
| RESEARCH ARTICLE

Annotated Bibliography: Language Attitudes in The Sociolinguistics Setting.

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| ABSTRACT

Language attitudes are a central topic in sociolinguistics since they reveal how people feel, think, and behave toward different languages, dialects, or speech varieties. These attitudes can influence language use, policy, identity, and even social hierarchy in a sociolinguistic setting. Language attitudes refer to the beliefs, feelings, and predispositions people have about a language or its speakers, and they can be positive, negative, or neutral, which often shape social interactions, educational outcomes, and linguistic change. By analyzing scholars' perspectives on the analysis of human behavior in sociological settings, this paper will identify significant reasons why two generations from the same background behave differently and examine the influence of sociopolitical issues.

| KEYWORDS

Language attitudes, social interaction, vitality, language policies

| ARTICLE INFORMATION

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Introduction:

Since I have had the chance to observe different language attitudes in the U.S.A. as an ESL learner, I wish to understand my future generations' language attitudes and how they will differ from mine. I have noticed that communities or generations within one country can vary in their language, attitudes, and culture. For example, I have seen many Bengali communities in the U.S.A. and noticed that parents' and children's language behaviors differ, with children being more comfortable in English and other foreign cultures. In contrast, parents are interested in their culture, and the Bangla language is the highest priority in their community. Additionally, I have noticed that most adults have stronger ties to their culture than younger generations. I can differentiate between the two cultures since I am invited to other cultural organizations, including the Bangla community. Also, I have noticed gender differences; for example, girls are more conscious about their language than boys. So, my topic is exploring different language attitudes in a sociolinguistic setting, since sociolinguistics explains human languages, attitudes, regional and social factors, and shows how human language serves human identity.

However, I have many questions after observing the social and cultural differences. Firstly, why do two generations of one country behave differently? Then, what is the difference between gender and language attitudes? How do sociopolitical issues influence human languages? Using this topic, I will first explore human beings' beliefs, opinions, and prejudices to understand their perception of language use. Then, I will explore what people think as they communicate with others. Most importantly, I will explore the reasons for every difference in human language behavior within a sociolinguistic framework. For example, by analyzing people's language behavior or attitudes, I can understand the cultural, social, gender, and regional differences. Nevertheless, I cannot understand why these differences happen. Are there any economic, political, or other issues present?

Furthermore, our textbook discusses the different attitudes toward language between different sexes. On page 215, the authors note that gender differentiation occurred due to social status, with women's language being more polite and gentle than men's (Mesthrie et al.). Mesthrie, Swann, Deumert, and Leap also mention that age is an essential factor in creating discrimination between two persons, such as older women in Japan using more feminine language than younger women (p 215). Similarly, specifically, Wang and Ladegaard discuss the gender differences in how females behave differently from males.

Since I am curious about why two generations of a country behave differently, I will first describe language attitudes and vitality perceptions across two generations in one country by Sachdev, Itesh, et al. In the same way, I will explain Bourhis and Sachdev's article, which defines the same thing in a different country.

Additionally, I want to know why the attitudes of different sexes differ, which is why I will describe Wang and Ladegaard's article. Moreover, I had one misconception that all native speakers of English used the same accent. However, in the U.S.A., I have noticed that some native speakers' accents are too fast, while others use different dialects. So, I want to explore why one language exhibits different dialects by examining Ladegaard's article.

Lastly, to explore why a bilingual speaker uses different languages depending on context, I will first describe Hogan-Brun and Ramonien's article, then Dweik and Qawar's article.

Methodology:

In sociolinguistics, language attitudes are the feelings, beliefs, and opinions people hold that represent their identity. Sometimes, language, dialect, or accent can be positive, negative, or neutral. In addition, these attitudes are shaped by social, cultural, and historical factors and influence language use, social interactions, and even language policies. In this paper, I analyze scholars' opinions to clarify how they conducted empirical research and what their findings were regarding the social and cultural context. To begin, the first two articles discuss language vitality to demonstrate how a language persists and why it can decline. Also, the third article figures out the connection between language divergence and gender. Additionally, the fourth one clarifies language attitudes and sociolinguistic behavior. The last two articles directly researched two specific zones. Suppose the first one gave their explanation in Lithuanian, and the last one did so for the Arab Canadian community in Quebec, Canada.

