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**An Investigation into the Correlation between
Ethnolinguistic Vitality and Well-Being**

Steve Crozier

A Thesis

in

The Department

of

Applied Linguistics

**Presented in Partial Fulfillment of the Requirements
for the Degree of Master of Arts at
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ABSTRACT

An Investigation into the Correlation between Ethnolinguistic Vitality and Well-Being

Stephen Crozier

This study examines the possible correlation between the sociolinguistic concept of ethnolinguistic vitality and the notion of well-being. French, English, mixed Aboriginal, and Chinese university students in Montreal participated in this research. One issue explored is whether the groups perceived their ethnolinguistic vitality and their well-being differently from those of other groups. Also, a new concept, norm-referenced ethnolinguistic vitality, is introduced to explore the subjects' perceptions of the fair and just treatment of their ethnolinguistic groups. Furthermore, two components within ethnolinguistic vitality, one having to do with language and the other with group recognition, are isolated and investigated as to their correlation with well-being.

It was found that each group did perceive its ethnolinguistic vitality different from of the other groups in the study. Also, all measurements of ethnolinguistic vitality and its major components positively correlated with measurements of well-being, and many of these correlations were found to be statistically significant.

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1. STATEMENT OF THE PROBLEM

Peoples and the cultures with which they are associated rise, fall, flourish, change, come into being and sometimes pass out of existence. Ethnolinguistic groups come into contact with each other, sometimes living side by side for centuries with little conflict or change. At other times, one group surrounds and dominates another perhaps even upon its own land, and the attrition of the subordinate group and their culture takes place. Some groups, particularly Europeans, have established vast colonies that spread their languages and cultures to distant lands, a phenomenon whose legacy is still with us today. More recently, ethnolinguistic groups have immigrated to different countries throughout the world not, like the colonialists, in search of new lands to conquer but in search of a better life for themselves and their families. The study of ethnolinguistic groups and their behavioural patterns gives us much insight into human beings, their activities and their values.

With the rise and fall of various ethnolinguistic groups and their cultures, there have been associated patterns in the lives of the languages they use. Languages have spread, been revived and revitalized, and they have suffered loss, change and sometimes death. These language patterns have come to be accepted as natural processes and there is substantial literature detailing how these processes come about (Holmes, 1992; Romaine, 1989).

Though accepted as more or less natural, the growth and demise of languages are not always deemed inevitable in all circumstances. Studies have shown that just as there are factors contributing to language loss, so there are other factors which help people maintain their language. Thus, certain interventions, such as encouraging the use of a particular language in school, can affect the survival or death of that language. The fact that intervention, through ensuring the existence of certain contributing factors, can be a catalyst in preventing or causing language change makes determining the *natural*

evolution of a language far from straightforward, or even impossible. More interested in preserving languages than in detailing the evolutionary forces in language change, many researchers have been concerned with identifying the factors that contribute to stabilizing a language and outlining steps that can be taken to maintain languages that are at risk of being lost and of dying (Fase, W., Jaspaert, K. and Kroon, 1992; Fishman, 1971).

Steps for language maintenance are undertaken because the loss of a language and of the vitality of an ethnolinguistic group is considered, understandably, a painful and unsettling process for the members of that group. We intuit that a loss of this sort would be detrimental to people's well-being, especially if it is imposed. Many people have said as much. For instance, Einar Haugen (1985) warns that "the imposition of a new language merely because it has some national or international advantage, is disruptive of the life pattern. It leaves people uprooted, lonely, aggressive, unsocial" (p. 14).

Nevertheless, since imposing a language can be advantageous for national or international purposes, it can also be seen as advantageous to an ethnolinguistic group to learn this language in order to participate fully in national or international affairs. Some groups or individuals might view learning a language, even at the expense of losing their own, as advantageous and as something that will enhance their well-being. But this does not necessarily mean that the new language is not being imposed upon them or that the result will not be disruptive in their lives. This may only serve to illustrate that the imposition of a language is often subtle, even imperceptible. The choice between accepting the imposition of a language or not may be offered, but the degree to which these are real alternatives can be severely limited by the consequences of the decision. For instance, if by choosing not to accept the imposition of a language, the members of an ethnolinguistic group discover that they are excluded from the society in which they live, they might very well rethink their decision. This calls into question how real the choice was to begin with. It also casts some doubt on whether accepting the new language

enhances the well-being of the members of this group, or simply prevents them from being in a worse position, given their options.

Thus, there is much speculation about the effect on people's lives and their well-being of imposing a language. Furthermore, it is assumed that there is a connection between language loss and the loss of ethnolinguistic vitality on the one hand, and the loss of well-being on the other. Yet it is in this area that relatively little work has been done. Though it might be expected that language loss and the loss of ethnolinguistic vitality would negatively affect the well-being of those who are experiencing these influences, does it in all cases? If not in all cases, under what circumstances does it? To what extent does the loss of a group's ethnolinguistic vitality affect the well-being of its members? Do the advantages offered by a new language, even if it is imposed, compensate for any negative effects on people's lives? Are there conditions under which a group's ethnolinguistic vitality and language are eroded and changed with little or no significant effect on the group members' well-being? The absence of research in this area has given rise to the present thesis, which will explore the relationship between people's perception of their well-being and their perceptions of two particular facets of their ethnic group's ethnolinguistic vitality.

Well-being is viewed here as the sense of satisfaction one has from fulfilling personal goals that can reasonably be expected in accordance with one's abilities. People's self-report of their well-being has long been accepted as a true reflection of their assessment of their quality of life. This was the case with the first major study in North America on the quality of life, which was requested by the National Commission on Mental Illness and Health (Gurin, Veroff & Feld, 1960). Intent on studying mental health in the United States, researchers assessed people's psychological well-being or happiness.

While researchers at the National Opinion Research Center conducted further studies using this notion of psychological well-being as central to the concept (Bradburn & Caplovitz, 1965; Bradburn, 1969), Hadley Cantril (1965) developed a view of well-being

with a significantly different emphasis. Instead of thinking of well-being in terms of personal happiness, Cantril looked at life satisfaction as the principal criterion. This evaluation of life in terms of satisfaction involved a cognitive process which was not present when people were simply asked to express how happy they were. People had to think about and compare various elements of their lives to what they considered to be the best and worst possible outcomes for them; they did not just indicate how they were feeling. Because of this cognitive element in life satisfaction, subsequent researchers came to regard Cantril's conception as much more stable and dependable than happiness for measuring well-being (Andrews & Withey, 1976; Campbell, 1981; Campbell, Converse & Rogers, 1976; Scott & Stumpf, 1984). The results were less influenced by passing moods of happiness or sorrow, and more indicative of an ongoing sense of well-being. Because research has shown it to be a more dependable reflection of well-being than happiness, life-satisfaction is considered central in the definition of well-being in this thesis.

The sociolinguistic notion of ethnolinguistic vitality was introduced by Giles, Bourhis and Taylor (1977). Ethnolinguistic vitality refers to an ethnic group's strength or lack of strength within the social environment in which it exists. This *vitality* determines, to a great extent, the behaviour of group members both amongst themselves and in interactions with members of other groups. The central idea here is that if an ethnic group's vitality is high, its members will be more disposed to behaving in a manner which distinguishes them from other groups, such as using their own ethnic language. In this way, the survival of the group would be ensured. On the other hand, a low vitality might signal the demise of the group. Giles et al. (1977) identified three sets of components which define this vitality: status factors, demographic factors, and institutional support factors. Status factors refer to factors that describe the prominence of the group in terms of such things as the respect for their members and their language. Demographic factors refer to factors yielding information about the group's size and possible changes to this through immigration, intermarriage, birthrate, etc. Finally, institutional support factors

refer to factors that indicate the access the group has in their language to institutions such as government services, schools and media.

Originally, ethnolinguistic vitality was determined by examining factual information about the status, demographics and institutional support of different groups. However, a large body of research showed that people's behaviour is determined by their awareness and understanding of factual information, not just the facts alone (Combs & Snygg, 1959; Langer, 1969). Thus, an ethnic group may be well respected in a community, but if its members perceive the respect for their group to be low, they will act according to their perceptions in spite of the facts. With this in mind, Bourhis, Giles and Rosenthal (1981) developed the concept of Subjective Ethnolinguistic Vitality (SEV). The components of this concept were the same as those of the original ethnolinguistic vitality; however, a group's vitality was now based on how its members perceived its status, demographics and institutional support, not factual data. For example, to determine the demographic factors of SEV, researchers looked at what the members of a certain language group perceived the demographic changes of their group to be, not at the actual facts of how the demographics of that group had changed.

In addition to their impressions about the vitality of their group, Landry and Allard (1986) pointed out that people have beliefs about what the various components of their group's ethnolinguistic vitality should be. That is to say, they have opinions about how respected their group should be, or how much their ethnic language should be used in different institutions, and so on. They have standards or norms reflecting what they feel to be the appropriate ethnolinguistic vitality for their group. Landry and Allard called these standards normative beliefs about ethnolinguistic vitality, and their research showed that these beliefs also influence the behaviour of those that hold them.

Finally, in this thesis a slightly different facet or conception of ethnolinguistic vitality, norm-referenced ethnolinguistic vitality (NEV), is being introduced. NEV refers to the extent to which a group perceives that its subjective ethnolinguistic vitality (SEV)

meets their standard or normative vitality. For example, SEV indicates an ethnic group's perception of the facts with regard to such things as the amount its language is used in institutions, such as schools and churches. Normative beliefs about a group's vitality establish the amount group members believe their language should be used in institutions, such as schools and churches. That is, normative beliefs establish a standard which the group believes would be appropriate. But norm-referenced ethnolinguistic vitality (NEV) indicates the group's perception of how well the standard is being met. Thus, NEV is concerned with such things as the appropriateness of degree to which groups perceive that the amount their language is being used in institutions such as schools and churches.

To sum up, distinctions are being made here among four facets or conceptions of ethnolinguistic vitality. The first facet is objective ethnolinguistic vitality, where the focus is on factual information about the components of status, demographics and institutional support. The second is subjective ethnolinguistic vitality (SEV), which focuses not on the objective facts about these components but on the subjects' perceptions of these facts. Third are normative beliefs about ethnolinguistic vitality, based on what people feel the SEV for their group should be. Finally, norm-referenced ethnolinguistic vitality (NEV) assesses whether people perceive that the SEV for their group is what it should be. The two particular facets of ethnolinguistic vitality which are of interest in this thesis are SEV and NEV.

Some research linking life satisfaction and SEV has already been done (Eisenbruch, 1988; Knowles, 1986; Victorian Ethnic Affairs Commission, 1984; Holenbrook-Young, 1979). Currie and Hogg (1994) also found a correlation between SEV and life satisfaction in a study they conducted on the social adaptation of Vietnamese refugees in Australia. They hypothesized, among other things, that SEV would better predict the social adaptation of respondents than either their social background or the trauma they had experienced as refugees. From their data, they concluded that refugee trauma was completely unrelated to social adaptation, and that social background was

only related to educational achievement. However, they discovered that aspects of subjective ethnolinguistic vitality were significantly related to social adaptation as measured by life satisfaction, educational achievement and occupational aspirations.

To date, research connecting perceptions about ethnolinguistic vitality with aspects of well-being has been done only on refugee communities. However, if this correlation exists for refugees, as was the case with the Vietnamese in Australia, then it might also exist in other minority communities around the world. In other words, if SEV is important for the well-being and adaptation of recent immigrants during their adjustment to a new society, then it is possible that it can also be a good indicator of the well-being of aboriginal or immigrant communities, or any other ethnolinguistic groups who have lived side-by-side for centuries. If this is the case, then SEV might predict more than a group's social adaptation and adjustment; it might predict their ongoing social health. For this reason, the exploration of the potential correlation between SEV and well-being is important.

