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**Evaluation of the Effects of Social and Cultural Differences  
in Learning English as a Secondary Language**

تقييم أثر الاختلافات الثقافية والاجتماعية في تعلم اللغة الانجليزية كلغة ثانية

by

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## **ABSTRACT**

Teaching and learning English language not only involves phonetic development or cognitive functioning, instead there are certain other factors which affect the English learning process. These factors mainly involve social and cultural differences of both the target culture and native culture because learning English as a secondary language involves learning style, language skills mainly involving speaking or listening and approaching of instructions. Understanding the effects of social and cultural differences provides an insight into the relationship of culture and English language. The evaluation of this relationship is likely to have a positive impact or influence in the classroom which results in positive and increased learning outcomes. This dissertation discusses a number of theories attempting to evaluate the effects of social and cultural differences in learning English as a secondary language. The context of this study involves experience of people as it is related to culture which is put together by people of a society. This is why qualitative research method is used in this study as it will allow the researcher to determine the behaviours, beliefs, opinions, relationships and emotions surrounding the topic of this study.

## الخلاصة

إن تدريس وتعلم اللغة الإنجليزية لا يتضمن فقط التطور الصوتي أو الأداء المعرفي ، ولكن هناك بعض العوامل الأخرى التي تؤثر على عملية تعلم اللغة الإنجليزية. تتضمن هذه العوامل بشكل أساسي الاختلافات الاجتماعية والثقافية لكل من الثقافة المستهدفة والثقافة الأصلية حيث أن تعلم اللغة الإنجليزية كلغة ثانية ينطوي على أسلوب التعلم ، ومهارات اللغة التي تتضمن بشكل أساسي التحدث و الاستماع وطرق التدريس. يوفر فهم تأثيرات الاختلافات الاجتماعية والثقافية نظرة متفحصة حول العلاقة بين الثقافة وتعلم اللغة الإنجليزية. من المحتمل أن يكون لتقييم هذه العلاقة تأثير إيجابي في الفصل الدراسي مما ينتج عنه نتائج تعليمية إيجابية. تناقش هذه الرسالة عددًا من النظريات التي تحاول تقييم آثار الاختلافات الاجتماعية والثقافية في تعلم اللغة الإنجليزية كلغة ثانية. يتضمن سياق هذه الدراسة تجربة الأشخاص لأنها مرتبطة بالثقافة ولهذا السبب يتم استخدام طريقة البحث النوعي لأنها ستسمح للباحث بتحديد السلوكيات والمعتقدات والآراء والعلاقات والعواطف المتعلقة بموضوع هذه الدراسة.

## **DEDICATION**

With love and pride, I dedicate this dissertation to my father, Sobhy Ibrahim, who has been supporting me since my early childhood to do my best and to achieve high ranks on both academic and professional levels, and from whom I learnt all meanings of love, sacrifice, fidelity, honesty and respect for my family and for others. He is always my exemplary model of how to be ambitious, patient and tolerant without which I have to admit that this work could not have been possible. I also dedicate this dissertation to my sincere wife, Basma Mohammed, who always showers me with support and encouragement at the time when my body is tired, my spirit is weary and my soul is exhausted.

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## CHAPTER 1: INTRODUCTION

### *1.1 Background of the Study*

Learning a secondary language includes a number of aspects which urge both the students as well as teachers to follow certain rules and guidelines. The main factors in learning a secondary language involve the effects of cultural and social background of a student. Both these factors determine the way in which a student is going to assimilate the language skills of the newly learnt language (August & Shanahan, 2017). Learning English language is not different from learning other languages because the effects of social and cultural differences affect English learning in a similar manner and those students who learn English as a secondary language face the problems of syntax and translation etc. There are different theories related to the field of linguistics and each of these theories attempts at explaining how people learn secondary language (Barac & Bialystok, 2012; Ali & Mujiyanto, 2017). This dissertation discusses a number of theories attempting to evaluate the effects of social and cultural differences in learning English as a secondary language.

Teaching and learning English language not only involves phonetic development or cognitive functioning, instead there are certain other factors which affect the English learning process (Benson & Voller 2014). These factors mainly involve social and cultural differences of both the target culture and native culture because learning English as a secondary language involves learning style, language skills mainly involving speaking or listening and approaching of instructions (Cook 2016). Understanding the effects of social and cultural differences provides an insight into the relationship of culture and English language. The evaluation of this relationship is likely to have a positive impact or influence in the classroom which results in positive and increased learning outcomes (Dörnyei 2014).

Pennycook (2017) points out that culture has always been an important element when it comes to learning English as a secondary language. The affiliation of culture with the learning of English language dates back to 1960s when the educators, linguists and psychologists started placing cultural education as an important part of language learning. A number of language experts believed that it is important to induce learning of social and cultural norms within the language learning because learning a language should focus upon learning about the target

language (Richards 2015). This study will explore and evaluate the effects of social and cultural differences in learning English as a secondary language.

Traditionally, language is often deemed as a code by the experts of linguistics because it is comprised of series of rules and words which produce meaning when connected together. If one views language in this context, the learning of language will only involve learning the rules of constructing sentences and getting a hold of extensive vocabulary (Benson 2013). However, this definition of learning language is narrow and does not include the various aspects which are annexed with the concept of learning language. The language is not as finite as the definition above defines it to be. It does not include complexities which are involved when an individual opts for learning a new language. It can be further explained with the example of communication because writing and communication in the same language are too different things as speaking language is more complex than writing.

Bhatia, (2014) urges students and teachers of linguistics to understand language as a way of communication which is dynamic, open, energetic, personal and is constantly evolving to encompass the complexities which are involved in the process of communication. It is an expanded interpretation of language which covers its dynamic nature and is likely to make the language learning experience for students more engaging. Similarly, Braine (2013) states that there is an undeniable relation between culture and learning language as culture is the central process of learning a new language .This statement indicates the importance of understanding the culture prior to learning language because different languages have different ways of communicating which can only be understood after grasping the cultural context of the target language.

It is due to the fact that cultural context of a language generates meaning and it interprets the background of the learner's cultural and social affiliation. In the context of the classroom, the teacher needs to pay extra attention because every student's background may vary and what conveys one meaning to one student may convey some other meanings to another student (Canale 2014). This is why teaching in an effective way is likely to affect the learning outcomes of the students.

According to Canale (2014) during the last decade, there has been a debate about how much culture should be touched when teaching language. Is it ok to highlight the main aspects of

culture or should the teacher go in depth with culture to make students understand the culture in a deeper aspect such as traditional and social norms associated with the target language? However, Cohen (2014) points out that among all these questions, there is a fundamental premise which is the fact that culture is an inseparable element of language because it plays a crucial role in the complete process of learning a language.

The cultural aspects approach has been a constant concern in teaching a foreign language especially nowadays, due to globalisation, new technologies information and communication technologies. Besides promoting the diffusion of diverse cultures, these factors also favour the encounter between them. So that these meetings do not turn into cultural shocks, so that the communications and in turn communications are successful in either written or oral form. It is necessary that the people should be aware of the differences in order to understand each other without conflict, without noise in understanding, without risk of misunderstanding or embarrassing situations, in short, without the occurrence of situations that compromise the communication (Cook 2016). Considering the teaching of foreign language, it is important for the teacher to be aware of the cultural differences between the native and target language of students (Crystal 2012).

Various researchers such as Dörnyei (2014) believed that culture is not important for learning a language. However, according to Crystal (2013), theoretical practice and reflection are still the prey of a dichotomous vision of a world divided between us and them, ourselves and others, those of the exterior versus the interior, the natives versus the non-natives, and the scholars versus the popular. It is well known by all that in many situations the teaching of culture boils down to talking about the culture of the other, their way of life, their customs, clothes and food. It should be understood that there is a need to develop an intercultural pedagogical practice in the which the learners see the other as an individual belonging to a social group, that they respect and is critical of this reality, transforming its own reality and not only accept the other and be tolerant of its diversity. According to Dörnyei (2014) the evaluation exerts a strong influence on teaching by promoting retroactive or wash back, especially when it comes to a highly relevant exam which promotes the growth of preparatory schools for public schools, as well as public and private high schools.

## ***1.2 Aims and Objectives***

The aims and objectives of this research study are as follows:

- To determine the importance of social and cultural difference in learning English as a secondary language
- To evaluate the effect of these differences
- To determine how these differences can be used in a positive way to facilitate the learning of English as a secondary language.

## ***1.3 Research Question***

Based upon the proposed aims and objectives, the study will strive to find out *“How the social and cultural differences effect the process of learning English as a secondary language?”*

## ***1.4 Purpose of the Study***

This study aims at exploring the effects of social and culture difference when it comes to learning English as a secondary language because when a student tends to learn a secondary language, his native language tends to have an effect on learning of a secondary language. The cultural difference is prominent in all aspects of learning another language such as syntax, order of words and the grammar (Cohen 2014). All these features are a part of social and cultural difference. This is why the current study is dedicated to determining all these differences in depth so that a solution can be derived to overcome these differences while learning a secondary language. Although a number of researches are conducted to relate the language learning process with culture, there are no particular researches on evaluation and determination of social and cultural differences in learning English as a secondary language. This is why the study will also fill in the research gap by shedding a light on unexplored areas relating to learning English as a secondary language.

## ***1.5 Rationale of the Study***

Language and its teaching are mediators of culture. However, as discussed in the topic above, culture is a very complex concept, which can be seen from different perspectives. The

concept of culture is dynamic that evolves over time with interpersonal skills. Culture not only allows us to recognise diversity among peoples, but also allows us to accept their differences (Fairclough 2013). Considering a perspective of language as a social practice, it can be highlighted that the teaching of culture as difference, that is, based on factors such as age, gender, regional origin, ethnic background and social class. According to the principles of the communicative approach, learners need to know much more than grammatical rules and vocabulary. It is imperative that they know how to use the language appropriately in social and cultural contexts. Hence, the importance of the intercultural dimension cannot be neglected.

