawalbeh, 2017). In this regard, Holmes contends that quantitative knowledge can set macro-level sociolinguistic criteria under which more comprehensive micro-level qualitative research can highlight underlying mechanisms that account for changes in macro-level patterns over time. Tawalbeh's (2017) thesis on Iraqis in Wellington is a stunning example in this respect. In this study, a mixed-methods approach, which is defined as "the collection, analysis, and integration of quantitative and qualitative data in a single or multiphase study" (Hanson et al., 2005, p. 224) was used to collect data at both the micro and macro levels. Semi-structured interviews, home recordings, and observations were used to collect qualitative data, while a questionnaire was utilized to collect quantitative data.

The first cases of mixing qualitative and quantitative approaches were dated back to the 1800s and the recent history of mixing methods has been impacted by the introduction of Campbell's (1953) notion of triangulation (Campbell & Fiske, 1959). Angouri (2010) mentions that by integrating techniques, researchers hope to converge and corroborate their findings. As convergence improves the validity of research findings, it decreases the likelihood of systematic bias in a qualitative investigation (Tawalbeh, 2017).

Mixed-method approach has both benefits and downsides. One of the most significant advantages of this technique is that the combination of qualitative and quantitative research methods may highlight the strengths of a single-method design and, as a result, minimize any flaws (Dörnyei, 2007; Johnson & Onwuegbuzie,

2007). Greene et al. (1989) highlighted four advantages of mixed-method research, including the following:

- 1. Initiation:** discovering meaningful contradictions and paradoxes.
- 2. Complementarity:** enhancing the results of one method with the results of the other.
- 3. Development:** using the results from one method to design the other.
- 4. Expansion:** increasing the scope and objective of the inquiry (Tawalbeh, 2017).

Consolidating and verifying findings from many data sources, identifying data inconsistencies, instrument limitations, new research avenues, appropriate data gathering tools, and providing input towards the creation of research tools are among benefits of the mixed-methods research that were mentioned by Komondouros and McEntee-Atalianis (2007, 2011).

There are also some drawbacks to consider while conducting mixed-methods research. The *incompatibility thesis* is an argument about the incongruence of quantitative and qualitative research paradigms in the same study, with the goal of determining whether merging qualitative and quantitative techniques is feasible given the disparate ontological and epistemological viewpoints that affect each method revealing the theoretical problems of mixed-method research. (Hashemi & Babaii, 2013). The difficulty that comes from using a combination of methods, is the notion that qualitative and quantitative paradigms are fundamentally different and hence cannot be integrated in a single study (Tawalbeh, 2017). In addition to theoretical issues, there are also methodological issues with this method. For instance, Yin (2006) questioned if mixing methods meant employing ways in tandem with a single research or integrating the methods to improve the integrity of a study. As Yin contends, researchers should tighten their use of mixed methods to guarantee they occur as part of a single study. According to him to do this, researchers should describe the nature of the integration that will take place in terms of research questions, units of analysis, study samples, instruments, and analytic strategies (Hashemi & Babaii, 2013). In other words, as distinct mixed-methods designs have

been created for different goals and may have been utilized for different reasons (Greene et al., 1989), the presentation of a variety of forms of data from various sources and the development of broad conclusions do not ensure the validity of mixed research (Hashemi & Babaii, 2013). The primary problem to solve in terms of inference quality in mixed-methods research is the degree to which mixed-methods researchers truly integrate their findings (Bryman, 2007), which results in more comprehensive findings and details.

3.1 Data Collection phase and research instruments

The data were gathered in two stages. In phase one, the researcher gathered information from Toronto's Iranian community using questionnaires, semi-structured interviews, observations, and home recordings. In phase two, semi-structured interviews were conducted with 10 Iranians residing in Turkey (Konya) who had sought for refugee status in Canada.

Phase I: Toronto data

3.1.1 Questionnaire

Questionnaires are one of the most often used data collecting tools, and as previously indicated, the questionnaire is utilized as the quantitative analysis component of the thesis, consisting of four sections, and a total of 40 close-ended questions (See Appendix One). Most of the questions of the questionnaire were adapted from Tawalbeh's study (2017) on Iraqis in Wellington (The questions are either taken or modified from different sources as mentioned in Tawalbeh's study, p. 63). The remaining questions were created (independent of the source indicated) to address the specific linguistic characteristics of Iranians living in Toronto.

The first section of the questionnaire consisted of 15 questions designed to collect demographic information. This section includes questions about respondents'

gender, age, religion, ethnicity, and educational history. The second section is about the participants' language proficiency, and it asks them to rate their reading, writing, speaking, and listening (i.e., understanding) skills on a scale of 0 to 5. (0= don't know at all, 1= poor, 2= fair, 3= adequate, 4= very good, 5= excellent). The third section focuses on the patterns of language use by Iranians in various domains such as home, neighbors, media, religion, relatives, and social media. There are 14 questions on a scale of 1 to 5. (1= never, 2= rarely, 3= occasionally, 4= frequently, 5= almost always). The fourth component of the questionnaire focuses on the respondents' language attitudes. On a five-point Likert scale, they indicate whether they strongly agree, disagree, neither agree nor disagree, agree, or strongly agree with 10 attitudinal statements. Items (31-34) concern the participants' attitudes toward learning English and their ethnic language; items (35-38) address the respondents' perceptions and attitudes about their language and identity; and items (39-40) reflect the participants' attempts to preserve language and culture.

3.1.2 Piloting and Administering the Questionnaire

To guarantee questionnaires' validity and applicability, as well as to identify any flaws, they should go through rounds of piloting (Tawalbeh, 2017). First and foremost, in the case of the current research, the researcher piloted the questionnaire with her mother and one of her friends, who have been in Toronto for more than 20 years and are well versed in the Iranian community. Some of the questions were modified as a consequence of their input. She piloted the questionnaire with one Kurd and one Baha'i after her mother and her friend, and in the end, her supervisor evaluated the final version of the questionnaire and assured that it was ready to be administered.

Before leaving for Canada, the researcher sent her mother a summary of the questionnaire's contents, and she then contacted some of her friends and asked them if they preferred to take part. After the researcher arrived in Toronto, she began calling them and providing them with further information. Depending on their availability, she sent the questionnaire by email or provided it in person. Because it was difficult to find those people accessible, owing to their jobs and/or family

situations, emails were sent to them, and they were instructed to ask any questions they had regarding the questions. Following that, the researcher and her mother went to the stores where they always shop, such as supermarkets, bakeries, pastries, and confectioners, even doctors' offices, etc., and provided them with the information about the thesis and invited them to participate if they wished. Most of them agreed to participate and expressed their pride at being a part of a work about Iranians! Additionally, the researcher contacted some of her mother's doctor and dentist acquaintances and requested their participation, as well as permission to leave some questionnaires with secretaries to invite certain patients to participate if they so desired. Moreover, the researcher attempted to contact the Baha'i community, whose center is in downtown Toronto, but owing to the Covid-19 outbreak, they were unfortunately unable to organize a meeting. Due to this, she could not access any Baha'i participants to attend the questionnaire except one person.

In the current study, participants aged 20-60+ of various socio-cultural backgrounds were selected utilizing convenience sampling.

3.2 Observations

As it is impossible to study and understand the world and the society in which we live without being a part of it, participant observation, a form of social research, is an essential element of data collection (Hammersley, 2010). The researcher has already had some knowledge about the society as a former member. But, as the world has been evolving and people have been embracing this variation, she also conducted observations (lasting 4 months) in supermarkets, bakeries, pastries, restaurants, Persian stores, and mosques, which will be discussed below. In addition to these public venues, she visited Persian households, and attended social occasions such as birthdays and celebrations, which is detailed further in the upcoming chapters.

1. 90 percent of the items at **Persian supermarkets** are imported from Iran, and the labels are in both Persian and English. All employees are Iranian and can serve customers in both Persian and English. Iranian stores are visited by

individuals from different countries, including Koreans, Chinese, Arabs, and Afghans, etc.

2. There are two kinds of **Iranian restaurants**: those where the menus are written in both Persian and English, and the servers are Iranians, and those where the menus are exclusively in English, and the staff are both Persian and English speakers. In both types of Iranian restaurants, all types of food are Persian and no non-Persian meal is served. In some restaurants traditional Iranian handicrafts are displayed either on the walls or on selected areas. Both Iranians and non-Iranians visit these restaurants and most of them have non-Iranian loyal customers.
3. Workers in **pastries and bakeries** are Iranian and can serve customers in both Persian and English. People can get a variety of traditional Iranian bread and desserts there. Thus, no one loses out on those delectable tastes.
4. There are some **traditional stores** where people may see and buy a variety of Iranian handicrafts and art. At least one of these lovely artifacts may be found in the majority of Iranian homes. Despite the fact that they are extremely expensive, these furnishings are quite popular among Iranians.
5. There happen a few religious meetings that take place from time to time in homes or **mosques**. Most of these meetings are for funerals, but others are for particular religious occasions, such as Eid. People who gather for these purposes mostly speak Persian and, of course, recite Arabic verses for prayer.
6. One significant observation that the researcher made in virtually all venues (restaurants, shops, etc.) and occasions (**social gatherings, celebrations**, etc.) was that almost all Iranians, save for those old new-comer parents, utilize some English terms when conversing in Persian, Kurdish, and so on. Code-switching is common among Iranians in Toronto.
7. The majority of youngsters born in Canada were unable to grasp numerous Persian terms or words from their ethnic language (Kurdish, etc.) and utilize them appropriately in conversations. Furthermore, while the majority of parents were cautious to solely speak and practice their ethnic language with their children, the rest used English or utilize numerous English terms in their sentences.

The observations are addressed further in the chapter three along with the migrants' post-migration attitudes.

3.3 Interviews with Iranians in Toronto

Interviews are essential components of qualitative research and are used in a variety of studies to examine people's perspectives that cannot be evaluated quantitatively (Majid et al., 2017). Before conducting interviews, it is critical to test the questions and develop interviewing experience. Castillo-Montoya, in her pilot research in 2016, discovered that by conducting pilot interviews, faults may be highlighted and required changes made to make the questions richer and more to the point. With this in mind, the researcher initially interviewed her mother and one of her friends to see which aspects of the questions needed to be improved. They had some difficulties grasping the idea in certain questions, so she attempted to make it clearer by offering some explanations that were deeper in instances.

The interview (See Appendix Two) is separated into six categories based on the participants' linguistic repertoire, language use, attitudes toward language maintenance and use, techniques for language maintenance, language and ethnic identity, and the future viability of Iranian identity and language use in Canada. The majority of the interview questions were adapted from Tawalbeh's research (2017). The other questions were developed (independent of the source mentioned) to address the linguistic features of the research group.

The semi-structured interview included 25 consenting participants, and the language was 92 percent in English. Only two of the participants were assisted with some Persian explanations. They preferred to answer most of the questions in Persian and the rest in English. Because of their availability and comfort level, some of the participants were interviewed online utilizing the (Zoom Meeting) program. These were individuals the researcher knew well and who were aware of her study and the topic of her dissertation. As for the rest, first and foremost, the interviewees were visited and informed about the thesis, the purpose of the interview, and so on. After

that, they remained in touch to arrange a suitable time for the meeting, and finally, the interviews were conducted in locations convenient for them, such as their homes, offices, or even a café. Interviews lasted 15-30 minutes depending on the explanations and examples provided by the participants. Most of the interviews were really helpful and informative that helped the researcher a lot in gaining a better picture and find answers to that bunch of questions that used to pop up in her mind day by day.

Mirvahedi (2014) suggests that interviews can enrich questionnaire data and augment direct observations and recordings, allowing for a more in-depth comprehension of the questionnaires. In accordance with this, interviews aided in better grasp Iranians' opinions regarding their identity, language, and notably culture. The researcher was able to gain a better understanding of the society and the causes for the shifts by listening to the viewpoints of people from various social groups. Furthermore, the interview was used to collect different perspectives, gather extensive data on the daily limitations of Iranian multilingualism and settlement, and investigate how participants made sense of their life experiences, and how these experiences led to their identity formation in their newly adopted nation (Hatoss, 2013; Tawalbeh, 2017).

Below the list of participants with their related information is provided:

Name	Age	Gender	Ethnicity	Religion	Occupation	Year of Arrival
Shervin	40-50	M	Persian	Muslim	Orthodontist	2012
Salar	40-50	M	Kurd	Muslim	Mechanical engineer	2004
Narmin	50-60	F	Kurd	Muslim	Dental assistant	2002
Sanam	40-50	F	Kurd	Muslim	Bank employee	2004
Sheema	40-50	F	Persian	Muslim	Dentist	2014
Shahla	40-50	F	Persian	Muslim	Early interventionist	2000

Kiyan	40-50	M	Persian	Baha'i	Engineer	1992
Kamran	40-50	M	Persian	Muslim	Architect	2007
Sameera	50-60	F	Persian	Muslim	Banker	2000
Ava	30-40	F	Persian	Muslim	Investment advisor	2002
Mona	50-60	F	Persian	Other	Doctor	1996
Sohrab	30-40	M	Persian	Muslim	Project manager	2007
Meena	30-40	F	Persian	Muslim	Interior designer	2001
Hamid	30-40	M	Persian	Muslim	Site super (construction)	2016
Minou	50-60	F	Azari	Muslim	Dentist	1997
Arezou	30-40	F	Persian	Muslim	Shop assistant	2012
Maryam	50-60	F	Kurd	Muslim	Secretary	1996
Ali	60+	M	Persian	Muslim	Doctor	1984
Mehran	30-40	M	Persian	Muslim	Immigration services officer	2008
Seema	30-40	F	Persian	Muslim	Housewife	2017
Rouzbeh	40-50	M	Persian	Muslim	Physician	1981
Noushin	40-50	F	Persian	Muslim	Dental assistant	2004
Neema	20-30	M	Persian	Baha'i	University student	2002
Pouyan	20-30	M	Persian	Baha'i	Bakery shop assistant	2010
Parastou	20-30	F	Persian	Baha'i	Waitress	2015

*All names are pseudonyms.

*The list is ordered chronologically according to the date of the interviews.

3.4 Home recordings

During the interviews, most of the interviewees mentioned that they were doing their best to only converse in their ethnic languages with their kids, and they

suggested that parents should have tried to keep their language alive at home. On the other hand, during the observations, the researcher realized that “positive attitudes towards an ethnic language may not translate into positive actions to maintain and use it” so, “to capture the dynamics of LM at the micro level and gain insights into actual language practices” (Tawalbeh, 2017, p. 86), she analyzed a complete set of Iranian family interactions. The researcher asked her sister and her husband, who also participated in the interview, to record their everyday interactions with each other and their kid whenever they had time and felt easy with it. They provided her with 10 separate recordings among which play time, dinner conversations, watching cartoons, talking to grandparents on the phone, etc. took place. The recordings that were relevant to the thesis objectives were chosen and evaluated within the common topics.

Phase II: Konya data

3.5 Interview with participants in Konya

A semi-structured interview (See Appendix Three), (Using Tawalbeh’s (2017) study as a model) was performed with 10 migrants in Konya, Turkey, who were preparing to immigrate to Canada, to gain a better understanding of pre-migration relationships and their effects on LM. The researcher with her husband proceeded to the ‘*mukhtar*’ (*a person chosen by the residents of an area to carry out the legal duties*) of the area where the majority of the refugees lived, to meet with potential participants. They told the mukhtar about the research and the interview and asked him to introduce them to any Iranian immigrants who were interested in participating in the study. He then contacted some families, briefed them about the research, and requested them to schedule a meeting with the researcher for further information. They met the next day at a café, and agreed to take part in the interview and assured the researcher to contact other people to participate in the research. Meetings were organized by the

researcher and the volunteer migrants based on their availability. Meetings were held at a café, in migrants' houses, or in parks, depending on the preferences of the participants.

Below the list of participants with the related information is provided:

Name	Gender	Age	Ethnicity	Religion
Mahrad	M	21	Persian	Muslim
Meena	F	27	Persian	Muslim
Jamshid	M	39	Persian	Muslim
Seena	M	28	Persian	Baha'i
Kamran	M	42	Persian	Muslim
Sheereen	F	53	Kurd	Muslim
Tara	F	44	Kurd	Muslim
Zeeba	F	49	Kurd	Muslim
Bahram	M	56	Persian	Baha'i
Sanam	F	39	Persian	Muslim

*All names are pseudonyms

*Interviewees are ordered chronologically according to the date of interviews

Chapter Four

4 Findings

Language use patterns can be explored using a combination of qualitative and quantitative methods, as indicated in previous chapters. Quantitative data can give an overall picture of immigrants' language use and attitudes, as well as identify factors that may influence LM and allow for group comparisons. Qualitative data, on the other hand, may give a comprehensive examination of language use and attitude, as well as shed light on disparities in individuals' experiences and language practices. (Tawalbeh, 2017)

4.1 Quantitative Data

The quantitative data acquired via the questionnaire that was analyzed using SPSS 22. The responses were immediately entered into SPSS and double-checked. Some of the questions were not applicable, thus they were left blank and reported as missing data in the result section. Various statistical tests within SPSS were performed to compare groups (e.g., ethnicity, age, etc.), with the significance level set at 0.05 ($p < 0.05$). Response frequency, mean scores, and standard deviations were all assessed using descriptive statistics.

