



**Grado en Traducción y
Comunicación Intercultural**

TRABAJO DE FIN DE GRADO

***A Study of Cultural Frame Switching in
monocultural bilingual international
students***

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Abril 2023

Abstract

The following research presents an analysis of Cultural Frame Switching, also referred to in this paper as CFS, which is a phenomenon that consists in shifting between cultural mindsets depending on the cultural and linguistic cues presented. Most of the previous studies investigated its influence focusing on bicultural bilingual individuals; however, this research analyzes its impact on monocultural bilingual international students whose second language is English. This study aims to answer the research question by applying qualitative research based on semi-structured interviews conducted in English. The results found that Cultural Frame Switching affects this group of bilinguals when it comes to specific personality traits, and it results in an adaptation to the culture of their second language, which also involves imitating the behavior and linguistic expressions of native English speakers. However, the findings show that Cultural Frame Switching, unlike in bicultural bilinguals, does not lead to the development of an additional set of values and beliefs related to their second language.

Key words: Cultural Frame Switching, CFS, monocultural bilinguals, bicultural bilinguals, culture, language

Resumen

La siguiente investigación presenta un análisis del *Cultural Frame Switching*, también denominado en este estudio CFS, que es un fenómeno que consiste en cambiar de mentalidad cultural en función de las señales lingüísticas y culturales que se presentan. La mayoría de los estudios anteriores han investigado su

influencia centrándose en los individuos bilingües biculturales; sin embargo, esta investigación analiza su impacto en los estudiantes internacionales bilingües monoculturales cuyo segundo idioma es el inglés. Para responder a la pregunta de investigación de este estudio, se ha realizado una investigación cualitativa basada en entrevistas semiestructuradas ejecutadas en inglés. Los resultados muestran que el *Cultural Frame Switching* afecta a este grupo de bilingües en lo que respecta a rasgos específicos de su personalidad, y también da lugar a una adaptación a la cultura de su segundo idioma que implica imitar el comportamiento y las expresiones lingüísticas de los hablantes nativos. Sin embargo, los resultados muestran que el *Cultural Frame Switching* no conduce al desarrollo de un conjunto adicional de valores y creencias relacionados con el segundo idioma.

Palabras clave: *Cultural Frame Switching*, CFS, bilingües monoculturales, bilingües biculturales, cultura, idioma

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1. Introduction

1.1 Cultural Frame Switching

The way people interact with each other reveals many aspects of themselves, as well as aspects related to their country of origin and their culture. Languages across the planet keep evolving, not only as a result of their natural development process but also as a need to adapt to today's globalized society, in which languages serve as bridges that allow people from different parts of the world to come in contact with one another and establish international and intercultural relationships.

As languages represent such a substantial and vital part of everyone's life, the question of whether or not they have a more profound impact on us is legitimate, as well as necessary, in order to broaden the understanding of human interactions and to deepen the comprehension of the connection between people and cultures. The inquiry on how languages and cultures shape individuals, led to the making of this study as well as several others, some of which will be presented in this paper. This research, therefore, explores how certain individuals seem to respond to the alterations that come with being exposed to a distinct cultural environment or with speaking a language different than their own, as well as the potential personal changes that this adaptation implicates. This phenomenon takes the name of Cultural Frame Switching.

Cultural Frame Switching, or CFS, refers to the phenomenon of shifting from one cultural mindset to another based on exposure to two different cultures (No, 2013). This means that CFS studies how people seem to be affected by the language and the culture they engage with or use, and it tries to understand

whether any aspects of their personality, thought processes, or interpersonal interactions, change in response to language. Cultural Frame Switching is an important topic to study because it can provide a clearer understanding of the interaction process between people that come from different countries. It also finds a connection between culture, language, and personality traits, a matter that is worth mentioning as the new generations find themselves more and more immersed in a multicultural and multilingual world thanks to globalization and, as a consequence, as the study of foreign languages has increasingly become a useful asset as well as a necessity.

To fully grasp the influence and effectiveness of Cultural Frame Switching, it is fundamental to attempt to define the concept of culture itself, although it is not a particularly simple task. There is no single definition on which everyone can agree since culture can include many different characteristics, thus trying to find a precise definition could lead to a generalization that might overlook certain important aspects (LaFramboise et al., 1993). Nonetheless, some scholars describe culture as a set of beliefs, values, and norms that belong to a specific sociocultural group (Luna et al., 2008). According to Spencer-Oatey (2021), this set of values, as well as the orientations to life, policies, and beliefs shared by a group of people, influence the behavior of the members of said group, and it also shapes their interpretation of other people's behavior. Culture is an innate notion, as every individual comes in contact with it almost immediately after they are born, but it can also be acquired as they learn how to socialize with others (Spencer, 2012). The notion that culture can be learned can lead to a more profound tolerance towards cultures that differ from one's own, and it can also

mean that it is possible to learn how to behave when engaging with them (Spencer-Oatey, 2021). The latter concept is incredibly relevant, for Cultural Frame Switching can involve individuals that have learned a culture rather than belonging to it.

Studying CFS is also significant when it comes to taking into consideration that languages are not only a way of communicating with others but also a means of self-expression and identity.

This paper will therefore provide insight into Cultural Frame Switching, and it will focus on analyzing its influence on specific individuals. To do so, the following sections of this first chapter will present the studies on this phenomenon that were carried out in the past and the different approaches that were adopted. This enables contextualizing the topic and illustrating the foundation on which this paper relies. Moreover, this chapter includes a section dedicated to illustrating the research question, which will also provide elucidation on the core topic of this study. It will then conclude with a section designed to address the way in which the findings will be presented and then analyzed in the main body.

Therefore, this first chapter has the objective of providing a general overview and an introduction to the research, which will then be examined in depth by exploring the methodology and by analyzing the findings in the following chapters.

1.2 Previous studies

First and foremost, understanding the studies that were carried out in the past was essential: they served as a starting point for the development of this thesis,

as well as a means to explore the different approaches used to investigate the topic in order to select the one that was most suitable for this research paper.

Even though Cultural Frame Switching is not a very well-known phenomenon, many were those who dedicated their work to research it (e.g., Walsh, 2012). Thanks to them, it is possible to read about the impact of CFS on people that are from or live in many different parts of the world, such as Greece, China, and the US (e.g., Ramírez-Esparza et al., 2006; Verkuyten & Pouliasi, 2006). Indeed, the languages, the countries, and the cultures that were taken into consideration often differed from study to study; however, what these works have in common is their interest in investigating CFS on bicultural bilinguals (e.g., Verkuyten and Pouliasi 2006). The expression “bicultural bilinguals” refers to individuals that speak two languages and have also internalized the cultures of both (Luna et al., 2008). An example could be someone whose family is from country A, but was born and raised in country B, and so they find themselves immersed in different cultural and linguistic environments depending on if they are with their family, or if they are in other social environments, such as school or work.

Hong et al. (2000) were among the first ones to have researched bicultural bilinguals and their perception of having developed two personalities in line with the languages they speak and the cultures they belong to. According to them, the individuals who manage to combine the two cultures also develop two distinct sets of values, feelings, thoughts, and perspectives; this explains the term *biculturalism* (Hong et al., 2000).

When examining Cultural Frame Switching, the most common methodology applied was the use of icons, for instance, images of the national flag, traditional

clothing, and monuments. Icons are considered to be triggers of cultural knowledge that help evoke and activate cultural constructs (Hong et al., 2000). An example of a research paper that used icons to provoke CFS was the one written by Ramírez-Esperanza et al. in 2006. They used icons to analyze Cultural Frame Switching in Chinese American individuals. The results displayed tendencies towards internal attributions when responding to American icons and external attributions linked to Chinese icons. In this case, internal and external attributions refer to how the American culture is more individualistic, while the Chinese one is more community-based (Ramírez-Esparza et al., 2006). The discrepancy in their responses showed the influence that culture has on these individuals (ibid.). French-English bilinguals were also considered in this study. Similarly to the previous case, it showed that French women used more achievement-related terms in English than in French due to the fact that French culture is more family-centered (ibid.).

An analogous study was conducted to analyze Greek and Dutch biculturals, who were also shown, along with a questionnaire, iconic cultural symbols like the ones mentioned before (Verkuyten & Pouliasi, 2006). The study illustrates how cultural primes, such as icons, can activate cultural knowledge systems as well as group identification processes, which refer to the feeling of belonging to a specific group. This means that, in the case of this paper, Cultural Frame Switching was also explored based on which cultural group the individuals felt part of, thanks to the use of cultural icons (ibid.).

To deepen the understanding of the mechanisms of CFS, some researchers made a distinction between ethnic (e.g., Chinese) and mainstream (e.g., US

American) culture (Benet-Martínez et al., 2002). In this same paper, the authors explore Bicultural Identity Integration (BII), a concept that refers to the way that bicultural bilinguals perceive their mainstream and ethnic culture and how they seem to be affected by them. Furthermore, they categorize these individuals into two groups depending on if they showed low or high levels of BII (ibid.). Those who showed a low BII perceive the two cultures as highly distinct and opposite: an internal conflict arose as a result. On the contrary, the biculturals with a high BII perceive the two cultures as not mutually exclusive and conflicting, and therefore they engage in CFS fluidly by reacting to external cues without showing any kind of internal conflict (ibid.). It is important to consider this study when it comes to exploring the different points of view and experiences of biculturals, as well as to give additional insight into CFS and its processes.

Cultural Frame Switching has also been studied in relation to context-sensitivity. This term is used to describe the ability to respond to the surrounding environment thanks to the contextual cues that indicate which cultural system is fitting at that moment (West, 2018). West discusses the possibility that context-sensitivity might increase the ability to frame switch, while engaging in frame switching could also strengthen context-sensitivity. There is evidence that the biculturals who successfully switch between their cultures and consider themselves able to function within both, show better psychological well-being, greater life satisfaction, and lower depression and anxiety (West, 2018). In fact, their ability to alternate between the two cultures actually helps them not lose them (LaFramboise et al., 1993). In their study, LaFramboise et al. also illustrate several skills that, if correctly developed by biculturals, can lead to better physical

and psychological health than those who don't. These individuals might also perform better in vocational and academic activities than monoculturals (ibid.). The difference between monocultural and bicultural bilinguals is of great significance when investigating CFS. In fact, as previously stated, most studies focus on the latter group and, therefore, on people who consider the two cultures to be as equally influential and significant. However, contrary to bicultural bilinguals, monocultural bilinguals have never internalized the culture of their second language due to the fact that they have learned said language in a classroom environment and therefore have never been significantly exposed to its cultural context (Luna et al., 2008). An example would be those who have studied a foreign language in school but are not from the country where it is spoken, so they have studied a different language while remaining immersed in their own culture.

A further difference between the two groups of bilinguals is the way that they relate to mental frames. There are two kinds of mental frames: Identity-related and Situational-based Frames (Luna et al., 2008). The first one refers to the core constructs of an individual. These constructs show gradual and slow changes across time and even more slowly across context. They tend to be consistent and stable over time. The second one refers rather to a response to social queues and ordinary discourse. They are inducted by situation-specific events, inputs, and feedback (ibid.). Bicultural bilinguals are believed to be able to connect with both mental frames in both languages and cultures, while monocultural bilinguals have been found to be connecting to Situational-based Frames in both languages

and to Identity-related Frames only in their mother tongue and native culture (ibid.).

To conclude this part, the previous studies conducted on CFS are very valuable, for they present an in-depth explanation of this phenomenon, as well as provide meaningful results and distinct methodology approaches, which deepened the understanding of Cultural Frame Switching. Moreover, they illustrate the main differences and characteristics of the two groups of bilinguals mentioned.