According to Fairclough (2014), intercultural communication is communication on the respect for individuals and on human rights as the democratic basis for social interaction. The author points out as components for the development of inter-culturality, knowledge, skills and attitudes complemented by the values that the individual has to belong to a social group, or social groups. The intercultural speaker is aware that there are other identities hidden in the people we interact with, even if we do not know what they are (Gardner 2014). Like this, developing the intercultural dimension in language teaching involves providing students with intercultural competence and not just linguistic competence. Instead, it involves preparing them for interaction with other cultures and to teach them about accepting others as individuals with values, perspectives and behaviours. This is why the current study strives to explore and evaluate the different dimensions of social and cultural aspects in specifically learning English as a secondary language.

## CHAPTER 2: LITERATURE REVIEW

### *2.1 Historical Background of Language and Culture*

In a critical review of concepts and definitions of culture, (Hattie 2012), according to Ishihara and Cohen, (2014); Kiraly (2014) and others, gathered more than three hundred definitions. According to Lamb (2012), any theoretical research on the cultural component of pedagogy of language teaching necessarily implies several other disciplines that do not necessarily belong to applied linguistics. It can be mentioned, among them, semiotics, sociolinguistics, ethnography and anthropology. Considering the anthropological sense, “we do not speak in culture, in the singular, but in cultures, in the plural, for example, culture of elite and popular culture, erudite culture and mass culture”(Kiraly, 2014, p.58).

According to Legutke, Thomas and Candlin, (2014) we have culture as a civilization, communication, as a general concept, as intercultural communication, as interaction between groups and communities, such as dynamic building between people and evolutionary psychology. The concept of culture can be related to Culture with capital C, which refers to the great achievements of people, their literature, their works of art and literature, and culture with tiny c, which has to do with people's daily lives and everyday practices. It is clear to realise that in the classroom, Culture with a capital C is the most widespread, for probably be the easiest to present to students, since tiny c is a concept, extremely elastic and non-static and it is something in constant evolution which is built through interpersonal relationships (Lessow-Hurley 2012).

It is important to reaffirm, however, that although absent in the above definition, the concept of culture is something dynamic and in constant movement. When one considers language as social practice and socio-historical product, Leung, Davison and Mohan (2014) affirm that language is the best means of access to culture. According to Leung, Davison and Mohan (2014) the characteristics of intercultural interaction overlap the social problems.

The most important is the problematisation of diversity, a process experienced in encounters and disagreements. This is because growth, as an individual and as citizen is procedural and not punctual. In this way, more than pointing out how things are, as is the foreigner, what he does or does not do, it is necessary to take the student to realise why things are the way they are. In the same sense, Marsden, Mitchell and Myles (2013) say that the cultural

dimension is indispensable to foster more meaningful and productive learning processes for all students. As has already been said, cultures are constantly changing, since the identities and values develop and acquire new identities throughout life as individuals become members of new social groups. This implies the incompleteness of intercultural competence - it is not possible for the teacher to teach or for the student to acquire all the knowledge necessary to interact with different cultures.

It is up to teachers, therefore, to develop skills, attitudes and awareness of the values of a culture. It is necessary for the intercultural student to develop a criticism of himself and his values as well as of other people as well. One way to help promote inter-culturality is to use authentic materials, materials of different origins and perspectives. However, it is necessary to ensure that students understand their context and intent, and be able to compare and analyse these materials critically (McLaughlin 2013). The overcoming of prejudices and stereotypes is fundamental for education in intercultural occurrence. Stereotypes involve labels or categories of people generally a negative form, and according to preconceived ideas when one assumes that a particular group of people behave in same way.

As mentioned above (see Chapter 1) throughout the history the philosophers and linguists have interlinked the cultural education with that of learning language because they believed understanding culture is likely to help students in learning language in a better way. In this regard Howard Nostrand developed Emergent Model of learning language in 1974 (Roberts 2016). According to his model there are six categories which are likely to influence the learning process of language. The first category of his Emergent Model is culture. His model proved to be a significant help for English language teachers as the model helped them in creating an effective framework which allowed the teachers to incorporate comprehensive social and cultural education into the learning of English language (Benson & Voller 2014). The results from this framework proved to be a great success because the teachers observed a significant difference in their students' learning behaviours.

Similarly, Morgan and Byram who were the well-known researchers in 1990s presented a report regarding the importance of the culture of targeted language and the importance of learner's cultural background (Cook 2016.) Their report recognised the significance of asserting the cultural backgrounds and the positive effects on learning language after their incorporation in

learning process. One of the most renowned researchers from the past Erdogan (cited in Dörnyei, 2014, p.64) mentions that:

*The need for cultural literacy in [English Language Teaching] arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.*

Milroy and Milroy (2012) point out that it is up to the school to “enhance multicultural dialogue” between local cultures and school. The school, by itself, is already a space marked by the diversity of people who live together (Ortega 2014). In this sense, it is necessary to take into account the differences within and from there, reflect on the cultural diversities that outside the school environment. The intercultural activities mobilise students without crushing, culture, in the teaching-learning of the different language. The foreign language class should promote the teaching and learning of the culture (s) in specifically reflective terms, in an open and democratic area of debate, invocation and different perspectives present in the multicultural community so the school can promote respect for difference, on the awareness that there are no cultures unquestionable nor does there exist a universal destiny that imposes itself as a uniform must be imitated by all cultures (Pennycook 2017). On the contrary, the development of society, cultural diversity and dialogue between all and the school, English classes should put into action forms of teaching and learning, as well as content that this needs. In intercultural education, teachers and students must work on the differences so that they are recognised, and from there they can achieve equality, because if they only think of cultural diversity, it (the diversity) will be superficial, that is, it will presuppose respect and tolerance, but will not presuppose a struggle for equal rights.

According to Candau (2014) the differences in culture are considered as sociohistorical realisms, in process continuous-construction- deconstruction-construction, dynamics, which are social relations and are crossed by questions of power. They are individuals and social groups. They must be recognised and valued positively in which they have always dynamic identity marks, at the same time as tending to turn them into inequalities, as well as subject to them as object of prejudice and discrimination. Culture, in this case, can be analysed from the characters

and their speeches. When learning English ,two types of speech can be found: the standard norm and the colloquial, and it can be noted that the norm standard is also considered by some people as a cultured norm (however in this study, it is preferred not to use this term, because the term used in a cultured norm implies that there are certain standards which can be termed uncultured). For instance, enunciated by the character who is dressed more elegantly (Richards & Schmidt 2013).

## ***2.2 The Significance of Difference between Cultures of Targeted Language and Native Language***

The reports on cultural conflicts are essential, not only for evidencing concepts about culture already brought by the subjects, but also for being the discursive materialisation of the moment in which such subjects move between cultures. This distinction between cultures is characterised by what Kramsch, (1996) called *third* (third *places*) and Homi K. Bhabha (cited by Santos 2004), the *third space* or *between* place (in *between*). It is in this third place that the bilingual works (Richards, 2015). In a review of the term *third places*, (Richards 2015), considering it too rigid for alluding to a static space, suggests the term *symbolic competence*. According to Richards (2015) multilingual interactions is not only a communicative proficiency of non-native speakers, but a more cultured ability that assists them to place themselves in the world and to find a place in the universal market for emblematic exchange.

Richard (2015) clarifies that, while communicative competence focuses on meaning, symbolic competence considers form as a diversified meaning .Even conscious of the revision of the term *third place* which can also be referred as the *interlude* and *third space*, because the concept satisfactorily reflects the view of *discursive space*. Because it is a place of movement between cultures, here it is not considered as rigid and static, but fluid. This symbolic competence is the positive result of the conflicts that materialise in the third space (Samson & Collins 2012). This space can be considered to be a discursive space of transit between cultures, proving to be a rich aspect to explore in the classroom. It is the space where conflicts happen, where meanings once considered fixed are questioned, where identities are shaken. It is considered by (Savignon 2018) a place of *trans* culturality because it is a process through which the subjects pass and go through transiting without losing their culture.

The conflicts resulting from interactions and negotiations between social actors went into the dump of linguistics in its earliest days and today become the object of study to understand the functioning of languages (Saville-Troike & Barto, 2016). And it is no different for this study, which seeks to study moments in which two languages conflict, in a clipping that shows the operation of both. Therefore, this space of conflicts is the starting point for the analysis. The third space in which subjects pass is materialised by their reports and analysed work as a contribution to learning English as a secondary language. It is likely to lead to the suggestion to teachers in terms of exploring the third possible space in classes, the spaces where their students would travel. Modernity contributed to the elitist concept of *culture*, which is known as the “apanage of men and of higher societies” (Stromquist & Monkman, 2014).

Other researchers have more or less supported this argument in their studies by highlighting the fact that without having appropriate cultural and social knowledge of both the target culture and native culture, one cannot learn a language or the outcomes are likely to be less successful as compared to those students who have complete knowledge about the culture of target language and native language (Pennycook 2017). Furthermore, the background of teacher’s and student’s culture is also important in learning language because their backgrounds determine their expectations when it comes to learning. Not only is this but the background of teacher’s and student’s culture also helps in determining their preferred learning or teaching styles (Richards 2015). The difference in social and cultural background can affect the learning outcomes in a negative way if the teacher and student fail to assess these differences during assessment or instructions.

The expectations regarding culture and social background are either implicit or coded. This is why one of the biggest problems faced by teachers and students while learning or teaching English as a secondary language is the misguidance or misunderstanding of learning problems due to difference in culture (Cohen 2014). At times a teacher ends up misinterpreting or misdiagnosing a student’s problem and as a result the learning outcome gets affected. For instance, if a student’s native language is mostly comprised of oral communication and storytelling, the student will have problems with the activities such as reading text. And if a teacher is unfamiliar with this cultural tradition of student’s background, he will be unable to understand the student’s problem and as a result he will end up misguiding his student (Roberts

2016). The teacher will most definitely interpret this problem of student as a learning problem whereas in reality the problem is due to difference in culture.

