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**EFFECT OF LANGUAGE ON PERSONALITY: A CASE STUDY OF  
ENGLISH/URDU BILINGUALS**

**A DISSERTATION**

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*To*

***THE MEMORY OF MY DEAR FATHER***

***WHO COULD NOT WAIT FOR THE ACCOMPLISHMENT OF MY WORK***

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## ABSTRACT

This study is empirically conducted to point out possible differences in the personalities of Urdu-English bilinguals during their use of both languages. The study is based on Sapir-Whorf hypothesis which stands on two firm positions: (i) Culture of any nation is formed by the language it speaks (linguistic relativity) and (ii) Language determines thought (linguistic determinism). The present study is an extension to the research done in the perspective of Sapir-Whorf hypothesis. It has been hypothesized after Whorfian hypothesis that languages all over the world are different entities and so they shape their users' personalities differently. The research required bilinguals to be tested during the use of two different languages. Being national and international languages both Urdu and English are of tremendous importance in Pakistan. So English/Urdu bilinguals were thought ideal population of the work. To approve or disapprove the effects of language on personality, the researcher required a reliable scale which could possibly measure the overall personality of the subjects of the study. In this connection the researcher relied on Big Five personality approach and the questionnaire based on it. The questionnaire is actually constructed by the University of California Berkeley which is freely accessible on net to the researchers of personality psychology. The questionnaire is originally available in English language which was later translated in Urdu to perceive possible changes in the personalities of the bilinguals during their use of these two languages. The study is administered to 70 female undergraduates (Urdu-English bilinguals) of International Islamic University Women Campus Islamabad and 70 male undergraduates of Punjab University Lahore. The data collected through these questionnaires showed that almost all the bilinguals manifested marked differences in their personalities. Moreover, 12 teachers of Urdu and English language were interviewed to gather

helpful information about the personalities of their students. Their responses were useful for the researcher to eliminate ambiguities lying in the data collected through the questionnaires. Teachers' interviews provided the researcher with the general assessment of the personalities of the Urdu/English bilinguals. It is important to note that the bilinguals of the study showed marked differences on all traits and teachers' responses also harmonized with such fluctuations on certain traits. The findings affirmed the basic queries but still there are some other factors that may involve in affecting the personalities of the subjects. The study can be elaborated in many other different ways to avoid the involvement of factors other than language. Some possible ways are recommended for the future researchers.

## CHAPTER 1

### INTRODUCTION

#### 1.1 INTRODUCTION OF THE STUDY

Can language be as strong as to perform any role in making personality? If the answer comes in affirmation then another question to be considered is: Do different languages have different features? If yes then both answers force us to believe that different languages have different effects on personality. This study is, actually an effort to discover if there is any relation between language and personality. Some linguists believe that language influences thought and that different languages affect their users' thoughts differently. In general we believe that words can bring a change in our opinions about certain things and beliefs but the extent, they (words) solely determine our thoughts, needs discussion and certain evidence. In the present study it is tried to build a relation between language and personality.

The Sapir-Whorf hypothesis (also known as the Whorfian hypothesis) raises interesting speculation about the role of language in the formation of ideas and attitudes. Broadly, this hypothesis asserts the primacy of language in the formation of perceptions and attitudes. It hinges on the question as to whether it is possible to think without language. If it is asserted that it is not possible to do so, then we must assume that language has a dominant role to play in the way we think about, react to, and understand things. Since language has intimate links with culture, the ultimate determinant in arguments of this

nature might in fact be the cultural base of a given speech community. These issues will be discussed in greater detail in later chapters.

The underlying idea of this study's hypothesis is that a given language is not only the carrier of a particular culture, it is not only at least one determiner of thought patterns, but it is also a formative factor in the personality of the speaker of that language. In other words, there is an "Urdu" kind of personality and an "English" in a monolingual sense, while in a bilingual sense a person would experience a distinct personality shift when he moves from one language to another. This is based on the observation that one might find a few monolingual Urdu speakers in Pakistan; one would be unlikely to find any purely monolingual English speakers in this country. Most Urdu speakers know some English. They would be in a different frame of mind when they use English. For example, they would certainly be more careful about linguistic 'correctness,' and this would make them more stilted and self-conscious in English and while speaking Urdu they would feel relaxed and carefree. This single factor would inhibit the personality of an Urdu speaker when he is forced to speak English. But there are other factors also. For instance, one hears remarks such as French is 'musical and civilized,' Italian is 'effusive and voluble,' and German is 'matter-of-fact and authoritative.' If there is any truth in such remarks, then each language projects a 'personality' of its own. It is reasonable to expect that a speaker would imbibe something of its tone and atmosphere when he uses it. In the same way we might say that Urdu is 'literary, idealistic and wordy,' while English is 'factual, terse and scientific.' The above remarks, however, should not be considered as final and proved because proponents of both languages may either refute or prove them.

The jury is still out on many of these assumptions. One primary difficulty is that 'culture' is too amorphous and diffuse to be measured. People tend to talk glibly about culture as though it is a commensurable entity, but are usually at a loss when asked to define it. This is especially true of a large, ethnically diverse country such as Pakistan, where Urdu has a special position as the national language, while English seems to have worked its way into the system to become an indispensable medium for several areas of activity in this society.

On the one hand there are those who say that language follows thought, rendering the speaker's choice of language immaterial—they would assert that the same idea could be expressed equally well in Urdu or English. If there are apparent deficiencies in either language, digging around a little further in its resources usually turns up enough by way of vocabulary and structure for the satisfactory expression of a given thought—in other words with some adjustments all languages *can* satisfactorily accommodate *all* thoughts. And, of course, if a real need arises, any language can borrow ideas, concepts, words or phrases from other languages.

On the other hand there are those who state that different words provide different contexts for things. Such people would argue that Urdu words grow up and acquire a patina of accretion in an Urdu-speaking context, while English words do the same in an English-speaking one, and that the two contexts are sufficiently different to postulate differences in perception. This means that exact parallels can never be found. Such people would point to a word (such as the Arabic-based expression 'ghairat' which is used extensively in Urdu) for which no true representative exists in English. Suggested

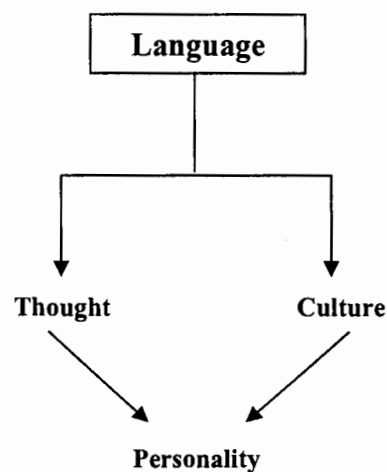
English parallels (such as 'honour') are rejected on the grounds that these do not evoke the same context, content, sound, visual imagery, non-representative effects or socio-cultural factors, and are therefore imperfect vehicles for the transmission of the primary thought. If these statements are accepted, exact translation from one language to another is impossible, especially for context-dependent expressions which acquire much of their sustenance from the socio-cultural background within which they are used. If the second set of arguments is accepted, we must postulate the possibility that Urdu speakers live, operate and function in a different climate of sensibility from that of English speakers.

It is not possible to take sides in the argument. Probably there is enough commonality in the experiences of people all round the world to posit a fair degree of overlap in their languages, even if those languages display marked differences of approach. However, there is also enough by way of difference, especially in matters of perception and value, to posit embedded qualities of languages which affect the way their users look at the world.

The construct of this thesis is that a certain language can develop its users' personality to a certain degree. A person who learns more than one language is supposed to have more flexibility in thinking and personality. A bilingual adjusts readily to different conditions. He can communicate at a time with people of two different cultures. This broadens his perspective about life. Versatility in the personality of the bilinguals has been approved by the results which Edwards (1994), Romaine (1989), Wilkenson (1975) collected after conducting experiments on bilinguals and monolinguals. The bilinguals defeated their monolingual counterparts on verbal and non-verbal intelligence tests.



This study has its foundation in Sapir-Whorf Hypothesis (see chapter 2). The hypothesis is based on two distinctive positions: (i) language determines thought (linguistic determinism) and (ii) the culture of any nation has its basis in the language spoken by the natives (linguistic relativity). Sapir-Whorf Hypothesis gives whole credit to language and so to this hypothesis language is the sole base of thought and culture. Thought and culture are the main factors which directly or indirectly influence the personality. So we may build a connection among them through the following diagram:



**Figure1.1.** *Language precedes thought, culture and eventually personality.*

Here we learn that language is the main source in the formation of personality. How does language affect personality? If language determines thought it also determines the way one behaves or acts. It happens in many different ways. If we know more than one language, we feel more confident as our bilingualism allows us to communicate with the people of two different languages and cultures. Each language has different structure, vocabulary and grammar. The structure, vocabulary and grammar of any language not only distinguish that language from other languages but also the users of that language

from the users of other languages. Vocabulary of one language affects one's perception and even eyewitness recall of events. The study conducted by Baur, Holmes and Warren (2006) records very interesting responses of the participants to a similar question asked in two different ways. The participants were shown a video of a traffic accident and then they were asked one of the two questions:

(1a) How fast were the cars going when they hit?

(1b) How fast were the cars going when they smashed into each other?

The participants who were asked the question (1b) gave a higher estimate of speed. The intensity of the word "smashed" allowed the participants to imagine the severity of the accident. It indicates that their answers were not based on the video they watched but the language they were asked questions in.

Language leaves deep effects on its users' personality. A language stamps on its users a specific sign through which they are recognized all over. This fact is not confined to language only but to its dialects also. Language is not only a way of expression but also a reflection of one's personality. According to the Sapir-Whorf Hypothesis, language has deep effect on the psychology of its users. The structure of a language shapes the patterns of one's thought and so cultures having same language have same thinking patterns. The question may arise that a particular language, suppose English allows its speakers to think alike, then why do we find sharp personality differences among people of same language and same culture? Why is John extraverted and Jack introverted, though both of them are English? These personality differences may occur due to the individual variation in language. However, such differences are not observed on group level (see Chapter 2 for

details).

Ramirez-Esparza, Goslin, Martinez, Potter, Pennebaker (2004) in their recent research done on Spanish/English bilinguals collect results in favour of language effects on personality. The researchers noted apparent changes occurring in the personalities of Spanish/English bilinguals when they switched from one language to the other.

## **1.2 STATEMENT OF THE PROBLEM**

Urdu/English bilinguals of bachelor classes in IIUI and Punjab University manifest significant changes in their personalities when they switch from one language to the other during their discussion on different issues like tension, culture, religion etc. In the terms of Big Five Personality Traits the bilinguals tend to be emotionally stable, agreeable, conscientious, open and extrovert while using one language and neurotic, unkind, careless, reserved and introvert while using the other. Therefore, there is a need to highlight such shifts in their personalities and through these shifts explore the effects of language on the personality of its users.

## **1.3 RESEARCH QUESTIONS**

In this study following questions are expected to be answered:

- Does language affect personality?
- Does a certain language lead its users to develop a certain personality trait?
- Do bilingual have two personalities?

#### **1.4 DELIMITATION OF THE STUDY**

The study is delimited to the Urdu/English bilinguals of IIUI and Punjab University Lahore. The researcher has delimited the study to seventy male and seventy female students of bachelor classes. Among the female students the study is delimited to only the students of 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> and 8<sup>th</sup> semester of the faculty of language and literature. Among the male students the study is delimited to the students of Commerce of Hailey College Punjab University Lahore. The study is further delimited to those students who were found proficient in the use of both languages i.e. English and Urdu. For interviews the study is delimited to 12 teachers from National University of Modern Sciences (NUML) and International Islamic University Islamabad (IIUI). The study is further delimited to the teachers of Urdu and English language and literature.

#### **1.5 OBJECTIVE OF THE STUDY**

The main objective of the study is:

- To explore the effects of language on the personality of its users.

#### **1.6 RATIONALE OF THE STUDY**

It was generally observed by the researcher while teaching the masters and bachelor classes that the students (Urdu/English bilinguals) would exhibit significant personality shifts when they switch from one language to the other during their discussion on certain matters. In the terms of Big Five Personality Traits the bilinguals tended to be emotionally stable, agreeable, conscientious, open and extrovert while using one language and neurotic, unkind, careless, reserved and introvert while using the other. As

a result the present research is conducted to confirm the influence of a particular language on the personality of its users in a particular way.

### **1.7 SIGNIFICANCE OF THE STUDY**

The research on the dual personalities of bilinguals is expected to be beneficial in several possible ways:

First, this study will serve as an addition to the existing knowledge of the field.

Secondly, teachers may also extract benefits from this study as it leads them to shun contentment in case of judging their students' personalities. Their students might expose introversion in their character while using one language but in case of using the other language they might prove extrovert.

Thirdly, this study can also prove beneficial for students themselves who try to seek versatility in their personality.

Above all this study is useful for those linguists who seek further extension to their work in the field of psycholinguistics.

### **1.8 RESEARCH METHODOLOGY**

The present research is a case study. In a case study an individual, a group, institution or a whole community can be targeted to scrutinise a certain issue (Best, 2006). Case study approach is applied in the present research as it facilitates the researcher to observe real situation in depth within a limited time. Data collected through a case study is reliable and the findings extracted from a case study can be generalized to the average population

(Bell, 1999). Moreover a case study facilitates the future researchers to further evaluate and reinterpret the provided materials (Bennett, 2007).

In this study questionnaire covering five main personality traits was used. The questionnaire was based on closed type questions. The questionnaire was downloaded in English language and was translated into Urdu. Structured interviews were taken with 12 teachers (6 Urdu and 6 English) irrespective of age and gender to find out teachers' responses concerning the personalities of their students.

The population of the study consisted of Urdu/English bilinguals of bachelor classes of International Islamic University of Islamabad and University of the Punjab Lahore, and teachers of IIUI and NUML.

One hundred and forty male and female students of PU (Punjab University) and IIUI (International Islamic University Islamabad) were randomly selected, seventy each. The participants matched on the competency in both English and Urdu. Their ages ranged twenty to twenty five.

The data was analysed using SPSS. The percentages were calculated, tabulated and were presented in the form of bar graphs. The comparison was also drawn between the responses of the Urdu and the English teachers to easily capture the similarities and contrasts. The study was conducted to highlight the effects of language on personality.

## CHAPTER 2

### LITERATURE REVIEW

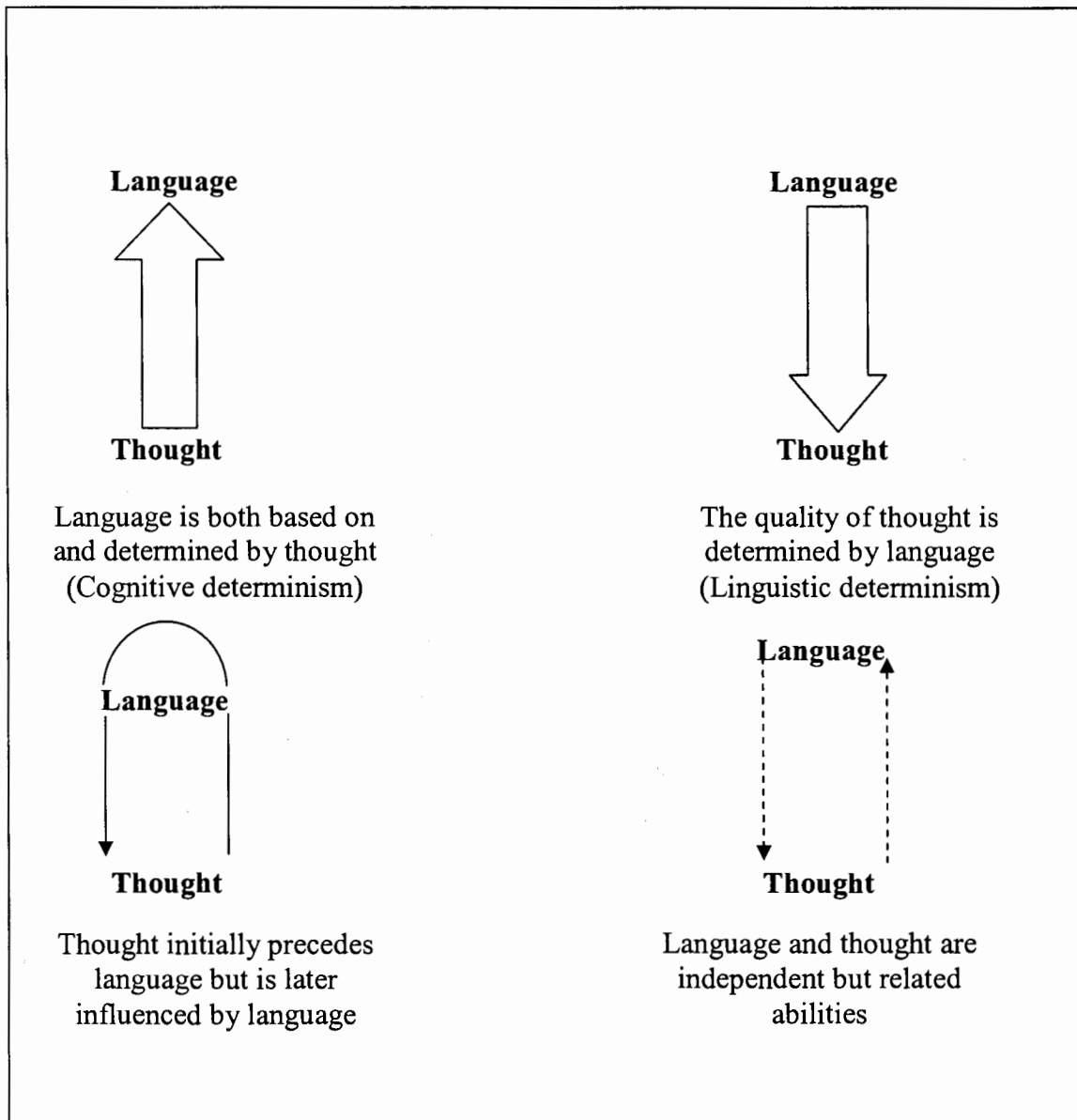
*Words are magical in the way they affect the minds of those who use them.*

(Aldous Huxley, 1940)

Is there some connection between language and personality? Almost all of the linguists will answer in affirmative. The question of the connection of language and personality is very much concerned with the question of language and thought. It is so because personality and thought are interrelated. We see that language and thought (or the effect of language on thought or the effect of thought on language or the interdependence of both) has been one of the most disputed debates in the history of psycholinguistics. The proponents of language like Sapir (1949), Whorf (1956) give whole credit to language in the development of thought. According to them language is the sole base on which thought and culture are built. To them language forms culture of a nation. In their enthusiasm they go too far to say that language determines thought. On the other hand there are supporters of thought like Piaget (1952-1964), Moore and Harris (1978) who think that thought is not dependent on language. There are some theorists who stand neutral in this issue.