1.3 Research question

The previous studies were of great importance for the writing of this thesis since they provided an overview of the different groups of individuals on which the effects of Cultural Frame Switching were explored.

However, the research on CFS was conducted by solely analyzing its impact on bicultural bilinguals. This aspect represents the main distinction between this paper and previous studies, for this research focuses on the influence of Cultural Frame Switching on monocultural bilinguals. As explained in the section above, monocultural bilinguals are people who can fluently speak their second language but have not internalized its culture. As a result, they only identify and belong to the culture of their mother tongue. Exploring the effects that CFS can have on these individuals is relevant because, in today's interconnected society, more and more people are given the opportunity to travel and come in contact with different cultures and languages. The value of learning foreign languages is also being

recognized since knowing multiple is often required when applying for jobs and higher education institutions. As a result, it is worthful to examine how monoculturals operate once they become bilingual. The concept of monocultural bilinguals was addressed in the previously mentioned paper written by Professor Luna et al. (2008), in which they covered the details regarding the distinction between the two groups of bilinguals even though, like the others presented in the previous section, it focuses on the influence of CFS on biculturals.

In conclusion, the current study explores whether or not monocultural bilinguals experience Cultural Frame Switching, to what extent it influences their personality, and which traits appear to be affected by it. In particular, it considers monocultural bilinguals whose second language is English, who are students, and who live or have lived abroad prior to or during their university studies. The specific criteria followed during the selection of the participants will be presented in the methodology.

It is possible to advance the understanding of Cultural Frame Switching by addressing its effects on monocultural bilinguals because it provides additional information on this phenomenon as well as analyzes the possible different influential directions that it can take.

This leads to the core question of this research paper, which is whether Cultural Frame Switching has an influence on bilingual individuals who are monocultural, specifically international students whose second language is English.

1.4 Approach to the results and discussion

The main body of this research consists of the analysis of the findings derived from the interviews. Said findings will be presented in the results chapter and then explored in the discussion.

The purpose of these two sections is to present the effects of Cultural Frame Switching on monocultural bilinguals, as well as to explore the various inputs and topics that were introduced by the participants.

The results chapter focuses on portraying the outcome of the interviews without any additional interpretation. Its purpose is to objectively state the results of the study in order to get a general overview of the outcome. This means that the findings will be presented without exactly clarifying their relevance for the paper, as this aspect will be discussed in the following chapter. The results section also provides a broad outline of the questions posed to the participants.

The section that follows the results is the discussion, and it offers an exhaustive analysis of the findings, which is necessary to contextualize the responses collected during the interviews. Moreover, the discussion presents an interpretation of the results based on previous studies, and more importantly, it attempts to answer the research question of this paper.

This chapter also includes a final section that presents a few propositions of future studies that can be conducted as a continuation of this research, in addition to the investigation that could be carried out by taking into consideration the relevant points that were raised by the participants during the interviews.

2. Methodology

2.1 Research methodology

This study was carried out using a qualitative research methodology. This particular approach involves a subjective study used to obtain non-numerical data with the purpose of analyzing concepts, opinions, and experiences (Bhandari, 2020). In the case of this paper, the method chosen is based on individual interviews conducted in English.

The primary research of this paper consists of the responses given by the interviewees. Primary research, sometimes referred to as original research, is the result of the process of gathering data directly from the source, for instance, through interviews and surveys (Bouchrika, 2022). Since this thesis attempts to respond to the research question by examining the replies provided by the participants, the interviewees selected were crucial for the development of the study.

The academic and scientific papers and articles illustrated in the introduction and quoted throughout the paper compose the secondary research, which refers to the summary or synthesis of the information and findings gathered by others (Bouchrika, 2022). The previous studies served as the necessary framework for the construction of this research by offering pertinent secondary data and insights on the aspects of Cultural Frame Switching, as well as a number of examples of the methodologies and approaches used to examine the processes of CFS.

The interviews followed a semi-structured approach that allowed a certain flexibility and permitted asking follow-up questions in case further inquiry was

necessary. The semi-structured interview is commonly used in social sciences to create a general pattern on which the interview is based (Ruslin et al., 2022).

Latterly, the findings will first be presented and then examined in the two chapters that follow the methodology in order to address the paper's core question.

Prior to interviewing the participants, the questions were posed to an additional individual to assess their effectiveness and to identify any necessary modification. The results do not include the information collected in the trial interview.

2.2 Participants' selection

The participants were a crucial component of the study, thus, the selection had to be scrupulous, and it had to meet specific criteria to attain the most accurate result. The conditions required in order to carry out the participants' selection were as follows:

- a) Monocultural bilinguals: as previously stated, the study focuses on analyzing Cultural Frame Switching on monocultural bilinguals, and therefore people who have studied their second language, in this case, English, in a classroom environment and only belong and identify with the culture of their mother tongue.

- b) Country of origin: the study examines the influence of Cultural Frame Switching on international students who speak English as a second language. As a consequence, native English speakers from anglophone countries were not considered.
- c) Level of English: in order to prevent CFS from being impacted by low self-esteem associated with a low level of English, only people that are fluent in this language were chosen. As for this research, this means individuals who have studied English for an extended period of time and have used it, or still do, in their daily life as the primary language of communication.
- d) International students: the partakers were selected based on if they had studied abroad, either for conducting a bachelor's degree in a foreign country or for having spent one or more semesters abroad before or during their bachelor's degree.

By following these guidelines, eight individuals were selected.

The participants chosen are between the ages of 21 and 25 and are of different genders. They are from different countries and, therefore, cultural backgrounds: two are from Germany, three from Austria, one from Mexico, one from Chile, and one from the Netherlands. In line with the criteria presented above, they learned English in a classroom environment, and they are or were international students that completed all or part of their studies in a foreign

country in which they communicated in English. This data will be presented in the following chapter.

2.3 Interview questions

The formulation of the questions was a critical component of the study's advancement. To ensure the objectivity of the participants, neither Cultural Frame Switching nor the primary subject of the study was ever mentioned to them. Instead, they were presented with broader questions concerning different topics that went from their opinion on the connection between culture and language to the observation of their own personality. They were also questioned about their thoughts on cultural identification and, therefore, if they felt part of their second language's culture as much as their mother tongue's. Furthermore, they were inquired on their self-perception depending on the language they use, as well as if they reckoned others notice these potential changes. Moreover, the questions encompassed topics regarding the development of distinct sets of values and beliefs depending on the language, as well as serving as a means to explore other pertinent aspects such as cultural adaptation.

All the interviewees were asked the same questions, however, as the study follows a semi-structured approach, it was possible to furtherly inquire about their responses and formulate new questions as the interviews continued. This allowed the introduction of new topics, which were extremely helpful because they established fresh viewpoints that led to a more in-depth examination and comprehension of Cultural Frame Switching.

3. Results

The objective of this chapter is to reveal the answers that the participants provided during the interviews. This section does not include any additional interpretation or explanation, as it aims to simply provide a general overview of the findings.

As mentioned previously in the paper, in order to assure that CFS was not affected by low self-esteem linked to a low level of English, the participants had to guarantee a certain English proficiency. The results showed that all the participants have been studying English for a length of time between 12 and 19 years. The whole group confirmed that they had first started studying English in a classroom environment, mostly in primary school or kindergarten.

Furthermore, in accordance with the criteria illustrated in the methodology, the interviewees confirmed to be students that have lived abroad either before or during their higher education studies. Approximately half of them stated to have lived in an English-speaking country, specifically Canada, while the other half never did. However, they confirmed to have lived in a foreign country where they used English as the main language of communication, even though it was not the official language.

The relationship between culture and language is one of the most crucial aspects of Cultural Frame Switching. As a result, the participants were questioned about their own opinion on the matter. The totality of the partakers stated that they believe the two elements to be intertwined, as culture influences language and simultaneously language reflects cultural aspects. This point of mutual influence was raised more than once. Unexpectedly, three out of eight people brought up slang in relation to this question. Slang, in their opinion, is an

essential component of a person's language because it is able to capture many aspects of one's culture. Similar to slang, a participant mentioned dialects to describe how culture is connected and portrayed through non-official languages in addition to the official ones of a country. Another interviewee believes that through language, it is possible to recognize some cultural aspects, although proper cultural elements, such as food, are not directly related to language. Moreover, an additional interviewee used the example of the importance of politeness in Korean culture to answer this question. They explained that the significance of politeness can be observed in the language. They said: "I tried to learn Korean during the lockdown, and, from the perspective of a non-Korean speaker, I feel like the Korean culture is very polite, and it is definitely shown in the language because of the way they address people... it changes depending on how polite you want to be. [...] You have polite forms, less polite forms [...] I would say that the politeness of the culture is definitely shown in the language."

Furthermore, in relation to this question, the partakers were asked if they found themselves adapting to the culture of their second language, in this case, English, when they speak it. The matter of what "English culture" refers to when mentioned will be covered in the following chapter. Two of the participants showed a partial adaptation, as they believe it comes with linguistic and cultural immersion. They clarified their view by explaining that they only partially adapt to the English culture because they live in their native country, where they do not use English as the main language. They both emphasized how much easier it would be for them to integrate and connect with the language and the culture if they lived in an anglophone country. In answering this same question, almost half

of the participants explained how they mirror native speakers' behaviors and use their linguistic expressions when speaking in English.

As this research paper explores Cultural Frame Switching in monoculturals, it was necessary to understand the partaker's affinity to the culture of their second language. All of the participants solely identify as part of their native country's culture, even though two of them deeply resonate with the English one. This confirms that the whole group of interviewees is monocultural.

Another significant aspect that needs to be addressed is the relationship between language and personality traits. When the interviewees were asked if they noticed a shift or a change depending on the language spoken, they provided a positive response. They all perceive a change concerning their personality or certain personality traits that consequently has an impact on how they interact with others as well as the way that they express themselves. Once again, the concepts of self-expression and mimicking native speakers were mentioned. In fact, five out of eight participants emphasized how they imitate the behavior of native English speakers, more specifically, US Americans. Three out of said five participants introduced a concept that is worth mentioning: media. In fact, the media consumed by the interviewees, from social media to TV shows and movies, are mainly in English, precisely American English. The relevance of media will be addressed in the next chapter, where the results will be discussed.

The last participant who was asked this question, added that the potential alteration in their personality depends on the kind of environment and linguistic context they find themselves engaging with.

Afterward, the partakers were asked if they considered the differences experienced when speaking a different language to be somewhat related to the culture of that language. The group answered in the affirmative, clarifying that in their opinion speaking another language comes with adjusting to its culture. One of them also explained that when adapting to a different culture, the words and terminology used to express themselves change accordingly.

As a continuation of the earlier inquiry into how language and culture shape one's personality, the interviewees were then asked a follow-up question designed to assess their self-perception. The purpose of this question was to determine which of their personality traits of the participants experienced an alteration when switching to their second language and when exposed to a specific cultural and linguistic environment. To do so, they were asked to picture themselves in two different scenarios: the first one in which they would speak in their mother tongue with other people from their native country and the second one in which they would speak in English with both native English speakers and international people. Furthermore, they were instructed to choose five adjectives to describe themselves in each environment. The adjectives chosen to describe themselves in relation to the first scenario varied depending on the person and the mother tongue. Three out of eight individuals associated confidence with the first environment, with which they related adjectives of self-assurance and better expression. Two of these three participants associated adjectives such as calm and quiet with the English-speaking environment, even though they still recognized traits of extroversion. Contrarywise, the third participant associated adjectives such as loud, exaggerated, and fast with the second environment,

even though they described themselves as more confident in the native-speaking environment.