The present research examines the existence of this association. Two questions are being investigated. First, is SEV positively correlated with well-being? In other words, does the vitality a person perceives her group to have positively correlate with her satisfaction with her life? Second, is NEV positively correlated with well-being? That is to say, is it the case that the closer the SEV of a person's group is to what she believes it should be, the higher she will perceive her well-being?

In order to explore these questions, a questionnaire incorporating an adapted version of Bourhis et al.'s (1981) Subjective Vitality Questionnaire, questions regarding normative beliefs about vitality and queries about perceived well-being was administered to students from various ethnolinguistic backgrounds studying at universities in Montreal.

2. LITERATURE REVIEW

Before looking at the details of this present study, it is useful to establish the context in which it was undertaken. This chapter will first examine the work done on the notion of well-being. Following this, it will examine the literature on the development of the concept of ethnolinguistic vitality and the research it has stimulated.

2.1 Well-Being

Though in the particular, well-being might mean different things to different people, a comprehensive definition is "the pursuit and fulfillment of personal aspirations and the development and exercise of human capabilities, within the context of mutual recognition, equality, and interdependence" (Hay et al, 1993: p. 5). Many people have looked into this concept (Andrews & Withey, 1976; Bradburn, 1969; Campbell, 1981; Campbell et al., 1976; Cantril, 1965; Hay et al., 1993; Scott & Stumpf, 1984), and, generally speaking, they have found that life satisfaction is the most reliable measure of well-being.

Andrews and Withey (1976) conducted extensive research on this subject. Central to their work was the investigation of how perceptions of well-being were organized in people's minds and how to determine valid, efficient ways of measuring these perceptions. In their studies, they interviewed more than 5000 respondents in four different representative samplings of the population of the United States. The information from the first three parts of their data collection was used to revise their measuring instrument in the successive cycles. This process of analysis permitted them to narrow down the number of items that they had to enquire about to obtain equally accurate evaluations of perceptions of well-being. They took the first principal component of the measurement of well-being to be the respondents' global feelings about their current state of being (i.e., "feelings about life as a whole"). Starting with well over 100 separate items in their questionnaire, they narrowed down the number of concerns that had to be tapped in order

to ensure their instrument's maximum explanatory power of well-being. Ultimately, according to their findings, only twelve concerns were necessary to measure well-being, and what these concerns tapped was not a transient state of being, but one more reflective of respondents' continuing global well-being. That is to say these measurements were not affected by fleeting sentiments such as respondents' self-reported mood of the day, or the range and variability of change in their feelings. Furthermore, within these twelve main concerns, Andrews and Withey found six core concerns that accounted for almost as much of the variance as all twelve. Figure 2.1.a. below presents the list of the twelve main concerns that Andrews and Withey found to be relevant in measuring well-being. The first six listed are the core concerns.

Concern measures	Number of measures [sic]	% variance explained	Gain	Loss if deleted
Self-efficacy index	1	30	30.3	3.3
Family index	2	39	9.1	3.6
Money index	3	45	5.2	0.9
Amount of fun	4	48	3.3	1.7
House/apartment	5	49	1.1	0.7
Natl. govt. index	6	50	0.7	0.4
Job index	7	50	0.4	0.2
Your health	8	50	0.3	0.3
Spare-time activities	9	51	0.3	0.2
Things to do with family	10	51	0.2	0.2
Consumer index	11	51	0.1	0.1
Time to do things	12	51	0.0	0.0

The Gain column shows the increase in the predictive power achieved by adding the indicated predictor to those listed above it.

The loss if deleted column shows the decrease in predictive power if the indicated predictor were removed from the full set of 12 predictors.

Data source: 1,297 respondents to May national survey.

Figure 2.1.a: Twelve Main Concerns of Well-Being (Andrews and Withey, 1976: p. 127).

An intriguing corollary of the Andrews and Withey research is that immediate and personal concerns are better predictors of well-being than those which are more remote and societal. For example, a person's health is more indicative of well being than is their

satisfaction with health services. This observation is in agreement with the findings of Cantril (1967), who studied research on well-being from thirteen different countries. Cantril identified these immediate and personal components as "a decent standard of living; opportunities for children; technological advances; good health; a good job; decent housing; a happy home life; and better educational facilities" (p. 145).

In this present research, SEV and NEV are being assessed in terms of their roles as predictors of well-being. If these links are found to be significant, the conclusions of Andrews and Withey and of Cantril imply that this vitality has an internal and personal aspect, in addition to being something observable at the society level. The implication would be that SEV and NEV are integral for the individual, as well as being significant social phenomena.

2.2 Subjective Ethnolinguistic Vitality

Giles et al. (1977) first defined the concept of ethnolinguistic vitality as "that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations" (p. 308). As mentioned above, objective measures about demographics, social status and institutional support were initially used to calculate vitality, but in subsequent work, the subjective facet of vitality was introduced (Bourhis et al., 1981). (See Figure 2.2.a. for the taxonomy of the components of ethnolinguistic vitality.) The authors' assumption was that members' subjective perception of their group's vitality might be as important in explaining inter-ethnic behaviour as objective measures. This notion was based upon the idea that human behaviour is determined by objective reality mediated by an individual's perceptual and cognitive processes (Combs & Snygg, 1959; Langer, 1969). In other words, concrete data about people's lives, such as facts regarding an ethnolinguistic group's status, institutional support and demographics, may have an influence, but it is more the awareness and understanding of these facts that informs behaviour. For example, if group members perceive the size of their group to be growing,

whether this is in fact true or not, this perception will increase their group's SEV and, according to the theory, motivate them to behave in a way that is distinct from other groups.

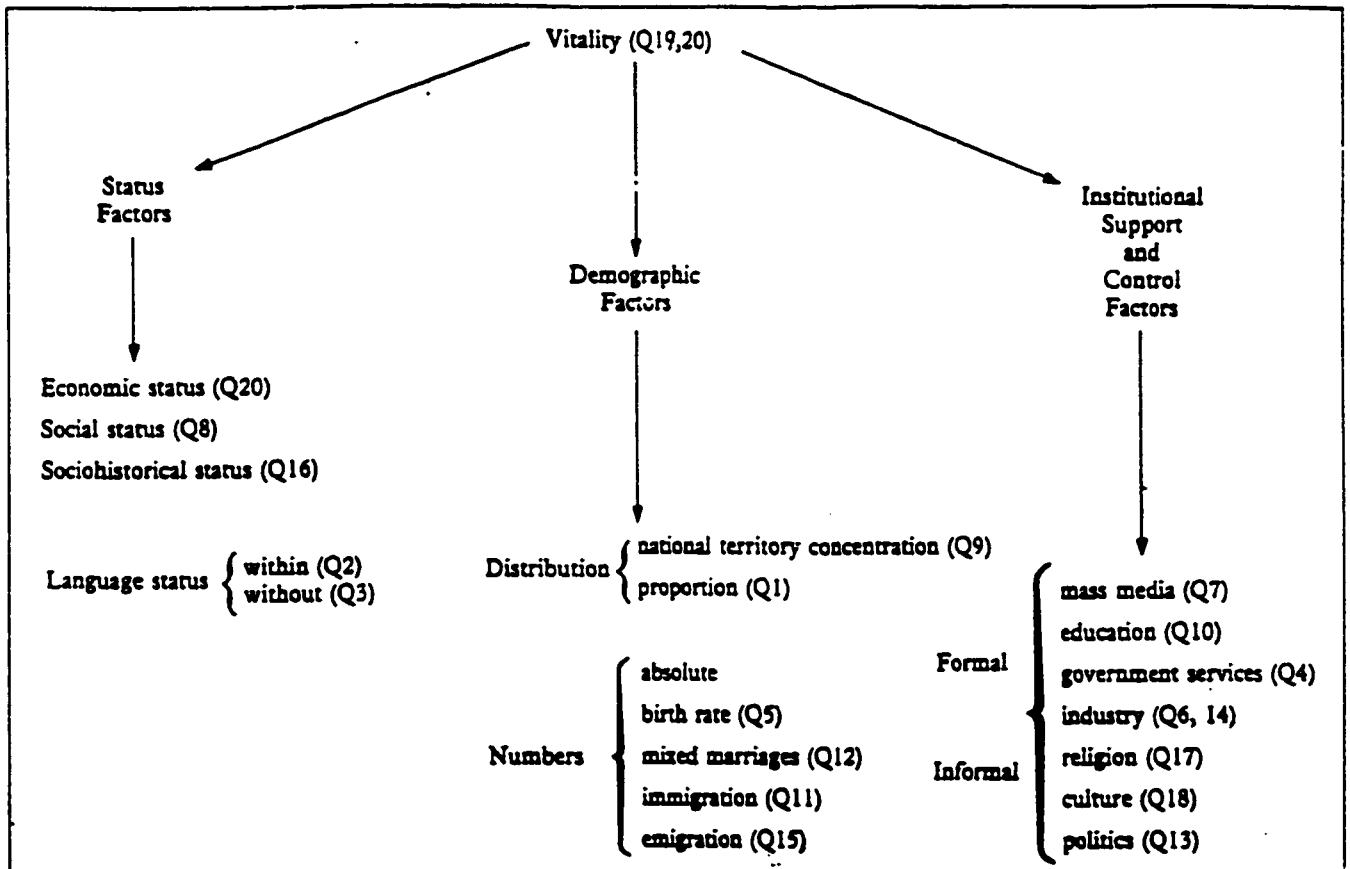


Figure 2.2.a: A taxonomy of the structural variables affecting ethnolinguistic vitality (Bourhis et al., 1981: p. 149). The number after each variable indicates the question number in the Subjective Vitality Questionnaire that corresponds to that variable.

Currie and Hogg (1994) used the Subjective Vitality Questionnaire to measure SEV in a study they did on social adaptation among Vietnamese refugees in Melbourne. Over the years since the influx of Vietnamese refugees into Australia, considerable variation in educational achievement and occupational aspiration among post-secondary-school-age members of Vietnamese immigrants had been observed (Indo-Chinese Refugee Association, 1987; Kelly & Bennoun, 1984; Loh, 1986). Two major reasons to explain

this had been suggested. On the one hand, it was felt that differences in socio-economic status which had formerly existed in Vietnam continued to stratify the community in Australia. Those from middle- and upper-class urban backgrounds tended to be more successful in school and have higher occupational ambitions than refugees from more rural settings (Hartley, 1987; Lewins & Ly, 1985). Secondly, leaving Vietnam had been a particularly traumatic experience, often involving the death of relatives or the breakdown of family support through separation. The trauma associated with leaving Vietnam combined with inadequate family support upon arrival in Australia was considered to have a further negative effect particularly on the educational achievement of some refugees (Kelly & Bennoun, 1984; Tran My Van, 1988; Viviani, 1984). Although accepting that previous differences in socio-economic status and past traumatic experiences would affect adjustment in Australia, Currie and Hogg hypothesized that ethnolinguistic identification and perceived ethnolinguistic vitality would be positively related to and would better predict educational success and occupational aspirations as well as life satisfaction.

In order to examine their assumptions, Currie and Hogg designed a study in which three groups of variables (demographic information about former lives in Vietnam, trauma experienced in immigrating and SEV) were assessed in terms of their ability to predict three outcome measures of social adaptation (educational achievement, occupational aspirations and feelings of life satisfaction or well-being). They administered a four-part questionnaire to students (n=42) with a mean age of 27.1 years, living predominantly in Vietnamese inner-city neighbourhoods in Melbourne. Part 1 compiled demographics about the respondents' lives before leaving Vietnam. Part 2 contained a set of scales measuring South East Asian refugee trauma developed by Krupinski and Burrows (1986), and also enquired about the living circumstances of the respondents in Australia, including what their occupations were, and the highest level of education they had attained. Part 3 contained a set of measures adapted from the work of Scott and Stumpf (1984), which monitored life satisfaction, that is, well-being. Finally, Part 4 contained the Subjective

Vitality Questionnaire adapted with a nine-point Likert scale, to measure ethnolinguistic identification and the perceived ethnolinguistic vitality of the Vietnamese community in Melbourne.