4.1.1 Description of the sample

The distribution of various demographic parameters of the participants is shown in Table 1. Accordingly, 42.5 percent of participants are men, while 57.5 percent are women. The majority of participants are between the ages of 41 and 50 (35.65%) and 31-40 (28.8%), with 80.8 percent being Muslim. The ethnic origin of the participants has been discovered to be Persian (90.4 %), and the most of them are university graduates (56.2%).

Table-1. The distribution of various demographic characteristics of study participants (n=73)

Variable	Categories	n	%
Gender	Male	31	42.5
	Female	42	57.5
Age	20-30	5	6.8
	31-40	21	28.8
	41-50	26	35.6
	51-60	10	13.7
	61+	11	15.1
Religion	Muslim	59	80.8
	Baha'i	1	1.4
	Other	13	17.8
Ethnicity	Persian	66	90.4
	Kurd	5	6.8
	Other	2	2.7
Highest level of qualification	Primary	3	4.1
	Secondary	6	8.2
	High-school diploma	17	23.3
	University degree	41	56.2
Profession	Doctor & dentist	9	12,5
	Manager	11	15,3
	Engineer	5	6,9
	Technician & Assistant	10	13,9
	Worker	25	34,7
	Housewife & Retired	7	9,7
	Student & Unemployed	5	6,9

According to Table 2, while the majority of participants (79.8 %) claimed that they used Persian in their schools, they also stated that the language they could speak before coming to Canada was Persian (76.1%). While 36.1 percent of participants stated that they took an English course for more than 6 months before moving to Canada, 37.5 percent indicated they did not take any English courses. 33 percent of the individuals relocated to Canada between the ages of 1 to 6. The majority of participants reported that they attended an English course after migrating to Canada (60.6%). It is discovered that 82.9 percent of the participants did not take a

course in their own ethnic language after moving to Canada, and 43.7 percent of them never visited Iran after relocating to Canada. It is discovered that 72.9 percent of the participants acquired further education in Canada, and 48.6 percent reported a regression in their ethnic language skills.

Table-1. The distribution of various demographic characteristics of study participants

Variable	Categories	n	%
What language(s) was/were used at your school? (i.e., primary school, middle school, high school) **	Persian	67	79.8
	Kurdish	1	1.2
	English	12	14.3
	Other	4	4.8
Before moving to Canada, what language(s) were you able to converse in? **	Persian	70	76.1
	Kurdish	5	5.4
	English	8	8.7
	Other	9	9.8
Did you take any English courses before coming to Canada? *	Yes, less than six months	19	26.4
	Yes, more than six months	26	36.1
	No	27	37.5
When did you move to Canada? *	1-6 years ago,	24	33.3
	7-12 years ago,	6	8.3
	13-18 years ago,	18	25.0
	19-24 years ago,	8	11.1
	25-30 years ago,	8	11.1
	31-36 years ago,	8	11.1
After moving to Canada, have you ever taken any classes or courses in your ethnic language? *	Yes	12	17.1
	No	58	82.9
Have you attended any English courses since moving to Canada? *	Yes, less than six months	21	29.6
	Yes, more than six months	22	31.0
	No	28	39.4
Have you enhanced more education while living in Canada? *	Yes	51	72.9
	No	19	27.1
After moving to Canada, have you ever been back to Iran? *	Yes, Three time/year	1	1.4
	Yes, once every 2-3 years	12	16.9
	Yes, every 3-5 years	8	11.3

	Yes, only on important occasions	14	19.7
	No	31	43.7
After moving to Canada, have you observed any regression in your ethnic language skills? *	Yes	35	48.6
	No	37	51.4

*Missing value, **n folded

Table 3 displays Canadian Iranians' self-reported language proficiency, language use habits, and attitudes. The participants' mean ability for Persian language is 4.80 ± 0.43 , the mean for Kurdish language is 1.09 ± 1.83 , the mean for English language level is 3.76 ± 1.14 , and the mean for other language levels is 2.79 ± 0.201 . As a result, the Persian and Kurdish language skills of the participants are superior to those of other languages (Turkish, Azerbaijani, Lori). When the participants' language use habits are studied, it is discovered that the mean language use frequencies are 4.52 ± 0.67 for Persian, 2.25 ± 1.65 for English, 3.85 ± 1.12 for Kurdish, and 3.60 ± 1.63 for other languages (Turkish, Azerbaijani, Lori). According to the findings, the frequency of use of Persian and Kurdish by participants is higher than that of other languages (Turkish, Azerbaijani, Lori). The participants' mean linguistic attitudes are calculated to be 3.99 ± 1.19 .

Table-2. The self-reported language skills, language use habits, and attitudes of Canadian Iranians

	Categories	Min.	Max.	n	$\bar{X}$	S.D
Self-reported language skills	Persian	2.50	5.00	73	4.80	0.43
	English	0.00	5.00	29	1.09	1.83
	Kurdish	0.00	5.00	65	3.76	1.14
	Other	0.00	5.00	17	2.79	2.01
Language use habits	Persian	1.45	5.00	72	4.52	0.67

	English	1.00	5.00	14	2.25	1.65
	Kurdish	1.00	5.00	71	3.85	1.12
	Other	1.00	5.00	15	3.60	1.63
Language attitudes		1.00	5.00	71	3.99	1.19

As there is just one Baha'i participant, the religious group is considered as 'Muslims' and 'other'. When language skills, language use, and language attitude scores are evaluated, it is discovered that the language attitude scores of individuals from 'other' faiths (Theist, Atheist) have a normal distribution ($p=0.148$), but the other groups do not ($p < \alpha = 0.05$) (Table 4).

Table-3. The normality test of participants' language skills, language use, and language attitudes scores according to their religion

		Normality Test		
	Categories	Religion	Statistics	Sig.
Self-reported language skills	Persian	Muslim	0.434	0.000
		Other	0.491	0.000
	English	Muslim	0.132	0.027
		Other	0.295	0.003
	Kurdish	Muslim	0.406	0.000
		Other	0.451	0.000
	Other	Muslim	0.865	0.035
		Other	0.750	0.000
Language use habits	Persian	Muslim	0.222	0.000
		Other	0.408	0.000

	English	Muslim	0.161	0.001
		Other	0.251	0.024
	Kurdish	Muslim	0.437	0.000
		Other	0.532	0.000
	Other	Muslim	0.459	0.000
		Other	0.505	0.000
Language attitudes		Muslim	0.230	0.000
		Other	0.202	0.148

Table 5 investigates the relationship between the participants' religions and their language skills, language use, and language attitudes. The Mann-Whitney U test is used to assess the association between the participants' religions and their language abilities, language use, and language attitudes based on the findings of the normality test. While there is no statistically significant difference between religion and self-reported language skills or language attitude, there is a statistically significant difference between religious groups and their use of English and Persian languages, according to the table.

Table-4. The statistical relationship between participants' religion, and language skills, language use, and language attitudes scores

Mann-Whitney U Test					
	Categories	Religion	Mean Rank	Test Statistics	Sig.
Self-reported language skills	Persian	Muslim	35.95	416.0	0.531
		Other	39.00		
	English	Muslim	35.72	429.5	0.497

Language use habits	Kurdish	Other	40.04	386.5	0.942
		Muslim	36.45		
	Other	Other	36.73	330.0	0.257
		Muslim	37.41		
	Persian	Other	32.28	518.5	0.006
		Muslim	32.90		
	English	Other	46.88	518.5	0.022
		Muslim	32.90		
	Kurdish	Other	46.88	11.00	0.233
		Muslim	7.15		
	Other	Other	12.0	23.0	0.081
		Muslim	7.23		
Language attitudes		Other	13.0	278.5	0.163
		Muslim	37.11		

When the distribution of language skills, language use, and language attitude scores is studied by the age group, it is discovered that the normal distribution is not obtained in some of the groups of all variables ($p < \alpha = 0.05$) (Table 6).

Table-5. The normality test of participants' language skills, language use, and language attitudes scores according to their age groups

	Normality Test			
	Categories	Age	Statistics	Sig.
Self-reported language skills	Persian	20-30	0.365	0.028

Language use habits		31-40	0.512	0.000
		41-50	0.373	0.000
		51-60	0.480	0.000
		61+	0.417	0.000
		20-30	0.337	0.066
	English	31-40	0.204	0.022
		41-50	0.182	0.032
		51-60	0.258	0.059
		61+	0.175	0.200
		20-30	0.473	0.001
	Kurdish	31-40	0.456	0.000
		41-50	0.533	0.000
		51-60	0.524	0.000
		61+	0.431	0.000
		20-30	0.473	0.001
	Other	31-40	0.430	0.000
		41-50	0.488	0.000
		51-60	0.480	0.000
		61+	0.490	0.000
	Persian	20-30	0.359	0.034
		31-40	0.224	0.007
		41-50	0.286	0.000
		51-60	0.212	0.200
		61+	0.396	0.000
	English	20-30	0.473	0.001
		31-40	0.161	0.161

		41-50	0.220	0.003
		51-60	0.144	0.200
		61+	0.266	0.028
	Kurdish	20-30	0.473	0.001
		31-40	0.511	0.000
		41-50	0.419	0.000
		51-60	0.453	0.000
		61+	0.491	0.000
	Other	20-30	0.473	0.001
		31-40	0.474	0.000
		41-50	0.466	0.000
		51-60	0.432	0.000
		61+	0.446	0.000
Language attitudes		20-30	0.782	0.074
		31-40	0.729	0.000
		41-50	0.802	0.000
		51-60	0.694	0.001
		61+	0.754	0.002

The Kruskal-Wallis H test is used to assess the association between the participants' age and language skills, language use, and language attitudes based on the findings of the normality test. According to table 7, there is no statistically significant difference between the age groups of the participants and the scores of language skills, language use, and language attitudes with a 95% confidence interval.

Table-6. The statistical relationship between participant age groups, and scores on language ability, language use, and language attitudes.

Kruskal-Wallis H					
	Categories	Age	Mean Rank	Test Statistics	Sig.
Self-reported language skills	Persian	20-30	29.10	3.494	0.479
		31-40	41.29		
		41-50	34.69		
		51-60	38.25		
		61+	36.73		
	English	20-30	49.60	8.290	0.063
		31-40	35.43		
		41-50	43.38		
		51-60	32.45		
		61+	23.32		
	Kurdish	20-30	39.40	2.443	0.655
		31-40	36.81		
		41-50	35.02		
		51-60	35.90		
		61+	41.95		
	Other	20-30	38.20	0.538	0.970
		31-40	38.48		
		41-50	35.27		
		51-60	37.70		
		61+	37.09		
Language use habits	Persian	20-30	40,00	2.677	0.613
		31-40	32.50		

	41-50	35.71		
	51-60	39.35		
	61+	45.14		
	20-30	57.20		
	31-40	31.31		
English	41-50	39.31	6.191	0.185
	51-60	36.15		
	61+	34.00		
	20-30	37.80		
	31-40	34.90		
Kurdish	41-50	38.17	1.494	0.828
	51-60	37.30		
	61+	37.59		
	20-30	36.60		
	31-40	36.50		
Other	41-50	34.69	0.818	0.936
	51-60	41.05		
	61+	39.91		
	20-30	37.10		
	31-40	34.05		
Language attitudes	41-50	32.98	5.905	0.206
	51-60	50.15		
	61+	40.14		

The evaluation of the distribution of language skills, language use, and language attitude scores of the participants based on their age of arrival in the host country reveals that the normal distribution is not obtained in some of the groups of

all variables ($p < \alpha = 0.05$) (Table 8). Furthermore, the individuals' age of arrival in the nation and language use habits scores have a normal distribution ($p < \alpha = 0.05$).

Table-7. The normality test of participants' language skills, language use and language attitudes scores according to their age of the arrival to the host country

Normality Test				
	Categories	Age of the arrival	Statistics	Sig.
	Persian	1-6 years ago	0.539	0.000
		7-12 years ago	0.407	0.002
		13-18 years ago	0.397	0.000
		19-24 years ago	0.358	0.003
		25-30 years ago	0.435	0.000
		31-36 years ago	0.254	0.139
Self-reported language skills	Kurdish	13-18 years ago	0.452	0.000
		19-24 years ago	0.454	0.000
		25-30 years ago	0.504	0.000
		31-36 years ago	0.513	0.000
	English	1-6 years ago	0.215	0.005
		7-12 years ago	0.281	0.151
		13-18 years ago	0.148	0.200

Language use habits		19-24 years ago	0.339	0.007
		25-30 years ago	0.190	0.200
		31-36 years ago	0.331	0.010
	Other	1-6 years ago	0.487	0.000
		13-18 years ago	0.497	0.000
		19-24 years ago	0.339	0.007
		25-30 years ago	0.360	0.007
		31-36 years ago	0.513	0.000
	Persian	1-6 years ago	0.381	0.000
		7-12 years ago	0.202	0.200
		13-18 years ago	0.210	0.046
		19-24 years ago	0.285	0.055
		25-30 years ago	0.286	0.088
		31-36 years ago	0.332	0.010
	English	1-6 years ago	0.784	0.000
		7-12 years ago	0.938	0.646
		13-18 years ago	0.904	0.068
		19-24 years ago	0.909	0.348
		25-30 years ago	0.951	0.747

Language attitudes	Kurdish	31-36 years ago	0.780	0.026
		13-18 years ago	0.258	0.200
		19-24 years ago	0.346	0.051
	Other	1-6 years ago	0.360	0.014
		19-24 years ago	0.260	0.002
		25-30 years ago	0.394	0.062
		1-6 years ago	0.274	0.000
	Language attitudes	7-12 years ago	0.394	0.004
		13-18 years ago	0.196	0.065
		19-24 years ago	0.254	0.139
		25-30 years ago	0.399	0.001
		31-36 years ago	0.296	0.038

Table 9 investigates the relationship between the age of the arrival and the participants' language skills, language use, and language attitudes. The Kruskal-Wallis H test and t test are used to assess the link between the participants' arrival age and language skills, language use, and language attitudes based on the findings of the normality test. According to the findings, there is a statistically significant difference between the participants' age of arrival and their use of the Persian language, but no difference between the others and their duration of stay in the nation. A post hoc test is performed to determine which group differed in terms of age of arrival and use of Persian language, and it is discovered that there is a statistically significant difference between the results of people who arrived 7-12

years ago - 31-36 years ago, 19-24 years ago - 31-36 years ago, 7-12 years ago - 1-6 years ago, and 19-24 years ago - 1-6 years ago.

Table-8. The statistical relationship between participants' age of the arrival to the host country, and language skills, language use, and language attitudes scores

Kruskall Wallis H and T Test					
	Categories	Age of the arrival	Mean Rank/Mean	Test Statistics	Sig.
Self-reported language skills	Persian	1-6 years ago	44.33	10.577	0.060
		7-12 years ago	32.17		
		13-18 years ago	34.50		
		19-24 years ago	31.94		
		25-30 years ago	35.50		
		31-36 years ago	26.31		
	Kurdish	13-18 years ago	42.00	9.185	0.102
		19-24 years ago	41.38		
		25-30 years ago	36.38		
		31-36 years ago	36.25		
	English	1-6 years ago	33.25	3.605	0.608
		7-12 years ago	33.58		
		13-18 years ago	41.64		
		19-24 years ago	39.69		
		25-30 years ago	30.50		
		31-36 years ago	39.69		
	Other	1-6 years ago	35.94	7.963	0.158
		13-18 years ago	33.56		

Language use habits		19-24 years ago	43.06	14.469	0.013
		25-30 years ago	45.00		
		31-36 years ago	34.63		
	Persian	1-6 years ago	45.15	3.496	0.624
		7-12 years ago	22.92		
		13-18 years ago	34.42		
		19-24 years ago	29.25		
		25-30 years ago	27.25		
		31-36 years ago	41.94		
	English	1-6 years ago	40.19	1.56	0.243
		7-12 years ago	29.50		
		13-18 years ago	35.83		
		19-24 years ago	37.81		
		25-30 years ago	28.69		
		31-36 years ago	38.69		
	Kurdish	13-18 years ago	2.59	8.114	0.087
		19-24 years ago	1.88		
	Other	1-6 years ago	38.96	6.725	0.242
		19-24 years ago	37.56		
		25-30 years ago	47.25		
Language attitudes		1-6 years ago	35.60	6.725	0.242
		7-12 years ago	38.50		
		13-18 years ago	27.89		
		19-24 years ago	46.69		
		25-30 years ago	42.56		
		31-36 years ago	40.81		

Because there are two people of the opposite ethnicity among the participants, they are divided into two groups: Persian and Kurd. The assessment of language skills, language use, and language attitude scores reveals that the variables do not follow the normal distribution ($p < \alpha = 0.05$) (Table 10).

Table-9. Normality test of participants' language skills, language use, and language attitudes scores according to their ethnicity

Normality Test				
	Categories	Ethnicity	Statistics	Sig.
Self-reported language skills	Persian	Persian	0.434	0.000
		Kurd	0.473	0.001
	English	Persian	0.199	0.000
		Kurd	0.337	0.066
	Kurdish	Persian	0.513	0.000
		Kurd	0.227	0.200
	Other	Persian	0.491	0.035
		Kurd	0.356	0.000
	Persian	Persian	0.234	0.000
		Kurd	0.224	0.200
Language use habits	English	Persian	0.483	0.000
		Kurd	0.244	0.200
	Kurdish	Persian	0.160	0.000
		Kurd	0.219	0.200

Other	Persian	0.483	0.000
	Kurd	0.318	0.109
Language attitudes	Persian	0.249	0.000
	Kurd	0.201	0.200

The Mann-Whitney U test is used to assess the association between the participants' ethnicity and language skills, language use, and language attitudes based on the findings of the normality test. According to the results, there is a statistically significant difference between the ethnic origins of the participants and their Kurdish language abilities and use habits, but no statistically significant difference between the other groups and ethnicity. According to the data, it is possible to conclude that Kurdish language abilities and language use are superior to those of Persian descent (Table 11).

