



University of Bahrain  
College of Arts  
Department of English Language and Literature

# **Language Preference in Social Contexts: A Study of EFL Students’ Linguistic Behavior and Identity**

A Thesis Submitted in Partial Fulfillment of The Requirements for The  
Master’s Degree in Applied English Studies

**Submitted by**  
Eman Nabeel Mohammed AlAnsari  
(20112384)

**Supervised by**  
**Dr. Qusai Anwer Rizik Al Debyan**  
Associate Professor

University of Bahrain

May 2025



University of Bahrain  
College of Arts  
Department of English Language and Literature

## Defense Committee's Approval Page

M.A. program: Applied English Studies

Student **Eman AlAnsari** ID number **20112384** defended her thesis entitled **Language preference in Social Contexts: A Study of EFL Students' Linguistic Behavior and Identity**, by which she fulfilled the requirements for the Master's degree in Applied English Language Studies.

Thus, the committee recommends awarding of M.A. Degree with the grade of: **(PASS)**

### Defense Committee

#### Name

#### Signature

Dr. Qusai Al Debyan

Supervisor: .....

Dr. Mervat Albuflasa

Internal Examiner: .....

Prof. Abdulla Shehabat

External Examiner: .....

# Abstract

*This study investigates the impact of English as a Foreign Language (EFL) on the linguistic behavior and identity construction of Bahraini tertiary-level bilinguals. Employing a convergent parallel mixed-methods design, the research examines how language choice in formal and informal social contexts reflects and constructs students' bilingual identities. The findings reveal that EFL Bahraini bilinguals' language preference is influenced by the formality of social contexts, relationships with interlocutors, and communicative purposes, with Arabic predominating in personal and informal contexts while English prevails in academic and professional contexts. Contrary to previous research suggesting Arabic language attrition among Arab EFL students, this study documents what appears to be a reverse paradigm shift in the perception of Bahraini bilingual speakers, wherein increased English proficiency has strengthened participants' commitment to their Arabic linguistic heritage and Bahraini cultural identity. The data confirms that Bahraini Bilinguals' linguistic behaviour emerges primarily as a communicative strategy governed by the social context's degree of formality and interlocutors, with most Bahraini participants demonstrating awareness towards the complex relationship between foreign language acquisition and identity construction, further revealing that their linguistic behaviour enhances their bilingual identity rather than threatens their Bahraini Arabic identity.*

Keywords: Bilingualism, Language Choice, Language Preference, Code-Switching, Identity Construction, Linguistic Behavior, Social Context, Reverse Paradigm Shift, Kingdom of Bahrain

# Declaration

I declare that this work, which I submitted to the University of Bahrain, contains my own investigation. This research has not been previously accepted for any degree and is not currently considered for any other degree at any other university.

Name: **Eman Nabeel AlAnsari**

ID Number: **20112384**

Signature: 

Date: 29<sup>th</sup> of September 2025

The thesis defense committee considered the thesis title:

**Language Preference in Social Contexts: A Study of EFL Students' Linguistic Behavior and Identity**

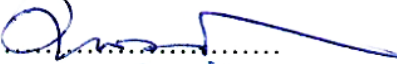
Submitted to the Department of English Language and Literature for the degree of Master in Applied English Language Studies.

Thesis Defense Committee:

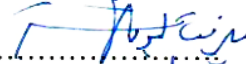
**Name**

**Signature**

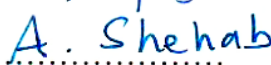
Dr. Qusai Al Debyan

Supervisor: 

Dr. Mervat Albuflasa

Internal Examiner: 

Prof. Abdulla Shehabat

External Examiner: 

# **Dedication**

**2013-2021**

**Credință**

# Acknowledgments

First and foremost, this would not have been achieved without the grace and blessing of Allah. Alhamdulillah, for allowing me to complete this work.

To express my sincere gratitude, I would like to extend my appreciation to my supervisor, Dr. Qusai AlDebyan, for his constant and immense effort, support, and dedication.

I would like to express my appreciation to my former advisor, Dr. Haleema AlAli, for supervising the literature review and research questions. My appreciation extends to Dr. Lamya AlKooheji, who supported me with her remarkable insight, expertise, and data collection.

To Dr. Nuri Ageli and Dr. Madani Othman Abdulla, who helped navigate the research topic.

I would also like to extend my sincerest gratitude to Prof. Abdulla Shehabat for his generous and constructive feedback and guidance.

My thanks go to my family, my intellectual and work buddies Amani AlBinali and Hessa AlNajjar, and my dear students, the Power Puff Girls.

Last but not least, to my father, thank you for pushing me forward, and to mother and brother, words can never express how grateful and thankful I am for your love and support.

Eman AlAnsari

# Table of Contents

| Section            | Title                                                   | Page No. |
|--------------------|---------------------------------------------------------|----------|
|                    | <b>Defense Committee's Approval Page</b>                | I        |
|                    | <b>Abstract</b>                                         | II       |
|                    | <b>Declaration</b>                                      | III      |
|                    | <b>Dedication</b>                                       | IV       |
|                    | <b>Acknowledgments</b>                                  | V        |
|                    | <b>Table of Contents</b>                                | VI       |
|                    | <b>List of Tables</b>                                   | VIII     |
|                    | <b>List of Figures</b>                                  | IX       |
|                    | <b>List of Charts</b>                                   | X        |
|                    | <b>List of Abbreviations</b>                            | XI       |
| <b>CHAPTER ONE</b> | <b>Introduction</b>                                     |          |
| 1.1                | Introduction                                            | 1        |
| 1.2                | Statement of the Study Problem                          | 3        |
| 1.3                | Significance of the Study                               | 4        |
| 1.4                | Research Questions                                      | 5        |
| 1.5                | Theoretical Positioning                                 | 5        |
| 1.6                | Structure of the Study                                  | 7        |
| <b>CHAPTER TWO</b> | <b>Literature Review</b>                                |          |
| 2.1                | Introduction                                            | 9        |
| 2.2                | Bilingualism                                            | 9        |
| 2.3                | Bilingual Communities                                   | 10       |
| 2.4                | Language Choice                                         | 13       |
| 2.4.1              | Language Choice in Social Contexts                      | 15       |
| 2.5                | Code-Switching (CS)                                     | 18       |
| 2.5.1              | CS in Bilingual Communities                             | 21       |
| 2.6                | Social Construction of Identity                         | 23       |
| 2.7                | Linguistic Identity                                     | 25       |
| 2.7.1              | Linguistic Identity of Bilingual Communities            | 26       |
| 2.8                | Bilingualism in the Kingdom of Bahrain                  | 28       |
| 2.8.1              | English as a Foreign Language in Bahrain                | 29       |
| 2.8.2              | Teaching English in the Kingdom of Bahrain              | 30       |
| 2.8.3              | Linguistic Behavior of Arabic-English Bahraini Speakers | 31       |

| <b>Section</b>       | <b>Title</b>                                                 | <b>Page No.</b> |
|----------------------|--------------------------------------------------------------|-----------------|
| 2.9                  | Conclusion                                                   | 34              |
| <b>CHAPTER THREE</b> | <b>Methodology</b>                                           |                 |
| 3.1                  | Introduction                                                 | 36              |
| 3.2                  | Method of Data Collection: Convergent Parallel Mixed Method  | 36              |
| 3.2.1                | Theoretical Foundation of Mixed Methods Approach             | 36              |
| 3.2.2                | Implementation of Convergent Parallel Mixed Methods          | 38              |
| 3.2.3                | Structure of SS Online Questionnaire                         | 38              |
| 3.2.4                | Theoretical Foundation of Thematic Analysis                  | 39              |
| <b>CHAPTER FOUR</b>  | <b>Finding and Discussion</b>                                |                 |
| 4.1                  | Data Collection Procedure                                    | 42              |
| 4.2                  | Sample of the Study                                          | 42              |
| 4.3                  | Findings of Quantitative Data                                | 43              |
| 4.4                  | Findings of Qualitative Data                                 | 50              |
| 4.5                  | Implementation of Inductive Thematic Analysis (ITA)          | 56              |
| 4.5.1                | Discussion of Research Findings                              | 61              |
| <b>CHAPTER FIVE</b>  | <b>Conclusion</b>                                            |                 |
| 5.1                  | Introduction                                                 | 63              |
| 5.2                  | Summary                                                      | 63              |
| 5.3                  | Limitations                                                  | 64              |
| 5.4                  | Recommendations                                              | 65              |
|                      | <b>REFERENCES</b>                                            | 66              |
|                      | <b>APPENDICES</b>                                            | 84              |
|                      | Appendix A: Semi-Structured Online Questionnaire Google Form | 84              |
|                      | Appendix B: Construction of Identity                         | 92              |
|                      | Appendix C: Reflection of Identity                           | 96              |
|                      | <b>Abstract Translated to Arabic</b>                         | -               |

## List of Tables

| <b>Table</b>   | <b>Title</b>                                     | <b>Page No.</b> |
|----------------|--------------------------------------------------|-----------------|
| <b>Table 1</b> | Language Choice According to Context             | 44              |
| <b>Table 2</b> | Reasons for Code-switching (Statements)          | 47              |
| <b>Table 3</b> | Perceptions Towards Language Choice and Identity | 48              |
| <b>Table 4</b> | ITA Results: Codes and Themes                    | 58              |

# List of Figures

| <b>Figure</b>   | <b>Title</b>                                                        | <b>Page No.</b> |
|-----------------|---------------------------------------------------------------------|-----------------|
| <b>Figure 1</b> | Linguistic Behavior Hypothesis                                      | 7               |
| <b>figure 2</b> | Convergent Parallel mixed method design (Creswell & Creswell, 2018) | 37              |
| <b>Figure 3</b> | Thematic Analysis Model (Braun & Clarke, 2013)                      | 40              |
| <b>Figure 4</b> | ITA Generated Codes                                                 | 57              |

## List of Charts

| <b>Charts</b> | <b>Title</b>                                                          | <b>Page No.</b> |
|---------------|-----------------------------------------------------------------------|-----------------|
| Chart 1       | Factors Influencing Language Choice                                   | 43              |
| Chart 2       | Likelihood of CS Between Arabic and English According to Interlocutor | 45              |

# List of Abbreviations

| <b>Abbreviation</b> | <b>Definition</b>             |
|---------------------|-------------------------------|
| <b>FLA</b>          | Foreign language Acquisition  |
| <b>SLA</b>          | Second Language Acquisition   |
| <b>CS</b>           | Code-switching                |
| <b>L1</b>           | First Language                |
| <b>L2</b>           | Second Language               |
| <b>LF</b>           | Lingua Franca                 |
| <b>GCC</b>          | Gulf Cooperation Council      |
| <b>EFL</b>          | English as a Foreign Language |
| <b>MSA</b>          | Modern Standard Arabic        |
| <b>LA</b>           | Language acquisition          |
| <b>H/ H variety</b> | High /High variety            |
| <b>L/ L variety</b> | Low /Low variety              |
| <b>ELF</b>          | English as a Lingua Franca    |
| <b>MOI</b>          | Medium of Instruction         |
| <b>ITA</b>          | Inductive Thematic Analysis   |
| <b>SS</b>           | Semi-Structured               |
| <b>MCQs</b>         | Multiple-Choice Questions     |

# **CHAPTER ONE**

## **Introduction**

# **1. Chapter One: Introduction**

## **1.1. Introduction**

Language is a performative act that demonstrates aspects of human identity, playing an interrelated role in shaping that identity through linguistic behaviour. Studies on sociolinguistic phenomena, including Cedden et al. (2024), Maschio et al. (2022), and Norton (2000), view language as an external factor that influences identity and is indeed correlated with its construction. Views on this influence have also extended to studying the impact of Language Acquisition (LA), whether a Second Language Acquisition (SLA) or a Foreign Language Acquisition (FLA), on individuals and communities, creating a paradigm shift in the theoretical framework utilized to investigate the relationship between identity and language (Chaika, 2023). When viewed from a sociolinguistic perspective, SLA or FLA is a process that allows speakers to develop bilingual and multilingual identities, creating an innovative pathway for speakers to demonstrate their linguistic behaviour through language choice (Forbes et al., 2021).

Language choice of bilinguals is not merely a matter of communication but also a representation of the multiple dimensions of speakers' identities (Coulmas, 2013). Such representation can also manifest in Code Switching (CS) as a linguistic behaviour demonstrating bilingual or multilingual representation through alternating between acquired languages (Hozhabrossadat, 2015). According to Kristadella et al. (2023) and Purmohammad (2024), several factors can influence the dynamic and complex process of language choice as a linguistic behaviour, and although previous scholars argue on whether speakers consciously or unconsciously choose one language over another in a

communicative context, speakers' linguistic behaviour is structured by social factors that deemed it to be a regulated behaviour meant to facilitate communication. In addition to reflecting characteristics of the speakers' identity within a social context, Bruin and Shiron (2024), Fishman (1972), and Fantini (1987) claim that speakers demonstrate their bilingual linguistic behaviour to represent skills that highlight social aspects, allowing for networking and building connections within the community.

Based on the previously mentioned, acquiring a second language (L2) – in the sense that it comes after the native/mother tongue- can play an integral role in shaping, forming, and constructing dimensions of speakers' identity, however, it can also have adverse effects, leading to loss or impairment of speakers' sense of their native and cultural identity. For example, SLA or FLA can be associated with negative views, mainly due to the influence of colonization and conquest, which played a role in forcibly spreading the language of the conqueror. Pre (2021), for example, claims that certain demographics that go through oppression, distress, and dispossession may gain negative reactions towards acquiring an L2 specific to the dominating entity. A secondary negative view may also be redirected onto the mother/ native tongue, as speakers would assimilate into their L2 or disassociate from their native identity in order to fit into their new reality. A prominent example of such influence can be associated with the acquisition of the English language across the globe. English has become a globally acquired language that can carry aspects of its culture, and naturally, acquiring it will affect speakers' identities (Alfarhan, 2016). Although researchers suggest that English is a culture-free language and mainly a Lingua Franca (LF) due to its global widespread, the fact remains that it carries a Westernised influence on many cultures (Al Anzarouti & Hamed, 2020). The impact of such influence

has been documented in other cultures from across the globe. For example, Qifang (2022) suggests that teaching a language dictates its association with its culture in order to fully comprehend its characteristics; however, the Western culture carried with teaching English in China may contradict or challenge the Chinese culture, values, and emotional identity mainly because “the study of Western language and culture will affect students’ views and understanding of their own culture, which is not conducive to increasing students’ national identity” (p.74).

It is well established that the English language has become a necessity for further social, educational, and career advancements; however, English as a Foreign Language (EFL) in the Kingdom of Bahrain plays a significant role in language choice and shaping identity. For example, AlAlawi’s (2022) research suggests that bilingual Bahrainis’ language choice is heavily influenced by the English language in addition to their bilingual identity. Conversely, Al Anzarouti and Hamed (2020) report a potential loss of their participants’ Arabic proficiency and cultural identity due to the fact that “English has dominated their lives and impacted their identity” (p.633).

To further explore this impact in greater depth, this study examines EFL effects on language choices and identity of the tertiary-level Bahraini bilingual speakers according to formal and informal social contexts.

## **1.2.Statement of the Study Problem**

In the Gulf Cooperation Council (GCC) region and particularly in the Kingdom of Bahrain, English is an LF employed to facilitate communication among its multilingual community, further establishing its status as an essential means of communication (Gomaa,

2017). With its global status, pedagogical and language policies paved the way for the mandatory teaching of the English language within Bahraini school systems (Gomaa, 2020). The widespread use of the English language in the Kingdom raised concerns regarding the potential erosion of Arabic and Arab identity among local populations, further motivating researchers to examine the impact of EFL on Bilingual Bahrainis (Ahmad, 2023). This research aims to bridge the gap in the sociolinguistic literature regarding the aspect of identity, bilingualism, and language choice in the Kingdom of Bahrain, by examining the linguistic behavior of EFL Arabic-English speaking Bahraini students in formal and informal social contexts and its influence on their identity. By focusing on this demographic to obtain accurate results, this study addresses the existing gap in research regarding tertiary-level Bahraini nationals who are pursuing programs in EFL, are regularly engaged in using the English language, and are presumed proficient based on their academic specialisation.

### **1.3. Significance of the Study**

The significance of the study addresses the limited research on the psychological, social, and linguistic impacts of EFL on tertiary-level Bahraini bilingual students majoring in English language studies. The research significance derives from identifying multiple factors influencing language choice in the bilingual Bahraini community within social contexts, while also determining EFL's impact on Bahrainis' linguistic behavior and construction of identity. The findings aim to contribute to the broader understanding of language choice, CS, and identity formation in bilingual contexts. This work addresses a significant gap in literature, as most previous studies have focused on pedagogical aspects

of English language learning rather than its sociolinguistic dimensions in the Bahraini context.

#### **1.4. Research Questions**

The research questions were formulated to investigate EFL students' language choices based on the social contexts' degree of formality and interlocutors as factors influencing language choice. The questions conclude by examining EFL students' perceptions of EFL's impact on their identity construction and linguistic behavior.

The research questions are the following:

- How does social contexts' degree of formality influence bilingual Bahrainis' language choice?
- How do interlocutors' characteristics influence bilingual Bahrainis' language choice?
- How does the language choice influence EFL Bahraini bilinguals' identity?

The research questions above will act as guidelines for the study's trajectory to provide insight into Bahraini bilinguals' linguistic behavior and its influence on their identity.

#### **1.5. Theoretical Positioning**

This research draws on three interrelated sociolinguistic theories, which will be discussed further in the literature review, to interpret data and examine EFL tertiary-level

Bahrainis' language choice and identity. The study employs Gumperz's (1982) Interactional Sociolinguistics to investigate language choice and bilinguals' linguistic behavior, correlated with Fishman's (1972) Domains Framework to measure the influence of social contexts and interlocutors' on language choice, and Norton's (2013) Investment Theory to explore the influence of linguistic behavior on Bahraini bilinguals' identity.

- I. **Interactional Sociolinguistics (IS):** Gumperz's (1982) extensive research on bilingualism investigated the impact of language acquisition on bilinguals' linguistic behavior and language choice, further emphasizing the role of contextual cues as sociocultural signals, in addition to identifying CS as a bilingual's strategic linguistic behavior aimed to signal identity, communicative adaptivity, and expressiveness.
- II. **Domains Framework:** The groundbreaking study on bilingualism in the *Barrio* measured and described the language choice of bilinguals, thus setting the domains framework developed by Fishman et al. (1971) and later by Fishman (1972). Fishman's research identified five main domains that influence speakers' linguistic behavior: Family, Friendship, Religion, Employment, and Education.
- III. **Investment Theory:** Norton's (2013) Investment theory highlights the impact of language acquisition on the construction of bilinguals' identity, further highlighting two major key elements governing language acquisition: Motivation and Investment of the language learner to accommodate to social context cues that further reflect and construct the speaker's identity.

By drawing on the theoretical framework, the researchers' hypothesis suggests that speakers' language acquisition constructs their identity, further influencing their linguistic behaviour, which manifests in accordance with interlocutors' characteristics and social contexts.

The following graph (*Figure 1*) demonstrates the hypothesis derived from the theoretical framework.

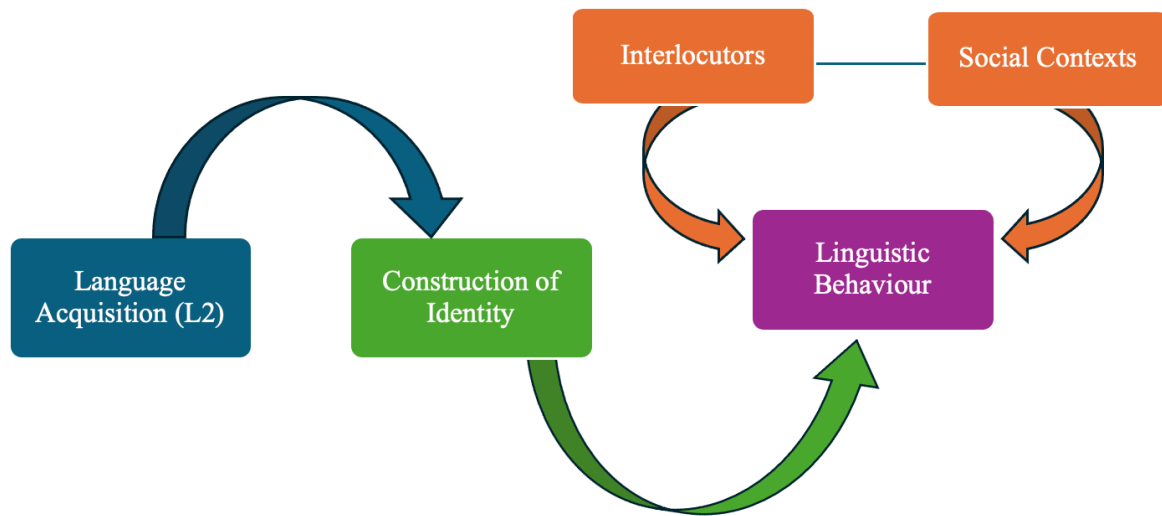


*Figure. 1: Linguistic Behavior Hypothesis*

In order to investigate this hypothesis, the researcher applies the concepts of EFL acquisition in the Kingdom of Bahrain, through investigating its impact on Bahraini bilinguals' linguistic behaviour and identity.

