

# **Chapter One**

## **Introduction**

### **1.0 Background**

Language is a set of circumstances and as such is likely to be accompanied by a shift in context. The shift in context is of no doubt linked to the aspects of the language being used along with the characteristics of the speaker who is likely to be influenced by the target language personality. But this does not mean that language does change someone into a totally another person, but, rather a person may adopt particular aspects of culture which can play a very large role in people's behavior and actions.

The way people speak which could be specified in style, intonation and the way they think about concepts is really a controversy issue with the question whether personality is being changed when a bilingual shifts from one language into another. What is seen as a change in personality is most probably simply a shift in attitudes, feelings and behaviors that correspond to a shift in situation or context independent of language. Change in language use also corresponds to difference in culture that affects language itself a term called biculturality. It is the environment, the culture and the interlocutors that cause bicultural bilinguals to change attitudes, feelings and behaviors along with language and their language as such.

It is not difficult to see that language affects us in many ways. Obviously one of languages main functions is to facilitate communication .We use language to describe our world, our thoughts, and our experiences to others. Without language we would lead life of social isolation. Because language brings us

together and allows us to share ideas and experiences, language also plays a role in the development of culture. According to sociocultural theory, older and more knowledgeable members of a society pass on the values, beliefs and customs of their culture to children by telling the children stories and by engaging in conversations with them.

Language may facilitate the transmission of culture from generation to generation, but does the language we speak also affect the way we view the world? This is really an important question for the understanding of the link between culture and thought in one side and language in the other side. On the other hand language influence on culture and thought to finally leads to they all affect the way a bilingual uses his / her native language and his/ her target one. Hence, as culture is transmitted from generation to generation, it could affect the people who use the language and the way they think. The question is, how about the people who learn a second language? Of course they acquire the language with its all elements which could affect the way they use this new language.

## **1.1 Statement of the problem:**

There seems to be an interesting topic that needs to be investigated among Arabic English bilinguals. The problem is to understand the link and the relationship between language and personality change in language shift. This problem as a puzzle is of great significance to the researcher for the sake of specifying how bilingualism influences the way those bilinguals use their target language with the influence of factors like thought and culture with other sub factors. But the question is, do bilinguals think in a completely different way when they are immersed in the target language culture and environment? They think in a different way because simply they undergo a newly different language system with

a huge gap of language learning refereeing to coordinate bilinguals. Those bilinguals learnt the two languages in different contexts which is different from those who simultaneously learnt their two languages.

Bilinguals like coordinate bilinguals who learnt each of their two languages in two different contexts will of course differ from the other types of bilinguals. To make it more concise, let's see compound bilinguals who learnt their two languages in the same context, will definitely differ from coordinate ones even though monolinguals also said to have different views according to contexts shift.

## **1.2 Objectives of the Study**

This research aims to achieve the following objectives:

- (a) To investigate the relationship between bilingualism and personality change in language use.*
- (b) To understand the influence of the target (second) language on the personality of bilinguals and the way someone thinks.
- (c) To understand the relationship between culture and language and the relation of thought to language.

## **1.3 Questions of the Study**

- (a) - What is the relationship between the language someone speaks and the way they think?
- (b) - What is the relationship between bilingualism and biculturality?

## **1.4 Hypotheses of the Study**

- (a) There is a close relationship between the language someone speaks and the way they think.
- (b) There is a relationship between bilingualism and biculturality in language use.

## **1.5 Significance of the Study**

This research is carried out for a primary purpose which is to understand thoroughly the influence of bilingualism on personality of bilinguals in language use. From a very beginning point, this research is a self motivation drive to the researcher.

This research academically serves in helping learners to be aware of the aspects of change that could happen to their personalities as they learn a second language. As they learn a second language, they start acquiring some of the characteristics of the target language and of its society. And linguistically it helps to understand the variation in language structural systems which cause some changes on the way people speak and the way they think in their target or second language.

## **1.6 Scope of the Study**

This research will be limited to the investigation and study of the influence of bilingualism on Sudanese Arabic English bilinguals' personality. This research also investigates the factors and aspects of the target language being learnt which could have some effects on the bilinguals. It also investigates the different types of bilinguals and bilingualism in order to find out which type or types of bilinguals are influenced by the target language. It also covers topics such as: thought, culture and identity in relation to language in order to fill the knowledge gap. The time

frame of this study is the academic year 2014-2015 at the University of Sudan- College of languages- department of English language.

### ***1-7 Methodology***

The methodology of this study was the descriptive analytical method which is significant for collection and analysis of data about this topic, since descriptive methods used to describe characteristics of a population or phenomenon being studied and from analytical angle critically evaluate the facts and information related to the topic to prove the hypotheses. It addresses what questions which investigates the "what" influence of bilingualism on personality. A questionnaire was used as a data collecting tool.

# Chapter two

## Literature Review

### 2.0 Introduction

This part introduces a detailed explanation and a wider illustration to topic major areas of concern followed by some examples of previous studies related to this study under investigation.

### 2.1 What is Personality?

The term “personality” is derived from the Latin word *persona*, which means “mask”. Among the Greek actors used a mask to hide their identity on stage.

The popular nonscientific definition of personality as the effect one has on others has two defects. First, it manifests aspects of the intricate pattern of personality, the expressiveness of the individual. Second, in emphasizing only the objective aspects of personality, it does not indicate what the real personality is, the subjective or interior organization which is responsible for the expressive aspects. As Hall and Lindsey have pointed out, few words in English language have a greater fascination for the general public than personality, B. H.Elizabeth, (1974, p: 32).

In 1937, Allport identified in the literature almost 50 definitions of personality. Today, there are doubtless more. Most of the early psychological definitions emphasized the expressive aspects of personality and ignored or only indirectly implied the interior organization that responsible for the observable aspects. Woodworth, for example, defined personality as the “*quality of the individual’s total behavior*”. According to Dashiell, “*an individual’s personality is the total*

*picture of his organized behavior, especially as it can be characterized by his fellow men in a consistent way". Munn gave a more comprehensive analysis, pointing out that personality is the "most characteristic integration of a particular individual's structures and activities". It is characteristic in a dual sense because (1) it is unique, then differentiating the individual from all others, and (2) this fairly consistent, representing the customary integration of a particular individual's structures and activities, H.B. Elizabeth,(1974,p:33).*

Dashiell says it isn't satisfactory to talk only about personality while there is a confusing point that overlaps with personality which is character. So Dashiell would like to go briefly on the comparison between both. So personality versus character leads us to say that personality is often confused with 'character'. The two are not synonymous however, and cannot be used interchangeably. Character implies a moral standard and in values a judgment of value. When used in connection with personality, character relates to behavior that is regulated by personal effect and will. Conscience, an essential element of character, is a pattern of inhibitory conditionings which controls the person's behavior, making it conform to the socially approved patterns of the group with which the individual is identified, cited in H. B. Elizabeth, (1974,P:34).

Gordon Allport (1937) and Henry Murray (1938) defined personality as *"the set of psychological traits and mechanisms within the individual that are organized and relatively enduring and that influence his/her interactions with, and adaptations to, the interpsychic physical, and social environments"*, cited in B. Larsen, (2008,p:67).

The above definition is from a psychological prospective but all these features lead to make the whole of what could make the acts and actions out in forms of behavior which could be noticed and measured as good or evil.

## **2.2 What is bilingualism?**

Introduced by R. Philip, (1986, p: 165) here, then, are some of definitions which researchers and linguists have suggested in the past. But “*don’t be surprised*” Riley said to find them contradictory or too narrow.

*"The mastery of two or more languages –bilingualism or multilingualism is a special skill. Bilingualism and multilingualism are relative terms since individuals vary greatly in types and degrees of language proficiency "*Encyclopedia Britannica, (1965).

*"Bilingualism (is) native-like control of two languages... of course one cannot define a degree of perfection at which a good foreign speaker becomes a bilingual. The distinction is relative",* L.Bloomfield, (1933)

*"Bilingualism is understood...to begin at the point where the speaker of one language can produce complete, meaningful utterances in the other language",* E.Haugen, (1953).

*"Bilingualism is an optional or obligatory means for efficient two way communication between two or more different ‘worlds’ using two different linguistic systems".* Van overbeke, (1972) all cited in R. Philip,(1986,p:165).

According to D. Zoltan, (2009, p: 74) bilingualism is a term that is often used to stand for multilingualism as well) as a result of language learning history whereby the acquisition of at least two languages happen simultaneously or overlap considerably in childhood.



The term bilingualism does not refer to a uniform phenomenon but rather to a range of different patterns and combinations of acquiring and knowing multiple languages, depending on factors such as the number of languages involved, their acquisition time lines, the amount of opportunities of their use and their relative dominance in different situations Zoltan, (2009).

