

Exploring the Influence of Language Variation on Multilingual Personality Dynamics

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Abstract

Introduction: Language transmits culture, shaping people's perspectives and personalities. Cultural Frame Switching (CFS) cultural identities strongly influence multilinguals' perceptions and behaviors. Despite prior research linking language with personality, scholars are now more interested in this phenomenon. Cultural Accommodation and its effects are examined through Urdu-English bilinguals' self-perceived personality changes.

Methodology: The study uses semi-structured interviews to acquire data from 14 Urdu-English bilinguals. Multilingual participants' perspectives are analyzed to identify patterns and themes in self-perceived personality changes. Bond & Yang (1982)'s Cultural Accommodation theory explains how multilinguals adapt to varied linguistic and cultural environments.

Results/Findings: Multilingual people showed significant self-perceived personality changes,

suggesting Cultural Accommodation. Participants indicated they adopted the language's cultural values and customs. This phenomenon shows how language shapes culture and society. The study also reveals that English presentations are simpler than Urdu ones, which may affect multilingual social and public speaking anxiety therapy.

Implication/Future Direction: *The study reveals how multilinguals' language, culture, and personality interact. Understanding how language and culture affect self-perception and personality changes reduces social and public speaking anxiety. Study Cultural Accommodation's effects on cross-cultural communication and identity. Tests of therapeutic approaches in real-life settings can help build customized therapies to help multilingual people navigate varied linguistic and cultural surroundings.*

Keywords: *language, personality, Cultural Frame Switching (CFS), Urdu-English bilinguals.*

Introduction

The language a person speaks shapes his personality. Language affects how speakers see the world and themselves. Language switching can help with many daily concerns. The speaker switches languages as a dual personality, revealing his second self. It reveals that bilinguals have two personas that can emerge when needed. Linguistic relativity, also known as the Whorfian hypothesis, holds that language categories limit cognitive categorization and affect cognition and behaviour (Whorf, 1965). Universalist theory holds that all languages share innate, brain-hardwired patterns and a few rules for organising language (Chomsky, 1965). Because of this, language structure should not affect essential cognitive processes that are universal to humans. Most studies on this topic have focused on language semantics and their consequences on domain-specific perception and behaviour, which frequently lack socio-emotional connotations. It indicates a language has social and psychological meanings as well as linguistic ones. To determine if language stimulates a culturally salient cognitive style, we should alter bilinguals' language use (Oad & Niazi, 2021).

A language has psychological and social connotations in addition to linguistic properties. We may also claim that multilingualism alters self-perception. It means that when he employs different languages in different contexts, he sees a big personality difference that others may not see.

Multilinguals with good observation skills can see these interpersonal shifts and personality variations in themselves and others since they have been in the same environment. The multilingual may notice changes in extroversion, introversion, shyness, low or high voice. One language multilinguals may be shy, introverted, and slow to think and articulate, while others are blunt, agile, and fluent. Because the same bilingual may find one language easier to express and another difficult. Different cultures associated with those spoken languages may help or hinder the same speaker. Language's implications on personality perception, communication behaviour, and self-views make it valuable and attract many innovative scholars to study language and personality. The changes perceived by the speaker are the result of the listener's response, which motivates the multilingual speaker to make intangible changes in his expression that the listener may ignore, but which are part of the speaker's personality and are therefore noticed by the speaker. It is obvious that multilingual speakers may retain both their languages and their cultures.

Cultural Frame Shifting

Another way to examine how language impacts self-perception is Cultural Frame Shifting. Hong, Morris, Chiu, and Benet Martins (2000) identified CFS as an influence in cross-cultural people who integrate cultures and switch between them based on social or language cues. Bilinguals may feel different or perform differently on personality tests during foreign language talks. Every language's culture and norms affect how people behave and see themselves. In his research (2000), Hong used this influence. Cultural symbols primed bicultural Chinese English pupils, according to Martins, Lieu, Lee, and Morris (2002). The researchers hypothesised that cultural standards made American symbols more individualistic and Mandarin icons more community-oriented. Marian and Kaushankya (2006) proved language can be culturally appealing.

Who code-switches, when, where, and why is a critical computer science problem. According to Aitchison (1991), language students switch languages to get help, and teachers only use L1 to respond. Students who struggle with vocabulary call for their second language partners in their native language, like many bilinguals in bilingual households. Bilinguals use CS in their speech. The mother language is a conversational aid, not a dictator. It can be removed from classrooms but not pupils' minds. This shouldn't be a last option but a

valid shortcut utilised sparingly and methodically.