Result and Analysis:

Sachdev, Itesh, et al. "Language attitudes and vitality perceptions: Intergenerational effects amongst Chinese Canadian communities." *Journal of Language and Social Psychology*, Vol 6, No.3-4, 1987, pp.287-307.

Summary:

In this article, Sachdev, Itesh, et al. use two generations, first-generation Canadian Chinese (FGCC) and Canadian-born Chinese (CBC), to explore the vitality, which means how one language lasts long and is used powerfully rather than another language, language attitudes, and behaviors. Drawing on the vitality of ethnolinguistics, the authors note that languages with high and low vitality depend on demographic variation, institutional acceptance, and social status. Besides, this study notes that low vitality characterizes self-usage languages in specific communities. In contrast, high vitality characterizes multilingual settings; for example, EFL learners can identify which language has high vitality and which has low vitality, since they are bilingual. However, they discuss objective and subjective vitality; objective vitality depends on demographics and language use, while subjective vitality defines intergroup vitality. For instance, in non-European communities like the Chinese, communication is considered in-group, and their language attitudes change when they communicate with the European Community.

To conduct this study, they used two generations of Chinese Canadian immigrants in Toronto, Canada. In a first-generation Chinese Canadian sample (who migrated to Canada from Hong Kong, China), 16 females and 15 males were included; all participants were 30.5 years old. Furthermore, they used 17 females and 14 males aged 20.5 years from the Canadian-born Chinese (CBC) generation. Also, this study was conducted in their classroom on Sunday because they were free after their religious practices. Synchronously, vitality was divided into two parts based on the languages of the two generations: Canadian Chinese (CC), where Cantonese was used, and English Canadians, where English was used. Additionally, they used three questionnaires for both generations: first, a self-reported questionnaire collected participants' opinions, such as how well they speak English or Cantonese, whether they are proud to be English Canadians, and so on. Secondly, a subjective vitality questionnaire was used based on demographics, institutional acceptance, and status. Lastly, a sociolinguistics questionnaire examined which language participants used in public and private settings.

This research found that first-generation Chinese Canadians (FGCC) had fewer English users than Canadian-born Chinese (CBC), according to self-reported questionnaires. For example, CBC felt proud to be Canadian because they were born and raised there, whereas the first-generation immigrants had adapted to the new environment as Canadians. Subsequently,

they found that English was widely used across two generations in Canada, driven by demographic factors. Then, they observed that English was used more in institutional sectors, such as government agencies that allow it. Similarly, English was more prestigious than Cantonese since English was used both inside and outside. The sociolinguistics questionnaire found that first-generation Chinese Canadians used Cantonese more in private settings, while the second-generation used English more in both (public and private) settings.

Analysis:

I entirely agree that language can be shifted depending on the situation. For example, I use English due to academic acceptance and status in the U.S.A. Consequently, I use Bangla with my family. Furthermore, on page 288, Sachdev, Itesh, et al. point out that the high-vitality group is considered multilingual, which I can relate to myself. Since my mother tongue is Bangla, I am bilingual and use English in the U.S.A. context, so I have space to use two languages depending on the context.

Furthermore, this study discusses the relationship between vitality and language attitudes and clarifies that there are positive relations. I agree with this claim because high vitality influences our language attitudes. For example, in every class, we try to respond in English, following native students' accents, given their solid and active status. This study also mentions that language shifts happen in the first generation. Yes, I think so. I have seen a few Bangladeshi communities here; they use both Bangla and English, depending on the context. However, their children are considerably more used to English than Bangla. Similarly, Bourhis and Sachdev found that English has a higher status than Italian, and that the second generation shows high vitality in English because it is widely used. Bourhis and Sachdev note that language attitudes can change depending on context.

