

NEGOTIATING IDENTITIES THROUGH LANGUAGE: BILINGUAL ACCULTURATION IN HOSSEINI'S *THE KITE RUNNER* AND *A THOUSAND SPLENDID SUNS*

¹*Rabail Fayyaz*

M.Phil English Scholar, The Women University, Multan Pakistan

Email: rabail6496@gmail.com

ABSTRACT

*Afghan diasporic literature portrays the plight of displacement, identity, and the struggle to adjust to new environments and interactions, narrating the stories of bilingual lives and cultural negotiations over several boundaries. This study focuses on bilingual acculturation and Khaled Hosseini's two novels, *The Kite Runner* (2003) and *A Thousand Splendid Suns* (2007), analyzing from the point of view of language how identities are negotiated. It highlights the relationship of bilingualism and culture in the phenomena of immigration and transition, where the characters earn hybrid identities of belonging, alienation, and culture. Following Berry's (1997) Acculturation Model, the study emphasizes bilingualism as more than a means of communication; rather, it is a cultural identifier that influences the forms of acculturation: assimilation, integration, separation, and resistance. The study analyzes the themes of Hosseini's novels and the ways his characters cope with Afghan traditions and Western influences, thereby addressing the socio-psychological aspects of migration. The research highlights the negotiation of identity through language in Hosseini's works and the complexities of diasporic and multicultural identities, as well as the silenced voices in immigrant literature.*

Keywords: *Bilingual Acculturation, Identity Negotiation, Language and Culture, *The Kite Runner*, *A Thousand Splendid Suns*, Khaled Hosseini.*

Introduction

The term “acculturation” derives from the Latin word acculturare, which literally means “to grow in culture” or “to accommodate to another culture” (Redfield, Linton, & Herskovits, 1936). Initially, scholars used the term to refer straightforwardly to the transfer of cultural elements observed when migrants or outsiders come into sustained, close contact with a society. By the end of the 19th century and the beginning of the 20th century, the conversation shifted, and anthropologists began to portray the process as a negotiated performance of identity—a contest where cultural elements are selected, resisted, or synthesized, reflecting shifting loyalties to home and receiving societies. John Berry's (1997) later revision formalized this shift into a typology that distinguishes assimilation, separation, integration, and marginalization, thus offering a practical matrix through which to examine the lived experience of individuals moving through polyglot, polyculture environments.

Contemporary novels often explore the complexities of bilingual acculturation, showing how language can serve as both a bridge and a barrier in the lives of diasporic individuals. Critics have traced how speech and emotion shape one another, unpacking how growing up in two tongues can carve out or erase a place in the life of the host country. Berry's (1997) model, focusing on the push-and-pull of old and new cultures, maps the pathways individuals tread as they try to keep one foot in the world of their birth even as they step into a different one. Among Afghan refugees, recent work has traced generational divides: when parents and children adjust to their new environment at different paces, those gaps can harden into crises of self and heavy, persistent stress (Soltan, 2023).

In Hosseini's novels, the interplay of bilingualism often mirrors the inner passage of characters toward self-realignment and the reshaping of their life stories. Across the texts, the intertwined

presence of two or more languages embodies the competing pull of ancestral memory and the adaptive will prompted by exile or displacement. Instances of fluid code-switching, noted as deliberate shifts between linguistic collections, function not only as markers of belonging but also as subtle adaptations to the changing tempos of belonging when diaspora communities re-form elsewhere (Hussain, Nayab, & Zahra, 2025).

To closely examine the dynamics of bilingual acculturation, the researcher has selected two contemporary Afghan novels: Hosseini's *The Kite Runner* (2003) and *A Thousand Splendid Suns* (2007). *The Kite Runner* dramatizes Amir, a Kabul boy of privileged birth, as he encodes and re-encodes his identity through narrative layers embedded in two languages, Dari and English. From immersive childhood afternoons when he navigates between domestic expectations and the rigid hierarchies of his neighborhood, to the dizzying chaos of residential America decades later, Amir's multilingual existence reveals how retaining one voice may feel like cherishing the past, while adopting another often serves as the reluctant rent paid for survival elsewhere.