The globe is half bilingual and some multilingual (Grosjean, 1982). Linguists concluded that multilingual people had many personalities because they communicate their thoughts, emotions, and feelings in numerous languages. Although laypeople may not notice these traits, multilingual people do. Language affects and influences speaker personality, according to many research. Creech wisely advocated this unique idea in the following lines.

“Learning another language gives you a new soul”

Multilingual persons internalize multiple cultures, affecting their thoughts, attitudes, and actions. Multilingual people are diverse. They try to maintain their language's culture. We should recognize that language and culture are interconnected. The best theory is Cultural Frame Shifting. Remember that only the speaker notices language changes (Sab, Shanzay, & Elshamy, 2023). Cultural Accommodation explains self-perception changes (Bond & Yang, 1982). CFS applies to Cultural Accommodation. CFS Cultural Accommodation occurs when a multilingual respond to a questionnaire favoring the spoken language's culture. Language creates multilingual culture- specific norms, values, and attitudes that influence speaker behaviour. By completing a questionnaire in his native language, a multilingual person demonstrates its values and norms. He exhibits the values of his second language, which has its own communication framework (Ahmed et al., 2020).

Experiences with other cultures and languages impact the multilingual's brain function and organization. Some think multilingual brains work differently than monolingual ones. A multilingual person's languages encode different civilizations. These cultures assist multilinguals expand their brains, improving their communication skills.

Cognitive development research shows that language is essential to human life. Learning more than two languages requires mental work on both the language and its culture. Time helps the mind understand the new language's culture. Learners of more than two languages progress intellectually. Multiple cultures in one personality are crucial. A multilingual's personality reflects the society he's in when he switches languages. That adjustment alters the speaker's personality. The speaker detects changes. These views stem from cultural frame shifting. Knowing that languages in various countries have different cultures is easier than realizing that people from different cultures have different worldviews.

All due to their different environmental views. Language determinism says language impacts speakers' worldview.

Edward Sapir believes various societies live in different realities, not just labels.

Frames of Reference

Frames of reference are crucial to understanding the relationship between language and personality, supporting Sapir Whorfian hypothesis. Frames of reference are how monolinguals perceive, construct, and understand the world. It does not mean there is one way to observe, interpret, and understand the world. Others see and interpret the world differently. You need not assume others' worldviews are hazardous and invalid. You shouldn't assume you can force them to view the world through their eyes or that someone else can. Nobody should lose their perspective. An individual multilingual speaker has various frames of reference. Multilingual speakers change frames as they switch languages, which impacts their personalities. Nobody else sees these changes. We can clarify this by saying that one frame concerns one language with its own culture. A multilingual person has multiple frames of view of the world, and switching between them transforms his personality.

Literature Review

Apart from self-perceived personality changes when switching languages. A little research has examined how language affects personality. Ervin had 64 French-English bilingual subjects take the Thematic Apperception Test (TAT), a psychological test in which they were shown vague pictures of people and asked to tell a story about them in English and French for each picture. She then analysed the stories. She concluded that English stories mostly featured achievement, while French stories exhibited linguistic hostility and a clear shift in thought. She found in this study that bilinguals have two personalities that emerge in appropriate situations.

Recent research by Hull (1996) used the California Psychological Inventory (CPI) to measure personality. He showed that bilinguals scored differently under the CPI in different languages. Hull observed that these feelings demonstrate that language background shapes personality. (p.122) Academics argue that concepts and ideas are independent of languages since humans utilise a contextual language that is beyond human languages and do not ponder in their speech. (Pinker, 1994). Matsumoto & Assar, 1992; Ramirez-Esparza, Gosling, Benet-Martinez, Potter, & Pennebaker, 2006; Trafimow, Silverman, Fan, & Law, 1997; Ramirez-E. In

summary, learning new languages encodes cultural systems linked with that language. Either dialect can trigger the culture's cognitive style, affecting the multilingual's perceptions and behaviours. Cultural influences on thinking skills have been extensively studied (Kitayama & Cohen, 2007; Nisbett, 2003; Oyserman & Lee, 2008).