## **2.3 What is Bilingual?**

To give an obvious definition for a bilingual, there is an obvious answer which is: someone who speaks two languages. But this answer will not suffice. It doesn't allow for those who make irregular use of one or other language, or those who have not used the language at all for many years (so called 'dormant' bilinguals) nor does it allow for the many people who have developed a considerable skill in comprehending a foreign language, but who do not speak it; or those who have learnt to read in another language, but who cannot speak or write it. This definition says nothing about the level of proficiency that has to be attained before speakers can legitimately claim to be bilinguals. David, (1987,p:363).

The notion of proficiency raises some very complex issues. Again, the 'obvious' answer is to say that people are bilingual when they achieve native-like fluency in each language. But this criterion is far too strong. People who have perfect fluency in two languages do exist, but they are the exception, not the rule. The vast majority of bilinguals do not have an equal command of their two languages: one language is more fluent than the other, interferes with the other, imposes its accent on the other, or simply is the preferred language in certain situations C. David, (1987, p: 364).

S.Bernard, (1998) stated that *"the nature of bilingual competence is a topic of considerable interest and important for the psychologist as well as the sociolinguist. How are the two languages organized in the bilinguals' brain? Compound bilinguals whose languages were assumed to be closely connected, because one language had been learned after (and so through) the other, and co-ordinate bilinguals who had learned each language in separate contexts, and so kept them distinct. Over simplifying, co-ordinate bilinguals were assumed to have two meaning systems each with its own set of words. While compounds had a single system with two sets of words"*, cited in C. David, (1987, p: 165).

Recent neurolinguistic research suggests that paired words are stored in the same place in the brains of those who are bilingual from infancy, but in non-overlapping places in those who developed bilingualism later C.David, (1987, p: 166).

## **2.4 Types of bilingualism**

There are two major types of bilingualism which determine how well a bilingual has a command of a language:

**2.4.1 Sequential bilingualism:** this type of bilingualism occurs when a person becomes bilingual by first learning one language and then another, the process is contrasted with simultaneous bilingualism in which both languages are learned at the same time. Generally, the term sequential bilingualism applies only if the child is approximately three years old before being introduced to the second language. David (1987,p. 232).

**2.4.2 Simultaneous bilingualism:** According to C. David, (1998, p: 253) *"it's a form of bilingualism that takes place when a child becomes bilingual by learning*

*two languages from birth"*. According to Annick De Houwer, in an article in *The Hand book of child language*, '*simultaneous bilingualism takes place in "children who are regularly addressed in two spoken languages from before the age of two and who continue to be regularly addressed in those languages up until the final stages" of language developments*'. This is in contrast to sequential bilingualism in which the second language is learnt not as a native language but a foreign language', cited in C. David, (1998, p: 254).

The following types of bilingualism are of a sub type coming under the above main types.

**2.4.3 Receptive bilingualism:** amongst the many variants of bilingualism, one important one is known as receptive bilingualism. This means that the individual concerned understands the language, but cannot, will not or does not speak it. It is important both because it is very common and because outsiders often regard it as a 'refusal to speak' and consequently as a future demonstration that bilingualism does not work.

R. Philip, (1986, p: 56) continues that there are a number of causes of receptive bilingualism. The most important one is language shift, that is, situations where a group is changing from using one language to using another. Immigrant groups in the USA have provided some of the best studied examples of language shift and of the receptive bilingualism which it gave rise to:

Instead of a full competence, the children acquired only a partial competence. Writing fell away first, then reading. The effort required to impose these skills became too great for the parents. Similarly, the children succeeded in limiting the sphere within which Norwegian was spoken. They spoke it only to one or a few older members of the family usually a grandparent, while they spoken English to all others. If their position was exceptionally strong, they succeeded in evading the speaking entirely, even to their parents. This bilingual situation was highly typical, with parents. Speaking Norwegian and children

answering in English. Eventually the parents might also succumb to the pressure exerted by this uncomfortable situation and go over the English themselves (Haugen .1969), cited in R. Philip, (1986, p: 56).

R. Philip, (1986,p:64) adds if receptive bilingualism only occurred as a result of language shift it would not really concern us here, since it would be a social characteristic of immigrant populations. But there are other causes which are nearer to our present interests. The most important of these is a bilingual pattern where the parents use one language with one another and different language with the children. In such circumstances, the children understand perfectly what the parents are saying but they never speak themselves or speak it so seldom that they are regarded as unable to speak the language.

Jan and Kasimis, English/ Polish bilinguals spoke English with their parents, but their parents continued to speak Polish to one another. As a result Jan and Kasimis were receptive bilinguals, who had no problems in understanding Polish but did not speak it. In another situation of receptive bilingualism, imagine what would happen in a situation where the parents spoke different languages to the children and where one or both of them could not understand the other's language. At the very least, there would have to be endless, tiresome translations and relaying of messages and at the worst a real break-down in communication. In fact, what usually happens in such circumstances is either that, the 'odd man out' quickly develops receptive bilingualism or that the family becomes to all intents and purposes monolingual. This was the case of Nancy, an American woman married to a Frenchman who did not speak English. When their first son was born, Nancy spoken to him in English, but as soon as he became old enough to have a 'conversation' with his parents, things got out of hand, since the exchange got bogged down in the fathers incessant for explanations and translations.

The family became monolingual French, at least for a time. Four years later, they had a second child, a girl, and the mother again tried to bring her up bilingually.

By this time the father had picked up a certain amount of English and so things went much better: the trouble was that now it was the elder child, not the father, who constantly interrupted any English conversation, asking what it was about. Fortunately, as a result of extended stays in the USA, the son learnt enough English for him too to understand what was being said between mother and daughter and so the family has become to some extent bilingual.

A variation of receptive bilingualism is asymmetrical bilingualism, the ability to speak a language better than you understand it. In this respect, Beardsmore quotes the example of French student of English going to the north of England for a holiday and finding that though people can understand him, he can't understand them – at least not to start with, R. Philip, (1986,p: 143).

## **2.5 Types of Bilinguals**

### **2.5.1 Compound and co-ordinal bilinguals:**

According to R. Philip, (1986, p: 87) specialists in bilingualism regard it, at best, a drastic over- simplification. We have two main reasons for referring to it here, though. The first is that, in its time, it was very influential indeed and many books, articles and encyclopedias still use these terms. The second, and more important, reason is that these concepts were developed to account for some of the most important characteristics of bilingualism.

The distinction between compound and co-ordinate bilinguals was made originally to account for differences in cognitive organization in bilingual individuals. Such differences are usually associated with the context in which their

bilingualism has been acquired, although there is no necessary one- to – one relationship between the two. The hypothesis was developed by Ervin and Osgood (1954) but was based on a suggestion by Weinrich (1953), cited in R. Philip, (1986, p: 87).

**2.5.2 Compound bilinguals:** This type of bilingual is modified by Anthony C. Oha Ph.D developer, (2010) as those whose concepts for words and phrases in different languages are not same. That means a 'chien' and a 'dog' are two words for the same concept for a French –English speaker of this type. These speakers are usually fluent in both languages, cited in R. Philip, (1986, p: 88).

**2.5.3 Coordinate bilinguals:** For these bilinguals, Anthony sees that *"the words and phrases in their minds are all related to their own concepts. That means a bilingual speaker of this type has different associations for 'chien and for 'dog'. In these individuals, one language, usually the first language is more dominant than the other, and the first language maybe used to think through the second language. These speakers are known to use very different intonation and pronunciation features, and sometimes assert the feeling of having different personalities attached to each of their languages"*, cited in R. Philip, (1986, p: 88).

Anthony added that *"the distinction between compound and coordinate bilingualism has come under scrutiny. When studies are done for multilingual most are found to show behavior intermediate between compound and co-ordinate bilingualism. The distinction should only be made at the level of grammar rather than vocabulary. " Co-ordinate bilingual" as a synonym has also been used for someone who has learned two languages from birth. Many theorists view bilingualism as "a spectrum or continuum of bilingualism" that runs from relative*

*monolingual language learner to highly proficient bilingual speakers that function at high levels in both languages"*, cited in R. Philip, (1986, p: 89).

## **2.6 Compound and co- ordinal bilinguals**

One of the most important characteristics of bilingualism is compound and co-ordinate bilingualism. R.Philip, (1986, p: 91) sees that the distinction between compound and co-ordinate bilingualism was made originally to account for differences in cognitive organization in bilingual individuals. Such differences are usually associated with the context in which their bilingualism has been acquired, although there is no necessary one- to – one relationship between the two- , the hypothesis was developed by Ervin and Osgood (1954) but was based on suggestion by Weinreich (1953,p:91), cited in R. Philip,(1986,p:90).

Weinreich was mainly concerned with the descriptive problems arising in situations where language systems were in contact. In the section of his book entitled 'the nature of the sign in language contact' he made a distinction between bilingualism of the co-coordinative type, bilingualism of compound type and bilingualism of subordinate type.