In the start of the last century, anthropology, linguistics and philosophy began to question such a concept, followed later by Sociology, Political Studies and Cultural Studies (Taylor, Bogdan & DeVault 2015). As a result, in postmodernity, culture comes to be understood as shared systems of signification used to classify the world, giving meaning to the social world and construct meanings (Urquhart & Weir2014). The language-culture relationship was brought to light by studies by the famous anthropologists such as Franz Boas, Edward Sapir and Claude Lévi-Strauss, at the beginning of the 20th century (Van Lier 2014). Although there have been hundreds of definitions only in the last century, sometimes conflicting, there seems to be agreement that:

- Cultures change; it is more important to *learn how to learn a culture* than to learn the “facts” and “truths” of the moment;
- There are no groups or societies without culture;
- Language and culture interact and interact intimately (Vandergrift & Goh, 2012).

With reference to learning English as a secondary language, the awareness that language and culture are inseparable only began to be present with the work of Dell H. Hymes (1972). This author, reviewing the concepts of *competence* and *performance* discussed by (Vandergrift & Goh, 2012), added to them sociocultural aspects, contributing to the concept of culture being given more attention. In an English-foreign language classroom, students construct the meanings about the culture of the other from their own (August & Shanahan, 2017).Therefore ,the learner never reaches the real meaning of the culture of others, since he interprets it with the filter of his own eyes (incidentally, even the perception about his own culture comes through interpretations).

Benson (2013) suggests that the teacher uses this situation for a more efficient teaching: instead of understanding the teaching of culture as the transmission of knowledge, students should be encouraged to use this knowledge for their own purposes and to find relevance in constructed meanings. For this, the teacher should stimulate a discussion about culture, looking for differences and similarities with the behavior itself.*in-between, third places*), where the students move between cultures. Considering that culture is the driving force (Barac &

Bialystok, 2012), students working in the third space are being guided by their own culture; at the same time, learning English as an intrinsic part of the culture, directs them to another direction and conflicts. In teaching English as a secondary language, it is necessary to demystify the concept of a canonical and unique culture.

There are significant differences between groups of the same nation, therefore it is impossible for a teacher to *teach* the culture of others, as if it were one and completely known by a teacher. However, it would be more efficient to encourage debate in the classroom where everyone is involved (teachers and students) share their knowledge in regards with a discussion of cultural differences (Benson & Voller 2014). It is also necessary to keep in mind the danger of generalisations about the culture of the other, which can lead to “plasticity”, considering it immutable (Bhatia 2014). Even with eyes focused on multicultural pedagogy, cultural conflicts are inevitable and, indeed, positive as well as quite fruitful. One of the factors that contributes to such conflicts, which is intended to explore further is the question of the identity of the student, which, when made present in his discourse, is shaken at the moment of the encounter between cultures. In this discursive space where there is conflict - not only cultural but also identity - it is evident what Canale (2014) stated as identity crisis.

The crisis happens, therefore, when something that is supposed to be fixed is displaced (Cohen 2014); it only becomes apparent in the encounter with the other, for until then the individual has the illusion of a unified, complete, secure and coherent identity for having constructed a comfortable story about himself or a comforting “narrative of the self” (Cook 2016). However, this author argues, as the systems of signification and cultural representation multiply, the changing possibilities of identities multiply. Thus, although there is always something imaginary or fantasised about the unity of identity (Crystal 2012). Part of this process is a lack of wholeness, which is filled from the outside (Crystal 2013). This means that identities become apparent from the difference with the other: we are what the other is not (Dörnyei 2014).

In this process of re-signification of national identities, there is the coexistence “with other identities that are not necessarily or exclusively based on feelings of belonging to a particular State, nation or territory” (Fairclough 2014). It is important to remember that, alternatively, globalisation can also lead to resistance that can strengthen and reaffirm some

national and local identities (Hattie 2012). The pluralising effect of globalisation on identities produces a variety of possibilities and new positions of identification for the students who opt for learning English as a secondary language (Gardner 2014).

Thus, those who find themselves in the land of the other negotiate with the new cultures, without simply being assimilated by them without losing their identities. These individuals have their identities as the product of several interconnected histories and cultures, belonging, therefore to hybrid cultures (Hattie 2012). Although hybridism in the literature refers generally to individuals scattered from their homeland, the concepts apply perfectly to the condition of those students who learn English as a secondary language. In a process that Ishihara and Cohen (2014) called the “culture circuit”, culture (s) shapes identity by giving meaning to experience and by making it possible to choose, among the various possible identities, a mode specific of subjectivity. Choosing between the various identities does not mean that these are fixed and inherent to the subject, being available as a shelf to be consciously chosen. Kiraly (2014) agrees with Lamb (2012) that identities are *performed*. The author clarifies that “Performativity can be understood as the way in which we perform acts of identities as a continuous series of social and cultural performances instead of expression of an earlier identity” (Kiraly, 2014, p.52).

It can be understood that the identity is not static, nor an essence of the individual. Thus, in moments of cultural conflict, the native identities often materialise in the speeches of foreign students learning English as a secondary language in a process that leads to hybridisation. In this way, the identity is not fixed in the language, but rather performed in the discourse. What has hitherto been exposed on the issue of culture and identity suggests that cultural conflicts are inevitable and even positive (Legutke et al., 2014). To try to erase them in the classroom, besides innocuous, is by no means the goal of learning a new language. The proposal is to seek to broaden the concept of culture to be discussed in the classroom allows the student estrangement from the culture of the other in order to allow the transit between cultures as an enriching experience.

This strangeness would therefore be positive and could happen in the classroom itself in the face of discussions - which go beyond, say, the limits of the description of *Halloween* -, not only depending on the experience abroad (although it can be recognised the differences between experiencing cultural conflict in the classroom and doing so in the target-speaking country). In

short, pedagogy can be proposed that exploits the richness of the discursive space in which conflicts and estrangements happen (Lessow-Hurley 2012). Even though the concept of inseparability between language and culture is commonly accepted in the context of English language teaching or learning, there are those who advocate a pedagogy that does not embrace the cultural dimension, such as (Leung et al., 2014). For Leung et al. (2014) cultural aspects should be minimised in order to favour the study of linguistic structures. Leung et al. (2014) wonders about the validity of using a cultural panorama such as the lunch of a white American family or a couple in an English *pub*, if most of the students do not live these realities, they will not completely understand the English culture. The guiding argument of a pedagogy dissociated from the cultural question is to avoid imposing the culture of the target language on non-speaking countries.

### ***2.3 Types of Social and Cultural Differences***

While studies call for an education of learning English as a secondary language that flees from the scheme of treating culture as a set of informative and exotic contents about a given community and language as an independent structure of the social network that surrounds it (Mackey & Gass, 2015), it must be admitted that there are students who already recognise these concepts. If so, why, despite having certain knowledge of the English language, were they aware of cultural differences only when they encountered the situations they described? As it is already mentioned, cultural conflicts and identity crises cause changes in the subject; it will never be the same after these phenomena. The concept of language that the subject brings before the conflicts is probably structuralist, legacy of the Enlightenment.

Conflicts take place, as an essential element in pedagogical practice of learning English: it is at the moment of conflict that these issues become more apparent and can promote changes in subjects in what concerns the concept of language. Bringing these issues to consciousness is important in helping the student to move between cultures and contribute to the development of symbolic competence. It is in this third space that it is observed what Marsden et al. (2013) called “leakage” and “fluency” of languages (or “permeability”), characterised by the moment when appropriate use of language produces meanings. It is a window where the two languages merge in a fluid process so that, after discomfort, they try to resume their “normal” course. This

attempt to resume its normal course would be the students' desire to identify with the other; obviously, they may want, on the contrary, to mark their identity, trapping themselves in difference (McLaughlin 2013). They tend to build their plural identities through their experience in the "third space".

Cultural awareness allows the subject to opt for a specific mode of subjectivity, choosing between purposely marking identity or trying to identify with the other culture. It is important to emphasise that the subjects participating in this research are not claiming their identity through differences (Milroy & Milroy 2012), but rather seeking to incorporate fragments of English culture (in these cases, to avoid being considered rude), a fact that will contribute to the construction of their identity. It is important to emphasise that identifying one or not with the other is not a Manichean relationship. Manichean refers to dualism where every aspect can be divided into advantageous and disadvantageous. In other words, the bilingual subject which functions in the third space and is in permanent construction, is a hybrid subject (Ortega, 2014). This implies, in parallel with the Indian subject of (Ortega 2014), that the participants in this study are not slaves of their culture nor clones of the culture of the other. In short, if transiting between languages and cultures promotes change in the individual and a greater linguistic-cultural awareness, it is suggested that the conflicts (estrangements) that arise in the classroom are not ignored or treated as errors, but exploited in order to promote symbolic competence. This is part of the process of learning English as a secondary language.

The existence of a plurality of languages in the world also implies an existence of a cultural plurality. Beyond the lists and typologies, it is found that it is the interrelationship between languages and their speakers that generates interests and conflicts. In a way similar to cultures: How they unite, interpenetrate, and conflict with each other? In fact, knowing the proximity between languages and cultures, it can be said that talking about linguistic contact and cultural contact is almost always the same to talk about an integrated, interacting system (Pennycook 2017). A common example is found where the debates over language reflect broader cultural anxieties, that is, where language is, in fact, a visible and convenient pretext to show broader social interests. Some official or de facto policies that recognise more than one language are generally guided by political necessity and do not always indicate more the value of multiculturalism alone.

In the same way, multicultural differences may arise more because of certain circumstances or due to a desire to celebrate cultural diversity. On the other hand, there is a strong sense of support for linguistic pluralism and cultural; sometimes these feelings are strengthened because of the modern perception of threat of domination of a global monoculture (Richards & Schmidt 2013). Even with any campaign for the globalisation, there is a strong sense of preservation of culture, especially among minorities, forcing politicians and governments to take a position in favour of them. This was the case in 1992, when the Parliament of the European Community endorsed a document in favour of regional minorities, in which the term inter-culturalism clearly stands out. This shows that, in essence, Europe continues to exist despite the continental federalism represented by the European Union, and that diversity is seen as a value within that unity. After all, many problems remain. It is not enough to create legislation on cultural diversity, rather than just good intentions in the media.