Robert E. Owens, Jr. (1992) divides the theories of the relationship of language and thought into four types. Yet we cannot give the level of theories to these assumptions, however, we may bring them to the level of hypotheses because these are still not approved. The way, Robert Owens describes the four important assumptions, is concise

and comprehensive. He presents the following four models to highlight the four hypotheses;



**Figure 2.1.** Four hypotheses indicating relationship between language and thought. From *Language Development*, Robert E. Owens, 1992, New York: MacMillan Press Ltd.



The last two models have flexible approach towards the issue under discussion. The first two hypotheses stand firmly in favor of language and the other in the favor of thought.

Piaget, Furth, Moore and Harris favor thought. Piaget (1926, 1952) is of the view that it is actually thought which proceeds language and so to Piaget if cognition is not there, it would be impossible for anyone to learn a language. This hypothesis is supported by Furth's (1966, 1971) experiments done on deaf children. The results favoured the hypothesis as the performance of the deaf children on both oral and written tests was not very different from that of the hearing children who had much better oral and written language skills. Piaget explains that language has nothing to do in the characterization of thought. He further clarifies that the roots of thought lie in action and "sensorimotor mechanisms". He claims that these actions and sensorimotor mechanisms "are deeper than linguistics". But this evidence is not acceptable for all theoreticians and child development specialists. And so we find some objections as Moore and Harris (1978) claim that the evidence provided by "Piagetian Literature" is "scant".

In contrast the second extremist is Benjamin Lee Whorf (1956), who gives all the credit to language for the production of thought. Whorf adopts two very strong positions concerning this matter. These are often named as: "Linguistic Determinism" and "Linguistic relativism". These positions will be mentioned in detail later in this chapter.

Lev S. Vygotsky comes up with a moderate hypothesis which actually favors both pillars of language and thought. According to this hypothesis language and thought are related to one another. Vygotsky devised a theory of *Specific Cognitive Development* that has some

clashes with Piaget's theory. In his last manuscript *Thought and Language*, he explains that genetically language and thought have different origins and separate curves of development. As the child grows these curves join together and a new behavior develops. This happens at about two years of age. Vygotsky (1962) writes "initially thought is nonverbal and speech nonintellectual". When both curves of language and thought join together "thought becomes verbal and speech intellectual".

Finally Chomsky (1969, 1980) comes with his independent theory. He considers both thought and language as "separate but related activities". Both of them have "limited influence" on one another. He rejects Piaget's notion of the influence of thought on language by saying that when the child learns language he is "not capable of learning other complex intellectual achievements". This thing shows that the acquisition of language is quite free from the dependence on thought (1992).

## **2.1 SAPIR-WHORF HYPOTHESIS: MYTH OR REALITY**

The hypothesis which is mentioned in the second point and is highlighted through a figure often named as Sapir-Whorf hypothesis. This hypothesis has much criticism. Its most prominent proponent is Benjamin Lee Whorf. John Lyons (1975) writes that Sapir and Whorf took the hypothesis in inheritance from Herder and Humboldt.

Lyons states that German philosopher Johann Herder (1772) talked about language, thought and culture. He emphasized the diversity of language-structure. According to him "speech is thinking aloud". He came with the idea that had similarity with the view which would later be called "Linguistic Determinism". According to him the "structure of language" affects the "categorization of thought and experience". In his essay *Uber das*

*vergleichende Sprachstudium* (“On the comparative study of Languages”) Humboldt claims that thought is the result of language and “the structure of language gives rise to the organization of thought” (Jan Nuyts and Eric Pederson, 1999).

Then the issue of dependence of thought on language attracted an American anthropologist, Franz Boas (1911) who became the heir of his idea. Boas considered language as something which is free from the effect of *race* and *culture*. On the contrary culture and life ways are dependent on language as they need the medium of language for their expression. He came to this conclusion after studying the Native American languages closely.

Next Edward Sapir forwarded his teacher’s idea. To him language doesn’t merely reflect “culture” and “habitual action” but that language and thought are in “a relationship of mutual influence, verging upon determinism”. He strictly favored language while discussing the controversial issue of language and thought. John E. Joseph, Nigel Love and Talbot J. Taylor in their book *Landmarks in the Linguistic Thought II* (2001) have discussed Sapir’s view in detail and then some objections faced by him.

Sapir (1949) concludes his discussion saying:

The point is that no matter how sophisticated our modes of interpretation become, we never really get beyond the projection and continuous transfer of relations suggested by the forms of our speech...Language is at one and the same time helping and retarding us in our exploration of experience. (2001).

In 1921 he raised the famous question of the possibility of thought without language to which he would straightforwardly answer in negative. He supported his idea with an example saying that if we say, "I had a good breakfast this morning". The sentence does not necessarily need sophisticated thought. So to him thought is not possible, however, language is possible without thought.

In 1990 the idea was rejected by Gethin who claimed that our simple sentences also need the help of thought. What thing suggests us to say the name of a particular object and not the other? How do we decide that at this time we should say *duck* instead of *tiger*? He claims that it is our thought which helps us choosing that "particular word". Here at this point Sapir makes a distinction between "imagery" and "thought". So what Gethin mentions as "thought" that is actually "imagery".

Another reaction to Sapirian claims was that some thoughts need "highest manifestations" and are not at all bound of language. Musicians, scientists, mathematicians all are involved in laborious thought and that is not the result of language. But Sapir himself was a musician and so it's very strange that while giving these views, he did not think about this point.

In 1939 Sapir died so couldn't conclude his projects. The framework Sapir presented was based on the following points:

- the structures of the languages are real, and exist in the psychology of speakers;
- as a result all languages have certain universal characteristics by the virtue of being psychological realities for their speakers;
- the structure of a person's language shapes the way he or she thinks therefore;

- cultures that share a language share a way of thinking, which constitutes the psychology of the culture;
- cultures are constituted not by physical attributes but by symbolic values, i.e. meanings;
- cultural unity of language and thought notwithstanding, individual variation in language serves to establish personality, which is one aspect of individual psychology” (2001).

Benjamin Lee Whorf tried to solve the problems which were left almost unresolved by Sapir. Whorf was not actually that for what he is renowned now. He was simply a fire inspector. During his job he observed that some careless workers used to drop their cigarette butts into empty oil drums only because the word *empty* was inscribed on them. These oil drums were actually empty but still having some flammable vapors. Resultantly, they used to catch fire. Whorf came with the conclusion that if English had had two words for “empty” i.e. “void of liquid” and “void of everything”, then these disastrous situations would not have happened. The Whorfian hypothesis adopts two clear positions named as *Linguistic Determinism* and *Linguistic Relativity*.

By Linguistic Relativity we mean the culture of any nation is formed by the language it speaks. Linguistic Determinism can possibly be defined as the language spoken by an individual, determines the functions of that individual’s mind.

The English grammar is based mainly on “nouns” and “verbs” and so the native speakers’ thinking is bound of “things” and “actions”. Every language has some words for which there are no equivalents in other languages. In Urdu we have specific words for each

relation i.e. *khala*, *phopho*, *moomani* etc. For all these relations we have no equivalent in English. We can translate these words into “maternal aunt” which cannot of course convey the essence of the real words. Moreover the English word cannot achieve the brevity and strength of Urdu words.

The brevity of the terms *khala*, *phopho*, *moomani* etc. facilitates the Urdu speakers to capture the sense and meaning of the terms more easily and quickly than the English speakers. The English speakers on the other hand remain confused with the term 'aunt' until or unless they are clarified with the addition of other words like 'maternal', 'paternal' etc. It is so because the language they use does not provide them with sufficient vocabulary. Just like that the Eskimos have more than one word for snow to differentiate among its types. Whereas English has just one word for all types of snow and so the Eskimos have wider view of snow, while the English cannot achieve their view because of the shortage of vocabulary. (Morgan, King, Weisz & Scholper, 1986)

The search on Hopi Indians conducted by Yankovsky (1969) shows that they have only one noun for all flying objects except birds. Hopi Indians have different concepts about the division of time, about the measurement of time etc. The measurement of time is done in English and other languages in “days”, “months” and “years” etc. but Hopis have different styles of measuring it. If we say “two days passed”, a Hopi will say instead, “this is the third time” and word for word translation may even cause laughter: “days have feet, they go in pairs”. Similarly, we differentiate between “hand” and “arm” but the Russians have one single word for both of them. The Russians would regard “two eyes” one single “sight organ”. “One eye is termed half the sight organ”. To Whorf we are

imprisoned in the world of words. There are as many worlds as there are languages. It is so because the speakers of each language perceive the world through the way of their language. (Yankovsky, 1969)

Benjamin Lee Whorf strongly believes that when a child learns a language, he acquires a “world view” with it, because language determines the way we perceive the world.

If Eskimos have more than one word for “snow”, it will allow them to enjoy the whole variety of snow. On the other hand an English viewer may remain deprived of the real enjoyment of different types of snow. Is it really true? Clark and Clark (1977), favour the importance of rich vocabulary but not as strongly as Whorf did. They are of the view that to master a particular field, sufficient vocabulary is needed. “Anatomical that guide every operation” could not be learnt well by the practicing surgeons only because their teachers did not have enough vocabulary to make a distinction among “hundreds of muscles, nerves and organs of the body”. (Bootzin Bower, Zajonc & Hall, 1986)

Gleitman, Fridlund and Reisberg in *Basic Psychology* highlight the importance of vocabulary saying that some of the participants of an experiment were asked to reveal their thoughts in words which they couldn't do only because they couldn't find appropriate words to develop the true image of their thoughts. Resultantly their performance was affected. (2000)

## 2.2 NOTIONS AND OBJECTIONS

Danny D. Steinberg and Longman in *Psycholinguistics: Language, Mind and World* (1982) point out four main notions on which the Sapir-Whorf hypothesis is based. Both Steinberg and Longman call these notions “inadequate” as they further rejected them.

The first notion on which the Whorfian hypothesis is based is that thought is a sort of behavior which finds its foundation in the production of speech. To object Steinberg and Longman say that a child starts understanding the speech before he is able to produce it and understanding the speech means he must have the thought to comprehend the speech.

The second objection is that the handicapped children understand the speech even they are unable to produce it. Again by understanding they mean the involvement of thought.

Finally, they say that a normal person at the same time can both produce speech and think something else which can be quite different from the topic about which he is talking. So they are of the opinion, “...if thought were some kind of internalized speech, serious problems would arise from this behaviorist conception”.

The second notion i.e. language precedes thought, is raised by many theorists including Vygotsky, Sapir and Whorf. This idea is rejected by three clear objections. First Steinberg and Longman say the born deaf children perform intelligently and rationally. They quote Furth (1966-1997) to reject the notion. Furth’s research shows that the born deaf and hearing children performed similarly on cognitive tests. Secondly, if language develops a complete thought system then the multilinguals are supposed to have as many systems of thought as many languages they have learnt. In this way the multilinguals cannot develop a coherent personality which is not a positive thing. There are no solid



and authentic results to support the notion; however, it is observed that a person might behave aggressively in one culture and passively in the other, yet these examples are not sufficient to authenticate the notion. Thirdly, animals don't have any proper language but research done on some animals like chimpanzees, whales, elephants, dogs etc. shows that they can behave intelligently.

The third notion raised by Sapir and Whorf i.e. vocabulary or syntax affects one's perception and comprehension of nature, is rejected under the following points. First, if a language doesn't have a specific word for a particular idea or thing it doesn't mean that the native speakers would be unable to understand or imagine that idea or thing. If English speakers don't have one complete word for Urdu word *khala* it doesn't mean that they can't understand the nature of the relation. Secondly, again the multilinguals are supposed to have different world views but such differences have never been noted.

The fourth notion i.e. "the language per se provides specifics of one's culture" is rejected under the points below. First of all native speakers of one single language may have different world views for example the natives of United States have the same English language but have many clashes concerning philosophical, religious, and political ideology. A society may change its overall world view, even though its language remains relatively unchanged. Thirdly the speakers of different languages may have similar world views. Different countries agree upon similar political, social, religious, scientific and philosophical views, though the languages used in them are quite different from each other (1982).

It is true that the nature of Whorf's statement is broad and so cannot be rejected easily and completely. For one notion there is an objection and that objection is confronted with another example in favor of the hypothesis. So the debate on the hypothesis appears to be a continued fight between two opposing views. This debate will probably never be resolved because the hypothesis has many dimensions and can be explained in many ways.

Saussure's words rightly conclude the discussion saying that language and thought are like two sides of one paper and as it is impossible to cut one side of paper without cutting the other just like that language and thought cannot be separated from each other (Harris and Taylor, 1997).

The above mentioned notion i.e. language precedes thought, founded the present study. If language is a source of thinking then bilinguals can expand their thinking capacity more than monolinguals because they have got two languages to think in.

### **2.3 RESEARCH RESULTS OF SAPIR-WHORF HYPOTHESIS**

Since the time of its appearance, the Sapir-Whorf hypothesis has been a bone of contention between the group which favours it and the group which opposes it. It is surprising that most of the research results favour the hypothesis, though at first glance it is not so convincing.

Andrew Wilkinson in *Language and Education* (1975) is of the view that one important factor in the development of thinking is "language". He quotes Piaget who says that language and thought from the early age go together and become more interlinked later.

Wilkinson argued that the debate about the development of thought by language could not find any conclusion even though much of the research is done to compare the performance of deaf and hearing children (1975).

Similarly Clifford T. Morgan in *Introduction to Psychology* (1994) raises the question, "can other language systems be used as tools of thought?" They quote Vernon's (1967) research results which reveal the normal cognitive performance of the deaf children. Furth (1971) is also of the view that deaf children's mental abilities develop in the normal way. Morgan argues that language is a tool of thought but as the deaf children who seemingly don't have any language performed well on cognitive tests; it means they still have language a sort of "nonverbal language tool of thought". (1994)

John Edwards in *Multilingualism* describes some experiments done on bilinguals in the early 1960s. The bilinguals performed more proficiently than their 'monolingual counterparts on both verbal and non-verbal tests'. The researcher came with the conclusion that bilinguals are more flexible in their thinking, which allows superiority in concept formation and more diversified set of mental abilities' (1994).

The results and the conclusion favour the Sapir-Whorf hypothesis. If language broadens one's capacity of thinking and reasoning then most probably people having two languages acquire two different sets of thinking and behaving. These sets would be as much different from one another as the two languages they have acquired. There are many myths about bilingualism. There are diversified views which either favour or reject any positive effect of bilingualism on personality. It has been noted by most of the researchers like Edwards, Wilkenson, Romaine that bilingualism increases flexibility in a

person's personality, intelligence and creative capability. Edwards (1994) mentions that in the early 1960 the results of several studies favored a positive effect of bilingualism on personality. Romaine (1989) also points out some positive results as the bilinguals have more divergent thinking capabilities than monolinguals, they are more advance in solving the problems related to specific usage of language and so on. Very few studies reject the notion. Edwards (1994) for example states some negative results of a well known study. The researchers concluded that the use of a foreign language with the mother tongue should be discouraged as it leads to "mental retardation".

In the above discussion most of the studies on bilingualism and multilingualism the proponents like Edwards (1994), Romaine (1989) and Wilkenson (1975) prove that bilingualism influences one's personality either positively or negatively. But it is also thought that bilinguals' personalities are developed into two different directions. Wilkinson (1975) discusses some effects of language on personality. He highlights some results of an experiment done on the Japanese women. In the experiment they were supposed to complete some sentence once in English and once in Japanese. The study became interesting when a woman completed the sentence in Japanese, *when my wishes conflict with my family's it is the time of great unhappiness*. But in English she completed like this *when my wishes conflict with my family's I do what I want*. The result shows that in Japanese the woman exhibited reserved, dependant and traditional bent of mind but in English she exposed bold, extroverted and independent behavior.

Edwards (1994) in his conclusion rejects such ideas that bilingualism increases or decreases intelligence but he does not reject the fact that bilinguals get more expansion in their personalities as compared to monolinguals.

The present study hypothesizes to dig out possible effects of language on thought and personality. The construct of the present chapter reveals four possible relationships between language and thought: (1) thought determines personality (2) language determines thought (3) language is the outcome of thought but in later stage thought gets shape by language (4) both thought and language are independent of each other but related in one or other way. The second point i.e. language determines thought is targeted in the present study. The hypothesis of language's dominance on thought is a disputed issue. Its basic points are given below:

- Language precedes thought;
- Language is the mirror through which its speakers see the whole world and so;
- Language shapes thought and personality of its users and therefore;
- A person behaves, acts and thinks in the ways his language allows.

If the above points are true then we may proceed with the following other points:

- One language builds one personality (monolingual)
- Two languages build two personalities (bilingual) and so;
- Multiple languages build multiple personalities (multilingual)

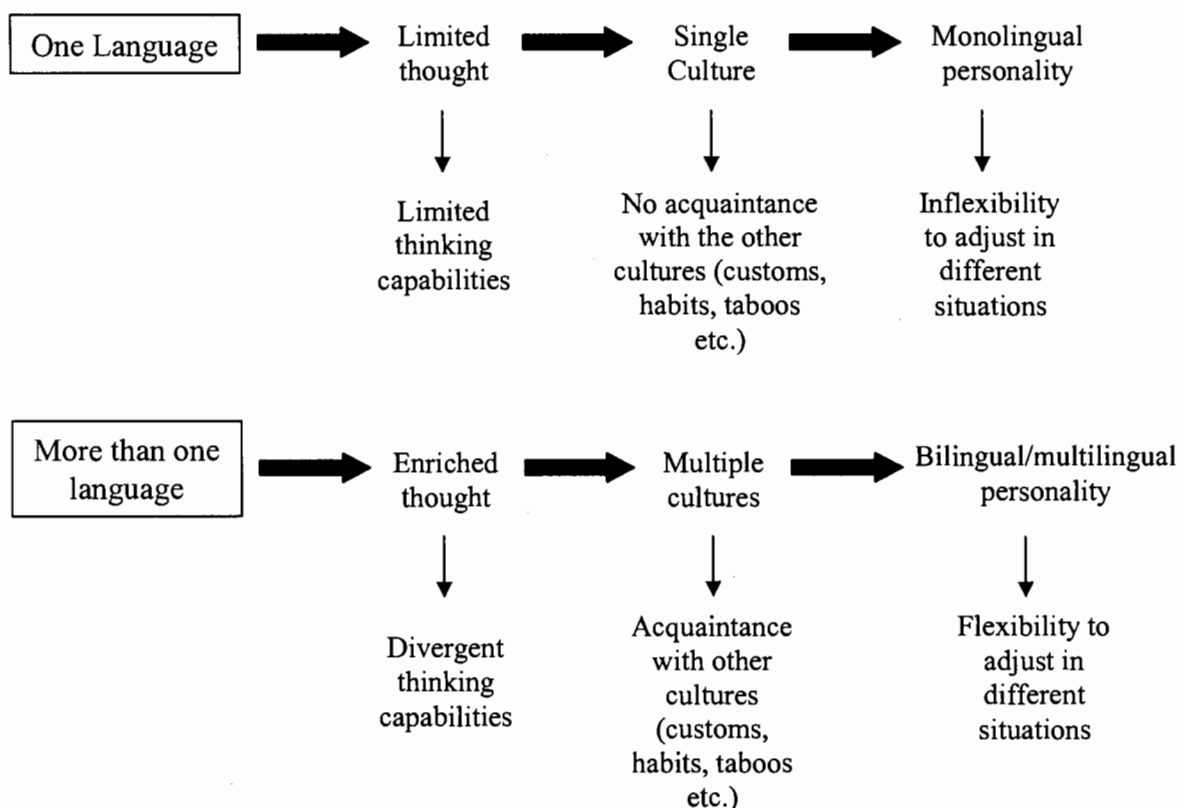
On surface level all these points are not easily acceptable. Multiple experiments have been performed to prove or reject the hypothesis. The following points were targeted in these experiments:

If language determines thought then;

- Rich vocabulary of a language enriches its learners' thought more than the language which has short vocabulary.
- Hearing children are expected to solve problems more intelligently than deaf children.
- Bilinguals will exhibit more intelligence than monolinguals.
- Bilinguals will have more divergent thinking capabilities than monolinguals.
- Bilinguals will exhibit two different personalities.

