

The Acculturation Model in Second  
Language Learning: A Cross-Linguistic  
Study of a Group of English-Speaking  
Nigerian Immigrants Learning German as  
a Second Language in Germany

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Lambert B. M. Ahamefule

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## Abstract

This study explores the experiences of a group of English-speaking Nigerian immigrants learning German as second language in Germany in a naturalistic and unstructured environment. The main aim of the study is to determine the extent to which the social and psychological distance factors of the Schumann Acculturation Model of SLA feature in the second language learning experiences of the group. By adopting a more social psychological approach, the study illustrates the integration patterns of immigrant minorities through the application of the Schumann model. The use of the model as the framework of the study enabled me to explore how the adult immigrants overcame different barriers in order to settle into a new environment. The study helps to fill the gap in SLA research carried out in the social context and the natural environment.

A case study research design was adopted for this investigation to explore the participants' perceptions about their real-life experiences in learning German in a naturalistic setting. Within the case study design, the questionnaire, focus group and semi-structured interview methods were used to collect data in relation to the following three research questions: 1) which social distance factors if any, feature in the experience of the group Nigerian immigrants learning German in Germany? 2) which psychological distance factors, if any, feature in the experience of this group? 3) to what extent does the experience of this group shed light on the Schumann model and the socio-psychological issues in second language learning?

The analysis revealed that the group of immigrants were as strongly motivated to integrate into German society as they were determined to maintain the attachment to their cultural values. However, the group identified the lack of reciprocity from the host community as a factor potentially affecting their integration.

The study contributes to the view in literature (for example, Conrick and Donovan, 2010) that the integration of immigrants into the host community involves engagement with a wide range of new cultural practices of which language is a highly significant element. Most importantly, the study helps to develop further knowledge on a less researched area involving the diaspora Nigerian community in Germany.

## Declaration

I hereby declare that the work embodied in this thesis is the result of original research that has not been previously submitted for a higher degree to any other University or tertiary educational institution.

Signature: -----

Date: 24<sup>th</sup> January 2019

## Dedication

This thesis is dedicated to the Nigerian immigrants in Germany for their kindness, encouragement and unconditional participation in this research project.

## Acknowledgement

For the successful completion of this thesis, I owe utmost gratitude to the Almighty God for sustaining me all through the many challenges along this academic journey. I also owe sincere gratitude to many who have made tremendous sacrifices and contributed immensely towards the success of this doctoral process.

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## Abbreviations and Glossary

<b>Abbreviations</b>	<b>Meaning</b>
<b>2LL</b>	Second Language Learning
<b>BDM</b>	Bi-Dimensional Model
<b>BERA</b>	British Educational Research Association
<b>CMA</b>	Concordance Model of Acculturation
<b>FL</b>	Foreign Language
<b>FLL</b>	Foreign Language Learning
<b>GMG</b>	Global Migration Group
<b>IAM</b>	Interactive Acculturation Model
<b>ILO</b>	International Labour Organization
<b>L2</b>	Second Language
<b>NCG e.V</b>	Nigerian Community Germany eingetragener Verein
<b>NGOs</b>	Non-Governmental Organizations
<b>SLA</b>	Second Language Acquisition
<b>SPSS</b>	Statistical Package for Social Science
<b>TL</b>	Target Language
<b>UDM</b>	Uni-Dimensional Model
<b>UNCTAD</b>	United Nations Conference on Trade and Development
<b>UNDESA</b>	United Nations Department of Economic and Social Affairs
<b>UNDP</b>	United Nation Development Programme
<b>UNHCR</b>	United Nation High Commissioner for Refugees

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## CHAPTER ONE: INTRODUCTION AND BACKGROUND

### 1.0 Background of study

This study is concerned with the social psychological influences in adult second language learning in a natural environment under the conditions of immigration. Second language learning (2LL) in this context is viewed mainly in relation to the adaptation of the learner to the culture of target language (TL) community; rather than in terms of how linguistic and grammatical features are acquired. As Ellis (2008) has observed, for many years, the learning of another language has continued to predominate language studies at all levels, including most research in second language acquisition (SLA). However, the natural environment and socio-cultural factors for the acquisition and use of the second language seem not to have been taken into adequate considerations (Agnihotri *et al.*, 1998; Ellis, *op. cit.*). In this regard, this study contributes towards the growth of SLA researches conducted in the natural environment.

The field of SLA has included studies of acculturation, which entails among other variables, the social and psychological integration of immigrants into the target language (TL) community. Most of these studies (for example, Schumann, 1986; Duan, 2006 and Ratcheva, 2007) investigate the relationship between socio-psychological variables and the development of proficiency in the TL. Following this research tradition, the present study explores the case of a group of English-speaking Nigerian immigrants learning German as a second language in Germany. In their new environment, these individuals undergo the process of acculturation in their efforts to acquire the TL. Acculturation here means a process of cultural and psychological change due to continuous contact and interaction between two different cultures (Berry, 2003).

The conceptual background of the study is interdisciplinary and cross-linguistic as insights are drawn from more than one area of enquiry. As a research in the field of SLA, it deals with issues relating to cultural influences in adult language learning in the natural environment and explores interdisciplinary concepts relating social anthropology, social psychology and sociolinguistics. Specifically, it uses the English language to explore the experiences of a group of immigrants learning German as a second language in

contemporary Germany. The language learning experiences of the group are considered in relation to their social and psychological integration into the German society.

It is pertinent to observe that for immigrants, such as the group of Nigerians in Germany, who are living in language communities different from where they were born, the process of learning a second language is not simply learning new information about vocabulary, grammar and pronunciation (Larson-Freeman and Long, 1991; Berry 2006). Rather, it involves acquiring symbolic elements of a different ethno-linguistic community that requires a person to include aspects of another culture into his or her own life space (Gardner, 1985). Therefore, the study adopts a socio-psychological approach in which the perceptions of the participants about their intergroup attitudes with the Germans are very crucial for their adaptation to the host culture as well as their motivation to learn German as a second language.

### 1.1 The German socio-cultural background

The present study is situated within the socio-cultural context of contemporary Germany. The Federal Republic of Germany is in Central Europe and shares border with Poland and the Czech Republic in the east, Switzerland and Austria in the south, the Netherlands, Belgium, Luxembourg and France in the west and Denmark, the North and the Baltic Sea in the north. With a population of about 82 million and an average density of 228 inhabitants per square kilometer, Germany is Western Europe's most populated nation (Hintereder and Schayan, 2015). Since the present investigation is concerned with the inter group attitudes between a group of Nigerian migrants and members of the German host community, it is appropriate to look at how immigration has contributed in shaping public opinion, community attitudes, and the ethno-cultural composition of the contemporary German social milieu.



Figure 1: Map of German showing some major cities and neighbouring countries

According to Kolb (2008: 2), the German social milieu to a large extent is shaped by the fact that a significant proportion of the German population has a migratory background. By this he means that most Germans “are either born abroad or are descendants of parents of whom at least one is not born in Germany”. As early as the nineteenth century, Germany attracted a large number of immigrants and since the 1950s has emerged as the European country with the largest immigrant population (Hintereder and Schayan, 2015). During this period, the Federal Republic of Germany started recruiting foreign guest workers as a solution to the problem of labour shortage. After the collapse of socialism in Eastern Europe, there was a wave of immigrant workers coming into the German industrial regions mainly from Poland and the Czech Republic (Zick *et al.*, 2001; Kolb, 2008). Since the 1970s, asylum seekers and refugees, mainly from Eastern European, Africa and other third world countries constituted another group in the wave of immigrants that moved to Germany (Bommes, 2006).

The major countries of origin of the immigrants in Germany include Kazakhstan, Russia, Poland, Turkey, Italy and countries that constituted the former Yugoslavia, as well as various African countries (including Nigeria). People from Turkey constitute

the largest ethnic minority group in Germany. Most of them have lived in the country for years. They had been invited to come to Germany to take jobs as guest workers (*Gastarbeiter* in German) in the 1960s. After the people from Turkey, the refugees and asylum seekers constitute the second largest minority group in Germany (Bommes, 2006; Zick *et al.*, 2007; Kolb, 2008).

Despite the large number of immigrants in Germany from various part of the world, the German immigration policy until 2005 focussed on guest workers and was characterized by government official denial of the fact that Germany was a country of immigration (Esses *et al.*, 2006; Zick *et al.*, 2007). Fundamentally, the presence of foreigners and immigrants was considered to be of a temporary nature and merely attached to their economic utility (Coenders and Scheepers, 2008). Thus, a discriminatory official German policy on immigration pervaded the general mood and attitude of Germans in their intergroup relations with immigrants. This policy also determined the integration pattern of immigrants and influences the entire acculturation process within the German society. In the late 1980s and early 1990s, the increase in the number of asylum seekers generated a lot of negative media discourse, and irresponsible political debate among German politicians. There was tension between the ethno-cultural groups in Germany because of traditional social and political ideologies against immigrants and the changing demographics of the contemporary German society. Consequently, violence against immigrants erupted in many German cities such as Hooyerswerda in Sepember, 1991; Rostock in August 1992; Solingen in May 1993; Moelln in November 1993; and Magdeburg in May 1994.

Reviewing recent research with a focus on Germany, Esses et al (2006: 655) observed that for many years, little was done to support the integration of ethno-cultural groups in Germany. They also revealed that national surveys demonstrated that Germans tended to “support segregation or assimilation for ethno-cultural groups”. Zagefka and Brown (2002) studied the acculturation strategy of German hosts and a sample of immigrants, including Turks, Russians, Poles and Lebanese. They found that the preferred strategy for both the German host society and immigrants in Germany was integration but that 19% of the Germans preferred marginalisation, which was the strategy least preferred by immigrants. In a similar study involving the acculturation



of German hosts and Turkish and Italian immigrants, Rohmann *et al.* (2006) found that the Germans felt threatened when they perceived that an immigrant group wanted to maintain their original culture to a greater degree than they supported the maintenance of the German host culture. The individual acculturation attitudes in Germany are strongly related to ethnic prejudices. As Legge (2003: 69) observed, it was “difficult to dismiss racism or at least ethnic chauvinism as a primary explanation for antiforeigner sentiment in the German population”.

However, a change of government in 1998 introduced a fundamental reform in the German Nationality Act (Kohlmeier and Schimany, 2005). For the first time, the Nationality Act of January 1, 2000, introduced elements of the ‘*ius soli*’, which made it easier for foreign children born in Germany to naturalise and become German citizens. This law also introduced new regulations for adult foreigners such as the introduction of a compulsory language test in the process of naturalisation. This change in law marked the first step towards the legal integration of immigrants and contributed significantly to the public discourse on immigration and integration issues in Germany (Hailbronner 2001). As a result of the public discourse, the Immigration Law of July 2004 was passed, and this brought about a major paradigmatic change in the German immigration policy. Consequently, from January 1, 2005 when the law came into force, Germany officially began to consider itself as a country of immigration.

Currently, modern, cosmopolitan Germany has developed into an important immigration country. Today, about 16.4 million people living in the country have migratory background and the country is now among those nations with the most liberal immigration rules (Hintereder and Schimayan, 2015). According to a 2014 study by the Organization for Economic Co-operation and Development (OECD, 2014), Germany is the most popular immigration country after the USA. The cultural landscape of the country has become more diverse through immigration. New ways of life and everyday realities are changing the daily life in the contemporary German society. At present, more than it was thought to be possible in past, immigrants participate more freely in various kinds of economic activities and socio-cultural events. For instance, even in the German carnival, once considered a typical example of German culture, immigrants do now play some important roles (Frei, 2003). Thus, over the years, the German society has evolved to become more receptive to the idea of considering Germany as an

immigration country.

## 1.2 Background of the Nigerian immigrants

Nigeria is the most populous nation in the west sub-region of the sub-Saharan African continent (Adetunji, 2015). The country is populated by people of divergent ethnic groups with distinct cultures, religious practices and languages (Afolayan, 2009; Mberu and Pongou, 2010). There are over 300 ethno-linguistic groups in Nigeria, however, the three major ones are the Hausas in the North, the Ibos in the East and the Yorubas in the West (Ginsburgh and Weber, 2011; JBN PLC, 2010). Some other minority ethnic and linguistic groups, which altogether make up the total population of the country include the Edos in the Mid-Western region, the Efik/Ibibio in the North East, Ijaw/Ishekiri in the South East, the Idomas in the Middle belt and a couple of others located in various parts of the country. As a result of the multilingual background of the country, English is used as the lingua franca and the official language of the country (Adetunji, *op. cit.*; Ginsburgh and Weber, *op. cit.*).

The formation of Nigeria as a country was the handiwork of the former British imperial Government in Africa who introduced English language as the official language of the colonial administration (Falola and Heaton, 2008). Since then, the English language has continued to play important roles in the political administration, business, education and indeed the general life of Nigerians till today. It is a second language in the country whose status has reached the stage where it is being regarded as a native language, at least for the younger generation of Nigerians. At present, the Federal Republic of Nigeria is constituted of 36 states and the federal capital territory at the centre (see Figure 2 below). The country practices a democratic system of government with a three-tier structure at federal, state and local government levels. All the 36 states of the federation are represented at the centre (JBN PLC, 2010).

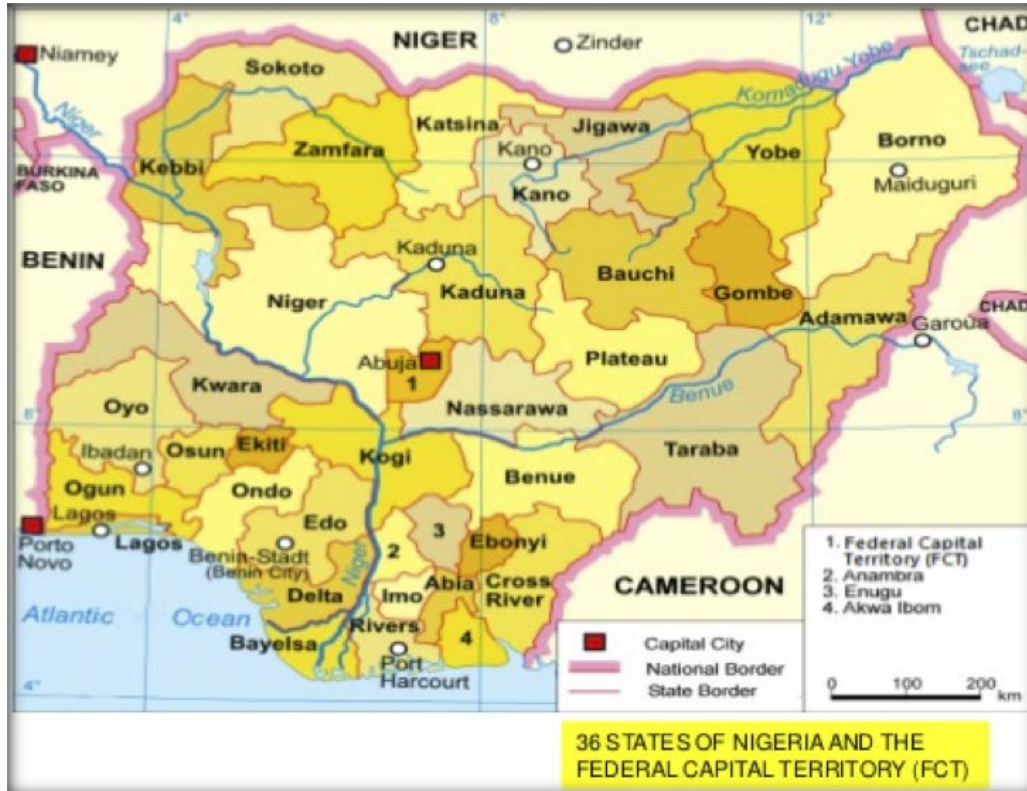


Figure 2: Map of Nigeria showing 36 states and Abuja – the federal capital

It is a common phenomenon for Nigerians to migrate and relocate within the country. The huge size of the country in terms of the land mass from the North to the South and the East to the West makes it possible for people to reside and relocate freely from one part of the country to the other in search of better opportunities in employment, business and education (Mberu, 2005). However, the beginning of massive migration across international borders among Nigerians could be cited in the 1980s. Before this time, Nigerians have been travelling abroad mainly for further studies or for international business and it was considered a badge of pride, honour, prestige and privilege to travel abroad and return after a successful academic or business sojourn abroad. Nevertheless, certain ‘push’ and ‘pull’ factors (Udahemuka and Pernice, 2010) within the country and the outside world compelled many Nigerians to migrate en-masse across national borders in search of refuge and a better life for the future.

According to Udahemuka and Pernice (2010), migration researchers (such as Kunz, 1973; Ward et al., 2001) have suggested that pull and push factors are the two main motives that generally lead migrants to leave their country of origin. The push factors refer to the harsh socio-political and economic conditions at home, which force people

to emigrate from a country and the pull factor are the incentives abroad which attract people to immigrate into another country. In this respect, Ward et al. (2001) proposed that immigrants are pulled or attracted towards the new country in pursuit of personal, familial, financial and /or political goals.

The push factors in Nigeria started with events in the late 1960s, which culminated into a three-year civil war known internationally as the Nigerian – Biafran war (Kirk Greene *et al.*, 2015). The civil war and its concomitant effects forced many Nigerians to migrate abroad. A few who migrated to Germany and some Nigerian students in the country, as well as, in other parts of the world were to remain abroad as refugees. One direct consequence of the Nigerian civil war was the emergence of the military regimes which lasted for many years. Successive regimes of military dictatorship in Nigeria from 1966 to 1999 led to the break down in social infrastructure and created political and economic uncertainties which eventually led to the devaluation of the national currency (the naira) in the mid-1980s (Falola and Heaton, 2008). Widespread deprivation and unbearable hardship caused the exodus of Nigerians out of the country and forced them to migrate en mass in search of greener pastures in the west and other developed countries of the world. On the other hand, employment opportunities, better social and health services, higher exchange rate of foreign currency and more recently, the opening of borders within the member states of the European Union, altogether constituted the pull factor that motivated many Nigerians to migrate to Germany and other European countries (Kirk-Greene *et al.*, 2015; Falola and Heaton, 2008).

The early contacts between Germany and Nigeria were mainly in the areas of education, commerce and contractual agreements with well-known German construction and multinational companies such as Julius Berger and Siemens (JBN PLC, 2010). Since the Nigerian independence in 1960, Julius Berger and Siemens have signed multimillion contractual and trade agreements with successive governments in power in Nigeria. Under these agreements, many German expatriate workers have immigrated to Nigeria to take up jobs reserved for them in the multinational companies. On the other hand, before the mid-1980s, the few Nigerians who came to Germany and other European countries were mainly students who usually returned to the country after their studies (Afolayan, 2009; Mbanefoh, 2007). The other group of Nigerians were business people who had established strong trading contacts and had always come on short term

commercial trips to Germany. It is more plausible to claim that early contact between Nigeria and Germany was, in fact, initiated by the activities of the German construction and multinational companies. Certainly, the Nigerian students and business men who started to immigrate to Germany in the early years of the 1960s and 1970s were those who had direct or indirect contacts with the German expatriates who worked for the multinational companies in Nigeria (Afolayan, op. cit.; Mabnefo, op. cit.).

Nevertheless, by all accounts, Germany seems an odd place for the English-speaking Nigerians to immigrate because unlike Britain, Nigeria has no historical ties with Germany; the German language is entirely new and strange to Nigerians; and the Germans have an established history of hostile attitudes towards foreigners (zick *et al.*, 2001). Despite these facts, and perhaps contrary to common expectations, there is a reasonable number of English-speaking Nigerian immigrants residing in Germany today. Although the actual number of Nigerians in Germany is not yet known, the UNDP Human Development Report (2009) estimated that 1.127.7 million Nigerians were living abroad and the Development Research Centre database for global migration estimated that 2.9% of Nigerians living abroad were located in Germany. Hundreds and thousands of Nigerian immigrants reside in major cities in Germany (for example, Frankfurt, Bremen, Berlin, Essen, Freiburg, Münster, Stuttgart, Munich and Nurnberg).

The majority of the English-speaking Nigerian immigrants arrived in Germany in the mid-1980s and the 1990s. More have continued to arrive, mainly seeking for better socio-economic conditions and improved quality of life. For many, the desire for better social conditions and quality of life are probably the main factors that motivated their migration (Furnham and Buchner, 1986). Obviously, their motive to emigrate also included such factors as relative deprivation of full employment opportunities, education, health and housing facilities. These are the harsh conditions that have been found prevalent in Nigeria, a country where more than 50% of the adolescent population have the intention to emigrate (UNDP 2009).

### 1.3 Personal background and motivation for the research

This section deals with a brief discussion of my personal background and my motivation for conducting the research. It includes some basic information about my

professional and language background, my emigration to Germany and my role as a leader in the Nigerian community in Germany. In essence, the section introduces my position as both the researcher and a member of the research population with regard to power relations and the potential impact to the study.

Therefore, it is pertinent to observe that the research topic, and the German socio-cultural background and setting of this study are determined to a large extent by my professional background as a teacher of English of language and personal experiences as a Nigerian immigrant in Germany. Being a Nigerian immigrant, I come from a multilingual and multi-ethnic background because Nigeria has over 300 languages and ethnic groups (Ginsburgh and Weber, 2011). I belong to the Igbo ethno-linguistic group, which together with the Hausas and the Yorubas, constitute the three major groups in Nigeria. Pertaining to my multilingual background, apart from Igbo (my mother tongue) I possess a basic knowledge of Hausa and Ibibio (one of the Nigerian minority languages), which I learnt respectively during my undergraduate training as a teacher and my national youth service in Nigeria. This means that prior to my immigration to Germany, I already had some basic knowledge of three other languages, including the English language. I taught English language at the secondary and high school levels in Nigeria for over seven years before I migrated to Germany in 1995.

Having arrived in Germany, I lived in the country for about 14 years before I came to the UK in September 2009 to pursue my master's programme in English Language teaching (MA ELT) at the University of East London (UEL). During the period of my stay in Germany (between 1995 and 2009), in addition to my professional and intellectual pursuits, I engaged actively in the organisation of the Nigerian community in Germany. As a registered organisation in Germany, the Nigerian Community Germany (NCG) has the status of an 'eingetragene Verein (e.V)', which is always attached to any registered organisations in the country (hence the complete acronym, NCG e.V). I served as the president of the NCG e.V from July 2007 to July 2013, which afforded me a very good opportunity to interact with many Nigerian immigrants and the officers of the Nigerian Embassy in Berlin, Germany. As a leading member of the community, my extensive engagements and interaction with the network of Nigerian immigrants and diaspora organisations in Germany prepared the ground and contributed immensely to my motivation in carrying out the present study.

Structurally, the NCG e.V was formed as a linking mechanism for all Nigerian immigrants and diaspora organizations in Germany, regardless of ethnic group or social class. The organization has branches in various cities in Germany and a central executive body, which is registered in Berlin the capital city of the Federal Republic of Germany. It is important to observe that the structure of the Nigerian community in Germany provides a network of contact and support among the members of the community. As such, the organisation affords members valuable opportunities to maintain ties with their cultural heritage.

The memberships of cultural organizations that make up the NCG e.V often have several characteristics in common. In terms of gender, most of these organizations have predominantly male memberships. As Marchand *et al.* (2015: 15) have observed, “several organizations even have only one female member who is active in the group”. Many organizations offered family or affiliate memberships, which were mostly utilized by wives who wanted to be involved in family events and social gatherings hosted by the club but did not wish to attend meetings or vote on issues. This is a major reason for the disproportionate predominance of male participants and the gender imbalance limitation of the present study. Also, as a male researcher, my gender undoubtedly played a very significant role in the fieldwork in terms of limited accessibility to the female members of research population. It was easier for me to gain access and interact with more male participants who are disproportionately predominant in the membership of the NCG e.V. As such, the data in this study predominantly reflect the experiences of Nigerian male immigrants in Germany. Be that as it may, it is pertinent also, to state that the present study places less emphasis on the issue of gender because the Schumann model (being the theoretical framework of the study) did not take gender into major consideration in making predictions about the social and psychological variables proposed to enhance or inhibit 2LL.

With regard to age, the average age of members of most Nigerian organisations in Germany is cited to be around 30 to 40 years old (Marchand *et al.*, op. cit.); however, some have a few young and elderly people within their membership. Age is a major factor in this investigation because the theoretical framework of the study is based on adult language learning (see 5.2.1.1). The educational levels of the members of the

cultural organizations vary widely with some members having university degrees or specialized skills and others lacking in basic vocational training (see 5.2.1, for more on the characteristics of the research participants). It is important to note that beyond the structures described here, many Nigerians immigrants and diaspora organizations also function independently out of any networks or associations.

Altogether, as mentioned at the beginning of this section, my interest in this research arose from my professional background and personal experiences as an immigrant confronted with the challenges of learning German in Germany. Reflectively, when I arrived newly in Germany, I thought that my professional and multilingual background would make it easier for me to be fluent in German within a short period of time. However, I was baffled that after spending about 14 years in Germany, I was still not confident in expressing myself in the language. Then, I began to attribute my inadequacies and lack of confidence in German to the fact that I did not feel welcomed and I did not feel quite integrated into the German society. So, when I came to the UEL in 2009 to pursue my post graduate studies, I became acquainted with the Schumann Acculturation Model of SLA in one of our lectures. Instantly, I saw a connection between the theory and my personal experiences and challenges in learning German as an immigrant in Germany. From this time, I developed the keen interest in using the acculturation theory of SLA to investigate the experiences of the Nigerian immigrants in learning German as a second language in Germany. Thus, I embarked on this research project with the hope of drawing from my own professional background and personal experiences to explore the language experiences of the group of Nigerian immigrants in Germany.

As Sword (1999) suggests, the reflection on the influence of self creates a personal awareness of how the research is shaped by one's own biography and also, provides a context within which the researcher's interpretation of the text data can be more fully understood. Furthermore, many researchers (such as Dupuis 1999, Gomm et al. 2000, Hubbard et al. 2001 and Olesen 2012) have emphasised the importance of the researcher in the research process. Hence, my position as the researcher in this study and my privileged role as a leading member the Nigerian Community in Germany may raise some ethical concerns with regard to the power relation between me and the research participants. Suffice this to say that the inherent power imbalance between the



researcher and the researched, and the ethical concerns pertaining to this imbalance are commonly dwelled upon in the literature of research methodologies (for example, Atkinson and Coffey, 2003; Anyan, 2013; Bourke, 2014).

In this regard, I may argue that the relation between me (as the researcher) and the research participants is dynamic and influenced by the specific context of our commonly shared cultural background and immigration experiences in Germany. As well, I may say that the research should be seen as a co-production (Atkinson and Coffey, 2003). Obviously, as a trusted member of the community who understand the participants, and their experiences, I am in a privileged position to elicit richer and fuller responses from them. Nonetheless, I cannot claim that the present study is totally value free or devoid of my personal subjectivities, experiences, attributes or underlying values (Hammersley, 2000). As the researcher, I entered the field with two types of 'self' (Peshkin, 1988) namely my human-self (which is typified by the totality of who I am as an individual) and my research-self (which is brought to bear on this particular research situation). According to Peshkin (1988: 18), these are constant elements of any research, which “have the capacity to filter, skew, shape, block, transform, construe, and misconstrue what transpires from the outset of a research project to its culmination in a written statement”. Also, Olesen (as cited in Denzin and Lincoln, 2000) observes that this self (combining the human and research elements) is characterized by our history, gender, class, race and social attributes that influence a research.

Therefore, in view of my position as the researcher (conscious of my research-self), I must acknowledge the fact that I also went into this study with elements of my human self and biases based on my professional background, personal experiences gender, cultural values and ethnicity, all of which are inextricably linked to who I am as an individual. I decided on the topic of study, initiated the research process and set the overall research agenda in terms of the specific areas of focus, the research questions and issues related to the research design. In addition, I also carried out the final interpretation and conclusion. All of these steps involved some elements of my personal subjectivity that are important for the accomplishment of the study. Obviously, being in a position to take these decisions tends to tilt the imbalance in the power dynamics to my advantage.

Consequently, I am fully conscious of the inherent imbalance in the power relation between me and the research participants and the attendant potential ethical and credibility implications for the study. For instance, because of my leading position in the community, some participants may be over zealous in their responses in order to impress me. When this happens, the credibility of the data collected may be obviously affected. Hence, I have taken some measures as discussed in the methodology chapter (see 4.3.5, 4.3.6.3, 4.3.6.4, 4.3.6.5 and 4.3.7) to minimise the potential negative impact of power relation to the outcome of the study.

#### 1.4 Statement of problem

Learning a second language in a foreign country requires the individuals to face exposure to unfamiliar experiences and to some degree, adapt to the new cultural environment (Bhawuk and Brislin, 2000; Roccas *et al.*, 2000). As such, it is very important to understand the social and psychological variables that could be crucial to the foreigners` experiences in leaning the second language (Rubenfeld *et al*, 2010). In recent times, Germany has become a choice destination for immigrants from various parts of the globe (including immigrants from Nigeria and other African countries). For these immigrants, knowledge of the German language is essential both for their immediate survival and long-term integration into the German society.

Generally, the importance of language for the integration of immigrants into the host community is an issue that cannot be over-emphasised. However, there has been little attention in empirical studies evaluating the effect of the socio-psychological integration of immigrants on their motivation to learn the TL of the host communities. At present, research investigating the link between the acquisition of German as a second language and the integration of immigrants, and particularly the Nigerian immigrants into the Germans society, is almost non-existent. Therefore, the present study seeks to fill the gap in this area of research by exploring the influence of the social and psychological distance factors of acculturation (Schumann, 1978 and 1986) in the experiences of a group of Nigerian immigrants learning German as second language in Germany.

The direction of research and informed practices in SLA is largely determined by the existence of multiple theories and models (Long, 1990; Ellis, 1994; Block, 2003; Doman, 2005). Larsen-Freeman and Long (1991:227) state that “at least forty theories of SLA have been proposed” and none of them offer a thorough explanation for the entire SLA process. Most of the SLA theories tend to focus merely on certain areas of linguistic research and ignore other important aspects. For example, Schumann’s Acculturation Model, which is the framework of this investigation, views second language acquisition as one part of adaptation to a new culture and emphasizes findings relating to language socialization (Schumann, 1976, 1978 and 1986). The other models, which have been explored but not used in this study include Krashen’s Monitor Model, which prioritizes research on input and affective factors (Krashen, 1985) and Long’s Interaction Model, which takes a social constructivist view of research on input (Long, 1990).

Given that the field of SLA is multifaceted, complex and interdisciplinary, few researchers expect that any model will be sufficient and absolute in explicating the entangling issues in SLA research. Moreover, language learning (like any other type of learning) is not a linear process, and therefore, cannot be deemed as predictable as many SLA models have hypothesized it to be. In as much as these models and theories play important roles in the development of SLA research, at the same time, they constitute major sources of controversies in the field. Hence despite all the research, we still do not know much about how languages are learned. It is difficult to reject any of the theories, as all of them seem to make some sense, one way or the other. The adoption of the Schumann Acculturation Model as the framework of the investigation does not necessarily place any claim for superiority of the model over the others. On the contrary, the model has attracted some criticisms (see 3.3.3) with regards to its propositions based on some of the social and psychological distance factors (such as *social dominance*, *cultural congruence* and *ego permeability*). However, the model is considered the appropriate framework for the investigation based on the particular context and nature of this study. More especially, the model includes a consideration of the social and psychological factors that influence L2 acquisition in a natural environment (see 3.3.4 for more on the rationale for the use of the model).

## 1.5 Purpose and objectives of the study

For a long time, research in SLA has been seen primarily as an intellectual exercise centred mainly within the educational context of the classroom with an emphasis on the mastery of a system made up of sounds and structures (Pica, 2005). This perspective viewed language acquisition as more or less a process of habit formation rather than as a process embedded in a social psychological context (Agnihotri et al., 1998). However, researchers such as Firth and Wagner (1997), Block (2003), and Bluestone (2008) have called for some more socially informed and socio-linguistically oriented research in SLA. Against this backdrop, the present research seeks to contribute towards redressing the perceived imbalance in SLA research by focusing on the social and natural environment. Therefore, the study adopts a social psychological approach to explore the 2LL experiences of a group of Nigerian immigrants in the German natural environment.

Specifically, the purpose of this study is to review and explore the acculturation model in SLA with a focus on the influence of the socio-psychological variables as identified and defined by Schumann (1978 and 1986). The model conceptualises acculturation in terms of the social distance factors (which include social dominance, integration pattern, enclosure, cohesiveness, size, cultural congruence, attitude and length of residence in the target language area); and the psychological distance factors (which include language shock, culture shock, motivation, and ego permeability). The main objectives of the study include:

- To explore the acculturation theory in SLA that learners will acquire the TL to the degree they acculturate to the TL group (Schumann, 1978 and 1986) in a cross-linguistic study (involving English and German languages) of a group of Nigerian immigrants learning German in Germany
- To determine the extent to which the social and psychological distance factors feature in the experiences of the Nigerian immigrants in Germany
- To explain the Schumann Acculturation Model in such a way as to evaluate the contemporary relevance of the model and also, determine the extent to which the model is empirically suitable as the theoretical framework in the context of the study.

- To highlight the importance and influence of cultural and socio psychological integration of the learner in SLA

It is important to state that the data for the present study are mainly based on the perceptions of the participants as a group of immigrants learning German in Germany. This means that members of the German host community are not included as part of the population sample. The study is designed to produce a narrative from the point of view of the immigrants who are directly involved in the acquisition of the second language in the diaspora. Thus, the study takes the stand that although the orientations and attitudes of members of the German host community may contribute in shaping the language learning experiences of the immigrants, the focus is placed on the perceptions of immigrants that inform the choices they must make and their motivation for learning German as a second language. Therefore, the study gives a voice for the expression of the perceptions of these immigrants who may be feeling marginalised by the circumstances of their immigration status and their everyday struggle to learn German in order to integrate into the German society.

## 1.6 The research questions

Based on the main research objectives (see 1.7 above) and the theoretical framework of the Schumann Acculturation Model (see 3.4), this study specifically seeks to answer the following research questions:

- 1) Which social distance factors, if any, feature in the experience of the group Nigerian immigrants learning German in Germany?
- 2) Which psychological distance factors, if any, feature in the experience of this group (Nigerian immigrants in Germany)?
- 3) To what extent does the experience of this group shed more light on the Schumann model and the socio psychological issues in second language learning?

## 1.7 Overview of the thesis

This thesis consists of six main chapters orderly arranged to include the background of the study, review of related literature, methodology, data analysis and discussion as well as the conclusion and recommendation for further research. Chapter one introduces the research as a study that is concerned with the social psychological influences in adult 2LL in the natural environment. The chapter also presents the German social cultural context of the study and the background of the Nigerian immigrants as the subjects of the investigation. In addition, it includes a brief discussion of my personal background and motivation for carrying out the research. Furthermore, it contains the statement of the problem, the purpose and objective of the study including the main research questions. This is followed by literature review, which is presented in two chapters to enable a proper discussion of the social psychological and SLA issues that combine to form the theoretical background of the study.

Therefore, in chapter two, the first part of the review focusses on the concept of acculturation and related socio-anthropological issues such as international migration, multiculturalism and superdiversity. These areas are reviewed because they are relevant to the acculturation theoretical framework of the investigation and the experiences of the Nigerian immigrants in Germany. The chapter provides insights toward the understanding of the general acculturation theory and thus, reveals the wider conceptual basis for the adoption of the Schumann Acculturation Model as the main framework of study. Since the study deals with the language learning experiences of immigrants in a host community, international migration is discussed as a major factor in the study. The macro, meso and micro theoretical levels of analysis help to provide some basic explanation for the occurrence and perpetuation of international migration as global phenomenon. The chapter explores the link between the concept of acculturation and international migration, and the resultant intercultural contact and interaction that subsequently leads to the diversity of multiculturalism and further, to the diversification of diversity known as superdiversity (Vertovec, 2006, 2007 and 2014).

Chapter three presents the second part of the review and situates the study within the context of research in the field of SLA. Such issues as SLA as a field of study, social psychological perspectives in SLA, and the Schumann Acculturation Model as the

framework of study are discussed. The discussion includes the definition, scope and the multiple theories in SLA. Some social psychological models such as Lambert's Socio Psychological Model (1963, 1972 and 1974), Gardner's Socio Educational Model (1985), Clément's Social Context Model (1980) and Giles and Byrne's inter Group models (1982) are briefly reviewed. The models are generally critiqued in order to indicate some of their limitations. Then, the Schumann acculturation model was presented and critiqued as the main theoretical framework of the investigation. Thereafter, the rationale for adopting the model as the framework of the inquiry and some works based on it were also presented. Generally, the review of literature revealed that the effect of socio-psychological factors on L2 proficiency and its mechanisms has not yet been fully understood (Crookes and Schmidt, 1991 and Baker, 2011).

Chapter four discusses the methodological approach adopted in conducting the study. The chapter particularly explores the philosophical assumptions underpinning the research methodology and strategy, as well as the specific methods and techniques deployed for the data collection. The chapter is divided into three interrelated parts: the first part deals with the philosophical assumptions underpinning the research approach. The second part is about the research design and strategy adopted in the investigation. Finally, the third part discusses the specific methods and techniques of data collection including such aspects as the pilot study, the description of my role as an insider-researcher, ethical considerations, validity and reliability. The distinctive methodological research strategy adopted for the study is the case study research design. This is because the study utilises data based on the evidence from the real world and real people in a natural and contemporary setting (Yin, 2009; 2013). Particularly, the study explores the life experiences of a group of individuals and seeks to identify the participants' own perceptions about their everyday efforts to learn a second language in a naturalistic environment. The over-all philosophical assumption of the present research is rooted within the realms of interpretivism. The methods of data collection involve the use of the questionnaire, the focus group and semi-structured interview.

Chapter five is concerned with analysis and discussion of the data. It begins with a preamble outlining the approaches to the analyses of the questionnaire and interview data. The questionnaire data is analysed using the SPSS statistical software and the

interview is analysed through the process of category identification. Subsequently, reflecting on the research objectives and main research questions, the data analysis is presented and discussed in four sections, namely 1) the demographic profile of the research population, 2) the social distance factors, 3) the psychological distance factors and 4) the measure of SLA. The analysis of the data relating to the social and psychological distance factors reveals that some factors (such as '*integration pattern*', '*enclosure*', '*cohesiveness*', '*size*', '*attitude*' and '*length of stay*', '*motivation*', '*culture*' and '*language shock*') are more relevant for the exploration of the experiences of the group of participants than others (such as '*social dominance*', '*cultural congruence*' and '*ego permeability*'). The data analysis also revealed that the majority of the participants used a variety of learning strategies (such as watching TV, listening to radio, attending German lessons and others) to acquire some measure of proficiency in German.

Chapter six is the concluding section of the thesis. It reflects on the objective of the study and the main research questions to provide the summary of the findings and also considers the implications of the study for the Schumann model as the theoretical framework of the study. The chapter includes the contribution of the study to existing knowledge with regards to SLA and the adaptation of immigrants to the cultural milieu of the predominant host communities. Finally, it points out the limitations of the study, makes recommendation for further research and offers my concluding reflections about the research project.



## CHAPTER TWO: ACCULTURATION AND SOCIO-ANTHROPOLOGICAL ISSUES

### 2.0 Introduction

The present study is rooted in theoretical insights across inter-related disciplines such as Social Anthropology, Social Psychology and SLA. Within these broad areas, the review of literature is presented in two parts. This is to enable an adequate discussion of the interdisciplinary issues that combine to form the theoretical background of the study. In this chapter, the first part of review focusses particularly on the concept of acculturation and related socio-anthropological issues, such as international migration, multiculturalism and superdiversity. These areas are discussed because they deal with situations where people of distinct cultural origins come into close contact and co-exist for a considerable period of time. In such situations, the negotiation for a common existence in the intercultural encounter underscores the strong need for the learning of a second language for the purpose of intergroup interaction. Thus, the concepts under review are very relevant both to the experiences of the Nigerian immigrants in Germany and to the acculturation theoretical framework underpinning this study.

### 2.1 Acculturation

Views on acculturation are associated with studies in Social Anthropology, Cross-cultural Psychology (such as Berry, 1980, 1987; Berry and Sam, 1997; Schwartz *et al.*, 2010) and Applied Linguistics/ SLA (Schumann, 1978 and 1986). Acculturation is discussed here within the broader context of general acculturation theory and with particular reference to Schumann's work, which is the theoretical framework for the present study. The Schumann Acculturation Model of SLA was developed based on some basic perspectives of the broader acculturation theory. Therefore, for a proper understanding of the Schumann model as the framework of the study, it is important to review the concept of acculturation in terms of definition, dimensionality and conceptual models.

### 2.1.1 Definition of acculturation

Fundamentally, acculturation is explained in terms of the cultural changes that occur when individuals from one cultural context adapt to a new context as a result of migration, colonization, or other forms of intercultural encounter (Berry and Sam, 1997). In one of the pioneer definitions of acculturation, Redfield *et al.* (1936) stated:

Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups (Redfield *et al.*, 1936: 149 – 159, cited in Berry and Sam, 1997: 293).

This definition refers to a complex process whereby a minority group modifies its social norms, attitudes, values and behaviours because of continuous exposure to another cultural system, which is significantly different from their original culture (Berry and Sam, 1997; Maxwell, 1998). When this happens, the individuals may relinquish or retain the characteristics of their culture of origin. In this formulation, acculturation is seen as one aspect of a broader concept of culture change that results from intercultural contact (Berry and Sam, 1997; Berry, 2005). Such a perspective considers that acculturation generates change in one or both groups and implies mutual influence of elements of two cultures, which have intermingled and merged (Berry, 2005). This definition has subsequently been further broadened to include cultures in which people were socialized or where they have had extensive life experiences (Ramirez, 1980) and contact with people of other cultures. It has also broadened to include both the group and individual levels of adaptation (Berry, 2008). For instance, the Social Science Research Council expanded on the definition of acculturation and added other dimensions to the process by stating that:

Acculturative change may be the consequence of direct cultural transmission; it may be derived from non- cultural causes such as ecological or demographic modification induced by an impinging culture; it may be delayed as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of traditional modes of life. Its dynamics can be seen as the selective adaptation of value systems, the processes of integration

and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors. (Social Science Research Council, 1954: 974 cited in Padilla and Perez, 2003: 37).

This broad definition of acculturation highlights features of the original meaning of the concept (Berry and Sam, 1997). For example, it indicates the fact that acculturation can include a change that is indirect. Berry and Sam (1997) argue that acculturation can include a change that is not only cultural but also ecological; and that the process can be delayed. This means that the process is also influenced by environmental factors such as clothing, language and outward expression of emotions (Padilla and Perez, 2003; Organista *et al.*, 2013). Thus, acculturation is a dynamic process which is far from being straightforward. The significance of this definition, according to Padilla and Perez (2003), is the recognition that change from one cultural orientation to another can be selective. This means that persons involved in intergroup contact can select the aspects of their culture they wish to surrender and the ones they want to incorporate from the new culture.

In most instances, acculturation is presented in the direction of a minority group which adopts the habits and language pattern of the dominant or host society. However, in the original sense of the term, acculturation also implies a reciprocal influence in which elements of the two cultures intermingle and merge, that is, the dominant group also adopts patterns typical of a minority group (Social Science Research Council, 1954; Redfield *et al.*, 1936; Berry, 1990).

Another feature worth mentioning is that acculturation occurs at socio-cultural and psychological levels when distinct cultures come in close contact and intermix (Berry, 1997; 2008). At the socio-cultural level, acculturation deals with the key features of the groups, the nature of their contact relationships and the resulting cultural changes in the groups during the process. The psychological level deals more with issues concerning the psychological changes that the individuals in the cultural groups undergo and the effect of eventual adaptation to their new situation (Berry, 1997, 2008). According to Berry, the initial distinction between psychological and socio-cultural adaptation was proposed and validated by Ward and colleagues (Searle and Ward, 1990; Ward, 1996; Ward and Kennedy, 1993). Although conceptually distinct, the two types of adaptation

are empirically related and, as such cannot be separated (Lopez-Class *et al.*, 2011). Nevertheless, for a better understanding of the process, it is very important to recognize the distinction between the group and individual levels of acculturation.

The acculturation framework developed by Berry (1997; 2008) demonstrates how contact between two cultures could result into socio-cultural changes at the group level and psychological changes at the individual level. Such a framework has been used in a wide range of studies in cross-cultural psychology and related disciplines (such as Schumann, 1978, 1986; Piontkowski *et al.*, 2002; Brown and Zagefka, 2003; Schwartz *et al.*, 2010; Sapountzis *et al.*, 2013). Most pertinently, the Schumann acculturation model, which is the main framework for this study, acknowledges the group and individual levels of acculturation (Schumann, 1978, and 1986; Chizzo, 2002; Ellis, 1994, 2008). The model separated the social psychological factors influencing second language acquisition into the social distance factors at the group level and the psychological distance factors at the individual level (see 3.3).

#### 2.1.2 Acculturation dimensionality and conceptual models

Dimensionality is another important perspective of the acculturation process (Berry, 1997 and 2008), which bears direct relevance to the theoretical framework of the study. Berry (*op. cit.*) argues that acculturation could be unilinear, which means that the process could take place along a single dimension. In this case, groups and individuals move over time from one pole, that is, from their traditional way of life, towards another. Alternatively, acculturation would also be a multi-linear or multi-dimensional process whereby groups and individuals change on more than one direction. This entails maintenance of original cultural identity and maintenance of relationships with other cultural groups (Berry, 2008; Ward and Rana-Deuba, 1999).

Dimensionality is important because it does not only determine the direction of acculturation, it also defines the acculturation strategies, which groups or individuals could adopt in the process of cultural and behavioural changes and adaptation (Ward and Deuba, *op. cit.*). Based on acculturation dimensions and strategies, two initial conceptual models were developed to guide the study of acculturation. These include a bipolar uni-dimensional model (UDM) and a bi-dimensional model (BDM), which

incorporates and extends the bipolar model (Berry, op. cit.; Szapocznik and Kurtines, 1980; Phinney, 1990; Laroche *et al.*, 1998). Other conceptual models, such as the Interactive Acculturation Model (IAM) and the Concordance Model of Acculturation (CMA), were later introduced to take into account the attitudes and adaptation preferences of the minority and the majority groups in the harmonious interethnic relations (Bourhis *et al.*, 1997; Piontkowski *et al.*, 2002).

According to the UDM, the process of acculturation means that an individual becomes assimilated in the host society in such a way that the newcomer and the host are so alike as to be culturally indistinguishable (Berry, 1998). In such a circumstance, the diminution of differences between immigrants and members of the receiving community represents a unidirectional process in which the immigrants assimilate to the host culture, adopting the values, beliefs and practices of the host culture while losing those of their culture of origin (Laroche *et al.*, 1998; Tsai *et al.*, 2000).

In contrast, according to the BDM, maintaining relationships with both the original and host cultures may be viewed as two independent processes (Berry, 1992, 1998). One process pertains to the maintenance and development of the individual's original cultural characteristics within the new society; the other to the degree to which the individual adopts the culture of the host society. However, individuals do not choose between two conflicting or competing cultural systems, as increased involvement in the host society would not necessarily entail corresponding rejection of, or disengagement from, the immigrant's traditional culture (Szapocznik and Kurtines, op. cit.; Rogler *et al.*, 1991).

Within the BDM framework, there are four distinct outcomes to the process of acculturation; these are integration, assimilation, separation and marginalization (Berry, 1987, 2006; Schwartz *et al.*, 2010). When an individual does not wish to maintain his/her cultural distinctness, but rather wishes to identify himself/herself with the receiving culture, the outcome is assimilation. When an individual maintains his/her original culture and at the same time resists adopting aspects of the host culture, the result is separation. With regard to certain aspects of culture (language being one obvious example), it is possible to retain the original culture while also fully adopting the host culture. This outcome represents integration. Finally, if the individual identifies

with neither the original, nor the receiving culture, the outcome is marginalization (Berry, 2006; Schwartz *et al.*, op. cit.).

The idea that the outcomes of acculturation may depend on the concordance between the respective positions adopted by minority and majority groups in particular societal contexts is central to the IAM developed by Bourhis *et al.* (1997) and the CMA by Piontkowski *et al.* (2002). An important feature of both models is a widening of their premise beyond individual psychosocial outcomes to include also the intergroup consequences of minority and majority groups having matching or mis-matching acculturation preferences. However, in contrast to Bourhis *et al.* (op. cit.), Piontkowski *et al.* (op. cit.) argue that the best predictor of intergroup outcomes is not the fit between the real attitudes of both groups, but the fit between one group's desire and their perception of what the other group wants.

Despite contributing different perspectives to the concept of acculturation, the above models share some common factors that are relevant to the present study (Sapountzis *et al.*, 2013). For instance, one common view shared by all the models is the basic argument postulated by Berry with respect to the four acculturation strategies (integration, assimilation, separation and marginalization), which remain the same to a large extent in all the reformulations of the models. According to Sapountzis *et al.* (op.cit.), another view commonly shared by the acculturation models is that members of the host society can shape the acculturation attitudes and strategies of the immigrants, postulating that the acculturation attitude is the result of the interaction between the two groups. Finally, as they maintain, although most researchers may not explicitly admit it, the common argument implies that integration is the most successful strategy with the best acculturation outcome for both immigrants and members of the host society. With regard to the present study, result of the data analysis based on integration pattern (see 5.2.2.2) indicated that most of the participants opted for adaptation, which corresponds to the integration strategy of acculturation.

### 2.1.3 Acculturation in relation to the study

In relation to the study, the Schumann's (1978, 1986) acculturation model of SLA represents a direct adaptation of the acculturation framework (Berry 1980, 1997, 2008) in many respects (see, 3.4). For example, as the distinction is made about the

group/socio-cultural and individual/psychological levels in the general acculturation framework (Searle and Ward, 1990; Ward, 1996; Ward and Kennedy, 1993), in the Schumann model, the social distance factors represent the group/socio-cultural level whilst the psychological distance factors represent the individual/psychological level (Larsen- Freeman and Long, 1991; Ellis, 2008). Also, in terms of acculturation dimensionality and strategies (as discussed above), the Schumann model acknowledges the bi-dimensionality of acculturation, which allows the possibility of maintaining relationships with both the original culture and the culture of the host community. Specifically, such terms as adaptation/integration, assimilation and separation used for acculturation strategies are adopted by Schumann in proposing the '*integration pattern*' as a social distance factor, which indicates the mode of adaptation adopted by a group and an individual in the process of acculturation. As the framework of the present study, the Schumann model is discussed in more detail in Chapter 3 (see 3.3).

Most often, acculturation is studied in individuals living as immigrants in countries or regions other than where they were born. Berry (2006) enumerated four categories of immigrants as voluntary immigrants, refugees, asylum seekers and sojourners. According to this author, voluntary immigrants are those individuals who leave their homelands by choice in search of employment, economic opportunities, marriage, or to join family members who have migrated previously. Refugees are those who are involuntarily displaced by war, persecution, or natural disasters and are settled in a new country usually by virtue of agreements between an international aid agency and the government of those countries that have agreed to accept the refugees. Asylum seekers are those who by their own choice seek sanctuary in a new country because of fear of persecution or violence. Sojourners relocate to a new country on a time-limited basis and for a specific purpose, with full intentions to return to their countries of origin after a period of time. In relation to the present study, some of these categories were incorporated in the questionnaire items (such as items Q6 and Q7, Appendix 4) in order to determine the immigration status of the research population and their reasons for migrating to Germany. The evidence from the analysis of the demographic data (see 5.2.1) indicates that the majority of the group of Nigerian migrants in Germany migrated as asylum seekers/refugees merged as one category. In the subsequent section, the concept of international migration is discussed as global phenomenon that brings

people of diverse ethnic and cultural origins into direct contact and as such creates the enabling conditions for the occurrence of acculturation.

## 2.2 International migration

Although migration was possible across the continents hundreds of years ago, it was not until recently that people have been able to migrate on such a massive scale (Chan, 2016). This is largely facilitated by cheaper long-distance transportation, easier access to information, liberalization of immigration policies and greater affluence in developing countries (Chan, *op. cit.*). Every year, millions of people are on the move, fleeing natural disasters, persecution or wars, or seeking economic or cultural enrichment (Brown and Zagefka, 2011). According to the UN Department of Economic and Social Affairs (UNDESA, 2017), up from 173 million in 2000 and 220 million in 2010, the international migration growth has reached 258 million in 2017. As more and more people are departing their motherlands in search of better welfare, such as prospects for better employment, education, and a better life, immigration has emerged as a major force throughout the world (Massey *et al.*, 2010). In this situation, international migration becomes a basic structural feature of nearly all of the industrialized countries in which migrants explore their new environment, and together with members of the receiving societies, face the challenges posed by mass migration (Massey *et al.*, *op. cit.*). Against this background, international migration is discussed in order to shed some light on the meaning and some basic theories associated with concept.