- i) The co-coordinative type of bilingualism applies to individuals who functionally have independent systems. Such an individual has two linguistic signs for any given referent unit of meaning.
- ii) The compound type of bilingualism applies to individuals who have two linguistic signs, say pain and 'bread ' but both of these are related to a ' fused' unit of meaning, which one could represent here as ' BPRAEIAND'.
- iii) The subordinate type of bilingualism applies to individuals who are dominant in one language. They have two linguistic signs but only one unit of meaning,

which is that of the dominant language. Thus, if the individual is dominant in French, she maybe using pain or 'bread' but the unit of meaning related to both is PAIN.

Perhaps it might help to clarify these three distinctions (at the risk of even further over- simplification, though) if we say that (i) applies to two completely separate systems both of meaning and expression, (ii) applies when there is only one system of meaning but two equal but separate systems of expression, and (iii) applies when there is one system of meaning, one dominate system of expression and one subordinate system of expression, cited in R. Philip,(1986,p:989).

Evrin and Osgood were psychologists who were interested in the cognitive organization of bilinguals and in particular the cognitive representation of semantic units in bilingual individuals. They modified weinreich's scheme and called type (i) bilinguals 'co-ordinate bilinguals' and type (ii) and (iii) '*compound*' bilinguals. This hypothesis was attractive, since it allowed them to make hypotheses about how people brought up in a particular kind of environment would behave: a child brought up in a bilingual home where two different languages were used in the same environment by the same people would be more 'compound' than a child brought up with one language at home and one outside. In the first case, both languages would be acquired in the same context, in the second; the language would be acquired in two separate contexts, cited in R. Philip,(1986,p:90).

In 1970, Diller condemned the distinction as a '*conceptual artifact*' on the grounds that the three categories proposed by Weinreich had been misconstrued and that Weinreich did not want to restrict his distinction to word-meaning but wished to see it applied to other levels of language such as grammar and sound – structure, cited in R. Philip,(1986,p:90).



In most pairs of languages there are words which have identical meanings, and in theory this should prevent 'typical co-ordinate' from even existing.

In 1972 Lambert produced a new definition which introduces the criterion of the age at which the second language was introduced. Compound bilinguals were defined as:

" Those brought up in a thoroughly bilingual home environment from infancy on, while co-ordinates were those who learned the second language at sometime after infancy usually after ten years of age and usually in a setting other than the family, cited in R. Philip, 1987, p:91).

Without recognizing it, this is a complete abandonment of the original distinction- by redefining the distinction in this way, Lambert places the issue of how we classify different types of bilingual within the framework of the debate about the age at which the 'second' language should be introduced.

One final point which farther throws the usefulness and validity of the compound /co-ordinate distinction into question is that bilingual subjects change over time. A 'Co-ordinate' bilingual may become a 'compound' one and vice versa, depending on what they do and how they use their two languages. As McNamara (1970) cited in R. Philip, (1986) states:

The manner in which a person has learned his languages is unlikely to fix his semantic system for life.

For example, a French woman who has been living in England for over ten years and uses French everyday at home with her English husband in a completely English environment is likely to exhibit a more 'compound' type of behavior on vocabulary tests now than at the time of her arrival R.Philip, (1986,P:97).

## **2.7 Language and thought:**

In C. David's the question arises is how close is the relationship between language and thought? It is usual to see this question in terms of two extremes. First, there's the hypothesis that language and thought are totally separate entities, with one being dependent on the other. At the opposite extreme, there's the hypothesis that language and thought are identical- that it is not possible to engage in any rational thinking without using language. The truth seems to lie somewhere between these two options, C. David, (1987, p: 99).

## **2.8 the Sapir Whorf Hypothesis:**

The romantic idealism of the late 18<sup>th</sup> century, as encountered in the view of John Herder (1744-1803) and Wilhelm Von Humboldt(1762-1835), placed a great value on the diversity of the world's languages and cultures-the tradition was taken up by the American linguist and anthropologist Edward Sapir ( 1884-1939) and his pupil Benjamin Lee Whorf (1897-1941), and resulted in a view about the relation between language and thought which was widely influential in the middle decades of this century, cited in C. David, (1987, p: 104).

The 'Sapir Whorf hypothesis', as it came to be called, combines two principles. The first is known as linguistic determinism: it states that language determines the way we think. The second follows from this, and is known as linguistic relativity: it states that the distinctions encoded in one language are not found in any other language. In a much quoted paragraph, Whorf propounds the view as follows:

We dissect nature a long line laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find

there because they stare every observer in the place. On the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds- and this means largely by the linguistic systems in our minds.....His paragraph has not ended but it really gives a clue that thinking in one language affects the way someone sees the world, cited in C. David, (1987, p: 123).

Whorf illustrates his view by taking examples from several languages, and in particular an Amerindian language. In Hopi, there's one word (mas'yataka) for everything that flies except birds- which would include insects, aeroplanes and pilots. This seems alien to someone used to thinking in English, but, Whorf argues, it is no stranger than English speakers having one word for many kinds of snow. In contrast to Eskimo where there are different words for falling snow, snow on the ground, snow packed hard like ice, slushy snow, and so on.

However, a weaker version of the Sapir Whorf hypothesis is generally accepted. Language may not determine the way we think, but it does influence the way we perceive and remember, and it affects the ease with which we perform mental tasks. Several experiments have shown that people recall things more easily if the things correspond to readily available words or phrases. And people find it easier to make a conceptual distinction if it neatly corresponds to words available in their language, C. David,(1987,p:112).

## **2.9 The Influence of language on thought**

One of the most intriguing theories about language came from an unlikely source. Benjamin Whorf was a Connecticut fire insurance inspector whose unusual hobby was linguistics or the study of language. After intensive study of the languages of native Americans, Whorf became convinced that one's language

could directly determine or influence one's thoughts (Whorf, 1956). This notion has since come to be called the Whorfian hypothesis or linguistic relativity hypothesis, cited in C. David,(1987,p:122).

In its strongest form, the linguistic relativity hypothesis states that one's language actually determines one's thoughts and one's perception about the world. According to this view, people who have different native languages think differently and perceive the world in a different light. For example, Whorf argued that Eskimos would understand "snow" differently than Europeans because the Eskimos native language has more words for snow than English has. Whorf claimed that differences among languages make it impossible to express all thoughts equally in all languages. Therefore, you can think and see the world only in terms of the language that you know. According to Whorf, your language determines what you think and how you perceive the world, cited in C. David,(1987,p:108).

To date, the bulk of the evidence does not support the strong form of Whorf's linguistic relativity hypothesis. However there is reason to think that a modified, or weaker, interpretation of the Whorfian hypothesis may hold true. The weaker version states that instead of language determining thought process. Language merely influences them. For example, when Spanish speakers were compared to Mayan speakers, differences were seen in their ability to remember colors. Furthermore, these memory differences were related to how easy it is to verbally label colors in Spanish and Mayan Steffle, Castillo – vales & Morley, (1966). It appears that how easily you can label a color in your language which affects your memory for that color, cited in C. David,(1987,ps:154-157).

It is also likely that language can influence our perception of the world. In one study involving the sorting of color samples participants who spoke Setswana were more likely to group blues and greens together than were those who spoke English or Russian. This finding was attributed to the fact that in Setswana, one word describes both blue and green colors Davies, (1998). The idea that humans do not all categorize color the same way is an important premise of the linguistic relativity hypothesis, Ellenpastorino Susann Doyle- portillo (2010), cited above.

The argument is that does the influence of language on thought which itself affects the way we see the world, will have an influence on the personality? Does that mean a person will have two personalities when for example views colors in Setswana, and colors in English?

## **2.10 Culture, language and thought**

Dose the language you speak determine how you think? Yes says Benjamin Lee Whorf, who uses the classic example of the Eskimo language, which has numerous words for snow, thus making Eskimos perceive snows differently from English speakers Ellenpastorino and etal (2010), cited in C. David,(1987.p:265).

Another long- running controversy in the study of language concerns the relations between culture, language and thought is that, obviously, people from different cultures generally speak different languages .But does your training in English lead you to think about certain things differently than someone who was raised to speak Chinese or French? In other words, does a cultural group's language determine their thought? Or does thought determine language?

Benjamin lee Whorf (1956) has been the most prominent advocate of linguistic relativity, the hypothesis that one's language determines the nature of one's

thought. Whorf speculated that different languages lead people to view the worlds differently. His classic example which compared English and Eskimos demonstrates this influence. Because of this language gap, Whorf argued that Eskimos perceive snow differently than English – speaking people do. However Whorf’s conclusion about these perceptual differences was based on casual observation rather than systematic cross- cultural comparisons of perceptual process. Moreover, critics subsequently noted that advocate of the linguistic relativity hypothesis had carelessly overestimated the number of Eskimo words for snow, while conveniently ignoring the variety of English words that refer to snow, such as, slush and blizzard Martin , (1986); Pullum (1991), cited in C. David,(1987.p:265).

