

Major Research Project (MRP)
LANGUAGE ATTITUDES OF THE
MONGOLIAN DIASPORA IN CANADA

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Abstract

The Mongolian diaspora in Canada is relatively recent with the majority of migration occurring after the implementation of the 2001 Immigration and Refugee Protection Act. Previous research on minority languages and dominant languages among immigrant communities demonstrates complex relationships between language attitudes and identity formation (Canagarajah, 2013; Lustanski, 2009). However, while studies exist on various immigrant communities' language attitudes in Canada, the Mongolian diaspora's linguistic dynamics remain unexplored.

This study investigates the effects of age, residency duration, and socio-economic factors on language attitudes among Mongolian Canadians, examining how these variables influence the construction of their identity in various social settings. The study uses quantitative analysis of survey data collected from 30 first-generation Mongolian immigrants in Canada, representing 2% of the total Mongolian diaspora population. The survey examines language attitudes across multiple domains: social solidarity, occupation, education, media consumption, and domain-specific usage. For example, the data reveals a clear pattern where older immigrants maintain stronger connections to their heritage language, particularly in home and social settings, while younger immigrants prefer English (see Table 6.1).

Results reveal three key findings: First, the participants exhibit what Fishman (1977) terms "folk bilingualism," where the Mongolian language exists alongside English as a minority language with lower social status but a strong cultural connection. Second, unlike Polish-Canadians studied by Lustanski (2009), who view their mother tongue as less critical when not threatened in their homeland, Mongolian-Canadians maintain a strong attachment to their mother tongue despite its minority status. Third, similar to Canagarajah's (2013) findings with Tamil families, Mongolian-Canadians demonstrate fluid identity construction, with 43% of families using both languages in parent-child communication, as well as 54% of them reporting using both languages with friends.

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Definitions

diaspora - refers to the global dispersal of a group of emigrants from a particular country, but it can refer to any dispersed group of people with a common sense of belonging (ScienceDirect, n.d.).

economic immigrants - Canadian immigration admission category for persons with the ability to contribute to Canada's economy, whether as workers, investors, business owners, or entrepreneurs.

first-generation - category includes persons who were born outside Canada. These are people who are now, or once were, immigrants to Canada (Statistics Canada, 2011).

Halha Mongolian - an official dialect of Mongolian, mainly spoken in Mongolia (independent Mongolian State), also known as Khalkha, Khalkh, Khalh, and Halh Mongolian

heritage language - the language of any minority that is not an official or national language of the country. In the case of Canada, any immigrant minority language (that is, a language that is not French, English, or Aboriginal) is heritage (Park, 2013). The heritage language includes "community, ancestral, ethnic, immigrant, minority, home, non-official, and others (Duff, 2008, p. 71; Fairclough & Belpoliti, 2016, p. 186)

language attitude - defined as "a construct underlying the feelings that people have about their language or the languages of others" (Cherciov, 2013, p. 716). Language attitudes can relate to minority and majority languages, bilingualism, language maintenance and shift, language variation, the use of languages and their mixture, dialects, and speech styles (Santello, 2015).

Lingua franca - a language that is adopted as a common language between speakers whose native languages are different (Oxford languages)

Mongols - people of Mongolian heritage, also written as Mongolian people or Mongolian.

second-generation - category includes persons born in Canada, who had at least one parent born outside Canada. For the most part, these are the children of immigrants (Statistics Canada, 2011).

third-generation - category includes persons born in Canada with both parents born in Canada (Statistics Canada, 2011).

1. Introduction

The Mongolian diaspora in Canada is a small but growing community with a relatively recent history compared to other immigrant communities. According to Statistics Canada (2021) data, the current Mongolian diaspora in Canada reached a total of 1,815 people with the majority of these immigrants arriving after the 2001 Immigration and Refugee Protection Act was introduced.

Although there are some studies done on Mongolian language attitudes (Wei et al., 2021; Ojijed, 2010; Wei, 2023; Dovchin, 2017) they are focused on language attitudes within the minority ethnic group in China except Dovchin (2017) which was focused on the language attitude in Mongolia. While there have been many studies of heritage language maintenance and attitudes in Canada (e.g. McGunnigle, 2023 regarding Italian; Lustanski, 2009 regarding Polish; Li & Lee, 2005 regarding Chinese) there have been no studies on the status of Mongolians in Canada.

This study focuses on attitudes toward the Mongolian language within the Mongolian diaspora in Canada. It aims to explore the effects of age and residency duration on language attitudes, the conditions influencing attitudes toward first-generation Mongolian-Canadians in various domains, and the reasons behind teaching or not teaching their mother tongue to their children.

The present study hypothesizes that younger first-generation Mongolian immigrants will show a more positive attitude towards the English language, potentially coupled with a negative attitude towards their mother tongue, Mongolian. This could be attributed to English's higher status and a desire to avoid exclusionary attitudes often faced by newcomers (Li & Lee, 2005). Conversely, older first-generation immigrants are expected to demonstrate more positive attitudes towards the Mongolian language and culture, particularly among parents. This study aims to provide insights into the language attitudes of Mongolian immigrants in Canada, contributing to our understanding of language attitudes of the evolving linguistic landscape within immigrant communities.

This paper first introduces the historical and political background of Canadian immigration policy, the Mongolian diaspora community in Canada, and Mongolian languages. This information is intended to provide a deeper understanding of the community and their perception

of language attitudes to their native-born place and the settled country. The literature section includes theoretical considerations on language attitudes. Then the methodology section includes survey questions, research design, data collection and strengths and limitations of the quantitative data collection method. The results section consists of the survey analysis according to related themes followed by the overall summary of the findings. The conclusion provides specific findings related to the three research questions proposed in this study.

2. Background

2.1 Historical and political background on Canadian Immigration policy

In the late 19th century, Canada began to regulate its immigration. Previously from 1867 to 1895, the system was relatively unrestricted. After a series of new policies, Canada's immigration system became more formalized and restrictive. The Immigration Acts of 1910, 1919, and 1952, along with the Chinese Immigration Act of 1923, significantly limited admission. These policies favoured applicants from the United States, Britain, and Europe, who were considered "white," effectively establishing a discriminatory immigration system. This excluded immigrants from the rest of the world who could not trace their racial or ethnic origins to Europe (Challinor, 2011). However, starting in 1962, changes to the regulations were made which removed the most overtly racist elements of Canadian immigration policy.

In 1967 the Canadian immigration policy adopted a points-based system to assess immigrant eligibility. A little over nine years later, the Immigration Act of 1976 rewrote the previous version and officially made Canada a welcoming nation for immigrants from all countries. This act was mainly focused on family reunification and humanitarian issues (Challinor, 2011).

In 2001 the Immigration and Refugee Protection Act replaced this act with more emphasis on economic interest. Today there are several different programs (*Federal Skilled Worker Program, Temporary Worker Program, Arranged Employer Opinion, and Provincial Nominee Program*) run by Federal and Provincial governments to attract globally educated young workers around the world to build Canadian human capital (Challinor, 2011).

2.2 The Mongolian diaspora in Canada

From the early 1920s to the late 1980s, Mongolia had a close relationship with the Soviet Union. However, the collapse of the Soviet Union had a significant socio-economic impact on Mongolia. Due to the heavy influence of Russia's modelled centrally planned economy, the transition into a market-based economy resulted in a long painful 'transitional recession' period for Mongolia (Cheng, 2003).

Despite recent economic and political progress, Mongolia faces ongoing socio-economic challenges. Socio-economic inequality has contributed to significant internal rural-to-urban migration and emigration abroad, as individuals seek better income and employment opportunities (Zanabazar et al., 2021).

Statistics Canada (2021) data shows that Mongolian immigration began around 1980 with just 10 individuals, with no new immigrants arriving between 1980 and 1990. The following decade (1991-2000) saw a modest increase, with 40 new arrivals.

A significant shift occurred after the implementation of the 2001 Immigration and Refugee Protection Act. Between 2001 and 2005, 170 Mongolian immigrants arrived in Canada. This was followed by a substantial influx of 715 individuals from 2006 to 2010. The subsequent periods saw continued growth, with 425 arrivals from 2011 to 2015, and 445 between 2016 and 2021 (Statistics Canada, 2021). According to *the 2021 Census*, 87% of Mongolian immigrants were reported migrating under *the Economic Immigrant* (1,200 people) and *Family Sponsorship* (380 people) classes.

As of 2021, the total Mongolian diaspora population in Canada reached 1,815 people. While this represents a small fraction of Canada's overall immigrant population (8,361,505 immigrants born outside of Canada representing 23% of the total population), it demonstrates a steady increase in Mongolian immigration over the past two decades, reflecting the changing immigration policies in Canada (Statistics Canada, 2021).

2.3 The Mongolic Languages and Religion

Although this study is focused on Halha Mongolian, the official dialect spoken in Mongolia,

there are 14 different Mongolic languages (Janhunen, 2006)¹. According to Worlddata.info (n.d.), it is estimated that at this present time, there are about 4 to 8 million people around the world who speak the Mongolic languages. Of these speakers, the majority of them live in Mongolia (2.8 million in the independent state) and Inner Mongolia (2.4 million in the Chinese autonomous region). Outside these areas, only a few small communities in Russia and the Mongolian diaspora speak the Mongolic languages (Worlddata.info, n.d.).

According to the most recent demographic data on religious affiliation in Mongolia from the US Department of State (2023) report that in 2020 among individuals aged 15 and older, approximately 60% identified with a religious faith, while about 40% reported no religious affiliation. Among the religious population, Buddhism is predominant at 87.1%, followed by Islam (5.4%), Shamanism (4.2%), Christianity (2.2%), and other faiths (1.1%).

Buddhism in Mongolia emerged through the adaptation of Tibetan Buddhism in the 13th and late 16th centuries. The Mongolians integrated Buddhist elements with their nomadic lifestyle shamanic traditional beliefs, and cultural practices, creating a distinct variant of Buddhism that helped shape Mongolian cultural and religious identities (Wallace, 2015). While often viewed as merely a variant of Tibetan Buddhism, Mongolian Buddhism represents a complex religious and cultural phenomenon that can be viewed as its own independent tradition where Mongolian is also used as the liturgical language (Lkhamsürengiin, 2002).

3. Literature Review

3.1 Theoretical Framework

The Mongolian diaspora in Canada remains an understudied group in sociolinguistic research, particularly regarding language attitudes. This section provides elements of language attitude

¹ "A. D. Rudnev (1908), who made a distinction between four main groups: (1) Eastern Mongolic (= Mongol and Ordos), subdivided into a southern (Ordos, Chakhar, etc.) and a northeastern (Khorchin, Kharachin, Khalkha, etc.) subgroup; (2) Northern Mongolic (= Buryat and Dagur), subdivided into Western Buryat, Eastern Buryat, Bargut, and (as a separate marginal entity:) Dagur; (3) Western Mongolic (= Oirat and Kalmuck), including the Torghut, Dörbet, Öelet, Khoshut, and Khoit dialects; and (4) a residual group, comprising Moghol, the Gansu-Qinghai complex, and a number of dialects today classified as Oirat or Kalmuck. Rudnev also recognized the transitional nature of certain dialects, including Khotogoit, Sartul, Jakhachin, and others" (Janhunen, 2006).

theory and an overview of relevant previous studies on language attitudes with similar research findings on other immigrant communities, including Russian Canadians' parental support for their heritage language maintenance (Makarova et al., 2019), Polish Canadians' symbolic take on their heritage language (Lustanski, 2009), Arab Canadians and Arab Israelis' resistance and acceptance in learning the target language (Abu-Rabia et al., 1996), Sri Lankan Tamil migrants' construction of fluid identity through a variety of linguistic forms (Canagarajah, 2013) and Chinese in Canada's multi-generational view on their heritage language maintenance (Li et al., 2005).

3.1.1 Language Attitudes and Social Identity

Language attitudes are associated with *social identity*. Hogg (1995) says that as individuals, we belong to multiple social groups based on our age, gender, sexual orientation, cultural background, skin colour, mother tongue etc. We make our decisions depending on groups' importance in our lives and how to construct our identity, therefore we hold numerous social identities. Language attitudes also do not inherently reflect linguistic or aesthetic quality. Instead, they depend on our understanding of the social connotations associated with specific language varieties and "the levels of status, prestige, or appropriateness that they are conventionally associated with in particular speech communities" (Cargile et al., 1994, p. 227).

A large number of studies have been done on attitudes where researchers have found evidence that language is one of the most important symbols of social identity (Kircher et al., 2022; Grosjean 1982, p. 117; see also e.g. Edwards, 1994). If language is the most important social identity, then people naturally will evaluate the language varieties and speakers in connection with the social status of their users (Kircher et al., 2022; Appel et al., 1987, p. 12). Subsequently, when determining speakers' social status, two cognitive processes occur in our minds: categorization and stereotyping (Dragojevic et al., 2016; Dragojevic et al., 2018; Lambert, 1967; Ryan, 1983).

According to Abu-Rabia and Feuerverger's (1996) study on Arab students' attitudes, both in Canadian and Israeli social contexts, the target culture plays an important role in learning the target language (TL). When the students' goal was to learn more about TL and identify with its culture, they were more successful in acquiring the language. For instance, in the case of Arab

Canadian learners, the perception of English was more positive and showed motivation to integrate into learning English in a Canadian context. (Abu-Rabia et al., 1996). On the other hand, Arab Israeli learners “*did not show an integrative motivation toward the Hebrew language (Hebrew as TL), and perceived it as an instrument for employment opportunities and a better future... Within the Israeli context of this study, integrativeness would refer to identification with the majority culture in Israel, which would be Israeli-Jewish. That is obviously unacceptable for Israeli-Arabs in terms of social and psychological development, and it is therefore not encouraged, either personally or institutionally. Fear of assimilation, in this case, refers to a fear of a loss of identity and self-esteem on the part of the Arab minority*” (Abu-Rabia et al., 1996, p. 375).

3.1.2 Language Attitudes and Social Status

Regarding the social status of language in a bilingual context, there is another concept of "elite" and "folk" bilingualism, introduced by Fishman (1977) and this concept was further developed by Romaine (1999) to address possible categorization and stereotyping of people based on their language. "Elite" bilingualism typically occurs in privileged populations, involving the acquisition of two or more “desirable” European languages in a bilingual education setting (Romaine, 1999, p. 61). In Canada, elite bilingualism may apply to English-French, given both languages' official status and full governmental support. On the other hand, any language that is not official or national is understood as a “minority language” (Fairclough & Belpoliti, 2016). In the case of Canada, any minority immigrant language is then considered a heritage language (Park, 2013).

"Folk" bilingualism refers to situations where individuals speak a dominant language alongside a heritage language of lower social status (Fishman, 1977). This often involves a combination of a national or official language with an indigenous or immigrant language (Romaine, 1999). Such bilingualism is common among minority groups whose native language lacks the prestige or institutional support of the dominant language (Makarova et al., 2019).

Makarova et al., (2019) on the connection between Saskatchewan Russian-speaking parents' language attitude and their children's heritage language proficiency, found that Russian immigrant parents tried to provide as much external exposure as possible to their children in

Russian-as-a-heritage-language settings regardless of the language being a minority language. Such positive parents' attitude toward heritage language is also linked to children's language proficiency. The study concluded that “with the *right determination* and *language attitudes*, parents can pass a heritage language on to children even in a highly unfavourable environment, and create sound foundations for bilingualism” (Makarova et. al., 2019).

Lustanski (2009), on the Polish community in Canada, found that the Polish language takes on a symbolic rather than a communicative function role. According to Lustanski's analysis, the core components of ethnic identity have different values for the community depending on whether they are threatened in their homeland. For example, in the past when the language and religion faced persecution in Poland, Polish people viewed these identities as top priorities in the hierarchy of identity values both within Poland and in diaspora communities. However, the current situation differs for Polish Canadians. Like other minority groups in Canada, Polish Canadians can easily maintain their mother tongue in Canada's multicultural environment. Therefore, they do not put much value on language as an ethnic identity marker (Lustanski, 2009, p. 57).

3.1.3 Language Attitudes and Fluid Identity

The case of Sri Lankan Tamils who fled their country as refugees due to ethnic conflict in their homeland displayed complex attitudes toward language. The Tamil diaspora from Lancaster (California, US), East London (UK), and Toronto (Canada) use languages as a fluid resource for identity and community construction to resolve mobility and identity dilemmas (Canagarajah, 2013).

The majority of youth who participated in Canagarajah's (2013) study declared that English is their dominant language rather than Tamil, and it also does not affect their positive attitude toward their ethnic identity and the community. They use diverse languages when communicating in different social settings. For example, parents speak to their children in Tamil and children respond to them in English, memorize prayers and songs in Tamil, use Sri Lankan English variety for in-group identity, participate in cultural rituals through multimodal resources and depending on the context code-switch between English and Tamil (Canagarajah, 2013, p.131).

The study suggests that heritage languages are not static but fluid. While language resources become context-driven and acquire new meanings in diaspora contexts, language proficiency should be considered practice-based rather than focused on grammatical fluency or bound to an ‘official’ variety. The communities should be able to construct new language ideologies that resolve ideological differences between traditional and current settings (Canagarajah, 2013).

3.1.4 Language Attitude Across Different Generations

Chinese immigration to Canada began in 1788 when Captain John Meares brought Chinese workers to Vancouver Island followed by significant migration from San Francisco in 1858 for railway construction, but this led to discriminatory policies including escalating head taxes and ultimately passing of the Chinese Immigration Act of 1923 which severely restricted Chinese entry until its repeal in 1947 (Li et al., 2005).

Following this change and after the 1967 point-based immigration policy another wave of Chinese immigrants admitted into Canada. Starting in 1978, the period of economic immigrants arrived. These immigrants were investors and business owners with wealth and social power from China, Hong Kong and Taiwan (Li et al., 2005). Although this is a positive thing for Chinese-Canadian Li et al., (2005) acknowledged that for the majority of the new immigrants, the discriminatory situation persists: “*..some new immigrants are able to establish small businesses in the new country with the capital they brought to Canada, many are forced into low-paying and low-skilled jobs despite their university education and professional experience; this situation applies to both men and women*”.

With a diverse socioeconomic immigrant population, the Chinese diaspora in Canada developed a complex attitude toward their heritage language across its different generations. While recent immigrants show a strong desire to maintain their heritage language because of its cultural significance and China’s increasing dominance in the world economy, there is a high rate of loss of heritage language among Canadian-born generations (Li et al., 2005).

This research on language attitudes provides several key theoretical considerations. First, language attitudes are connected to social identity, with individuals belonging to multiple social groups that influence their linguistic choices. These attitudes reflect more social connotations rather than inherent linguistic qualities. Second, the relationship between language and social

status creates distinctions between "elite" and "folk" bilingualism, showing how different languages are valued in different societies. Third, language attitudes can vary significantly across immigrant generations and contexts, as seen in various diaspora communities (Russian, Polish, Arab, Tamil, and Chinese Canadians). Here we see that heritage language is influenced by multiple factors: parental attitudes, cultural context, socioeconomic status and the duration of immigrants across different generations. Finally, language identity can be fluid and adaptable, with communities using different languages strategically across various social contexts while maintaining cultural connections to their homeland.

3.2 Research Questions

The migration of Mongolian nationals to Canada is a relatively recent phenomenon characterized by a predominantly younger demographic group of immigrants. This is partly tied to the fact that the majority of these immigrants have arrived in Canada following the implementation of the Immigration and Refugee Protection Act in 2001.

As Li & Lee (2005) pointed out, many newcomer Chinese Canadians experience exclusionary attitudes in Canadian society unlike their counterpart native-born and second-, third-, and fourth-generation Chinese Canadians. Such a negative attitude toward newcomers is fairly common. Based on the above finding, I predict that first-generation Mongolian immigrants under the age of 34 years and who have been in Canada less than 10 years will exhibit a greater positive preference for Canadian culture and a significant positive attitude toward the English language. They might also show a negative attitude toward their mother tongue-Mongolian, and heritage culture in most domains. This could be the result of English being a higher-status language compared to Mongolian, coupled with their desire to demonstrate strong integration potential in their new Canadian society.

In addition, I predict that middle or older first-generation Mongolian immigrants over the age of 35 years and who have been in Canada for more than 10 years will show greater positive

attitudes towards their mother tongue, Mongolian.² Parents may show greater positive attitudes toward preserving the Mongolian language and teaching it to their children. These questions and hypotheses are limited to only the first generation of Mongolian speakers due to their fairly recent immigration status. Therefore my proposed research questions were as follows:

1. What effects do age and duration of residency have on attitude toward the Mongolian language in different social settings among first-generation Mongolian speakers in Canada?
2. What are the main reasons members of the Mongolian diaspora community in Canada choose to continue or not continue teaching Mongolian to their children?