### 2.2.1 Definition of international migration

There are no universally accepted definitions in the area of international migration of who a migrant is. The Global Migration Group (GMG, 2008) indicates that a definition of international migration is often controversial, vague or contradictory because, to some extent, migration is a phenomenon traditionally addressed at the national level. This is because the usage of migration terms differs from country to country and can vary in meaning or implication within a country (IOM, 2004). The definitions may also vary according to a given perspective or approach. For instance, international migration has been defined as:



----- people moving for various reasons to a country other than that of their usual residence, for a period of at least twelve months, so that the country of destination effectively becomes the new country of usual residence. Migration is generally consensual, although it also includes movements prompted by a force of socio-economic or political circumstance (D’Cunha, 2005: 18).

This definition reflects the view of the United Nations (UN) and a general perspective on international migration (D’Cunha, 2005). Other definitions resonating with D’Cunha’s views include Hammar *et al.* (1997), who defines migration as a spatial phenomenon where people move from one geographical area to another. In migration, people move alone or with the company of others, for a short visit or long term stay, and over varying distances. Ellis (2000) defines migration as referring to a situation where one or more family members leave the resident household for varying periods of time, and in so doing, are able to make contributions towards the welfare of the household. When migration goes across national borders it is called international migration (Hammar *et al.*, 1997; Ellis, 2000). Population movements across national frontiers for the purpose of employment are referred to as international labour migration (Carling, 1996). When migrants such as the Nigerian immigrants in Germany leave the country of their birth or in which they are citizens and enter another country where they are aliens, they experience a major change in their legal status. As such, their rights to take up residence and work, as well as their social, economic and political rights become less guaranteed (Hammar *et al.*, 1997).

However, despite the difficult challenges that migrants face in their host communities, the volume of international migration has continued to increase form year to year (IOM, 2004; D’Cunha, 2005). A report on international migration according to the UN Department of Economic and Social Affairs (UNDESA, 2013: 1) indicates that “globally, there were 232 million international migrants” living in a country other than that of their birth in 2013. Consequently, “most of the worlds developed countries have become diverse, multiethnic societies, and those that have not reached this state are moving decisively in that direction”, (Massey *et al.*, 2010: 310). It is in this context that some of the theories underlying the occurrence and persistence of international migration are briefly discussed.

## 2.2.2 Theories of international migration

According to Obialo and Museckaite (2008), international migration theory was mentioned for the first time at the end of 19<sup>th</sup> century by Ernest George Ravenstein in his work – *'The Laws of migration'* – (Ravenstein, 1885). Ravenstein, as cited in Obialo and Museckaite (2008) argued that the fundamental reason for migration is economic, with the stream of migrants mainly from rural to urban areas. In recent years, the interpretation of international migration theory was mostly influenced by globalization and a variety of political events in the world. Globalization is used here to mean increasing interconnectedness among different populations and cultures across national and regional borders (James and Steger, 2010). Examples of some political events that have influenced international migration include the fall of the Berlin wall, the independence of Eastern Europe countries, the institution of the European Union and the opening of borders within the Schengen countries of Western Europe (Hatton and Williamson, 2005, cited in Obialo and Museckaite 2008). These events, plus other more or less obvious ones, have created a recent boom in immigration, which has taken nations, policy makers, and demographers by surprise.

From the time of Ravenstein (1885), numerous theories (such as push and pull theory, segmented labour market theory, world system model and the political economy approach) have been offered to explain why people migrate. Every school of thought offers its own meaning with special perceptions and hypotheses regarding international migration but at present, there is no single, coherent theory of international migration (Hirschman *et al.*, 1999; Lebhart, 2002; Bodvarsson and Van den Berg, 2013). Massey *et al.* (1993) argues, popular thinking in international migration is still mired in 19<sup>th</sup> century concepts, models, and assumptions. Theoretical models explaining the mechanisms that trigger and sustain international migration are too complex to synthesize in one particular coherent approach (Bodvarsson and Van den Berg, 2013; Obialo and Museckaite, 2008; Lebhart, 2002). However, for the present study, the macro, meso and micro theoretical approaches (Massey *et al.*, 1993; Haas, 2008) are used as these have dominated the analysis of international migration.

### 2.2.2.1 The macro theories

The macro level analysis of international migration theories deals with the political,

economic and cultural structures on the level of the nation states in relation to the country of origin and the country of destination (Faist, 2000). On the macro-structural level, the analysis turns to the inter-transnational structures (for example, International Labour Organization – ILO and United Nations Conference on Trade and Development – UNCTAD), that implies a triadic relationship between governments and authorities in the emigration countries, their counterparts in the destination countries, and the migrants' associations and sometimes international organizations (Faist, 2000). Fundamentally, at the macro level analysis, international migration cannot be conceived without nation-states as potential senders and receivers in the South and in the North, which differ in economic characteristics, such as living standards, jobs, working conditions, unemployment rates, and wages in emigration and immigration countries. Such differentials are important prerequisites for international migration to occur (Faist, 2000). The macro level analysis also considers the impact of international organizations, such as the International Labour Organization (ILO) and the Geneva Convention on Refugees and Asylum Seekers on the mobility of persons.

Within the world or regional macro-level structures, the operation of the large economic and political systems includes the push and pull model, the segmented labour market theory, the world system model and the political economy approach (Massey et al., 1993; Hirschman, 1999; Faist, 2000; Morawska, 2007). It is not within the scope of this study to discuss the details of each of these theories; however, it is important to observe that the macro theories emphasise the structural, objective conditions, which act as push and pull factors for migration. In the case of economic migration, according to Boswell (2002), the push factors typically include economic conditions, such as unemployment, low salaries or low per capita income relative to the country of destination. Pull factors would include migration legislation and the labour market situation in receiving countries. Involuntary displacement can be explained through factors, such as state repression or fear of generalised violence or civil war (Boswell, 2002). These pull and push factors were included as part of reasons for the group of Nigerians immigrants who are the sample population of the present study to migrate to Germany (see, 1.5).

#### 2.2.2.2 The micro theories

The focus of the micro-level analysis of international migration rests solidly on the

decision-making individual. As expressed by Faist (2000: 31), “the most fine-grained dimension of international migration can be characterized by a continuum along the degree of freedom or choice for potential migrants”. At one end, in some instances, the migrant himself or herself is not the essential decision-maker (for example, slaves, convicts, some refugees, contract workers, sometimes children and spouses) but at the other end, based on resources such as money, information and connection there are individuals with a high degree of autonomy (Faist, 2000). This means that the degree of autonomy the individual has in the migration decision-making process is dependent on sets of other interested parties involved in the migration dynamics in the places of origin and destination, such as family members, friends, neighbours, associations, non-governmental organizations (NGOs) and supra-national organizations, for example, the United Nation High Commissioner for Refugees - UNHCR (Faist, 2000).

Boswell (2007) observes that the micro theories perspective is an important level of analysis to explain how individuals internally process and assess the various conditions generating migration; and also, how they actually make decisions based on objective or rational factors. Thus, the micro theories level of analysis could be seen as providing some form of balance between the macro and meso theories in the migration decision-making dynamics (Boswell, 2007).

#### 2.2.2.3 The meso theories

On the meso-theories level of analysis, the emphasis is clearly focused on the social and symbolic ties people maintain with others as the movers and stayers in the transnational population, which vary with respect to structure, such as density, strength and the content of the ties (Faist, 2000). This means that the ties existing between international migrants can range from dense networks, linking back to the country of emigration, to a total break of such links with the country of origin, and a complete reorientation to the country of immigration. Yet, even in the case of permanent settlement in the country of immigration, Faist (op. cit.) maintains that old ties to the country of origin can still be maintained or new ones established. Therefore, permanent settlement abroad does not necessarily mean that there will be fewer ties in the country of origin because migrants use resources inherent in these ties in the form of solidarity, access to resources of others, information, and control (Faist, op. cit.).

Addressing the ties among individuals in the transnational population, the meso level theories, such as the social network theory and the cumulative causation model (Massey *et al.*, 1993; Faist, 2000; Haas, 2009) focus on how social action (that is, people acting together to solve problems for the improvement of their lives) is facilitated. The meso level theories also focus on resources, such as social capital that people can muster to achieve migration goals, which ultimately can lead to the perpetuation and persistence of the transnational population flow. Suffice this to say that the meso theories locate migration flow within a complex system of linkages between nation-states with the assumption that migration occurs within a migration system, in the sense that groups of countries are linked by economic, political, and cultural ties as well as migration flows (Bilsborrow and Zlotnik, 1994; Faist, 2001; Boswell, 2007).

These three level analyses of international migration theories: macro, micro and meso, are not necessarily mutually exclusive in operationalization because they do not embody valid distinctions or reflect some social or political realities. Neither do they absolutely encompass nor definitely resolve the complexities inherent in the multiple and ever evolving international migration theories (Faist, 2000). However, summarizing the relative strengths of these three levels of theoretical analyses, one would readily agree with Boswell (2007) in concluding that:

Macro theories offer most insight into the factors initially triggering pioneer voluntary migration, and also provide the best explanation for forced displacement. Meso theories are best at explaining the persistence of voluntary migration, and why it occurs from some areas and not others. They can also help explain the choice of destination for both voluntary migration and forced displacement. Finally, micro theories can help show how the macro and meso factors are translated into individual decisions to move (Boswell, 2007: 4).

Therefore, reviewing these theories along this triad, at best, is an analytical convenience to shed light on some fundamental issues pertinent to the concept of international migration. As this study deals with the language learning experiences of immigrants in a host community, the theories of international migration may help to provide a plausible rationale for the presence of the group of Nigerian immigrants in Germany.

Thus, the review of these theories helps to situate the study within a global phenomenon, in which there is a direct link between international migration and the concept of acculturation. In this connection, it is the resultant intercultural contact and interaction that subsequently leads to multiculturalism and superdiversity (see 2.4 and 2.5 below). The role that language plays for the intergroup and interpersonal interactions and eventual adaptation in the intercultural encounter is crucial.

One major consequence of global migration is the convergence and co-existence of different cultural entities in particular nation-states and cities all over the world. Throughout history, as people travel across national borders, they carry with them aspects of their cultural heritage, which they inevitably share and interchange with the host culture where they arrive (Arnesen *et al.*, 2008). Consequently, the view of immigration has changed over time from a requirement that immigrants adapt to national norms in terms of culture, language, outlooks and general behaviour, to an increasing recognition of their rights to be different and an emphasis on the integration and inclusion of the immigrant in a pluralist society (Arnesen *et al.*, 2008; Reitz *et al.*, 2009; Zapata-Barrero and Gropas, 2012).

The impact of immigration on the economy and on society is shaped not only by the characteristics of immigrants themselves, but also by basic features of the society that the immigrants have joined. The major dimensions of the society significantly influenced by the contemporary migratory related diversity include pre-existing ethnic or race relation within the host population, differences in labour markets and related institutions, government policies and programmes, including immigration policy and change in the nature of international boundaries as part of the process of globalization (Reitz *et al.*, 2009).

Therefore, it is safe to say that, in recent decades, international migration has reshaped societies and politics around the world (Zapata-Barrero and Gropas, 2012). European societies, in particular, have changed deeply and have been diversified further in social, cultural, economic, ethnic, racial and religious terms through various waves of migration in the post- World War II and the end of the Cold War eras (Zapata-Barrero and Gropas, 2012). Based on the above background, in the next section, the concepts of multiculturalism and superdiversity are briefly reviewed.

### 2.3 Multiculturalism

Multiculturalism is briefly reviewed here as an offshoot of international migration and acculturation which are pertinent to the theoretical framework and context of the present study. In this respect, the concept is discussed to portray a wider socio-cultural background that bear relevance to the lived experiences of the Nigerian immigrants in Germany (as the research population). Multiculturalism is a relevant topic in the contemporary societies and has attracted much attention in research dealing with interethnic relations (for example, Bosswick and Heckmann, 2006; Arnesen *et al.*, 2008; Reitz *et al.*, 2009; Bloemraad, 2011; Zapata-Barrero and Gropas, 2012; Malik, 2012; Bloemraad and Wright, 2014).

According to Zapata-Barrero (2002), after decades of migration and gradual naturalization of the immigrants, the diversities and challenges that characterize today's European societies can neither be ignored nor bypassed because multiculturalism is already a reality at the grassroot level. The concept of multiculturalism has been applied as a new model for societies (for example, Bosswick and Heckmann, 2006; Bloemraad, 2011; Malik, 2012; Bloemraad and Wright, 2014) whose populations have become increasingly multi-ethnic through immigration. In a sense, it represents a growing rejection of policies of assimilation in which migrants are expected to discard the values and practices of their countries of origin and adopt those of their host country (Berry, 2005). In the real sense, multiculturalism is not a consistent philosophy, concept or practice: rather, it presents a confusing picture of quite heterogeneous meanings and policies (for example, Bosswick and Heckmann, 2006; Bloemraad, 2011; Malik, 2012; Bloemraad and Wright, 2014).

Bloemraad *et al.* (2008), argue that multiculturalism is a term can be used as a demographic description of the actual pluralism present in a society (for instance, the United States is a more multicultural society than Japan). It can refer to an ideology on the part of individuals or government that ethnic, racial, cultural, and religious diversity should be celebrated. It can also refer to particular policies or programmes undertaken by governments or institutions (for instance, multicultural curricula). Or, it can further refer to a specific normative political theory that lays out principles for governing diverse societies (Fleras and Elliott, 1992; Abu-Laban, 1994; Faist, 2000; Joppke,

1999; Bloemraad 2011; Bloemraad and Wright, 2014). Specifically, in descriptive demographic terms, multiculturalism usually refers to the simple fact of cultural diversity that generally applies to the demographic make-up of a specific place, sometime at the organizational level, for example, schools, businesses, neighbourhoods, cities, or nations, (Heywood, 2000).

Most of the contemporary debate about multiculturalism centres on immigrants and their descendants rather than on longstanding minority groups. Indeed, in some arenas multiculturalism has become synonymous with the demographic and social changes that stem from migration, resulting in the conflation of lived experiences with immigration policy (Bloemraad, 2011, Malik, 2012). Many on the far-right blame mass immigration for the failure of social policy and such resentment has turned minorities into the problem of the society. This is sometimes seen in debates about whether multiculturalism undermines social capital and social cohesion. Such controversial debates across Europe have fuelled the political success of the far-right groups (such as the ‘True Finn’ in Finland and the UK ‘Independence Party’) and populist politicians (such as, Geert Wilders in Holland and Marine Le Pen in France). It has also raised concerns among the political mainstream across Europe, especially, in the Netherland, Austria, Germany and France as well as the Scandinavian countries (Bloemraad, 2011; Malik, 2012). Most recently in Britain, such debate about immigration has led to a referendum in which the majority voted for the exit of Britain from membership of the European Union (popularly known as Brexit).

Consequently, multiculturalism, which was widely seen as the solution to many of Europe’s social problems thirty year ago, is today being seen by growing numbers of people as the cause of Europe’s myriad social ills (Malik, 2012). For instance, since 2010, the leaders of three of major European states, namely, German Chancellor Angela Merkel, UK Prime Minister David Cameron and French President Nicholas Sarkozy have all made high profile speeches which respectively declared the ‘multi-Kulti has utterly failed’, ‘Multiculturalism is dead’ and ‘Multiculturalism is a defeat’ (Cameron, 2011). The declaration of these political obituaries by these leaders were the “culmination of a political discourse that had gained some traction” in Europe (Modood and Meer, 2013: 25).



From such discussions running in politics and the media around the world, it would seem that many agree that multiculturalism has failed. Part of the problem is that there is an array of competing definitions of multiculturalism (Vertovec, 2007). For instance, the normative philosophical conceptualization of multiculturalism is considered somewhat idealistic because it tends to overlook the dynamics, tensions and meanings associated with multiculturalism as it is actually lived (Semi *et al.*, 2009). Multiculturalism is fraught with tensions and dilemmas about the meaning of equality, freedom, participation, cultural identity, belonging and difference (Marková, 2003). These tensions and dilemmas are often associated with the concerns of host nationals over the threat that migrant ethnic cultures might pose to mainstream cultural values, the political and economic power structure and the distribution of employment opportunities (Berry and Kalin, 1995; Stephan *et al.*, 2005). The migrants, on the other hand, form ethnic and national associations to maintain their ethnic cultural heritage and promote the survival of their languages within the mainstream institutions (Australian Department of Immigration and Multicultural Affairs, 2007; Liu, 2007). Hence, the extent to which the mainstream group allow members of ethnic groups to maintain their own culture and partake in relationships with the dominant cultural group plays an important role in the construction of a truly multicultural society (Breugemanns and Van de Vijver, 2004; Liu, *op. cit.*).

Thus, as differences in acculturation orientation may result in problematic or conflictual intergroup relations, the promotion of intergroup understanding is a major challenge facing both the host nationals and the immigrants (Berry, 2006; Bourhis *et al.*, 1997). Therefore, a dynamic social psychological approach is recommended for exploring multiculturalism as a system of social knowledge embedded in everyday practice and ways of thinking. This is because social psychology has developed tools for studying inter-group relations, identities and inter-cultural encounters as they are played out in everyday practices (Hodgetts *et al.*, 2010). This approach does not exclude broader socio-political processes. Rather, it can be combined with an everyday multiculturalism approach which seeks to “understand how these wider structures and discourses filter through to the realm of everyday practice, exchange, meaning making and vice versa” (Wise and Velayutham 2009: 3). Against the above background, the present study adopts a social psychological approach to address the gap in research exploring the

intergroup relations between host communities and immigrants in the case of a group of Nigerian immigrants learning German in the natural environment of Germany.

## 2.4 Superdiversity

In this section, superdiversity is being acknowledged as an emerging concept that offers a new way of talking about diversity and relatively bounded entities (such as, race, ethnicity, faith, immigration, integration, gender, age, language, culture and so on) beyond the criticisms of classic multiculturalism (Fanshawe and Sriskandarajah 2010; Makoni and Pennycook 2007; Phillimore, 2011; Blommaert and Rampton 2011). As has been observed in the earlier section on multiculturalism, the superdiversity discourse helps to shed further light on the wider social cultural background of the present study. This is because the concept describes the complexities of the new form of diversity associated with increasing global migration and recent change in the demography of most major cities world-wide and particularly in Europe (Blommaert and Rampton, 2011; Arnaut and Spotti, 2014). Therefore, by briefly portraying the kind of realities that confront immigrants (such as the Nigerian immigrants) in host communities (such as German cities of Berlin, Frankfurt, Hamburg, Munich, Stuttgart and others), the superdiversity discourse contributes to the overall understanding of the present research.

Originally Vertovec (2006) intended to use the concept to highlight three interconnected aspects of rapidly evolving complexities and diversities of the global migration flow. These interconnected aspects of superdiversity and the implication for language and sociolinguistics (Meissner and Vertovec, 2014; Phillimore 2014 and Boccagni 2014) are discussed below.

Firstly, superdiversity is used in descriptive terms to portray the changing population configurations, particularly arising from global migration flows over the past thirty years (Meissner and Vertovec, 2014). In this aspect, superdiversity is proposed as a 'summary term' to encapsulate a range of changing variables surrounding migration patterns and characteristics, such as net inflows, countries of origin, languages, religions, migration channels, immigration statuses, gender, age, space/place, and practices of transnationalism. Significantly, included among these variables also are

their interlinkages, “which amount to a recognition of complexities that supersede previous patterns and perceptions of migration-driven diversity” (Meissner and Vertovec, 2014: 542).

Secondly, the notion of superdiversity entails a call to reorient some fundamental approaches in methodology within migration study to address and to better understand the complex and new social formations (Vertovec, 2007; Meissner and Vertovec, 2014). In this aspect, superdiversity underlines the necessity to re-orient our theories and methods in order to move beyond the history of migration studies, which hitherto comprised of research focused on particular ethnic or national groups, their migration processes, community formation, trajectory of assimilation and their patterns of transnationalism (Vertovec, 2007; Meissner and Vertovec, 2014). This notion of superdiversity, therefore, holds the potential for novel insights in rethinking patterns of inequality, prejudice and segregation and gaining a more nuanced understanding of social interactions.

Thirdly, practical or policy-oriented superdiversity highlights the need for policymakers and public service practitioners to recognize new conditions created by the concurrent characteristics of global migration and population change (Vertovec, 2007; Meissner and Vertovec, 2014; Phillimore, 2014 and Baccagni, 2014). This entails a shift from community-based policies and services, and also a call for greater attention to matters like legal status and the ways it often articulates with migration channel, ethnicity and gender.

Nevertheless, as Meissner and Vertovec (2014) have argued, the mutual nature of these three interconnected aspects are very often lost “across all the ways and locations in which superdiversity has been adopted in public debate and policy” (Meissner and Vertovec, 2014: 542). Despite the concept’s seeming appeal to many who address various kind of contemporary social complexity, many have used the term to refer only to a wider range of ethnicities rather than to its fuller original intention of recognizing the multidimensional shifts in migration pattern (Spencer, 2012; Meissner and Vertovec, 2014). For instance, Spencer (2012) acknowledged the fact that the concept is used in the field of migration in a way that tends to refer more to race, ethnicity, faith, immigrants’ country of origin and integration. She then cautioned that it is crucial that

the notion of diversity should not be restricted to issues of ethnicity, faith and immigration status as though they were separate from the other kinds of diversity such as disability, gender, age and sexual orientation (Spencer, *op. cit.*).

Contributing to the superdiversity discourse, Arnaut and Spotti (2014) observed that more than merely capturing the recent diversification of diversity and situating it in global history, the superdiversity discourse can be taken as an emerging perspective on change and unpredictability in ever more intensively encroaching social and cultural worlds (Arnaut, 2012; Arnaut and Spotti, 2014). In this capacity, the concept aligns itself with critical perspectives in transnational studies which reject simplifying and reifying complex schemes of overheated global realities of diversity along national and/or ethnic lines (Wimmer and Schiller, 2003; Schiller, 2006; Eriksen, 2012).

In the superdiversity discourse, the predictability of the category of ‘migrant’ and of his/her sociocultural features has disappeared. Historically, migration movements from the 1990s onwards have coincided with the development of the internet and mobile phones. These have affected the cultural life of diaspora communities of all kinds; old and new, black and white, imperial, trade and labour, amongst others (Cohen, 1997). Prior to the fall of the Berlin wall and the breaking of the iron curtain, migrant groups were conventionally characterized by large, fairly well- organized ethnic communities, initially made of guest workers whose temporary residence had found support in the welcoming labour policies of many northern European countries (Vertovec, 2010; Blommaert and Rampton, 2011; Parkin and Arnaut, 2014). As such, the belief in the existence of transparent and definable ethnic communities was also supported by a research tradition that goes under the label of ‘migration research’. This tradition primarily deals with immigrants’ own acculturation strategies, the (often underachieving) educational trajectories of their members, the language diversity that typifies their presence across various sectors of social life, their often-disadvantaged position on the labour market and, last but not least, their civic and political participation or lack thereof in receiving mainstream societies (Phalet and Swyngedouw 2002; Extra and Yağmur 2004; Parkin and Arnaut, 2014).

From then on, the face of migration in Europe has changed quite dramatically (Blommaert and Rampton, 2011). The aftermath of the political events that have taken

place from 1989 onwards, such as, the Schengen agreement as well as Europe's several enlargements, have testified to the emergence of a new pattern of migration that gives rise to new, highly fragmented, less organized, legally differentiated immigrant groups (Blommaert and Rampton, 2011; Parkin and Arnaut, 2014). This more recent migratory pattern differs from the previous one in two ways. Firstly, the motives and forms of migration have changed. Immigrants today do not enter Europe mainly as unskilled labour forces alone. Rather, they enter as refugees, short-term or transitory migrants, highly educated "knowledge workers", foreign students (to name only a few possibilities). Secondly, migration to western European countries is no longer supported by ostensibly 'welcoming' policies facilitating the entry of large groups of manual labourers (gästarbeiter) like those that characterized migration into northern Europe during the 1960s and the early 1970s and southern Europe during the early 1990s (Blommaert and Rampton, 2011; Parkin and Arnaut, 2014). It follows that the blending of 'old' and 'new' forms of migration have produced a diversification of the previously existing diversity, for which the term 'superdiversity' has been coined (Vertovec 2006). This diversity is of a more complex kind in that the ethnic origin of people, their motives for migration, their careers as migrants (for example, sedentary versus short-term and transitory) and their socio-cultural and sociolinguistic biographies cannot be presupposed (Blommaert and Rampton, 2011).

#### 2.4.1 Implication of superdiversity to language and sociolinguistics

The implication of super-diversity for language and sociolinguistics is directly associated with the challenges that globalisation poses to sociolinguistics. Researchers in language and sociolinguistics, such as, Jørgensen *et al.* (2011), Blommaert and Rampton (2011), Leppänen (2012), Silverstein (2013) and Parkin and Arnaut (2014) with a keen interest in globalisation and mobility contend that the present-day complexity and diversity of migration flows is paralleled by that of global cultural and linguistic flows (Jørgensen, *et al.*, 2011; Leppänen 2012). According to Parkin and Arnaut (2014), the global cultural and linguistic flows have also profoundly intensified in volume as well as in the way they pervade people's communicative activities in their private, public, social and cultural lives. The key to this development is the mobile turn in information and communication technologies. As large numbers of people migrate across the border, and as advances in digital technology make available a multitude of

linguistic resources at the touch of a button or a screen, so the development of communication is in flux. In these conditions the notion of separate languages as bounded systems of specific linguistic features may be insufficient for analysis of language in use or action (Blommaert and Rampton, 2011; Jorgensen *et al.*, 2011).

Furthermore, as Jorgensen *et al.* (2011) argue, the emergence of superdiversity has recently moved the sociolinguistic study of multilingualism in the society away from a view of language as separate bounded entities to a view of communication in which language users employ whatever linguistic features at their disposal to achieve their communicative aims as best as they can. This view is supported by Blommaert and Rampton (2011: 4) as they suggest the need for a paradigm shift in the study of language in the society. This moves from “presumptions of homogeneity, stability and boundedness and toward mobility, mixing, political dynamics and historical embedding” as central to a focus on languages and everyday communicative activity in most contemporary societies (Blommaert and Rampton, 2011; Jorgensen *et al.*, 2011). Thus, the overall implication of superdiversity to language and sociolinguistics could be summed up as consisting in exploring how people use linguistic and semiotic resources in order to reproduce, resist or rearrange existing or emerging patterns of diversity in dynamic interactive contexts such as learning, labour, socialization, play and every day engagement (CMDR, 2013).

As it relates particularly to the present study, super diversity and the World Wide Web, have expanded the way people communicate far beyond their local speech communities. Hence, as never before, people have had to learn a second language, not just as a pastime, but often as a means of obtaining an education, securing employment (Ellis, 2008) and also for mutual interaction necessary for common understanding and peaceful coexistence. As such, there is an increased curiosity to discover more about how a second language is learned (Ellis, 2008; Gass and Selinker, 2001; Norton, 2013 and Block, 2003, 2014). Above all, if language is to be used as a tool to improve intergroup relations in the contemporary superdiversified world, both the majority and the minority groups are expected to get actively involved one way or the other, in the process of learning a second language other than the original language of their birth.

## 2.5 Summary of chapter 2

This chapter discussed some background terminologies such as acculturation, international migration, multiculturalism and superdiversity. These concepts contribute insights towards the understanding of the overall research context and at the same time reveal the wider conceptual basis of the Schumann Acculturation Model of SLA, which is the main framework of the study. Acculturation was presented as a process that brings about cultural change when people of different cultural orientations come into constant close contact as a result of international migration. The acculturation process could occur on both the group and individual levels and could take various dimensions depending on the strategies the individuals adopt in the process. Thus, based on the perspectives of dimensionalities and acculturation strategies, such conceptual models of acculturation as the bipolar UDM and BDM models (Berry 1997 and 2008), the IAM model (Bourhis *et al.*, 1997) and the CMA model (Piontkowski *et al.*, 2002) were highlighted.

The chapter also discussed the concept of international migration and pointed out the macro, meso and micro theories as three major theoretical approaches that have dominated the analysis of international migration over the years. Essentially, the macro theories relate to mega structures and international organizations (such the UN and the ILO). The meso theories relate to the ties that link groups and individuals together and provide access to resources and information, which facilitate and perpetuate international migration. Micro theories relate to the individuals and decision each person must make in the cross-border migration. Further in the chapter, the concepts of multiculturalism and superdiversity were reviewed as a model of life for societies whose populations have become increasingly multi-ethnic and multilingual through immigration.

Earlier, multiculturalism was widely seen as the solution to many of Europe's social problems. However, today tensions and dilemmas continue to grow over the threat that migrant ethnic cultures might pose to mainstream cultural, political and economic power structure and the distribution of employment opportunities (Berry and Kalin, 1995; Stephan *et al.*, 2005). Consequently, a growing number of people in Europe began to see multiculturalism as the cause of Europe's myriad social ills (Malik, 2012).

Superdiversity was discussed as a concept intended to underline a level and kind of complexity surpassing the diversity previously experienced in any multicultural society (Vertovec, 2006). It is described as a condition distinguished by the emergence of a new pattern of migration that gives rise to new, highly fragmented, less organized, and legally differentiated immigrant groups (Blommaert and Rampton, 2011; Parkin and Arnaud, 2014).

The next chapter presents the second part of the literature review, which focusses on the SLA background of the study. Thus, such issues as SLA as a field of study, social psychological perspectives in SLA, and the Schumann Acculturation Model are discussed. Overall, these cross-disciplinary and intersecting concepts are reviewed in such a way that they contribute to the understanding of the contextual background, scope, methodology and findings of the research.



## CHAPTER THREE: THE FIELD OF SLA AND THE SCHUMANN MODEL AS THE FRAMEWORK OF THE STUDY

### 3.0 Introduction

In the previous chapter, acculturation, international migration, multiculturalism and superdiversity were discussed as the background socio-anthropological concepts in the general acculturation theory underlying the study. This chapter situates the study within the context of a research in the field of SLA. As such, the discussion specifically includes the definition and the scope of SLA, the multiple theories in SLA and the socio psychological approaches in the field of study. Also, the Schumann acculturation model as the main theoretical framework of the investigation is discussed. A critique of the model and the rationale for using it as the framework of the inquiry are presented. Subsequently, some works based on the model are also reviewed. And finally, the chapter discusses the relationship between the degree of acculturation and SLA as it relates to the complexities of measurement and the use of the socio psychological distance factors as measures of the degree of acculturation in relation to SLA.

### 3.1 The field of SLA

The field of SLA as the name indicates, is an area of study devoted to enquiries about the learning and acquisition of a second language – L2 (Selinker and Gass, 2008). The systematic study of how people acquire a second language is a fairly recent phenomenon, belonging to the second half of the 20th century (Ellis, 2008; Block, 2003). The emergence of SLA at this time is perhaps no accident because this has been a time of the global village and the ‘World Wide Web’, when communication between people has expanded way beyond their local speech communities (Ellis, *op. cit.*). At first sight, the meaning of the term ‘second language acquisition’ seems transparent but, in fact, it requires careful explanation. For instance, Crystal (1998: 214) defines the concept of SLA to imply “the process of learning a language other than one’s mother tongue or first language for special purposes”. This definition apparently distinguishes second language from foreign language where no special status is implied. In some other definitions, this distinction is not implicit. For example, when defining SLA, Richie and Bhatia (1996: 1) simply state that “by SLA, we mean the acquisition of a

language after the native language has already become established in the individual”. In this context, ‘second’ can refer to any language that is learned after the mother tongue. Thus, it can refer to the learning of a third or fourth language.

Ellis (2008: 3) acknowledges that “SLA constitutes a multi-faceted phenomenon that defies simple definition”. As a field of study, questions abound not only about what should be the definition of SLA, but also about how far its borders should extend, and what the attributions and contributions of its research should be. According to Van Lier (1994: 331), some researchers “seek to posit facts in SLA, while others focus more on communicating, investigating, and finding common grounds”. Thus, the concept of SLA has different meanings and connotes different situations to different people. However, Block (2003: 4) observes that there seems to be a certain consensus among researchers that “the goals of SLA are to study, discover and characterize the ‘what’ and ‘how’ of any language acquired to any degree after the putative first language”.

A diversity of opinions among SLA researchers (such as Van Lier, 1994; Rampton, 1996; Ellis, 2008; Block 2003, 2014) concerning a range of issues has generated controversies and given rise to numerous definitions of the key terminologies in the entire conceptualization of SLA as a field of study. Debates in SLA have continued unabated as researchers tend to ignore certain aspects of the field, while others scrutinize those same aspects piece by piece. For instance, Block (2003: 1) undertakes the ‘ambitious task’, as he puts it, of unpacking what is meant by the ‘S’, the ‘L’ and the ‘A’ in SLA. He argues that:

If second does not appropriately apply to so-called bilinguals and multi-linguals as they begin to learn another language, it is also misleading when it is used to refer to the experience of individuals who are learning not their first additional language but their second, third, fifth or more additional language”, (Block 2003: 43).

Other distinctions have also been pointed out in the terminology of SLA conceptualization (for example, Ellis, 2008; Block, 2003; Larsen-Freeman and Long, 1991). “Sometimes a distinction is made between a ‘second’ and ‘third’ or even ‘fourth’ language” (Ellis, 2008: 5) and considering this distinction, German may not strictly

count as the second language for the group of Nigerian immigrants in Germany. Nevertheless, as traditionally used in SLA (for example Ellis, 2008: 5), in the present study, the term 'second' is "used to refer to any language other than the first language". Although researchers such as, Rampton (1996), Block (2003) and Ellis (2008) suggest that in certain settings, the use of the term 'additional' may rather be more appropriate and more acceptable. Notwithstanding, Block (2003: 46 and 48) further explains that 'second' is being used in a technical sense as synonym for whatever language that is being acquired in order "to reduce learners to one language background and one target language".

Furthermore, a distinction is often made between 'second' and 'foreign' language acquisition. In the case of 'second language acquisition', the language plays an institutional and social role in the community. For example, English is learnt as a second language in the United States, the United Kingdom and Nigeria. On the other hand, a foreign language is primarily learnt in the classroom and in a setting where the language plays no major role in the community. A typical example is the role that English language plays in Japan as a foreign language.

Another distinction is that made between 'naturalistic' and 'instructed' second language acquisition. Klein (1986) argues that in the naturalistic second language acquisition that takes place in naturally occurring social situations, the learner focuses on communication of meaning; whereas in the instructed second language acquisition that takes place through study with the help of books and classroom instructions, the learner typically focuses on aspects of the language systems. A further distinction is made between 'acquisition' and 'learning' (for example, Krashen, 1981). 'Acquisition' refers to the subconscious and informal learning of a second language through exposure in a naturalistic setting; whereas 'learning' refers to the conscious process of learning a language in a formal and classroom setting. Despite all these distinctions, the term 'second language acquisition' is adopted here as the super-ordinate and umbrella term to cover the forms of L2 acquisition whether formal or informal (Gas and Selinker, 2001; Block, 2003 and Ellis, 2008).

Ellis (2008), argues that second language acquisition is classified in two senses. Firstly, it is considered as '*the object of inquiry*' in the sense of learning of another language

after the acquisition of one's mother tongue is completed; and secondly, it is also seen as the study of how people learn a second language and referred to as '*the field of inquiry*'. This distinction, though not very clear, seems to suggest that, as the object of the inquiry, SLA is primarily concerned with the properties of the language. Whilst, as the field of inquiry, it embraces all the processes involved in the acquisition of a second language, including the psycholinguistic, sociolinguistics and the socially informed aspects of SLA.

These are just few indications of how far the concept of SLA could be stretched by the SLA researchers such as Rampton (1996), Block (2003), Ellis (2008), Gray and Block (2012), who are involved in shaping the young and still evolving field. Hence, the concept more often runs into interdisciplinary entanglement as it mingles with other fields of study, in an un-ending empirical quest to unravel the puzzles in what appears to be one of the most complex processes in human knowledge – the theory of how the individual acquires the second language and the practice of how it could be learnt.

### 3.1.1 The scope of SLA

The scope of second language acquisition (SLA) research has broadened considerably in the last few decades (Ellis, 2008). Along with the existing focus on the grammatical properties of language learning, concern is growing for the sociolinguistic aspects of language acquisition, and increasing attention is being paid to research in linguistic theory. Thus, research in SLA is no longer limited to the descriptive interpretations of second language learning facts but is developing into research that seeks to test predictive hypotheses, often related to issues in theoretical linguistics and other disciplines. For instance, the present study focuses neither on the grammatical properties of language learning, nor is it limited to the descriptive interpretations of SLA facts. Precisely, it seeks to re-examine the theoretical relevance of the acculturation model in SLA against the background of immigration, sociocultural and psychological integration in the contemporary world.

In the past years, the question of scope in the field of SLA has generated many divisions and controversies among SLA scholars and practitioners. For instance, the division in the field pits SLA researchers on the mainstream psycholinguistic camp (for example,

Beratta, 1991; Kasper, 1997; Long, 1997 and Gass, 1998) against those on the side of the socially informed and more socio-linguistically oriented SLA (for example, Lantolf, 1996; Block, 1996 and 2003; Firth and Wagner, 1997). Discussing the scope of SLA becomes more complex and intractable in view of the amorphous nature of the field and the intricacies of overlapping contextual factors across disciplinary boundaries. More often, disciplinary boundary lines are blurred, thereby rendering the idea of scope in terms of any defined empirical boundaries and limitations, almost untenable.

This is because SLA as a field rests on the knowledge of a variety of disciplines, such as Anthropology, Sociology, Psychology and Linguistics. Conversely, insights from SLA research inform some aspects of knowledge in these related disciplines (Ellis, 2008). For instance, as has been observed by SLA researchers such as Larsen-Freeman and Long (1991), SLA provides a fertile ground for the exploration of cultural universals by the anthropologists and the study of the effect of group membership on task achievement for sociologists. It also provides for the observations of psycholinguists on individual learning styles and differences, and a test case for the claims that linguists make about language universals. Neurolinguists also draw some useful insights from SLA research regarding such questions as whether there is a critical period in an individual's development beyond which it is very difficult or impossible for anyone to truly master something as complex as a second language (Ellis, *op. cit.*; Larsen-Freeman and Long, *op. cit.*).

Furthermore, the issue of scope in SLA could be viewed in terms of the existence of multiple theories which breeds a lot of controversies within the field. On one hand, researchers in the mainstream psycholinguistic camp, such as Long (1997), Gass (1998), Kasper (1997) and Beretta (1991) contend that the scope of SLA should be limited and restricted so that the field can make a stronghold for itself and further advance. They see the existence of multiple theories as a problem for SLA research and "consider the elimination of some theories in favour of others, a necessary goal if the field is to advance", (Ellis, 1994: 7). On the other hand, the proponents of the more socially oriented SLA, such as Lantolf (1996), Firth and Wagner (1997) and Block (1996 and 2003), make the case for broadening and expanding the scope of SLA to accommodate the multitude of theories and interdisciplinary research (Block, 2003). Firth and Wagner (1997: 285), further argue that the field of SLA has the capacity to

expand theoretically and methodologically to become a “richer and more robust enterprise”.

In summary, the scope of SLA is broad (Doughty and Long, 2008). It encompasses the basic and applied work on the acquisition/ loss of second languages and dialects by children and adults, learning naturalistically and/or with the aid of formal instruction, as individuals or groups, in foreign, second language, and lingua franca settings (Ellis, 1994; Gass and Selinker, 2001; Jordens and Lalleman, 1988; Klein, 1986; Larsen-Freeman, 1991; Larsen-Freeman and Long, 1991; Ritchie and Bhatia, 1996; Towell and Hawkins, 1994). As researchers enter SLA with graduate training in a variety of fields, they bring with them a wide range of theoretical and methodological allegiances (Doughty and Long, 2008). Thus, research methods employed in the field run from naturalistic observation in field settings, through descriptive and quasi-experimental studies of language learning in classrooms.

### 3.1.2 Multiple of theories in SLA

The wide range of definitions of SLA is reflected in a plethora of theories and models that exist in the field (Long, 1990; Ellis, 1994; Block, 1996, 2003; Doman, 2005). These theories play an important role in signposting the direction for future research in SLA and inform practices in language teaching. They are also mainly concerned with the question of defining the most important overall factors in language acquisition. According to Gitsaki (1998), over the past three decades a number of different theories and models of second language acquisition have been formed in an effort to provide explanations as to how language learning takes place. The main objective of most of the theories is to identify the variables responsible for second language acquisition and to offer guidance to second language teachers. Each theory accounts for language acquisition from a different perspective.

Different models of SLA research focus on different aspects and linguistic research. For example, the Schumann Acculturation Model (1976, 1986), the Lambert Social Psychological Model (1972, 1974) and the Gardner Socio-Educational Model (1985), which are related to this investigation, view second language acquisition from socio-psychological perspectives and emphasize findings relating to language socialization.

The other models include Krashen's Monitor Model (1985), which prioritizes research on input and affective factors; Long's Interaction Way (Long, 1990), which takes a social constructivist view of research on input; and the Caleb Gattegno's (1971) Silent Way based on the principle of education of awareness. Given the multifaceted, complex and interdisciplinary nature of the field of SLA, few researchers expect that any model will be sufficient and absolute in explicating the entangling issues in SLA research (Ellis, 2008). In as much as these models and theories play important roles in the development of SLA research, at the same time, they constitute major sources of controversies in the field.

Theories of second language acquisition are classified and evaluated according to certain criteria. This can be done based on their forms and along a continuum with 'deductive' on one end and 'inductive' on the other, (Gitsaki, 1998). Theories following the deductive approach contain concepts and constructs that are assumed to be true without proof. These are the axioms of the theory whereby laws of logic are applied on these axioms to obtain the 'hypotheses' of the theory. If these hypotheses are empirically supported then they become the laws and facts of the theory (McLaughlin, 1987). Unlike the deductive approach, the inductive approach does not begin with axioms. Instead it is empirically based. This means that theoretical statements are formulated after a significant amount of empirical relationships have been established. Theories that follow the inductive approach formulate hypotheses based on certain empirical facts (McLaughlin, 1987:9).

Furthermore, considering their content, theories can be distinguished into 'macro' and 'micro' theories. Macro theories in second language acquisition have a wide scope and cover a broad range of language learning phenomena. Micro theories deal with specific phenomena and they have a narrow scope (McLaughlin, 1987). For example, in the field of child second language acquisition, a macro theory would address a wide range of factors involved in the language learning process, while a micro theory would focus on a specific factor such as how children acquire a specific syntactic feature of the target language (Gitsaki, 1998).

The evaluation of an SLA theory according to McLaughlin (1987) is mainly determined by the 'definitional adequacy' and 'explanatory power' of the theory as two of the most

basic evaluator criteria. The term ‘definitional adequacy’ refers to the concepts of a theory and their correspondence to some external reality. That is, the concepts of a theory should be defined in such a way that ambiguity and confusion are eliminated, and different people can interpret them in the same way (McLaughlin, 1987:12).

The explanatory power of a theory is measured by the correspondence of the theory to the facts that the theory is supposed to explain. In order to enhance the definitional adequacy of theories, theoretical concepts are treated as synonymous with the operations that are necessary for their measurement resulting in ‘operational definitions’ (McLaughlin, 1987:13). For example, the operational definition for the term ‘listening ability’ is the score that a learner achieves on a test designed to measure his/her listening comprehension, (Gitsaki, 1998).

Furthermore, a theory should also have explanatory power. Such that, it should not only describe certain phenomena but also offer explanations as to ‘why’ a certain phenomenon occurs (McLaughlin, 1987:14). It is important that theorists do not over-estimate the truth-value of their theory. This means that a theory is validated by what it suggests and predicts as well as by what it affirms explicitly. In assessing the validity and usefulness of a theory one should consider the theory's correspondence to the facts and internal coherence as well as the predictions that the theory makes - researchers are always interested in and look for theories that can generate hypotheses and predictions (McLaughlin, 1987).

The essence of second language theories is to describe the individual and the contextual conditions for efficient second language learning to occur (McLaughlin, 1987; Gitsaki, 1998). Major theories or models of SLA highlight particularly important ideas in second language learning. The large number of theories shows the great interest that the study of second language acquisition has produced over the past three decades. Despite their controversies, the SLA theories have managed to initiate various research questions and to shed light on a number of linguistic, cognitive and socio psychological processes that are part of this large jigsaw puzzle called ‘second language acquisition’ (Gitsaki, 1998). For instance, the social psychological perspectives and the models reviewed below (see sections 3.2 – 3.2.5) form the basis for the adoption of the Schumann acculturation theory as the frame work of the present study.



### 3.2 Socio-psychological perspectives of SLA

Social psychology is mainly concerned with inter-group relationships, the development of attitudes, individual feelings and characteristics of individuals that influence interpersonal relationships (Gardner and Clément, 1990). In the past, scholars have increasingly become interested in the social and psychological aspects of second language learning and communication (Agnihotri *et al.*, 1998). Learner variables, such as attitudes, motivation, aptitude, intelligence, age, environment, group and individual identity have since gained prominence precisely because they directly relate to the learner and his/her success in second language and help us to account for variance in L2 learning (Agnihotri *et al.*, *op. cit.*). Therefore, social psychological approaches in SLA provide the theoretical framework for the exploration and analysis of social and affective factors, as well as a framework for explaining their role in language acquisition (Ratcheva, 2007). The various models “seek to explain the individual characteristics that affect SLA, and how the social context influences these characteristics” (Siegel, 2003:184).

Thus, a common feature of the social psychological theories in SLA is their emphasis on such factors as attitudes, motivation, identity, self-confidence and anxiety, as well as the degree of contact between the L2 learners and the target language (TL) group (Siegel, 2003). The results from this line of research show that these factors arise from particular social contexts and thus illustrate the importance of taking the social context into account (Ratcheva, 2007). According to Siegel (*op. cit.*), the analyses of social context could vary along the parameters of macro versus micro. Macro-analysis focuses on society as a whole. And with regard to SLA, it considers the relative size, status, and power of the L1 and L2 groups and the general domains of use of the L1 and L2. In contrast, microanalysis pays attention to the behaviour of individuals in particular situations and examines specific activities involving L2 learning and use. It also considers the status and power of individuals and the social relationships between particular L1 and L2 speakers, (Siegel, *op. cit.*; Ratcheva, *op. cit.*) Thus, from a social psychological standpoint, the macro-analysis takes into consideration group-level phenomena, whereas the micro-analysis considers the interpersonal-level phenomena.

Much effort has been made to uncover the socio-psychological mechanisms that underlie language acquisition and to identify influential variables for successful L2 acquisition resulting in a number of models. Such models include the Social Psychological Model (Lambert 1972), the Socio Educational Model (Gardner, 1985 and 2000), the Social Contextual Model (Clément, 1980 and 1987; Clément and Kruidenier, 1985), the Intergroup Model (Giles and Byrne, 1982) and the Acculturation Model (Schumann, 1978 and 1986). In the sections that follow, these models are briefly reviewed and generally critiqued with the aim of highlighting the particular perspectives each contributes to the social psychological approach of this study.

### 3.2.1 The social psychological model

Lambert's Social Psychological Model (1972 and 1974), which was the main early theory in SLA to focus on the social and psychological aspects of second language learning was designed to account for bilingual development. It proposed that language distinctiveness was part of one's social identity and that a learner had to identify strongly with the members of the group whose language he or she was learning (that is the TL group) in order to achieve native-like proficiency. In one of his earlier articles, Lambert (1963) describes his 'Social Psychology of Second Language learning and Psychology of Bilingualism'. His theoretical orientation is best summarized in his own words:

This theory, in brief, holds that an individual successfully acquiring a second language gradually adopts various aspects of behaviour, which characterize members of another linguistic-cultural group. The learner's ethnocentric tendencies, his attitudes towards the other group are believed to determine his success in learning the new language. His motivation to learn is thought to be determined by his attitude and by his orientation towards learning a second language. The orientation is "instrumental" in form, if the purpose of the study reflects the utilitarian value of linguistic achievement, such as getting ahead in one's occupation, and is "integrative" if the student is oriented to learn more about the cultural community as if he desired to become a potential member of the group, (Lambert, 1963: 114).

In the above excerpt, the social psychological model, as a pioneer model, identified the learners' attitude and motivation as the major determinants of success in learning a new language. The model laid the foundation for the definition of motivation in terms of instrumental and integrative orientations and this has influenced the views of subsequent models such as Gardner's socio-educational model (1985) and the Schumann acculturation model (1978 and 1986) on the concept of motivation.

However, in a later article, Lambert (1974) expanded his theory and introduced the distinction between additive and subtractive bilingualism into the literature of second language learning. He argued that additive bilingualism involved the acquisition of proficiency in the second language without major loss in first language proficiency or allegiance to the original cultural group. Additive bilingualism tended to be applicable primarily to majority group members learning a minority language. Subtractive bilingualism, on the other hand, involves the development of proficiency in second language often resulting in concomitant loss of first language skills and a loss in cultural identity as one comes to identify more and more with the second language (majority) group. This is viewed more as characteristic of minority group members acquiring the language of the majority group (Lambert, 1974; Cenoz, 2003; Backer, 2011).

Lambert's social psychological model was based on a theory of bilingual development and self-identity modification, which viewed linguistic distinctiveness as a basic component of personal identity. In other words, the development of second language proficiency has implications for the learner's self-identity. This means that the more a learner becomes proficient in a second language the more he may find himself alienated from his own community. This situation is described by Lambert as the feeling of "anomie", which refers to the feeling of social uncertainty or dissatisfaction and which is believed to characterize students of a second language and those who become bilingual (Brown, 2000). Notably, by taking into account the intergroup attitudes and the effect of the language learning process on one's social identity, Lambert's model focused on the macro-contextual factors of L2 acquisition (Ratcheva, 2007).

In addition to the social and psychological variable of attitude and motivation, the model incorporates 'aptitude' as a cognitive component and predictor of L2 proficiency. Aptitude refers to the mental and general ability for language learning, which could be

independent of attitudes and motivation because a person without aptitude can learn the language well if the motivation and attitudes are strong. Also, a person with unfavourable attitudes and motivation can as well learn the language if his aptitude is strong (Ratcheva, 2007).

According to Agnihotri *et al.* (1998), the socio-psychological model, formulated in 1972 emphasized the importance of the psychological preparedness of the learner to adopt various aspects of behaviour, which characterize the members of the TL. It suggested that a serious student who had an open, inquisitive and unprejudiced orientation towards the learning task might find himself or herself becoming an acculturated member of the target linguistic community. Notably, two sets of variables, aptitude and intelligence on the one hand, and attitude and motivation, on the other, might play a potentially independent role in determining success in learning a second language. Language learning was, therefore, seen to involve both cognitive and affective components. Attitudes towards the teacher, the course, or the target language were considered important in a classroom whereas attitudes towards the target community, interest in foreign languages, orientation and motivation, which are social in nature, were considered more important in an informal situation (Sawhney and Agnihotri in Agnihotri *et al.*, 1998).

Hence, in view of above contributions, Lambert's socio psychological model is considered to have laid the foundation for the social psychological approaches in SLA research (Agnihotri *et al.*, 1998; Gardner, 1985). However, the model was developed mainly for the study of bilingualism and its implication for identity modification, which is not the major focus of the present study.

### 3.2.2 The socio-educational model

The socio-educational model proposed by Gardner (1985 and 2000) is comprehensive and dynamic. This means that clear definitions of motivation and orientation (integrative and instrumental) were provided and the construct of the integrative motive was introduced to identify the merging of attitudinal and motivational components, which could be positively associated with proficiency (Agnihotri *et al.*, 1998). Gardner's socio-educational model comprises of four basic and interrelated variables,

namely social milieu, individual difference, second language learning context and second language learning outcome (Reynolds, 1991; Lovato and Junior, 2011).

Firstly, the social milieu variable refers to the influences of beliefs, values and cultural environment on the L2 learner. The social environment where the language learning experience occurs plays a major role in the determination of attitudes, motivation and eventual learning outcomes of the L2 learning. This includes not only the wider community, but also the influence of home, neighbours and friends.