None the less, Whorf hypothesis has been the subject of spirited debate. In one of the better designed experimental testes of this hypothesis, Eleanor Rosch (1973) compared the color perceptions of English – speaking people with those of the Dani, an agricultural people who live in New Guinea. The Dani were chosen because their language includes relatively few basic color terms (widely used words for widely agreed or colors). In fact, the Dani have terms for only two basic colors (bright and dark). In contrast, the English language includes eleven basic color terms.

Is there any evidence that is consistent with the linguistic relativity hypothesis? Yes. Bloom’s (1981) research on counter factual thinking suggests that language way shape thought. Counter factual assertions are propositions that begin with a premise that is implied to be false. For example, the statement “if I knew French, I could read the works of Voltaire” implies that the speaker does not know French. The English language easily accommodates such “if only” hypothetical, but the Chinese language is ill – equipped to handle them. Thus a Chinese speaker would

express the same idea in a factual rather than hypothetical manner (“I don’t know French. So I can’t read the works of Voltaire”). Bloom investigated the repercussions of this linguistic disparity by Chinese and American college student’s ability to understand counterfactual assertions. He found that the Chinese students made many more errors in interpreting counterfactual statements. Hence, he concluded that the Chinese and English languages foster somewhat different types of thinking, cited in C. David,(1987.p:233).

Additional evidence for linguistic relativity comes from research on people who are fluent in two languages. Some studies suggest that bilingual individuals think about things somewhat differently in one language as opposed to the other. For example, in forming impressions of people, Chinese- English bilinguals have some social schemas for characterizing people that work in English but not Chinese, and vice versa H., Lau, & Johnson,(1986,P:36).

So what is the status of linguistic relativity hypothesis? The preponderance provides little support for the original, strong version of the hypothesis- that a given language makes certain ways of thinking obligatory or impossible Berry etal. (1992); Eysenck, (1984). However, a weaker version of the linguistic relativity hypothesis- that a given language makes certain ways of thinking easier or more difficult – maybe tenable in light of the evidence of counterfactual thinking and bilingual speakers, cited in H., Lau, & Johnson,(1986,P:37).

In everyday life, many people clearly recognize that language may slant thought a long certain lines. This possibility is the basis for concern about sexist language- women who object to be called”, girls”, “chicks”, and “babes” believe that these terms influence the way people think about women. Concerns about words such as “mankind”, “manpower”, “policeman”, “chairman”, and “foreman” are also based

on the belief that these words constrain the way people think about the role of women in modern society. In a similar vein, car dealers who sell “preowned cars” airlines that outline precautions for “water landings” and politicians who refer to tax increases as “revenue enhancement initiatives” are manipulating language to influence thought W.Wayne, (1998,p:76).

## **2.11 Language and identity**

Culture is the explicit and implicit patterns for living, the dynamic system of commonly agreed-on symbols and meanings, knowledge, belief, art, morals, laws, customs, behaviors, traditions and/or habits that are shared and make up the total way of life of a people, as negotiated by individuals in the process of constructing a personal identity L.Rico (1997,ps:263-264).

Many English learners are aware that their sense of self shift as they move back and forth from their native language to English. Doutrich, (2000) describes that "the ability to move back and forth freely between cultures, smoothly with ease and flexibility as cultural fluency borrowing the term from Poyatos (1984) this means one must be able to change and undergo personal transformation, as well as maintain flexibility and openness to change", cited in L. Rico (1997p: 277).

More than anything else, language shows "we belong", providing the most natural badge, or symbol, of public and private identity. The discussion demonstrates however perception of our own and others 'language' can become, in varying degrees, a source of pleasure, pride anxiety, offence anger and even violence C.David,(1987,p.362).



## **2.12 Conceptual transfer and influence on personality**

Conceptual transfer is closely linked to the notion of linguistic relativity. This concerns how the way people view the world is determined wholly or partly by the structure of their native language. Linguistic relativity is closely associated with Benjamin Whorf and the eponymous Whorfian hypothesis, E.Rod (2008, p: 377).

## **2.13 Language and Culture**

Many of the factors which give rise to the linguistic variation are sometimes discussed in terms of cultural differences. It is not unusual to find linguistic features quoted as identified aspects of "working class culture" for example- in many respects, this view has been influenced by the work of anthropologists who tend to treat language as one element among others, such as beliefs, within the definition of culture as socially acquired knowledge, C.Vivian, (1997, p. 247).

In the study of the world's cultures, it has become clear that different groups not only have different world views which are reflected in their languages. In the sense that language reflects culture this is a very important observation and the existence of different world views should not be ignored when different languages or language varieties are studied. The general idea of the relation between language and culture and the way people view the world is part of what has become known as the Sapir- Whorf hypothesis in which they produced arguments in the, 1930s, that the language of American Indians, for example, led them to view the world differently from those who spoke European languages, C. Vivian, (1997, p.247).

## 2.14 Language Ideology

Language ideology refers specifically to the perceptions held by people about language and more importantly, how those perceptions are projected onto speakers. University of Michigan Professor of Anthropology Judith Irvine defines a language ideology as "*the cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests*". Walt Wolfram and Natalie Schilling. Estes define language ideology as "*ingrained, unquestioned beliefs about the way the world is , the way it should be , and the way it has to be with respect to language*". The idea of language ideology is respectively recent area of inquiry, which is primarily explored in linguistic anthropology. Language ideology has become a useful model of understanding how human groups are organized, despite cleavages in beliefs and practice-speakers of different languages or dialects may share certain beliefs, practices, or conflicts involving a language, sets of languages, or language in general-that is to say, speech communities may be regarded as " organizations of diversity" with language ideology providing that organization.

Standard language ideologies often negatively affect the ability of minority language speakers to succeed I n education because the teacher's perception of what constitutes proper language, and therefore intelligence, could be biased against the language or dialect spoken by the student, cited in Y. C. Charles, (2013,ps:188-189).

## 2.15 Language and Thinking

The discussion of categorization leads into the vexed question of how language relates to thinking. On the one hand, differences in the way people think might lead to differences in their language: I can't see blue so I don't have a word

for it. On the other, differences in languages might lead to differences in thinking: I don't have a word for 'blue' so I recognize it when I see it.

The relationships between language and thinking have chiefly been examined through vocabulary rather than grammar. Languages also have particular lacks. English for example, has no everyday gender free word for children of the same parents-apart from the academic term sibling: it must be I have two brothers and a sister, not I have three Xs. German, for example, however, has a plural noun, Geschwister, meaning 'sisters, brothers, brother and sisters' as does Bahasa melayu, Y. C. Charles, (2013, p:190).

## **2.16 Language Status**

Language status is a concept distinct from, though intertwined with, language prestige and language function- strictly speaking; language status is the position or standing of a language versus other languages. A language garners status according to the fulfillment of four attributes, described in the same year, 1986, by two different authors, Heinz Kloss and William Stewart. Both Kloss and Stewart stipulated four qualities of a language that determine its status. While Kloss and Stewart's respective frameworks differ slightly, they emphasize four common attributes:

**. Language origin-** whether a given language is indigenous or important to speech community.

**. Degree of standardization-** the extent of development of formal sets of norms that define 'correct' usage.

**. Juridical status-** The legal status

. **Vitality**- the ratio, or percent of a language to another variable, like the total population. Together, origin, degree of standardization, juridical status, and vitality dictate a language's status, C. Charles, (2013, p: 291-292).

## **2.17 Previous Studies**

Here are some previous studies related to the current study under investigation. These paper works one talked about culture-language relation and the other two talked about language thinking relation. The three papers adopted the descriptive analytical method in describing the phenomenon and shaping critical thinking in analyzing the data collected from the topics investigated.

### **2.17.1 Paper one**

This paper is about language and thinking written by: Nicholas Weiler on March 17, 2015. Under the title:

" Speaking a second language may change how you see the world"

This study focused on language and thinking in giving explanations to actions and situations and how and whether monolinguals and bilinguals see a situation differently. The example given was a situation involved where and how questions. It was found that German speakers would focus on where while English speakers would focus on how. But speakers of two languages put different emphasis on actions and consequences influencing the way they think about the world because their thinking is more flexible than monolinguals.

The study's main findings were that language determines the way someone thinks and see the world. Second, as language determines how you see the world, it is concluded that speakers of different languages have different minds.

Third, the linguistic difference factor seems to influence how speakers of the two languages view events. Fourth, bilingual speakers seemed to switch between these perspectives based on the language most active in their minds.

The results suggest that a second language can play an important unconscious role in framing perception. By having another language you have an alternative vision of the world.