Results of the research supported both Currie and Hogg's hypotheses. That is, the three measures of adaptation were positively related to aspects of perceived ethnolinguistic vitality. Moreover, adaptation was more closely associated with ethnolinguistic vitality than either the trauma of the immigration experience or previous socio-economic positions in Vietnam.

But not all elements of vitality emerged as statistically significant predictors of social adaptation. In fact, after gathering the data, Currie and Hogg reclassified the internal structure of ethnolinguistic vitality to make it more appropriate for their research. They identified three dimensions which were quite different from those of Giles et al. (1977) in the original ethnolinguistic vitality framework. Originally, status, demographics and institutional support were the primary focal points, but Currie and Hogg's dimensions were language, politics and economics, and religion and culture. The results indicated that religious and cultural vitality was the best predictor of adaptation, followed by language vitality. Political and economic vitality did not appear to be associated with social adaptation.

More specifically, Hogg and Currie's research showed that religious and cultural vitality were significantly and positively related to educational achievement and occupational aspirations. Also, language vitality was positively related to satisfaction with home and with friends.

In addition, educational achievement positively correlated with ethnic identification with the local Vietnamese community, though this relationship was not statistically significant. The researchers speculated that the reason for the lack of significant effects regarding ethnic identification was because all respondents identified very strongly as Vietnamese and the nine-point scale used was not sensitive enough to measure minor

variations that might have been present. In other words, everyone identified so strongly as Vietnamese that there was no significant distinction amongst the respondents. Since there was no significant differences amongst the respondents with regard to their ethnolinguistic identification, the data could not show a significant correlation between ethnolinguistic identification and educational achievement.

Finally, somewhat surprisingly, Currie and Hogg found that factors regarding traumatic experiences of immigration were not significantly related to adaptation at all, and sociodemographics from life in Vietnam were only related to educational achievement. However, from their results, they concluded that SEV is "a crucial factor in the adaptation of refugees to a host culture" (p. 112).

2.3 Beliefs about Ethnolinguistic Vitality

The influence and expansion of the concept of ethnolinguistic vitality did not end with the Subjective Vitality Questionnaire. In 1986, Landry & Allard developed the Beliefs on Ethnolinguistic Vitality Questionnaire to measure what they called beliefs about ethnolinguistic vitality. They derived their belief system framework from the cognitive orientation model on human behaviour from Kreiter and Kreiter (1972, 1976), who stated that there are four basic types of beliefs:

- general - factual (is, is not)
- about self - (I am, I am not)
- normative - about norms and rules - (should, should not)
- about goals - (I want, I don't want)

Landry and Allard (1994b) then expanded these four kinds of beliefs into eight types of beliefs about ethnolinguistic vitality. A diagram of these beliefs is presented in Figure 2.3.a below.

Cognitive orientation theory states that factual and normative beliefs one holds about oneself are better predictors than those held about those external to oneself. On the

basis of this, Landry and Allard (1994) hypothesized that egocentric beliefs about ethnolinguistic vitality would be better predictors of language behavior than the exocentric

		OBJECT	
		FACTUAL	DESIRED
SUBJECT	NONSELF (Exocentric beliefs)	<i>General beliefs</i> Present vitality Future vitality Social models	<i>Normative beliefs</i> Legitimate vitality
	SELF (Egocentric beliefs)	<i>Personal beliefs</i> Valorization Belongingness Personal efficacy	<i>Goal beliefs</i> Goals and desires

Figure 2.3.a: The four types of cognitive orientation theory beliefs (italic) and the eight kinds of beliefs reflecting ethnolinguistic vitality defined in terms of their subjects and objects of reference (Landry & Allard, 1994b: p.125).

beliefs (see Figure 2.3.a) of SEV. Their research showed this assumption to be correct, although they concluded that SEV still had predictive power. Because of this, their suggestion was to use both the Subjective Vitality Questionnaire and the Belief on Ethnolinguistic Vitality Questionnaire together to give a more complete picture of the predicted behaviour of ethnolinguistic groups.

2.4 Using the Subjective Vitality and Beliefs on Ethnolinguistic Vitality Questionnaires

In the past, the Subjective Vitality Questionnaire and the Belief on Ethnolinguistic Vitality Questionnaire have been used in situations where one group, usually a minority group, compares its vitality to another, usually the dominant group. Such was the case in Bourhis et al.'s (1981) study, when the Subjective Vitality Questionnaire was first used. In this study the focus was on Greeks in Australia, who compared themselves to the English there. The same is true of Currie and Hogg's (1994) research where Vietnamese refugees

also compared themselves to the English in Australia. Landry and Allard (1986, 1994b) did extensive work using both the Subjective Vitality Questionnaire and the Belief on Ethnolinguistic Vitality Questionnaire with French and English speakers in New Brunswick, Canada, where the language groups being compared are of relatively equal status. In all cases there were two clearly distinguishable ethnolinguistic groups.

Husband and Khan (1982) pointed out that a possible drawback of the ethnolinguistic vitality theory is that it assumes that divisions amongst ethnolinguistic groups can be clearly made. They questioned the ability to clearly define these dominant and subordinate groups. Though they admitted that with subjective vitality there is a need for a "dynamic reactive element showing that subjective perspectives are in part a product of the reaction to the dominant group's definition of the subordinate group's vitality" (p. 200), they suggested that the way the Subjective Vitality Questionnaire defines and divides these groups is not applicable in many situations. Furthermore, they argued that the ethnolinguistic vitality model is dominant-centric biased and monolingual/monocultural biased.

In their reply to these criticisms, Johnson, Giles and Bourhis (1983) agreed on the importance of a dynamic element in subjective vitality but they said that this has not been ignored. They maintained that the recognition of the value of these dynamic processes is reflected in the fact that a group's SEV is measured in relation to what they perceive the dominant group's SEV to be (p. 259). This rebuttal, however, does not address the problem of applying the ethnolinguistic vitality theory to situations which are not monolingual or monocultural. Nevertheless, researchers have continue to find ethnolinguistic vitality a valuable concept when analyzing ethnolinguistic groups and their behaviour.

2.5 Summary

Though a great deal of research has been conducted on the concepts of well-being and ethnolinguistic vitality, very little has been done regarding a potential relationship between them. In fact, ethnolinguistic factors have not been included amongst the various items in any constructs of well-being. Furthermore, the few studies on ethnolinguistic groups which involved well-being have been limited to refugee communities. Nevertheless, studies to this point in time have revealed some important findings.

First, with regard to well-being, life satisfaction is a more reliable indicator than happiness. Also, immediate and personal concerns are better predictors of well-being than those which are more remote and societal. Finally, very few of these immediate and personal items are required to give an accurate indication of a person's overall satisfaction or sense of well-being.

Secondly, ethnolinguistic vitality theory has evolved over the years. The first substantial transformation came about when, in accordance with cognitive orientation theory, subjective factors replaced objective facts in the measurement of SEV. Following this, different aspects of vitality, like beliefs in ethnolinguistic vitality, were tested and found, also, to be valuable in predicting group behaviour.

But the ethnolinguistic vitality model has not been without its critics. Husband and Khan stated that it is dominant-centric biased and monolingual/monocultural biased. They suggested that the way in which the Subjective Vitality Questionnaire clearly identifies and separates two groups, the dominant and a subordinate, does not reflect the complexities of many ethnolinguistic communities of today. What if it is not clear who the dominant group is? Three or four, or even more, groups could be almost equally prominent in a community. What of those individuals who belong to more than one group? Though it is important to identify a group's vitality within the ethnolinguistic environment in which it exists, this comparison between two clearly differentiated groups might well distort most circumstances. Despite the criticism, researchers still find the ethnolinguistic vitality

model useful in their work. Furthermore, there has been no attempt to alter the Subjective Vitality Questionnaire in a way which could include more than two clearly defined groups.

Finally, of the limited studies on ethnolinguistic vitality and well-being, that of Currie and Hogg into the correlation between SEV and well-being stands out. For the Vietnamese in Australia who participated in their study, SEV was found to be a better predictor of well-being than differences in socio-economic status which had formerly existed in Vietnam, and factors regarding traumatic experiences of immigration. However, Currie and Hogg had only 42 respondents. In addition, the original SEV factors of status, institutional support and demographics did not correlate well. Instead, the data was reclassified under the factors of language, politics and economics, and religion and culture. Their results indicated that religious and cultural vitality was the best of predictor well-being, followed by language vitality. They did not find political and economic vitality to be significantly associated with well-being.

This brings us to the present. From this point forth, some efforts could substantially improve our insights into well-being, ethnolinguistic vitality and the relationship between these two concepts. For instance, as yet, the Currie and Hogg study has not been replicated. This alone could be of value. Furthermore, no studies have been carried out relating SEV to well-being in more permanently established ethnolinguistic communities. This correlation has only been tested in refugee groups.

Landry and Allard's conception of beliefs about vitality, also, presents a perspective on ethnolinguistic groups which could be further developed and tested for its relation to well-being. Within their Beliefs on Ethnolinguistic Vitality Questionnaire is a section on normative beliefs about vitality which asks such things as what respondents feel would be just and fair for their group. As of yet, no instrument has been developed asking respondents how just and fair they feel things are regarding the various elements of their group's ethnolinguistic vitality. It would seem possible that fair and just treatment of a

group would be related to the well-being of that group, yet this possibility has not been pursued.

This brings us to the research questions of the present study.

3. RESEARCH QUESTIONS

The specific questions asked in this research are as follows:

1. Do measurements of subjective ethnolinguistic vitality (SEV) and norm-referenced ethnolinguistic vitality (NEV) indicate that these constructs are perceived to be different from each other by respondents?
2. How do the different ethnolinguistic groups compare with one another with respect to measures of subjective ethnolinguistic vitality, norm-referenced ethnolinguistic vitality, and well-being?
3. Is well-being positively related to subjective ethnolinguistic vitality? Do some components of this construct correlate more closely with well-being than others?
4. Is well-being positively related to perceptions of norm-referenced ethnolinguistic vitality? Do some components of this construct correlate more closely with well-being than others?

4. METHOD

4.1 Participants

Students from different ethnolinguistic populations enrolled in Montreal universities responded to the questionnaires in this study. There were twenty-six French speaking respondents (Francophones), twenty-six English speaking respondents (Anglophones), twenty-five members of Canada's native peoples (Aboriginals), twenty-five Chinese respondents (Chinese), and eighteen respondents from a variety of other ethnic groups in the city. Because of the diversity within the latter group, their data was not included in the analyses.

Participants from these groups were selected because they represent different types of inter-ethnolinguistic contact. One type of contact is that between representatives of two ethnolinguistic groups from neighbouring territories but who live together in the same territory. Montreal, the city where this research was done, is in the primarily French province of Quebec, but very close to the border with the primarily English province of

Ontario. French Quebecois and a sizeable group of English speaking people live side by side here. Therefore, in this study, the French and English respondents from Montreal are representative of groups with this type of contact. Another type of contact was one that historically came about through colonialism. North American Aboriginals were chosen because they typify groups which have this kind of inter-ethnolinguistic experience. Finally, inter-ethnolinguistic contact also occurs through immigration. Therefore, for this study an immigrant group selected. In particular, the Chinese were chosen since they are a prominent immigrant group in Montreal. It was hoped that including this variety of groups would make it possible to assess more clearly whether Currie and Hogg's results, with respect to the correlation between subjective vitality and well-being, would obtain with different populations.