Secondly, the individual differences variable consists of four sub-variables, namely intelligence, language aptitude, motivation and situational anxiety. The individual differences in attitudes and personality are thus included in this stage. Gardner suggests that the degree of intelligence of an individual, an aptitude or talent for language learning, instrumental and integrative motives and anxiety felt in learning the L2, all play very influential roles in determining the outcomes of the language learning process (Reynolds, *op. cit.*)

Thirdly, the language-learning environment variable concerns the context or environment where the language is acquired. This includes the formal and informal language learning environments. An example of a formal context is the classroom that explicitly aims to teach a second language by a defined teaching method and various classroom materials and resources. Also, a language laboratory, drill and practice, audio-visual methods and grammar exercises are all examples of formal language learning approaches. An informal language learning context or experience is when language learning is more incidental, accidental or uncontrived, as naturally happens during daily socio-cultural interaction with people and engagement with various media outlets (Reynolds, *op. cit.*).

Fourthly, the language learning outcomes include two expected outcomes of second language acquisition. One outcome refers to linguistic knowledge and language skills (such as proficiency in vocabulary, grammar and pronunciation, amongst others). The second outcome is non-linguistic and includes changes in attitudes, self-concept, cultural values and beliefs. The placing of attitude in the second and fourth variables of the model suggests that it should be conceived as dynamic and cyclical. This is because

attitudes are not only ingredients into the language-learning situation; they are also products or outcomes of language learning, (Reynolds, op. cit.).

Gardner (2000) modified the social psychological model by introducing the concept of integrative motive within the individual difference variable. The model is divided in two components: attitudes towards the learning situation and integrativeness. Attitudes towards the language situation involve attitudes towards the school environment, reactions to the textbooks, evaluation of the language teacher and the language course. Clearly, the nature of the learning situation will influence a student's motivation. An interesting and skilled teacher with a good command of the language, an exciting curriculum, carefully constructed lesson plans, and meaningful evaluation procedures will promote higher levels of motivation than a teacher lacking in some of these attributes. Integrativeness is seen as an interest in the second language group whereby the learner shows an openness and identification with the target language community and their culture.

According to the model, an integrative orientation involves an interest in learning an L2 because of a sincere and personal interest in the people and culture represented by the other language group. A learner who wishes to identify with another ethnolinguistic group will be said to be integratively motivated. In contrast to integrative motivation, Lambert (1972) and Gardner (1985) presented the concept of instrumental motivation: a learner is said to be instrumentally motivated when he/she learns an L2 for practical purposes, such as promoting his/her career, improving his/her social status or passing an exam. Orientation is not the same as motivation because orientation 'refers to the underlying reasons for studying an L2', whereas motivation 'refers to the desire and direct effort that individual learners make to learn the language (Gardner, 1985 and 2000).

Gardner's socio-educational model was more comprehensive in that, in addition to the individual difference variables, it included the social milieu, formal and informal language acquisition contexts, as well as linguistic and non-linguistic outcomes as important components. It is noteworthy that Gardner's model is also a dynamic one in which attitudes and motivation may as well be reinforced or weakened by successful or unsuccessful learning outcomes (Lambert, 1978), which may in turn facilitate or inhibit

further language acquisition. In proposing the socio-educational model, Gardner (1985) provided the clearest definitions of motivational orientation and the integrative motive thus far. Motivation was seen as a combination of attitudes towards the target language and the effort and desire to learn it. Motivational orientation, on the other hand, was seen as representing ultimate goals for learning the language, which could be integrative and/or instrumental.

Gardner (1988) explicitly acknowledged that the “socio-educational model of second language acquisition was never formulated as a final explanation of the process underlying language learning” (Gardner, 1988: 120). The model is only concerned with relating individual difference variables to proficiency in a second language. Despite this, the socio-educational model has still attracted quite a number of strong criticisms, such as Au (1988), who claims that the relationship between different components of integrative orientation and second language achievement is not always positive; in fact, it is often nil or even negative (Agnihotri *et al.*, 1998). While Gardner’s model emphasized the individual difference variables, other socio-psychological models, such as Clément (1980) and Giles and Byrne (1982), have taken up the challenge of explaining how social milieu influences linguistic outcomes.

### 3.2.3 The social context Model

Clément's (1980) social context model states that the social context is important to language learning because it influences the motivation to learn a second language and determines which motivational processes are important. The model assumes that when one language group has a minority status; its members tend to be attracted toward the second language group and desire to learn the second language because doing so brings better access to the material and psychological benefits available in the culture. This orientation toward the second language group is called the ‘primary motivational process’. However, where contact with the second language group is possible, a ‘secondary motivational process’ becomes a more important determinant of motivation for second language acquisition, with different consequences for members of minority groups rather than those from the majority (Clément, 1980; Clément and Kruidenier, 1985).

A key element of the secondary motivational process is the learner's self-confidence with the second language. Greater contact with the second language and its speakers heightens self-confidence and proficiency in it (Dörnyei and Clément, 2001). High self-confidence in a second language in the case of a majority group member should lead to integration (a sense of acceptance in the second language community, while retaining a sense of belongingness in one's own original language group). For minority group members, on the other hand, high self-confidence in the second language is expected to lead to assimilation in the dominant culture and potential loss of one's ethnic self-identity (Clément and Kruidenier, 1985). In short, Clément's social context model predicts assimilation and 'subtractive bilingualism' as a consequence of self-confidence in a second language for minority group members; and in the case of majority group members, it predicts integration and 'additive bilingualism'.

In their investigation of attitude and motivational factors among Francophones in Canada learning English as a second language, Clément and his colleagues (Clément, 1980 and 1987; Clément and Kruidenier, 1985; Clément *et al.*, 2001) have proposed that self-confidence with the second language is a major dimension underlying second language acquisition. In the original findings (Clément, 1980), they identified integrative motive and second language confidence (that is, the belief in one's capacity to interact in a meaningful and effective manner in the second language) as two factors that are related to motivation. L2 confidence was defined as a combination of low levels of language anxiety, confidence in one's language skills, and self-perception of high levels of proficiency, and was related to quantitative and qualitative aspects of contact with members of the second language speaking group.

The implication of Clément's model for the social psychological perspectives in SLA is that it introduced an additional element (the fear of assimilation) to the components of the integrative motive. The original integrative motive was defined in terms of the attractiveness to the L2 group. However, it was discovered that the minority group members also felt reluctant about sharing the second language community reality because of the fear that they might lose their first language and culture (Clément and Kruidenier, 1985). Integrativeness was, therefore, redefined as the result of two antagonistic forces, namely the perceived attractiveness of the second group and the fear of assimilation (Clément, 1980).



### 3.2.4 The intergroup model

The intergroup model of second language learning (Giles and Byrne, 1982) proposed a social psychological framework for examining the conditions under which the members of minority ethnic groups successfully acquire and use the dominant language. Based on social identity theory (for example, Tajfel and Turner, 1986; Giles and Johnson, 1987), the model sets second language learning firmly within the context of intergroup relations. It relates the learner's motivation to acquire native-like linguistic competence in second language to his/her sense of identification with the linguistic in-group (and other relevant category memberships) and to the perceptions of the relationships between linguistic in- and out-groups. The impact of socio-structural variables, such as status, demography and institutional support, which are conceptualized as ethno-linguistic vitality (Giles *et al.*, 1977) was also explicitly identified (Agnihotri *et al.*, 1998). Ethnolinguistic vitality here refers to "that which makes a group likely to behave as a distinctive and active group in intergroup situations" (Giles *et al.*, 1977: 308).

The inter group theory has become more complex over time in an effort to incorporate the results of ongoing research about what factors influence inter-group linguistic behaviour. Based primarily on Giles and Byrne's original formulation, the key construct of the intergroup theory is that of ethnolinguistic vitality. Giles and Byrne (1982) identify a number of factors that contribute to a group's ethnolinguistic vitality. They then discuss the conditions under which subordinate group members (for example, immigrants or members of an ethnic minority) are most likely to acquire native-like proficiency in the dominant group's language.

These conditions include: (1) when in-group identification is weak or the L1 does not function as a salient dimension of ethnic group membership, (2) when inter-ethnic comparisons are quiescent, (3) when perceived in-group vitality is low (4) when perceived in-group boundaries are soft and open, and (5) when the learners identify strongly with other groups and so develop adequate group identity and intra-group status. When these conditions prevail, learners experience low ethnolinguistic vitality but without insecurity, as they are not aware of the options open to them regarding their status *vis-a-vis* native-speaker groups. These five conditions are associated with a desire

to integrate into the dominant out-group (an integrative orientation), additive bilingualism, low situational anxiety, and the effective use of informal contexts of acquisition. The end result is that learners will achieve high levels of social and communicative proficiency in the L2 (Ellis, 2008).

Learners from minority groups, on the other hand, will be unlikely to achieve native-speaker proficiency when their ethnolinguistic vitality is high. This occurs if (1) they identify strongly with their own in-group, (2) they see their in-group as inferior to the dominant out-group, (3) their perception of their ethnolinguistic vitality is high, (4) they perceive in-group boundaries as hard and, closed and (5) they do not identify with other social groups and so have an inadequate group status. In such cases, learners are likely to be aware of 'cognitive alternatives' and, as a result, emphasize the importance of their own culture and language and, possibly, engage in competition with the out-group. The members of the minority groups will achieve low levels of communicative proficiency in the L2 because this would be seen to detract from their ethnic identity, although they may achieve knowledge of the formal aspects of the L2 through classroom study (Ellis, 2008).

### 3.2.5 Critique of the socio-psychological perspectives of SLA

According to Ratcheva (2007), a common critique of the social psychological theories in SLA is that they do not easily lend themselves to empirical testing, use circular explanations, and produce equivocal results (Larsen-Freeman and Long, 1991; Jordan, 2004). The source of the problem is that basic theoretical constructs in this framework are still in a state of flux and some concepts do not yet have agreed definitions. Therefore, it is not easy to operationalize them. The problem is further compounded by the necessity to define them in various ways depending on the context in which research is conducted. In an attempt to compensate for the operational deficits in theoretical constructs, SLA researchers, such as Gardner (1985), working within social psychological frameworks, have begun to employ powerful statistical techniques such as Factor Analysis, Path Analysis or Structural Equation Modelling in order to establish causal paths among variables of interest and thus increase the explanatory power of their theories. Gardner's work on the socio-educational model of SLA is credited with pioneering the statistical analytical trend in SLA research as early as the 1970s

(Ratcheva, 2007)

In another critique, Butler and Hakuta (2004, 2006) observes that except for the general finding that positive attitudes relate to higher degrees of L2 performance, the results of studies base on the social psychological models of SLA are mixed. Such mixed results can be attributed to (1) inconsistent definitions and conceptualizations of attitudes and other related variables, such as motivation, and (2) contextual variations under which these studies were conducted. The construct of “attitude” itself varies from model to model, and even within the same model in some cases. For example, Gardner (1985) distinguished motivation from attitude where motivation can be either *instrumental* or *integrative*. Instrumental motivation is based on functional goals, such as getting a good job by learning L2, whereas integrative motivation is based on a desire to integrate into the target language group and culture. However, in Tremblay and Gardner (1995), the authors included both integrative and instrumental motivation in attitude, and in Gardner *et al.* (1997), the authors included only integrative motivation as an aspect of attitude.

The distinction between integrative and instrumental motivation is likewise not particularly straightforward (Au, 1988; Oller *et al.*, 1977). Yet there is a strident debate over which types of motivation are strongly related to L2 performance. While some researchers claim that integrative motivation is more positively correlated to L2 performance (Gardner *et al.*, 1997; Lalonde and Gardner, 1985), others argue for a larger effect for instrumental motivation (Hinkel, 1996; LoCastro, 2001).

The results seem to be greatly affected by the contextual variations in which learning takes place. One of the major limitations of this line of research is its limited ability to explain the causal relationship among variables. Many studies have demonstrated correlations among variables, but the causal relations among variables have not been fully understood. This has been the case even with recent efforts to introduce Causal Modelling by Gardner and his colleagues, as the researchers themselves have pointed out (Clément and Gardner, 2001; Gardner, 2000). Perhaps, as McLaughlin (1987) suggests, the relationship between attitude and L2 performance is bi-directional: those who have positive attitudes may attain higher achievement; and higher achievement also contributes to a more positive attitude. In addition, a developmental perspective

needs to be more fully incorporated into such theories. To date mixed results have been reported regarding the relationship between age and attitude (namely, whether attitudes are positively or negatively correlated with age). We know little about the mechanism of how learners form attitudes, how their attitudes may change over time, and how such attitudes may affect L2 acquisition in various socio-cultural contexts (Butler and Hakuta, 2006).

Crookes and Schmidt (1991), in their influential paper, pointed out that previous models of motivation in SLA have been limited to attitudes and other social and psychological aspects of language learning. They further argued that such approaches failed to adequately capture the concept of motivation as commonly used by L2 teachers. More recently, various motivation models have been proposed based on classroom perspectives (Williams and Burden, 1997; Dörnyei, 2000, 2001). In his process oriented approach, Dörnyei (2000, 2001) further attempted to incorporate a developmental perspective into the motivation model.

In short, the effect of socio-psychological factors on L2 proficiency and its mechanisms has not yet been fully understood. The results of various studies (for example, Clément, 1980; Giles and Byrne, 1982; Gardner, 1985; Clément and Kruidenier, 1985) seem to depend largely on the conceptualization of attitudes and motivation and the socio-cultural contexts wherein learning takes place. More empirical evidence from different socio-cultural contexts is necessary in order to suitably attest to the validity of such models. Nevertheless, in spite of the inherent weaknesses, the various social psychological models have provided fundamental theoretical frameworks that are very useful for unravelling the mysteries surrounding the complex processes associated with the acquisition and mastery of an L2.

In the next section, the Schumann Acculturation Model is separately reviewed as the main theoretical framework of the study. One major reason for the choice of the model as the social psychological framework for the investigation is that it enables the macro (group) and micro (individual) levels of analysis of the 2LL experiences of the Nigerian immigrants in Germany in relation to their inter group encounter with the Germans.

### 3.3 The Schumann model as the theoretical framework of the study

In relation to SLA, the concept of acculturation certainly includes more than one component and may be multi-dimensional in nature (Cuéllar *et al.*, 1980), involving aspects from cultural preferences to ethnic identity (Suinn *et al.*, 1987) or even to food preference (Anderson *et al.*, 1993). Many cross-cultural studies in acculturation have explored the various and different dimensions of acculturation as their major goal (Szapocznik *et al.*, 1978; Burnam *et al.*, 1987; Mendoza, 1989; Cuéllar *et al.*, 1995; Marín and Gamba, 1996; Laroche *et al.*, 1998). For example, in their study of normal and clinical Mexican populations in the United States, Cuéllar *et al.* (1980) found that the construct of acculturation is composed of four factors: (1) language familiarity, usage, and preference; (2) ethnic identity and generation; (3) general cultural heritage and exposure; and (4) ethnic interaction. In another study of acculturation on a sizable sample of Asian-American participants, Suinn *et al.* (1995) concluded that acculturation consists of five dimensions: (1) reading/writing /cultural preference; (2) ethnic interaction; (3) generational identity; (4) affinity for ethnic identity and pride; and (5) food preference.

For the present study, acculturation is regarded as one factor that consists of two dimensions: (1) sociolinguistic orientation, which according to Szapocznik *et al.* (1980), refers to as social behaviours related to the use of L2 for informational, recreational, and communication purposes; and (2) psychological orientation, which is defined as psychological changes that result in strong identification with the prevailing norms, values, standards, and behaviours of the new cultural systems (Tropp *et al.*, 1999). These two orientations were included as the two dimensions of acculturation for the present study because, although multidimensional in nature, most acculturation studies, both in the field of cross-cultural psychology and in the field of SLA (Schumann, 1978 and 1986; Cuéllar *et al.*, 1995; Marín and Gamba, 1996; Stephenson, 2000; Tsai *et al.*, 2000; Gim-Chung *et al.*, 2004) have been found to consist largely of the sociolinguistic and psychological orientations as two important dimensions of acculturation. These qualitative studies using case studies and longitudinal ethnographic studies have consistently indicated that sociolinguistic and psychological orientations towards the L2 community promote the development of L2 proficiency for adolescent and adult immigrants.

Acculturation is thus viewed as a dynamic process involving social and psychological integration with the new norms, values, beliefs, and cultural systems of the new dominant society (Schumann, 1978, 1986; Tropp *et al.*, 1999). Therefore, differential sociolinguistic and psychological orientations may be associated with changes from a dependence on the original culture to interdependence with the new culture. Demographic factors, such as age of arrival and length of stay, may be also involved since acculturating with the new culture sociolinguistically and psychologically, requires time and effort and the differential age of arrival and length of stay in the new culture could result in differential acculturation outcomes both sociolinguistically and psychologically (Anderson *et al.*, 1993; Tsai *et al.*, 2000; Kuo and Roysircar, 2004).

Hence the construct of acculturation was operationalized for the present study with reference to Schumann's work but within the broader context of general acculturation theory (see 2.1). As the theoretical framework of the study, it is necessary to introduce the main assertions of Schumann's Acculturation Model of SLA, examine its critiques, and point out its similarities and differences with the other socio-psychological models. This is necessary in order to layout the rationale for the choice of the model as the main theoretical framework for the current study.

The Schumann Acculturation model is also known as the 'Acculturation/ Pidginization Theory' in SLA (McLaughlin, 1987; Towell and Hawkins, 1994; Mitchell and Myles, 1998). However, because the concepts of acculturation and pidginization are critiqued separately and that Schumann (1986) himself elaborates on acculturation without implicating pidginization, the present study adopts the view that the two are linked, yet somewhat independent. The pidginization hypothesis deals with the grammatical structure of the L2 learning process and, therefore, is considered the psycholinguistic component of Schumann's theory. On the hand, the acculturation model presents the social psychological component including a taxonomy of social and psychological factors that affect acquisition of a second language. Therefore, the present research is solely concerned with acculturation and ignores the pidginization component of the theory because the latter is not relevant to the context of the present study.

Thus, the study draws insight from the innovative feature of Schumann's Model that,

in the naturalistic setting of L2 acquisition, the degree of social and psychological distance between the L2 learner and the speakers of the TL could ultimately determine the degree to which the TL is acquired. Schumann's work therefore, focused on the identification of the social distance and the psychological distance factors that he suggests could enhance or inhibit L2 acquisition. The main proposition of the acculturation model is that "SLA is just one aspect of acculturation and the degree to which the learner acculturates to the TL group will control the degree to which he acquires the second language" (Schumann, 1978: 34). Schumann defined acculturation as "the social and psychological integration of the learner with the target language (TL) group" (Schumann, 1978: 29). Since any learner can be positioned on a continuum ranging from social and psychological distance to social and psychological proximity with the TL speakers (Schumann, 1978: 29), operationally, acculturation is a cluster of social and psychological distance factors.

### 3.3.1 Social distance factors

Schumann defines social distance as pertaining to:

The individual as a member of a social group which is in contact with another social group whose members speak a different language. The assumption is that the greater the social distance between the two groups the more difficult it is for the members of the 2LL [Second Language Learning] group to acquire the language of the TL group. (Schumann, 1976: 135-136).

The construct of social distance (Schumann, 1976: 396-397) comprises the following factors:

**(a) Social Dominance:** This relates to the perceived status of a group in relation to another. If the 2LL group is politically, culturally, technically, or economically superior to the TL group, then it tends not to learn the target language. On the other hand, if the 2LL group is inferior to the TL group, there will also be social distance and the 2LL group may resist learning the target language. If the 2LL group and TL group are roughly equal in status, then contact between the two groups may be more extensive and the acquisition of the target language will be enhanced.

- (b) Integration pattern:** This involves three integration strategies of assimilation, preservation, and adaptation. If the 2LL group assimilates, then it gives up its own life style and value and adopts those of the target language group. Assimilation maximizes contact between the two groups and enhances the acquisition of the target language. If the 2LL group chooses the preservation strategies by maintaining its own life style and values and rejecting those of the TL group, the situation creates social distance that makes it unlikely that the 2LL group will acquire the TL. If the adaptation strategy is chosen, then the 2LL group adapts to the life style and values of the TL group but also maintain its own life style and values for intra group use. Adaptation strategy yields varying differences of group contact and then varying degrees of acquisition of the target language.
- (c) Enclosure:** This refers to the degree to which the 2LL group and the TL group share the same church, school, class, recreational facilities, craft, profession, and trades. If the two groups share these social constructs, then enclosure is said to be low. Contact is enhanced, and acquisition of the target language is facilitated. However, if the two groups have separate social constructs as mentioned, then enclosure is considered high, contact is limited, and acquisition of the target language is therefore considered reduced.
- (d) Cohesiveness:** If the 2LL group is cohesive, then its members will tend to remain separate from the TL group, and then the intragroup contact will be more frequent than the intergroup contact. In this situation, the opportunity to acquire the target language will be reduced.
- (e) Size:** This refers to the numerical strength of the 2LL group, which may be large or small. If the size of the 2LL group is large, the intragroup contact, as in cohesiveness, will be more frequent than contact with the TL group and there will be less opportunity for the acquisition of the target language.
- (f) Cultural congruence:** The culture of the 2LL group may be similar or different from that of the TL group. If the two cultures are similar, then social contact is potentially more likely, and second language learning will be facilitated.



**(g) Attitude:** The 2LL group and the TL group may hold positive or negative attitudes toward each other. If the two groups have positive attitudes toward each other, then second language learning is more likely to occur than if they view each other negatively.

**(h) Length of Residency:** The 2LL group may intend to stay for a long or short time in the target language community. If the 2LL group intends to stay for a long time, it is likely to develop extensive contact with the TL group and the acquisition of the target language will also be more likely.

Summarizing the social distance factors, Schumann (1976) identifies bad and good L2 learning situations. He argues that:

... a bad language learning situation will exist where the 2LL group is either dominant or subordinate, where both groups desire preservation and high enclosure for the 2LL group, where the 2LL group is both cohesive and large, where the two cultures are not congruent, where the two groups hold negative attitudes toward each other and where the 2LL group intends to remain in the target language area only for a short time (Schumann, 1976: 135).

On the other hand:

... a good language learning situation will exist where the 2LL group is non-dominant in relation to the TL group, where both groups desire assimilation for the 2LL group, where low enclosure is the goal of both groups, where the two cultures are congruent, where the 2LL group is small and non-cohesive, where both groups have positive attitudes toward each other, and where the 2LL group intends to remain in the target language area for a long time. (Schumann, *op. cit.*)

Similar to the intergroup model of SLA (Giles and Byrne, 1982), the social distance factors are considered important in the light of their contribution to intergroup contact because it is social contact that facilitates and creates opportunities for the acquisition

of L2. Thus, in Schumann's theory, social distance is without any doubt, an intergroup phenomenon. However, when the 2LL situation is less determinant, that is, when the factors comprising social distance balance out between the two groups so that the 2LL situation falls between good and bad, "then success in acquiring the target language becomes more a matter of the individual as an individual rather than of the individual as a member of a particular social group" (Schumann, 1976: 143). In this situation, it is the psychological distance between the 2L learner and the TL that will determine the outcome of the SLA process (Schumann, 1976). This is precisely the proposition that opens the theory to criticism that it is untestable not only on measurement but on conceptual grounds as well.

### 3.3.2 Psychological distance factors

On the individual level, the psychological distance factors identified by Schumann (1976 and 1978) as a cluster of affective factors in SLA include language shock, culture shock, motivation, and ego permeability.

**(a) Language shock:** This refers to the extent to which second language learners fear they will look comic in speaking the second language. The fear of being laughed at when speaking the second language has a significant negative influence on adult learners in their struggle to acquire the second language. In Schumann's description, language shock is characterized by doubts on the part of the learner about his or her ability to get meaning across or, conversely, to interpret meaning correctly; a lack of narcissistic gratification in using the L2 and apprehension about appearing unintelligent.

**(b) Culture shock:** Moving into a new culture often induces feelings of anxiety, fear and stress which are associated with adaptation to the new environment. Culture shock is characterized by disorientation resulting from the inability to apply, in the context of the new TL culture, the problem-solving and coping mechanisms acquired in one's first culture. This may lead to self-rejection and anomie.

**(c) Motivation:** The motivation factor builds on earlier work by Gardner and

Lambert (1972), in which two motivational tendencies for second language acquisition (integrative and instrumental motivation) were identified. Thus, in Schumann's view, a learner with integrative motivation would seek maximum proximity in order to meet, talk with, and perhaps, even become like the speaker of the TL (Schumann, 1986). On the other hand, the learner with instrumental motivation is one who learns the target language for more utility purposes, such as furthering career opportunity or to earn more money. Although both types of motivation contribute to achievement in second language learning, the integrative motivation is generally considered more powerful of the two because it implies a desire to interact and integrate with speakers of the target language.

**(d) Ego permeability:** This is a psychoanalytic concept defined as the ability to abandon one's separateness of identity partially and temporarily (Schumann, 1976). It is seen as yet another source of psychological distance dependent on the degree of rigidity or flexibility of the learner's ego boundaries. In the course of general ego development, the individual acquires the sense of boundaries of his language. The sounds, words, syntax, and morphology of his first language become objectified and develop from outlines and boundaries (Guiora, 1972). In the early stages of development, language ego boundaries are permeable, which means that they are flexible, but later they become fixed and rigid and, as such, tend to inhibit second language learning (Guiora *et al.*, 1972).

Schumann, (1976) further argues that the social and psychological distance factors outweigh in importance the personality, cognitive, biological, aptitude, personal, input, and instructional factors influencing SLA. Just like Gardner, Schumann explains that in the informal (naturalistic) context of SLA, personality and cognitive factors "will interact with acculturation, but will not dominate it" (Schumann, 1978: 48).

Schumann also distinguishes between type one and type two acculturation. Type one leads to social integration and having psychological openness to accept input more readily; and the other sees the TL group as the desired kind of lifestyle and value. Although Schumann does not propose the existence of any hierarchy, it appears that type one acculturation is more limited than type two in the sense that it seems to emphasize the social integration of the L2 learner, whereas type two seems to

incorporate both the social and the psychological integration of the L2 learner. By positing the adoption of the other cultural group's values and life style, type two acculturation could be likened to voluntary assimilation or complete identification with the speakers of the TL. Similarly, Gardner's integrativeness involves "willingness and interest in having social interaction with members of the TL group" (Gardner *et al.*, 1997: 345) as well as "emotional identification with another cultural group" (Gardner, 2001: 5). Thus, both type-two acculturation and integrativeness build on the idea that the L2 learner desires to be like the members of a valued TL group. It could be said, then, that integrativeness is conceptually similar to type two acculturation.

### 3.3.3. Critiques of the Schumann model

In spite of being widely referred to in the literature, Schumann's (1978) acculturation model has received limited support in empirical study (Ellis 1994, 2008; Barjesteh and Vaseghi, 2012). The concept of acculturation and what it entails is too complex to be defined operationally and experimentally tested (Gardner, 1985; Saviile-Troike, 2006). Consequently, most of the criticisms of the acculturation model relate to Schumann's assertions with respect to the social and psychological distance factors and the extent to which they are supported by the result of empirical research. In this regard, many SLA researchers, such as Farhady (1981), Larsen-Freeman and Long (1991), Bamgose (1994), Norton (1998), Bhatia and Ram (2009) have raised questions about the Schumann Acculturation Model. For instance, Farhady (*op. cit.*) considers it problematic that the Schumann model deliberately excludes other potentially important variables (such as cognitive and instructional factors) in SLA. Norton (1998) draws attention to the tension between acculturation, which provides implicit support for cultural assimilation and bilingualism, which emphasizes validation of the histories, identities and achievements of the second language learner. Also, Bamgose (1994) expresses reservations concerning Schumann's (1978) prediction that if the second language learner feels superior or inferior to speakers of the target language, he or she will not learn the second language well. He wonders how subjugated colonial subjects made to feel inferior have managed to learn and become proficient in the English language.

In a comprehensive review of the acculturation model, Larsen-Freeman and Long

(1991), cited in Ratcheva (2007), identified three major problems pertaining to the model. These include a) the impossibility of falsifying the theory, b) inadequacies in the conceptualization of the theory and c) the inconsistencies in results from studies utilizing the acculturation model. Larsen-Freeman and Long, (1991), argue that methodological and measurement issues make falsification of the acculturation model impossible. They maintain that it is difficult to weigh the numerous factors that constitute acculturation because there is “lack of any principled means of weighting the various subcomponents of acculturation” (Larsen-Freeman and Long, 1991: 261). Schumann recommends case studies and in-depth interviews as methods for collecting information. However, cross-sectional studies fail to capture the temporal nature of acculturation (Schumann, 1986), since they correlate L2 proficiency “with *current* orientation, which may be very different from the period when the proficiency was acquired, giving misleading results” (Larsen-Freeman and Long, 1991: 261).

Citing work by others, Schumann (1986) argues that the model could, in theory, be tested with the use of powerful and sophisticated statistical techniques such as Path Analysis (a series of regressions). However, these techniques require large samples and this, in Schumann’s opinion, is problematic, since, on the one hand, “large sample studies do not permit the detailed analyses of language development that have been conducted on case studies” (Schumann, 1986: 389). On the other hand, written tests administered as the most efficient way of assessing proficiency “would create difficulties for subjects who may only have oral proficiency in the TL and may not be able to read or write even in their native language” (Schumann, 1986: 389).

Furthermore, since valid and reliable measures of the various social and psychological factors involved in acculturation do not exist and may be difficult to design, the methodological and instrumentation problems are compounded (Schumann, 1997; Hansen, 1995; Larsen-Freeman and Long, 1991). In summary, “the Model may be testable in theory but not in fact” (Larsen-Freeman and Long, 1991: 260).

A conceptual aspect of the acculturation model that relates to the problem of its falsification is that by proposing that psychological factors can override social ones without specifying a priori the necessary conditions for this to happen, the Schumann model allows for a number of possible combinations of social and psychological factors

which can predict every possible 2LL outcome (Larsen-Freeman and Long, 1991: 262, 264). This raises serious questions about the possibility of falsification of the model. It should be noted at this point, perhaps, that as in contemporary acculturation theory and for theoretical and practical considerations, Schumann keeps the social and the psychological dimensions of acculturation separate. There is no speculation on possible combinations of social factors and psychological factors. Thus, unlike in the case of the socio-educational model of SLA, there is no mixing of, and hence no confusion about, levels of analysis.

Another conceptual aspect of the theory that is seen as problematic is the claim that acculturation is a major causal variable in SLA. Schumann appears to discuss the social distance factors in light of their importance for promoting intergroup contact. He believes that it is contact rather than identification with the TL group that is necessary for SLA to occur. In his later work, Schumann (1986) elaborates on the chain of causality in the following way:

Acculturation as a remote cause brings the learner into contact with TL-speaker. Verbal interaction with those speakers as a proximate cause brings about the negotiation of appropriate input, which then operates as the immediate cause of language acquisition. Acculturation then is of particular importance because it initiates the chain of causality (Schumann, 1986: 385).

It would appear that, in fact, this chain of causality obscures the predictions that the theory makes. Obviously, it is not the social and psychological factors per se that determine SLA. Yet, Schumann never explicitly states that it is the quantity or quality of input that predicts proficiency (Larsen-Freeman and Long, 1991). On the positive side, this chain of causality could, perhaps, be viewed as a framework attempting to identify variables that mediate or moderate the relationship between acculturation and L2 achievement (Baron and Kenny, 1986).

Besides problems with methodology, instrumentation, and conceptual aspects, there is, just as in the case with the socio-educational model, the problem with mixed empirical findings. Schumann's (1986) and Larsen-Freeman and Long's (1991) overviews of studies conducted within the acculturation framework showed that some findings

indicated that psychological factors might be better predictors of proficiency than social factors, whereas other studies reported very low or no association at all between acculturation scores and proficiency.

In relation to social dominance, as Norton (1998) observes, theories of acculturation in SLA do not seem to pay sufficient attention to the inequitable power relation that exists between second language learners and target language speakers. Despite their investment in the TL, second language learners may have little opportunity to interact with the speakers of the TL and improve their language learning. “It would be both inaccurate and irresponsible to assume, as some do, that immigrants who have limited proficiency in the TL are necessarily unmotivated or indifferent” (Norton, 1998: 17)

In general, the social psychological models of SLA (the Schumann model included) broadly analyse the social context and view the acquisition of L2 as essentially an intergroup phenomenon. Common to all of them seems to be the proposition that for a learner to achieve native-like proficiency in L2, a certain degree of identification or a desire to integrate with members of the TL group is necessary. Yet, the models are difficult to compare since they emphasize different variables and, even when they appear comparable, closer inspection reveals that these variables are usually operationalized differently (Siegel, 2003). For instance, by focusing on motivation, Gardner’s model stands apart from the other social psychological models, which seem to focus on contact between two ethnolinguistic groups (Siegel, 2003). His is also the only model that explicitly posits a cognitive component.

The theories also differ in their propositions about the role of attitude – an essential ingredient of integrativeness (Gardner, 1985). In Gardner’s socio-educational model attitude acts as support to motivation; in Schumann’s acculturation model and Giles and Byrne’s intergroup approach attitude determines the amount of contact between the L2 learning group and the TL group; in Clément’s social context model, depending on characteristics of the social milieu (monocultural or multicultural), attitude can act as support to motivation, determine the amount of contact with the TL group, or do both. On the issue of evaluation of these models, research within their frameworks has tended to produce equivocal results, and critiques seem to have gone back and forth on issues of conceptualization and methodology.

### 3.3.4 The rationale for using the Schumann model as a framework

Notwithstanding all the criticisms, the present study draws mainly from Schumann's proposition that acculturation is a major causal variable in SLA since it initiates a causal chain, whereby the social distance and the psychological distance factors, as the remote cause, bring the learner into contact with speakers of the TL. The Schumann model is, therefore, considered suitable for this investigation for a number of reasons. Firstly, the model, as Schumann (1978) argues, was developed specifically with a view to account for naturalistic second language acquisition of adults under the condition of immigration. As such, it is a particularly appropriate framework for the present study that explores the case of a group of adult Nigerian immigrants learning German as a second language in Germany.

Secondly, the model is based on the premise that there is a causal link between acculturation and SLA. Schumann (1986) maintains that SLA is just one aspect of acculturation and the learner will acquire the second language to the degree he/she acculturates into the TL group. In this regard, despite their critique of the model, Larsen-Freeman and Long (1991) also acknowledges the contribution of the acculturation model to the field of SLA and observes that "it has served to turn what has otherwise often been rather vague notions about the role of social and psychological factors in SLA into coherent predictions" (Larsen-Freeman and Long, 1991: 260). Thus, as in the present investigation, the model has helped SLA researchers (such as, Norton, 1995; Chizzo, 2002; Lybeck, 2002; Yu, 2008; Barjesteh and Vaseghi; 2012) to focus attention on a possible causal role for a large body of social and psychological factors in SLA.

Thirdly, Schumann (1978) argues for acculturation against instruction for the acquisition of the second language. This means, in other words, that if acculturation does not take place, instruction in the target language will be of limited benefit to the L2 learner. In this instance, there is a greater emphasis on the naturalistic, uninstructed second language acquisition context, which in a sense, is different from the foreign language-learning context because it involves no formal instruction and the language is learned in the natural environment where it is spoken (Blook, 2003).



Finally, despite the shortcomings and the lapse of over 30 years since the formulation, concept definitions and operationalization, the Schumann Acculturation Model still remains influential as one of the few attempts in the field to take a more socially motivated view of SLA (Norton, 1998, 2000; Block, 2003; Dörnyei, 2005; Keeley, 2014). In recognition of the potential influence of the model in SLA research, Lybeck, (2002), argues that with some modification, the model “may yet provide a useful framework for investigating the effects of social and affective factors in L2 acquisition” (Lybeck, 2002: 174). Commenting further on the influence of the Schumann model in SLA, Block (2003) observes that:

Whatever its shortcomings, Schumann’s model is generally considered to be unique in SLA as it is one of the few attempts, along with Giles and Coupland’s (1991) Intergroup Model and Gardner’s (1985) Socio-Educational Model, to take social context and affective factors in naturalistic settings into account and to make the strong claim that these social and affective factors are causative of SLA (Block, 2003: 52).

Thus, the acculturation model could be seen as filling the vacuum in the social milieu component of the socio-educational model. Although Schumann’s theory was designed to account for naturalistic SLA and Gardner’s for instructed SLA, the models are conceptually similar since they both build on the idea that a certain degree of integration or identification with the speakers of the TL is necessary for SLA to occur.

The strength of Schumann’s model is that it highlights the socio-cultural context of language learning without neglecting the role of individuals in the language learning process. It recognizes, furthermore, the importance that must be placed on regular contact between language learners and speakers of the target language for successful language learning to take place (Norton, 1995; Barjesteh and Vaseghi, 2012). Through the construct of the social and psychological distance factors, the Schumann Model tends to touch directly and indirectly on the main components of most of the other social psychological models as they deal with both the intergroup social environment and the individual affective factors. By identifying these factors, the model provides a concrete framework for the evaluation of hitherto vague and abstract claims in socio-psychological theories of SLA.

### 3.3.5 Studies based on the Schumann model

Since its beginning, the Schumann (1978) Acculturation Model is considered the most well-known attempt to link cultural adaptation with SLA (Dörnyei, 2005; Keeley, 2014). A number of empirical studies, such as, Schumann (1978), Stauble (1978, 1981), Kitch (1982), Schmidt (1983), Graham and Brown (1996), Norton (1995, 1998, 2000), Chizzo (2002), Lybeck (2002), Dörnyei, (2005), Yu (2008), Barjesteh and Vaseghi (2012) and Keeley, (2014) have sought to determine the possible connections between acculturation and L2 acquisition. These studies have produced mixed results due to the wide variation in the research methodologies, learning targets, achievement measures, types and specific contexts of the studies. For instance, Stauble (1978) and Kitch (1982) found a rough correlation between psychological distance and ESL proficiency, whereas, Kelley (1982) and Stauble (1981) found no relationship between acculturation and proficiency (Freeman and Long, 1991; Chizzo, 2002).

Two well-known early SLA studies of learners in immigration situations based on the acculturation model include Schumann's (1978) study of Alberto and Schmidt's (1983) study of Wes" (Block, 2003: 52). Schumann was concerned with how Alberto, a Costa Rican immigrant to the US, manifested a lack of morphological development in English. Based on this study, Schumann (1978) made the case for his 'Acculturation Model' and posited that Alberto's unsuccessful 2LL was due to a long list of social and psychological distance factors. Social distance in this case refers to the extent to which Alberto formed part of a group of low income, relatively self-contained Spanish-speaking immigrants, which was isolated from the English-speaking host community. Psychological distance refers to the extent to which Alberto was "not motivated to integrate with the host community and was living a personal situation of his anxiety and culture shock" (Block, 2003: 52).

Schmidt studied Wes, a Japanese photographer living in Hawaii, and followed his linguistic development for two years (Stauble, 1978; 1984; Block, 2003). Schmidt's study of Wes was considered by many commentators (Larson-Freeman and Long, 1991 and Ellis, 1994) as refutation of Schumann's theory about social and psychological distance. He found that Wes, like Alberto, manifested little morphological development

during this period of time and managed to carry out his day-to-day affairs using a repertoire of formulaic utterances. However, unlike Alberto, Wes did not experience excessive social and psychological distance, appearing, on the contrary to experience high social inclusion in the host community and low anxiety (Stauble, 1978; 1994; Block, 2003).

In another study based on the Schumann model, Graham and Brown (1996) researched the reasons why native Spanish speakers in a small town in northern Mexico developed native-like proficiency in English. A sample of the Spanish-speaking population was asked questions related to Schumann's acculturation variables. They concluded that the proficiency being acquired by native Spanish-speakers was due to three factors: favourable attitudes toward the English-speaking community, enrolment in a two-way bilingual programme in school, and the development of close friendships with native English-speaking peers. This high level of achievement in two languages may not be that unusual in communities where minority language students are learning the majority language. "The unusual thing about Colonia Juarez is not so much that the English-speaking minority would be developing high levels of competence in Spanish, but that the Spanish-speaking majority would be developing native-like ability in English" (Graham and Brown, 1996: 236). Although Schumann's acculturation model has been applied mostly to situations unlike Colonia Juarez, it is exactly this kind of application that may help in determining the accuracy and efficacy of the model itself. Finally, it helps to prove the importance of social factors in second language acquisition (Chizzo, 2002).

In an in-depth study of a single 11<sup>th</sup> grade male Arab immigrant student attending the Islamic Academy in Alexandria, Virginia, Chizzo (2002) purportedly tested Schumann's model of acculturation through second language learning. According to the author, this construct specifies that effective second language acquisition (here English) requires close contact with speakers of that language. Consistent with that hypothesis, Chizzo observed that his interview subject, a Saudi Arabian boy whom he identified as 'Talal', had made little progress in his English as second language class at the Academy. Following the Schumann model, the researcher attributed this to the closed character of the Islamic Academy as an environment in which acculturation to American society was actively discouraged and contact with English-speaking youths

was infrequent. Chizzo's interview with Talal yielded a portrait of an adolescent boy caught up in a cultural identity crisis. At one juncture in the interview, Talal asserted that he wanted to withdraw from the Islamic Academy, enter public school and become fully Americanized. At another point, however, he told Chizzo that he simply wanted to return his native Saudi Arabia.

Re-examining Schumann's acculturation model, Lybeck (2002) conducted a study investigating the relationship between social networks and the acquisition of second language pronunciation. She concluded that learners who developed positive network connections with native speakers of Norwegian evidenced more native-like pronunciation than those who had greater difficulty establishing such relationships. The study showed that subjects who were engaged in supportive exchange networks within the target culture were provided with meaningful frameworks within which they could access and acquire both linguistically and culturally appropriate behaviour, effectively reducing their cultural distance. These results are consistent with the acculturation theory of Schumann (1978).

In a study of Turkish immigrant children born in the Netherlands, Lalleman (1987) found that the relationship between language proficiency and degree of acculturation turned out to be positive and statistically significant, but not very strong. Alptekin (1983) evaluated the social and affective variables of Schumann's model and concluded that the model provides an interesting and useful account of the various social and affective factors underlying foreign language acquisition in the target language environment. However, Maple (1982) carried out a psychometrically sophisticated examination of the acculturation model and found that social distance was negatively correlated with SLA.

Additionally, Scully (2002) used the variables proposed in the acculturation model to study seven Filipino women who immigrated to Japan to marry Japanese farmers. Each subject was scored for competency in accent, grammar, vocabulary, fluency, comprehension, and pragmatics. Acculturation was measured using interviews, field observations, and a questionnaire to determine the subjects' perceptions of family and community relationships and the amount of language contact they had with native speakers. The degree of acculturation seemed to track linearly with the measured

competence of the subjects – subjects with low acculturation scores had low oral competency scores, and subjects with high acculturation scores had high oral competency scores. However, the author noted that each subject displayed individual acculturation factors (for example, motivation) that were out of line with the total acculturation score (Bluestone, 2009). For example, one subject who obtained high overall competency and acculturation scores during the interviews also gave a strong impression of being dissatisfied with the Japanese environment during field observations. All subjects were considered to have minimal social distance with the Japanese because they married into Japanese families, but the expected positive effect on L2 learning seemed to be ameliorated by other social factors, such as the family dynamics specific to each subject (such as whether the mother-in-law was supportive of the subject or not). Scully concluded that the Acculturation Model was not valid because the individual acculturation variables seemed to have varying degrees of usefulness in predicting L2 learning success (Scully, 2002; Bluestone, 2009).

In a more recent study, Muftah (2013) investigated the possible connections between acculturation and the acquisition of a second language on Libyan teenage students in Australia. Specifically, the study examined how various socio-psychological variables influenced the English oral proficiency (oral communicative competence and native-like pronunciation) of the participants. In addition, it looked at whether SLA affected students' acculturation towards the target language group. This was achieved by analysing data obtained from semi-structured interviews and oral proficiency interviews. The study found a definite link between the students' acculturation process and their oral communicative competence but not native-like pronunciation. The results also provided evidence that the 2LL process had an impact on integration into the host society as well as the acquisition of a second language culture. Yet, it did not draw a clear conclusion with respect to how such a process affected these aspects (Muftah, 2013).

These studies among others based on the Schumann Acculturation Model are some of the compelling evidence indicating that, despite its flaws, the acculturation model is useful in that it has focused the attention of the SLA researchers on a possible causal role for a large body of social and psychological distance factors in SLA (Larsen-Freeman and Long, 1991). In as much as the present study draws valuable insights from

these earlier studies using the framework of the Schumann acculturation model, there still remain some unanswered questions pertaining particularly to the issue of instrumentation and measure of acculturation in relation to second language acquisition. This will be the focus of the discussion in the next section.

### 3.4 The degree of acculturation and the complexities of measurement

The theoretical framework of this study defines acculturation as “the social and psychological integration of the learner with the target language (TL) group” (Schumann, 1978: 29). Operationally, acculturation is thus conceptualized as a cluster of social and psychological distance factors. The framework goes further to hypothesize that “the degree to which the learner acculturates to the TL group will control the degree to which he acquires the second language” (Schumann, 1978: 34). Therefore, in order to determine any reasonable relationship between acculturation and L2 outcome, it follows logically that the degree of acculturation as conceptualized and operationalized in terms of social and psychological distance factors and the scales of measurement there-of, in relation to the L2 outcome has to be clearly established.

In this regard, there have been previous attempts by researchers in the fields of social psychology and sociolinguistics to measure and determine the degree of acculturation (for example, Ponterotto *et al.*, 1998, Kim *et al.*, 1999; Tropp *et al.*, 1999). The research on this area was more prolific between the 1960s and the 1990s. Researchers such as Olmedo *et al.* (1978), Ramírez (1980) and Kim *et al.* (1999) have tried to devise scales to assess people’s attitude and behaviour towards others. However, the findings from a review of these attempts reveal many complexities and controversies (as discussed below) associated with the construction of authentic and valid scales for measuring the degree of acculturation. Although, current research dealing with acculturation seem to have abandoned the idea of measurement, nevertheless, it is pertinent to briefly shed some light on the complexities associated with the measurement of acculturation.

Many acculturation theorists hold the epistemological position of objectivism or empiricism (Gans, 1997; Bhatia and Ram, 2001), which links closely to their ontological orientation. They are concerned with certainty, facts and quantification (Williams and Arrigo, 2006). According to Ngo (2010), acculturation theorists,

particularly in the field of cross-cultural psychology, often draw upon their dispassionate, etic and empiricist ethnographic work to develop their theoretical frameworks of acculturation, and then systematically formulate psychometric instruments to measure acculturation. Commonly, these measures have reduced complex socio-psychological processes of acculturation to concrete, compartmentalized constructs, such as language use and preference, social affiliation, daily living habits, cultural traditions, communication styles, cultural identity and pride, perceived prejudice and discrimination, generational status, family socialization and cultural values (Zane and Mak, 2005). These measurements overwhelmingly overlook structural issues. This compartmentalization of acculturative experiences offers no insights into processes and interactions involved in acculturation.

Although most theorists define acculturation as a multidimensional construct, there have been controversies inherent in the few attempts to develop scales that adequately assess the domains of acculturation (Ponterotto *et al.*, 1998; Kim *et al.*, 1999; Tropp *et al.*, 1999). Scales that rely on single domains (for example, only the behavioral dimension), as opposed to a two-domain approach (behavioral and psychological) to measure the level of acculturation, may have their usefulness reduced and, consequently, results may differ substantially when using one or the other (Cuellar *et al.*, 1980, Szapocznik and Kurtines, 1980; Cheung, 1995; Duan and Vu, 2000).

The behavioural dimension of acculturation is normally measured using a single scale of items indicating the frequency with which an individual engages in some behaviour; for example, knowledge of host society's language/traditional language and use of language in different contexts (with spouse, parents, children, friends, at work); social interactions and recreational activities; use of media (books, newspaper, radio, movies, television programs, amongst others); participation in social networks and in the wider community - work, clubs, associations, preferences for everyday activities; and degree of urbanization, family size, and so on (Olmedo *et al.*, 1978). Sometimes some of these behaviours might be directed towards the host society (for example, learning the language of the host society), thus indicating some form of behavioural acculturation, which might only be the reflection of pre-immigration characteristics (Ramírez, 1980; Taft, 1985; Sodowsky and Plake, 1991; Kim *et al.*, 1999). Furthermore, there is no question that opportunity, or factors other than personal preferences, may affect

behaviour (Berry, Trimble and Olmedo, 1986). For example, participation in host culture sports, food habits, ethnic festivals, may fail to prove a lack of participation or identification with the original culture. It might be only a matter of opportunity. In addition, a person can learn or imitate others' actions or expectations without affecting his or her traditional attitudes, values, or cultural identity (Ramírez, 1980).

Thus, measuring the adoption of the most observable, external aspects of the host culture (language, fashion, food) does not necessarily reflect the extent to which a person has adopted the host society norms and values, its basic personality structure, or cultural identity (Ramírez, 1980; Kim *et al.*, 1999). Consequently, scales based only on the assessment of the behavioural dimension of acculturation may provide little or no information on how a member of an ethnic group is functioning on the psychological level, thus reducing the scope of the instrument. Such an assessment would not indicate changes in value orientations, basic personality structure, beliefs and attitudes.

Another important issue in the measurement of acculturation is the use of universal, as opposed to culture-specific, instruments. Universal scales cover a broad range of dimensions of the acculturation construct in a single system, and attempt to isolate dimensions present in all cultures, such as the degree of individualism/collectivism. These instruments would have advantages as well as disadvantages. On one hand they remove the need to select specific items for a particular study and facilitate the comparison of results among groups. Whereas group-specific instruments help to produce information on group-relevant dimensions, any acculturation scale developed by selecting items, which are relevant to acculturation in a specific immigrant group, is unlikely to be applicable to a diverse range of groups (Berry *et al.*, 1986 and 2006).

An attempt to develop an acculturation scale that could be applicable to more than one cultural group, might be done by using the set of items treated as universally applicable, from which specific measures are obtained by selecting and weighing those items which best discriminate between the two cultures (Mariño *et al.*, 2000). This also would result in shorter scales. However, the resulting scale could not be used with immigrant groups across different settings and times, without new validation of the original set of items. Following this method, such scales would need to be developed and validated for each specific group.



Proponents of a group-specific approach to acculturation argue that the important differences between the immigrant and host cultures are highly specific to those particular groups. This means that the important dimensions, which define the degree of acculturation, must be derived from specific knowledge of the host and immigrant cultures. Scales thus derived would have no a priori validity if applied to another pair of cultures (Laroche *et al.*, 1997; Ward and Rana-Deuba, 1999). For example, there have been scales developed and validated specifically to measure acculturation among refugees in the USA (Rick and Forward, 1992), and Hispanic immigrants in the USA (Triandis *et al.*, 1986; Cuellar *et al.*, 1995).

Furthermore, although the multiple layers of this process may have been identified, each of them is insufficient to assess acculturation, when stand-alone. Thus, the results when using single items, a single indicator of one of the dimensions of acculturation, full measurement of one of the dimensions of acculturation, or the full model of acculturation to assess acculturation, are likely to vary. As different authors have concluded (Taft, 1985; Mendoza, 1989), individuals may show acculturation in one dimension (dress, food, language), but their self-identification, preferences, and values may still remain those of the culture of origin. Problems arise when findings from a limited approach are assumed to be universal, because even though the two main domains of acculturation have been described as interrelated, they may or may not provide congruent results (Szapocznik, 1980; Searle and Ward, 1990). However, together they will provide a more complete picture of the whole process, as one without the other represents only partial measurement of the construct (Cuellar, *et al.*, 1980; Taft, 1987).

Language-based acculturation measures are frequently used as the sole measure of acculturative changes, and they are also present in almost all scales reviewed. They refer to host society language knowledge, use and preference in a variety of settings. The reasoning behind this stems from the notion that knowledge of language facilitates access to the new cultural experience and its institutions, which in turn permits greater group participation (Neff and Hoppe, 1993; Vega *et al.*, 1998). However, while language is necessary to acculturate, the adoption of the mainstream language may have a variable relationship with other elements of culture and may produce ambiguous

results when used to measure acculturation. Communication is a complex issue and goes beyond language. For example, communication breakdown may occur, not as a result of word differentiation, but because the language represents a different structure of reasoning, world views, value orientations and belief systems (Ibrahim, 1985; Sodowsky and Plake, 1991; Neff and Hoppe, 1993; Rogler, 1994; Singh Ghuman, 1997).