To test my hypotheses, I conducted a five-part survey. Each part is designed to collect specific information about the language and the language users. Part one is about the demographics of the participants, part two is about their linguistic background, part three is about their language usage in different domains, part four is about their language attitudes and lastly, part five is for participants self-rating their language skills in both English and Mongolian. Combining these questions assisted me in establishing some structured data for language attitudes among Mongolian diaspora groups in Canada. For simplicity purposes, I have only included Mongolian and English languages. Attitude toward French and other languages is not tested here.

4. Methodology

4.1 Quantitative Data

4.1.1 Surveys

This study developed its survey questions after Rentz's (2018) dissertation on Pohnpei in the Federated States of Micronesia. Most questions and sections were adapted with minor changes to fit Mongolian language specifications.

² In this study I have assumed that all participants will be first-generation Mongolian with Mongolian as a mother tongue. This assumption is based on the fact that the majority of immigration from Mongolia took place after 2001 and the population in Mongolia is dominated by Mongolian speakers only.

The result section was modelled on Ross's (2017) dissertation on the attitudes of East Timorese people toward Tetun Dili. The adapted classification work helps to find whether general demography, language background, and language usage in different domains have any influence over the participants' attitudes toward Mongolian or English languages in the Canadian context.

4.1.2 Research Design

Surveys are a simple way to examine how people think about language use. Researchers ask non-experts about their thoughts on language and how it's used. Garrett (2010) calls this 'folk linguistics'. This is because we value detailed views and understanding of non-experts as our main source of information. The survey method supplements more structured interviews and questionnaires which are the typical characteristics of other direct approach studies (Garrett 2010, p. 179). This research aims to follow a folk linguistics approach when conducting the survey.

There are 94 questions in this survey written in English and Mongolian. These questions are divided into five parts:

Section One - Demographic information

This section has 9 questions designed to collect general background demographic information about each participant. This part of the survey aimed to understand the participants' backgrounds and personal histories. This includes their age, gender, birth location, current residence, level of education, occupation, and type of education.

Section 2 - Language Background

This section has 13 questions asking participants in-depth information about their linguistic background. If there was any mismatch between their mother tongues and languages used in different settings (Section 3 questions), these questions were expected to provide some answers.

Section 3 - Reported language usage

The third section has 25 questions asking the participants about their Mongolian and English language usage in situations related to education, work, social settings and various media. The intention was to determine participants' social solidarity and perceptions of their language

appropriateness in different domains. Participants may use more than English or Mongolian in these domains, but for this research purpose, the answers were limited to only these two languages.

Section 4 - Language attitudes

The fourth section consists of 39 questions related to language attitudes. Participants were asked to agree or disagree with statements about multilingualism, and rational and emotional viewpoints related to Mongolian and English.

Section 5 - Language assessment

The fifth section consists of 8 questions asking participants to self-rate their language skills and preferred language when reading, writing, and speaking. This section aimed to find the participants' level of language proficiency in Mongolian and English. Most Mongolian language speakers have been exposed to English either in their home country or abroad and have developed a variety of proficiency levels. In the case of participants who came to Canada at a very young age, they may prefer to use English rather than Mongolian.

In conclusion, the information collected through the survey assisted me in drawing generalizations about the Mongolian-Canadian diaspora community's language attitudes toward the Mongolian and English languages in the multicultural Canadian context.

4.1.3 Data Collection

The population targeted in this study comprised adults over 18 years old who consider themselves Mongolian-Canadian nationals and currently residing in Canada. I recruited these individuals online rather than in person for two reasons. First, most participants may not be able to participate in in-person surveys at a specific time and place due to the small size of the population. Second, the geographic location of the participants is scattered across Canada. Due to a limited budget for the time and cost of such survey work, the recruitment was undertaken via an advertisement distributed by email and published on social media platforms Facebook groups (*Mongolian Community in Greater Toronto Area, Calgary hotiin Mongolchuud, Mongolians in Canada, Canada dahi eleg negt Mongolchuud, ...from Canada Mongolians, Alberta Mongols*) as well as personal connections and referrals from friends and family.

The online survey invitation link was sent to those who had replied to the advertisement expressing interest in participating. As the initial qualification for this study, the participants were made aware that they needed to be over the age of 18, considered Mongolian-Canadian nationals, currently residing in Canada and that their first or second language was considered Mongolian or they self-identify as a Mongolian speaker. The survey questions were sent to 46 interested participants. Out of those 46 interested parties, 30 completed the survey.

All 30 participants were asked to complete a consent form (see Appendix D) before the survey. As part of the consent section, the participant was given a choice to stay anonymous, therefore pseudonyms were used to protect their identity in this study.

Five out of 30 participants did not sign an online consent form but provided their data with a verbal agreement. Those responses were included as the ‘anonymous’ responses labelled as AN1-AN5. Twenty out of 30 participants signed online consent and requested to have their names pseudonymized and the remaining five participants signed online consent and agreed to use their names.

All survey questions were presented as voluntary items. Therefore, some participants skipped some questions or were given a choice to be marked as not applicable items.

1. Demographic (9 questions) all 30 participants answered
2. Language Background (13 questions) 29 participants answered
3. Language usage (25 questions) 27 participants answered
4. Language attitude (39 questions) 27 participants answered
5. Language self-assessment (8 questions) 27 participants answered

4.1.4 Strengths and Limitations

By using survey questionnaires, I was able to collect a large volume of data in a very short period. In the Results section, I tried to analyze as much of the data as I could, however, the data related to my hypothesis were given much more attention. All data is available under the Creative Common License and can be useful for later research or other researchers in different fields.

The survey questionnaires allowed me to effectively gather diverse information from a wide range of respondents and provided a rich dataset which can be analyzed to uncover trends, patterns, and insights. Additionally, the structured nature of questionnaires ensures that data is collected consistently.

5. Results

This section presents the findings of the language attitude survey conducted in October 2024, involving 30 Mongolian participants from diverse backgrounds in Canada which constitutes 2% of the 1,815 Mongolians living in Canada. The analysis is structured as follows: Sections 5.1 and 5.2 provide background data on survey participants, contextualizing the following attitude questions. Section 5.3 examines language use patterns, including personal experiences and ideal use in different social settings. Section 5.4 presents the results of the English and Mongolian attitudes towards both languages and speakers. Section 5.5 presents self-assessed language proficiency results in English and Mongolian languages and Section 5.6 offers a summary of the findings.

The term "doesn't apply" is used to interpret responses that fall into one of three categories: blank responses, expressions indicating participants' reluctance to answer specific questions (this could be due to the question asked is too divisive), or statements suggesting that participants deemed certain questions inapplicable to their circumstances.

5.1 General Demographics:

The participants' data based on the 9 demographic variables are presented below in groups. The key demographic information grouped: 5.1.1 age and gender, 5.1.2 birthplace, 5.1.3 current residence, 5.1.4 duration of residence, and 5.1.5 socio-economic status.

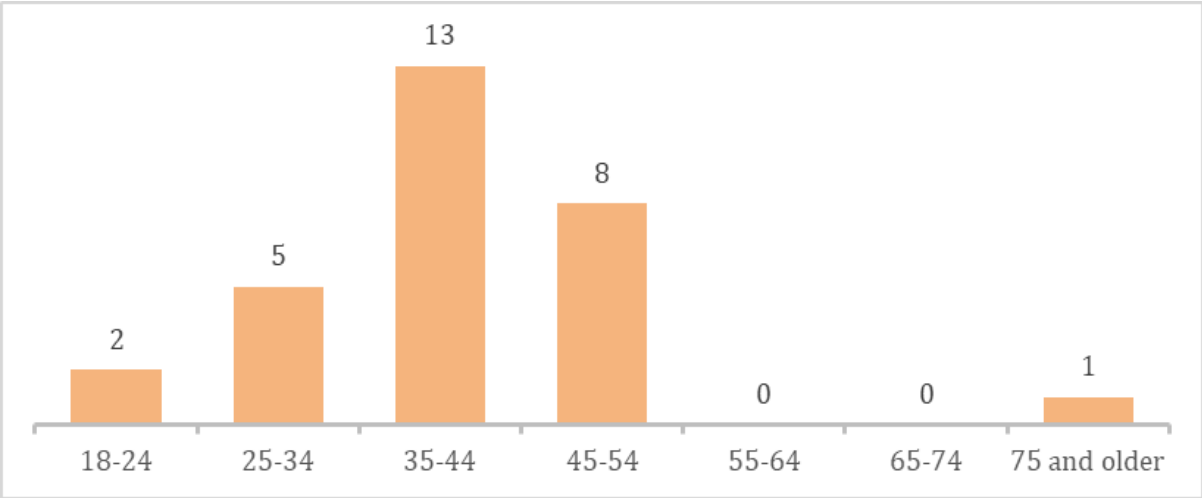
5.1.1 Age and Gender

1.1 What is your age?

1.2 What is your gender?

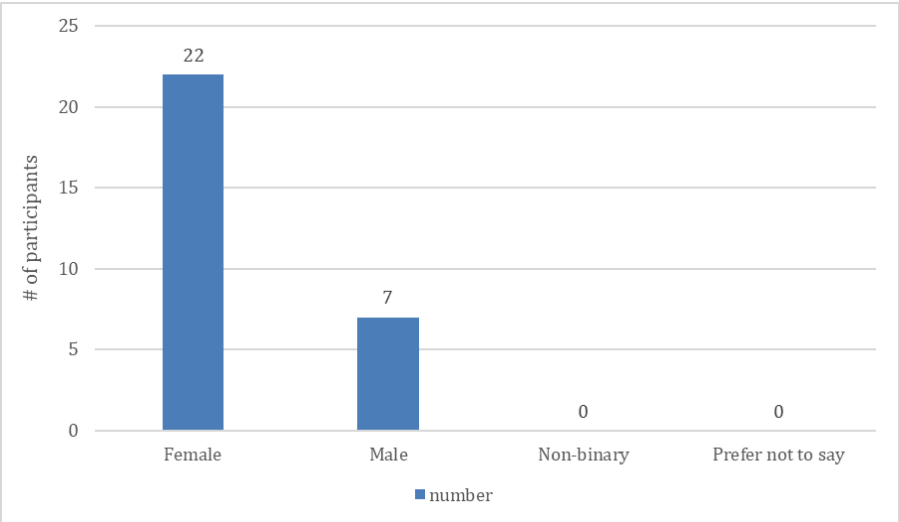
Age was grouped into seven bins: 18-24, 25-34, 35-44, 45-54, 55-64, 65-74 and 75 years or older (see Figure 5.1.1a). The median age of participants was 35-44 with 27 participants. There were no participants from either the 55-64 and 65-74 categories. This could be due to the majority of immigrants from Mongolia mostly consisting of working-age adults (see section 2.2).

Figure 5.1.1a Age



The gender question was grouped into four sections: *female*, *male*, *non-binary* and *prefer not to say*. 77% (22) of the participants identified as ‘female’ and 23% (7) of the participants identified as ‘male’ (see Figure 5.1.1b). There were no samples from ‘non-binary’ or ‘prefer not to provide’ answer groups.

Figure 5.1.1b Gender

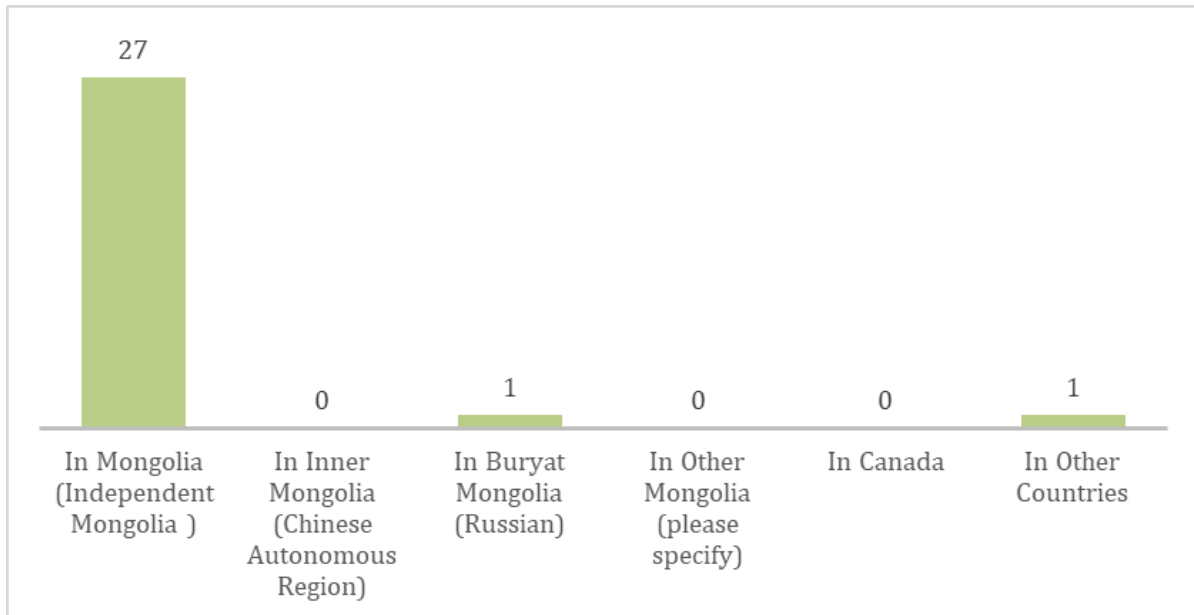


5.1.2 Birth Place

1.3 Where were you born?

97% of the participants were first-generation immigrants who were born in Mongolia (including 1 in Buryat, Russia) and the remaining 1 was born in Other Countries (see Figure 5.1.2). No participants born in Canada were sampled, which might be related to Mongolian immigrants being a relatively recent diaspora community in Canada. Additionally, this study was limited to only participants 18 years of age and up; therefore, the second-generation immigrants still have not reached adulthood in significant numbers that can be accounted for. Additionally, those who have reached adulthood may not speak or understand Mongolian due to their limited exposure to formal or informal learning of their heritage language.

Figure 5.1.2 Birth Place



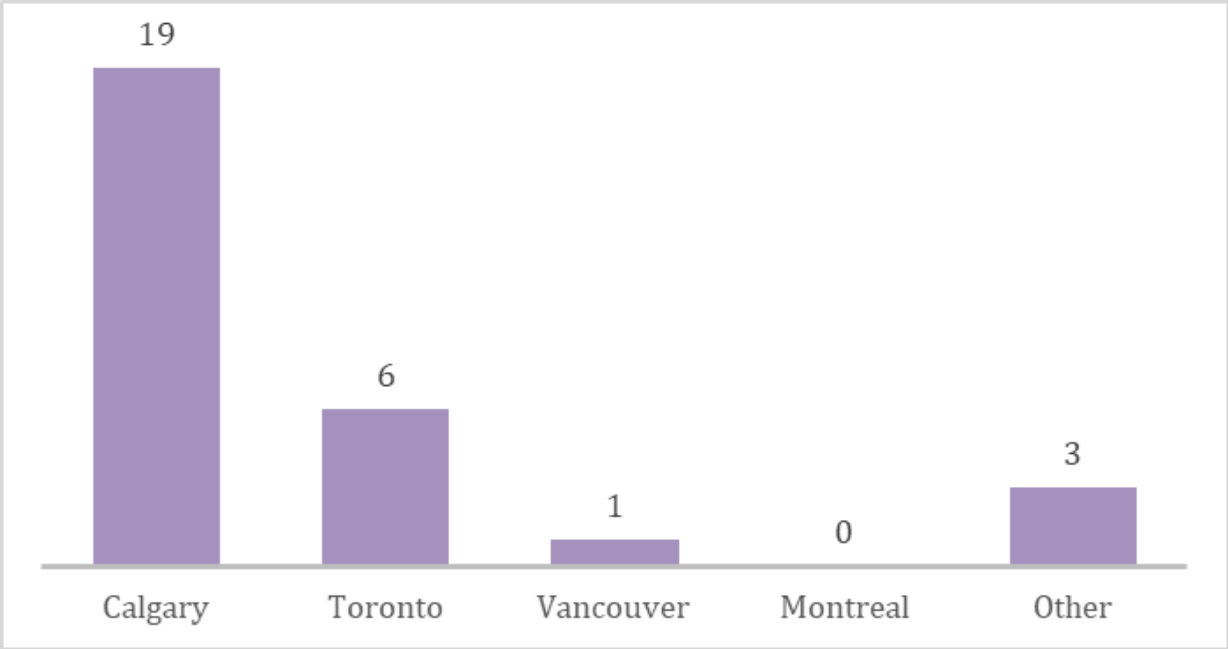
5.1.3 Current Residence

1.4 Which city in Canada do you live in now

70% of the participants were from the Calgary (67%) and Vancouver (3%) areas (see Figure 5.1.3). The current residency sample is biased toward people living in the western Canada region. This could be because the researcher is based in Alberta. 20% percent of the participants

were from the Toronto area. There were no participants from Montreal. This may be due to the researcher’s lack of personal connections in these regions and the shorter recruitment period.

Figure 5.1.3 Current Residence

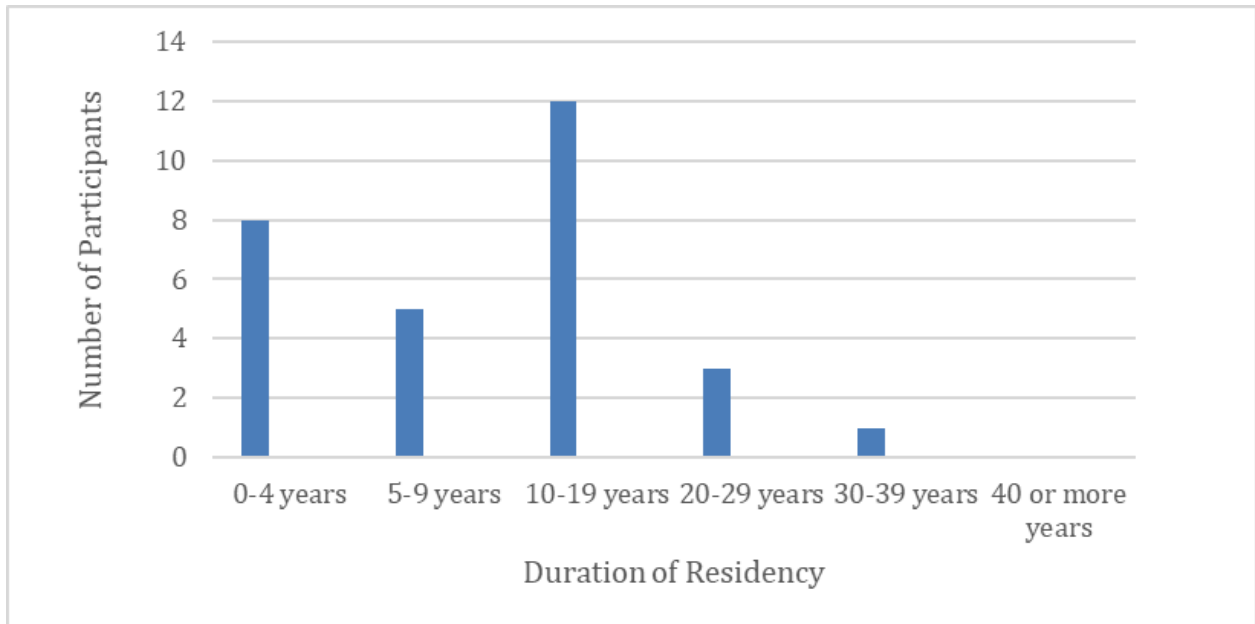


5.1.4 Duration of Residence

1.5 How long have you lived in Canada or North America?

The majority of the participants (87%) have been in North America for less than 20 years except for four participants who accounted for the remaining 13% of the participants. No participants were sampled from the ‘40 or more years’ group (see Figure 5.1.4). This data corresponds with the 2001 Immigration and Refugee Protection Act (see section 2.1) and the Statistics Canada 2021 data on the immigration population from Mongolia (see section 2.2) where the majority of the immigrant population arrived after 2001.

Figure 5.1.4 Duration of Residency



5.1.5 Socio-economic Status

1.6 What is the highest degree or level of school you have completed? If currently enrolled, the highest degree received.