### **2.17.2 Paper Two**

Written by Francois Grosjean on: "*change of language change of personality*" posted on November, 2011. This paper tried to investigate the link between language and personality in bilinguals. Three bilinguals were asked to talk about this relation. According to the three bilinguals' speech, it was concluded that the change was a matter of politeness difference among their native and second language.

The findings summed up from this study are that, first, the culture of the bilinguals' native or second language with influences the way they express and see the world, and second, the feelings, attitudes and behavior change even though the language is same. It is concluded that what is seen as a change in personality is most probably simply a shift in attitudes and behaviors that correspond to a shift in situation or context, independent of language. This is for monocultural bilinguals. But the bicultural bilinguals in this study were behaving biculturally, adapting to the context they were in.

### **2.17.3 Paper Three**

An interview conducted by Francois Grosjean with Ping LI professor of psychology and linguistics at Pennsylvania state university on June, 15, 2016. The

interview focused on what is different in the bilinguals' brain and whether there is similarity between bilinguals and monolinguals. It also shed light on hemisphere lateralization. Professor Li said there is no consensus over this topic. He was then asked about whether the brain shifts when someone is learning a new language. Prof. Li said "*learning a language demands learning the syntax, pragmatics, phonology and orthography*", and these things require different lateralization from the brain. So we cannot determine whether there is difference in the way bilinguals and monolinguals learn.

It is concluded that concerning brainwork shift when bilinguals are compared with monolinguals as a whole, specific brain regions are more active when doing specific linguistic tasks (phonology, orthography and syntax).

Based on the above papers and the results they came up with, it could be said here that bilingualism has influence on bilinguals' personality but this influence is a controversial issue because it is not only bilinguals but also monolinguals' personality can change when they shift from situation to situation and from context to context. There is a close relationship between this study and those previous ones in that they all tackled the same topic from different angles.

# **Chapter Three**

## **Methodology**

### **3.0 Introduction**

This study attempts to investigate the relation between bilingualism and personality change in Arabic English bilinguals. It tries to see how close the relation between culture and change in personality and behavior is. It also tries to investigate the difference between language and the way bilinguals see the world.

The main findings were to the direction of the influence of bilingualism on their personality by about 67% of the respondents see that they are influenced by their target language which is English language.

### **3.1 Population**

The population of this study is Sudanese Arabic English bilinguals regardless of gender. It included all the cases about which the researcher would like to make generalizations. Those who have reached a level of mastery that could be scaled as close or close-like balanced level in which influence could be noticed if it exists.

### **3.2 Subjects**

The bilinguals' levels ranged between advanced, professional and balanced bilinguals. It is all the cases which were accessible to the researcher as a pool of subjects for study. It was a control group-like in which the researcher tended to focus on those whose language is on the command that has or could become part of their life. Such levels of language command enables them to be aware of the

influence that the study is inquiring .All the respondents received the same set of statements. The researcher selected 30 bilinguals randomly from the state of khartoum.

### **3.3 Validity and Reliability**

Concerning the validity of the instrument, the questionnaire was designed by the researcher after much talk on the topic and was then referred to two experts for judgment. The questionnaire statements covered almost all the topic's areas proposed to measure. On the other hand, to make sure of the reliability of the instrument, the researcher talked a lot to different bilinguals over the topic before started designing the questionnaire for consistency and potentiality of results generalization to the wider population.

### **3.4 The Instrument**

The questionnaire was designed to investigate and measure whether English language has any kind of influence on the personality of Arabic English bilinguals. It was divided into two parts which were intended to cover the topic scope that could lead to measuring the proposed influence. Five statements focused on culture and language relation and the other five focused on language and thinking relation with the following factors for opinions taking:

(a) Agree                      (b) Disagree                      (c) Not sure

The first factor measures opinions that are completely with the statement. The second factor measures opinions that completely do not agree to the statement and the third factor measures opinions which are not sure about the statement.



### **3.5 Procedure**

After the instrument (questionnaire) was designed, it was then to be distributed to the accessible population for data collection. The questionnaire was distributed to most of the respondents hand to hand and they handed them back after they finished without any administration from the researcher over the respondents filling the questionnaires. Some of the questionnaires were distributed via the Whatsapp after the researcher took photos of the original questionnaire. The respondents sent their responses via the Watsapp then the researcher jotted down their responses to the statements as they were on the questionnaires.

# **Chapter Four**

## **Data Analysis**

### **4.0 Introduction**

This chapter is concerned with the analysis of the data collected from the target subjects of the study through the questionnaire as a tool for data collection. It analyzes, presents and discusses the results obtained from the bilinguals' responses to the questionnaire. The results will be used to provide answers to the research questions and hypotheses.

### **4.1 Statistical methods used**

The following statistical methods were used to achieve the goals of the objectives by analyzing the data collected from the respondents:

1. The frequency distribution of answers: how often the respondents chose the statements.
2. The percentages: the percentage of frequency out of hundred percent.
3. Graphic formats: in form of how high and low is each factor of the three is represented.

### **4.2 Data Analysis**

The following tables and graphics show and represent the respondents' responses to the statements of the questionnaire.

Under each of the ten tables comments about the respondents responses to the statements comparing them together. Under each table a figure explains the same results

## A- Gender representation

Table (4.1) Gender wise percentage

Factor	Frequency	Percentage
Female	8	26.66%
Male	22	73.34%
Total	30	% 100

From table (4.1) it is clear that the male factor is greater in number than the female. This margin does not have any value in this study.

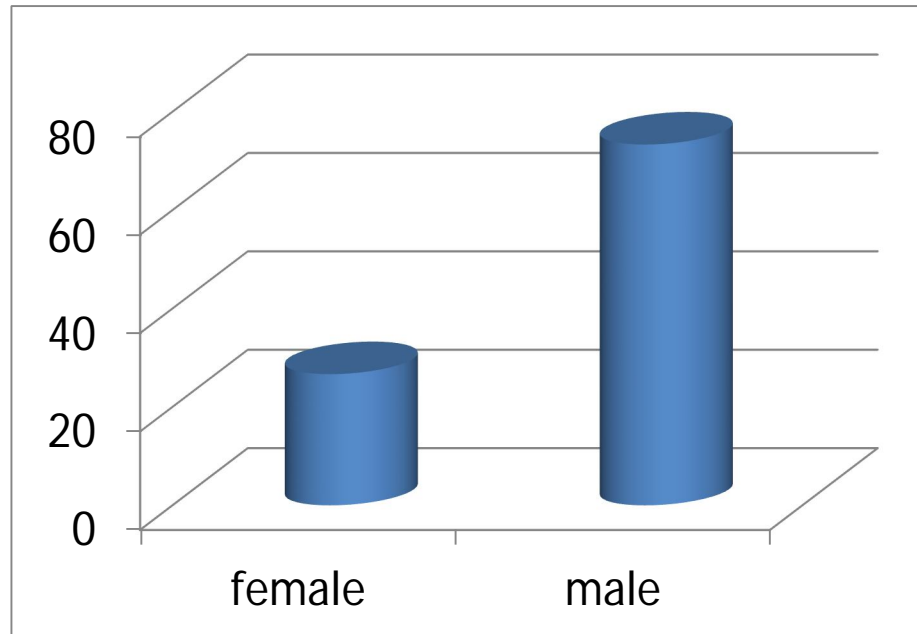


Figure (4.1)

## B.Individuals' data

1- My personality as bilingual is entirely influenced by the target language culture and its identity.

Table (4.2) Personality and culture relation in bilinguals' personality.

Factor	Frequency	Percentage
Agree	22	73.34%
Disagree	3	10%
Not sure	5	16.66%
Total	30	% 100

From table (4.2) it is clear that twenty two respondents representing (73.34%) see that their personality is influenced by the target language culture and its identity, three respondents (10%) do not agree to the statement and five respondents (16.66%) are not sure.

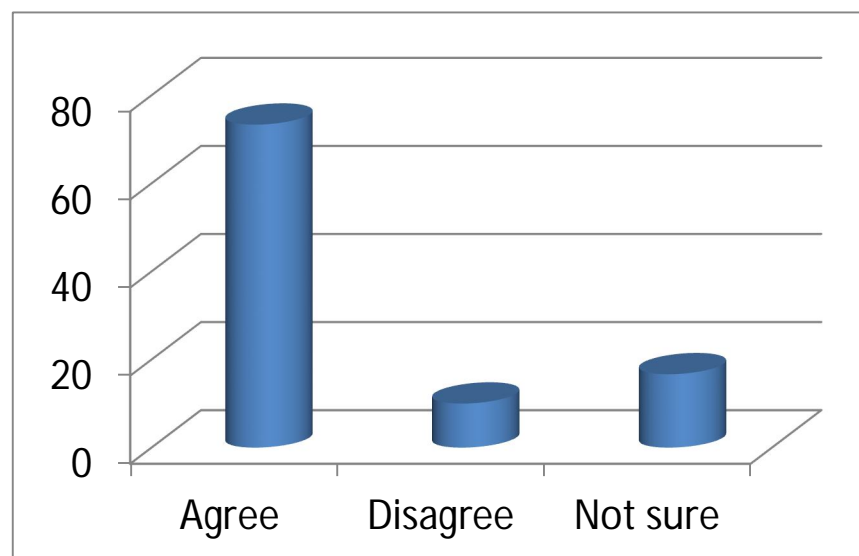


Figure (4.2)

2- My personality is spontaneously influenced by the target language when I'm involved in the target language environment.