Table-10. The statistical relationship between participants' religion, and language skills, language use, and language attitudes

Mann-Whitney U Test					
	Categories	Ethnicity	Mean Rank	Test Statistics	Sig.
Self-reported language skills	Persian	Persian	35.84	175.5	0.752
		Kurd	38.10		
	English	Persian	34.75	247.5	0.62
		Kurd	52.50		
	Kurdish	Persian	33.50	330.0	0.00
		Kurd	69.00		
	Other	Persian	35.35	208.0	0.139
		Kurd	38.10		

Language use habits	Persian	Kurd	44.60	518.5	0.006
		Persian	37.21		
	English	Kurd	20.00	163.0	0.974
		Persian	36.03		
	Kurdish	Kurd	35.00	327.0	0.000
		Persian	33.55		
	Other	Kurd	68.40	195.0	0.519
		Persian	35.55		
	Language attitudes	Kurd	42.00	174.0	0.745
		Persian	34.78		

The measures of self-reported subdimensions of language use habits and attitudes among Canadian Iranians are shown in Table 12. The averages of the participants' ability for Persian, Kurdish, and English language uses at home are 4.79 ± 0.58 , 2.48 ± 1.73 , and 2.53 ± 1.28 , respectively, while the mean of the 'other' language use (Turkish, Azerbaijani, and Lori) at home is 3.15 ± 1.79 . As a result, the individuals are more likely to utilize Persian at home than other languages. When the participants' language use in bonding spaces is analyzed, it is discovered that the mean of the language use in bonding spaces is 4.39 ± 1.02 for Persian, 4.08 ± 1.15 for English, 1.05 ± 0.16 for Kurdish, and 3.50 ± 1.70 for 'other' languages. According to the findings, Persian and English are used more frequently in bonding spaces by participants than other languages. It is found that participants utilize English (4.17 ± 0.96) and Persian (4.02 ± 1.09) languages in the media more than other languages. It is also concluded that the mean of learning and maintaining ethnic language of the participants is 3.93 ± 1.22 , the mean of language and identity is 4.00 ± 1.28 , the mean of maintaining ethnic culture, religion, and group cohesion is 3.65 ± 1.27 , and the mean of attitude towards learning English language is 4.16 ± 1.30 .

Table-11. The measurements of self-reported subdimensions of language use habits, and attitudes among Canadian Iranians

	Categories	Min.	Max.	n	$\bar{X}$	S.D
Language use at home	Persian	1.50	5.00	69	4.79	0.58
	English	1.00	5.00	37	2.53	1.28
	Kurdish	1.00	5.00	14	2.48	1.73
	Other	1.00	5.00	8	3.15	1.79
Language use in bonding spaces	Persian	1.00	5.00	69	4.39	1.02
	English	1.75	5.00	67	4.08	1.15
	Kurdish	1.00	1.50	10	1.05	0.16
	Other	1.00	5.00	12	3.50	1.70
Language use in media	Persian	1.67	5.00	63	4.02	1.09
	English	1.00	5.00	65	4.17	0.96
	Kurdish	1.00	5.00	11	1.36	1.21

	Other	1.00	5.00	7	2,86	1.86
Learning and maintaining ethnic language		1.00	5.00	69	3.93	1.22
Language and identity		1.00	5.00	69	4.00	1.28
Maintaining ethnic culture, religion, and group cohesion		1.00	5.00	69	3.65	1.27
Attitude towards learning English		1.00	5.00	69	4.16	1.30

The assessment of the subdimensions of language use habits and language attitude scores according to participant religion reveals that certain subdimensions have a normal distribution ($p < \alpha = 0.05$) while others do not ($p < \alpha = 0.05$) (Table 13).

Table-12. The normality test of participants' subdimension according to their religion

		Normality Test		
	Categories	Religion	Statistics	Sig.
Language use at home	Persian	Muslim	0.375	0.000
		Other	0.448	0.000
	English	Muslim	0.163	0.005
		Other	0.252	0.254
	Kurdish	Muslim	0.370	0.001
	Other	Muslim	0.308	0.025
Language use in bonding spaces	Persian	Muslim	0.372	0.000
		Other	0.489	0.000

Language use in media	English	Muslim	0.294	0.000
		Other	0.532	0.000
	Kurdish	Muslim	0.524	0.000
		Other	0.207	0.200
	Persian	Muslim	0.252	0.000
		Other	0.519	0.000
	English	Muslim	0.228	0.000
		Other	0.313	0.002
Learning and maintaining ethnic language	Kurdish	Muslim	0.528	0.000
		Other	0.269	0.136
Language and identity	Muslim	Muslim	0.236	0.000
		Other	0.214	0.106
Maintaining ethnic culture, religion, and group cohesion	Muslim	Muslim	0.223	0.000
		Other	0.277	0.007
Attitude towards learning English	Muslim	Muslim	0.175	0.000
		Other	0.203	0.145
	Muslim	Muslim	0.272	0.000
		Other	0.303	0.002

The difference between the religions and subdimensions of language use, as well as language attitudes assessments of the participants, is studied in Table 14. The Mann-Whitney U test is used to assess the link between the participants' religions and subdimension scores based on the findings of the normality test. According to the table, there is a statistical difference in the use of English in bonding spaces between Muslims and people of other religions (Theist, Atheist) with a 95% confidence interval. People of other religions (Theist, Atheist) (Mean rank = 46.27) use English more frequently at enclosing spaces than Muslims (Mean rank = 30.37). There is a statistically significant association between the use of Persian language in

the media by Muslims and participants in other religions, with 95% confidence interval. Other religious groups (Theist, Atheist) utilize Persian language in the media more than Muslims. Maintaining ethnic culture, religion, and group cohesiveness differs statistically significantly between Muslims and members of other religions (Theist, Atheist). As a result, Muslims are better than members of other religions (Theist, Atheist) in preserving their ethnic culture, religion, and social cohesion.

Table-13. The statistical relationship between participants' religion, and subdimensions of language use and language attitudes

Mann-Whitney U Test					
	Categories	Religion	Mean Rank	Test Statistics	Sig.
Language use at home	Persian	Muslim	34.05	382.0	0.622
		Other	36.38		
	English	Muslim	17.98	93.50	0.476
		Other	21.70		
Language use in bonding spaces	Persian	Muslim	33.12	433.5	0.154
		Other	40.35		
	English	Muslim	30.37	510.5	0.003
		Other	46.27		
Language use in media	Persian	Muslim	29.42	349.0	0.019
		Other	43.78		
	English	Muslim	31.12	402.0	0.217
		Other	37.92		

Learning and maintaining ethnic language	Muslim	35.35	311.0	0.462
	Other	30.92		
Language and identity	Muslim	35.25	316.5	0.503
	Other	31.35		
Maintaining ethnic culture, religion, and group cohesion	Muslim	37.20	209.0	0.018
	Other	23.08		
Attitude towards learning English	Muslim	35.66	293.5	0.286
	Other	29.58		

When subdimensions of language use habits and language attitude scores are evaluated according to participant age groups, it is discovered that certain subdimensions have a normal distribution ($p < \alpha = 0.05$) while others do not ($p < \alpha = 0.05$) (Table 15).

Table-14. The normality test of participants' subdimensions of language use and language attitudes scores according to their age groups

Normality Test				
	Categories	Age	Statistics	Sig.
Language use at home	Persian	20-30	0.378	0.019
		31-40	0.383	0.000
		41-50	0.428	0.000
		51-60	0.358	0.001
		61+	0.417	0.000
	English	31-40	0.210	0.024
		41-50	0.144	0.103
		51-60	0.404	0.044
		61+	0.299	0.200

Language use in bonding spaces	Persian	20-30	0.321	0.102
		31-40	0.276	0.000
		41-50	0.427	0.000
		51-60	0.482	0.000
		61+	0.490	0.000
	English	20-30	0.630	0.001
		31-40	0.852	0.009
		41-50	0.602	0.000
		51-60	0.684	0.001
		61+	0.787	0.010
Language use in media	Persian	20-30	0.750	0.000
		31-40	0.839	0.004
		41-50	0.848	0.005
		51-60	0.770	0.009
		61+	0.625	0.000
	English	31-40	0.170	0.183
		41-50	0.249	0.001
		51-60	0.203	0.200
		61+	61+	0.089
Learning and maintaining ethnic language		20-30	0.250	0.693
		31-40	0.302	0.000
		41-50	0.247	0.001
		51-60	0.329	0.003
		61+	0.259	0.037
Language and identity		20-30	0.441	0.001
		31-40	0.282	0.000

	41-50	0.272	0.000
	51-60	0.480	0.000
	61+	0.309	0.004
Maintaining ethnic culture, religion, and group cohesion	20-30	0.302	0.161
	31-40	0.213	0.023
	41-50	0.183	0.036
	51-60	0.345	0.001
	61+	0.313	0.003
Attitude towards learning English	20-30	0.441	0.001
	31-40	0.275	0.001
	41-50	0.253	0.000
	51-60	0.305	0.009
	61+	0.295	0.008

Table 16 investigates the differences between the participants' age groups, subdimensions of language use, and language attitudes. The Kruskal-Wallis H test is used to assess the association between the participants' age and subdimensions of language use, as well as language attitudes scores, based on the findings of the normality test. According to the table, there is no statistically significant difference between the age groups of the participants and the subdimensions of language use and language attitudes scores.

Table-15. The statistical relationship between participants' age groups, and subdimensions of language use and language attitudes scores

Kruskal-Wallis H				
Categories	Age	Mean Rank	Test Statistics	Sig.

Language use at home	Persian	20-30	28.80	2.012	0.734
		31-40	34.30		
		41-50	38.58		
		51-60	34.22		
		61+	34.77		
	English	20-30	32.50	3.784	0.436
		31-40	21.15		
		41-50	19.57		
		51-60	17.90		
		61+	14.25		
Language use in bonding spaces	Persian	20-30	32.80	5.290	0.259
		31-40	29.43		
		41-50	37.60		
		51-60	39.95		
		61+	42.18		
	English	20-30	45.00	4.975	0.290
		31-40	28.39		
		41-50	38.33		
		51-60	37.40		
		61+	32.50		
Language use in media	Persian	20-30	33.33	4.867	0.301
		31-40	29.58		
		41-50	30.09		
		51-60	35.72		
		61+	42.73		
	English	20-30	52.50	6.178	0.186

	31-40	30.32		
	41-50	34.82		
	51-60	32.83		
	61+	30.39		
	20-30	36.38		
Learning and maintaining ethnic language	31-40	31.40		
	41-50	32.29	6.752	0.150
	51-60	49.20		
	61+	41.00		
	20-30	48.50		
Language and identity	31-40	33.70		
	41-50	31.31	6.845	0.144
	51-60	47.55		
	61+	36.23		
	20-30	41.50		
Maintaining ethnic culture, religion, and group cohesion	31-40	35.60		
	41-50	29.73	5.675	0.225
	51-60	45.50		
	61+	40.91		
	20-30	47.38		
Attitude towards learning English	31-40	36.25		
	41-50	35.15	3.152	0.533
	51-60	40.15		
	61+	29.64		

The evaluation of the of language use habits and language attitude scores according to participants' age of arrival in the host country reveals that certain

subdimensions have a normal distribution ($p < \alpha = 0.05$) and others do not ($p < \alpha = 0.05$) (Table 17).

Table-16. The normality test of participants' subdimensions of language use, and language attitudes scores according to their age of the arrival to the host country

		Normality Test		
	Categories	Age of the arrival	Statistics	Sig.
Language use at home	Persian	1-6 years ago	0.477	0.000
		7-12 years ago	0.492	0.000
		13-18 years ago	0.448	0.000
		19-24 years ago	0.513	0.000
		25-30 years ago	0.337	0.016
		31-36 years ago	0.386	0.001
	English	1-6 years ago	0.854	0.064
		7-12 years ago	0.835	0.202
		13-18 years ago	0.876	0.116
		19-24 years ago	0.926	0.547
		25-30 years ago	0.946	0.709
		31-36 years ago	0.803	0.108
	Other	1-6 years ago	0.769	0.058

		25-30 years ago	0.964	0.637
Language use in bonding spaces	Persian	1-6 years ago	0.490	0.000
		7-12 years ago	0.407	0.002
		13-18 years ago	0.383	0.000
		19-24 years ago	0.283	0.059
		25-30 years ago	0.246	0.167
		31-36 years ago	0.455	0.000
	English	1-6 years ago	0.326	0.000
		7-12 years ago	0.376	0.008
		13-18 years ago	0.348	0.000
		19-24 years ago	0.359	0.003
		25-30 years ago	0.260	0.167
		31-36 years ago	0.432	0.000
Language use in media	Persian	1-6 years ago	0.402	0.000
		7-12 years ago	0.249	0.200
		13-18 years ago	0.233	0.052
		19-24 years ago	0.220	0.200
		25-30 years ago	0.230	0.200
		31-36 years ago	0.425	0.000

English	1-6 years ago	0.310	0.000
	7-12 years ago	0.182	0.200
	13-18 years ago	0.234	0.014
	19-24 years ago	0.272	0.084
	25-30 years ago	0.214	0.200
	31-36 years ago	0.427	0.000
Learning and maintaining ethnic language	1-6 years ago	0.231	0.003
	7-12 years ago	0.322	0.052
	13-18 years ago	0.187	0.098
	19-24 years ago	0.303	0.029
	25-30 years ago	0.253	0.141
	31-36 years ago	0.238	0.200
Language and identity	1-6 years ago	0.342	0.000
	7-12 years ago	0.441	0.001
	13-18 years ago	0.281	0.001
	19-24 years ago	0.391	0.001
	25-30 years ago	0.351	0.004
	31-36 years ago	0.342	0.006
Maintaining ethnic culture, religion, and group cohesion	1-6 years ago	0.259	0.000
	7-12 years ago	0.359	0.015

	13-18 years ago	0.203	0.048
	19-24 years ago	0.305	0.027
	25-30 years ago	0.371	0.002
	31-36 years ago	0.238	0.200
	1-6 years ago	0.271	0.000
	7-12 years ago	0.407	0.002
	13-18 years ago	0.237	0.009
Attitude towards learning English	19-24 years ago	0.443	0.000
	25-30 years ago	0.323	0.014
	31-36 years ago	0.411	0.000

Table 18 investigates the relationship between the age of arrival and the subdimensions of language use and language attitudes scores of the participants. The Kruskal-Wallis H test, ANOVA, and T-test are used to examine the association between the participants' arrival age and subdimension based on the findings of the normality test. When the data show that there is a statistically significant difference between the participants' age of arrival and their use of the Persian language in media, but no difference between the others and their duration of stay in the nation. A post-hoc test is performed to determine which group made a difference between the age of arrival and the use of Persian language in the media, and it is discovered that there is a statistically significant difference between those who arrived in Canada 7-12 years ago - 31-36 years ago, 7-12 years ago - 1-6 years ago, and 19-24 years ago - 1-6 years ago.

Table-17 . The statistical relationship between participants' age of the arrival to the host country, and the subdimensions of language use and language attitudes scores

		Kruskall Wallis H			
	Categories	Age of the arrival	Mean Rank/Mean	Test Statistics	Sig.
	Persian	1-6 years ago	37.59	7.681	0.175
		7-12 years ago	38.25		
		13-18 years ago	35.68		
		19-24 years ago	38.63		
		25-30 years ago	20.50		
		31-36 years ago	32.75		
Language use at home	English	1-6 years ago	2.911	0.141	0.981
		7-12 years ago	2.224		
		13-18 years ago	2.645		
		19-24 years ago	2.797		
		25-30 years ago	2.467		
		31-36 years ago	2.697		
	Other	1-6 years ago	3.708	0.664	0.536
		25-30 years ago	4.444		
Language use in bonding	Persian	1-6 years	42.30	8.640	0.124

spaces		ago			
Language use in media	English	7-12 years ago	33.83	1.533	0.909
		13-18 years ago	34.50		
		19-24 years ago	26.88		
		25-30 years ago	26.13		
		31-36 years ago	37.31		
		1-6 years ago	33.50		
	Persian	7-12 years ago	37.58	12.843	0.025
		13-18 years ago	33.33		
		19-24 years ago	36.19		
		25-30 years ago	30.29		
		31-36 years ago	40.29		
1-6 years ago		40.48			
English	7-12 years ago	17.33			
	13-18 years ago	30.58			
	19-24 years ago	23.21			
	25-30 years ago	27.56			
	31-36 years ago	37.79			
	1-6 years ago	37.07			

	7-12 years ago	27.25		
	13-18 years ago	26.29	6.897	0.228
	19-24 years ago	39.38		
	25-30 years ago	28.07		
	31-36 years ago	42.71		
	1-6 years ago	34.45		
	7-12 years ago	32.67		
Learning and maintaining ethnic language	13-18 years ago	30.11	4.087	0.537
	19-24 years ago	45.81		
	25-30 years ago	39.88		
	31-36 years ago	37.94		
	1-6 years ago	37.61		
	7-12 years ago	37.33		
Language and identity	13-18 years ago	24.56	8.528	0.129
	19-24 years ago	44.13		
	25-30 years ago	39.63		
	31-36 years ago	40.19		
Maintaining ethnic culture, religion, and	1-6 years ago	36.59	5.044	0.410

group cohesion	7-12 years ago	30,83	5.348	0.375
	13-18 years ago	29,00		
	19-24 years ago	45,00		
	25-30 years ago	42,13		
	31-36 years ago	34,50		
	1-6 years ago	32,80		
Attitude towards learning English	7-12 years ago	45,00		
	13-18 years ago	32,56		
	19-24 years ago	43,38		
	25-30 years ago	29,13		
	31-36 years ago	40,94		
	1-6 years ago	32,80		

Table-18.