Language scales are also highly dependent on socialization, level of formal education, cultural skills or other pre-migration characteristics such as previous ability to read and speak the host culture language (Scott and Scott, 1985). Therefore, it is still not certain that the differences found with these scales are due to cultural factors, or to other variables that are confused with culture (Triandis, *et al.*, 1986; Olmedo, 1979). Also, even though language is an important component of acculturation, it must be considered only one factor in the process of behavioural acculturation from which no conclusions concerning the psychological dimension can be drawn (Olmedo and Padilla, 1978). It cannot be concluded that acculturation has occurred simply because a person is fluent in the host culture language or knows a number of slang words. Furthermore, if an individual is no longer able to speak or understand the language of their culture of origin, but in some situations still identifies and acts with the culture of origin, he or she should still be regarded as not completely acculturated (Padilla, 1980).

Finally, acculturation as a dynamic process is not measured at the time of arrival of immigrants because it not possible to obtain levels of acculturation at the time of first contact with the host culture. This suggests that acculturation should preferably be studied and measured over time in order to account for most of what occurs in the process over a given period. Moreover, as Mondy (2007) suggests, if acculturation can be considered a unique aspect of SLA, it has to be clearly classified and there needs to be some way of measuring the amount of acculturation that is necessary for successful SLA (Mondy, 2007: 9). However, the studies above show that it is almost unattainable to measure acculturation. This is because any adequate measure would be such that takes into account all the complexities of the processes, dimensions and dynamics of acculturation over time. So far, as the findings in literature indicate, no adequate measure of the phenomenon seems yet to exist (Mariño *et al.*, 2001).

#### 3.4.1 Measuring acculturation in this study

In view of the inherent complexities and controversies associated with the measurement of acculturation as a single variable, it has been suggested (for example, Mariño *et al.*, op. cit.) that the theoretical framework of the research should guide the adoption of instruments unique to the particular group and context under consideration. As such, the measurement of acculturation in this study is based on the Schumann's (1986) social and psychological distance factors. In other words, the degree of acculturation in relation to SLA is determined through the exploration of the impact of the social and psychological distance factors on the 2LL experiences of the group of Nigerian Migrants learning German in Germany. This is measured using the questionnaire and semi-structured interview items most of which are single item scales of measurement intended to determine the extent to which a particular factor influences the L2 learning experiences of the group of participants in the study.

This approach is necessitated by the consideration that the acculturation construct has a number of different domains, dimensions and layers to be measured. However, no consensus is found as to what content should be explored for each layer, or how many layers should be considered within each domain. At present, there is a tendency to focus the study of acculturation on its behavioural dimension. However, it is apparent that initiatives that combine behavioural and psychological dimensions seem more likely to succeed than initiatives, which only take behavioural approaches in to account (Mariño *et al.*, 2001). The challenge is to refine the measurement and focus on a multidimensional measure, which includes the assessment of psychological acculturation, a less studied domain of acculturation. This would require that instruments focusing on the assessment of the level of acculturation contain separate measurements for each domain and separate measurements of each layer within each domain.

The variety of approaches to measure the psychological dimension would indicate that there is still no agreement on which of these approaches better reflect the degree of involvement in the immigrant culture relative to the host culture. Current trends, however, seem to give support towards the inclusion of an assessment of cultural values as a means of assessing the psychological dimension of acculturation (Kim *et al.*, 1999).

Also, as the level of acculturation may vary according to the context of the cross-cultural transaction, in any particular context, there is a need to find items that better discriminate between bicultural and mono-cultural individuals (Ramírez, 1980; Mendoza, 1989).

Based on the controversies and lack of consensus about the nature of acculturation and appropriate makers for the construct, the relationship between acculturation and the German language proficiency outcome of the Nigerian immigrant group is best determined by the extent to which each of the Schumann's (1986) social and psychological distance factors as indicated from the findings features within the specific context of the 2LL experiences of the group of participants in the study. In other words, the extent to which a given factor affects the language learning experiences of the group in Germany constitutes the level of significance and as such the measure of the degree of acculturation in relation to the outcome of their German language learning. The 2LL outcome of the group is determined through the self-rated proficiency scale as has been earlier discussed in the preceding chapter. This is obtained from the perception of the participants about their knowledge level of the German language in terms of their perceived ability to listen, understand, speak and write in German.

#### 3.4.2 Social distance factors as measures of acculturation

In the Schumann (1986) model of acculturation, two key concepts appear, social distance as a group phenomenon and psychological distance as an individual phenomenon. This reflects the original conception of acculturation as a process that operates on the group and individual levels. According to Brown (2000), the concept of social distance emerged as a socio-affective construct to give explanatory power to the place of culture learning in second language learning. Social distance refers to the cognitive and affective proximity of the two cultures that come into contact within an individual. "Distance is obviously used in a metaphorical sense to depict dissimilarity between two cultures" (Brown, 2000: 186). In the acculturation model, social distance indicates the learner's position as a part of a social group involved in the second language encounter. Schumann's hypothesis was that the greater the distance between two cultures, the greater the difficulty the learner will have in learning the second language, and conversely, the smaller the social distance, the better the language

learning situations will be.

One of the difficulties in Schumann's hypothesis of social distance is the measurement of the actual distance. How can one determine the degree of social distance? And how would the measurement be quantifiable for comparison of relative distances? To this day the construct has remained a rather subjectively defined phenomenon that, like empathy, self-esteem, and so many other psychological constructs, defies definition even though one can intuitively grasp the sense of what is meant (Brown, 2000). Although the acculturation model does not provide any definite measure of social distance, however, Schumann (1986: 380) maintains that "certain social factors can either promote or inhibit contact between two groups and thus affect the degree to which the 2LL group acculturates, which in turn affects the degree to which that group will acquire the target". In terms of the measurement of acculturation in this study, these factors are taken as alternative parameters for assessing the amount social contact and interaction that influence 2LL rather than viewing acculturation as a construct that can be measured quantitatively.

Furthermore, as Brown (2000: 185-186) points out, Schumann used the social distance factors to describe hypothetical good and bad language learning situations (see 3.4.3) and illustrated each situation with two cross-cultural contexts. Under a good language learning situation, social distance would be minimal, and acquisition of the target language would be enhanced. Schumann cites the case of American Jewish immigrants living in Israel as specific example of a good language learning situation (Brown, 2000).

On the other hand, Schumann's two hypothetical bad language learning situations are:

1. The TL group views the L2 group as dominant and L2 group views itself in the same way. Both groups desire preservation and high enclosure for the L2 group, the L2 group is both cohesive and large, the two cultures are not congruent, the two groups hold negative attitudes towards each other, and the L2 group intends to remain in the TL area only for a short time.
2. The second bad situation has all the characteristics of the first except that in this case, the L2 group considered itself subordinate to the TL group.

According to Schumann, the first situation is typical of Americans living in Riyadh, Saudi Arabia. The second situation is descriptive of the Navajo Indians living in the southern part of the United States (Brown, 2000: 186).

#### 3.4.3 Psychological distance factors as measures of acculturation

Whereas the social distance factors are concerned with language learning by groups of people, the psychological distance factors relate to language learning by individuals (Schumann 1978, 1986). An individual may learn under social conditions which are not favourable for SLA and may not learn under social conditions which appear to be favourable. The psychological variables influencing acculturation and hence SLA are affective in nature and include language shock, cultural shock, motivation and ego permeability (Schumann, 1986: 382). Further in the discussion, Schumann (1986) indicated these factors as proximate makers of acculturation in relation to L2 proficiency outcome and sums it up this way:

... in sum, if language shock and cultural shock are not overcome and if the learner does not have sufficient and appropriate motivation and ego permeability, then he will not fully acculturate and hence will not acquire the second language fully (Schumann, 1986: 384).

The discussion of social and affective factors leads to the hypothesis of this study that SLA is just one aspect of acculturation and the degree to which a learner acculturates to the TL group will control the degree to which he acquires the second language (Schumann, 1986). Thus, Schumann's views on the nature of acculturation as a variable in SLA and the role of interaction and input in that process leads him to suggest that there may be a chain of causality in natural SLA that perhaps operates in the following way:

... acculturation as a remote cause brings the learner into contact with TL-speakers. Verbal interaction with those speakers as approximate cause brings about the negotiation of appropriate input, which then operates as the immediate cause of language acquisition. Acculturation then is of particular importance because it initiates the chain of causality (Schumann, 1986: 385).

In essence, the Schumann model assesses the degree of acculturation in relation to SLA outcomes through the influences of the social and psychological distance factors. Hence, in the attempt to answer the main research questions, the above hypothetical recommendations of Schumann concerning the good and bad language learning situations will be taken into proper consideration. In other words, the extent to which the influence of the factors is shown to reflect either the hypothetical good or bad situation within the context of the language learning experiences of the Nigerian immigrants in Germany, mainly determines the extent to which the factors do or do not feature (as the measure of acculturation) in the particular instance. Relatively, in view of the Schumann's model, the extent to which the factors are shown to feature in the language-learning context indicates the extent of acculturation, which in turn, is expected to determine the degree to which the group of Nigerian immigrants will acquire the German language in Germany.

### 3.5 Summary of the critique and rationale for using the Schumann model

In summary, the main drawbacks of the Schumann Acculturation Model (see 3.3.3) as have been observed by Farhady (1981), Larsen-Freeman and Long (1991), Bambgose (1994), Norton (1998), Bhatia and Ram (2009) include, the inadequacies in the conceptualization of acculturation and the difficulty of falsifying the theory. This is because the Schumann model allows for a number of possible combinations of social and psychological factors which can predict every possible 2LL outcome (Larsen-Freeman and Long, *op. cit.*). According to Larsen-Freeman and Long (*op. cit.*), methodological and measurement issues make falsification of the acculturation model impossible because there is lack of any principled means of weighting the various subcomponents of acculturation. Gardner (1985) and Saville-Troike (2006) argue that the concept of acculturation is too complex to be operationally defined and experimentally tested. Also, as a result of the inconsistencies in results from studies based on the acculturation theory, the Schumann model has received limited support in empirical study (Ellis 1994, 2008; Barjesteh and Vaseghi, 2012).

Commenting on social dominance as a factor, Norton (*op. cit.*) observes that theories of acculturation in SLA do not seem to pay sufficient attention to the inequitable power

relation that exists between second language learners and target language speakers. Bamgbose (op. cit.) expresses reservations concerning Schumann's (1978) prediction based on the superiority or inferiority of the cultures of TL and 2LL groups. Furthermore, Farhady (op. cit.) considers it problematic that the Schumann model deliberately excludes other potentially important variables (such as cognitive and instructional factors) in SLA.

Nevertheless, in spite of the shortcomings, the Schumann Acculturation Model is adopted as the framework of the study because it was developed specifically to account for naturalistic 2LL of adults under the condition of immigration. Although the other models as have been reviewed (see sections 3.2.1 – 3.2.4) were formulated from the social psychological perspective of 2LL, they all partially, focus on discrete aspects. Schuman's model, however, takes a more holistic approach and considers a series of factors which other models review from an atomistic perspective.

The model provides a plausible social psychological link between acculturation and SLA and still remains influential as one of the few attempts in the field to take a more socially motivated view of SLA. (Norton, 1998, 2000; Block, 2003; Dörnyei, 2005; Keeley, 2014). Therefore, it is particularly relevant for the exploration of the 2LL experiences of the adult Nigerian immigrants in Germany. Also, the model highlights the socio-cultural context of language learning without neglecting the role of individuals in the language learning process. This is important because the individuals' experiences and perceptions are unique and vital for their motivation in learning the L2. Furthermore, the model recognizes the importance of regular contact and interaction between TL and the 2LL groups (Norton, 1995; Barjesteh and Vaseghi, 2012) in enhancing input and thereby creating the enabling environment for 2LL.

Most significantly, I must acknowledge that the Schumann Acculturation Model strikes a unique resonance reflecting my personal experiences as may be typical of the community under investigation. Thus, despite all the apparent shortcomings, the model emerges as a valuable framework to explore the different social and psychological dimensions of the naturalistic language learning experiences of the Nigerian community in Germany.



The central argument in this study is that the social psychological integration of immigrants in the host societies is very crucial to the acquisition of the L2. Overall, the literature review indicates that most times, the natural environment and socio-cultural imperatives for the acquisition and use of the second language seem not to be taken into adequate considerations in SLA (Agnihotri *et al.*, 1998). Apparently, this means that there is gap in SLA research carried out in the social context and the natural environment. Therefore, in order to help address this gap, the framework of the Schumann Acculturation Model was used in the present study to place greater emphasis on the social context and the informal interactive nature of language learning (Bluestone, 2008) rather than on the formal learning context centred mainly within the confines of the classroom.

It is pertinent to observe that the Schumann model differs from the other social psychological models of SLA (such as Lambert, 1972 and 1974; Gardner, 1985; Clément *et al.*, 2001 and Dörnyei, 2001). Whereas Schumann emphasizes second language learning of adult immigrants in a natural environment, the others are mainly concerned with formal language learning under classroom instruction. The model argues for acculturation and naturalistic language learning against instruction and maintains that if acculturation does not take place, instruction in the target language will be of limited benefit to the language learner (Schumann, 1978). The setting of the present study is within the context of the natural environment and informal language learning. Nevertheless, it must be pointed out that in spite of the benefits associated with naturalistic 2LL, indications from the study (see 5.2.4.2) showed that formal instruction was also considered by the participants to be important for the acquisition of the L2 in the natural environment.

Furthermore, Gardner (1985), Norton (1998 and 2000) and Kaplan (2010) argue that the Schumann model encompasses the basic premises underlying social psychological perspectives in SLA such as attitude motivation, identity, interaction and adaptation. These concepts are more explicitly incorporated in the social and psychological distance factors of the Schumann model. Hence, according to Gardner (1985), the model incorporates the language learning process in a broader and more explicit social psychological context. As such, the model has helped to broaden the base of research

in SLA as “one of the theoretical models that provide insights that are important to a complete understanding of the language learning process” (Gardner, 1985: 42).

### 3.6 Summary of chapter 3

This chapter discussed SLA as a field of study, which includes the definition and the scope of SLA and the multiplicity of SLA theories. The study was situated within the socio psychological approaches of research in SLA and such socio psychological models as Lambert’s Socio Psychological Model (1963, 1972 and 1974), Gardner’s Socio Educational Model (1985), Clément’s Social Context Model (1980) and Giles and Byrne’s inter Group models (1982) were briefly reviewed. Thus, the particular perspective contributed by each model towards shaping the social psychological framework of the study was revealed. The socio-psychological models were also critiqued in order to indicate some of their limitations. Then, the Schumann Acculturation Model, which is the framework of the study was presented and critiqued. Thereafter, the rationale for adopting the model as the framework of the inquiry and some works based on the model were also discussed. Furthermore, the chapter highlighted the problems associated with the degree of acculturation and the complexities of measurement in relation SLA proficiency. Finally, the chapter discussed the use of the socio psychological distance factors as measures of the degree of acculturation in relation to SLA.

As has been earlier discussed in chapter two (see 2.1 – 2.5), the review of the concepts of acculturation, international migration, multiculturalism explored the situations where people of diverse cultural origins come into continuous contact and co-exist for a considerable period of time. The review of these concepts provided the background information necessary for the understanding of the general acculturation theory that underscores the strong need for the learning of a second language. Therefore, the Schumann Acculturation Model of SLA is used as the theoretical framework of the study mainly to link cultural adaptation with SLA (Norton, 1995, 1998, 2000, 2013; Chizzo, 2002; Lybeck, 2002; Dörnyei, 2005; Baohua, 2008; Barjesteh and Vaseghi; 2012; Keeley, 2012).

Furthermore, the review of literature has revealed that the effect of socio-psychological

factors on L2 proficiency and its mechanisms has not yet been fully understood (Crookes and Schmidt, 1991 and Baker, 2011). In this regard, the present study explores the acculturation theory in SLA in order to determine the extent to which the social and psychological distance factors influence the 2LL experiences of the Nigerian immigrants in Germany. Having presented the contextual and theoretical framework of the study, in the next chapter, the attention focusses on the methodology of the research.

## CHAPTER FOUR: METHODOLOGY

### 4.0 Introduction

This chapter discusses the methodological approach adopted in this study. It explores the philosophical assumptions underpinning the research methodology and strategies, as well as the specific methods and techniques deployed for the data collection. In order to provide a coherent structure to the discussion, the chapter is divided into three interrelated parts: the first part deals with the philosophical assumptions underpinning the research approach. The second part relates to the research design and strategy adopted in the investigation. Finally, the third part discusses the specific methods and techniques of data collection, including such aspects as the pilot study, the description of my role as an insider-researcher, validity and reliability, as well as the ethical considerations.

### 4.1 Philosophical assumptions

The different approaches to carrying out a research are shaped by philosophical assumptions about what constitutes valid knowledge and how it can be obtained, as well as the view of what constitutes reality and how existence is understood (Lincoln and Guba, 1985; Crotty, 1998 and Marsh and Furlong, 2002). Such views are closely associated with the research design, strategy and the instruments used to advance the research goals and provide adequate answers to the research questions (Saunders *et al.*, 2009). In other words, the decisions about the choice of research methodologies are based on theoretical assumptions expressed in terms of the epistemology and ontology of the nature of the inquiry. Epistemology is concerned with providing a philosophical framework for deciding what kinds of knowledge are possible and how we ensure it is adequate and legitimate (Guba and Lincoln, 2005). Ontology refers to the study of being or the nature of reality (Lincoln *et al.*, 2011), that is, the perception about the reality being studied as to whether it is external to the individual or a product of individual consciousness. An ontological perspective implies a particular epistemological stance and vice versa, which indicates the mutual relationship between the two concepts (Crotty, 1998).

According to Crotty (1998:3), the terminologies used in research designs and processes tend to be confusing, with epistemologies, theoretical perspectives, methodologies and methods “thrown together in grab-bag style as if they were all comparable terms”. He further argues that these terms represent distinct hierarchical levels of decision-making within the research design process. A researcher initially adopts a particular stance towards the nature of knowledge (for example, objectivism or subjectivism). This stance underlies the entire research process and governs the particular theoretical perspective either positivist or interpretivist. The positivist epistemology is based on the assumption that objectively verifiable truth exists. Studies within this paradigm aim at measurement and quantification. In contrast, the interpretivist paradigm is qualitative in nature and presumes that reality is subjectively experienced by persons who engage in it and a researcher’s interpretation of the situation (Denzin and Lincoln, 2005). These philosophical assumptions are theoretical world views, which provide the structure for a better understanding of the research process (Johnson, 2011) and account for the approach a researcher adopts in any given study. Based on this background, the interpretivist paradigm is discussed in the section that follows as the underlying philosophical epistemology of the current study.

#### 4.1.1 The interpretivist assumption

In consideration of the nature of the research problem and context, the epistemological and ontological position adopted in the present study is essentially located within the interpretivist assumptions. Interpretivism is the perspective that explains that individuals’ experiences are important, in as much as, they assign meaning to such experiences whilst also providing an interpretation for them (Suter *et al.*, 2012). The participants in this study subjectively construct their own meaning and interpret their individual perceptions of reality in relation to their language learning experiences in Germany. This means that the individuals develop subjective meanings of their experiences, which are directed towards certain events or circumstances. These meanings are varied and multiple, leading the researcher to look for the complexity of views rather than narrowing meanings into a few categories or ideas (Creswell, 2008). Researchers such as Suter *et al.* (2012) are of the view that an investigation is interpretive if the social phenomenon is investigated in a natural setting and from the perspective of participants, the aim is to create knowledge and understanding of the

phenomenon where the researchers do not impose their outsiders' knowledge of the situation on the study. This investigation relates to how reality is subjectively constructed in the natural environment based on the lived experiences of the participants as individuals. The study is primarily concerned with the meanings the participants attached to such experiences and the interpretation of such meanings by the researcher. In the context of naturalistic adult language learning, reality is subjectively shaped, and the learners act and construct knowledge based on their perceptions and experiences, both as a group and as individuals (Sayn, 2009; Nash 1994). Therefore, my role as the researcher in this study is to "understand, explain, and demystify social reality through the eyes of different participants" (Cohen *et al.*, 2011: 15).

As Crotty (1998) has observed, theoretical perspectives dictate the researcher's choice of methodology and inform the choice of research methods employed. For instance, the interpretivist assumes that reality is individually and socially constructed, and this perspective is aligned with subjective evaluation and the qualitative approach to research (Suter *et al.*, 2012). Therefore, in line with the interpretive tradition, the present study adopts the qualitative approach through the use of focus group, the semi-structured interview and the questionnaire as the specific methods of data collection. It is important to observe that language learning experiences in the natural environments are difficult to quantify and explain objectively, as such, generalisation applicable to all learners cannot be glibly made (Sayn, *op. cit.*). In this regard, the main focus in the study is to understand the personal feelings, thoughts, beliefs, and different interpretations of the social reality of the participants based on their real-life experiences, which cannot be numerically quantified.

#### 4.1.2 The qualitative approach to the study

The qualitative research approach adopted in this study is in consonance with the interpretivist philosophical orientation. In this perspective, the social or human problem is explored by focusing on a diverse, holistic depiction, fashioned with words, reporting comprehensive views of informants, and conducted in a real-life setting (Creswell, 2009). The focus of this study is on the different explanations of reality as perceived and interpreted from the perceptions of the group of participants about their individual experiences in Germany. Specifically, this is a case study which aims to explore in-

depth the language learning experiences of the group of participants in relation their social and psychological integration into the real-life German contemporary society. The case study research design is adopted based on the nature of the research phenomenon and the pertinent questions to be resolved. Generally, qualitative methods are considered suitable for the case study research design (for example, Suter *et al.*, 2012; Lincoln, 1995).

As earlier indicated in this section, the focus group and semi-structured interview are the main qualitative methods used in the study to gather in-depth data about the language learning experiences of the participants in Germany. These methods generate rich and detailed data that leave the participants' perspectives intact and provide good opportunities for direct interaction with the people under study (Creswell, *op. cit.*). The questionnaire method is used in this instance to for descriptive purpose of supporting the qualitative data and not for quantitative correlational analysis.

The orientations of qualitative researchers contrast sharply with that of quantitative researchers on many dimensions. For instance, qualitative researchers often rely on their skills to collect information in the natural contexts and uncover its meaning by descriptive, explorative or explanatory procedures. In qualitative research, the focus on processes and reasons differs from that of quantitative research, which addresses correlations between variables. The current study seeks to create insight into a complex social process which quantitative strategies may not easily reveal. However, one major disadvantage of the qualitative method is that data collection and analysis may be labour intensive and time-consuming (Suter *et al.*, 2012). Hence, as discussed in the next section (see 4.2), some precautions are taken in making decisions about the research design and the specific methods of data collection for the present study.

## 4.2 The research design and strategy

Research designs refer to the plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection, analysis and interpretation in research studies (Creswell and Plano Clark, 2011). There are different models for conducting research, and each design has its own history, purpose, considerations, philosophical assumptions, procedures, strengths, challenges, and

variants. Hence, with a good knowledge of some basic designs, researchers are better prepared to select the design most suitable to address the identified research problems and fulfil the research aims and objectives (Ihuah and Eaton, 2013; Creswell and Plano Clark, 2011).

Essentially, the present study adopts the case study research design, however, some alternative research strategies, which could be used in similar contexts include ethnography and grounded theory (Yin, 2009; Saunders *et al.*, 2009; Creswell, 2009). Before discussing the case study research design, it is necessary to briefly highlight these alternative strategies in order to justify the preference for the case study strategy.

An ethnographic research design draws from the idea that long conversations are useful means for gathering data (Maybin, 1994; Dressen-Hammouda, 2012). Whereas ethnography provides insight into the norms and values of human, social and organizational aspects of social-cultural phenomenon (Saunders *et al.*, 2009), it takes a prolonged length of time (Burns, 2000; Creswell, 2009). These research designs entail using data collection techniques that require extensive fieldwork and involve a great deal of documentation, therefore, they are not considered appropriate for the aim and purpose of this study.

The grounded theory research strategy is primarily characterised by constant comparison of data with emerging categories and theoretical sampling of different groups to maximize the similarities and the differences of information. In a grounded theory research design, there is a need to use multiple stages of data collection to construct a theoretical framework. Since this study is based on the theoretical framework of the acculturation model in SLA (Schumann, 1978 and 1986), it means that, a theoretical framework already existed prior to the data collection. Therefore, grounded theory is not considered appropriate in this case. Although the trend in methodological approach to SLA research has diversified considerably over the years to include more strategies and methods, however, after a careful consideration, I have adopted the case study research strategy as the suitable design to address more effectively the aim and purpose of this research.



#### 4.2.1 The case study research design

In view of the interpretivist assumption and the qualitative nature of this inquiry, the case study research design is considered the most appropriate to facilitate a thorough exploration of the experiences of the group of Nigerian immigrants learning German in Germany within the framework of the Schumann Acculturation Model. Generally, the fundamental goal of the case study research is to conduct an in-depth analysis of an issue, within its context with a view to understanding the issue from the perspective of participants (Merriam, 2009; Stake, 2006, Yin, 2014). The key approaches that guide the use of the case study research design for this study are those developed by Yin (2003, 2009, and 2014), Stake (1995, 2006) and Merriam (1998, 2009). The approach proposed by these researchers seek to ensure that the topic of interest is well explored, and that the essence of the phenomenon is adequately revealed.

Yin (2009: 18) defines case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context especially when the boundaries between the phenomenon and context are not clearly evident”. According to Yin (2014: 16)), the selection of cases is based on the purpose of the research and related to the theoretical propositions about the topic of interest. Stake (1995, 2006) has an approach to the case study research that is qualitative and closely aligned with an interpretivist orientation. This approach is reinforced by a strong motivation for discovering meaning and understanding experiences in context. He insists that the interpretative role of the researcher in the process of producing knowledge is essential and critical. Merriam (1998, 2009) maintains that cases are selected based on the research purpose and question, and for what they could reveal about the phenomenon or topic of interest. The aim of a case study research is to provide a rich holistic description that illuminates one's understanding of the phenomena (Merriam, op. cit.). Similar to Yin (2014) and Merriam (2009), cases are selected for what they can reveal about topic of interest and depend on the aim and conditions of the study. Stake (2006) argues that a case is selected because it is interesting in itself or can facilitate the understanding of something else; it is instrumental in providing insight on an issue.

In relation to the present study, the case under investigation relates the social and psychological influences of acculturation on SLA, which is interpretative in nature. The

subject of the investigation is a group of Nigerian immigrants who are learning German in Germany. The study uses the Schumann Acculturation Model of SLA as the theoretical framework to explore the phenomenon of naturalistic language learning under the condition of immigration in real-life and the natural environment of contemporary Germany. The case of the group of Nigerian immigrants in Germany was deliberately selected for this study because it is of unique and genuine interest to me as an insider researcher (see 4.3.5), who share the same cultural background and immigration experiences with the group of participants. In other words, the case is selected based mainly on its intrinsic reflective value (Stake, 1995 and 2006). However, it is expected that knowledge developed through the study can be instrumentally used in understanding other cases in similar contexts. In this way, the study could also have some potential instrumental values. Also, I purposely selected the group of Nigerian immigrants in Germany as the sample for the case study because being a member of the Nigerian community in Germany affords me an unfettered access both to the research population (especially the males) and the research site. I am very familiar with the research site and can work cooperatively with the group of individuals. Having said this, I also acknowledge the likely burden and risks associated with my position as an insider researcher. Thus, I fully understand that I have the obligation to consider the ethical implication of my position for the study (see 4.3.7 for more on ethical consideration).

In order to develop a thorough understanding of the case, I used multiple data coming from, semi-structured interview, focus group and questionnaire. According to Stake (1995), collecting data in different ways helps to approach the case from different angles and also helps to develop a holistic picture of the phenomenon. The use of multiple data sources allows for data triangulation (see 4.3.6.4) and enhances the internal validity of the study. Internal validity refers to the extent to which the methods are appropriate to answer the research questions (Stake, 1995). To test the suitability of the questionnaire, a pilot study was carried out whereby 15 participants completed the questionnaire and 5 people among them participated in the focus group discussion. (see 4.3.3.4). The focus group discussed items of the questionnaire and helped to clarify potential ambiguities that could arise with regards to structure and content of the instrument.

With regard to data analysis, the interview data was analysed by identification of categories and sub-categories based on the social and psychological factors of the Schumann Acculturation Model (see 5.1.2, approach to data analysis). The questionnaire data was analysed through the use of the SPSS analytical system. During data presentation and discussion, I gave priority attention to the interview data because it reflects more of the participants' perspectives. The questionnaire data was used mainly for descriptive purpose to support the interview data.

#### 4.2.2 Limitations of the case study research design

All research designs can be discussed in terms of their relative strengths and limitations. The merits of a particular design are inherently related to the rationale for selecting it as the most appropriate plan for addressing the research problem. The main limitations of a case study research design include such arguments as: the findings are not generalizable, the research lacks rigor, it takes too long to complete and leaves the researcher with large number of documents or information which sometimes are not readable (Yin, 2003). It is true that the strategy can offer in-depth knowledge and wider reaching views of a particular case; yet it is difficult to generalize findings (Thomas, 2011). This is because findings from a singular case cannot be generalized since the case study is about one thing or 'the particular' case which is based on 'one person's experience or a single or uncorroborated observation' (Thomas, 2011: 3).

Conversely, in order to balance the argument concerning findings not being generalizable, Thomas (2011) maintains that the research process is not always about generalizations. Hence, the main focus of the case study research is to explore in-depth in order to obtain rich pictures and analytical insight into a particular case or phenomenon. In terms of the concern that case study takes considerable time to complete and leads to unreadable documents; this is as result of various methods deployed in the process of data collection. However, this has been refuted by researchers (such as Yin, op. cit.; Thomas, op. cit. and Flybjerg, 2006) who maintain that sometimes critiques confuse case study with ethnography and participant-observation which are data collection techniques requiring much field work and involving great deal of documentation. As in the present study, case studies can be

carried out without using any of these data collection methods (for example, ethnography and participants-observation), which take considerable duration of time.

The idea that case study lacks rigor and is subject to bias (Yin, op. cit.) as well as being carried out in a sloppy manner is based on the argument that case study like other qualitative methods of inquiry fails to follow a systematic procedure like the traditional quantitative strategies. While it can be argued that this problem is not peculiar to the case study research strategy alone, however, systematic detailed reporting of all of the evidence can fairly minimize the issue of bias (Yin, op. cit.). In the present study, the use of multiple sources of data (through the focus group, the semi-structured interview and the questionnaire) and a detailed record of the research procedure helped to minimise the problem of bias associated with the case study.

Furthermore, as Guba and Lincoln (1981) have observed, qualitative case studies are limited by the sensitivity and integrity of the investigator because the researcher is the primary instrument of data collection and analysis. That means, the investigator relies on his or her own instincts and abilities throughout most of this research effort and constructs the final report. Therefore, there is a concern about the “unusual problems of ethics” (Guba and Lincoln, 1981: 378) and the need to be aware of the biases that can affect credibility and validity of the final product of the research. In course of this study, I addressed these concerns in various ways, including detailed description of my personal background and level of involvement (see 1.3 and 4.3.5), the steps involved in the case selection (see 4.2.1), data collection methods and procedures (see 4.3), ethical consideration (see 4.3.5) and a discussion of the credibility and validity of the research process (see 4.3.6).

#### 4.2.3 The rationale for adopting the case study research design

Despite the criticisms against the case study research design, the rationale for adopting the strategy for the present study is based on factors such as the nature of the research problem, the purpose of the study, the focus on contemporary issues and the use of the acculturation theoretical framework (Denzin and Lincoln, 2005; Stake, 2006, Merriam, 2009; Yin, 2014). The naturalistic 2LL experiences of the participants in the present study is interpretive in nature, which makes the adoption of the case study strategy

appropriate for the investigation. Issues of this nature are best captured through individual human opinions, values, behaviours and explanations which cannot be properly measured by quantitative approaches. For that reason, case study is considered the ideal research strategy since a holistic and in-depth investigation is needed.

The purpose of this study provides another rationale for adoption of the case study research design. The main focus of the research is to conduct a thorough exploration of the experiences of the group of Nigerian immigrants in learning German as a second language in relation to their social and psychological integration into the German society. The study also seeks to re-assess the relevance of the Schumann Acculturation Model in the context of contemporary and naturalistic 2LL. In view of these research objectives the case study research design was considered suitable to ensure that the topic of interest was well explored, and that the essence of the phenomenon is adequately revealed. Furthermore, the use of the Schumann Acculturation Model as the theoretical framework for the study made the adoption of the case study strategy appropriate for the investigation. The model provided a valuable guide to navigate through the various stages of the research process and helped to direct the entire research agenda. The framework approach made it more practical to collect, manage and analyse large datasets in the present study and also played an important role in integrating the interview and questionnaire data especially during the presentation and discussion of findings.

Therefore, the ability to utilize data from different sources made case study a valuable strategy in the research process. The multiple sources of evidence provided additional rich and in-depth information about the complex process of naturalistic language learning under the condition of immigration. These sources of evidence pulled together through the case study approach helped to enrich our understanding of the social and psychological issues involved in the integration of the immigrants into the dominant culture of the German host society. In this regard I also consider the case study strategy a valuable tool for re-assessing and analysing the Schumann Acculturation Model as a relevant social psychological framework in SLA.

#### 4.3 Research methods and procedure

Having presented the philosophical assumptions underpinning the current study and the specific research design adopted, the discussion in this section now centres on the specific methods used in carrying out the research as the third major element in the methodological framework. The main issues discussed in this section are:

- the research population
- the instruments for data collection and procedures
- my role as an insider researcher
- issues of validity and reliability of the instruments
- ethical consideration

As indicated in the previous section, the choice of the methods for this inquiry is based on the notion of '*fitness for purpose*' (Cohen *et al.*, 2007), which means that the methods and procedures selected for the present study were considered the most appropriate for the purpose of the research. Before discussing the specific instruments for the data collection and analysis, it is important to give a brief description of the research population and sample.

#### 4.3.1 Research population

The target population for the present study was comprised of adult English-speaking Nigerian immigrants who were learning German as a second language in Germany. As has been earlier observed in chapter one (see 1.2) the Nigerian immigrants come from a country with a multi-ethnic and multilingual background, which has over 250 ethnic groups with distinct native languages (Ploch, 2013). This implies that many of them are speakers of more than one of the numerous Nigerian native languages (the Hausa, Igbo and Yoruba - being the three major ones). In addition to their native languages, the Nigerians also speak English, which is the official language of administration, education and commerce in their country.

In view of the purpose and main objective of the study (see 1.5), the English-speaking Nigerian immigrants in Germany were considered to be the suitable subjects for the present inquiry. This is because the context of the of their language learning experiences in Germany was appropriate for the exploration of the Schumann Acculturation Model in SLA (Schumann, 1978 and 1986), which was specifically developed to account for naturalistic adult language learning under immigration (see 3.3.). Also, their socio-

cultural background, population size and most importantly perhaps, their tendency and ability to migrate to all corners of the earth and adapt with relative ease (Mberu and Pongou, 2010) combined to make the Nigerians immigrants in Germany a good choice as the population sample for the study. Furthermore, considering the cross-linguistic nature of the study, English-speaking participants were preferred in this study in order to facilitate data collection as this meant that there was no need to translate information from German into English. These were the compelling reasons for choosing this group of participants as the convenient sample for the study.

#### 4.3.1.1 Sample size

In empirical research, issues concerning the population sample can fundamentally determine the success of a study (Dörnyei, 2007). A sample is a group of participants whom the researcher actually examines in an empirical investigation (Dörnyei, 2007; Punch, 2005). Dörnyei (op. cit.), describes the sample as “a subset of the population that is representative of the whole population” (Dörnyei, 2007: 96).

The sample size of the present study was initially set at sixty including the fifteen interview respondents. According to Cohen *et al.* (2007), sample size is generally relative to the style and orientation of the research (that is, whether it is quantitative and survey-based or qualitative and an interview or diary keeping), and the other factors such as cost and administration. Also, Dörnyei (2007) confirms that while a quantitative study may require a large sample, qualitative research is generally expected to require a small group where the focus is on the depth of the data. Therefore, the sample size of 60 participants for this study was considered a balanced compromise between using a large number for the survey questionnaire and using a smaller number to focus on the depth of data. However, in the process of data analysis, two participants were found to be below the adult age of 18 years and were therefore excluded from the study. Thus, the sample included 45 males and 13 female participants resident in various cities in Germany (some of which are Berlin, Essen, Frankfurt, Hamburg, Hanau, Kiel, Mannheim, Muenster, Stuttgart and Wurzburg).

#### 4.3.1.2 Sample technique

The selection of the sample for the present study required the location of a group of

individuals who could provide rich and varied insights into the phenomenon under investigation. This goal was best achieved by means of purposeful or purposive sampling (Dörnyei, 2007). A purposive sampling is a non-probability sample strategy whereby the selection is made in a deliberate way, with some purpose or focus in mind (Punch, 2005).

Therefore, based on the purpose of the study, which is to explore the 2LL experiences of a group of real people in a natural setting, the participants were recruited mainly from members of a network of the Nigerian organization in Germany (known as ‘The Nigerian Community Germany- NCG e.V’) of which I am a member (see 1.3). In this sense, the sample may be considered to be opportunistic since it focused on members of a particular group that were accessible to me as the researcher (Punch, 2005; Dörnyei, 2007). Through the network of the Nigerian community in Germany, it was possible for me to reach out to a good number of the Nigerian immigrants in Germany to select among them, those who met criteria such as age and length of stay, which are further discussed below.

In view of the purpose of the research and the framework of the Schumann Acculturation Model, age was an important criterion for the selection of the sample. This was because the focus of the investigation is on adult L2 learners and also, as the framework of the study, the Schumann Acculturation Model emphasised on naturalistic adult 2LL under the condition of immigration (see 3.3). Moreover, age is considered a major determinant of success or failure in SLA (Krashen, 1987; Schumann, 1978 and 1986; Scarcella and Oxford, 1992). Thus, the age range of the participants was set from 18 years and above, considering the age at immigration. Generally, according to van Tubergen (2010), researchers in SLA have hypothesized about the role of age at immigration based on the assumption that immigrants who arrived at a younger age were more sensitive to learning new languages. They were more strongly exposed to L2 after immigration – such as at school - and that they had more incentive to invest in L2, because the expected time period, in which they could benefit from L2 investments was larger. The age range of the participants at the time of immigration shows that 42 of them (approximately 72%) were within 18 – 30 years of age, 14 other participants (approximately 24%) were within 31 – 40 years of age and only two of them (approximately 3%) were within 41 and above years range of age.



The length of time the participants had spent in Germany was another important criterion for the selection of the sample in view of the acculturation framework of the study. One of the social distance factors proposed by the Schumann model states that if the 2LL group intends to stay for a long time, it is likely to develop extensive contact with the TL group and the acquisition of the target language is also more likely occur (Schumann, 1786 and 1986). The length of stay in the host country featured as an important variable in other studies investigating L2 proficiency of immigrants. For instance, in a study investigating the link between personality traits and frequency of use of English as L2 by adult Polish immigrants in Ireland and the UK (Ożańska-Ponikwia and Dewaele, 2012), statistical analyses revealed that length of stay was positively correlated with English L2 use and self-perceived proficiency. The researchers confirmed that immigrants who had been abroad for a longer time used the L2 more frequently and felt more proficient in the TL. Furthermore, van Tubergen (2010), argues that immigrants who remained longer in the receiving country were more exposed to L2, resulting in better L2 skills. All the participants in this study had stayed in Germany for a period of one year and above. It is considered that immigrants with a shorter length of stay of less than six months might not have been in the best emotional and psychological state to participate in this study because they might still be struggling to come to terms with the new environment. They might also not have got enough exposure to the German TL culture and, therefore, might not have been able to provide credible data for the study. Length of stay in a host culture has been linked to acculturation outcomes (Berry, 1991; Castro, 2003). Moreover, researchers such as Wilton and Constantine (2003) and Msengi (2003) have found that the longer the immigrants stayed in the host culture, the lower the cultural concerns and the acculturation stress level tended to be (Wilton and Constantine, *op. cit.*; Msengi, *op. cit.*).

In summary, the sample for this study consisted of a group of people who were alike in many aspects: the participants were 18 years old or above, mostly educated and employable Nigerian men and a few women who came to Germany in their early adulthood and had lived in the country for a considerable length of time. Most of them had settled well in Germany and had achieved some degree of proficiency in the German language. Many felt greater affinity to their home culture and associated more closely among themselves than maintaining close relationship with the native German

population. Further information on the demographic background of the Nigerian immigrants as the target population for the present study is discussed in the next chapter (5.2.1).

#### 4.3.2 Questionnaire

The questionnaire was used as a research instrument to collect descriptive data in the present study. According to Brown (2001), a questionnaire is a set of systematically structured questions used by a researcher to get needed information from respondents. Questionnaires have been termed differently, including surveys, schedules, indexes/indicators, profiles, studies, opinionnaires, batteries, tests, checklists, scales, inventories, forms, inter alia. They are

...any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers. (Brown, 2001: 6)

The use of questionnaire in this study provided an effective way of collecting information in a structured and manageable form (Oppenheim, 1992). Dörnyei (2001: 190) argues, that “every research develops its own assessment tool that is appropriate for the research environment and sample”. Therefore, the items in the questionnaire were developed based mainly on the framework of the Schumann acculturation model in SLA. Where possible, some items are adapted from previous research related to the study (for example, Duan, 2006 and Ratcheva, 2007). The items were developed to elicit data relating to the demographic characteristics of the research participants, the social and psychological distance factors, and the measure of SLA proficiency. As a means of collecting descriptive data to assess the influence of the social and psychological variables on SLA (see 3.3.3 and 3.3.4), the questionnaire which consists of 80 main questions was designed to include a variety of items, such as, checklists, multiple-choice items, contact items, attitude items and language proficiency rating scales.

There were some advantages of using the questionnaire for data collection in the present study. For instance, it was quick to complete; straight forward to code and did not discriminate unduly on the basis of how articulate the respondents were (Wilson and

McLean, 1994). The proper use of the questionnaire for data collection has been proved to be very practicable and effective (Brown 2000). In this study the questionnaire was administered through electronic mail and face-to-face personal contact as alternatives, to save time and reduce cost. There were some pitfalls of the questionnaire instrument, such as, ambiguity in the wording of the items and instruction; and difficulty in determining the honesty or seriousness of the responses (Robson, 1993), producing superficial data and not being comprehensive to specific issues. However, the advantages of using this instrument outweighed the inherent pitfalls.

#### 4.3.2.1 Questionnaire technique

The questionnaire was designed in relation to the Schumann Acculturation Model (Schumann, 1978, 1986) as the framework for the exploration of the experiences of the Nigerian immigrants in Germany. Therefore, most of the items in the questionnaire were intended to generate data relating the social and psychological distance factors as proposed by Schumann. Although the questionnaire comprised of 80 main questions, altogether, 151 items were included (see Appendix 4). This was because some questions contained more than one item of measurement. There were eight items five-point Likert-style rating scales with verbal response ranging from '*strongly agree*' to '*strongly disagree*'. Another 25 items were five-point frequency scales with verbal response range from '*Always*' to '*Never*'/ '*Not at all*'; also, four items were five-point self-rating scale with verbal response range from '*Very well*' to '*Not at all*'. There were also 16 items five-point Osgood semantic differential scales. The rest of the items were short-answer open-ended questions or forced-choice/multiple choice checklist type of questions. The multiple choice and checklist items invariably included the category '*other (specify)*' to provide alternative option for the respondents

#### 4.3.2.2 Questionnaire structure

The structure of the questionnaire reflects the Schumann framework in structure and content (see 2.3.4). The Schumann Model defines acculturation as a cluster of eight social distance and four psychological distance variables/factors and proposes that each of these variables/factors could constitute an enhancement or a hindrance towards learning an L2. The items in the questionnaire were developed to reflect, as much as possible, the content of the Schumann model with regard to the social and psychological

distance factors. For instance, on *'attitude'* as a social distance factor, the Schumann model proposed that, if the 2LL group and the TL group have positive attitudes toward each other, then 2LL is more likely to occur than if they view each other negatively (Schumann, 1978 and 1986). In order to assess the participants' perceptions on *'attitude'* the following items were included in the questionnaire:

- Item 35  
Generally, how would you describe the attitude of the Nigerian immigrants towards Germans?
- Item 36  
Generally, how would you describe the attitude of the Germans towards Nigerian immigrants?

On these two items, the participants were given five points Osgood (1957) semantic scale options to indicate their perceptions about the attitude of the immigrants and Germans. The options were:

- Positive
- Slightly positive
- Lukewarm
- Slightly negative
- Negative (see Appendix 4)

The categories 'positive' and 'negative' were used in the options in the same way as used in the Schumann model. In this way, items were developed to ask questions particularly on the social and psychological distance factors. Other items on the demographic characteristics of participants and SLA emerged both from the researcher's own experience and also from other sources in literature such as Sullivan and Gunasekaran (1994), Duan, (2006) and Ratcheva, (2007).

The questionnaire was divided into four parts (sections A – D), designed to elicit data about the participants' demographic characteristics, level of adaptation to the German culture, the social and psychological distance factors (Schumann, 1978, 1986), and participants' SLA experiences including their perceived knowledge of German. It is very important to note that although the questionnaire was divided into four parts, data

provided in one section could be very useful in the assessment of the variables across the sections. The structuring of the questionnaire into sections was a convenient guide in consideration of the Schumann framework

### **Section A**

The first section of the questionnaire (Section A) included 36 items that solicited demographic information about the participants and their level of adaptation to the German way of life, participants' age, place of birth, gender, length of stay, age at immigration, immigration status and their attraction to Germany. For instance, in question Q7 the factors included were adapted from studies by Sullivan and Gunasekaran (1994) and Ratcheva, 2007), mainly:

- Political stability/ political rights
- Human right/ freedom of expression/ legal protection
- Access to better employment/ business opportunities
- Better living conditions (Medicare, pension, housing)
- Social welfare system/ other benefits
- Access to all kinds of information
- Physical environment
- Studies/ education
- Other/specify (see Appendix 4)

The question required participants to tick off the best fit and each tick, which was considered a 'yes' was given a coded value of '1'; and any one not ticked would indicate a 'no' with a coded value of '0'. A greater number of ticked items was taken to signify greater reasons for immigration to Germany. It is important to observe that during the pilot (see 4.3.3 below), all the multiple factor questions in the questionnaire were discussed by a focus group of five participants who confirmed the relevance of the factors in the questions (see 4.3.3.1). The other items on demographics in this section asked for the participants' past, present and preferred occupation; their educational level before coming to Germany; whether they attended any school/ course since arrival in Germany; and about the year of their arrival to Germany.

In addition to the items on the demographic characteristics of the participants, other

items in this section corresponding to the acquisition of the German citizenship (Q17), feeling at home in Germany (Q19) feeling accepted in Germany (Q20) and being considered a true German (Q21) sought to elicit information about the participants' level of adaptation to German way of life. Items Q19 to Q21 are five-point frequency scales with verbal response range from 'Always' to 'Never'/'Not at all'. As these items sought the participants' views in relation to their satisfaction with life in Germany, the data gathered would be valid for interpretation of the overall results. For instance, the level of adaptation as indicated by the participants had implications for the social distance factors, such as length of stay and attitude; psychological distance factors, such as culture and language shock; and SLA factor, such as proficiency in German - all of which cut across the four sections of the analysis.

For further clarifications, it should be observed that before the immigrants could obtain citizenship, they must have stayed in Germany for a considerable length of time during which their attitudes may have changed. Also, answers to the items seeking information on feeling at home or feeling accepted in Germany or being considered a true German would indicate that the participants would have overcome their culture and language shock and invariably, would have acquired a certain level of proficiency in the language.

## **Section B**

This section consisted of 16 items (questions Q24 – Q37) that sought to generate data relating mainly to the social distance factors (Schumann, 1978 and 1986). The Schumann framework listed eight social distance factors as comprising '*social dominance*', '*integration pattern*', '*enclosure*', '*cohesiveness*', '*size*', '*cultural congruence*', '*attitude*' and '*intended length of stay*'. These were conceptualized in the model as dimensions of contact and perception of attitudes. Items Q24 and Q25 in this section were developed to explore the participants' perception of their own cultural values in comparison the German culture. Whereas item Q24 asked the participants to compare their native culture with the German culture in terms of similarity and difference, item B25 asked them to compare the two cultures in terms of superiority and inferiority. These items were developed based on the categories used by Schumann in his proposal on cultural congruence and social dominance as social distance factors.

In items Q26, Q27 and Q28 the participants were also asked about the importance of maintaining ties with their Nigerian culture and establishing ties with the German culture. This is because in view of the Schumann model, how the 2LL group chooses to maintain ties with both the native culture and TL culture determines their integration pattern. Therefore, in order to assess the participants' pattern of integration, the following items were included:

- Item Q26  
How important do you consider it to maintain ties with your native culture?
- Item Q27  
How important do you consider it to maintain ties with the German culture?

On these two items, the participants were given 5 points Osgood semantic scale options to indicate how important it was to maintaining ties with their Nigerian culture and the German culture. The options were:

- Very important
- Important
- It doesn't matter
- Less important
- Not important

In item Q28, the participants were given five options of statements relating to the maintenance of native and German. The options in this item included:

- I would prefer to maintain ties with my native culture while establishing ties with the German culture.
- I would prefer to maintain ties with my native culture without establishing ties with the German culture.
- To maintain ties with my native culture or establish ties with the German culture does not matter to me.
- I would prefer to establish ties with the German culture without maintaining ties with my native culture.
- I would prefer neither to maintain ties with my native culture nor to establish ties with the German culture.

Choosing one of these options would help to determine whether the participants favoured the assimilation, preservation, or adaptation strategy of integration

As subscales to measure enclosure, size and cohesion as contact dimensions of social distance factors, items Q29 and Q30 asked about the number of German and Nigerian friends the participants had. Items Q31, Q32 and Q33 asked about the type of contact the participants had with German friends and their fellow Nigerian immigrants. Items Q35 and Q36 are subscales to measure the perceived attitudes the Nigerian immigrants and the Germans towards each other (see 4.4.2.1.2 above). And lastly, in this section, item B37 asked the participants about their intended length of stay in Germany. The items in this section include the five-point Osgood semantic differential scales and checklist items developed to measure the social distance factors

### **Section C**

In this section, 32 items (questions Q38 – Q48, Q55 and Q79) aimed at extracting data pertaining mainly to the psychological distance factors. Four psychological distance factors were listed in the Schumann acculturation framework (Schumann, 1978 and 1986) namely, '*language shock*' (item Q38, Q40 and Q41), '*culture shock*' (item Q39), '*motivation*' and '*ego permeability*' (item Q79). These factors are the individual and affective dimensions of acculturation and the items in this section were developed mainly to measure the extent to which they affected the 2LL experiences of the immigrant participants in Germany. On these questions, the participants were asked to choose from options of five-points Osgood semantic differential scales with the verbal response range from '*Very comfortable*' to '*Very uncomfortable*'.

The motivation of the participants to learn German was measured with items Q42, Q44 and Q46. Whereas item Q42 sought to determine how important the participants thought the learning of German was to them, item Q44 asked the participants whether they felt the need to improve their German language skills. Furthermore, in order to get more insight into the motivational orientation of the participants in terms of instrumental and integrative motivation as defined by the Schumann model, question Q46 included a checklist of items whose content was adapted from Gardner's Attitude/Motivation Test Battery (Gardner, Tremblay and Masgoret, 1997). The following checklist of items (are these items adapted from Gardner?) were given to the



participants to indicate the most important reasons for their desire to learn and improve their knowledge of German:

- Get/ keep a job
- Start a business
- Further my education/ training
- Be more confident and independent
- Express feelings/ opinions freely
- Meet and converse with more and varied people
- Become friends with Germans
- Understand German way of life (social rules)
- Take full part in German way of life
- Other (please specify)

Although the grouping of some items into instrumental and integrative could be controversial, however, such items as '*Get/ keep a job*', '*Start a business*' and '*Further my education/ training*' logically indicate more of instrumental orientation.

As the final factor, '*ego permeability*' is conceptualized in the Schumann framework in terms of the extent to which the participants' first language/s and previous language learning experiences are considered as enhancements or hindrances (Schumann, 1986) in their efforts to learn German in Germany. In this regard, item Q79 was included to find out whether the participants considered their first language and previous knowledge of English language to be more of an enhancement or hindrance in their German language learning efforts. It should be observed that although items Q55 and Q79 were included as part of section D, however, they were respectively used as measures for language shock and ego permeability, which are psychological distance variables in section C. This shows how different variables were interrelated and interwoven as indicated at beginning of this section.