On the other hand, this study mentions one limitation about second-generation immigrants facing cultural discrimination. For instance, foreign groups cannot accept second-generation people because of their native identity. Similarly, they cannot adjust to the immigrant group since they are used to a foreign culture. I think cultural differences are more substantial for second-generation people, as they grow up in a foreign context while maintaining their native identity. Overall, I like the idea of this research on vitality because I have seen that language vitality is arbitrary and changes based on personal and social context.

Bourhis, Richard Y., and Itesh Sachdev. "Vitality perceptions and language attitudes: Some Canadian data." *Journal of Language and Social Psychology*, Vol. 3, No.2, (1984), pp. 97–126.

Summary:

In this article, Bourhis and Sachdev explore the vitality, which means long-lasting language use, language attitudes, and behaviors of two generations of Italian Canadian immigrants and their relationship to investigate how they behave in public and private settings. Furthermore, the authors point out that based on three factors, such as institutional support, status, and demographic variables, language vitality can be subjective, which means individual status in a group based on individual language behaviors, or objective, which means ethnolinguistic groups' status based on groups' social and institutional status. This article also notes that many Italians migrated to Ontario, Canada, after the Second World War, driven by demographic factors, as Canada was more economically prosperous than Italy. So, most first-generation Italians immigrated to Canada for job opportunities.

For this study, the authors divided two immigrant Canadian generations into two groups: EC, English Canadians, representing the second generation of Canada, and IC, Italian Canadians, representing the first generation of Canada. They conducted two studies. For the first study, they selected Hamilton secondary school students as EC and IC participants. They selected 20 females and 17 males as EC participants because English was their mother tongue. Additionally, 21 females and 16 males were selected as IC participants because Italian was their mother tongue. For the second study, they used 65% ECs, comprising 26 females and 14 males from the lower middle class in Canada. In contrast, 17.8% were ICs, comprising 25 females and 15 males from working-class backgrounds. Both studies used three parts of questionnaires: a subjective vitality questionnaire, a sociolinguistics questionnaire, and a biographical questionnaire. In the subjective vitality questionnaire, based on demographics, institutional support, and status, 20 items were examined, including how actively and vigorously their languages were used in the past and present, and their assumptions about the future. The sociolinguistics questionnaire examined participants' self-reports, including which languages they used at school, home, church, stores, and hospitals. Lastly, participants' biographical and language proficiency items were examined.

Study 1 found, from subjective vitality questionnaires, that ECs showed greater vitality than ICs, depending on institutional support. Both groups agreed that English is politically and economically more prestigious than Italian. After that, they found that demographically, at 20-30 years of age, EC showed more vitality in Ontario, Canada, than IC; for instance, EC was more comfortable in English. However, ICs aged 20-30 showed greater overall language vitality than ECs, indicating that subjective vitality was considerably higher for ICs because they were concerned about their own Italian culture. Depending on

the status of the subjective vitality questionnaires, ECs showed greater prestige than ICs, indicating that English has a higher status than Italian. According to the sociolinguistics questionnaire, English was more commonly used in public settings than Italian. Lastly, depending on the biographical questionnaire, ICs reported feeling prouder in Italy than ECs did.

In study two, they found that ECs showed a stronger accent than ICs. However, ICs were more conscious about speaking and understanding English. Overall, IC showed in-group loyalty to England and Italy, depending on their biographical questionnaire responses. In the subjective vitality questionnaire, EC showed greater language vitality than IC, as measured by institutional acceptance. In contrast, both groups showed significant increases in Canada's demographics. Furthermore, they found that English has a higher prestige than Italian. Lastly, the sociolinguistics questionnaire found that English was used more in public settings.

Analysis:

I have a positive attitude towards the idea that language attitudes and behavior can be differentiated between students and working-class people. Students prefer foreign languages because of institutional support. Similarly, working-class people prefer foreign languages for status. However, lower-middle-class families do not like foreign languages as much as second- and working-class people. I can relate these to my life. After coming to the U.S.A., I have noticed that international students practice English because of institutional support. In contrast, most guardians do not feel comfortable speaking English. They use English only for specific purposes.