Moreover, half of the partakers described themselves as shy, more introverted, anxious, and self-conscious in the mother tongue environment, connecting factors related to their own culture to how they interact with others. Furthermore, when it came to selecting adjectives to describe themselves in relation to the English-speaking environment, this group showed a tendency towards extroversion, politeness, confidence, kindness, and approachability. Interestingly enough, one individual emphasized the fact that rather than a change concerning their personality traits, they experience an alteration regarding the way they express themselves and the different parts they choose to show depending on the language spoken.

The following graph portrays the responses provided, and it creates a more visual representation of the discrepancy that arose as a result of the choice of adjectives.

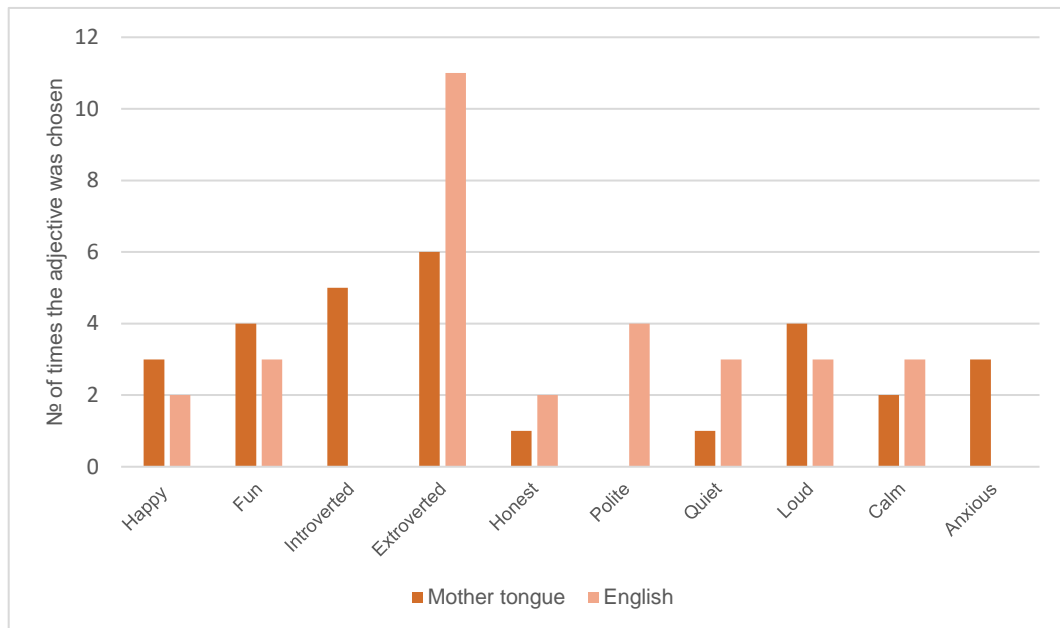


Figure 1: Adjectives related to mother tongue and English

Similar concepts were gathered in the same group. For instance, the adjectives joyful, happy, and excited are part of the group labeled “happy”, while the words timid, shy, not as friendly, and not as outgoing were gathered in the group “introverted”. The axis y of the chart represents the number of times the adjectives were chosen by the participants, while the axis x illustrates the groups of adjectives. Different adjectives were counted separately, even if they belonged in the same group, in order to analyze which concepts and words were stressed the most. In fact, the terms belonging to the group “extroverted” associated with the English-speaking environment were chosen eleven times, even if the participants were only eight. This means that some of the interviewees chose more than one adjective related to extroversion when describing themselves in relation to English.

As a continuation of this question, the interviewees were asked to keep picturing the native-speaking and the English-speaking scenarios and to state

which aspects of themselves they believed other people, such as their friends and family, would say they have to improve. This question aimed to examine how they perceive themselves from an external point of view.

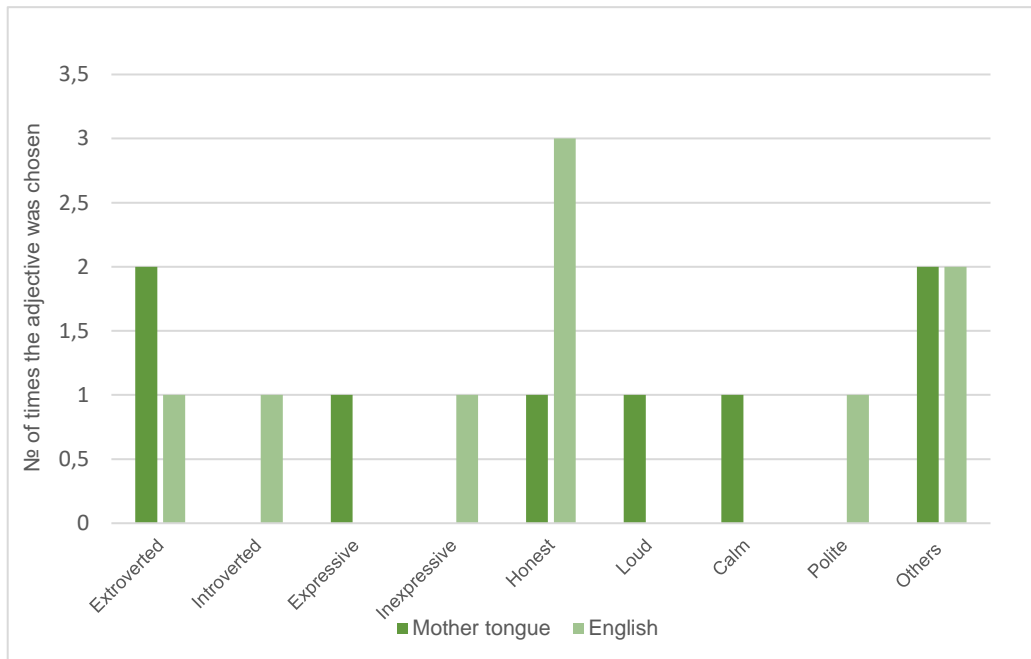


Figure 2: Adjectives based on the perception of an external point of view

As can be observed in the graph above, in comparison to the answers given to the previous questions, the results showed a wider range of responses. According to two participants, they would need improvement in the same area in both scenarios: the first partaker said that they should work on their confidence and extroversion, while the second participant would be told to work on putting their needs before others’.

The responses given by the remaining interviewees in relation to the native-speaking setting were to be less loud and more approachable, to talk slower, to let other people talk, and, lastly, too much honesty and too much expressivity. In relation to the English-speaking environment, the answers provided were to be

less rude and direct, less shy, to be more genuine, more expressive, actively listen to others, and to be truer to themselves.

In the chart can be seen that the number of adjectives is inferior to the one illustrated in Figure 1 because the participants only had to choose one aspect per scenario instead of five. The responses provided are in line with the ones linked to the previous question, as can be seen in the first group concerning extroversion. In the last group labeled “others”, aspects such as “to actively listen”, “to let other people talk” and “to put oneself before others” are included, since they do not belong in the other groups of adjectives.

Furthermore, it was important to acknowledge that culture includes not only language but also values, points of view, and perspectives (Hong et al., 2000; Walsh, 2012). Consequently, the interviewees were asked about their opinion on their own set of values in order to detect any potential shifts on this matter.

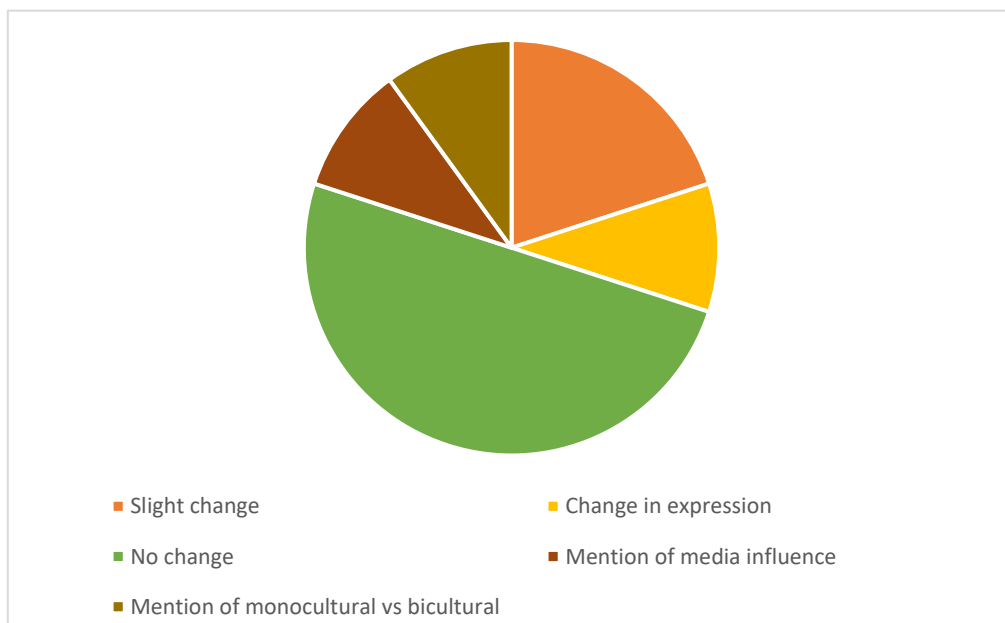


Figure 3: Change in set of values

The graph above illustrates the responses given in relation to this question. The results show that three out of eight participants perceive a slight change in their point of view and perspective as they adapt to the culture of their second language; however, their core values and beliefs remain unchanged, although they observe an alteration in the way they express and communicate them. One of them explained that, even though their core values and beliefs do not change, they express them differently because they feel more heard and understood in anglophone countries, for they are typically more advanced when it comes to matters pertaining to their personal values, such as climate change and environmental issues.

Three participants noted that their perspectives, values, ways of thinking, and points of view remain unchanged.

Another partaker noticed a change; however, surprisingly, they affirmed that the English media they consume are a contributing factor when it comes to formulating opinions, which contributes to shaping their set of values, beliefs, and points of view.

The last participant expressed the same opinion as the first group mentioned, stating that they do not perceive a change in their set of values and beliefs. Nonetheless, they mentioned the distinction between being monocultural and bicultural, explaining that if they were part of two cultures, they would likely develop two separate sets of values and beliefs, as well as two distinct perspectives and points of view. However, since they only identify as part of their native culture, they only possess one.

All in all, this chapter provides an outline of the questions designed for the interviews as well as its general process. This section also shows that while the participants shared the same feelings and thoughts regarding some aspects, in others they expressed different opinions, some of which are connected to their culture of origin.

4. Discussion

The results provide insight into the influence of Cultural Frame Switching on monocultural bilinguals, which will be reflected and analyzed in this chapter. Its objective is to provide an answer to the research question, and therefore to understand if Cultural Frame Switching has an influence on this group of monocultural bilingual international students whose second language is English.

Before discussing the data gathered during the interviews, the matter concerning the English culture needs to be addressed. Therefore, the section that follows aims to explain what is meant when the English culture is mentioned in the paper.

4.1 Definition of English culture

English is the official language of several countries; hence, for the purpose of this study, it is essential to define which cultures and which countries are being taken into consideration.

Half of the participants have lived in Canada, and, during the interviews, they have shown an affiliation towards the culture of the western part of the country. Consequently, when it comes to this group of monoculturals, the culture that is being discussed is the Canadian one.

When it comes to determining which culture is being considered for the second half of the interviewees, however, the task becomes more complicated since none of them have ever lived in an anglophone country. Therefore, it is necessary to consider the significance of English on a global level and its impact on English speakers.