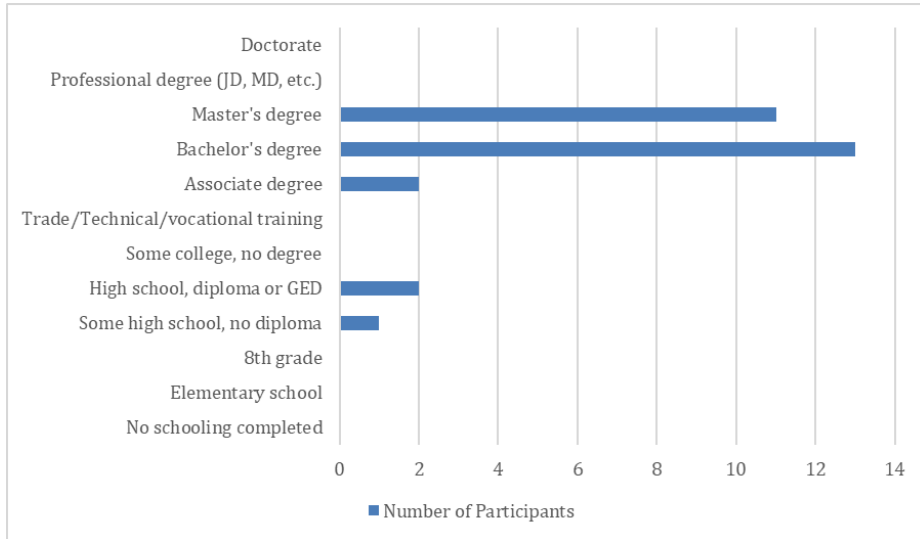
1.7 How many children do you have?

1.8 What is your occupation/job (if any) before you come to Canada?

1.9 What is your occupation/job (if any) in Canada?

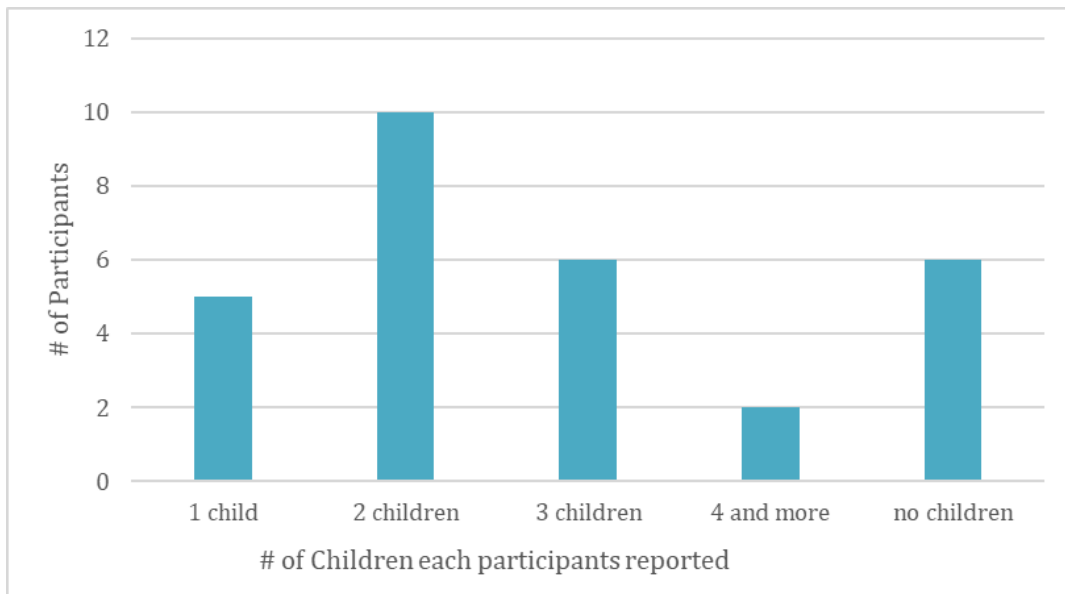
Under the demographic by the level of education, 80% of the participants (43% Bachelor's + 37% Master's) report having either Bachelor's or Master's degree (see Figure 5.1.5). No participants reported having less than a high school education. This could be because the study is limited to 18-year-old and older adult participants and the majority of immigrants came under economic immigrant status. Three participants reported having 'some high school no diploma' and having a 'high school with a diploma'. There were no reports on participants from 'technical training' and 'some college no degree' groups.

Figure 5.1.5 Socio-economic Status - level of school



80% of the participants reported having children and 20% (6) reported no children (see Figure 5.1.6). This indicates the Mongolian diaspora is relatively young and potentially has a high interest in teaching their mother tongue to their children which is one of the main questions of this thesis.

Figure 5.1.6 Socio-economic Status - number of children

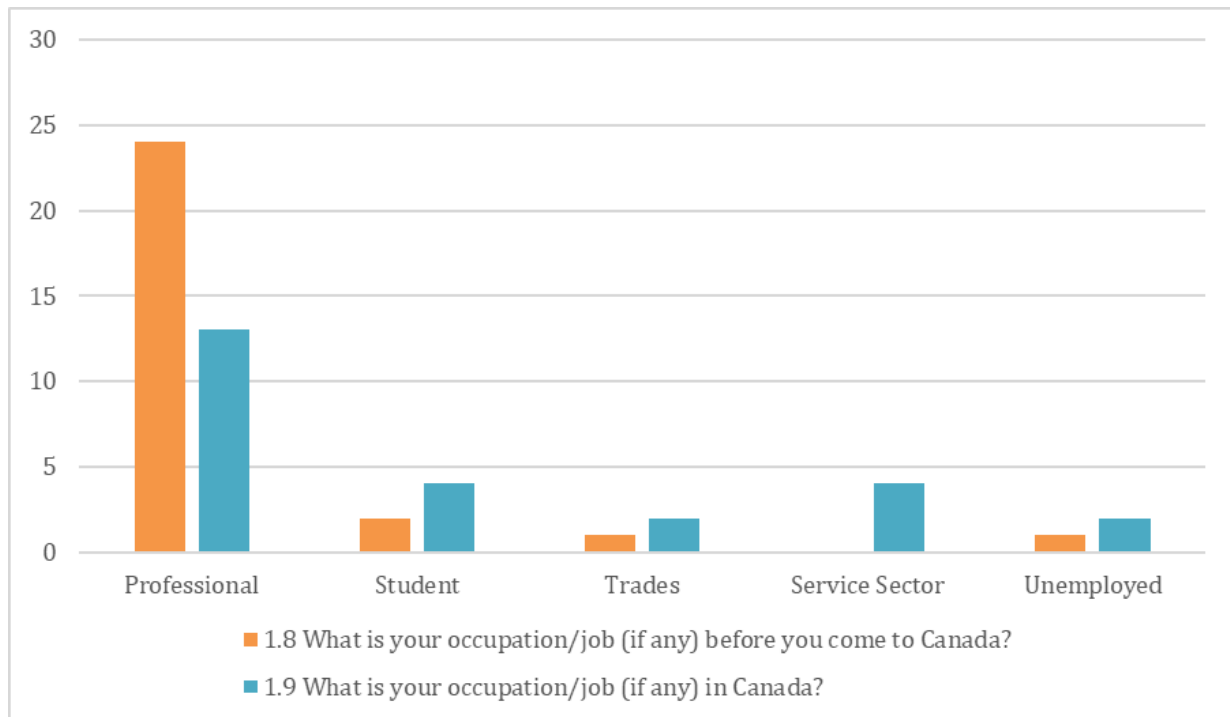


The data under the '*previous occupation held before coming to Canada*' was collected as text input. Participants were asked to provide their profession before coming to Canada. The input they provided ranged widely. They were accountants, students, teachers, actors, administrator managers, engineers, architects, nurses, massage therapists, government officials, food technologists, and airline administrators. For survey purposes, these professions were then classified into five different categories: professionals, students, unemployed, trades and service sector workers. Out of 29 participants, only one reported having no profession, three reported being a student and the rest reported working in various professional fields. This data confirms that almost all immigrants coming from Mongolia are economic immigrants and they had a variety of professional jobs in their home country.

Under the '*current occupation in Canada*', 26 of the participants answered. This question is designed in the same format as the previous question. The input provided ranged widely as well. The following professions were reported by the participants: accountants, counsellors, students, realtors, personal support workers, teachers, consultants, cashiers, delivery persons, interpreters, managers, road construction workers, lighting designers and managers. Out of those 26, two reported as unemployed, four reported as students, four reported working in the service sector, two reported working in trades and 13 reported working in the professional field. There was a drastic decrease in people working in professional fields and an increase in students, unemployed and trades areas. Four people shifted their profession into the service sector.

The data in Figure 5.1.7 shows that the majority of Mongolian immigrants can obtain employment in a wide range of sectors in Canada. However, a significant change occurred in terms of the quality of their profession. Almost half of those immigrants have obtained employment that is not in their trained field. This is a common trend for highly skilled immigrants when they come to Canada (Li et al., 2005).

Figure 5.1.7 Socio-economic Status - occupation



5.2 Language Background

This section was designed to collect data on participants' language backgrounds and consists of 13 questions (see Table 5.1). These factors were later used to check whether these variables influence participants' language attitudes. The survey employed open-ended questions, resulting in a wide range of responses. The data has been categorized according to thematic relevance, with the following subsections: 5.2.1 Mother Tongues, 5.2.2 Language Knowledge, 5.2.3 Languages for Children, 5.2.4 Language Use with Elderly, Friends, and Family, and 5.2.5 Language Use in Professional, Domestic, and Educational Contexts.

Table 5.1 Language Background

<i>Which language is most important for ...</i>	English	Mongolian	both and other	Other	N/A
2.1 What is your mother tongue?	3	29	0	4	0
2.4 What is your mother's language?	1	29	0	1	1
2.5 What is your father's language?	3	27	0	4	0
2.6 What language do you use to communicate with the elderly?	0	20	7	0	0
2.7 What language do your children use to communicate?	5	8	12	1	2
2.8 When you talk to your spouse/partner, what languages do you use?	4	21	0	0	2
2.9 When you talk to your friends what language do you use?	2	9	16	0	0
2.10 At work, what language do you use most?	17	2	4	0	4
2.11 at school, what language do you use most?	16	5	3	0	3
2.12 When you socialize what language(s) do you use?	7	2	18	0	0

5.2.1 Mother Tongues

2.1 What is your mother tongue (first language)?

2.4 What is your mother's first language?

2.5 What is your father's first language?

This section allowed participants to choose more than one language as their mother tongue. Of the 29 participants, 3 participants chose more than 1 language as their mother tongue.

In this section, 81% of participants identified themselves as native Mongolian speakers, and 8% (3) of participants' first language is English and Mongolian. The remaining 11% (4) identified a language other. Out of those who identified their first language as 'others', two have further clarified it as Russian, Buryad and Mongolian and the other two did not provide additional data.

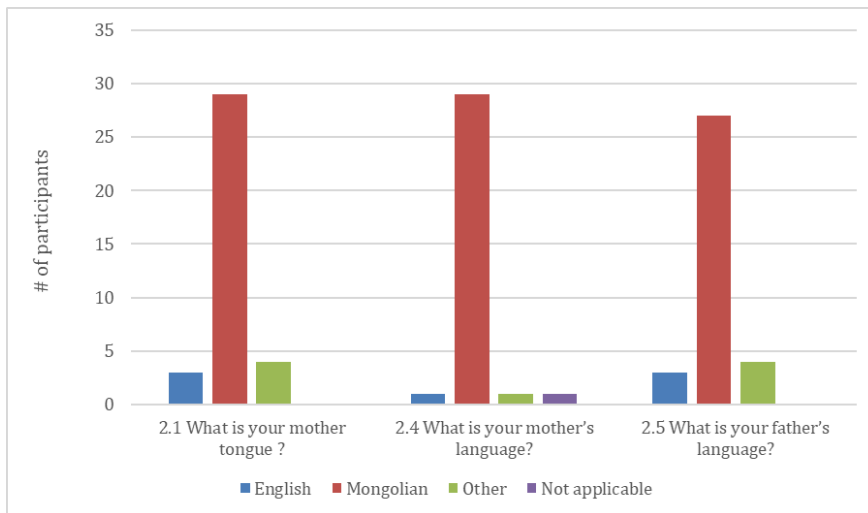
Although all the participants responded that they are first-generation immigrants and born outside of Canada, the 8% who identified their first language as English could be those participants who immigrated to Canada as young children and learned English at school first in

addition to learning Mongolian in informal settings such as home.

The concept of a mother tongue is straightforward for Mongolian immigrants since 90% of the Mongolian population in Mongolia is considered Mongols. For this survey, I used the general term ‘Mongolian’, which is widely understood to be the native Mongolian that the participants' families have a traditional cultural connection. All participants (29) listed Mongolian language as their mother tongue and 3 participants listed 2 languages or more. It is also worth noting that a person’s reported linguistic repertoire may not be a true reflection of their fluency and that languages may be included or excluded for any number of social and cultural reasons.

In Figure 5.2.1 below, the mother tongues of the participants and their mothers and fathers are shown. Participants reported Mongolian is their mother tongue in fewer numbers than their fathers’ but the same with their mothers’. 79% of participants’ fathers (27/29) spoke the same mother tongue, and 100% (29/29) of participants had the same mother tongue as their mothers. These figures, while only a small percentage of the Mongolian population, hint at a small language shift in progress from Mongolian languages to English assuming that those who immigrated at a young age learned English at school first consider their first language English in addition to Mongolian.

Figure 5.2.1 Mother tongue



5.2.2 Additional Languages Known

2.2 *What other languages do you speak well?*

2.3 *What other languages do you understand but not speak (or speak little)?*

These three questions were included to allow participants to make claims of their fluency without using a rating scale and to give ideological space to differentiate between their traditional mother tongue and their most fluent languages. Participants could list as many languages as they had room for; for questions 2.2 and 2.3, some participants listed as many as 4 languages, with an overall average of 2-3. As seen in Figure 5.2.2 below, English is spoken well by 18 participants indicating its perceived position as the language of social and financial means.

Figure 5.2.2 reported that the participants were familiar with other foreign languages including Russian, Mongolian, English, Japanese, Korean, Chinese, Turkish, German, French, and Czech. The one person who reported Mongolian as ‘understand but not speak’ could be a young adult who immigrated to Canada as a child and learned English first at school. The limited opportunity to learn Mongolian in formal or informal settings may been a factor. 29 participants responded that it was their mother tongue in 2.1, but in 2.2 only 3 participants reported they speak it well. This is probably the result of the question not being properly worded since I have already asked about their mother tongue in 2.1 and people assumed it wasn’t necessary to mention it here.

Figure 5.2.2 Language known



5.2.3 Languages for Children

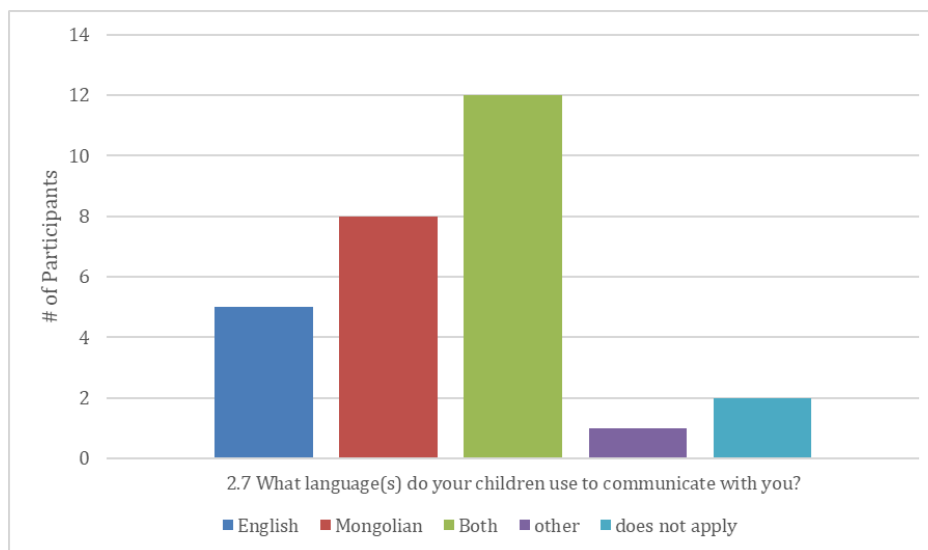
2.7 What language(s) do your children use to communicate with you?

After reflecting on their linguistic knowledge, participants were asked about their children's language usage (see Figure 5.2.3). 18% (5) responded that their children use English, 29% (8) responded that their children use Mongolian, and 43% (12) that their children use both English and Mongolian. 4% (1) responded Other and 7% (2) responded 'doesn't apply'.

In this section, participants were given a choice to choose more than one language. Most participants listed Mongolian and English as their children's language of communication, with the exception of one participant choosing English, Mongolian and French languages as their children's choice of communication. The 2 participants who selected '*doesn't apply*' did not have children.

The English-only among these participants shows that there is a growing pressure to learn a dominant language such as English in Canadian society. Also, the a lack of exposure to their heritage language in all other social interactions except their home. The children of these participants use English to reconstruct their Canadian identity which is similar to those of Tamil families in Canagarajah's (2013) study where children code-switch their language use depending on the context.

Figure 5.2.3 Languages spoken by participants' children



5.2.4 Language Use with the Elderly, Friends and Family

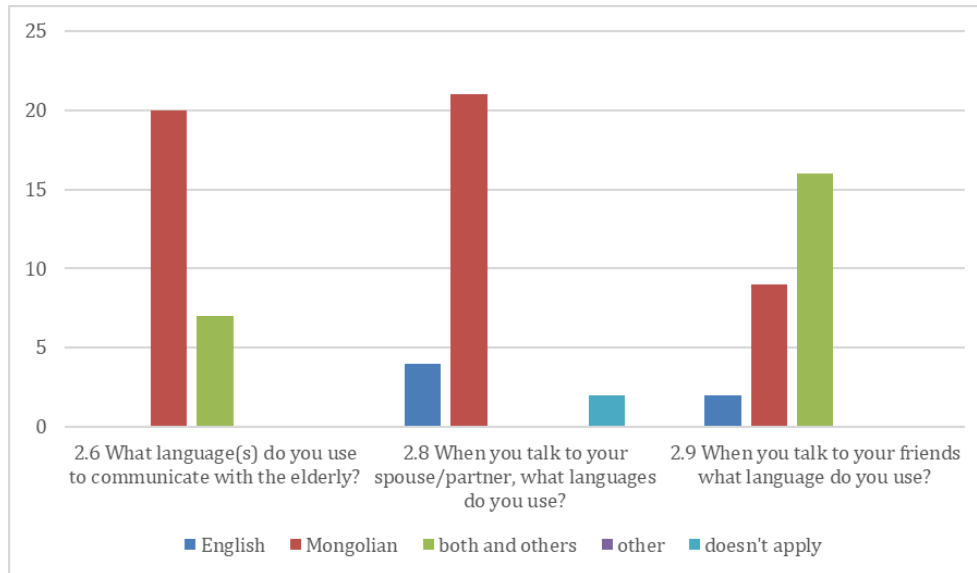
2.6 *What language(s) do you use to communicate with the elderly?*

2.8 *When you talk to your spouse/partner, what languages do you use?*

2.9 *When you talk to your friends what language do you use?*

These three questions provide glimpses into established social and familial linguistic dynamics. Figure 5.2.4 illustrates that Mongolian is predominantly used when communicating with elderly individuals. English, on the other hand, is frequently used in interactions with friends, and less commonly with spouses or partners. Interestingly, 54% (16) of participants reported that both English and Mongolian serve as primary languages for friend-to-friend communication, indicating a bilingual social environment for many participants.