The second novel, *A Thousand Splendid Suns*, explores the intertwining destinies of two Afghan women, Mariam and Laila, whose displacement and later migration depict the ways bilingualism serves as a covert tool for identity formation, displacement, and identity reinforcement. Language serves a purpose beyond its literal function; it inscribes the multifaceted history of memories of regions and social classes. While Mariam's domestic Pashto grabs attention, Laila's polished Persian first unlocks the classroom and later the digital diaspora. The dynamics reveal bilingualism as a double-edged refuge: it allows Laila foreign education, and later, cross-border understanding, but marks Mariam as foreigner to Laila's aspirations. Both women are confined to patriarchal narratives of oppression yet woven into a trans-generational defiance.

Statement of the problem

For diasporic individuals today, the negotiation of identity and the process of cultural adaptation pose interconnected and enduring obstacles. Although bilingualism and acculturation have been explored in different contexts, the simultaneous impact of these phenomena on identity formation in Afghan diasporic narrative has received limited attention. Hosseini's novels *The Kite Runner* and *A Thousand Splendid Suns* center protagonists who traverse dislocation, cultural tension, and the dictates of trauma yet limited analysis exists on the reciprocal relation between bilingualism and the four acculturation strategies—Integration, Assimilation, Separation, and Marginalization (Berry, 1997, p. 15). Accordingly, the present study investigates the precise ways in which these variables merge to direct the evolution of self. It interrogates the linguistic choices and cultural negotiations of the protagonists to reveal how their simultaneous and selective engagement with multiple worlds mediates struggles with self-recognition, affiliation, and cultural continuity. Such an examination of diasporic Afghan experience—conducted through the lens of fiction—illuminates the reciprocal and gradual formation of a bicultural self, offering theoretical and practical insights into the layered pathways of diasporic belonging.

Significance of the study

This study is significant because it provides a critical analysis of bilingualism and acculturation in the Afghan diasporic literature and examines the interplay of language and culture in identity and belonging. Through analysis of Hosseini's *The Kite Runner* and *A Thousand Splendid Suns*, the research sheds light on the subtleties of identity and psychological adaptation in the context of displacement, migration, and cultural assimilation. The study enhances the portrayal of social and familial structures in relation to code-switching, bilingual practices, and cultural negotiation as sophisticated means of surviving within complex networks of social frameworks. Also, the study expands the boundaries of literary and cultural studies by incorporating linguistic aspects within

acculturation, thus enabling scholars, educators, and diasporic communities to better understand and engage with the experiences of bilingual people. Ultimately, this research moves Hosseini's narratives into discussions of migration, diversity and identity, highlighting the fundamental relationship between literature and language, culture, and belonging.

Literature Review

This section examines the relevant literature on bilingualism with a focus on the processes of acculturation. The negotiation of identity has become a prominent feature of diasporic life in the context of global migration and cultural disruption.

Kmiotek and Boski (2018) study Polish French bilinguals and how they navigate identities in both cultures, demonstrating how language influences self and social identity. While enlightening, their study overlooks displaced bilingual communities, where bilingualism incurs additional cultural, community, and survival burdens. Afghan diasporic individuals, as compared to European bilinguals, navigate more complex identity negotiations, which is the gap this study seeks to fill by exploring bilingualism as a means of identity and cultural reconstruction in Afghan narratives (Kmiotek & Boski, 2018).

Yim and Clement (2021) analyzed how bicultural individuals and communities code switch as a conscious tactic to manage their dual cultural identities and improve social integration. While their study demonstrates intentional linguistic negotiation, it was conducted in a general bicultural setting and does not focus on diasporic or conflict-affected communities. Afghan diasporic characters are exposed to more constricted and intensified social and cultural dynamics than such broader contexts, a limitation in existing research that this study addresses by investigating code-switching as a means of identity negotiation in Afghan narratives (Yim & Clement, 2021).