## 1.6. Structure of the Study

This study comprises five chapters.

- Chapter Two provides a comprehensive literature review on theories and case studies that address the research questions.

- Chapter Three presents the research methodology, describing the data collection method and analytical approach.
- Chapter Four provides a detailed discussion of the findings, drawing on participant responses from the data collection method.
- Chapter Five concludes the research by presenting a summary, acknowledging research limitations, and offering recommendations for future research.

The following chapter reviews relevant literature on bilingualism, language choice, Code-Switching as linguistic behavior, social construction of identity, and concludes with literature on the dimensions of bilingualism in Bahrain to establish the research premise.

# **CHAPTER TWO**

## **Literature Review**

## **2. Chapter Two: Literature Review**

### **2.1. Introduction**

The previous chapter presents an overview of the current research, including its significance, structure, and research questions. This chapter reviews the literature on bilingualism, language choice, Code-switching, the construction of identity, and previous research on bilingualism in the Kingdom of Bahrain.

### **2.2. Bilingualism**

The phenomenon of bilingualism arises from the necessity of communication and the need to establish bonds that facilitate interaction between people. Linguists provide a range of definitions that touch upon different aspects of bilingualism. Bloomfield (1935), for example, defined bilingualism as “the native-like control of two languages” (p.56), asserting that bilinguals must be equally fluent in both languages. O'Doherty (1958) built on Bloomfield's (1935) definition with a hypothesis suggesting that there are two types of bilinguals concerning linguistic capabilities: pseudo-bilinguals and genuine bilinguals. O'Doherty (1958) claimed that a genuine bilingual is a true bilingual who “masters both - languages- at an early age and has a facility with both as means of communication” (p.6), while a pseudo-bilingual fails to have control over either language. On the other hand, Haugen (1953) had a more inclusive definition of bilingualism, proposing it is “the point where a speaker can produce complete, meaningful utterances in the other language” (p.7). Nevertheless, Macamara (1967) argued that competence in any of the four linguistic skills -speaking, listening, writing, and reading- is deemed sufficient to call someone a bilingual. Throughout the decades, bilingualism was also associated with the demonstration of

intelligence according to the chronological changes in social standards pertaining to the concept. An early study by Saer (1923) found that bilingual children had lower IQ and believed it led to language confusion. This study was supported by Arsenian et al. (1937), who viewed bilingualism as “an intellectual handicap which confused children’s minds” (as cited in Landsberry, 2019, p.146). Nonetheless, Seidl’s (1937) study discussing the effect of bilingualism on the measurement of intelligence found that bilinguals were superior on performance measures; however, monolinguals had better results on verbal measures. Further research on bilingualism soon disputed the negative perceptions of previous studies. Notably, Peal and Lambert’s (1962) groundbreaking study challenged previous biased views and demonstrated earlier research discrepancies that failed to account for variables such as socioeconomic status, gender, and grade level. Their study concluded that bilingualism represents an advantage rather than a handicap, attributing previously observed language handicaps to interlingual interference. Despite the previous research, Peal and Lambert’s findings showed that bilinguals displayed “mental flexibility, a superiority in concept formation, and a more diversified set of mental abilities, in the sense that the patterns of abilities developed by bilinguals were more heterogeneous” (p. 20).

In summary, the definition of bilingualism has evolved throughout the decades from a disadvantage to an advantage that elevates cognitive, communicative, and personal skills (Marian & Shook, 2012).

### **2.3. Bilingual Communities**

Colonial expansion, slavery, immigration, and globalisation are among the numerous factors that significantly determine the trajectory of acquiring a language within

a community. Consequently, the gain or loss of a language is reliant on the degree of language contact and cultural impact, regardless of the method. According to Morgan (2014), speech communities are defined as groups of people who share common beliefs, attitudes, and values about the use of a language and its varieties and practices. Such communities transform into bi or multilingual communities when a second language is acquired on a large scale, also known as macroacquisition (Brutt-Griffler, 2002). The earliest indication of bilingual and multilingual communities is evident in civilizations that coexisted over the years. In his study on Bilingualism and civilizations, Odisho (2002) stated that in ancient Mesopotamia, the Sumerians, Akkadians, Babylonians, and Assyrians all lived in close proximity and utilised their languages for communicative purposes. A universal and perhaps an even more relevant example is the European Age of Discovery. The age of discovery began around the 15th century, and due to political purposes, colonizers incorporated, if not enforced, their languages into colonized societies to accommodate their communicative needs between them and the natives (Sayedayn, 2021). The British colonial expansion, for example, led to the spread of English as a Lingua Franca (ELF) across the globe and continued to do so through establishing schools to teach English and Western culture to modernize colonized societies (Corradi, 2017, para 2). As a result, “bilingualism phenomena emerge as a linguistic consequence of such political and ideological facts” (Bettle Amo, 2015: p 9). The continuous language contact of LF(s), whether by choice or circumstance, plays a significant role in the consistency and advancement of societal bilingualism, and out of language contact, communities emerged with bi- and multilingualism based on historical events that shaped their society to what they are today (Appel & Muysken, 2006).

Throughout the decades, LF(s) gained dominance due to their native speakers' global status and supremacy (Mufwene, 2008). From Aramaic, Greek, and Latin in the Middle Ages to derived languages from Roman Latin, such as French, Italian, and Spanish, and eventually, each stood on its own as an LF in specific regions until English gained hegemony (Roelcke, 2024). The global influence of an LF is determined by a number of factors, including but not limited to the number of countries that use it as a mother tongue, such as the number of countries that adopt it as an official language, and the countries that choose it as a foreign language taught or used in educational institutes (Barker, 2024). As a result, the concept of Language policies and Planning (LPP) comes to light. LPP, a term attributed to Weinreich (1967), is viewed as a set of rules and laws of language plans endorsed by authoritative entities such as the government. On the other hand, Johnson (2013) suggests "that the term is a social and cultural construct comprising elements of explicit and abstract nature, including judicial, administrative, belief systems, and attitudes" (as cited in Abbas & Bidin, 2022, p.85). LPP plays a significant role in defining the status of a language within communities, as Bonfieni (2018) claims that to ensure the continuity of bilingualism, LPP is applied by having active immersion of foreign languages in a society. In addition to LPP, Second Language Acquisition (SLA) teaching has also permeated educational systems around the globe to facilitate the sustainability of bilingual communities (Oliveira & Oliveira, 2022).

In conclusion, globalisation and immigration highlight the significance of bilingualism and multilingualism alike as it is a "necessity of everyday life for the majority of the world's population" (Romaine, 2004, p. 385).

## 2.4. Language Choice

Language (code) choice is a sociolinguistic phenomenon defined as a person's choice or preference of language in any bi or multilingual setting where more than one language is actively used. Language choice has been correlated with the choice theory in linguistics, and it is defined as the process of selecting the appropriate language to secure optimal communication in bi or multilingual communicative settings (Skrynnik, 2024). The profound impact of bilingualism on the speaker's language choice can affect the linguistic behaviour of the speaker and create various alterations to fit in the social setting, signifying that bilinguals' language choice is related to social factors and is not an erratic behaviour. For example, Gumperz (1962, as cited in Purmohammad, 2024) suggests that bilingual linguistic behaviour in the linguistic repertoire of a society is dependent on having multiple codes operating the linguistic systems. In addition, Grosjean (2008) asserts that bilinguals' linguistic behaviour determines their language choice, and depending on the listener, they switch between linguistic modes – monolingualism or bilingualism- to facilitate communication. Moreover, bilinguals' language choice is also dependent on the speakers; for example, Bruin & Martin (2022) suggest that personal preferences influence a bilingual's language choice during production, while Lillo-Martin et al. (2014) claim that the 'choice' of the language used is not necessarily a result of a conscious decision but is influenced by the situation.

With studies showing a significant relationship between language choice and relatively early age, the speaker's age is another prominent factor that determines language choice (Comeau et al., 2007). For instance, Lillo-Martin et al. (2014) study shows a strong indication that children's choice of a language is based on how advanced they are in their

acquired languages. Such advancement is governed by their developing knowledge of the languages' functions and appropriate usage within contexts. Their study concluded that bilingual children have options of using lexical and grammatical knowledge from either language separately or in combination, while following the language structure and constraints. Their findings also concluded that although bilingual children are influenced by interlocutors and the choice of language used in a given context, they did not, however, mirror the rate of speech production. Ansah (2016) further claims that language choice is governed by factors and domains based on the fundamental, social, and psychological construction of a community, where speakers choose between languages in accordance with the domain and the linguistic repertoire of speech participants. To distinguish these factors and domains, the groundbreaking study of Fishman et al. (1971) titled *Bilingualism in the Barrio* investigated the interaction between bilingual Puerto Ricans in New Jersey and found that interlocutors and topic of conversation are factors that influence language choice. In addition to these factors, Fishman et al. (1971) investigated domains that can influence language choice, and ultimately Fishman (1972) identified five domains, including Family, Friendship, Religion, Employment, and Education. Saghal's (1991) study, on the other hand, focused on the Indian multilingual community and identified three essential domains: Family, Friendship, and Institution. These studies successfully established the basis of language or varieties of language accommodation according to different contexts and purposes in a multilingual community, leading to the conclusion that domains are recognized and identified based on the diverse geographical and demographic identity of a multilingual society.

In summary, previous studies document that age, gender and identity, family and friends, work and institution, and other social networks are factors that hold crucial influence on language choice in a multilingual community's discourse.

#### **2.4.1. Language Choice in Social Contexts**

Sociolinguistic research has been conducted under the assumption that language is not only a means of communication but also a social representation and a way of maintaining relations and cultures, as social contexts play a significant role in determining the language of choice (Ritchie & Bhatia, 2006).

Glasser's (1999) choice theory explains that internal and external factors can impact the psyche and determine human behavior, regardless of rare exceptions. When extending and applying the concept of choice theory to linguistics, internal and external factors can be paralleled with sociolinguistics factors influencing linguistic behavior; thus, domains, interlocutors, and linguistic competence mentioned by Fishman (1972) and Saghal (1991) can be viewed as external and internal factors playing a significant role in determining individuals' linguistic behavior and language choice. Alongside these factors, Krauss and Chiu (2000) suggest that social contexts are situations or environments that determine and influence behavior, attitude, and language or language variety; therefore, based on the previously mentioned domains, social contexts can be categorized in accordance with their degree of formality. A formal context can include religious practices and institutions, education, and traditional and certain cultural practices, while informal contexts can include family, friends, and classmates. The formality and informality of contexts are defined by a society and governed by its community's practices (Bui, 2011). In order to categorize the degree of formality of social contexts, Fasold's (1984) concept of Double Overlapping

Diglossia, derived from Ferguson's (1959) concept of Diglossia, sheds light on multilingual communities' ability to employ two or more languages or varieties of a language in different contexts (Ntou, 2024). According to Fasold (1984), "the relationship between language form and the situation defined on a formality-informality continuum can exist whether the language forms are separate languages, major subsystems of the same language, or subtle shiftings of a stylistic sort." (p. 53). To further elaborate, languages and their varieties are identified as either High (H) or Low (L) varieties according to the context and communicative purposes they serve. Ideally, in a formal context, an H variety is used in education, politics, mass media, religious practices, and formal correspondence, while an L variety is used in an informal context such as personal, day-to-day communication and interactions (Yoyo et al., 2020). Cases of H and L varieties according to the degree of formality were documented in research, presenting prominent examples in the literature. For example, a study by Ugot (2009) documents the status of the English language as an H language and its use in the multilingual Nigerian community. English is used as a formal language as "it is used formally in administration at the Local Government Headquarters in Akpet-Central; it is used in education, in business, in religion, in the media; and it is used in the many social activities that take place daily in and across the Local Government Area" (P.32). While in Indian communities, English is used in formal correspondence, academia, and the administrative field, symbolising professional and social prestige (Fareen, 2020). Additionally, the English language is often employed as a Medium of Instruction (MOI) in many countries' higher education context, including GCC countries, as a step towards the "internationalisation of higher education" and "transformation of the Arabian Gulf region from mainly tribal communities to modern nations" (Badry, 2019, p. 3). On the other hand,

an informal context in bilingual communities is often associated with interpersonal relations such as familial, friendship, and other personal relations that allow for informality in discourse. For example, Yuan et al. (2013) concluded that informal contexts offer flexibility in language choice that allows bilinguals to utilise their linguistic capabilities without prejudice, as bilingual speakers in foreign societies prefer “interacting informally with fellow speakers of their native language as opposed to native English speakers” (p. 909). Conversely, Othman’s (2006) findings in a study conducted in Manchester show that Arabic is the language of choice within the Arab- English speech community in informal contexts, stating that Arabic is the dominant language amongst familial, friendship, and religious contexts. Similarly, Alsahafi (2018) found that despite inferior proficiency in the Arabic language, Arab immigrants in New Zealand choose to speak Arabic because it is the language they first learn at home, and it is related to their country of origin and their religion.

As seen above, it can be concluded that generally, a formal context such as educational settings, government institutions, and media requires an H language to uphold their status of formality, while informal contexts characterised by personal relations such as friendship, familial, and social interactions, require the L language.

In conclusion, the section above discussed language choice in bilingual communities as a means to facilitate communication and comprehension of contexts. Such practice leads to what is commonly known as Code-Switching (CS); the use of multiple languages and/or linguistic varieties in bi- or multilingual settings. The following section will discuss CS as a phenomenon in bilingual communities and its role in language choice.

## 2.5.Code-Switching (CS)

The term *code* is recognised in linguistics as a language, or a variety of a language used in discourse. According to Richards and Schmidt's (2002) Longman's Linguistics Dictionary, it is "a term which is used instead of language, speech variety, or dialect" (Richards & Schmidt, 2002, p. 87). Despite historical controversies, bilingualism and multilingualism allowed individuals the possibility to develop more than one code, and as a result, the phenomenon of Code-Switching emerged as a linguistic behaviour that demonstrates an interchangeable shift between these sets of codes in a bi and multilingual speech communities (Lam, 2001).

As a practice, CS predates scholarly attention; however, this phenomenon was extensively investigated in the mid-20th century (Alshatti & Jamali, 2023). According to Hofweber et al. (2020), previous research recognized the practice of CS but identified it with different terms before coming to a semi-consensus on a singular one. For example, Espinosa's (1917) research on Spanglish in New Mexico recognised the phenomenon of switching between Spanish and English as 'speech mixture', while Barker's (1947) work on the linguistic and social behaviour of bilinguals defined it as 'shifting' (as cited in Nilep, 2006). Moreover, Alvarez-Cáccamo (1998) reports that Jakobson (1953) borrowed the term 'switching code' from Fano's (1950) information theory, and related CS to a psychological practice that utilises cognitive codes of speech stored in humans, a notion that can be paralleled with Chomsky's (1959) Innateness Hypothesis, which suggests that all humans possess the innate capacity for language. On the other hand, Haugen (1953) defined it as a 'switch of languages' in his studies on bilingualism in the Norwegian language in America, and Weinreich (1953) defined it as 'switching codes' in his work on Languages in Contact.

While the term CS was initially attributed to Haugen (1953) and Weinreich (1953), as they presumably were the first to coin the term Code-Switching, Alvarez-Cáccamo (1998) and Benson (2001) argued that the earliest documentation of the term CS was evident in a review of Weinreich's (1953) *Languages in Contact* by Vogt (1954), thus, ultimately crediting the term CS to Vogt (1954).

The recognition of CS as a linguistic behaviour was not solidified until the late 20th century, as Doğruöz et al. (2021) attribute the invisibility of early CS analyses to the multitude of terminological ambiguities, literary bias, and lack of uniformity and consensus on the term and its connotations. However, CS studies were set through Gumperz's (1954) contribution to the field of linguistics. Gumperz's studies of CS supported cross-disciplinary research, including anthropology, psychology, and sociology, with his earliest research on CS and social dialectology situated in India during the 1950s and 60s. Gumperz's (1958) study in northern India on CS and social dialectology concluded that CS was in the form of dialectical variations and was influenced by the function of discourse, gender, relations, and context. These findings were also supported by Poplack (1980) and Auer (1998) as they suggest extra-linguistic features like topic, context, age in general and the age of the participants when they acquired the second language, education, personal relationships, ethnic identity and norms, as well as societal, political and ideological factors, all of which influenced speakers' choice of language in conversation (Halim & Maros, 2014). Gumperz and Naim (1960), on the other hand, suggest that alternations between Hindi-Urdu pronunciation can be attributed to psychological influences and claimed that "dialect convergence may lead to individuals sharing the 'allophonic content' while not sharing 'phonemic inventories'" (Alvarez-Cáccamo, 1998, p.33). Gumperz collaborated

with Blom (1972) to further study the dialectical variations in Northern Norway. Their results identified two types of CS: Situational CS, where switching occurs due to a change in the situation, and Metaphorical CS, where switching occurs to shift the dynamic between speakers and change in the context, such as switching from formal to informal and vice versa. Gumperz and Blom's (1972) study was considered to be the spark towards further research on the CS phenomenon, as their work paved the way to investigate further the sociocultural influence, grammatical constraints, and conversational analysis of the CS phenomenon (Khalil & Firda, 2018). Gumperz's (1982) research further established discourse strategies, where he discusses CS as a pragmatic practice rather than a structural strategy, further introducing 'contextualization cue' as a notion that "covers any verbal or nonverbal sign that helps speakers hint at, or clarify, and listeners to make such inferences." (Gumperz, 1992, p.229). Gumperz's (1992) Research on Contextualization cues in Discourse Strategy further identified prosody, paralinguistic features, language, and lexical choice, and CS as cues that are governed by context and interlocutors. In addition, Kleemann (2025) further claims that "Both understanding and use of contextualisation cues depend on the context. How to use which cues where, when, and with whom, and how to interpret the cues used depends on participants' socio-cultural understanding." (p. 40)

In conclusion, CS is a relatively novel term that has been refined and redefined throughout the past few decades to fit the dynamic trends of language choice and the global sub-cultural influences. However, regardless of the discrepancies of earlier studies, it can be concluded that CS is, in fact, an acquired bi- and multilingual communicative skill that reflects the diversity of communities and their ability to linguistically adapt to changes in their context (Cedden et. al, 2024).

### **2.5.1. CS in Bilingual Communities**

As established in the previous sections, bilingual communities are primarily a result of continuous language contact of LF(s), colonization, and globalization. Members of bilingual communities use two or more languages or varieties as a form of interaction, creating a dynamic linguistic landscape with different levels of linguistic proficiency and competency in both languages (Chung-Fat-Yim et al., 2022). Whether it is officially recognised or not, bilingual speech communities can have different additional languages to the official ones assigned by the country (Anderson et al., 2018).

Having multiple languages existing in one community leads to the phenomenon of CS as a linguistic byproduct, indicating competence in more than one language (Dykes, 2018). This linguistic behaviour is evident in bi and multilingual communities and occurs on numerous occasions depending on the multiple domains discussed in section 2.3. In addition, members of speech communities would use CS to show that they belong to a bi- or multilingual speech community. For example, Muthusamy et al.'s (2020) study on CS among bilingual international students in Malaysia reports that in Asian countries such as China, India, and Malaysia, English and other languages intermingle in phrases of L1. Therefore, members of these bilingual communities resort to CS as a communal process. Similarly, Obaidullah's (2016) study on CS in EFL Classrooms in Bangladesh suggests that students use CS between English and Bangladeshi for functional purposes and "with its outgrowing importance, English has become the medium of instruction in most tertiary educational institutes" (p. 924). According to Brutt-Griffler (2002), bilingual communities can emerge in two ways: Type A and Type B Macroacquisition. Type A macroacquisition occurs when multiple native speakers with various native languages that coexist in an

ethnocultural community acquire a common second language. For example, Chilwa (2013) documents CS between Pidgin Nigerian and English among Nigerian youth in urban cultures and digital communication, while Bautista (2004) Research shows that advertisements in the Philippines frequently employ CS between Tagalog and English as a strategic tool to address audience diversity in terms of age, gender, education, and socioeconomic status. additionally, Muthusamy et al.'s (2020) study concludes that in some Asian countries, bilingual students commonly code-switch between English and their mother tongue, particularly in college education. CS has also been documented across European countries and the Americas. For example, Ali (2023) documents how the large Spanish-speaking population in the United States stimulates Spanish-English -Spanglish- CS in various social contexts to serve socio-pragmatic functions. Moreover, Parallel to Chilwa's (2013) Nigerian youth study, Li (2016) found that British South Asians code-switch between their native language and English when interacting with their peers during digital communication. Moreover, although Flemish was historically widespread in Brussels, CS between Flemish and French emerged following Belgium's independence, which led to French becoming the de facto official language, while Flemish came to be regarded more as a dialect (Rock, 2022).