Figure 5.2.4 Language used to communicate with elderly, friends and family



5.2.5 Language Use at Work, Home, School

2.10 *At work, what language do you use most?*

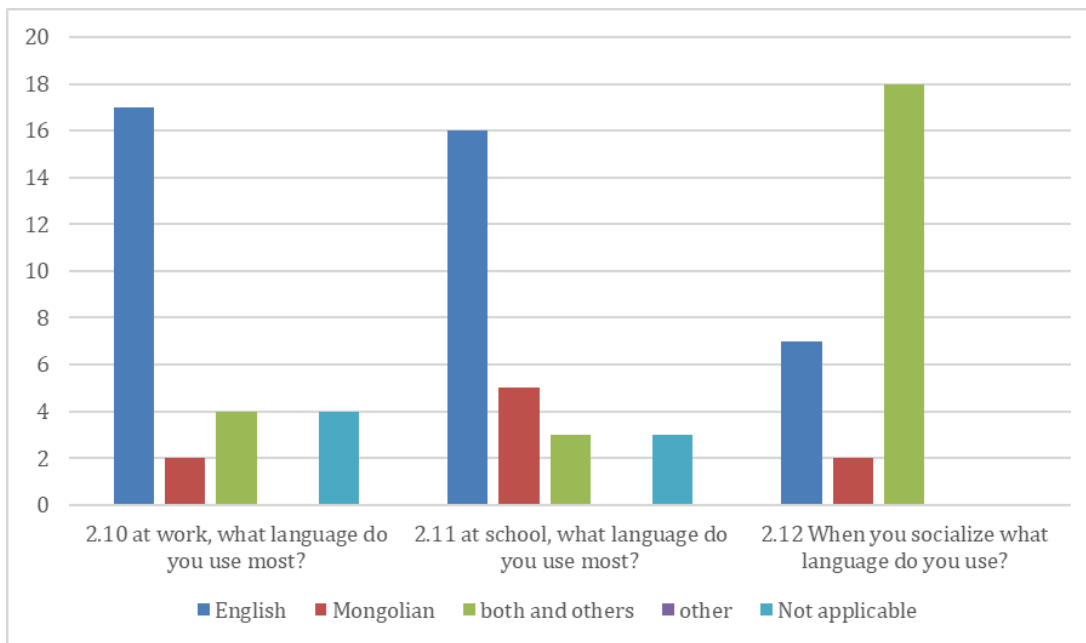
2.11 *At school, what language do you use most?*

2.12 *When you socialize with other people, what language(s) do you use?*

These three questions parallel the preceding trio but shift focus from hypothetical interpersonal

interactions to specific physical locations. Figure 5.2.5 illustrates that English maintains its predominance in all contexts. English dominance in educational and professional settings indicates its significance as an economic asset. On the other hand, the usage of both Mongolian and English in social contexts highlights their role as a tool for maintaining social connections and cultural identity in equally important ways. These questions were asked in general terms of English and Mongolian. They didn't specify whether participants used Mongolian when speaking with Mongolian friends and colleagues.

Figure 5.2.5 Language Use at Work, Home, School



5.3 Language Usage

This section presents an analysis of responses to language usage questions. Participants were asked to express their agreement or disagreement with various statements about Mongolian and English language use in Canada. In this section, participants are forced to choose only one language. The complete data for these responses are presented in Table 5.2 and are examined in detail in the following sections. These questions were then grouped into five main categories: Social Solidarity (5.1), Occupation (5.2), Education (5.3), Media (5.4) and Domain-Specific

(5.5).

Table 5.2 Usage of Language

<i>Which language is most important for you to do...</i>	English	Mongolian
3.1.01 making friends	17	11
3.1.02 feeling happy in your relationships	6	22
3.1.03 being accepted in Canada	24	3
3.1.04 talking with people in your local city	24	4
3.1.05 talking with people in the Mongolian community	0	28
3.1.06 talking with government officials	27	0
3.1.07 talking with your neighbours	28	0
3.1.08 talking with relatives	2	26
3.1.09 drinking and socializing with people	19	9
3.1.10 talking at the hospital	28	0
3.1.11 talking with police	28	0
3.1.12 talking about legal matters	28	0
3.2.1 being successful	22	6
3.2.2 getting a good job	28	0
3.2.3 attending a religious gathering	15	12
3.2.4 attending a wedding	13	14
3.2.5 using Facebook and social media	20	8
3.2.6 using at school	25	3
3.3.1 getting a good education	23	5
3.3.2 reading	21	7
3.3.3 writing	21	7
3.3.4 listening to music	22	6
3.3.5 watching TV	24	4
3.3.6 talking with teachers	27	1
3.3.7 going to the store	26	2

5.3.1 Social Solidarity

This section examines scenarios where language influences social cohesion.

3.1.1 making friends

3.1.2 feeling happy in your relationships

3.1.3 being accepted in Canada

3.1.4 talking with people in your local city

3.1.5 talking with people in the Mongolian community

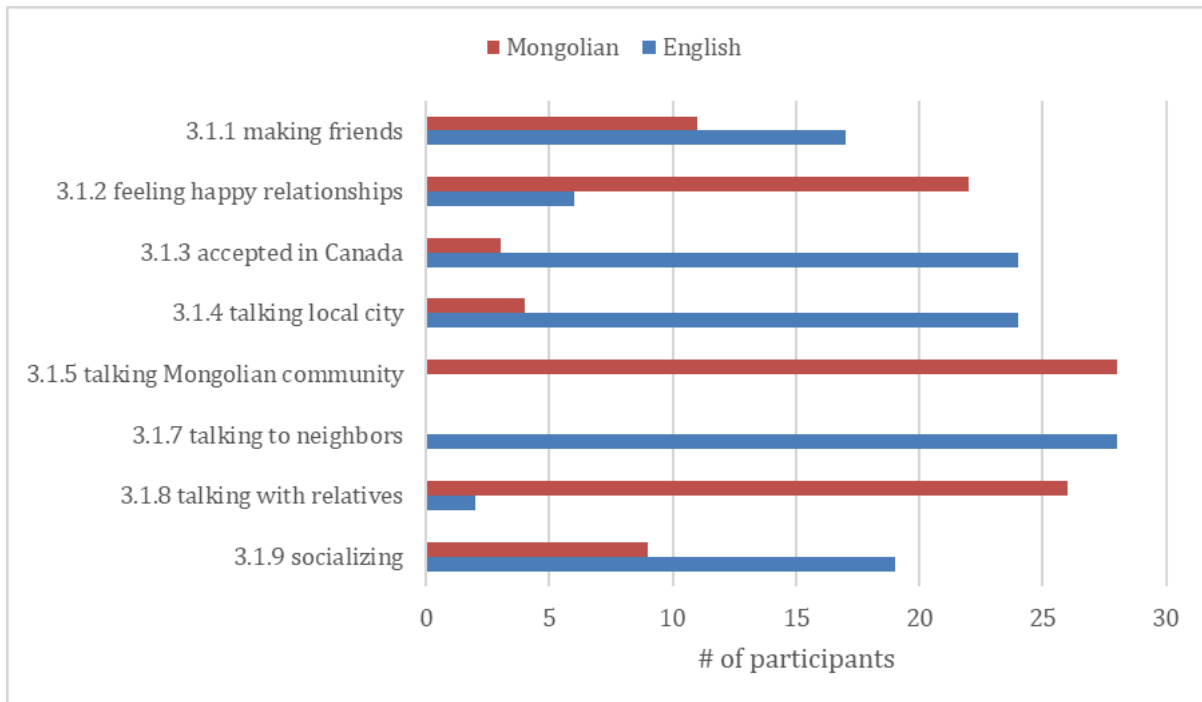
3.1.7 talking with your neighbors

3.1.8 talking with relatives

3.1.9 drinking and socializing with people

While language is not the sole factor in these situations, it plays a significant role in daily social interactions. As expected, Table 5.3.1 illustrates that Mongolian is reported as the primary language for communication within the Mongolian community in 3.1.5, with relatives in 3.1.8, and in feeling happy in relationships in 3.1.2.

Table 5.3.1 Social Solidarity



Interestingly, Mongolian shows limited use in other social contexts, with no reported instances of neighbour interactions (3.1.7), low use in talking with people in the local city (3.1.4) and being accepted in Canada (3.1.3). The high usage of English in these settings could be due to a low number of Mongolian immigrants. On the other hand, English is widely recognized as essential for integration into Canadian society establishing friendships, and acceptance in the community potentially reflecting the increasing social pressure on English proficiency.

Another trend emerges in the preference for English in contexts such as *'relationship satisfaction'*, *'socializing with people'*, and *'making friends'*. This pattern may be related to Canada's multicultural environment and the relatively small Mongolian diaspora population.

5.3.2 Occupation

Questions in this section relate specifically to linguistic factors regarding personal and professional success.

3.2.1 being successful

3.2.2 getting a good job

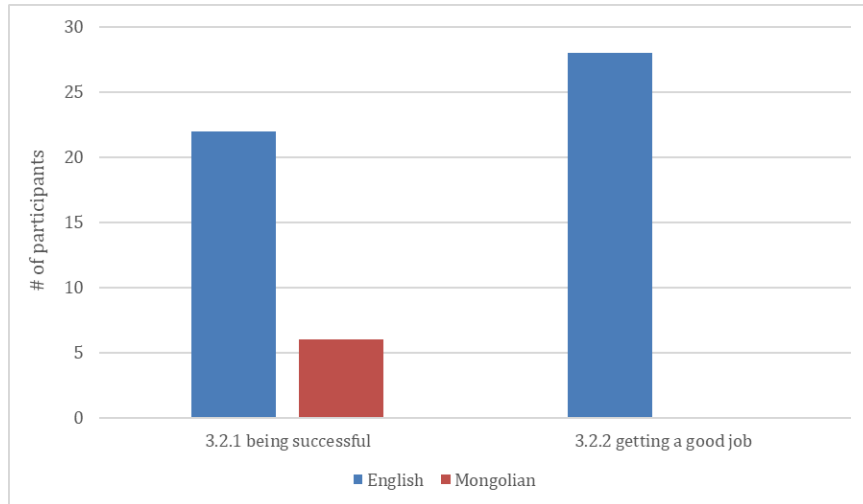
Figure 5.3.2 demonstrates a strong preference for English as the language perceived to be essential for professional success and getting a job. While Mongolian is also recognized as a language of success, it is not viewed as equally instrumental in obtaining employment opportunities.

Interestingly, 21% (6) of participants consider Mongolian important for overall success in 3.2.1 and 21% reported using both languages at work in 2.10 earlier. This representation of the Mongolian language for success may indicate a positive perception of the value of English-Mongolian bilingualism in the employment sector. This trend could reflect the evolving linguistic demands of the Canadian workplace, particularly within the Mongolian-Canadian community.

Perhaps the most striking but expected observation in the occupational context is the absence of Mongolian language in getting *'good'* jobs in 3.2.2. This finding indicates the current demand for the professional job industry in Canada. It could be interpreted as a subtle commentary on the cultural and linguistic dynamics within the Canadian professional landscape (no job opportunity

available for Mongolian speakers), or potentially highlighting the barriers faced by minority language speakers in the professional job market.

Figure 5.3.2 Occupation



5.3.3 Education

This section focuses on the educational domain, revealing a significant shift in the roles of Mongolian and English languages.

3.2.6 using at school

3.3.1 getting a good education

3.3.3 writing

3.3.6 talking with teachers

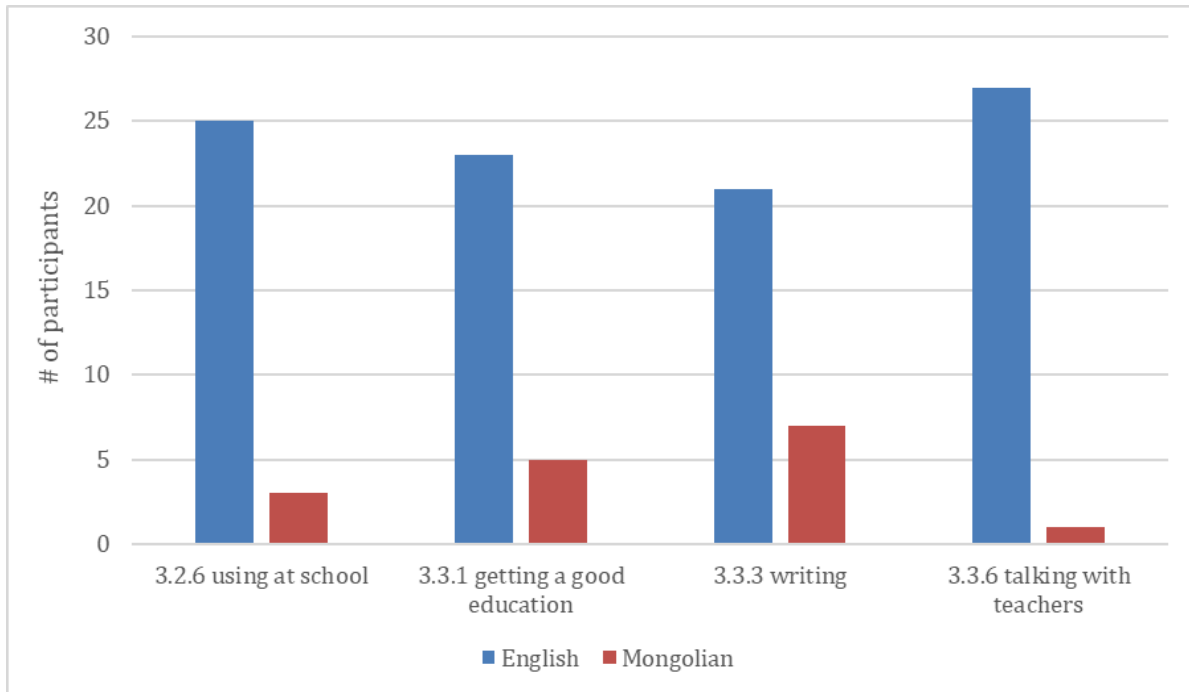
Figure 5.3.3 illustrates that English is perceived as more important than Mongolian for obtaining an education. This preference may be linked to the Canadian education system's approach to heritage languages and official language status.

While Mongolian remains the preferred language for social interactions, English dominates in educational contexts. English is highly valued for communicating with teachers, used in school, and as a means to acquire a quality education. This preference underscores English's position as the more 'formal' or language of authority in educational settings. Notably, English is favoured over Mongolian for written communication. This could also be because English is a lingual

franca used globally.

In contrast, Mongolian shows limited importance across various aspects of the educational domain. This disparity highlights the complex linguistic dynamics within the educational system and the lack of heritage language education in academic environments.

Figure 5.3.3 Language Usage in Education



5.3.4 Media

Questions in this section pertain to the daily media engagement experiences of the participants. Writing was excluded as not all participants necessarily write daily, depending on their work or education level. However, reading was included as it's a more frequent, often unconscious activity.

3.3.2 reading

3.3.4 listening to music

3.3.5 watching TV

3.2.5 using Facebook and social media

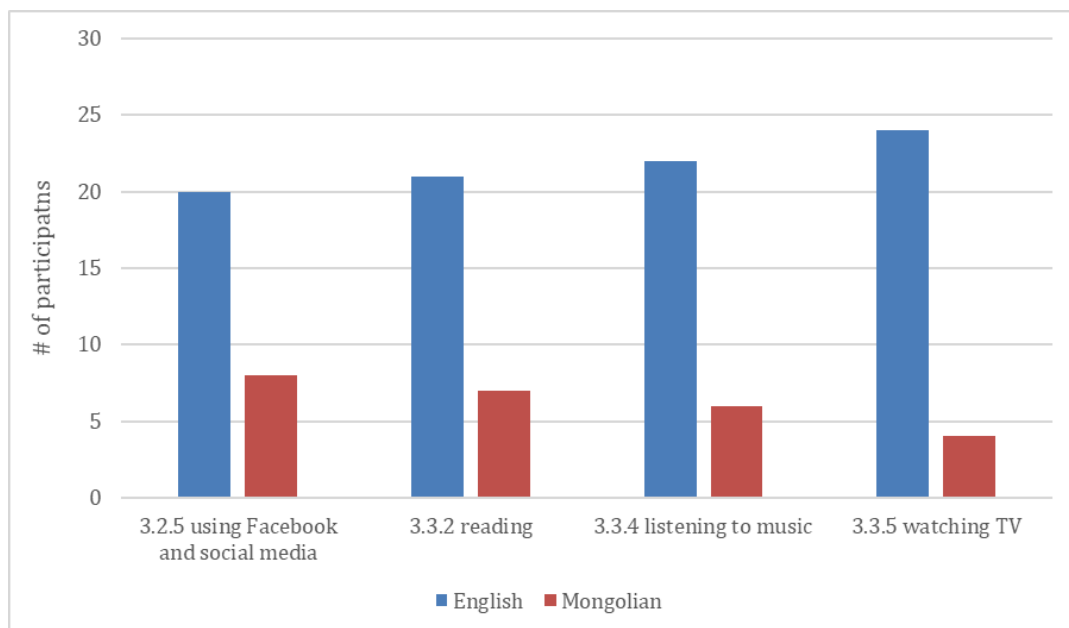
Table 5.3.4 illustrates the perceptions of media engagement in Canada. English ranks higher

across all categories: social media use, reading, music listening, and TV watching. The most striking contrast between English and Mongolian appears in TV-watching preferences.

Overall, the media-related questions in this survey reflect the current sociolinguistic environment, which is dominated by English-language media. These responses align with my personal experiences of media availability. The media materials in Canada - including daily news on radio and TV, and school books - are predominantly in English and French. Currently, in Canada, there are no freely available public media outlets such as TV, radio or library books in Mongolian. This English-centric media landscape highlights the challenges Mongolian speakers face in maintaining their native language skills and cultural connections through everyday media consumption in Canada for Canadian-Mongolian.

One interesting pattern was observed regarding the participants' English language dominance in social media usage. Despite the Canadian-Mongolian diaspora having access to Mongolian outlets through the Internet, participants still choose to use English as a main medium. This can be interpreted as the Mongolian immigrants having a positive attitude toward the English language and even preferring English media over Mongolian. The variety and richness of the resources also could be the reason. This pattern is similar to the Tamil (Canagarajah, 2013) and Polish immigrant (Lustanski, 2009) studies on English language attitude discussed earlier.

Table 5.3.4 Language Usage in Media



5.3.5 Domain-Specific

The questions in this section pertain to specific activities regularly undertaken by Canadian Mongolians.

3.1.6 talking with government officials

3.1.10 talking at the hospital

3.1.11 talking with police

3.1.12 talking about legal matters

3.2.3 attending a religious gathering

3.2.4 attending a wedding

3.3.7 going to the store

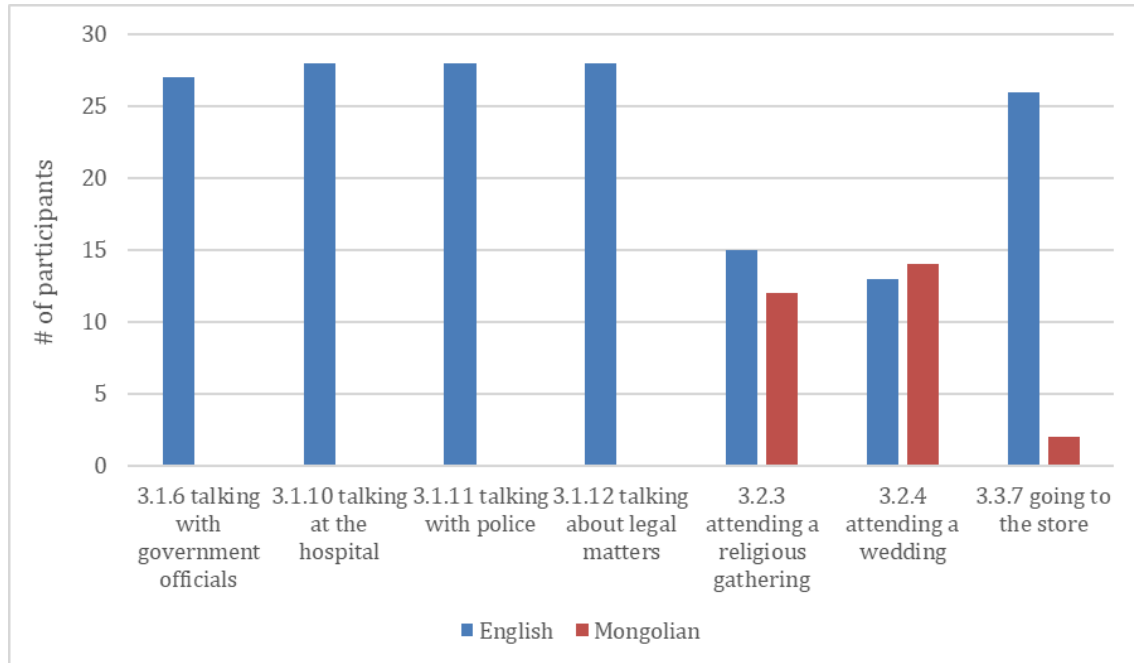
Table 5.3.4 illustrates that English is overwhelmingly preferred by the participants for going to the store, less so for attending religious gatherings, and weddings. Unlike some communities, such as Polish Canadians (Lustanski, 2009) who emphasize the use of Polish in religious domains as a crucial part of their identity, Mongolian Canadians seem to have no significant language preference when it comes to religion. This could be due to the community's limited religious establishment in Canada. Although the majority of the population in Mongolia who are religious practice Buddhism, the variety that is practiced among Mongolians in Mongolia differs from those in other parts of the world (see section 2.3). At this time, there is no religious establishment particularly tailored to Mongolian Buddhism in Canada where Canadian-Mongolian immigrants can use Mongolian as the main language of choice.

Unofficial domains such as weddings, religious establishments, and stores are closely tied to the prevalence of these establishments within their communities. Newer communities like Mongolians still have limited resources to establish such institutions. From personal experience, I have not encountered any dedicated Mongolian community establishments in these domains to date.