Table (4.3) Environment involvement and personality change.

Factor	Frequency	Percentage
Agree	26	86.66%
Disagree	4	13.34%
Not sure	0	0 %
Total	30	% 100

From table (4.3) it is noticed that twenty six respondents (86.66%) see that their personality is spontaneously influenced by the target language when they involve in the target language environment, four respondents (13.34%) do not agree to the statement and the factor not sure scored zero in number.

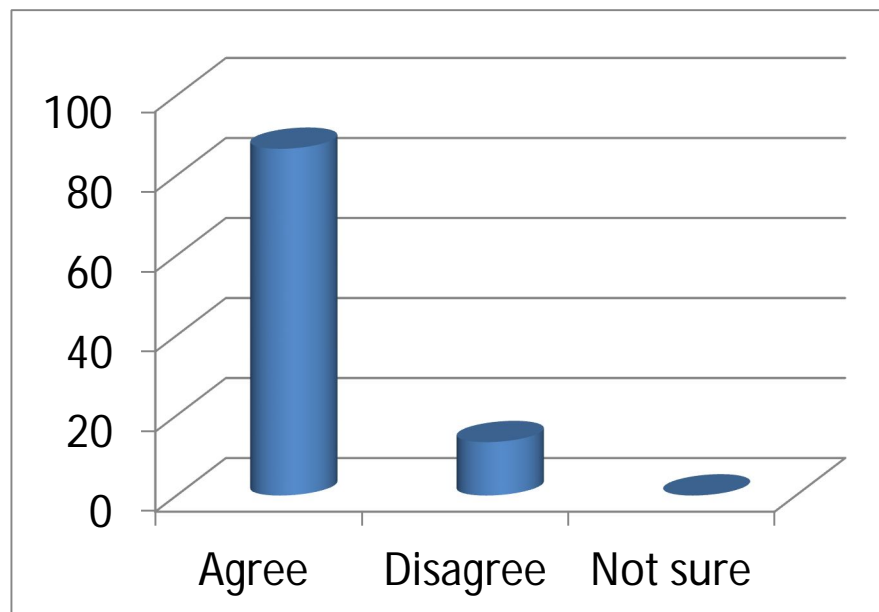


Figure (4.3)

3- The way I behave as bilingual is typical to the behavior of the target language society.

Table (4.4) Bilinguals and the target language's society influence.

Factor	Frequency	Percentage
Agree	17	56.66%
Disagree	7	23.34%
Not sure	6	20%
Total	30	% 100

From table (4.4) it is seen that seventeen respondents (56.66%) see that their behavior as bilinguals is typical to the behavior of the target language society, seven respondents (23.34%) do not agree to the statement and six respondents (20%) are not sure.

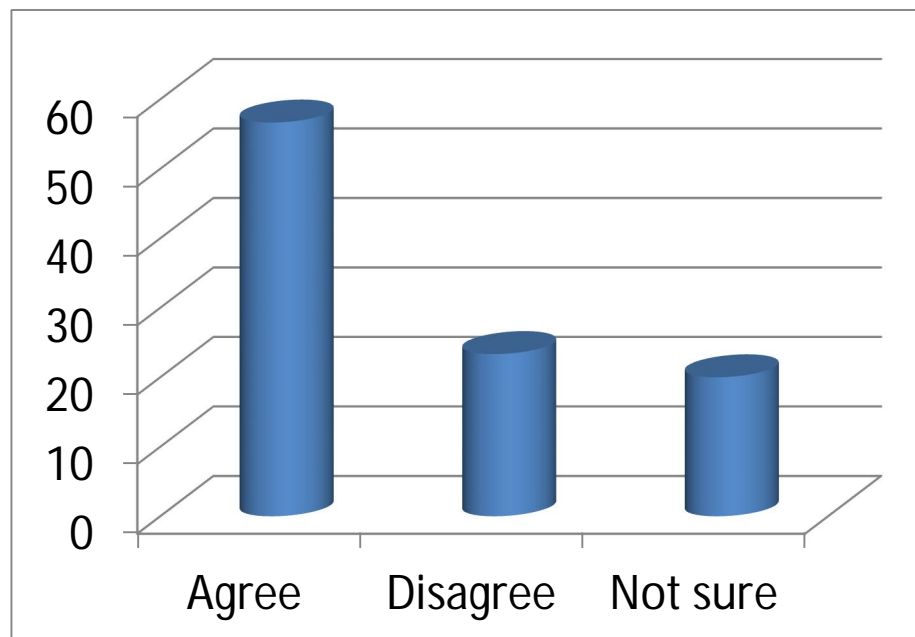


Figure (4.4)

4- I totally have a different view of perception about the world when I use English compared with my native language.

Table (4.5) Thinking the target language influence.

Factor	Frequency	Percentage
Agree	15	50%
Disagree	13	43.33%
Not sure	2	6.67%
Total	30	% 100

It is noticed from table (4.5) it is seen that fifteen respondents (50%) think that they see the world differently in the target language, thirteen respondents (43.33%) to not agree to the statement but only two respondents (6.67%) are not sure about that.

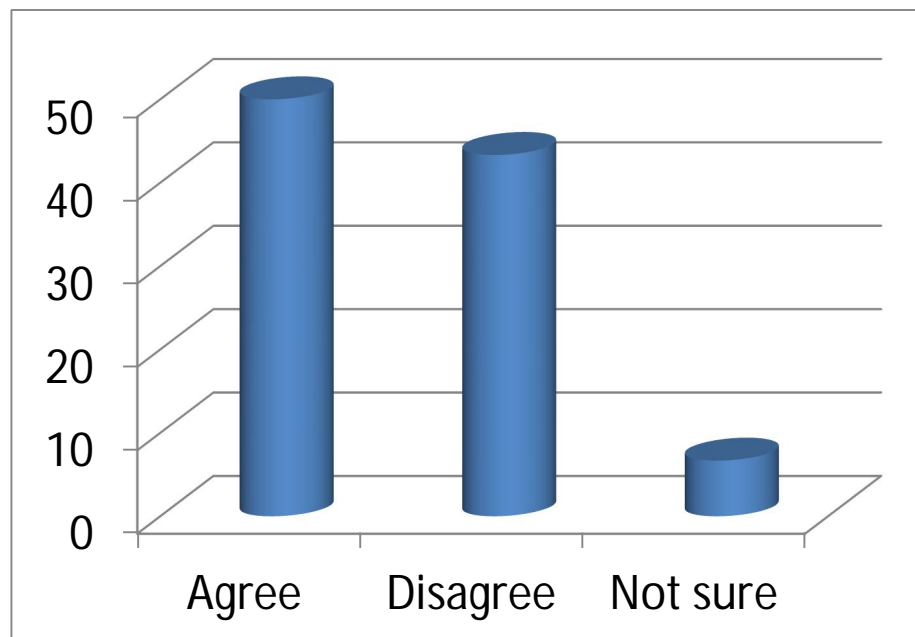


Figure (4.5)

5- The way I speak English is affected by the phonological aspects and the linguistic system and structure of the target language.

Table (4.6) Linguistic and phonological differences and the way some speaks.

Factor	Frequency	Percentage
Agree	26	86.66%
Disagree	2	6.67%
Not sure	2	6.67%
Total	30	% 100

From table (4.6) it is very obvious that there is huge margin between agree and the other two factors by twenty six respondents (86.66%) see that the way they speak is affected by the phonological and linguistic difference of English, two respondents (6.67%) do not agree to the statement and two respondents (6.67%) are not sure.