All the respondents in all the groups were attending university. With very few exceptions, these students were taking undergraduate courses.

4.2 Materials

To answer the questions posed in this study three questionnaires were designed: the Biographical Data Questionnaire; the Well-Being Questionnaire; and the Ethnolinguistic Vitality Questionnaire, which combined features of the previously mentioned Subjective Vitality Questionnaire and the Beliefs on Ethnolinguistic Vitality Questionnaire. Further details about the development of these questionnaires are contained in the following sections. Appendix 1 contains samples of the questionnaires that were used.

4.2.1 Biographical Data Questionnaire

This was an eight-item questionnaire designed chiefly to establish the linguistic and cultural identities of the subjects, including the strength of the respondents' ethnolinguistic identification and their linguistic ability. In addition, respondents indicated the amount of contact they had with members of other ethnolinguistic groups. Respondents were also

asked the extent to which they identified themselves as a Quebecer and as a Canadian. Furthermore, they were asked the extent to which they supported themselves financially. Answers to these three items were recorded on a six-point Likert scale, with one meaning "not at all" and six meaning "completely". Finally, respondents were asked if they intended to leave Quebec. Table 4.1.a below contains more information about these students which was gathered from the Biographical Data Questionnaire given to them.

Table 4.1.a: Summary of Biographical Data

Group	No.	Sex		Age	Identify as Quebecer	Identify as Canadian	Moving from Montreal		Supporting Self
		M	F				Yes	No	
French	26	4	18	28	4.4	4.3	7	18	4.4
English	25	5	14	36	3.1	5.5	10	14	5.0
Aboriginals	25	9	13	32	1.7	3.2	14	11	5.2
Chinese	26	12	11	27	1.5	2.8	15	10	3.0

Figure 4.1.a shows that there was more or less an equal number of respondents represented in each group (n=25-26). Within each group a greater proportion of the respondents were female except in the Chinese group, where there was about an equal number of males and females (12 males and 11 females).

In terms of how groups identified themselves, the French identified quite strongly as Quebecers and almost equally as strongly as Canadian (4.4 and 4.3, respectively). The English identified strongly as Canadians (5.4) and moderately as Quebecers (3.1). As for the Chinese and the Aboriginals, they saw themselves as moderately Canadian (2.8 and 3.2, respectively) and definitely not Quebecers (1.5 and 1.7, respectively).

In terms of whether they were planning to move, the majority of respondents in both the Chinese and the Aboriginal groups said that they were (15 and 14, respectively). The majority of English respondents (14) said that they were not planning to move, as did a large majority of French respondents (18).

When asked whether they supported themselves financially, three of the groups said they did (+4.0). Only the Chinese (3.0) said that they were mostly supported by someone other than themselves.

4.2.2 Well-Being Questionnaire

The construction of this thirty-item questionnaire was undertaken, using as models questionnaires developed by Andrews and Withey (1976). Responses to the items, which measured how subjects felt about various aspects of their lives, were recorded on six-point Likert scales. Six of the seven descriptors in Andrews and Withey's questionnaires, which can be seen below, were used. The middle descriptor (i.e. Mixed, to about equally satisfied & dissatisfied) was not used, but a null response (i.e., Not important to me) was added so as not to force participants to remark on aspects for which they had no concern. Though this questionnaire was composed of three sections, the structure of all the questions in each was the same. The descriptors and a couple of examples of questions are below. (For the complete questionnaire see Appendix 1.)

The first section of the questionnaire consisted of the six core concerns which Andrews and Withey found to be the most powerful predictors of well-being. The second section contained the twelve main concerns mentioned above in Section 2.1. Both of these sections were isolated so that they could later be analyzed separately as to their correlation with SEV and NEV.

I feel:

1)Terrible	2)Very Unhappy	3)Mostly Dissatisfied	4)Mostly Satisfied	5)Very Pleased	6)Delighted
0)Not important to me					

How do you feel about ...

- ___ 1. your life as a whole
- ___ 2. yourself and what you are accomplishing

In addition, other items were added because of their particular value in ethnolinguistic matters. For the most part, these were taken from the domains tapped by the Subjective Vitality Questionnaire. For example, there were questions about the subjects' satisfaction with their status and the institutional support they receive. Others reflected items included in the Currie and Hogg (1994) questionnaire, and that of Scott and Stumpf (1984). These were considered to be additional concerns of well-being and were combined with the core and main concerns above to yield a score for global well-being.

4.2.3 Ethnolinguistic Vitality Questionnaire

This twenty-two-item questionnaire was divided into three sections according to the three components of ethnolinguistic vitality identified earlier: status, institutional support, and demographics. Each question consisted of two parts. Part A of each question was from the original Subjective Vitality Questionnaire (Bourhis et al, 1981) and was designed to measure SEV, while Part B contained counterparts of the items in Part A and was designed to measure NEV. An example of one of the questions, Part A, in the status section was: How highly respected are the following languages in Montreal? Part B of this question, measuring NEV, was: Do you feel that the amount of respect your first language receives in Montreal is truly just and fair? In the institutional support section, Part A of one question was: How much is your first language used in Montreal government services (e.g., health clinics, welfare, etc.)? Part B to this question was: Do you feel that the amount your first language is used in government services in Montreal is truly just and fair? Finally, in the demographic section, Part A of one item was: Estimate the birthrate of your ethnic group in Montreal? Part B to this question was: How concerned are you about this? (See Appendix 1 for the complete questionnaire.) All items in Part A and B were measured on six-point Likert scales. Space was also provided to allow respondents to explain their answers if they so chose.

One item which was not in the original Subjective Vitality Questionnaire was added. It was designed to assess people's concern for the survival of the various groups involved in the study. It was hoped that answers to this item would increase information about general vitality. Also, a question in the original Subjective Vitality Questionnaire regarding the concentration of ethnic groups in different areas of the city was excluded. A few other modifications were also made. First, in an attempt to reduce the influence of the demographics on the other two factors, the ordering of the questions was altered so that status and institutional questions came before those about group size. Another change was that questions involving institutional support (except for an item about cultural life) were formulated so that respondents had to answer only about their own group and not about other groups. This was true as well for questions about demographics. It was expected that because the questionnaire was structured so that respondents initially made comparisons to other groups on all status factors, they would continue to answer questions on institutional support and demographics according to how they saw their group in the cultural context in Montreal, without having to answer questions about other groups on every item within these factors.

4.3. Data Gathering

The questionnaire was administered to classes and student organizations in local universities which had relatively large numbers of the target groups identified in this study. First, the teachers of the classes and the individuals in charge of the student associations were contacted. Once approval was gained, questionnaires were made available. In all cases, respondents picked up the questionnaires in their classes or at the office of the student association to which they belonged and completed them on their own. On average, completing the questionnaire took between 30 and 40 minutes. Approximately 50% of the questionnaires distributed were answered and returned. Not all questionnaires

were complete. Analyses were based on questionnaires which were complete. The final number of participants was 13 French, 8 English, 15 Aboriginals and 19 Chinese.

5. DATA ANALYSIS

5.1 Scoring

To determine if there was a relationship between SEV and NEV on the one hand, and measurements of well-being on the other, the respondents were asked to complete a well-being questionnaire measuring life satisfaction, and the Ethnolinguistic Vitality Questionnaire measuring SEV and NEV. Their scores were measured on six-point Likert scales.

Scores were calculated only for respondents with complete data sets. Therefore, if a respondent failed to complete all questions pertaining to, for example, SEV Status, then no score for that measure was determined for him and his data were left out of any further analysis pertaining to that measure.

Each respondent's score for each item in the questionnaires was given a number from 1 to 6 depending on which space on the Likert scale he or she checked. Next, to determine a respondent's score for the different factors of SEV, NEV and well-being, a person's scores on all items pertaining to each factor were averaged. Using these means, the following sets of scores were calculated for each respondent.

On the Well-Being Scales

Table 5.1.a below shows a summary of the items contained in the Well-Being Questionnaire with their original numbers (in brackets). Three sets of Well-Being scores were calculated by averaging the respondents' scores on the different sets in this table.

a) Core Concerns of Well-Being

This score was calculated by averaging each respondent's scores on the following indices in Table 5.1.a: Self Efficacy (items 2 and 3), Money (5 and 12), Government (20 and 21), Family (10), Amount of Fun (6), and House/Apartment (13).

b) Main Concerns of Well-Being

This was calculated by taking the average of each respondent's scores on the Core Concerns above plus his or her scores on the following: Job Index (9), Health (4), Spare Time Activities (18), Family Activities (11), Consumer Index (15), and Time to Do Things (17).

Table 5.1.a: Summary of Items in the Well-Being Questionnaire

CORE SCORE	=		+	Self-efficacy index (items 2 and 3) Family index (item 10) Money index (items 5 and 12) Amount of fun (items 6) House/apartment (item 13) Government index (items 20 and 21)
MAIN SCORE	=	CORE	+	Job index (item 9) Your health (item 4) Spare-time activities (item 18) Things to do with family (item 11) Consumer index (item 15) Time to do things (item 17)
GLOBAL SCORE	=	MAIN	+	Life as a whole (item 1) Power to Influence (item 7) Future (item 8) Montreal (item 14) Accepted by others (item 16) Fair treatment (item 19) Society values (item 22) Spiritual fulfillment (item 23) Links to past (item 24) Natural environment (item 25) Religious Facilities (item 26) Health Services (item 27) Educational Service (item 28) Community Services (item 29) Media (item 30)

For the exact wording of the items see Appendix 1.

c) Global Well-Being

This was calculated by averaging each respondent's scores on the Main Concerns above plus the remaining 15 items in Well-Being Questionnaire: Life as a Whole (1), Power to Influence (7), Future (8), Montreal (14), Accepted by Others (16), Fair

Treatment (19), Society Values (22), Spiritual Fulfillment (23), Links to Past (24), Natural Environment (25), Religious Facilities (25), Health Services (26), Educational Service (27), Community Services (29), and Media (30).

Further to calculating the scores, in order to distinguish two different groups in terms of their well-being scores, a life-satisfaction index was calculated. To achieve this, respondents with a global well-being mean score of less than four were arbitrarily considered to be in the less satisfied group (n=55), and those with a global well-being mean score of four and above were considered to be in the more satisfied group (n=34).

On the SEV and NEV Scales

Table 5.1.b below presents a summary of the items contained in the Ethnolinguistic Vitality Questionnaire with their original numbers (in brackets). Several sets of Ethnolinguistic Vitality (SEV and NEV) scores were calculated by averaging each respondent's scores on the different sets of items listed in this table.

a) **Status**

Scores on the first five items in the Ethnolinguistic Vitality Questionnaire, which all pertain to status, were averaged.

b) **Institutional Support**

Scores on the eight items pertaining to institutional support, items 6 to 13, were averaged.

c) **Demographics**

Scores on the five items pertaining to demographics, items 14 to 18, were averaged. It should be mentioned that for Demographic NEV, these scores were then reversed on the 6-point scale. Thus, a score of one became a score of six, two became five, three became four. This was done because a low concern about the demographics

would suggest that the respondent felt that things were as they should be. In other words, the lower the concern, the higher the norm-referenced vitality (NEV); the higher the concern, the lower the NEV, because this would indicate that the respondent felt things were not as they should be.

d) Overall Ethnolinguistic Vitality

Scores on Status, Institutional Support and Demographics were averaged with scores from items 19 and 20.