The researchers in the favour of Whorfian hypothesis like Edwards (1994), Romaine (1989) and Wilkenson (1975) focused on the above mentioned points and surprisingly collected results which favoured the Whorfian Hypothesis in either strong or weak sense. All these researches and their results make us think that there is some truth in Whorfian Hypothesis. Languages affect the personalities of their speakers but the fact still lies hidden that which language draws what type of effects on its users' personalities. This is, however, apparent from the experiments that one language constructs a limited view of the world and two or more than two languages broaden the thinking capabilities.

In order to enhance understanding the following diagram can be useful:



**Figure 2.2.** Comparison between monolingual personality and bilingual/multilingual personality.

In the present study it has been endeavoured to discover the differences in the personalities of Urdu-English bilinguals when they switch from one language to the other as these differences would enable the researcher to excavate the effects of language on personality.

## 2.4 TESTING PERSONALITY

To give final and accurate result about someone's personality is really a difficult task. The researchers may face certain problems as "personality" itself is an abstract idea. Almost all definitions tried by the scholars have failed in one or other way to bring this

idea into concreteness. Furnham and Heaven (1999) mention some of the definitions of the following psychologists. Allport (1961) calls personality “dynamic organization...of psychological systems”. Cattell (1965) views personality as a “prediction” about a person’s action. Then Maddi (1989) defines personality as “a stable set of tendencies and characteristics”.

When we ponder on all these definitions we find some flaws in all. Personality cannot be called a stable set because it may change with the passage of time. Personality can never be assumed as a prediction as well because a person may behave quite unpredictably in certain situations. McMartin (1995) reacts against Cattell’s definition saying that personality is not dynamic organization but “developing system”. The idea of developing system can immediately be rejected on certain facts. Personality is not only a developing system; it is a *deteriorating system* also. Under certain circumstances personality doesn’t develop but only deteriorates. Many other modern psychologists have also tried to define personality but their definitions also cannot get the degree of perfectness. The idea of personality may not get any solid and comprehensive definition because the ideas that further explain it also abstract in their nature for example shy, fearful, kind, domineering etc. So personality may not be defined until or unless we observe the people having specific traits.

#### **2.4.1 TRAITS OF PERSONALITY**

Which traits should be observed? For this purpose Big Five Trait Approach has been followed. The Big Five approach has its connection with lexical hypothesis which says, “All important individual differences have become encoded within the natural language”



(Hill, Larsen, David & Buss, 2005). Oliver P. John and Sanjay Srivastava (1999) in their research paper *The Big Five Trait Taxonomy* have tried to trace the history of the Big Five trait approach. They find that the extraction of all personality terms from the dictionary took place in 1936 when Allport and Odbert following Baumgarten's (1933) work in German prepared a list of almost 18,000 terms. The size of the list seemed *like a semantic nightmare* to Allport. Allport and Odbert struggled with the list to give it some order. For this purpose they divided the terms into four main categories:

- i. The first category was consisted of "personality traits (e.g. sociable, aggressive)."
- ii. The second category dealt with "temporary states, moods and activities such as afraid, rejoicing and elated."
- iii. The third category was related to "evaluation, judgment, of personal conduct and reputation such as excellent, worthy, average, irritating."
- iv. The fourth category was consisted of the terms which could possibly describe "physical characteristics."

In 1967 Norman contributed in the initial efforts of Allport and Odbert by dividing the list into seven categories:

- i. Stable biophysical traits (e.g. irascible)
- ii. Temporary states (e.g. trembling, furious)
- iii. Activities (e.g. screaming)
- iv. Social roles (e.g. murderer)

- v. Social effects (e.g. frightening)
- vi. Evaluation terms (e.g. unacceptable, bad)
- vii. Anatomical and physical terms (e.g. short, cute).

All this categorization and classification done by Allport, Odbert and Norman, was actually dictionary based. They did a great job in providing basic structure to the personality lexicon but Cattell tried hard to make the list short. For this purpose he began with a sub set of 4,500 trait terms and reduced it to 35 variables. And finally, using the technique of factor analysis, he was able to provide his famous 16 personality factors (16PF).

Though Cattell's work received many objections, yet the way he worked stimulated many to work on the same pattern. In the discovery of Big Five many researchers are involved. Fiske (1949) struggled with Cattell's 22 variables and resultantly constructed a rough list of some factors which was later known as Big Five. Tupes and Christal (1961) tried to refine Fiske's list of factors and consequently found a list based on five main factors. Norman (1963), Borgatta (1964) and Digman and Takemoto-Chock (1981) copied the same list of five factors.

#### **2.4.2 FIVE FACTOR MODEL (BIG FIVE PERSONALITY TRAITS)**

In 1963 Norman provided the list as under:

- i. Extraversion or Surgency (talkative, assertive, energetic)
- ii. Agreeableness (good-natured, cooperative, trustful)

- iii. Conscientiousness (orderly, responsible, dependable)
- iv. Emotional stability versus Neuroticism (calm, not neurotic, not easily upset)
- v. Culture (intellectual, polished, independent-minded) (1995).
  - Extraverted people are known for their enthusiasm, active social behavior, dominance etc. On the other hand introverted people are shy, passive, quiet etc.
  - Agreeable people are trustworthy, cooperative and friendly. They love peace and try to resolve problems through negotiation; however, people who are low in this scale prefer to use their power in such cases and tend to be unkind, savage, cold and aggressive (Hill, Larsen & Buss, 2005).
  - Conscientious people are generally organized, responsible, punctual and reliable. They remain committed to their jobs and are hard working too. On the other hand low conscientious people are careless, disorganized and undependable (Friedman & Schustack, 2007).
  - Emotionally stable people are calm and have stamina to cope with difficult situations peacefully. In contrast, neurotic people get emotional very easily in any unpleasant situation. They tend to be depressed, tense and worried in difficult circumstances. Emotionally stable people face bravely people's witty remarks about them, but neurotic people get nervous and lose their temperament.

Culture is also called openness. Open people tend to be imaginative, witty and artistic. They have high aesthetic sense and considerable creative power. Open people have vivid and prophetic dreams. (Hill, Larsen and Buss, 2005). On the other

hand people who are low on this dimension are shallow, plain and simple (Friedman & Schustack, 2004).

### **2.4.3 EVALUATION OF THE FIVE FACTOR MODEL**

Hill, Larsen and Buss (2005) raise the question: “does the five factor model provide a comprehensive description of personality?” On the *yes* side they claim that five factor model is “more robust and replicable than any other taxonomy of personality they claim to be comprehensive”. To them the five factor model “provides the major structure underlying many personality inventories”. On the other side this model has been criticized for not being comprehensive. The critics of this model also claim that it cannot “capture the underlying casual personality processes that researchers are really interested in”. But we cannot deny the fact that this model is favoured by many personality psychologists and researchers.

Friedman and Schustack (2003) feel satisfied to “believe that at least some basic trait dimensions really do exist; perhaps three, perhaps sixteen, but most probably five or so dimensions”. They further claim that the model is not the result of “biasing stereotypes” which cannot be useful in other cultures. They prove their claim with the fact that it is being used by researchers “throughout the world”.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

The previous chapter highlights some of the experiments done to prove the truth lying in Sapir-Whorf hypothesis. The results collected by the researchers like Wilkenson, Romaine and Edwards proved the fact that language affects thought and personality (see Chapter 2). The present study is a further extension to all those researches done in the perspective of Sapir-Whorf hypothesis. As Whorfian hypothesis states that language is the sole base of thought and so of personality, the present chapter is made to practically apply this statement. To test the effect of language on the personality of its users such population is required that must have competency in two languages (i.e. bilingual). The selection of such population fulfills the objective of observing the changes occur in the personalities of bilingual individuals when they shift from one language to the other. Urdu and English are the main languages frequently spoken in Pakistani institutes. Looking at the utilitarian purpose Urdu and English bilinguals are found feasible to be tested.

#### **3.1 INSTRUMENTATION**

This study is tried to be made free from the preconceived notions. So its reliability lies in a reliable methodology. Observation of people for the sole purpose of collecting data which will prove in future as authentic and reliable is really a sensitive issue. The observant cannot claim accuracy as a person does not remain consistent in all situations. We meet a very decent and polite fellow in a class attending a lecture, a very confused

and hesitant fellow on stage, a very confident and outspoken fellow in a group of youngsters, and actually these all are different facets of one single person. So to judge someone's personality is really a difficult rather impossible task. We cannot say confidently about someone that he or she is shy or aggressive. This is so because most of the time people are not actually what they pretend. We have different masks on our faces and we use these masks on different occasions. So the main problem lies in the selection of a reliable and workable methodology.

In this connection several questions may be raised:

- How can personality be measured?
- What aspects of one's personality should be measured?
- Is the scale being used authentic?
- How far can it be considered that the results are valid?

To the first question, there are four possible ways of measuring personality. (I) Self-Report Data (II) Observer-Report Data (III) Test Data and (IV) Life-Outcome Data (Larsen and Buss, 2005). In the present study the first source of measuring the personality i.e. self-report data, is adopted. Here the individuals report about themselves e.g. about their feelings, about their relations with others, about their interests etc. Self-Report Data can confidently be employed where a friendly relationship is developed between the researcher and the participants. In the present study other methods of observing personality could also be useful but only one could be applied in this mini dissertation due to limited time.

To the second question, by measuring the big five personality traits of the subjects, we can get the maximum insight to their personality. The model provided by the Big Five Personality framework is considered to be universal. The model is praised for its universality. The authenticity of the scale can be assessed by its wide use and the fame which it is enjoying. In a recent article available on line named, *Do Bilinguals have two personalities* (2006) the researchers have not only chosen this scale but also praised it for its ability to get adjusted in all cultures.

### **3.1.1 THE QUESTIONNAIRES**

The subjects of the present research were required to answer two questionnaires. Both the questionnaires had same items but two different languages i.e. English and Urdu. The questionnaire used in the study was available on net free of cost. The questionnaire is closed type and is constructed by the University of California Berkeley (2000-2009). Originally the questionnaire is available in English. To fulfill the requirement of the present study this English questionnaire was later carefully translated into Urdu. To check the accuracy of the translation, the questionnaire was given to a professor of Urdu department Dr. Abid Hussain in National University of Modern Languages Islamabad. The questionnaires consisted of 48 items based on big five traits.

Validity could be questionable to some degree since everyone is too conscious about his personality and so the participants were supposed to be reluctant to report anything bad about themselves. To avoid this possibility a close friendship was developed with them. Their most favorite teacher's help was taken in this regard. The students' attitude was informal with the researcher and they were found quite relaxed during filling the

questionnaires. They rather enjoyed the questions and were very curious about the results. The subjects were told that if they answered anything wrong about them, they would immediately be caught, because same questions were asked in many different ways.

### 3.1.1.1 EXPLANATION OF THE QUESTIONNAIRE

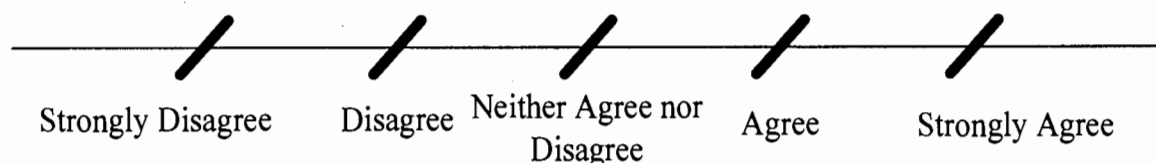
The questions asked under Big Five Traits of personality (Extraversion, Agreeableness, Conscientiousness, Openness and Neuroticism) repeat in the questionnaire in different ways for example compare the following two questions under the trait of Neuroticism:

I see myself as someone who...

(a)...is relaxed, handles stress well

(b)...can be tense

Similarly forty eight questions were categorized under Big Five Traits (for detail see Appendix II and III). The questionnaires consisted of 5 points scale (Likert) and the respondents were required to pick their choice by ticking the appropriate point. The following checklist was used for the questionnaires;

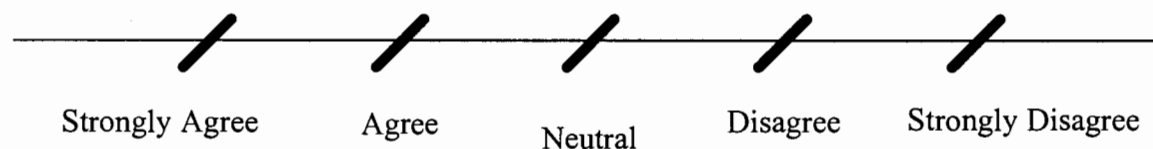


**Figure 3.1.** Checklist for the questionnaires.



### 3.2.2 THE INTERVIEWS

The second tool used in the study was structured interview. Structured interview is a useful tool because they provide valuable information and are helpful in evaluation (Dudley-Evans, 1998). The interviews were conducted by the researcher to eliminate possible uncertainty in the results collected through questionnaires. 12 teachers (6 English and 6 Urdu) irrespective of age and gender were interviewed in this regard. Interview from the teachers was the most desirable because the teachers are supposed to keep deep insight of the personalities of their students (for complete interview questions see Appendix III and IV). Following Nunan (1992), the researcher used a five point scale to evaluate the agreement or the disagreement of the respondents about the questions asked. The following checklist was used by the researcher;



**Figure 3.2.** Checklist for the interviews.

### 3.3 POPULATION

An ideal population required some competent bilinguals of Urdu and English. The target population consisted of 70 male and 70 female undergraduates. The criteria for the selection of bilinguals was their proficiency in the use of both English and Urdu languages. By proficiency we mean the accurate and fluent use of both languages. They might be bilingual or multilingual but their competency in the usage of the aforementioned two languages was confirmed. Their teachers confirmed their

competency to communicate in both languages. Moreover the researcher herself knew the female students personally because she had been teaching them since September 2005.

The first study was conducted on 70 female students, in B.A. (Hons.) 4<sup>th</sup>, 6<sup>th</sup> and 8<sup>th</sup> semester classrooms of the Faculty of English Language and Literature, International Islamic University Islamabad. These classes were considered suitable for this study because the students are from both Urdu and English medium schools.

To bring possible consistency in the results, the second study was conducted on 70 male Urdu English bilingual undergraduates of Hailey College of Commerce, Punjab University Lahore. Among these 70 students 30 belonged to 4<sup>th</sup> semester (B.Com) and 40 participants were from 5<sup>th</sup> semester of Chemical Engineering. Their teachers confirmed their proficiency in the use of both English and Urdu.

### **3.4 PROCEDURE FOR THE ADMINISTRATION OF STUDY TOOLS**

The following procedure was used in the present research:

1. The subjects were given some instructions about filling the questionnaires. All the subjects were informed about the purpose of the study. They were first given the English questionnaire. When they returned after filling, the Urdu questionnaire was distributed among them.
2. The students took 10 to 15 minutes in filling one questionnaire. The students were promised that the next day they will be informed about their results.
3. Each student's answers were entered to get the percentages under each personality

trait. The computer provided with the readymade results which are exhibited with the help of graphs. On the basis of these results the conclusion was made.

4. The second tool used in this study was structured interviews. The interviews were administered to the teachers only. The interview questions were also based on Big Five Personality Traits. The purpose of conducting interviews was to take teachers' opinions about the personalities of their students.
5. It took 25 to 30 minutes to interview one teacher. All the interviews were audio-taped.

## **CHAPTER 4**

### **DATA ANALYSIS**

To check possible effect of language on personality the researcher aimed at analyzing the shifts in the personalities of the Urdu/English bilinguals while their use of these two languages. Two different kinds of tools were adopted to carry out the present study i.e. questionnaires and interviews. In this chapter a meticulous analysis of the data collected by the two tools is discussed.

SPSS was exercised to analyze the responses from questionnaires and interviews. The responses from the students and teachers were fed into SPSS and the percentages of the responses were calculated. The percentages were presented with the help of bar graphs. The analysis is given below;

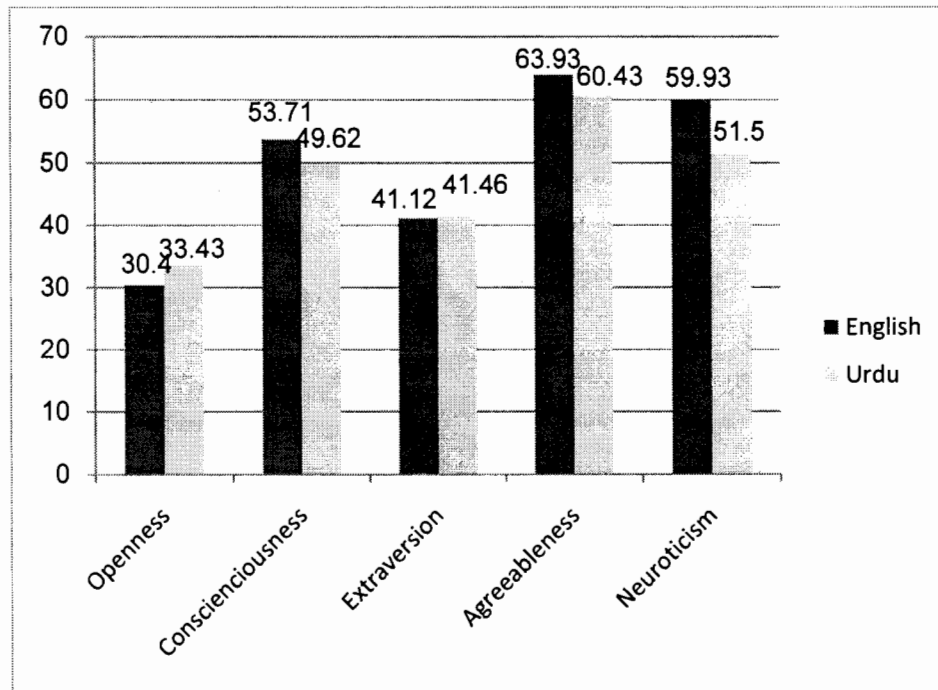
#### **4.1 QUESTIONNAIRE ANALYSIS**

The percentages of the responses of the students are presented with the help of bar graphs by Microsoft Excel. The analysis of the questionnaires is as follows;

##### **4.1.1 FEMALE STUDENTS OF 4<sup>TH</sup> TERM**

First the percentages of all 4<sup>th</sup> term students (female) were added and one overall percentage was obtained for each trait. The following graph shows that the students of 4<sup>th</sup> term showed marked differences in their personalities during their use of two different languages. In *openness* while filling the questionnaire in English their collective percentage was 30.4. But in Urdu the graph shows the rising figure of 33.43 in the same

trait. Similarly in *conscientiousness* in English the percentage was 53.71 which got a decrease in Urdu. They remained consistent on *Extraversion* in both languages. They scored relatively higher in Urdu on the trait of *Agreeableness* but lower in Urdu on *Neuroticism*.