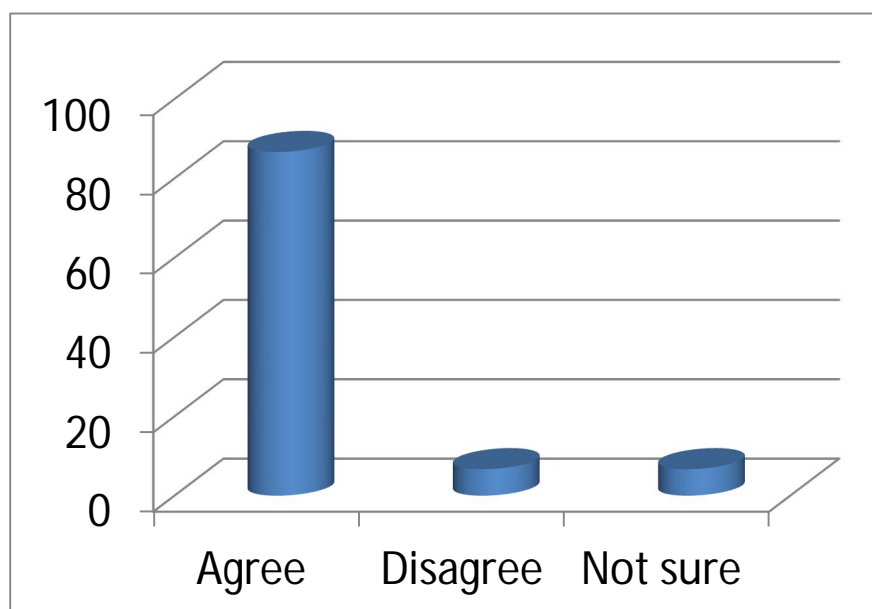


Figure (4.6)



6- I have a powerful personality when I'm immersed in a discussion or any kind of communication in English language due to the influence it has on me.

Table (4.7) the target language personality's influence on the bilinguals personality.

Factor	Frequency	Percentage
Agree	17	56.66%
Disagree	6	20%
Not sure	7	23.34%
Total	30	% 100

From table (4.7) it is noticed that seventeen respondents (56.66%) of the respondents think they get a powerful personality when they are engaged in communication in the target language due to the influence, six respondents (20%) do not agree to the statement and seven respondents (23.34%) are not sure.

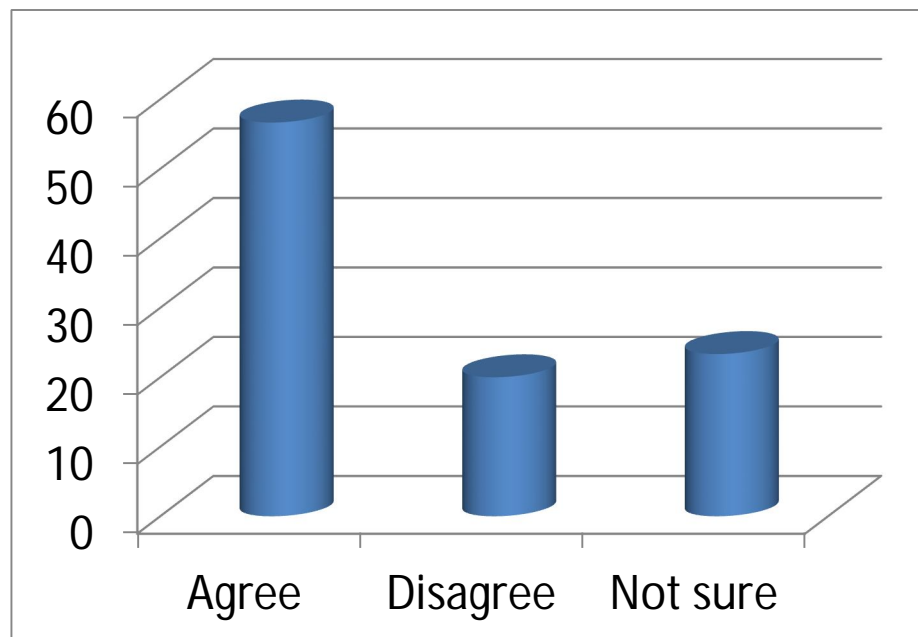


Figure (4.7)

7- My personality is changed in language shift because I simply admire English language and that impresses me.

Table (4.8) language shift and personality change.

Factor	Frequency	Percentage
Agree	22	73.33%
Disagree	7	23.34%
Not sure	1	3.33%
Total	30	% 100

From table (4.8) it is noticed that twenty two respondents (73.33%) see that their personality is changed in language shift because it impresses them, seven respondents (23.34%) do not agree to the statement while only one respondent (3.33%) are not sure.

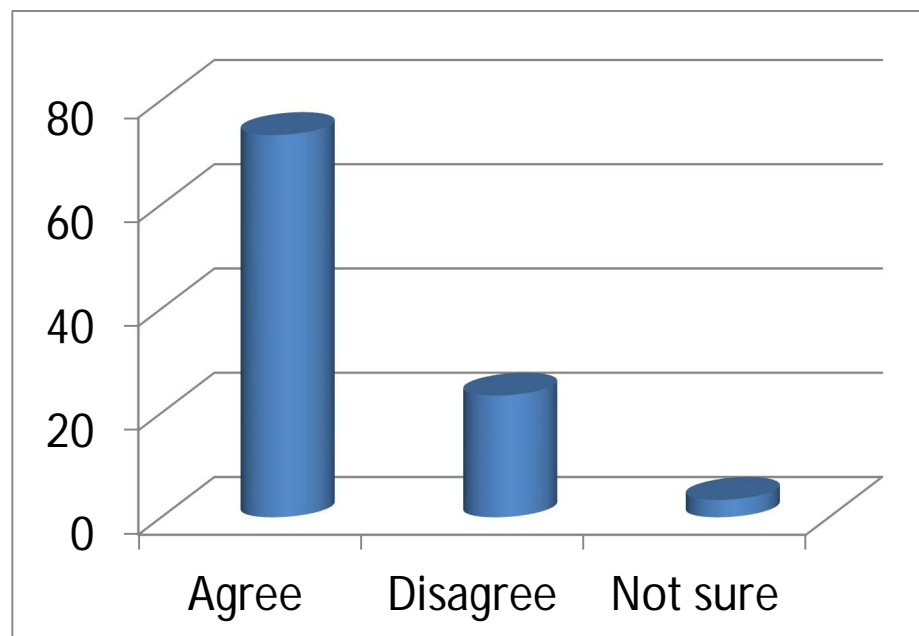


Figure (4.8)

8- I have two systems of brain work for each language (Arabic and English) which influences me to think differently.

Table (4.9) Brain work difference in language use.

Factor	Frequency	Percentage
Agree	14	46.66%
Disagree	7	23.34%
Not sure	9	30%
Total	30	% 100

From table (4.9) it is clear that fourteen respondents (46.66%) think that they think differently in their two languages, seven respondents (23.34%) do not agree to the statement and nine respondents (30%) are not sure.

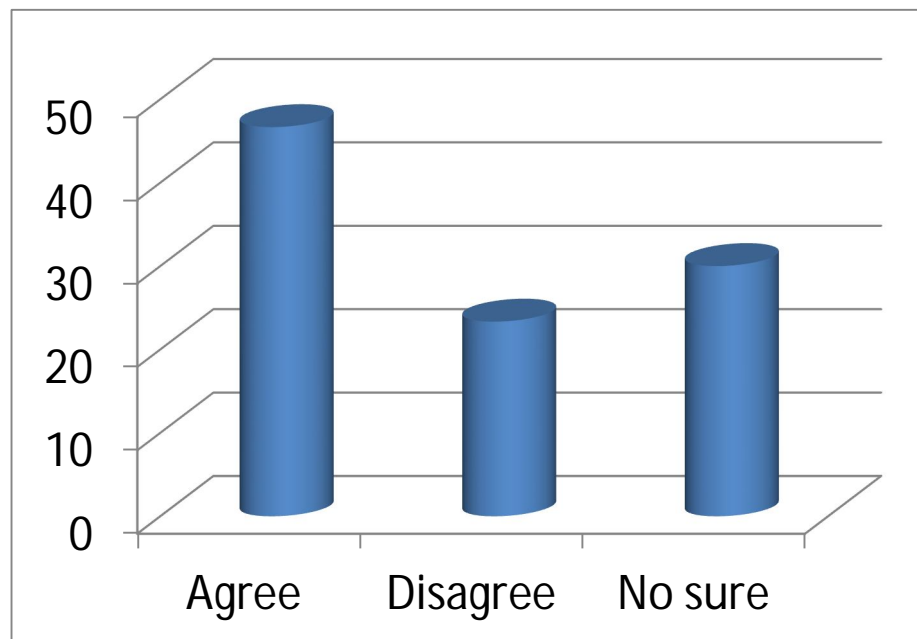


Figure (4.9)

9- The differences in the semantic systems between the two languages make me think differently in the target language.

Table (4.10) semantic systems differences between languages and thinking

Factor	Frequency	Percentage
Agree	17	56.66%
Disagree	8	26.67%
Not sure	5	16.67%
Total	30	% 100

From table (4.10) it is clear that seventeen respondents (56.66%) of the respondents see that the differences in the semantic systems between the two languages makes them think differently, eight respondents (26.67%) do not agree to the statement while five respondents (16.67%) are not sure.