Fatma and Roy (2022) examine *The Kite Runner* focusing on how migration and cultural dislocation results in an identity crisis for Amir who is forced to 'Americanize' while yearning for his home country. Their study underscores how immersion portrays the immigrant experience as a deliberate struggle with identity and a sense of home. Through Amir's struggles, they illustrate the challenges and resources of bicultural identity formation, revealing how cultural and linguistic adjustment can simultaneously empower and constrain a diasporic individual. Unlike other studies on diasporic bicultural code-switching and bilingual negotiation, their study offers a relatively narrow literary perspective, emphasizing the need to explore the relationship between language, acculturation techniques, and identity within Afghan diaspora literature (Fatma & Roy, 2022).

Lam and Catto (2023) point out that bilingual students in the demonstrate that proficiency in a heritage language aids in enhancing assimilation, self-esteem, and a feeling of belonging. They point out that language, in addition to being a means of communication, is a psychological and cultural asset that enables diasporic individuals to maintain a cultural identity while integrating into different surroundings. But, their study has a focus on a general educational context and overlooks the more intricate sociocultural problems concerning conflict-affected or displaced communities (Lam & Catto, 2023).

Ullah and Chatteraj (2024) analyze the identity development of Afghan diaspora youths of the second generation through the lens of family migration narratives and cultural remembrance. Their study demonstrates the importance of oral histories in preserving intergenerational bonds, fostering cultural pride, and bolstering resilience through sustaining ties across borders. This study, while illustrating the coexistence of culture and emotion, does not focus on the language aspect of identity, thus inviting consideration of the role of language in identity construction (Ullah & Chatteraj, 2024).

Sindhu and Dass (2025) analyzed bilingual acculturation in *The Kite Runner* and *A Thousand Splendid Suns* using Berry's Acculturation Model and Cultural Frame Switching, focusing on the impact of bilingualism on identity and cultural negotiation. Although their study is useful, it considers bilingualism in broad terms, overlooking its dual function as a barrier and a facilitator of belonging. With this narrowed focus, the current research addresses the gap of how integration is facilitated as well as limited by language, which has received little attention in existing literature (Sindhu & Dass, 2025).

Theoretical Framework

The current study uses John W. Berry's (1997) Acculturation Model as its primary theoretical framework. Acculturation models have been one of the most important areas of research in the context of cross-cultural psychology, as they explain in detail how individuals and groups undergo cultural adaptation processes when they are placed into a different cultural environment. The model was first introduced in 1980 and expanded upon in Berry's seminal 1997 publication, where he described the psychological and sociocultural processes involved when migrants or minority groups settle in a dominant host culture. The model, as described, rests on two important dimensions: the extent to which individuals strive to preserve their culture and identity, and the level of involvement they have in the larger society which includes them.

Based on the two dimensions, Berry (1997) identifies four acculturation strategies: assimilation, separation, integration, and marginalization. Assimilation refers to the adoption of the host culture by the individual, often leading to cultural and linguistic shift, cultural abandonment, and smoother acceptance into the mainstream society. In contrast, separation is the preservation of interaction and heritage culture, leading to cultural isolation and solidarity among the communities, but limited broader social inclusion. Integration, or biculturalism, merges the two; individuals who maintain their cultural roots and participate in the host culture tend to have a better psychological and sociocultural well-being. Lastly, individuals who are excluded from both their heritage and host cultures would experience marginalization, which often results in alienation, identity dislocation, and high acculturative stress.

The powerful aspect of Berry's framework is that it acknowledges cultural retention does not necessarily negate engagement with a dominant culture, dismissing outdated unicentric models of acculturation. This model is useful for analyzing how Afghan diasporic characters in Hosseini's *The Kite Runner* (2003) and *A Thousand Splendid Suns* (2007) negotiate their cultural identities. This study seeks to understand how these characters strive for balance between Afghan culture and Western expectations, particularly in terms of language, identity, and belonging, by applying the four acculturation strategies.