English is the first global lingua franca, also known as ELF. This term refers to a language used to communicate amongst various groups of people who do not speak the same one (Nordquist, 2020). ELF is not a new concept, in fact, English was already widely used as a consequence of the British colonization in the 16th century, and it has now become the language spoken by native English speakers in their anglophone countries, and also in foreign countries by non-native English speakers who use it to communicate in multicultural settings (Jenkins, 2013). Even though the universal language is not American English, the media and the entertainment industry have nearly monopolized the English used on an international scale. In addition, as mentioned during the interviews, the participant's English, as well as some of the aspects of the language, have shown to be largely influenced by media, movies, and TV series, the majority of which are produced in the US. The media have started to become part of the language, which has led English to develop into the linguistic vehicle in mediated communication. This describes the interactions happening through media; from social media to e-mails and text messages (Hjarvard, 2004). Moreover, most of the main social media platforms, such as Instagram, WhatsApp, and Facebook, as well as the most influential production companies like Disney, Warner Bros, and Paramount, are US American. In this case, the relevance of media and movies comes from the contribution they make to the process of language learning (Albiladi et al., 2018), as well as being a significant part of the daily life of today's younger generations. Furthermore, the interviewees showed that part of self-expression in English comes from a place of mimicking and adopting mannerisms and terminologies of native speakers. Since, as previously stated,

the English portrayed in media is almost entirely American English, the participants have internalized the correspondent traits and terminologies. For instance, one of the participants explained: “[...] for example, with American English. If I speak to American people, I tend to exaggerate. For me it's a bit annoying sometimes, like the way I talk, because I feel like it's not the personality I have in German. In German, I speak more calmly, and in English... sometimes I'm louder. Maybe that's also because many people who speak English with me are louder or use terms like “I love it”, or “amazing”, or “awesome” or something like that.”. This shows how, when referring to this language, the participants instinctively associate it with the US.

To conclude this section about English and English culture, even though this language is spoken in different countries, the cultures taken into consideration in this paper are Canadian and US American. This clarification was necessary to comprehend what the participants implied when referring to how they resonate with the culture of their second language and, as a consequence, it was also necessary to be able to understand how Cultural Frame Switching affects them, as well as to analyze why and how exactly their personality traits seem to adapt to their second language.

4.2 Discussion of the findings

Following this explanation regarding the definition of English culture in this research, the findings will now be analyzed.

Overall, many connections were found between the responses provided by the interviewees and the studies previously conducted on bicultural bilinguals. For instance, in previous research (West, 2018), Cultural Frame Switching in bicultural bilinguals was studied in correlation to context-sensitivity, which refers to a dynamic engagement of either culture depending on the situation that the individual encounters (West, 2018). The study carried out by West suggests that CFS could actually reinforce context-sensitivity, while the latter could increase their ability to frame switch. It is important to mention this, because the topic of context-sensitivity was mentioned by one of the participants when asked if they felt a change in their personality or some of their personality traits when speaking in English. They explained that their personality alters depending on the environment and the situation, which makes them show different parts of it. This result was surprising, given that the concept of context-sensitivity had previously only been connected to bicultural bilinguals. However, as monocultural bilinguals often find themselves engaging in different contexts and situations based on the distinct cultural and linguistic environments they encounter, mostly when living abroad, it only seems sensible that context-sensitivity relates to them as well as to biculturals.

Furthermore, this group of bilinguals, as stated in the chapter dedicated to the results, have all confirmed that they identify as monocultural since they grew up exposed to only one culture. Nevertheless, it is essential to discuss the matter of language and cultural immersion. This aspect was mentioned more than once throughout the interviews. Some of the participants have, in fact, linked monoculturalism to their nationality, and one among them clarified their opinion

by explaining how living in an English-speaking country significantly influenced the way that their personality adapted to the culture. They stated: “When I lived in Canada [...] I thought of myself as Canadian. I mean, I lived like them, I ate their food, I dressed the way they dressed... but now I don’t.”. This statement shows the significance of cultural immersion when it comes to creating a relationship between oneself and language.

Moreover, it is important to mention that none of the interviewees now live in an anglophone country, and therefore they only use this language to communicate with international people or native people that live abroad. This partial immersion in the English language might be a central factor that could impact the level of influence of Cultural Frame Switching on these individuals, and it also might indicate that different degrees of Cultural Frame Switching exist depending on the level of linguistic and cultural immersion. If CFS has an impact on monocultural bilinguals who do not live in an anglophone country, perhaps it has an even more significant influence on those who do live in an English-speaking country. After all, the interviewee quoted earlier mentioned that a full cultural and linguistic immersion led them to a deeper connection to both and, consequently, to a deeper impact of CFS.

Moreover, more than one interviewee clarified that living in a country and speaking its respective language facilitates cultural adaptation, which activates Cultural Frame Switching. As a consequence, the reason why CFS has previously only been studied on bicultural bilinguals might be linked to the fact that, as monocultural bilinguals often do not live in the country of their second

language, this phenomenon was perhaps thought to have no relevant effect or influence on them.

When referring to biculturalism, it is important to explain that the two cultures internalized have been found to guide the thoughts, feelings, and behaviors of the individuals (Luna et al., 2008; Ramírez-Esparza et al., 2006). Biculturals are therefore thought to have two distinct sets of values, thoughts, feelings, and viewpoints depending on the cultural contexts which shape their identity and personality (Walsh, 2012). This duality marks perhaps the main difference between monocultural and bicultural individuals and, as a result, the implication of Cultural Frame Switching in the two groups. In fact, even though this phenomenon influences one's personality or response to cultural and linguistic cues in monoculturals, it does not imply a change when it comes to sets of values, thoughts, and behaviors. The totality of the participants confirmed this observation, firstly by identifying as monocultural, and secondly by explaining that linguistic and cultural adaptation does not infer an alteration in their sets of values and beliefs (see Figure 3). They instead "carry" the core beliefs, viewpoints, and feelings learned in their respective native culture and project them onto their second language. One of the participants stated that they recognize owning a singular set of values, however, they also acknowledged the fact that if they were part of two distinct cultures, they would probably develop separate ones, each adapted to one of them. This participant's elucidation was particularly remarkable because they essentially explained the difference between biculturals and monoculturals without ever being told about the two groups of bilinguals by the interviewer.

In regard to this same question, it was curious to see that the opinion of one of the interviewees was not exactly in line with the general view shared by the other participants. In fact, even though they identify as part of their native culture, they expressed affiliation with the values belonging to their second language. They explained that their opinions, and as a consequence, part of their values as well, are influenced by the media, which they use as an information medium. However, as the media they consume is mainly in English, the thoughts and opinions that they have acquired in their second language and the values and thoughts belonging to their native culture experience a mutual influence. A more visual representation of the outcome of this question can be found in Figure 3.

Later in the interview, the participants were asked to describe themselves using several adjectives. This question was meant to identify the impact of Cultural Frame Switching and to pinpoint which personality traits seemed to be affected by language when it came to switching from their native language to English. As shown in the results section, the answers given displayed certain similarities. The participants displayed traits of extroversion, talkativeness, and confidence but also relaxation, kindness, and politeness in reference to the anglophone environment, while they mentioned loudness, anxiety, shyness, sarcasm, and better self-expression when referring to their native speaking environment (see Figure 1).

Interestingly enough, a correlation was found between the adjectives related to the native-speaking and the English-speaking environment. For instance, the mother tongue of two participants is Spanish, which is generally associated with extroversion and is commonly known as a more expressive language. They have,

in fact, linked adjectives such as loud, happy, and expressive to the Spanish-speaking environment. One of the participants justified the choice of these adjectives by saying: “When I’m in the Spanish environment, I’m louder because I want to be seen. I want to be heard. And that’s very difficult for us because we are always talking at the same time, and we’re fighting to be heard.”. The same participant chose the adjectives quiet, happy, different, kind, and polite to describe themselves in the English-speaking environment. This opposition shows different traits of the two languages as well as certain parts of the cultures of the two interviewees.

It is interesting to observe that Cultural Frame Switching operates differently depending on the mother tongue. As a matter of fact, the rest of the participants are from German-speaking or Dutch-speaking countries, and the adjectives they chose to describe themselves in the two environments are quite opposite to the ones chosen by the native Spanish speakers. The Dutch and German interviewees linked adjectives such as shy, introverted, thoughts-provocative, chill, and funny to their native-speaking environment, while approachable, polite, exaggerated, loud, outgoing, and friendly were the words chosen when referring to the English-speaking environment. This shows the significant difference between the adjectives chosen by the two groups mentioned, even though their second language is the same.

All things considered, the answers to this question prompted an insightful argument that first went unnoticed during the redaction of the interviews, which is the potential influence that the native language can have on activating Cultural Frame Switching when speaking the second language, and how it might operate

differently depending not only on the second language itself, but also on the mother tongue of the individual. By observing the data collected from this question, it could be said that the people whose first language is usually associated with adjectives linked to extroversion, tend to show traits of introversion when speaking English, whereas individuals whose first language is generally more restrained, show signs of extroversion in English. However, it is essential to acknowledge the limitation of this study, as the number of participants is too small to be able to comprehend if this conjecture solely applies to the participants of this study or if might apply to a wider group of individuals.

All in all, the data collected confirms that monocultural bilinguals perceive a switch in some parts of their personality when it comes to speaking their second language. Therefore, they acknowledge the influence of Cultural Frame Switching. Figure 1 illustrates the discrepancy in the sphere of adjectives associated with the native-speaking and the English-speaking environment.

An additional connection to CFS was found when analyzing the adjectives chosen by the interviewees who have lived in Canada. When referring to the English-speaking environment, they chose adjectives in line with politeness, kindness, friendliness, and quietness. Canadians are well known for being very polite, which is possible to observe in the way they communicate with their friends and acquaintances, as well as with strangers (Weiner, 2015). This cultural trait was displayed by the choice of adjectives made by the participants. In contrast, the ones chosen by the individuals who feel closer to the US American culture are more in line with extroversion, confidence, talkativeness, and loudness. The adjective “polite” was not mentioned once by this latter group of monoculturals.

Cultural Frame Switching can therefore be observed in both groups, and it reinforces once again the concept that language and culture are strictly intertwined, otherwise, the adjectives selected would be more similar since the second language of all the partakers is English.

Even though it can be observed that Cultural Frame Switching has an impact on monocultural bilinguals, it is essential to acknowledge that linguistic and cultural immersion is an influential factor in how dominant CFS can be. The answers given by the interviewees also confirmed that language is indeed connected to culture and *vice versa*. In fact, two of the participants introduced this topic in relation to their own native language. One of the partakers is Mexican and, when asked if they believed that there is a relation between language and culture, they answered by giving the example of the difference between the Spanish spoken in Mexico and the one spoken in Spain. They stated: “Yes, I feel like the culture is directly related to its language. For example, Mexican Spanish and Spanish in Spain. The words and the way you say things... it has a lot to do with culture. And so, I believe that they are directly related because they express a lot of emotions and feelings. Even if they are both Spanish and you can understand the other one... it’s not the same because of the different cultures.”.

In line with their statement, another participant, whose first language is German, when asked if they found themselves adapting to the culture of the language that they are speaking, answered in the affirmative in relation to English, but also explained that they find a distinction between German from Germany and Austrian. They said: “There’s also a difference when I speak German from Germany or the German that is spoken in Austria, like Austrian

German. When I speak German, I sound a bit different, I speak more politely.”. The explanations given by the last two partakers support the concept that language and culture are intertwined, for if culture did not have an impact on language, people living in different countries where the same language is spoken would use the same terms, they would also express themselves in the same way, and there would be no significant difference between them linguistic-wise.