The second type of bilingual community defined by Brutt-Griffler (2002) is Type B Macroacquisition, which is when predominantly monolingual speech communities acquire a second language for functional purposes. For example, Japanese and Chinese languages are dominant in both countries, yet the teaching of foreign languages, such as English and French, has gained popularity in the past decades (Nakayama et al., 2018). In Mexico, for example, people predominantly use Spanish as an official language, yet there are members

of bilingual speech communities who exist within the Mexican society who code switch between Spanish and several other languages, including but not limited to English, Catalanian, and other indigenous languages and varieties native to Mexico (Karmanov, 2023).

In conclusion, bilingualism in speech communities begins with type A of macroacquisition, where a foreign language facilitates limited functions, yet, their monolingual varieties still control their domains, however, these speech communities may evolve into type B of macroacquisition by adopting the foreign language as a second language due to factors such as immigration, colonisation, and globalisation.

## **2.6.Social Construction of Identity**

The notion of identity, as defined by Richards and Schmidt's (2002) Longman's linguistic dictionary, "is a person's sense of themselves as a discrete separate individual, including their self-image and their awareness of self" (p. 268). An identity signifies who the person is; it is a representation of the individual or the community, and the characteristics they associate with based on social and personal factors. According to Baggioni and Kasbarian (1996, as cited in Duszak, 2002), there are two types of identities: personal and collective identity. The personal identity is what is identified above; however, the collective identity is an extension of the social group and the emotional attachment of the community that an individual associates with. Generally, Identities evolve through interactions influenced by their surrounding environment, which require discourse and communication, and the theory of Social Constructionism investigates these interactions in addition to their social and interpersonal influences on communities and individuals

(Galbin, 2014). Historically, the concept of social construction was first discussed as ‘symbolic construction’. According to Mead (1934), the concept ‘symbolic construction’ denotes that identity is a construct formulated through everyday conversational encounters and social interactions, concluding that “language, as a system of socially shared symbolic meanings, is central to this constructive process.” (Burr, 2015, p. 222). Following Mead’s work, Berger and Luckmann (1966) emphasised the role of social constructionism in societies, arguing that society is formed through habitual human interactions in addition to creating social reality awareness. Human interactions denote the use of a form of communication, particularly language, and language reflects identity. According to Labov’s (1972) series of studies on language and identity, the research concludes that language reflects identities based on their associated culture and community, adding that language as an identity marker also reflects race, ethnicity, gender, and social class (Labov, 1972; Moore, 2004; as cited in Shahrebabaki, 2018).

Based on the above-mentioned, the notion of social construction is never constant, as its dynamic impact derives from various diachronic, psychological, and sociological aspects that impact the identity of individuals and communities.

In conclusion, Social constructionist views extended to sociolinguistics, viewing language as the cornerstone in shaping identity aspects and linguistic behavior in dynamic social interactions, leading to identifying linguistic identity as a prominent research area examining the relationship between language and identity (Shahrebabaki, 2018).

## 2.7. Linguistic Identity

With the established comprehension that language reflects the identity of the speaker, the notion of social constructionism and sociolinguistics fields established a prominent research area on the relationship between language and identity under the term Linguistic Identity. Linguistic identity reflects the speaker's identity in a language and represents the speaker through linguistic features such as the employed lexicons, intonation, pitch, and syntactic patterns (Coulmas, 2019).

Studies of linguistic identity focused on the representation of speakers' identity through speech patterns that evolve in response to changing social contexts and individual experiences (Ginsburgh & Weber, 2020). For example, early research by Foucault (1972) suggests that discourse is a factor that shapes reality and constructs identity through reflecting the particular ways an individual or a society thinks, speaks, and acts. Foucault (1982) further proposes that discourse itself is shaped by historical and sociocultural factors, suggesting further that "In society, there can exist multiple discursive frameworks or perspectives that shape how we think, write, and speak about reality" (Philips, 2023, p. 175). Paralleling with Foucault's (1972, 1982), Norton's (2000, 2013) approaches to investigating the link between language and the construction of linguistic identity is documented through her post-culturalist Investment Theory. Norton's (2013) theory further views the complexity of identity as fluid, dynamic, multiple, and socially constructed by language. For example, Norton's (2013) research on SLA on English learners in a Chinese university led to the following key concepts: The construct of Investment and Motivation, further elaborating on both concepts by stating that "While motivation is a psychological construct that focuses on conscious and unconscious factors, investment is primarily

sociological and focuses on how histories, lived experiences, and social practices shape language learning.” (Darvin & Norton, 2023, P. 29). On the other hand, Martin (2021) defines linguistic identity as an extension of personal identity and a category of social identity comprising three components: Idiolect, dialect, and linguistic agency. An idiolect is pertained to the individual’s identity and the unique linguistic variety he or she employs in utilising the language; a dialect covers a wider conceptual area as it represents a whole community and a reflection of the social identity, while linguistic agency is where a speaker’s “idiolect and dialect come together to give one epistemic agency within his or her language community” (Wright, 2018 as cited in Martin, 2021, p. 5). In other words, idiolects collectively represent a dialect, and both are represented in linguistic agency.

In conclusion, linguistic identity is not static, and by extension, its three components - idiolect, dialect, and linguistic agency - thus, the impact of individuals’ social interactions viewed as an investment and motivation of language learning can influence and shape these components to conform to social contexts, with each identity manifesting in accordance with the social contexts.

### **2.7.1. Linguistic Identity of Bilingual Communities**

As established earlier, individuals use language to construct identities in social contexts, and bilinguals possess the ability to interact in a broader range of social contexts because of their linguistic diversity (Oliveira & Oliveira, 2022). The linguistic identity of bilingual communities is shaped by several factors, including proficiency, culture, heritage, and social interactions (Nuri, 2024). Social contexts of bilingual communities portray a landscape of cultural and historical merger between acquired languages and communication-enhancing strategies, such as gestures and intonations; however, the most

prevalent and well-documented linguistic behaviour is CS. According to Romaine (2011), bilingual community speakers are part of two linguistic communities, and their identities shift over time through globalisation, migration, and the dynamic societal attitudes towards the language and what it represents. Moreover, the ethnic identity and nationalism of the bilingual speaker, the prestige of the acquired language, and language reclamation all play a significant role in the sustainability of the bilingual identity of the community (Trisnawati, 2017). The identity of the bilingual community can also be influenced by biculturalism, which is defined as maintaining two cultures of different nationalities by demonstrating their infused cultural habits (Grosjean, 1982). Biculturalism can develop – but does not necessarily exist - in bilingual communities where two native languages occur in one space, such as the case of Belgium in Rock's (2022) study or it can be an extension of an acquired language in a community such as the case of China, Japan or in immigrant communities, and specifically in the succeeding generations (Brutt-Griffler, 2002). Another dimension of biculturalism is creating an even more diverse linguistic landscape that occurs when bilingual community individuals possess different dialects of the same language. Such linguistic behavior demonstrates regional accents and their cultural connotations in social interactions. In cross-cultural interactions, individuals often engage in 'culture switching,' also known as Cultural Frame Switching (CFS), whereby bicultural people can adjust their cognitive frameworks and personality expressions based on situational cultural cues. This adaptive phenomenon has been extensively researched by prominent scholars, including Benet-Martínez et al. (2002), Hong et al. (2000), and Morris and Peng (1994), who have documented how environmental and linguistic triggers can activate different cultural

mindsets in bicultural individuals indicating that context, domains, and speakers themselves can stimulate bilingual speakers' language choice and demonstrate identity.

In conclusion, the linguistic identity of bilingual communities can be viewed as an accumulation of their members' linguistic and social identities, united through shared linguistic, cultural, and social values that manifest in social interactions.

## **2.8. Bilingualism in the Kingdom of Bahrain**

The Kingdom of Bahrain is a multinational country with “a metropolitan society built on multi-faith, multicultural and multinational backgrounds” (AlDossary, 2022, as cited in Barakat, 2022). Bahrain is a country that represents a diverse sociocultural composition of its demographic, with Arabic as the official first language and English as an implicit second and/or a foreign language in formal and informal entities. The Bahraini society has always consisted of communities of diverse origins, with a mosaic demographic that mainly combines Arabs, particularly those who immigrated from GCC countries, and non-Arabs, such as those of Persian and South Asian origins (Ministry of Information, 2024). It is worth noting that while the kingdom of Bahrain consists of a multilingual society, the research and the discussion hereafter mainly focus on bilingualism rather than multilingualism in order to highlight language choice between Arabic and English among bilingual Arabic-English Bahraini speakers.

Modern Standard Arabic is the official language in the Kingdom of Bahrain, as is within the GCC countries; however, each country possesses colloquial dialectical variations that distinguish its people (Seyidov, 2024). According to Gomaa's (2017) research on the Kingdom of Bahrain's linguistic landscape, Arabic, English, and Persian are common

languages used to communicate in the kingdom. However, English is more widely used in the public sphere, while Persian is usually limited to Persian communities. Moreover, Alnajjar & Abdulla's (2024) research on CS amongst Bahrainis reports that non-Arab families such as Asians and Persians, would acquire English as a foreign language and Arabic as a third to facilitate social communication, noting that, generally, Persians might alter between learning English or Arabic in the order of acquisition while Asians would acquire English first. In conclusion, both Gomaa's (2017) and Alnajjar and Abdulla's (2024) studies suggest that linguistic diversity amongst the Bahraini society entails that Non-Arab Bahraini citizens, such as those of Persian, Indian, and Pakistani descent, typically speak their mother tongues in their households or within their linguistic community while using Arabic or English as LFs.

### **2.8.1. English as a Foreign Language in Bahrain**

The status of the English language is controversial in non-native English-speaking communities and may differ from one region to another. In the kingdom of Bahrain, the British English variety is particularly adopted as a foreign language due to British colonization, making it an implicit formal language applied in all formal entities as a result of colonization and political and economic relations with Britain (Abou-El-Kheir & MacLeod, 2017).

English as an LF is vital because of the multicultural nature of the Bahraini society; however, its status remains a matter of controversy. For example, Iqbal's (2016) research suggests that English is in fact a foreign language and not a L2 in the kingdom because a "foreign language is a language which is not a native language in a country" (P. 45). However, Bulaila and Sdiri (2021) study suggest that there is no consensus on the English

language representation in Bahrain or how Bahrainis use it; however, the status of English is shifting towards a well-established, yet inexplicit L2 with a variety of functions in the sense of it being a LF, yet it is still deemed a foreign language on a historical basic. It can be assumed that the status of the English language is yet to be officially recognized as an L2 in the Kingdom of Bahrain; however, its significance can be deduced when it is made as essential as the mother tongue -Arabic- of the Bahraini society through offering official documents, websites, and legal policies in English alongside Arabic due to multiculturalism. A prominent and official example is the Bahrain Chamber for Dispute Resolution (BCDR) reports. According to Resolutions No. 134 of 2021 and No. 28 of 2023 of the procedural rules governing the resolution of disputes falling within the jurisdiction of Bahrain, parties of the disputes are allowed to use English in the Chamber for Dispute Resolution and Bahraini courts to facilitate communication with multilingual parties and in international trades (The Bahrain Chamber for Dispute Resolution, 2023).

All in all, English is not particularly identified as an L2 in the kingdom but rather a foreign language used as a tool for communication that integrates residents and citizens alike as a LF; however, in the case of native Arabic-only Bahraini speakers, the English language status remains a foreign language in the Kingdom of Bahrain.

### **2.8.2. Teaching English in the Kingdom of Bahrain**

Education in the kingdom plays a significant part in evolving the status of English as a foreign language within the community. To maintain the Bahraini community's bilingualism, the kingdom's LPP introduced the teaching of English as a foreign language in the 20th century and was later made compulsory in public educational institutes (Gomaa, 2020). With the drastic changes in the educational system and the reform project the

Kingdom initiated to realize the 2030 vision, English became part of the educational curriculum in 2004, implemented in public schools since the first grade. The purpose was to gradually equip students with the linguistic skills needed to connect with the outside world, which led to a paradigm shift in the educational system and perception of the Bahraini society towards the English language (Ponnuchamy, 2017). English is also an MOI at the tertiary level, as AL-Issa and Dahan (2011) note that in general, language policymakers in the GCC region have established a broader understanding of the English language benefits as an MOI in education. The realization of the vital role of the English language has facilitated its integration and tolerance within the community and its members due to its positive support of individuals' professional development (Al-Wadi, 2018). Alongside the role of education, bilingual Bahrainis are also affected by the subtle yet significant impact of the English language on their linguistic behaviour, which is demonstrated through CS and extends to their identity and their representation in their society (AlAlawi, 2023).

In conclusion, policymakers in the Kingdom of Bahrain have facilitated the integration of the English language within the community by applying the teaching of English in the educational sector in the kingdom, thus allowing for the advancement of the English language from an obligatory subject to a means of communication within the society.

### **2.8.3. Linguistic Behaviour of Arabic-English Bahraini Speakers**

The demographic of the Bahraini society is ethnically diverse, as according to the 2020 online census report of the Ministry of Information in Bahrain and the 2025 Central Intelligence Agency (CIA) online report, Bahraini citizens are of diverse religious groups,

including Muslims, Christians, Jews, Hindus, Bahais, and different ethnic groups which includes Arabs, Persians, and Asians. With such diversity, it can be assumed that ethnic and religious groups adopt their own mother tongue within their community in addition to learning Arabic, resulting in having Arabic bilingual individuals by default within ethnically diverse communities (Alnajjar & Abdullah, 2024). According to Al Zoubi, (2018), language acquisition extends to acquiring the culture associated with the language, and the English language acquisition in Bahrain creates a sense of adaptation, leading to changes in perception at both individual (micro) and community (macro) levels. Long-term exposure to English can lead to a paradigm shift in language usage among community members, particularly when such a community does not reflect English language cultural and social connotations. (Sahoo et al., 2024).

Prior to 2004, learning English was associated with the economic status and prestige of the individual in the Kingdom of Bahrain, as according to Al Anzarouti and Hamed (2020) study on students from private school in the Kingdom, the English language is sought after by parents as it provides prosperous career opportunities while students aim to master it as it provides knowledge and prestige. however, AlAlawi (2023) suggest that the ability to speak the English language in the Kingdom was viewed as a privilege, yet it led to negative perceptions towards bilinguals' linguistic behavior in the Kingdom and was also frowned upon in certain social contexts, further adding that such distinction of status between citizens "led to a split in the bilingualization and socialization of Bahraini youth" (p. 645). Furthermore, AlAlawi's (2023) Twitter research on CS in 2010 concluded that the Bahraini community perceived the linguistic behavior of bilingual Bahraini Arab speakers

who code-switch to English, in particular, as a form of abandonment of the mother tongue, or, in other words, acculturation.

Acculturation is defined as the practice of adopting and integrating another culture with one's own (Richards & Schmidt, 2002, p. 5). In certain regions, acculturation has been explicitly associated with CS as a linguistic behaviour and has been negatively viewed by the societies of formerly colonized countries. Moreover, these societies have also generated derogatory terms for individuals who code-switch and seem acculturated (Bhatia, 2011). For example, in Africa, Rudwick (2008) reports that code switchers are called 'Oreos' or "Coconut" "in reference to a black person. Its use implies that, although this person has dark skin on the outside, he or she is "white" on the inside, just as a coconut's shell is dark, and its fruit is white" (p.102). Likewise, Lampe (2018) points out that Latin Americans are also called 'Coconuts', while Trusler (2015) notes that native Americans are called 'Apples'. Similarly, in the GCC region, AlAlawi (2023) and AlHasan (2013) report the term 'Chicken-nuggets' as a colloquial expression and a social slur in Bahrain, while Hayat and AlBader (2022) report 'Mc-nuggets' in Kuwait. The research in Kuwait and Bahrain suggests that the use of these terms is to describe code switchers who, in the view of society, represent a westernized and well-off private education students or graduates who were exposed predominantly to English-based education and do not or barely speak Arabic, and/ or do not speak it properly.

In relation to social slurs, another ethnographically documented synonymous slur in labelling code-switchers is the term 'the son /daughter /children of Mary', - a literal translation from the Arabic phrase "weld/bint/e'yal Mary"- which has nothing to do with Christianity or Mary the virgin but is a label and another satirical social slur used to refer

to a person who is either westernised, or has not been properly educated in terms of the Arabic societal and cultural upbringings, or has predominantly been cared for by the household foreigner help rather than the Bahraini Arabic-speaking parents. These slurs all stem from the concept that the colour of an individual's skin does not match the language they speak- specifically, the language of the white man, and thus alongside the slurs mentioned above, CS has also been associated with the westernisation and the loss of culture and heritage in post-colonial countries (Lampe, 2018).

In conclusion, attitudes towards gaining English as a foreign language were first met with prejudice due to the community's social and cultural influence on the linguistic behavior of bilinguals in the Kingdom of Bahrain; however, and despite the negative attitudes, acquisition of the English language has become a skill sought after throughout the decades due to globalisation, prosperous career opportunities, and the educational reformation programmes that rely heavily on the English language as a MOI, thus, leading to a form of tolerance and acceptance of Bahraini bilinguals' linguistic behaviour with certain reservations towards maintaining the Arabic Bahraini identity.

## **2.9. Conclusion**

The literature review section reviewed theories discussing aspects of bilingualism, language choice, and the construction of identity to provide background information on previous studies that explored the theories and concepts relating to the topic of the research, the section also reviewed previous research on bilingualism in the Kingdom of Bahrain to investigate the shift in attitudes of Bahraini EFL bilinguals by shedding light on the impact

of their bilingualism -as Arabic-English speakers- on their linguistic behaviour and its impact on their identity.

The literature review set the grounds to initiate this study by investigating the impact of EFL on students who choose to continue their education in obtaining a postgraduate degree in the English language, regardless of whether the degree is in teaching EFL or literary-based curriculum, acquiring English as a foreign language has an impact that extends to the social context of bilingual individuals, their linguistic behaviour and identity. Therefore, the following sections present the theoretical framework and data collection tools to conduct research.

# **CHAPTER THREE**

## **Methodology**

## **3. Chapter Three: Methodology**

### **3.1. Introduction**

The chapter above examines the literature on sociolinguistic theories, language choice frameworks, and identity construction to establish the research questions and hypothetical framework. This chapter outlines the methodological approach employed to investigate the language choice of EFL tertiary-level Bahraini bilinguals and its impact on their identity. The study utilizes a mixed methods design, integrating both quantitative and qualitative data collection tools in a semi-structured (SS) online questionnaire. The quantitative data undergoes descriptive statistical analysis, while the qualitative data is subjected to Braun and Clarke's (2013) Inductive Thematic Analysis (ITA).

This chapter will thoroughly outline methods of data collection and data analysis.

### **3.2. Method of Data Collection: Convergent Parallel Mixed Method**

#### **3.2.1. Theoretical Foundation of Mixed Methods Approach**

The data collection method adopted in this research follows a mixed-methods approach in order to add validity to the data. A mixed-methods design integrates quantitative and qualitative methods to provide better comprehension of the research problem that neither method would be able to obtain alone. Through an SS online questionnaire, quantitative and qualitative questions are flexibly guided, allowing “respondents to answer more freely and on their terms, with no restrictions on their responses” (Ranganathan & Caduff, 2023, p. 153).

The research specifically employs a Convergent Parallel mixed-method design (Figure 2), dictating concurrent quantitative and qualitative data collection, followed by data interpretation and comprehensive insights (Creswell & Creswell, 2018).

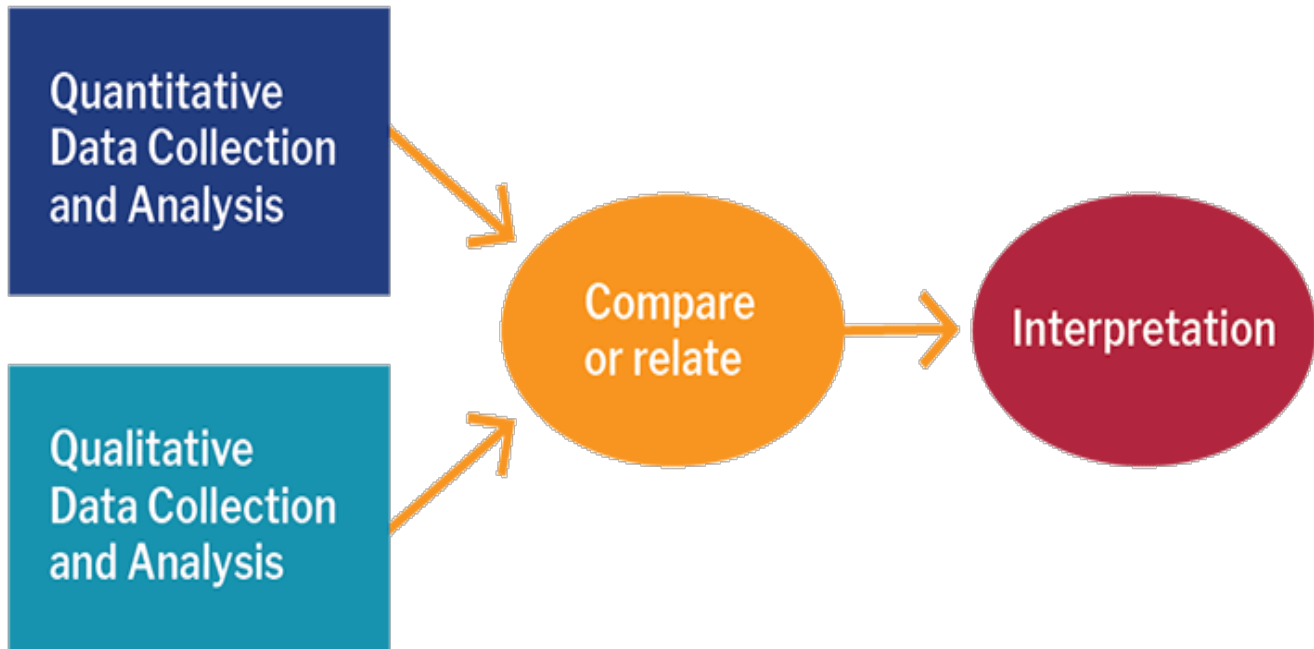


*Figure 2: Convergent Parallel mixed method design (Creswell & Creswell, 2018)*

The primary objective of data collection methods is to assess how language acquisition influences Bahraini EFL students' linguistic behavior and identity. Specifically, the study focused on measuring how language acquisition affects bilinguals' linguistic choices across formal and informal contexts, and how these choices contribute to constructing and reflecting their identity as Arabic-speaking Bahraini bilinguals. Consequently, the target population comprised tertiary-level Bahraini students majoring in English Language and Literature in the Kingdom of Bahrain.