Methodology

This research is qualitative in nature. Qualitative methodology is ideal for literary investigation of bilingual acculturation because it explores phenomena in a more contextual and holistic manner (Denzin & Lincoln, 2005). Furthermore, this study has employed the interpretive paradigm because it aids in the detailed discourse analysis of cultural motifs and self-relationships in the works of Hosseini (Lincoln & Guba, 1985). Thematic analysis has been used as the research design for this study because of its ability to rigorously identify and reveal more intricate and latent patterns in the respective texts of the participants (Braun & Clarke, 2006). It is helpful in understanding bilingualism in its dual role as a facilitator and an impediment in the formation of diasporic identities.

The data for this study is drawn from Hosseini's *The Kite Runner* (2003) and *A Thousand Splendid Suns* (2007). The reason for concentrating on these two novels is that both portray the diasporic

experiences of Afghans, integrating migration and cultural displacement, and negotiations that resonate with the focus of the study on bilingual acculturation. The novels illustrate the ways in which Afghans navigate cultural and national identities in relation to language, memory, and a sense of belonging in diverse sociopolitical frameworks. The data has been analyzed using John Berry's Acculturation Model (1997, 2005) as the theoretical framework. The researcher applied the thematic analysis method to uncover dialogues and narrative and character interaction moments that depict the four acculturation processes: assimilation, separation, integration, and marginalization. Relevant excerpts have been chosen to illustrate the dynamics of bilingual discourse as a medium of cultural adaptation and identity challenge.

Data Analysis

In this section, the dialogues from the excerpts of Hosseini's works are analyzed thematically using Berry's (1997) Acculturation Model. The analysis will be limited to Assimilation and Integration with emphasis on the representation of bilingualism and cultural adaptation in the novels.

The Kite Runner

"I think I'll major in English," I said. I winced inside, waiting for his reply. "English?" (Hosseini, 2003, p. 117)

This excerpt portrays Amir's struggle to integrate with the host culture through education and English language mastery. Amir is attending to the facets of life in America while managing the dual burden of his Afghan identity and the new social and academic life that surrounds him. Choosing English as a major represents significant investment in American culture and life. It indicates a willingness to fully integrate. The internal wincing and hesitation indicate Amir's acknowledgment of the personal conflicts that may arise from his father's expectations and his Afghan origin. Following Berry's (1997) Acculturation Model, this conversation exemplifies Assimilation; Amir employs English strategically to further his education and social opportunities while his original cultural practices are left behind. The focus of Language as a Tool for Cultural Adaptation is evident in Amir's choice of English, which serves as a tool as well as a symbol to fulfill his aspirations and negotiate his bicultural identity. Through English, Amir positions himself for academic advancement and success while demonstrating the power of language to bridge cultures in the process of adaptation.

"Baba, I read Dr. Schneider's biography. He was born in Michigan. He's American, a lot more American than you and I will ever be" (Hosseini, 2003, p. 135)

This conversation sheds light on Amir's evolving understanding of his social standing in America and his introspection regarding cultural affiliation. Amir self-critically examines his and his father's relationship with Dr. Schneider to gauge the degree to which he and his family have assimilated into the American culture. Drawing on Berry's Acculturation Model of Assimilation (1997), this instance indicates a desire to distance himself from his heritage culture, suggesting an intention to blend with the dominant American culture. Amir's reflection underscores the theme Language as a Tool for Cultural Adaptation. The fact that he uses English to articulate his thoughts illustrates how language assists in the comparison of one's identity in a new culture and negotiation in a new context. Amir's statement underscores the fact that linguistic competence, in this case speaking English, goes beyond facilitating communication, serving instead as a metric of one's social standing, cultural integration, and adaptation in the context of a bicultural setting. Through this dialogue, Hosseini illustrates the experience of bilingual characters: the complexities of negotiating multiple facets of their identity, which they express and navigate through language.