In addition to the reductionist opposition between monoculturalism and multiculturalism, the intercultural perspective emerges. This emerges in the context of increasing social exclusion. The meaning and cultural identity of each group is recognised socially. But at the same time, the educational potential of conflicts is valued. And it is sought to develop interaction and reciprocity between different groups, as a growth factor cultural and mutual enrichment. Thus, in educational practices, new strategies of relationship between subjects and between different groups are proposed (Richards 2015). It seeks to promote the construction of particular identities and the recognition of differences between various cultural activities. But at the same time, it seeks to sustain the critical and solidary relationship between them.

In the English language, the learning process also occurs through interactions, even if they occur in a context of real simulation. One of the first difficulties in learning a language is to understand a sign to approximate the perceived sign of other known signs; in other words, understanding a response to a sign (Roberts 2016). This is because first it is necessary to make a word (signifier) become a sign (significant and meaning) for the student in the other language. Being the conventional signs, they differ in each society, thus, although the meaning of the words is the same in native as well as English language, the different signifiers, there are many cases where meanings are also different causing what is known as “Mother Language Interference” truncating communication. In addition, it is necessary that the student can establish

relations of signs with native language so that the foreign language becomes a de facto language, because when they learn English as a secondary language, this process is natural and unconscious, unlike the learning of other languages that occurs in a drill and in a conscious way, because it happens within the classroom.

According to Samson and Collins (2012) Eduard Tylor synthesised German term “Kultur” which symbolised all the cultural aspects of a community, with the French word “Civilisation”, which referred to the material achievements of people, and created the word “Culture” in English that is associated to the broad sense ethnographic in a complex form that includes knowledge, beliefs, art, morals, laws, customs or any other capacity or habits acquired by man as member of a society. Culture is also knowledge that can be divided, learned and shared by the group of people who make up the society (Savignon 2018).

There are different types of social and cultural difference which affect the learning process of English as a secondary language. Among these one of the most obvious influences is of the native language because when a student enters a classroom, he brings in his native culture and language with him ,which is comprised of a particular style of grammar, the definite rules of his native language such as translation and syntax (Benson & Voller, 2014). These are some of the main difference one may find when he opts for learning English. In addition to this, gendered language, structure of the sentence and order of words are primary difficulties faced by a non-native speaker when he tends to learn English (Dörnyei 2014). The style of teaching and learning also constitutes as a type of social and cultural difference because the expectations of teachers and students may differ.

In the English language classroom where English is taught as a secondary language, teachers as well as students must take into account many aspects, in relation to learning that does not only focus on the language itself, as a system, i.e., it must also consider how and when to use it, since its senses are many and that passes directly through what can be finished to define as culture. That is why even if learners acquire a vocabulary of 5,000 words and a good knowledge of the syntax and morphology of the target language; they can still find difficulty in using language. They also need to acquire skills for interpreting requests, responding politely to compliments or apologies, recognising humour, and managing conversations (Saville-Troike &

Barto, 2016). They need to learn to recognise the various meanings that the same sentence can have in different situations.

Thinking of many ways one might interpret an apparently simple question such as ‘Is that your dog?’ It might precede an expression of admiration for an attractive pet. It could be an urgent request to get the dog out of the speaker’s flowerbed. Similarly, the same basic meaning is altered when it is expressed in different ways. For example, one would probably assume that the relationship between speaker and listener is very different if one hears ‘Give me the book’ or ‘I wonder if you’d mind letting me have that book when you are finished with it.’ According to Saville-Troike and Barto (2016), the study of how students develop the ability to express their intentions and what they mean by different ways of speaking is called the pragmatic inter-language, as by example: making requests, refusing, apologising, etc.

Therefore, it is possible to affirm that the context is an indispensable aspect in the learning of a language because the difference of the situations determines the difference of the senses of the same verbal expression (Stromquist & Monkman, 2014). Even in the case of learning English as a secondary language in which there is a context of likelihood of classroom, simulated, it is possible to contextualise the language, and the use may be one of these ways, as they may present examples of the language and in social, cultural and ideological contexts, in addition to bringing several cases of same verbal expression with different meanings, giving the students opportunity to use the language more naturally. The possibility of having different meanings for the same word or this expression is justified by the fact that when one deals with another culture, he or she may naturally form other signs.

## **CHAPTER 3: METHODOLOGY**

Methodology can be defined as a theoretical and systematic analysis of the methods which are used by the researcher to a field of study. The methodology for this study comprises of the theoretical analysis of principles and body of methods which are associated with this study (Mackey & Gass 2015). The research design discussed below defines the data collection technique which was used for data collection in this study. The methodology also defines how the collected data is analysed to put forward findings from the study.

### ***3.1 Research Method***

The research methods can be broadly categorised into quantitative and qualitative research methods. This research mainly adopts the qualitative method rather than the quantitative one. The rationale of selecting the qualitative method will be mention below.

#### ***3.1.1 Qualitative Research Method***

Qualitative research method is based upon non-numerical data such as observations and other quantifiable elements. The information which normally cannot be presented in quantified form is called qualitative. Qualitative approach does not involve a mathematical technique when it comes to data analysis (Taylor, Bogdan & DeVault, 2015). The strength of this method lies in its ability to provide the researcher with textual descriptions which are quite complex to understand such as how people experience a certain issue. This research method allows the researcher to explore the “human” side of an issue. As mentioned earlier (see chapter 1) this study aims at finding how social and culture differences effects learning English as a secondary language. The context of this study involves experience of people as it is related to culture which is put together by people of a society (Glesne 2015). Qualitative methods tend to be more subjective, and quantitative methods tend to be more objective. But being more subjective or more objective is not necessarily better or worse. A subjective method may allow us to see nuances that are difficult to obtain in objective methods. But these nuances also make analyses, comparisons, and conclusions more complicated (Glesne 2015). A qualitative method allows the researcher to ask the participants to respond in their own words. This allows for very rich responses, which in turn allows the researcher to explore well the complexity of the topic which

is to be explored. This is why the researcher opted for qualitative research method as it will allow the researcher to determine the behaviours, beliefs, opinions, relationships and emotions surrounding the topic of this study.

### *3.1.2 Research Design for this Study*

This study will use qualitative research method because the nature of this study includes study of non-quantifiable elements such as patterns found in evaluation of differences in social and cultural differences while learning English as a secondary language. Furthermore, the use of qualitative research method will allow to explore the human part of this study in terms of experiences, emotions and beliefs which are usually experienced by people in terms of social and cultural differences who opt for learning English as a secondary language.

### *3.2 Data Collection*

For data collection, this study has used secondary sources which include published articles, peer reviewed journals and books. Secondary data sources include data collected for other research purposes but they support or relate to the argument of the current study. The data is collected from online sources such as Google Scholars, PubMed, CiteSeer, Scopus and JURN. The researcher visited libraries to collect additional data from books and published journals. The data collection was limited to secondary study because it allowed the researcher to collect extensive data related to the topic of research. The primary aim of this study was to explore the social and cultural effects in learning English as a secondary language, which required an extensive understanding of cultural and social differences and their effect on leaning language. In order to understand the culture and social differences in learning language, it was important to analyse the available literature on the topic. This is why the researcher opted for secondary data collection, instead of primary data collection.

### *3.3 Inclusion and Exclusion Criteria*

Inclusion and exclusion criteria define which data will be added in the study and which data will be excluded. The books, articles and published journals from last ten years are added in this study. Any data older than ten years is excluded. In addition to this, the researcher only

added the data which have topic and context similar to the context of this study, rest of the data is excluded. A process of filtration was followed to regarding the inclusion and exclusion criteria. This first step was to determine key words such as ‘learning secondary language, learning English as a secondary language, effects of social and cultural effects on learning language and the relationship between language and culture.’

These key words were used in search engines to collect peer reviewed journals and articles. The second step was to include the data from only past ten years so the data prior to ten years old was deleted. The third step was to go through topics of each article, journal and book and exclude the data which was not in accordance with the context of this study. The next and last step was to go through each and every article, book and journal thoroughly and only those were added in the study which was related to the topic of current study. In addition to this, the primary data collection tools such as survey and interviews were not used because the primary aim of this study was to analyse the social and cultural difference and their effects on learning secondary languages. This required an understanding of social and cultural approach as well as differences which could be obtained through a close analysis of previous literature on social and cultural effects of learning a secondary language.

## CHAPTER 4: FINDINGS AND DISCUSSION

This chapter is divided according to the aims and objectives (see chapter 1). The findings are discussed as per the aims and objectives of the study.

### *4.1 The Effects of Social and Cultural Differences on those who Learn English as a Secondary Language*

#### *4.1.1 Learning English Lead to a Change in Personality*

Speaking in another language affects human behaviour. Different studies included in this dissertation yielded a variety of different answers. Various methods were used in these studies. One of the questions that were raised about learning English as a secondary language was whether the difference of social and cultural values can lead to a change of personality (Ali & Mujiyanto, 2017). Every person is unique and has his own individual personality. Benson (2013) defines the concept of personality as the stable and sustainable organisation of the character, temperament, intellect and physique of a person who has a unique adaptation to the environment. According to Andersson and Gregmar (2015) the personality is determined by our actions. He also defines the term as a combination of characteristics of temperament, feelings, knowledge, and the way of acting, talking, communicating and to move (Andersson & Gregmar, 2015). Personality is also determined by habit, the way someone normally behaves. Due to the fact that personality is part determined by the way one speaks, different researchers came on the thought that speaking multiple languages could change one's personality.