### **3.2.2. Implementation of Convergent Parallel Mixed Methods**

The study employed an SS online questionnaire to target the mixed methods aspect by incorporating Likert scale and multiple-choice questions (MCQs) amenable to numerical analysis, followed by open-ended questions that allowed participants to elaborate on their perceptions of bilingualism and identity.

### **3.2.3. Structure of SS Online Questionnaire**

The structure of the SS online questionnaire is tailored to answer the research questions by identifying the predetermined formal and informal contexts that prompt Bahraini bilinguals' use of one language over the other, highlighting participants' perceptions towards the impact of context and interlocutors' influence on their linguistic behavior and their identity.

The following content presents five sections constructing the research questions, parts 1 to 4 consist of the MCQs subjected to quantitative descriptive numerical analysis, while the 5<sup>th</sup> part consists of open-ended questions subjected to qualitative thematic analysis.

#### ***i. Part 1: Background information***

The background information questions aim to inquire about participants' nationality, gender, and educational background, followed by participants defining their L1 and L2 in order to further filter participants' responses for accuracy purposes.

#### ***ii. Part 2: Language Choice Influenced by Context and Interlocutors***

This section examines two confirming questions assessing participants' agreement with statements about contexts and interlocutors' influence on and linguistic behavior, followed by selecting their preferred language across six contexts to identify language choice patterns based on formal and informal settings.

#### ***iii. Part 3: Linguistic Behavior: Code-Switching***

Section three measures CS likelihood through predetermined interlocutors with whom participants are more likely to use CS. Additionally, participants select applicable statements defining their purposes for CS.

**iv. *Part 4: Perceptions Towards Language Choice and Identity***

Section 4 presents statements measuring participants' awareness of their linguistic behavior, along with the perceived impact on their identity as bilingual Bahraini-Arab speakers.

**v. *Part 5: Language and Identity***

The final section provides deeper insights into the bidirectional relationship between language choice and identity construction, offering the qualitative aspect through three self-reporting, open-ended questions. Two open-ended questions allow participants to elaborate on how their linguistic behaviour constructs and reflects their identity in Bahraini society. The third question allows participants to discuss their perceptions of how society views their identity and linguistic behavior across four social contexts: home, school, work, and public settings.

### **3.2.4. Theoretical Foundation of Thematic Analysis**

Thematic analysis is a qualitative data analysis method developed by Braun and Clarke (2012, 2013) through their research in the field of psychology. Braun and Clarke's (2013) further research redefined the method to meet the needs of their discipline, thus, revolutionizing the concept and the process of thematic analysis to "offer a way into qualitative research that teaches the mechanics of coding and analysing qualitative data systematically" (Braun & Clarke, 2013; p. 4).

The purpose of employing thematic analysis on qualitative data is to investigate the recurring themes and extract meaning behind the results in order to reach a concrete conclusion. According to Braun and Clarke's (2013), the thematic analysis model is a

six-phase process for comprising of: (1) data familiarization, (2) initial code generation, (3) theme identification, (4) theme review, (5) theme definition, and (6) report production (see Figure 3).

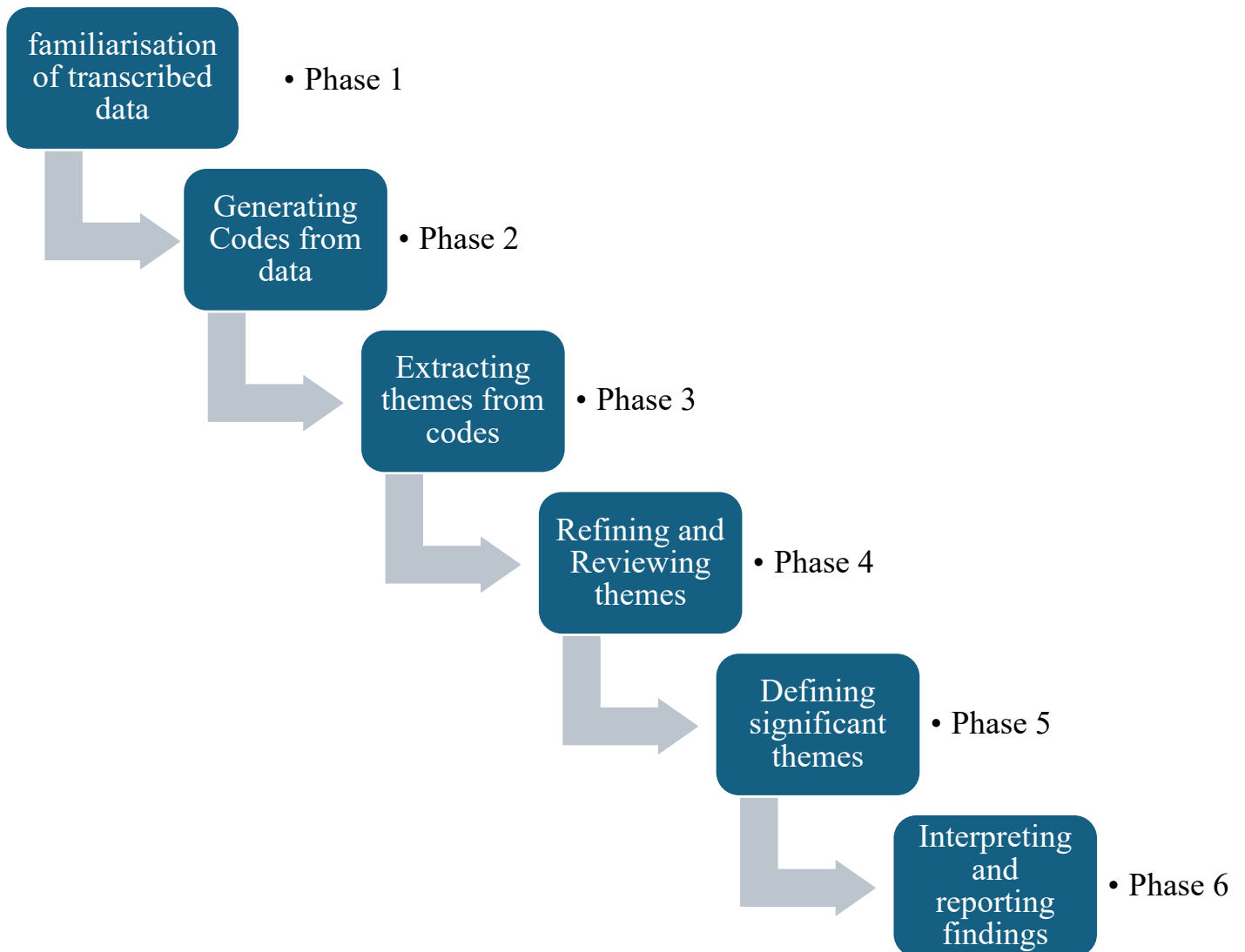


*Figure 3: Thematic Analysis Model (Braun & Clarke, 2013)*

Braun and Clarke (2013) further identified two primary analytical approaches to conducting thematic analysis: inductive (bottom-up) and deductive (top-down). The inductive approach derives codes and themes from the data, whereas the deductive approach applies predetermined codes and themes to the data.

For the purpose of this research, the analysis employs an Inductive Thematic Analysis (ITA) approach to allow themes to emerge organically from participant narratives, reflecting their lived experiences without imposing preconceived frameworks.

## **CHAPTER FOUR**

### **Findings and Discussion**

## **4. Chapter Four: Findings and Discussion**

### **4.1. Data Collection Procedure**

The SS online questionnaire was administered using Google Forms, a secure online survey platform that ensures data privacy and offers flexible design options. Participants were recruited through multiple channels, including university department communications and social media announcements. Data collection occurred between December 2024 and February 2025, with periodic reminders to maximize response rates (See Appendix A).

### **4.2. Sample of the Study**

The study employed purposive sampling to identify participants who met specific criteria: (1) Bahraini nationality, (2) Arabic as first language, and (3) enrolment or graduation from an English Language program at a Bahraini university. This sampling approach aligns with the study's focus on understanding how language acquisition influences linguistic behavior and identity among Bahraini EFL students.

The final sample comprised 136 valid responses from both private and public universities, with 109 female participants (80%) and 27 male participants (20%). Participants from non-Bahraini backgrounds or non-Arabic-speaking Bahraini nationals were excluded to maintain focus on the target population.

### 4.3. Findings of Quantitative Data

#### i. Factors Influencing Language Choice

The research primarily focused on how context and interlocutors influence language choice among Bahraini EFL students. Participants were asked whether these factors affected their linguistic behavior, with 86% indicating that context influences their language choice and 96% acknowledging interlocutor influence (see Chart 1).

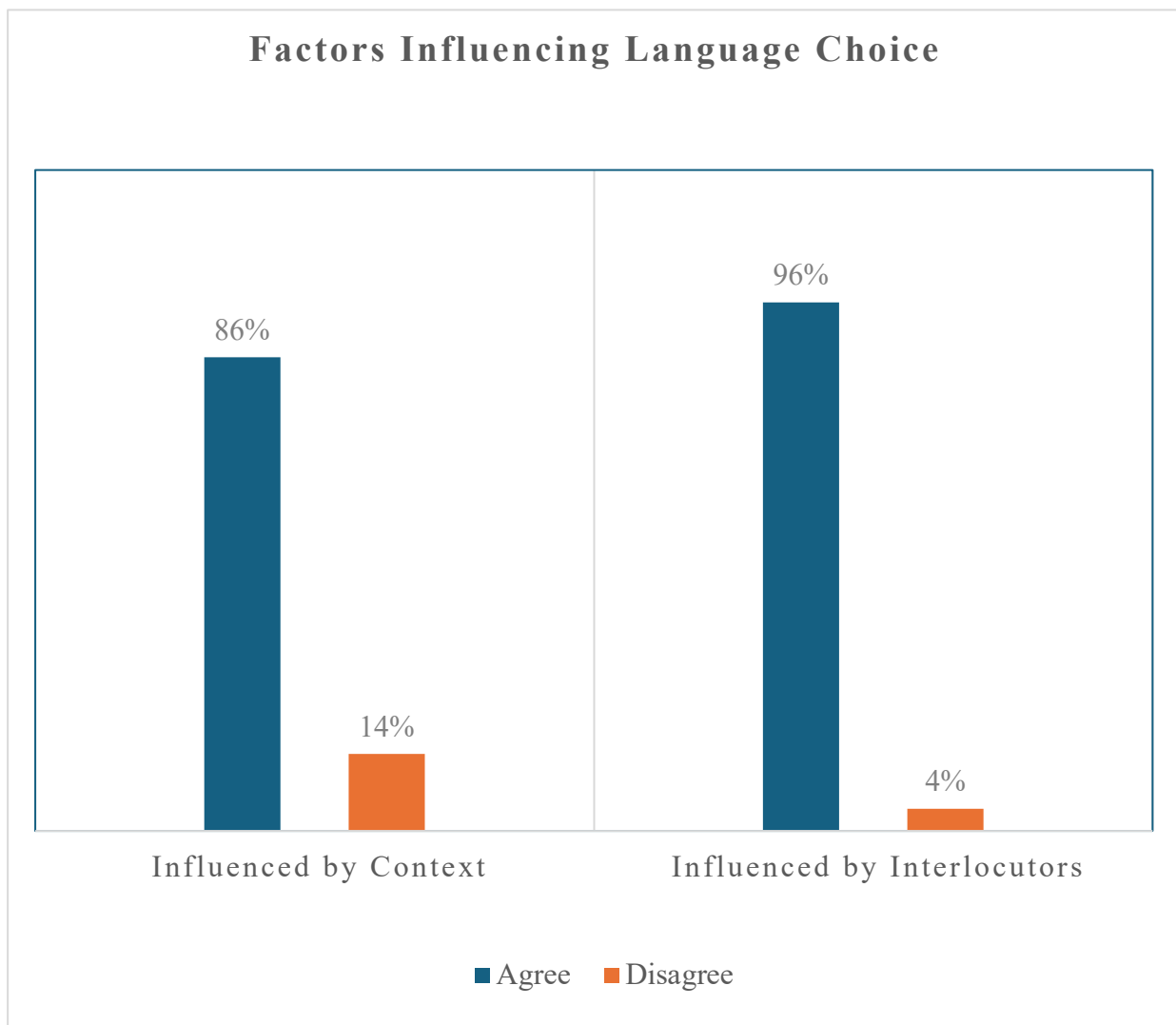


*Chart 1. Factors Influencing Language Choice*

The findings in this chart confirm the preliminary hypothesis of this research, confirming that EFL studies Bahraini bilinguals' linguistic behavior is influenced by context and interlocutors. This finding correlates with Gumperz's (1982) contextualized

ques when participants adapt their linguistic behaviour by signalling shifts in topic, audience, or social relationship. (Bakan Kögl, 2023)

To further investigate patterns of participants' linguistic behaviour, the following data demonstrates language choice according to context.

## **ii. Language Choice According to Context**

Taking into consideration Fishman's (1972) Domain theory, the table below (Table 1) presents six contexts where participants report their linguistic behaviour according to the context' degree of formality.

*Table 1. Choice of Language According to Context*

| <b>Context</b>                              | <b>Arabic</b> | <b>English</b> | <b>Both</b> |
|---------------------------------------------|---------------|----------------|-------------|
| <b>1. At home</b>                           | 84%           | 5%             | 11%         |
| <b>2. Out with friends</b>                  | 59%           | 21%            | 20%         |
| <b>3. In public</b>                         | 45%           | 40%            | 15%         |
| <b>4. At the university with teachers</b>   | 12%           | 81%            | 7%          |
| <b>5. At the university with classmates</b> | 50%           | 32%            | 18%         |
| <b>6. At work with colleagues (n=85)</b>    | 41%           | 47%            | 12%         |

The data reveals distinct patterns of language preference across contexts. Arabic predominates in personal and informal settings (84% family, 59% friends, 50% classmates), while English prevails in academic and professional environments (81% university teachers, 47% work colleagues).

The nearly equal distribution between Arabic (45%) and English (40%) when interacting with strangers suggests that participants adapt their language choice based on contextual cues and perceived interlocutor preferences.

Correlating with Fishman's (1972) domain theory and chart 1, the clear differentiation between language choices in informal versus formal contexts shows that bilinguals allocate their languages to different life domains based on their awareness of language appropriateness and communicative efficiency.

### iii. Linguistic Behavior: Code-Switching (CS)

Gumperz's (1982) bilingualism theory denotes CS as a prevalent linguistic behavior that emerges in bilinguals' discourse, while Fishman's (1972) Domain Theory states that language choice is governed by social context. Chart 2 further illustrates CS as a practice influenced by interlocutors within the four social contexts presented below.

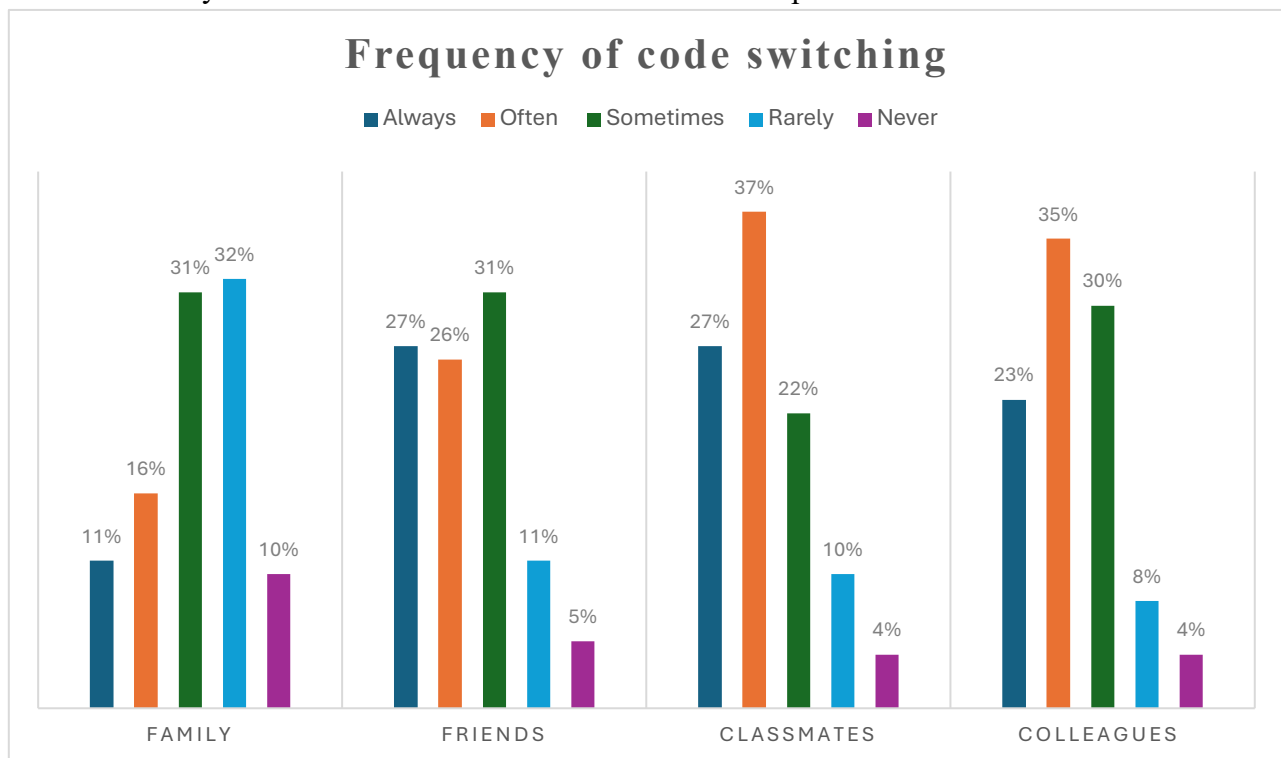


*Chart 2: Likelihood of CS Between Arabic and English According to Interlocutor*

According to the chart, CS as a practice is more frequent among formal relationships, such as those with classmates and colleagues; however, its frequency decreases in informal contexts, such as with family and friends. Among classmates, 37% of respondents reported that they “often” switch codes, while 35% of respondents indicated the same frequency with colleagues. These domains are typically associated with educational and professional environments that appear to encourage or necessitate the use of English, either due to institutional norms or the perceived prestige and utility of the language. The frequency of CS decreases within the family contexts, with 32% stating rarely, while only 11% always do so. The friends’ context represents a middle ground with close percentages between always, often, and sometimes, suggesting linguistic flexibility in informal interactions.

The results of the friends category display similar results to classmates and colleagues category, the informal and the latter formal categories show a clear tendency to CS with close percentages between always, often, and sometimes, and low percentages of rarely and never. Such results may suggest that code switching is more likely to occur with individuals of similar educational backgrounds or similar bilingual accessibility of L2 in social and educational contexts, suggesting a data overlap in responses within participants’ friends and classmates.

Overall, the chart demonstrates a fluctuating trend between the categories above. However, it is clear that participants rarely use CS with family members, yet they do regularly with friends in an informal context, with classmates and colleagues in a formal context.

#### iv. Reason for Code-Switching (CS)

Correlating with Norton's (2013) Investment theory, Table 3 below demonstrates reasoning behind employing CS as a linguistic behavior, reflecting participants' socially situated practice and strategic linguistic behavior to facilitate communication.