Table 5.1.b: Summary of the Items in the Ethnolinguistic Vitality Questionnaire

Status Scores

language, Montreal (item 1)
language, internat. (item 2)
social (item 3)
sociohistorical (item 4)
economic (item 5)

Institutional Support Scores

gov. services (item 6)
mass media (item 7)
education (item 8)
industry (items 9 and 10)
politics (item 11)
religion (item 12)
culture (item 13)

Demographic Scores

birth rate (item 14)
mixed marriages (item 15)
immigration (item 16)
emigration (item 17)
proportion of pop. (item 18)

Other

Present Vitality (item 19)
Future Vitality (item 20)

Items listed under each component were averaged to get the component scores. Component scores were then averaged with scores for present vitality and future vitality to get overall SEV and NEV scores. Part A of each item was an element of SEV, while Part B was an element of NEV. For the exact wording of the items see Appendix 1.

f) Language

Scores pertaining to respect for and use of language from questions in the Ethnolinguistic Vitality Questionnaire were averaged. These were items 1, 2, 6, 7, 8 and 12.

h) **Group-Recognition**

Scores pertaining to respect for and power of the ethnic group from questions in the Ethnolinguistic Vitality Questionnaire were averaged. These were items 3, 9, 11 and 13.

5.2 Analysis

To determine the relationship between the respondents' SEV and NEV scores and well-being, it was first deemed important to establish that SEV and NEV were perceived to be significantly different from each other by the respondents. If there was essentially no difference in their perception of these two measures, then there would be little point in using them as separate measures. Of further interest was whether the different ethnolinguistic groups participating in the study responded differently towards SEV and NEV and their different components. To find out whether differences obtained on these issues, the statistical package of Systat for Apple was used to conduct a series of four-way analyses of variance (ANOVA) procedures, with a factors crossed and repeated measures on two factors design, on the appropriate sets of scores. For example, one ANOVA was designed so that the factors were GROUPS (French, English, Aboriginal and Chinese), Life SATISFACTION (mostly dissatisfied, mostly satisfied), MEASURES (SEV, NEV) and COMPONENTS (status, institutional support and demographics). This gave information about such things as how the groups varied with respect to how satisfied they were and with respect to SEV and NEV. It also indicated whether SEV and NEV were different from each other, and if there were differences among the components of SEV and NEV.

To ascertain if there was a correlation between SEV and NEV and their components, and different measures of well-being, a series of Pearson correlations were employed. Correlations between the following sets of scores were calculated.

Well-Being Variables

Six Core Concerns of Well-Being
Twelve Main Concerns of Well-Being
Global Well-Being

Ethnolinguistic Vitality Variables

Overall SEV
Overall NEV
Status SEV
Status NEV
Institutional SEV
Institutional NEV
Demographic SEV
Demographic NEV

5.3 Results

5.3.1 Subjective Ethnolinguistic Vitality and Norm-Referenced Ethnolinguistic Vitality

The first issues examined were whether the SEV and NEV measures and their components were perceived to be different from each other by the respondents and whether individuals who reported different levels of life satisfaction or well-being had different scores on SEV and NEV and their components. In order to investigate these concerns, a four-way analysis of variance (ANOVA) with a factors crossed and repeated measures design, was conducted on the respondents' scores on the SEV and NEV measures and their components. The factors were GROUPS (French, English, Aboriginal, and Chinese), Life SATISFACTION (Less satisfied, More satisfied), MEASURES (SEV, NEV) and COMPONENTS (Status, Institutional Support, and Demographics). On the Life SATISFACTION factor, the less satisfied and more satisfied groups were differentiated on the basis of their scores on the Global Well-Being measures described in the Materials section above. Table 5.3.a below shows the results of the four-way ANOVA.

The results indicate significant main effects for GROUPS ($F=5.35, p<.01$), Life SATISFACTION ($F=6.79, p<.01$), MEASURES ($F=5.01, p<.05$) and COMPONENTS ($F=4.17, p<.05$). There were also significant GROUP x COMPONENTS ($F=3.41, p<.01$) and MEASURES x COMPONENTS ($F=24.25, p<.001$) interaction effects.

Table 5.3.a: ANOVA Summary Table Including SEV, NEV and COMPONENTS

Source of Variation	df	Sum of Squares	Mean Squares	F	P
g	3	106.669	35.556	5.349	**
s	1	45.134	45.134	6.790	*
gs	3	8.843	2.948	.443	
Error	81	538.385	6.647		
m	1	7.456	7.456	5.005	*
gm	3	5.739	1.913	1.284	
sm	1	.054	.054	.036	
gsm	3	10.731	3.577	2.401	
Error	81	120.660	1.490		
c	2	24.080	12.040	4.174	*
gc	6	58.975	9.829	3.407	**
sc	2	.664	.332	.115	
gsc	6	17.284	2.881	.999	
Error	162	467.302	2.885		
mc	2	63.656	31.828	24.250	***
gmc	6	14.084	2.347	1.788	
smc	2	1.196	.598	.456	
gsmc	6	5.697	.950	.723	
Error	162	212.625	1.313		

* $p < .05$, ** $p < .01$, *** $p < .001$

A Tukey post hoc test on the respondents' scores in the GROUP factor revealed that the French group's SEV and NEV scores combined ($X=3.80$ on a six-point scale) were significantly higher than those of the Aboriginal ($X=3.80$ versus $X=2.86$), $p < .05$, and the English respondents ($X=2.52$), $p < .01$. (See Table 5.3.b below). The Chinese group's scores ($X=3.28$) were not significantly different from either those of the French or of the English. This result suggests that three of the four groups of respondents were significantly different from one another in terms of how they responded on the SEV and NEV measures.

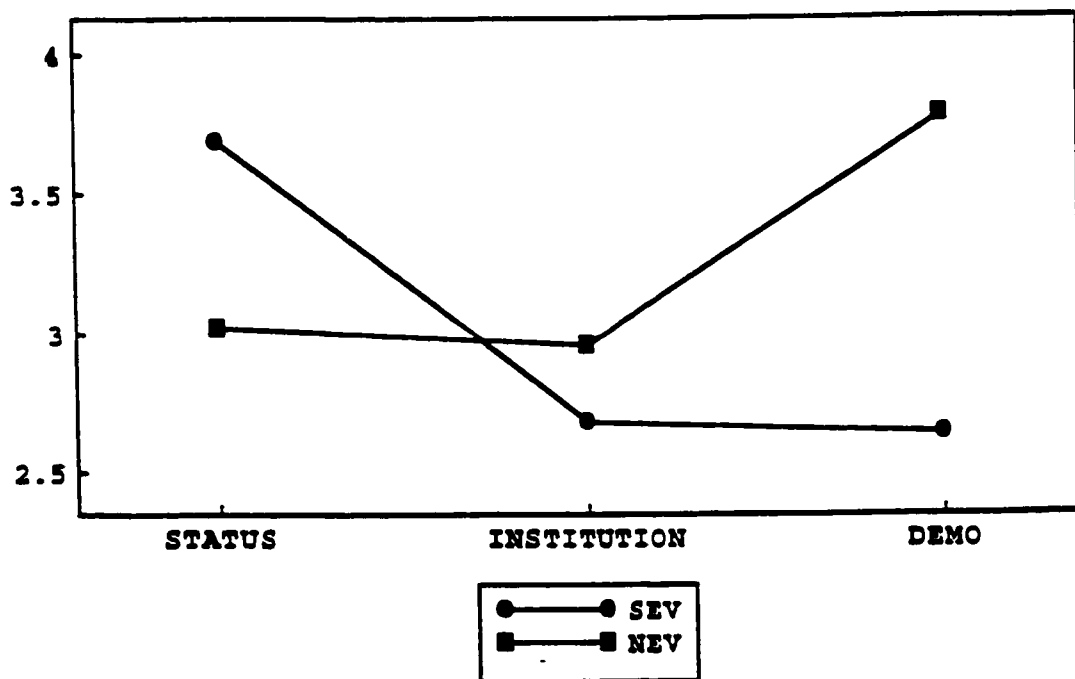
Table 5.3.a also showed significant main effects for Life SATISFACTION. Respondents who were classified as being more satisfied had significantly higher scores on the SEV and NEV measures combined ($X=3.43$) than respondents who were classified as

less satisfied ($X=2.80$). This result suggests that the respondents' perception of their well being, in general, affected their perception of their group's subjective ethnolinguistic vitality (SEV) and their perception that the recognition of this vitality is just and fair (NEV).

The SEV and NEV measures themselves were seen to be significantly different from each other as suggested by the finding that there were significant main effects from the MEASURES factor. The analysis here showed that the respondents' overall SEV scores ($X=2.99$) were significantly lower than their NEV scores ($X=3.24$), $p < .05$.

The difference between the two scores became more apparent from a Tukey post hoc analysis of the respondents' scores on the MEASURES x COMPONENTS interaction factor. Figure 5.3.a below presents the results of this analysis.

Figure 5.3.a: Respondents' Mean Scores on COMPONENTS of SEV and NEV



The figure shows that on the Status component, the respondents' SEV scores ($X=3.69$) were significantly higher than their NEV scores ($X=3.02$), $p < .01$; however the opposite was true on the Demographics component. Here their NEV scores ($X=3.82$) were significantly higher than their SEV scores ($X=2.67$), $p < .01$. There were no significant differences between their SEV and NEV scores on the Institutional Support component. The figure also shows that their SEV scores on the Status components were significantly higher than their SEV scores for the Institutional Support and for the Demographic components, $p < .01$ in each case. In contrast, their NEV scores on the Demographic component ($X=3.82$) were significantly higher than their NEV scores on both the Status ($X=3.02$) and Institutional Support ($X=3.02$) components, $p < .01$ in each case. There were no significant differences between their Status NEV scores and Demographic NEV scores.

Their SEV mean scores on the Status component indicate that the respondents viewed their standing in the community (e.g., whether their language or group was respected) to be moderately high (almost 4 on a 6-point scale) but their low NEV scores on this same component suggest that they do not think that this level is just and fair still. Their low Demographic SEV scores indicate that they think the demographic aspects of their group (e.g., birth rate, population growth, etc.) are on the low side; however, their moderately high demographic NEV scores indicate that this does not concern them much.

In terms of whether there were differences among the 4 groups of respondents (French, English, Aboriginals, and Chinese groups) in how they viewed their group's ethnolinguistic vitality, the Tukey post hoc test conducted on the respondents scores on the GROUP x COMPONENTS factor showed the following results. The Status scores of the French group ($X= 3.95$) were significantly higher than those of the Aboriginal group ($X=2.69$), $p < .05$, and the English group ($X=2.08$), $p < .001$. For Institutional support, the scores of the French group ($X=4.11$) were also significantly higher than those of the English ($X=2.08$), $p < .001$. Their scores were also higher than those of the Aboriginal

group ($X=2.50$) and the Chinese group ($X=2.52$) but the differences were not significant. There were also no significant differences between the groups with respect to their scores on the Demographic component. Finally for the Chinese, their Institutional Support scores ($X=2.52$) were significantly lower than their status scores ($X=3.70$), $p<.05$. From these results one can see that of the four groups the French were the most "content" with their status, institutional support, and demographic features. But even at their most enthusiastic their scores were just moderately high (at most 4 on a 6 point scale). The Aboriginals were on the opposite end of the scale, perceiving their status, institutional support, and demographics to be fairly low (below 3 on the six-point scale). The English felt their institutional support to be lower than that of the French. Table 5.3.b below summarizes the differences among the groups with respect to the different components of SEV and NEV.

Table 5.3.b: Summary of Differences among Group Scores for SEV, NEV and Their COMPONENTS

Overall Scores	French > Aboriginal * French > English **
Status	French > Aboriginal *
Institutional Support	French > English ***
Demographics	Chinese, French, Aboriginals, English

* $p<.05$, ** $p<.01$, *** $p<.001$
Commas indicate no significant difference.

5.3.2 Group Recognition

Another issue investigated in this thesis was whether there were significant differences among the four groups of respondents in their perceptions of the recognition and respect their groups were given in the community. It was considered possible that perceiving a

low or high esteem for their group might correspond to a low or high perception of well-being.