As a result, in relation to the responses presented above, Cultural Frame Switching is also found to be activated when speaking the same language that has developed in different countries, as in the case of the German spoken in Austria or the Spanish spoken in Mexico.

The latter concept is also linked to an additional notion introduced by one of the partakers. When asked if they believed that culture was connected to language, they gave an affirmative answer by explaining that they also find a correlation between culture and dialects. This means that they consider dialects to be able to portray distinct features of the region in which they are spoken, and therefore different dialects, although belonging to the same country, portray distinct aspects of the same culture. A study conducted on Iranian Americans provides relevant data on a topic that can be compared to dialects. This research demonstrates that spoken accents can induce Cultural Frame Switching (Dehghani et al., 2012). It is quite remarkable because it shows how even the slightest hint of cultural change can provoke CFS.

To conclude the discussion chapter, the analysis of the findings proves that the individuals taken into account in this study display a switch in some aspects of their personality, with a general tendency towards showing traits of

extroversion in relation to English. It also illustrates that CFS involves many other characteristics of language and culture, such as the relevance of the mother tongue spoken, as well as the significance of cultural and linguistic immersion.

This chapter, therefore, provides the answer to the research question, as it illustrates that the group of bilinguals that took part in this study are found to be affected by Cultural Frame Switching, even if they only belong to one culture and they do not live in an anglophone country.

4.3 Future research

As observed throughout the paper, one of the central aspects of this research was the definition and the relevance of culture regarding Cultural Frame Switching, as well as the relation between the participants and both the culture connected to their mother tongue and the one connected to their second language. As CFS heavily relies on this aspect, future research could investigate the mechanisms of this phenomenon in a language that is not linked to any specific culture, such as Esperanto. Esperanto is a language that was created by the oculist Ludwik Lejzer Zamenhof in 1887, whose aim was to create an international language in which people from different backgrounds, nationalities, and ethnicities could find a neutral and common ground (Gobbo, 2021). Although Esperanto has yet to become a language spoken globally, it would be intriguing to research the influence, or even the existence, of Cultural Frame Switching on Esperanto speakers since this language does not belong, nor it is connected, to any culture. These individuals might create entirely new personality traits or sets

of values based on Esperanto, or CFS might not be activated at all. This study might be relevant for it could explore new aspects of CFS that might have not been taken into consideration in previous research, which could also lead to a deeper understanding of the functioning of this phenomenon in general. Furthermore, it could investigate whether CFS relies entirely on culture and, consequently, if it adapts to other elements when culture is not present.

Future studies could also research the impact that Cultural Frame Switching could have on non-native English speakers if English was not the lingua franca. Therefore, it could focus on the possible connection between CFS and the global relevance of English and whether or not it influences its mechanisms.

Nonetheless, it is important to acknowledge the limitations of this study in order to propose potential concepts that could be discussed by future researchers. One of these limitations is that the individuals selected for this study do not live in an English-speaking country. Since, as also mentioned by several of the partakers, linguistic and cultural immersion are particularly influential, it would be useful to analyze this phenomenon on monocultural bilinguals who live in an English-speaking country as to investigate the possible differences with the results illustrated in this research. This point leads to another aspect that was introduced in the discussion chapter, which is the possibility that Cultural Frame Switching reaches different degrees based on the level of exposure to the second language of an individual and its respective culture. Therefore, future examination of the potential degrees of Cultural Frame Switching could deepen the understanding of this phenomenon, which could serve as a foundation that other researchers could use during the development of their study on CFS.

An additional limitation of the paper concerns the size of the group of interviewees and their mother tongues. The native languages are German, Dutch, and Spanish, and even though the number of participants wasn't high enough to be able to include many more languages, it could be useful to broaden this aspect by incorporating more individuals that speak distinct mother tongues. Additionally, it is true that this paper focused on people whose second language is English, however, future studies could investigate CFS on monocultural bilinguals whose second language is a distinct one. This study could expand the understanding of Cultural Frame Switching on monocultural bilinguals in general since the majority of the research conducted on this phenomenon focused mostly on its impact on bicultural bilinguals. They could also consider a larger number of participants, which is always useful when conducting studies because the data gained will be more reliable due to the increased sample size.

As stated in the second chapter, this paper follows a methodology based on interviews. However, in some of the previous studies presented in the introduction (e.g., Ramírez-Esparza et al., 2006), a different approach based on images and icons was used, as they showed to be extremely effective when it comes to activating Cultural Frame Switching (Verkuyten & Pouliasi, 2006). A similar approach could be used on monocultural individuals for several reasons. For instance, to analyze the different responses given by the two groups of bilinguals, to demonstrate the effectiveness of this methodology on a distinct group, and, lastly, to understand the relation between monocultural individuals and the icons belonging to their second language.

It is possible to examine Cultural Frame Switching by taking into consideration numerous groups of people, depending on their nationality, their mother tongue and the languages they speak, their cultural background and even the studies they have conducted or their job. This field of study is wide, and many are the aspects that could be tackled to strengthen the understanding of the different processes of Cultural Frame Switching, some of which may not have been discovered yet.

5. Conclusion

This research aimed to answer the question of whether Cultural Frame Switching, or CFS, has an impact on monocultural bilingual international students whose second language is English.

The outcome is based on the responses given throughout the interviews analyzed in the discussion chapter, and it confirms that the group of monocultural bilingual international students considered for this study switch to different cultural mindsets depending on the cultural and linguistic setting they encounter. The findings illustrate that this switch affects specific personality traits, in particular, traits related to extroversion when it comes to interacting in an English-speaking environment. During the study, a correlation was also found between said changes and the native language spoken by the interviewees, which introduced a relevant topic concerning how mother tongues could also have an influence on the outcome of Cultural Frame Switching itself.

Furthermore, it showed that the adjectives chosen changed depending on the English culture that the participants felt an affiliation to. This can be observed by the individuals who lived in Canada who were the only ones that selected the adjective “polite” when describing themselves in the anglophone environment.

Moreover, the interviewees showed an adaptation to their second language and its culture also by imitating and mirroring the behavior and the linguistic expressions used by native people, as well as the ones portrayed in movies, TV series, and social media.

However, the results also indicate that CFS does not implicate the development of an additional set of values and beliefs based on their second language. In fact, they maintain the one they have acquired in their native culture.

The research carried out in this paper is relevant in the field of study of Cultural Frame Switching because it approaches the topic from a different point of view. Contrary to most of the previous studies that investigated the effects of this phenomenon on bicultural bilinguals, this paper focuses on analyzing its influence on a distinct group of individuals, and as a result, it also explores new elements of CFS.

In conclusion, this research paper confirms the hypothesis that Cultural Frame Switching affects monocultural bilingual individuals. This influence involves superficial changes concerning character traits, and it implicates an emulation of the mannerisms and expressions of native speakers; however, it does not mutate the core personality of the individuals, nor the values associated with one's culture.

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7. Appendix

Participant 1

Interviewer: How long have you been studying English?

Participant 1: For about 15 years. I first started when I was in kindergarten. Uh, we started learning English just as a subject for little kids, but it really helped me understand the language and to be able to want to keep studying it.

Interviewer: Have you ever lived in an English-speaking country?

Participant 1: Yes, I lived in Canada for about a year. That's the only place I've ever lived where they spoke English.

Interviewer: Okay. And in your opinion, is culture related to language? And how?

Participant 1: Yes, I feel like the culture is directly related to its language. For example, Mexican Spanish and Spanish in Spain. The words and the way you say things...it has a lot to do with its culture. And so, I believe that they're directly related because they express a lot of emotions and feelings. Even if they are both Spanish and you can understand one another...it's not the same because of the different cultures.

Interviewer: And when you speak a different language, do you find yourself adapting to the culture of the language that you're speaking?

Participant 1: I feel like, um, maybe sometimes I do. It's not that easy. Maybe if you live somewhere where it's the main language and you start to understand the words related to the culture and how they express themselves, maybe yes, you can start relating to them a little bit. But it's hard, you are "inside" your own culture, so I don't think it's that easy to find yourself in another one, even if you understand the language completely. I think you have to be in the place and maybe surround yourself with native people to feel part of the culture.

Interviewer: And when you're speaking your second language, which in this case is English, do you identify as part of that culture?

Participant 1: Uh, no. I don't feel like I am part of that culture, even if I can understand everything they say. I don't feel like I belong to that culture when I speak English, no.

Interviewer: Do you feel a switch or a change in your personality or some personality traits depending on the language that you're speaking?

Participant 1: Yes. I feel like in my main language it's a lot easier for me to express myself. Even if you understand completely both of them, I think it's easier to express yourself in your mother tongue. So, I do feel like there is a switch in my personality, maybe like in the way I can express myself or my emotions. Uh, also if you're trying to make jokes or in other similar situations... it's different when you are speaking another language, even if people understand you and you understand them, it's different how you express yourself, so the language changes everything.

Interviewer: Okay. Do you think that these changes that you perceive are also linked to the culture of the language?

Participant 1: Yes, I believe that we are taught that our culture is linked to our language since we were born. Every word and every expression is connected to it. So yes, I feel like it is.

Interviewer: And when it comes to English, for example, do you feel like you adapt a little bit to the culture of the, in your case, Canadian culture? Whenever you're speaking in English, are you adapting a little bit to the way that they speak and the way that they behave?

Participant 1: Yes, I think they are connected. I think that if I'm speaking English, maybe I'm behaving in a different manner. The volume in which I speak is very different. For example, in English I speak slower and lower. So, I do adapt to... maybe not to the way they behave, but maybe to the way they talk because they talk slower and quieter. So yes, I think I personally do adapt a little bit to it so I can be understood better.

Interviewer: Okay. Now, I would like you to imagine yourself in two different environments, two different rooms. One room where there are Spanish speakers, like Mexican people, and another room where there are English speakers, so international people or just native English speakers. Then, I would like you to describe yourself with five adjectives according to these two environments.

Participant 1: Okay. So, in the Spanish environment... the first adjective would be loud or louder. Then, um, happy. Happy, excited, fast. And expressive.

Interviewer: Okay.

Participant 1: Okay. And then in the English one, they would be... quiet, slow, or slower. Um, tone down. Can I use that?

Interviewer: Sure.

Participant 1: Un-expressive. And, okay... Wait. I could say the last one would be “different”.

Interviewer: Different

Participant 1: Does it count?

Interviewer: Yes. So, keep imagining yourself in these two rooms. What do you think Spanish speakers would tell you that is something that you have to work on, and what would English speakers tell you that you have to work on?

Participant 1: Okay. So, I think in the English-speaking environment they would tell me to talk slower because some people can't understand me when I speak fast. Yes, to be less “fast” whenever I express myself. In the Spanish-speaking environment, maybe they would tell me to articulate more. Even in Spanish, I need to articulate more when I speak. I think in one environment I kind of “overdo” it and in the other one, sometimes there can be a lack of expression when I'm trying to communicate something.

Interviewer: Okay, thank you. Do you feel like your values, your thoughts, your perspective, or your point of view change depending on the language that you speak?

Participant 1: Yes. Completely. Because, again, it's a matter of culture. I feel like every language goes back to its culture. In a lot of English-speaking countries, they are different. Same as in Spanish-speaking countries like Mexico and Spain. So yes, I feel like my perspective completely changes whether I'm speaking English or Spanish. It all goes back to culture, so the values are completely different. I don't feel like I change who I am, of course, but whenever I change my language, I just feel like I communicate my values differently. Maybe someone whose main language is English wouldn't understand why I do what I do or why I express myself the way I do. And maybe my perspective changes, who you are as a person may vary superficially, but you don't change “yourself”. You are still the same.