"Insha'Allah, when Afghanistan is free, you could help write the new constitution" (Hosseini, 2003, p. 158).

This interaction suggests how Amir is connecting with his Afghan background while also considering his American life. This represents Integration as an acculturation strategy and shows how he keeps important connections to his culture inescapably adapting to a wider social setting. The idea of language as a means to bridge belonging is prominent here because the phrase “Insha’Allah” illustrates respect for Afghan culture and helps him navigate social and political interactions. Amir also negotiates his identity by recognizing his roots and engaging in conversations about the country’s future, which illustrates how bilingual and bicultural people navigate dual identities. In this case, language serves as a means of demonstrating loyalty, cultural understanding, and connection, which for Amir enables him to belong meaningfully to both the Afghan and American spheres. In addition, the excerpt illustrates how, in the case of Amir, cultural integration through language can further empower one’s sense of agency, social engagement, and responsibility toward their culture.

“Sit down, Amir jan,” she said. “Soraya, get him a chair, hachem. And wash one of those peaches. They’re sweet and fresh” (Hosseini, 2003, p. 130).

This dialogue exemplifies Amir’s participation in his family life and at the same time shows Afghan cultural practices which demonstrate Integration as an acculturation strategy. It shows how he attempts to balance his Afghan culture with his own evolving surroundings, blending the known with the changing. Weaved in the combination is the interaction between language and belonging, as “Amir jan” and “hachem” illustrate. These words mark respect and affection which also reaffirm Amir’s identity and culture. Amir, as captured in these phrases, takes part in family and culture rituals emphasizing the significance of language in anchoring his roots in a multicultural milieu. Furthermore, this exchange highlights the importance of language as a medium of transmitting valued cultural elements of the relationship, emotions, and etiquette. It shows how Amir, with languages full of context, is able to balance his identities, sustain culture, and build everlasting relationships with family and community. This exchange illustrates how cultural integration enables people to reconnect with their roots, establish lasting social relationships, and balance their dual identity, showing language can act as a veneer of identity.

A Thousand Splendid Suns

“Tariq wouldn’t say much about his years in prison save that he’d learned to speak Urdu there” (Hosseini, 2007, p. 300).

This line reflects Tariq’s efforts to learn Urdu, embrace a new language and culture, exemplifying Assimilation as an acculturation strategy. The concept of language as a tool for cultural assimilation is apparent in Tariq’s ability to learn Urdu, which aids him in interacting, forging relationships, and operating in a strange environment. Tariq’s use of the local language to negotiate his identity demonstrates an understanding of both his Afghan background and the need to blend into a new social and linguistic environment. This conversation illustrates the point that assimilation is deeper than adopting a language. It encompasses using the language for social integration, relevance, and personal equilibrium in a highly cultural and linguistic bordered context. Tariq learning Urdu indicates his social determination and engagement with the surrounding culture, suggesting that language acquisition transcends function to become a crucial strategy for enduring, belonging, and psychologically adapting in difficult situations. Furthermore, this illustrates how people use new languages to navigate social hierarchies, showing the role of language in identity construction and social relations in multicultural situations.

“Over meals, conversation always flowed. Through ethnic Pashtuns, Tariq and his parents always spoke Farsi when Laila was around for her benefit, even though Laila more or less understood their native Pashto, having learned it in school” (Hosseini, 2007, p. 116).

The above lines show Tariq and his family's deliberate attempt to modify their language use to Laila's level, demonstrating Assimilation as an acculturation strategy. As we have noted, the switching of Farsi and Pashto Laila and her parents constitutes is an example of adaptation which fulfills the objectives of communication, inclusion, and smoother interpersonal functioning, as well as a great deal of interaction in a multicultural setting. Laila's command of some Pashto, even though her first language is Farsi, represents an attempt towards resolving cultural and linguistic incompatibilities which shows adaptation as a two-way process. This conversation shows that assimilation also means making an effort to learn a language, and in this case, Tariq's bilingualism and his assimilation strategy entails a well-planned social game in which his family and community life merges and social stability is preserved. This conversation also illustrates the circumstances bilingualism is acquired as a form and strategy of adaptation as well as flexibility as a means of identity, emphasizing the diverse sociocultural contexts and structures one's life is rooted in. Through these scenes, Hosseini depicts the role of language in fostering a sense of belonging, collaboration, and negotiating culture, which is fundamentally important in the process of acculturation.