Sachdevl, Itesh, et al. discuss the same idea when examining language attitudes of two Chinese generations in Canada. They also found that the second generation of Chinese speakers used English more than Chinese. On pages 291–293, the authors note that language vitality can be examined in terms of a language's demography, institutional acceptance, and social status (Sachdevl, Itesh, et al.). Similarly, Bourhis and Sachdev note that institutional acceptance, status, and demographic factors can account for differences in language attitudes across generations.

Wang, Limei, and Hans J. Ladegaard. "Language attitudes and gender in China: Perceptions and reported use of Putonghua and Cantonese in the southern province of Guangdong." *Language Awareness*, Vol. 17, No.1, (2008), pp. 57–77.

Summary:

The author's primary purpose in this study is to explore the language attitudes of young Chinese generations toward linguistic and cultural discrimination and to investigate gender differences in their language behaviors. In this article, Wang and Ladegaard note that Chinese has a long history of language and culture that is under research, and that many people confuse language attitudes with gender. The authors also cite several reasons for choosing the Chinese community. The first reason is that China is the second-largest speech community in the world since people speak different languages across the country. So, most people are curious to know Chinese people's language attitudes. Then, Chinese people behave differently by gender; for example, women use more prestigious dialects than men do. Moreover, the authors mention different locations in China, such as Cantonese, Hong Kong, Beijing, and Mandarin, and note that the languages of these locations differ. For example, Cantonese is a mixed variety, while Hong Kong mainly uses English due to social status.

To conduct this study, they selected Guangzhou, a central urban area in China. In Guangzhou, two languages are used: Putonghua and Cantonese. They used 174 students, participants aged 13–14, from a secondary school in Guangzhou. Firstly, they divided all participants into two groups: LG (local students) and OG (newcomers transferred to Guangzhou). Similarly, the authors divided participants' parents into LG (born in Guangzhou) and OG (parents from outside Guangzhou). This study used three parts of the questionnaires. In the first questionnaire, they examined participants' age, sex, place of birth, occupation, and their parents' languages at home. After that, the second part of the questionnaire was used to examine participants' Cantonese language ability in private and public settings. The final part of the questionnaire consisted of closed-ended questions to explore participants' perceptions of Putonghua and Cantonese.

In the first part of the questionnaire, they found that OG, the outer group, used Putonghua rather than Cantonese. For example, LG used 16% Putonghua, while OG used 56%. Putonghua is the official language to be used formally everywhere, and Cantonese is the ingroup language for interconnection. Outsiders followed the formal ones considerably more. After that, they found that male participants used Cantonese more in private settings, such as at home and in the community, whereas female participants used both languages interchangeably in both private and public settings, such as Putonghua in public settings and Cantonese in private settings. However, female participants used more Putonghua than male participants. Then, they found that both males and females from OG used Putonghua rather than Cantonese. In the second part of the questionnaire, they found that some participants had positive attitudes towards Putonghua, while others towards Cantonese. However, OGs had the most positive attitude towards Putonghua. For example, one OG participant mentioned being laughed at when he used Cantonese.

Finally, in the last part of the questionnaire, they found that LGs had positive attitudes towards Putonghua and Cantonese. In contrast, OGs had a positive attitude toward Putonghua only. For example, one participant from OG mentioned that Putonghua will provide job opportunities outside of Guangzhou.

Analysis:

I have a favorable opinion regarding the findings that females use more formal language than men. A pivotal example is that I try to be formal at work, within my institution, and with outsiders, so that I will be judged as a standard-language user. Similarly, Ladegaard mentions gender differences. On page 224, the authors point out that Girls use standard variety more than boys in public settings, suggesting that Girls are more conscious of their language behavior than boys (Ladegaard).

Furthermore, Wang and Ladegaard point out that, since Chinese has many languages, people have different language attitudes. I experienced this in India. For example, India has many languages, such as Tamil, Telugu, Hindi, Bangla, and Urdu, and people have different language attitudes in different contexts. People in West Bengal use Hindi when traveling to other states in India, since it is more formal than other languages.