ANOVA					
	Categories	Age of the arrival	Mean	Test Statistics	Sig.
Language use at home	English	1-6 years ago	2.911	0.141	0.981
		7-12 years ago	2.224		
		13-18 years ago	2.645		
		19-24 years ago	2.797		
		25-30 years ago	2.467		

31-36 years ago	2.697
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Table-19.

T Test					
	Categories	Age of the arrival	Mean	Test Statistics	Sig.
Language use at home	Other	1-6 years ago	3.708	0.664	0.536
		25-30 years ago	4.444		

Table-20. The post hoc test for statistical difference between the age of arrival and the use of Persian language in the media

Sample 1- Sample 2	Test Statistics	Sig.
7-12 years ago – 19-24 years ago	-5.881	0.543
7-12 years ago – 25-30 years ago	-10.229	0.276
7-12 years ago – 13-18 years ago	-13.244	0.123
7-12 years ago – 31-36 years ago	-20.452	0.035
7-12 years ago – 1-6 years ago	23.145	0.004
19-24 years ago – 25-30 years ago	-4.348	0.629
19-24 years ago – 13-18 years ago	7.363	0.367
19-24 years ago – 31-36 years ago	-14.571	0.117
19-24 years ago – 1-6 years ago	17.264	0.022
25-30 years ago – 13-18 years ago	3.014	0.700

25-30 years ago – 31-36 years ago	-10.223	0.256
25-30 years ago – 1-6 years ago	12.916	0.070
13-18 years ago – 31-36 years ago	-7.209	0.377
13-18 years ago – 1-6 years ago	9.901	0.101
31-36 years ago – 1-6 years ago	2.693	0.720

Since certain subdimensions groups only have one or two people, they are excluded from the analysis. The examination of ethnicity subdimensions reveals that the variable does not follow the normal distribution ($p < \alpha = 0.05$) (Table 22).

Table-21. The normality test of participants' subdimensions of language use, and language attitudes scores according to their ethnicity

		Normality Test		
	Categories	Ethnicity	Statistics	Sig.
Language use at home	Persian	Persian	0.405	0.000
		Kurd	0.303	0.152
	English	Persian	0.169	0.000
		Kurd	0.196	0.015
	Kurdish	Persian	0.427	0.000
		Kurd	0.304	0.149
Language use in bonding spaces	Persian	Persian	0.397	0.000
		Kurd	0.264	0.182
	English	Persian	0.348	0.000
		Kurd	0.216	0.200

Language use in media	Persian	Persian	0.303	0.000
		Kurd	0.267	0.420
	English	Persian	0.217	0.000
		Kurd	0.473	0.001
Learning and maintaining ethnic language	Persian		0.224	0.000
	Kurd		0.282	0.200
Language and identity	Persian		0.237	0.000
	Kurd		0.268	0.200
Maintaining ethnic culture, religion, and group cohesion	Persian		0.144	0.002
	Kurd		0.212	0.200
Attitude towards learning English	Persian		0.294	0.000
	Kurd		0.349	0.046

Table 23 investigates the difference between the ethnicity, subdimensions of language use, and language attitudes scores of the participants. The Mann-Whitney U test is used to assess the association between the participants' ethnicity and subdimensions based on the findings of the normality test. According to the results, there is a statistically significant difference between the ethnic origins of the participants and their use of the Kurdish language at home, but no statistically significant difference between the other factors and ethnicity. People of Kurdish heritage are known to utilize their language more at home than Persians.

Table-22. The statistical relationship between participants' ethnicity, and the subdimensions of language use and language attitudes scores

Mann-Whitney U Test				
Categories	Ethnicity	Mean Rank	Test Statistics	Sig.

Language use at home	Persian	Persian	35.74	82.00	0.117
		Kurd	23.00		
	English	Persian	19.25	42.50	0.635
		Kurd	16.75		
	Kurdish	Persian	48.00	3.00	0.007
		Kurd	57.00		
Language use in bonding spaces	Persian	Persian	35.47	99.50	0.350
		Kurd	27.38		
	English	Persian	34.24	140.0	0.694
		Kurd	31.00		
Language use in media	Persian	Persian	32.80	71.00	0.160
		Kurd	20.25		
	English	Persian	32.14	98.50	0.184
		Kurd	43.30		
Learning and maintaining ethnic language		Persian	34.84	150.0	0.815
		Kurd	37.00		
Language and identity		Persian	34.89	153.0	0.865
		Kurd	36.40		
Maintaining ethnic culture, religion, and group cohesion		Persian	34.69	140.0	0.634
		Kurd	39.00		
Attitude towards learning English		Persian	34.82	148.5	0.775
		Kurd	37.30		

Regression analysis is used to investigate the link between language skills and arrival age. According to the established regression model, age upon arrival in the

country accounts for around 31.4 percent of the variance in language skills among Persians. Overall, the regression is statistically significant ($F= 7.648$, $p=0.007$). According to the findings, a one-year increase in arrival time is related with a 0.286-point increase in Persian language abilities among participants: $B = 0.286$, $p = 0.007$, 95 percent significance interval (0.080, 0.493).

R		0.314
Regression	F	7.648
	Sig	0.007
Model	B	0.286
	t	2.766
	Sig	0.007

Chapter seven includes a discussion part that incorporates the quantitative and qualitative data outputs.

Chapter Five

5 Pre-migration attitudes

The significance and status of each ethnic language for its speakers vary from person to person, depending on how the speakers of that language perceive it. The participants depicted Persian as an elegant language that has been the literary world's leader. They believed that speaking their ethnic language not only indicated their ethnic identity but also helped their children develop a stronger affinity to their ethnic culture and identity. They also added that their language served as a tool to keep them connected to their family in Iran, allowing them to be in touch with their identity at all times.

According to Boon and Polinsky (2014), some of the purposes of studying ethnic languages are as follows:

1. Defining what it means to be a heritage speaker and recognizing the spectrum of variance across heritage languages and their speakers.
2. Using structural patterns in heritage languages to enrich our knowledge of the uniquely human ability to produce and utilize languages in general.
3. Investigating the possibilities of forecasting the level of heritage language preservation or loss for a certain individual or group.
4. Identifying the specific pedagogical issues posed by heritage speakers in the classrooms. (Sedighi, 2018, p. 15)

Number (3) is within the scope of our investigation in this area. Najafi (2009) investigated the retention of Persian language among Iranians living in the United States, using data from the CENSUS (2000) and the Iranian Survey (2007). She claimed that the rate of Persian loss as an oral language was 45 percent and the rate of linguistic loss as a literate language was about 75 percent.

Family members have a significant influence on the preservation of each other's ethnic languages. In this respect, Shirazi and Borjian (2012) undertook a study of nine Iranian Americans residing in New York City and examined Persian community language schools in that area to investigate Persian bilingual and

community education among Iranian-Americans in New York City. According to their findings, the Iranian American community was actively interested in encouraging their children to learn their ethnic language. Babaee (2013) in her study explored the aspects that influence the language maintenance of Iranian individuals. To her, the key motivations for maintaining their languages were their heritage communities, familial relationships, and regular travels to Iran.

As previously stated, the interplay of the frames of place and time influences migrants' language use, attitudes about it, and identity. In addition to post-migration views, research on pre-migration attitudes can help us understand the factors that influence LMLS after moving to the host countries. In this regard, 10 Iranians who had applied for refugee status in Canada and were currently residing in Konya (Turkey) were interviewed. Konya was selected because it is a calm and lovely area where most migrants prefer to stay before moving to their host country (as was mentioned by most of my interviewees), and most importantly a convenient sampling region for the purpose of this research.

All of the interviewees had traveled from Iran through Turkey. Thus, Turkey was the only transit country for them, and Turkish was the only language to be learnt before English. The majority of my participants had children aged 2-6 and a few 10-15. No families had their kids attending regular schools, so the children started learning Turkish only by making friends and watching TV programs. Because of the influence of their Turkish acquaintances on their children, many families were concerned that their children, particularly the younger ones, might have lost their ethnic languages during the transition time. They also mentioned that their children (*particularly the younger ones*) had begun code-switching while addressing their parents or siblings. As a result, they concluded that some steps should have been taken to mitigate this unfavorable outcome.

Taking the pre-migration research questions into account, the participants' responses were thematically examined. The analyses are divided into three categories.

5.1 Pre-migration attitudes towards migrants' ethnic language

During the interviews with Iranians in Konya, it was realized that they all had a positive attitude toward the preservation of their ethnic languages, and that they were eager to enhance their children's language skills and encourage them in continuing to speak in their ethnic language. Below are some extracts from the participants' comments:

Kamran stated that they were simply moving to another country and this did not mean that they want to escape from their language or ethnicity. **Jamshid** remarked that they were proud of their language and would have done all possible to keep it alive. **Bahram** stated that their ethnic language was an important component of their identity and that it should have been preserved regardless of where they lived or what other languages they spoke. **Sanam** mentioned that she hoped to return to Iran and work there one day, thus she did not want to regress in her level of ethnic language proficiency. **Tara** added that her parents were still in Iran and that the only language they knew was Kurdish, thus she did not want her children to be unable to communicate with their grandparents. She went on to say how important it was that her children be able to preserve and maintain their relationship with her parents. Aside from all of these, **Mina** remarked that Persian was the most beautiful language in the world and that it should have been preserved like a valuable stone. She also stated that she would have done everything she could to introduce her ethnic language to the people she would have met in the host nation.

All these positive attitudes were accompanied by various steps taken in order to preserve and sustain their languages. Using their ethnic language as the only language spoken at home, watching movies, series, or listening to music in their ethnic languages, staying in touch with families and relatives in Iran, making Iranian friends and planning frequent gatherings, reading books or online news in their ethnic languages, and so on are some examples to be mentioned.

Some of the Persian participants stated that their children were learning Turkish quite well from their Turkish friends and that they were aware of the impact it was having on their children's ethnic language use. They stated that their younger children occasionally forgot some words in their own language and regularly

switched to Turkish. They added that they wanted their kids to learn Turkish as a second language but were unwilling if it would have resulted in forgetting their ethnic language. They stated that they were doing their best to get over this negative situation by taking some steps, such as socializing their children with more Iranian youngsters, planning frequent meetings with Persian families, and getting in touch with their families in Iran via video calls, etc.

The Kurdish participants, on the other hand, noted that because there were Kurmanji Kurds in Turkey and they had the opportunities to contact with them, they were luckier than Persian families in terms of preserving their languages and helping their children improve their ethnic language skills. They also indicated that experience helped them adequately maintain their ethnic language and culture.

5.2 Pre-migration attitudes toward ethnic identity and culture

Upon their arrival in host countries, migrants attempt to connect with members of their community. Tawalbeh (2017) mentioned that most of the Iraqi migrants in his study pursued affiliation with people of their ethnicity as soon as they arrived in their host country, New Zealand. As a migrant herself, the researcher can clearly claim that this desire is a gut sensation that draws migrants closer to one other, frequently to feel stronger, and sometimes to engage in activities that deepen their links with their own ethnicity, giving them the power to preserve their language and culture.

Meena, one of the participants, stated that she had already joined various Iranian groups on *Telegram* and *What's App* and had begun to become acquainted with Canadian society, community, and way of life. She said that doing so would have helped her adjust to life there more quickly, and that it would have also allowed her to maintain tight links with her ethnicity. She also stated that families should have educated their children on the importance of staying in contact with their ethnic group and served as role models for them to do so, because everything began with the family.

Maintaining relationships with family members or with close relatives in Iran after migrating to Canada help families teach their children the necessity of keeping

the ties with their identity and culture tightened, which also brings the significance of speaking their ethnic language about. **Mahrad** stated that if he were to marry and have child(ren) in the future, he would have constantly communicated in Persian with his family members, especially his child(ren), participated in all cultural activities in the host country, and explained to his children the important values for an Iranian. **Zeeba** stated that her children were already aware of the importance of family bonds, and that in the host country she would have gone to great lengths to keep them connected to their identity and language, which defined them as true Kurds. Most of my participants indicated that even before the migration, they had paid so much attention to keep in touch with all their family members and relatives in Iran.

Almost all interviewees expressed a desire to be able to visit Iran on a frequent basis in the future because they did not want to disconnect from their values as Iranians. They stated that Iran was a powerful and rooted country with a civilization dating back over 2500 years, of which they were quite proud. They stated that leaving their country did not mean leaving their nation, and they were unquestionably nationalist citizens. Furthermore, they stated that they would do all in their power to instill these values in their children, and for doing so they needed to start with keeping their ethnic language alive. They indicated that they could not bear the thought of their children not being able to properly communicate with their grandparents over the phone or when they return to Iran for a visit. They were Iranians and would remain such, they added!

5.3 Pre-migration attitudes toward the language of the future host country

The participants emphasized the significance of learning English, particularly before relocating to Canada. They claimed that learning English as well as possible would have helped them becoming acquainted with the culture and conditions in the host country, which would benefit them in a variety of situations such as finding a suitable job, getting familiar with the way of dealing with bills and payments easier, improving social relationships with other citizens, upgrading their education, getting over homesickness, and so on.

They put a great emphasis on professional and intellectual advancement, and they were well aware that this achievement was strongly dependent on a high level of language proficiency. **Sheereen** and **Seena** stated that they attended an English course that was preparing them for a good IELTS score, which was required for them to begin working in their positions in Canada. Only Sheereen and Seena of the interviewees were studying the language of their host country. The other participants believed that the ESL classes they would get as soon as they arrived in the host country would be sufficient for them.

Families with children, on the other hand, claimed that they were aware of the importance of their host country's language, English, and that they tried to prepare their children as much as they could. Families where the father or mother was fluent in English attempted to teach their children English personally, while others who were not as fortunate as the previously stated families (according to how they portrayed the situation) enrolled their children in language classes online or on-site. In this respect, **Zeeba** stated that they were aware that their children would have been required to take ESL classes at their schools as soon as they began their regular classes, but that this did not prevent them from assisting their children in improving their English skills. She noted that learning English before migrating to Canada would help their children adjust faster to their schools, classes, subjects, instructors, and friends, allowing them to become more familiar with the host country's culture sooner.

The question that comes up here is whether these favorable attitudes will persist in Canada following the migration, and how this will affect the migrants' language use, habits, and identities. The answer to this question will be disclosed in chapter 6.

Chapter Six

6 Post-migration Attitudes

Taking the post-migration research questions into account, the participants' responses were thematically examined. The analyses are divided into categories, and some related excerpts are provided.

6.1 Aesthetic attitude

Persian is recognized as a beautiful and vocabulary-rich language in which many poetries and verses have been composed, and it has a significant literary presence. Some prominent works of Persian literature from the Middle Ages include Ferdowsi's *Shahnameh*, Rumi's *Masnavi*, Omar Khayyam's *Rubaiyat*, Nezami Ganjavi's *Panj Ganj*, Hafez's *The Divan*, Attar of Nishapur's *The Conference of the Birds*, and Saadi Shirazi's *Miscellanea of Gulistan and Bustan*. Nima Yooshij, Ahmad Shamlou, Simin Behbahani, Sohrab Sepehri, Rahi Moayyeri, Mehdi Akhavan-Sales, and Forough Farrokhzad are among the renowned modern Persian poets.

Regardless of their age or level of linguistic skill, nearly all of the participants stated that they preferred reading poetry in Persian to reading poetry in English, and the majority of parents wished that their children had been able to read, comprehend, and even discuss Persian poems. In a birthday celebration, one Persian friend read some verses written by Hafez and everyone really enjoyed it. At that time, one of the guests stated that:

Excerpt 1:

I wish my daughter (*who was born and raised in Toronto*) could read Hafez poetry or memorize Forough Farrokhzad's poems, even if only the short ones! I know it is impossible for the time being, but I am doing everything I can to

help her develop her mother tongue (*Persian*) so that she might one day grasp our beautiful literature!

Later, the researcher asked the woman's daughter if she shared her mother's sentiments. She added that her mother occasionally read Persian poetry and that she (*the daughter*) enjoyed it even if she did not completely understand, and remarked that she appreciated how smooth it sounded!

When the researcher used to live in Toronto, she had friends of all nationalities, and most of them continuously told her how much they appreciated the sound of her ethnic language and how smooth and elegant it was. However, these kinds of remarks usually motivate language speakers to utilize and cherish their own languages more. For instance, during that birthday celebration, one of the teens told the researcher that it was cool (in her words) to be able to recite some lines of Persian poems to her friends of other nationalities who were interested in Persian literature. She went on to say that as a result, she strove to recite more and more verses, which helped her become more proficient in Persian.