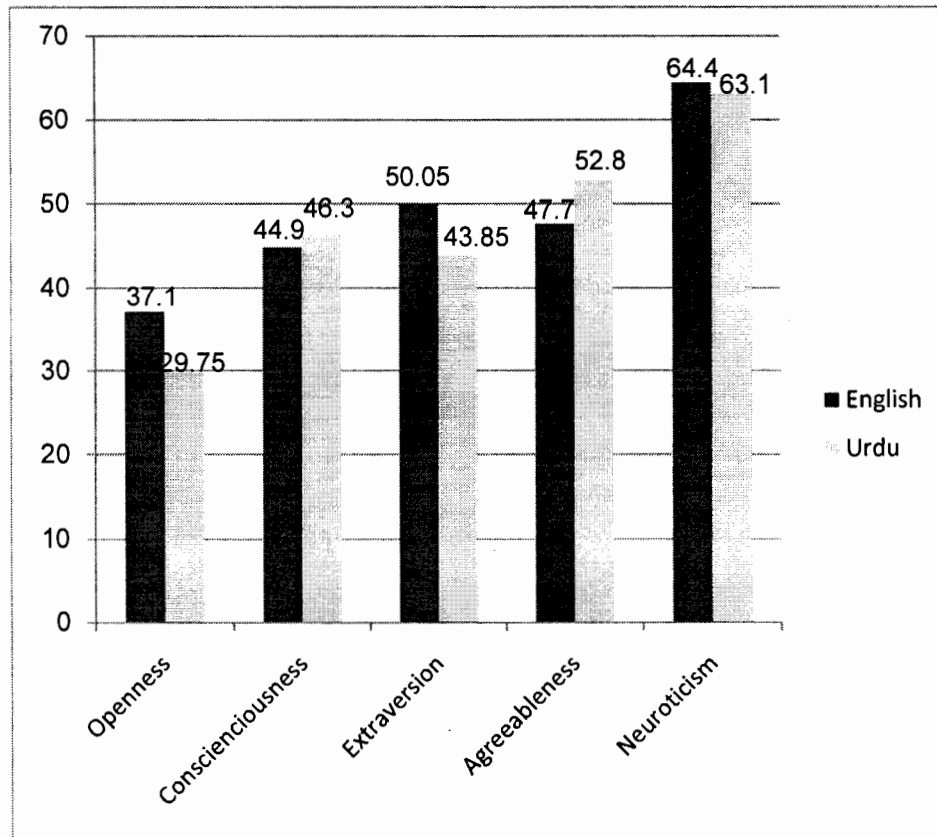


**Figure 4.1.** Differences in the personalities of B.A. (Hons) 4<sup>th</sup> semester female participants while answering English and Urdu questionnaires.

#### 4.1.2 FEMALE STUDENTS OF 6<sup>TH</sup> TERM

The following graph shows overall percentage of 6<sup>th</sup> term students. The graph highlights some differences in the percentages acquired by the students while their use of two different languages. They scored relatively higher in English on the trait of openness but lower in English on the trait of conscientiousness. They scored much higher on the trait of extraversion in English but much lower on agreeableness in Urdu. They did not show

much difference on neuroticism however, they scored slightly low in Urdu as compared to English.

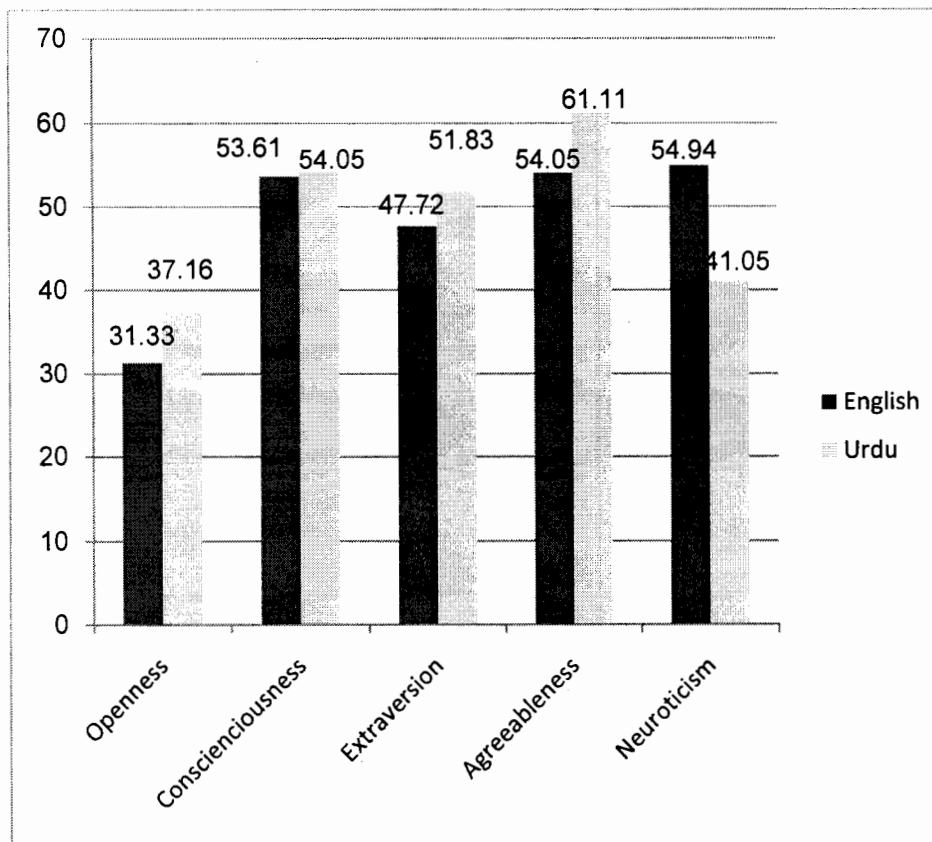


**Figure 4.2.** Differences in the personalities of B.A. (Hons) 6<sup>th</sup> semester female participants while answering English and Urdu questionnaires.

#### 4.1.3 FEMALE STUDENTS OF 8<sup>TH</sup> TERM

The following chart exhibits personality differences of female Urdu-English bilinguals of 8<sup>th</sup> semester. The students showed consistency only on the trait of conscientiousness with insignificant difference in the percentages. However, their percentages were remarkably different in other four traits. In Urdu they scored higher than English on openness, extraversion and agreeableness but much lower on neuroticism in Urdu with the

difference of 13.44. The graph is given below:

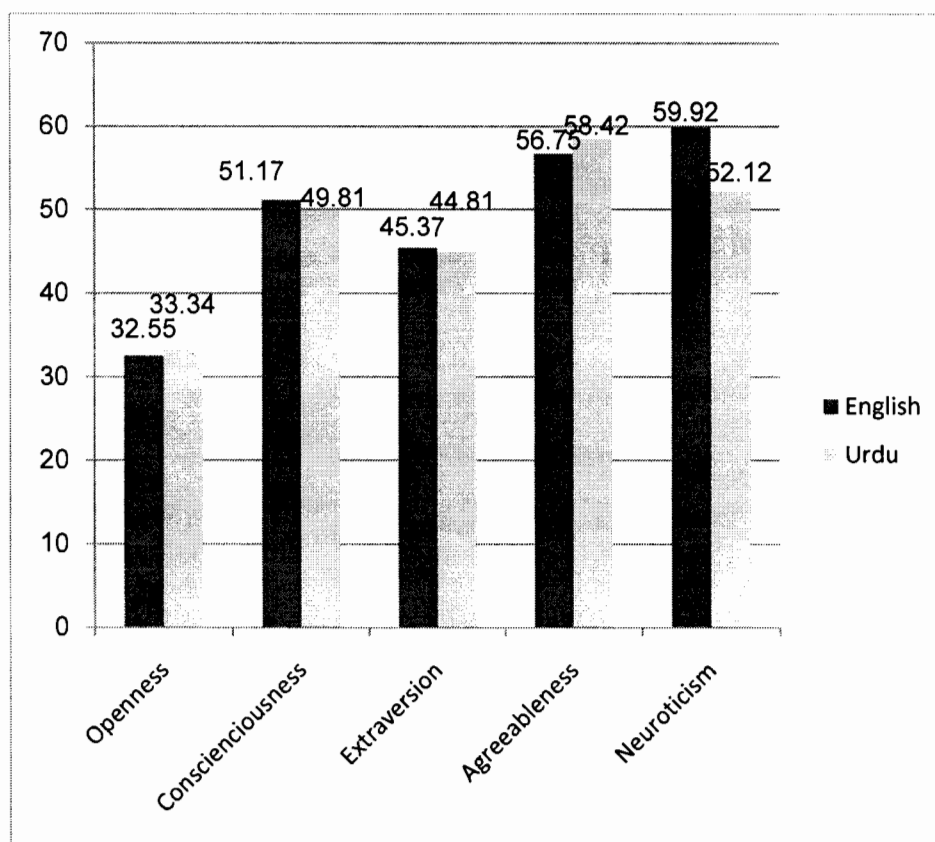


**Figure 4.3.** Differences in the personalities of B.A. (Hons) 8<sup>th</sup> semester female participants while answering English and Urdu questionnaires.

#### 4.1.4 CUMULATIVE PERCENTAGES OF THE FEMALE PARTICIPANTS

To build generalization all female participants' data was added and one cumulative percentage was acquired under each trait. The results indicate that the students show slight personality differences as far as the traits of openness, conscientiousness, extraversion and agreeableness are concerned. For the trait of openness they scored a bit higher in Urdu with the difference of only 0.79. In the trait of conscientiousness they

showed a difference of 1.36 higher than Urdu. They scored slightly high on English with the difference of only 0.56. In the trait of agreeableness again a very slight difference of 1.67 was observed. They scored 1.67 high in Urdu questionnaire. But they showed a considerable difference while answering the questions based on neuroticism. They behaved more neurotically with the difference of 7.8 on English questionnaire. The percentages are highlighted in the following figure;



**Figure 4.4.** Differences in the personalities of all female participants while answering English and Urdu questionnaires.

It is important to note that all female participants didn't remain consistent on any of the traits, though they had filled the first questionnaire a moment before. It is also very



important to state that if we see the results individually, a considerable number of the students changed their dominant traits, for example a student's most dominant trait was agreeableness in Urdu with the percentage of 92. The figure became 69 in English results.

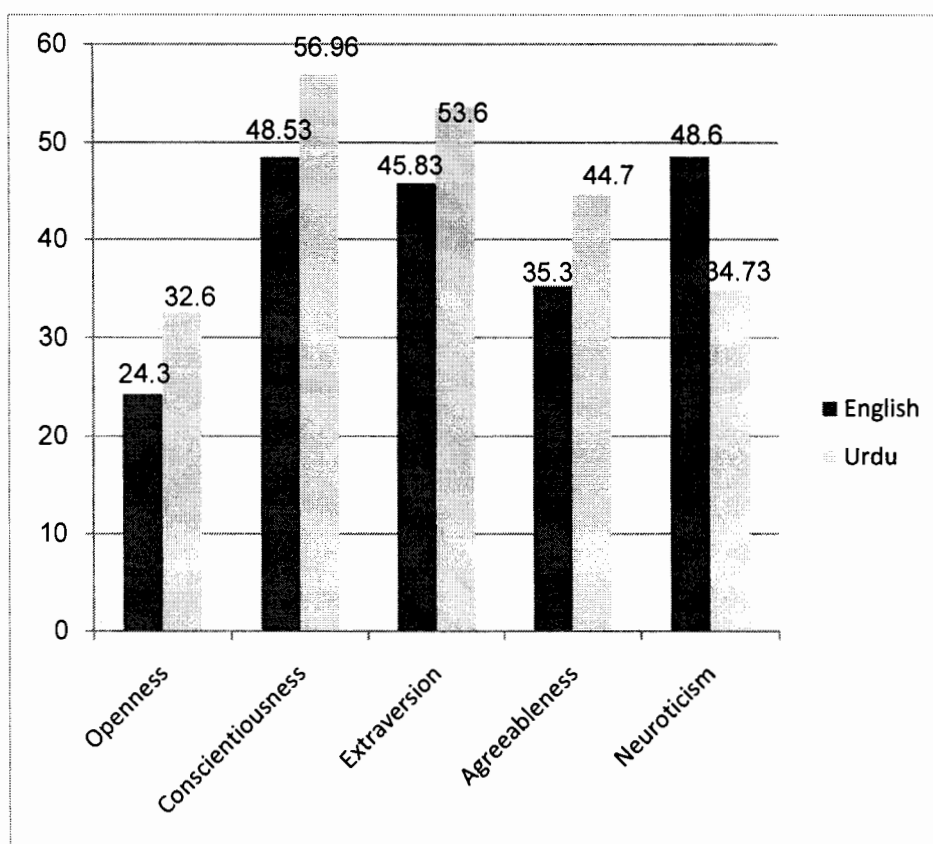
It is important to mention that all groups of female bilinguals remained consistent on the trait of Neuroticism. All of them showed the tendency to be more neurotic in English than in Urdu.

To avoid biasness and to bring possible validity the same questionnaires were tested on the opposite gender. Seventy male bilingual undergraduates of Hailey College, Punjab University Lahore participated in the study. The data collected from these undergraduates further authenticate the results. Almost all the male participants displayed marked differences in their personalities while answering the questionnaires in two different languages i.e. English and Urdu.

#### **4.1.5 MALE STUDENTS OF 4<sup>TH</sup> TERM**

The following graph points out personality differences of male undergraduate bilinguals of 4<sup>th</sup> term. The graph shows extensive differences on each trait. On the traits of openness, conscientiousness, extraversion and agreeableness the participants scored much higher on Urdu. In the trait of openness, while filling the questionnaire in English their collective percentage was 24.3 but in Urdu they scored higher than English with the rising figure of 32.6. On the trait of conscientiousness they scored 8.43 percent higher while answering the questionnaire in Urdu. Similarly, on the traits of extraversion and agreeableness they scored higher on Urdu questionnaires. They, however, showed a

surprising difference on neuroticism by scoring much low on Urdu questionnaires. Their responses are highlighted in the figure below;

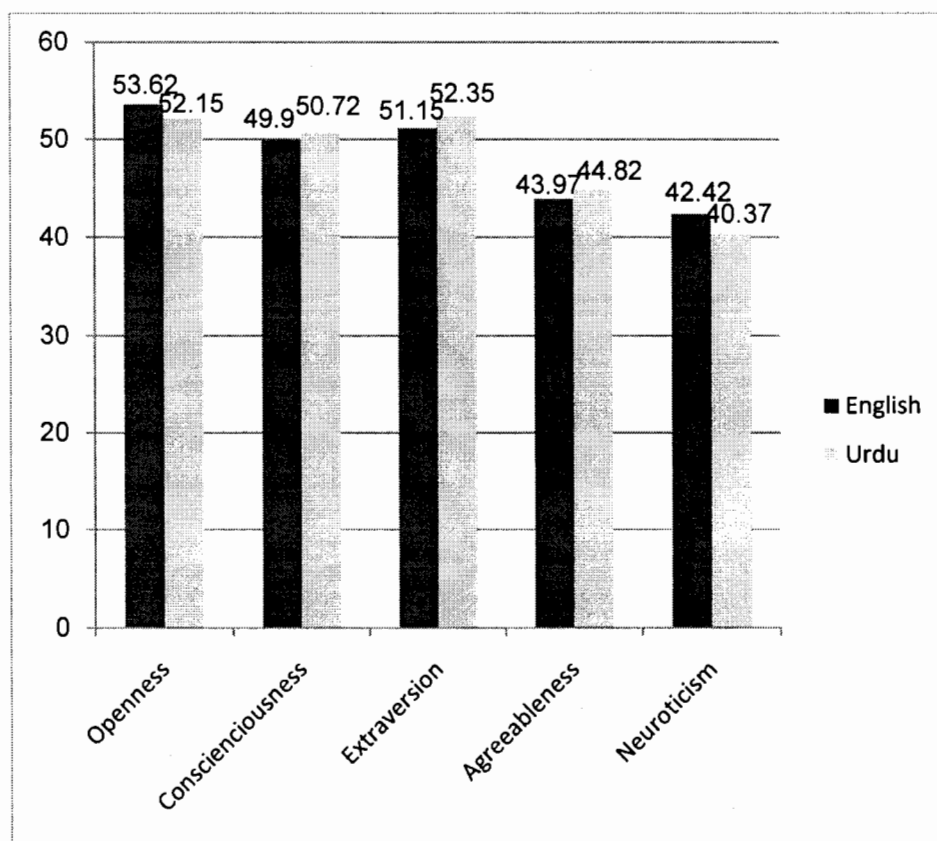


**Figure 4.5.** Differences in the personalities of male undergraduates of 4<sup>th</sup> term while filling English and Urdu questionnaires.

#### 4.1.6 MALE STUDENTS OF 5<sup>TH</sup> TERM

Though the second group of male undergraduate bilinguals showed some consistency on almost all the traits, yet the differences in their scores are not ignorable. Leaving the traits of openness and neuroticism they scored higher on other traits on Urdu questionnaires.

While filling the English questionnaires they showed tendency to be more open and neurotic.