#### **Section D**

As the final section of the questionnaire, section D consist of the items Q47, Q49 to Q80, which were intended to assess the participants' knowledge of German including the activities and strategies they deployed in learning German as a second language in Germany. The participants were asked about the challenges they faced in learning the

German language, their strategies to overcome these and their perceptions of the level of their knowledge of the language. The degree to which the participants used interactive and non-interactive strategies in learning German was measured through items Q47 and Q58. Specifically, the participants were asked their views in relation to the best ways for them to learn the German language (Q47), and also, to indicate their opinion and perceptions on the cause of possible improvement of their German language speaking, listening, reading and writing skills (Q58). Questions Q64 to Q78 aimed to measure the language strategies of the participants which consisted of five-point frequency scales with a verbal response range from 'Always' to 'Never' (see Appendix 4).

In order to assess the language proficiency of the participants, items Q56, Q57, Q59, Q61 and Q63 were included for the participants to self-rate their proficiency of the four language skills – speaking, listening, reading and writing. Generally, language proficiency is defined as the ability to listen, to speak, to read, and to write based on one's knowledge of language components: vocabulary, phonology, and grammar rules (Larsen-Freeman and Long, 1991). Although there is no consensus as to what language proficiency instruments are the best for empirical studies (Larsen-Freeman and Long, op. cit.), however, self-rated or self-reported language proficiency scales have been used frequently in acculturation studies and have been established as valid tools for assessing language proficiency (Anderson *et. al*, 1993; Marin and Gamba, 1996; Stephenson, 2000; Tsai *et al.*, 2000; Gim-Chung *et al.*, 2004). In this sense, the measure of language proficiency in this study is subjectively dependent on the perception of the participants. Whilst language proficiency is considered in relation to the mastery of the language skills and, consequently, mostly seen from a linguistic perspective, the current study focused on socio-psychological, cultural and environmental influences on the language learning experiences of the participants and hence, shaped the nature of the questions in this section of the questionnaire.

#### 4.3.3 Piloting the questionnaire

It important to observe that after the initial design, the questionnaire was tested in pilot with a group of 15 participants before it was finally administered to the population sample. This was a necessary measure to cross-check the instrument and clarify areas

of possible ambiguity in order to enhance the validity and reliability of data. The report of the pilot of the questionnaire is presented next and subsequently, the procedure for administering the instrument to the participants is further discussed.

Upon receiving the written approval from the UEL ethical committee, I set out to conduct a pilot study to test the viability and appropriateness of the questionnaire items. Piloting the questionnaire involved the completion of the questionnaire by the 15 participants and a focus group discussion by five people among the participants. The aim of this was to establish how appropriate the technique was for data collection and also to draw upon the respondents' collective initial attitudes, feelings, beliefs, and reactions through the focus group discussion (Morgan and Kreuger 1993; Gibbs 1997). The pilot also sought to identify potential practical problems in administering and completing the questionnaire (Van Teijlingen and Hundley 2002). Hence, after introducing the topic and explaining the objective of the study, 15 participants were requested to complete the questionnaire and give feedback so that ambiguities and difficulties in the questionnaire were identified and rectified. It is important to observe that only three female participants took part in the pilot study (see Appendix 24). This is reflective of the preponderance of the male membership of the Nigerian Community in Germany. Additionally, as a male researcher, I had easier access to more male participants than the females (see 1.3 and 5.2.1.2). Nevertheless, at the end, the participants did not indicate any serious difficulty in completing the questionnaire.

#### 4.3.3.1 Focus group discussion

A focus group was used as part of the pilot to test the appropriateness of the questionnaire in this study. A focus group is a group of individuals selected to discuss the topic that is the subject of the research from their personal experiences (Powell et al., 1996). The main purpose of the focus group is to provide insight and data through interaction with participants (Morgan, 1997). Therefore, the focus group was used as preliminary instrument during the pilot stage to explore and improve on the content and form of the questionnaire and the interview guide (Hoppe *et al.*, 1995; Lankshear 1993).

Thus, after completing the initial questionnaire as part of the pilot study, five male

participants among the 15 people, volunteered to take part in the focus group to further discuss the content of the questionnaire. The absence of female volunteers in the focus group indicates a high-level of gender imbalance in the composition of the research population (see 1.3, 5.2.1.2 and Appendix 24) which in turn, constitutes a major limitation of this study. During the discussion, the participants were asked to express their views and to ask for clarifications on any aspect of the questionnaire that they did not quite understand. The discussion lasted for about one hour and was recorded with the help of a voice recorder. In the course of the discussion, the participants shared their views on some items in the questionnaire. For instance, the following observations were made:

**Item Q7:** this is about what attracted the immigrants to Germany (see Appendix 4), it was observed that *'physical environment'* and *'climate'* may not be among the strong reasons that attracted the Nigerian immigrants to Germany. However, there was no need to make any change in this list of options included in the item because there were other options included in the list and the participants have the option to add any other reason that was not in the list.

**Item Q8:** the participants were asked to indicate the kind of job they did in Nigeria before coming to Germany, the kind of job they were doing in Germany and the kind of job they would rather prefer to do. A list of occupations was provided (see Appendix 4), the group discussed the appropriateness of the occupations included in the list and confirmed that the options were appropriate. So, no change was made in this regard.

**Item Q28:** this included a set of five statement-options about the integration pattern that the Nigerian immigrants were more likely adopt in Germany (see Appendix 4). The group agreed that most Nigerians were more likely to maintain ties with their native culture and some would also like to establish ties with the German culture. The discussion on this item provide initial information about the adaptation preference of the participants.

Items Q51, Q79 and Q80: These items contained options about the previous knowledge of the English language and its influence in learning German (see Appendix 4). The group agreed that the experience of learning English in Nigeria as a child is quite different from learning German in Germany as an adult. They also agreed that the

previous knowledge of the English language was an enhancement for the Nigerian immigrants to learn German in Germany. The discussion of these items provided initial information relating to the participants' previous 2LL experiences and '*ego permeability*' as a psychological distance factor.

At the end of the focus group discussion, there was no major change in the questionnaire in terms of the content and structure. The participants were rather satisfied that the questions asked reflected the experiences of the Nigerian immigrants in Germany. They provided useful initial information which was later substantiated with the data gathered through the questionnaire and semi-structured interview. Thus, the focus group discussion confirmed that the questionnaire was valid to be used to collect data for the study. The information collected at this initial stage was useful for the main data collection and analysis.

#### 4.3.3.2 Administering the questionnaire

The questionnaire was distributed through face-to-face personal contact and email depending on the location of the respondents and whether or not they could be reached face to face. The process of administration of the questionnaire included a general explanation and instruction on how to complete the questionnaire. For those who received the questionnaire via email, the explanation and clarification of issues relating to the questionnaire were provided by email or telephone discussions.

Most of the Nigerian immigrants approached for this study volunteered willingly to participate. So, the questionnaire was distributed to 60 participants who completed and returned them. The questionnaire was administered over a period of six months. It was necessary to allow considerable time in order to reach out and recruit enough participants who were spread across different cities in Germany. The participants were also allowed enough time to complete and return the questionnaire without undue pressure.

It is important to observe that the questionnaire was designed in this study as a complementary method of collecting objective data whereby the participants were required to choose from fixed options. This situation did not allow the participants to elaborate and clarify themselves on their responses to some of the items in the questionnaire. Therefore, a better opportunity was created through the use of the semi-

structured interview to allow the respondents express themselves more freely on all aspects of the study. Thus, the next section discusses the semi-structured interview as the instrument for the collection of a more in-depth qualitative data in the present study.

#### 4.3.4 Semi-structured interview

The interview is the most often used method for collecting data in qualitative inquiries and it is regularly used in applied linguistics in a variety of contexts for diverse purposes (Rubio, 1997; Block, 2000; Richards, 2003). One-to-one interviews can be divided into different types according to the degree of structure and flexibility in the process. Whereas at one extreme, a highly structured interview allows little or no flexibility in the process, at the other extreme, an unstructured interview allows maximum flexibility to follow the interviewee in unpredictable directions (Dörnyei, 2001). Thus, the semi-structured interview was used in this study as moderately guided alternative between the highly structured and unstructured interviews on two extremes. This means that although there was a set of pre-prepared guiding questions and prompts, the interview format was open-ended, and the respondents were encouraged to elaborate on the issues raised in an exploratory manner (Dörnyei, 2001).

##### 4.3.4.1 The interview guide/protocol

An interview guide/protocol contains a list of questions and topic areas covered in a semi-structured interview (Turner, 2010). However, the questions and topics are not necessarily meant to be read verbatim in any particular order but are used as a guide to enable the researcher to maintain focus on all the areas to be covered during the interview (McNamara, 2009; Silverman, 2013). In the present study, the interview guide (Appendix 5) was developed to help focus on the general issues to be covered, centred on the social and psychological distance factors of acculturation (Schumann, 1978 and 1986) and their influences on the language learning experiences of the Nigerian immigrants in Germany.

Thus, in view of the Schumann acculturation framework and the specific research questions, the interview guide was prepared in advance but there was a keen disposition to follow up on interesting developments during the interview, and also, to let the

participants elaborate on the issues raised (hence the term 'semi- structured'). The interview guide bore a very close relationship to the questionnaire because both instruments were designed to explore the same constructs of social and psychological distance factors of acculturation and the lived experiences of the Nigerian immigrant in Germany. In fact, most of the questions in the interview guide were taken from the content of the questionnaire; however, the interview questions were intended to draw more in-depth description of the situation from the participants.

During the interview, the questions were not strictly asked in the particular order as indicated in the guide and follow up questions were asked where necessary in order to encourage the participants to give an in-depth description about their language learning experiences in relation the social and psychological distance factors as already have been discussed (see 3.3.3 and 3.3.4).

#### 4.3.4.2 Conducting the interview

In order to collect more in-depth qualitative data for the present study, 15 respondents were selected from the 60 participants who had previously completed and returned the questionnaire. Before the interview, the participants were informed about the purpose of the study. Their confidentiality and anonymity in the whole process were also re-assured. They were also reminded that their participation in the interview was purely voluntary. As well, they were assured that they could refuse to answer any question they considered uncomfortable and could withdraw from the entire study at any time without any fear of retribution. The interview date, venue and time were discussed with each participant and agreed upon in advance. All these were the necessary steps taken in order to win the trust and confidence of the participants and create a conducive atmosphere for the interviews.

Also, the interviews were deliberately kept as informal and flexible as possible so that the participants could freely express their views without unnecessary interference. In the course of the interview, follow-up questions were used to probe into emerging new issues, while the interview guide helped to maintain a systematic coverage of the constructs of the social and psychological distance factors of the Schumann acculturation model and their perceived influences in the language learning experiences of the participants in Germany. In each case, the interview lasted between 45 minutes

and one hour. Where necessary, the main points made by the participants were paraphrased and they were given the opportunity to either confirm or correct them. All the interviews were entirely recorded with the use of a voice recorder with the consent of the participants. The data thus collected were transcribed verbatim in preparation for further analysis. The strength of using the semi-structured interview as a qualitative data collection instrument in the present study lies in the fact it is a natural and socially acceptable way of collecting information that most people feel comfortable with (Dörnyei, 2001).

#### 4.3.5 My role as an insider-researcher

As I have earlier indicated (see 1.3), my personal background influenced my choice of the research topic, the contexts of the study and the methodological approach. As a Nigerian immigrant involved in the process of learning German in Germany, I wanted to explore the experiences of the group of fellow Nigerian immigrants in Germany with the hope that the process would perhaps help me to understand better my own experience. I, therefore, approached this topic from the insider perspective, which the anthropologists and linguists call the '*emic perspective*' (Patton, 2002). Holloway and Wheeler (2002) note that this involvement can be dangerous as the researcher can lose awareness of their role and rely on assumptions, which do not necessarily have a basis in reality. To overcome this danger and counterbalance my involvement, I also took the '*etic perspective*' otherwise referred to as the outsider's view (Patton, 2002). As a researcher, the etic perspective is important in order to make sense of my observations and minimize my personal bias. This makes it necessary to place the participants' ideas within a framework that would empower them to have a voice in the research process (Holloway and Wheeler, 2002) and not just to be reacting to my questions. It means that as a researcher I needed to identify and interpret the phenomenon as the participants described it.

In order to reflect on my feelings and reactions during data collection, I kept my own research diary, which helped me to modify or add follow-up questions to my interview guide to address the necessary issues, especially in the areas that required further clarification. This process enabled me to immerse myself in the data, to move in and out of it continuously in an interactive dialogue seeking the participants' perceptions of



their lived experiences in Germany (Finlay, 2003; Spencer et al., 2003). This reflexive process is said to reduce subjectivity and make data analysis more reliable (Bednall, 2006). I needed to reflect on my position both as a researcher and also, as an influential member of the Nigerian immigrant community in Germany whose members are the subjects of the study. On the one hand, I was an insider who felt comfortable with my role as a researcher and as one of those immigrants who shares a common cultural heritage having emigrated from the same country (Nigeria). On the other hand, my position as an insider researcher could put me in the danger of missing some important points that might otherwise make a difference in the final outcome of the study. For this reason, I needed to stand back and look at the data as an outsider.

At the same time, I needed to acknowledge that my position as an insider researcher would have some influence on the data that I would get from the participants (Finlay, 2003). For example, the participants might be able to discuss certain issues with me, which they may not be comfortable to discuss with an outsider researcher. Also, as Kvale (1996) emphasizes, the research interview is an *'inter-view'*, an interaction between two people in which the researcher and the participant influence each other. Thus, I needed to be aware that the interview situation may be characterized by positive feelings as well as anxiety and it may evoke defence mechanisms in both the participants and me. As a researcher, I needed to plan ahead as to what would be done when situations of tension or concerns arise during the interview. In this regard, the interview guide was effectively utilised. The other steps taken to address the occurrence of such situations in this study are discussed under ethical considerations (see. 4.3.7).

#### 4.3.6 Reliability and validity

Probably the most fundamental philosophical difference between quantitative and qualitative research concerns the nature of reality (ontology). According to Lincoln and Guba (1985: 37), the quantitative researcher assumes that "there is a single tangible reality out there". This contrasts with qualitative researchers who assume that "there are multiple constructed realities" (Lincoln and Guba, op. cit.). These assumptions about the nature of reality are directly related to the ways in which quantitative and qualitative researchers view concepts of validity and reliability. Kirk and Miller (1986) define them as two components of objectivity, which is related to the real world and one's

interpretation about the world.

#### 4.3.6.1 Reliability

One of the main requirements of any research process is the reliability of the data and findings. Reliability mainly deals with the consistency, dependability and replicability of “the results obtained from a piece of research” (Nunan, 1999:14). In quantitative research, reliability is often associated with whether the results can be generalized (for example, does the test produce the same results on different occasions?) or replicable (example are the data analysed in the same way by different researchers?). Kirk and Miller (1986) relate the reliability of quantitative research to the stability of a measurement over time, the consistency of measurements within a given period of time and the degree to which a measurement is given appropriately. Cronbach's alpha coefficients are one of the techniques to indicate the reliability in quantitative research (Bryman, 2004).

Obtaining similar results in quantitative research is rather explicit because collected data are in numerical form. However, in qualitative approaches to research achieving the identical results is fairly demanding and difficult because the data are traditionally in narrative form and subjective. Qualitative researchers often like to relate reliability of qualitative research to consistency (Hammersley, 1992; Robson, 2011) or dependability (Lincoln and Guba, 1985). Accurateness (Hammersley, 1990; Lewis and Ritchie, 2003) or credibility (Lincoln and Guba, op. cit.) is usually considered as the indicator of the validity in qualitative research. In order to ensure reliability, qualitative researchers also emphasize the importance of replication (Kirk and Miller, 1986; Marshall and Rossman, 1999). However, quite a few studies argue that every single qualitative research is a complex phenomenon and can never be repeated (Lincoln and Guba, op. cit.; Hammersley, 1992; Holstein and Gubrium, 1997). According to Hammersley (1992), until now there is no completely reliable access to 'reality' in qualitative research.

#### 4.3.6.2 Validity

Validity is mainly concerned with whether our research is believable and true and whether it is evaluating what it is supposed or purports to evaluate (Zohrabi, 2013). In

this regard, Burns (1999:160), stresses that “validity is an essential criterion for evaluating the quality and acceptability of research.” In quantitative research validity is usually related to whether the means of measurements are accurate and also adopted to measure what should be measured (Golafshani, 2003). According to Wainer and Braun (1988), validity in quantitative research is considered as construct validity, which means that the initial concept, hypotheses and research questions are clearly identified. In fact, validity in quantitative research often involves internal validity and external validity. External validity refers to the extent to which a finding in one study can be applied to another situation (Borg and Gall, 1989), while its internal validity indicates that the changes in dependent variables arise from the effects of independent variables (Mertens, 1997). In other words, internal validity is related to whether the conclusions reflect to a relationship between two or more variables, whereas external validity is concerned with whether the results can be generalized beyond one specific research context (Bryman, 2004).

The principles underlying naturalistic and/or qualitative research are based on the fact that validity is a matter of trustworthiness, utility and dependability that the evaluator and the different stakeholders place into it. As Merriam (1998: 202) states in qualitative research “reality is holistic, multidimensional and ever-changing.” Therefore, it is up to the researcher and research participants to attempt to build validity into the different phases of the research from data collection through to data analysis and interpretation. In fact, both reliability and validity are related to procedures, methods and data analysis in qualitative research.

Reliability and validity are deployed as two interdependent concepts in the assessment of the trustworthiness of qualitative research reports. According to Seale (1999: 266), “the trustworthiness of research report lies at the heart of issues conventionally discussed as validity and reliability”. Guba and Lincoln (1994: 316) also emphasize that “since there can be no validity without reliability (and thus no credibility without dependability), a demonstration of the former is sufficient to establish the latter”. In line with these views, the reliability and validity of the data gathered through the questionnaire and semi-structured interview in this study are next presented.

#### 4.3.6.3 Reliability and validity of the questionnaire

The reliability and validity with respect credibility, dependability and replicability of the questionnaire data were ensured through the means:

- Piloting the questionnaire
- The focus group discussion
- Supervisory review meetings

As earlier discussed in this section the researcher piloted the questionnaire with a group of 15 participants (see 4.3.3) to share ideas and validate the instruments. The purpose of the pilot was to test the questionnaire in order to be sure that the information gathered would reflect how the participants felt and thought about their language learning experiences under immigration in Germany. The pilot also helped to cross-check the questionnaire to discover areas where there could be difficulties, in order to make necessary adjustments for improvements of the content and form. In this regard, the ideas and views contributed by the participants during the focus group discussion (see, 4.4.4) were useful for the enhancement of the reliability and validity of the questionnaire instrument.

Also, in order to ascertain the quality of questionnaire, the supervisory team and the UEL ethics committee reviewed and approved the instrument before it was used for data collection. Data collection, analysis and findings were also reviewed and approved by the team of supervisors to ensure due process and enhance the reliability and validity of the questionnaire data. In addition, the internal consistence of items in the questionnaire that measure language proficiency were assessed using Cronbach's alpha coefficient (see 5.1.1)

#### 4.3.6.4 Reliability and validity of the semi-structured interview

To ensure reliability and validity with respect to the trustworthiness, dependability and transferability of the semi-structured interview data, the researcher took the following measures:

- The interview guide/protocol
- Audit trail
- Triangulation

The interview guide (see 4.3.4.1 and Appendix 5) was used to improve the reliability and validity of the semi-structured interview. It helped to maintain objectivity during the interview because the items in the guide focused on the purpose of the research and the specific problems relating the social psychological influences in SLA.

The different procedures of collecting and analysing data through the questionnaire and the semi-structured interview were explicitly explained and kept as an audit trail. For instance, details were provided about the descriptive analysis of the questionnaire data through the use of SPSS and the analysis of the interview data through category identification (see Approach to data analysis 5.1.2). Also, the main terms, constructs, definitions, units of analysis and premises were delineated, and their underlying assumptions were made explicit. For instance, the operationalization of social and psychological distance in terms the acculturation variables of the Schumann framework were well defined (see 3.3.3 and 3.3.4). The identification and description of these constructs and premises ease the process of replication and consequently enhance reliability and validity. In addition, the interviews were recorded, transcribed verbatim and preserved, so that re-analysis of the data can be easily implemented by any independent investigator. This type of procedure increases the reliability and validity of the data and the integrity of the findings (Zohrabi, 2013).

Triangulation involves the procedure of seeking convergence, corroboration and integration across different sources of data in order to improve the accuracy of data and provide a comprehensive analysis of the research problem (Greene *et al.*, 1989; Bryman, 2006; Creswell and Plan, 2011). In conducting this study, evidence was gathered through multiple sources of data in order to bring together a more comprehensive account of the lived experiences of participants. Through this approach the questionnaire and interview data were triangulated, corroborated and integrated to ensure the reliability and validity of both the questionnaire and the interview data and also, to enhance the integrity of the research findings.

#### 4.3.6.5 Strategies used to ensure trustworthiness of the human instrument

In qualitative research, investigators seek to satisfy four criteria for the assessment of trustworthiness, which include credibility, transferability, dependability and

confirmability (Lincoln and Guba, 1985; Morse *et al.*, 2002; Bitsch, 2005 and Anney, 2014). In addressing credibility, the researcher attempts to demonstrate that a true picture of the phenomenon under scrutiny is being presented (Lincoln and Guba, *op. cit.*). Transferability entails that the researcher provides sufficient detail of the context of the research, to the extent that the findings may justifiably be applied to similar settings with other respondents (Anney, *op. cit.*). The dependability criterion in qualitative research is difficult to satisfy, although the researcher should at least strive to ensure the stability of findings over time in order to enable a future investigator to possibly repeat the study (Bitsch, *op. cit.*). Finally, to achieve confirmability, the researcher must take steps to demonstrate that findings emerge from the data and not his/her own predispositions (Shenton, 2004).

In view of the above criteria, the verification measures I used to ensure trustworthiness of the human instrument in the present study are strategies such as structural and methodological coherence, triangulation, purposive sampling and adherence to the theoretical framework, description of personal and contextual background, regular debriefing sessions and respondents' voluntary participation, right of consent and right of withdraw. A brief summary of these verification strategies is presented below.

In the context of the present study, structural and methodological coherence pertains the synergy and congruence among the component parts of the research. This means that the decisions about the research process were not made arbitrarily but based on the principle of fit for purpose. For instance, I adopted the qualitative case study research design for the present study in consideration of the interpretive nature of the research (see 4.1.1), the purpose of the investigation (see 1.4) and the specific research questions (see 1.5). On the basis of the interdependence of the research components and the necessity for a match between the research questions and the methods of data collection and process of analysis (Morse *et al.*, 2002), the questionnaire (see 4.3.2), focus group (see 4.3.3) and semi-structured interview (see 4.3.4) were used in combination as the appropriate research methods for the investigation. The use of these methods in concert compensates for their individual limitations and exploits their respective benefits, as well as serve the purpose of data triangulation (see 4.3.6.4) as a strategy to ensure trustworthiness of the human instrument.

In consideration of the Schumann theoretical framework, I used the purposive sampling technique (see 4.3.1.2) to select the group of individuals whose experiences provide sufficient data relevant to the specific research questions. In addition, as a member of the research population and a major instrument of data collection and analysis, I have rendered a background description myself and my professional qualification (see 1.3). In so doing, I have acknowledged that my predisposition in taking strategic decisions has a major impact on the outcome of the research. I am therefore fully aware that my credibility as the major research instrument is especially very important for the overall reliability and validity of the study.

Furthermore, the regular debriefing sessions between me and my supervisors is another important verification strategy to ensure the trustworthiness of the human instrument in this study. Through series of supervision meetings and feedback from my supervisors I was able to refine my methods, develop a greater explanation of the research design and strengthen my arguments in the discussion of research findings. In addition, the focus group discussion was used during the pilot study to debrief the participants and authenticate the validity of the questionnaire. Finally, the participants in the present were encouraged to be truthful from the outset of their participation. In particular, each person was given opportunities to refuse to participate in the project so as to ensure that the data collection sessions involved only those who were genuinely willing to take part and prepared to offer data freely (see 4.3.7 below).

#### 4.3.7 Ethical considerations

This research imposed minimal or no risk to the participants, who are adult immigrants willing to contribute their view towards the research process. However, as Miles and Huberman (1994: 288) argue, “any qualitative researcher who is not asleep ponders moral and ethical questions”. This is because social research – including research in education – concerns people's lives in the social world and, therefore, it inevitably involves ethical issues (Dörnyei, 2001). Moreover, in qualitative and mixed methods approaches there is an increased likelihood for the occurrence of ethically relevant moments (Haverkamp, 2005; Dörnyei, 2001). These are sensitive situations/moments possibly involving face-to-face contacts that call for extra caution in the interaction between the researcher and the participant. The primary principle of research ethics is that “no mental or physical harm should come to the respondents as a result of their

participation in the investigation” (Dörnyei, 2001: 67). For this reason, there are constitutional and constituted legal frameworks and regulations concerning research ethics that must be observed to ensure ethical scrutiny in the conduct of a research such as in the present investigation.

Therefore, in line with the University research ethics procedures, the approval of the ethical committee of the University of East London was required before embarking on this study. Upon approval (see Appendix 1), members of the Nigerian community in Germany were contacted by sending out an information sheet (see Appendix 2) and a consent letter (see Appendix 3) requesting their participation in the study. In adherence to the principles of voluntary informed consent (BERA, 2011), the information sheet introduced the topic of the research and briefly explained the aim, objective and significance of the study. The letter of consent assured the participants of their confidentiality and anonymity with regards to their privacy and personal identities in participating in the study. The documents stated that participation in the study was purely voluntary and that the participants had absolute right to withdraw from the study at any point without any cost or fear of retribution. The tasks that the participants were expected to perform during the study and the possible risks and the potential consequences of participating in the research were also made known to them.

As part of research ethical considerations, I was aware that at the heart of research ethics lies the moral character and integrity of the researcher (Dörnyei, 2001). In this regard, it is important to observe that by the virtue of being a resident Nigerian immigrant in Germany, I possess insider knowledge of the participants, the research contexts and settings. Being part of the population afforded me the opportunity to reflect and draw from abundant native insight and first-hand experience in dealing with the complex issues associated with acculturation and second language learning. Being the researcher and an influential member of the research population, I had the responsibility of dealing interactively with all informants, establishing trusting relationship and close collaboration with all the participants and truthfully declaring my intentions and the purpose of the study. The aim was to ensure that participants felt relaxed and comfortable with the exercise and that they clearly understood what the process entailed. Most importantly, being fully aware of the possible conflicts that may derive from being an insider researcher, I took all necessary steps in line with the ethical



guidelines for educational research (BERA, 2011) to ensure that all the ethical obligations with regards the rights and protection of participants were fully observed. I ensured that no one was unduly coerced into participating in the study.

While probing, and using prompts in the interviews, I ensured that sensitive and personal issues were avoided and that participants were not rushed or forced to answer questions they were uncomfortable with. As an educational researcher, I had the role of analysing, interpreting and presenting people's view of the world and reality as the findings of this study.

#### 4.4 Summary of chapter 4

This chapter presented the methodological approach adopted for the study. The overall philosophical assumption of the present research is rooted within the realms of interpretivism. This paradigm was adopted in consideration of the naturalistic and subjective nature of the research problem. Also, the interpretive approach was considered appropriate because of the purpose of the study and the specific research questions. The specific methods of data collection for the study involved the use of the questionnaire, the focus group and semi-structured interview. In view of possible weaknesses and strength inherent in the questionnaire and interview methods, the use of both data sources to collect evidence for the present study was inclusively complementary and mutually compensatory.

The distinctive research design adopted for the present study was the qualitative case study research strategy. This was because the study utilised data based on the evidence from the real world and real people in a natural and contemporary setting (Yin, 2009; 2013). Particularly, the study explored the life experiences of a group of individuals and seeks to identify the participants' own perception about their everyday efforts to learn a second language in a naturalistic environment. Thus, the learners' experiences, beliefs, activities, ideas, learning methods and strategies are the fundamental sources of data (Sayn, 2009). Furthermore, this chapter dealt with other methodological issues such as my role as an insider-researcher, validity and reliability, as well as ethical considerations. The next chapter deals with the approach to data analysis and subsequently presents analysis and discussion of the data.

## CHAPTER FIVE: ANALYSIS AND DISCUSSION

### 5.0 Introduction

This chapter is concerned with the presentation, analysis and discussion of the data. It begins with a preamble outlining the approaches to the analyses of the descriptive and qualitative data gathered through the questionnaire and semi-structured interview. The data analysis is presented and discussed in four sections, namely 1) the demographic profile of the research population, 2) the social distance factors, 3) the psychological distance factors and 4) the measure of SLA.

### 5.1 Preamble

Both descriptive and exploratory data were collected for this study through the use of a questionnaire and a semi-structured interview, respectively. However, in terms of priority, more emphasis was placed on the interview data, not only because of the interpretive orientation of the research problem, but also because of the framing of the research questions. It is important to point out that the research questions sought to explore the participants' views about the social and psychological distance factors of the Schumann acculturation framework in the specific context of the experiences of the Nigerian immigrants learning German as L2 in Germany. During the field work, the questionnaire and the semi-structured interview were administered concurrently at the same stage of the investigation. The two sets of data were then analysed separately but were brought together during the analysis and interpretation of the results. The concurrent approach (which enabled the collection of both sets of data at the same stage) was considered more practical for this study than the sequential approach (where the collection and analysis of one type of data occur after the collections and analysis of the other) because it saved time and also enabled the participants to provide clarification of the information gathered through the questionnaire without losing focus. Had a sequential approach been followed, this would have been more time consuming and cumbersome to implement than the concurrent approach (Creswell, 2003).

The descriptive data collected through the questionnaire were analysed using the SPSS statistical analysis software. At the same phase, the semi-structured interview data were analysed using categories based on the Schumann model, such as:

- The demographic characteristics of the research population
- The social distance factors
- The psychological distance factors
- Measure of SLA: The perception and experiences of the participants

#### 5.1.1 Approach to the questionnaire data analysis

The data that emerged from the questionnaire were coded by assigning numbers to the items and phrases to the options of choice for the participants' response. The coded data were then entered into the SPSS statistical analytical software. Through the use of descriptive statistics, the large amount of the questionnaire data was reduced to make sense of the information provided by the participants. Frequency distributions and percentages were the main descriptive statistics used in the quantitative data analysis to make the information more manageable; this was further summarised in tables and charts.

The use of inferential statistics for the questionnaire data analysis in the present study was very limited. According to Bernard (2011) inferential statistics are used to make inferences from sample data to the population. In order to do this, however, it is imperative that the sample is representative of the population to which it is being generalized (Bernard, 2011). For this study, the analysis of the questionnaire data was more descriptive and less inferential for three obvious reasons, namely:

1. The objective and purpose of the study was specifically to explore 2LL experiences of the group of Nigerian immigrants in Germany using the social and psychological distance factors.
2. The purposive, convenient and non-probability frame of the sample was not necessarily representative of the wider population and, as such, did not support making inferences beyond the participants in the study.
3. The main purpose of questionnaire was to provide the descriptive analysis to complement the of semi-structured interview data. This implies that priority was

given to the qualitative orientations of the study and emphasis was placed on the qualitative data because of the interpretive nature of the study.

Nevertheless, very limited inferential statistics were used to assess the internal consistency of some of the questionnaire items, as exemplified below, using the Cronbach's alpha coefficient. Internal consistency describes the extent to which all the items in a test or scale measure the same concept or construct and hence it refers to the inter-relatedness of the items within the test (Tavakol and Dennick, 2011).

For instance, in relation to personal information about the participants, a Cronbach alpha coefficient of 0.74 (indicating a good alpha measure) was obtained using items, Q19, Q20, Q21 and Q22. The questions asked in these items were as follow:

- Q19.** Do you feel at home in Germany?
- Q20.** Do you feel accepted by Germans?
- Q21.** Would you like to be considered a true German?
- Q22.** If you have a choice of place to immigrate to, would choose Germany?

From items Q19 to Q21 the participants were given a Likert-type of options ranging from 1 = '*Always*' to 5 = '*Not at all*' to choose from, and in item Q22, there were the options '*Yes*', '*I am not sure*' and '*No*' to choose from. The information obtained through these questions provided supporting evidence about the perception of the participants with regard to degree of their social and psychological adaptation in Germany.

Also, in relation to the Nigerian culture, Cronbach's alpha coefficient of 0.62 (indicating a low alpha measure) was obtained using the following items:

- Q26.** How important do you consider it to maintain ties with your own native culture?
- Q30.** Approximately how many Nigerian migrant friends do you have?
- Q32.** What sort of contact do you mostly have with Fellow Nigerian migrants?
- Q34.** How would you describe the number of Nigerian Immigrants in Germany?

While the Alpha measure obtained here was low and may not suggest a high level of relationship between the items, it was statistically useful to create a scale that incorporated these items for two reasons. Firstly, the reliance on individual items meant that there were many possible tests of relationships to be done. Therefore, reducing the number of tests would make the results clearer. Secondly, given the limited range in the variables, grouping a number of items together might have given a more accurate measure of the underlying attachment of the participants to the native Nigerian culture.

Regarding the exploration of the characteristic of the Nigerian community, what was particularly striking was how homogeneous the community was with respect to their relationship with their native culture. In item Q28: ‘Which of the following statements applies appropriately to you?’ the participants were instructed to select one of the following options:

- I would prefer to maintain ties with my native culture while establishing ties with the German culture.
- I would prefer to maintain ties with my native culture without establishing ties with the German culture.
- To maintain ties with my native culture or establish ties with the German culture does not matter to me.
- I would prefer to establish ties with the German culture without maintaining ties with my native culture.
- I would prefer neither to maintain ties with my native culture nor to establish ties with the German culture.

In their responses, almost all the participants indicated that they wished to retain their Nigerian identities while adapting to the German society, language and culture. In terms of the Schumann’s model of integration pattern, all the Nigerian immigrants but two opted for “*Adaptation*” rather than “*Assimilation*”, or “*Preservation*” (see 5.2.2). Other items (such as Q26, Q27, Q42 and Q43) clearly indicated that the native culture and language were prized, while having knowledge of the German language was seen as essential.

In relation to SLA items, there were three groups in the questionnaire intending to measure aspects of SLA proficiency and learning strategies, all of which produced

Alpha scores above 0.70 indicating good level of reliability (Nunnally and Bernstein, 1994). The analysis based on these items are as follow:

**Item Q57.** Which skills do you think you have improved: ‘Speaking’, ‘Listening’, ‘Reading’ and ‘Writing’?

Each sub category was treated as a scaled item, with 1 if ticked and 0 if left blank. This produced a Cronbach’s Alpha of 0.79 indicating a good level of reliability.

**Item Q59.** How well do you speak, understand, read and write German now?

Each of these four aspects (speaking, listening, reading and writing) was rated on a five-point scale from “*Very well*” to “*Not at all*” and a high score indicated a lack of competence in the language. A general measure of self-reported competence in German was determined using Cronbach’s Alpha. This brought together the items Q57 and Q59 with an Alpha score of 0.86, which indicated a high level of reliability between the items. However, it is important to note that a number of participants had missing data on one or more of the items, so that a scale of “*SLA competence now*” was calculated for 40 out of 58 participants (69%). The high reliability on the range of items seemed to indicate that the respondents were answering honestly and carefully.

In relation to items Q64 – Q67, Q70 and Q71 on the strategies for improvement of Listening and Reading skills, the outcomes of the analysis are as indicated below:

Q64. Do you enjoy listening to/ watching German programs on radio/TV?

Q67. Do you try to memorize words or phrases from movies or TV programs?

Q70. If you listen to the radio/TV programs in German, do you listen for specific information?

Q71. Do you ever leave the radio/TV on to just hear the sound of German?

To answer the questions above, the participants were presented with a 5-item Likert scale (1 = ‘*Always*’ to 5 = ‘*Not at all*’) from which they were asked to choose one option. These items on the strategies for learning German were found to correlate

together, and a strategy scale with an Alpha of 0.75 was constructed. This indicated a high level of reliability between the items in the scale.

### 5.1.2 Approach to Interview data analysis

The approach to the interview data analysis in the present study was mainly deductive, which means that categories and concepts were derived mainly from the Schumann acculturation framework and the research questions (Mayring, 2000). Through this approach, the data gathered through the semi-structured interview were manually transcribed and analysed, by identifying categories, sub-categories and patterns derived from the theoretical framework and the research questions. As such, the approach to the data analysis involved these five main steps: 1) familiarization with the data, 2) identification of categories, sub-categories and patterns, 3) coding of the data (see Appendix 21), 4) identification and organization of trends in the data, 5) interpretation of the data.

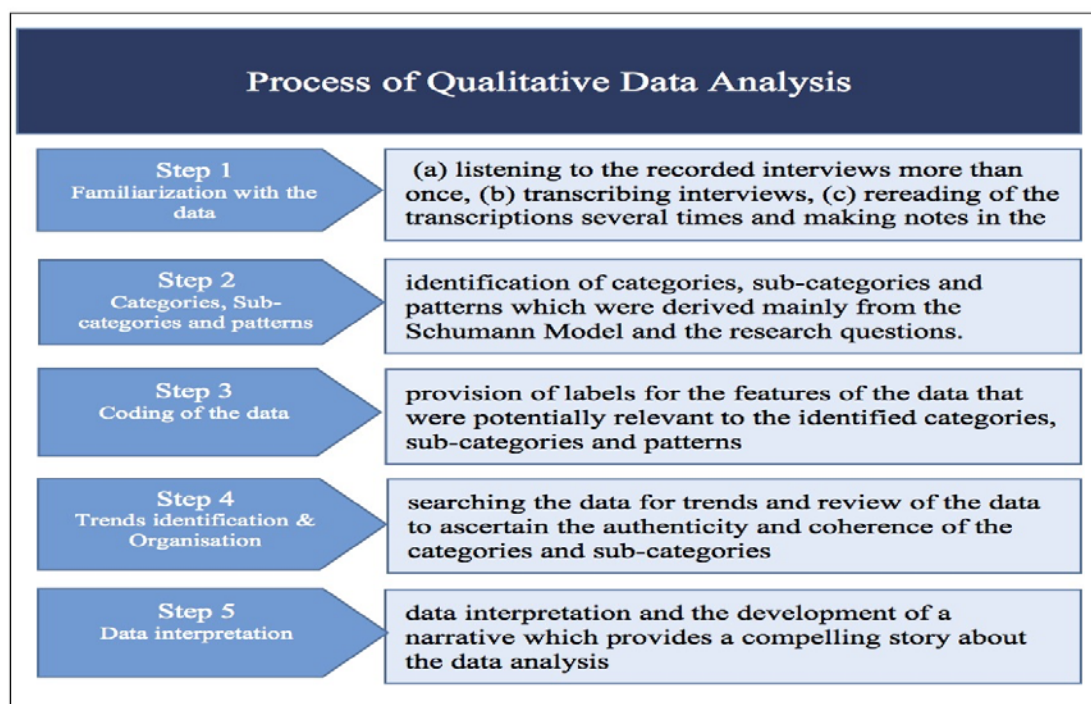


Figure 3: The process of qualitative data analysis

The first step in the process of analysis of the interview data consisted of the following: (a) listening to the recorded interviews more than once, (b) transcribing interviews, (c) rereading the transcriptions several times and making notes in the process. This was a

necessary initial step for the familiarisation with the data and getting a good understanding of how the participants made sense of their experiences, what assumptions they made in interpreting their experiences, and the kind of internal world they revealed through their accounts.

The second step entailed the identification of categories, sub-categories and patterns which were derived mainly from the Schumann Model and the research questions. In this instance, social distance, psychological distance and measure of SLA were identified as the major categories. Factors, such as social dominance, integration pattern, enclosure, attitude, cohesiveness, size, cultural congruence and length of stay were considered as sub-categories within the construct of social distance. The other factors, such as language shock, culture shock, motivation and ego permeability were also considered as the sub-categories within the construct of psychological distance. The sub-categories within the measure of SLA included the 2LL experiences and proficiency perceptions of the participants. In order to identify the patterns involved in the responses, a word frequency analysis was carried out to seek categories and sub-categories. The identification of pattern involved the recognition of the words and phrases in the responses of the participants relating to the categories and sub-categories

The third step consisted of the coding of the data according to the identified the major categories, sub-categories and pattern. This step involved the provision of labels for the features of the data that were potentially relevant to the identified categories, sub-categories and patterns (see Appendix 21 for the coding system utilized to make sense of the interview data). This means that the codes selected were predetermined by the categories derived from the Schumann theoretical framework. The purpose of this stage was to enable the organization of data into meaningful and specific units of information.

The fourth step involved searching the data for trends that related to the categories and sub-categories identified in the second stage. This step entailed the review of the data to ascertain the authenticity and coherence of the categories and sub-categories. This step was concerned with quality checking, whereby the categories were reviewed in relation to the coded data. Thus, the categories were reviewed in relation to the entire data to determine whether they meaningfully captured the most important and relevant elements of the data in relation to the research question.



The final step involved the development of a narrative, which provided a compelling story based on the data analysis, which is then presented under four major sections namely: demographic information, social distance, psychological distance and SLA perceptions in terms of the participants' experiences, language learning strategies and outcomes. The individual factors within the major categories served as sub-categories in the unit of analysis whereby the information supplied by the participants was coded using key terms to indicate patterns of response in relation to each factor.

## 5.2 Data presentation and discussion

In view of the Schumann framework, the data analyses and discussion of the findings focused on the nature and significance of the social contact/interaction between the Nigerian migrants (the 2LL group) and the Germans (the TL group) as explored through the social and psychological distance factors. Thus, the specific ways in which particular factors may have played significant roles in engendering social contact and interaction between the groups are presented and discussed below to show the extent to which each factor may have featured in the language learning experiences of the group of participants.

The results of the data analyses are presented and discussed in four sections. The first section relates to the demographic profile of the research population. The second and third sections, respectively, deal with the constructs of social and psychological distance factors. Whilst the fourth section focuses on the measure of SLA and the 2LL experiences of the participants. In the end, the discussion entails a broader assessment of the validity of the Schumann Acculturation Model (Schumann, 1978, 1986) as a social psychological framework of the investigation.

### SECTION 1

#### 5.2.1 Demographic profile of the research population

This section presents an analysis of the demographic data gathered via the relevant items of the questionnaire. The demographic data provided the background information about the research population and was intended to uncover the compelling circumstances of the lives of the Nigerian immigrants in Germany and their everyday

efforts to learn German as they dealt with a new cultural environment. The analysis of the demographic data was carried out and presented considering such factors as age, gender, length of stay, immigration status, level of education before immigration, reasons for migration and current visa status.

#### 5.2.1.1 Age

Pertaining to the age distribution of the research population, the result of the data analysis based on item Q1 of the questionnaire indicated that the majority of them belonged to the age ranges of 31 – 40 and 41 – 50 years. Put together, they constituted approximately, 66% (n=38) of the entire research population. Those within the range of 51 – 55 years of age represented about 14% (n=8) while the participants within the age range of 56 and above were shown to be about 12% (n=7). The analysis showed that the participants within the range of 18 – 30 years of age constituted the lowest percent of 7% (n=4). One participant did not indicate any age range.

Age is known to be a significant variable in relation to the outcome of the acculturation process (Berry, 1997). Therefore, the age of the participants was considered a crucial factor in the selection of the sample for the study. Although, there is a great debate about the exact role of age in language learning, the consensus amongst researchers (Larson-Freeman and Long, 1991; Singleton, 2005; Abello-Contesse et al., 2006 and Murad, 2006) is that age plays a significant role in the determination of SLA outcomes. The common belief is that as we age, the ability to learn a second language successfully gradually declines (Singleton, 2005). In this regard, the immigration age of the participants was a crucial factor in the process of data analysis. Hence, from the initial sample of 60, two participants were excluded because their ages at immigration were discovered to be 11 and 15 years respectively, which were below the adult age of 18 years. Therefore, the analysis of the questionnaire data was based on 58 participants.

#### 5.2.1.2 Gender

The male participants overwhelmingly outnumbered the females in this study. While there were 45 (78%) male participants, the females in the sample were only 13 (22%). The low representation of the females in this study was mainly due to the fact that the number of male English speaking Nigerian immigrants in Germany was by far greater

than of their female counterparts. This seems to indicate that there was a higher tendency and greater drive for the Nigerian males than the females to migrate in search of better economic opportunities outside the homeland and across international boundaries. Thus, in Germany, it is not only that the female Nigerian immigrants are fewer than the males, but also, most of the female immigrants are those brought over by their husbands and were, therefore, more complicated to recruit as participants in a study being led by a male researcher such as this. Invariably, it was much easier for me to contact more males than female participants for the research. Perhaps, a female researcher might have been able to recruit higher number of females for this type of research and the findings may have included more mixed perspectives.

#### 5.2.1.3 Reason to migrate to Germany

In this study, the participants were asked to indicate their reasons to migrate to Germany and what attracted them particularly to the country. They were asked to choose their options from a list of certain inclusive push-and-pull factors captured in item Q7 of the questionnaire (see item Q7, Appendix 4) These factors were selected based on insight from related literature (such as Ward et al., 2001; Udehemuka and Pernice, 2002; Mberu and Pongou, 2010) about the common reasons that compel people to migrate from one place to the other. During the pilot study, the focus group of 15 participants also agreed that these factors could indeed be used to elicit valid information about the reasons for the group of participants to migrate to Germany. The summary of the responses indicating the reasons for the participants migrate to Germany is presented in Table 1 below.

Table 1: Item Q7 – Reason to migrate to Germany

<b>Factors</b>	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Better life</b>	31	53.4
<b>Human right/Protection</b>	28	48.3
<b>Better employment/Business</b>	27	46.6
<b>Political stability/right</b>	25	43.1
<b>Studies/Education</b>	20	34.5

<b>Information technology</b>	18	31.0
<b>Social benefits</b>	14	24.1
<b>Rewards for ability</b>	13	22.4
<b>Physical environment</b>	7	12.1
<b>Other</b>	4	6.9

The results showed that among all the factors, the desire for a better life was the overarching reason for the participants to come to Germany. Thus, it could be adduced that although the socio-economic situation in their home country might so be bad to warrant emigration, the participants were not necessarily driven out by extreme political or human crises, such as civil war or severe natural disasters. In other words, they may be better classified as voluntary or economic migrants. Ironically, however, in the German official immigration policy, there is no other residency provision than the refugee/asylum status for voluntary or economic migrants from Nigeria. In view of this, perhaps, the most curious question to ask concerning the existence of the Nigerian immigrants in Germany is this: how did most of the Nigerian immigrants manage to secure their residence permit and even went on to acquire the German citizenship in the Federal Republic of Germany? Further analysis of the data relating to ‘*Immigration status*’ and ‘*Actual length of stay*’, as we shall see in section 5.2.1.4 below, will go a long way in attempting to answer this question.

#### 5.2.1.4 Immigration status

Based on item Q6 of the questionnaire, the result of data analysis pertaining to immigration status indicated that over half of the participants in the study (about 55%) came to Germany as refugees. About 26% came as students and approximately 16% of the others came as family members. However, it must be pointed out that immigration status and the categorization of immigrants in Germany reflect much of the German official immigration law and policy as earlier discussed in chapter one (see 1.1). Germany has different immigration laws for different nationalities of immigrants - such that, what may apply for immigrants from Eastern European countries and Turkey may not be the same as what applies for those from Africa and other developing countries. For instance, the Nigerian migrants and others of African descent are mainly allowed residence albeit temporarily in the Federal Republic of Germany mostly as asylum

seekers or refugees (in this study the term refugee is used to include asylum seekers). So, on arrival to Germany, except a few who had student visas or who were dependent family members, most Nigerian immigrants must either seek asylum as refugees to be allowed a temporary and conditional stay in Germany or return to Nigeria. Under this condition, as emerging evidence from data shows (see Table 2 below), most of the Nigerian immigrants preferred to seek asylum rather than return to their country without achieving their dream of a better life in Germany and Europe.

It is interesting to observe that approximately 16% of the participants in the study came to Germany as family members of those already in residence in the country. What it means is that a good number of the Nigerian immigrants who came as students or were granted temporary and conditional stay as refugees, eventually, were able to change their status and obtained longer stay to be entitled to bring over their dependent family members. This was made possible mainly because the German family reunification laws grant automatic residence permit to immigrants who are married to German spouses or those who have children with German citizens. The family laws also make it possible for legitimate immigrants to bring over spouses and dependent family members from the home country to live in Germany (Kreienbrink and Ruhl, 2007). Thus, on the basis of the family reunification laws, most Nigerian immigrants in the process of seeking political asylum, as refugees, were able to get married to German spouses or bear children with them and, therefore, secure longer residence permit. Eventually, a good number of the immigrants were able to secure permanent residence and many indeed went further to acquire the German citizenship.

Table 2: Item Q6 – Immigration status

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Refuge</b>	32	55.2
<b>Student</b>	15	26.3
<b>Family</b>	9	15.8
<b>Other</b>	1	1.8

As a matter of fact, as data analysis relating to ‘*Actual length of stay*’ indicated (see 5.2.1.5 below), approximately 88% of the participants in this study had lived in

Germany beyond the short time period of 1 – 4 years (item Q37, Appendix 4). Further analysis based on items Q17 and Q18 of the questionnaire also revealed that about 53% of the participants had already obtained the German citizenship and that about 70% of those who had not yet become German citizens indicated their intention to apply for it. All this evidence converged to show that the majority of Nigerian immigrants had a strong desire to stay longer in the Federal Republic of Germany. Obviously, this situation has significant implications for the acquisition of German as a second language by the participants in the study because, invariably, their strong desire to stay longer in Germany could equally be linked to their strong motivation to learn the German language. It is interesting, however, to observe that the majority of the participants, about 62%, also indicated their intention to return to Nigeria eventually. Nonetheless, they could not say exactly how and when they would actually return to their native country.

#### 5.2.1.5 Actual length of stay

Based on item Q4 of the questionnaire, the actual number of years the participants have lived in Germany is shown to range from 1 – 37 years. As the results of the analysis indicated, approximately 88% of the participants had lived in Germany beyond the short time range of 1 – 4 years as mentioned in item Q37 of the questionnaire (see appendix 4). Among them, about 71% have even lived in Germany well beyond the long-time range of 5 – 10 years and were already within the range of indefinite stay of 10 years and above. Only about 12% of the participants had lived in Germany within the short time range of 1 – 4 years and of this percentage, there was no indication that they were preparing to return to Nigeria any time soon. The results of the data pertaining to the actual length of stay has some implications for this study because it relates to the intended length of residence, which is one of the social distance factors proposed by the Schumann model (see 5.2.2.7).

Furthermore, the length of stay of the participants in Germany had some impact on the findings of this investigation. For instance, most the participants at the time of the study could already speak and understand German. Among other factors, this could be as a result of the length of time they had lived in the country. As the Schuman Model suggests a longer length of residence may have increased the chances of more contact

between the participants and the Germans, leading to a change in attitudes and more opportunities for the learning and improvement of German as a second language by the group of immigrants.

#### 5.2.1.6 Educational level before immigration

The result of the data analysis based on item Q9 pertaining to the participants' educational attainment indicates that most of them attended, at least, the high school before arrival in Germany. While about 51% of them attended senior high school, 32% attended a tertiary institution before immigration. About 3% attended junior secondary school, while another 3% attended only primary school. The remaining 8% completed postgraduate studies. The figure below summarises the level of education of the participants (see Table 3 below).

Table 3: Item Q9 – Educational level before migration

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>1 – 6 years (Primary)</b>	1	1.7
<b>7 – 10 years (Junior high school)</b>	2	3.4
<b>11 – 13 years (Senior high school)</b>	30	51.7
<b>14 – 17 years (tertiary/graduate)</b>	19	32.8
<b>18 years and above (Postgraduate)</b>	5	8.6

This analysis indicates that the participants were to some extent already well educated before coming to Germany. It is also important to observe that, in addition to their mother tongue/ native languages, the participants have had the experience of learning the English language in Nigeria, right from their childhood, because this is the official language and primarily the language of instruction at all levels of education in the country. This means that the research population was already bi-lingual or even multilingual before starting to learn German. Hence, the educational background of the participants was an important factor to be considered in view of the various ways their previous learning experiences could have been of influence in the process of learning German and adapting to the new cultural environment.