To examine this issue, a four-way ANOVA, with factors crossed and repeated measures design, was conducted on the respondents' scores only on SEV and NEV items which pertained to how well their group was recognized (Group-Recognition Scores described in Section 5.1 above). The factors were GROUPS (French, English, Aboriginal and Chinese), Life SATISFACTION (less satisfied, more satisfied), MEASURES (SEV, NEV) and RECOGNITION (respect shown for the group in Montreal, political power, economic power and the group representation in the cultural life of Montreal). The results are presented in Table 5.3.c below.

Table 5.3.c: ANOVA Summary Table Including Group RECOGNITION Scores

Source of Variation	df	Sum of Squares	Mean Squares	F	P
g	3	512.629	170.876	25.197	***
s	1	38.934	38.934	5.741	*
gs	3	1.560	.520	.077	
Error	81	549.310	6.782		
m	1	.389	.389	.231	
gm	3	13.433	4.478	2.663	
sm	1	.386	.386	.230	
gsm	3	25.994	8.665	5.152	*
Error	81	136.213	1.682		
r	3	46.268	15.423	8.049	***
gr	9	70.436	7.826	4.085	***
sr	3	12.546	4.182	2.183	
gsr	9	18.773	2.086	1.089	
Error	243	465.598	1.916		
mr	3	11.011	3.670	5.417	**
gmr	9	9.327	1.036	1.530	
smr	3	1.682	.561	.827	
gsmr	9	10.042	1.116	1.647	
Error	243	164.647	.678		

* $p < .05$, ** $p < .01$, *** $p < .001$

There were significant main effects for GROUPS ($F=25.20$, $p < .001$), Life SATISFACTION ($F=5.74$, $p < .05$), and RECOGNITION ($F=15.42$, $p < .001$). There were

also significant GROUP x RECOGNITION ($F=7.83, p<.001$) MEASURES x RECOGNITION ($F=5.42, p<.01$) and GROUP x Life SATISFACTION x MEASURES ($F=5.15, p<.01$) interaction effects.

A Tukey post hoc test on GROUP scores revealed that the French ($X=4.59$) rated the recognition of their group significantly higher than did all three other groups: the English ($X=3.44$), the Chinese ($X=3.12$) and the Aboriginals ($X=2.05$), $p<.01$ in each case. At the same time, the scores of the Aboriginals were significantly lower, $p<.01$, than those of the other groups.

There was also a significant main effect for Life SATISFACTION. The mean score for group recognition of the more satisfied group ($X=3.55$), was significantly higher than that of the less satisfied group ($X=3.05$), $p<.05$.

The Tukey post hoc test conducted on GROUPS x RECOGNITION scores also showed that there were significant differences among the groups. The French ($X=4.40$) found the respect shown for their group to be significantly higher than did the Aboriginals ($X=1.77$), $p<.001$. Similarly, French scores ($X=4.15$) were significantly higher than Aboriginal scores ($X=2.18$), $p<.001$, for economic power. In political power, the French ($X=4.25$) had significantly higher scores than did the Aboriginals ($X=2.20$), $p<.001$, and their scores were also higher than those of the other groups too: the English ($X=2.93$) and the Chinese ($X=2.36$), but the differences were not significant. Finally, for cultural representation the Aboriginal scores ($X=2.05$) were, again, significantly lower than those of the French ($X=5.58$), $p<.001$. They were also considerably lower than those of the English ($X=4.00$). Moreover, the French scores for cultural representation were significantly higher than their scores for economic power, $p<.01$), and Chinese scores for respect shown for their group ($X=4.00$) were significantly higher than their scores for political power ($X=2.36$), $p<.01$).

Table 5.3.d below summarizes the results on group recognition. The results indicate that altogether the French felt the highest recognition for their group. Compared

to the others, they perceived that their group was respected, had high economic and political power and cultural representation. In contrast, the Aboriginals had the lowest perceived group recognition. The English and the Chinese fell in between in terms of their perceptions of the recognition of their group.

Table 5.3.d: Summary of Differences among Group RECOGNITION Scores (all > relations at $p < .01$)

Overall Recognition	French > Eng., Chin. > Aboriginals
Respect	French > Aboriginals
Economics	French > Aboriginals
Politics	French > Aboriginals
Cultural	French > Aboriginals

A Tukey post hoc test conducted on MEASURES x RECOGNITION scores revealed that for respect shown for the groups, SEV scores ($X=3.56$) were significantly higher than NEV scores ($X=3.06$), $p < .01$. Furthermore, SEV scores for cultural representation ($X=3.65$) were significantly higher than SEV scores for political power ($X=2.86$), $p < .001$. Similarly, NEV scores for cultural representation ($X=3.75$) were significantly higher than NEV scores for economics ($X=3.27$), respect ($X=3.06$), and political power ($X=3.02$), $p < .001$ in each case. Thus both the SEV and NEV scores for cultural representation were significantly higher than scores for many other items included as components in RECOGNITION.

5.3.3 Language

Another issue of interest in this study had to do with language, more specifically, what the groups' perceptions were of how their languages were respected, and how much they perceived that their languages were used in Montreal. Related to this latter point was whether the groups perceived that the amount their languages were being used was

just and fair. It was anticipated that these factors might have some influence on the well-being of group members.

To investigate these issues, a four way ANOVA, with a factors crossed and repeated measures design, was conducted on subject scores for SEV and NEV items pertaining to language only (Language Scores described in Section 5.1 above). The factors were GROUPS (French, English, Aboriginal and Chinese), Life SATISFACTION (mostly dissatisfied, mostly satisfied), MEASURES (SEV, NEV) and LANGUAGE (respect for the group language in Montreal, respect internationally for the group language, and the use of the language in Montreal in government services, media, school and church). Table 5.3.e below shows the results of this ANOVA.

Table 5.3.e: ANOVA Summary Table Including LANGUAGE Scores

Source of Variation	df	Sum of Squares	Mean Squares	F	P
g	3	497.875	165.958	15.902	***
s	1	22.585	22.585	2.164	
gs	3	18.514	6.171	.591	
Error	81	845.342	10.436		
m	1	8.451	8.451	3.054	
gm	3	12.428	4.143	1.497	
sm	1	3.634	3.634	1.313	
gsm	3	24.219	8.073	2.917	*
Error	81	224.176	2.768		
l	5	125.050	25.010	10.062	***
gl	15	184.235	12.282	4.941	***
sl	5	13.649	2.730	1.098	
gsl	15	40.065	2.671	1.075	
Error	405	1006.646	2.486		
ml	5	28.949	5.790	5.668	***
gml	15	57.328	3.822	3.741	***
sml	5	3.649	.730	.714	
gsml	15	25.085	1.672	1.637	
Error	405	413.723	1.022		

* $p < .05$, ** $p < .01$, *** $p < .001$

Results indicated significant main effects for GROUPS ($F=15.90$, $p < .001$), and LANGUAGE ($F=10.06$, $p < .001$). There were also significant GROUP x LANGUAGE

($F=4.94$, $p<.001$), MEASURES x LANGUAGE ($F=5.67$, $p<.001$), GROUP x Life SATISFACTION x MEASURES ($F=2.92$, $p<.05$), and GROUP x MEASURES x LANGUAGE ($F=3.74$, $p<.001$), interaction effects.

A Tukey post hoc test on LANGUAGE scores showed that, except with media ($X=3.76$), scores for the respect languages received internationally ($X=4.24$) were significantly higher than all other scores: school ($X=3.40$), respect for group language in Montreal ($X=3.38$) or government services ($X=3.34$). ($p<.01$ in each case. Media scores were also significantly higher than church scores ($X=3.12$), $p<.01$).

Another Tukey post hoc test on GROUP x LANGUAGE scores revealed that group scores for these language components were significantly different. For instance, in terms of respect for their language in Montreal, the scores of the French ($X=4.15$) were significantly higher than those of the Aboriginals ($X=2.63$), $p<.01$. The scores of the English group ($X=5.18$) for respect for group language internationally were significantly higher than the scores of the Chinese ($X=3.54$), $p<.001$, and substantially higher than those of the Aboriginals ($X=3.68$). The French ($X=4.58$), also, had considerably higher scores on this component than either the Aboriginals or the Chinese. The scores of the French group were also significantly higher than those of the Chinese ($X=2.12$), $p<.001$, for government services, and much higher than the scores of the English ($X=3.07$) and the Aboriginals ($X=2.67$). Similarly, with media the scores of the French ($X=5.13$) were significantly higher than those of the Chinese ($X=2.61$), $p<.001$, and quite a bit higher than those of the Aboriginals ($X=3.16$); however, English scores ($X=4.14$) for media were also quite high. Finally, French scores ($X=4.88$) for school were significantly higher than Chinese scores ($X=2.51$), $p<.001$, and their scores ($X=3.98$) for church were significantly higher than those of the English ($X=2.77$), $p<.05$. Other groups also scored considerably lower than the French on these components. With respect to school, English scores ($X=3.09$) were very similar to Aboriginal scores ($X=3.15$), and both Chinese ($X=2.96$) and Aboriginal ($X=2.79$) scores were similar to the English for church. Another statistic of

note is that, with the exception of their score for media ($X=4.14$), English scores for respect for their language internationally ($X=5.18$) were significantly higher than their scores for church ($X=2.77$), $p<.001$, and substantially higher than any of their other language component scores: respect in Montreal ($X=3.48$), government services ($X=3.07$), and school ($X=3.09$). Table 5.3.e below summarizes the significant results on language scores for the groups.

Table 5.3.f: Summary of Significant Differences among Language Scores

International Respect	English > Chinese ***
Media	French > Chinese ***
School	French > Chinese ***
Local Respect	French > Aboriginals **
Government Services	French > Chinese ***
Church	French > English *

* $p<.05$, ** $p<.01$, *** $p<.001$

A Tukey post hoc test conducted on MEASURES x LANGUAGE scores revealed that NEV scores for media ($X=4.04$), school ($X=3.63$) and church ($X=3.41$) were significantly higher than their corresponding SEV scores of ($X=3.48$), ($X=3.18$), and ($X=2.84$), respectively, $p<.05$ in each case. Also, SEV ($X=4.41$) and NEV ($X=4.08$) scores for respect for group languages internationally were significantly higher ($p<.01$) than SEV ($X=3.44$) and NEV ($X=3.33$) scores, $p<.01$ in each case, for respect for group languages in Montreal.

5.3.4 Correlations between SEV/NEV and Well-Being

In addition to the ANOVAs above, Pearson correlations were conducted on overall SEV and NEV scores, and scores for core, main and global well-being. Table 5.3.g shows that with all the respondents' scores together significant positive correlations were found

between core and SEV, main and SEV, and global and NEV. Although these correlations are not very strong, all correlations between SEV and NEV on the one hand and the three measurements of well-being on the other were positive. Thus the positive correlation between these measures of ethnolinguistic vitality and well-being were consistent.

Pearson correlations were also conducted on scores for core, main and global well-being and the three component scores of ethnolinguistic vitality: status, institutional support and demographics of SEV and NEV. Table 5.3.g shows that when all respondents' scores were combined significant positive correlations were found between Main and SEV Status, Global and SEV Status, Core and SEV Institutional Support, and Main and SEV Institutional Support. Again, these correlations are not very strong, but they were all positive. SEV scores correlated better than NEV scores with well-being. Also, some scores for Status and Institutional Support correlated positively with well-being, but no Demographic scores correlated.

Table 5.3.g: Correlations between SEV, NEV and Well-Being for All Respondents, Bonferroni Adjusted.