“Yes. I am his son, Hamza. Is there something I can do for you, hamshireh?” (Hosseini, 2007, p. 351)

This dialogue demonstrates Hamza's involvement with both his family and his community, which shows Integration as an acculturation strategy. It demonstrates how he balances his bicultural identity by using culturally specific words as a means of respect, connection, and as a marker of inclusion. Integration is shown here with Hamza's ability to interact with his family and community while being actively engaged with his culture which shows balance between acculturation and identity retention. The idea of using language as a means of connection and inclusion is shown with “hamshireh” which reinforces social and familial ties and anchors him to his Afghan culture. Hamza shapes his identity with this blend of Afghan and personal experiences through a changing world which is dynamic. The dialogue shows that language is not only a tool for communication, but social integration that enables meaningful participation anchored within culture. Through addressing others with respect and in an inclusive manner, Hamza shows how integration as a process of identity construction fosters personal and collective identity. He illustrates that bilingual or culturally competent exchanges bolster the connection between heritage and everyday life. This specific exchange underscores the practical implications of Integration in daily life as Hamza's words connect generational and cultural gaps situates him actively in his present environment while keeping his Afghan identity intact

“We have three daughters, alhamdulillah. I moved them to Peshawar. I won't have their names added to the shaheed list. Nor mine, InshaAllah” (Hosseini, 2007, p. 184).

The text reveals Abdul Sharif's attempts to keep his family safe while negotiating his Afghan identity. This is a form of integration. Even after relocating his family to Peshawar due to the escalating violence in Afghanistan, Sharif continues to observe cultural and religious practices, which is notable in his “alhamdulillah” and “InshaAllah” phrases. These utterances reinforce his connection to Afghan traditions and reflect how language functions as a bridge to belonging. The phrases help him retain cultural roots while adjusting to new surroundings. The excerpt illustrates how integration allows individuals to negotiate a dual identity, as documented in the integration of heritage identity, social identity, and linguistic identity. Abdul Sharif, using culturally meaningful phrases, demonstrates the integration aspect of sustaining personal and collective identity which encourages continuity, resilience, and social cohesion in the context of displacement. These phrases also help him deal with the emotional aspects of migration by intertwining his past with

the current situation, thus, reinforcing his sense of belonging despite being away from home. Moreover, this example shows how language can facilitate intergenerational transmission of culture since Sharif's words guide his children in appreciating their roots and heritage while trying to make sense of life in a different socio-cultural environment. It shows that integration is a dynamic process where people employ language to merge their past with the current reality to achieve some form of balance and cultural preservation.

Findings and Conclusion

Conclusively, this article has explored bilingual acculturation in Hosseini's *The Kite Runner* and *A Thousand Splendid Suns*, focusing on how it impacts identity and belonging for various characters such as Amir, Soraya, Laila, and Mariam. The interplay of English with Dari, Pashto, Farsi, and Urdu, highlights the struggle of contending with Afghan roots and new cultural environments. In this struggle, language transcends verbal expression; it serves the purpose of preserving memory, culture, and relationships in exile. It further reveals that bilingual practice simultaneously enables assimilation while reinforcing cultural resistance at the same time. It acts as a gateway that enables social participation and community integration, but also as a reminder of cultural conflict and forced migration. Identity, as Hosseini portrays, remains an unfinished project in which the constituents of one's identity are constantly redefined in the context of living in a multicultural, diasporic reality.

This research highlights that Hosseini's novels portray the crucial role of bilingualism in mediating conflicts of identity and cultural adaptation as the central finding. In this case, language serves not only as an identifier of membership and belonging; Afghan diasporic characters actively confront and construct their identities as they navigate through dynamic cultural environments.