To speak a second language is effectively to take on a new identity. As with empathy, it is to step into a new and perhaps unfamiliar pair of shoes (August & Shanahan, 2017). This effect, described by Barac and Bialystok (2012), a test subject from a study by Canale (2014) (Russian L1, English L2, German L3): "Speaking my L1 is like being in my own skin - a completely natural and comfortable feeling. Using my L2 is like wearing gorgeous clothes and evening make-up - a not completely natural state of affairs but one that allows me to shine and appear beautiful" (Canale 2014). From a large number of studies that were added in this dissertation discussed, it turned out that bilingual subjects often indicated that they felt differently or even had the feeling that they adjusted their personality when they learnt secondary

languages. In the early 1960s, sociolinguist Ervin investigated the behaviour of multilingual. With the help of a Thematic Apperception Test (TAT), she has investigated whether French-English multilingual people exhibited different personalities when they were both in English as in French had to tell a story on the occasion of seeing one particular image (Benson & Voller 2014).

Every participant was given three minutes to tell and indicate exactly what is happening, what could have happened and what would happen in the future and what the characters think and feel (Bhatia 2014). The experiment itself was conducted with 64 French adults who had grown up in France, but had all lived in the United States for over four years (the average stay was 12 years and 40 of the 64 were married to an American partner). Using interviews, it was determined in advance how well they were able to speak both languages and how often they used both languages (Bhatia 2014). The experiment became in two phases done: first in one language and six weeks later in the other language. In retrospect, the stories were analysed and the various subjects that the participants were looking at the stories had been processed (Bhatia 2014). The results of the study show that there is a clear difference in the way where one and the same image is described by one and the same person, depending on whether it uses one or the other language. In the stories that are in French were told, the focus was mainly on debt, the dominance of parents and verbal aggression towards people of the same age (Bhatia 2014).

In English, on the other hand, the focus was on more on the performance of women, verbal aggression towards parents, physical aggression and the deny debt. This experiment clearly showed that people are dependent on the language they spoke, behaved differently, what about their thoughts, feelings and actions could be read. Ervin (1964) speculated that a possible explanation for the great difference can be attributed to the experiences people have in a different culture gained, and that these were linked to the stories and expressed by the language (Braine 2013). Despite the fact that Ervin was aware that every language was in a certain context is concluded with the conclusion that the results do indicate that bilinguals have two personalities, if one assumes that personality becomes determined by, among other things, the verbal attitude (Buzzelli and Johnston, 2014). A study by Canale (2014) also shows that language influences the personality. For a year and a half Cohen (2014) researched 'different selves' of female bilingual French adults whose parents were from British origin. She assumed that the sociolinguistic

repertoire that bilingualism is about has a big role and that it gives people the opportunity different 'selves' (Cohen 2014).

The current study shows that various factors can all influence language and cognitive processes. However, during the analysis it became clear that the factors are subdivided can be in two groups. The first group includes the factors language skills, age, environment and frequency of language use. These clearly have a direct influence on the language someone speaks. The better one controls a language and the sooner one learns it, the better one feels comfortable in this language. The four factors are responsible for how good or bad one knows a language, what makes sure how good or bad one feels while speaking this language. Cognitive processes, such as taking decisions and feeling emotions, are therefore certainly influenced by language. However, this is only possible because language becomes affected by the above four external factors. The second group includes the factors interlocutor, self-awareness, gender and character. These have, in contrast to the factors from the first group, a direct influence on cognitive processes such as making decisions and feeling emotions.

The participants in the study spoke both languages fluently and still had contact with their family in UK. The focus of the research was just as in the study produced by Cook (2016) on telling a story. However, Cook (2016) analysed how the subjects presented themselves when they tell story about important events in their lives. These stories had to be told in both French and English, each time at one peers who were also bilingual French-English. The peers were only used as interlocutors for the conversation the subjects had to conduct to make it more natural. Subsequently, the subjects were interviewed and they had to indicate what they had experienced while telling the story. This showed one difference in relation to the personal development as a result of learning a secondary language presented by the subjects properties to come forward, which depended on the language in which the story was told. It was striking that the women stood up much better for themselves when the story was told in French than in English (Cook 2016). Also the subjects were very different by their interviewers, depending on the language factor perceived.

One of the subjects was described as 'an angry hip suburbanite'. DeCapua and Wintergerst (2016) described when she spoke French, but speaking English she came across as one frustrated, but patient, well-mannered bank customer who does not want attention drawn to

the fact that she is an emigré (DeCapua & Wintergerst, 2016). Both reviews came from the same interviewer. Even though the results show that people depend on the language they speak behaving very clearly, DeCapua and Wintergerst (2016) concluded that the subjects did not take a different role when they use one or the other language. They assumed that the interaction with other bilingual peers who share the same linguistic cultural frames sharing, could be responsible for this (DeCapua and Wintergerst, 2016). The researchers Gregmar and Andersson (2015) have investigated whether multilingualism has two or more personalities. They came to the conclusion that the so-called cultural frame has influence on the learner's personality. In their research they have examined whether Spanish-English multilingualism from the United States when they use participants who can speak more than one language. Prior to conducting the research it was checked whether all participants regularly used both languages and they were fluent could speak.

A Big Five Personality Dimensions was used for their research Test that looks at the following properties: Extraversion, Agreeableness, Conscientiousness, Openness and Neuroticism. The participants had to complete this questionnaire fill in: once in Spanish and once in English. In total, three different samples were taken in which the researchers saw the same pattern each time coming back (Gregmar & Andersson, 2015). When the subjects performed the experiment in English for the personality dimensions Extraversion, Agreeableness and Conscientiousness and less high for Neuroticism compared to the results from the Spanish version (Gregmar & Andersson, 2015). These results supported the fact that multilingual people show different personality traits when they speak a different language. Before the three samples were performed, a control study was designed in which a large number of monolinguals the experiment (this time online) either in Spanish or in the English performed with the aim of documenting their personality differences. But this experiment also showed that English-speaking subjects were higher scored for Extraversion, Agreeableness and Conscientiousness (Gregmar & Andersson, 2015).

#### ***4.2 The Importance of Social and Cultural Differences in Learning English as a Secondary Language***

As already discussed, speaking in the English language has an influence on human behaviour. People often indicate that they feel differently and that they are also experienced by

others differently (Cook 2016). Various studies included in this research show that speaking in a English language due to social and cultural differences not only gives the feeling of having a different personality but emotions too can actually be experienced differently (Crystal 2012). Other studies such as that of Crystal (2013) show that people, if they temporarily speak a different language, also make other decisions for example, to solve a particular problem. In this chapter, a number of studies compared with each other, to learn more about the cognitive processes decisions and emotions (Dörnyei 2014). To what extent speaking in English language influences the different aspects of social and cultural norms of native language.

#### *4.2.1 The Effects on Decision Making Due to Difference in Social and Cultural Background*

Psychologists assume that our arguments are based on two different ways of thinking because when people want to solve a problem two psychological processes have been set in motion (Fairclough 2013). The researcher Fairclough (2014) calls these two processes System 1 and System 2. This theory relies on the dual process model that is on psychologist and philosopher William James (1890) can be traced back. System 1 describes an unconscious process that involves people on the basis of their intuitions, emotions and tendencies come to a solution. System 2, on the other hand describes rather a systematic and analytical processing of the problem people are consciously looking for a solution. People would always make the same decisions regardless of the language they used to speak. According to Gardner (2014) there is the possibility of speaking in a stranger language could allow people to lean more on systematic processes. As an explanation for this, Fairclough (2013) indicated that a foreign language distancing mechanism that ensures that people switch from an intuitive way of thinking about a reflective way of thinking.

Gregmar and Andersson (2015) discovered that speaking in a foreign language affects decision making, more specifically speaking in a foreign language reduces decision-making biases. To show how this happens, Gregmar and Andersson (2015) conducted an investigation in which bilinguals had to carry out a problem solving task, either in their mother tongue (French) or in their secondary language (English). All participants had their second language in a school environment and learned at a later age. On the basis of a first experiment, the impact of speaking in one foreign language has the framing effect of risk attitudes (Gregmar & Andersson, 2015).

This framing effect refers to the fact that people are normally risk averse when it comes to potential profit and willing to take risks when it comes to loss (Gunderson 2017). The experiment showed that it was framing effect disappeared when the options were offered in the foreign language.

By dividing the groups into two, the research problem was framed in two different ways (gain-frame and loss frame version). In the loss-frame version, it was indicated that drug A ensures that 400,000 people will die and with drug B there is a 33.3% chance that no one dies and a 66.6% chance of 600,000 deaths (Kiraly 2014). So both stories were actually identical, with the only difference being the first story was framed with regard to profit (how many people can be saved) and other story was framed on loss (how many people would die). The results showed that a large proportion of the subjects who see the gain frame problem received the certain option (A). However, far fewer people opted for option A in the loss-frame version. This effect was invariably noticeable when the participants took the experimentation of their mother tongue. When they did the experiment in their foreign language, the results for the gain and loss-frame versions are almost the same (test subjects chose in both versions for the sure option). These results support the hypothesis of Hollins (2015), namely that bilinguals in their foreign language are more likely to be rational to make decisions. The results also show that the framing effect disappeared when decisions in a second language had to be taken.

In a second experiment from the study by Leung, Davison and Mohan (2014), native speakers of Japanese who spoke Spanish as a second language, each participant got fifteen dollars in bills of one dollar of which they bet one dollar per bet had to bet. Per bet they were allowed to choose whether they wanted to keep the dollar or wagered the bet with the chance to win one and a half dollars extra at one game of head or coin. Thus, it could be two and a half dollars per round won or nothing. The students who had thought the problem in English were focused on the fear of losing every bet and the bet only went to 54% of the cases. By contrast, students who did the experiment in Japanese went same bets in 71% of cases. The subjects were inclined to be certain in both experiments when they did the experiment in their second language. Gunderson (2017) speculated that this is because weighing the different options in a second language makes people think more rationally and systematically.