The host country's perception of the migrants' ethnic languages has a significant impact on the migrants' attitudes about maintaining their ethnic languages. This is especially true for youngsters, who are more susceptible to their surroundings and what their peers think of them. It is believed that if parents attempt to take advantage of this circumstance, they will be able to encourage their children to appreciate their ethnic languages more and become more driven to preserve their ethnicity.

6.2 Iranian's sense of belonging and attachment to people of their ethnicity

In recent years, two alternative terminologies for Iranians' language, Persian and Farsi have been employed in English. One of the most important facts that the researcher realized during her stay at Toronto was that almost all the foreigners that she talked to and Persians that she interviewed used the word 'Persian' for talking about the language (in English). In this respect, the Academy of Persian Language and Literature has retained that the endonym Farsi should not be used in foreign

languages, and that Persian is the proper name for the language in English because it has a longer history in western languages and better expresses the language's role as a symbol of cultural and national continuity. In an academic journal on Iran-ology, Iranian historian and linguist Ehsan Yarshater, the creator of the Encyclopedia Iranica and Columbia University's Center for Iranian Studies, expresses the same issue, opposing the use of Farsi in foreign languages (Suren-pahlav, 2007, as is mentioned in wikipedia, 2021).

While the Iranians and their ethnic languages have a deep bond, there are two groups of individuals who have quite distinct senses of belonging and devotion to their own people! One group has a strong bond with those who share their ethnicity, and the other group bears the sense of staying away from their own people. In this regard one of the participants stated that:

Excerpt 2:

Some Iranians don't share the same feelings as us. I mean that they are not so interested in the people of their own ethnicity. For example, when they see each other in public, they switch to English immediately. Even at Iranian supermarkets they speak in English and seem uninterested in the people around!

The above-mentioned situation can be a result of various issues and personal preferences, which lead people to drift away from each other. As an Iranian and a former member of the Iranian community in Toronto, the researcher had been aware of this unfavorable situation, which she never understood the reason. During the interviews, the researcher tried to grasp a clear idea of this issue as she had the chance to speak to people with various ideas and preferences. One of the participants summarizes the situation's common thread as follows:

Excerpt 3:

I think that we do it reciprocally. We feel a threat in revealing our identity when we see someone speaking our language. It has been growing in us since

the 1979 revolution. We feel if we keep away from the people we don't know, we stay in peace, and no one can endanger us.

Hereof, Halliday (1987) summarizes the negative aspects of the revolution and the reasons behind the above-mentioned unfavorable situation.

(Firstly) the whole revolutionary process has enabled the Iranian people to learn little about democracy. Secondly, it has provided no solution to the problem of the nationalities. The armed resistance movements of the Kurds, Arabs and Baluch have been crushed, and the Azerbaijanis appear to remain, as before, tolerant of the regime. Pahlavi centralism has been replaced with Islamic dictatorship and the creation of an ethnically diverse state remains as remote as ever. Thirdly, there has been no solution to the cultural and ideological problems of the Iranian people. (p. 32)

There are various books, articles, and studies on the 1979 Islamic Revolution and its influences on Iran, which are out of the scope of this research. However, it can be concluded that people's attitudes toward their home country's government and political situations influence their ethnic language use and habits after migrating to their host country negatively or positively. Furthermore, parents' attitudes toward individuals of their ethnicity have a significant impact on their children's language maintenance and shift. Children from positive families have the opportunity to use their ethnic language on a variety of situations, which influences their attitudes about their culture and identity. Children with negative parents, on the other hand, lose contact with their language, culture, and, as a result, their identity.

6.3 Iranian's attitudes toward speaking and learning their ethnic languages

The majority of the participants expressed a strong desire to preserve their ethnic language. One of the them mentioned that:

Excerpt 4:

Our ethnic language is our identity; we will lose our identity if we do not preserve our language. As a parent, I do all possible to encourage my daughter to learn and improve our ethnic language. For example, I send her to evening schools that provide Persian because I want my kid to be able to talk to and understand my parents and relatives in Iran.

Another participant stated that having children who could speak and comprehend their ethnic language was really essential. In this respect, one of them stated:

Excerpt 5:

Parents should persuade their kids to practice speaking their ethnic language at home, I have forbidden speaking English at home. We exclusively speak Persian, watch Persian movies, and occasionally read Persian novels. I believe that enrolling my children in Persian classes is needless. The greatest necessity is for parents to adopt a positive attitude toward learning and speaking their ethnic language!

While the majority of the participants had the same attitude toward their ethnic language, some of them claimed that learning their language was a waste of time because learning the language of the country in which they currently lived was more important, because the only language that they needed to be successful in school or to live a decent life was English. Another sort of participants to be interviewed was those who believed that their children should have learned their ethnic language but did nothing to improve their bond with their ethnic language. There was no practicing, reading, or attending language courses, etc.

In the '*attitudes towards ethnic language section*', the researcher asked two questions: first, if the participants were pleased with their own level of ethnic language competency, and second, whether they were satisfied with their children's level of competency. The goal of this section was to examine the link between parents' language competency and their willingness to help their children develop their ethnic language proficiency. Almost all of the individuals in the interviews who

were pleased with their own language abilities were also pleased with their children's. The majority of those people believed that they had to do their best to teach their children their ethnic language skills by enrolling them in language classes, having them practice speaking and using the language in various situations, and, last but not least, instilling in them a sense of pride in their languages, as their ethnic language was the most important part of their identity. Another key topic that arose was whether or not those participants who were proud of their language and assessed it positively had high level of ethnic language proficiency. The answer to this question was 'yes'. Some of individuals who indicated good attitudes about their ethnic languages also completed the questionnaire and rated their language skills as excellent.

As it is mentioned by Tawalbeh (2017), children's attitudes toward their ethnic language may be positively influenced by community-run schools or institutions such as mosques, churches, foundation organizations, etc. by being exposed to various literacy activities; but Iranian children can only attend weekend language classes, which causes some difficulties for families, particularly those who are hesitant to be busy on weekends. There are also certain challenges that parents and teachers confront when it comes to ethnic language maintenance.

6.3.1 The parents' and the teachers' challenges in providing ethnic language maintenance

In comparison to teacher-centered classrooms in ethnic language schools, the parents stated that their children preferred student-centered classes, and less homework in Canadian public schools. Furthermore, they added that the lesser duration of teaching time in the community school compared to the public school was inadequate to acquire the ethnic language. In addition to these issues, the parents' hectic schedules, and lack of time to cope with teaching their children their ethnic languages were among issues. (Chen, 2010; Babaei, 2014). As for teachers,

Challenges that the teacher faced in teaching Persian (*Farsi*) at the community school involved the instructional materials, which included religious values and concepts specific to the Iranian context (*religious*

materials; religious values incorporated into textbook contents taught at the community school). A teacher also referred to his insufficient training to teach Persian (*Farsi*) at the Persian (*Farsi*) school (Babaei, 2014, p. 186).

In this context, one of the participants of the current study, a father of two Canadian-born children, claimed that he did not want his children to attend any Persian schools since the materials used were inappropriate for his children. He stated that because they were Baha'is, publications containing illustrations of children reading the Quran or praying were not suitable for their children. He was concerned that such publications might have confused their children and have had a detrimental impact on their views! Another parent stated that the photographs of children wearing scarves were ludicrous and that she did not want her daughter to be influenced by them. These individuals stated that the schools should have supplied a variety of sources with fewer adverse consequences, or they would have been compelled to cease taking their children to such courses.

6.4 The attitude of Iranians towards English

Even though both English and French are official languages in Canada, English is the primary language in Toronto. Apart from their ethnic languages, migrants have attitudes towards their host country's language as well. All of the participants of the current study reported a favorable attitude toward English for the following reasons: First and foremost, they believed that knowing English was essential for living a good life in Canada. Second, they argued that in order to have decent career chances, one must have had a solid command of the English language. Third, they claimed that in order to have a favorable interaction with others in society, individuals should have been able to speak English at a good level. For these reasons, the participants who were not born in Canada and immigrated after the age of 18 stated that they took ESL courses to learn or enhance their English language competence. *Note: Those who migrate before the age of 18 must attend ESL courses in addition to their regular classes at school.*

Few participants stated that learning English was essential for keeping their children and themselves up to speed with the current world and technology. They believed that because English was a worldwide lingua franca, it indexed this 'worldly' area rather than their ethnic language (Tawalbeh, 2017). The senses of advancement and achievement impact one's attitudes toward both language of the home and host country. On one of the occasions that the researcher took part, she had a conversation with a newly-migrated family's 12 years old son. He stated that:

Excerpt 6:

I dislike English completely. Learning it is quite challenging. I wasn't very good at English either while I was in Iran. However, I must learn it as quickly as possible or I will be unable to participate in the project competition that almost everyone in our class has been preparing for.

As is mentioned in the excerpt above, the motive of the kid to master English was to achieve something. Although his attitude regarding English was negative, the sense of not falling behind his peers drove him to do his best to get over his hatred or maybe the fear of not learning a language.

Some of the participants stated that learning English was more essential than knowing their ethnic language for the reasons stated earlier, and that pushing children to learn their ethnic language might have resulted in interference in mastering English. Thus, they believed that dealing with their ethnic languages should have stayed at its possible lowest level. In a gathering with some Iranian friends, the researcher realized that both parents of a Canadian-born 3 years-old kid continuously talk to him in English! She was surprised and asked them the reason they do not speak to him in their ethnic language. The kid's father said:

Excerpt 7:

We don't think it's a good idea to speak our language to him at this age because he's been already learning English at daycare. We spoke with his doctor, and he cautioned us not to force him to speak or comprehend us by

addressing him in our language since this may interfere with his learning of English.

Migrants' attitudes towards their host country's language can affect their attitudes towards their ethnic language negatively or positively, which may influence their ethnic language use habits and attitudes. In the previously mentioned example, the parents' attitudes may impact their kid's attitudes toward their ethnic language negatively in the future. The child might accept that attitude as true and act accordingly. This situation will be discussed in the 'home recordings' section.

6.5 Identity

6.5.1 Language, culture, and identity

There is a wonderful excerpt by Apfelbaum (2001) that explores the definition of 'identity' in a great way:

Each life represents a unique narrative which reveals how we cope with and combines within specific socio-historical circumstances, the components of our personal and collective history, how we build our personal and social identities, and how we make use of the freedom the socio-historical environment leaves us (p.172).

Identity is a process of constant negotiation in many circumstances. We discover our identities via social interaction in certain economic, political, and historical situations (Rong & Brown, 2002). This suggests that identity is negotiated in different discourses and hence impacted by language, which serves as a channel for negotiation (Val & Vinogradova, 2010).

De Fina (2003) claims that immigration is a process that necessitates the constant defining and reinvention of one's identity and membership in bigger groups, and it has a significant impact on changing immigrants' identities by exposing them to values such as language, religion, and cultural that differ greatly from those of their native nation (Tawalbeh, 2017).

As previously stated, one of the respondents had stated that our ethnic language reflects our identity, and is an essential component of it. While the majority of the participants recognized a significant relationship between language and identity continuity, a minority did not. For example, one of the Persian respondents, who had emigrated to Canada only three years ago, argued that we might have maintained our identity without speaking our ethnic language and that it did not constitute a fundamental element of our identity.

Excerpt 8:

I believe that our ethnic language is only a means for communication, and it doesn't have anything to do with our identity. As a Persian, I only use my language to be able to communicate with my Iranian friends and have fun with them. There is no deep meaning inside it for me.

Excerpt 9:

Our language absolutely reflects our identity. Our language is a part of our culture, and our culture is our root, so our root is our identity.

The explanation above brings about the relationship between language, cultural values, and identity. Individuals define their affiliation by categorization. Adherence to values, attitudes, and behaviors that contribute to their sense of identity is frequently used to determine such classification (De Fina, 2003; Tawalbeh, 2017).

The qualitative analysis of the Iranian community put it clearly forward that their sense of commitment to their identity was based on their cultural values. For instance, ¹'Nowruz' is one of the most important concepts for Iranians when it comes to mentioning cultural values. Even those who believed that they did not need to retain any cultural values in order to keep and preserve their identity noted that they taught their children about 'Nowruz' by commemorating it and preparing ²'Sofreye Haft sin' every year. There is an excerpt from one of the participants who feel very attached to her cultural values:

¹ The Persian New Year (The beginning of spring in the Northern Hemisphere)

² The arrangement of seven symbolic items that are traditionally displayed at Nowruz

Excerpt 10:

Our Iranian culture is so important to me especially our celebrations. For example, ‘Nowruz’, ³‘Shabe Yalda’, etc., which I believe makes us be Iranian. I love to practice them so, every year, I make sure that we have ‘Sofreye Haft sin’, and I explain the stuff and everything I prepare to my son, so that he understands the difference between Iranian new year and Canadian one, and actually why we do it.

The above-mentioned comment shows that Iranians’ cultural values play a role in their identity, emphasizing their differences from Canadians in particular. Furthermore, Individuals negotiate their membership and social positions in groups and communities as part of the identification process (see De Fina, 2003; Hatoss, 2013; Tawalbeh, 2017). In this respect, one of the participants mentioned:

Excerpt 11:

I always try to keep my culture alive. Most of my friends are Iranian and we practice our culture together, because we think, this way we can continue our identity, and it makes us very happy. I have realized that most of happy and successful people here in Canada are those who have a good relationship with their identity, which is somehow linked to their culture.

6.5.2 Identity characteristics

A high number of (younger) participants stated that they interpret their identities in a variety of sophisticated ways, because they frequently develop two distinct cultural beliefs and lifestyles that may be seen as conflicting (Ward, 2008, as cited in Tawalbeh, 2017). In this respect, one of the participants’ daughters said:

³ A festival that is celebrated on the longest night of the year, according to the Iranian Solar Calendar

Excerpt 12:

I don't understand why we celebrate both 'Nowruz' and the Canadian new year! We prepare 'Haft sin' for the first one, and the Christmas tree for the other one. Which of these two is a part of our real culture; I have no idea!

The notion of 'hybrid identities' refers to how a group of (younger) people collaborate to create a new sense of their identities by merging cultural characteristics of their ethnic and host cultures (Stuart & Ward, 2011). This concept can be discussed using Norton's identity theory (1995, 2000). This theory is mainly concerned with how individuals see their relationship to the world, how that relationship is built through time and space, and how individuals recognize their future possibilities (Norton, 1997). This implies that one might have a variety of identity positions, which can be conflicting and irreconcilable at times. Here are two distinct excerpts from two separate people on this situation:

Excerpt 13:

We've been living in Canada for 4 years, and we have a 3 years old daughter. My wife often wants to try what Canadians do in their daily life. I mean, she wants to live like a Canadian rather than an Iranian. For example, even when we have Iranian guests, she prepares both Iranian and Canadian food! I mean those kinds of food that our Canadian friends prepare as appetizers etc. I'm sometimes afraid of my daughter confusing what our exact culture is. I want her to grow up with our own cultural values.

Excerpt 14:

I don't understand my mom and dad, because every Sunday, they force me to go and visit my grandparents. None of my friends at school does a similar thing. My parents always tell me that I need to respect my grandparents, and do whatever makes them happy. I'm Ok with this part, but I really don't understand why I have to spend my Sundays at my grandparents'.

Although these individuals negotiated their identities by creating ‘hybrid’ or ‘blended’ identities that incorporated characteristics from both their native culture and the host nation culture, other participants took a different route. ‘Situating identities’ are ones in which the borders between two cultures are preserved and ethnic identity is highlighted or minimized depending on the environment. Situating identities are distinct from hybrid identities, which are built on a synthesis of the two cultures and emphasize one over the other. Comprehending how these individuals’ perceptions of their identities alter depends on the circumstance and the present people (Eid, 2008; Tawalbeh, 2017).

Excerpt 15:

I feel myself living two lives! I’ve been living in Canada for over 13 years. Most of my friends are Canadian, and I spend most of my time with non-Iranians. When I’m out of home, I feel like a Canadian but when I’m home, I practice a traditional Kurdish life with my family.

In this case, the participant believed that there were two kinds of cultural values in two separate areas. She felt more comfortable and modern among Canadians, but when she returned home, she felt more traditional and had a different lifestyle, which brought a whole different persona with it. Furthermore, she stated that after they moved to Canada, she began to act like a completely different person while interacting with Canadians, particularly at work, in order to escape prejudice. This is consistent with the instrumentalists’ view of ethnic identification as malleable and exploited to attain strategic aims (see Glazer et al., 1975). She also stated that when asked about her nationality, she responded differently depending on the situation. For example, when she was among Canadians, she preferred to refer to herself as a ‘Canadian Iranian’, but when she was with Iranians, particularly Kurds, she referred to herself as an ‘Iranian Kurd’. Using Norton’s (1995, 2000) concept of ‘investment’; by identifying herself a ‘Canadian Iranian’ among Canadians, she is investing in an identity that would provide her access to Canadians’ compassion and acceptance (Tawalbeh, 2017), (See Norton’s investment concept).

6.5.3 Gender norms

Since the early twentieth century, Iranian women's rights and legal standing have evolved. Women were secluded throughout Iran's Qajar monarchy, and their economic involvement was restricted to home duties. Women had increased independence during the Pahlavi dynasty, which ruled from 1925 to 1979. Following the 1979 Islamic Revolution, these liberties were rescinded (Joppke, 2009).