Moreover, Wang and Ladegaard mention that by exploring language attitudes, we can easily distinguish a community's language behavior in private and public settings, formal and informal attitudes, and gender differences (58). I agree with this statement. In the U.S.A., I had one flatmate from the Philippines, and I observed her language attitude. I observed that she used a more formal tone with her father and brother and sometimes used slang with her friends. Lastly, I found that she used an informal style with her friends, especially her girl's friend.

Ladegaard, Hans J. "Language attitudes and sociolinguistic behavior: Exploring attitude-behavior relations in language." *Journal of Sociolinguistics*, vol. 4, no.2, 2000, pp.214–233.

Summary:

In this article, Ladegaard notes that one significant issue is social psychology, in which attitudes and behaviors are interconnected, and the primary purpose of this study is to explore Denmark's language attitudes and sociolinguistic behavior. Additionally, he notes that attitudes and behaviors are closely related because behavior is an internal aspect of human beings, while attitudes are external human activities. He points out that language attitudes are essential for others to understand how people behave in their language. Apart from this, he points out three main components of language attitudes: the first component is cognition, which means the mental action of human beings; the second is emotion, which indicates how humans deal with language with their feelings; and the last component is behavior, which examines a person's daily life activities to their language. He also points out that these three components (cognition, emotion, and behavior) help identify sociolinguistic behavior, which means people can recognize other countries' language attitudes by explaining that country's language behavior.

This study chose 129 subjects, of whom 64 were male and 65 were female. This study chose different urban schools and one rural school in Denmark. Subjects were interviewed and recorded, but not all were because some participants remained silent during the interview. Then, 49 participants were interviewed, of whom 27 were male and 22 were female. This study's experiments consisted of three parts: the author conducted interviews with teachers and students and recorded all conversations. Then, all participants were asked to rate five female speakers on a five-point scale for intelligence, education, leadership, social prestige, and linguistic interaction. Lastly, the author used attitude questionnaires asking participants about the varieties they used at home and in different situations, in which participants wrote their language attitudes and preferences regarding the standard variety or the local vernacular. This study used linguistic variables, including grammar, articles, negation, and pronouns, based on standard and local varieties of Danish.

This study found that males and females were more interested in traditional linguistic features than in the standard variety, indicating they were more concerned about their varieties. Still, female languages were closer to standard than male usage languages. After that, they found that participants' attitudes were more consistent across situations because they aligned with the high-rated, prestigious dimensions of status and competence. Still, Standard varieties were less socially attractive because participants were more comfortable in their rural languages. The author found that male participants did not change their local varieties in response to the situation. In contrast, female participants changed their non-standard variety and used more standard varieties depending on the problem. However, both sexes consistently rejected the idea of standard speech. For example, 24% of females agreed that a standard is needed for communicative effectiveness and career opportunities, while 56% were interested in using local Danish varieties. Similarly, 64% of males showed no interest in the standard variety.

Analysis:

I like this concept of female vs. male fascination with the standards series, where females mostly follow this. I have noticed that most girls are conscious about their behavior in public settings and prefer to use standard language rather than boys. A pivotal example of this could be me. Usually, I use the local language at home with my parents, whereas I think more when I talk outside.

Furthermore, Wang and Ladegaard explore young participants' perceptions of two languages in China. On page 70, the authors note that girls are more aware of their language behavior and prefer to use a prestigious language variety than boys do (Wang and Ladegaard). Similarly, in this article, Ladegaard found that girls prefer prestigious language to boys.

Additionally, Ladegaard notes that attitudes serve as the guideline that defines our behavioral type (114). I agree with this statement because attitudes can influence human language behaviors. For example, after coming to the U.S.A., I noticed other students' language behavior by analyzing their attitudes. I had one flatmate from the Philippines; she observed my language attitude and how I talked with my family members, and I also observed her. So, we both shared ideas about our languages and the terms for emotional language.