*Table 3: Reason for Code-switching*

| <b>Reasons for Code-Switching (statements)</b>                              | <b>percentage</b> |
|-----------------------------------------------------------------------------|-------------------|
| <b>1. "To sound more professional"</b>                                      | 10%               |
| <b>2. "To demonstrate my language skills (to show that I am bilingual)"</b> | 8%                |
| <b>3. "For better communication"</b>                                        | 35%               |
| <b>4. "When I can't think of the word or the sentence in Arabic"</b>        | 34%               |
| <b>5. "Because I am a "chicken nugget""</b>                                 | 5%                |

The table above demonstrates varying percentages behind participants' reasons for CS. The most prominent being that participants use CS for better communication (35%), and when they cannot think of the word or the sentence in Arabic (34%). The results indicate that participants are aware of their linguistic behavior, employing CS as a communicative practice rather than a demonstrative one. The other percentages in the table demonstrate a symbolic motivation aligning with Norton's Investment theory. 10% of participants resort to CS to sound more professional, while 8% to demonstrate their language skills to show that they are bilingual, indicating that participants employ CS to gain status, social mobility, and enhanced identity representation. On the other hand, only 5% of participants agree with being a "Chicken nugget", the colloquial slur mentioned in section 2.7.3,

suggesting that the majority of participants do not associate CS with the westernized imposition that their community upholds against their linguistic behavior, however, 5% do identify with the term as part of their identity, indicating a sense of pride in their linguistic practices.

To conclude, participants' linguistic behavior and responses demonstrate high awareness of their CS practices, with enhanced communication being the main objective of their linguistic behavior.

#### v. Perceptions Towards Language Choice and Identity

*Table 4: Perception Towards Language Choice and Identity*

| Statement                                                                        | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|----------------------------------------------------------------------------------|----------------|-------|---------|----------|-------------------|
| 1. "Most of the time, I am aware of my language choice"                          | 23%            | 52%   | 14%     | 6%       | 5%                |
| 2. "Code-switching is part of my identity as a bilingual Arabic-English speaker" | 21%            | 37%   | 18%     | 20%      | 4%                |
| 3. "Code-switching has negatively affected my ability to communicate in Arabic"  | 10%            | 23%   | 16%     | 36%      | 15%               |
| 4. "Code-switching is viewed negatively in Bahraini society"                     | 16%            | 46%   | 17%     | 16%      | 5%                |
| 5. "Using English with Arabic-speaking individuals reflects an identity crisis"  | 15%            | 31%   | 20%     | 25%      | 9%                |

Table 4 presents five statements that offer insight into Bahraini EFL bilinguals' perception towards language choice and identity.

The statements above aimed to explore participants' awareness of their linguistic behavior, societal perception towards language choice, and the implications of language preference, and concluded with the findings below.

**Language Choice Awareness:** The data reveal that the majority of participants (75%) in statement 1 are aware of their linguistic behavior, suggesting that Bahraini bilinguals' linguistic behavior is not random but rather systematic. In addition, 45% of participants in statement 2 perceive their language choice as part of their identity. These findings correlate with Norton's (2013) investment theory, suggesting that bilinguals are aware of their linguistic behavior and are influenced by their repertoire in navigating social identity.

**Mother Tongue Competence:** contradicting the results in table 3, where 34% of respondents use CS when they cannot think of the word or sentence in Arabic, 51% of participants in statement 3 disagree with CS negatively affecting their ability to communicate in their mother tongue, confirming with Norton's (2013) investment theory which suggest that language acquisition is an investment in status, further suggesting that participants do not view CS as an unfavourable linguistic behavior that is affecting their Arabic proficiency but rather an advantage that elevates their identity representation.

**Societal Perception:** Despite their positive views towards CS, 62% of respondents in statement 4 agree that the Bahraini society perceives CS negatively, correlating with AlHasan (2013) and AlAlawi's (2023) research on code-switching in Bahrain (section 2.7.3). Such results entail that the general perception of the Bahraini society towards CS

has not changed much since the two studies; however, it demonstrates bilinguals' increased awareness toward social linguistic appropriateness. Furthermore, societal perception indicates a strong correlation with Fishman's (1972) domains theory, suggesting the imperative conformity between bilinguals' linguistic behavior and social context.

**Language Use and Identity:** The final statement demonstrates close percentages, indicating a divide in the perception towards language choice and identity. Nearly half of the respondents (46%) agree that using English with Arabic-speaking individuals reflects an identity crisis, denoting participants' awareness of EFL negative impact on the Arab identity and aligning with the societal perception mentioned above. Notably, 34% of participants disagree with the statement, suggesting that bilinguals' linguistic behavior views their choice of language as a communicative act rather than linguistic incompetence, correlating with Gumperz's (1982) CS theory and Norton's (2013) Investment Theory.

#### **4.4. Findings of Qualitative Data**

Section 5 of the SS online questionnaire focused on offering participants three open-ended questions to elaborate on their beliefs towards the impact of their linguistic behavior and identity. The following data will present a summary of the valid responses for each question.

The following parts will demonstrate the three questions and discuss the valid responses included in the appendices from the SS questionnaire.

**Question 1: In your opinion, how does your linguistic behaviour construct your identity?**

The question yielded 39 valid responses that leaned towards the positive impact of their bilingual linguistic behaviour on their identity. (See Appendix B)

Although the answers varied, the predominant conception is that linguistic behaviour has positively constructed their identity in one way or another. Based on the responses, Bahraini bilinguals' linguistic behaviour can offer professional identity development by enhancing their academic representation, communicative efficiency, and adaptability through facilitating effective communication across linguistic contexts.

The samples below from respondents demonstrate the prominent views of participants:

**Participant 1 Female:** "I choose to speak Arabic most of the time because I understand that ,Being a chicken nugget 'is not seen cool by adults. I like to be respected by older people and taken seriously as a Bahraini, so I prefer to use Arabic most of the time. I use English in class and professional contexts because I also want to show my teachers and classmates that I have good command of the language and at the end of the day, this is our area of study. Lastly, I code-switch with classmates because I choose to talk Arabic but there are certain terminology that we need to talk about in English. By doing so, I think that it helps me be respected and taken seriously both inside the classroom and outside of it."

**Participant 2 Female:** "Linguistic behavior, such as language choice and code-switching, plays a significant role in constructing identity. It reflects cultural background, social affiliations, and adaptability. For instance, speaking Arabic connects me to my heritage, while using English in academic or professional settings highlights my global perspective and adaptability. Code-switching allows me to navigate between different social groups, showcasing my ability to integrate and communicate effectively in diverse environments."

**Participant 3 Female:** "I am fluent in both languages because of it. English is as important as Arabic nowadays; the majority of the job market demands that you can

communicate in both. So it doesn't necessarily change who you are or your identity, but it helps you shape your future and become more desirable in the market."

**Participant 4 Male:** "My choice of language builds my identity through practising the language. It constructs my bilingual identity through the availability of the choice I have because of the languages I learned."

**Participant 5 Male:** "It emphasizes that communication is a key aspect of one's identity."

Aside from the predominant responses, there were, however, two participants who disagreed on the concept that language and linguistic behaviour influence or construct identity. For example, a male participant stated that "although language is a main cultural aspect, it does not build the identity, as there are Arabs who have grown up abroad and never got the chance to learn Arabic, however their families upheld their native customs and traditions in a way that kept their identities safe.", while a female participant stated that "It doesn't build it. You as a person and personality impress people, not the language".

## **Question 2: In your opinion, how does your linguistic behaviour reflect your identity?**

Regarding how linguistic behaviour reflects identity, in total, 24 responses varied on how their linguistic behaviour reflects their identity. Overall, the majority of the responses suggest that their language choice reflects their personality, their background, culture, as well as their identity as Bahraini bilinguals. It also reflects the environment they lived in and the necessity of learning English as a language to help have better communication. Moreover, participants claim that their linguistic behaviour reflects their open-mindedness as well as their ability to adapt according to the context and the interlocutors. (See Appendix C)

The examples below from responses demonstrate the prominent views of participants:

**Participant 1 Female:** “In many ways, I feel like the amount of care I put into observing what language people feel more comfortable speaking is truly reflective of the version of myself I’m constantly in pursuit of, and that is only one facet in which language reflects our identity. Code switching in particular can pave the way for a deeper level of communication with bilinguals.”

**Participant 2 Female:** “My linguistic behavior reflects my identity by showing my cultural background, adaptability, and ability to connect with diverse contexts through language choice and code-switching.”

**Participant 3 Female:** “I believe it reflects a big part of my identity because I have alternatives daily when I’m speaking, especially when I’m speaking to someone I know”

**Participant 4 Male:** “It reflects it in a positive way, mostly. I believe it’s because of my age, because I am older, it is reflected positively, but if I were a teenager, it would be reflected negatively, because it may show that teenagers are not speaking Arabic properly.”

**Participant 5 Male:** “I believe that Arabic is part of our identity, and I’ll always use it first. I only speak in English if I have to.”

**Participant 6 Male:** “I communicate by speaking Arabic only, so the ability to shift between more inclusive or exclusive language styles, which makes it easier to communicate with each one in the language that they prefer, such as Arabic at home with my family and English in university with friends and students.”

**Question 3: In your opinion, how does society perceive your identity and linguistic behaviour in the following social contexts? a. At home b. At school c. At work d. In public**

Question 3 focused on participants' views towards their perception of the societal views on their identity and linguistic behaviour in 4 different social contexts.

The results of this question varied between positive and negative according to context. In a familial context, Participants' reports that family members would suggest a loss of the Arabic tongue, heritage, and cultural values.; however, some responses claim they are supported or perceived as well-educated because they practice the language with their family as well.

1. **Home Context:** participants report that society has a negative view towards their linguistic behavior and using English in a familial setting at home due to cultural and heritage values, and Arabic is the dominant language at home.

**Participant 1 female:** "They think that I'm a very westernized, influenced by Americans, and I always know and am interested in the weirdest things. For my language, they find it sometimes annoying because they can't understand"

**Participant 2 female:** "At home, we mostly speak in Arabic with a rare usage of English. As we believe that Arabic must be the dominant language at home, and I personally agree with that."

**Participant 3 male:** "In general, society views my identity and language choice at home negatively because I live in an Arabic-speaking home, so it's not proper to speak a language no one speaks at home."

**Participant 4 female:** "At home, I am most comfortable code switching. One of my motivations is to encourage young speakers to articulate themselves in both Arabic and

English. I have a younger sister, and my friends have siblings who need people around who use the language.”

2. ***Educational and Professional Context:*** The majority are in agreement that their linguistic behavior and bilingualism are a necessity due to their EFL specialisation; thus, their educational and professional community views their linguistic behaviour as a necessary means of communication.

**Participant 1 Female:** “At university, it's to be expected as an English major. It's the same at work as an English major; they want us to only speak in English unless with colleagues who don't speak English.”

**Participant 2 Female:** “At uni, as an English major, we all communicate with the doctors in English and often interact with each other in English as well. Knowing that some students don't even speak Arabic at all, we rely on language switching to communicate. So, languages are used to provide communication. At home and uni, people seem to accept the idea of code switching.”

**Participant 3 Male:** “It is preferable if you are in a private school, but in public school, you are still viewed as a chicken nugget who is showing off their language skills. at work, switch between the language and code switch depending on the need of it or how the conversation goes, for example, with my close colleague I would code switch, with my boss I would use Arabic.”

**Participant 4 Female:** “At school, it shows adaptability and academic proficiency. At work, it demonstrates professionalism and effective communication.”

3. ***In a Public Context:*** Some participants claim that society might view their linguistic behaviour as a representation of their social identity, or that they might sound educated,

open-minded, respect diverse contexts, and be viewed as an impressive person because of their linguistic ability. However, it might also be viewed negatively if they are around Arabs or Bahrainis, as it can reflect an identity crisis, loss of the language, or westernised and living up to the term “*chicken nuggets*”.

**Participant 1 Female:** “Society views my language use as a reflection of how I adapt and connect in different settings.”

**Participant 2 Female:** “In public, it depends heavily on context, where am I, who am I with, but in general, I think it has been normalised long ago that now it is not a big deal to code switch in public to be honest, especially for the younger generation.”

**Participant 3 Female:** “In public: either cultured or chicken nuggets with an identity crisis”

**Participant 4 Male:** “The general view of the Bahraini society mostly views it as a loss of the language; however, within this society, there are communities who would support such linguistic behaviour.”

#### 4.5. Implementation of Inductive Thematic Analysis ITA

Based on the research data analysis method previously mentioned in the methodology section, the ITA process for this study follows Braun and Clarke’s (2013) six-phase framework.

The ITA Process included the following:

1. **Data Familiarization:** Interview recordings were transcribed verbatim, including both Arabic and English speech. The researcher repeatedly reviewed audio recordings and transcripts to develop a comprehensive familiarity with the content.

2. **Initial Coding:** Transcripts were analyzed line-by-line to identify meaningful segments, which were assigned descriptive codes representing key concepts.
3. **Theme Identification:** Related codes were clustered to generate potential themes that captured significant patterns within the data.
4. **Theme Review:** Initial themes were evaluated for internal homogeneity (coherence within themes) and external heterogeneity (distinctiveness between themes). Some themes were merged, divided, or eliminated based on this assessment.
5. **Theme Definition:** Refined themes were named and described to capture their essence and relevance to the research questions.
6. **Report Production:** Themes were integrated into a coherent narrative supported by representative selections from participant interviews.

This process yielded six primary codes demonstrated in Figure 4 below.

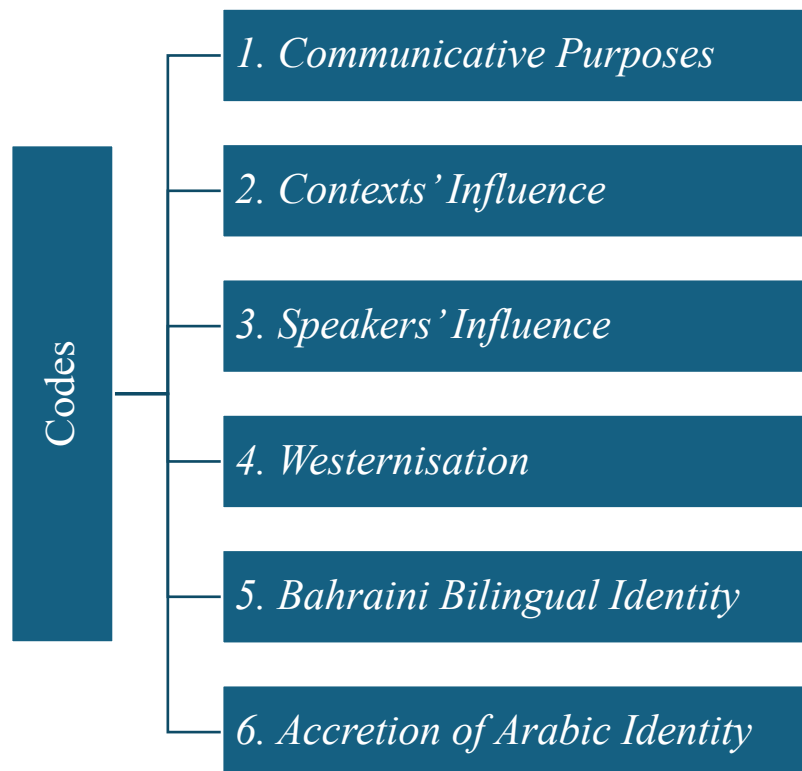


Figure 4: ITA Generated Codes

Following the code reviewing process, recurring themes were extracted and defined based on their significance and reoccurrence in participants' responses.

The table below demonstrates the ITA-generated codes and themes based on participants' responses.

*Table 5. ITA Results: Codes and Themes.*

| <b>Codes</b>                                  | <b>Themes</b>                                                                                                                                                                                                                                      |
|-----------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b><i>1.Communicative purposes</i></b>        | <ul style="list-style-type: none"> <li>• Language is a tool for communication</li> <li>• Code switching is a communicative linguistic behaviour</li> </ul>                                                                                         |
| <b><i>2. Contexts' influence</i></b>          | <ul style="list-style-type: none"> <li>• Formal and informal context influence choice of language.</li> <li>• Professional and educational context dictate the employment of English or code-switching as means of communication.</li> </ul>       |
| <b><i>3.Interlocutors' influence</i></b>      | <ul style="list-style-type: none"> <li>• Speakers' relations dictate choice of language.</li> <li>• Familial relations prompts Arabic.</li> <li>• Speakers' educational background allows for code-switching as a linguistic behaviour.</li> </ul> |
| <b><i>4. Westernisation</i></b>               | <ul style="list-style-type: none"> <li>• Language loss in certain aspects of communication.</li> <li>• Cultural disassociation and loss of cultural identity.</li> </ul>                                                                           |
| <b><i>5. Bahraini bilingual identity</i></b>  | <ul style="list-style-type: none"> <li>• Bilingualism as a tool that constructs and reflects aspects of identity.</li> </ul>                                                                                                                       |
| <b><i>6. Accretion of Arabic identity</i></b> | <ul style="list-style-type: none"> <li>• Reverse paradigms shift in EFL's impact on Bahraini identity.</li> <li>• Pride in the Arabic and Bahraini identity.</li> </ul>                                                                            |

The resulting codes are further discussed below.

### ***Code 1: Communicative Purposes***

EFL Bahraini bilinguals' responses consistently emphasize are able to adapt their linguistic behaviour to facilitate a positive communicative experience by employing both of their languages as tools to facilitate communication and further highlighting and reflecting their bilingual identity. Participants also highlight the advantages that EFL offers, including accessibility to the global community, flexibility in communicating, and greater career opportunities.

### ***Code 2: Contexts' influence: Degree of Formality***

The analysis also shows that the context degree of formality influences the choice of language, as the linguistic behaviour is determined according to context. Familial contexts dictate Arabic as language choice, while code-switching is employed in friend-related and formal contexts. English, on the other hand, is employed in formal educational and professional contexts due to their field of education.

### ***Code 3: Interlocutors' Influence: Relationship and Educational Background***

Relationship and Educational background are also factors that influence linguistic behaviour to an extent. The analysis shows that the language choice of EFL Bahraini female participants is influenced by the relationship between participants and speakers, whether they are family members, friends, classmates, colleagues, or educators.

### ***Code 4: Westernisation***

Aspects of westernisation are a recurring theme that highlight the negative influence of EFL on cultural identity. For example, participants report that preferring to speak English over Arabic in certain contexts that do not require the English language

shows that the speakers are heavily influenced by Western culture and disassociate themselves from their Arabic origin, thus reflecting an identity crisis in the process. Furthermore, reduced exposure to the Arabic language can lead to low awareness towards the cultural and Arabic identity of the Bahraini bilinguals.

***Code 5: Bahraini Bilingual Identity: Arabic-English Speakers***

The results of the analysis show that through bilingualism, the identity of Bahraini bilinguals is constructed by enabling efficient comprehension of their education and further enhancing their educational identity. Bahraini bilinguals' ability to command both Arabic and English proficiently constructs their linguistic identity and positively reflects both bilingual and Arab Bahraini identity.

***Code 6: Accretion of Arabic identity***

Throughout the analysis of the responses, the fundamental data that was collected was evidence of a reverse paradigm shift in the influence of EFL on bilingual students' identity. Previous research suggested a loss in the Arabic identity amongst bilingual Arabs; however, the majority of the responses highlight the value of their Arabic identity and demonstrate language loyalty regardless of the Westernised influence carried within EFL. Accretion of the Arabic identity is demonstrated through their linguistic behaviour in maintaining the use of Arabic in different social contexts unless they need to resort to English to facilitate communication. According to the data, Arab Bahraini bilinguals prefer Arabic to demonstrate their language choice and strengthen their ties to their heritage, culture, and religion, while also reflecting their pride and respect for their Arabic and Bahraini identity.

#### **4.5.1. Discussion of Research Findings:**

According to the responses, the findings of both data analyses reflect the complex views of EFL students on their linguistic behavior and how it impacts their identity.

The findings answer the research questions by identifying participants' linguistic behavior and its impact on identity. Based on the responses, the contexts' degree of formality influences participants' linguistic behavior through maintaining the use of the Arabic language within informal contexts, such as at home and with their family, while shifting to CS or English only with bilingual friends, denoting that English competence is a factor that plays into language choice. Within the educational and work contexts, participants report CS as an emerging linguistic behavior in response to the educational and professional demands that necessitate their use of the English language. Furthermore, the findings show that participants' linguistic behavior changes in accordance with interlocutors' representation within the social context.

As established, English and CS are mainly used with colleagues, educators, and classmates in a formal context; however, while Arabic is utilised with elders or monolinguals, Bahraini bilinguals do employ their linguistic skills in informal settings when speaking with friends, or a younger audience, such as nieces, nephews, and siblings. These finding correlates with Fishman's (1972) Domain theory when paralleled with Gumperz's (1982) IS Theory, signifying that Bahraini bilinguals' Linguistic behavior is indeed influenced by contextual domains and their degree of formality, reflected through bilinguals' ability to adapt and utilise their linguistic behavior according to context.

In relation to how language choice influences EFL Bahraini bilinguals' identity, participants show awareness towards their linguistic behavior and how it constructs and reflects dimensions of their identity. The majority of the respondents collectively agree on the advantages and benefits of being bilingual, further establishing a positive impact of

language acquisition on their linguistic behavior and influence on identity. Correlating with Norton's (2013) Investment theory, participants view their EFL specialisation as an investment that enhances their bilingual identity as Arabic-English speakers, advances their professional representations, communicative skills, and adaptability.