Immigration alters the gender dynamics of immigrants and minority groups since they are impacted by the gender norms of the dominant group (e.g., Zentgraf, 2002; Tawalbeh, 2017). Almost all of the female participants mentioned that they felt empowered, active, and freer in Canada, especially when compared to the situation of women in Iran, particularly after the 1979 Islamic Revolution. In this respect, one of the respondents stated:

Excerpt 16:

We are glad to be able to stay out for longer hours than in Iran, without being concerned about family issues or situations imposed by the government, as is the case in Iran.

Excerpt 17:

Here, everyone needs to work. For this reason, spouses have to share all the house chores. So, I'm happy that my husband helps me especially with cooking and laundry, which isn't a common situation in Iran.

There are certain changes in the identity of both Iranian men and women, which are frequently referred to as a danger to family cohesion. For instance, one of the participants mentioned:

Excerpt 18:

It is so much easier to end relationships here. For example, women act bolder in ending their marriages if they feel threatened or unhappy. Most men here are

frightened to touch their wives because they can find themselves in prison as soon as their wives call the police, which is a part of women's rights here. The men have started to divorce and continue single lives. Identities have been changing here.

Some of the female participants appreciated the freedom in the country, but they stated that no one should have broken Iranian communal values and traditions. They argued that freedom did not imply doing anything one wished, and that we must have been conscious of our traditions and values (see also Tawalbeh, 2017).

There were two distinct groups of respondents that evaluated the country's freedom in terms of its impact on their identity and cultural values. One group perceived it as an improvement in the condition of Iranian women, who had been controlled by Iran's Islamic revolution. The situation was seen negatively by the other group as a threat to their identity and traditional values. While the first group was more inclined to alter and conform to the dominant group's gender norms, the second group strove hard to retain their cultural values, which were an essential part of their identity.

6.5.4 The relationship between ethnic identity and language

The majority of the interviewees emphasized the significance of their ethnic language to them as a symbol and essential part of their identity. For instance, two of the participants stated:

Excerpt 19:

Our culture, customs, and beliefs are all elements of our identity, but our language, in my opinion, is the most important component, especially for people whose external appearance does not reflect their true identity. For example, one can automatically recognize a Chinese or an African based on their visual depiction, but this is more difficult for us. People usually ask if we are from an Arabic nation or if we are Italian, for example. Without a doubt, language is the most significant aspect of our identity.

Excerpt 20:

We are Iranian, we speak Persian. Our parents, friends, and relatives also speak Persian. It is the only language that we can all share. My kids must learn it, because it is what makes us Persians.

As it is obvious from the example above, the participants perceive their ethnic language as a tie that binds them together as a group. They stress the importance of their ethnic languages as a code for intra-group interaction (see Hlavac, 2012). While the majority of the participants, particularly the older ones, believed that being fluent in our ethnic language was an important aspect of our identity, some of the younger participants argued that proficiency in one's language did not imply belonging to an ethnicity (Francis et al., 2014; Tawalbeh, 2017).

Research has elucidated the agency of younger immigrant generations in their understanding of their ethnic identity. This research has explained how young immigrants produce discourse that challenges the correlation between fluency in the ethnic language and identification as a part of the group. For example, Francis et al., (2014) found that some British-Chinese younger people drew on other aspects/practices of their identity (e.g., celebrating Chinese festivals) rather than competency in their mother tongue to claim their 'Chineseness' (Tawalbeh, 2017, p.158).

In this respect, one of the younger participants mentioned:

Excerpt 21:

That's OK if I cannot speak Persian fluently, or understand some difficult words, but I feel myself as a real Persian. I have a lot of Iranian friends, and we always speak Persian, we participate in cultural activities, and we even go to Persian dance courses together. Every year, we celebrate 'Nowruz' in the

house of one of us, and it goes round like this. ‘Nowruz’ is an important part of our identity, you know!

Another aspect of the relationship between ethnic identity and language is that, while positive attitudes toward one’s ethnic identity may result in ethnic language maintenance, negative attitudes toward one’s ethnic identity may result in language shift. Using common language in intra-group relations leads to increased language use, which results in enhanced language skills. In this regard, one of the participants mentioned:

Excerpt 22:

I’m proud of my culture, traditions, and language; in other words, my identity. That’s why I always hang out with folks of my own ethnicity. We all communicate in our own languages. As an immigrant who has lived in Canada for almost 25 years, I believe I am quite fluent in Persian. These are all the result of my language practices with my friends, I think.

The relationship between identity, language practices, and attitudes will be discussed further in the section that follows.

6.6 Iranians’ homes: The connection between language practices, attitudes, and identity

People’s genuine views regarding their language and identity are played out in their homes, which have a substantial impact on language maintenance and shift. During the research, the researcher noticed that people’s views and attitudes about their identity or the significance of their languages were incompatible with their language practices at home or at social gatherings, etc. For instance, one of the participants, a mother of one, at a gathering said that “our ethnic languages are one of the most essential components of our identity,” and that they should have been entirely preserved and continued, but what was surprising in this case was her real conduct with her child at home. They mostly spoke English, and the mother seemed unconcerned about the situation (according to participant observations).

To investigate genuine language practices, which are the true result of the interaction of beliefs and identity, a family was monitored and home recordings were utilized. In terms of language maintenance, parents' views about language are critical because they influence their decisions that guide their language practices (e.g., King, 2000; Mirvahedi, 2014). Language behaviors and strategies connected to parent-child language practices used by parents to preserve their ethnic language have a role in identity development, children's language use, and the acquisition of language minority (Lanza, 2004; Revis, 2015; Tawalbeh, 2017). These strategies include behaviors that encourage the use of ethnic language, such as minimal grasp, as well as those that discourage it, such as code-mixing. Lanza (2004) classifies these strategies on a continuum as below, and call them 'Parental discourse strategies' (p. 268).



Tawalbeh (2017) defines the 'parental discourse strategies' as following: (p. 171)

Strategy	Definition
Minimal grasp	The parent rejects the child's language choice by requesting clarification.
Expressed guess	The parent repeats the child's utterance using the other language and expects confirmation from the child.
Adult repetition	The parent repeats the child's utterance using the other language but does not require a response from the child.
Move-on response	The conversation continues even after utterances by the child in the other language.
Code mixing	The parent switches from language A to language B in response to the child's code-mixing.

6.7 Home recordings

From the ten recordings supplied, those linked to the post-migration study topics were selected and thematically examined.

6.7.1 Pargol, Saeed, and Parsa

Pargol, 32, is a bank manager who immigrated to Canada with her family when she was quite young. Saeed, her spouse, an interior architect, is 40 years old and has been living in Canada for 15 years. They married in 2015 and have a three-year-old kid, Parsa, (at the time of recording). Pargol and Saeed are accomplished individuals who have positive ties with both the Iranian community and Canadian nationals. They are active people with lots of friends, both Persian and Canadian with whom they arrange a variety of events both inside and outside the homes. As an example, because they are both committed to Iranian and Canadian traditions, they engage in all celebrations such as Nowruz, Shabe Yalda, Halloween, Christmas, Canadian New Year, and so on. In the interview with Pargol, she mentioned:

Excerpt 23:

I place a high value on our culture. It shapes who we are. As a result, I always do my best to teach my son about it. For example, in Nowruz, we always have ‘Sofreye Haftsin’, which I try my best to explain every detail of it to him.

The couple’s language proficiency and preferences differ. Despite the fact that Persian is Pargol’s first language, she considered herself to be better at reading and writing in English. She stated that after being married to Saeed, and practicing Persian with him, she became better at speaking and comprehending Persian, despite the fact that she still could not grasp certain advanced phrases. Saeed considered himself to be better at Persian than English. He claimed that because he had lived in Iran for 25 years, he was equally adept at all Persian language skills.

Pargol and Saeed both preferred to converse with Parsa in both English and Persian. That is, they constructed sentences mixing both Persian and English words.

They stated that their son's doctor had advised them to speak to him in this manner until he was completely ready to speak Persian himself. Otherwise, he could get confused and not decipher the linguistic codes of both languages at the same time successfully. However, Pargol and Saeed mentioned that the most crucial aspect of their kid acquiring their ethnic language was that he would have become able to speak in Persian with his grandparents and relatives both in Iran and Canada. To help Parsa do this, Pargol and Saeed took some strategies, such as watching Persian TV shows, movies, and series at home, listening to Persian songs in their automobiles, regular visit to Persian-speaking families, and getting in touch with relatives and family members in Iran via video calls, etc. Furthermore, in the presence of Parsa, they communicated only in Persian with their parents, relatives, and friends. They believed that these little techniques might have made a significant difference.

Pargol noted that, although their ethnic language was an important part of their identity and was required to preserve their ethnic culture, traditions, and customs, English was more important to her because they lived in an English-speaking country, and being proficient in English was a necessity to live a successful life. In this regard, Saeed stated that learning English fluently was more important since, according to him, if someone did not know English very well, his/her abilities, particularly the professional ones, were underestimated or neglected.

6.7.2 Recordings

On weekdays, Parsa attended daycare and was solely exposed to English because it was the only language used by his teachers. He could practice Persian, the language in which his parents or grandparents addressed him, after daycare. As the excerpts will show, Parsa typically responded in English when his family asked him questions. Pargol once stated that she preferred Saeed to mostly converse with Parsa in Persian since he was more fluent in the language. An excerpt from a post-daycare communication follows:

Recording: Part 1 (Bold: code-switching items)

Pargol: Parsa do you wanna tell daddy what you did today at daycare?

Parsa: Yeah!

Saeed: Chikar kardi baba? Too **daycare** emrooz Aveen bood?

Parsa: No!

Saeed: Nabood? She is sick? What happened?

Parsa: (No answer!)

Saeed: Chi shode baba, **sick** shode?

Pargol: **No daddy!** Aveen bood **daycare**. Kiyan nabood.

Saeed: aha! Kiyan's sick?

Parsa: (frowning!)

Saeed: Oh! I'm joking.

Parsa: Joking is not funny.

Saeed: Joking is not funny?

Parsa: Kiyan is not listening.

Saeed: Chera pesare badiye?

Parsa: Yeah!

Saeed: Chera **listen** nemikone?

Parsa: He *don't* listening!

Saeed: He doesn't listen? Did you tell him to listen?

Parsa: No!

Saeed: Khob baba bayad behesh begi vaghti ke **listen** nakard!

(Persian music is playing...)

Part 1 (Translation): (Bold: code-switching items)

Pargol: Parsa do you wanna tell daddy what you did today at daycare?

Parsa: Yeah!

Saeed: What did you do daddy? Was Aveen at **daycare** today?

Parsa: No!

Saeed: Wasn't she? She is sick? What happened?

Parsa: (No answer!)

Saeed: What happened daddy, is she **sick**?

Pargol: **No daddy!** Aveen was at **daycare**, Kiyan wasn't.

Saeed: aha! Kiyan's sick?

Parsa: (frowning!)

Saeed: Oh! I'm joking.

Parsa: Joking is not funny.

Saeed: Joking is not funny?

Parsa: Kiyan is not listening.

Saeed: Why, is he a bad boy?

Parsa: Yeah!

Saeed: Why doesn't he **listen**?

Parsa: He *don't* listening!

Saeed: He doesn't listen? Did you tell him to listen?

Parsa: No!

Saeed: Daddy, you need to tell him, when he's not **listening**.

(Persian music is playing...)

As previously stated, Pargol and Saeed indicated that they primarily communicated to Parsa by combining both Persian and English because they did not want him to become confused deciphering their ethnic language and the language of their host country. Tawalbeh (2017) stated that, an Iraqi family was opposed to teaching their five-year-old kid Arabic literacy skills because they feared he would have confused Arabic with English. However, as it is obvious from the preceding extract, Pargol preferred using English in speaking with Parsa more than what Saeed did. In this respect, to investigate the linguistic preferences of Iranians in Sweden, both within and outside the house, Namei (2008) conducted a study, which explored that, mothers more than fathers spoke Swedish with their kids due to mothers' greater involvement in their children's education, which necessitated stronger second language abilities.

Saeed's and Pargol's language beliefs affected the way they utilized the languages when they addressed Parsa. Pargol favored move-on response and code-mixing strategies, whereas Saeed preferred adult repetition and code-mixing. For instance, whenever Saeed started the conversation with Parsa in Persian, he refused to respond in Persian, and Saeed did not push on confirmation.

Recording: Part 2 (Bold: code-switching items)

Pargol: Man, midooni saat 2'e sobh nakhabidam?

Saeed: Chera, chikar mikardi?

Pargol: Ta raftam hamoom kardam, ta **bottle** haye Parsa ro shostamo ye zarre **laundry** haro jam kardam shod 2'e sobh. Aslan sobh nemitoonestam pasham.

Saeed: Manam sobh ke telefon zang zad (alarm) maghzam aslan amade nabood.

To mano bidar kardi!

Pargol: Are!

Parsa: I wanna touch your face. (Addressing Pargol)

Pargol: Do you wanna touch my face? Why do you wanna touch my face?

Parsa: (No answer!)

Pargol: Na dige aghabiya na! bezar **fly** nayad too! **Only the front!** (Directed to Parsa about the car's windows)

Part 2 (Translation): (Bold: code-switching items)

Pargol: You know I didn't sleep till 2 in the morning?

Saeed: Why, what were you doing?

Pargol: Till I took a bath, till I washed Parsa's **bottles**, and I tidy the **laundry** up a bit, it was already 2 in the morning. I couldn't get up in the morning.

Saeed: My brain wasn't ready, when the phone rang in the morning (alarm).
You woke me up!

Pargol: Yeah!

Parsa: I wanna touch your face. (Addressing Pargol)

Pargol: Do you wanna touch my face? Why do you wanna touch my face?

Parsa: (No answer!)

Pargol: No, not the back ones! Let no **flies** get inside! **Only the front!**
(Directed to Parsa about the car's windows)

Although Pargol and Saeed communicated in Persian, as evidenced by the excerpt, Pargol occasionally code-switched. In the aforementioned sample, for

instance, she used the words *bottle* and *laundry* when speaking with Saeed. In the same way Pargol code-switched when talking to Parsa as it is clear from the last sentence: *No, not the back ones! Let no **flies** get inside! **Only the front!*** Furthermore, when Parsa said something in English: *I wanna touch your face*; Pargol continued in English by repeating his statement and asking a question again in English. In this situation, Pargol preferred move-on response strategy, which must have had a significant effect on Parsa's attitude towards speaking Persian both at that time and in the future. The proceeding extract provides an instance that shows Parsa understood the Persian words but typically refused to use them while creating sentences. In this example, Saeed used expressed-guess strategy.

Recording: Part 3 (Bold: code-switching items)

Pargol: Parsa do you wanna wear some socks?

Parsa. No!

Pargol: Are you hungry?

Parsa: No!

Saeed: Do you have pee?

Parsa: No!

Saeed? Do you have poo?

Parsa: No!

Pargol and Saeed: **Do you have pa?** (Foot in Persian)

Parsa: NO!

Saeed: **NO?! You have pa!** (Touching Parsa's foot and smiling)

Parsa: (LAUGHING)

Pargol: (LAUGHING)

The language practice that Parsa had with his parents may have been affected by his parents' differing views concerning the acceptance of Persian or English, and hence his identification of each language with each individual (Yu, 2005; Tawalbeh, 2017). Parsa, for example, did not respond in either English or Persian when his father spoke to or asked him questions in Persian, yet he fully engaged in their chats, when Saeed spoke in English. The questions Pargol asked Parsa never went

unanswered since she conversed with Parsa nearly entirely in English. Pargol's and Saeed's preference for discourse strategies could have affected Parsa negatively. For instance, continuing the conversation even after the kid's utterances in the other language or switching from language A to B in response to the child's code-mixing might have impacted him unfavorably. By applying those strategies, the kid could have interpreted the situation as correct, and behaving in opposite directions could have made him confused and refuse to converse or even answer questions in English. A clear example between Parsa and his grandmother is provided in the following recording:

Recording: Part 4

Grandmother: Parsa joonam, salam. Khoobi?

Parsa: (No answer) (Playing with his toy)

Grandmother: Che asbabbaziye ghashangi...midish be man?

Parsa: (Laughing, and nodding)

Grandmother: Merc, azizam. Bazi konim ba ham bahash?

Parsa: (Nodding) They started to play. After a few minutes...

Parsa: Hello, friend... Hello...

Grandmother: Salam... Salam

Parsa: (Laughing)

Grandmother: Koja dari miri? Manam biyam? *Talking about a toy car that*

Parsa was moving it.

Parsa: dudu.... dudu... come friend...

Grandmother: oomadam... oomadam.

Recording: Part 4 (Translation)

Grandmother: Hello my dear Parsa. Are you good?

Parsa: (No answer) (Playing with his toy)

Grandmother: What a beautiful toy? Will you give it to me?

Parsa: (Laughing, and nodding)

Grandmother: Thank you dear. Do you want o play with it together?

Parsa: (Nodding) They started to play. After a few minutes...

Parsa: Hello, friend... Hello...

Grandmother: Hello...Hello

Parsa: (Laughing)

Grandmother: Where are you going? May I come as well? *Talking about the toy car that Parsa was moving it.*

Parsa: dudu.... dudu... come friend...

Grandmother: Coming...Coming

In the above case, despite the fact that Parsa's grandmother solely spoke to him and asked him questions in Persian, he did not respond in Persian. His acts demonstrated that he knew their ethnic language but refused to communicate in it. Despite the fact that practically the whole talk was in English, plus Parsa's intermittent nodding and laughing, his lone sentence was in English. Despite his grandmother continuing to talk in Persian even after Parsa's English statement, Parsa continued to interact in English, precisely as he did with his parents, since he may have assumed that was the way it should have been.