Also Mongolian is not reported in a single instance for interactions with police, government officials, legal matters, and hospitals. This confirms English's role in the Canadian Mongolian community as the language of governance and formal or official interactions, reflecting its high-status perception and domain-linked usage.

These responses largely align with my own experiences. However, despite this reality, survey participants still ranked Mongolian as the 'preferred' language for community connection. This indicates its social value as a connective tool within Canadian society for the Canadian-Mongolian diaspora, even as English dominates in official and many unofficial domains.

Table 5.3.4 Domain-specific language usage



5.4 Language Attitudes

This section presents an analysis of responses to language attitude questions. Participants were asked to express their agreement or disagreement with various statements about language use in Canada. The complete data for these responses are presented in Table 6.1 and are examined in detail in the following sections. These questions were then grouped into four main categories: Multilingualism (5.4.1), Identity (5.4.2), Education (5.4.3), and Utility (5.4.4). Each category is explored in depth, followed by a comprehensive summary and discussion of the survey responses.

To provide a better understanding of the data, some sections include '*doesn't apply*' responses, which encompass skipped or blank answers. These responses are intended to give proper space

to some participants where the question may not be relevant to the participant's specific circumstance, such as those without a partner or children, or where the participant chose to remain neutral.

5.4.1 Multilingualism

This section examines attitudes towards multilingualism, language preferences, and the roles of various languages in Canada. Complete questions are presented in Table 5.3 followed by detailed analysis in two parts.

Table 5.3 Multilingualism

<i>Questions on Multilingualism</i>	agree	disagree	doesn't apply
4.1.1 It is important to know English.	27	0	0
4.1.2 It is more important to know English than Mongolian.	10	15	3
4.1.7 It is more important to know Mongolian than English.	11	15	2
4.1.12 Knowing many languages is easy.	2	23	3
4.1.13 Knowing many languages is important.	25	1	2
4.1.14 Knowing only one language makes life difficult.	19	8	1
4.1.17 English, Mongolian, and other languages can live together in Canada.	24	1	1
4.1.19 English is more valuable than Mongolian.	6	20	2
4.2.5 If I had to choose only one language, I would choose Mongolian.	12	10	6
4.2.6 If I had to choose only one language, I would choose English.	5	18	5
4.2.7 I have positive feelings about Mongolian.	24	4	0
4.2.11 I have positive feelings about English.	27	0	1

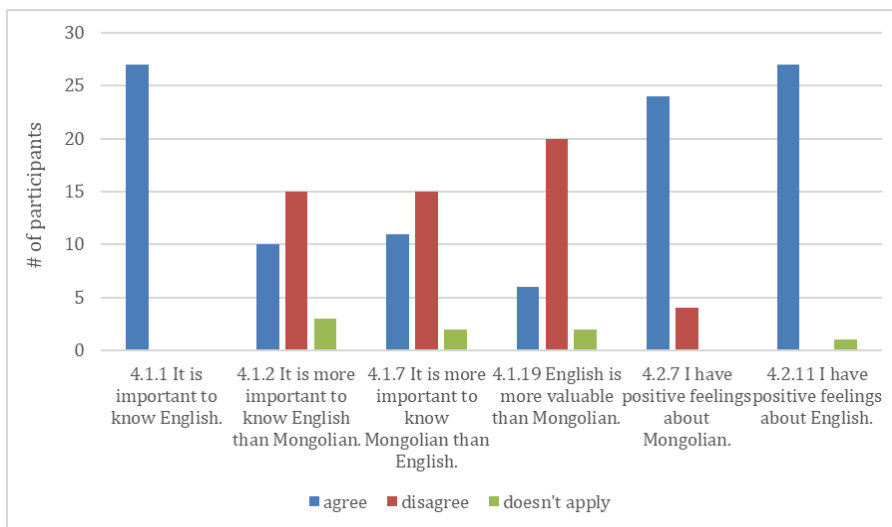
Figure 5.4.1 Part 1 illustrates several key findings from the survey. Interestingly, 100% of participants agreed on the importance of knowing English, as indicated in question 4.1.1. This indicates that English is a ‘high status’ language and participants have a positive view about its usage.

However, the survey reveals a complex linguistic landscape where 54% (15) disagreed with ‘*knowing Mongolian is more important than knowing English*’ in 4.1.7 and the same number of participants 54% (15) also disagreed that ‘*knowing English is more important than knowing Mongolian*’ in 4.1.2. This suggests the participants hold complex views about both languages.

They don't necessarily think that knowing either of these two languages more makes it important. This possibly indicates that the language used is highly context-dependent and they have a neutral stand in terms of attitude toward each language. This even split in opinion also reflects the tension between the perceived high status and practical importance of English as a global language, and the cultural and personal significance of Mongolian for the participants. Such a division is not unexpected, given the prestige associated with English in many contexts, while simultaneously acknowledging the connection many participants feel towards their native language.

Questions 4.2.7 and 4.2.11 show that while all participants express positive feelings towards English, a slightly lower percentage (86%) report positive feelings about Mongolian. This overwhelmingly positive view of English and Mongolian can be attributed to several factors. Firstly, English's status as a global language likely contributes to its favourable perception. Secondly, Mongolian immigrants generally do not associate English with negative experiences, unlike some immigrant groups (cf. Li et al., 2005) who may have historical reasons for linguistic ambivalence. Importantly, the majority of Mongolian immigrants chose to come to Canada voluntarily, which may contribute to a more positive outlook on the country's dominant language. This voluntary migration also suggests that they do not perceive English as a threat to their social identity, but rather as a tool for integration and opportunity in their new home.

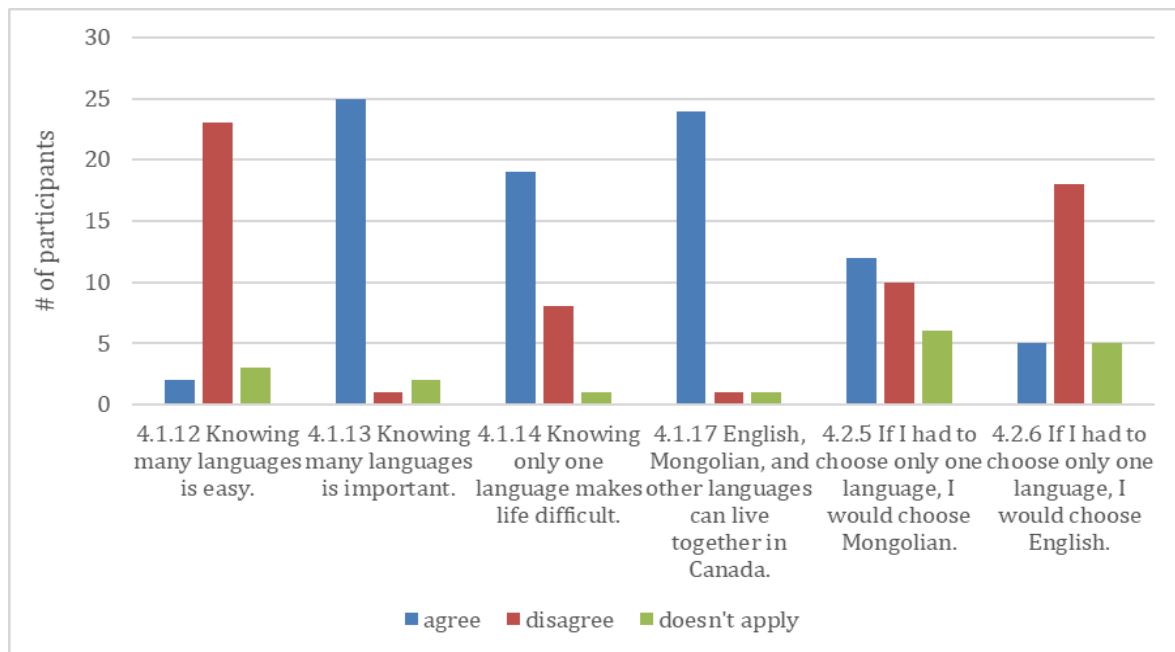
Figure 5.4.1 Multilingualism Part 1



In 4.1.17 participants overwhelmingly agree that Mongolian, English and other languages can exist in the same linguistic space. This indicates that participants accept their current social setting in Canada where multiculturalism is considered the norm. Furthermore, in 4.1.14, 68% (19) of the participants agree that knowing one language is difficult and in 4.1.13, 89% (25) agree with the importance of knowing many languages. However, in 4.1.12, 82% (23) acknowledged that knowing many languages is not an easy task (see Figure 5.4.1).

When participants were asked in 4.2.5 whether they would choose Mongolian as the only language of their communication if they needed to choose between English and Mongolian, the answer varied. Six participants declined to answer this question and a slightly higher number of participants responded with agreement. This could be interpreted that participants still see the Mongolian language as part of their cultural identity.

Figure 5.4.1 Multilingualism Part 2



5.4.2 Identity

This section explores identity-related language attitudes concerning Mongolian speakers and opinions about the Mongolian language and its role in Canada. In this section, there are a total of 15 questions (see Table 5.4). These questions are then divided into 6 parts for further analysis.

Table 5.4 Identity

<i>Questions on Identity</i>	agree	disagree	doesn't apply
4.1.03 People who know English are smarter.	4	18	6
4.1.06 It is important to know Mongolian.	22	5	1
4.1.08 People who know Mongolian are smarter.	8	13	7
4.1.18 Mongolian is unfashionable.	1	24	3
4.1.20 Young Mongolian-Canadians like to speak English.	26	1	1
4.1.21 Older Mongolian-Canadians like to speak English.	3	24	1
4.1.22 Young Mongolian-Canadians like to speak Mongolian.	9	15	4
4.1.23 Older Mongolian-Canadians like to speak Mongolian.	24	3	1
4.1.24 Mongolian is important for Mongolian-Canadians.	24	4	0
4.1.26 In order to be a Mongolian-Canadian, one has to speak Mongolian.	17	9	2
4.1.27 Mongolian-Canadians who can't speak Mongolian are not really Mongols.	2	21	5
4.2.1 I feel sad for Mongols who live abroad (outside Mongolia) and don't know Mongolian.	22	5	1
4.2.2 I feel sad for Mongols who live abroad and don't know English.	10	15	3
4.2.3 I think youth don't know how to speak Mongolian properly.	17	6	4
4.2.4 I think youth don't know how to speak English properly.	5	20	3

Figure 5.4.2 Identity Part 1: question 4.1.8 asked participants whether they believed Mongolian speakers were smarter. The results were mixed: 29% agreed, 48% disagreed, and 25% declined to answer. A similar question (4.1.3) was posed about English speakers, with 14% agreeing, 64% disagreeing, and 22% declining to answer. The 15% difference in agreement between these two questions suggests a more positive attitude towards the Mongolian language. However, this does not necessarily indicate a negative attitude towards English either. On the contrary, both languages appear to hold positive values, especially if we consider those who declined to answer as taking a neutral stance.

Figure 5.4.2 Identity Part 1

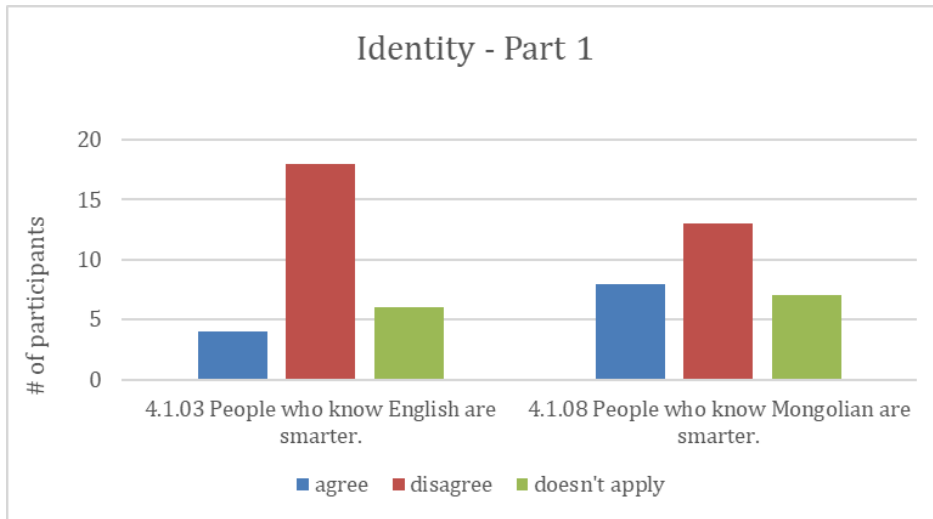


Figure 5.4.2 Identity Part 2: in 4.2.1, 79% (24) of participants also agreed that they felt sad for Mongolians who do not know the Mongolian language, although nearly 17% disagreed and the remaining 4% declined to respond. The same question was asked in 4.2.2 regarding the English language where 35% of participants agreed that they feel sad that Mongolians do not know the English language, 54% disagreed and 11% declined to respond. This contrasting difference, however, shows that participants' identity is still strongly tied to their Mongolian language.

Figure 5.4.2 Identity Part 2

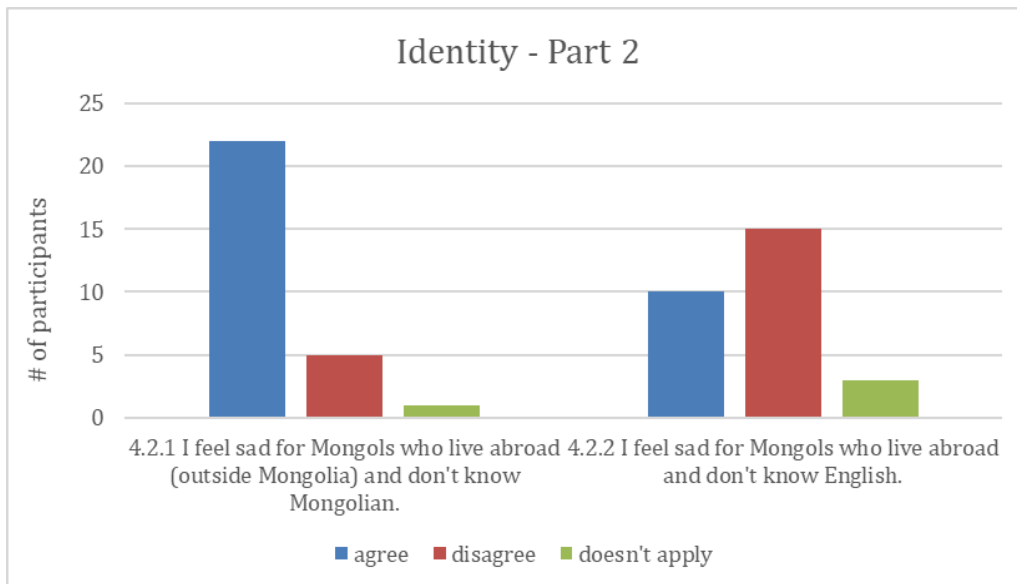


Figure 5.4.2 Identity Part 3: 60% (17) participants in 4.2.3 agreed that ‘*young people don’t know how to speak Mongolian properly,*’ aligning with global stereotypes that young people are irresponsible guardians of linguistic purity, although 21% (6) responded in defence of the youth. In the contrasting question 4.2.4 on the English language, 18% (5) agreed, 71% (20) responded in disagreement, and 11% (3) declined to answer.

Figure 5.4.2 Identity Part 3

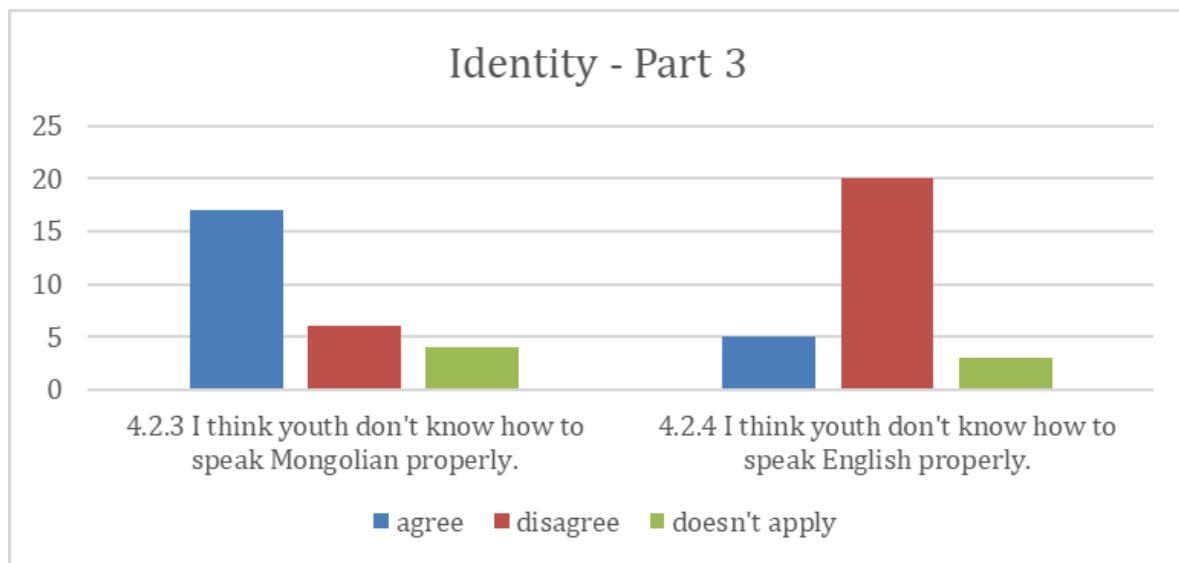


Figure 5.4.2 Identity Part 4: in question 4.2.24, 84% of participants agreed that the Mongolian language is important for Mongolians in Canada. This was further emphasized in 4.1.6 as 79% agreed that generally knowing the Mongolian language is important. This indicates the high value placed on Mongolian as a facet of Mongolian identity. Despite there being very few opportunities for Mongolians in Canada to use Mongolian, the fact that these two questions pattern similarly shows that this valuation can be viewed as symbolic, rather than practical. Most participants disagreed (85%) with 4.1.18 ‘*Mongolian is an unfashionable*’ language. This reflects a defence of the language and a desire to protect it from unattractive comparison.

Figure 5.4.2 Identity Part 4

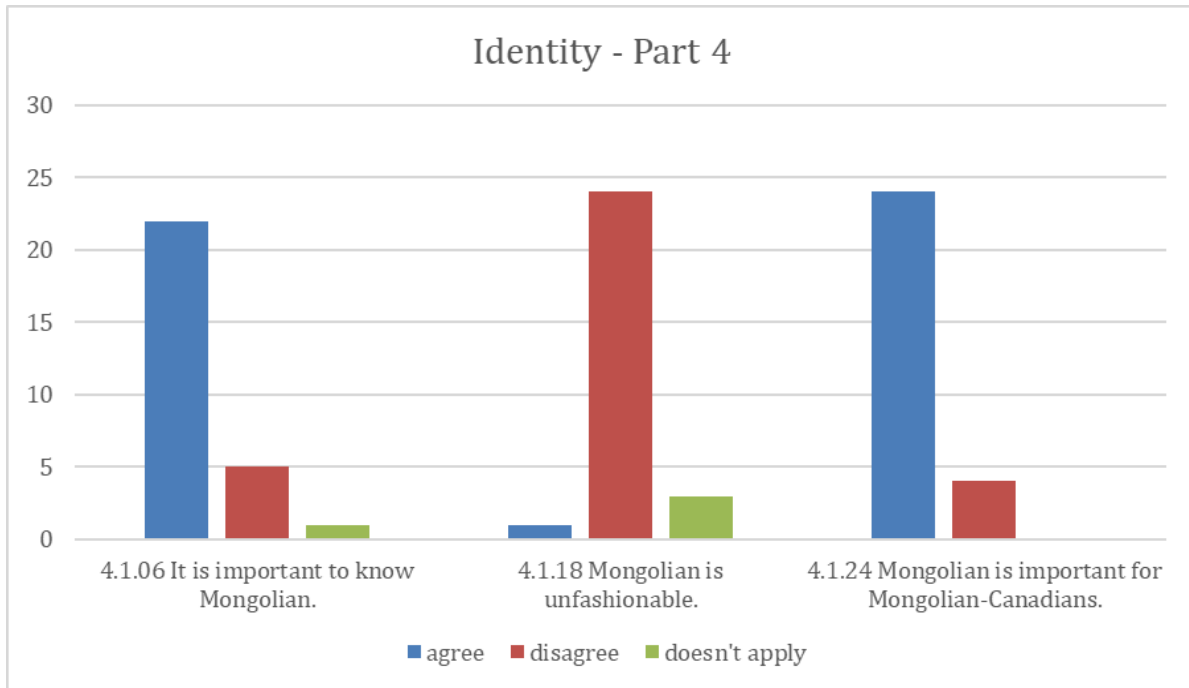


Figure 5.4.2 Identity Part 5: Questions 4.2.20 and 4.2.21 showed a big contrast in whether participants think that young and old people ‘like’ speaking English and Mongolian: 92% (26) report that they think youth prefer to speak English vs. 85% (24) thinking that older adults dislike speaking English. Furthermore, participants think that 86% (24) of older Mongolians would agree that they ‘like to speak Mongolian’ in 4.2.23 while only 54% (14) think that young Mongolian-Canadians ‘like to speak in Mongolian’ in 4.2.22. The participants’ impression of the older group as showing a preference for Mongolian indicates a perception that the Mongolian language is still a strong part of older people’s identity. On the other hand, their impression of youth preference for the English language shows a similar pattern with other immigrant groups in which youth prefer to use English to construct their own identity in Canadian society (cf. Canagarajah, 2013).