EFL Bahraini bilinguals' responses also reflect a degree of collective awareness towards societal perception of their linguistic behavior. Participants further acknowledge that a preference for English in certain social contexts might signal lower linguistic awareness or even an identity crisis, signalling a violation of linguistic norms according to the context. Nevertheless, participants' main purpose of language choice is for practical and communicative reasons rather than due to a lack of input or a lack of value of the Arabic language. Further highlighting Norton's (2013) investment theory in L2 acquisition. Finally, rather than language loss, the findings indicate EFL bilingual Bahrainis' language loyalty and maintenance, demonstrating awareness and value of their native language, further implying that they are rather embracing their identity as bilinguals while striving to maintain their identity as Arab Bahraini speakers rather than being influenced by EFL Westernised affiliations.

In conclusion, the findings correlate with the research hypothesis constructed through Gumperz (1982), Fishman (1972), and Norton's (2013) theories, demonstrating that EFL bilingual Bahrainis' language choice is influenced by contexts' degree of formality and interlocutors, with the majority of bilinguals confirming a positive influence of their bilingualism on their identity. Furthermore, participants are aware of societal perception of their linguistic behavior, noting that they are highly regarded when their linguistic skills are demonstrated in formal and professional settings, while it is held in low regard in informal or semi-formal contexts, with the terms "Chicken nugget" and "Westernised" being recurring reflections of their bilingual identity.

# **CHAPTER FIVE**

## **Conclusion**

## **5. Chapter Five: Conclusion**

### **5.1. Introduction**

This chapter concludes the research with a summary of the research findings, including EFL impact on EFL Bahraini tertiary level language choice in social context and behaviour, and further discusses the implications of EFL acquisition on the Bahraini community, followed by research limitations and recommendations.

### **5.2. Summary**

The purpose of this research was to measure the impact of English language acquisition on Bahraini bilinguals' linguistic behaviour and identity according to social contexts. The findings presented a diachronic paradigm shift in the overall representation of EFL students within Bahraini society and what it reflects when compared to previous studies. According to the findings, EFL bilinguals' linguistic identity is governed by the social constructions of their Bahraini-Arab identity, maintaining their ties to their origins and national identity. Contrary to previous research on EFL bilinguals in Bahrain, current EFL bilingual Bahrainis in the kingdom are aware of the vital role and significance of their Arabic language, viewing the use of English over Arabic in Arabic-dominant contexts or Arabic speakers as a form of identity crisis. EFL bilinguals' responses further suggest a growing awareness towards their language choice according to context and conclude that although their linguistic behaviour may be influenced by interlocutors and context, this influence is driven by communicative purposes.

The findings also reveal participants' awareness of the social bias against EFL bilinguals' linguistic behavior, noting that they may still be viewed as Westernised or colloquially referred to as 'Chicken nuggets' or 'Children of Mary' because their English language skills, while noting that CS between Arabic and other foreign languages may not

be viewed with such prejudice, and paradoxically, Western native English speakers are praised and admired when they CS to Arabic. Such responses signify the historic impact of EFL as colonisers' language, indicating a Westernised dominance on Arabic identity.

In conclusion, the findings present a Reverse Paradigm Shift of the Westernised reputation EFL Bahrainis bilinguals obtained due to their linguistic behavior. Participants are aware of the dual nature of their bilingual identity and linguistic behavior, further demonstrating their belongingness and strengthened ties to their mother tongue by prioritising Arabic over English in most of the offered social contexts, unless prompted to, noting that their language choice has constructed and reflected aspects of their identity through their communicative adaptability, awareness of contextual cues, and maintaining social affiliation.

### **5.3.Limitations**

Several limitations should be acknowledged when interpreting the findings.

First, despite the diglossic nature of Arabic in Bahrain, this research did not investigate dialectal variations within the kingdom, as the primary focus was on examining the impact of English as a foreign language on Arabic Bahraini identity, irrespective of the dialectal differences.

Second, the sample size of the data collection tool does not allow for results to be generalized to all or the majority of EFL tertiary-level Bahraini bilinguals, particularly when an ethnographic approach may present contradicting results if applied at a certain social context populated by EFL students.

Third, the quantitative data collection method was implemented online; thus, naturally, there might be a lack of accuracy in participants' responses, in addition to a lack of authenticity and subjectivity due to the self-reporting method.

Last but not least, limited studies in the research area regarding the construction of identity and language choice conducted in Bahrain led to outsourcing studies that may not correlate with the complex and versatile composition of the Bahraini–Arabic bilingual identity.

#### **5.4.Recommendations**

Based on the findings of this study, the following recommendations are proposed:

First, cross-cultural comparison is a necessity between similar geographical demographics, such as the GCC, to include different cultures that reflect similar linguistic impact, particularly with cultures that share post-colonial contexts, and similar patterns to this area of study.

Second, exploring multilingualism impact on social context and identity, and forming a complex but comprehensive outlook on the multifaceted influence of other languages beyond EFL limitations and connotations.

Third, investigating the impact of social media and the digital spaces on language choice and identity representation within social media platforms, in addition to the linguistic dimensions of the digital identity across different digital platforms.

Finally, addressing sociolinguistic stigma and identity conflict by further investigating the psychological reasoning behind colloquial and social slurs such as ‘Chicken nuggets’, ‘Children of Mary’, and Westerners in Bahrain, further drawing on the social and psychological impact on bilinguals, their linguistic performance and competence, mother tongue pride, and identity.

## References

- Abbas, F., & Bidin, S. J. (2022). A critical analysis of the language planning and policy (LPP) in Pakistan and its impact on indigenous languages of Pakistan. *Eurasian Journal of Applied Linguistics*, 8(1), 85-96.  
<https://files.eric.ed.gov/fulltext/EJ1474973.pdf>
- Abou-El-Kheir, A., & MacLeod, P. (2016). English education policy in Bahrain – a review of K-12 and higher education language policy in Bahrain. *Language Policy*, 9–32.  
[https://doi.org/10.1007/978-3-319-46778-8\\_2](https://doi.org/10.1007/978-3-319-46778-8_2)
- Ahmad, R. (2023). Challenges of communication and identity in the Gulf: Insights from Qatar and the UAE. In M. M. Rahman & A. Al-Azm (Eds.), *Social change in the Gulf region* (pp. 311-328). Springer. [https://doi.org/10.1007/978-981-19-7796-1\\_17](https://doi.org/10.1007/978-981-19-7796-1_17)
- Al Anzarouti, A. F., & Hamed, P. K. (2020). An investigation into the linguistic and cultural difficulties faced by Bahraini students studying Arabic in international schools in the Kingdom of Bahrain. *Technium Social Sciences Journal*, 9, 632–640.  
<https://doi.org/10.47577/tssj.v9i1.1117>
- Al Zoubi, S. M. (2018). The impact of exposure to English language on language acquisition. *Journal of Applied Linguistics and Language Research*, 5(4), 151-162.  
<https://www.jallr.com/index.php/JALLR/issue/view/30>
- Al-Issa, A., & Dahan, L. S. (2011). Global English and endangered Arabic in the United Arab Emirates. In Contemporary studies in descriptive linguistics: Vol. 31. *Global English and Arabic: Issues of language, culture, and identity* (pp. 1–22). Peter Lang.

- Al-Wadi, H. M. (2018). Attitudes towards using English as a medium of instruction for professional development. *US-China Foreign Language*, 16(2), 73–83.  
<https://doi.org/10.17265/1539-8080/2018.02.001>
- AlAlawi, W. (2022). English at the center of the periphery: ‘chicken nuggets’, chronotopes, and scaling English in Bahraini youth. *Language in Society*, 52(4), 645–667.  
<https://doi.org/10.1017/s004740452200015x>
- Alfarhan, I. (2016). English as a global language and the effects on culture and identity. *American Research Journal of English and Literature* (1), 1-6.  
<https://doi.org/10.21694/2378-9026.16010>
- AlHasan, H. T. (2013). ‘Chicken nuggets’: Bahrain’s lost generation goes mainstream. *openDemocracy*. <https://www.opendemocracy.net/en/chicken-nuggets-bahrains-lost-generation-goes-mainstream/>
- Ali, F. (2023). Language and identity: Code-switching practices among multilingual communities.  
[https://www.researchgate.net/publication/382214667\\_Language\\_and\\_Identity\\_Code-Switching\\_Practices\\_among\\_Multilingual\\_Communities](https://www.researchgate.net/publication/382214667_Language_and_Identity_Code-Switching_Practices_among_Multilingual_Communities)
- Alnajjar, H., & Abdalla, M. (2024). *Code switching between Arabic and English: The chicken nuggets phenomenon in Bahrain*.  
<https://doi.org/10.13140/RG.2.2.12470.10560>
- Alsahafi, M. (2018). The attitudes of bilingual Arab immigrant children to their languages. *Journal of Multilingual and Multicultural Development*, 39(1), 60-77.  
<https://doi.org/10.5861/ijrse.2018.3005>
- Alshatti, A., & Jamali, F. (2023). Can language show-off promote social status and solidarity? An explanatory study of the cognitive attitudes of Kuwaitis towards

- Arabic-English code-switching in Kuwaiti social domains. *World Journal of English Language*, 13(8), 11-187. <https://doi.org/10.5430/wjel.v13n8p11>
- Alvarez-Cáccamo, C. (1998). From 'switching code' to 'code-switching': Towards a reconceptualization of communicative codes. In P. Auer (Ed.), *Code-switching in conversation: Language, interaction and identity* (pp. 29-48). Routledge. <https://doi.org/10.4324/9780203017883>
- Anderson, J. A., Mak, L., Keyvani Chahi, A., & Bialystok, E. (2018). The language and social background questionnaire: Assessing degree of bilingualism in a diverse population. *Behavior Research Methods*, 50(1), 250–263. <https://doi.org/10.3758/s13428-017-0867-9>
- Ansah, M. A. (2016). Language choice in multilingual communities: The case of Larteh, Ghana. *Legon Journal of the Humanities*, 25(0), 37–57. <https://doi.org/10.4314/ljh.v25i1.3>
- Appel, R., & Muysken, P. (2006). Language Contact and Bilingualism. *Modern Language Journal*, 72, 342-343. <https://doi.org/10.2307/327522>
- Auer, P. (Ed.). (1998). *Code-switching in conversation: Language, interaction and identity*. Routledge. <https://doi.org/10.4324/9780203017883>
- Badry, F. (2019). Internationalization of higher education in the countries of the Gulf Cooperation Council: impact on the national language. UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000371703>
- Bahrain Chamber for Dispute Resolution. (2023). *English translation of Resolution No. 28 of 2023 extending the use of English in BCDR Court cases*. <https://bcdr.org/english-translation-of-resolution-no-28-of-2023-extending-the-use-of-english-in-bcdr-court-cases-now-available/>

- Bakan Kögl, H. (2023). Communication patterns in classroom discourse: Contextualization cues in a secondary school EFL classroom. *University of Zagreb, Faculty of Humanities and Social Sciences*.
- Barakat, N. (2022). BNA. *Bahrain: A global model as a diverse, thriving society*. Bahrain News Agency.  
<https://www.bna.bh/en/BahrainAglobalmodelasadiversethrivingsociety.aspx?cms=q8FmFJgiscL2fwIzON1%2BDsK2AE4Paw2fuiToFFCMLks%3D>
- Barker, R. (2024). *English as a global language*. The History of English.  
<https://www.thehistoryofenglish.com/english-as-a-global-language>
- Bautista, M. L. S. (2004). Tagalog-English code switching as a mode of discourse. *Asia Pacific Education Review*, 5(2), 226–233.
- Benet-Martínez, V., Leu, J., Lee, F., & Morris, M. W. (2002). Negotiating biculturalism: Cultural frame switching in biculturals with oppositional versus compatible cultural identities. *Journal of Cross-Cultural Psychology*, 33(5), 492–516. <https://doi.org/10.1177/0022022102033005005>
- Benson, E. J. (2001). The neglected early history of codeswitching research in the United States. *Language & Communication*, 21(1), 23-36. [https://doi.org/10.1016/S0271-5309\(00\)00012-4](https://doi.org/10.1016/S0271-5309(00)00012-4)
- Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. Penguin Books.
- Bettle Amo, M. D. (2015). *An approach to bilingualism: Theoretical background applied to a personal experience*. University of Valladolid, Faculty of Philosophy and Letters.  
[https://uvadoc.uva.es/bitstream/handle/10324/15604/TFG\\_F\\_2015\\_77.pdf?sequence=1&isAllowed=y](https://uvadoc.uva.es/bitstream/handle/10324/15604/TFG_F_2015_77.pdf?sequence=1&isAllowed=y)

- Bhatia, S. (2011). Acculturation and the dialogical formation of immigrant identity: race and culture in diaspora spaces. In H. J. M. Hermans & T. Gieser (Eds.), *Handbook of Dialogical Self Theory* (pp. 115–131). Cambridge: Cambridge University Press.
- Blom, J.-P., & Gumperz, J. J. (1972). Social Meaning in Linguistic Structure: Code-switching in Norway. In J. J. Gumperz & D. Hymes (Eds.), *Directions in sociolinguistics: The ethnography of communication* (pp. 407-434). Holt, Rinehart and Winston.
- Bloomfield, L. (1935). Speech communities. *Language* (pp. 50–56). Allen & Unwin
- Bonfieni, M. (2018). *The bilingual continuum: Mutual effects of language and cognition*.  
[https://www.researchgate.net/publication/325429207\\_The\\_Bilingual\\_Continuum\\_Mutual\\_Effects\\_of\\_Language\\_and\\_Cognition](https://www.researchgate.net/publication/325429207_The_Bilingual_Continuum_Mutual_Effects_of_Language_and_Cognition)
- Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology, Vol. 2. Research designs: Quantitative, qualitative, neuropsychological, and biological* (pp. 57-71). *American Psychological Association*. <https://doi.org/10.1037/13620-004>
- Braun, V., & Clarke, V. (2013). Teaching thematic analysis: Overcoming challenges and developing strategies for effective learning. *The psychologist*, 26(2).
- de Bruin, A., & Martin, C. D. (2022). Perro or txakur? Bilingual language choice during production is influenced by personal preferences and external primes. *Cognition*, 222, 104995. <https://doi.org/10.1016/j.cognition.2021.104995>
- Bruin, A., & Shiron, V. (2024). Putting language switching in context: Effects of sentence context and interlocutors on bilingual switching. *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 50(7), 1112–1132.  
<https://doi.org/10.1037/xlm0001309>

- Brutt-Griffler, J. (2002). 7. macroacquisition: Bilingual speech communities and language change. *De Gruyter Brill*.  
<https://www.degruyterbrill.com/document/doi/10.21832/9781853595790-009/html?lang=en>
- Bui, H.Y.G. (2011). Formality in second language discourse: Measurement and performance. *Interdisciplinary Humanities*, 28(1), 32-41.
- Bulaila, A., & Sdiri, I. B. (2021). The status of English in Bahrain: A quantitative analysis of domains, uses, and attitudes. *International Journal of Linguistics, Literature and Translation*, 4(4), 243–252. <https://doi.org/10.32996/ijllt.2021.4.4.27>
- Burr, V. (2015). *Social constructionism* (3rd ed.). Routledge.  
<https://doi.org/10.4324/9781315715421>
- Cedden, G., Meyer, P., Özkara, B., & von Stutterheim, C. (2024). The “code-switching issue”: Transition from (Socio)linguistic to cognitive research. *Bilingualism: Language and Cognition*, 1–14. <https://doi.org/10.1017/s1366728924000737>
- Central Intelligence Agency. (2025, July 23). *The World Factbook: Bahrain*.  
<https://www.cia.gov/the-world-factbook/countries/bahrain/>
- Chaika, O. (2023). Psycholinguistic factors in Second language acquisition: Foreign language teaching via coaching. *Psycholinguistics - New Advances and Real-World Applications*. <https://doi.org/10.5772/intechopen.1003720>
- Chiluwa, I. (2013). West African English in digital discourse. *Covenant Journal of Language Studies*, 1(1), 42-62.
- Chomsky, N. (1959). [Review of the book Verbal behavior by B. F. Skinner]. *Language*, 35(1), 26-58. <https://doi.org/10.2307/411334>
- Chung-Fat-Yim, A., Calvo, N., & Grundy, J. G. (2022). The multifaceted nature of bilingualism and attention. *Frontiers in Psychology*, 13.

<https://doi.org/10.3389/fpsyg.2022.910382>

Comeau, L., Genesee, F., & Mendelson, M. (2007). Bilingual children's repairs of breakdowns in communication. *Journal of Child Language*, 34(1), 159–174.

<https://doi.org/10.1017/s0305000906007690>

Corradi, A. (2017). The linguistic colonialism of English. *Brown Political Review*.

<https://brownpoliticalreview.org/linguistic-colonialism-english/>

Coulmas, F. (2013). Language and identity: individual, social, national. In *Sociolinguistics: The Study of Speakers' Choices* (pp. 189–202). Chapter 10, Cambridge: Cambridge University Press.

Coulmas, F. (2019). 'They don't speak our language': Identity in linguistics. In *Identity: A Very Short Introduction* (Chapter 9). Oxford University Press.  
<https://academic.oup.com/book/811/chapter/135438563>

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.

Darvin, R., & Norton, B. (2023). Investment and motivation in language learning: What's the difference? *Language Teaching*, 56(1), 29–40.  
<http://doi:10.1017/S0261444821000057>

Doğruöz, A. S., Sitaram, S., Bullock, B. E., & Toribio, A. J. (2021). *A survey of code-switching: Linguistic and social perspectives for Language Technologies*. (Volume 1: Long Papers). <https://doi.org/10.18653/v1/2021.acl-long.131>

Duszak, A. (Ed.). (2002). *Us and others: Social identities across languages, discourses and cultures* (Vol. 98). John Benjamins.

Dykes, R. (2018). Code-switching among bilinguals. *International Education and Exchange Research*, 2, 73-83. <https://www.u->

[fukui.ac.jp/eng/international/overview/publication/international-education-and-exchange-research/international-education-and-exchange-research-vol-2/](http://fukui.ac.jp/eng/international/overview/publication/international-education-and-exchange-research/international-education-and-exchange-research-vol-2/)

Espinosa, A. M. (1917). Speech mixture in New Mexico: the influence of the English language on New Mexican Spanish. In: Stephens, H. M., and Bolton, H. E. (Eds.), *The Pacific Ocean in History* (pp. 408-428). The Macmillan Company: New York.

Fano, R. M. (1950). The information theory point of view in speech communication. *The Journal of the Acoustical Society of America*, 22(6), 691-696.  
<https://doi.org/10.1121/1.1906671>

Fantini, A. E. (1987). *Developing bilingual behavior: Language choice and social context* (Report No. ED 281 389). School for International Training. ERIC.  
<https://eric.ed.gov/?id=ED281389>

Fareen, J. (2020). English Language Use And Usage In Formal And Social Contexts. *UGC Care Journal*, 43(3), 163–167.  
[https://www.researchgate.net/publication/391059091\\_ENGLISH\\_LANGUAGE\\_USE\\_AND\\_USAGE\\_IN\\_FORMAL\\_AND\\_SOCIAL\\_CONTEXTS\\_-\\_A\\_CRITICAL\\_REVIEW](https://www.researchgate.net/publication/391059091_ENGLISH_LANGUAGE_USE_AND_USAGE_IN_FORMAL_AND_SOCIAL_CONTEXTS_-_A_CRITICAL_REVIEW)

Fasold, R. W. (1984). Chapter 2: Diglossia. In *The Sociolinguistics of Society* (pp. 34–60). Essay, Blackwell Inc.

Fishman, J. A. (1972). Domains and the relationship between Micro- and Macro-sociolinguistics. In John J. Gumperz & Dell Hymes (eds.), *Directions in Sociolinguistics. The ethnography of communication* (pp. 435–453). Essay, Holt, Rinehart and Winston, Inc

Fishman, J. A., Cooper, R. L., & Newman, R. M. (1971). *Bilingualism in the barrio*. Indiana University Press. Nielsen Library.  
<https://adams.marmot.org/Record/.b17195755>

- Forbes, K., Evans, M., Fisher, L., Gayton, A., Liu, Y., & Rutgers, D. (2021). Developing a multilingual identity in languages classroom: The influence of an identity-based pedagogical intervention. *The Language Learning Journal*, 49(4), 433–451. <https://doi.org/10.1080/09571736.2021.1906733>
- Foucault, M. (1972). Part II The Discursive Regularities. In *The Archaeology of Knowledge & The Discourse on Language* (pp. 21–71). Essay, Tavistock Publications Limited.
- Foucault, M. (1982). The Subject and Power. *Critical Inquiry*, 8(4), 777–795. <http://www.jstor.org/stable/1343197>
- Galbin, A. (2014). An introduction to social constructionism. *Social Research Reports*, 26, 82-92.
- Ginsburgh, V., & Weber, S. (2020). *The Economics of Language*. *Journal of Economic Literature*, 58(2), 348–404. <https://www.jstor.org/stable/27030435>
- Glasser, W. (1999). *Choice theory: A new psychology of personal freedom*. Harper Perennial. <https://doi.org/10.26512/les.v21i2.29354>
- Gomaa, Y. (2017). Linguistic landscape in the Arabian Gulf: The case of Manama, Kingdom of Bahrain. *Hermes*. [https://journals.ekb.eg/article\\_160982.html](https://journals.ekb.eg/article_160982.html)
- Gomaa, Y. (2020). Language policy in the Virtual Linguistic Landscape: The case of the Kingdom of Bahrain E-government national portal. *Cadernos de Linguagem e Sociedade*, 21(2), 20–37. <https://doi.org/10.26512/les.v21i2.29354>
- Grosjean, F. (1982). *Life with Two Languages: An Introduction to Bilingualism*. Cambridge, Mass: Harvard University Press, 370pp.
- Grosjean, F. (2008). Manipulating Language Mode. In J. Mennen (Ed.) *Studying Bilinguals*, (pp.67-85) Oxford University Press.