Hogan-Brun, Gabrielle, and Meilut Ramonien. "Perspectives on language attitudes and use in Lithuania's multilingual setting." *Journal of Multilingual and Multicultural Development*, Vol. 26, No.5, (2005), pp. 425–441.

Summary:

In this article, Hogan-Brun and Ramonien argue that multiple ethnicities, languages, and attitudes within a single country result from sociopolitical influences. Their main aim is to explore Lithuania, a multiethnic area with diverse attitudes and language settings, as it undergoes sociopolitical changes. The authors point out two reasons for choosing Lithuania: first, its complex history, as its boundaries have been changed many times. Russia and Lithuania share a common border, and Poland and Belarus are on the other side of the Lithuanian border, so Lithuania has a mixed culture. Secondly, there are a variety of languages, attitudes, and rural lives in eastern and southeastern Lithuania. For example, most rural Lithuanians of Polish origin are less educated, whereas Russians are well educated. Furthermore, they note that Lithuania and Russia's shared borders are vital. Even though Lithuania has a minority population, meaning its borders are not too broad with Russia, people of different nationalities have dual identities in Lithuania.

They used survey data to explore language attitudes, knowledge, and usage in Southeastern and Eastern Lithuania. In the survey, face-to-face interviews were conducted with 600 respondents aged 15-74 years, and their language use was recorded in Lithuanian, Russian, and Polish. Additionally, this survey focused on several sectors: first, residents' nationality was examined in Lithuania, Russia, Poland, and Belarus. After that, respondents' attitudes were observed. For example, which language do they use in public or private? How do they feel while using Lithuanian, Russian, or Polish? Then, they observed the language use of residents of Southeastern and Eastern Lithuania. Next, only the Lithuanian language was observed in public, private, and family settings. Lastly, Lithuania's language beliefs and values were observed based on three categories: emotion, knowledge, and action.

They found that residents' nationality was higher in Lithuania than in Russia and Poland. After that, they found that Lithuanian and Russian were used as residents' mother tongues in private and public settings. Poles and Belarusians used Russian and Lithuanian as national languages in public and private settings, while Russian was more widely used. In contrast, Lithuanian residents felt more strongly about Lithuania as an ethnic identity. Next, the authors observed that residents of Eastern and Southeastern Lithuania used Lithuanian more than Russian or Polish. For example, the Lithuanian language was used more by salespersons. Similarly, children and grandchildren spoke Lithuanian. Furthermore, the authors observed that Lithuanian users increased. For instance, the Polish language was used in the Polish medium school. Some Russian and Polish speakers also used Lithuanian in the family setting. Lastly, they found that the Lithuanian language was used emotionally, knowledgeably, and in the most actionable way; for example, most parents let their children learn Lithuanian in school because they felt it was important.

Analysis:

In this article, I found that senior citizens preferred the Lithuanian language because it was their mother tongue. I also encountered this similarity with another one. Sachdev, Itesh, et al. discuss language vitality between English and Canadian English and note that first-generation Chinese Canadians reported greater use of Cantonese than second-generation Chinese Canadians. Similarly, Hogan-Brun and Ramonien mention that the adult generation used Lithuanian, their local or rural language, more than other languages.

Furthermore, Hogan-Brun and Ramonien note that individuals have different preferences in bilingual settings due to their attitudes toward languages. I agree with this statement since I have experienced this feeling in India. For example, in India, people speak different languages, such as Bangla (West Bengal), Hindi, Tamil, etc. Nevertheless, Hindi is widely used nationwide due to its social prominence. However, I have some relatives in India, and they prefer to use their local language, Bangla, since they live in West Bengal, India. Moreover, I was told that the same thing happens to Telugu and Tamil speakers.

Additionally, this article mentions that "sociopolitical issues have always played a key role" (Hogan-Brun and Ramonien 430). I agree with this opinion because I think people's individual preferences are sometimes ignored because of social and political domination. For instance, before the independence of Bangladesh, Bangladeshi people were forced to use the Urdu language, the language of Pakistan, since Pakistan dominated Bangladesh before 1971. However, the people of Bangladesh were comfortable with the Bangla language.