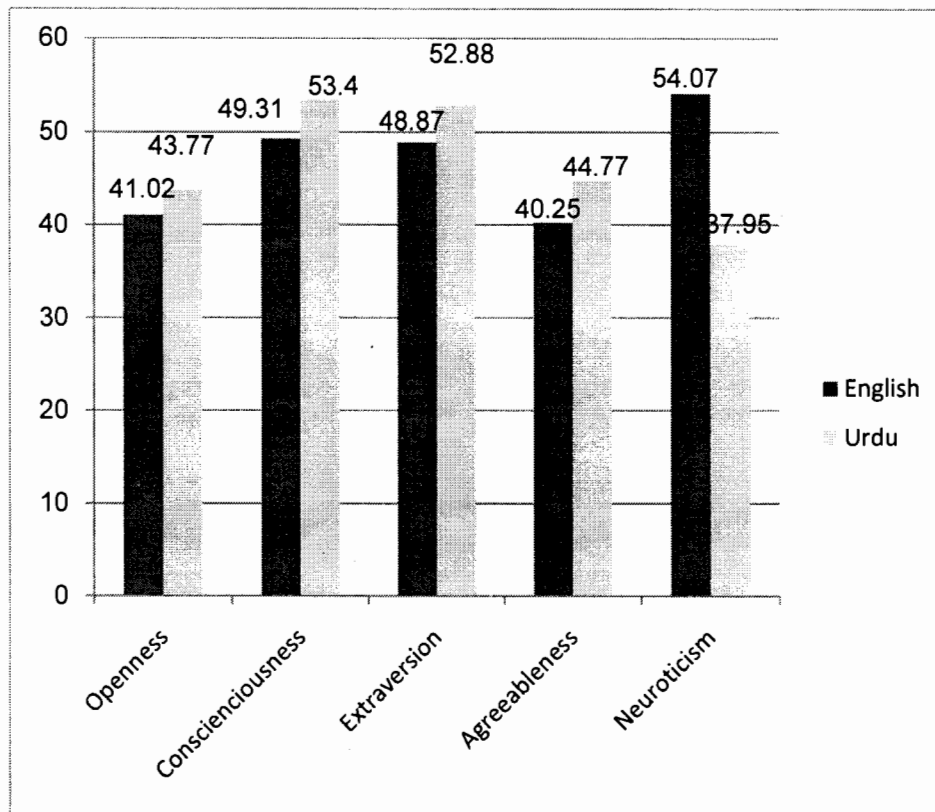


**Figure 4.6.** Differences in the personalities of male undergraduates of 5<sup>th</sup> term while filling English and Urdu questionnaires.

#### 4.1.5 CUMULATIVE PERCENTAGES OF MALE PARTICIPANTS

The following graph highlights cumulative percentage of all male undergraduate bilinguals. The collective percentage indicates marked differences in the personalities of all male participants. It is interesting to note that leaving the trait of neuroticism; they

scored significantly higher on Urdu in all the other traits. They scored significantly high on the trait of Neuroticism in English with the difference of 16.12. For detail see the following graph:



**Figure 4.7.** Differences in the personalities of all male undergraduates while filling English and Urdu questionnaires.

## 4.2 INTERVIEW ANALYSIS

The researcher interviewed the teachers to further authenticate the results gathered through questionnaires. The data has been presented with the help of bar graphs by Microsoft Excel. For detailed analysis tables have also been constructed. The analysis of the interviews is given below;

## 4.2.1 ANALYSIS OF THE URDU TEACHERS' INTERVIEWS

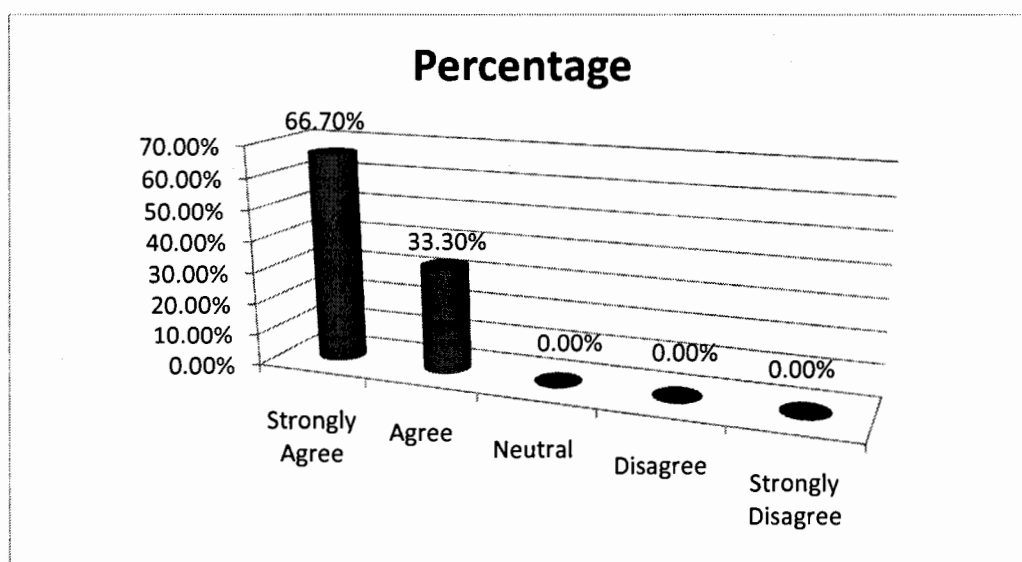
### 4.2.1.1 U1:

First of all the Urdu teachers were generally asked about the effects of language on personality. They were required to share their opinions. Their responses are summarized in the table and the figure below;

**Table 4.1**

*Frequencies and Percentages of the Urdu teachers' responses to the effects of language on personality.*

Responses	Frequency	Percentage
Strongly Agree	4	66.70%
Agree	2	33.30%
Neutral	0	0.00%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.8.** *Percentages of the Urdu teachers' responses to the effects of language on personality.*

According to the figure most of the teachers favoured strong effects of language on personality. None of them answered in negative. 66% teachers strongly favoured the influence of language on personality.

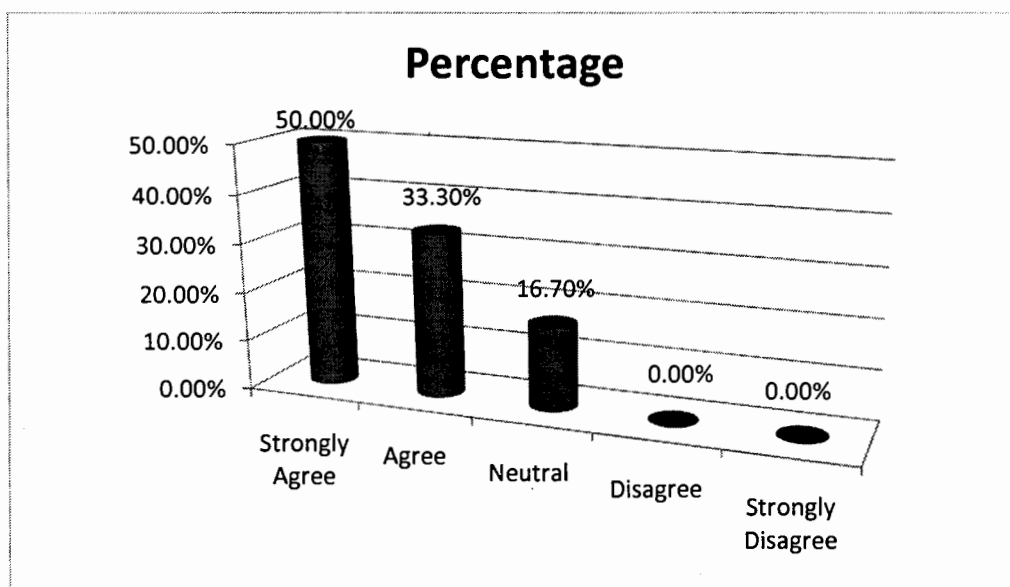
#### 4.2.1.2 U2:

The Urdu teachers were further enquired specifically about the effects of Urdu language on personality. The aim of the question was to know about the influence of the Urdu language on personality. It was asked by the researcher that being a language *is Urdu expected to draw specific effects on the personality of the Urdu speakers?* The responses of the teachers are summarized in the table and the figure below;

**Table 4.2**

*Frequencies and Percentages of the Urdu teachers' responses to the effects of the Urdu language on personality.*

Responses	Frequency	Percentage
Strongly Agree	3	50.00%
Agree	2	33.30%
Neutral	1	16.70%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.9.** *Percentages of the Urdu teachers' responses to the effects of the Urdu language on personality.*

According to the figure 50% of the teachers strongly agreed to the notion of the specific effects of the Urdu language on the personalities of the Urdu speakers. It is important to note that 16% teachers neither favoured the notion nor negated it. They rather never thought about it.

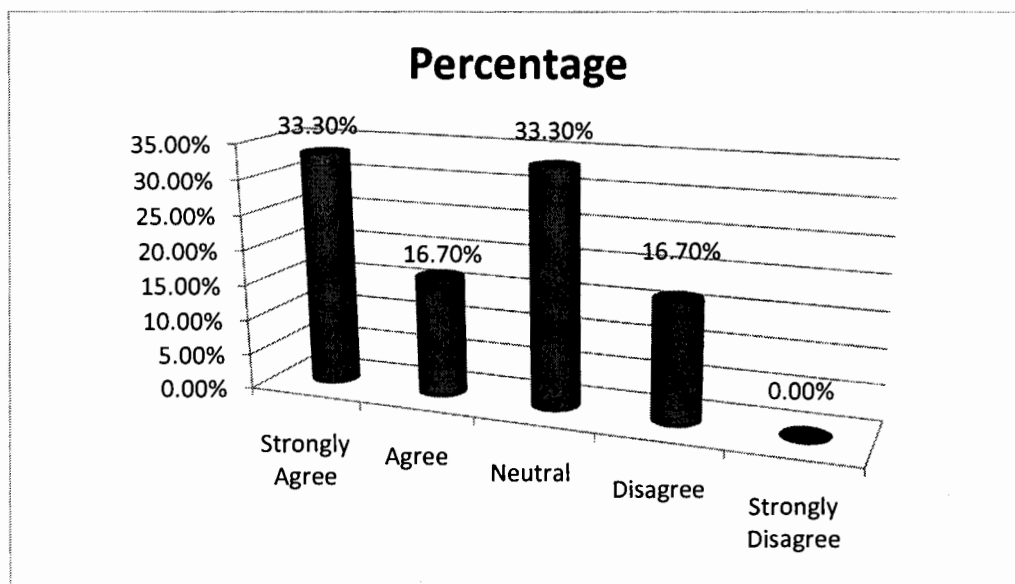
#### 4.2.1.3 U3:

The third question asked to the teacher was more focused. Here the teachers were asked to rate the trait of extroversion in the personalities of their students. They were asked whether their students tend to be talkative, sociable, expressive and bold. The responses of the teachers are summarized in the table and the figure below;

**Table 4.3**

*Frequencies and Percentages of the Urdu teachers' responses to the Urdu students' trait of extroversion.*

Responses	Frequency	Percentage
Strongly Agree	2	33.30%
Agree	1	16.70%
Neutral	2	33.30%
Disagree	1	16.70%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.10.** Percentages of the Urdu teachers' responses to the Urdu students' trait of extroversion.

According to the figure 33% teachers strongly agreed that their students were bold, confident, sociable and expressive but 33% of them disagreed. However, most of the teachers responded higher on agree side.

#### 4.2.1.4 U4:

In the third question the Urdu teachers were enquired about their students' trait of agreeableness. The researcher used different terms to make them easily understand the question. They were asked whether their students were co-operative, trustful, kind etc.

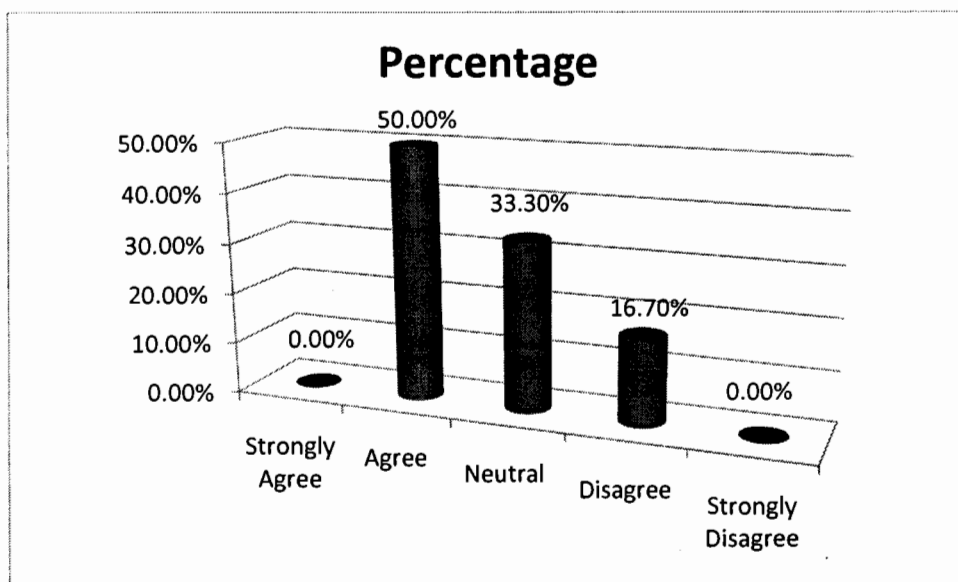
The responses of the teachers are summarized in the table and the figure below;



**Table 4.4**

*Frequencies and Percentages of the Urdu teachers' responses to the Urdu students' trait of agreeableness.*

Responses	Frequency	Percentage
Strongly Agree	0	0.00%
Agree	3	50.00%
Neutral	2	33.30%
Disagree	1	16.70%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.11.** *Percentages of the Urdu teachers' responses to the Urdu students' trait of agreeableness.*

According to the figure none of the Urdu teachers strongly favoured the presence of the trait of agreeableness in the personalities of their students. However, 50% of them generally agreed to it. 33% remained neutral and the rest negated it.

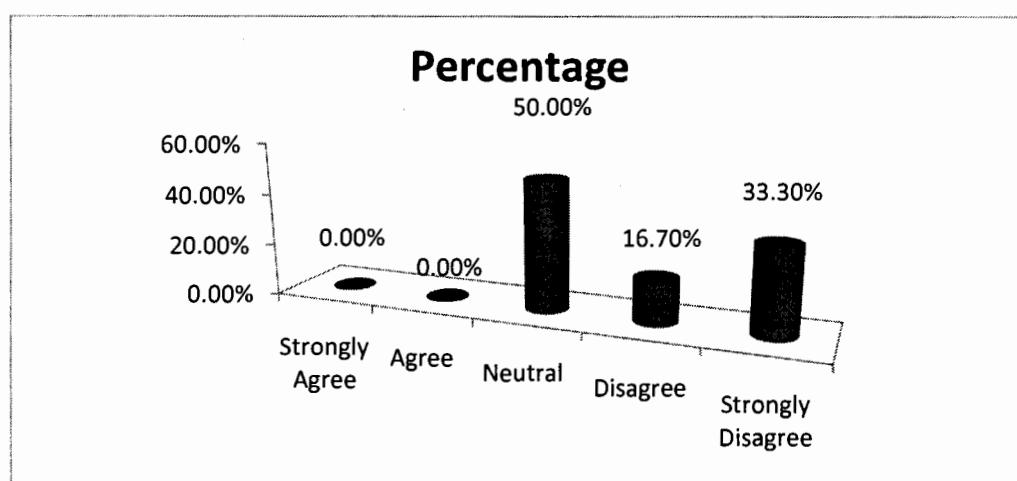
#### 4.2.1.5 U5:

Similarly the teachers were asked to rate their students' trait of conscientiousness. Different terms were used in the question to clarify the meaning of conscientiousness. They were required to affirm or negate the efficient, organized and disciplined nature of their students. The responses of the teachers are summarized in the table and the figure below;

**Table 4.5**

*Frequencies and Percentages of the Urdu teachers' responses to the Urdu students' trait of conscientiousness.*

Responses	Frequency	Percentage
Strongly Agree	0	0.00%
Agree	0	0.00%
Neutral	3	50.00%
Disagree	1	16.70%
Strongly Disagree	2	33.30%
Total:	6	100%



**Figure 4.12.** *Percentages of the Urdu teachers' responses to the Urdu students' trait of Conscientiousness.*

According to the figure 50% of the Urdu teachers neither favoured nor negated the trait of *Conscientiousness* in the personalities of their students. None of them agreed to the question. 33% strongly negated and the rest simply disagreed.

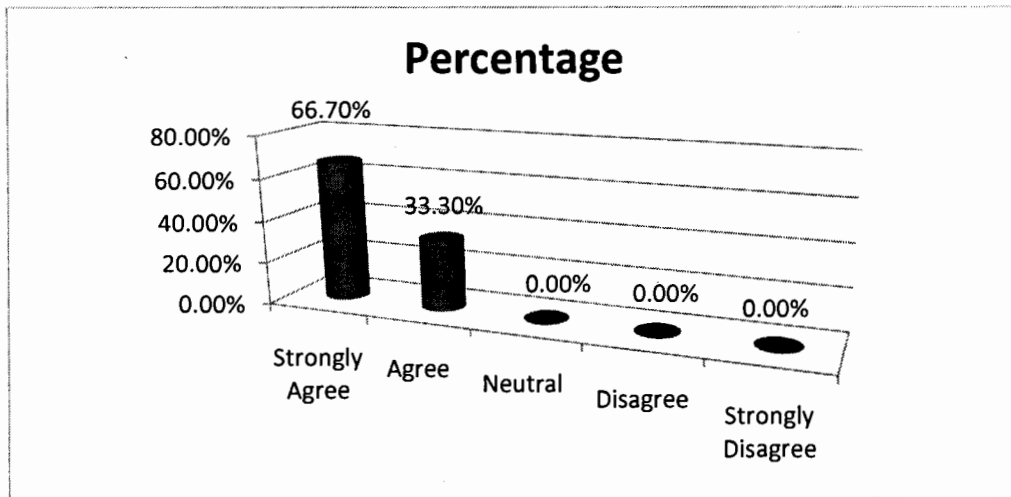
#### 4.2.1.6 U6:

The Urdu teachers were further enquired to rate the trait of *Openness* in the personalities of their students. Different terms were used in the question to clarify the trait of openness. The teachers were asked to approve or disapprove the ingenious, imaginative, artistic and creative nature of their students. The responses of the teachers are summarized in the table and the figure below;

**Table 4.6**

*Frequencies and Percentages of the Urdu teachers' responses to the Urdu students' trait of Openness.*

Responses	Frequency	Percentage
Strongly Agree	4	66.70%
Agree	2	33.30%
Neutral	0	0.00%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.13.** Percentages of the Urdu teachers' responses to the Urdu students' trait of *Openness*.

According to the figure 66% teachers strongly agreed and the rest generally agreed to the question. They strongly favoured the artistic, imaginative and creative capabilities of the Urdu students. None of them disagreed to the question.