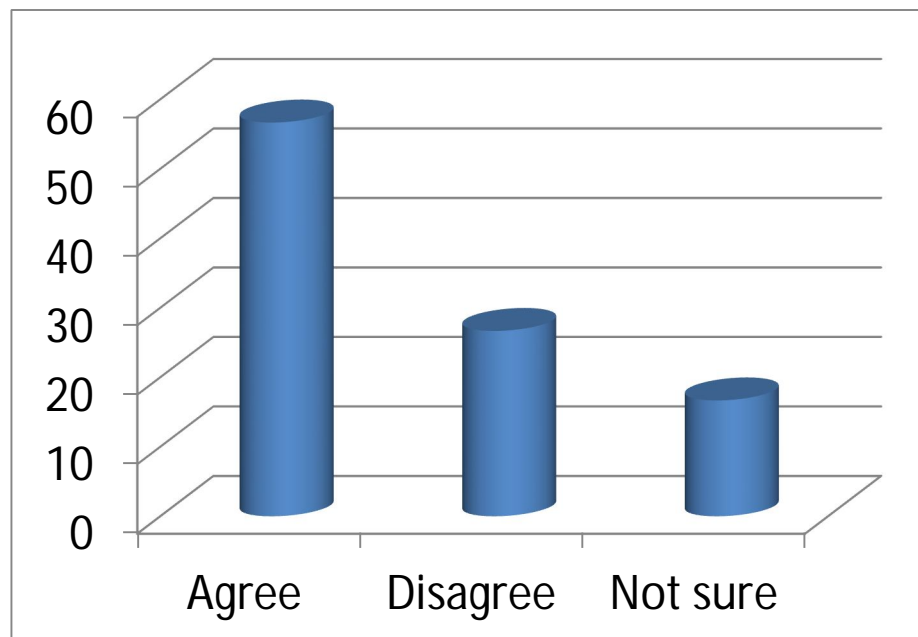


Figure (4.10)

10- The way I deal with people who speak English is different from the way I deal with those who use my native language.

Table (4.11) Bilingualism and interaction behavior change.

Factor	Frequency	Percentage
Agree	22	73.33%
Disagree	2	6.67%
Not sure	6	20%
Total	30	% 100

From table (4.11) it is obvious that twenty two respondents (73.33%) think that the way they deal with those who speak English in a different way from those who do not, only two respondents (6.67%) do not agree to the statement and six respondents (20%) are not sure.

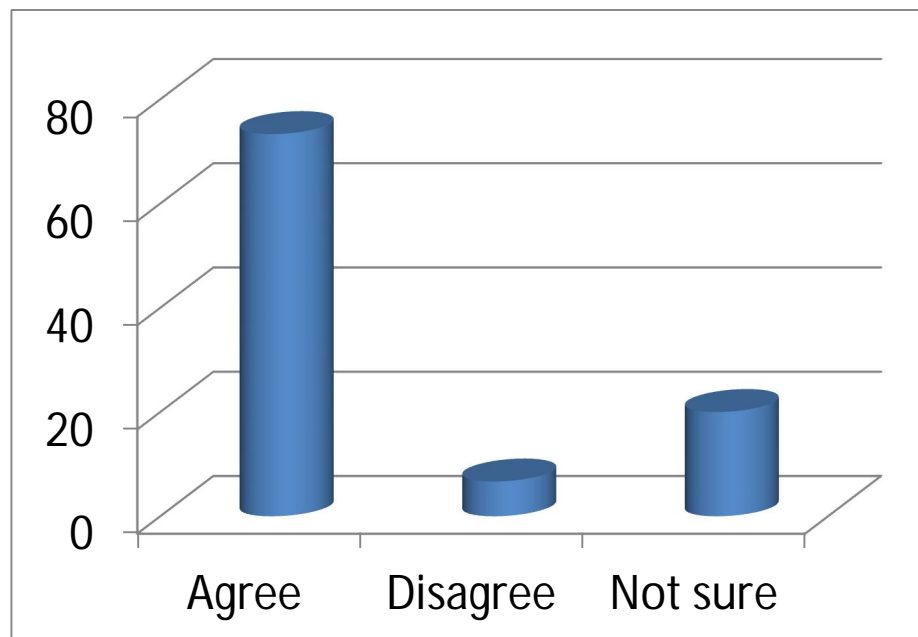


Figure (4.11)

### 4.3 Summary of the tables

Factor	Frequency	Percentage
Agree	198	66%
Disagree	59	19.66%
Not sure	43	14.34%
Total	300	% 100

From the above table it is seen that the factor "*agree*" is repeated 198 times out of the total 300 frequency with percentage (66%), the factor "*disagree*" is repeated 59 times out of the total 300 frequency with percentage (19.66%) and the factor "*not sure*" is repeated 43 times out of 300 frequency with percentage (14.34%).

### 4.4 Summary of findings

Based on the questionnaire results shown in the tables above collected from the respondents, it is seen that (66%) of the responses frequency is to the direction of statements which conform to the hypotheses, (19.66%) representing the disagreement to the statements and (14.34%) representing opinions that are not sure about the statements propositions.

It could be concluded that generally the number of those who saw the influence on their personality is far greater in number than those who go to the direction of disagreeing or being not sure. Something that goes to the confirmation of the questions and the hypotheses of the study.

# **Chapter Five**

## **Conclusion**

### **5-0 Introduction**

This chapter will link together the parts of the study by answering the research questions and verifying the hypotheses. The data in chapter four will be accumulated together to make conclusions about the study and to see how close or far the results to or from the objectives and the hypotheses. Furthermore, how the findings could be generalized to the wider population.

### **5-1 Study Findings**

As the questionnaire statements were divided into two extremes; culture to language relation and culture to thinking relation. The responses came as follows:

- Culture to language relation; about 71% of the respondents responded to agree, 14% responded to disagree and 14% were not sure.
- Thinking to language relation; about 65% of the respondents responded to agree, 20% responded to disagree and 15% were not sure.

Finally the results show that, about 66 % responded that they are influenced by English culture and the linguistic and phonological differences which together shaped their bilingual personality. So the main findings of the study are as follow:

The culture of English language has affected their personality. Therefore, culture plays an important role in determining the way someone uses a language and the

way they see the world and the way they behave. So the hypothesis which proposed that there is a relationship between language and culture is significant.

The way they think or see the world is influenced by English when they use English not by their native when they use English due to the difference in the semantic system and language ideology along with the linguistic differences. So the hypothesis that proposed that there is a close relationship between language and the way someone thinks or sees the world is significant.

## **5-2 Recommendations**

Since language is a means of expressing one's attitudes, feelings emotions and needs, doubtlessly that this involves interaction and contact with people whose languages might be different from the language that someone uses. This variation in language, is of course shaped by difference in culture with the influence of thought on language which itself influences the way someone sees the world. The researcher recommends that as bilingualism affects the way people see the world around, this variation in seeing the world differently will definitely benefit the society by having people thinking differently, coming up with different views that helps in developing the society because bilinguals are said to be more flexible.

## **5-3 Suggestions for further studies**

In accordance with the results of this study, the researcher puts the following suggestions:

- Conducting researches on monolingualism and change in personality within the same language.
- Researching on language and semantic concepts differences among languages.



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# *Appendices*

## *Appendix (1): Questionnaire*

**Sudan University of science & technology**

**College of graduate studies**

**College of languages**

***Department of English language***

***A questionnaire on:***

### ***"The Influence of Bilingualism on the Personality of Arabic English Bilinguals with Reference to co-ordinate Bilinguals"***

This questionnaire is conducted for research purposes and your response is highly appreciated. I'd like you to feel comfortable responding to the questions without any fear concerning the confidentiality of this information.

- Please kindly respond to the questions by putting a tick in front of the option that you see true.

**Gender:** Female: ☐ Male: ☐

**1-** My personality as bilingual is entirely influenced by the target language culture and its identity.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**2-** My personality is spontaneously influenced by the target language when I'm involved in the target language environment.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**3-** The way I behave as bilingual is typical to the behavior of the target language society.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**4-** I totally have a different view of perception about the world when I use English compared with my native language.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**5-** The way I speak English is affected by the phonological aspects and the linguistic system and structure of the target language.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**6-** I have a powerful personality when I'm immersed in a discussion or any kind of communication in English language due to the influence it has on me.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**7-** My personality is changed in language shift because I simply admire English language and that impresses me.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**8-** I have two systems of brain work for each language (*Arabic and English*) which influences me to think differently.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**9-** The difference in the semantic systems between the two languages makes me think differently in the target language.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

**10-** The way I deal with people who speak English is different from the way I deal with those who use my native language.

a) Agree ☐ b) Disagree ☐ c) Not sure ☐

*Thanks*