- Gumperz, J. J. (1954). *The Swabian dialect of Washtenaw County*, Michigan [Doctoral dissertation, University of Michigan]. ProQuest Dissertations & Theses. (Publication No. 0007655).
- Gumperz, J. J. (1958). Dialect differences and social stratification in a North Indian village. *American Anthropologist*, 60(4), 668-681.  
<https://escholarship.org/uc/item/6zd7q4xj>
- Gumperz, J. J. (1982). *Discourse strategies*. Cambridge University Press.  
<https://doi.org/10.1017/CBO9780511611834>
- Gumperz, J. J. (1992). Contextualisation and Understanding. In *Rethinking Context: Language as an Interactive Phenomenon*, Alessandro Duranti and Charles Goodwin (eds.), 229-252. Cambridge: Cambridge University Press
- Gumperz, J. J., & Naim, C. M. (1960). Formal and informal standards in Hindi regional language area. *International Journal of American Linguistics*, 26(3), 92-118.
- Halim, N. S., & Maros, M. (2014). The functions of code-switching in facebook interactions. *Procedia Social and Behavioral Sciences*, 118, 126–133.  
<https://doi.org/10.1016/j.sbspro.2014.02.017>
- Haugen, E. (1953). The Norwegian language in America: A study in bilingual behavior, Volume 2: The American dialects of Norwegian. *University of Pennsylvania Press*.  
<https://www.jstor.org/stable/j.ctv512w76>
- Hayat, N., & Albader, Y. (2022). The McChicken phenomenon: How has English become a prevalent language among Kuwaiti youths? *World Journal of English Language*, 12(6), 59-70. <https://doi.org/10.5430/wjel.v12n6p59>
- Hofweber, J., Marinis, T., & Treffers-Daller, J. (2029). How different code-switching types modulate bilinguals' executive functions: A dual control mode

- perspective. *Bilingualism: Language and Cognition*, 23(4), 909–925.  
doi:10.1017/S1366728919000804
- Hong, Y.-y., Morris, M. W., Chiu, C.-y., & Benet-Martínez, V. (2000). Multicultural minds: A dynamic constructivist approach to culture and cognition. *American Psychologist*, 55(7), 709–720. <https://doi.org/10.1037/0003-066X.55.7.709>
- Hozhabrossadat, S. (2015). Linguistic Identities: How Code-switching and/or Codecrossing help constructing solidarity or otherness in multilingual societies. *International Journal of English Literature and Culture*, 3(6), 194–198. [https://www.academia.edu/31598617/Linguistic\\_Identities\\_How\\_Code\\_switching\\_and\\_or\\_Codecrossing\\_help\\_constructing\\_solidarity\\_or\\_otherness\\_in\\_multilingual\\_societies](https://www.academia.edu/31598617/Linguistic_Identities_How_Code_switching_and_or_Codecrossing_help_constructing_solidarity_or_otherness_in_multilingual_societies)
- Iqbal, Y. (2016). The Influence Of Mother Tongue on Learning A Foreign Language in The Kingdom of Bahrain. *European Journal of English Language, Linguistics and Literature*, 3(2), 44–50. <https://doi.org/ISSN 2059-2027>
- Karmanov, A. S. (2023). *Code-switching use, attitudes, and identity: Differences among Spanish-English bilinguals in Canada, Mexico, and the United States* [Master's thesis, Brigham Young University]. BYU Scholars Archive. <https://scholarsarchive.byu.edu/etd/10072>
- Khalil, S., & Firda, M. S. (2018). Inter-sentential and intra-sentential code switching in parliamentary debate. *International Journal of Modern Languages And Applied Linguistics*, 2(4), 29. <https://doi.org/10.24191/ijmal.v2i4.7691>
- Kleemann, C. B. (2025). Language Choice as Contextualisation Cue in a Sámi Kindergarten in Norway. *NAVEIÑ REET: Nordic Journal of Law and Social Research*, (13), 37–56. Retrieved from <https://tidsskrift.dk/nnjlsr/article/view/156553>

- Krauss, R. M., & Chiu, C.Y. (2000). Language and social behavior. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (4th ed., Vol. 2, pp. 41–88). McGraw-Hill.
- Kristadella, Yesia & Valentina, Ni & Gandiasih, Ni. (2023). *A Sociolinguistics Study: The Language Choice In A Christian Youth Community*, English Department, Faculty Of Humanities.
- Labov, W. (1972). *Sociolinguistic patterns*. University of Pennsylvania Press. (Conduct and communication, 4).
- Lam, A. (2001). Chapter 13 Bilingualism. In R. Carter and D. Nunan (Eds.), *The Cambridge Guide to Teaching English to Speakers of Other Languages* (pp. 93–99). Essay, Cambridge University Press., from <http://www.cambridge.org/9780521801270>.
- Lampe, P. E. (2018). *Mexican Americans: A Sociological Introduction* (pp. 183–276). essay. Retrieved from [https://www.uiw.edu/chass/\\_docs/sociology/lampebook1.pdf](https://www.uiw.edu/chass/_docs/sociology/lampebook1.pdf).
- Landsberry. (2019). *Defining bilingualism*. CORE. [https://core.ac.uk/outputs/268407604/?utm\\_source=pdf&utm\\_medium=banner&utm\\_campaign=pdf-decoration-v1](https://core.ac.uk/outputs/268407604/?utm_source=pdf&utm_medium=banner&utm_campaign=pdf-decoration-v1)
- Li, W. (2016). New Chinglish and the post-multilingualism challenge: Translanguaging ELF in China. *Journal of English as a Lingua Franca*, 5(1), 1-25. <https://doi.org/10.1515/jelf-2016-0001>
- Lillo-Martin, D., de Quadros, R. M., Chen Pichler, D., & Fieldsteel, Z. (2014). Language choice in bimodal bilingual development. *Frontiers in Psychology*, 5, 1163. <https://doi.org/10.3389/fpsyg.2014.01163>

- Macamara, J. (1967). The linguistic independence of bilinguals. *Journal of Verbal Learning & Verbal Behavior*, 6(5), 729–736. [https://doi.org/10.1016/S0022-5371\(67\)80078-1](https://doi.org/10.1016/S0022-5371(67)80078-1)
- Marian, V., & Shook, A. (2012). The cognitive benefits of being bilingual. *Cerebrum : the Dana forum on brain science*. <https://pmc.ncbi.nlm.nih.gov/articles/PMC3583091/>
- Martin, K. (2021). Linguistic identity: Tracking the relationship between language and identity [Conference presentation]. *Cave Hill Philosophy Symposium (CHiPS)*, University of the West Indies, Cave Hill, Barbados. [https://www.cavehill.uwi.edu/fhe/histphil/conferences/cave-hill-philosophy-symposium-\(chips\)/past-conferences/2021-conference/documents/papers/martinlinguistic-identitychips.aspx](https://www.cavehill.uwi.edu/fhe/histphil/conferences/cave-hill-philosophy-symposium-(chips)/past-conferences/2021-conference/documents/papers/martinlinguistic-identitychips.aspx)
- Maschio, N. D., Crespi, F., Peressotti, F., Abutalebi, J., & Sulpizio, S. (2022). *Decision-making depends on language: A meta-analysis of the foreign language effect: Bilingualism: Language and cognition*. Cambridge Core. <https://www.cambridge.org/core/journals/bilingualism-language-and-cognition/article/decisionmaking-depends-on-language-a-metaanalysis-of-the-foreign-language-effect/357CDDF948DB7FC3C101534F1EA3442A>
- Ministry of Information. (2024). *Population and demographics*. Kingdom of Bahrain. <https://www.mia.gov.bh/kingdom-of-bahrain/population-and-demographics/?lang=en>
- Morgan, M. H. (2014). What are speech communities? (chapter 1) - *Speech communities*. Cambridge Core. <https://doi.org/10.1017/CBO9781139151269.002>
- Morris, M. W., & Peng, K. (1994). Culture and cause: American and Chinese attributions for social and physical events. *Journal of Personality and Social Psychology*, 67(6), 949–971. <https://doi.org/10.1037/0022-3514.67.6.949>

- Mufwene, S. (2008). *Language Evolution: Contact, Competition and Change*. London: Continuum International Publishing Group.  
<http://dx.doi.org/10.5040/9781350934078>
- Muthusamy, P., Rajantheran, M. R., Kandasamy, S., Hassan Hussin, O., & Subramaniam, M. (2020). Factors of code-switching among bilingual international students in Malaysia. *International Journal of Higher Education*, 9(4), 332.  
<https://doi.org/10.5430/ijhe.v9n4p332>
- Nakayama, S., Kano, T., Do, Q. T., Sakti, S., & Nakamura, S. (2018). *Japanese-English Code-Switching Speech Data Construction*.  
[https://ahcweb01.naist.jp/papers/conference/2018/201805\\_COCOSDA\\_sahoko-n/201805\\_COCOSDA\\_sahoko-n.paper.pdf](https://ahcweb01.naist.jp/papers/conference/2018/201805_COCOSDA_sahoko-n/201805_COCOSDA_sahoko-n.paper.pdf)
- Nilep, C. (2006). “Code switching” in sociocultural linguistics. Colorado Research in Linguistics, 19. University of Colorado, Boulder.  
<https://philpapers.org/archive/nilcsi.pdf>
- Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. Longman.
- Norton, B. (2013). Identity and language learning: Extending the conversation (2nd ed.). In *Multilingual Matters* (2nd ed., pp. 1–168).  
<https://doi.org/10.21832/9781783090563>
- Ntou, S. R. (2024). Exploring complex diglossia in Javanese society. *Cogent Arts & Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2313286>
- Nuri, A. (2024). Exploring bilingualism: Cognitive benefits and cultural challenges. *Acta Globalis Humanitatis et Linguarum*, 1(1), 71–81.  
<https://doi.org/10.69760/aghel.024053>

- O'Doherty, E.F. 1958. Bilingualism: Educational Aspects. *Advancement of Science* 56: 282–287.
- Obaidullah, M. (2016). Code switching in EFL classrooms: A Bangladeshi perspective. *Theory and Practice in Language Studies*, 6(5), 924-934.  
<https://doi.org/10.17507/tpls.0605.03>
- Odisho, E. Y. (2002). Bilingualism: A Salient and Dynamic Feature of Ancient Civilizations. *Mediterranean Language Review*, 14, 71–97.  
<https://www.jstor.org/stable/10.13173/medilangrevi.14.2002.0071>
- Oliveira, G., & Oliveira, M. (2022). Bilingualism is always cognitively advantageous, but this doesn't mean what you think it means. *Frontiers in Psychology*, 13.  
<https://doi.org/10.3389/fpsyg.2022.867166>
- Othman, M. F. A. (2006). *Language choice among Arabic-English bilinguals in Manchester, Britain* [Master's thesis, University of Manchester], from [http://languagecontact.humanities.manchester.ac.uk/McrLC/casestudies/MF/MF\\_MAdiss.pdf](http://languagecontact.humanities.manchester.ac.uk/McrLC/casestudies/MF/MF_MAdiss.pdf)
- Peal, E., & Lambert, W. E. (1962). The relation of bilingualism to intelligence. *Psychological Monographs: General and Applied*, 76(27), 1–23. <https://doi.org/10.1037/h0093840>
- Phillips, M. J. (2023). Towards a social constructionist, criticalist, Foucauldian-informed qualitative research approach: Opportunities and challenges. *SN Social Sciences*, 3, Article 175. <https://doi.org/10.1007/s43545-023-00774-9>
- Ponnuchamy, G. (2017). History of English-as-a-second-language teaching in the Middle East and the current scenario in Bahrain. *Arab World English Journal*, 8(4), 444-450. <https://doi.org/10.24093/awej/vol8no4.30>

- Poplack, S. (1980). Sometimes I'll start a sentence in Spanish y termino en español: Toward a typology of code-switching. *Linguistics*, 18(7–8), 581–618.  
<https://doi.org/10.1515/ling.1980.18.7-8.581>
- Pre, S. P. Y. (2021). Second language acquisition and shifting identities. In *The Personal, Place, and Context in Pedagogy: An Activist Stance for Our Uncertain Educational Future* (pp. 165-185). Cham: Springer International Publishing.
- Purmohammad, M. (2024). Language selection in bilingual speakers: A multidisciplinary approach. *Interdisciplinary Studies in English Language Teaching*.  
[https://iselt.journals.umz.ac.ir/article\\_4269.html](https://iselt.journals.umz.ac.ir/article_4269.html)
- Qifang, Y. (2022). On infiltration and cultivation of cultural awareness in college English teaching. *Journal of Education, Teaching and Social Studies*, 4(3), 73-76  
<https://doi.org/10.22158/jetss.v4n3p73>
- Ranganathan, P., & Caduff, C. (2023). Designing and validating a research questionnaire - Part 1. *Perspectives in clinical research*, 14(3), 152–155.  
[https://doi.org/10.4103/picr.picr\\_140\\_23](https://doi.org/10.4103/picr.picr_140_23)
- Richards, J. C., & Schmidt, R. (2002). *Longman Dictionary of Language Teaching and Applied Linguistics* (3rd ed.). Pearson Education.
- Ritchie, W. C., & Bhatia, T. K. (2006). Social and psychological factors in language mixing. In T. K. Bhatia & W. C. Ritchie (Eds.), *The handbook of bilingualism* (pp. 336-352). Blackwell Publishing. <https://doi.org/10.1002/9780470756997.ch13>
- Rock, J. (2022). *The Flemish Movement*. In J. Leerssen (Ed.), *Encyclopedia of Romantic Nationalism in Europe* (electronic version). Study Platform on Interlocking Nationalisms. <https://ernie.uva.nl/viewer.p/21/56/object/122-159663>
- Roelcke, T. (2024). Lingua franca. In *Europäische Geschichte Online (EGO)*. Leibniz Institute of European History (IEG). <https://www.ieg-ego.eu/roelcket-2022-en>

- Romaine, S. (2004). The Bilingual and Multilingual Community. In T. K. Bhatia & W. C. Ritchie (Eds.), *The Handbook of Bilingualism*. Oxford: Blackwell.
- Romaine, S. (2011). Identity and multilingualism. In K. Potowski & J. Rothman (Eds.), *Bilingual youth: Spanish in English-speaking societies* (pp. 7-30). John Benjamins Publishing.
- Rudwick, S. (2008). "Coconuts" and "Oreos": English-speaking Zulu people in a South African township. *World Englishes*, 27(1), 101-116.  
<https://doi.org/10.1111/j.1467-971X.2008.00538.x>
- Saer, D. J. (1923). The effect of bilingualism on intelligence. *British Journal of Psychology. General Section*, 14(1), 25-38. <https://doi.org/10.1111/j.2044-8295.1923.tb00110.x>
- Sahgal, A. (1991). Patterns of language use in a bilingual setting in India. In J. Cheshire (Ed.), *English around the world: Sociolinguistic perspectives* (pp. 299-307). Cambridge University Press
- Sahoo, S., Mallik, P. S., & Sahu, D. (2024). Paradigm shift in English language pedagogy of secondary level: From conventional to modern. *European Journal of English Language Teaching*, 9(2), 33–42. <https://doi.org/10.46827/ejel.v9i2.5370>
- Sayedayn, S. (2021). Language & Colonization: Statement of the Problem. *Journal of School & Society*, 7(1), 134–138. <https://www.johndeweyociety.org/the-journal-of-school-and-society/files/2021/03/15.pdf>
- Seidl, G. (1937). "The Effect of Bilingualism on the Measurement of Intelligence" (*etd*) *Collection for Fordham University*. AAI13855461.  
<https://research.library.fordham.edu/dissertations/AAI13855461>
- Seyidov, R. (2024). *Difference between modern Arabic and classical arabic*. Zenodo.  
<https://zenodo.org/records/11044713>

- Shahrehabaki, M. M. (2018). Language and identity: A critique. *Journal of Narrative and Language Studies*, 6(11), 217-226.
- Skrynnik, Y. (2024). The choice theory in linguistic studies. *Migration Letters*, 21(4), 1490-1502. <https://migrationletters.com/index.php/ml/article/view/8170>
- Trisnawati, I. K. (2017). Maintaining the identity of bilingual individuals in multicultural/multilingual settings. *Englisia Journal*, 5(1), 8. <https://doi.org/10.22373/ej.v5i1.1660>
- Trusler, C. (2015). *Evolving identity: Chasing an idea of home*. Native News Project, University of Montana School of Journalism. <https://nativenews.jour.umt.edu/2015/evolving-identity-chasing-an-idea-of-home/>
- Ugot, M. I. (2008). Language choice, code-switching and code mixing in Biase. *Global Journal of Humanities*, 7(1), 27–38. <https://doi.org/https://www.ajol.info/index.php/gjh/article/view/79371>
- Vogt, H. (1954). *Language contacts*. *Word*, 10(2-3), 365-374.
- Weinreich, U. (1953). *Languages in contact: Findings and problems*. Mouton.
- Yoyo, Y., Mukhlis, A., Thonthowi, T., & Ferawati, F. (2020). High variety vs low variety culture in the Arabic language: The tensions between FUSHÂ and ‘ÂMIYYA in the contemporary Arab World. *Arabi: Journal of Arabic Studies*, 5(1), 26–32. <https://doi.org/10.24865/ajas.v5i1.195>
- Yuan, C. W., Setlock, L. D., Cosley, D., & Fussell, S. R. (2013). Understanding informal communication in multilingual contexts. CSCW '13: *Proceedings of the 2013 Conference on Computer-Supported Cooperative Work*. <https://doi.org/10.1145/2441776.2441880>

# Appendices

## Appendix A: Semi-Structured Online Questionnaire

### Google Form

## English major bilinguals' language choice

This form is part of an MA research project. **The questions focus on Bahraini bilinguals' language choice in social contexts, Linguistic behaviour, and Identity.**

The form contains **mandatory MCQs and open-ended questions**. In certain sections, you are kindly requested to elaborate on your point of view and perceptions to enrich the research results.

**\* Indicates required question**

---

### 1. Data Collection Confidentiality Agreement \*

#### Data Collection Confidentiality Agreement

I the undersigned, agree to the following:

Agree to be a participant in the research project for the master's degree of Ms. Eman AlAnsari titled Language Preference in Social Contexts: A Study of Bahraini EFL Students' Linguistic Behavior and Identity.

I agree to be recorded or send a voice recording to the researcher and for the data collected to be published in this research without any prejudice.

I understand that my words may be quoted in publications, reports, web pages and other research outputs.

I acknowledge that my contribution cannot be withdrawn after I have submitted my questionnaire response.

I understand that the researcher will keep **my personal details - name and personal number- anonymous and will not be published in the research.**

## **Language choice/Preference according to context**

Please indicate the language of your choice in the following contexts:

12. **1. At home and with family \***

*Mark only one oval.*

- ☐ English  
☐ Arabic  
☐ Other: \_\_\_\_\_

13. **2. Out with friends \***

*Mark only one oval.*

- ☐ English  
☐ Arabic  
☐ Other: \_\_\_\_\_

14. **3. With strangers in public \***

*Mark only one oval.*

- ☐ English  
☐ Arabic  
☐ Other: \_\_\_\_\_

15. **4. At the university with teachers \***

*Mark only one oval.*

- ☐ English  
☐ Arabic  
☐ Other: \_\_\_\_\_

16. **5. At the university with classmates \***

*Mark only one oval.*

- ☐ English  
☐ Arabic  
☐ Other: \_\_\_\_\_

17. **6. At work with colleagues (Optional)**

*Mark only one oval.*

- ☐ English  
☐ Arabic  
☐ Other: \_\_\_\_\_

20. **9. My choice of language and linguistic behaviour depends on the context \***  
(setting)

*Mark only one oval.*

- ☐ Agree  
☐ Disagree

21. Please elaborate below (optional)

---

---

---

---

---

22. **10. My choice of language and linguistic behaviour depends on the \***  
interlocutor (speaker)

*Mark only one oval.*

- ☐ Agree  
☐ Disagree

23. Please elaborate below (optional)

---

---

---

---

---

**Linguistic Behaviour: Code-switching.**

Please choose the option that reflects your language behaviour the most.