Measure	Well-Being		
	Core	Main	Global
SEV Overall (n=52)	.47**	.43*	.31
SEV Status (n=55)	.41	.44*	.46*
SEV Institutional Support (n=55)	.43*	.44*	.42
SEV Demographics (n=55)	.27	.13	.12
NEV Overall (n=52)	.30	.35	.40*
NEV Status (n=55)	.29	.36	.41
NEV Institutional Support (n=55)	.32	.33	.32
NEV Demographics (n=55)	.02	.12	.09

* p<.05, ** p<.01

Finally, Pearson correlations were conducted on the three measurements of well-being and SEV and NEV items pertaining to respect and power of the group. With all respondents combined some significant positive correlations were found. These were between Core and SEV respect for the group, Core and SEV political power, Main and SEV economic power, Main and NEV economic power, Global and SEV respect for the

group, Global and NEV respect for the group, and Global and NEV economic power.

Table 5.3.h below is a summary of these findings.

Table 5.3.h: Correlations between SEV, NEV Scores for Respect and Power of Groups and Well-Being for All Respondents (n=78), Bonferroni Adjusted.

Measure	Well-Being		
	Core	Main	Global
SEV Respect	.38*	.34	.38*
SEV Political Power	.37*	.33	.31
SEV Economic Power	.36	.39*	.36
NEV Respect	.31	.32	.40*
NEV Political Power	.23	.21	.20
NEV Economic Power	.34	.38*	.37*

* $p < .05$

Although there were a number of significant positive correlations between measurements of SEV and NEV and well-being when the scores for all respondents were taken together, there was only one such correlation when the scores for groups were considered separately. Quite a strong correlation was found between Aboriginal scores for main well-being and NEV ($r = .82$), $p < .01$.

6. DISCUSSION

The analysis of the data yielded some interesting answers to the research questions pursued in this study. For example, SEV and NEV were certainly viewed as different measurements by the respondents. Furthermore, the four ethnolinguistic groups were significantly different from each other in their views of their groups' SEV and NEV. Also, there were many significant positive correlations between SEV and NEV and scores of well-being. The sections that follow contain a more detailed discussion of these results.

6.1 Differences Between Subjective Ethnolinguistic Vitality and Norm-Referenced Ethnolinguistic Vitality

Results of the analysis indicate that the respondents viewed SEV and NEV to be generally low; they rated these three and under on the six-point scales. Nevertheless, they found these two measures to be significantly different from each other. The overall NEV scores were significantly higher than the overall SEV scores. The combination of low overall SEV and overall NEV scores means that the groups, in general, perceived their ethnic group vitality to be low and felt that this was not just and fair.

These differences between SEV and NEV were also reflected in their scores on the different components of these measures. For example, in terms of Status, the SEV was significantly higher than the NEV. In terms of Demographics, the reverse result was obtained. No significant differences obtained on Institutional Support. The higher Status scores mean that, in general, the groups perceived their status to be relatively high, but the lower NEV Status scores show that the groups still felt that this was not high enough to be considered just and fair. On the other hand, the relatively high mean score for NEV in Demographics suggested that the respondents were not that concerned about the demographics of their groups, even though their SEV scores for this component indicate that they rated these features relatively low.

Although there was no significant difference between the NEV mean and the SEV mean in the area of Institutional Support, one cannot suggest that the respondents felt that the amount of support their groups were receiving in Montreal was just and fair. Both scores are again relatively low on the six-point scales. In fact, they were significantly lower than the scores for either Status or Demographics. One can only conclude here that the respondents felt that their groups were not very well served by institutions in Montreal, and in order to be just and fair this, support should be greater.

6.2 Differences among the Groups

Another point of interest in this study was whether the ethnic groups were significantly different from each other in their scores for the various components of SEV and NEV. Groups had been selected to represent three different types of ethnolinguistic contact. The French and English were chosen as representatives of contact between two large ethnolinguistic groups living side-by-side. Montreal is in a primarily French province, but very close to the border with the primarily English province of Ontario and located in English-dominant North America. The Aboriginals were representative of groups whose ethnolinguistic contact has come about through colonialism. Finally, the Chinese characterized those groups who have immigrated and, thus, come in contact with different groups. In comparing these groups, again, the analysis of the data showed significant differences.

As might be expected, since Montreal is a city in French Quebec, the French had the highest scores for status and institutional support. It seems reasonable to suggest that the fact that Quebec has been officially a unilingual French province since the late seventies has contributed to this perception of high status and strong institutional support for this group. At the same time, the group did not perceive the same strength for demographics. Perhaps the multicultural makeup of Montreal's population has led to the

impression in the minds of the French that no single group is predominant in terms of numbers.

Somewhat surprisingly, the English were the lowest group in institutional support and in demographics, and the second lowest group in terms of its perceptions of its status, even though English is the dominant language in North America. It might be that the very legislation which made Quebec officially a unilingual French province and conceivably contributed to high scores for the French, also, produced lower English scores. After all, previous to the introduction of this legislation, Quebec was bilingual with both French and English as official languages. Perhaps the loss of the official status of their language has left the English feeling unfairly treated. At any rate, the English in this study did have the perception of being unjustly and unfairly treated, as was reflected in their low NEV scores for both institutional support and status. Also, the low demographic scores for the English would seem largely attributable to the fact that many English people have left Montreal over the past few years, something of which the English community is very much aware.

Another surprise was the high scores of the Chinese relative to those of the other groups. One might expect an immigrant group's scores for perceptions of their ethnolinguistic vitality to be lower than those of more established groups like the French and the English. However, the Chinese were second highest in status and institutional support, and the highest group in demographics. A possible explanation for the relatively high status and institutional support scores is that immigrant groups have lower expectations than more established groups in terms of these components. Thus, the Chinese were more content than the English, for example, in terms of how much their language was used and how fairly and justly they were treated, even if their language was used less than English and they were not treated any more fairly or justly than the more established group. This sense of being content with less could coincide with higher NEV scores. Of course, another explanation might be that these low expectations are an ethnic

trait. Had another ethnic group been chosen to represent immigrants, perhaps results would not have been the same. Finally, the high demographic scores for the Chinese may be the result of perceptions that members of their group are continuing to immigrate to Montreal and that group members do not often marry outside the group.

The Aboriginals were the lowest group in terms of their perception of their status and close to the lowest in the area of institutional support. Again, this might be related in part to group expectations. Considering the Aboriginals are the only group that is indigenous to North America, they might reasonably expect higher status and stronger institutional support than other groups. If these expectations are not fulfilled, it could result in very low scores for these components.

Group expectations might also be related to the strongest correlation found in this study. This was between Aboriginal scores for NEV and their scores for well-being. This indicates that the well-being of this group was particularly related to the fair and just treatment of its members. It is possible that this connection has something to do with the history of Aboriginals in Canada. Being the first people of North America, they might expect more recognition for their group than, for example, the Chinese, who are a more recent immigrant community, or even the French or the English. Yet the data in this study show that Aboriginals' perceptions of the recognition of their group are significantly lower than the perceptions of other groups. This disparity between expectations and the reality they perceive might result in the Aboriginals associating their sense of well-being very strongly to the justness and fairness of their treatment. Unfortunately, due to the small number of respondents in this study, one can only speculate about the reliability of this correlation. Clarification of the data through further research is necessary before a particular claim could be made with any certainty.

At any rate, there were many significant differences found among the groups particularly with regard to the three components of SEV and NEV. The French, one of the *border* groups, had the highest overall scores, while the English, the other *border*

group whose language lost official status in Quebec some twenty years ago, had the lowest. The second highest group was the Chinese, the immigrant group, and they were followed by the Aboriginals, who were representative in this study of groups whose inter-ethnolinguistic contact was the result of colonialism.

This ranking of the groups changed somewhat when one looks at the recognition the respondents perceived their ethnic groups to receive. In this case, the French were significantly higher than all other groups, and the Aboriginals were significantly lower. For all but respect shown to the group, the English were second in this category, and the Chinese were third. Clearly, when it came to group recognition, the French were first, then the English, next the Chinese, and then the Aboriginals.

When language related items alone were investigated, again, the French scores were the highest except for the respect their language received internationally. On this item, they placed second while the English were first. Probably the Aboriginals placed above the Chinese on their language scores because many of them were English speakers. Thus, when they answered language questions, they answered as English speakers, not as speakers of Aboriginal languages.

Another result of note is that respondents' scores for the respect shown for their languages internationally were significantly higher than the scores for the respect shown for their languages in Montreal. In fact, these scores for language respect internationally were significantly higher than all the scores on the language items in Montreal except for the use of languages in the media. This seems to indicate that respondents were not pleased with the linguistic situation that presently exists in Montreal compared to the situation internationally.

6.3 Correlations between Measurements of Ethnolinguistic Vitality and Measurements of Well-Being

When all respondents were combined, all measurements of SEV, NEV and their components correlated positively with all measurements of well-being, and a number of these correlations were statistically significant. There were significant positive correlations between overall SEV scores and core and main scores for well-being, as well as overall NEV scores and global well-being scores.

In addition, there were significant positive correlations between SEV status scores and scores for main and global well-being. Furthermore, within the items on status, the correlation between respect for the group and scores for core and global well-being were significant. Although the positive correlations between NEV status and measurements of well-being were not statistically significant, the NEV score for the degree to which the respect a group receives is perceived by that group to be just and fair did significantly correlate with global well-being scores.

SEV institutional support scores were also significantly correlated with core and main scores of well-being. In addition, significant positive correlations within the component of institutional support included political power and core well-being, and economic power and main well-being. Again, NEV institutional support did not significantly correlate with measures of well-being; however, the degree to which a group felt its economic power was just and fair did correlate significantly with main well-being scores.

Further to these correlations it is important to note that when the respondents were divided into two groups, one mostly satisfied and the other mostly dissatisfied, the SEV and NEV scores for the former were significantly higher than those for the latter. This is further evidence that higher well-being scores significantly correlate with higher SEV and NEV scores.

To sum up, all measures of SEV, NEV and their components correlated with all measures of well-being, and many of these correlations were significant. However, SEV correlated better than did NEV. This suggests that a group's perception of its ethnolinguistic vitality, that is a group's perception of the reality in which it lives, is more closely related to its well-being than its perception that the group is justly and fairly treated. Further to this, demographic factors did not play a significant role in this relationship; however, both status factors and institutional support factors did. In particular, respect for the group, and economic and political power positively correlated with well-being.

6.4 Some Limitations of this Study

The small number of respondents combined with the imbalance between the number of male and female respondents poses a problem for any claims which could be made from this study. In fact, of the respondents who participated, only about half were included in many analyses of the data because the questionnaires they filled out were incomplete. This would seem partly the result of the length and complexity of the questionnaires involved. Also, respondents seemed hesitant or refused to answer some questions, particularly those enquiring about the fair and just treatment of their group. People may have felt that these questions were too personal and the answers too revealing.

When analyzing the data of the four groups separately, the problem with the number of respondents was especially noticeable. Though significant correlations were found between SEV and NEV, and well-being when all groups were combined, there was only the one significant correlation with Aboriginals when groups were looked at separately. This might have been due to the fact that each group alone had too few respondents to establish patterns of significant correlations.

Another problem which is present in any cross-linguistic and cross-cultural study has to do with the questionnaire itself. On the one hand, if the questionnaire is translated

into the first languages of the respondents, one cannot be certain of the precision of the translation, especially as the number of linguistic groups involved increases. For instance, it is not certain that the Chinese version of a question in a questionnaire means precisely the same to Chinese respondents as the English version of that question means to English respondents. On the other hand, if, as was the case in this study, only an English version of a questionnaire is distributed, it is not certain that Chinese respondents will understand a question in precisely the same way as English respondents. Furthermore, cultural differences might also lead to different interpretations of questions. These differences in interpretation, caused by having respondents from different linguistic and cultural backgrounds, cast some doubt on the reliability and validity of the results of any inter-ethnolinguistic research.