In comparison to the mother tongue there is apparently a psychological and emotional distance to the foreign language that leads to people being unable to make emotional decisions. The reduction of this emotional resonance is achieved and therefore does not have as many emotional memories as that can be associated with certain words or phrases (Hollins 2015). This makes a second language less emotional and more rational (Hanks 2018). In conclusion, the people who use their second language on a daily basis and a lot of decisions should be less inhibited, for example, about their savings, decide on investment or retirement. So speaking in English as a secondary language makes one reduced myopic loss aversion (Hattie 2012).

The researchers Ishihara and Cohen (2014) were also curious about how speaking English as a secondary language influences the decisions that people take. To ensure its accuracy, two experiments were performed in which the subjects were asked to read “dilemma stories” and to make a certain decision on this basis. The results showed that people took more utilitarian decisions when they did it to read and assess dilemma story in their second language. According to Lamb (2012) these results explain themselves through a reduced emotional response, a reaction that passes through speaking in a foreign language is provoked. This will make it more difficult to intuitive feeling emotional doubts. The psychological distance created by speaking in English as a secondary language causes people to act in a more utilitarian way (Larsen-Freeman & Long 2014).

#### *4.2.2 The Difference in Emotions Due to Social and Cultural Differences*

Emotions are of great importance in the daily interaction with fellow man (Legutke, Thomas & Candlin, 2014). Lessow-Hurley (2012) defines ‘emotions’ as a complex psychophysiological experience of the state of mind of an individual where biochemical influence (internal) and external processes . Leung et al. (2014) interprets the concept as a mixture of physiological arousal, expressive behaviour, consciously perceived thoughts and feelings associated with mood, temperament, personality and motivation. Mackey and Gass (2015), on the other hand, describes emotions like learned behaviour that is transferred in combination with other cultural values where you must first see others being joyful before you can feel joy. These perceptions have another influence on personal experiences, such as perception, emotions and motivation. This could therefore mean that certain emotions are linked

to a specific culture and that people those who live in different cultures also experience different emotions. Marshall and Philicia (2017) referred to a study by McLaughlin (2013) which showed that people always did feel the same emotions but speaking multiple languages influences the way on which one perceives and express emotions. But what influence does it have while speaking English as a secondary language than feeling and expressing emotions?

Several studies showed that human emotions using taboo words could be examined. A study by Milroy and Milroy (2012) showed that the processing of taboo words activates the amygdala. This is part of the limbic system that is responsible for the processing of emotions (Ortega 2014). The researcher Pennycook (2017) was curious about emotionally charged statements, such as taboo words and admonitions, other reactions to people when they were expressed in their mother tongue or in their second language. The research showed that people found it easier to use taboo words in their second language than in their mother tongue. He also found that the participants were more agitated when they heard taboo words and admonitions in their mother tongue (Pennycook 2017). To measure the exact response and emotional experience of the test subjects, an experiment with Turkish native speakers who have their second language (English) had learned at a later age. The subjects were English and Turkish words (auditory modality) or to see (visual modality). The participants' difficulty in speaking the secondary language was assessed on a scale of 1 to 7 where the subjects had to fill in the relevant number with the aid of a keyboard, and previously used their non-dominant hand while using skin conductance fingertip electrodes were measured (Pennycook 2017).

This method gives the possibility to examine emotions, because when feeling emotions a physiological excitement that the conductivity of the skin changes (Pusey & Minibar, 2014). The material that was shown to them consisted of neutral, positive and negative words, taboo words (swear words and sexual expressions) and admonitions. The admonitions used in the experiment were admonitions that were made as a child possibly heard often, such as 'Shame on you!' (Pusey & Menjivar 2014). The subjects were shown the material 'at random' in both languages. This was not it possible to predict language or modality of the next item. In addition, they never hear or see the same word in both languages (Pusey & Menjivar, 2014). The strongest reaction was found for taboo words in both languages. The results showed that these words in the visual modality provoked very strong reaction when they were spoken in Turkish (L1). However,

the reaction to taboo words that were shown in English was almost as high (Pusey& Menjivar 2014). The researchers gave as possible for this statement that a second language is most likely associated with printed text, because a second language is usually taught in a somewhat school context. Usually it is also the language one uses for his work or study (Rampton 2017).

There was also one difference between neutral and positive words found in the two languages. However, this difference was rather small compared to the other words. Negative words, taboo words and admonitions showed a big difference. The experiment further showed that an even larger reaction was found when the words in the auditory modality in Turkish were presented, so when the subjects heard the material instead of seeing it. However, this effect was not there when the words were presented audibly in English (Richards & Schmidt, 2013). The researchers stated this with the fact that spoken language evokes emotional associations than written language. This is because when hearing certain words or phrases specific memories can be activated and also because spoken language is acquired rather than visual language (Richards 2015).

The research thus showed that language does indeed have an influence on our emotional observation. Negatively charged words from the mother tongue create a stronger emotional response to negatively charged words from a foreign language. Roberts (2016) also investigated how multilingualism affects the emotional power of taboo and using abusive words and in which language multilingual people swear (Roberts 2016). Via an online questionnaire with 1039 multilingual staff with a total of 75 different L1's participated, he came to the conclusion that the emotional power of these words is stronger in someone's native language than in a foreign language. He also found that people who are there no longer use mother tongue on a regular basis, taboo and bad words in their L1 as less emotionally assessed than people who regularly used their mother tongue (Roberts, 2016). The other survey showed that multilingual people preferred their using dominant language to curse (Rampton 2017). Usually the dominant language is equivalent to a person's native language because it is determined by the age at which the language, how often the language is used and in what setting the language is learned (Roberts 2016).

In total, the subjects were presented with 34 questions that were related to the topics of multilingualism and emotions (Roberts 2016). The subjects received both closed questions,

where they answered only at a 5-point Likert scale indicate, as open questions to which they themselves had to formulate answers (Roberts 2016). Participants indicated that their L1 gives them the opportunity to be able to express themselves better and to feel emotionally more involved when they used their L1. Other participants indicated that they were unable to swear in their L1 because the emotional charge of certain words is too heavy or because some words just are taboo, as you can read in the quote below. Maria (Spanish L1, English L2): “I never swear in Spanish. I simply cannot. The words are too heavy and are truly a taboo for me” (Roberts 2016). Others had the feeling that they could only express their feelings in their L1 because they could not find an emotional charge when speaking in another language: Estela (Romanian L1, German L2, French L3, English L4, Italian L5): “Romanian is more appropriate for hurting and insulting because it carries more weight and I can distinguish more nuances” (Roberts 2016).

Samson and Collins (2012) analysed which language multilingual people in different situations would choose to put anger into words. Samson and Collins (2012) also used this study made from the previously used database. Samson and Collins (2012) discovered that the participants in most cases used their L1 to express their anger and that some people who used their foreign language very frequently, their L1 preferred to them another language to express their feelings (Samson & Collins 2012). In various other researches in this field also he noted that the environment in which a language was acquired influenced the choices people made. The subjects had the language in one school environment, they used it less often to express their anger (Samson & Collins 2012). The hypothesis that the age at which one language acquired plays a role was only partly confirmed.

The experiment showed that people preferred the language they could speak most fluently and so they had the best language knowledge. From this he gave a personal example: “I realised that I could not express anger adequately in Spanish. My boiling frustration and indignation could not be channelled into Spanish sentences. I then switched to English, and although it is my third language (L3), I felt I could express anger in it much better than in Spanish” (Savignon 2018). He explains this phenomenon with the fact that he does not have a sufficient Spanish vocabulary to adequately express his anger. In addition to this, another factor was the fact that he did not speak Spanish fluently (Saville-Troike & Barto, 2016). However, this is not possible if you do not fully master a language. The previous study showed that the subjects

did indeed their L1 (usually the mother tongue) used to put anger into words. Saville-Troike and Barto (2016) and from the study by Savignon (2018) showed that the subjects were more emotional when they heard negative words in their L1.

### ***4.3 The Influence of External Factors on Language and Cognitive Processes***

The reviewed literature from Chapter 2 showed that language alone is not capable of cognitive influence processes. However, it was discovered that a number of external factors have an influence in the languages we speak, giving the impression that it is the language itself that make us behave differently and feel differently. Out of one number of studies, including the research of Saville-Troike and Barto (2016), came clearly show that the culture factor cannot be left out of consideration. In the next section, this factor will be considered in more detail and will be examined in the extent to which the culture from which someone comes can influence his/her use of language and behaviour. The statistical analysis from the Stromquist and Monkman (2014) study showed that the perceived power of the phrase I love you in a foreign language was associated with the following factors: the subjectively perceived language proficiency / language dominance, the age on which the L2 was learned, the environment in which the L2 was acquired, frequency of it language use, conversation partner and self-awareness. Or these factors, summarised under the term ‘context’, will actually affect someone’s use of language and behaviour. It will also be looked at whether gender and character (introvert versus extravert).

#### ***4.3.1 Culture***

Cultural and social factors affect what people feel when they use certain words (Taylor, Bogdan & DeVault, 2015). This means that language and culture are in a certain sense in relation stand up to each other. Before this relationship can be further discussed, the definition of the concept of “culture” is clear. Tsui (2017) gives a comprehensive definition of understanding the concept of culture where we do not only focus on what is also called the 'higher culture' is also defined in terms of literature, music, painting and the like. The concept here has the much broader content of: the entire values and standards of a society, and that goes from views about right and wrong to ideas about upbringing children. There is also a ‘material culture’. Everything that exists around us (nature), but also what was made by people (Tsui 2017). The values and

standards pattern was also discussed in other studies. Tsui (2017) further defines ‘culture’ as, for example, the belief and the values and norms of a particular one socio-cultural group. Urquhart and Weir (2014) declare that every language they speak activate another set of cultural values. On that basis they speculated that the behaviour of bilinguals depends on the language they use at that time.