In multilinguals, changing language use to determine if different languages affect thinking, feeling, and sentiment would be fascinating to discover if language activates and effects cultural cognitions. However, examining language-personality relationships is difficult. The speaker's personality changes when he switches languages, but only he can see them. Other people who have experienced a comparable situation can observe the speaker's changes. Finally, not all listeners notice internal changes. Due to the above, not everyone sees CFS's personality affect (Ahmad, et al., 2023).

Language and communicative competency (ICC) or intercultural communication study is well-known in TESOL (Wiseman, 1995; Byram, 1997; Alptekin, 2002). Multilinguals must also contend with multi-culture and inter-culture communities, which affect identity development. Holliday, Hyde, and Kullman (2010) say learning a new language is challenging and involves identity and culture. Many scholars say culture is a wide term with no clear meaning (Kramsch, 1998; DeCapua and Wintergerst, 2004; Holliday, 2010; Scollon, Scollon and Jones, 2012).

Holliday (2010) found that cultures and prejudices create the "us" and "them" separation. It has the most weirdness and least predictability (Neuliep, 2012: 29). Being born and nurtured in a culture shapes feelings, attitudes, communication, and actions (Neuliep, 2012). Bilingualism that has lived in different countries may create their identity around their culture. It is also well known that learning a foreign language requires not just linguistic skills like syntax and articulation but also cultural understanding and acceptance. Multilinguals often learn many languages in multiple cultures (Matsumoto and Juang, 2003: 273). Culture and identity can be separated in cross-cultural competency.

Krapf (1955) found that language use creates remembrances, affiliations, mental models, and affective reactions that affect a multilingual's personal style when he uses different languages in different situations and perceives personality changes. Many languages mastered by a bilingual have a major cultural impact on that multilingual's personality. Many

studies on verb conjugation have demonstrated that language growth affects thinking.

In etymological root investigations, intensive language acquisition affects object attribute interpretation (Forbes, Poulin-Dubois, Rivero & Sera, 2008). These studies employed voice attributing to show that learning a language with a different grammatical idea of gender affects voice identification. Users were instructed to attribute men or women voices to a sequence of items. Kurinski and Sera (2011) found that Spanish language students were more likely to assign male/female voices based on Spanish grammatical gender even when the test was in English.

Todorov's (1985, 1994) article and Hoffman's (1989) second language acquisition story revealed the hypocrisy of multilingual education and bilingualism. Beaujour (1989), Besemeres (2002), De Courtivron (2003), Kellman (2003), Pavlenko (1998), 2001, 2004a; Pe'rez Firmat (2003), Stroinska (2003), and Valenta (1991) examined this controversy juxtaposition and the expertise in narrative, fiction, and other authors' works. Todorov's photos highlight 12 learners' reflection themes. Metaphors include split, chasm, tongue snatching, displacement, land border, dividing, treachery, borrowing, concubinage, dispersion, multiplicity, and double vision. Each motif evokes a range of feelings and contrasts. Claude Esteban, a French-Spanish writer, acknowledged the challenges of bilingualism, stating that he struggled for years to bridge the gap between languages and their mental worlds (Esteban, 1980: 26; Beaujour, 1989: 47; Esteban, 1980: 26)."

Two independent language capacities help the multilingual youngster understand the uneven relationship between linguistic expressions and their meanings, according to Johnson (2000). It also helps create administrative processes that improve efficiency across several operations (Hafeez, Iqbal, & Imran, 2021). Executive, logo, and infra logical systems can be activities or control administrators. Several executive roles involve cognition regulation and short-term cognitive process and behaviour organization.

Bilingual mental practices prompted new migrants and their families to give up their native languages to show their loyalty to their new country (Pavlenko, 2002). A decade later, Nazi instructors in Germany linked bilingualism to Jews and other minorities, claiming that their quest to be one degrades morality and intelligence (Henss, 1931). They also discussed

bilinguals' 'bilingualism of feelings' and 'mercenary relativism,' which occurs when they switch languages and change their values (Sander, 1934). Later study on immigrants' bilingualism in North America related continuous commitment to primary ethnic community to disagreement, alienation, social isolation, neurological stress, and intellectual dishonesty.