Figure 5.4.2 Identity Part 5

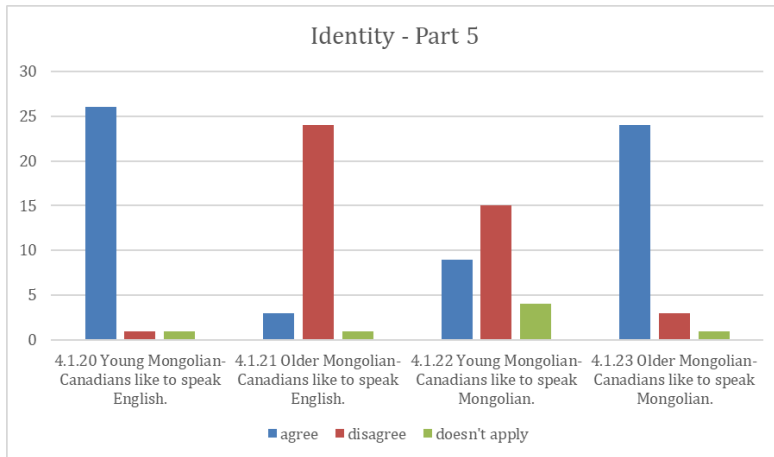
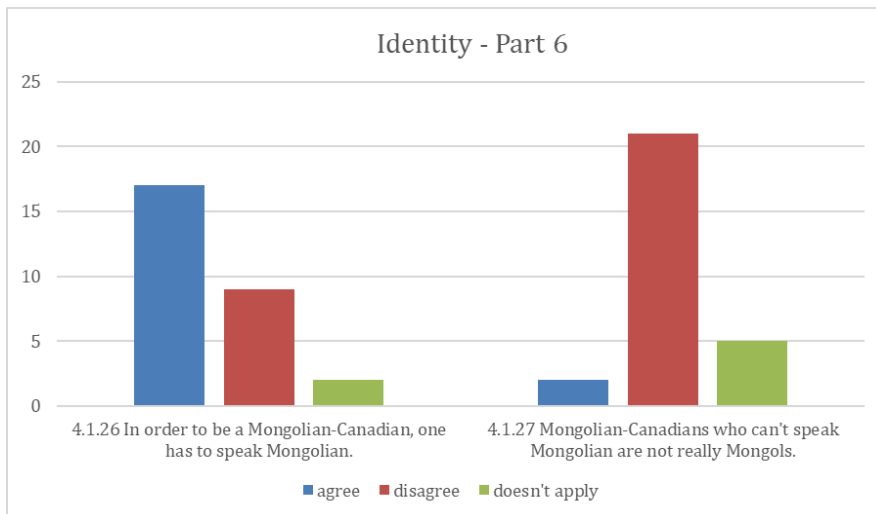


Figure 5.4.2 Identity Part 6: the following questions are intended to find out what the participants' views are toward Mongolian speakers in Canada. 61% (17) think that to be Mongolian-Canadian one must speak Mongolian (4.1.26). However, 75% (21) do not believe that those who can't speak Mongolian are not Mongolian (4.1.27) which contradicts what they said earlier. Participants thus believe language is an important part of Mongolian identity, but also acknowledge that there is a gap between achieving this ideology and their current community situation which doesn't necessarily support their belief. In other words, you don't have to speak Mongolian to be considered Mongolian.

Figure 5.4.2 Identity Part 6



In this section, participants overwhelmingly agreed that Mongolian is an important part of Mongolian identity, and most participants agreed that they felt positive about the Mongolian language. However, there is also a clear indication that the Mongolian diaspora lacks support in this area.

5.4.3 Education

This section explores attitudes toward education, language learning, and linguistic knowledge among Mongolian Canadians.

4.1.4 English and Mongolian are very different.

4.1.5 People should learn English before learning Mongolian.

4.1.9 People should learn Mongolian before learning English.

4.1.15 All Mongolian-Canadians in Canada need to know English.

4.1.16 All Mongolian-Canadians in Canada need to know Mongolian.

4.1.25 Mongolian is simpler than English.

4.2.8 I want to have more opportunities to learn Mongolian for myself.

4.2.9 I wish children had an opportunity to learn Mongolian during regular school hours.

4.2.10 I wish children had an opportunity to learn Mongolian after school hours.

4.2.12 It bothers me when my children can not communicate with me in Mongolian

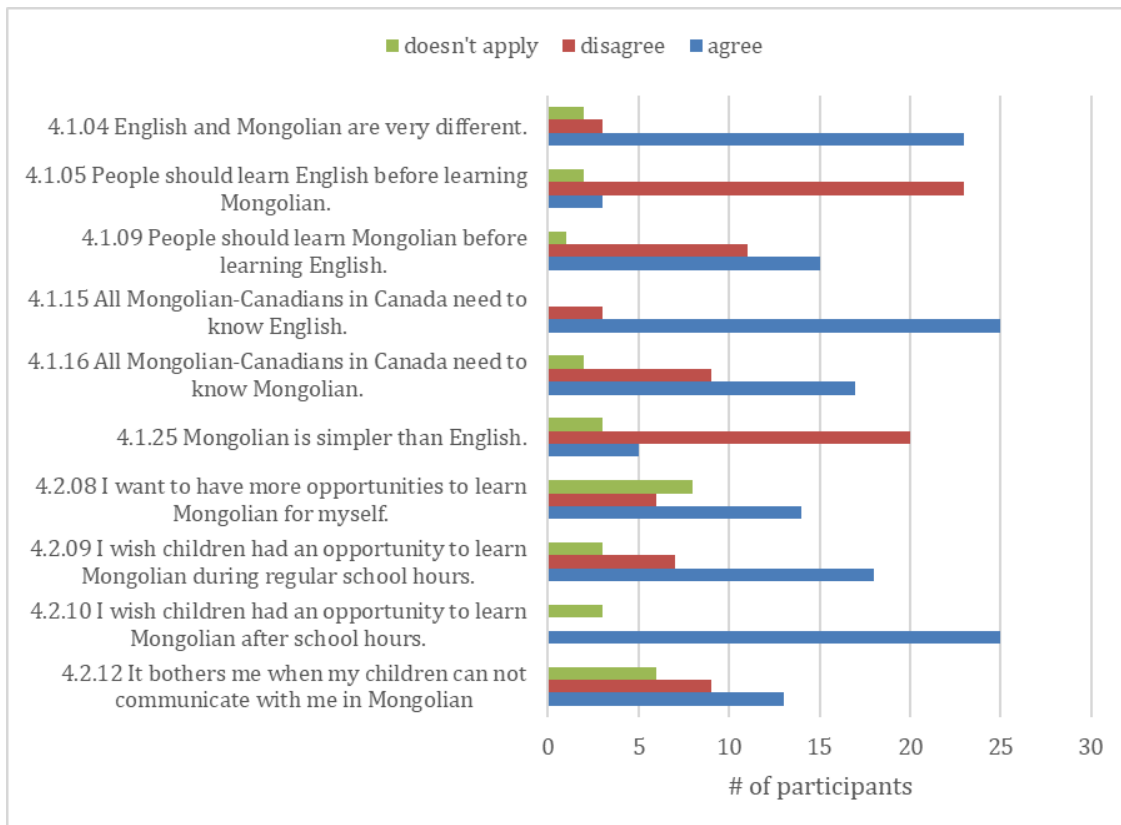
Figure 5.4.3 reveals that 82% (23) of respondents perceive Mongolian and English as significantly different languages, with only a small minority disagreeing or not responding. This could be because Mongolian is an agglutinative language belonging to the Ural-Altaic language family, whereas English is inflectional and belongs to the Indo-European language family.

There is a strong preference for learning Mongolian before English however 69% (20) of the participants acknowledged Mongolian is not simpler than English (4.1.25). This preference likely stems from the importance of Mongolian to cultural identity, as discussed in question 4.1.16. Most participants believe that speaking Mongolian is crucial to being Mongolian-Canadian. Interestingly, while nearly 90% agree that all Mongolians should know English in 4.1.15, only 10% support learning English before Mongolian.

A particularly intriguing finding in 4.2.8 shows that 50% of participants desire more opportunities to learn Mongolian, despite 81% reporting it as their mother tongue (see section 5.2.1). This suggests a strong link between language proficiency and ethnic identity maintenance among Mongolian immigrants.

Regarding children's language education, in 4.2.10 all participants support after-school Mongolian learning opportunities, followed by 64% (18) favouring Mongolian language integration into regular school hours in 4.2.9. The ‘*doesn't apply*’ response here came from participants without children. Notably, only 46% expressed concern about their children not using Mongolian in communication with them in 4.2.12, while 32% were not worried and 6% did not respond. This indicates that while parents value their children's knowledge of Mongolian, they may not necessarily want to force their children to use the language in parent-child communication.

Figure 5.4.3 Education



5.4.4 Utility

4.1.10 Knowing Mongolian can help people get jobs in Canada.

4.1.11 Knowing English can help people get jobs in Canada.

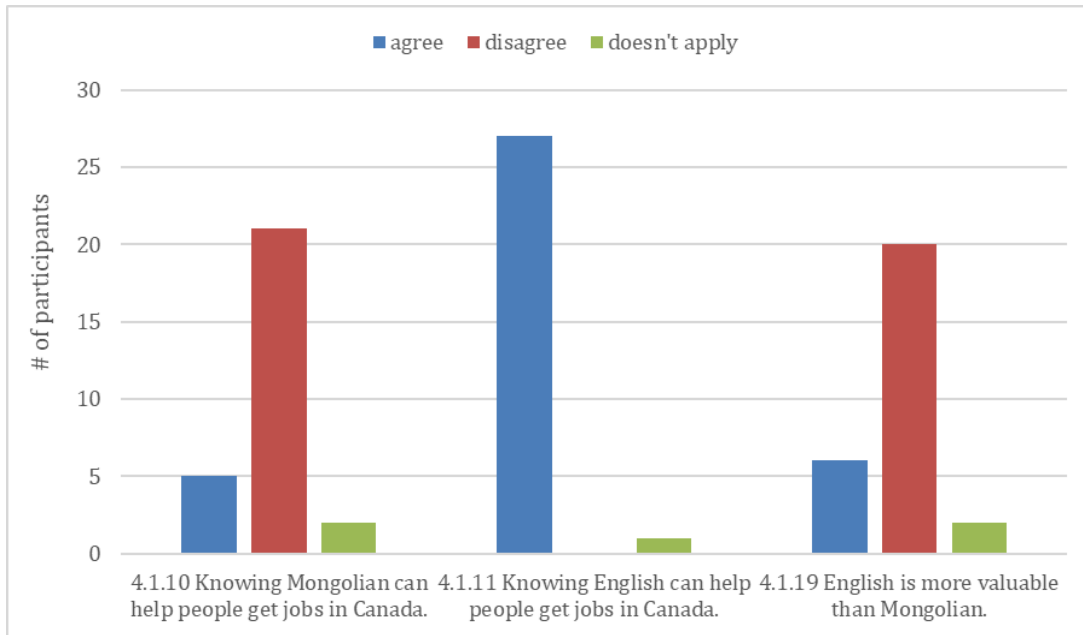
4.1.19 English is more valuable than Mongolian.

The final questions in this section concern the utility and value of Mongolian and English for work-related purposes. In Figure 5.4.5 below, 100% of the participants agreed that knowing English could help one get a job in Canada which is expected as Mongolian is not spoken outside of Mongolia apart from small diaspora communities in some parts of China and Russian Buryat. Many participants disagreed that English was more valuable than Mongolian, although 6 participants did agree.

The concluding questions in this section examine the value of Mongolian in the context of employment. In question 4.1.10 below, 75% of the participants disagreed that knowing Mongolian could help one get a job in Canada which is expected as Mongolian is not spoken widely in Canada. It's noteworthy that five participants did agree with this notion.

For participants overall, the most interesting question in this section was 4.1.10, in which 5 respondents agreed that knowing Mongolian at work in Canada was useful, which contradicted the earlier response in 3.2.2 (see section 5.3.2 Occupation) where 100% of the respondents agreed that English is a better language for '*getting good jobs*'. One possible explanation for these 5 participants implies that jobs that do not require a high level of English language proficiency still can be obtained with Mongolian language skills. However, the jobs considered "*good*" can't. This corresponds to the participants' view that the English language is a '*high status*' language compared to Mongolian.

Figure 5.4.5 Utility



5.5 Language Self-assessment

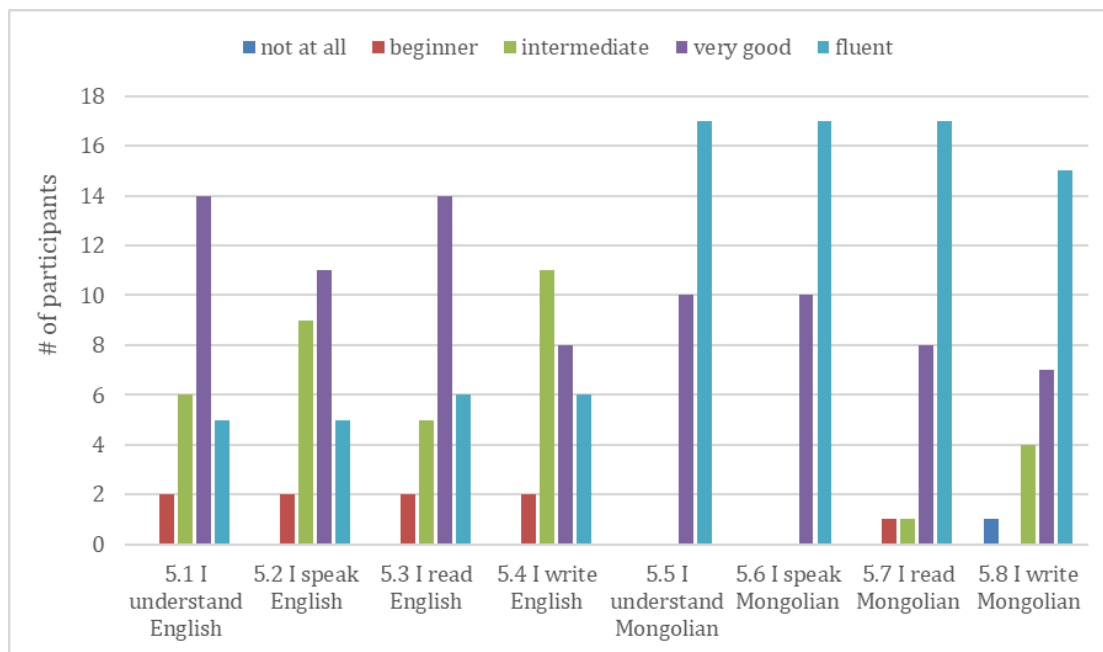
This section summarizes participants' self-assessment of their language competence in English and Mongolian (see Table 5.5). One participant who checked 'not at all' for all answers was excluded. This data may have been an error or simply the participant wanted to skip the questions. The one participant who answered 'not at all' under the 'I write Mongolian' was a minor at the time he immigrated to Canada and did not learn formal Mongolian.

Table 5.5 Language Self-assessment

Questions on Self-assessment	not at all	beginner	intermediate	very good	fluent
5.1 I understand English	0	2	6	14	5
5.2 I speak English	0	2	9	11	5
5.3 I read English	0	2	5	14	6
5.4 I write English	0	2	11	8	6
5.5 I understand Mongolian	0	0	0	10	17
5.6 I speak Mongolian	0	0	0	10	17
5.7 I read Mongolian	0	1	1	8	17
5.8 I write Mongolian	1	0	4	7	15

In Figure 5.5.1, we see that 63% (17) of participants claim fluency in all three abilities of speaking, reading and understanding Mongolian; for writing, the number drops to 56% (15). The slight difference in writing indicates that users don't necessarily practice writing in Mongolian as much as the other three skills, therefore the competency in this area is not as strong as the others. Interestingly, 37% (10) of participants agreed their speaking and understanding skills were 'very good', and only 1 person reported 'not at all' or 'intermediate' in reading and writing Mongolian. A slight decline of 30% (8) in 'reading very well' and 26% (7) in 'writing very well' was reported. Such decline in mother tongue ability among Mongolian immigrants can be tied to several forces such as media availability, familiarity, personal learning experiences, and ideologies of complexity in multicultural Canadian society.

Figure 5.5.1 Language self-assessment by graph



In terms of English language proficiency, participants reported a wide range of proficiencies across four areas. Half of the participants reported having good comprehension and reading skills in English. Interestingly, nearly 20% reported fluency in reading and writing English. This is a significant finding despite 81% of the participants reporting in question 2.1 that Mongolian is their mother tongue, 93% of the participants being born in Mongolia, and all participants immigrating to Canada in the last 30 years. The positive attitude toward English and the

participants' ability to freely reconstruct their cultural identity are reflected in this survey again.

5.6 Summary

The results of this survey have provided interesting data on some emerging trends. Throughout the survey section, I found one common trend that the English language is a social necessity for the Mongolian diaspora in Canada. Although all participants' mother tongue was not English to start with, the role of English has outranked Mongolian in nearly every social setting and become an important part of their daily life. Particularly in the Institutional domain (see Table 5.3.4 questions 3.1.6, 3.1.10, 3.1.11 and 3.1.12), no use of the Mongolian language is reported which indicates the importance of the English language and the absence of Mongolian language support for the Mongolian diaspora in Canada in formal settings. On the other hand, the Mongolian language is considered an important part of being Mongolian, and Mongolians have an emotional attachment to it.

There are possibly three theoretical implications that can be drawn from these data:

1. **Social Solidarity:** The Mongolian diaspora in Canada does not resist the dominance of English in Canada. Participants show a 100% positive attitude toward both English (3.1.7) and Mongolian (3.1.5). This indicates the community's desire to maintain their mother tongue as equal to English.
2. **Language status:** Following Romaine's (1999) framework, the community exhibits heritage language patterns. English dominates professional (5.3.5), educational (5.3.3) and media (5.3.4) domains while Mongolian maintains its dominance in family (3.1.8) and cultural (3.1.5) contexts.
3. **Cultural adaptation:** Similar to Canagarajah's (2013) findings with Tamil families, Mongolian-Canadians demonstrate fluid identity construction. 43% of families use both languages in parent-child communication (5.2.3) despite parents reporting their mother tongue is Mongolian only, and 92% of participants perceive that younger Mongolians prefer English (4.2.20) in contrast to 85% perceiving that the older generation favours Mongolian (4.2.21). This is a reflection of a rapid shift in language priorities among the

Mongolian diaspora in Canada.

Notably, unlike Polish-Canadians studied by Lustanski (2009), who view language preservation as less critical when not threatened in their homeland, Mongolian-Canadians maintain a strong attachment to their mother tongue despite its minority status. This suggests that recent immigrants' strong cultural ties influence language maintenance decisions more significantly than external threats to language survival.

The study also aligns with Hogg's (1995) theory of social identity construction, demonstrating how Mongolian Canadians navigate multiple identities through language choice. The findings show a distinct pattern of "folk bilingualism" (Fishman, 1977), where Mongolian exists alongside English as a heritage language with lower social status but strong cultural significance. However, the data is only based on the first generation as no data was available from the second and third generation of Mongolian Canadians.

6. Results for Research Questions

This section is dedicated to answering the two research questions presented in section 3.2. This study covered a broad range of data on social settings, usage and attitudes of Mongolian speakers in Canada, therefore the discussion here is necessarily partial.