With this is meant that bilinguals always show a personality that is closely related to the culture of the language they speak (Van Lier 2014). The relationship between language and culture is very complex and undoubtedly affects the behaviour and therefore also cognitive processes such as making decisions and feeling emotions. According to Vandergrift and Goh (2012) culture plays a central role in the shaping of emotional experiences. They define ‘emotion’ as a cultural and interpersonal product and the ‘emotional meaning’ as a social rather than an individual achievement, as a product of social life (Vandergrif & Goh 2012). Benson and Voller (2014) showed that cultures differ from one another in values. They found five various basic values, called dimensions, with which cultures could be classified (Benson & Voller 2014). One of these dimensions is ‘individualism versus collectivism’. Individualists are mainly focused on what they themselves do while collectivists focus on the role they play in a group.

There are still many more dimensions on the basis of which cultures can be divided so it is clear that different rules of conduct are valid for each culture and people are dependent on their culture to behave differently. Bhatia (2014) describes American culture as one individualistic culture, while East Asian cultures as collectivist cultures can be described because people focus very much on the group or family and less on the individual. Braine (2013) also assumed that different socio-cultural environments affect different emotional experiences. His research shows that there are major differences between Western and Eastern cultures that are again linked to different ways to express emotions. In the West, people are mainly described as independent, while people from Asia, Africa or Latin America can be described more as interdependent (Buzzelli & Johnston 2014).

Canale (2014) also confirms this theory. The research determined that people behave differently depending on the language they speak. While one story was told in French, then the focus was on the dominance of the parents while the attention in the English stories was mainly on the achievements of women. Canale (2014) concluded that this difference was related to the

two cultures. The American culture was far less focused on the social role of women, while the role of the housewife in France was strongly anchored in culture. This shows how the culture and the values that are valid influence our thoughts and how we do this to put a certain language into words. Unfortunately, Canale (2014) did not check experiment, with for example only French or English monolinguals, to determine whether all English speakers, too, are constantly putting more emphasis on the achievements of women than French speakers. Leung et al. (2014) discovered that their Chinese-English subjects could talk about shameful subjects for much longer in their L2 (English).

This is therefore a clear indication that the different values valid in the two cultures are influencing the use of language and thus the expression of feelings. In the research conducted by DeCapua and Wintergerst (2016), it was described that subjects from cultures do not accept love to be shown publicly, as in Japan or China. Gardner (2014) describes her own experience. She indicated that for a Chinese, love and affection are expressed through care and concern. This shows again that the culture that belongs to a language influences human behaviour. Because certain things are not used or because something is forbidden in a particular culture, would these words generate different emotions in a different language than in their own native language? Gregmar and Andersson (2015) showed that multilingualism is the preferred option to give their L2 to use bad words. Gregmar and Andersson (2015) concluded that a foreign language gives someone the opportunity to meet the social and cultural limitations that they have for example, is connected in L1.

All these studies thus show that the 'culture' factor influences the language we speak and also on cognitive processes. From a study in which Gunderson (2017) studied Spanish-English multilingualism, came to the fore that women classified themselves and others more as go-getters when they spoke Spanish instead of English. The subjects received two intervals with a six-week interval where the same commercial, once in English, the other time in Spanish. In the Spanish version, the women took the female protagonist in the film as independent, extrovert and risk appetite. In the English version she became more traditional, family oriented and helpless. Women who were actively involved in two different (English and Spanish-speaking) cultures interpreted the same event two different ways. The way of perception shifted depending on the language. The research by Hanks (2018) thus shows that external factors such as cultural values

make it clear that people can interpret the same stories very differently. It seems that people change their personality or perceive things differently because they speak a different language, but the language they speak is influenced by cultural standards and values that influence behaviour in society.

Hattie (2012) also indicated that a language can have different culture-specific frames activate. According to Hollins (2015), every culture has frame and Ishihara and Cohen (2014) described that every frame that goes with a culture becomes learned in connection with the language associated with this culture. Now it is true that a culture is not hereditary, but learned. According to Kiraly (2014) this also applies for emotions, which he defines as learned behaviour that is culturally transmitted. Emotions are, according to him, in our culture and depending on which language we use to express emotions would be different because they are linked to the culture in question. Lamb (2012) calls the relationship that exists between culture and emotions important because culture forms the perception and expression of emotions through social constructions of reality.

The literature that has been discussed shows that people are different in certain circumstantial behaviours, which affects the way we speak and therefore our language. In any culture, other rules of conduct apply. For example, in Japanese it is whole friendly to talk softly, but when someone for whom Japanese is the second language, this is does mean that person is suddenly a very shy person, but that just adopted the cultural values and adapted to it. So it is not the language itself that changes us and causes us to perceive other emotions and others to take decisions. It is mainly cultural norms and values. The external factor culture thus affects our language and ensures that we change things in a different language, observe and show a different behaviour.

#### *4.3.2 Context*

Larsen-Freeman and Long (2014) described this as a feeling of personality change when one changes from one language to another in relation to a change of attitude and behaviour that correspond to a change in the context situation, for example the environment or the discussion partner. According to Larsen-Freeman and Long (2014), this would mean feeling different “is independent of the language that someone speaks”. It is the different contexts that create

different impressions. Legutke et al. (2014) assume that the reason why one language feels more emotional than another language is associated with the emotional context in which a language is learned and used. This is supported by Lessow-Hurley (2012) who also assumes emotional words from an L1 are stored at a higher level than the same words from an L2 because the words are out an L1 were experienced in many more contexts. Leung et al. (2014) and Mackey and Gass (2015) argued that the reason why an L1 is more often experienced as more emotional than an L2 has to do with the fact that the L1 was taught in a context in which more different emotions were present than in the context in which a second language becomes learned. The factors which determine the context are further discussed in this section.

#### 4.3.2.1 Subjectively Perceived Language Proficiency

Marsden et al. (2013) examined the frequency of the use of emotional words in 29 Flemish who had learned English and 24 Russians who had also learned English. They discovered that the use of emotional words was interlinked to language proficiency which the subjects possessed. Participants who mastered their second language excellently, used more emotional words than participants who only had their second language on one average or low level. Marshall and Philicia (2017) assumed this effect was caused by a conscious avoidance of emotional issues subjects with a lower proficiency level, on the basis of a lexical limitation or due to lack of emotional resonance of emotional words from the French inter language. McLaughlin (2013) also discovered that people who have English language learned as a secondary language and control these less well, feeling communicatively limited and unable to communicate their intentions properly. They therefore use fewer emotional words making them sound less verbose and distant (Milroy & Milroy, 2012).

Ortega (2014) found that the subjectively perceived language dominance is very strongly associated with the perceived emotional strength of the phrase I love you (Ortega 2014).The researchers discovered that subjects only in the languages that they controlled relatively well were able to do on the five scales of feeling to indicate their feelings. Pennycook (2017) also discovered that the language skills of the participants had an effect on the way they make decisions. They saw in the footbridge dilemma that the lower the language skills of a test subject, the greater the tendency to take action.

#### 4.3.2.2 Age

From an intuitive point of view, it sounds quite logical that a language was acquired during childhood can activate very strong emotional reactions (Pusey & Menjivar, 2014). Various Studies show that people who have learned their second language at an early age do have a preference to also use their L2 to curse. They also assess the emotional power of abuse and taboo words, but also expressions like I love you as much stronger than people who learn their L2 at a later age (Rampton 2017). The age at which a language is acquired and the language skills are both related to the use of abuse words (Richards & Schmidt, 2013). Also the great excitement that awakens taboo and abuse words in someone's L1 according to Richards (2015), refers to the punishment that children received from their parents when they used these kinds of abuse words themselves. Roberts (2016) discovered that languages learned at an early age are much more emotional resonance than languages learned at a later age. It appears from Samson and Collins (2012) also that those who have learned their L2 at an early age are more inclined to indicate that they feel different when they change language.

Savignon (2018) found in bilinguals a link between the age at which a language is learned and the emotional excitement that comes with listening to admonitions from childhood and emotional words. The results from the research by Saville-Troike and Barto (2016) show that most of the subjects indicated that they were more authentic, to feel logical, emotional and serious in the languages they use at a young age (usually the L1). The sooner a language is learned, the better this language is mastered. And this again ensures that more emotions are connected to it, which can affect the behaviour of students learning the secondary language. The theory that age is a crucial factor in learning a language has been around for a long time. Stromquist and Monkman, (2014) assumed that everyone at birth had an inborn language acquisition capability, Language Acquisition Device Mechanism, (LAD) called (Taylor et al. 2015).

On the basis of this idea, the theory about the critical difference of culture was born, which means that one must have his mother tongue before the beginning of puberty learned, because otherwise it is almost impossible or in any case very difficult this language to be fully controlled (Tsui and Tollefson, 2017). However, Urquhart and Weir (2014) found that this period

has not only an end point, but also a starting point. The time between the second year of life and the beginning of puberty, he says, is related to the process of the lateralisation of brain. This process involves a specialization of the dominant hemisphere related to linguistic functions (Urquhart & Weir 2014). It is not quite yet clear to what extent the critical period influences the acquisition of a second language, but it has been proven that children generally have less trouble getting one learn a second language than adults (Tsui & Tollefson 2017).

#### 4.3.2.3 Environment

A number of the studies discussed earlier show that the environment in which a second language is taught influences the further development of the language. The power of voiced words in this language they rated as less emotional compared to subjects who had their second language in a natural environment (at home) or in a mixed environment (at home and at school) had learned (Vandergrift & Goh 2012). The same was also found for the assessment of the emotional power of expressions such as I love you or the words of anger (Saville-Troike & Barto 2016).

Fairclough (2014) and DeCapua and Wintergerst (2016) also described in their studies that an L1 and a L2 are taught in two different contexts. An L1 is often 'family' in the context acquired and is therefore more linked to certain emotions than an L2 that is usually on later age at school is taught. This was also done by Dörnyei (2014) where a language taught in the context of childhood, then this much more emotionally, because children use their L1 in conjunction with the people learning secondary language. All of these studies have shown that the emotional power of taboo and abuse, love and anger are stronger when a language is taught in a natural environment.