Bilingual Selves

He studied 'Language education: Two languages, two personalities?' Hull (1990) used Ervin-line Tripp's analysis. Hull studied if bilinguals from different cultures have personalities unique from their cultures and languages. Hull's first study examined three late bilingual speakers' California Psychological Inventory scores, a self-assessment questionnaire. All participants were first-time US visitors. They took the California Psychological Inventory (CPI) twice, first in their native languages (L1), Spanish, Chinese, and Korean, and then in English, five to fifteen days apart. An in-depth linguistic investigation found significant differences between respondents' English and L1 responses. Spanish speakers scored higher on public interactions, conscious experience, emotive well-being, interpersonal reputation, and achievement orientation than English speakers, which the author believes reflects their recognition of the hedonistic Anglo culture. People from all three groups scored higher on the local dialect favorable impression measure, indicating greater cultural concern about others' perceptions (Ahmad, Bibi, & Imran, 2023).

Hull (1990) attributed these findings to language-induced personality differences and any translating instrument's intrinsic equivalency. Hull (1990) recruited 35 Chinese–English and 24 Spanish–English bilinguals for two sessions, one in their native language and one in English, five to seven days apart to account for language order effects. Each session, a bilingual participant asked another about their adolescent achievements. The 'interviewer' then self-assessed using the researcher's personality tests. After that, both parties switched roles and repeated the practice. A cross-language study found differences in participants' judgements. Spanish speakers gave themselves and their coworkers greater ratings on extraversion and emotional stability, while Chinese speakers gave them higher ratings on industriousness and cultural intelligence. Bilinguals may have mellow expectations when interpreting and witnessing their own and others' behaviour in their own languages in various contexts. Bond, 1983; Koven, 1998; Kuroda et al., 1986; Marian & Kaushanskaya, 2004; Panayiotou, 2004;

Ross et al., 2002; Trafimow et al., 1997) have all confirmed Hull's (1990) findings that bicultural bilinguals' answers, self-reports, and discourses vary by language of elaboration. In Greek, the story evoked worry and pity for the protagonist, but in English, it evoked derision and disinterest.

The two versions evoked different emotions and cultural scripts and imagery, suggesting that the languages were tied to different cultural frames and linguistic repertoires. Some individuals code-switched side by side, demonstrating that bicultural bilinguals may use their full language and cultural repertoires to communicate. Ross and colleagues (2002) assessed self-ratings of Canadian Chinese-born bilinguals who spoke Chinese and English in various contexts. They found that Cantonese and Mandarin speakers agreed more with Chinese cultural values, had lower self-esteem, and provided more cultural references and self-descriptions in terms of group membership than English speakers. Marian and Kaushanskaya (2004) found that Russian–English bilinguals used more first-person plural pronouns in Russian than in English (Suhag et al., 2018). Ross and colleagues (2002) hypothesised that self-perceptions reflect current knowledge to explain their similar findings. Bicultural multilingual people's self-perceptions, self-knowledge, and self-descriptions change when their language changes, as do their cultural conceptions and memories. Bilingual immigrants who learned their languages at different times and under different conditions demonstrated links between self-relevant knowledge and language (Schrauf & Rubin, 1998, 2000, 2004), Russian–English (Marian & Neisser, 2000), and Polish–Danish (Larsen et al., 2002). (see also Schrauf and Durazo-Arvizu's chapter in this volume). These studies show that words in the first language evoke memories of the immigrant's home country, while words in the second language evoke recollections of following emigration. Even while linguistic memories can be 'translated', their encoding language is fixed. Ervin-Tripp (1964, 1967), Koven (1998), and Panayiotou (2004) found that speakers socialised differently may have different linguistic repertoires. Koven (1998) makes a solid case for this in his reports of personal experiences as a Portuguese–French bilingual kid of Portuguese immigrants in France. Despite analysing the Portuguese and French versions of the same event, the researchers queried participants about their language experiences (self-evaluation) and listener impressions of the taped testimony (Imran, et al, 2023). Three-dimensional analysis showed that bilingual people used different lexical and morphological syntactic sources and registers in their two languages and viewed

and were described differently by listeners.

Two recordings of the same individual seemed to address separate speakers, from various backgrounds, and with different emotions (e.g. rural versus urban, courteous versus foul-mouthed). Peer assessors found this. The students confirmed the reported experiences, saying the professor they feel differently in Portuguese and French, behave differently, and have distinct life outlooks. One woman said she feels a stronger affinity with Portuguese and that speaking it brings back childhood memories. She cannot access youthful Portuguese like she can in French. Her participants spoke Portuguese from their rural parents and relatives and French from their urban peer socialisation, which scholars used to support their findings. Linguistic anthropology and psychology studies support web questionnaire respondents' introspective comments, showing that bicultural bilingual people perform differently on verbal tasks like self-rating and storytelling and are perceived and evaluated differently in their respective languages. Different languages' repertoires, semantic linkages, frames of expectations, cultural scripts, visuals, and memories often cause disparities. However, these findings may be limited to those who learned their languages in various circumstances and use them monolingual. Multilingual people may be less aware of linguistic and cultural barriers because they code-switch and code-mix frequently (Suleiman, & Sharif, 2023).