### 5.2.1.7 Summary of section 1

This section was based on the demographic profile of the research population and provided useful background information about the participants, which is vital for the discussion in the subsequent sections of the analysis. The section also served to confirm that all the participants in the study were adult immigrants who had lived in Germany for a considerable period of time in line with the Schumann framework. The information about the participants' age, reasons to migrate, immigration status, adoption of German citizenship and actual length of stay helped to explain the findings relating to the extent to which the social and psychological distance factors feature in the experiences of the participants.

## SECTION 2

### 5.2.2 Social distance factors

In this section, data pertaining to the social distance factors as proposed by Schumann (1986) are presented and discussed. The major thrust in the data presentation and discussion with regard to the social distance factors is driven by the first research question of investigation:

- Which social distance factors, if any, feature in the experiences of the group of Nigerian migrants learning German in Germany?

Schumann defines social distance as pertaining to:

The individual as a member of a social group, which is in contact with another social group whose members speak a different language. The assumption is that the greater the social distance between the two groups the more difficult it is for the members of the 2LL group to acquire the language of the TL group (Schumann, 1976: 135-136).

In more specific terms, Schumann (1976) identifies the construct of social distance as comprising the following factors: social dominance, integration pattern, enclosure, cohesiveness, size, cultural congruence, attitude and length of stay. On each factor,



certain conditions are considered to be either favourable or unfavourable for second language learning. Based on these considerations and, in view of the first research question, the evidence from the analysis of the data relating to the influence of the social distance factors on the 2LL experiences of the group of Nigerian migrants in Germany is presented and discussed on a factor by factor basis.

#### 5.2.2.1 Social dominance

The Schumann model defines social dominance as the perceived status of a group in relation to another in terms of one group being dominant or superior and the other being subordinate or inferior; or both groups being roughly equal in status. The model states that, if the 2LL group is politically, culturally, technically or economically dominant/superior to or subordinate/ inferior to the target language (TL) group, social contact between the two groups will not tend to be sufficient for optimal target language acquisition. If they are nearly equal in status, then there will be more social contact between the two groups and thus, acquisition of the target language will be enhanced (Schumann, 1976 and 1986).

In the case of the Nigerian immigrants in Germany, the indication from the data analysis on immigration status showed that most of the participants (about 55%) came to Germany as refugees/asylum seekers (see 5.2.1.4). Under this status, the immigrants may be regarded as being technically, politically, and economically subordinate and at a structural disadvantage in relation to the Germans. This is because the German immigration policy regulates and imposes some restrictions on the condition of their residence in Germany (Kohlmeier and Schimay, 2005). Moreover, in item Q7 of the questionnaire, the participants were asked to indicate from a list of options (including the option to add any other reason that may not be in the list) their reasons for migrating to Germany (see Appendix 4). The analysis of the data (see 5.2.1.3) reveals that the majority of the participants (about 53%) selected '*Better life*' as the main reason for migration to Germany. This means that the majority of the participants are economic migrants whose initial pre-occupation tend to focus more on the ways and means of improving their lives, rather than worrying about having equal status with the Germans.

In terms of superiority/inferiority of cultures, the participants were asked to choose

from the options of '*Superior*', '*Some aspects superior*', '*Neither superior nor inferior*', '*Inferior*' and '*Some aspects inferior*' to compare their native culture with the German culture. None of the participants indicated that their native Nigerian culture was inferior to the German culture. On the contrary, about 52% of them indicated that their culture may in some aspects be superior to that of the host nation. About 19% of the participants actually considered their native culture superior. This shows that, although the majority of the participants came to Germany as refugees/asylum seekers and may be considered to be subordinate to the Germans, yet, they did not consider their native culture inferior to the Germans.

During the interviews, some of the participants acknowledged that the notion of inferiority/ superiority of a group or culture is subjectively complex and controversial to categorize. For instance, in one of the remarks, Respondent 12 said, "talking about inferiority and superiority is a little bit difficult" (see Appendix 17). In another remark, Respondent 8 also said that he "the question of superiority doesn't really fit the phenomenon in this context" (see Appendix 13). Thus, the determination of social dominance based the notion of superiority/inferiority of culture is indeed very problematic to operationalize in this context. Suffice this to say, it is very difficult to determine how the social dominance factor particularly featured in the 2LL experience of the Nigerian migrants. Though the group of participants may not feel that their culture is inferior to that of the Germans, obviously, as refugees/asylum seekers they did not enjoy the same privileges as member of the German host community. There was sufficient indication from the data that the German TL group was perceived as more dominant than the migrant 2LL group. Therefore, any claim of equal status in this circumstance may be considered erroneous.

As the Schumann model predicts, since the two groups are not equal in status, the social contact between them is expected to be less than where they are equal in status. This implies that the social contact in this case may not be sufficient to enhance L2 acquisition. However, by all indications, the immigrants are under enormous and compelling pressure to acquire German in order to succeed in their new cultural environment. Thus, whether they perceive themselves as dominant or subordinate; and whether they consider their culture to be superior or inferior to the German culture, the stark reality remains that they were under compelling circumstances to acquire German

because they desperately needed the language for their day to day activities in Germany. Definitely, they were not necessarily thinking about having equal status with the Germans in their motivation to learn German. Rather, as they indicated, they were instrumentally and integratively motivated to learn German for the purposes of employment, to pursue further studies, and also, to be able to communicate, interact and integrate to the wider German society.

Expressing these motives during the interview, Respondent 14 said:

There are many reasons (to learn the German language) but the number one reason was for me to study. The number two reason was for me to get integrated because if you go anywhere and you don't speak their language, you are already a foreigner but the more you speak their language, the more they will embrace you. So, for me the 2 major reasons are to study and to integrate.

Also, in another view that captures the opinion of the majority of the participants, Respondent – 4 mentioned that his motivations to learn German were mainly:

Because of my business and to talk to German people; to get job. Initially, because of the business I am running; without the German language there is no way I can get my business done and talk with the Germans. You have to learn the language to communicate with people. So, it was almost compulsory that you must learn German to live in Germany. And also, they say, when you are in Rome you act like the Romans; I need to speak it (German) for the future.

Furthermore, Respondent10 reveals the compelling circumstances for him to learn German when he was asked about his stronger motivation to learn the language, he said:

It's my job; it's my job because like I said I work with Germans. It is an American and German owned company and most of the things we do, the work we do; the programme is in English language; that was for me a big advantage. Secondly, the people I work with speak only German, so, I was there to do translation; but how do you translate when you don't know the language. So, that compelled me to learn the German language by going to evening classes,

trying to read newspapers, and listening to radio and watching TV in German language, to be able to interact and feel better.

It is clear from the above reasons that this group of participants were really under some pressures to learn the German language; however, such reasons were not directly connected to the social dominance factor as proposed by the Schumann model. The cited remarks were strong indications that a great majority of the participants thought that since they lived in Germany, it was very necessary for them to learn the German language. It may, therefore, be taken that Schumann's propositions on social dominance as a social distance factor do not actually apply to the perception and experiences of the group of participants in this context. Thus, the role of this factor in promoting or inhibiting social relations between the group of Nigerians and the Germans and, therefore, the influence the acquisition of German as a second language in this instance, may be considered less important to the investigation. Consequently, social dominance cannot be considered to have featured strongly in the language learning experiences of the Nigerian immigrants in Germany.

This finding relates to the critical views in literature about the Schumann model with regard to the unequal status in the power relation between immigrant groups and the dominant host communities (Bamgbose, 1994; Ngo, 2008; Norton, 2013) For instance, using analyses and examples from her research in Canada, Norton (1998, 2013) raised objection about Schumann's proposition on social dominance and argues that the acculturation model does not adequately consider the unequal power relation, "in which some immigrant groups are socially constructed as inferior to the dominant group" (Norton, 1998: 14). As has been earlier noted (see 3.4.5), Bamgbose (1994) expressed reservations concerning Schumann's proposition that if the second language learner feels superior or inferior to speakers of the target language, he or she will not learn the second language well. He observed that colonial subjects were made to feel inferior but still managed to achieve proficiency in English language.

This implies that in most contexts involving the integration of immigrants into the larger host society, the question of who is considered to be dominant/subordinate, or, which culture is considered superior/inferior does not seem to be the foremost consideration for the acquisition of a second language. Therefore, Schumann's proposition on social

distance based on dominance, subordination, superiority and inferiority did not seem to capture the essence of the desperate realities facing the group of Nigerian immigrants who were under enormous pressure to learn German in order to stay and survive in Germany. Without understanding the German language, life would be very difficult for the immigrants. In reminiscence, Respondent 3 may have summed up the situation by acknowledging that at the beginning, some migrants may say that they did not need the German language; but at a certain stage, they would see that without the language, there was no headway. So, he concluded, “we (meaning the immigrants) are compelled to learn the German language” (see Appendix 8).

#### 5.2.2.2 Integration pattern

According to the Schumann model, the integration pattern involves the strategies of adaptation, assimilation and preservation. In this factor, Schumann proposes that the best condition for L2 acquisition is obtained when the 2LL group wants to assimilate into the TL group. The 2LL group then gives up its own life style and values and adopts those of the target language group. Assimilation maximizes contact between the two groups and enhances the acquisition of the target language. The second-best condition occurs when the 2LL group wants to adapt to the TL culture for intergroup interaction without assimilating to it. Then, the 2LL group adapts to the life style and value of the TL group but also maintain its own life style and values for intra group use. The adaptation strategy yields varying differences of group contact and then varying degrees of acquisition of the target language. The least favourable condition occurs when the 2LL group chooses the preservation strategy and wishes to remain separated culturally and linguistically from the TL group. The situation creates a wide social distance, which leads to less intergroup contact and, therefore, makes it unlikely that the 2LL group will acquire the TL (Schumann, 1976, 1986; Barjesteh and Vaseghi, 2012).

Data pertaining to the integration pattern were gathered through the questionnaire items in section B, particularly items Q26, Q27 and Q28 (see Appendix 4). The participants were asked about the importance of maintaining ties with their native culture and the German culture. The result of the data analyses based on item Q26 indicated that 80% of the participants (n=47) considered it *‘Very important’* to maintain ties with their native culture. On item Q27, the result indicated that about 72% of the participants

(n=42) considered it *'important'* to maintain ties with the German native culture. Considering both the native and German cultures in item Q28, the analysis of the data indicated that 97% of the participants (n=56) preferred to maintain ties with their native Nigerian culture while establishing ties with the German culture. Altogether, the results obtained from these items in relation with other findings (see 5.2.2.3, 5.2.2.4 and 5.2.2.5) clearly indicated the strong desire of the majority of the participants to keep ties with both their native and the German culture. The results showed that native Nigerian culture and language were prized, while keeping ties with the German culture (including the knowledge of the German language) was considered essential. This orientation implies the adoption of the adaptation pattern of integration, which is considered by the Schumann model as the second-best strategy (after assimilation) that promotes social contact/ integration.

The interview data analysis also indicated that the majority of the participants preferred the adaptation strategy of integration. During the interview, the 15 respondents were also asked whether they considered it of value to maintain ties with both their Nigerian native culture and the German host culture (See Interview Guide, Appendix 5). Overwhelmingly, almost all of them expressed their willingness to adapt to what they consider to be the 'positive aspects' of the German culture while maintaining ties with their Nigerian cultural heritage. Their willingness to keep ties with both cultures is a clear indication of their preference of the adaptation strategy. Some remarks from the respondents during the interviews provided some explanation for their preference of this pattern of integration. For instance, Respondent 8 said:

Well, I must say with my time in Germany there are some very nice things I have picked up from the German culture. And from my German perspective and from my education and modernization I have been able to see some bad part of the Nigerian culture. That aside, there some very good side of the Nigerian culture I even wish I could bring into the German system. I personally, have picked up some few things in German culture. For the children and the next generation, blending both cultures will be the aim. In order words, it would be said exactly, that I would like to maintain my Nigerian culture while establishing ties with the German culture.

In the above remark, the respondent mentioned the benefit of adopting some positive aspects from the German culture whilst acknowledging certain aspects of the Nigerian culture that he saw as bad among the reasons to prefer the adaptation pattern of integration. Also, he felt that adopting the adaptation pattern of integration would make it possible for their children and the next generation to blend into the two cultures. This implies that in as much as the respondent desired to identify with the German culture, at the same time, he did not want to lose his Nigerian cultural identity and heritage. This represents the general feeling of the participants in the study.

In another remark, Respondent10 explained that he maintained ties with his Nigerian culture by travelling to Nigeria each year to see his parents. He said that he and his Nigerian wife tried to teach their children aspects of their Nigerian native culture. On the other hand, he said that their children were born in Germany and speak German as their first language. Therefore, there was no way he could do without having close ties with the Nigerian and German cultures (see, Appendix 15).

Also, in their respective remarks, Respondents 11 and 13 explained that it was simply not possible for them to lose consciousness of the Nigerian culture, in which they grew up. At the same time, they also acknowledged that having lived in Germany for a considerable length of time, they had absorbed some positive aspects of the German culture, such as punctuality and expressing one's opinion in a more straightforward manner, as positive aspects of the German culture he experienced. On the other hand, Respondent 13 mentioned the strong family and extended family ties as a positive aspect of the African/Nigerian culture he could not shed away. Both respondents agreed that the two cultures could be somewhat complementary (see Appendix 16 and 18).

The results of the questionnaire and interview data analyses pertaining to the integration pattern strongly complemented each other. Both results show, to a large extent, that a majority of the participants preferred the adaptation pattern of integration whereby they wished to adapt to the German culture without assimilating to it. At the same time, they also wanted to maintain their native Nigerian cultural life style and values.

In view of the above finding, it is important to observe that all the participants in the study were adult migrants who grew up in their Nigerian culture. Hence, all of them desired to keep ties with their Nigerian heritage and culture. At the same time, the majority of them, (approximately 88%) had lived in Germany beyond the short time range of 1 – 4 years as indicated in the questionnaire (see appendix 4, Q37). Among them, about 70% had even lived in Germany well beyond the time range of 5 – 10 years and were already within the range of indefinite stay of 10 years and above. Further evidence from the data showed that 53% of the participants had already acquired the German citizenship and about 70% of those who had not, indicated their desire to become German citizens. Therefore, as adults who grew up in their heritage culture and immigrants who desired to stay long in the German host culture, it may not be difficult to understand why almost all the participants felt as they said, that it was very necessary for them to keep ties with both cultures (the Nigerian culture, in which they grew up and German culture, in which they desired to live for a very long length of stay).

Based on the Schumann model, the adoption of the adaptation strategy by the participants was expected to yield some degrees of contact with the Germans as the TL group. In turn, this was predicted to yield some degrees of acquisition of German as a second language (Schumann, 1978, 1986). However, further analysis of the situation reveals that the Schumann model tends to take it for granted that as the TL group, the Germans were willing to accommodate the adaptation preferences of the second language group. As has been observed in the literature pertaining to intergroup relations, it is problematic to make straightforward predictions based solely on the adaptation preferences of the immigrants without knowing the preferences of the dominant host community (Berry, 1997, 2006, 2008; Brown and Zagefka, 2011). This is because as Berry (op. cit.) acknowledges, most often, the adaptation preferences of the individuals in the non-dominant cultural group tend to be dependent on the acculturation ideologies of the dominant group. Hence, the ideologies and policies of the dominant group constitute an important element of the research in ethnic relations (Brown and Zagefka, 2011). Furthermore, it is of particular relevance to the present study that some research studies (such as Rohmann *et al.*, 2006; Zagefka and Brown, 2002), have observed that German hosts have a tendency to feel threatened when immigrants are involved in strategies that imply native culture maintenance and that



they may not be supportive of immigrants maintaining ties with both heritage and German cultures.

Nevertheless, the present study was designed mainly to explore the perspectives of the Nigerian immigrants about their language learning experience in Germany. As such, the data collection did not include the perspectives of the dominant German host group. Therefore, it is problematic to establish with certainty the quantity and quality of the inter-group contact between the two groups based only on the adaptation preferences of the migrant participants. In relation to the acquisition of German as a second language, the Schumann model predicts that the adaptation pattern is the second best strategy, which is optimal for the enhancement of the acquisition of the TL without assimilating to the culture of the TL group (Schumann, 1978, 1986). Therefore, although the adoption of this pattern by the majority of the participants may have contributed towards the enhancement of the participants' acquisition of German, the data collected could not establish a direct relationship between the adaptation strategy and particular language learning outcomes. However, the strategy could be linked to the '*enclosure*' factor and willingness on the part of the participants to share the same facilities (see 5.2.2.3) and also to '*attitude*' and the participants' positive attitudes towards the Germans (see 5.2.2.5), which are considered as favourable conditions for the acquisition of German as a second language. In this way and in view of the assumption of the Schumann model, the integration pattern as a social distance factor could be said to have featured strongly in the language learning experiences of the group of participants who seem to prefer adaptation over the assimilation and marginalization patterns of integration.

#### 5.2.2.3 Enclosure

This refers to the degree to which the 2LL group and the TL group share the same church, school, class, recreational facilities, craft, profession, and trades. According to the Schumann model, if the two groups share these social spaces, then enclosure is said to be low – contact is enhanced, and acquisition of the target language is facilitated. However, if the two groups have separate social spaces, then enclosure is considered high, contact is limited, and acquisition of the TL is, therefore, reduced (Schumann, 1976, 1986).

Pertaining to enclosure, the participants were asked in item Q29 of the questionnaire to indicate the number of German friends they had. The data analysis indicated that the participants had between 1 and 40 German friends. The highest percentage of them (about 19%) had 2 German friends; while the second lowest percentage of them (about 3%) had the highest number of 40 German friends.

This result suggested that there was some degree of social contact between the participants - the 2LL group and the Germans – the TL group. Based on the varying number of German friends each participant had, it was also expected that there would be varying degrees of social contact between the two groups. However, judging from the fact that the highest percentage (19%) of participants had the second lowest number (2) of German friends and second lowest percentage (3%) have the highest number (40) of German friends, the degree of social contact between the two groups may be considered to be low. Consequently, the degree of social interaction which was necessary for the acquisition of German by the immigrants was also expected to be low. However, further analysis reveals that in reality, the situation may not be so straightforward.

In terms of sharing the same facilities, in Germany, the social constructs, such as churches, schools, workplaces, clubs and other recreational facilities are legally meant to be shared by all without discrimination. Generally, the Nigerian immigrants in Germany are expected to share these facilities with the Germans and indeed with all other groups in Germany. However, the question about enclosure is more about how people feel about sharing these facilities and whether it actually brings about the kind of social contact and interaction that is sufficient to enhance L2 acquisition. In view of this, data pertaining to the enclosure factor were gathered during the interview by asking the participants if they felt free to share the same facilities with the Germans; and if they thought the Germans on the other hand, felt free to share the same facilities with Nigerian migrants in Germany.

In response to the question, 14 out of the 15 participants said that they felt free to share the same facilities with the Germans. However, most of them were quick to add that, on the other hand, they did not think that the majority of the Germans felt free to share

the same facilities with immigrants. Specifically, Respondents 8 and 13 used the public transport system to illustrate the situation. Whereas both of them said that they felt free to share the same facilities with the German, Respondent 8 further observed:

I have noticed that not all, in fact most Germans do not feel very free to share the same facilities with foreigners especially the blacks, especially my skin colour because that is what we are talking about now. I have noticed such things, if you are in the same public transport system, the bus or the train. Even when the train is full and there is a seat beside you, sometimes, nobody wants to use that unless it is a do or die affair, in such cases; it becomes very, very conspicuous. In my place of work, there are some few things you see, though I am a medical doctor, but I think most Germans are really, really not very willing to share facilities with the black skin.

Supporting the above view, Respondent 13 also said that he had also noticed that something was wrong about sharing public train and bus transport facilities with the Germans. He added that the same situation happened even in the church, where “the Germans would not like to sit next to you, simply because you are a foreigner”. He “wouldn’t say it is discrimination as such but then, they (the Germans) like to keep to themselves” (see Appendix 18).

However, some respondents expressed the views that those Germans who had travelled outside their country were more disposed to be friendly and more likely to feel free to share the same facilities than the others. For example, Respondent 9 indicated:

People are different, some are welcoming to foreigners, some are not; but people who have travelled to other countries, they welcome foreigners. Those that have not travelled out, they are pessimistic, they are so conservative; but those that are socialized, they welcome people into their midst.

Also, Respondent 10 said that, while some Germans who travelled out of Germany to other countries were more likely to feel free to share the same facilities with the immigrants, most of the others did not seem to feel free to do so. He added that the

majority of the Germans saw immigrants as “people who are coming to take something away from them”.

The finding pertaining to enclosure exposes one of the inherent complexities of the Schumann model. In that it simply predicts that if the 2LL group share the same social facilities with the TL group, social contact will be enhanced, and the acquisition of the target language will be facilitated. However, in as much as most of the participants felt free to share facilities with Germans, it is important to consider whether the Germans also felt the same way. According to Sapountzis (2013), most of the acculturation models commonly share the view that members of the host society can shape the acculturation attitudes and strategies of the immigrants. In other words, acculturation attitude is the result of the interaction between both groups. Thus, in the present study, since most of the participants (the 2LL group) felt free to share the same facilities and in their perception, this was not reciprocated by the Germans (the TL group), the quality of contacts and interactions engendered were indeed very difficult to ascertain, even though the enclosure may be considered to be low.

There is evidence from the data (see Appendix 7 and 19) that the perceived unwillingness on the part of some Germans to share the same facilities with the immigrants actually had some negative impact on the intergroup relations between them. For instance, Respondent 14 said that he did not feel free to share the same facilities with Germans and believes that the immigrants did not actually feel free to share facilities because of the unfriendly impressions they got from the Germans (see Appendix 19). Also, Respondent 2 indicated that some immigrants may stop feeling free to share facilities because they noticed that the Germans do not feel as free to share the same facilities as the immigrants (see Appendix 7). According to the Schumann framework, this type of situation leads to reduced social contact and widens the social distance between the 2LL and TL groups and, as such, constitutes a hindrance to the chances of the immigrants to learn German as a second language. In this regard, the enclosure factor related to the perceived negative attitude of the Germans towards the Nigerian immigrants (see, ‘Attitude’, 5.2.2.5).

However, a positive finding was revealed by Respondent 3 who observed that “the Germans have come of age” in terms of their disposition towards sharing the same

facilities with the immigrants (see Appendix 8). According to him, considering what the situation was at the beginning, when most of the Nigerian immigrants arrived in Germany in the 1990s, and comparing it with what it was at the time of the study, there was a great improvement for which he felt that the Germans must be commended. This implies that, with the passing of time, the Germans tended to have become better disposed towards sharing the same facilities with the immigrants.

Evidence from the data revealed that contact and interaction engendered through the enclosure factor actually yielded a positive result. For instance, Respondent 9 pointed out that attending the same classes with the Germans helped him to cope with lectures during his professional training (see Appendix 14). Also, Respondent 10 said that he lived in the same environment with some Germans and drove together with them to work as they shared their vehicle in turns. He added that he celebrated with the Germans as co-workers and they exchanged visits and gifts. These provided strong evidence that sharing the same facilities through enclosure helped to engender intergroup contact and interaction between the participants and the Germans.

Furthermore, apart from sharing relationships as friends, some respondents (such as Respondents 7 and 8) revealed during the interview that they shared the same home in marriage with their German ex-wives. They said that this had helped them considerably to learn the language and integrate into the German society (see Appendix 12 and 13). Thus, the findings pertaining to enclosure related very closely to those in integration pattern. This is because the willingness to share the same facilities with the Germans corresponded with the desire of the immigrants to keep ties and adapt to the German culture. It also relates to the finding that the majority of the participants held positive attitudes towards the Germans (see Attitude, 5.2.2.5) and to the willingness of the participants to adapt to the German culture (see integration pattern, 5.2.2.2). These situations strongly indicated that facilities were shared to some extent and there was evidence of some kind of interpersonal contact and relationships between the Nigerian immigrants and the Germans. It may therefore be said that, to this extent, the enclosure factor is perceived to have featured in the 2LL experiences of the participants in the study. In any case, it is important to observe that social networks and the natural tendency for people of the same cultural and linguistic background to identify together (especially in the diaspora) may affect the outcome of enclosure in any given context.

Although given as two separate factors in the Schumann model, cohesiveness and size are interdependent social distance factors and, as such, are discussed together in this section. Whereas cohesiveness refers to the bonds linking members of a group to one another and to the group as a whole (Forsyth, 2010), size refers to the numerical strength of the group, which may be large or small. The acculturation model proposes that, if the 2LL group is cohesive and if the size of the group is large, the bond linking the members of the group is more likely to be strong, its member will tend to remain separate from the TL group, and the intragroup contact will be more frequent than the intergroup contact (Schumann, 1978 and 1986). According to the acculturation model, this situation reduces the opportunity for the 2LL group to acquire the target language.

With regard to cohesiveness, in item Q30 of the questionnaire, the participants were asked to indicate the approximate number of Nigerian friends they had. Their responses revealed that the number of Nigerian friends that the participants had ranged from 3 to 300. On the other hand, the number of German friends that the immigrants had ranged from 1 to 40 (see Enclosure, 5.2.3). In comparison, the immigrants tended to maintain more friends among themselves than with the Germans. This provided evidence that the intra-group contact cohesion among the Nigerian immigrants was more than their intra-group contact with Germans.

During the interview, the respondents were asked to say whether they maintained contact with fellow Nigerian in Germany. 14 out of the 15 participants strongly revealed that they maintained close contact with fellow Nigerian immigrants in Germany. Most of the participants revealed that they maintained close contact among themselves through Nigerian organizations, churches and other social events, where they regularly met to celebrate together in their own cultural way of life. For instance, Respondent 2 said:

Yea, we try to keep relationship with fellow Nigerians. We have a lot of friends. We have organizations where we meet each other. We have churches where we celebrate in our own culture, the way we do things, in our language. A lot of

things like that. In every city, like in Frankfurt and Mannheim, there is a (Nigerian) organization where people come together and meet. There is always something going on we invite people to come together.

Also, Respondent 6 confirmed that the Nigerian immigrants in Germany maintained close contact among themselves by having meetings, attending events together and exchanging visits (see Appendix 11). Only one participant said that he did not do this, mainly because not many Nigerians happened to reside in the same area where he lived in Germany. Otherwise, this finding suggested a very close intra-group contact among the Nigerian migrants in Germany and, as such, a very cohesive 2LL group. According to the Schumann's acculturation model, the situation whereby the participants (as the 2LL group) seem to keep closer contact among themselves than with the TL group implies some negative influence on L2 acquisition. This is because the opportunity for participants to interact with the Germans (the TL group) will be limited and, therefore, the opportunity to acquire the TL will as well be reduced.

Pertaining to size, as estimated by the UNHCR, the number of Nigerians residing in Germany between 1996 and 2005 was about 10,406 (Mberu and Pongou, 2010). Also, the UNDP Human Development Report (2009) estimated that 1.127.7 million Nigerians were living abroad and the Development Research Centre database for global migration estimated that about 3% of Nigerians living abroad were located in Germany. These estimations may not reflect the current situation and the evidence from the data does not reveal the actual number of the Nigerian immigrants residing in Germany.

In item Q34 in of the questionnaire, the participants were asked to describe the number of Nigerian immigrants in Germany. The majority of the participants (about 63%) indicated among the options of '*Very many*', '*Many*', '*No idea*', '*Few*', and '*Very few*' that there were many Nigerian immigrants in Germany (see Figure 5 below).

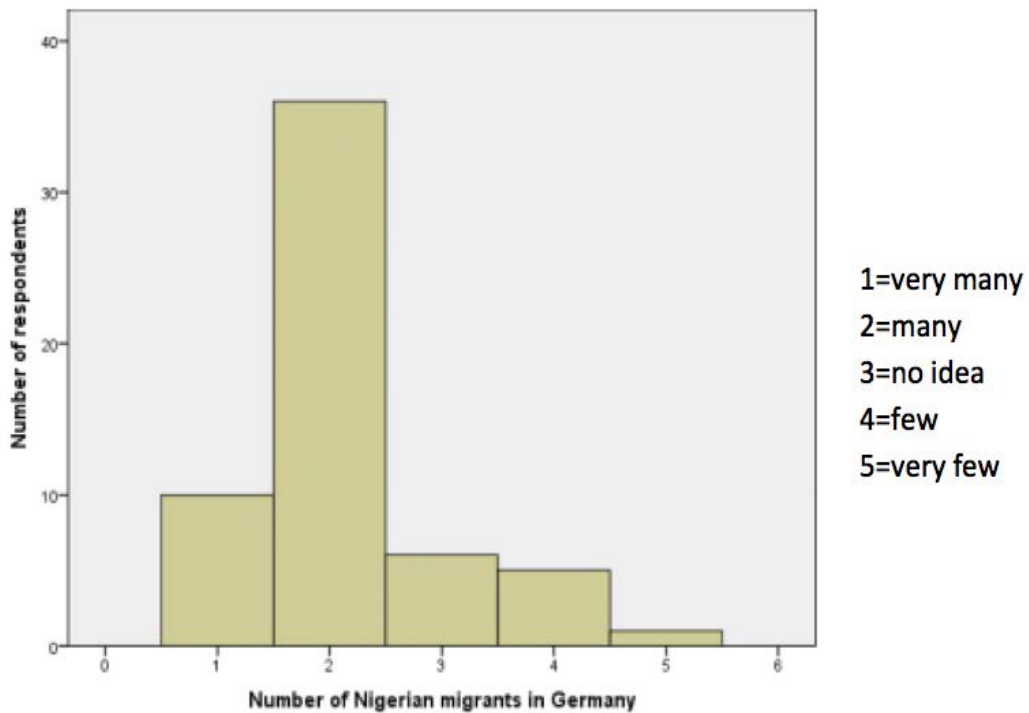


Figure 4: Item Q34 – Number of Nigerian immigrants in Germany

Based on result of the analysis indicated Figure 5 above, it can be said that, from the perception of the participants, there were many Nigerian immigrants in Germany and, therefore, the size of the population may be considered to be large.

During the interview, although the respondents acknowledged that they did not know the actual number of the Nigerian immigrants in Germany at the time, the majority of them thought that they were many. Some of the respondents offered their guessed estimations of numbers with the majority of them inclining towards the perception that the size was large. Respondent 8 said, “I think we should have up to 1 – 1.5 million Nigerians in Germany”. Respondent 10 also ascertained that he didn’t actually know the number, but, contended that the Nigerians in Germany are many. He estimated that the figure “may be barely a million”. Further within the million in number range of estimation, Respondent 1 described the size of Nigerians in Germany this way:

Ehhhm, the number of Nigerians in Germany ..... Actually, I don’t know if it is real or not but I think the Nigerians in Germany are over 1 million. I think



Nigerians are the 5<sup>th</sup> largest immigrant community after Turkish, Polish and others. So, the Nigerians in Germany are many.

In another estimation, Respondent 14 reiterated that the Nigerians in Germany were many and said that in Frankfurt, where he lived, every fifth or sixth black man is a Nigerian (see Appendix 19). The remarks from above respondents confirmed the fact that in the perceptions of the participants, the size of the Nigerian immigrants in Germany was large. Therefore, irrespective of what the real size may be, the result of the questionnaire and interview data analyses clearly indicated that, in the rough estimations of the majority of the participants in the study, the number of the Nigerian immigrants in Germany was perceived to be large. The perception of their size to be large was directly linked to the cohesiveness and intra-group contact among the group of participants. In this regard, almost all the respondents confirmed that the Nigerian immigrants in Germany maintained close contact among themselves through a network of community organizations and socio-cultural activities.

The above findings implied that, due to the perceived large size and cohesion within the group of participants, the amount of intra-group contact and interaction among them were expected to be more than the amount of inter-group contact and the rate of inter-group interactions between them (as the 2LL group) and the Germans (as the TL group). In view of the predictions of the Schumann model this type of situation was expected to reduce the opportunity of the group of immigrants to learn German as a second language. Indeed, during the interview, Respondent 3 gave examples of immigrants from the Eastern European countries living in Germany in large numbers, who, he said, tended to spend most of their time interacting among themselves in their native language. He observed that this group of immigrants could stay for a longer period in Germany without learning the language because their large number, cohesion and close intra-group cohesion prevented them from having the necessary contact and interaction with the Germans (see Appendix 8).

Also, in a similar study concerning the impact of intra-group cohesion on 2LL of immigrants, Gonzalez (2004) gave the example with people from Latin America studying in the United States of America. He observed that there was a tendency for them to interact more with intra-group members and use their first language and culture

when there was a large number of nationals from the same country, or members of similar cultures. According to her, “social networks may provide the international graduate student with intra-group parties for celebrating ethnic holidays, eating ethnic food, and speaking their native language” (Gonzalez, 2004: 74).

In other words, the present study confirmed that the group of participants perceived the size of the Nigerian immigrants in Germany to be large and that they were cohesive. The perceived large size and cohesiveness of the group helped them maintain their cultural and group identity as Nigerians through a network of socio cultural organizations and community activities. This situation related directly to integration pattern as a factor where adoption of the adaptation strategy entails the maintenance of native culture and establishment of ties with the German culture. The perceived large and intra-group cohesiveness of participants may also affect the outcome of enclosure in terms of reducing the over-all inter-group contact and interactions that could be generated.

#### 5.2.2.5 Attitude

Attitude towards a language learning situation refers to the individual's reaction to events associated with the immediate context in which the language learning is taking place (Masgoret and Gardner, 2003). According to the acculturation model, the 2LL and the TL groups may hold positive or negative attitudes toward each other. Holding positive attitudes means that the two groups accept each other and feel comfortable to interact together. Inversely, the groups could hold negative attitudes by nursing prejudice and showing discrimination towards one another. If the two groups have positive attitudes toward each other, then second language learning is more likely to occur than if they view each other negatively. The more positive the views of the 2LLgroup towards the TL group, the more favourable the conditions for the acquisition of the L2 will be. Thus, in the present study, attitude was mainly measured in positive and negative polarity terms by which the participants were asked to describe the attitudes of the Nigerian immigrants and the Germans towards one another.

Data pertaining to attitude were collected in items Q36 and Q37 of the questionnaire. On one hand, the participants were asked to describe the attitude of the Nigerian

immigrants towards Germans in item Q36. The result of the analysis indicated that given the options of ‘*positive*’, ‘*moderate*’, ‘*can’t say*’, ‘*lukewarm*’ and ‘*negative*’, the majority of the participants (about 55%) chose the option of ‘*moderate*’ to describe the attitude of the Nigerian immigrants towards the Germans. About 21% of them chose the option of ‘*can’t say*’, 16% chose ‘*positive*’ and, about 7% others chose ‘*lukewarm*’. None of the participants chose the option of ‘*negative*’ to describe the attitude of the Nigerian immigrants towards Germans (see Table 4 below).

Table 4: Item Q36 – Attitude of Nigerian immigrants towards Germans

	Number of Respondents	Percentage
<b>Moderate</b>	32	55.5
<b>Can’t say</b>	12	20.7
<b>Positive</b>	9	15.5
<b>Lukewarm</b>	4	6.9
<b>Missing</b>	1	1.7
<b>Total</b>	58	100.0

On the other hand, in item Q37, given the same options to describe the attitude of the Germans towards the Nigerian immigrants in Germany, the majority of the participants (about 31%) chose the option of ‘*Can’t say*’. Approximately, 24% of them chose the option of ‘*Negative*’ to describe the attitude of the Germans towards them, about 21% chose the option of ‘*Moderate*’ and 19% of them chose ‘*Lukewarm*’. Only about 2% of the participants chose ‘*Positive*’ to describe the attitude of the German towards the Nigerian immigrants (see Table 5 below).

Table 5: Item Q37 – Attitude of Germans towards the Nigerian migrants

	Number of Respondents	Percentage
<b>Lukewarm</b>	18	31.0
<b>Negative</b>	14	24.1
<b>Moderate</b>	12	20.1
<b>Can’t Say</b>	11	19.0
<b>Positive</b>	1	1.7

<b>Missing</b>	1	1.7
<b>Total</b>	58	100.0

The analysis of the questionnaire data based on items Q36 and Q37 above shows that in the perception of the majority of the participants, the attitude of the Nigerian immigrants towards the Germans was more positive than the attitude of the Germans towards the immigrants. It also shows that for many of the participants, the attitude of the two groups towards each other was indeed very difficult to judge. Hence, many of them (an average of 20%) ‘*can’t say*’ categorically whether the attitude of immigrants and the Germans towards one another was positive or negative.

Further insight provided during the interview supported the result of the questionnaire data analysis about the attitude of the two groups towards each other. The analysis of the interview data revealed that the majority of the respondents acknowledged that attitude was very difficult to generalize because it largely depended on the individuals, circumstances and situations. At the same time, they also held the view that generally, the attitude of the Nigerian immigrants towards the Germans tended to be more positive than the attitude of the Germans towards the immigrants. For instance, in his remarks about the attitude of the Nigerian immigrants towards the Germans, Respondent 11 said:

I think, sometimes it could be positive; sometimes it could be lukewarm. It is not very certain, it depends sometimes on the weather, which controls most the moods; but on a very neutral pedestal I would think it is somewhat positive

Also, Respondent 12 agreed that the attitude of the Nigerian immigrants really ‘depends’ on the situation and the individual and said that he had not seen any Nigerian speaking badly about Germans. He added that “generally, the Nigerians have positive attitude towards the Germans” (see Appendix 17). This remark confirmed the perceptions of the majority of the participants that although the attitude of the Nigerian immigrants may not be easy to generalize, it tended to be more positive than negative.

In almost the same manner, the interview data confirmed that the attitude of the

Germans was more difficult for the majority of the respondents to categorize than the attitude of the Nigerian immigrants. However, in the perception of many of the respondents, the attitude of the Germans towards the immigrants tended to be more negative than positive. For instance, during the interview, the majority of the respondents also used the phrase '*it depends*' to express their perception that the attitude of the Germans towards the immigrants was not so easy to generalize. Respondent 6 said:

My opinion is that sometimes it depends on the type of German you meet. Some of them are good; some are not. Especially, when you meet some of them who have travelled to other countries their attitude is totally different from Germans who have never been to any other country before. And I can say that not many Germans have travelled outside their country, so it is more likely that the number of people who would not be friendly to foreigners will be more than those who would be friendly.

In another remark Respondent 12 also said:

Well, to be honest, it depends, there are some aspects we feel inferior to them. It all depends on the situation, there are some offices you go and they see you as a Nigerian, they will abandon you and attend to the Germans. But it depends on the person you meet; it depends on the individual you meet there. So, I think that some Germans have positive attitude towards the immigrants and some have negative attitude towards the immigrants.

The above remarks clearly confirm that depending on the individuals, situations and circumstances, some Germans actually hold positive attitude towards the immigrants; even though, the majority of them may be perceived to held negative attitudes towards the migrants.

Some of the explanations for the negative attitude of the Germans towards the immigrants were offered by some respondents during the interview. For instance, Respondents 4 attributed the negative attitude of the Germans towards the Nigerians to the sort of information they had about Nigeria. He argued that the general impression

that every Nigerian was bad could not be true and furthermore maintained that “there are good and bad Nigerian just as there are good and bad Germans”. He concludes that “every country has its good and bad people” (see Appendix 9). Respondent 11 also made reference to the negative portrayal of Nigerians both in the local news in Nigeria and outside the country as contributing to the negative attitudes towards Nigerians. Otherwise, he explained that the German attitude was not particularly towards the Nigerian immigrants. He observed that generally, Germans were slow in making friends; and that “until they get to know you, their attitude “could be somewhere between lukewarm and not very positive” (see Appendix 16).

Respondent 8 agreed with the notion that the German attitude was not particularly towards the Nigerian immigrants. However, he went further to suggest that the Germans tended to see the Black Africans as inferior until they proved themselves otherwise (see Appendix 13). Respondent 14 also observed that until the black man proves himself, “the Germans would always treat him like he knows nothing” (see Appendix 19). Respondents 8 and 13 further observed that the German system is very hostile to foreigners because they feel that the immigrants are taking their jobs and other facilities.

The perceived negative attitude of the Germans towards the immigrants had some adverse implications for the intergroup social contact and interaction between the two groups. During the interview, Respondents 6 commented on how the negative attitude of the Germans towards the immigrants could affect the way the immigrants learn the German language and said:

If they (the Germans) are not friendly, it makes it difficult to come close to them, which makes it difficult to learn and speak the language. But, when the Germans are friendly, you can communicate with them; share things together and from there you will be learning a lot of things from them.

Furthermore, Respondent 14 explained that the negative attitude of the Germans could affect the motivation of the immigrants to learn the language. He said that one may be very enthusiastic to learn German at the initial stages but as times goes on, because of the discriminatory and hostile attitude of the Germans towards the immigrants, one may not have the motivation and courage to learn the language further (see Appendix 19).

Also, from the perspectives of the intergroup relations, since the two groups do not seem to reciprocate positive attitude towards each other, social contact and interaction between them would be expected to be less (Schumann, op. cit.). According to the Schumann model, this type of situation is considered unfavourable for the acquisition of the L2.

However, the Schumann model also proposed that the more positive the views of the 2LL group toward the TL group, the more favourable the conditions for the acquisition of the L2 (Schumann, op. cit.). Thus, the perceived positive attitude of the group of participants towards the Germans is crucial for the determination of the extent to which 'Attitude' featured as social distance factors in this context. It implies that since the group of immigrants tend to hold favourable attitudes towards the Germans, they are more likely to seek contact with the Germans and also more likely to learn German as a second language. Most of the socio psychological models of SLA (such as Clément, 1980; Schumann, 1986; Noels *et al.*, 1996; Gardner, 2001) commonly agree that positive attitudes toward the TL community bring about intergroup contact and interaction. In turn, intergroup contact and interaction with the TL group is considered a necessary condition for the acquisition of the target language.

In retrospect, the tendency of the immigrants to hold positive attitude towards the German is closely related to their desire to keep ties with the German culture and thereby adopting the adaptation pattern of integration (see '*integration pattern*', 5.2.2.2) as well as, their willingness to share the same facilities with Germans (see '*enclosure*', 5.2.2.3) is a clear indication of their positive attitudes towards the Germans. All these factors combine to reduce the social distance between the group of immigrants and the Germans and thus create the favourable condition for the immigrants to learn German as a second language. In this way attitude is considered to have featured strongly as a social distance factor in the 2LL endeavour.

#### 5.2.2.6 Cultural congruence

In this study, culture is considered in a broader sense to include every aspect of the people's way of life in terms of world view, attitudes, norms and value system. In the SLA encounter, the culture of the 2LL group may be similar or different from that of

the TL group. According to the Schumann model, if the two cultures are similar, there is congruity, then social contact is potentially more likely, and second language learning will be more facilitated than when the cultures of the two groups are different.

Pertaining to cultural congruence, in item Q24 of the questionnaire the participants were asked to indicate how best they would compare their native Nigerian culture to the German culture. They were given the options of '*Very similar*', '*Similar*', '*I don't know*', '*Different*' and '*Very different*' to choose from. The result of the data analysis indicates that about 62% (n=36) of the participants perceived their native culture to be very different from the German culture. The remaining 38% (n=22) indicated that the two cultures are different. The other options of '*Very similar*', '*similar*' and '*I don't know*' were not at all considered. '*Very*' in the participants' response has the semantic value of reinforcing their indication as to whether they perceive their native culture indeed similar or different from the German culture. In this sense, the result of the analysis shows that all the participants were definitive in their assertion that Nigerian and German cultures are different.

Also, during the interview, all the participants acknowledged that the two cultures are different. In terms of people's way of life, Respondent 2 described the differences in both cultures and said:

The two cultures are very different from one another. Generally, not only Nigerians, most of the things we Africans believe in is not what they believe in, which is also good. Everybody should have his/her own culture, but it makes it more difficult, you know, for them to understand us and for us also to understand them. For example, we are loud people and they are very quiet people. These are the things, they can't understand, why we are always loud. They don't like it and we don't like them being so quiet and other things.

This remark implies that generally the African/Nigerian cultural world view and characteristics are basically different in many respects. In more specific remarks, Respondents 10 and 15 observed that the two cultures are different in terms of respect for parents and elders. For instance, Respondent 10 pointed out that whereas in Nigeria, children are expected to greet their parents and the elderly with a sign of respect, quite



differently, the children in Europe/Germany just say ‘hi’ without showing any sign of respect (see Appendix 15). Respondent 15 made similar remarks as she said that in Germany, parents do not have as much influence on their children as in Nigeria, and as such the children tend to do whatever they like (see Appendix 20).

The difference in culture between the 2LL group and the TL group as strongly expressed by the participants in this study is predicted by the acculturation model to be of some negative impact on the acquisition of the second language. The result implies less social contact and interaction between the two groups, which inadvertently hinders the acquisition of the L2. Nevertheless, in the study, there is no clear indication of the way in which the incongruity in culture constitutes a hindrance to the efforts of the participants in learning German as a second language.

On the other hand, Respondent 11 expressed the perspective that both cultures are different but could be complementary. He pointed out that there are good aspects of both cultures, which could be interesting and helpful. He mentioned punctuality and being more straightforward in expressing opinion as aspects of the German culture, which he found helpful. This does not dispute the fact that the two cultures are different. Rather, it indicates a positive attitude of the participants towards the difference in culture. The findings on other factors such as ‘*integration pattern*’, ‘*enclosure*’, ‘*attitude*’, ‘*motivation*’, and ‘*ego permeability*’ (see 5.2.2 and 5.2.3) also indicated that, although the participants perceived the two cultures to be quite different, they were prepared to adapt to what they perceived as the positive aspects of the German culture. Thus, from the result of the data analysis, although the majority of the participants acknowledge that the Nigerian and German cultures are different, the role of cultural congruence as a social distance factor is not very certain, and as such cannot be perceived to have featured strongly in the present study.

#### 5.2.2.7 Length of stay/residence

Length of stay/residency refers to the duration of time an immigrant may decide to stay/reside in the host community. According to the Schumann model, the 2LL group may intend to stay for a long or short time in the target language community. If the 2LL group intends to stay for a long time, it is likely to develop extensive contacts with

the TL group and the acquisition of the target language will also be more likely to occur (Schumann, 1978, 1986). The relationship between length of stay and L2 proficiency has been a complex issue in SLA research (Stevens, 1999; Flege and Liu, 2001; Chiswick *et al.*, 2004; Ratcheva, 2004). However, in the present study, the assessment of the role length of stay in the 2LL experiences of the group of Nigerian immigrants in Germany was based on the assumption that contact with the TL group and the opportunity to learn the L2 increase with the length of stay in the TL community (Schumann, 1976; Noels *et al.*, 1996; Nesdale, 2002).

Pertaining to the participants' length of stay in Germany, the analysis of the demographic data gathered in the questionnaire revealed that the majority of them have stayed relatively long in Germany. At the time of the study, about 71% of the participants had actually lived in Germany well beyond the long-time of range of 5 – 10 years and were already within the range of indefinite stay of 10 years and above (see 5.2.1.5) Further analysis revealed that about 53% of them had already obtained German citizenship and about 70% of those that at the time of the study had not yet become German citizens indicated their intention to apply for it. This means that the great majority of the participants had stayed long in Germany and still showed a strong desire to continue to stay there.

During the interview, the respondents were asked about their intended length of residence in Germany. A majority of them (about 60%) said that, initially, they intended to stay for a short period of between 1 and 5 years. About 20% of them said that they intended to stay for about 10 years and the other 20% actually intended to stay indefinitely in Germany. However, as the years passed by, most of the participants admitted that they had eventually stayed much longer than they initially intended. Many have actually acquired German citizenship and it is not certain anymore, when and if they will ever go back to Nigeria.

Some of the remarks that represent the views of the majority of the participants on the question about their intended length of stay in Germany include:

Respondent 3:

Ehhhm! Ehhhm! The time I came here newly I said when I spend 5 years, I'll go

back but that 5 years has materialized into 22 years. And now, if you ask me, when I am going back, in fact, I don't know.

Respondent 6:

When I was coming from Nigeria, the longest I had in mind to stay was for 4 years and then return back; but now I have stayed more than I intended, I have stayed more than 15 years. I still want to stay, and I don't know when I am going back.

Respondent 12:

... Well, to be honest with you, I didn't plan to stay long in Germany. My intention was that when I come, I will stay like 6 months or a couple of months and go back to Nigeria, but it didn't work that way. Now, I took the German nationality because I like the Germans, I like Germany, I feel it is nice to stay here, I intend to stay here and go back when I am a little bit older.

The above remarks are clear evidence that whatever the participants' initial intended length of residence may have been, most of them have stayed far beyond the 10 years long term period of residence in Germany; and there was no indication that they intended to go back anytime soon.

Respondent 10, who thought that 10 years would be the maximum length of time he would stay in Germany, said that he had already stayed longer. Respondent 2 said that as long as her husband stayed and because of their children, who were born in Germany and who attend school in Germany, she had to stay longer and perhaps would stay indefinitely in Germany.

This situation has a direct implication for the language learning experiences of the participants because their strong desire to stay longer in Germany invariably relates to the strong need for them to acquire the language. At the end, there is no doubt that the longer they stay, the more opportunity for increased social contact and interaction with the TL; and better chances of learning German with some personal efforts.

Further evidence from the findings reveal that length of stay relates to the motivation to learn the L2. For instance, item Q42 of the questionnaire compared the importance that the participants placed on learning German at the initial time of their arrival in Germany and the time of the study. The result of the analysis indicated a significant increase of about 18% in importance between the two periods of time. Evidence from the interview data analysis also showed that the strong desire of the majority of the participants to stay longer in Germany relates proportionately to their motivation and opportunity to acquire the German language. For instance, relating their length of stay particularly to their language learning experiences in Germany, Respondent 3 said:

Yeah, yeah, yeah, it has (relationship) because the more time you spend, the more things you learn. And that is what helps in life; I'm speaking German a little bit more fluently than before, you see, and as one stays longer then it continues to improve. The reason is the interaction you have with the people at work, at social gathering and other places.

This respondent feels that the longer you stay the more time you have to interact with the Germans, and therefore, the more your ability to speak the language will improve. Also, Respondent 8 thinks that there is direct relationship between length of stay and the experiences of learning German in Germany. However, he said that interest in the language is very important. But generally, even for those that do not have the interest to learn the language, he said that there is no doubt that the longer they stay, the more their vocabulary in the language will increase and the more their command of the language will improve.

Respondent 2 added another perspective to the relationship between the length of stay and her experience in learning German as she explains:

Of course, when I came newly, even though I went to German course, after the German course, grammatically I understand everything but when the people talk, you don't understand what they are saying because the teacher in school speaks slowly but out there nobody speaks slowly to you. So, with time, as you stay, you will be hearing. You will be getting used to the sound, getting used to the language. With time, you will improve, it gets better and better.

In essence, the above respondents imply that basically there is a relationship between their length of stay in Germany and their experiences in learning German as a second language. In the perception of the majority of the participants, their longer stay in Germany created more opportunities for them to experience more contact and interaction with the German native speakers increasing their chances to improve their knowledge of the German language. This finding supports the view that acculturation is a dynamic process that takes place over time and that learner's social and psychological distance may change during the course of his or her stay in the TL environment (Schumann, op. cit.).

However, a few of the participants in the study expressed some opposing views by acknowledging that, as a factor, length of residence has no significant relationship with the acquisition of the second language. They argued that some people have actually learned the L2 faster and better in a shorter period of stay than others who have stayed longer in the TL community. For instance, Respondent 3 specifically cited the case of some people from Eastern European countries and said:

Yeah, because, for example there are people that come from other European countries, when they have their people here, they interact mainly with their people; you know, the only thing they do is to go to work, close work and come to stay home. Any other social event is with their people alone. Then, they won't learn the German language because they don't interact enough with the Germans.

A few other respondents maintained that some may never learn the language even if they have to stay forever while others may learn the language without stepping into the target language community. They made the case that without interest, motivation and personal efforts people would not acquire the second language, even if they stayed for a very long time. For instance, Respondent 13 captures the essence of this argument when he contended that:

it is not the length of stay but the amount of time devoted to learning the language that is related to the ability to speak the language. The ability to speak is the amount of time you invest not the length of stay you are in that country.

You can stay 20 years and you don't have the time to learn the language, it does not make any sense because the language doesn't come into you like that if you don't make effort to learn it. You must sit down, put hands together and bend down to read and learn the language. You must invest time before will be able to say you now learn the language. Otherwise, you can stay 20 years, 30 years, without devoting some amount of time to learn the language, you won't learn anything, and you won't speak anything.