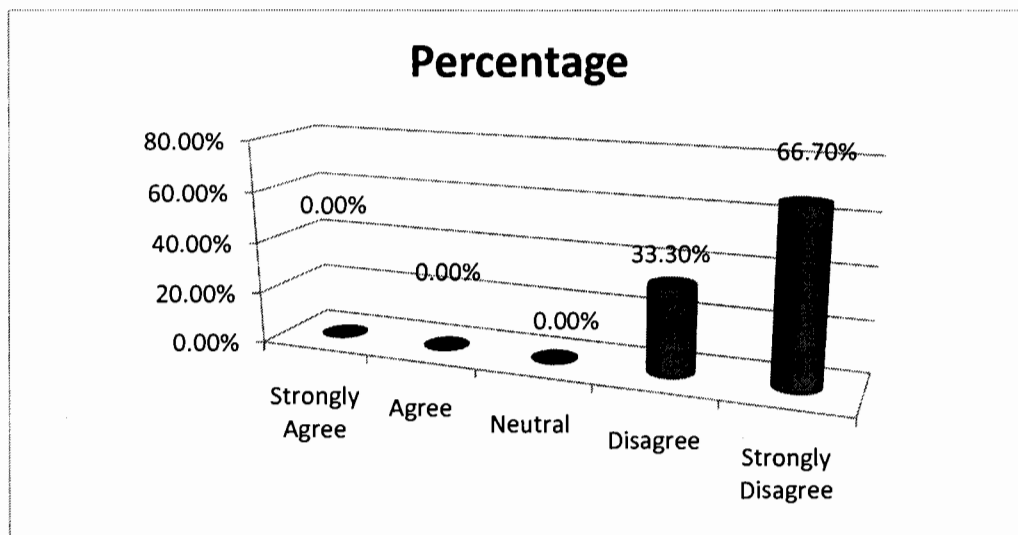
#### **4.2.1.7 U7:**

Lastly, the Urdu teachers were asked about the trait of *Neuroticism*. To clarify the meaning different terms were used in the question. They were asked whether their students tend to be easily nervous, upset, worried, depressed and distracted. The responses of the teachers are summarized in the table and the figure below;

**Table 4.7**

*Frequencies and Percentages of the Urdu teachers' responses to the Urdu students' trait of Neuroticism.*

Responses	Frequency	Percentage
Strongly Agree	0	0.00%
Agree	0	0.00%
Neutral	0	0.00%
Disagree	2	33.30%
Strongly Disagree	4	66.70%
Total:	6	100%



**Figure 4.14.** *Percentages of the Urdu teachers' responses to the Urdu students' trait of Neuroticism.*

According to the figure 66% teachers strongly negated the presence of Neuroticism in the personalities of their students. None of them affirmed the question. According to all of the Urdu teachers their students were emotionally stable.

## 4.2.2 ANALYSIS OF THE ENGLISH TEACHERS' INTERVIEWS

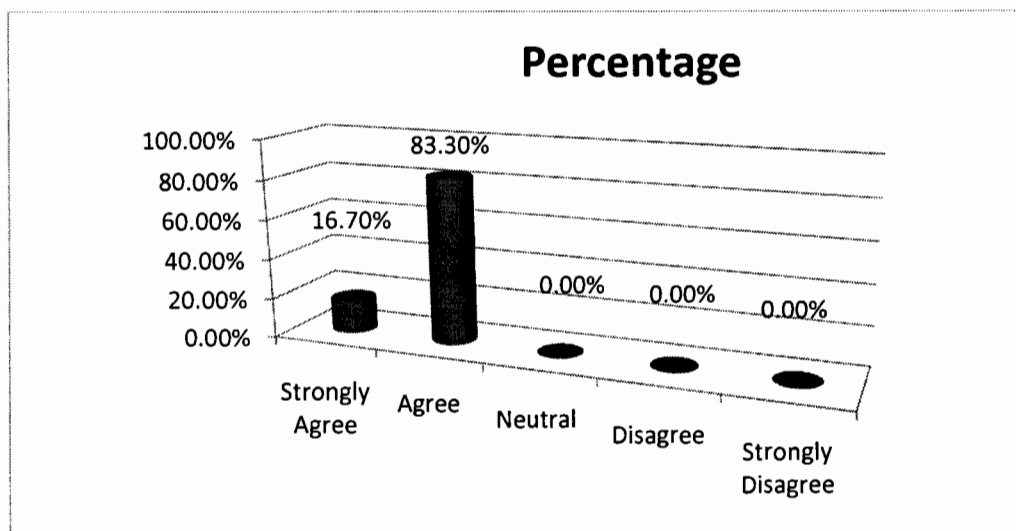
### 4.2.2.1 E1:

First of all the English teachers were generally asked about the effects of language on personality. They were required to share their opinions. Their responses are summarized in the table and the figure below;

**Table 4.8**

*Frequencies and Percentages of the English teachers' responses to the effects of language on personality.*

Responses	Frequency	Percentage
Strongly Agree	1	16.70%
Agree	5	83.30%
Neutral	0	0.00%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.15.** *Percentages of the English teachers' responses to the effects of language on personality.*

According to the figure most of the teachers generally favoured the effects of language on

personality. None of them answered in negative. 83% teachers favoured the influence of language on personality.

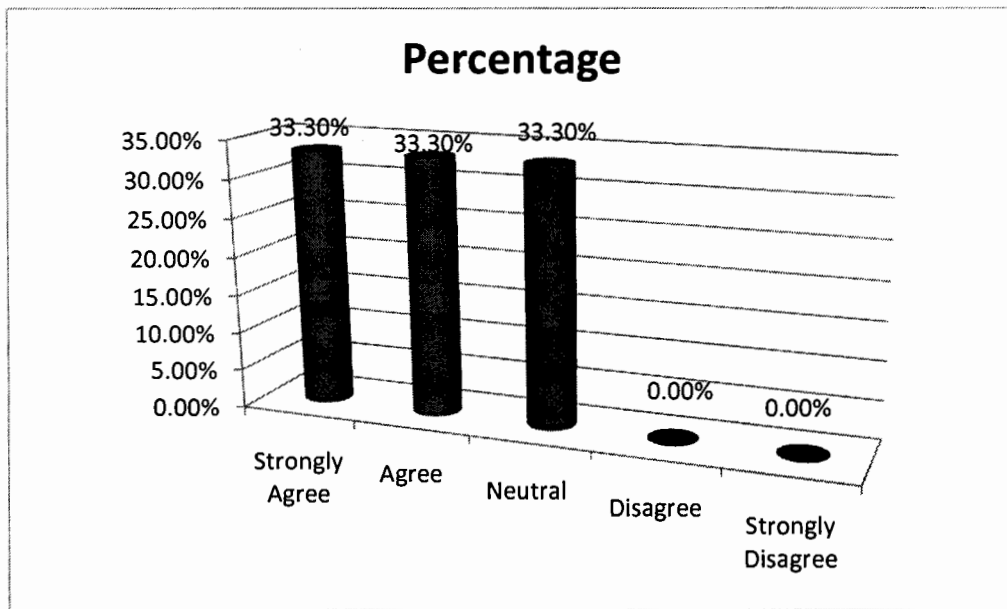
#### **4.2.2.2 E2:**

The English teachers were further enquired specifically about the effects of English language on personality. The aim of the question was to know about the influence of the English language on personality. It was asked by the researcher that being a language is English expected to draw specific effects on the personality of the Urdu speakers? The responses of the teachers are summarized in the table and the figure below;

**Table 4.9**

*Frequencies and Percentages of the English teachers' responses to the effects of the English language on personality.*

<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
Strongly Agree	2	33.30%
Agree	2	33.30%
Neutral	2	33.30%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
<b>Total:</b>	<b>6</b>	<b>100%</b>



**Figure 4.16.** *Percentages of the English teachers' responses to the effects of the English language on personality.*

According to the figure 33% of the teachers strongly agreed to the notion of the specific effects of the English language on the personalities of the English students. 33% of the teachers generally agreed to the notion and the rest neither favoured nor refuted it.

#### **4.2.2.3 E3:**

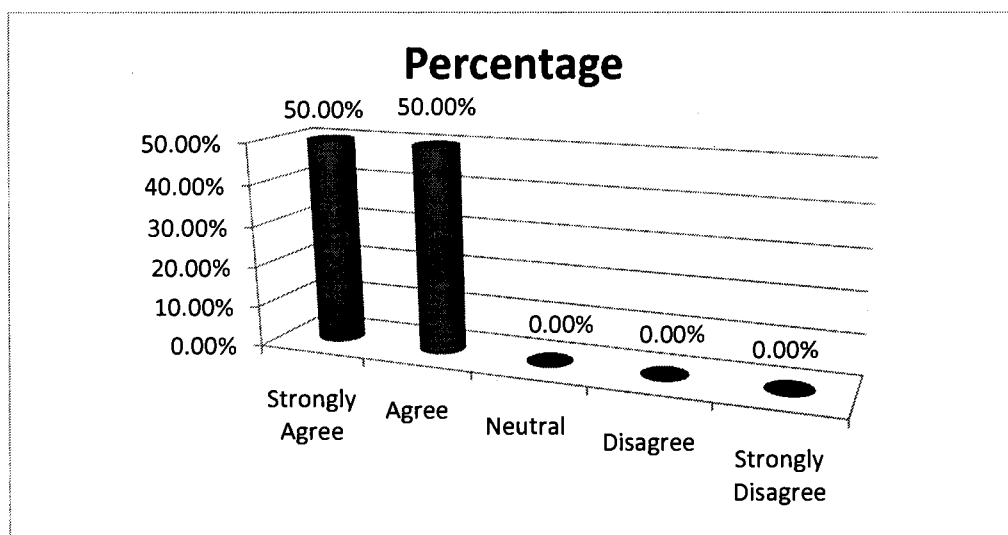
The third question asked to the teacher was more focused. Here the English teachers were asked to rate the trait of extroversion in the personalities of their students. They were asked whether their students tend to be talkative, sociable, expressive and bold. The responses of the teachers are summarized in the table and the figure below;



**Table 4.10**

*Frequencies and Percentages of the English teachers' responses to the English students' trait of extroversion.*

Responses	Frequency	Percentage
Strongly Agree	3	50.00%
Agree	3	50.00%
Neutral	0	0.00%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.17.** *Percentages of the English teachers' responses to the English students' trait of extroversion.*

According to the figure 50% teachers strongly agreed that their students were bold, confident, sociable and expressive and 50% of them generally agreed. None of them disagreed.

#### **4.2.2.4 E4:**

In the third question the English teachers were enquired about their students' trait of agreeableness. The researcher used different terms to make them easily understand the

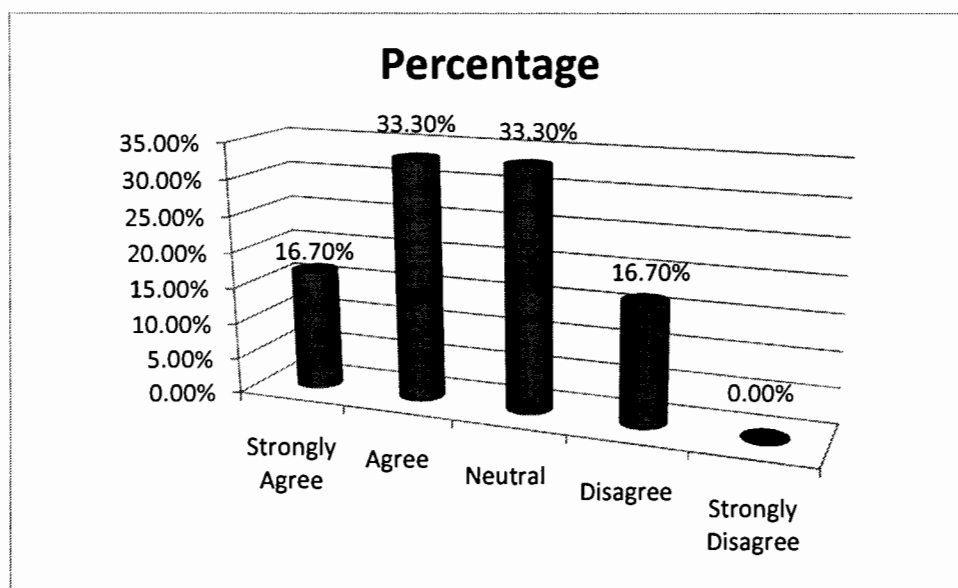
question. They were asked whether their students were co-operative, trustful, kind etc.

The responses of the teachers are summarized in the table and the figure below;

**Table 4.11**

*Frequencies and Percentages of the English teachers' responses to the English students' trait of agreeableness.*

Responses	Frequency	Percentage
Strongly Agree	1	16.70%
Agree	2	33.30%
Neutral	2	33.30%
Disagree	1	16.70%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.18.** *Percentages of the English teachers' responses to the English students' trait of Agreeableness.*

According to the figure 16% percent of the English teachers strongly favoured, 33% of them generally favoured the presence of the trait of agreeableness in the personalities of their students. 33% remained neutral and the rest negated it.

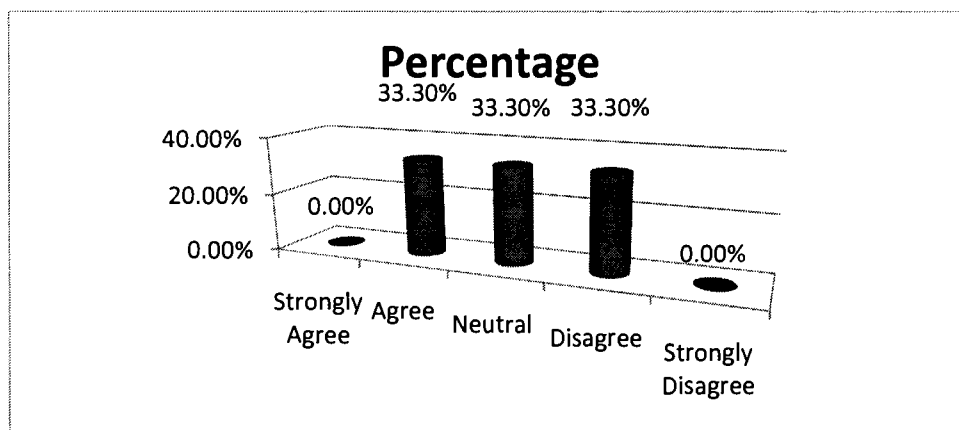
#### 4.2.2.5 E5:

Similarly the teachers were asked to rate their students' trait of *Conscientiousness*. Different terms were used in the question to clarify the meaning of *Conscientiousness*. They were required to affirm or negate the efficient, organized and disciplined nature of their students. The responses of the teachers are summarized in the table and the figure below;

**Table 4.12**

*Frequencies and Percentages of the English teachers' responses to the English students' trait of Conscientiousness.*

Responses	Frequency	Percentage
Strongly Agree	0	0.00%
Agree	2	33.30%
Neutral	2	33.30%
Disagree	2	33.30%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.19.** *Percentages of the English teachers' responses to the English students' trait of Conscientiousness.*

According to the figure 33% of the English teachers neither favoured nor negate the trait of *Conscientiousness* in the personalities of their students. None of them strongly agreed to the question. 33% negated and the rest simply agreed.

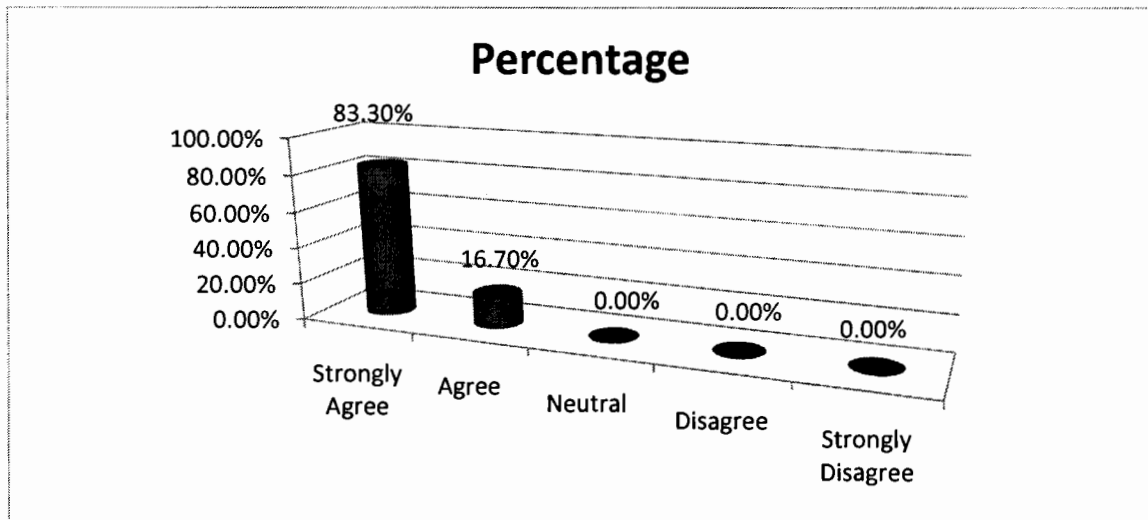
#### 4.2.2.6 E6:

The English teachers were further enquired to rate the trait of *Openness* in the personalities of their students. Different terms were used in the question to clarify the trait of openness. The teachers were asked to approve or disapprove the ingenious, imaginative, artistic and creative nature of their students. The responses of the teachers are summarized in the table and the figure below;

**Table 4.13**

*Frequencies and Percentages of the English teachers' responses to the English students' trait of Openness.*

Responses	Frequency	Percentage
Strongly Agree	5	83.30%
Agree	1	16.70%
Neutral	0	0.00%
Disagree	0	0.00%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.20.** Percentages of the English teachers' responses to the English students' trait of Openness.

According to the figure 83% teachers strongly agreed and the rest generally agreed to the question. They strongly favoured the artistic, imaginative and creative capabilities of the Urdu students. None of them disagreed to the question.