Recommendations and Future Implications

The findings reveal that language plays a vital role in forming one's identity and nurturing cultural assimilation in a bilingual setting. Further research should consider understanding identity and assimilation from the angles of bilingualism as a challenge and as a resource. Bilingual-friendly teaching strategies can foster learning and inclusion both for educators and for the immigrants; they should strive to master the new language while keeping their native languages for a sense of belonging. These practices enhance intercultural relations and foster more inclusive societies.

References

1. Berry, J. W. (2005). Acculturation: Living Successfully in Two Cultures. *International Journal of Intercultural Relations*, 29(6), 697-712. <https://doi.org/10.1016/j.ijintrel.2005.07.013>
2. Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
3. Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology: An International Review*, 46(1), 5-34. <https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>
4. Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE Handbook of Qualitative Research* (3rd ed.). Sage Publications.
5. Fatma, M., & Roy, M. (2022). SOCIO-CULTURAL REFLECTIONS OF DIASPORIC SENSIBILITY: A STUDY OF KHALED HOSSEINI'S THE KITE. RUNNER. *International Journal of Creative Research Thoughts (IJCRT)*, 10(12), 2320-2882. <https://www.ijcrt.org/papers/IJCRT2212608.pdf>
6. Hosseini, K. (2003). *The Kite Runner*. Riverhead Books.
7. Hosseini, K. (2007). *A Thousand Splendid Suns*, Riverhead Books.

8. Hussain, R., Nayab, D., & Zahra, M. (2025). The impact of code-switching and code-mixing on identity formation among bilingual youth in multicultural Multan. *Journal of Applied Linguistics and TESOL (JALT)*, 8(2), 1133–1144. <https://jalt.com.pk/index.php/jalt/article/view/755>
9. Kmiotek, L., Kwiatowska, J., & Paweł Boski. (2018). Polish-French Bilingualism and Bicultural Identity: Cross-Cultural Studies on Immigrants in France and Belgium, and French Language Students in Poland. *International Association for Cross-Cultural Psychology*. <https://doi.org/10.4087/otun4909>
10. Lam, V. L., & Catto, A. C. (2023). Heritage Language Use and Proficiency: Acculturation, Identities and Psychological Health. *Journal of Home Language Research*, 6(1). <https://doi.org/10.16993/jhlr.51>
11. Lincoln, Y. S., & Guba, E. G. (1985). *Organizational theory and inquiry: The paradigm revolution*. Sage Publications.
12. Redfield, R., Linton, R., & Herskovits, M. J. (1936). Memorandum for the study of acculturation. *American Anthropologist*, 38(1), 149–152. <https://doi.org/10.1525/aa.1936.38.1.02a00070>
13. Sindhu, S., & Dass, S. (2025). Bilingual acculturation in Khaled Hosseini's *The Kite Runner* and *A Thousand Splendid Suns*: A psychological perspective. *International Journal of English and Studies*, 7(2), 69–77. <https://www.ijoes.in/papers/v7i2/9.IJOES-Sindhu%20S%2869-77%29.pdf>
14. Soltan, H. (2023). Acculturation gaps among Afghan refugee families in Canada: Implications for family relationships, adaptation outcomes, and subjective wellbeing of emerging adults. *International Journal of Intercultural Relations*, 97, 101877-101877. <https://doi.org/10.1016/j.ijintrel.2023.101877>
15. Ullah, A., & Diotima Chattera. (2024). Narratives shaping the perceptions of the second-generation Afghan diaspora: is Afghanistan a militant, occupied and politically disordered country? *South Asian Diaspora*, 17(2), 1-<https://doi.org/10.1080/19438192.2024.2345428>
16. Yim, O., & Clément, R. (2021). Acculturation and attitudes toward code-switching: A bidimensional framework. *International Journal of Bilingualism*, 25(5), 136700692110194. <https://doi.org/10.1177/13670069211019466>