In any further research into the correlation between SEV and NEV, and perceptions of well-being, a streamlining of the Ethnolinguistic Vitality Questionnaire would seem advisable. One way of doing this would be to exclude the section on demographic factors. Since there were no significant correlations between demographic factors and well-being, including items from this section in future studies would not appear to be necessary. Excluding questions on demographics would also allow for more concentration on the status and institutional support factors, where significant correlations with well-being were found. Furthermore, shortening the questionnaire might result in a larger percentage of respondents answering all the questions.

6.5 Summary

In conclusion, results of the study showed that SEV and NEV were seen as different measurements by the respondents. Furthermore, all measures of both SEV and NEV and their components correlated positively with all measures of well-being. Many of these correlations were statistically significant but SEV correlated more strongly than did NEV. Significant correlations were also found between status and institutional support factors

on the one hand, and measurements of well-being on the other, but demographic factors did not correlate significantly. In addition, within the status factors, respect for the group and the fairness of that respect correlated significantly with well-being, as did economic power, the fairness of economic power, and political power, items within the institutional support factors. Finally, the strongest correlation was between Aboriginal scores for NEV and their scores for well-being, indicating that, for the Aboriginal respondents in this study, the perception of fair and just treatment of their group was particularly related to their well-being.

The confirmation of these correlations in further research would suggest that, because of their association with well-being, at least certain components of SEV and NEV have significant implications for government social policies concerning multiculturalism. As Allardt (1972) asserts, the goal of a society "is to satisfy the individual needs and a good society does so." Similarly, the Organization for Economic Cooperation and Development (Social Affairs Division of OECD, 1973) defines the level of living in a society as "the extent to which all the overall needs of the population are satisfied." In the present research, SEV and NEV were found to correlate significantly with respondents' perceptions of their well-being or life satisfaction. Confirmation of these results would imply that SEV and NEV are associated with needs that a government endeavouring to create a good society would be concerned about satisfying.

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8: APPENDIX 1:

QUESTIONNAIRE I

Biographical Information

Sex: M/F Year of Birth: _____ Country of Origin: _____

Citizenship Status, check () one: Year of Arrival in Canada
Canadian by Birth ___; Landed (if applicable): _____
Immigrant ___; Refugee ___
Visitor ___; Student ___

Highest Level of Education Attained so far: _____ Field of Study: _____

Present Occupation: _____ and/or Expected Future Occupation: _____

First Language: _____ Other Languages: _____

PLEASE BE BRIEF, BUT ANSWER ALL QUESTIONS.

1. In this question, we are interested in establishing which group you identify with **PRIMARILY**. Please check (✓) the statement below that best applies to you.
- ___ a. I am primarily Francophone.
 - ___ b. I am primarily Anglophone.
 - ___ c. I am primarily Aboriginal.
 - ___ d. I am primarily a member of an Immigrant Group that is not Francophone or Anglophone.

If you consider yourself primarily a member of an aboriginal group, please state (e.g., Mohawk, Cree): _____

If you consider yourself primarily a member of an immigrant group, please state which one (e.g., Chinese, Italian): _____

2. How well does the following statement apply to you?

I am a Quebecer. Not at all ___:___:___:___:___:___ Completely

3. How well do you speak the following languages? (0 = Not at all; 1 = Not so well; 2 = Moderately well; 3 = Very well, but not perfectly; 4 = Perfectly, like a native.)

French: 0 1 2 3 4

English: 0 1 2 3 4

An Aboriginal Language other than your first language: 0 1 2 3 4

An Immigrant Language, not French or English, other than your first language: 0 1 2 3 4

Your First Language, if not French or English: 0 1 2 3 4

4. How well does the following statement apply to you?

I am a Canadian. Not at all _____ Completely

5. What percentage of your friends come from the following groups?

Francophone: 0% _____ 100%

Anglophone: 0% _____ 100%

Aboriginal: 0% _____ 100%

Immigrant groups that are not Francophone or Anglophone: 0% _____ 100%

6. Do you have any plans to move away from Montreal? NO/YES.

If YES, when do you plan to move? _____

Where do you plan to move? _____

Will this be a permanent move? YES/NO. _____

If NO, how long will you be gone? _____

7. Do you live with your parents? YES/NO.

8. Do you support yourself financially? Not at all _____ Completely

QUESTIONNAIRE II

WRITING THE APPROPRIATE NUMBER FROM THE SCALE BELOW ON THE BLANKS IN FRONT OF EACH QUESTION. PLEASE ANSWER ALL QUESTIONS.

I feel:

1) *Terrible* 2) *Very Unhappy* 3) *Mostly Dissatisfied* 4) *Mostly Satisfied* 5) *Very Pleased* 6) *Delighted*

0) *Not important to me*

How do you feel about ...

- ___ 1. Your life as a whole
- ___ 2. Yourself and what you are accomplishing
- ___ 3. How you handle problems
- ___ 4. Your own health and physical condition
- ___ 5. Your standard of living - the things you have like housing, car, furniture, recreation, and the like
- ___ 6. The amount of fun and enjoyment you have
- ___ 7. Your power to influence your world
- ___ 8. Your outlook for the future
- ___ 9. Your employment situation
- ___ 10. Your own family life
- ___ 11. The things you and your family do together
- ___ 12. The money you (and your family) have to live on
- ___ 13. Your house/apartment
- ___ 14. Montreal as a place to live
- ___ 15. The goods and services you can get when you buy in Montreal - things like food, appliances, clothes
- ___ 16. How much you are accepted and included by others
- ___ 17. The amount of time you have for doing things you want to do
- ___ 18. The way you spend your spare time, your nonworking activities
- ___ 19. How fairly you are treated
- ___ 20. What the provincial government is doing
- ___ 21. What the federal government is doing
- ___ 22. The standards and values of today's society
- ___ 23. The spiritual fulfilment in your life
- ___ 24. The extent to which you maintain links to the past and to traditions
- ___ 25. Your immediate natural environment
- ___ 26. Religious facilities & support in Montreal
- ___ 27. Health services in Montreal
- ___ 28. Schools and other educational services in Montreal
- ___ 29. Community and government services - like garbage collection, street maintenance, fire and police protection
- ___ 30. The information and entertainment you get from TV, newspapers, radio, magazines

b) Do you feel that the amount of respect your first language receives *internationally* is truly just and fair?

Not at all ___:___:___:___:___:___ Completely

c) Please explain:

3.a) How highly respected are the following ethnic groups in Montreal?

Francophones: Not at all ___:___:___:___:___:___ Extremely

Anglophones: Not at all ___:___:___:___:___:___ Extremely

Aboriginals in General: Not at all ___:___:___:___:___:___ Extremely

Immigrant Groups in General: Not at all ___:___:___:___:___:___ Extremely

Your Own Ethnic Group
(if not Francophone or Anglophone): Not at all ___:___:___:___:___:___ Extremely

b) Do you feel that the amount of respect your ethnic group receives in Montreal is truly just and fair?

Not at all ___:___:___:___:___:___ Completely

c) Please explain:

4.a) How proud of their cultural history and achievements are the following ethnic groups in Montreal?

Francophones: Not at all ___:___:___:___:___:___ Extremely

Anglophones: Not at all ___:___:___:___:___:___ Extremely

Aboriginals in General: Not at all ___:___:___:___:___:___ Extremely

Immigrant Groups in General: Not at all ___:___:___:___:___:___ Extremely

Your Own Ethnic Group
(if not Francophone or Anglophone): Not at all ___:___:___:___:___:___ Extremely

b) Do you feel that members of your ethnic group are as proud of their cultural history and achievements as they should be?

Not at all ___:___:___:___:___ Completely

c) Please explain:

5.a) How *wealthy* do you feel the following ethnic groups are in Montreal?

Francophones: Not at all ___:___:___:___:___ Extremely

Anglophones: Not at all ___:___:___:___:___ Extremely

Aboriginals in General: Not at all ___:___:___:___:___ Extremely

Immigrant Groups in General: Not at all ___:___:___:___:___ Extremely

Your Own Ethnic Group
(if not Francophone or Anglophone): Not at all ___:___:___:___:___ Extremely

b) Do you feel that members of your ethnic group in Montreal are as *wealthy* as they deserve to be?

Not at all ___:___:___:___:___ Completely

c) Please explain:

6.a) How much is your first language used in Montreal *government services* (eg., health clinics, welfare, etc.)?

Not at all ___:___:___:___:___ Exclusively

b) Do you feel that the amount your first language is used in *government services* in Montreal is truly just and fair?

Not at all ___:___:___:___:___ Completely

c) Please explain:

7.a) How much is your first language used in the Montreal *mass media* (eg., TV, radio, newspapers)?

Not at all ___:___:___:___:___ Exclusively

b) Do you feel that the amount your first language is used in the Montreal *mass Media* is truly just and fair?

Not at all ___:___:___:___:___ Completely

c) Please explain:

8.a) How much is your first language taught in Montreal *schools*?

Not at all ___:___:___:___:___ Exclusively

b) Do you feel that the amount your first language is taught in the Montreal *schools* is truly just and fair?

Not at all ___:___:___:___:___ Completely

c) Please explain:

9.a) How much control does your ethnic group have over *economic* and *business* matters in Montreal?

None at all ___:___:___:___:___ Exclusive

b) Do you feel that the amount of control your ethnic group has over *economic* and *business* matters in Montreal is truly just and fair?

Not at all ___:___:___:___:___ Completely

c) Please explain:

10.a) How much is your first language used in Montreal *business* institutions?

Not at all ___:___:___:___:___ Exclusively

19.a) How *strong* and *active* do you feel the following ethnic groups are in Montreal?

Francophones: Not at all ___:___:___:___:___:___:___ Extremely

Anglophones: Not at all ___:___:___:___:___:___:___ Extremely

Aboriginals in General: Not at all ___:___:___:___:___:___:___ Extremely

Immigrant Groups in General: Not at all ___:___:___:___:___:___:___ Extremely

Your Own Ethnic Group
(if not Francophone or Anglophone): Not at all ___:___:___:___:___:___:___ Extremely

b) Do you feel that your ethnic group is as *strong* and *active* as it should be?

Not at all ___:___:___:___:___:___:___ Completely

c) Please explain:

20.a) How *strong* and *active* do you feel the following ethnic groups will be 20 to 30 years from now in Montreal?

Francophones: Not at all ___:___:___:___:___:___:___ Extremely

Anglophones: Not at all ___:___:___:___:___:___:___ Extremely

Aboriginals in General: Not at all ___:___:___:___:___:___:___ Extremely

Immigrant Groups in General: Not at all ___:___:___:___:___:___:___ Extremely

Your Own Ethnic Group
(if not Francophone or Anglophone): Not at all ___:___:___:___:___:___:___ Extremely

b) Do you feel that your ethnic group will be as *strong* and *active* as it should be in Montreal 20 to 30 years from now?

Not at all ___:___:___:___:___:___:___ Completely

c) Please explain:

21.a) How concerned are you about the *survival* of the following ethnic groups in

Montreal?

Francophones: Not at all _____ Extremely

Anglophones: Not at all _____ Extremely

Aboriginals in General: Not at all _____ Extremely

Immigrant Groups in General: Not at all _____ Extremely

Your Own Ethnic Group
(if not Francophone or Anglophone): Not at all _____ Extremely

b) Please explain:

22. In general, how much contact would you say there is in Montreal between:

Francophones and other groups? None _____ Very
at all _____ much

Anglophones and other groups? None _____ Very
at all _____ much

Aboriginals and other groups? None _____ Very
at all _____ much

Immigrant Groups and other groups? None _____ Very
at all _____ much

Your Ethnic Group (if not Francophone
or Anglophone) and other groups? None _____ Very
at all _____ much

THANK YOU FOR YOUR PARTICIPATION!