Interviewer: So, for example, your core values, your main thoughts...The person that you are is the same, but when you switch from language to language, you adapt to that culture.

Participant 1: Yes. Like, superficially, yes. I feel like you start adapting, and you start behaving a little like the person you're talking to, but, like you said, the core values, who you really are and what you learned since you were born, and what your family taught you, and what your culture taught you... I don't feel like it just changes.

Interviewer: Okay. Perfect. Thank you.

Participant 2

Interviewer: So, welcome to this interview. We're going to start now. How long have you been studying English?

Participant 2: For about five years now. I started when I was little, but now I'm studying to become a teacher. An English teacher.

Interviewer: Great.

Participant 2: Yeah.

Interviewer: And have you ever lived in an English-speaking country?

Participant 2: If you consider six months in an English-speaking country, then yes. I did back in 2018 and '19, and then I went to the United States for two months. I don't know if that counts.

Interviewer: Okay. And where did you move to for those six months?

Participant 2: I lived in Canada, Vancouver.

Interviewer: Great. So, the next question is, is culture related to language, in your opinion? And how.

Participant 2: Is culture related to language?

Interviewer: Yes.

Participant 2: Can you explain that to me, please?

Interviewer: Do you think that language is linked to culture? Are those two things connected, or do you believe that those are two separate things that don't have any kind of connection?

Participant 2: Well, I do think they have a connection. I think if you are part of a certain culture, you learn a language and all the ways in which the language works, and all those specific words... the slang.

Interviewer: Okay.

Participant 2: It is part of a language, and it is part of the culture.

Interviewer: And do you also think that we learn a language, we also learn the culture automatically?

Participant 2: Yes, absolutely.

Interviewer: Okay. Do you find yourself adapting to the culture of the language that you're speaking?

Participant 2: Yes, because I am the one who is going to know that culture, so I have to adapt to that culture and the people and the language. I have to learn the language in order to get to know the culture or the person that I'm getting to know.

Interviewer: Okay, and do you identify as part of your second language's culture as much as your main culture? For example, in your case, do you identify as part of the Canadian culture as much as your Chilean culture?

Participant 2: No, I don't. It's been too long. When I lived in Canada, after, I don't know, I thought of myself as a Canadian. I mean, I lived like them, I ate their food. I dressed the way they dressed... but now I don't.

Interviewer: Okay. Do you feel a switch or a change in your personality or personality traits depending on the language that you're speaking?

Participant 2: Absolutely, yes. When I'm speaking in English, I'm much kinder.

Interviewer: Okay.

Participant 2: I'm more polite. Yes, it is because I don't know these people, and I'm still learning the culture, so I tend to be more polite. I say "thank you" a lot more often and things like that. While in my language... I don't know. I know my

people; I know how to treat them. I know how I have to communicate with them. But in the case of Canadian people or Americans in the United States, I am more polite and more careful.

Interviewer: Okay. What about when you speak English in your native country? So, with other international people or Chilean people, do you still feel those kinds of changes? Do you still try to be kinder or more polite when you speak English?

Participant 2: Yes, when I speak in English, whether it's with native people or with my classmates or my teachers, it's the same.

Interviewer: Do you think that these changes are linked to the culture of the language that you're speaking?

Participant 2: Yes, absolutely.

Interviewer: Okay. So, now I would like you to imagine yourself in two different environments. The first environment, a Spanish-speaking environment, with other Chilean people you speak Spanish with, and a second environment where you speak English with other international people or native English people. I would like to think of yourself in those two different environments, and I would like you to say five adjectives that you would choose to describe yourself.

Participant 2: Okay, so in the English environment, I see myself as more polite. I feel seen. They ask you questions, and they are interested in your opinion. I feel more seen. I am polite. I am kind, much more kind. And I am truly happy. I'm happy. I'm much happier. And I'm missing one. I feel like myself, my true self.

Interviewer: Okay.

Participant 2: Yeah. That's my people. I don't know. I like being kind, I like being seen, and I like when people are polite. So that's my environment.

Interviewer: So, you resonate a lot with this English identity that you have?

Participant 2: Yes. And when I'm in my Spanish environment I am louder because I want to be seen, I want to be heard. And that's very difficult for us because we're always talking at the same time, and we're fighting to be heard. So, I am fighting to be heard. So, I'm loud and anxious. I'm always stressed. I am, I don't know, self-conscious sometimes. I don't know. Spanish culture is so difficult. Are you counting? I'm not counting.

Interviewer: Yes, you said four.

Participant 2: Okay, one more. What else? I'm rough, rougher.

Interviewer: You're rough?

Participant 2: Yeah, I have to.

Interviewer: Okay.

Participant 2: Yeah, I have to.

Interviewer: Okay, good.

Participant 2: If you're not rough, they're going to eat you alive.

Interviewer: Okay, so you're tougher. You're more resilient, more like you make yourself heard more?

Participant 2: Yes.

Interviewer: Okay. And, in those two environments, what do you think others would tell you the biggest thing you have to work on is?

Participant 2: Can you repeat the question?

Interviewer: Of course. What would the people in those two different environments say it's something that you have to work on, in your opinion. For example, it could be: "Oh, I think these people would tell me to be more confident" or "Others would tell me to be surer of myself". Something like this. What do you think they would say, depending on the environment?

Participant 2: I was actually thinking about that. Yes, I was thinking about being more confident when I speak in English or, you know, when I talk to someone on the street or at the supermarket. They would tell me: "You have to be more confident, your English is great", which are things I have been told. Then that I am funny, I am someone they can trust, sometimes I don't feel like I am someone people can trust, but then they trust me a lot, which is great. And, well, in my country they would tell me to be louder, to be more confident, and braver, even though I already think of myself as someone brave.

Interviewer: So, in this aspect, those two groups would more or less tell you pretty much the same, that you should be more confident?

Participant 2: Yeah, and more outgoing.

Interviewer: Do you feel like your values or the way that you see the world, or your perspective and your thoughts are shaped by the language that you're speaking? Or do you think that more or less you maintain the same ones?

Participant 2: I am the same. My values and my thoughts are the same. I respect animals, and I care for the environment, and those are the same.

Interviewer: Okay. What about the way that...?

Participant 2: Although in an English-speaking country, I feel more heard. I feel like they understand me better because they know more... they are more advanced in these kinds of things. So, I tend to move more towards caring for the environment and animal rights when I am with English-speaking people.

Interviewer: Okay, do you want to add anything else?

Participant 2: Not really. I like these questions.

Interviewer: I'm glad, I'm glad. The interview is officially over, thank you very much.

Participant 3

Interviewer: How long have you been studying English?

Participant 3: Oh. Since... can I count?

Interviewer: Yes.

Participant 3: It was like in primary school. I think I was... my year seven, primary school. So, since 2011, 2010. 2011.

Interviewer: Okay.

Participant 3: No, 2010? Yes, that's when we started learning English in primary school, and then I kept studying it in high school, in EF, and then at my university. But now we don't anymore, only the first two years.

Interviewer: Okay. And have you ever lived in an English-speaking country?

Participant 3: Yes, I have. I have lived in Canada for six months. There I attended a school in English.

Interviewer: Okay, and have you ever lived in any other foreign country?

Participant 3: Yes, I have. I've also lived in Denmark for four and a half months. But I didn't speak Danish there, just English.

Interviewer: Great. Do you think that culture is related to language?

Participant 3: Hmm. I don't know, maybe. Maybe in the way that people use their language, because every time I go to another country, I get to hear that I'm very direct in what I say. And, like... sometimes I can come off as rude. But for us, in the Netherlands, it's very common to talk like this. It's not weird, rude, or direct for us to speak like that. But I think maybe it's because in Dutch, it sounds different. It might not be as rude as in English, so maybe it can be our culture. But when it comes to cultural aspects like food and things like that, I don't think it's really related to the language. Maybe the manners and how people behave.

Interviewer: Okay. So... do you find yourself adapting to the culture of the language that you're speaking? So, do you find yourself adapting to the Dutch culture when you're speaking Dutch and the English one when you're speaking in English?

Participant 3: I think it depends on where I am. I don't know. I think that in the beginning I don't adapt as much because I'm still stuck in my Dutch ways of thinking. And then when you start surrounding yourself with international people, I think it might change a bit because you are adapting to how they talk to you and you, like, understand that they interpreted what you said differently than how you intended. So, I think that's when I start adapting to it. But not for a short period of time, for example when traveling. Maybe after a while... because I think that at the beginning, you're still stuck in your own ways. You know?

Interviewer: Yes, that makes sense. And do you identify as part of your second language culture?

Participant 3: So, as part of English culture?

Interviewer: Yes, do you identify as your part of the English culture as much as your first?

Participant 3: No. No, I don't.

Interviewer: Okay.

Participant 3: No, I am Dutch.

Interviewer: And do you feel a switch or a change in your personality or personality traits when you're speaking your second language?

Participant 3: Yeah, I think so. But not consciously, more in a way that you don't really think of. Because you can't always express yourself the way you really want to, and they're not the same words, and then you have to explain what you're feeling. I think you adapt a little bit, and your personality also changes a little bit, but not in a drastic way. Just more in an "I can't express myself always the same way as I used to" way. So maybe I'm less sarcastic or less funny when I'm speaking a different language because I can't always make the same jokes, or they won't get the jokes in a different language. Yes.

Interviewer: So, do you think that, when these changes happen, they're linked to the culture of the language that you're speaking?

Participant 3: That's a hard question. Maybe yes. Yeah. I think so. Because, as I said, since my culture is very direct, I think you adapt and try to use different words and different ways to communicate things. So, you are adapting to a different culture in that way.

Interviewer: Okay, now, I would like you to imagine yourself in two different environments, in two different rooms. One room with Dutch speakers, so in a Dutch-speaking environment, and another room with English speakers and international people, so an English-speaking environment. Then, I would like you to select five adjectives to describe yourself in these two environments.

Participant 3: Five?

Interviewer: Adjectives.

Participant 3: Okay. I think in the Dutch room. Wait, adjectives? How do I... I don't know. How?

Interviewer: It could be that, for example, when you're with your Dutch friends you feel outgoing, or you feel shy, or you are more talkative, you know?

Participant 3: Are there friends in the Dutch room and the English room, or just random people?

Interviewer: Imagine friends, and maybe other people you don't know, just a Dutch-speaking environment.

Participant 3: I think in a Dutch-speaking environment, I'm a little bit shy. I am holding back, in a way. Um, I think I am very friendly or trying to get to know people, and when I loosen up, I can be very outgoing. Uhm, this is a hard question. Let me think. Maybe I can also be taking the lead if we have to do something. And... one more. What else? Maybe I am funny. Yes. And then the English environment. I think I will be more comfortable in showing who I am, just more relaxed, maybe because I feel less judged, more outgoing, and social. I try to get to know everyone. Maybe at first, I can be a bit shy, like observing everyone. Then, social, yeah, I talk to get to know everyone. And friendly.

Interviewer: Okay. You're still in these two environments. What do you think your Dutch friends would tell you is something that you have to work on? For example, would they tell you to be more outgoing or less talkative...? And then what would your English friends tell you?

Participant 3: I think my Dutch friends would tell me I have to be less loud. Yes. I have a very loud voice. So, they would say I should laugh and talk less loudly. And my English friends... I think they would tell me to be less direct and rude because that's how I really talk at first with a lot of people. It keeps coming back to me. It's hunting me.

Interviewer: Now, um, do you feel that your set of values, your thoughts, your perspective, or your point of view change depending on the language that you're speaking?