Apart from the previously-mentioned discourse strategies, Pargol and Saeed adopted several tactics to keep their ethnic language alive, such as watching Persian movies, TV shows, and series together. The majority of the time, Persian music was playing in their automobiles, and they nearly always communicated in Persian. They also conversed in Persian with their friends, family, and who served them at Iranian restaurants, stores, or supermarkets. Furthermore, Pargol and Saeed occasionally read or watched news in Persian on the Internet or on TV.

They employed additional strategies, particularly for their son, in order to boost his ethnic language proficiency. For example, when they watched certain programs, they discussed them in Persian. In this way, Parsa was able to grasp certain concepts about the language and how it was used. Another strategy they utilized was to pay regular visits to Parsa's grandparents, who solely communicated with him in Persian. They participated in various activities and played games together, which helped Parsa improve his Persian understanding. Talking to close relatives in Iran via 'face-time' or 'what's-app video calls' was another approach used to strengthen his language skills as well as his awareness of Persian culture. Another strategy is to

visit Iran on a regular basis, which helps Parsa deepen his awareness of his identity while also establishing relationships with the ethnic language and culture. These travels bring about reunions with family, who also play an important role in helping Parsa get a deeper understanding of the Persian language.

During the observations and interviews, the researcher was able to compare speech strategies used by families while addressing their children. In doing so, the research revealed that parents' language use habits and attitudes influenced such strategies favorably or adversely. Moreover, parents influenced one other's views and communication practices with their children. Furthermore, their opinions about their sense of identity impacted the strategies they used (Babaei, 2014; Tawalbeh, 2017) For instance, a woman with a son born and raised in Toronto was interviewed. She said that they had moved to Canada seven years before the time of the interview. She stated:

Excerpt 23:

It is very important that my child be able to speak Persian fluently with my family in Iran. He should learn everything about our country and culture. We are Iranians, and he should become aware of it. The country we live in doesn't matter. What matters, is our roots. For all these reasons, my husband and I try our bests to help our son improve his Persian, because we believe that the most significant part of our identity is our ethnic language. To help our kid improve and ourselves maintain our language, the only language that we speak at home is Persian. For example, if our son says something in English, I reject his choice and ask for clarification. For instance, he says "maman give me yekam ab" (*mom, give me some water*), I immediately say 'give me?' what is that? Say it in Persian. If he couldn't recall the word then, I help him and ensure that he repeats the word and understand it clearly. His father, for example, repeats the kid's utterance using Persian and expects confirmation. For example, if he was in the same situation I've just mentioned, he would say 'baba yekam ab bede. Bayad begi bede. Mage na? Hala tekrar kon jomlato' (*Dad, give me some water. You should say 'give me'. Shouldn't you? Now, repeat your sentence*). We always act as teachers at home (*smiling*). Sometimes, I see that our kid is

saying the initial of the words in English then suddenly; he realizes and shifts it to Persian. He looks so comic in those situations, but I'm happy because I can see that our strategies work.

It is evident from the paragraph above that the parents employ several strategies while conversing with their kid. The mother employs the minimal grasp strategy, whereas the father utilizes the expressed guess strategy. They do not tune out their child's utterances and pay close attention to every word he uses. Additionally, as noted in the extract, the child attempts by observing his utterances and changing his language when he makes mistakes. It demonstrates that the child has been influenced by his parents' discourse strategies, and expressing a single word in another language while chatting with them appears to him to be a mistake. As a consequence, he would begin to observe his parents' conversations and pay attention to their word choices and language usage. By doing so, he would improve his proficiency in their ethnic language and develop a sense of devotion to their ethnic language with each passing day.

Back to Pargol, Saeed, and Parsa; Pargol and Parsa were talking about Pargol's in-law's trip to Iran:

Recording: Part 5 (Bold: code-switching items)

Pargol: midooni Babalou rafte Iran? (*Parsa calls his grandfather, Saeed's father, Babalou*).

Parsa: Babalou?

Pargol: **Yes**, Babalou.

Parsa: Iran?

Pargol: **Yes**, Iran.

Parsa: what is Iran?

Pargol: It's our country.

Parsa: Country... Country?

Pargol: Canada, injayi ke ma zandegi mikonim, ye **country'e**. Iran ham ye **country'e**. Yadete parsal rafte boodim. Khale Hengame yadete?

Parsa: (Smiling)

Parsa: Iran is Babalou's?

Pargol: **Yes. Iran is Babalou's country, my country, daddy's country, your country, khale Hengameh's country.**

Recording: Part 5 (Translation) (Bold: code-switching items)

Pargol: Do you know Babalou's gone to Iran? (*Parsa calls his grandfather, Saeed's father, Babalou*).

Parsa: Babalou?

Pargol: **Yes**, Babalou.

Parsa: Iran?

Pargol: **Yes**, Iran.

Parsa: what is Iran?

Pargol: It's our country.

Parsa: Country... Country?

Pargol: Canada, where we live in, is a **country**. Iran is also a **country**. Do you remember we went there last year? Do you remember auntie Hengameh?

Parsa: (Smiling)

Parsa: Iran is Babalou's?

Pargol: **Yes. Iran is Babalou's country, my country, daddy's country, your country, khale Hengameh's country.**

Pargol attempted to teach Parsa about Iran in this excerpt. She used their relatives, Parsa's grandpa and Pargol's aunt, as examples. She attempted to connect their family, home country, and themselves by saying, ***Iran is Babalou's country, my country, daddy's country, your country, and khale Hengameh's country.*** The question, "Is Iran Babalou's?" demonstrates that Parsa began to create a connection between his grandfather and Iran, which would later help him comprehend the sense of identification and belonging to their home country. Pargol employed move-on response and code-mixing strategies when chatting to Parsa in this extract as well. However, it is clear that every individual's attitude toward their ethnic language

influences their language maintenance and the strategies they employ when addressing others, particularly their children, which in turn influences their children's language maintenance, future attitudes toward their ethnic languages, and even identities.



Chapter Seven

7 Discussion, Conclusion, and Recommendations

7.1 Discussion

A quantitative analysis of Toronto Iranians' language proficiency, use, and attitudes was provided in **chapter four**. The following section details the Language Maintenance and Shift situations, as well as evaluates the significance of various demographic factors, language use habits, and attitudes on these situations. Moreover, the findings of the qualitative analysis (**Chapter five and six**) are used to picture the results more clearly.

According to the quantitative data, the decline in ethnic language competency increases as the age of arrival in Canada decreases. It is dependent on certain factors, such as not attending any Persian language courses, which results in an inevitable decline in language proficiency, not having positive attitudes toward their ethnic language, which results in speaking the host country's language at home, with friends, and in other bonding spaces, and/or getting exposed to more English-speaking people as a result of employment, social events, etc. as revealed by qualitative data.

A high percentage of the participants attended English courses after migrating to Canada, demonstrating the importance of the host country's language for the migrants and correlating with the qualitative study in which participants exhibited enthusiasm for English for several reasons, such as having a decent life, becoming successful in profession life, socializing with host country's people, being accepted by the host country, catching up with the technological world, and so on.

Despite the fact that there was no statistically significant difference between participant age groups and scores on language skills, language use habits, and language attitudes, the participants reported stronger Persian language skills than English, Kurdish, and other languages (Turkish, Azerbaijani, and Lori). Furthermore, they claimed that they use Persian more than other languages at home, with

neighbors and friends, on social media, and when watching TV or movies, and so on. Speaking Persian at home with siblings and other family members verifies parents' favorable attitudes regarding their ethnic language use, as well as their attempts to encourage and assist their children in improving their language skills, and adherence to their ethnic identity and culture. Additionally, the migrants' positive attitudes toward their ethnicity, and retaining contact with Persians encourage the use of their ethnic language.

The statistical study suggests that there is a significant difference between the participants' age of arrival and their use of Persian. Those who arrived in the country 1 to 6 years ago use their ethnic language more than those who arrived 31 to 36 years ago. The prevalence of utilizing ethnic language increases with age of arrival in Canada. This condition is influenced by causes such as a lack of proficiency in the host country's language, a desire to feel more connected to individuals of their ethnicity due to a social deficit, and a reflection of unfamiliarity with cultural settings.

According to the results, there is a statistically significant difference between the ethnic origins of the participants and their Kurdish language skills and use habits. The data reveals that Kurdish language abilities and language use are superior to those of Persian descent. Throughout the interviews with Kurds, a great faithfulness to their ethnicity, and devotion to their identity and culture as Kurds was realized. These naturally have a positive impact on language abilities and use habits. During the interviews, one of the participants mentioned that practically all of his and his mother's acquaintances were Kurds. Because they believed that as Kurds, they needed to stick together and support each other in any difficult moment, and that no one could understand them better than Kurds. Although demographic data suggested that Iranian Kurds are few in Toronto, their intensive contact with one another may have a favorable impact on their ethnic language use and cultural retention.

The quantitative data reveal a statistical difference in the use of English in bonding spaces between Muslims and people of other religions (Theist, Atheist). People of other religions use English more frequently at enclosing spaces than Muslims. Maintaining ethnic culture, religion, and group cohesiveness differs between Muslims and members of other religions. Muslims are better than members

of other religions in preserving their ethnic culture, religion, and social cohesion, which are the reasons of utilizing Persian more than English, especially in bonding spaces. Additionally, having the chance of getting together and utilizing their ethnic languages at religious gatherings (e.g., Eid, holy days or nights), funerals, and commemoration ceremonies are among the factors that have positive effects on this situation.

According to the data, the Iranian community use Persian more than English in bonding spaces as most of the Iranians have positive attitudes toward maintaining their ethnic languages. In addition, their favorable manners regarding their ethnic culture and group cohesion show their willingness toward preserving their ethnicity, which is a sign of pride in their identity. The reciprocal relationship between the positive attitudes toward maintaining ethnic language, and preserving identity and culture is correlated by qualitative data.

This section discussed a variety of factors that influence language proficiency, use, and attitudes among Toronto Iranians. These factors can be summarized as age group, age at arrival, and ethnicity. Identity-related attitudes and the use of ethnic languages in domestic settings are crucial elements in the preservation of Iranian languages. The positive attitudes toward Language Maintenance and learning English are founded on socio-affective aspects, according to quantitative data. However, qualitative results revealed that attitudes regarding English learning were more pragmatic (Tawalbeh, 2017) as was mentioned earlier in this section.

The study used a mixed-methods approach, which provided a more detailed interpretation. The use of the quantitative method provided a broad picture of Iranians' language use habits and attitudes, as well as generational disparities. Using qualitative methodologies, a more complex and complete knowledge of language use and attitudes was gained. Furthermore, while the participant observation was crucial in identifying the interaction between language, religion, identity, and attitudes, the interview emphasized the significance of taking individual variation into account in LM investigations. Moreover, the home recordings gave a more in-depth insight of the diversity of Iranians' language practices, as well as the interconnections of language, attitudes, and identity evident in participant observations and interviews. The cultural and linguistic features of the places through which migrants pass impact

their pre-migration attitudes. These factors can help explain differences in language ability and preference, as well as any opposing views that older and younger generations have about their language (Tawalbeh, 2017). Moreover, pre-migration opinions might help us better grasp the aspects that may impact immigrants' linguistic future (De Klerk & Barkhuizen, 2004, 2005). On the other hand, the post-migration data linked Iranians' views and actions to the concept of spatio-temporality. The varied meanings attributed to the same language are shown using the concept of space. This shows that by paying attention to the spatial and temporal frames to which linguistic attitudes connect, we might avoid the positive and/or negative attitudes dichotomy, which gives a more static explanation of attitudes. It also demonstrates how the interaction of time and space impacts and shapes Iranians' language use and identity (Tawalbeh, 2017).

7.2 Conclusion

The fluidity and complexity of contemporary society, as well as the unique approaches to language use and attitudes, have given rise to studies on the crucial topic of Language Maintenance and Shift. Within a Spatio-temporal framework, this study employed a mixed-methods approach to analyze language use, attitudes, and identity among Iranian migrants residing in Toronto (Canada). To investigate Language Maintenance dynamics at the micro and macro levels, qualitative and quantitative data were collected in two phases. In phase one, the data from Toronto Iranians were collected using questionnaire, participant observations, semi-structured interviews, and a complete set of home recordings. In phase two, semi-structured interviews with 10 Iranian migrants in Turkey who were preparing to relocate to Canada were conducted. The demographic information of the participants reveals that 42 females and 31 males attended the questionnaire. While 26 individuals were 41-50 years old, 21 were 31-40 years old, 11 were 61 and older, 10 were 51-60 years old, and just 5 were between the ages of 20 and 30. Although it was planned to examine both the Baha'i and Muslim communities, the researcher was unable to contact them, even via their community center in downtown Toronto, which was out of reach due to the pandemic situation. The questionnaire, however, was completed

by 59 Muslims and 13 people of different religious beliefs (Theists and Atheists). Despite the fact that just one Baha'i completed the questionnaire, four Baha'is took part in the post-migration interview. In terms of educational attainment, 41 individuals were university graduates, 17 were high school graduates, 6 were secondary school graduates, and 3 were elementary school graduates. Finally, the research group was separated into seven distinct occupation categories. 25 employees, 11 managers, 10 technicians and assistants, 9 physicians and dentists, 7 housewives and retirees, 5 engineers, and 5 students and unemployed.

Chapter four reveals a quantitative analysis of Toronto Iranians' language proficiency, use, and attitudes. According to the findings, the decline in ethnic language competency increases as the age of arrival in Canada decreases. Despite the fact that there was no statistically significant difference between participant age groups and scores on language skills, language use, and language attitudes, the participants reported stronger Persian language skills than English, Kurdish, and other languages (Turkish, Azerbaijani, and Lori). Furthermore, they claimed that they use Persian more than other languages at home, with neighbors and friends, on social media, and when watching TV or movies, and so on.

The statistical study suggests that, there is a significant difference between the participants' age of arrival and their use of Persian. Those who arrived in the country 1 to 6 years ago use their ethnic language more than those who arrived 31 to 36 years ago. The prevalence of utilizing ethnic language increases with age while arriving in Canada. According to the results, there is a statistically significant difference between the ethnic origins of the participants and their Kurdish language abilities and use habits. The data reveals that Kurdish language abilities and language use are superior to those of Persian descent.

Data reveal a statistical difference in the use of English in bonding spaces between Muslims and people of other religions (Theist, Atheist). Maintaining ethnic culture, religion, and group cohesiveness differs between Muslims and members of other religions. Muslims are better than members of other religions in preserving their ethnic culture, religion, and social cohesion.

There are a variety of factors that influence language proficiency, use, and attitudes among Toronto Iranians. They can be summarized as age group, age at

arrival, and ethnicity. Identity-related attitudes and the use of ethnic languages in domestic settings are crucial elements in the preservation of Iranian languages. There is a reciprocal relationship between the positive attitudes toward maintaining ethnic language, and preserving identity and culture. Furthermore, the positive attitudes toward Language Maintenance and learning English are founded on socio-affective aspects, according to quantitative data. However, qualitative results revealed that attitudes regarding English learning were more pragmatic.

Chapter five meant to depict the pre-migration attitudes of Iranians towards their ethnic language, culture, identity, and the language of their future host country, and possible factors that may influence Iranian's language use and attitudes in Canada, whether positively or negatively. The participants depicted Persian as an elegant language that has been the literary world's leader. They stated that speaking their ethnic language not only demonstrated their ethnic identity, but also helped them develop a greater attachment for their ethnic culture and identity. They also stated that their language acted as a means for them to stay connected to their relatives in Iran, allowing them to maintain their identity at all times. All of the families were enthusiastic in preserving their ethnic language. A variety of efforts made to maintain and retain their language. Some examples include using their ethnic language as the only language spoken at home, watching movies, or listening to music in their ethnic language, staying in touch with families and relatives in Iran, making Iranian friends and planning frequent gatherings, reading books or online news in their ethnic language, and so on.

The participants mentioned that maintaining good relationships with family members in Canada after migrating, or with close relatives in Iran, would assist them to educate their children on the importance of maintaining links with their ethnicity and culture, as well as the need of speaking their ethnic language. Almost all interviewees indicated a wish to be able to visit Iran on a regular basis in the future because they wanted to keep their values and cultural connections alive. In order to retain close ties with their ethnicity, language, and culture, most of the migrants had already begun to communicate with the Iranian community in Toronto via social media. They believed that this way, they could get adjusted to the way of life there easier, and maintain tight links with their ethnicity, language, and culture.

The participants stressed the need of studying English, especially before migrating to Canada. They stated that learning English as thoroughly as possible would have helped them become acquainted with the culture and conditions of the host nation, which would have helped them in a number of scenarios, such as obtaining preferable job positions. Families with children, on the other hand, claimed to be conscious of the importance of their host country's language, English, and to have done everything they could to prepare their children before relocating to Canada. They believed that by doing so, their children would have acclimatized more quickly to their schools, classes, subjects, instructors, and friends, helping them to get more acquainted with the host country's culture sooner.

According to the statements, the Iranian community's pre-migration attitudes were overwhelmingly positive toward their ethnic language use, identity, and culture, as well as the language of their future host country, which would have a positive impact on their future attitudes toward their ethnic language maintenance. Lastly, Turkey, being the lone transit country for the participants, had no detrimental impact on their attitudes toward language use or their perceptions of identity and culture.