25. **1. Generally, how often do you code-switch between Arabic and English? \***

*Mark only one oval.*

- ☐ Always  
☐ Often  
☐ Sometimes  
☐ Rarely  
☐ Never

26. **2. how often do you code-switch between Arabic and English with your family? \***

*Mark only one oval.*

- ☐ Always  
☐ Often  
☐ Sometimes  
☐ Rarely  
☐ Never

27. **3. how often do you code-switch between Arabic and English with your friends? \***

*Mark only one oval.*

- ☐ Always  
☐ Often  
☐ Sometimes  
☐ Rarely  
☐ Never

28. **4. how often do you code-switch between Arabic and English with your classmates?** \*

*Mark only one oval.*

- ☐ Always  
☐ Often  
☐ Sometimes  
☐ Rarely  
☐ Never

29. **5. How often do you code-switch between Arabic and English with your colleagues? (Optional)**

*Mark only one oval.*

- ☐ Always  
☐ Often  
☐ Sometimes  
☐ Rarely  
☐ Never

30. **Choose all that is applicable** \*  
**6. "I am more likely to code-switch with"**

*Check all that apply.*

- ☐ Friends  
☐ Family  
☐ Classmates  
☐ Colleagues

31. **Choose all that is applicable** \*  
**7. "I code switch from Arabic to English"**

*Check all that apply.*

- ☐ to sound more professional  
☐ to demonstrate my language skills (to show that I am bilingual)  
☐ for better communication  
☐ when I can't think of the word or the sentence in Arabic  
☐ because I am a "chicken nugget"  
☐ because it is cool and more fun

33. 1. "Most of the time, I am aware of my language choice" \*

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

39. 5. "Code-switching is part of my identity as a bilingual Arabic-English speaker" \*

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

41. 8. "I switch to English when I forget what I want to say in Arabic" \*

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

43. 10. "Code-switching has negatively affected my ability to communicate in Arabic" \*

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

44. **11. "code-switching is viewed negatively in my society" \***

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

45. **12. "People who prefer to speak English over Arabic reflect low awareness towards their language" \***

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

46. **13. "Using English with Arabic-speaking individuals reflects an identity crisis" \***

*Mark only one oval.*

- ☐ Strongly disagree  
☐ Disagree  
☐ Neutral  
☐ Agree  
☐ Strongly agree

48. **2. In your opinion, how does your linguistic behaviour construct your identity?** \*

---

---

---

---

---

49. **1. In your opinion, how does your linguistic behaviour reflect your identity?** \*

---

---

---

---

---

- 
50. **3. In your opinion, how does society perceive your identity and linguistic behaviour in the following social contexts?** \*

- a. At home**  
**b. At school**  
**c. At work**  
**d. In public**

---

---

---

---

---

**Other remarks you wish to add or elaboration on any of the questions above**

## Appendix B: Construction of Identity in Linguistic Behavior

| #  | Timestamp                          | Nationality | Gender | 1. In your opinion, how does your linguistic behaviour (such as language choice and/or code-switching) construct (build) your identity?                                                                                |
|----|------------------------------------|-------------|--------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | 2024/12/09<br>4:17:40 AM<br>GMT+3  | Bahraini    | Female | My language use and switching help build my identity by shaping how I express myself and relate to others in different situations.                                                                                     |
| 2  | 2024/12/09<br>10:54:53<br>AM GMT+3 | Bahraini    | Female | It's a big part of who I am. I'm known as the English language nerd in my family. They always ask for my help on assignments.                                                                                          |
| 3  | 2024/12/14<br>6:14:22 PM<br>GMT+3  | Bahraini    | Female | Professional I guess I can say                                                                                                                                                                                         |
| 4  | 2024/12/14<br>6:19:31 PM<br>GMT+3  | Bahraini    | Female | it shows and it becomes (sometimes subconsciously) a part of your personality                                                                                                                                          |
| 5  | 2024/12/14<br>6:22:53 PM<br>GMT+3  | Bahraini    | Female | Perhaps it shows a construction of social identity impacted by the environment itself                                                                                                                                  |
| 6  | 2024/12/15<br>9:30:25 AM<br>GMT+3  | Bahraini    | Female | Alot, because speaking the language means that you,Ãre exposed to people speaking it (like Native speakers) which have different values and lifestyles in general and they influence my identity                       |
| 7  | 2024/12/17<br>12:03:23<br>PM GMT+3 | Bahraini    | Male   | It emphasizes it as communication is a key aspect of one's identity                                                                                                                                                    |
| 8  | 2024/12/29<br>10:37:26<br>PM GMT+3 | Bahraini    | Female | It gave me more confidence                                                                                                                                                                                             |
| 9  | 2025/01/01<br>4:58:49 PM<br>GMT+3  | Bahraini    | Female | It,Ãs good to know other languages besides your mother language. But you should always be aware of when and where to use it.                                                                                           |
| 10 | 2025/01/01<br>5:08:35 PM<br>GMT+3  | Bh          | Female | It stores values and shape identities                                                                                                                                                                                  |
| 11 | 2025/01/01<br>5:15:10 PM<br>GMT+3  | Bahraini    | Female | My inner chatter (the sound inside my head ðÙòÇ) thinks differently according to the language that I use , and I feel my approach of thinking changes when the language change , it,Ãs like my whole character changes |
| 12 | 2025/01/05<br>11:02:44<br>PM GMT+3 | Bahraini    | Female | I express myself, my thoughts and feelings better in English.                                                                                                                                                          |

|    |                                   |          |        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|----|-----------------------------------|----------|--------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 13 | 2025/01/06<br>2:08:09 AM<br>GMT+3 | Bahraini | Female | I do believe that learning languages do help people express themselves better, and it surely helped me a lot.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 14 | 2025/01/06<br>2:19:13 AM<br>GMT+3 | Bahraini | Female | I choose to speak Arabic most of the time because I understand that ,Äübeing a chicken nugget,Äü is not seen as ,Äücool,Äü by adults. I like to be respected by older people and taken seriously as a Bahraini so I prefer to use Arabic most of the time. I use English in class and in professional contexts because I also want to show my teachers and classmates that I have good command of the language and at the end of the day, this is our area of study. Lastly, I code-switch with classmates because I choose to talk Arabic but there are certain terminology that we need to talk about in English. By doing so, I think that it helps me be respected and taken seriously both inside the classroom and outside of it |
| 15 | 2025/01/06<br>2:57:57 AM<br>GMT+3 | Bahraini | Male   | it constructs my identity by how and when i switch languages                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 16 | 2025/01/06<br>6:29:16 AM<br>GMT+3 | Bahraini | Male   | Although language is a main cultural aspect, it does not build the identity, as there are Arab people who have grew ip abroad and never got the chance to learn Arabic, however their families upheld their native customs and traditions in a way that kept their identities safe.                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 17 | 2025/01/06<br>7:56:11 AM<br>GMT+3 | Bahraini | Male   | I think it shows that I put in the effort to learn foreign languages.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 18 | 2025/01/06<br>9:06:45 AM<br>GMT+3 | Bahraini | Female | well it means a lot even to show the external world your true character , the words that come out of you really mean something                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| 19 | 2025/01/06<br>6:43:44 PM<br>GMT+3 | Bahraini | Female | Brings more educated background to the table , and sound more knowledgeable on various things                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 20 | 2025/01/06<br>8:20:32 PM<br>GMT+3 | Bahrain  | Female | Code switching shows my bilingual and multicultural upbringing indeed. I do communicate clearly especially in casual situations when I code switch                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 21 | 2025/01/06<br>8:27:14 PM<br>GMT+3 | Bahraini | Female | I prefer Arabic language                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 22 | 2025/01/06<br>9:06:19 PM<br>GMT+3 | Bahrain  | Female | It doesn't build it. You as a person and personality impress people not the language                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 23 | 2025/01/06<br>9:36:53 PM<br>GMT+3 | BAHRAINI | Male   | my choice of language builds my identity through practising the language. it construct my bilingual identity through the availability of the choice i have because of the languages i learned.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |

|    |                                    |          |        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----|------------------------------------|----------|--------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 24 | 2025/01/06<br>10:34:06<br>PM GMT+3 | Bahraini | Female | It helped me to express myself more using the phrases in code-switching like self-esteem or confidence and so on                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 25 | 2025/01/06<br>10:57:04<br>PM GMT+3 | Bahraini | Female | My language and tone shift according to context, reflecting the user's preferences. This adaptability influences how I am perceived and interact with people                                                                                                                                                                                                                                                                                                                                                                                   |
| 26 | 2025/01/07<br>11:23:01<br>AM GMT+3 | Bahraini | Female | In my opinion, linguistic behavior, such as language choice and code-switching, plays a significant role in constructing identity. It reflects cultural background, social affiliations, and adaptability. For instance, speaking Arabic connects me to my heritage, while using English in academic or professional settings highlights my global perspective and adaptability. Code-switching allows me to navigate between different social groups, showcasing my ability to integrate and communicate effectively in diverse environments. |
| 27 | 2025/01/07<br>12:42:40<br>PM GMT+3 | Bahraini | Female | I lean more towards arabic rather than english, first because I'm a proud arabic speaker and secondly, I believe that although english is good; it cannot compare to arabic, from it's intricate and beautiful form, as well as, it's deep nature as it can convey alot in small sentences such as (Yäyß y*ÿntÿØ y±Yäy#Yä). It constructs my identity as I love it, I would choose arabic any day over english. .                                                                                                                              |
| 28 | 2025/01/07<br>2:36:20 PM<br>GMT+3  | bahrain  | Female | i think the language you speak also affects your personality for example some of my favorite songs are in english                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 29 | 2025/01/07<br>3:15:50 PM<br>GMT+3  | Bahrain  | Female | as someone who learned english by self taught and used it quite frequently, people in this case view me as a "chicken nugget" or know me for it                                                                                                                                                                                                                                                                                                                                                                                                |
| 30 | 2025/01/07<br>5:09:43 PM<br>GMT+3  | Bahraini | Female | It helps the brain to understand and process things much quicker and can improve ur speaking skills.                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 31 | 2025/01/07<br>5:48:38 PM<br>GMT+3  | Bahraini | Female | I feel a lot more connected to the English community.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 32 | 2025/01/07<br>6:15:28 PM<br>GMT+3  | Bahrain  | Female | For me it builds my confidence because this means i know English more than my first language                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 33 | 2025/01/08<br>12:16:09<br>AM GMT+3 | Bahraini | Female | I feel like language is my secret weapon to communicate my values, principles and purpose in life. In that sense, I do my best to load up my vocabulary arsenal to ensure I can add a meaningful and positive mark on the world. To me, that,Äôs how language and identity intertwine.                                                                                                                                                                                                                                                         |
| 34 | 2025/01/08<br>9:01:28 AM<br>GMT+3  | Bahraini | Female | It effects my taste, my interest, how I view my surroundings                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |

|    |                                    |          |        |                                                                                                                                                                                                                                                                                                            |
|----|------------------------------------|----------|--------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 35 | 2025/01/08<br>6:55:21 PM<br>GMT+3  | Bahrain  | Female | Even if i was a bilingual person of course i should be loyal to my real identity my mother tung my culture .                                                                                                                                                                                               |
| 36 | 2025/01/10<br>10:50:06<br>PM GMT+3 | Bahraini | Female | It helps me think of new ways to communicate with people                                                                                                                                                                                                                                                   |
| 37 | 2025/01/11<br>7:27:03 PM<br>GMT+3  | Bahraini | Female | A lot of things cannot be said in arabic so having a way to say them (in english) helps a lot.                                                                                                                                                                                                             |
| 38 | 2025/01/18<br>10:14:12<br>AM GMT+3 | Bahraini | Female | I am fluent in both languages because of it. English is as important as Arabic nowadays, the majority of the job market demands that you can communicate in both. So it doesn't necessarily change who you are or your identity but i helps you shape your future and become more desirable in the market. |
| 39 | 2025/02/04<br>12:35:47<br>AM GMT+3 | bahraini | Female | it builds my character as a bilingual my identity is part of two worlds because of that                                                                                                                                                                                                                    |

## Appendix C: Reflection of Identity in Linguistic Behavior

| #  | Timestamp                          | Nationality | Gender | 2. In your opinion, how does your linguistic behaviour (such as language choice and/or code-switching) reflect your identity?                                                                                                                                                                                                                                                                   |
|----|------------------------------------|-------------|--------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | 2024/12/08<br>9:44:38 PM<br>GMT+3  | bahrani     | Female | i think that code switching could identify as slip of tongue sometimes, you maybe want to say something but instead you say it in another language which makes it easier for you for multiple reasons.                                                                                                                                                                                          |
| 2  | 2024/12/09<br>4:17:40 AM<br>GMT+3  | Bahraini    | Female | My language choice and switching show who I am by reflecting my background, culture, and how I connect with different people.                                                                                                                                                                                                                                                                   |
| 3  | 2024/12/09<br>10:54:53<br>AM GMT+3 | Bahraini    | Female | I am an English major and work as an English teacher so I do it unconsciously. I just switch naturally between the settings as it depends on who I'm with. It's just part of who I am.                                                                                                                                                                                                          |
| 4  | 2024/12/14<br>6:19:31 PM<br>GMT+3  | Bahraini    | Female | I believe you can illustrate someone's persona based on how they talk, one can understand the person they're talking with through the way they speak as it reflects the kind of person they are.                                                                                                                                                                                                |
| 5  | 2024/12/14<br>6:22:53 PM<br>GMT+3  | Bahraini    | Female | To me, code-switching to English is only natural in Bahrain so I don't think it implies anything about my identity. It is simply the environment we lived in who made English as a necessity for daily life communication and service workers.                                                                                                                                                  |
| 6  | 2024/12/15<br>9:30:25 AM<br>GMT+3  | Bahraini    | Female | It might make me show like a chicken nugget of someone influenced by the western culture                                                                                                                                                                                                                                                                                                        |
| 7  | 2024/12/17<br>12:03:23<br>PM GMT+3 | Bahraini    | Male   | I believe that Arabic is part of our identity and I'll always use it first, I only speak in English If I have to                                                                                                                                                                                                                                                                                |
| 8  | 2024/12/29<br>10:37:26<br>PM GMT+3 | Bahraini    | Female | I helped me with self expression, I express myself and my emotions in English but when I am serious I tend to use my Native language                                                                                                                                                                                                                                                            |
| 9  | 2025/01/01<br>4:58:49 PM<br>GMT+3  | Bahraini    | Female | It show that I am smart maybe with having an extra skill that would help having better communication with foreigners                                                                                                                                                                                                                                                                            |
| 10 | 2025/01/06<br>2:08:09 AM<br>GMT+3  | Bahraini    | Female | I don't think I forget words in Arabic, but I am looking for an equivalent of a word in english fir example that truly defines what I want to say but i can't find one. So I would say it opened my mind to so many doors further than what one language can do.<br><br>Also, if not for second-language learning I would not be able to view other people's culture and art and educate myself |

|    |                                    |          |        |                                                                                                                                                                                                                                                     |
|----|------------------------------------|----------|--------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 11 | 2025/01/06<br>2:19:13 AM<br>GMT+3  | Bahraini | Female | By using language in the way I mentioned above, I can show pride of my native language by using it everyday. I can also show my identity of being highly capable as an English major by using English well in the classroom                         |
| 12 | 2025/01/06<br>6:29:16 AM<br>GMT+3  | Bahraini | Male   | Not a very big factor, I choose to speak English with non Arabic speakers while still preserving my Arabic heritage.                                                                                                                                |
| 13 | 2025/01/06<br>6:43:44 PM<br>GMT+3  | Bahraini | Female | That the person has more intelligence                                                                                                                                                                                                               |
| 14 | 2025/01/06<br>8:20:32 PM<br>GMT+3  | Bahrain  | Female | I pride myself of being raised multi culturally. English language abilities are built at home starting at a young age                                                                                                                               |
| 15 | 2025/01/06<br>9:36:53 PM<br>GMT+3  | BAHRAINI | Male   | it reflects it a positive way mostly, i believe its because of my age, because i am older it is reflected positively, but if i was a teenager it would be reflected negatively because it may show that teenagers are not speaking Arabic properly. |
| 16 | 2025/01/06<br>10:34:06<br>PM GMT+3 | Bahraini | Female | I believe it reflects big part of my identity because i have alternatives daily when I,Ãm speaking especially when I,Ãm speaking to someone i know , for example ,Ãuit,Ãs ok / no worries ,Ã                                                        |
| 17 | 2025/01/06<br>10:57:04<br>PM GMT+3 | Bahraini | Female | It allows me to connect with others, demonstrating my versatility and responsiveness.                                                                                                                                                               |
| 18 | 2025/01/07<br>11:23:01<br>AM GMT+3 | Bahraini | Female | My linguistic behavior reflects my identity by showing my cultural background, adaptability, and ability to connect with diverse contexts through language choice and code-switching.                                                               |
| 19 | 2025/01/07<br>12:42:40<br>PM GMT+3 | Bahraini | Female | I'm a loving person by nature; Arabic is a language of love first and foremost. In english, I'm simply unable to find words that convey my whole feeling. It would look awkward.                                                                    |
| 20 | 2025/01/07<br>2:36:20 PM<br>GMT+3  | bahrain  | Female | its a big part of my identity because with learning a language you also pock some traits up like certain jokes that dont make sense in arabic also my taste in movie,Ãs and music would be very different                                           |

|    |                                    |          |        |                                                                                                                                                                                                                                                                                                                                                                               |
|----|------------------------------------|----------|--------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 21 | 2025/01/07<br>3:15:50 PM<br>GMT+3  | Bahrain  | Female | Apart from people definitely catching up on the fact im not the best when it comes to arabic people view me as a really smart person despite telling them the most basic stuff in English but they make it seem like a huge deal which I like since they usually say that they see high potential in me and opportunities                                                     |
| 22 | 2025/01/08<br>12:16:09<br>AM GMT+3 | Bahraini | Female | In many ways, I feel like the amount of care I put into observing what language people feel more comfortable speaking, that is truly reflective of the version of myself I,Ãm constantly in pursuit of and that is only one facet in which language reflects our identity. Code switching in particular can pave the way for a deeper level of communication with bilinguals |
| 23 | 2025/01/11<br>7:27:03 PM<br>GMT+3  | Bahraini | Female | Better communication with people                                                                                                                                                                                                                                                                                                                                              |
| 24 | 2025/02/04<br>12:35:47<br>AM GMT+3 | bahraini | Female | it reflects that i am a part of two worlds, english and arabic                                                                                                                                                                                                                                                                                                                |

## الخلاصة

تبحث هذه الدراسة في تأثير اللغة الإنجليزية كلغة أجنبية (EFL) على السلوك اللغوي وبناء الهوية لدى ثنائيي اللغة البحرينيين في المرحلة الجامعية. اعتمدت الدراسة مسار البحث المختلط الذي يدمج البيانات الكمية والنوعية للبحث في تأثير وانعكاس اختيار اللغة في السياقات الاجتماعية الرسمية وغير الرسمية على بناء هويات الطلاب البحرينيين ثنائيي اللغة. أظهرت النتائج من ١٣٦ بحرينيين ثنائيي اللغة ان اختيارهم للغة يتأثر بحسب درجة رسمية السياق الاجتماعي والعلاقات مع المتحدثين والاعراض التواصلية، حيث تسود اللغة العربية في السياقات الشخصية وغير الرسمية بينما تسود اللغة الإنجليزية في السياقات الأكاديمية والمهنية. وبعكس الأبحاث السابقة التي تشير إلى فاقد في اللغة العربية بين الطلاب العرب في برامج اللغة الإنجليزية، توثق هذه الدراسة تحول نموذجي عكسي في مملكة البحرين يشير الى ان زيادة الكفاءة في اللغة الإنجليزية يعزز من تمسك ثنائيي اللغة البحرينيين بتراثهم اللغوي العربي وهويتهم الثقافية البحرينية بالإضافة الى توظيف السلوك اللغوي كاستراتيجية تواصل تعتمد على درجة الرسمية للسياق الاجتماعي وطبيعة المتحدثين. كما ويُظهر معظم المشاركين وعياً بالعلاقة المتشعبة بين اكتساب اللغة الأجنبية وبناء الهوية، مما يكشف أن ممارساتهم اللغوية تُعزز هويتهم الثنائية اللغة بدلاً من أن تُهدد هويتهم البحرينية ولغتهم العربية.

الكلمات المفتاحية: ثنائية اللغة، اختيار اللغة، التبدل اللغوي، بناء الهوية، السلوك اللغوي، السياق الاجتماعي، تحول

نموذجي عكسي، مملكة البحرين



جامعة البحرين  
كلية الآداب  
قسم اللغة الإنجليزية وآدابها

## العنوان

اختيار اللغة في السياقات الاجتماعية: دراسة السلوك اللغوي والهوية لدى  
ثنائيي اللغة البحرينيين من متعلمي اللغة الإنجليزية

أطروحة مقدمة كجزء من متطلبات الحصول على درجة الماجستير في الدراسات التطبيقية  
للغة الإنجليزية

## إعداد

ايمان نبيل الأنصاري

الرقم الأكاديمي: ٢٠١١٢٣٨٤

## بإشراف

د. قصي أنور رزق الذبيان

مايو 2025