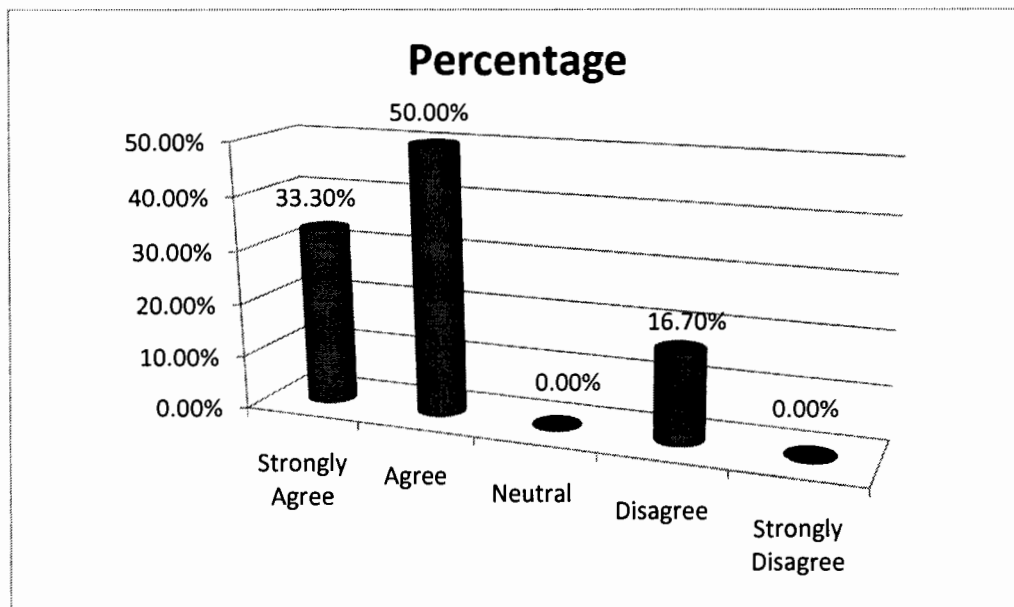
#### 4.2.2.7 E7:

Lastly, the English teachers were asked about the trait of *Neuroticism*. To clarify the meaning different terms were used in the question. They were asked whether their students tend to be easily nervous, upset, worried, depressed and distracted. The responses of the teachers are summarized in the table and the figure below;

**Table 4.14**

*Frequencies and Percentages of the English teachers' responses to the English students' trait of Neuroticism.*

Responses	Frequency	Percentage
Strongly Agree	2	33.30%
Agree	3	50.00%
Neutral	0	0.00%
Disagree	1	16.70%
Strongly Disagree	0	0.00%
Total:	6	100%



**Figure 4.21.** *Percentages of the English teachers' responses to the English students' trait of Neuroticism*

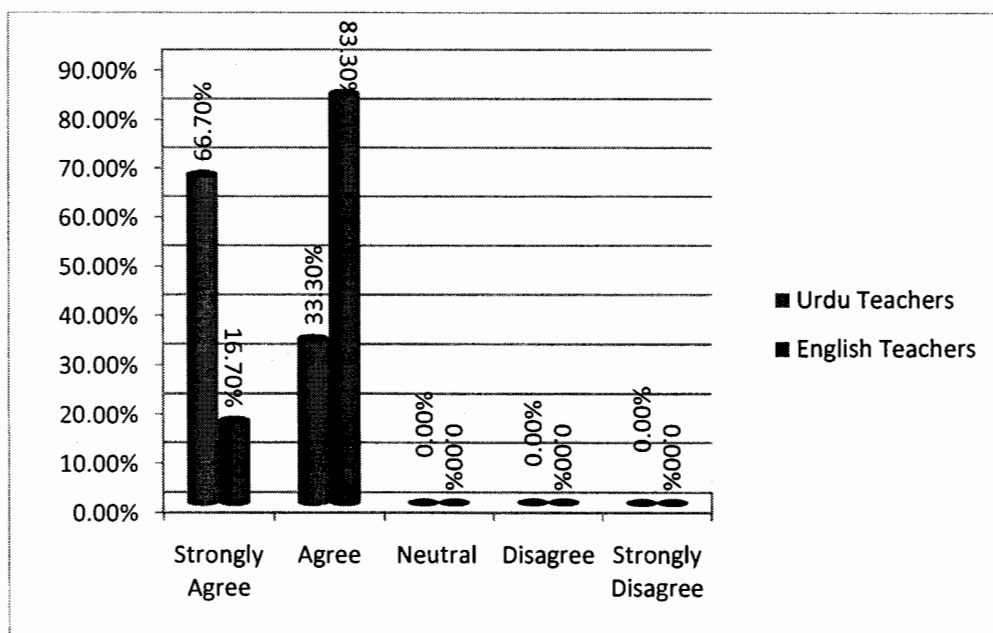
According to the figure 50% teachers generally affirmed the presence of *Neuroticism* in the personalities of their students. 33% strongly agreed and the rest simply disagreed.

### 4.3 COMPARISON BETWEEN THE RESPONSES:

A comparison has been made with the help of bar graphs to highlight similarities and contrasts in the responses of both the Urdu and the English teachers. The comparison is as follows;

#### 4.3.1 LANGUAGE AFFECTS PERSONALITY

In the first question the researcher generally asked about the effects of language on the personalities of its users. The comparison between the responses has been given in the figure below;

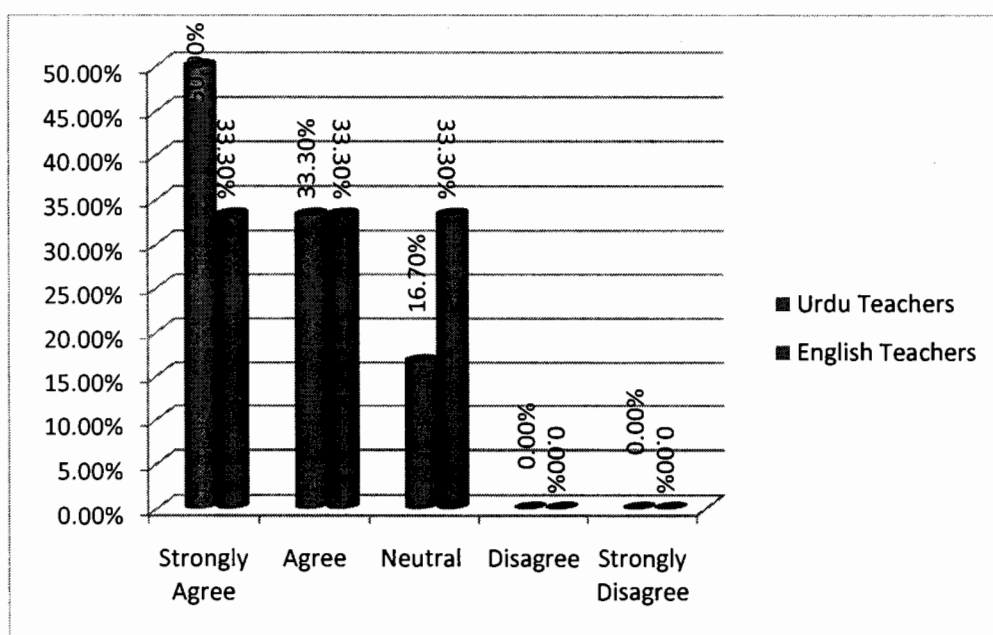


**Figure 4.22.** Comparison between the percentages of the responses to the notion of *Language affects personality*.

According to the figure the Urdu teachers strongly favoured the notion. The English teachers also agreed none of them opposed it.

### 4.3.2 THE EFFECT OF URDU AND ENGLISH LANGUAGE ON PERSONALITY

The second question was focused on the effects of Urdu or English language on the personality. The Urdu teachers were required to respond to the effect of Urdu language and similarly the English teachers were asked to affirm or negate the effects of English on personality. The comparison between the responses of the Urdu and English teachers is highlighted in the figure below;



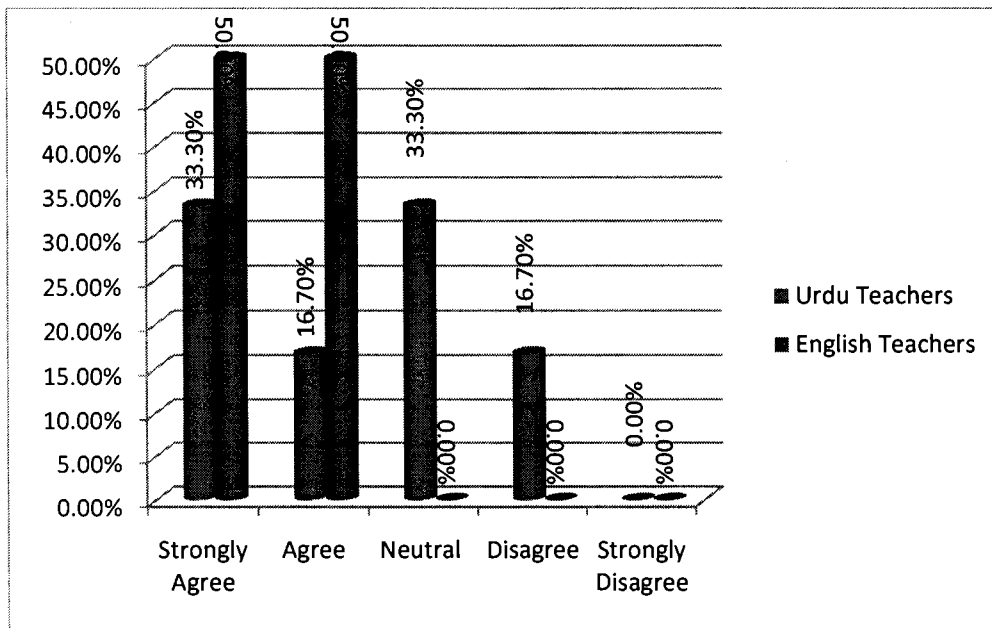
**Figure 4.23.** Comparison between the percentages of the responses to the notion of the effects of Urdu and English on personality.

According to the figure 50% of the Urdu and 33% of the English teachers strongly favoured the effects of Urdu and English respectively. None of them were disagreed to the notion however, 33% English and 16% Urdu teachers remained neutral to the question.



### 4.3.3 EXTROVERSION

The third question was asked under the trait of extroversion. The researcher asked both the Urdu and the English teachers to rate their students' trait of extroversion. Their responses are highlighted in the following figure;

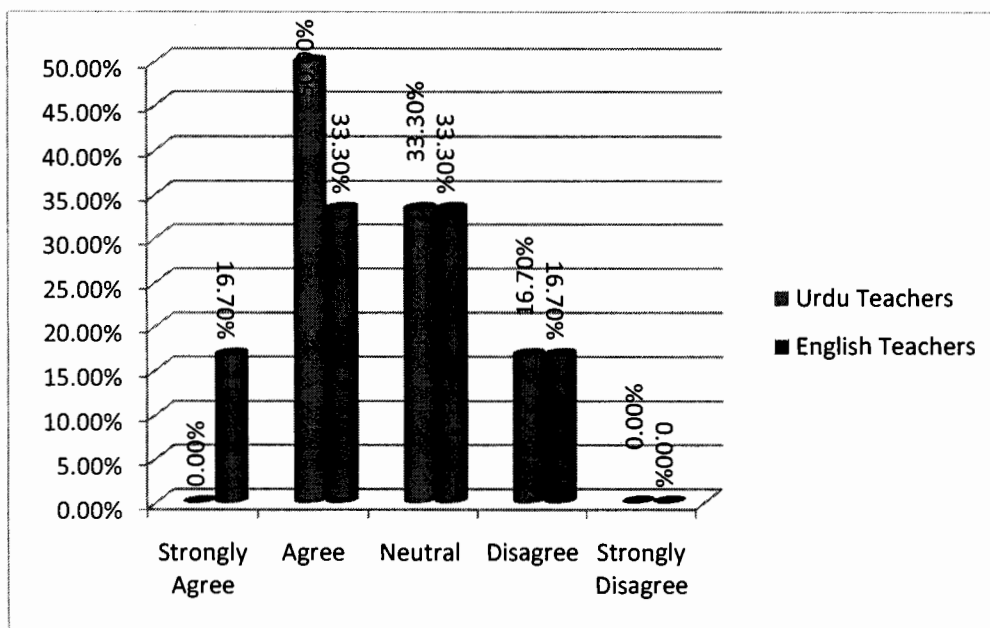


**Figure 4.24.** Comparison between the percentages of the responses to the trait of Extroversion.

According to the figure most of the English teachers strongly affirmed the extrovert nature of their students. 33% of the Urdu teachers strongly affirmed the question and 33% of them remained neutral.

### 4.3.4 AGREEABLENESS

Then the teachers were enquired to highlight their students' trait of agreeableness. A comparison between their responses is highlighted in the following graph;

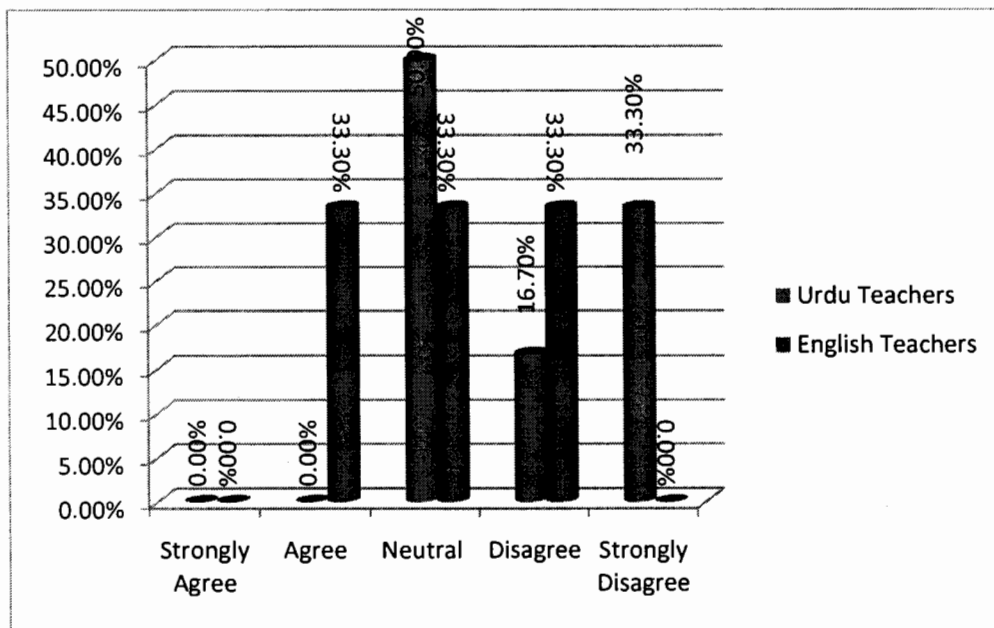


**Figure 4.25.** Comparison between the percentages of the responses to the trait of Agreeableness.

According to the figure 50% of the Urdu teachers generally agreed to the agreeable nature of their students' personalities. 16% of the English teachers strongly favoured it. 33% of both the English and the Urdu teachers remained neutral.

#### 4.3.5 CONSCIENTIOUSNESS

The fifth question was about the trait of conscientiousness. The teachers were required to rate their students' conscientious nature. A comparison between their responses is given below;

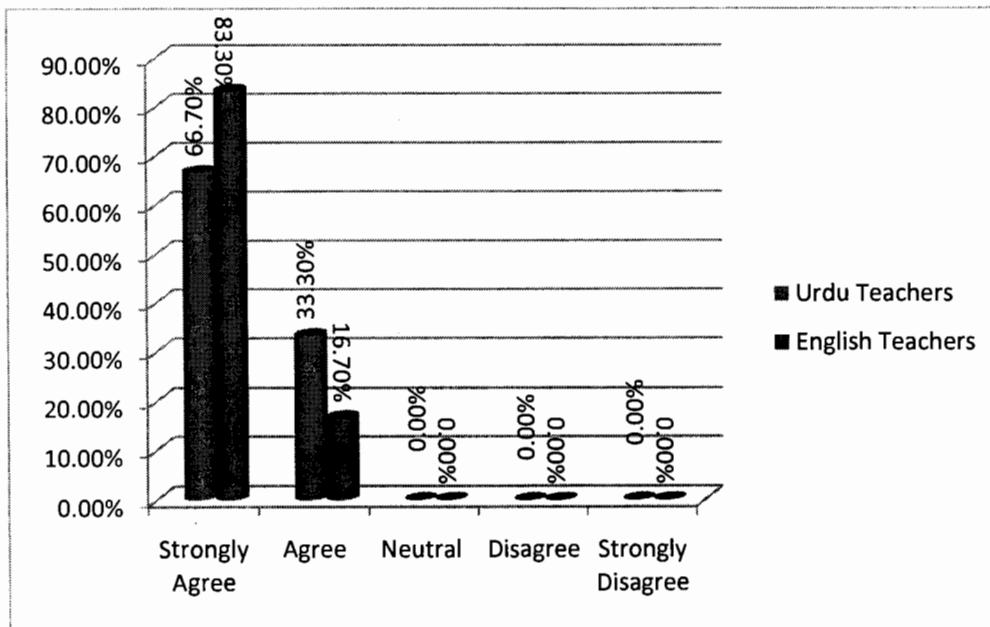


**Figure 4.26.** Comparison between the percentages of the responses to the trait of *Conscientiousness*.

According to the figure most of the English and the Urdu teachers remained neutral to the question. None of the Urdu teachers favoured the question rather 33% of them refuted it.

#### 4.3.6 OPENNESS

Then the teachers were asked to rate openness in the personalities of their students. Their responses are compared with the help of the following figure;



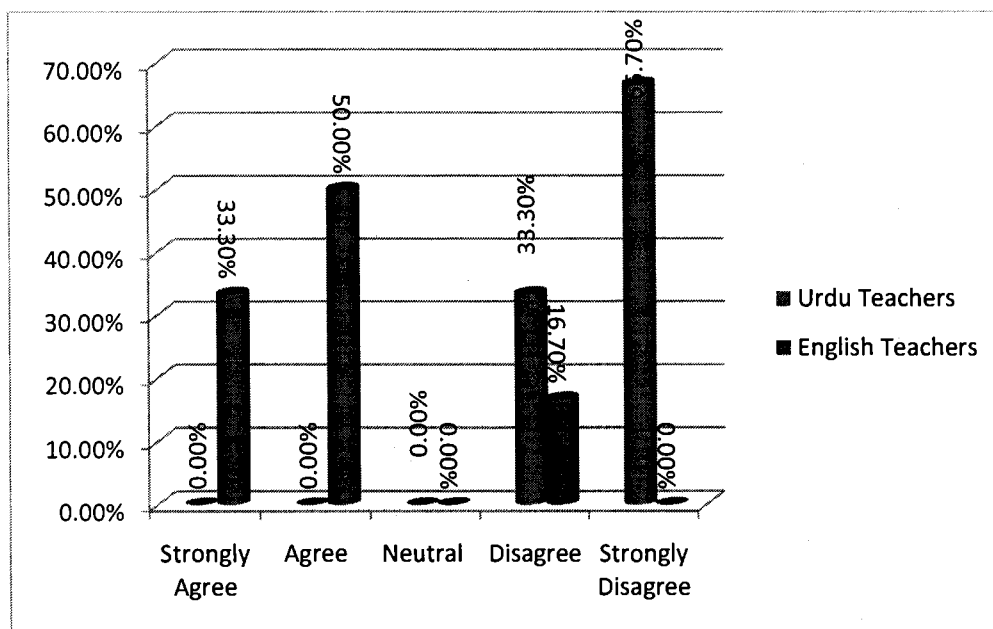
**Figure 4.27.** Comparison between the percentages of the responses to the trait of *Openness*.

According to the figure most of the Urdu and the English teachers strongly affirmed the question. None of them negated it.

### 4.3.7 NEUROTICISM

Lastly, the teachers were asked to rate neuroticism in the personalities of their students.

Their responses are compared in the following graph;



**Figure 4.28.** Comparison between the percentages of the responses to the trait of Neuroticism.

According to the figure 66% of the Urdu teachers strongly disagreed to the question. In contrast most of the English teachers affirmed the question.

#### 4.4 DISCUSSION ON THE FINDINGS OF THE QUESTIONNAIRES

The present study was qualitative and quantitative in nature. Specifically the study was made to highlight specific effects of a language on the personality of its users.

The results collected through the questionnaires proved the basic queries. Whorfian Hypothesis states that language is the foundation of thought, culture and personality. In the present study the effect of language on the personality of its users was tested. The purpose to get the questionnaire filled in two different languages was to observe whether the bilinguals switch their personalities when they switch languages. The results affirmed the assumption. The findings show that the five groups of male and female bilinguals

scored high on Neuroticism in English and low on Neuroticism in Urdu. In other traits, however, they did not remain consistent.

Their consistency in the trait of Neuroticism forces us to think the reasons of such an apparent and constant change in their personalities. This happened so because:

- the subjects either felt upset or they became conscious while using a language other than their national language.
- the participants were unable to capture the real intensity of the words “tense”, “depress”, “blue”, “stress”, “upset” etc. in Urdu language. In Urdu there is no accurate connotation of the above mentioned words. While speaking Urdu an Urdu speaker simply goes through code switching.