Methodology

The current study adopted a qualitative research approach despite a lack of literature on spoken language and predicted changes. This design helps understand participants' perspectives and allows for unforeseen phenomena (Maxwell 2005). Data was collected through semi-structured interviews. To discover people with relevant experiences, selective sampling was used instead of random sample. Participants were fluent in Urdu and English and used them every day. Fourteen Sadiq Abad residents aged 24-60 were chosen. They were from different backgrounds. Participant proficiency in more than two languages was the only requirement. They spoke English and Urdu well. The English-speaking experience was vast. Eight men and six women participated. Most of them used Urdu every day. One participant, a Beacon School teacher, spoke English at home. All participants were guaranteed English-Urdu proficiency.

Some claimed to speak two and a third language. Their English proficiency came from their environment and company. They credited media, music, and the internet for their good English. Purposive sampling was used in this investigation, which helped acquire accurate results. In random sampling, participants may not meet researchers' expectations.

Interview Guides

Three components comprised the interview questions. First, the survey asked about participants' backgrounds and talents. Second portion covered self-evaluated changes while modifying spoken language. Individuals were surveyed using open-ended questions. The final portion asked about personality and extraversion in relation to language. Participants were often asked, "what differences do you feel while delivering something in English vs the identical thing in Urdu?"

All interviewees were meant to be home with all the interview questions. For time and other concerns, two pilot interviews were done. Rehearsal interviews were held to avoid interview issues. The interviewee was notified of the time and location. The participants were also notified that their data will be used in a study project and kept anonymous. To make participants feel comfortable sharing the truth, a proper environment was given. Interviewees had enough time to respond.

A brief study overview was presented to participants. They knew the information will be used for the M.Phil English thesis. They were also told the study will detect language change effects. The flexible data collection approach made it straightforward to adapt to the study's needs. The question could be changed during data collecting. The study focused on the personality change expected when a participant changed languages. All interviewees might choose where to interview to avoid feeling awkward. Participants were told the study was voluntary and that all data would be kept confidential. Each interviewee had 15 minutes to introduce himself. Interviewees interpreted information to confirm it. All information from the interviewee was confirmed by presenting a summary of participant perspectives on the topic at the end of the interview and giving participants a chance to clarify.

Participants were quizzed in three parts. First, background questions were used to determine participants' English proficiency. They were asked these questions. How many languages do

you speak daily? How did you learn English? Your general view on your English speaking? These questions were in the second section on self-perception. Do you feel different when you transition from Urdu to English? Do others notice personality changes during code switching? Changes in emotions, cognition, and behavior during code switching? Third section: presenting related points. Do you feel introvert/extrovert after switching languages? Does speaking English or another language hinder your ideas? Which language best expresses feelings, thoughts, and ideas?

Qualitative approach

Every sociolinguistics study needs quantitative and qualitative methods to be representative. Most of Myers-Scotton (2002b), Muysken (2000), and Clyne (2001)'s significant study uses both qualitative and quantitative methods in Code Switching investigations (2003). This study examines how bilingual people perceive differences when switching languages. This language phenomenon has several purposes depending on the participants, issue, and venue. For examining bilingual speaking community language change after an event or context, this study uses solicited and naturalistic data. In this study, we only employ qualitative methods to gather reliable data and analysis it. In this case, qualitative research utilizing interviews, recordings, and notes is recommended.

Data Collection

A brief study overview was presented to participants. They knew the information will be used for the M.Phil. English thesis. They were also told the study will detect language change effects. The flexible data collection approach made it straightforward to adapt to the study's needs. The question could be changed during data collecting. The study focused on the personality change expected when a participant changed languages. All interviewers could choose the location to avoid feeling awkward while answering questions. Participants were told the study was voluntary and that all data would be kept confidential. Each interviewee had 15 minutes to introduce himself. Interviewees interpreted information to confirm it. All information from the interviewee was confirmed by presenting a summary of participant perspectives on the topic at the end of the interview and giving participants a chance to clarify (Ali, et al., 2023).