Participant 3: No, I don't think so. I think I have a very set mind on some kinds of things, but not always. So, I don't think my perspective on things really changes.

Interviewer: Okay. Okay. Perfect. Thank you.

Participant 4

Interviewer: First question, how long have you been studying English?

Participant 4: I have been studying English for... let me do the math. Like, 18 years? I think... about 18 years. I started in kindergarten, my last year of kindergarten.

Interviewer: Have you ever lived in an English-speaking country?

Participant 4: I have lived in Canada for a year.

Interviewer: Where in Canada?

Participant 4: In British Columbia, in Victoria, which is close to Vancouver.

Interviewer: Have you ever lived in any other country?

Participant 4: Oh, a bunch of countries. I've lived in... Well, I was born and raised in Germany, and I've lived in the Netherlands, Belgium, Spain, and Canada.

Interviewer: Do you think that culture is related to language? And how?

Participant 4: I think that language is shaped by culture. And *vice versa*. So, it works both ways. They both influence each other.

Interviewer: And do you find yourself adapting to the culture of the language that you're speaking?

Participant 4: I believe so. Like, I find that the English language is more outgoing and more extroverted, and you are generally more approachable and maybe even more friendly. Whereas in my native language... in German you don't really act in that way. Because first of all, it just doesn't... it's not something you would say. And also, it's just not in the culture.

Interviewer: Do you identify as part of your second language's culture as much as your first one?

Participant 4: It depends on which environment I am in. If I'm back home, I think I identify more with my native language.

Interviewer: Would you say that you're Canadian?

Participant 4: I wouldn't say I'm Canadian. But I would say I have a certain understanding of the culture. And I think I could fit into the culture because of my experience with it and the language.

Interviewer: So, would you say that you're bicultural?

Participant 4: I'm not bicultural, but I think that I identify with certain parts of the other culture as well.

Interviewer: Okay, do you feel a switch or change in your personality, or personality traits, depending on the language that you're speaking?

Participant 4: Yeah. Like I said, I think in English, I am much more extroverted, for example, and I'm more outgoing. Whereas when I speak German, I'm more... not closed-minded, but just closed off to other people.

Interviewer: And do you think that these changes are linked to the culture of the language that you're speaking?

Participant 4: Yeah, I think it's because of that. Because like I said earlier, I think English is much more out there than German, for example.

Interviewer: Okay, now, I would like you to imagine yourself in two different environments, an English-speaking environment and a German-speaking environment. I would like you to analyze yourself in these two environments and select five adjectives that you would choose to describe yourself in each environment.

Participant 4: Which one should I do first?

Interviewer: You choose.

Participant 4: Okay, let's do English. More extroverted, more approachable, friendlier, five adjectives, right? Friendlier. What else? More smiley as well, if that makes sense. I just smile more at people. I'm polite.

Interviewer: Okay.

Participant 4: And then, in the German environment, I would still say friendly, but not as polite and as outgoing. So more introverted, I suppose. I sort of keep... I keep my distance from people. What else? I also wouldn't strike up conversations as much.

Interviewer: Okay. And what do you think the people in these two environments would tell you is something that you have to work on?

Participant 4: I'm not sure. Maybe in the German environment to be a little more approachable because it's just nicer. But I don't know if that's how the culture works in general. And in the English environment... maybe to be more genuine because you ask people how they are, but do you really care? That's what I mean.

Interviewer: Do you feel like your set of values, your thoughts, your perspective, and your point of view change depending on the language that you're speaking?

Participant 4: I'd say slightly, maybe. I guess the way... I'm not sure how exactly it changes, but I feel like I'm slightly different, or like my values are slightly different when I'm immersed in an English-speaking environment or in the international environment versus just being back home. I guess it's one thing would be openness, like I said earlier.

Interviewer: What about like your core values? What you truly believe in. Do you think that also shifts depending on the language that you're speaking?

Participant 4: I'm not sure. I'd say that stays the same, but I go about expressing them or... having my needs met regarding those values in a different way.

Interviewer: Okay, perfect. Thank you very much.

Participant 5

Interviewer: So, how long have you been studying English?

Participant 5: Since fourth grade. So, when I was around nine years old, I would say. Let me do the math.

Interviewer: 16 years?

Participant 5: Yes.

Interviewer: Okay. Have you ever lived in an English-speaking country?

Participant 5: Not in an English-speaking country. I've lived abroad, but not in an English-speaking country.

Interviewer: Where have you lived?

Participant 5: In Spain. Twice, actually.

Interviewer: Okay.

Participant 5: For, like, a total of 14 months now.

Interviewer: Okay. Do you think that culture is related to language, and how?

Participant 5: I would say yes. In my opinion, language and culture are very closely connected, and I don't think you can fully understand a culture without knowing the language, if that makes sense. I also think that both culture and language kind of develop together. For example, I tried to learn Korean during the lockdown, and from the perspective of a non-Korean speaker, I feel like Korean culture is very polite, and this is definitely shown in the language because the way they address people... changes depending on how polite you are. You don't have past forms or present forms in that sense, but you've got polite forms, less polite forms...

Interviewer: Formal and informal?

Participant 5: Yeah, basically. So, I would say the politeness of the culture is definitely shown in the language. So, yes, I think that language and culture are very closely intertwined.

Interviewer: Perfect. And do you find yourself adapting to the culture of the language that you're speaking?

Participant 5: I would say yes, definitely, because I learn by imitating, if that makes sense. For example, when I learned Spanish, I would pick phrases from Spanish speakers and just include these sentences in my vocabulary. So, I feel like I'm learning a lot by imitating and picking up what I'm hearing. Wait, what was the question again?

Interviewer: If you find yourself adapting to the culture of the language that you're speaking?

Participant 5: Yes. I would say I do.

Interviewer: Okay. And do you identify as part of the culture of your second language?

Participant 5: That's difficult. I would say no, in the sense that I've never lived or grown up in an English-speaking country. I forgot the question again.

Interviewer: If you identify as part of the culture of your second language.

Participant 5: I would say no, because I feel like there're so many different cultures belonging to English speakers, and again, I feel like I'm picking parts that I include in my vocabulary, personality, whatever. But I don't think I would say I'm part of the culture.

Interviewer: Okay. Do you ever feel a switch or a change in your personality or personality traits depending on the language that you're speaking?

Participant 5: Yes, definitely, because I remember... It's related to speaking in Spanish, not English, but I feel like it could also apply to English. I remember talking to a friend who's also learning Spanish, and she said that she's finally getting a personality in Spanish because she is now at the point where her Spanish is better than the basics you learn in school. You pick up the slang, if that makes sense, and you kind of develop a personality, and I feel like it's the same for me. Like, I would say that I've got a personality in German. I would say that in English I've got one as well because I'm fluent in English. However, I wouldn't say I've got one in Spanish yet because my Spanish is very basic, and I learned it in school, but I'm not that fluent, so I don't have my own personal version of it just yet.

Interviewer: Okay. Yes. And do you think that these changes are also linked to the culture of the language that you're speaking?

Participant 5: Wait.

Interviewer: The changes that you feel, the switch that you feel in your personality or personality traits...

Participant 5: If it's linked to the...

Interviewer: Do you think it's also linked to the culture of each language?

Participant 5: Honestly, I think so because I feel like I speak differently when I speak in English than when I speak in German. I feel like I adapt my way of speaking to TV shows and movies, and I speak in a completely different way in German; the phrases I use, the words I use. And also, the way I try to say things changes depending on the language and also, like, depending on where I picked up the language and phrases from.

Interviewer: Okay. I would like you to imagine yourself in two different environments now: a German-speaking and an English-speaking one. I would like you to analyze yourself in those two environments and try to describe yourself with five adjectives for each of them.

Participant 5: Okay. So, I think for my German-speaking environment, I'd say I'm shy and timid but also sensitive and understanding. And I think, for the main part, I'm the same in the English-speaking environment. But I would also say that I'm a bit more confident, mostly because I feel like all the people that I know who are from English-speaking countries are, like... they always seem more confident than me, I'm just kind of imitating them, and therefore I'm also more confident. However, I feel like when I'm speaking to native English speakers, I'm still a bit insecure.

Interviewer: Okay.

Participant 5: But mainly because they will always be better than me in English.

Interviewer: Yes, naturally. And if the people in these two environments could tell you that is something that you have to work on, what would they tell you?

Participant 5: I feel like the main thing people would want me to change... I don't think it would be closely connected to language, but probably that I say yes to everything. If someone asks me for help, I will say yes, and I feel like I'm often prioritizing... uhm...

Interviewer: Others?

Participant 5: Yeah. Over me. My priorities are always second to others'.

Interviewer: And do you feel like your values, your thoughts or your perspective, your point of view on things changes depending on the language that you're speaking?

Participant 5: No, I don't think so, actually. I feel like my core values are the same, like, politically, it's definitely the same. Or also, on a personal level, I feel like that's the same, it doesn't change.

Interviewer: Okay. Perfect. Thank you so much.

Participant 6

Interviewer: How long have you been studying English?

Participant 6: I started when I was in second grade, in elementary school. I was eight. So, in school I studied it for 14 years.

Interviewer: Okay. And have you ever lived in an English-speaking country?

Participant 6: I have never lived in an English-speaking country.

Interviewer: And have you ever lived abroad?

Participant 6: Yes. I've been living in Valencia for six months now.

Interviewer: Do you think that culture is related to language?

Participant 6: I feel like there could be a connection, especially if you consider different slangs in different subcultures and... communities that use different slangs, different words, synonyms, and such.

Interviewer: And do you find yourself adapting to the culture of the language that you're speaking?

Participant 6: Do I find myself...?

Interviewer: Adapting to the culture of the language that you are speaking.

Participant 6: Yes, I think so. For example, in English, when I consume media, I adopt some parts of the language, and that affects the way I speak.

Interviewer: So, the English content that you consume kind of influences the words that you use when you speak in English?

Participant 6: Yes, I believe so.

Interviewer: And do you identify as part of the culture of your second language?

Participant 6: If I identify as part of the culture?

Interviewer: Of the language that you speak, yes.

Participant 6: So English. No, not really. I take some parts of it.

Interviewer: Do you feel a switch or a change in your personality or personality traits depending on the language that you speak?

Participant 6: Yeah, maybe a little. For example, in your native language, you have so many expressions that you have used since you were, like, a child, and they're ingrained in your personality. And since I'm not speaking English as much as my native language, you can't see the whole spectrum of my personality mirrored through my language.

Interviewer: Okay. And do you think that these changes are linked to the culture of the language?

Participant 6: I don't really understand the question.

Interviewer: Do you think that these changes that you perceive in the way you communicate or in your personality in general, or some traits of it, are also linked to the culture of that language?

Participant 6: Oh, yeah, definitely.

Interviewer: Okay. Why?

Participant 6: Because I take the language, in this case, English, and I adopt some parts of it which influence the way I speak, and these parts are not the same ones in my native language's culture.

Interviewer: Great. Now, I would like you to picture yourself in two different environments. One environment with people that speak your native language, and another environment, an English-speaking environment, so with international people or native English native-speakers. I would like you to analyze yourself in these two different environments and describe yourself using five adjectives. What adjectives do you think represent you the most in a German-speaking environment and in an English-speaking environment?

Participant 6: Okay, so... should I imagine similar environments?

Interviewer: Yes. So, imagine that you are among friends, for example.

Participant 6: I feel like, at first glance, I don't really see a huge difference. But at second glance...

Interviewer: Just describe yourself with...

Participant 6: Oh, the adjectives.

Interviewer: Yes, five adjectives.

Participant 6: Whoa, that's hard. Wait a second.