These reasons favour Whorfian Hypothesis. Whorf (1956) states that each language of the world has different physiognomies. Each language with its unique physiognomies presents different view of the world to its users. So there are as many views of the world as there are languages. In the present study the bilinguals changed their views about themselves when they changed their languages.

The second research question was: *Does a certain language develop a new personality trait?* The results give the answer in affirmative. It is so because the subjects showed notable differences in their personalities in the trait of Neuroticism. The third question i.e. *do bilinguals have two personalities?* is also proved right because all the participants were bilinguals (proficient in both English and Urdu) and all of them showed personality differences during their use of two different languages.

The investigation highlights the truth lying in Sapir-Whorf hypothesis. The results reveal the tendency of Urdu and English bilinguals to change their views about themselves while using two different languages. It may be assumed that a certain language builds its users' personality to a specific direction. It provides its users with a different view of the world. After studying the above findings we may build another assumption that there are as many personalities as there are languages in the world.

#### **4.5 DISCUSSION ON THE FINDINGS OF THE INTERVIEWS**

The researcher conducted interviews from the teachers of the Urdu and English language. The teachers were asked 7 questions in total. The first two questions were asked to have their views about the effects of language on personality. Both the Urdu and the English teachers favoured the notion and none of them refuted it. Rest of the five questions focused more on the big five personality traits. The teachers were asked to rate the big five personality traits in the personalities of their students. On all the traits the teachers' responses more or less remain the same. On the trait of Conscientiousness the teachers changed their views about their students. The Urdu teachers rated their students less conscientious than the English teachers. Similarly, on the trait of Neuroticism the English teachers rated their students more neurotic than the Urdu teachers. This reminds us of the results of the questionnaires where the students while filling the questionnaire in English tended to be more neurotic than that of Urdu. The reason might be this that they felt more relaxed in their national language. Certain inferences have been built on the above findings which are given in the next chapter.

## CHAPTER 5

### CONCLUSION AND RECOMMENDATIONS

#### 5.1 CONCLUSION

The foregoing study establishes the initial proposition that language affects personality to different degrees on different occasions. The caveat noted here is that it is not, and cannot be, a simple one-on-one formula. The difficulties are manifest when one considers that (a) a large number of factors come into play in the evaluation of personality, and (b) the property called 'personality' is itself a changeable flux rather than a steady quantity. However, language is an important factor, and its effects should not be overlooked. What makes bilinguals change their personalities during their use of both languages? Bilinguals may suffer from an increase of anxiety and tension when they are caught up in situations where the second language becomes the primary mode of communication (such as interacting with foreigners who speak the language as their first language) and it is reasonable to expect that the inhibitory factors resulting from this will affect the speaker's personality. This is so common that it hardly needs verification. So the following inferences are extracted based on the finding given in chapter 4:

- The first inference from this is that an individual who might be freely expressive, unworried about linguistic errors and extroverted in his first language, becomes self-conscious, withdrawn, anxious about language errors and introverted when he is forced to use the second language in a sustained dialogue with other people.



- This leads to another inference that a situation in which a bilingual is entangled between two languages, guides him to two different systems of thought, two different cultures and finally two different personalities. Fromkin, Rodman and Hyams (2003) after conducting multiple experiments on bilinguals and monolinguals, discovered a bilingual child is actually “two monolinguals in one head”. In other way one may say that a bilingual has two languages and so two personalities. We find same evidence in the present study as well. All the bilinguals exhibited two personalities while using two different languages. It is amazing to note that both boys and girls showed tendency to be more neurotic while filling English questionnaire. On the other hand they seemed to be relaxed while filling Urdu questionnaire. So it may be said that a bilingual has two monolinguals combined in him.
- The third inference supports Sapir-Whorf hypothesis. The resuscitation of the Sapir-Whorf hypothesis at this stage might be questioned by some, but it is relevant to conditions in present-day Pakistan because of the peculiar strength of the second language (English) in a variety of social situations and functions. It has a prestige and utilitarian value far in excess of its stated position. In the nineteen seventies and early eighties there was a sustained attempt by the government to establish the national language (Urdu) as the primary language of both instruction and governance, and to relegate English to its true role as a second language, to be used only when and where needed. However, since then Urdu has been partly overtaken by the ‘market forces’ of linguistics in this country. Apart from the

considerable infiltration that has taken place by English into Urdu, we now find written forms of English used everywhere, in commerce both local and international, in small scale trade, government planning, diplomacy, law, aviation, banking and even social occasions such as marriage. The fact is not prevailing in Pakistan only but in almost all the ex-colonized countries. English has become a symbol of status, modernization, efficiency etc in all ex-colonized countries (Rahman, 2000). Continual and frequent switching between two linguistic conventions and cultures has a certain psychological effect on the population, especially its bilingual segment. It has been endeavoured to show that there is a significant personality quantum to be considered in the use of language, and that each language projects a 'personality' of its own. The idea floated in the seventies that we can 'do away' with English or 'reduce' it to its rightful position has been proved wrong by events since then. The competing pressure of two language systems on the psyche of the nation is of considerable significance to the nation's mental and linguistic health.

- The fourth inference is drawn from the different 'personalities' of the two languages in question. By personalities of the two languages it is meant special features innate in them. Whorf (1956) calls these different "physiognomies" of languages. A rough assumption is that English is more bold than Urdu. Urdu is shy and passive. While discussing with the teachers of English literature it was revealed that the students feel easy to talk in English rather than Urdu about scandals, sex and such other issues. They quickly switch the code when such

issues come across. Similarly, the participants of this study came across such questions for which they used to switch the code, for example there is no exact equivalent of the words “depression” and “tension” in Urdu. So the participants became more neurotic in English than in Urdu because in English they comprehended the meaning better than Urdu.

- The fifth inference is that English is a ‘literate’ language in that it is founded on a long tradition of writing, research, science and technology, and is therefore inclined to be more well organized than Urdu. The latter language is still more ‘orate’ than literate, because the culture underlying it is still only semi-literate, and nothing much has been done in science or technology in this society. Differences certainly exist, and the basic premise of the study that these differences are reflected to some degree in the personalities of their users is tenable.

The assumptions in the last two inferences may be objectionable. The proponents of both languages reject one or the other idea on the basis of another assumption. An enthusiastic supporter of Urdu, for example, Mukhtar Zaman vigorously rejects his contemporary’s view, who criticizes Urdu for not being scientific (1985). Our main concern, however, is not to reject or confirm any such assumption but to point out that each language has its own special characteristics and culture, which consequently lead the speakers of that language to a unique personality.

Generally it is said that knowing languages other than one's mother-tongue opens new doors of perception for a multilingual person, giving him a standing advantage over a

monolingual person. New windows on the world are opened for him in the process of acquiring new communicational systems, leading to a fuller and better-rounded understanding of reality. However, as with most advantages, greater flexibility and an ability to view the world from different perspectives might lead to some psychological strains. Personality shifts take place in multilingualism, and these are mostly advantageous. It is desirable to look at both sides of the picture, and this had been endeavoured to do. The results highlighted by the present study, however, do not signify any positive or negative effects of bilingualism or multilingualism on personality. This is, however, significant to note that all the participants (both male and female) showed marked differences in their personalities during their use of Urdu and English.

## **5.2 RECOMMENDATIONS**

This study has further implications for the interested people in the fields of both psychology and linguistics:

- It is recommended for the future studies that same hypothesis may be targeted but using different scales of personality.
- Secondly, it is suggested that some extension should be given to the same study first by observing the specific qualities of both Urdu and English languages. By specific qualities we mean some languages are marked for the special features inherent in them for example Urdu is considered a literary language and English may be called a utility language. An effort can be made to dig out these special features in the personalities of their users. If the habits of the users of these languages match with these features it will be approved that different languages

develop personalities differently. For example if we assume that Urdu is polite language, we will try to match this politeness in the personalities of the speakers of Urdu.

- Thirdly, it is recommended that to further authenticate the present study the future researchers should first collect data from the monolinguals of the both languages. The dominant traits of the subjects should be kept in record. Then another study should be conducted on the bilinguals of the same languages. Now if the results indicate the same dominant traits, it will be assured that a certain language develops a person's personality to a specific direction.
- Fourthly, it is generally observed that the variety of English spoken in Pakistan is not standard English, it is basically Pakistani English. So it is recommended for the future researchers that they should choose those subjects as population of their research who frequently visit foreign countries like America or England. Their frequent visits to foreign lands enable them to imitate the standard variety of English or the researchers should administer their research in such foreign lands where Urdu speakers live permanently.
- Since the present study was a research on personality and was focused on the involvement of only linguistic factors in the expression of personality, it is recommended to find out the influence of other factors too.
- Lastly, the present study can also be extended further to multilinguals.

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Qaumi Zuban.

## Appendix A

## Questionnaire

Name \_\_\_\_\_ Age \_\_\_\_\_

Mother tongue \_\_\_\_\_ Medium of Instruction in Secondary School \_\_\_\_\_

**Directions:** The following statements concern your perception about yourself in a variety of situations. Your task is to indicate the strength of your agreement with each statement, utilizing a scale in which 1 denotes strong disagreement, 5 denotes strong agreement, and 2, 3, and 4 represent intermediate judgments. In the boxes after each statement, tick a number from 1 to 5 from the following scale:

1 = Strongly disagree

2 = Disagree

3 = Neither disagree nor agree

4 = Agree

5 = Strongly agree

There are no "right" or "wrong" answers, so select the number that most closely reflects you on each statement. Take your time and consider each statement carefully.

I see myself as someone who...

1. ...Is talkative

1      2      3      4      5

2. ...Tends to find fault with others

1      2      3      4      5

3. ...Does a thorough job

1      2      3      4      5

4. ...is depressed, blue

1      2      3      4      5

5. ...Is original, comes up with new ideas

1      2      3      4      5

**6. ...Is reserved**

1      2      3      4      5

**7. ...Is helpful and unselfish with others**

1      2      3      4      5

**8. ...Can be somewhat careless**

1      2      3      4      5

**9. ...Is relaxed, handles stress well**

1      2      3      4      5

**10. ...Is curious about many different things**

1      2      3      4      5

**11. ...Is full of energy**

1      2      3      4      5

**12. ...Starts quarrels with others**

1      2      3      4      5

**13. ...Is a reliable worker**

1      2      3      4      5

**14. ...Can be tense**

1      2      3      4      5

**15. ...Is ingenious, a deep thinker**

1      2      3      4      5

**16. ...Generates a lot of enthusiasm**

1      2      3      4      5

**17. ...Has a forgiving nature**

1      2      3      4      5

**18. ...Tends to be disorganized**

1      2      3      4      5

**19. ...Worries a lot**

1      2      3      4      5

**20. ...Has an active imagination**

1      2      3      4      5

**21. ...Tends to be quiet**

1      2      3      4      5

**22. ...Is generally trusting**

1      2      3      4      5

**23. ...Tends to be lazy**

1      2      3      4      5

**24. ...Is emotionally stable, not easily upset**

1      2      3      4      5

**25. ...Is inventive**

1      2      3      4      5

**26. ...Has an assertive personality**

1      2      3      4

**27. ...Can be cold and aloof**

1      2      3      4      5

**28. ...Perseveres until the task is finished**

1      2      3      4      5

**29. ...Can be moody**

1      2      3      4      5

**30. ...Values artistic, aesthetic experiences**

1      2      3      4      5

**31. ...Is sometimes shy, inhibited**

1      2      3      4      5

**32. ...Is considerate and kind to almost everyone**

1      2      3      4      5

**33. ...Does things efficiently**

1      2      3      4      5

**34. ...Remains calm in tense situations**

1      2      3      4      5

**35. ...Prefers work that is routine**

1      2      3      4      5

**36. ...Is outgoing, sociable**

1      2      3      4      5

**37. ...Is sometimes rude to others**

1      2      3      4      5



**38. ...Makes plans and follows through with them**

1      2      3      4      5

**39. ...Gets nervous easily**

1      2      3      4      5

**40. ...Likes to reflect, play with ideas**

1      2      3      4      5

**41. ...Has few artistic interests**

1      2      3      4      5

**42. ...Likes to cooperate with others**

1      2      3      4      5

**43. ...Is easily distracted**

1      2      3      4      5

**44. ...Is sophisticated in art, music, or literature**

1      2      3      4      5

**45. ...Has high self-esteem**

1      2      3      4      5

**46. ...Is very religious**

Disagree      1      2      3      4      5

**47. ...Is politically liberal**

1      2      3      4      5

**48. ...Is often on bad terms with others**

1      2      3      4      5

## سوالنامہ

نام: \_\_\_\_\_ عمر: \_\_\_\_\_

مادری زبان: \_\_\_\_\_ سکول کا ذریعہ تعلیم \_\_\_\_\_

نیچے دیئے گئے بیانات واضح کریں گے کہ آپ مختلف حالات میں اپنے متعلق کیا رائے رکھتے ہیں۔ آپ نے ہر بیان سے متفقہ رائے کی پختگی کی نشاندہی کرنا ہے۔ اسکے لئے آپ کو ایک پیمانہ دیا ہے جس میں عدد ”۱“ کا مطلب ہے ”سخت اختلاف“ جبکہ عدد ”۵“ کا مطلب ہے ”مکمل ہم آہنگی“۔ اور اعداد ”۲“، ”۳“ اور ”۴“ درمیانی رائے / آرا کا اظہار کرتے ہیں: ہر بیان کے نیچے دیئے گئے خانوں میں ”۱“ سے لیکر ”۵“ تک کسی کا انتخاب دیئے گئے پیمانے کے مطابق کریں۔

۱۔ سخت اختلاف

۲۔ اختلاف

۳۔ نہ اختلاف نہ اتفاق

۴۔ اتفاق

۵۔ مکمل اتفاق

اس سوالنامے میں کوئی ”صحیح“ یا ”غلط“ جوابات نہیں ہیں۔ لہذا اس عدد کا انتخاب جو آپ کی شخصیت کی بہترین عکاسی کرتا ہے۔

میں خود کو ایسا محسوس کرتی / کرتا ہوں جو کہ.....

1--- با تو نی ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

2--- دوسروں میں نقص نکالتی رہتی / رہتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

3--- اپنا کام خوبی سے سرانجام دیتی / دیتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

4--- دباؤ کا شکار رہتی / رہتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

5--- تخلیقی ذہن کی حامل ہے۔ اور نئے خیالات کا اظہار کرتی ہے / متعارف کرواتی / کرواتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

6--- اپنے آپ میں رہنے والی / والا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

7--- مدد کرتی / کرتا ہے اور دوسروں کے ساتھ بے غرض ہے (یعنی غرض کے بغیر)

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

8--- تھوڑی/تھوڑا بہت لا پرواہ ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

9--- پرسکون رہتی/رہتا ہے اور پریشانی سے خوب نمٹتی/نمٹتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

10--- مختلف چیزوں کے بارے میں متحس رہتی/رہتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

11--- پُر جوش رہتی ہے/چاک وچو بند رہتی/رہتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

12--- دوسروں کے ساتھ جھگڑے کا آغاز کرتی/کرتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

13--- ایک قابل اعتماد کارکن ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

14--- تناؤ کا شکار ہوتی/ہوتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

15--- خوش تدبیر ہے اور گہری سوچ رکھتی/رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 16--- بالچل / سرگرمی پیدا کرنے والی / والا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 17--- فطرتاً معاف کر دینے والی / والا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 18--- بے ترتیبی کا رجحان رکھتی / رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 19--- بہت پریشان ہوتی / ہوتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 20--- فعال تخیل رکھتی / رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 21--- کم گوئی کا رجحان رکھتی / رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 22--- عام طور پر بڑا اعتماد سمجھی جاتی / جاتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

23---ست مزاجی کارجان رکھتی/رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

24---جذباتی طور پر مستحکم ہے اور آسانی سے پریشان نہیں ہوتی/ہوتا۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

25---اختراعی صلاحیت کی حامل ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

26---بارعب شخصیت کی حامل ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

27---سرد مزاج ہے اور لوگوں سے دور رہنا پسند کرتی/کرتا ہے/تہائی پسند ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

28---کام کے سرانجام دینے تک راز میں رکھتی/رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

29---تلون مزاج رکھتی/رکھتا ہے ابدلتے مزاج کا حامل ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

30---خوش ذوق ہے اور فنون کو اہمیت دیتی/دیتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 31--- شرمیلی ہے اور جذبات کو دبا کے رکھنے والی/ والا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 32--- بامروت ہے اور تقریباً ہر ایک کے ساتھ مہربان ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 33--- کام احسن طریقے سے سرانجام دیتی/ دیتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 34--- پریشان حالات میں بھی پرسکون رہتی/ رہتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 35--- معمول کے مطابق ہونے والے کام کو ترجیح دیتی/ دیتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 36--- گھومنے پھرنے والی اور گھل مل جانے والی/ والا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق  
 37--- کبھی کبھار دوسروں سے بے زنجی برتی/ برتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق



38--- منصوبے بناتی ہے اور اُن پر عمل بھی کرتی / کرتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

39--- بہت جلدی گھبرا جاتی / جاتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

40--- اظہار خیال کرتی ہے اور خیالات کو عملی جامہ پہناتی / پہناتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

41--- کچھ فنکارانہ دلچسپیاں رکھتی / رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

42--- دوسروں کیساتھ تعاون کرنا پسند کرتی / کرتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

43--- اسے آسانی سے پریشان کیا جاسکتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

44--- فنون، موسیقی اور ادب کا نفیس ذوق رکھتی / رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

45--- اپنے متعلق بہت اچھی / اعلیٰ رائے رکھتی / رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

46--- بہت مذہبی ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

47--- سیاسی طور پر آزاد خیال ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

48--- اکثر دوسروں کے ساتھ بُرے تعلقات رکھتی/رکھتا ہے۔

غیر متفق ۱ ۲ ۳ ۴ ۵ متفق

## **APPENDIX C**

### **INTERVIEW QUESTIONS FOR URDU TEACHERS**

**U1:** Does language affect personality?

**U2:** Since you are an Urdu teacher, do you think Urdu has a specific role to play in developing personality?

**U3:** Do you think that most of your students are bold, expressive, sociable etc.?

**U4:** Do you think that most of your students are kind, co-operative, helpful, unselfish etc.?

**U5:** Do you think that most of your students are organized, disciplined, efficient, reliable etc.?

**U6:** Do you think that most of your students generally remain depressed, worried, nervous, upset etc.?

**U7:** Do you think that most of your students are imaginative, artistic, creative etc.?

**APPENDIX D****INTERVIEW QUESTIONS FOR ENGLISH TEACHERS**

**E1:** Does language affect personality?

**E2:** since you are an English teacher, do you think Urdu has a specific role to play in developing personality?

**E3:** Do you think that most of your students are bold, expressive, sociable etc.?

**E4:** Do you think that most of your students are kind, co-operative, helpful, unselfish etc.?

**E5:** Do you think that most of your students are organized, disciplined, efficient, reliable etc.?

**E6:** Do you think that most of your students generally remain depressed, worried, nervous, upset etc.?

**E7:** Do you think that most of your students are imaginative, artistic, creative etc.?