1. *What effects do age and duration of residence have on attitude toward the Mongolian language in different social settings among first-generation Mongolian speakers in Canada?*

The research findings reveal correlations between age, duration of residency, and attitudes toward the Mongolian language among first-generation Mongolian speakers in Canada. Due to the relatively recent nature of Mongolian immigration to Canada (post-2001), data for second and third-generation speakers was not available. The data here aims to represent Mongolian language attitudes in the home (3.1.2), social (3.1.9), institutional (3.1.11) and media (3.1.26) domains respectively.

Table 6.1 Mongolian Language Attitude by Age Group

Answer by Age Group	# of people	Home Domain (3.1.02) happiness in relationships	# of people	Social Domain (3.1.09) socializing	# of people	Media Domain (3.3.2) reading
18-24 age						
English	1	50%	2	100%	2	100%
Mongolian	1	50%		0%		0%
Total	2		2		2	
25-34 age						
English		0%	4	80%	5	100%
Mongolian	5	100%	1	20%	0	0%
Total	5		5		5	
35-44 age						
English	4	33%	8	67%	9	75%
Mongolian	8	67%	4	33%	3	25%
Total	12		12		12	
45-54 age						
English	1	13%	5	63%	5	63%
Mongolian	7	87%	3	37%	3	37%
Total	8		8		8	
75 and older						
English	0	0%	0	0%	0	0%
Mongolian	1	100%	1	100%	1	100%
Total	1		1		1	

Table 6.1 demonstrates a clear generational divide in language attitudes, with 100% of the 25-34 age group and 75 and older group agreeing with the importance of the Mongolian language for being happy with their relationships in the Home domain. Only 50% of younger adults in the 18-24 age group agree with these statements; 67% of the 35-44 age group agree, followed by 87% of the 45-55 age group.

Younger first-generation immigrants under the age of 24 exhibit no preferences for using Mongolian in the Social Domain. The older first-generation immigrants over the age of 35 demonstrate more positive attitudes toward using the Mongolian language in the social domain. Furthermore, 1 participant in the 75 and older group shows a greater preference for using Mongolian in this domain.

In the Media domain, all participants under 34 reported using English, while the 1 participant in

the 75 and older age group reported using Mongolian. There is a gradual increase in Mongolian language media preference in the 35-54 age group. This is likely driven by a need for more access to Mongolian language media in Canada, particularly access to literature through the public domain such as libraries, schools, radio and TV stations.

In summary, age is important in language attitudes across different domains within the first-generation Mongolian-Canadian community. The data reveals a clear pattern where older generations maintain stronger connections to their heritage language, particularly in home and social settings, while younger generations prefer English. The complete absence of Mongolian language use in institutional settings (Table 5.3.4) and limited access to Mongolian media highlights the challenges faced by the diaspora in maintaining their linguistic heritage. These findings underscore the need for targeted support and resources to help preserve the Mongolian language across generations while acknowledging the practical necessity of English proficiency in the Canadian context.

Table 6.2 Mongolian Language Attitude by Duration of Residence

Answer by Duration of Residence (1.5)	# of people	Home Domain (3.1.02) happiness in relationships	# of people	Social Domain (3.1.09) socializing	# of people	Institutional Domain (3.1.11) police	# of people	Media Domain (3.3.2) reading
0-4 years								
English	2	25%	8	100%	8	100%	7	88%
Mongolian	6	75%	0	0%	0	0%	1	12%
Total	8		8		8		8	
5-9 years								
English	0	0%	1	25%	4	100%	3	75%
Mongolian	4	100%	3	75%	0	0%	1	25%
Total	4		4		4		4	
10-19 years								
English	3	25%	7	58%	12	100%	8	67%
Mongolian	9	75%	5	42%	0	0%	4	33%
Total	12		12		12		12	
20-29 years								
English	1	33%	3	100%	3	100%	3	67%
Mongolian	2	67%	0	0%	0	0%	1	33%
Total	3		3		3		4	
30-39 years								
English	0	0%	0	0%	1	100%	1	100%
Mongolian	1	100%	1	100%	0	0%	0	0%
Total	1		1		1		1	

Table 6.2 shows the length of residence in Canada influences language attitudes. Those with less than 4 years of residency and 10-19 years of residency report some 75% positive attitude toward the Mongolian language in the Home domain, which declines to 67% in the 20-29 years of residency group; this effect is likely driven by their immediate integration needs for their newly adopted society. However, participants with 5-9 years and 30-39 years of residency reported 100%. The decline in the importance of the Mongolian language in the 10-29-year-old residency group could be a result of the absence of institutional support for Mongolian language maintenance. Conversely, immigrants with 30 years longer residency show increased interest in the importance of their mother tongue and like using their heritage language across generations.

The total absence of Mongolian language usage in the Institutional domain across all ages shows there is no support for the Mongolian diaspora in Canada in formal settings despite their positive attitude toward their heritage language in informal settings.

Table 6.3 Mongolian Language Attitude by Gender

<i>Answer by Gender (1.2)</i>	# of people	Home Domain (3.1.2) Happiness in a relationship	# of people	Social Domain (3.1.9)	# of people	Institutional Domain (3.1.11) Police	# of people	Media Domain (3.3.2) Reading
Female								
English	2	18%	14	64%	22	100%	15	68%
Mongolian	18	88%	8	36%	0	0%	7	32%
Total			22		22		22	
Male								
English	2	33%	5	83%	6	100%	6	100%
Mongolian	4	67%	1	17%	0	0%	0	0%
Total	6		6		6		6	

Table 6.3 shows how gender influences Mongolian language attitudes in Canada. The data shows no major variation among reported genders in the importance of the Mongolian language in the Institutional domain. However, 36% of female participants reported having a higher positive attitude toward speaking Mongolian in socializing compared to 17% of male participants. Such a difference may not be statistically significant.

In summary, the language attitudes among first-generation Mongolian speakers in Canada reveal complex patterns across different domains and demographic factors. Age emerges as a crucial factor, with older generations showing stronger attachment to the Mongolian language, particularly in home and social settings. The duration of residency demonstrates a non-linear pattern, where both very recent immigrants and long-term residents show higher levels of Mongolian language maintenance.

While institutional settings remain exclusively English-dominated across all social settings, highlighting a significant gap in formal language support, gender differences appear minimal. These findings underscore the changing nature of language attitudes within the Mongolian-Canadian diaspora and highlight the need for targeted institutional support to maintain heritage language across generations.

These findings align with the theoretical framework of language attitudes and social identity presented by Hogg (1995), where individuals construct multiple social identities based on their various group memberships. The study demonstrates that the Mongolian diaspora's language attitudes are not simply positive or negative, but rather context-dependent and influenced by home, social, institutional and media domains within the Canadian multicultural environment.

2. What are the main reasons members of the Mongolian diaspora community in Canada choose to continue or not continue teaching Mongolian to their children?

The survey data shows that there is a 100% desire for formal Mongolian language education excluding those who declined to answer, with all participants endorsing after-school Mongolian language programs (see Figure 5.4.3). Additionally, 64% were interested in an opportunity for Mongolian language instruction during regular school hours (see Figure 5.4.3 also), indicating a strong desire for institutional support in maintaining their heritage language. This demonstrates the community's desire for their heritage language transmission to future generations through structured educational approaches and aligns with Makarova et al.'s (2019) findings about parents' role in heritage language maintenance.

However, socioeconomic pressures significantly influence language attitudes within the Mongolian-Canadian community. The 100% recognition of English's importance for professional advancement (see Figure 5.4.5) demonstrates how economic factors shape parents' language priorities and decisions in the Canadian multicultural social context. Additionally, limited access to Mongolian media and reading materials (see Table 5.3.4) creates practical barriers for families attempting to preserve their heritage language. Integration patterns among Mongolian-Canadian families are similar to other diaspora communities, such as Canagarajah's (2013) research on Tamil families. Parents often accept their children's positive attitude toward English dominance, viewing it as a normal part of their children's Canadian identity.

Overall the study reveals a practical approach to bilingualism, with 43% of families using both languages in parent-child communication (see Figure 5.2.3). This aligns with Fishman's (1977) concept of "folk bilingualism," where heritage language maintenance occurs alongside dominant language acquisition. Unlike some immigrant communities studied by Lustanski (2009), who view language preservation as less critical when not threatened in their homeland, Mongolian-Canadians demonstrate strong attachment to their heritage language despite its minority status. Such attachment appears more symbolic than practical, reflecting Makarova et al.'s (2019) findings about heritage language maintenance in unfavourable environments. While parents value Mongolian language transmission, only 46% express concern about their children's inability to communicate in Mongolian (see Figure 5.4.3 question 4.2.14), suggesting a fluid approach to cultural identity recreation in the Canadian multicultural context.

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Appendices

The set of questions was initially derived from Ross (2017) and Rentz (2018) but was modified to align with the Mongolian context. These survey questions will serve as the initial foundation for the follow-up interview questions.

A. Survey instrument

Mongolian Language Attitude Survey

Please take the time to answer these questions. If you have any questions, please ask. There are no right or wrong answers.

1 General Demographics:

1.1 What is your age?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65-74
- 75 and older

1.2 What is your gender?

- Female
- Male
- None binary
- Prefer not to say

1.3 Where were you born?

- In Mongolia (Independent Mongolia)
- In Inner Mongolia (Chinese Autonomous Region)
- In Buryat Mongolia (Russian)
- In Other Mongolia (please specify)
- In Canada
- In Other Countries

1.4 Which city in Canada do you live in now (please select one)

- Calgary
- Toronto
- Vancouver
- Montreal
- Other

1.5 How long have you lived in Canada or North America?

- 0-4 years
- 5-9 years
- 10-19 years
- 20-29 years
- 30-39 years
- 40 or more years

1.6 What is the highest degree or level of school you have completed? If currently enrolled, the highest degree received.

- No schooling completed
- Elementary school
- 8th grade
- Some high school, no diploma
- High school, diploma or GED
- Some college, no degree
- Trade/Technical/vocational training
- Associate degree
- Bachelor's degree
- Master's degree
- Professional degree (JD, MD, etc.)
- Doctorate

1.7 How many children do you have?

- no children
- 1
- 2
- 3
- 4 and more

1.8 What is your occupation/job (if any) before you come to Canada?

(text answer)

1.9 What is your occupation/job (if any) in Canada?

(text answer)

2 Language Background

2.1 What is your mother tongue (first language)?

(text answer)

2.2 What other languages do you speak well?

(text answer)

2.3 *What other languages do you understand but not speak (or speak little)?*

(text answer)

2.4 *What is your mother's first language?*

This does not apply to me

Mongolian

English

Other

2.5 *What is your father's first language?*

This does not apply to me

Mongolian

English

Other

2.6 *What language(s) do you use to communicate with the elderly ?(your parents or anyone older than your parents)*

This does not apply to me

Mongolian

English

Other

2.7 *What language(s) do your children use to communicate with you?*

This does not apply to me

Mongolian

English

Other

2.8 *When you talk to your spouse/partner, what languages do you use? (check all that apply)*

This does not apply to me

Mongolian

English

Other

2.9 *When you talk to your friends what language do you use? (check all that apply)*

Mongolian

English

Other

2.10 *(If you) at work, what language do you use most?*

Doesn't apply to me
Mongolian
English
Other

2.11 (If you) at school, what language do you use most?

Doesn't apply to me
Mongolian
English
Other

2.12 When you socialize with other people (parties, social events, meetings ...), what language(s) do you use? (check all that apply)

Mongolian
English
Other

2.13 If you use Mongolian, which variety of Mongolian do you use? (for example: Khalh, Buryad, Heritage ...)

Halha Mongolian
Buryat Mongolian
Heritage Mongolian
Inner Mongolian
Halimag Mongolian
Other Mongolian

3 Language usage

3.1 In your opinion, which language (pick only one (1)) is most important for you to do the following? (internal note only. Not to include in the question area. social solidarity and domain-specific)

English Mongolian

- 3.1.1 making friends
- 3.1.2 feeling happy in your relationships
- 3.1.3 being accepted in Canada
- 3.1.4 talking with people in your local city
- 3.1.5 talking with people in the Mongolian community
- 3.1.6 talking with government officials
- 3.1.7 talking with your neighbors
- 3.1.8 talking with relatives
- 3.1.9 drinking and socializing with people
- 3.1.10 talking at the hospital

- 3.1.11 talking with police
- 3.1.12 talking about legal matters

**3.2 In your opinion which language (pick only one (1)) is most important for .
.. (occupation)**

English Mongolian

- 3.2.1 being successful
- 3.2.2 getting a good job
- 3.2.3 attending a religious gathering
- 3.2.4 attending a wedding
- 3.2.5 using Facebook and social media
- 3.2.6 using at school

3.3 In your opinion which language (pick only one (1)) is most important for:

English Mongolian

- 3.3.1 getting a good education
- 3.3.2 reading
- 3.3.3 writing
- 3.3.4 listening to music
- 3.3.5 watching TV
- 3.3.6 talking with teachers
- 3.3.7 going to the store

4 Language Attitude

**4.1 Do you *disagree, agree, this doesn't apply to me* with the following statements?
This applies to the overall situation. (choose one that fits most)**

- 4.1.1 It is important to know English.
- 4.1.2 It is more important to know English than Mongolian.
- 4.1.3 People who know English are smarter.
- 4.1.4 English and Mongolian are very different.
- 4.1.5 People should learn English before learning Mongolian.
- 4.1.6 It is important to know Mongolian.
- 4.1.7 It is more important to know Mongolian than English.
- 4.1.8 People who know Mongolian are smarter.
- 4.1.9 People should learn Mongolian before learning English.
- 4.1.10 Knowing a Mongolian can help people get jobs in Canada.
- 4.1.11 Knowing English can help people get jobs in Canada.
- 4.1.12 Knowing many languages is easy.
- 4.1.13 Knowing many languages is important.

- 4.1.14 Knowing only one language makes life difficult.
- 4.1.15 All Mongolian-Canadians in Canada need to know English.
- 4.1.16 All Mongolian-Canadians in Canada need to know Mongolian.
- 4.1.17 English, Mongolian, and other languages can live together in Canada.
- 4.1.18 Mongolian is unfashionable.
- 4.1.19 English is more valuable than Mongolian.
- 4.1.20 Young Mongolian-Canadians like to speak English.
- 4.1.21 Older Mongolian-Canadians like to speak English.
- 4.1.22 Young Mongolian-Canadians like to speak Mongolian.
- 4.1.23 Older Mongolian-Canadians like to speak Mongolian.
- 4.1.24 Mongolian is important for Mongolian-Canadians.
- 4.1.25 Mongolian is simpler than English.
- 4.1.26 In order to be a Mongolian-Canadian, one has to speak Mongolian.
- 4.1.27 Mongolian-Canadians who can't speak Mongolian are not really Mongols.

4.2 Do you *disagree, agree or this doesn't apply to me* with the following statements? This applies to your situation. (choose one that fits most)

- 4.2.1 I feel sad for Mongols who live abroad (outside Mongolia) and don't know Mongolian.
- 4.2.2 I feel sad for Mongols who live abroad and don't know English.
- 4.2.3 I think youth don't know how to speak Mongolian properly.
- 4.2.4 I think youth don't know how to speak English properly.
- 4.2.5 If I had to choose only one language, I would choose Mongolian.
- 4.2.6 If I had to choose only one language, I would choose English.
- 4.2.7 I have positive feelings about Mongolian.
- 4.2.8 I want to have more opportunities to learn Mongolian for myself.
- 4.2.9 I wish children had an opportunity to learn Mongolian during regular school hours.
- 4.2.10 I wish children had an opportunity to learn Mongolian after school hours.
- 4.2.11 I have positive feelings about English.
- 4.2.12 It bothers me when my children can not communicate with me in Mongolian

5 Language Self-assessment

For these questions, please judge your level of competence in the language(s) you know. For each aspect of the language(s), i.e. understanding, speaking, reading and writing, please rate yourself on a scale from 1 to 5, with 1 meaning 'not at all', and 5 meaning 'perfectly'. Please circle the number that best corresponds to your competence in the language(s) you know.

- 5.1 I understand English

- 5.2 I speak English
- 5.3 I read English
- 5.4 I write English
- 5.5 I understand Mongolian
- 5.6 I speak Mongolian
- 5.7 I read Mongolian
- 5.8 I write Mongolian

B. Interview Questions

1. What language did your parents speak with you when you were a child?
2. What language did you use as a child?
3. What language did you use at home when you spoke with your family as a child?
4. If you have children, what language do they use at home, school, or with friends and family?
5. What language do you use at home, school or work?
6. Who should speak Mongolian in Canada?
7. Who should learn English in Canada?
8. How well do you know Mongolian?
9. How often do you use Mongolian?
10. Do you know anyone who knows Mongolian well?
11. If you could speak one language the best, which one would it be? And why?
12. Why do you think the Mongolian language is important/not important to be used in different domains? (please expand on the survey Part Three where you have answered these questions)
13. In your opinion, what are the reasons for the Mongolian Diaspora community in Canada wanting to or not wanting to teach the Mongolian language to their children?
14. Do you think Mongolians in Canada need a Mongolian language centre to teach, promote, and practice their language? Why? Why not?
15. What values do you hold regarding Mongolian vs. other languages? Why? (for example: Speaking Mongolian with my children is very important to me since I don't have to think about what I want to say in Mongolian first; and translate it into English. After a long day, I feel tired and have no more energy to translate.)

C. Survey instrument - Halha Mongolian/English

Монгол хэлний хандлагын судалгаа
Mongolian Language Attitude Survey

Эдгээр асуултанд цаг зав гарган хариулна уу. Асуух зүйл байвал асуугаарай. Зөв буруу хариулт байхгүй.

Please take the time to answer these questions. If you have any questions, please ask. There are no right or wrong answers.

1. Ерөнхий хүн ам зүй

1. General Demographics

1.1 Та хэдэн настай вэ?

1.1 What is your age?

18-24

25-34

35-44

45-54

55-64

65-74

1.2 Таны хүйс?

1.2 What is your gender?

Эмэгтэй

Female

Эрэгтэй

Male

Хоёртын бус

None binary

Хэлэхийг хүсэхгүй байна

Prefer not to say

1.3 Төрсөн газар

1.3 Where were you born?

Монголд

In Mongolia

Өвөр Монголд

In Inner Mongolia

Буриад Монголд

In Buryat Mongolia

Бусад Монголд

In Other Mongolia

Канадад

In Canada

Бусад улс оронд

Other Country

1.4 Та одоо Канадын аль хотод амьдардаг вэ (аль нэгийг нь сонгоно уу)

1.4 Which city in Canada do you live in now (please select one)

Калгари хотод
Calgary

Торонто хотод
Toronto

Ванкуверт
Vancouver

Монреальд
Montreal

Бусад
Other

1.5 Та Канад эсвэл Хойд Америкт хэр удаан амьдарсан бэ?

1.5 How long have you lived in Canada or North America?

0-4 жил
0-4 years

5-9 жил
5-9 years

10-19 жил
10-19 years

20-29 жил
20-29 years

30-39 жил
30-39 years

40 ба түүнээс дээш жил

1.6 Таны төгссөн сургуулийн хамгийн дээд зэрэг буюу түвшин?

1.6 What is the highest degree or level of school you have completed? If currently enrolled, the highest degree received.

Сургуулиа төгсөөгүй
No schooling completed

Бага сургууль
Elementary school

8-р анги төгссөн
8th grade

ахлах сургуулиа төгссөн, дипломгүй
Some high school, no diploma

ахлах сургуулиа төгссөн, дипломтой
High school, diploma or GED

коллежид сурсан, эрдмийн зэрэггүй
Some college, no degree

Худалдаа/Техник/мэргэжлийн сургалт төгссөн
Trade/Technical/vocational training

Дэд зэрэгтэй
Associate degree

Бакалаврын зэрэгтэй
Bachelor's degree

Магистрын зэрэгтэй
Master's degree

Мэргэжлийн зэрэг (JD, MD гэх мэт)
Professional degree (JD, MD, etc.)

Докторын зэрэгтэй
Doctorate

1.7 Та хэдэн хүүхэдтэй вэ?

1.7 How many children do you have?

Хүүхэдгүй
no children

1

2

3

4 ба түүнээс дээш

4 and more

1.8 Канадад ирэхээсээ өмнө таны мэргэжил/ажил (хэрэв байгаа бол) юу байсан бэ?

1.8 What is your occupation/job (if any) before you come to Canada?

(текст оруулах)
(text answer)

1.9 Таны Канад дахь мэргэжил/ажил (хэрэв байгаа бол)?
1.9 What is your occupation/job (if any) in Canada?

(текст оруулах)
(text answer)

2 Хэлний суурь мэдлэг

2 Language Background

2.1 Таны эх хэл (анхны хэл) юу вэ?
2.1 What is your mother tongue (first language)?

(текст оруулах)
(text answer)

2.2 Та өөр ямар ямар хэлээр сайн ярьдаг вэ?
2.2 What other languages do you speak well?