Moreover, this article suggests using Lithuania broadly in public and private settings. I think this suggestion is essential for individual identity. For example, if anyone is forced to use another language, they will lose their individuality because they cannot use their first language or comfort zone.

Dweik, Bader Sa'id, and Hanadi A. Qawar. "Language choice and language attitudes in a multilingual Arab Canadian community: Quebec-Canada: A sociolinguistic study." *British Journal of English Linguistics*, Vol. 3, No.1, (2015), pp.1-12.

Summary:

In this empirical study, Dweik and Qawar use sociolinguistic research to investigate how languages are selected in specific contexts and why language attitudes differ in the Arab community. Since migration occurs worldwide to achieve economic and social goals and expand the country's circles of influence, immigrants face significant language variation when communicating with the new community. This study focuses on why the Arab community adopts another language and on their attitude towards it. In this article, the authors mention that in the Arab Canadian community in Quebec, Canada, three languages, Arab, French, and English, are used. In contrast, French and English are used as local languages.

In addition, through family and friends, this research used a single sociolinguistic questionnaire to construct the social network. This research used 100 participants in Quebec, all of whom were Arabic and had Canadian identities, and two assistants distributed the questionnaire among friends and family. This study focused on age, gender, place of birth, occupation, marital status, and so on, and the questionnaire was written in English and Arabic. Two specific questionnaires were set up for the research, and participants were asked to respond. In the first questionnaire, this study provided language names (Arabic, French, and English) and asked respondents to specify which language they use at home, at school, in institutions, on social networking sites, on TV, and on the radio. This study asked students to write down their opinions on language in the second part of this research. For instance, they were asked to respond in which language was beautiful, functional, significant, dominant, religious, ethnic, etc.

This study found that Arabic is mainly used at home, whereas English and French are used in government offices, educational institutions, and workplaces. In social interaction, Arabic is used across social and cultural phenomena, religious sectors, and ethnic groups. English and French are used in the operating and institutional sectors, as Quebec is Canada's second-largest city and the second-largest French-speaking city in the world. So, sometimes French is used more in Quebec than English, since the community views French as more prestigious and common across the province. In contrast, this study found that they have positive attitudes towards Arabs, English, and French. However, English evokes more positive attitudes in Quebec than the other two languages, since it symbolizes Canadian national identity.

Analysis:

I can relate to myself because I use two languages in different situations. In the U.S.A., I use English at school, but in the Bengali community, I prefer Bangla. Even though I have a positive attitude towards Bangla and English, I think English has a stronger positive attitude than Bangla, thanks to social networking.

This research mentions that "human languages have changed in the age of Globalization" (Dweik and Qawar 1). That means the social context can foster language diversity, with people using different languages to increase social interaction. I agree with this sentence because human language depends on social interaction, and we adopt new languages through global communication. Also, Sachdevl, Itesh, et al. discuss the same topic by examining language attitudes within one community in Chinese Canada. On pages 303-304, the authors mention that Chinese Canadian citizens used Cantonese (the native language of China) at home, and their religion and English were used in their work, school, and outside community (Sachdevl, Itesh, et al.).

This study mentions that "immigrants face great challenges" (Dweik and Qawar 1). Dweik and Qawar state that immigrants find it difficult to understand foreign accents because they are more comfortable with their own accents. I agree with

this sentence because I have a friend from Saudi Arabia who had to adapt some vocabulary in the U.S.A. Sometimes my friend struggles to understand the American accent because her native language is Arabic. Furthermore, she thinks the Arabic language is more complex than English.

Conclusion:

Language attitudes are a social phenomenon that shape opinions about a language and the people who speak it, with both individual assessments and the social environment playing essential roles and connecting across generations. From a sociolinguistic point of view, language attitudes are subjectively held opinions about any language or language variety. By and large, language attitudes are considered both psychological attitudes and subjective evaluations, in which cognitive components (beliefs about a language or a speaker) and behavioral tendencies (how attitudes influence actions) are shaped by language policies.

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