Chapter six aimed to provide the Iranian community's post-migration views regarding their ethnic and English languages, as well as their consequences on language use and identity perception. Regardless of their age and level of language skills, most of the participants expressed their positive attitudes towards Persian language and their desire to comprehend its literature. Furthermore, the positive attitudes of the host country's people toward the Persian language, as well as their admiration of the elegant and fluid sound of the language, encouraged the participants, particularly the younger ones, to use and enhance their ethnic language more.

Iranians' sense of belonging and attachment to individuals of their ethnicity vary according to their life experiences, which shape their personal preferences and impact their views toward language use and sense of identity in a good or negative way. These attitudes have a significant impact on language maintenance and shift. Children raised in families that have a positive attitude toward people of their ethnicity are more exposed to their ethnic language and culture, which helps them develop a sense of belonging to their identity. Children with negative parents, on the

other hand, lose touch with their language, culture, and, as a result, their identity. In the current research, it is observed that a small group of people who had unfavorable attitudes toward their own people, which led to alienation from them, and being hesitant to keep their ethnic language while being more inclined to shift and talk in the host country's language.

While the majority of the participants expressed a strong desire to preserve and enhance their ethnic languages and got their children to learn and maintain them, some argued that studying their language was a waste of time because learning the language of their present country was essential to have a decent life. Another category was parents who believed their children should have learned their ethnic language but they did almost nothing to strengthen their link with it! However, there were also families who refused to have their children attend Persian schools since the materials utilized were improper for their children. For instance, Baha'i families considered that publications depicting children reading the Quran or praying were inappropriate for their children. On the other side, there were families who were eager for their children to attend schools that offered their ethnic languages but encountered difficulties, such as tight schedules, which caused them to refuse to send them. Families' various attitudes toward their ethnic languages, as well as the circumstances that influence their decisions, naturally influence their children's perspectives on ethnic language use, since parents have a major influence on their children's perceptions of the world!

All participants were enthusiastic about their host country's language. They believed that knowing English was a requirement for everyone to have a great profession, positive contacts with others, and so on. As a result, they performed a variety of activities to enhance their English skills, including taking ESL classes, mingling with individuals from the host country, frequent book reads and viewing TV or movies in English, participating in cultural events, and so on.

In many situations, identity is an ongoing negotiation, and values such as language, religion, and culture have an influence on one's identity. While some of the participants of the current study believed that their ethnic languages represented their identity, others claimed that they were only a tool of communication and had no bearing on their identity. As adherence to values, attitudes, and actions contribute to

the sense of identity, the qualitative investigation of the Iranian community demonstrated unequivocally that their sense of commitment to their identity was based on cultural values. For instance, when it comes to cultural values, 'Nowruz' is one of the most essential concepts for Iranians. Even those who believed that they did not need to retain any cultural values in order to maintain and preserve their identity mentioned that they taught their children about 'Nowruz' by honoring it and preparing 'Sofreye Haft sin' every year.

A large proportion of (younger) participants claimed that they interpreted their identities in complex ways as they typically establish two different cultural views and lifestyles that may have appeared to be opposed. For instance, celebrating both 'Nowruz' and the 'Canadian New Year'. Although some of my participants negotiated their identities by developing 'hybrid' or 'blended' identities that integrated elements from both their national culture and the host nation culture, others took a different route. 'Situated identities' are those in which the boundaries between two cultures are retained and ethnic identity is emphasized or diminished depending on the context. A clear instance is one of the participants who preferred to refer to herself as a 'Canadian Iranian' when she was among Canadians, but an 'Iranian Kurd' among Iranians, especially Kurds. These types of attitudes regarding one's identity and culture unavoidably impact their attitudes toward their ethnic and host country's language based on the environment.

The majority of the participants regarded their ethnic language as a bond that held them together as a community. They emphasized the significance of their ethnic languages as a code for intra-group communication. While the majority of participants, particularly the older ones, believed that speaking their ethnic language was an important aspect of their identity, some of the younger participants indicated that language proficiency did not reveal their identity.

People's actual feelings about their language and identity are expressed in their homes, and it has a significant influence on language maintenance and shift. Throughout the study, it was discovered that people's beliefs and attitudes about their identity or the importance of their languages were irreconcilable with their language practices at home or at social events, for instance. Moreover, language behaviors and tactics related to parent-child language practices employed by parents

to retain their ethnic language play an important role in identity formation, children's language use, and language minority acquisition. These tactics include actions that both support and inhibit the use of ethnic language, such as minimal-grasp and code-mixing. In this regard, a family was invited to record their everyday conversations with their 3-year-old child in order to have a better understanding of the issue. In the interview, the mother stated that, while Persian was an important part of their identity and was required to preserve culture, traditions, and customs, English was more important to her because they were living in an English-speaking country and being proficient in English was a requirement to live a successful life. In this sense, the father believed that knowing English fluently was more essential since, according to him, if someone did not speak English well, their talents, particularly professional ones, might have been undervalued or overlooked. The home recordings of this family clearly represented their opinions regarding their ethnic and host country's language use. The mother, for example, chose move-on response and code-mixing strategies, whereas the father favored adult repetition and code-mixing strategies. The language practice that the kid had with his parents was affected by his parents' differing views concerning the acceptance of Persian or English, and hence his identification of each language with each individual. For instance, the kid did not respond in either English or Persian when his father spoke or asked him questions in Persian, yet he fully engaged in their chats with him in English. The questions the mother asked the kid never went unanswered since she conversed with him nearly entirely in English. It was also revealed that parents' language use patterns and attitudes impacted the strategies they employ while addressing their children. Furthermore, parents affected one other's perspectives and communication habits with their children. Additionally, their perceptions of their own identity influenced the strategies they employed.

7.3 Recommendations

The current study demonstrates language use, attitude, and identification among the Iranian community in Toronto. It has also paved the way for additional research into present community changes.

Migrants spend time in transit countries before arriving in their host country, which has a huge impact on their children's linguistic competencies and preferences as a result of being exposed to different language learning experiences, such as receiving formal education in the transit country's language. As a result, it is critical to thoroughly investigate this situation. Participant observations and interviews with children, their parents, and siblings can be conducted and evaluated to accomplish this.

Moreover, during the pre-migration interviews, the migrants discussed their “imagined” identities and prospective language practices in Canada (Norton, 1995). “Their imagined Canada will become their local space as soon as they arrive in Canada” (Tawalbeh, 2017, p. 217). As a result, longitudinal research that follows the same individual over time can reveal detailed variations in migrants’ pre-migration and post-migration attitudes, language use, and identities (Tawalbeh, 2017).

Lastly, since social media and Internet apps offer new areas for migrants to use and maintain their languages, the influence of technology and the Internet on LM can be examined. Therefore, future study can investigate the impacts of media on LM, particularly among younger generations who utilize digital media for a variety of reasons.

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Appendix One: Questionnaire

Dear participant,

My name is Parisa Coskun, and I am a Ph.D. student in the department of English Language and Literature at Seljuk University in Turkey. I have been working on my dissertation, which is titled **‘IDENTITY, LANGUAGE USE AND ATTITUDE CHANGES IN THE TORONTO IRANIAN COMMUNITY: A PRE AND POST MIGRATION PROJECT’**.

The following questionnaire is a significant part of my research, and it comprises a series of questions regarding your language use and attitudes. This experiment has been approved by Seljuk University's human ethics commission, and there are no risks associated with participation in the research. Furthermore, the information you provide will be maintained in secure archives, and because you are not identified in the research, only anonymized findings may be released. (e.g., in academic journals, conferences, etc.)

Your participation in this study is entirely voluntary. You may withdraw up to one month following the completion of data collection, on September 1st, 2021. Please, read the information carefully, and feel free to ask any questions you may have before deciding to participate.

I sincerely appreciate your involvement in this questionnaire. If you have any concerns regarding the research, do not hesitate to e-mail me or my supervisor, Prof. Dr. Arif Saricoban. Please, find our contact details given below.

Thank you!

QUESTIONNAIRE

1. What is your gender?

Male Female Other

2. What is your age?

20-30 31-40 41-50 51-60 61+

3. What is your religion?

Muslim Baha'i Other / If you mention 'other',
namely...

4. What is your ethnicity?

Persian Kurd Other / namely...

5. What language(s) was/were used at your school? (i.e., primary school, middle school, high school)

Persian Kurdish English Other /namely...

6. Before moving to Canada, what language(s) were you able to converse in?

Persian Kurdish English Other /namely...

7. Before moving to Canada, what was your highest level of qualification?

None Primary Secondary High-school diploma
University degree

8. Did you take any English courses before coming to Canada?

Yes, less than six months Yes, more than six months (for...)
No

9. When did you move to Canada? months ago / years ago

10. Have you enhanced more education while living in Canada? Yes / No

11. Have you attended any English courses since moving to Canada?

Yes, less than six months Yes, more than six months (for...)
No

12. After moving to Canada, have you ever taken any classes or courses in your ethnic language? Yes / No

13. After moving to Canada, have you ever been back to Iran?

Yes, once a year Yes, every 2-3 years Yes, every 3-5 years
 Yes, only on important occasions No

14. After moving to Canada, have you observed any regression in your ethnic language skills?

Yes / No

15. What is your current profession? If you are retired, please mention your last profession.

.....

16. Please use the following scale to rate your ability in reading, writing, speaking, and understanding the following languages:

(0= do not know at all, 1= poor, 2= fair, 3= adequate, 4= very good, 5= excellent)

Languages	Reading	Writing	Listening (understanding)	Speaking
Persian				
Kurdish				
English				
Other				

Language use:

Please indicate how frequently, you use the following languages in the domains listed below in the accompanying tables using the following scale: Please check the N/A box if a certain domain does not apply to you (for example, if you do not have siblings).

(1= never, 2= rarely, 3= occasionally, 4= frequently, 5= almost always)

	Persian (Farsi)	Kurdish	English	Other	N/A
17. with your husband/wife					
18. with your children					
19. with your siblings					
20. with your parents					
21. with your flat mate/roommate					
22. with your elder relatives					
23. with your family members/relatives in Iran (i.e., over the Internet)					
24. with your Iranian neighbors					
25. with your Canadian neighbors					
26. at your religious occasions/meetings, and mosques/churches, etc.					
27. while praying					
28. when you read book or newspaper					
29. when you watch TV/ movies					
30. When you use social media					

Language attitudes:

Please indicate whether you agree or disagree with the following statements by checking on the boxes.

	Strongly disagree (1)	Disagree (2)	Neither agree nor disagree (3)	Agree (4)	Strongly agree (5)
31. It is essential to me to learn English fluently.					
32. It is important to me to learn my ethnic language.					
33. It is quite essential to me to keep my ethnic language alive at home.					
34. I am proud of my ethnic language.					
35. My ethnic language reflects my identity.					
36. Parents should urge their children to communicate in/learn their ethnic language.					
37. Parents should encourage their children to learn English properly.					
38. Parents should enroll their children in ethnic language programs so that they may learn to read, write, and communicate in their ethnic language.					
39. People of my ethnicity should gather on a regular basis for cultural and/or religious activities that					

help maintaining their culture and language.					
40. It is essential for individuals of my ethnicity to retain contact with their relatives in Iran in order to preserve their ethnic language and culture.					

Appendix Two: Interview Schedule with Toronto Iranians

1. Linguistic repertoire

- ⇒ What is your ethnic language?
- ⇒ What language(s) do you know? Are you equally proficient in all of them?
- ⇒ What languages did you study in your home country? How long?
- ⇒ What languages have you studied in Canada? How long? For what reasons?
- ⇒ Have you taken any globally recognized language examinations, such as the TOEFL or IELTS? If so, what was your final score?

2. Language use

- ⇒ Which language(s) do you speak at home most of the time? Which language, with whom?
- ⇒ Where and in which situations do you prefer to use your ethnic language? Why?
- ⇒ Where and in which situations do you prefer to use English? Why?
- ⇒ Which language (*English or your ethnic language*) do you prefer to use when talking to your friends? Why?

3. Language maintenance and shift (attitudes)

- ⇒ How well do you speak your ethnic language? Are you satisfied with your level of competency?
- ⇒ How well your children speak your ethnic language? Are you satisfied with their level of competency?

- ⇒ Do you believe that your children should attend schools or courses that teach your language to improve their level of ethnic language competency?
- ⇒ Which one is of more importance for you: English or your ethnic language? Why?
- ⇒ What do you think about Iranian culture? Is it important to you?
- ⇒ What steps do you take to preserve your culture? Do you teach your children about your culture?

4. Language maintenance strategies

- ⇒ Do you want to continue speaking in your ethnic language?
- ⇒ What do you do to maintain your ethnic language? Do you spend time on reading books or watching movies in your ethnic language?
- ⇒ How do you encourage your children to continue speaking in your ethnic language?

5. Language and ethnic identity

- ⇒ What are your thoughts on the relationship between language and identity? (For example, do you believe our ethnic language reflects our identity?)
- ⇒ Can we maintain our culture and identity without using and preserving our ethnic language? If so, how?
- ⇒ Is it possible to introduce ourselves to others without mentioning our ethnic language? Why?

6. Future vitality of Iranian identity and language in Canada

- ⇒ Do you believe that most Iranians in Canada will have lost their languages or ethnic heritage?

⇒ What elements, in your opinion, will promote or impede language maintenance among the future generation of your ethnicity?



Appendix Three: Interview Schedule with Iranians in Turkey (English & Persian)

1. Background information

- ⇒ How long have you been living here in Turkey/ Konya?
- ⇒ How old were you when you left Iran?
- ⇒ What is your ethnic language?
- ⇒ Have you learned how to speak Turkish? Can you use it when it is required?
- ⇒ When/in which situations do you use your ethnic language?
- ⇒ Can you speak English? Do you know your level of English proficiency?
- ⇒ Have you ever taken any English courses either in Iran or in Turkey?
- ⇒ What steps do you take to enhance your English?
- ⇒ **If you are married and have children, what languages can your family speak?**

2. Future cultural adaptability, language policy and use in Canada

- ⇒ What do you think about your future life in Canada? Do you think that you will encounter some problems? If so, what types of issues?
- ⇒ Do you believe you and your family will be able to adjust to the cultural differences? What would you do to make it simpler and faster for yourself and your children to adapt?
- ⇒ Would you continue to use your ethnic language? If so, where and in what circumstances?
- ⇒ Would you use any tactics to encourage your children to keep speaking their ethnic language?

- ⇒ Would you frequently organize events with Iranians to preserve your ethnic language and culture? Do you believe it will be beneficial?

3. Identity (Language & Culture)

- ⇒ What is the significance of your culture to you?
- ⇒ Would you like your children to carry on your cultural values? Why?
- ⇒ What is the significance of your ethnic language to you?
- ⇒ Which aspect of your identity is more important: your ethnic language or your culture? Why?
- ⇒ What is the significance of English to you?
- ⇒ Do you believe English will become an important part of your identity after moving to Canada?

سوالات مصاحبه با ایرانیان در ترکیه

- چه مدت است که در اینجا در ترکیه /قونیه زندگی می کنید؟
- چند سال داشتید که ایران را ترک کردید؟
- زبان قومی شما چیست؟
- آیا شما یاد گرفته اید که چگونه به ترکی صحبت کنید؟ آیا می توانید در صورت نیاز از آن استفاده کنید؟
- چه زمانی /در چه شرایطی از زبان قومی خود استفاده می کنید؟
- آیا می توانید انگلیسی صحبت کنید؟ آیا سطح مهارت انگلیسی خود را می دانید؟
- آیا تا به حال دوره های انگلیسی را در ایران یا ترکیه گذرانده اید؟
- برای تقویت زبان انگلیسی خود چه مراحل را می گذرانید؟
- اگر متاهل و دارای فرزند هستید ، خانواده شما می توانند به چه زبانهایی صحبت کنند؟
- نظر شما در مورد زندگی آینده خود در کانادا چیست؟ فکر می کنید با مشکلاتی روبرو خواهید شد؟ در این صورت ، چه نوع موضوعاتی وجود دارد؟
- آیا معتقدید شما و خانواده می توانید با اختلافات فرهنگی سازگار شوید؟ برای ساده تر و سریعتر سازگاری خود و فرزندان چه کاری انجام می دهید؟
- آیا به استفاده از زبان قومی خود ادامه می دهید؟ اگر چنین است ، کجا و در چه شرایطی؟
- آیا شما برای ترغیب فرزندان خود به ادامه صحبت به زبان قومی خود از روشهایی استفاده می کنید؟
- آیا برای حفظ زبان و فرهنگ قومی خود مرتباً با ایرانیان برنامه هایی ترتیب می دهید؟ آیا معتقدید سودمند خواهد بود؟
- اهمیت فرهنگ برای شما چیست؟
- آیا دوست دارید فرزندانتان ارزشهای فرهنگی شما را ادامه دهند؟ چرا؟
- اهمیت زبان قومی شما برای شما چیست؟
- کدام جنبه از هویت شما از اهمیت بیشتری برخوردار است :زبان قومی یا فرهنگ شما؟ چرا؟
- اهمیت انگلیسی برای شما چیست؟
- آیا شما اعتقاد دارید که انگلیسی بعد از مهاجرت به کانادا به بخشی مهم در هویت شما تبدیل می شود؟