Interviewer: Do you want me to give you some examples?

Participant 6: Yes, please.

Interviewer: An example could be polite, kind, outgoing, talkative, shy, confident, easygoing.

Participant 6: Okay, I'd say confident and talkative.

Interviewer: In both or just the German one?

Participant 6: The German one first. Actually, in both. In German, I'm a little bit more sarcastic, joyful, funny, and thought provocative.

Interviewer: Okay. What about in the English-speaking environment?

Participant 6: I'd say a little calmer... what is the adjective for "thinking more about what you're saying before you say it"? Cautious, cautious with what I'm saying, also funny, and outgoing.

Interviewer: I think you're missing one.

Participant 6: Yes, I'm imaginative.

Interviewer: Okay. Now, keep picturing these two environments. What do you think people in each environment would say is something that you have to work on?

Participant 6: Language-wise, character-wise?

Interviewer: Character-wise.

Participant 6: Okay, I think in the German environment they would probably say that I should let people talk because I like to talk a lot. In the English environment, to listen more.

Interviewer: So, as in the German-speaking environment?

Participant 6: No, in the other way.

Interviewer: Okay, so in the German environment, they would tell you to let others talk...

Participant 6: Yes, and in the English-speaking one, to actively listen when someone talks to me.

Interviewer: And do you feel like your values, your thoughts, your perspective or point of view change depending on the language that you're speaking?

Participant 6: No, not really. I feel like they're the same. Yeah, it's the same because 99% of the media I consume is in English. That's a huge part of where I build my opinions, from things I read, watch or listen to, so it kind of like... bleeds into both personalities.

Interviewer: Perfect, thank you.

Participant 7

Participant 7: Hi

Interviewer: Hi. First of all, how long have you been studying English?

Participant 7: I don't know how many years exactly, but I started in elementary school. Fourth grade. So, when I was eight or nine, nine, probably. Yeah, nine.

Interviewer: So, 16 years.

Participant 7: 16 years. Yeah. 15-16 years, something like that.

Interviewer: And have you ever lived in an English-speaking country?

Participant 7: No.

Interviewer: Have you ever lived abroad?

Participant 7: Yes. I have never lived in an English-speaking country, but I've lived abroad, where I used English as my main language.

Interviewer: Where have you lived?

Participant 7: In Valencia.

Interviewer: Perfect. Do you think that culture is related to language?

Participant 7: I don't know. Hard question. The thing is, since I've never really lived in an English-speaking country, I kind of I think it's hard to tell. But yeah, probably in some way.

Interviewer: Do you think that your culture is related to your mother tongue?

Participant 7: Yeah, there's definitely a connection there.

Interviewer: Okay.

Participant 7: Also, with dialects, probably.

Interviewer: When you speak in another language, English, for example, do you find yourself adapting a bit to their culture? Or the English culture?

Participant 7: Yeah. Yeah, definitely. I feel like... it doesn't change the way I am, but I change a bit of my personality, like, not personality-wise, but the way I talk, the way I express myself changes when I speak English.

Interviewer: Okay, so you adapt a little bit to...

Participant 7: Yeah, definitely. Probably because of movies and such. I feel like I learned most of my English from movies. Of course, I learned most of it in school, but I've picked up certain phrases from movies. You know what I mean?

Interviewer: Yes. So, do you identify as part of the culture of your second language?

Participant 7: No. No, I don't. I wouldn't say so. Also because there is the British culture and the American culture and also the Australian culture... and many more. But I wouldn't say that I feel part of it.

Interviewer: Okay. Do you feel a switch or a change in your personality or some traits of your personality, depending on the language that you're speaking?

Participant 7: Yeah, definitely. I kind of get the feeling that I'm more over the top when I speak English. I'm more excited about things, or I'm talking about it as if I were more excited, even if I'm not. I get the feeling that my personality changes not so much depending on the language but more, like, context-wise. When I'm with another group of friends or with other people, I'm showing a different personality. I'm not changing my personality, but I'm probably showing other parts of it.

Interviewer: So, you kind of adapt depending on the context that you find yourself in?

Participant 7: Yes, definitely.

Interviewer: And could that also mean that you adapt to the linguistic context that you find yourself in?

Participant 7: Yeah, probably.

Interviewer: And do you think that these changes are linked to the culture of the language?

Participant 7: Yes, I think so. I can only speak for movies, probably because I've never lived in the UK or the US. But yeah, I would say so. For example, I always get the feeling that US Americans are excited about everything, and I noticed that I'm also adapting to that when I'm speaking in English.

Interviewer: Okay. Now, I would like you to imagine yourself in two environments. One with German speakers from Austria, and another one with

English speakers, native speakers, but also international people. Then I'd like you to try to analyze yourself and select five adjectives to describe yourself in these two different environments.

Participant 7: Are they the same kind of group? Are we talking about friends?

Interviewer: Yeah, exactly.

Participant 7: Five adjectives for each...

Interviewer: Yes.

Participant 7: Okay, wow. I can't even think of five adjectives to describe myself.

Interviewer: It could be anything, something very general works as well.

Participant 7: I would say... okay, I'm starting with the native-speaking group.

Interviewer: Yes.

Participant 7: I would say... that I talk a lot.

Interviewer: Talkative?

Participant 7: Yeah, talkative. That also works for the other group, I guess. Actually, that's a weird question because... at first, I would say that my personality shifts a bit, but I would probably still describe myself with the same adjectives in those two groups. Because my main personality doesn't change. It's just the way I express myself. But I'm still probably the same. Yeah, I'm still the same person... I'm still talkative, silly, funny... it's hard. How would I describe myself? I'm missing adjectives.

Interviewer: No problem. Now, keep imagining these two groups. What do you think the people in these two groups would tell you that it's something that you have to work on?

Participant 7: Probably that I'm too honest in the native-speaking group. Maybe that's also because of the language. I get the feeling that I'm more direct in German. But maybe it's also because I'm used to, like, I'm used to speaking in German with my closest friends, and when I speak English most of the time is with people I haven't known for a long time. But yeah, maybe that could be it, that I'm sometimes too honest.

Interviewer: And in English?

Participant 7: I don't know. I think when I first meet people, I'm definitely not outgoing. I think I am a bit shy. But this changes once I know people better.

Interviewer: Okay. And do you feel like your values, your thoughts and perspectives, and your point of view shift depending on the language that you're speaking? Or are they pretty much the same?

Participant 7: My point of view?

Interviewer: Your point of view, your set of values, your thoughts? Your perspective?

Participant 7: No, I think they stay the same. Definitely.

Interviewer: Okay, perfect. Thank you.

Participant 8

Interviewer: Okay, question number one. How long have you been studying English?

Participant 8: I think I have been studying English for... I started studying English when I was in kindergarten. So, I was about four years old. I went to a bilingual school afterward, and, so, I had to take tests so I could be part of the class.

Interviewer: Okay. So, 19 years, basically.

Participant 8: I am 22 now, so yes.

Interviewer: Okay, great. And have you ever lived in an English-speaking country?

Participant 8: No, I've never lived in an English-speaking country.

Interviewer: Have you ever lived abroad?

Participant 8: Yeah. I'm currently living in Valencia, and I have lived here before for half a year.

Interviewer: Okay. Do you think that culture and language are related?

Participant 8: Yes. I think that they are related. I mean, language depends on culture, and it also works the other way around. So also, for example... I'm just thinking of Italian with swear words and expressions. And also German... it's a very hard language sometimes. Like, it sounds a bit harder and stricter. And I feel like it aligns a bit with the culture.

Interviewer: And do you find yourself adapting to the culture of the language that you're speaking?

Participant 8: Yes. I would say I speak differently in every language. For example, in Spanish, I think I speak really fast. Like, if I'm able to speak, I try to speak fast because it's how they speak here. And I also feel like sometimes, in American English, I tend to exaggerate a bit, I'm like "I love it". or "oh my god", or "it's so amazing". So yeah, definitely. There's also a difference when I speak German from Germany and the German that is spoken in Austria, like Austrian German. When I speak German, I sound a bit different. I speak more politely.

Interviewer: Okay.

Participant 8: And like in Austrian, I tend to speak slower... especially in Viennese, because of the general melody of the language. I also tend to, I don't know, align with that kind of melody.

Interviewer: Okay. Do you identify as part of your second language culture?

Participant 8: Sorry?

Interviewer: Do you identify as part of the culture of your second language? So English, in this case?

Participant 8: If I identify with the culture? No, I wouldn't say so.

Interviewer: Okay.

Participant 8: No.

Interviewer: Do you ever feel a switch or a change in your personality or some traits of your personality when you're speaking another language?

Participant 8: Yes. I definitely do. As I said earlier, for example, with American English, if I speak to American people I tend to exaggerate. For me it's a bit annoying sometimes, like the way I talk, because I feel like it's not the personality I have in German. In German, I speak more calmly, and in English I'm louder. Maybe that's also because many people who speak English with me are louder, or I use terms like "I love it", or "amazing" or "awesome" or something like that. So yeah, I would say my personality also changes a bit.

Interviewer: So, do you think that these changes are linked to the culture of the language that you're speaking?

Participant 8: Yes, yes, I would say so.

Interviewer: Okay, now I would like you to picture yourself in two different environments, one with people of your native language, so German speakers from Austria, and another one where there are international people or English native people. How would you describe yourself using five adjectives in these two environments?

Participant 8: Okay, for my native language, I would use chill, confident... five, right?

Interviewer: Yes.

Participant 8: Uhm, funnier, how do you say like... if you're better with words.

Interviewer: You express yourself better?

Participant 8: Yes, I express myself better, obviously. I feel like that also makes a huge difference for me. And... the fifth one would be... chill or relaxed... also outgoing.

Interviewer: Okay, and the English-speaking environment?

Participant 8: Loud, exaggerating... also faster, fast.

Interviewer: In relation to other people as well, you know?

Participant 8: Yeah, yeah. Younger.

Interviewer: Okay.

Participant 8: Naïve.

Interviewer: And if you had to imagine these people in these two environments, what do you think they would tell you is something that you have to work on?

Participant 8: Like, personality-wise?

Interviewer: Yes.

Participant 8: Okay. Let me think. On second thought, I think I also talk really fast in German. That's what people always told me in school, for example, when I held a presentation, they told me I should talk a bit slower. In both languages, probably, but even more in German because I know the language better. And in English, maybe... maybe to be truer to myself. Because sometimes when I talk in English, it doesn't really 100% align with my personality. So, to be truer to myself.

Interviewer: Okay, so you think that when you speak in English, you're not 100% representing who you really are?

Participant 8: I mean, yeah, you could say that. I don't know if it's true all the time, you know. It depends on, for example, if I'm together with you and we're just chilling outside... then, I will be true to myself. But if I meet new people, then I would use more words, like, I don't know, "awesome" or "amazing", or something like that, that I would use differently in German. So yeah, it's not 100% my personality, maybe because I just use some words that I wouldn't use in German.

Interviewer: Okay. And do you feel like your values, your thoughts, your perspective, and your point of view change depending on the language that you're speaking? Or is it pretty much the same?

Participant 8: My values? I would say they are the same, they don't change.

Interviewer: What about your perspective on things or your point of view on things?

Participant 8: My point of view on things... I would say it doesn't change because I think I still have the same values as in my native language, and I think I project them onto the other languages as well. I feel like if I were half, for example, Spanish and half Austrian, then there would maybe be a switch. But since I only speak the second language as a second language, like not as if I were from that

other country, I just take my core values with me, and then I project them into the other languages, if that makes sense.

Interviewer: Yes, definitely. Thank you.