The above remarks imply, in other words, that if the people do not interact with the native- speakers of the TL and do not make individual efforts, they may not learn the TL even with a longer length of stay. These contrasting/opposing views are evidence from the study that the relationship between length of stay and L2 proficiency is a complex issue in SLA research (Stevens, 1999; Flege and Liu, 2001; Chiswick *et al.*, 2004; Ratcheva, 2004). Considering these opposing views, the findings of the present study suggests that, although length of stay may be perceived to have featured strongly in the experiences of the participants, it also requires the combination of the other factors (such as integration pattern, enclosure, attitude, and motivation) for the group of immigrants to make any significant progress in acquiring German as a second language.

Nevertheless, the strength of length of stay as a social distance factor, in this context, lies in the Schumann's prediction that longer length of stay would create better conditions for the acquisition of the second language. Other SLA researchers such as, Anderson et al. (1993), Tsai *et al.* (2000), Kuo and Roysircar (2004) also argue that, since the learning of a second language is considered as another type of acculturation, which takes place over a period of time, social psychologically, it as well requires time and sustained effort for learners to attain proficiency in the L2. Therefore, it is plausible to expect that the participants' longer length of residence increased their opportunity for a sustained intergroup contact with the Germans, which, expectedly, also increased their motivation and efforts to learn German as a second language. In this regard, it can certainly be argued that length of residence, whether intended or actual, featured significantly in the language learning experiences of the participants in this study.

#### 5.2.2.8 Discussion/summary of section 2

In answer to the first research question, the findings of the present study revealed that some social distance factors, such as integration pattern, enclosure, cohesiveness, size, attitude, and length of stay, were perceived to have featured strongly in the 2LL experiences of the group of Nigerian immigrants in Germany. Other factors such as social dominance and cultural congruence were perceived not to have featured strongly in this context. In view of the Schumann framework, the strength of each factor was determined by the extent to which this was perceived to have contributed towards engendering social contact and interaction between the group of Nigerian immigrants and the German. In other words, a factor is perceived to have featured based on how significantly it is perceived to have contributed towards creating the enabling social conditions necessary for the participants to acquire German as a second language in Germany.

The social distance factors perceived to have featured strongly are closely interrelated in the way they apply to the experiences of the group of participants and their intergroup relations with the Germans. For instance, the adoption of the adaptation pattern of integration by all the participants was a strong indication of their desire to keep their heritage culture and at the same time establish and keep ties with the German culture. This is linked to the finding relating to '*enclosure*', which revealed that almost all the participants indicated that they felt free to share the same facilities with the Germans. Also, with regard to attitude, the finding that the majority of the participants hold positive attitudes towards the Germans closely relates to their desire to keep ties with the German culture (including learning the German language). In this way, therefore, the '*integration pattern*', '*enclosure*' and '*attitude*' are closely linked to the strong desire and willingness of the group of participants to identify with the Germans and adapt to the German culture and also learn the German language.

In another way, '*cohesiveness*' and '*size*' are very closely linked in the sense that the cohesion of a group is largely dependent on the size. Joined together, both factors enhance the maintenance of the groups' cultural heritage. These factors, in turn, relate to the adoption of the adaptation pattern of integration, whereby the majority of the group wish to maintain ties with their cultural heritage and identity and, as well,

establish ties with the German culture. Evidence from the findings revealed that a majority of the participants perceived the size of the Nigerian community in Germany to be large. Probably, they perceived their size to be large because their population in Germany tended to be more concentrated around the big cities such Frankfurt, Hamburg, Berlin, Munich and others. This could have made it easier for them to identify together and form a network of cultural associations. Thus, they also perceived their intra-group contact to be cohesive. In this way, cohesiveness and size also shed some light on the concept of identity as a basic social psychological concept in SLA.

With regard to '*length of stay*', it is the perception of the majority of the participants that their length of stay in Germany played a significant role in defining the overall nature and amount of their contact and interaction with the Germans. The findings indicated that the majority of the participants believed that the more time they stayed, the more opportunity they had to interact with the Germans, learn the language and generally improve their life in Germany (see 5.2.2.7). As such, length of stay tends to relate to the outcome for most of the social and psychological distance factors. This finding is supported by the view in the literature that, as a dynamic process, acculturation takes place over time and that during the course of his or her stay in the TL environment, the learner's social and psychological distance may change (Schumann, op. cit.).

As social distance factors, '*social dominance*' and '*cultural congruence*' were perceived not to have featured strongly in the context of the present study. This is because the impact of both factors on the intergroup contact and interaction between the group of participants and the Germans were perceived not to be as significant as the other social distance factors (such as integration pattern, enclosure, size, cohesiveness, attitude and length of stay). In the case of social dominance, as the findings indicated, the issue of group dominance/ subordination or superiority/ inferiority of culture did not seem to count so much among the concerns of the participants in their intergroup relations with Germans. Regarding cultural congruence, although the participants acknowledged the big difference between their culture and the German culture, there was no indication from the findings that this prevented them from establishing ties and adapting to the German culture. The differences in culture between the two groups were not indicated to have constituted into a major deterrent towards establishing contact



with the Germans. For these reasons, therefore, social dominance and cultural congruence were perceived not have featured strongly in the experiences of the group of participants in the present study.

It is important to observe that because of the homogenous nature of the research population, there are little variation in the data pertaining to cultural affiliation. This mainly because the research sample consist of a small group of immigrants from the same cultural and linguistic background. Thus, the analysis of the data based on the social distance factors indicated almost the same pattern of response from the majority of the participants. A larger and more heterogeneous sample would have made data variability and comparison more possible.

## SECTION 3

### 5.2.3 Psychological distance factors

As a major socio-psychological theory in SLA, the Schumann Acculturation Model provides both the macro (group) and the micro (individual) levels of engagements in the SLA encounter. Thus, apart from the social distance factors, there is a second cluster of factors that Schumann associates with acculturation and which, he argues, are causative variables in SLA. These are the psychological distance factors, which consist of the affective variables of language shock, culture shock, motivation and ego permeability. It is important to note that while Schumann associates the social distance factors with group behaviour, he links the psychological distance factors (the affective variables) with the behaviour of individuals.

In the previous section, the data analysis and discussion of findings focused on the social distance factors, which deal with the group level of the intercultural contact and interaction. A factor-by-factor analysis was presented based on the evidence emerging from the experiences of the group of participants. In the same manner, the analysis in this section focuses on the psychological distance factors (see 3.4.4), which deal with the individual and affective level of the inter group encounter. As delineated by the acculturation model, when the 2LL situation is less determinant, this is when the factors comprising social distance balance out between the two groups (2LL group and TL group) so that the 2LL situation falls between good and bad, “then success in acquiring

the target language becomes more a matter of the individual as an individual rather than of the individual as a member of a particular social group” (Schumann, 1976b: 143). In this situation, it is the psychological distance between the L2 learner and the TL that will determine the outcome of the SLA process (Schumann, 1976).

In view of the above, the major thrust of the analysis in this section is driven by the second research question, which seeks mainly to establish:

- Which psychological distance factors, if any, feature in the experience of the English-Speaking Nigerian Migrants learning German as a second language in Germany?

#### 5.2.3.1 Language shock

This refers to the extent to which second language learners fear that they will look comic in speaking the second language. The fear of being laughed at when speaking the second language has a significant negative influence on adult learners in their struggle to acquire the second language (Schumann, op. cit.). In Schumann’s description, language shock is characterized by doubts on the part of the learner about his or her ability to get meaning across or, conversely, to interpret meaning correctly; lack of narcissistic gratification in using the L2; and apprehension about appearing unintelligent. In this state of mind, the individual may suffer from uncertainties and loss of self-confidence.

Pertaining to language shock, data were gathered through items Q38, Q41 and Q55 of the questionnaire. In item Q38, the participants were asked the question, ‘How do you feel when you speak your native language in public?’. This was to determine the extent to which the participants could be said to feel free to identify publicly with their native language as an indication of how they were coping with the anxieties and fear associated with language shock at the time of the study. The participants were given the options of ‘*Very comfortable*’, ‘*Comfortable*’, ‘*I don't mind*’, ‘*Not comfortable*’, ‘*Very uncomfortable*’ to indicate how free they felt at the time about speaking their native language in public. Table 6 below shows the result of the data analysis.

Table 6: Item Q38 – Speaking native language in public

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Very Comfortable</b>	19	32.8
<b>Comfortable</b>	11	19.0
<b>Don't Mind</b>	20	34.5
<b>Not Comfortable</b>	7	12.1
<b>Very Uncomfortable</b>	1	1.7

The result above indicates that the greater percentage of the participants (about 34.5%) *'do not mind'* to speak their native language in public. This means that at the time of the study many of the participants may have overcome some of the anxieties associated with language shock and therefore *'do not mind'* any longer to speak and be identified with their native language in public.

In item Q41, the participants were also asked *'How do you feel when you speak German in public?'* They were given the same options of *'Very comfortable'*, *'Comfortable'*, *'I don't mind'*, *'Not comfortable'*, *'Very uncomfortable'* (as in item Q38 above) to indicate how they felt at the time about speaking German in public. Table 7 below shows the result of the data analysis.

Table 7: Item Q41 – Speaking German in public

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Very Comfortable</b>	10	17.2
<b>Comfortable</b>	18	31.0
<b>Don't Mind</b>	13	22.4
<b>Not Comfortable</b>	15	25.9
<b>Very Uncomfortable</b>	1	1.7

The above result indicates that at the time of the study, the greater percentage of the participants (about 31%) felt *'comfortable'* to speak German in public. Also, this means that many of them t, had overcome some initial anxieties associated with language shock and, therefore, could feel comfortable to speak German in public.

However, in item Q55, the participants were asked to indicate how the German language sounded to them at the beginning when they arrived in Germany. They were given the options ‘*Very Strange*’, ‘*Strange*’, ‘*Can't Say*’, ‘*Familiar*’ and ‘*Very familiar*’ to choose from. The result of the data analysis is presented in Table 8 below.

Table 8: Item Q55 – How German sounded in the beginning

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Very strange</b>	38	65.5%
<b>Strange</b>	17	29.3%
<b>Can't say</b>	1	1.7%
<b>Familiar</b>	1	1.7%
<b>Very familiar</b>	-	-

Data pertaining to language shock was also gathered during the interview by asking the participants if they ever had the fear to be laughed at when they spoke German in public. A majority of the participants, nine out of fifteen, said that they actually were afraid to be laughed at when they spoke the German language in public, especially at the beginning. They said that, initially, they did not understand what people were saying because the language was very difficult, and they were really afraid of making mistakes. In their own words, these three participants made the following remarks:

Respondent 2:

When I came to Germany I didn't know that they don't speak English. So that was the first shock I had. I knew they have their language, but I thought they would speak and understand English. I didn't know that they don't speak English. The language is very, very difficult. But I knew I would go to school and things like that, so, I had go to private language school and did language course for nine months to learn the language. I made efforts to learn the language because I felt that if I have to communicate. So, I have to learn the language since they don't understand any other language. And being somebody who likes to communicate with people, I like talking and if I have to talk, it

means I have to say something that somebody will understand. And then, ehmm when I went to school, our teachers and not only teachers but other people, they advised us to talk, not only talking but also to watch TV series.

Respondent 9:

Initially, when I came, I did not understand the language, yes at the beginning I was very afraid because I did not know whether what I said would mean what I intended to say. So, that was why I was afraid and as went on, I decided that for me to learn the language, it is better to go to school. The more you understand the language the better you feel.

Respondent 12:

Yea, initially when I came here newly you know, I felt a little bit shy when I speak German. I was thinking that people would laugh at me --. I felt that people would laugh at me, but they didn't laugh at me anyway. The feeling got better with time because I was moved to go to German lesson. I felt that this is a place you have to stay for a long time and you have to know the language. So, I went to German language school and learned the language and overcame the fear of speaking the language in public, as my knowledge of the language got better.

It is important to note that from the excerpts above, initially, the respondents felt shy and were afraid to speak German in public. However, they also indicated that, as the time progressed, they got better from their initial anxiety and fear about speaking German in public. On the other hand, six participants said that they never feared that they would be laughed at when they spoke the German language in public. They contended that they knew that they were learning an entirely new language and expected that they would make mistakes and as such were not really worried about people laughing at them. For instance, Respondent 8 said:

Well, when I came in, I came in a group. We were four together, so, we were all learners amongst us. So, we were doing our private learning in the room but outside in the streets, I never had fears about speaking the language. Well, I knew I was a novice, there was no way I could allow that to disturb me. It never really occurred to me. I knew I was not speaking the right tenses, but it never

disturbed me, and I never got scared of it. The good thing about it is, the Germans, they are not like the Nigerians who will laugh at when you speak wrong English. The Germans, they will not laugh at you even, when you speak the wrong thing. Even the Germans don't speak correct German all the time, there some Germans I know I speak better than them. I still make mistake, but nobody will really laugh at you, so, we were not really mocked at then.

Also, Respondent 15 said that he did not really have fears that he would be laughed at because he knew that it was not his language and that he must learn it. However, he admitted that at the beginning, it was really a big problem to say what he really wanted to say in the language. So, it was not that he was afraid to speak the language in public, but it really took some time before he could express himself in any meaningful way.

The converging evidence from both the questionnaire and interview data pertaining to language shock clearly indicates that at the initial time, the majority of the participants experienced language shock. Whereas Table-8 based on item Q55 of the questionnaire shows that, at the initial time, about 66% of the participants experienced language shock, the interview data confirmed that 9 out of the 15 respondents actually experienced the same shock. The evidence also showed that, at the time of the study, the majority of the participants were able to overcome some of the anxieties associated with language shock. As shown in tables 6 (Item Q38) and 7 (Item Q41) above, the greater percentage of the participants indicated that they were able to overcome some of the problems. It is very remarkable to observe that not only did many of the participants (about 35%) indicate that they '*do not mind*' any longer to speak their native language in public, they even went further to assert that they felt 'comfortable' to speak German in public. The interview data also confirmed that those respondents who initially experienced language shock were later able to overcome their anxiety.

According to the Schumann model, language shock is expected to have some negative impacts on the learning of a second language. However, some of the respondents in the study testified that their initial shock and fear to speak German in public pushed them to make extra efforts to learn the language in Germany. During the interview, Respondents 2, 9 and 14 clearly indicated that, at the initial stage, they experienced language shock. Additionally, they indicated that they were pushed to make extra

efforts (such as going to classes) to learn German as a second language in Germany (see Appendix 7, 14 and 19).

In the final analysis, while not neglecting the possible negative influence and inhibition initially associated with language shock as predicted by the Schumann model, there is a strong indication as well, that it (language shock) could lead to the motivation and the determination to acquire the second language in the course of time. The implication of this finding to the socio psychological approach in SLA is the recognition of a positive dimension in the effect of language shock on 2LL. Thus, with regard to the answer to the second research question, the above findings strongly indicate that the majority of the participants in the study experienced language shock. Evidence from the findings also indicated that many were pushed to make efforts and were able to overcome possible inhibitions associated with language shock. As such, the majority were able to learn German to the extent that they *'do not mind to speak it in public'*.

#### 5.2.3.2 Culture shock

According to Brown (2010), culture shock occurs when individuals move into a new culture. This situation often induces feeling of anxiety, fear and stress, which are associated with adaptation to the new environment. Culture shock is characterized by disorientation resulting from the inability to apply, in the context of the new TL culture, the problem solving, and coping mechanisms acquired in one's first culture. This may lead to self-rejection and anomie (Schumann, 1978 and 1986), a situation in which the individual may feel uncomfortable to identify with the heritage culture in public.

In the present study, item Q39 was used to assess how free the participants tended to feel to identify with their home country and culture at the time of the study. The participants were asked, *'How do you feel when shop assistants ask where you come from?'*. They were given the options of *'Very comfortable'*, *'Comfortable'*, *'I don't mind'*, *'Not comfortable'*, *'Very uncomfortable'* to indicate their level of anxiety and embarrassment with the question. Table 9 below shows the result of the data analysis.

Table 9: Item Q39 – Your felling when asked where you come from

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Very Comfortable</b>	8	13.8%
<b>Comfortable</b>	11	19.0%
<b>Don't Mind</b>	24	41.4%
<b>Not Comfortable</b>	13	22.4%
<b>Very Uncomfortable</b>	2	3.4%

The result of this analysis indicates that at the time of the investigation, about 41% of the participants ‘did not mind’ when they were asked about where they came from. This means that, at the time, many of the participants felt less embarrassed and less worried to identify with their home country. This may be as a result of their strong desire to maintain ties with the home country. To some extent, it also indicates that they must have overcome the initial anxieties associated with culture shock. It should be observed that as at the time of the study, most of the participants had already stayed relatively long in Germany and many had also acquired German citizenship (see 5.2.1.4, 5.2.1.5).

However, during the interviews respondents provided more information about their feelings at the initial stage of their stay in Germany. The greater majority of the respondents, 12 out of 15, indicated that, initially, they experienced some kind of anxiety and worry about their stay and life in Germany. Most of them acknowledged that at the initial stage of their stay in Germany, they experienced anxieties and worries because of problems associated with the language, residency, job, the weather, food and, generally, not understanding the German system. These are problems which can be attributed to culture shock. However, they also said that, as time progressed, they were able to overcome some of their anxieties and worries and subsequently, have adjusted and felt better about their life in Germany. For instance, when asked about the extent to which she felt anxious and worried about living in Germany, Respondent 2 indicated that:

At the beginning, it was a difficult time. At a time, I felt like going back, because you go to many places and you cannot just open mouth because of the language. You just don't know what to say or you know what to say but you can't say it.



People talk to but you can't understand. I even went with a friend to buy something. We were looking for soap where they sell dog food because we cannot read what they are writing there (the label on the items). So, it is so difficult and then the culture too. You know, that is the first time you see people kissing each other in front of you. You expect them to talk and nobody talked. So, all those things, it was a shock. But with time you know, you get used to it, you learn from others who have been there before you. That is the way it is. Anyway, with time the feeling gets better. I have overcome the fears because I can express myself.

From the above remark, this respondent clearly indicates that she experienced culture shock at the beginning of her stay in Germany to the extent that she felt like going back to Nigeria. She did not understand the language and the culture. However, with time, she confirmed that she got used to the situation, learned from others and felt better. Respondent 4 also said that initially he had fears about securing his residence and did not understand the attitude of the Germans towards the immigrants. He said that he was a little bit sceptical, anxious and disturbed but as time passed, he had adjusted to the situation and had felt a bit more relaxed.

In another remark, Respondent 10 explained:

Yea, this time was when I was new in Germany; we can say, the year 1991, 1992, and 1993. I could not understand the system. The perspective I had when I came from Nigeria was not what I was experiencing here. I felt depressed, and kind of isolated, though we have some blacks, but not most of them at that particular time had a vision of anything. Everybody was doing what he likes and the people we live in their country then saw us as people just, may be from the bush; because ehh, ehh, let me say that is the time they began to see that other coloured people were coming to their nation.

This is a clear indication that this respondent, like the majority of them, did not understand the German system at the initial time. Many respondents felt depressed and isolated and no doubt experienced anxieties and worries associated with culture shock. Respondents 7 and 8 alluded to their feelings of isolation and rejection; and made such

remarks as “life is not so rosy here. Sometimes you feel as if you are not being accepted here” (Respondent 7) and “so, is like I am not accepted and can never be accepted” (Respondent 8).

The result of the data analysis on culture shock is closely related to the findings on cultural congruence and language shock. Earlier in the discussion on ‘cultural congruence’ as a social distance factor (see 5.2.2.6), the findings of the questionnaire and the interview data analyses revealed that to a great majority of the participants, there was no congruity in culture between the group of participants (as the 2LL group) and the Germans (the TL group). So, in view of the obvious cultural disparities, the initial manifestations of culture shock as experienced by the majority of the participants in the study may well be expected. Altogether, the findings pertaining to cultural congruence, language and culture shock combine to provide strong evidence that the majority of the participants in the study significantly experienced culture shock (especially at the initial stage) when adjusting to life in Germany, which may have had an influence on them learning German as a second language in Germany.

In relation to language shock, in spite of German sounding very strange at the beginning, the evidence from the quantitative data based on item Q4 indicated that at the time of the study, the greater percentage (about 31%) of the participants could feel comfortable to speak German in public. This implies that they were able to overcome the stress and anxieties relating to language and culture shock. Also, they were able to attain some degree of proficiency in German. Language and culture shock are closely linked because language is commonly seen as an integral part of culture (Schumann, 1986; Brown, 2000). According to Brown (2000: 177), culture is highly important in the learning of a second language. This because “the two are intricately interwoven so that one cannot separate the two without losing the significance of either”. As cultures have an impact on the languages, relatively, languages also do have a great impact on the cultures in which they are imbedded (Nida, 2003; Fan, 2010). Thus, as psychological distance factors, language and culture shock are so closely intertwined that linguistic differences can lead to culture shock in the same way that cultural differences can lead to language shock (Fan, 2010).

According to the Schumann model, the way the individuals cope with the stress and

anxieties associated with the process and stages of language culture shock has great implications for the success or failure in learning the second language (Schumann, 1978; 1986). In this regard, it is important to reiterate that most of the participants confirmed that, as the time progressed, they made efforts to overcome some of the anxieties and worries and subsequently adjusted and felt better about their life in Germany. The individual efforts made by some respondents in the present study to overcome the stress and anxieties associated with language and culture shock include seeking contact and interaction with the Germans by keeping ties with the German culture (see integration pattern); holding positive attitudes towards the Germans (see attitude); being willing and ready to share the same facilities with Germans and keeping German friends (see enclosure). With time, as confirmed by the many respondents, their individual efforts yielded some positive results and many of them were able to overcome their initial difficulties, they were able to learn some German to express themselves and also felt better in Germany. In this way language and culture shock are perceived to have featured strongly in the present study.

#### 5.2.3.3 Motivation

As a social psychological factor, motivation is conceptualized in terms of “the extent to which an individual works or strives to learn a language because of the desire to do so and the satisfaction experienced in the activity” (Gardner, 1985: 10). It is important to note that researchers such as Gardner and Lambert (1972) identified two motivational tendencies for second language acquisition, namely integrative motivation – the desire to learn the language to integrate oneself with the target culture - and instrumental motivation – the desire to learn the language in order to get a job or meet a language requirement (Gardner and Lambert, 1972; Gardner, 1985; Gardner *et al.*, 1985).

Thus, the motivation factor in the acculturation model builds on Gardner and Lambert’s (1972) work and is understood by Schumann mostly in terms of integrative and instrumental orientations for L2 learning. In terms of psychological distance, a learner with integrative motivation would seek maximum proximity in order to meet, talk with and perhaps even become like the speaker of the target language (Schumann, 1976). On the other hand, the learner with instrumental motivation is one who learns the target language for more utilitarian purposes such as furthering career opportunity or to earn

more money. Although both types of motivation contribute to achievement in second language learning, the integrative motivation is generally considered more powerful because it implies a desire to interact and integrate with speakers of the target language (Schumann, 1986).

In this study, quantitative data pertaining to motivation as a factor were gathered through items Q42, Q46 and Q48 of the questionnaire. The result of the analyses based on these items is presented in the tables below.

Table 10: Item Q42 – Importance of learning German at the initial time and at present

	<b>At the initial time</b>		<b>At present</b>	
<b>Vital</b>	18	31%	27	47%
<b>Very important</b>	19	33%	22	38%
<b>Important</b>	10	17%	2	3%
<b>Not important but desirable</b>	2	3%	-	-
<b>Not important at all</b>	-	-	1	2%

The result of the analysis as indicated in Table 10 above shows that the importance of learning German for the majority of the participants increased over the period of their stay in Germany. It also indicates that the interest and motivation of the majority of the participants to learn German increased within the period of their stay in the country.

Table 11: Item Q46 – Reasons for improving proficiency in German

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Be more confident and independent</b>	41	70.7
<b>Express feeling/ opinion freely</b>	33	56.9
<b>Get/ Keep a job</b>	25	43.1
<b>Further my education/ Training</b>	25	43.1
<b>Understand German way (e.g. social rules)</b>	23	39.7
<b>Start a business</b>	20	34.5

<b>Take full part in German life</b>	20	34.5
<b>Meet and converse with more and varied</b>	18	31.0
<b>Become friends with Germans</b>	10	17.2
<b>Other (please specify</b>	1	1.7

The result of the analysis as indicated in Table 11 above shows that the option of *'To be confident and independent'* was chosen the most with the highest percentage of 71 %. This option indicates a desire, which relates more to the construct of integrative motivation. The pattern of choice here indicates that whereas the stronger motivation for a majority of the participants to improve their knowledge of German may be more integrative, their overall motivation to learn the language also significantly includes instrumental purposes.

Table 12: Item Q48 – Intention to attend German courses

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Yes</b>	39	67.2
<b>No</b>	16	27.6
<b>Missing</b>	3	5.2
<b>Total</b>	58	100.0

The participants were also asked in item Q48 whether they intended to go/continue going to German courses in the future. The result of the analysis as indicated in Table 12 above shows that a majority of the participants (about 67%) nurse the intention to attend German courses in future to improve their knowledge of the language. Thus, the questionnaire data analysis generally implies that most of the participants are actually motivated to learn and improve their knowledge of the German language. Whereas the stronger motivation of the majority of them learn may be more integrative, their overall motivation also significantly includes instrumental purposes.

During the interview, the participants were asked what they considered to be their stronger motivation for learning the German language. The result of the analysis showed that a slight majority of the respondents (8 out of 15) perceived their motivation

to learn German to be more integrative than instrumental. The general impression among the participants tends to be that they needed to learn the language to be able to integrate into the German system of life. For example, Respondent 15 said:

I can say that my main interest in learning the German language is to integrate into the German culture and be able to communicate with the people because I think that when you are in a foreign culture, everything you are doing there is part of integration. Even, looking for a job is a part of integration.

Respondent 2 also said:

I wanted to be able to express myself. I wanted to be able to talk to people and understand what they are saying. Some people would look at you and laugh; you really would want to know why they are laughing. So, I wanted first, to understand the people and integrate with them.

These remarks are strong indications of the integrative orientation of the participants in learning the German language in Germany. As Respondent 8 puts it, “if you are in a system, you must learn the language”. Echoing a similar view, Respondent 4 also concluded that as the saying goes, “when you are in Rome, you act like the Romans”.

However, many other participants were unequivocal as they indicated that their motivation to learn German included both integrative and instrumental orientations. They indicated that they had an interest in learning the language to integrate into the society and at the same time to use it for their studies, profession/job and business purposes. In his own words, Respondent 11 puts it this way:

I would say that both the utility and the integration purposes were equal in my motivation to learn the German language because I needed the language; it was vital for my education. I did my PhD here; I studied in the German language, so it was very important to know it. On the hand, I had the interest to learn it because I got the opportunity to study in an English-speaking country on scholarship too but I chose to come to Germany because of the interest.

Respondent 3 asserted that his motivation to learn German was to be able to communicate and associate with the people and also, to carry out his business (see Appendix 8). Also, in his own words, Respondent 9 explained that “it is not only to integrate; the language is for you to use”, either for studies or professional purposes (see Appendix 14). In a more straightforward remark, Respondent 13 described his motivation to learn German on equal terms and said:

My motivation to learn the German language is both for integration and to find job and means of livelihood. I would put my motivation in these terms on equal level; integration and finding job/profession.

From the above, there is no doubt that both integrative and instrumental purposes intertwine in the motivation of the participants to learn German in Germany. In reality, it may actually not be easy to separate the integrative and instrumental motivation in the instance of the present study. This is because, for the immigrants, both types of motivation are considered equally necessary. They needed the German language for their continued stay, survival and well-being in Germany. As Respondent 4 would put it, “you have to learn the language to communicate with people. So, it was almost compulsory that you must learn German to live in Germany”. For the participants, to get a job may be considered to be part of being integrated into the society; just as being integrated into the German system also entails getting a job. Therefore, one type of motivation seems to serve the essence of the other in this context.

In this regard, it is very necessary to point out that, for a longer stay and survival of immigrants in Germany, knowledge of the German language is indeed vital, especially for the group of participants in this study. For instance, according to Pfaff (2011), since the revision of criteria for naturalization introduced in 2000, German language proficiency has come to be a significant component of the requirements. Also, “new regulations passed by the Ministry of Interior in November 2007 maintain that language is the prerequisite for integration” (Pfaff, 2011: 8 and 10). It could then be said that because of the compelling sense of necessity for them to learn the language for their everyday interaction, integration, naturalization and other utilitarian purposes, the majority of the participants in the study were hence motivated to learn German in Germany. Thus, as the evidence presented above indicates, whether seen as integrative,

instrumental or both, motivation as a psychological distance factor is perceived to have featured significantly in the L2 learning experience of the participants in the study.

#### 5.2.3.4 Ego permeability

This is a psychoanalytic concept defined as the ability to abandon partially and temporarily one's separateness of identity (Guiora, 1972; Schumann, 1986). The notion of 'language ego' was developed in an attempt to explain the ability of some people to acquire a native-like pronunciation in a second language (Guiora, *op. cit.*). In the course of general ego development, the individual acquires the sense of language boundaries. Thus, the sounds, words, syntax, and morphology of his first language become objectified and develop firm outlines and boundaries (Guiora, 1972). Ego permeability is discussed in this section as a psychological distance factor of the Schumann acculturation model. Therefore, the data analysis pertaining to this factor is based on the hypothesis that in the early stages of personality development, language ego boundaries are permeable (that is, they are flexible), but later they become fixed and rigid and as such they tend to inhibit second language learning (Schumann, *op. cit.*). The hypothesis further states that in adults, the development of firm ego boundaries, along with individual attitudinal and motivational orientations can place constraints on the cognitive process of language learning. Given such constraints, adults might well be hindered from attaining their biologically determined capabilities (Schumann, *op. cit.* and Celce-Murcia, *et. al.*, 2010).

In the present study, data pertaining to ego permeability was collected through item Q79 of the questionnaire. The participants were asked to indicate whether previous knowledge of English was an enhancement or hindrance to their efforts in learning German. The result of the analysis revealed that the majority of the participants in the survey indicated that their previous knowledge of English enhanced their efforts in learning German as a second language in Germany (see Table 13 below).

Table 13: Item Q79 – The previous knowledge of English language

	<b>Number of Respondents</b>	<b>Percentage</b>
<b>An enhancement</b>	40	69.0



<b>Both enhancement and hindrance</b>	8	13.8
<b>A hindrance</b>	3	5.2
<b>I am not sure</b>	3	5.2
<b>Of no influence</b>	2	3.4

The above figure shows that the majority of the participants (about 69%) indicated that their previous knowledge of English enhanced their efforts in learning German as a second language in Germany. About 14% of the participants thought that it was both *an enhancement* and *a hindrance*. Approximately 5% indicated that it was *a hindrance*; another 5% said they were not sure whether it was an enhancement or a hindrance; yet, about 3% others thought that their previous knowledge of the English language was of no significant influence in their efforts to learn the German language. The data therefore indicate that the majority of the participants were not significantly inhibited by the problem associated with ego permeability.

During the interview, the respondents were also asked whether they considered their first language(s) as a barrier to learning German. Overwhelmingly, all the 15 participants interviewed said that neither their mother tongue nor the English language, which they learnt from childhood (as such considered also as their first language) was in any way a barrier to learning German. Most of them indicated that their knowledge of the English language enhanced their efforts in learning German as a second language in Germany. For instance, when asked whether he considered his first language(s) as a major barrier to learning German in Germany, Respondent 8 said:

No, I think it is the other way around. I grew up with the English language and as I said before I have developed the tactical way of learning languages. Most of these tactics have to do with literal bookwork and the bookwork translation goes from English to German. So, I think it is even an advantage that I had a foundation of English before trying to learn German. If I had come without the foundation of English, may be only with an African language it would have been more difficult to pick up the German language.

Respondents 11 and 12 expressed similar views and maintained that the influence of their first language(s) in learning the German language was positive and constituted no barriers (see Appendix 16 and 17). Rather, they said that the similarities of words and concepts between English and German helped them in learning the German language.

It can be inferred that the participants' background and previous knowledge of the English language played significant roles in helping them to overcome the difficulties associated with ego permeability as a factor in their second language learning endeavour. We must not forget that the English and German languages are both European languages which share the same historic origin of Proto-Germanic language ancestry. The many similarities they bear in phonological, morphological, semantic and syntactic structures seem to have facilitated the efforts of the participants in learning German as a second language.

Altogether, it can be deduced, both from the interview and the questionnaire data that the impact of the ego permeability factor was less significant in the second language learning experience of the participants in the study. As the participants, themselves testified, their previous knowledge of English evidently appears to have drastically reduced the rigidity and, at the same time, significantly increased the flexibility of their language ego boundaries in this case. Moreover, coming from Nigeria and having a multi-lingual and multi-ethnic background, the participants seemed to have made the necessary psychological and linguistic adjustments to withstand the obstacles associated with the factor of ego permeability. The result could be different in another study conducted among a population from a monolingual background.

#### 5.2.3.5 Discussion/summary of section 3

In relation to the psychological distance factors, language, culture shock and motivation are perceived to have featured strongly. It can be said that because of the close link between language and culture shock, the occurrence one (culture shock) could lead to the other (language shock) in this context. The results of the questionnaire and interview data analyses pertaining to both factors (see 5.2.3.1 and 5.2.3.2) revealed that although most of the participants indicated that they experienced language and culture shock at the initial time of their stay in Germany, however, as at the time of the study, they were

able to overcome their shock and were able to acquire some level of knowledge in German. With regards to motivation, the evidence showed that the motivation of the group to learn German was both integrative and instrumental. It may be difficult to separate both types of motivation in the context of this study because there is a sense of necessity for the group of participants to learn the language for their continued stay, survival and well-being in Germany. The finding also revealed that the motivation of the participants increased over their period of stay in Germany.

In view of the propositions of the Schumann model, the '*Ego permeability*' factor, is perceived not to have featured strongly in the present study. This is because the participants do not perceive their native language or their previous knowledge of the language to have hindered their efforts in learning German as a second. As adults, the participants are expected to have developed fixed and rigid language ego boundaries in their mother tongue and the English language, which they learned as children at home in Nigeria. As the Schumann model proposed, this is expected to constitute some hindrance in the efforts of group to learning German. However, there is no concrete evidence from the investigation linking the difficulty of the group to learn German directly to the rigidity of developed language ego boundaries. As pointed in section 5.2.2.8, there are little variation in the data with respect to cultural affiliation because of the homogenous nature of the research population. As such the result of analysis the data based on the psychological distance factors also indicated almost the same pattern of response from the majority of the participants.

## SECTION 4

### 5.2.4 Measure of SLA and 2LL experiences of the participants

The main objective of this section is to present the analysis and discussion of the data pertaining to the German language proficiency of the participants and the strategies that informed their 2LL experiences in Germany. The data in this section elicited the participants' own perceptions of their knowledge of German, especially in the four language skills – speaking, listening, reading and writing. Self-rating or self-reporting language proficiency has been used frequently in acculturation studies and has been established as a valid tool for assessing language proficiency (Anderson *et al.*, 1993; Marín and Gamba, 1996; Stephenson, 2000; Tsai, *et al.*, 2000; Gim Chung, *et al.*, 2004).

The participants were also asked about the challenges they faced in learning German and the strategies they adopted to overcome those challenges. The analysis includes data gathered during the interview pertaining to the language learning experiences of the participants in Germany, especially as compared to the learning of the English language as a child in their home country, Nigeria. Since the study focuses more on socio-psychological, cultural and environmental influences, grammatical and semantic assessments were not considered necessary in this study. Therefore, the language proficiency assessment is mainly based upon the basic interpersonal communication skills of the participants rather than their cognitive academic language proficiency.

The major thrust of the analysis in this section is driven by the third research question, which seeks mainly to establish:

- To what extent does the experience of this group shed more light on the Schumann model and the socio psychological issues in SLA?

The Schumann Acculturation Model argues “that SLA is just one aspect of acculturation and the degree to which a learner acculturates to the TL group will control the degree to which he acquires the second language” (Schumann, 1986:379). Schumann presented an idealised relationship between SLA and acculturation, in which he indicated that for each degree of acculturation, there is an equal degree of SLA. However, he cautioned that “the real situation is certainly not so neat; there is probably no one-to-one relationship between acculturation and SLA” (op. cit.). Thus, acculturation is of particular importance as a remote cause of SLA because it initiates the chain of causality that brings the learner into contact with TL speakers. According to Schumann, it is verbal interaction with the TL speakers that brings about appropriate negotiation of input which operates as the immediate cause of proficiency in SLA (see Figure 6 below).

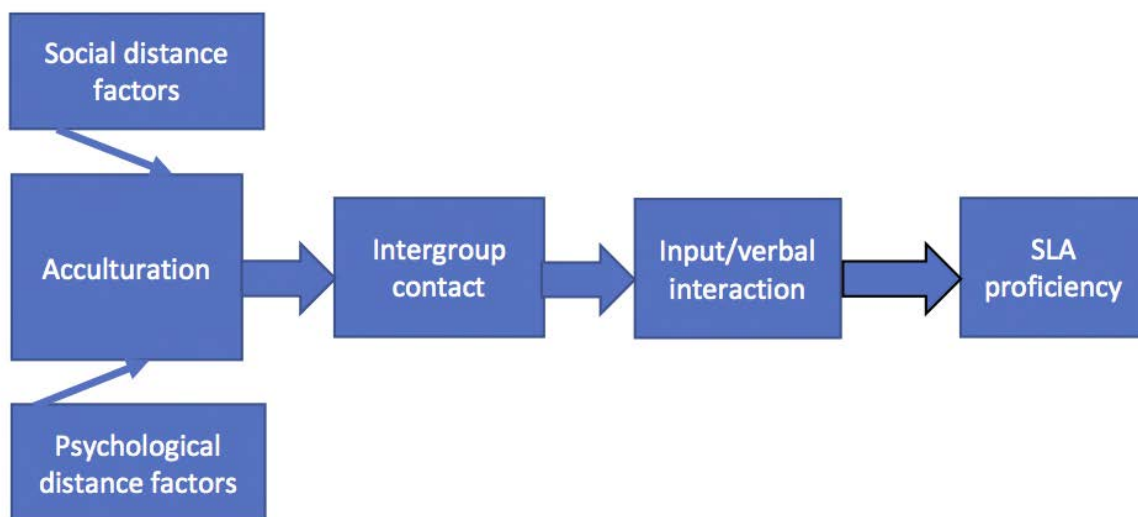


Figure 5: Chain of causality in SLA based on Schumann model (Schumann, 1986)

#### 5.2.4.1 Proficiency in SLA

Defining language proficiency has long been debated in the field of SLA (Ellis, 1994). SLA researchers working from different perspectives, provide different definitions for the construct of language proficiency. Generally, language proficiency is defined as the relative ability to listen, to speak, to read, and to write based on one's knowledge of language components: vocabulary, phonology, and grammar rules (Larsen-Freeman and Long, 1991). Instruments to measure language proficiency often include items for assessing performance in the four language skills: speaking, listening, reading, and writing. Since no consensus has ever been reached as to what language proficiency instruments are the best for empirical studies (Larsen-Freeman and Long, 1991), the Self-Rated L2 Proficiency Scale established as a valid tool for assessing language proficiency (Anderson *et al.*, 1993; Marín and Gamba, 1996; Stephenson, 2000; Tsai *et al.*, 2000; Gim Chung *et al.*, 2004) was used to gather data about the language proficiency of the participants in the study.

Adopting the above-mentioned scale, data pertaining to the participants' language proficiency were gathered by some items in the questionnaire particularly, Q56; Q57; Q59; Q61 and Q63. Using these items, the participants were asked to rate their overall proficiency in German. For instance, the participants were asked in item Q56: do you

feel that some of your German language skills have improved with time, without much effort? In their response, 79% of them indicated that they felt that their German language skills had improved with time and without much effort (see Table 14 below).

Table 14; Item Q56 – Improvement of German over time

	<b>Number of Respondents</b>	<b>Percentage</b>
Yes	46	79.3
Not Sure	8	13.8
No	4	6.9
Total	58	100.0

The implication of above result is that it supports the argument and perception of a majority of the participants that their length of residence in Germany (see 5.3.2.7) had a significant impact on their experiences in learning German as a second language. This means that, as their length of stay increased, the participants had opportunities for more contact and interaction with the Germans which may have helped them to improve their German language skills.

In item Q57, the participants were asked: which German skills (*Speaking, Listening, Reading and writing*) do you think improved over time? In response, 72% of them agreed that speaking was the skill they developed the most, followed closely by listening and reading, respectively. Writing was the skill to be developed the least (see table 15 below). This appears to be the case because most the participants tended to engage more with speaking and listening skills than reading and writing skills for their everyday activities in Germany.

Table 15: Item Q57 – Which German skills improved over time?

	Number of Respondents	Percentage
<b>Speaking</b>	42	72.4
<b>Listening</b>	34	58.6
<b>Reading</b>	31	53.4
<b>Writing</b>	23	39.7

In another instance, the participants were further asked to rate their knowledge of German in item Q59: how well do you think that you can speak, understand, read and write German now? Given the options of ‘*Very well*’, ‘*Well*’, ‘*Little*’, ‘*Very little*’ and ‘*Not at all*’ to choose from, the data analysis showed almost a split in the responses of the majority with about 67% of the participants indicating that they understood German ‘*Well*’ while another 66% also said that they spoke the language ‘*Well*’. About 47% of the participants thought that they could write the German language a ‘*little*’ and another lesser majority (about 41%) also believed that they could read a ‘*little*’ in the language (see Table 16 below).

Table 16: Item Q59 – Participant's knowledge level in German

	Very well		Well		Little		Very little		Not at all	
	F	%	F	%	F	%	F	%	F	%
<b>Speak</b>	6	10.3%	38	65.5%	12	20.7%	1	1.7%	-	-
<b>Listen</b>	11	19.0%	39	67.2%	4	6.9%	-	-	-	-
<b>Read</b>	9	15.5%	16	27.6	27	46.6%	2	3.4%	-	-
<b>Write</b>	6	10.3%	12	20.7%	24	41.4%	11	19.0%	-	-

It is remarkable to observe that the option ‘*Not at all*’ was not chosen by any of the participants in the study. This is indicative of the perception of the participants about their knowledge of German. It shows a level of confidence that to some extent, they had certainly acquired some knowledge of German, no matter how ‘*little*’ that knowledge may be. Also, the result of the analysis based on item Q56 clearly revealed that a majority of the participants (about 79%) felt that their German language proficiency skills improved over the period of their stay in Germany.

Also, based on the analysis of the data obtained through items Q61 and Q63 of the questionnaire (see Appendix 4), the majority of the participants indicated that generally, they could understand German when the Germans spoke to them; and also, could be

understood by Germans when they (the participants) spoke the language. In response to item Q61, altogether, 82% (n=48) of the participants indicated that they could understand the language when the Germans speak to them. On the other hand, in response to item Q63, 91% (n=53) of them indicated that the Germans could understand them when they (the participants) spoke German. This shows that in the perception of the majority of the group, they had definitely acquired some measure of proficiency in German within the length of their stay in Germany.

During the interview, most of the participants gave some strong indications that they acquired a considerable degree of proficiency in the German language. Although, they admitted that it was very difficult at the beginning to learn the language, with time, efforts and, of course, social contact and interaction with Germans, they confirmed that they were able to learn and improve on their knowledge of German. For instance, commenting on the state of her knowledge of German, Respondent 2 made the following remarks:

Yea, I can speak the language very well and people can understand me. I write it but still there are a lot of things to improve. There are a few things I don't fully understand, especially, all these, their political news and some of their newspapers, I find them difficult to understand. But then, I can confidently say that I can walk into any office and understand what they are talking about.

In another remark, Respondent 12 testified about his knowledge of German and said:

I can speak, I can write, I can communicate with people, I can defend myself in German language and if I have a letter to read or reply I can do that. So, I can confidently say that my German language is good.

In the above remarks the respondents expressed confidence in their knowledge of German which they considered to be good. This supports the result of the data analyses obtained through the questionnaire and therefore, confirms that in the perception of the majority of the participants, their German language proficiency definitely improved over time.



The result of the questionnaire data analysis also clearly revealed that the participants' speaking and listening/ understanding skills improved more than their reading and writing skills. This could be because the speaking and listening skills seemed to be more basic for everyday interpersonal and interactive engagements than the reading and writing skills. Most significant for this study, the fact that the participants perceived that their knowledge of German improved over time may be indicative of the evidence of some degree of acculturation of the participants to the German TL community. This is in view of Schumann's claim that SLA is just one aspect of acculturation and the degree to which a learner acculturates to the TL group will control the degree to which he acquires the second language" (Schumann, *op. cit.*).

#### 5.2.4.2 2LL strategies

Second language learning strategies encompass both the learning and the use of the second language and, therefore, are important components in assessing the second language proficiency of the participants in this study. Taken together, strategies consist of the steps or actions selected by learners either to improve the learning of a second language, the use of it, or both (Cohen, 1996: 2). Thus, for the purpose of this research, strategies were understood as automated behaviours, rather than as cognitive procedures. Cohen's solution to the problem of labelling the various cognitive and metacognitive processes was adopted here by referring to "all of these simply as strategies, while still acknowledging that there is a continuum from the broadest categories to the most specific or low-level" (Cohen, 1998: 10). Since the target population was made up of migrants from a wide range of educational backgrounds and it was anticipated that some participants might not have much formal education, the items of measurement in the questionnaire explored strategies at the low-level end of the continuum.

The degree to which the participants used interactive and non-interactive strategies in learning German as a second language in Germany was measured through items Q47, Q58, Q64 and Q78 of the questionnaire. Specifically, in item Q47, the participants were asked to indicate what they felt were the best ways for them to learn German. In response, 74% of the participants indicated that the best way for them to learn or improve their knowledge of the German language was by talking to and interacting with

Germans. About 71% of them also felt that ‘*Going to German classes*’ was the best way for them to learn and improve their German language. 59% of the participants thought that ‘reading’ German texts was the best way to learn the German language. About 57% of participants and 43%, however, felt that ‘*Watching TV*’ and ‘*Listening to Radio*’ respectively were the best ways to learn or improve their German language. 31% of the participants chose ‘*self-instruction*’ as the best way for them to learn the language (table 17 below).

Table 17: Item Q47 – Strategy for learning German

	Number of Respondents	Percentage
<b>Talking to Germans</b>	43	74.1
<b>Going to Classes</b>	41	70.7
<b>Reading</b>	34	58.6
<b>Watching TV</b>	33	56.9
<b>Listening to Radio</b>	25	43.1
<b>Self-instruction</b>	18	31.0
<b>Other</b>	1	1.7

The result of the above analysis indicates that among the other strategies, ‘talking to Germans’ was the strategies which are used most frequently by the participants

In item Q58, the participants were asked to indicate the cause of the possible improvement of their German language skills. The result of the analysis revealed that 69% of them felt that ‘social contact’ with the Germans contributed to the improvement of their proficiency in German. 62% of the participants thought that ‘*Work contact*’ was the cause of the improvement. Approximately, 58% of them, in their opinion, chose watching television/ listening to radio (TV/Radio) as what was the cause of the improvement of their German language skills and another 41% of the participants indicated that it was self-tuition that was probably the cause for the improvement (see Table 18 below).

Table 18: Item Q58 – Causes of improvement in German

	Number of Respondents	Percent

<b>Social Contact</b>	40	69.0
<b>Work Contact</b>	36	62.1
<b>Self- Tuition</b>	24	41.4
<b>TV/Radio</b>	34	58.6
<b>Formal German Lessons</b>	17	29.3
<b>Other</b>	1	1.7

Considered together, the results of data analyses based on items Q57 and Q58 relate closely to the naturalistic and informal setting of the present study. This is because the results tend to suggest that in the perception of the majority of the participants, the cause of the improvement of their listening and speaking skills could be linked more closely to their social/ work contact with the Germans than the other options of watching TV/ listening to radio and self-tuition. Thus, without neglecting the importance of the other activities (such as watching TV/ listening to radio and self-tuition) the results of the analyses clearly revealed that maintaining social/work contact with the TL group (the Germans in this case) is a crucial factor in the naturalistic and informal 2LL. In this context, since they tended to be more frequently deployed for daily interactions, it is more plausible to expect that the listening and speaking skills are more likely to improve better than the reading and writing skills.

Pertaining to listening and reading skills, the five-point frequency scales with a verbal response range from ‘*always*’ to ‘*never*’ were used to examine the 2LL strategies of the participants. Items Q64 to Q67, Q70 and 71 examined the degree to which ‘*Listening to TV/Radio*’ and ‘*Watching Movie/Video*’ were used respectively, as means for improving listening comprehension in German by asking the participants whether they enjoyed watching German programmes and how they watched the programs (see Table 19 below).

Table 19: Items Q64 to 67; Q70 and Q71 – Strategies for improving listening skill

		<b>Always</b>		<b>Often</b>		<b>Sometimes</b>		<b>Rarely</b>		<b>Never</b>	
		F	%	F	%	F	%	F	%	F	%

<b>Listen/Watch Radio/TV in German</b>	15	25.9	16	27.6	26	44.8	1	1.7	-	-
<b>Watch Movie/ Video in German</b>	10	17.2	13	22.4	31	53.4	4	6.9	-	-
<b>Watch part of Movie repeatedly</b>	1	1.7	6	10.3	25	43.1	20	34.5	6	10.3
<b>Memorize words and phrases</b>	2	3.4	8	13.8	36	62.1	11	19.0	1	1.7
<b>Listening for specific information</b>	6	10.3	10	17.2	31	53.4	10	17.2	-	-
<b>Leave radio/ TV on for sound of German</b>	1	1.7	8	13.8	20	34.5	18	31.0	10	17.2

Table 19 above indicates that the majority of the participants ‘sometimes’ engaged the strategies as listed to improve their listening and comprehension skills. Sometimes here suggests a rate in the middle of the scale between engaging in the activity all the time and not engaging in it at all. This finding suggests that the participants use the given strategies interchangeably.

Items Q73 to Q78 mainly focused on the means of improving reading skills by asking the participants whether they ‘*Read German papers/ magazines*’ and how they read the papers/ magazines.

Table 20: Items Q73 to Q78 – Strategies for improving reading skill

	<b>Always</b>		<b>Often</b>		<b>Sometimes</b>		<b>Rarely</b>		<b>Never</b>	
	F	%	F	%	F	%	F	%	F	%
<b>Read German papers/Magazines</b>	8	13.8	9	15.5	36	62.1	5	8.6	-	-

<b>Use dictionary when reading</b>	6	10.3	8	13.8	33	56.9	11	19.0	-	-
<b>Look-up difficult words</b>	8	13.8	12	20.7	27	46.6	7	12.1	2	3.4
<b>Guess meaning of words</b>	10	17.2	22	37.9	16	27.6	4	6.9	5	8.6
<b>Read materials more than once</b>	3	5.2	15	25.9	31	53.4	8	13.8	1	1.7
<b>Read out loud</b>	8	13.8	-	-	21	36.2	18	31.0	11	19.0

Table 20 above also shows a pattern of choice to the middle of the five-point frequency scale whereby a majority of the participants choose the verbal option of ‘*Sometimes*’. Thus, tables 19 and 20 indicate how the majority of the participants adopted the listening and reading strategies to learn and improve their proficiency in German. It can, therefore, be inferred that the adoption of the above learning strategies by a majority of the participants contributed to their knowledge and improvement of the German language. Hence, most of the participants were able to assert that they had acquired some considerable level of proficiency in German.

Pertaining further to their knowledge of German and the learning strategies, during the interview, the participants were also asked to say what helped them most in learning the German language. Thirteen out of the fifteen participants (about 87 %) affirmed that social contact and interaction with German help them the most in learning the German language. As Respondent 9 precisely puts it:

What helped me most is communication, the more you communicate the more you understand. I mean, communication with Germans because the Germans have the intonation and they speak without foreign accent. The second thing is watching TV; and the third is, if you want to be a good learner, you must be learning from all these media.

In his own remarks on what helped him the most to learn German, Respondent 13 acknowledged that:

What helped me most was my basic knowledge of other languages like I said, I learnt English, Latin and French. The other things that helped were the environment and my contact with Germans, not even with Nigerians. Initially I was mostly with the Germans; that was why I was able to learn the language quickly and faster apart from the background I have.