(текст оруулах)
(text answer)

2.3 Та өөр ямар хэлийг ойлгодог боловч ярьдаггүй вэ?
2.3 What other languages do you understand but speak a little (or not much)?

(текст оруулах)
(text answer)

2.4 Таны эхийн эх хэл?
2.4 What is your mother's first language?

Монгол хэл
Mongolian

Англи хэл
English

Бусад
Other

Энэ нь надад хамаарахгүй
This doesn't apply to me.

2.5 Таны аавын эх хэл?
2.5 What is your father's first language?

Монгол хэл
Mongolian

Англи хэл
English

Бусад
Other

Энэ нь надад хамаарахгүй
This doesn't apply to me

2.6 Та өндөр настантай харилцахдаа ямар хэл(үүд) ашигладаг вэ?(таны эцэг эх эсвэл эцэг эхээсээ ахимаг хэн нэгэн)

2.6 What language(s) do you use to communicate with the elderly?(your parents or anyone older than your parents)

Монгол хэл
Mongolian

Англи хэл
English

Бусад
Other

2.7 Та хүүхдүүдтэйгээ ярихдаа аль аль хэлээр ярьдаг вэ?

2.7 What language(s) do your children use to communicate with you?

Монгол хэл
Mongolian

Англи хэл
English

Бусад
Other

Энэ нь надад хамаарахгүй
This doesn't apply to me

2.8 Та хань/хамтрагчтайгаа ярилцахдаа ямар хэлээр ярьдаг вэ?

2.8 When you talk to your spouse/partner, what languages do you use? (check all that apply)

Монгол хэл
Mongolian

Англи хэл

English

Бусад

Other

Энэ нь надад хамаарахгүй

This doesn't apply to me

2.9 *Та найзуудтайгаа аль аль хэлээр ярьдаг вэ?*

2.9 *When you talk to your friends what language do you use? (check all that apply)*

Монгол хэл

Mongolian

Англи хэл

English

Бусад

Other

2.10 *Та ажил дээрээ ямар ямар хэлээр ярьдаг вэ?*

2.10 *At work, what language do you use? (check all that apply)*

Монгол хэл

Mongolian

Англи хэл

English

Бусад

Other

Энэ нь надад хамаарахгүй

This doesn't apply to me

2.11 *Та сургууль дээрээ ямар ямар хэлээр ярьдаг вэ?*

2.11 *At school, what language do you use? (check all that apply)*

Монгол хэл

Mongolian

Англи хэл

English

Бусад

Other

Энэ нь надад хамаарахгүй

This doesn't apply to me

2.12 *Та бусад хүмүүстэй харилцахдаа ямар ямар хэлээр ярьдаг вэ?*

2.12 *When you socialize with other people, what language(s) do you use? (check all that apply)*

Монгол хэл
Mongolian

Англи хэл
English

Бусад
Other

2.13 *Та Монгол хэлтэй бол аль Монгол хэлээр ярьдаг вэ? (жишээ нь: Халх, Буриад, Өв ...)*

2.13 *If you use Mongolian, which variety of Mongolian do you use? (for example: Khalkh, Buryad, Heritage ...)*

Халха Монгол хэл
Halha Mongolian

Буриад Монгол хэл
Buryat Mongolian

Өв Монгол хэл (Канадад эцэг эхчүүд Монголоор ярьдаг бол)
Heritage Mongolian

Өвөр Монгол хэл
Inner Mongolian

Халимаг Монгол хэл
Halimag Mongolian

Бусад
Other Mongolian

3 Хэлний хэрэглээ

3 Language usage

3.1 Таны бодлоор аль хэлийг (зөвхөн нэгийг сонгоно уу (1)) дараах зүйлсийг хийх нь танд хамгийн чухал вэ? (нийгмийн эв санааны нэгдэл ба домайн онцлог)

3.1 In your opinion which language (pick only one (1)) is most important for you to do the following? (social solidarity and domain-specific)

Англи эсвэл Монгол
English Mongolian

3.1.1 Найз нөхөдтэй болох
3.1.1 making friends

3.1.2 хоорондын харилцах харилцаандаа сэтгэл хангалуун байх мэдрэмж
3.1.2 feeling happy in your relationships

3.1.3 Канадын нийгэмд хүлээн зөвшөөрөгдөх мэдрэмж төрөх үед
3.1.3 being accepted in Canada

3.1.4. оршин суугаа хотынхоо хүмүүстэй ярилцах үед
3.1.4 talking with people in your local city

3.1.5. Канадад амьдарч буй Монголчуудтай ярилцах үед
3.1.5 talking with people in the Mongolian community

3.1.6.төрийн албан тушаалтантай ярилцах үед
3.1.6 talking with government officials

3.1.7 хөршүүдтэйгээ ярилцах үед
3.1.7 talking with your neighbors

3.1.8. хамаатан садантайгаа ярилцах үед
3.1.8 talking with relatives

3.1.9. Хүмүүстэй чөлөөт цагаа өнгөрөөх үед
3.1.9 drinking and socializing with people

3.1.10 Эмнэлэгт үзүүлэх үед
3.1.10 talking at the hospital

3.1.11 цагдаатай ярилцах үед
3.1.11 talking with police

3.1.12.хууль зүйн асуудал ярихдаа
3.1.12 talking legal matter

3.2 Таны бодлоор аль хэл нь (зөвхөн нэг (1) сонгоход) хамгийн чухал вэ. .. (мэргэжил)
3.2 In your opinion which language (pick only one (1)) is most important for . . . (occupation)

Англи эсвэл Монгол
English or Mongolian

3.2.1 амжилттай байх

3.2.1 being successful

3.2.2. сайн ажилд орох

3.2.2 getting a good job

3.2.3. бурхны шашны цуглаанд оролцох

3.2.3 attending a religious gathering

3.2.4 хуриманд оролцох

3.2.4 attending a wedding

3.2.5 нүүр хуудас (Facebook) болон олон нийтийн сүлжээ ашиглан

3.2.5 using Facebook and social media

3.2.6.Сургуулийн сургалтын хөтөлбөрийг ашиглах үед

3.2.6 using in school curriculum

3.3 Таны бодлоор аль хэл нь (зөвхөн нэг (1)) сонгоход илүү чухал вэ:

3.3 In your opinion which language (pick only one (1)) is most important for:

Англи эсвэл Монгол
English or Mongolian

3.3.1. сайн боловсрол эзэмших

3.3.1 getting a good education

3.3.2 унших

3.3.2 reading

3.3.3 бичих

3.3.3 writing

3.3.4 хөгжим сонсох

3.3.4 listening music

3.3.5 Телевиз үзэх

3.3.5 watching TV

3.3.6 багш нартай ярилцах

3.3.6 talking with teachers

3.3.7 дэлгүүр явах

3.3.7 going to the store

4 Хэлний хандлага

4 Language Attitude

4.1 Та дараах мэдэгдлүүдтэй **санал нийлэхгүй, эсвэл санал нийлж байна уу?** хамгийн тохиромжтой сонголтыг сонгоно уу?

4.1 Do you *'disagree', 'agree' or 'doesn't apply'* with the following statements? This applies to the overall situation. (*choose one that fits most*)

4.1.1 Англи хэлтэй байх нь чухал.

4.1.1 It is important to know English.

4.1.2 Монгол хэл гэхээсээ илүү Англи хэлтэй байх нь чухал.

4.1.2 It is more important to know English than Mongolian.

4.1.3 Англи хэлтэй хүмүүс илүү ухаалаг байдаг.

4.1.3 People who know English are smarter.

4.1.4. Англи, Монгол хэл маш өөр.

4.1.4 English and Mongolian are very different.

4.1.5 Хүмүүс Монгол хэл сурахаасаа өмнө Англи хэл сурах хэрэгтэй.

4.1.5 People should learn English before learning Mongolian.

4.1.6 Монгол хэлтэй байх нь чухал.

4.1.6 It is important to know Mongolian.

4.1.7 Англи хэл гэхээсээ илүү Монгол хэлтэй байх нь чухал.

4.1.7 It is more important to know Mongolian than English.

4.1.8 Монгол хэлтэй хүмүүс илүү ухаалаг байдаг.

4.1.8 People who know Mongolian are smarter.

4.1.9 Хүмүүс Англи хэл сурахаасаа өмнө Монгол хэл сурах хэрэгтэй.

4.1.9 People should learn Mongolian before learning English.

4.1.10 Монгол хэл мэддэг байх нь Канадад ажилд ороход тустай.

4.1.10 Knowing a Mongolian can help people get jobs in Canada.

4.1.11 Канадад Англи хэлтэй байх нь ажилд ороход тустай.

4.1.11 Knowing English can help people get jobs in Canada.

4.1.12 Олон хэл сурах нь амархан.

4.1.12 Knowing many languages is easy.

4.1.13 Олон хэл мэддэг байх нь чухал.

- 4.1.13 Knowing many languages is important.
- 4.1.14. Ганц хэлтэй байх нь амьдралд тийм ч амар биш.
4.1.14 Knowing only one language makes life difficult.
- 4.1.15 Канад дахь Монголчууд бүгд Англи хэл мэддэг байх шаардлагатай.
4.1.15 All Mongolian-Canadians in Canada need to know English.
- 4.1.16 Канад дахь Монголчууд бүгд Монгол хэл мэддэг байх шаардлагатай.
4.1.16 All Mongolian-Canadians in Canada need to know Mongolian.
- 4.1.17 Канадад Англи, Монгол болон бусад хэлүүд хамтдаа оршин тогтнох боломжтой.
4.1.17 English, Mongolian, and other languages can live together in Canada.
- 4.1.18 Монгол хэл аль хэдийн моодноос гарсан.
4.1.18 Mongolian is really unfashionable.
- 4.1.19 Англи хэл Монгол хэлнээс илүү үнэ цэнэтэй.
4.1.19 English is more valuable than Mongolian.
- 4.1.20 Канадын Монгол залуучууд Англиар ярих дуртай.
4.1.20 Young Mongolian-Canadians like to speak English.
- 4.1.21 Канадын Монгол ахмадууд Англиар ярих дуртай.
4.1.21 Older Mongolian Canadians like to speak English.
- 4.1.22 Канадын Монгол залуучууд Монголоор ярих дуртай.
4.1.22 Mongolian-Canadian young people like to speak Mongolian.
- 4.1.23 Канадын Монгол ахмадууд Монголоор ярих дуртай.
4.1.23 Older Mongolian-Canadians like to speak Mongolian.
- 4.1.24 Канадын Монголчуудын хувьд Монгол хэл чухал.
4.1.24 Mongolian is important for Mongolian-Canadians.
- 4.1.25 Монгол хэл Англи хэлнээс энгийн.
4.1.25 The Mongolian is simpler than English.
- 4.1.26 Канадын Монгол хүн байхын тулд Монгол хэлтэй байх хэрэгтэй.
4.1.26 In order to be a Mongolian-Canadian, they have to speak Mongolian.
- 4.1.27 Монголоор ярьж чаддаггүй Канадын Монгол хүн жинхэнэ Монгол хүн биш.

4.1.27 Mongolian-Canadians who can't speak Mongolian are not really Mongols.

4.2 Та дараах мэдэгдлүүдтэй *санал нийлэхгүй, эсвэл санал нийлж байна* уу? хамгийн тохиромжтой сонголтыг сонгоно уу?

4.2 Do you ‘disagree’, ‘agree’ or ‘doesn’t apply’ with the following statements? This applies to your situation. (choose one that fits most)

4.2.1 Гадаадад амьдарч байгаа, Монгол хэл мэдэхгүй Монголчууд харамсалтай.
4.2.1 I feel sad for Mongols who live abroad and don't know Mongolian.

4.2.2 Гадаадад амьдарч байгаа, Англи хэл мэдэхгүй Монголчууд харамсалтай.
4.2.2 I feel sad for Mongols who live abroad and don't know English.

4.2.3 Миний бодлоор залуучууд Монгол хэлээр зөв ярихаа мэдэхгүй байна.
4.2.3 I think youths don't know how to speak Mongolian properly.

4.2.4 Миний бодлоор залуучууд Англиар зөв ярихаа мэдэхгүй байна.
4.2.4 I think youths don't know how to speak English properly.

4.2.5 Хэрвээ би ярихдаа ганцхан хэл сонгох ёстой байсан бол монгол хэлийг сонгох байсан.
4.2.5 If I had to choose only one language to speak, I would choose Mongolian.

4.2.6 Хэрвээ би ярихдаа зөвхөн нэг хэл сонгох ёстой байсан бол англи хэлийг сонгох байсан.
4.2.6 If I had to choose only one language to speak, I would choose English.

4.2.7 Би Монгол хэлний талаар эерэг сэтгэгдэлтэй байдаг.
4.2.7 I have positive feelings about Mongolian.

4.2.8.Хэрвээ надад Монгол хэлний сургах боломж олдвол би сурна.
4.2.8 I want to have more opportunities to learn Mongolian for myself.

4.2.9 Хичээлийн цагаар миний хүүхдүүдэд Монгол хэл сурах боломж байгаасай гэж би хүсдэг.
4.2.9 I wish my children had an opportunity to learn Mongolian during regular school hours.

4.2.10 Хичээлийн бус цагаар миний хүүхдүүдэд Монгол хэл сурах боломж байгаасай гэж би хүсдэг.
4.2.10 I wish my children had an opportunity to learn Mongolian after school hours.

4.2.11 Би Англи хэлний талаар эерэг сэтгэгдэлтэй байдаг.
4.2.11 I have positive feelings about English.

4.2.12 Миний хүүхдүүд надтай Монголоор ярьж чадахгүй байхад надад хэцүү байдаг.

4.2.12 It bothers me when my children can not communicate with me in Mongolian

5 Хэлний түвшний хувьд өөрийгөө үнэлэх

5 Language Self-assessment

Өөрийн мэддэг хэл(үүд) дэх чадамжийн түвшинг эрэмбэлнэ үү? Хэлнийг **ойлгох, ярих, унших, бичих гэх мэт** тал дээр өөрийгөө 1-ээс 5 хүртэлх оноогоор: 1 нь "огт мэдэхгүй" гэсэн утгатай, 5 нь "төгс" гэсэн утгатай эрэмбэлнэ үү? Таны мэддэг хэл(үүд) дээр таны чадварт хамгийн сайн тохирох тоог дугуйлна уу.

For these questions, please judge your level of competence in the language(s) you know. For each aspect of the language(s), i.e. understanding, speaking, reading and writing, please rate yourself on a scale from 1 to 5, with 1 meaning 'not at all', and 5 meaning 'fluent'. Please circle the number that best corresponds to your competence in the language(s) you know.

5.1 Би Англиар ойлгодог.

5.1 I understand English.

5.2 Би Англиар ярьдаг.

5.2 I speak English.

5.3 Би Англиар уншдаг.

5.3 I read English.

5.4 Би Англиар бичдэг.

5.4 I write English.

5.5 Би Монголоор ойлгодог.

5.5 I understand Mongolian.

5.6 Би Монголоор ярьдаг.

5.6 I speak Mongolian.

5.7 Би Монголоор уншдаг.

5.7 I read Mongolian.

5.8 Би Монголоор бичдэг.

5.8 I write Mongolian.

D. Consent Form - English

Dept of Languages, Literatures and Linguistics,
York University LAL Graduate Study MRP –

LANGUAGE ATTITUDES OF THE
MONGOLIAN DIASPORA IN CANADA

–Informed Consent Form–

Date:

Legal Rights and Signatures:

I, _____, consent to participate in LAL Graduate study Thesis for **LANGUAGE ATTITUDES OF THE MONGOLIAN DIASPORA IN CANADA** for the Final projects conducted by ___*Minjee Ganbaatar*___, who is a student enrolled in MA Linguistics Program. I have understood the nature of this project and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

Study Name: York University LAL Graduate Study MRP Proposal

Researchers:

Student Researcher: Minjee Ganbaatar
Faculty of Graduate Studies-Department of Languages, Literatures and Linguistics
York University
minjee@my.yorku.ca or minjee.info@gmail.com

Purpose of the Research

Thank you for agreeing to participate in my study on Mongolian Language attitudes. This project focuses on speakers' of the Mongolian language in Canada.

The data are being collected as part of the Thesis that I am working on, LAL 'LANGUAGE ATTITUDES OF THE MONGOLIAN DIASPORA IN CANADA', as part of my graduate degree at York University. The data collected today will be used for my final paper. In addition, if you consent, anonymized versions of the data you provide will be retained and may be used for future research projects by other researchers and will be archived in the public domain.

What You Will Be Asked to Do in the Research: After consenting to participate in this survey, you will then be asked to do the following tasks: you will be asked to answer a list of

questionnaires (total of 98), which will be presented as an online form, you may read a list of sentences and determine whether they are relevant to you. The data will be collected as follows:

1 General Demographics consists of 9 questions designed to collect general background demographic information about each participant. This part of the survey aims to understand the participants' backgrounds and personal histories.

2 Language Backgrounds consist of 15 questions about your language background.

3 Language usage section has 25 questions asking the participants about their Mongolian and English language usage in situations related to education, work, social settings and various media.

4 Language Attitude section consists of 39 questions related to language attitudes. Participants are asked to agree or disagree with statements about multilingualism, and rational and emotional viewpoints related to Mongolian and English.

5 Language Self-assessment consists of 8 questions. These questions are more about how you judge yourself regarding your English and Mongolian language skills.

The estimated time commitment is expected to be approximately 30-40 minutes.

Risks and Discomforts: We do not foresee any risks or discomfort from your participation in the research. You have the right not to answer any questions.

Benefits of the Research and Benefits to You: There are no direct benefits to you for participating. However, you may gain some insight into how linguistic research works, as well as some insight into your knowledge of languages that you speak.

Voluntary Participation: Your participation in the study is completely voluntary and you may choose to stop participating at any time. Your decision not to volunteer will not influence the nature of the ongoing relationship you may have with the researchers or study staff of your relationship with York University either now, or in the future.

Withdrawal from the Study: You can stop participating in the study at any time, for any reason, if you so decide. Your decision to stop participating, or to refuse to answer particular questions, will not affect your relationship with the researchers. In the event you withdraw from the study, all associated data collected will be immediately destroyed wherever possible.

Confidentiality: All data and recordings produced during this research will be anonymized before sharing as recordings or data in presentations or papers. All information you supply during the research will be held in confidence and your name will not appear in any report or publication of the research(unless you request). Your data will be safely stored on the student's computer and the instructor's encrypted, password-protected laptop, and only the student directly involved in data recording will have access to identifying information that you provide (such as your name and contact information). Anonymized data and anonymized audio recordings may be retained by student researchers enrolled in the course. Confidentiality will be provided to the fullest extent possible by law.

Your data may be collected using Google Forms law. The researcher(s) acknowledge that the host of the online survey (e.g. google.com forms) may automatically collect participant data

without their knowledge (i.e., IP addresses.) Although this information may be provided or made accessible to the researchers, it will not be used or saved without the participant's consent on the researcher's system. Further, because this project may employ e-based collection techniques, data may be subject to access by third parties as a result of various security legislation now in place in many countries and thus the confidentiality and privacy of data cannot be guaranteed during web-based transmission.

This study may use online recording platforms Cleanfeed (<https://cleanfeed.net/>) or Zoom to collect data, which is an externally hosted cloud-based service. When information is transmitted over the internet privacy cannot be guaranteed. There is always a risk your responses may be intercepted by a third party (e.g., government agencies, or hackers). Further, while York University researchers will not collect or use IP address or other information which could link your participant to your computer or electronic devices without informing you, there is a small risk with any platform such as this of data that is collected on external servers falling outside the control of the research team. If you are concerned about this, we would be happy to make alternative arrangements (where possible) for you to participate, perhaps via telephone. Please contact the student researcher, Minjee Ganbaatar, at minjee@my.yorku.ca or minjee.info@gmail.com for further information.

Recordings (audio/video) will be saved in a password-protected file to research team members' local computers, and the cloud-based service.

Questions About the Research? If you have questions about the research in general or about your role in the study, please feel free to contact Minjee Ganbaatar by email (minjee@my.yorku.ca or minjee.info@gmail.com). This research has received ethics review and approval by the Human Participants Review Sub-Committee, York University's Ethics Review Board and conforms to the standards of the Canadian Tri-Council Research Ethics guidelines. If you have any questions about this process or your rights as a participant in the study, please contact Sr. Manager & Policy Advisor for the Office of Research Ethics, 5th Floor, Kaneff Tower, York University (telephone 416-736-5914 or e-mail ore@yorku.ca).

Signature _____
Participant

Date _____

Signature _____
Student researcher

Date _____

E - Data

See the attachment for this section.