Data Analysis

Qualitative content analysis (Schreier, 2013) involves three phases: data reduction,

reorganization, and interpretation/representation (Ralston, 2013). Individual transcripts were analyzed to remove superfluous material. Only the information relevant to our topic was prioritized, including only that which could be useful in determining how a language affects personality if it changes. Researchers need to limit data because qualitative methods yield a lot of information. Reorganizing all the reduced data was done. Finally, organized data are interpreted and presented. The data were analyzed with brevity and clarity, excluding non-word utterances as “Um” “Uh” “Hum”.

Results

As the questions asked to the participants were divided into three sections to extract information so the results would also comprise of three basic sections depending upon the gathered data. Moreover, it was easy to tackle the data due to the rational division of the collected information. In the first section the level of proficiency of the participants and their general views of English speaking was observed. In the second section the perceived changes on the part of bilinguals and their interlocutors was examined and in the last section it was noted that which language proves to be facile medium to present thoughts, emotions and ideas.

Background

When asked about English speaking, three individuals said they felt their English communication was insufficient. Participant one (P1) said it was an honor to speak English in our area because English speakers are well-educated and respected.

Speaking English bestows me a good sense of honor as the people speaking English are considered not only educated but also efficient in their work. Moreover, English is a language of great prestige which mostly helps me to get an increment in my knowledge as most of the literature on international media is available in English.

Participant ten (P10) also mentioned that speaking English is an impressive technique to divert the attention of your interlocutors:

I think speaking English is not only the way to give tongue to your thoughts and ideas but an impressive technique to divert the real attention of your listeners.

Participant six (P6) disclosed an amazing fact about the worth of English language and the benefits availed by its speakers. He has highlighted the significance of English speaking in the following words: *I think speaking English helps you keep a pace with the fast moving world. I mean proficiency in English helps me steal a march on my colleagues who are less eloquent in English. Moreover, it is my good experience to speak English as people in our society have great regards for English speakers.*

Participant Two (P2) gives a vent to his thoughts and ideas regarding the worth of the proficiency of an Urdu English bilingual.

I think speaking English helps you steal a march on your mates. It creates a point of difference between you and your fellows. English speaking enhances your understanding and improves your personality in many domains. (You will understand new information mostly available in English)

Personality

When asked about personality changes due to language change, most individuals stated their true feelings. Participant three said, “Yes, I feel myself a different person when I switch from Urdu to English. Switching between these two languages feels like entering a different culture. I usually feel different when I transition from Urdu to English.” P5 played a role in a drama after switching from Urdu to English, however other participants portrayed these self-perceptions differently:

“When I speak English I feel some changes in my personality which I cannot express in words. I feel myself as an actor playing a part in some drama especially when I switch from Urdu to English.”

When they were asked if they ever felt different when switching from Urdu to English, P8 and P9 responded in the affirmative. P15 made it clear that during the process of code switching she felt her personality in two separate personas (Oad, Khan, & Khoso, 2020).

I believe that English has aided me in experimenting with numerous subjects that I have found intriguing. You know, the person I was in English was perhaps a bit more adventurous, a little

more out there [...] more extroverted... It was good to be this pleasant, gorgeous person, as opposed to this other person who was more controlled and meditated. These two have now married in certain ways, although they didn't back then.

When asked about the other aspect of these apparent changes that the listeners could see, she said:

Answering that question is challenging and... I have no idea what people think. Based on my observations, the difference is negligible. The biggest change, I think, is that I've been able to live out a fantasy—well, not dream because I'm like this—by wrangling out more of a certain character in English than before. I transformed it into a bolder, more freewheeling English identity.

Participant two, on the other hand, unfolded feeling not able to give vent to his personality completely when conversing in English.

I feel no obvious difference in my personality when I switch from Urdu to English. I think, language is medium to convey your mind not a factor influencing and molding your personality. If you utter good words it can have a good effect on the personalities of your listeners.

Few people who indicated they didn't feel different speaking English later in the interview demonstrated behavioural or personality changes after switching from Urdu to English. P15 said it's easier to talk to strangers in English, and Participant14 said he can "be more candid with anyone in English" and explained the difference between feeling more like himself in Urdu and assuming a character in English.