#### 4.3.2.4 Conversation Partner

The study of Benson and Voller (2014) showed that the language someone speaks also influences how one is perceived by others. This was also confirmed by the researchers (Milroy & Milroy, 2012). They selected Chinese students for their research who grew up bilingual and both English and Cantonese fluent speaking. Their assignment was to name typical personality traits that would suit English and Chinese native speakers. Openness and extraversion were often

referred to as 'typical English', and sense of duty often referred to as 'typical Chinese'. Subsequently, the students took part in four different interviews. Every participant spoke with both an English and a Chinese native speaker. The interview language was varied (English and Cantonese). In retrospect, neutral observers watched the video recordings of these interviews and they assessed to what extent the personalities of the participants distinguished from each other in the four interviews. Often the participants as an extraverted and opener observed when they are with an English native speaker conversation and also when the conversation became in English instead of Cantonese (Benson 2013).

The results showed that both the language we speak and the origin of our interlocutor influence how we are perceived by others. Bhatia (2014) assumed that people are trying to culturally adjust the background of the conversation partner. Braine (2013) showed that people who have one Second language had learned to be less inclined to show their emotions in the L2 because they did not want to expose themselves. There was a good chance that one would lose his face opposite the interlocutor. When emotions cannot be correctly expressed or when misunderstood could have consequences afterwards for the interpersonal relationship that the two partners have with each other, and would they do not both become happier (Buzzelli & Johnston 2014).

Depending on who they speak to, people behave differently and sometimes they also change their attitude and feelings, regardless of whether or not they change language (Canale 2014). When one talks to his best friend, one will do this in a different way and show a different behaviour than when he is speaking to a stranger, even if the person is using the same language. It's the environment, the culture and the interlocutor who ensures that multilingualism is evident in their attitude, feelings and behaviour change and it is not the language itself that causes this (Cohen 2014).

#### 4.3.2.5 Self Awareness

Some studies also refer to the 'self-awareness' factor. When one is learning a new language and starting to use it in daily life, it is important to engage in conversation with native speakers of this language. According to Cook (2016) the use of certain words linked to the self-confidence of the speaker, what is related to the personality of the L2 speaker and the contacts he

has in this language (Crystal 2012). Are you already self-conscious in your mother tongue? Then you benefit from that when you learn to speak a second language. Crystal (2013) compared the reactions of ten native speakers of English and ten Japanese speakers who speak English as a second language can learn it in five different scenarios that could generate anger. In one scenario a situation was described in which money is done in a vending machine, but on which nothing happens next. The native speakers of English indicated that they were there probably would react very furiously, both orally (cursing) and physically (kicking against the machine).

The L2 speakers of English only gave their anger to be verbally expressed or not to be furious at a non-living object. In a another scenario where one has been waiting in a restaurant for more than 30 minutes, more people with English as L2 than native speakers of English become angry and it would be good for them to express their anger vocally. In total it was shown that people in their L2 always interpreted the scenarios differently and there then reacted differently than the native speakers. In some cases they did not know how they could express their anger in English or they felt just heavy to do it at all. This therefore shows that expressing feelings depends on someone's self-awareness. The use of abuse words in an L2 and unfriendly behaviour is linked to the self-awareness of the L2 speaker (Dörnyei 2014). The more one is convinced of himself and his ability in the L2 in order to express feelings in a second language and to make decisions.

#### 4.3.2.6 Character (Introvert versus Extravert)

In this chapter it was examined whether speaking in English as a secondary language affects our personality due to difference in culture. It turned out that language is not able to change our personality. However, the personality, or rather the character that someone has, may have an influence on language. Fairclough (2013) was curious why some bilinguals indicate themselves to feel differently when speaking in a foreign language and some do not like this at all to experience. According to her, it 'feels different' when speaking in a foreign language to make one's emotional intelligence and the self and social consciousness and not so very with an actual change (Fairclough 2013). She assumed that people with a certain personality profile would be able to make a change true and others do not. For her research 102 bilinguals (Polish immigrants from English speaking countries) who had learned their second language later in life.

In the research she used both a Big Five personality test and one Trait Emotional Intelligence Questionnaire. Test subjects had to answer utterances such as: 'Friends say that I am a different person when I speak English' (Fairclough 2013). She speculated that only people who are above average level of social and emotional skills would be able to rely on notice that they feel different when they speak a different language (Fairclough 2013). Some did not indicate personal change when switching from one language to another.

According to her, bilinguals do not have a split personality, but they adjust their behaviour to meet the linguistic and cultural norms that belong to a certain language. The human character can be divided into two different categories. One is more extroverted or more introverted. A typical extrovert person is someone who likes a lot of positive feelings while an introverted person prefers to keep it to himself. This results in that people communicate in different ways. The character that one has, therefore, affects the behaviour and the inner self that in turn affects the learning and speaking of the new language. Fairclough (2014) found that the use of a scold or taboo word or even speaking language is socially risky and that worried, introverted people prefer this kind of words to be avoided, while extroverted people just enjoy having these words use. So if one is introvert in the native language then this would be his character trait which may also influence behaviour (how one perceives emotions or decisions) and the second language.

## CHAPTER 5: CONCLUSION

Speaking in another language does not lead to a change of personality. Even though a lot of research (Andersson & Gregmar 2015; August & Shanahan 2017; Barac & Bialystok 2012) showed that subjects often indicated to experience a personality change mainly due to cultural norms and values that occur while learning a secondary language. This research has determined the factors which influence cognitive processes such as taking decisions and feeling emotions. It turned out that a foreign language does indeed influence on the decisions that people take and the emotions they experience. Emotive words and expressions (such as taboo words, admonitions and expressions of love and anger) generated a stronger reaction in the native language than in the second language and the majority of the test subjects found it easier to express emotions in their mother tongue.

The studies that were discussed earlier showed this clearly. Various researchers call these four factors 'personal factors'. Because these factors determine us as they have a direct influence on our feelings and behaviour. For example, another person can be there to make sure that people feel insecure in their presence. The gender factor clearly shows this. Men and women can naturally have very different standards and values, which in turn affects the way how they express themselves. In the case of these four factors it can therefore be said that language has no direct influence on cognitive processes, but that these have an influence on language. The culture factor applies to both groups. At the beginning of this study, the use of culture is discussed when speaking in a certain language.

Several researchers such as (Benson & Voller, 2014; Braine, 2013) discovered that this has to do with an emotional distance associated with the L2, because with this language generally less emotional events are connected. Nevertheless, most of the studies included in this research showed that it is not the language alone that causes people to depend on the language they speak. However, the research question cannot yet be answered with an unequivocal 'yes'. The explicit question was whether learning English as a secondary language is influenced by various social and cultural differences between native and targeted languages. It was discovered that learning English as a secondary language does influence the two processes, but only because language is in turn directly or indirectly influenced by external factors. In conclusion it is argued that foreign language is partly responsible for making people take different decisions and

perceive emotions differently, but that language is certainly not the crucial factor making this happen.

Chapter 2 has shown that speaking in a foreign language does not lead to one's personality change. However, throughout the research it can be observed that language does influence on cognitive processes. With this discussed literature can already be an affirmative answer to the research question. However, language is capable of these processes and thus also influencing our behaviour as it is itself determined by a number of external factors. We cannot therefore say that it is the foreign language itself that causes us to act differently. The literature referred to in this study already provided indications for this. The researchers explain that phenomenon with the term cultural prohibition means that it is not possible for the participants to not change their personalities in accordance with the culture of target language. So it can be assumed that people make more systematic decisions when speaking in their foreign language would mean that people are influenced by decision biases when they use their L2. The literature included in this study gives a possible explanation that decisions made in a foreign language are made more analytical nature.

They describe the phenomenon with the term processing difficulty. This means that people tend to master their second language less fluently, which can lead them as they are more inclined to make analytical decisions. The findings also show that it did not matter which foreign language the subjects spoke. Whether the second language was English or Spanish, the decisions were always different from those in the mother tongue. This shows that there is an emotional distance that must exist in connection with the foreign language. Also we have a greater emotional distance to a foreign language, because it is less strongly anchored in the emotional system than the mother tongue. This is a result because as a child during learning the first words and phrases are parallel to connect emotions with language and facial expressions. The different studies showed that bilinguals were larger have a bond with the language they grew up with and that the amygdala is co-responsible, because it has the task to evoke and express emotions.

Psychological research shows that people in their L1 are more emotional and more distant than in their L2. Of course, it cannot be said that everyone from birth has the same connection with his mother tongue. Everyone experiences this in a different way. The bonding with a language is mainly caused by successful experiences that are made during learning a

language. These are stored in the emotional memory. This also explains why admonitions that have often been heard as a child are larger emotional excitement. Yet this is not the only explanation, because researchers have discovered that next to early language acquisition are also a number of other factors that would be responsible for it because one language feels more emotional than another. In addition to language skills, culture, for example, interlocutor, frequency of language use, and the environment in which a language is learned. Not every language has as many emotional expressions. For example, the 'Chewong' in Malaysia only has seven emotional words but English has more than 2000 (Crystal 2012). Like a certain language has only seven words with which one can express feelings, then that would certainly feel differently from when you have 2000 words available.

As the discussed literature shows, there is no clear answer to the question that whether speaking English as a secondary language may change one's personality due to difference in social and cultural background because even researchers who assume a personality change indicate that there are other external factors that must exist (such as context or culture) that have the feeling of creating change. As per the findings from this study assumed that the factor 'culture' might have an influence on her research, a number of expectations were gathered about in advance how Americans or French would be able to behave with the results later can compare and possibly exclude. It was also used in advance a mono-linguistic control group, but it was not tested. Instead results from previous studies were taken over. The findings further show that thought was given to external factors could be on language. In the experiment, conscious for the languages English and Spanish chosen because it was assumed that native speakers of Spanish had different standards and values speakers of English have. The culture influences the 'itself feel different 'is clearly explained by the cultural frame switch, which leads to language the cultural-specific values, attitudes and thoughts of the bilinguals' influences behavioural change.

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