Participant Nine (P9) has given a tongue to his mind regarding perceived changes in the following words:

Yes, of course, I perceive myself a combination of two different minds which make me a split personality. When I speak English, I consider myself a totally different person speaking Urdu. So I have different minds and different styles of expression in both these case.

Participant Eleven looks a strange mixture of confusion while expressing his thoughts about self-perceived changes during the process of code switching. Yes, I feel myself different when I switch from Urdu to English. Though I feel and perceive some changes in my personality while switching from Urdu to English but I am unable to express those changes in my words. (My thinking style, presentation style and the feelings that run through my body totally change)

Emotion

Though our research questions were unrelated to emotions, most participants shaped the topic to emotions. The current study examined how multilingual speakers and listeners perceive changes. Except for P2 and P5, most participants said that while Urdu was their national language and they spoke it well, English was easier to communicate feelings fluently. In case of ambiguity, P3 tries to communicate everything in English. P14 stated that while he found it challenging to articulate feelings in either language, he saw a clear difference in how the two languages express emotions: "Some words express emotion differently. "That interpersonal scale in [English] appears more complex than it does in Urdu," P12 observed. "In Urdu, you progress in definite steps, but in English, it appears to be more of a sliding scale." P10: "English has numerous steps or a wider variety of emotions. 'I loathe you,' 'I adore you,' and then... "Well, there are some different terms to choose from in English," stated one participant. "The most prevalent feeling described as being simpler to convey in English was love." Four participants—P15, P12, P5, and P8—noted that "I love you" is easier to say than "Main tum se muhabbat karta hon." When asked about confidence, P10 said:

It is up to the situation. Sometimes English gives me lot of confidence to present my ideas on the other hand Urdu in some situations Urdu supports me to improve my confidence.

P9 presented his account about the confidence level in either of the two languages, he said:

English is the language which gives me confidence to express my ideas. During my presentations in the class, the English language becomes the sole tool for me to better understand the situation and express it nicely.

P1 says gave vent to his thoughts when she was asked which language favors him to express his emotions, thoughts and ideas:

Situation, context, and people matter. I sometimes use Urdu to express my thoughts, feelings, and ideas. I often communicated my emotions, thoughts, and ideas in English without restriction. English seems to help communicate love emotions. It's easier to say I love you in English than Urdu.

P2 says that languages act as a medium but situation and topic under discussion play a pivot role in enhancing the level of confidence.

Your topic expertise determines your confidence, in my opinion. If you're a balanced bilingual, language doesn't matter much but helps you communicate. You can play well if you know the topic.

Five individuals (P6, P8, P11, P13, P14) said they were comfortable with English in all presentations. English was easier than Urdu for them to express themselves. Three participants presented themselves well in Urdu. The remaining five spoke Urdu and English. All subjects saw a personality difference upon switching languages. When asked if speaking English feels different, P1 and P2 said yes. Both individuals said they sometimes had a split personality due to their daily language. Although the participants were not asked about their feelings, a handful said it was easier to express them in Urdu than English.

Conclusion

This study showed how Urdu-English bilinguals notice changes in their personality, emotions, expressions, presentation, and extraversion, especially when speaking English. Participants reported several differences when speaking English instead than Urdu.

According to earlier studies (Dewaele, 2012, Nakaho, 2012, Pavlenko, 2006; Wilson, 2013), participants observed a clear personality change upon switching languages. Few participants said several things are easier to present in English than Urdu. The majority preferred Urdu to readily explain different things than English.

It's difficult to accurately portray bilinguals and their cultural traits because mechanics must be able to distinguish bilingualism and understand how the procedure affects personality formation, cognitive learning, and emotional states. Because language is so important in these processes, forensic linguists have studied how multilingualism (learning two or more languages) affects memory, perception, intelligence, personality development, and learning. If mental health assessment, education, health, and delivery don't address bilingualism,

Culture and language are indistinguishable. Recent research shows that languages' cultures shape bilingual speakers' personalities. Bilinguals automatically acquire their language's culture. Many people recognised changes when they switched, but a minority indicated they didn't because they saw language as a medium that didn't affect cognition or personality. This study found that language affects speakers' worldviews, especially bilinguals. When some bilingual individual switches languages, the culture of that language affects their speech, cognition, and emotions. This explains Cultural Frame Switching. Code flipping shows that a bilingual person is tied to and intimately familiar with two cultures as well as two languages. The end result of language may be a communal and dynamic process that blends intrinsic language and cognitive traits with a desire to interact individually and communally.

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