The above remarks, which represent the views of the majority of the respondents during interview support the result of the questionnaire data analysis on the strategies that helped them in learning German as a second language in Germany. In the perceptions of the participants, social contact and interaction with the Germans were vital to their learning and improvement of the German language. Many participants also indicated that their motivation and interest helped them most in learning the language.

The implication of this finding could mean that social contact and interaction with the Germans tended to reduce the social and psychological distance between the participants and the Germans, while at the same time, the social and psychological proximity between them tended to be enhanced. As the Schumann model predicts, this situation provides the favourable conditions for the participants to acquire German.

#### 5.2.4.3 Previous 2LL experiences/knowledge of the English language

The participants' previous 2LL experience and their knowledge of the English language are very important factors to be considered in this analysis. This is because they relate to the over-all 2LL experiences of the participants, and particularly to their attainment of proficiency in German as a second language. According to Schachter (1993), SLA is devoted to discovering what pre-knowledge learners bring to the task of learning other languages, what type of learning procedures they use and why certain strategies are appropriate for certain phenomena and not for others.

In the earlier section on ego permeability (see 5.2.3.4), the participants' previous knowledge of the English language has been partly discussed. It was observed that their previous language learning experiences and multi-ethnic/multilingual backgrounds enhanced their efforts in learning German and appeared to have helped them overcome

the problems associated with ego permeability. In this section, the participants' previous knowledge of the English language is further explored to determine the extent to which their experiences of learning English as a child in Nigerian compare with those of learning German as an adult in Germany.

In item Q51 of the questionnaire, the participants were asked to indicate which of the two experiences – '*learning English in Nigeria*' and '*learning German in German*' – they considered to be more difficult (see Table 21 below).

Table 21: Item Q51 – Learning English in Nigeria and learning German in Germany, which is more difficult?

	Frequency	Percent
Learning German in Germany	51	87.9
Learning English in Nigeria	3	5.2
Missing	4	6.9
Total	58	100.0

The result of the analysis as indicated in Table 21 above shows that 88% (n=51) of the participants considered learning German in Germany to be more difficult than learning English in Nigeria. Only very few (about 5%, n=3) thought otherwise. Also, in item Q80, the participants were asked to compare their experiences of learning English in Nigeria with their experiences of learning German in Germany. From the result of the analysis (see, Appendix 23, Item Q80), 60% (n=35) of them indicated that learning English as a child in Nigeria was a lot easier than learning German as an adult in Germany.

During the interview, the participants were also asked about their experiences of learning English in Nigeria and learning German in Germany. All the respondents acknowledged the fact that there were some considerable differences in learning English in Nigeria as a child and learning German in Germany as an adult. They said that learning English as a child in Nigeria was a lot easier because it was more of a natural phenomenon without much conscious effort. On the other hand, they contended that learning German in Germany as an adult involves making conscious efforts amidst

competing commitments and obligations, which obviously made the later experience more difficult than the former. In this regard, some remarks by the respondents about their experiences in learning English in Nigeria and learning German in Germany include:

Respondent 7:

There is a great difference learning a language as a child and learning it as an adult. As a child, it is easier because you have nothing to think about; like I was telling you, when we came here, we had to think about how to regularize our stay, how to work, how to learn the language. So, it was like an adult education. Unlike a child who has nothing to think about; what he does is to learn that language; other things are taken care of by the parents.

Respondent 8:

Yeah, that is a very interesting question because saying that I learned English in Nigeria might not be the right way to put it because I grew up in English. Before you knew it, you grow in it without (consciously) learning it; but in adulthood, you will be prepared to learn language. In trying to learn the German language as an adult, you try to see what is what. It was a faster process; you try to know the tenses, the articles, and the verbs. In fact, English is my first language.

Respondent 13

I learnt English as a child, and I didn't experience differences and much difficulty when I started learning English as a child. But here as an adult, there are some difficulties in learning the language. But when I look at foreigners, the children of immigrants who are born here in Germany, the first language they speak is German, not even their mother tongue. It is very surprising to listen to these children when they speak German. In fact, a German wouldn't, ehmm, if you are to listen to them, let's say over telephone, when you listen to them speak; you would say that they are Germans because there is no difference in their intonation, in their pronunciation, in their grammar, the way they speak the language. These are children born here learning their first language. That is where I see the difference.



The above respondents agree that their experiences of learning English in Nigeria as children were quite different from learning German as adults in Germany. This is consistent with the result of the analysis obtained through the questionnaire data whereby most of the participants indicated that learning English in Nigeria as a child was a lot easier than learning German in Germany as an adult. However, Respondents 8 and 13 also made the point that learning German as adults in Germany was perhaps, faster because they were able to transfer their prior linguistic knowledge of tenses, articles, verbs, and pronunciation and intonation patterns in English and apply it by means of comparison and contrast. They also indicated that it was better to learn German in the natural environment of Germany than to learn English in its foreign Nigerian environment.

In yet another remark, Respondent 14 brought up four scenarios: 1) learning English in Nigeria; 2) learning English in England; 3) learning German in Nigeria and 4) learning German in Germany. When asked to say what he thought about these four scenarios, bearing in mind that he started learning English as a child in Nigeria, he said:

Well, I had the experience of learning German in Nigeria and also learning German in Germany. Learning German in Nigeria was a difficult task; but learning German in Germany is very easy. It is like learning English in Nigeria; it is not so easy; you cannot compare it with learning English in England; it is better to learn the language where it is spoken. ---. So, from my experience, I can say learning German in Germany is an easier experience for me than learning English in Nigeria even as a child. Well as a child, you learn faster because then you know your age is still free from all worries and all stress but the point I want make here is that I am from Nigeria, I started learning English when I was still a child and up till today I cannot say that I speak perfect English, you see. But let's say, I am here for 12 years now and within the 12 years I can say that I speak better German than I speak English. I think, this is because I learnt the German language here in Germany, in the environment where it is spoken.

In this remark, the respondent emphasised that it was faster for him to learn German as an adult in Germany. He also considered it better to learn the language in the natural environment than to learn outside the environment where the language is spoken.

The implication of the result of the data analysis in this section for the Schumann model relates to the importance of age as a factor in SLA and the emphasis on learning the L2 in the natural environment. It must be reiterated that the model emphasises adult language learning under immigration and recognises the importance of the natural environment in learning a second language. As testified by all the participants, there is a great difference in learning a second language as a child and learning it as an adult. The participants indicated that as a child it comes more naturally without much conscious effort. They also argued that as a child one has less to worry about and therefore, has more time and opportunity to learn the language. Whereas, as an adult, it is much more difficult and involves some conscious efforts. Hence the majority of them considered learning German in Germany more difficult than learning English in Nigeria.

Nevertheless, as Respondents 8 and 14 suggested, it may be faster to learn a second language as an adult in the environment where it is spoken than to learn it outside the TL natural environment. This is because adults can draw from their previous experiences and the natural environment. For instance, as has been earlier discussed (see ego permeability, 5.2.3.4), the participants' previous experiences and particularly their knowledge of the English language were shown to have facilitated their efforts in learning German as a second language. This highlights the importance of exploring the learners' previous language learning experiences and their knowledge of other languages as potential influences on the final outcome of the 2LL encounter.

#### 5.2.4.4 Discussion/summary of section 4

Pertaining to the perceptions of the participants about the measure of their L2 attainment and proficiency in German (which includes strategies they adopted, their previous experiences and knowledge English language), the general indications of the results of both the questionnaire and the interview data analyses can be summarized as follow:

- that the majority of the participants felt strongly that they acquired some considerable degree of proficiency in German as a second language over the years.
- most of them felt that their social/work contact and interaction with the Germans were vital in the learning and improvement of their German language skills.
- The study also confirmed the fact that the participants used language learning strategies such as ‘going to classes’, ‘watching TV’, ‘listening to radio’, ‘talking to Germans’, ‘self-instruction’, and ‘reading German papers/magazines’ to improve their German language proficiency.
- Contrary to Schumann’s exclusion of formal and instructed language learning, the findings also showed that ‘going to classes’ and ‘formal German lessons’ were among the strategies in the experiences of the participants to learn German in Germany.

All the strategies used by the participants in their experiences of learning German in Germany suggest an active engagement with German society and a high level of motivation to learn German as a second language. Thus, the findings relating to measure of SLA (including the 2LL learning strategies) have significant implications for the Schumann model as the theoretical framework of the study. This is in the sense that the findings reflect the acculturation hypothesis that sustained social contact and interaction between the 2LL and the TL groups, to a large extent, reduce the social and psychological distance between the two groups, and as such, create the enabling environment for the 2LL group to acquire the TL (Schumann, 1986). In other words, the results seem also to be indicative of the evidence of some degree of acculturation of the participants to the German TL community.

### 5.3 Summary of chapter 5

Over all, in this chapter, the experiences of the group of Nigerian immigrants in Germany are revealed through the analysis of data in relation to sections 5.2.1,2,3 and 4. This has helped to shed more light on the Schumann model and the socio psychological issues in SLA. For instance, in section 5.2.1, data relating to the basic characteristics of the group were presented and discussed. Such factors as age at immigration, immigration status and length of stay were revealed to be crucial in

exploring the 2LL experiences of adult immigrants in the natural environment as the Schumann model proposes.

In section 5.2.2, the social distance factors of the Schumann model were used to explore the experiences of the group of participants and to reveal their intergroup relations with the Germans. The data analysis and discussion in this section helped to shed some light on such basic social psychological issues as the intergroup attitude of the group of Nigerian immigrants and Germans toward each other. The section also revealed the integration strategy of the participants and the cohesiveness among them in asserting their socio-cultural identity.

The psychological distance factors were used in section 5.2.3 to highlight other social psychological issue such as language shock, culture shock, motivation and ego permeability which relate more to the individual feelings and psychological adaption of the participants. Finally, the data analysis in section 5.2.4 helped to assess the German language proficiency of the group in relation their overall intergroup contact and language learning experiences in Germany. In view of the third research question, the implications of the findings of analyses for the validity of the Schumann model as the social psychological framework of the study are further discussed in the next and concluding chapter.

## CHAPTER SIX: CONCLUSION

### 6.0 Introduction

As the final chapter of the thesis, this section reflects on the objective of the study and the main research questions to provide the summary of the findings. It also considers the implications of the study for the Schumann model as the theoretical framework of the study. The chapter includes the contribution of the study to existing knowledge with regard to SLA and the adaptation of immigrants to the social milieu of the predominant culture of the host communities. Finally, it points out the limitations of the study, makes recommendation for further research and offers my concluding reflections about the research project.

### 6.1 Re-statement of the research objectives and research questions

The purpose of this research was to explore the experiences of a group of Nigerian immigrants learning German in Germany using the framework of the Schumann Acculturation Model in SLA. The major premise of the model is that acculturation is “the social and psychological integration of the learner with the target language (TL) group” (Schumann, 1978: 29). It, therefore, hypothesizes that “any learner can be positioned on a continuum ranging from social and psychological distance to social and psychological proximity with the speakers of the target language (Schumann, op. cit.) and “the degree to which the learner acculturates to the TL group will control the degree to which he acquires the second language” (Schumann, 1978: 34). Thus, the model conceptualizes acculturation in terms of the social and psychological distance factors that Schumann proposed to influence adult 2LL under immigration in the natural environment without formal instruction (see 3.4.3 and 3.4.4). Based on this framework, the three research questions that formed the basis of this investigation include:

1. Which social distance factors, if any, feature in the experience of the group of English-speaking Nigerian migrants learning German in Germany?
2. Which psychological factors, if any, feature in the experience of this group (English speaking Nigerian migrant group learning German in Germany)?

3. To what extent does the experience of this group shed more light on the Schumann model and the socio psychological issues in second language learning?

## 6.2 Summary of findings

This study revealed much about the 2LL experiences of the participants in relation to their intergroup contact and interaction with the Germans. In view of the research objectives and the main research questions, the major findings of the study are summarized as follow:

### 6.2.1 Based on research question 1: the social distance factors

Whereas such social distance factors as the integration pattern, enclosure, cohesiveness and size, attitude and length of stay are considered to have featured strongly in the language learning experiences of Nigerian immigrants in Germany, social dominance and cultural congruence are not considered to have featured in the same degree in the experiences of the group. This means that social dominance and cultural congruence were not perceived to have played as much significant roles as the other social distance factors in determining the degree of contact and interaction between the group of participants and the Germans

The adoption of the adaptation strategy of the *'integration pattern'* by all the participants was linked to the finding relating to *'enclosure'*, which revealed that almost all the participants felt free to share the same facilities with the Germans. The findings based on these two factors also related to the indication that the majority of the participants held positive attitude towards the Germans (including the German culture and language). Therefore, the *'integration pattern'*, *'enclosure'* and *'attitude'* are closely linked to the strong desire and willingness of the group of participants to identify with the Germans and adapt to the German culture and also to learn the German language.

In relation to the factors of *'cohesiveness'* and *'size'* the study revealed that the participants had a strong desire to maintain their cultural heritage and identity. Together, the two factors helped to show the distinctiveness of the research population

in terms of their social cohesion and their commitment to integrate into the German culture, while still retaining a strong attachment to their Nigerian culture.

The findings indicated that the majority of the participants believed that the more time they stayed, the more opportunity they had to interact with the Germans, learn the language and generally improve their life in Germany (see 6.2.7). As such, the study shows that length of stay tends to relate to the outcome of other social and psychological distance factors. This finding is supported by the view in literature that, as a dynamic process, acculturation takes place over time; and that during the course of their stay in the TL environment, the learners' social and psychological distance may change (Schumann, *op. cit.*).

#### 6.2.2 Based on research question 2: the psychological distance factors

Whereas such psychological distance factors as language shock, culture shock and motivation are considered to have featured strongly in the experiences of the group, ego permeability was considered not to have featured strongly. The participants did not consider their first language(s) and previous knowledge of the English language to be of much hindrance to their acquisition of German. Rather, the indication is that their multi-ethnic and multilingual background (including their knowledge of the English language) combined to lessen the impact of ego permeability in this particular context. However, this raises the question about what the outcome of the ego permeability factor may be for a monolingual population. Based on the outcome of the data analysis on ego permeability in this study, it may be said that the Schumann model does not seem to consider an already multilingual population.

Most of the participants testified that at the initial time of their stay in Germany, they experienced stress and anxieties associated with both language and culture shock and that they were able to overcome the initial shock to acquire some proficiency in the German language. This implies that to a certain degree; the majority of the participants were able to adapt to the German culture and relatively were also able to acquire some degree of proficiency in the TL.

The majority of the participants indicated that their motivation to learn German as a second language in Germany included both integrative and instrumental motivations. This means that their desire to learn German was to interact with the Germans and to integrate into the society as well as to use the language for the purpose of their jobs and studies.

### 6.2.3 Based on research question 3: the Schumann model as the social psychological framework of the study

The Schumann model was found to be a useful theoretical framework for the study because of the following factors: (a) immigration status of the research population, (b) adult language learning, (c) length of stay and (d) naturalistic language learning (see 6.4). The model is particularly designed to investigate the acquisition of a second language under these factors.

The Schumann Acculturation Model, as applied in the context of this study, has been useful for the investigation of basic social psychological features such as attitude, identity and motivation because these are found to be implicitly or explicitly imbedded in the social and psychological distance factors. Thus, through social and psychological distance factors, the Schumann model was found to be effective for a more elaborate interrogation of the research phenomenon than, perhaps, would have been possible through another model (such as Gardner, 1985; Clément *et al.*, 2001 and Dörnyei and Clément, 2001).

The two basic components of cross-cultural adaptation are well demarcated in the Schumann model through the social and psychological distance factors. In this study, the social distance factors deal with social or group component of adaptation and the psychological distance factors are concerned with affective or individual level of acculturation. The demarcation between these two basic components enabled a thorough exploration of the 2LL experiences of the participants both as a group and individuals.

Contrary to the proposition of the Schumann framework concerning adult language learning in the natural environment without instruction, formal and instructional



language learning in the classroom may be necessary to support successful adult language learning in the natural environment. This is because the majority of the participants indicated that they needed to attend German lessons in order to learn German and improve their knowledge of the language.

#### 6.2.4 Based on measure of SLA and German language proficiency of the participants

The summary of findings with regards to the measure of SLA and proficiency of the participants in German relate to all the research questions. This is because, in view of the Schumann acculturation framework, the German language proficiency of the participants reflected the extent to which the social and psychological distance factors featured in the experiences of the group in Germany (in terms of providing favourable or unfavourable conditions for learning German as L2). The majority of the participants felt strongly that they acquired some considerable degree of proficiency in German as a second language over the years. This implies that their strong desire to adapt to the German culture as evident from the result of data analysis based on the integration pattern, enclosure, attitude, length of stay, motivation and ability to overcome language and culture shock (see 5.2.2.2, 3, 4, 7 and 5.2.3.3) created the favourable conditions for the participants to acquire some considerable degree of proficiency in German as a second language.

Most of the participants also felt that their social/work contact and interaction with the Germans were equally very vital in the learning and improvement of their German language skills. In view of the Schumann model, this implies that social/ work contact and interaction with the Germans helped to reduce the social and psychological distance between the groups and thus enabled the participants to acquire some proficiency in German.

The study also confirmed the fact that the participants used language learning strategies such as 'going to classes', 'watching TV', 'listening to radio', 'talking to Germans', 'self-instruction', and 'reading German papers/magazines' to improve their German language proficiency. This means that in the natural environment all these strategies are deployed inclusively in various ways by the participants in their experiences of learning German as a second language in Germany. This also suggests that the participants have a high level of motivation to learn the language.

The majority of the participants revealed that their previous language learning experiences and knowledge of the English language enhanced their efforts in learning German as second language in Germany. This relates to the participants' multi-ethnic and multilingual background, which altogether may have contributed in reducing the impact of ego permeability. This finding supports the view that the learners' previous language learning experiences and knowledge of other languages are potential influences on the outcome of the 2LL encounter (Lightbown and Spada, 2013; Schachter, 1993). Also, the participants considered their experiences of learning German as adults in Germany to be more difficult than their previous experiences of learning English in Nigeria from childhood. However, some of them also acknowledged that it was faster for them to learn German as adults in the natural environment because they made conscious efforts and had the possibility to draw from their previous knowledge of the English language.

### 6.3 Implications of the study for the Schumann model

The findings of this study have some theoretical implications for the assessment of Schumann model as the social psychological framework for the present investigation. The model was developed specifically with a view to explaining the language acquisition of adult immigrants in the natural environment and without instruction (Schumann, 1978 and 1986). In this regard, it is pertinent to consider the data analysis pertaining to the demographic characteristics of the research population (see 5.2.1). The data analysis based on item Q6 of the questionnaire (see chapter 5.2.1.4) revealed that all the participants in the study are immigrants who came to Germany as asylum seekers/refugees, students or as family members of those resident in Germany. Also, steps were taken to confirm that all the participants were adult Nigerian immigrants of 18 years of age and above (see 5.2.1.1 and 5.2.1.4). Through the social and psychological distance factors, the Schumann model provided the appropriate framework to explore the 2LL experiences of this group of adult immigrants in Germany.

By insisting on adult language learning, Schumann implicitly acknowledges the significance of age as a social psychological factor in SLA. As has earlier been stated (see 5.2.1.1), although, there is a great debate about the exact role of age in language

learning, the consensus is that age plays a significant role in the determination of SLA outcomes. According to Singleton (2005), the common belief is that as we age, our ability to learn a second language successfully gradually declines. The result of both the questionnaire and interview data analyses showed that most of the participants considered learning German in Germany as an adult to be more difficult than learning English in Nigeria as a child (see 5.2.4.3). This finding tends to confirm the significance of age as a relevant factor in SLA. The data analysis also revealed that such factors as time constraints, family responsibilities and other personal obligations contribute in making it more difficult for an adult than a child to learn the second language.

The Schumann model proposed that if the 2LL group intends to stay for a long time in the TL community, it is likely to develop extensive contact with the TL group and the acquisition of the target language will also be more likely (Schumann, 1986). Thus, '*length of stay*' (see 5.2.1.5 and 5.2.2.7) had significant implication for the suitability of the Schumann framework for the present study. As immigrants learning German in the natural environment, the participants' length of stay in Germany was considered in relation to their motivation and opportunities to learn the language. Evidence from the data relating to length of stay indicated that, although at the initial time of arrival to Germany, the majority of the participants may have intended to stay for a short time, by the time of the investigation, however, most of them had already stayed long in Germany. The majority of them have already taken-up German citizenship and many have established families with children who were attending school in Germany. The perceptions of the majority of the participants support the argument that the longer the length of stay, the more the opportunities for more and extensive social contact and interaction with the Germans (TL group) and, therefore, the better chances for the acquisition of German as a second language (see 5.2.2.7). Nevertheless, a few of the participants maintained that without interest, motivation and personal efforts, people would not acquire the second language, even if they stay for a long time.

Furthermore, the idea of naturalistic and uninstructed L2 acquisition is one of the innovative features of Schumann's model that made it suitable for the present study. The model differs from the other social psychological models (such as Lambert, 1972, 1974; Gardner, 1985; Clément *et al.*, 2001 and Dörnyei, 2001) in the sense that it emphasizes language learning in a natural environment. In the present study, the

majority of the participants indicated that their contact and interaction with the Germans, as members of the TL group, helped them considerably to learn German as a second language (see 5.2.4.). They also mentioned that watching German television and listening to the radio in the natural environment were among the strategies that helped them to learn and improve their knowledge of the language. As the model maintains, the degree to which the 2LL group acculturates to the culture of TL group may ultimately determine the degree to which the TL is acquired (Schumann, 1978, 1986). Based on the results of data analyses pertaining to the social and psychological distance factors (see 5.2.2 and 5.2.3) and the measure of German language proficiency (see 5.2.4), the extent to which the majority of the participants indicated their willingness to adapt to the German culture could be linked to their motivation to learn the language, and as such, to the degree to which they acquired proficiency in German as a second language. Going further, Schumann (1978: 48) argues “for acculturation and naturalistic language learning and against instruction”. However, some of the participants said that they also attended German lessons in order to improve their German language proficiency. This indicates that formal instruction may not actually be excluded in the natural environment as the Schumann model tends to suggest. Therefore, it implies that naturalistic and instructional 2LL are not necessarily mutually exclusive, in that, both contexts can facilitate each other (Stefánsson, 2013).

#### 6.4 Implications of the study for the socio-psychological perspectives of SLA

The use of the Schumann model as the framework for the present study is based on the premise that it represents the social psychological perspectives in SLA. In general, these perspectives broadly analyse the social context and essentially view the acquisition of L2 as an intergroup phenomenon (Kaplan, 2010). The proposition common to the social psychological models (such as Lambert, 1974; Gardner, 1985; Clément *et al.*, 2001 and Dörnyei, 2001) is that for a learner to achieve native- like proficiency in L2, a certain degree of identification or a desire to integrate with members of the TL group is necessary (Kaplan, *op. cit.*). In view of these perspectives, the following section considers the relevance of the various factors that constitute the Schumann model.

The analyses of both the questionnaire and interview data revealed that some social and psychological distance factors of the Schumann model (see 6.3.1 and 6.3.2) were more

relevant than others for the exploration of the 2LL experiences of the group of Nigerian immigrants in Germany and their intergroup relations with the Germans. For instance, such factors as '*social dominance*', '*cultural congruence*' and '*ego permeability*' were found not to be significantly relevant in the context of the study (see 5.2.2.1, 5.2.2.6 and 5.2.3.4). The analysis based on these factors have helped to show that the Schumann framework may be limited in some aspects, and may not be applicable in all contexts and circumstances. However, it must be said that in most part, the use of the social and psychological distance factors was effective for portraying the perceptions of the participants about their adaptation pattern, their group cohesion and identity, their intergroup attitude with the Germans and their motivation in relation to their acquisition of German as a second language. The findings pertaining to these areas reveal more about the implications of the study for the social psychological perspectives of SLA.

With regard to the adaptation preferences and the intergroup attitude between the group of Nigerian immigrants and the Germans, the result of data analyses based on '*integration pattern*', '*enclosure*' and '*attitude*' (see, 5.2.2.2, 5.2.2.3, and 5.2.2.5), altogether, indicated a lack of reciprocity of positive attitude between the two groups. The analyses revealed that most of participants perceived their attitude towards the Germans to be more positive than the attitude of the German towards them. From the social psychological perspectives, this type of situation is expected to have some implications for their harmonious intergroup relations and the motivation of the immigrants to learn the German language. This is because the outcome of acculturation depends on the attitudes of the immigrants as much as on that of the members of host community (Bourhis *et al.*, 1997; Berry, 1997, 2006, 2008; Brown and Zagefka, 2011). However, the Schumann model does not seem to pay much attention to the importance that must be placed on the reciprocity of positive attitudes for the harmonious intergroup relation between the 2LL and TL groups. Rather, the model tends to place more emphasis on the attitudes of the 2LL group towards the TL group than vice versa. For instance, Schumann (1986) argues that the more positive the attitude of the 2LL group towards the TL group, the more favourable the conditions for the acquisition of the L2 will be (Schumann, 1986). Thus, in the present study, the perceived more positive attitude of participants towards the Germans was considered a favourable condition for participants to acquire German as a second language. Presumably, however, the condition would have been much more favourable if the positive attitudes

of the immigrants were reciprocated by the Germans.

In relation to *cohesiveness* and *size* (see 5.2.2.4) the data analysis revealed much about the group identity of the participants as Nigerians and their strong affinity to their cultural heritage. This is the distinctive characteristic of the research population, which accounts for the lack of variation in the outcome of the data analysis. However, since the participants consisted of a group from the same country with similar socio-cultural background, the lack of variability in data outcome may not be very surprising. It is important to observe that in spite their cohesiveness and strong attachment to their Nigerian culture, most of the participants also expressed their willingness to adapt and identify with German culture. From the social psychological perspectives, language reflects one's cultural identity and serves to distinguish one group from another (Lightbown and Spada, 2013; Pavlenko and Lantolf, 2000). This means therefore, that the participants were willing to learn German as new language and as such acquire another cultural identity in the same process.

This is because in the process of learning the new language, the L2 learner desires to be like the members of a valued TL group. Social psychologically, the desire and willingness of the 2LL group to identify with the members of the TL group is linked to motivation as a very crucial factor in SLA (Gardner, op. cit.; Dörnyei op. cit.). In the present study, the Schumann framework was effectively used to confirm that the motivation of the participants to learn German in Germany was both integrative and instrumental in orientation (see 5.2.3.3). Most of the social psychological models of SLA (for example, Lambert, 1974; Gardner, 1985; Clément et al., 2001 and Dörnyei, 2001) analyse the learners' motivation in terms of integrative and instrumental orientations. Although the data analysis pertaining to motivation showed that the orientation for a slight majority was more integrative than instrumental, it may not actually be easy to separate both types of motivation. The analysis indicated that the participants who learned German to meet and interact with the Germans would also use the language for their jobs and/or further studies. Likewise, those who may have learned the language for utility purposes, would eventually meet and interact with the Germans; and thus, use the language to integrate into the German society.

In the final analysis, the present study has revealed that despite some inherent weaknesses (see 3.3.3), the use of the Schumann model as the social psychological framework of the study was effective. The analyses based on the social and psychological distance factors has shown that the model encompassed the basic premises underlying social psychological perspectives in SLA (Gardner, 1985; Norton, 1998, 2000; Kaplan, 2010). One of the strengths of the model is that it highlights the socio-cultural context of language learning without neglecting the role of individuals in the language learning process (Gardner, 1985). The model further recognizes the importance that must be placed on regular contact between language learners and speakers of the target language for successful language learning to take place (Norton, 2000).

## 6.5 Contributions to knowledge

The present study has contributed some useful theoretical and methodological insights that may be beneficial to those involved in SLA research, language education and policy making.

Essentially, the knowledge developed through the present study has helped to expand the existing literature in SLA and language education focusing on the social context and the natural environment. By exploring the 2LL experiences of the group of Nigerian immigrants and their social integration in Germany, the study helps to develop further knowledge on a less researched area involving the diaspora Nigerian community in Germany. As a general principle, the integration of immigrants into a new community involves engagement with a wide range of new cultural practices of which language is a highly significant element (Conrick and Donovan, 2010). As has been pointed out in chapter 1, section 1.1, language issues have been clearly identified as an important part of the integration policies for adult immigrants in Germany. In this regard, the present study has successfully managed to demonstrate that there is an intersection between L2 acquisition and the social psychological of integration of adult immigrants in the host societies.

Also, the outcome of this study has helped to shed more light on international migration as it relates in particular to the reasons for the Nigerians to migrate to Germany and the

values they attach to their native culture as they strive to adapt to the foreign culture of the host country, Germany. Through the experiences of the group of Nigerian immigrants and the application of the Schumann model, the study has revealed that acculturation does not necessarily mean that one must give up one's linguistic, cultural, and social identities. Rather, adjusting into a new sociocultural environment involves a complex fusion of the cultural elements to form an emerging identity (Syed and Burnett, 1999). As the data in this study have shown, most the participants preferred the adaptation pattern of integration, which entails a choice of inclusive group membership characterized by voluntary mutual additive learning of other cultures (Skutnabb-Kangas, 2009).

Further to the contribution to knowledge, the findings emerging from this study suggest that the Schumann Acculturation Model can provide a more effective framework for another study in a similar context if it is slightly modified. In the current study, although the social and psychological distance factors were useful for the exploration of the 2LL experiences of the group of participants, however, the findings indicated that factors such as social dominance, cultural congruence and ego permeability were not so relevant for this investigation. Also, the findings based on other factors such as integration pattern and enclosure relate closely to the attitude of the 2LL and TL groups towards each other. Furthermore, according the Schumann model, to a large extent, cohesiveness is determined by the size (in terms of number) of the 2LL group. Therefore, the two factors could be merged into one because both are very closely related. Likewise, culture and language shock could as well be merged into one factor because both are intertwined. In this way, the social distance factors will be reduced to three factors, namely attitude, cohesiveness and length of stay, while the psychological distance factors are reduced to only two factors, namely culture shock and motivation. Thus, following these suggestions, the Schumann Acculturation Model could be compressed into five instead of the twelve original factors. This streamlined version allows for a more in-depth correctional exploration of the language proficiency attainment of any other group of immigrants in relation to their social psychological integration in the TL host community. Therefore, in a future study, the appropriate instruments could be designed to link the individual factors to the L2 proficiency level of a group of participants in a similar context to the current investigation. This kind of



modification will add more empirical value to the Schumann Acculturation Model as social psychological framework in SLA research.

There are also some contributions of the study in relation to the theoretical and methodological perspectives. Theoretically, this study has contributed some insights towards the interdisciplinary approach in educational research by drawing concepts from Social Anthropology, Social Psychology and SLA. In this regard, the Schumann acculturation framework was used effectively to merge cross-disciplinary concepts (such as acculturation, immigration, identity, attitude, motivation, language and culture shock), and focus them towards a study on predominantly adult language learning in the social and natural environment. By adopting a more social psychological approach, the study thus, placed greater emphasis on the social context and the informal interactive nature of language use (Bluestone, 2008) rather than on the formal learning context centred mainly within the confines of the classroom.

Methodologically, this study contributes to the insider-researcher approach whereby the researcher and the researched shared nationality, background and 2LL experiences as immigrants in Germany. The idea is based on making a resourceful use of the researcher's embeddedness in the community to draw out rich and important data (Winter and Munn-Giddings, 2001) since the researcher is considered as the number one research instrument. As an insider researcher, having a fairly good knowledge of the participants offered insights that would have been difficult or impossible to access by an outsider (Al-Zouebi, 2011). This helped to improve the quality of the investigation.

In relation to the attitude of the host society towards immigrants, this study has extended the prevailing views in literature that the Germans have a history of unfriendly attitude towards immigrants (for example, Zick *et al.*, 2001; Abali, 2009; Brown and Zagefka, 2011). The findings based on both the questionnaire and interview data analyses pertaining to integration pattern (see 5.2.2.2) and enclosure (see 5.2.2.3) provided some evidence indicating the perceived negative attitude of the Germans and their unwillingness to share the same facilities with the Nigerian immigrants. However, the study also indicated that over the years (especially from 2005), the Germans have become more receptive to the idea that Germany was a country of immigration (see

1.1). In addition, as part of the contribution of this study, more light has been shed on the Schumann Acculturation Model in SLA. In this context, the model has been shown to be an effective social psychological framework for the investigation of the 2LL experiences of the group of Nigerian immigrants in Germany.

Finally, this study highlights a few incidents associated with racism and perceived discrimination faced by some participants in the study because of their skin colour and country of origin. For instance, findings pertaining to enclosure and attitude as social distance factors revealed that some Germans tended to see black Africans as inferior (see 5.2.2.3 and 5.2.2.5). Respondents 8 and 14 specifically used the situation in the public transport system (the bus and train) to illustrate that some Germans do not feel free to share the same facilities with immigrants, especially people of the black race. Although these few incidents may allude to a wider global phenomenon in which racial inequality is maintained through the operation of structures and assumptions that favour the white race to the disadvantage of blacks (Rollock and Gillborn, 2011), however, there is no indication from the study that the majority of the participants are pre-occupied with the problem of racial inequality and perceived discrimination. Moreover, the main focus of this study is on the influence of the social and psychological distance factors (Schumann, 1978 and 1986) in the 2LL experiences of the participants. As the framework of the investigation, the Schumann Acculturation Model does not consider social psychological distance factors from the prism of racism and racial discrimination. Therefore, the problem of race and racism could not be discussed further because it is beyond the scope of the present study.

## 6.6 Limitations of the study

There are some limitations relating to the theoretical framework and methodology of the present research that are necessary to be highlighted.

Based on the framework of the Schumann acculturation model, the study was designed in such a way that the data collection did not include the opinion of the dominant German host community. This study is purely participant oriented and, as such, there tends to be an over reliance on the perceptions of the participants to draw acculturation

inferences. This is a limitation that does not seem to balance the equation in view of the harmonious intergroup relation that should exist between the 2LL and TL groups.

Another limitation is related to the nature and number of the research population. The research population is comprised of a group of English-speaking Nigerian immigrants who share the same multi-cultural and multi-linguistic background and experiences. This has led to the limitation in the study that does not allow much room for variation and comparison in the data outcome. This limitation has far reaching implications for the results of the data analyses based on the individual social and psychological distance factors. For instance, it leaves much to wonder as to what would have been the outcome of the finding relating to cultural congruence (see 5.2.2.6) and ego permeability (see, 5.2.3.4), if the research population had been otherwise diversely composed.

In relation to the questionnaire data, the research population may be considered too small for a survey sample and the items may be considered deficient in drawing out statistical correlational inferences. Therefore, the result of this investigation may not be generalised beyond the context of the experiences of the group of participants in the study. However, it must be reiterated that because of the main purpose of the research and the underlying interpretive and qualitative nature, more emphasis was placed on the interview data for the interpretation and discussion of the findings. The questionnaire was designed specifically for the purpose of data triangulation, descriptive analysis and the generation of tables and charts for the illustration of the data.

Another outstanding limitation of the present study is the substantial gender imbalance in the research population. This is as a result of the disproportionate predominance of male membership of the Nigerian Community in Germany. Thus, the research findings predominantly reflect the experiences of Nigerian male immigrants in Germany. However, as already has been stated in the introductory chapter (see 1.3) the present study placed less emphasis on the issue of gender. This is because the Schumann Acculturation Model did not consider gender as a major factor in his propositions about the social and psychological variables that could enhance or inhibit 2LL. In this regard, the gender dimension could be added as a major factor in future research using the Schumann Acculturation model as a framework.

## 6.7 Recommendation for future research

In view of the findings and limitations of this study, it is important to make the following recommendations for future research:

1. Inclusion of the perceptions of members of the host community in the process of data collection and analysis: since harmony in the intergroup relations between immigrants (the 2LL group) and members of the host community (the TL group) depends so much on the attitude of both groups towards each other, future research in this area may consider a process that ensures a balanced access to data representative of the perceptions of both groups.
2. Diversification in research population to include other groups with different cultural background and linguistic experiences without losing sight of the importance of gender: this will help to relate variables to some broader cultural values and also help to compare SLA proficiency in relation the attitudes of the different groups.
3. Conducting a longitudinal instead of a cross-sectional study since acculturation takes place over a considerable period: This will allow for variations and comparison of outcomes particularly with regards to length of stay and SLA proficiency.
4. Future research using the framework of the Schumann acculturation model may do better to concentrate on a few of the social and psychological distance factors that may be more relevant in the context of the research. This will enable the researchers to devote valuable time and resources on other important aspects the research. For instance, it may of interest for future research to investigate the relationship between one factor and other variables such as age, gender and ethnic origin. In this case, a quantitative approach involving a large and heterogeneous sample may be more appropriate in order create variations among the variables for the purpose of comparison.

## 6.8 Concluding reflection about the research project

Upon deep reflection, I would simply say that over the years, every stage of my engagement with this research project has introduced new challenges and new learning

experiences; some were obvious and quite exciting and, others, difficult and very frustrating. While all these challenges and learning experiences combine to shape the final outcome of this research project, the learning experiences relating to my field work and my role as an insider researcher are particularly significant to acknowledge.

As I have mentioned in the introduction (see 1.3), my interest in using the Schumann Acculturation Model to explore the 2LL experiences of the Nigerian immigrants in Germany began as a graduate student in English Language Teaching (ELT) at the University of East London. After completing my master's programme, I embarked on this research project with the hope of drawing from my own personal experiences as a member of the Nigerian community in Germany. Having been previously engaged in the learning and teaching of English language in Nigeria and also being involved in the process of learning German as an immigrant in Germany afforded me an insider knowledge of the research context and participants, which an outsider may not be privy to (Tedlock, 2000). On reflection, I found it rewarding to have a fairly good knowledge of the context of research, the participants and framework upon which to design the research instruments. Thus, going into the field work, I utilized my role as an insider researcher to gain access and create a rapport relatively free from tensions, which made the participants feel comfortable and free to give information about their experiences in Germany. Therefore, I was able to collect rich and authentic data necessary for the proper analysis of the situation (Rouney, 2005).

Nevertheless, despite the advantages of shared experiences with participants, greater access, cultural interpretation, and deeper understanding, I was aware of the ethical and methodological dilemmas associated with the insider researcher role in terms of entering the research field, positioning myself and disclosing shared relationships with the participants (Al-Zouebi, 2011). Although I had easier access to the participants as an insider who shares cultural, linguistic and ethnic identities with them, I still had to negotiate for objectivity with the same rigour as any other researcher before I entered the research setting. This is because, the validity in qualitative studies and particularly of insider research, is always subjected to endless debate, scrutiny and many unanswered questions. There are no definitive answers to these inherently difficult questions (Hammersley 2000), however, it is important to be aware of them and to realise the potentials and limitations of being an insider researcher. The major task is to

minimise the impact of the biases on the research process and to make the researcher's position vis- à-vis the research process transparent (Hammersley 2000). Deem and Brehony (1994: 165) thought about the difficult questions surrounding the validity of qualitative research and suggested that perhaps, “validity is best regarded as something which is to be worked towards rather than fully achieved”.

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# Appendices:

## Appendix 1: Ethics approval letter

### EXTERNAL AND STRATEGIC DEVELOPMENT SERVICES

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Quality Assurance and Enhancement



MR LAMBERT AHEMAFULE  
153 ROUDTABLE ROUND  
BROMLEY  
LONDON  
UNITED KINGDOM  
BR1 5LF

**Date: 15 September 2011**

Dear Lambert,

<b>Project Title:</b>	<b><i>The Acculturation Model in Second Language Acquisition: A Cross Linguistic Study of English Speaking Nigerian Immigrants Learning German</i></b>
<b>Researcher(s):</b>	<b><i>Lambert Ahemafule</i></b>
<b>Supervisor(s):</b>	<b><i>Marg Malloch</i></b>

I am writing to confirm that the review panel appointed to your application have now granted ethical approval to your research project on behalf of University Research Ethics Committee (UREC).

Should any significant adverse events or considerable changes occur in connection with this research project that may consequently alter relevant ethical considerations, this must be reported immediately to UREC. Subsequent to such changes an Ethical Amendment Form should be completed and submitted to UREC.

Approval is given on the understanding that the 'UEL Code of Good Practice in Research' ([www.uel.ac.uk/qa/manual/documents/codeofgoodpracticeinresearch.doc](http://www.uel.ac.uk/qa/manual/documents/codeofgoodpracticeinresearch.doc)) is adhered to.

Yours sincerely,

Merlin Harries  
University Research Ethics Committee (UREC)  
Quality Assurance and Enhancement  
Telephone: 0208-223-2009  
Email: [m.harries@uel.ac.uk](mailto:m.harries@uel.ac.uk)

Docklands Campus, University Way, London E16 2RD  
Tel: +44 (0)20 8223 3322 Fax: +44 (0)20 8223 3394 MINICOM 020 8223 2853  
Email: [r.carter@uel.ac.uk](mailto:r.carter@uel.ac.uk)



## **INFORMATION TO PARTICIPANTS INVOLVED IN RESEARCH**

### **You are invited to participate in a Project**

You are invited to participate in a research project entitled: *‘The acculturation model in second language acquisition: a cross- linguistic study of a group of English speaking Nigerian immigrants learning German as a second language in Germany’*.

This project is being conducted by Mr Lambert Ahamefule from the CASS School of Education, University of East London, England.

### **Project explanation**

The aim of the investigation is mainly to examine the Acculturation theory in Second Language Acquisition (SLA) that learners will acquire the target language to the degree they acculturate to the target language group (Schuman, 1978 and 1986). As such, the research will explore the influence of the social and psychological factors of acculturation on SLA in a cross-linguistic study of a group of English speaking Nigerian immigrants learning German as a second language in Germany. The social and psychological factors of Acculturation will be discussed and a population of 60 English speaking Nigerian immigrants will be invited to participate based on their personal background and experiences.

### **What will I be asked to do?**

You are being requested to fill out a questionnaire about social and psychological factors of Acculturation as they relate to your experiences as an English-speaking Nigerian immigrant learning German as a second language in Germany. In addition, you may also be invited to discuss your views further in an interview of approximately 30 to 45 minutes.

### **What will I gain from participating?**

Your participation will make a significant contribution to this PhD research. It will also provide valuable insights and reflections on the important issue of socio-cultural integration in the evolving multilingual, multi-ethnic and multicultural classrooms in varied educational contexts worldwide.

### **How will the information I give be used?**

The information you will provide will form part of the basic data for the findings of this research. In other words, in combination of other insights from related literature conclusions will be drawn to provide answers to the research questions.

### **What are the potential risks of participating in this project?**

---

The risks of participating in this project are minimal. You will be invited to reflect and comment on your experiences as an English-speaking Nigerian immigrant learning German as a second language in Germany. Your participation is voluntary, your anonymity is guaranteed by strict adherence to the ethical code and you may withdraw from the project at any time without any harm or cost.

You will be invited to take part in an interview of approximately 30 to 45 minutes one hour at a negotiated venue or by telephone during which you will have an opportunity to discuss your views and perspectives. The researcher will take notes during the interview and if participants are agreeable, tape-record the interview.

### **Who is conducting the study?**

---

The study is being conducted by:  
Mr Lambert Ahamefule  
CASS School of Education  
University of East London  
Ph.  
Email:

Any queries about your participation in this project may be directed to the Principal Researcher listed above.

If you have any queries or complaints about the way you have been treated, you may contact the Officer for the University Research Ethics Committee, (Merlin Harries, email: ) University of East London.

[Appendix 3: Consent form](#)



## **CONSENT FORM FOR PARTICIPANTS INVOLVED IN RESEARCH**

### **INFORMATION TO PARTICIPANTS:**

I would like to invite you to be a part of a PhD research study entitled: *'The acculturation model in second language acquisition: a cross-linguistic study of a group*

*of English speaking Nigerian immigrants learning German as a second language in Germany*'.

The aim of this research project is to examine the Acculturation theory in Second Language Acquisition (SLA), which states that learners will acquire the target language to the degree they acculturate to the culture of the speakers of the target language group (Schuman, 1978 and 1986). The research will explore the influence of the social and psychological distance factors of acculturation in the language learning experiences of the group of Nigerian immigrants in relation to their intergroup contact and interactions with the Germans. The social and psychological factors of Acculturation will be extensively discussed and a population of 60 English speaking Nigerian immigrants will be requested to participate based on their personal background and experiences.

### **CERTIFICATION BY PARTICIPANT**

I (insert name)

of (insert address)

certify that I am at least 18 years old\* and that I am voluntarily giving my consent to participate in the study entitled: '*The acculturation model in second language acquisition: a cross- linguistic study of a group of English speaking Nigerian immigrants learning German as a second language in Germany*'. being conducted by: Mr Lambert Ahamefule from Cass School of Education, University of East of London, England.

I certify that the objectives of the study, together with any risks and safeguards associated with the procedures listed hereunder to be carried out in the research, have been fully explained to me by: Mr Ahamefule, and that I freely consent to participation involving the below mentioned procedures:

#### Appendix 4: Questionnaire

##### **Section A**

**1** Age of respondent (*Tick the age bracket where you belong*)

18 - 30                  31 – 40                  41 – 50                  51 – 55                  56 - above

**2** Place of birth:

**3** Gender:

Male                          Female

**4** How long have you lived in Germany?

5 How old were you when you immigrated to Germany?

6 What was your immigration category? *Please tick one of the options below.*

Refugee              Family              Skills              Student              Other(specify)

7 What were the things that attracted you to Germany? (*You may tick more than one*)

Political stability/ Political rights

Human rights/ Freedom of expression/legal protection

Access to better employment/ business opportunities

Better living conditions (Medicare, pension, housing)

Social welfare system/ other benefits

Rewards for hard work and ability

Access to all kinds of information

Physical environment

Studies/Education

Other (specify)

8 *Please write the name of your occupation/ profession (e.g. teacher, office worker) or a short description under each (a), (b) and (c). Leave the boxes in the table empty if you are not sure where your occupation belongs.*

(a) What kind of work did you do back in your native country?

(b) What kind of work do you do now in Germany?

(c) What job would you like to have?

<i>Occupation</i>	(a) In the past in your Native Country	(b) At present in Germany	(c) Would prefer to do
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Professional/ Civil service

Executive/ Managerial

Clerical, sales and service

Trade/ vocational (Skilled)

Industrial/ Production

Unemployed



- Retired
- Housewife
- Other

**9** For how many years did you study in your native country? *Please tick the box corresponding to the highest level you had completed before coming to Germany.*

- 1 – 6 (Primary)
- 7 – 10 (Junior high)
- 11 – 13 (Senior high school)
- 14 -17 (Tertiary/ Graduate)
- 18 and more (Postgraduate)

**10** Have you had any experience with education/attended any course in Germany?

- Yes
- No

If yes, what courses have you done?

**11** Do you have children who are at school in Germany?

- Yes
- No

**12** In your opinion, how does the German educational system compare with the one in your native country at the level of primary school, high school and university?

*Please tick a box that best corresponds to your opinion*

	Primary School	Secondary School	University
--	-------------------	---------------------	------------

The German system is better than the one in my native country

The educational systems in Germany and my native country are about the same

I am not sure

The educational systems in Germany and my native country are quite different

The German system is worse than the one in my native country

13 What year did you arrive in Germany?

14 Since your arrival in Germany, how many times have you been back to your native country?

15 Do you think your country has changed since you left?

It has changed for the better

It has changed slightly

I am not sure

It has not changed much

It has changed for the worse

16 Do you intend to migrate back to your country of origin?

Yes I am not sure No

17 Are you a German citizen?

Yes No

18 If 'No' do you intend to apply?

Yes I am not sure No

19 Do you feel at home in Germany? *Please tick one answer.*

Always Sometimes I am not sure Rarely Not at all

20 Do you feel accepted by Germans? *Please tick one answer.*

Always Sometimes I am not sure Rarely Not at all

21 Would you like to be considered a true German? *Please tick one answer.*

Always Sometimes I am not sure Rarely Not at all

22 If you had a choice of places to immigrate to, would you choose Germany again? *Please tick one answer.*

Yes I am not sure No

23 If 'No' or 'You are not sure', which country would you choose?

**Section B**

24 How would you compare your native culture with the German host culture?

Very similar      Similar              I don't know      Different              Very different

25 In terms of superiority, how would you compare your native culture to the German culture? My native culture is:

Superior

In some aspect superior

Neither superior nor inferior

In some aspects inferior

Inferior

26 How important do you consider it to maintain ties with your own native culture?

Very important

Important

It doesn't matter

Less important

Not important at all

27 How important do you consider it to establish ties with the German culture?

Very important

Important

It doesn't matter

Less important

Not important at all

28 Which of the following statements applies appropriately to you? *Tick one box*

I would prefer to maintain ties with my native culture while establishing ties with the German culture.

I would prefer to maintain ties with my native culture without

establishing ties with the German culture.

To maintain ties with my native culture or establish ties with the German culture does not matter to me.

I would prefer to establish ties with the German culture without maintaining ties with my native culture.

I would prefer neither to maintain ties with my native culture nor to establish ties with the German culture.

**29** Approximately how many German friends do you have? (*Please write a number.*)

**30** Approximately how many Nigerian migrant friends do you have? (*Please write a number.*)

**31** What sorts of contact do you mostly have with Germans? *Please tick a box*

Have no contact at all.

Say hello, nod or smile when you see each other.

Chat together if you happen to see each other.

Visit each other sometimes (once a month or less)

Visit each other at home often (once every fortnight)

Visit each other home, help and do things together with each other

**32** What sort of contact do you mostly have with Fellow Nigerian migrants? *Please tick a box*

Have no contact at all.

Say hello, nod or smile when you see each other.

Chat together if you happen to see each other.

Visit each other sometimes (once a month or less)

Visit each other at home often (once every fortnight)

Visit each other home, help and do things together with each other

**33** Which of the following things do you do with the German people you know

(b) Would be

*Please tick a box in each column*

(a) Doing now    happy to do

Drop in casually without prior notice

Meet for coffee/tea/beer

Visit for meal

Lend or borrow things

Give or get help or advice in emergencies

None of these

Other (specify)

**34** How would you describe the number of Nigerian Immigrants in Germany?

Very many

Many

No idea

Few

Very few

**35** Generally, how would you describe the attitude of the Nigerian immigrants towards Germans?

Positive

Slightly  
Positive

Lukewarm

Slightly  
Negative

Negative

**36** Generally, how would you describe the attitude of Germans towards the Nigerian immigrants?

Positive

Slightly  
Positive

Lukewarm

Slightly  
Negative

Negative

**37** What was / is your intended length of residence in Germany?

Short time (1 – 4 yrs.)

Long time (5 – 10yrs.)

Indefinite (10 yrs & above)

### **Section C**

**38** How do you feel when you speak your native language in public?

Very comfortable

Comfortable

I don't mind

Not comfortable

Very uncomfortable

**39** How do you feel when shop assistants ask where you come from?

Very comfortable

Comfortable

I don't mind

Not comfortable

Very uncomfortable

**40** How do you feel when you speak German to people from your native country?

Very comfortable

Comfortable

I don't mind

Not comfortable

Very uncomfortable

**41** How do you feel when you speak German in public?

Very comfortable

Comfortable

I don't mind

Not comfortable

Very uncomfortable

**42** Compared to when you first arrived in Germany, how important do you think learning German is now?

Please tick the appropriate box in each column.

Was

Is now

Vital

Very important

Important

Not important but desirable

Not important at all

**43** How important is it to you to maintain your native language? *Please tick one option.*

Vital

Very important  
Important  
Not important but desirable  
Not important at all

**44** Do you feel that you need to improve your German?

Yes      No

**45** If **Yes**, what areas of your German do you feel you need to improve?

Speaking              Listening              Reading              Writing

**46** What are / were the most important reasons that you have / had for wanting to improve your German? *You may tick more than one option.*

Get/ keep a job  
Start a business  
Further my education/ training  
Be more confident and independent  
Express feeling/ opinions freely  
Meet and converse with more and varied people  
Become friends with Germans  
Understand German way (e.g. social rules)  
Take full part in German life  
Other (please specify)

**47** Which do you feel is the best way for you to learn or improve your German?

*(More than one of the following may be ticked.)*

Going to classes  
Watching TV  
Listening to radio  
Talking to Germans  
Self-instruction  
Reading  
Other (please specify)

**48** Do you intend to go/continue going to German courses in the future?

Yes      No

If 'No' why not?

#### **Section D**

**49** Did you learn German before coming to Germany?

Yes      No

If 'Yes',

Where did you study it?

For how long?

**50** Apart from the English language, did you learn another language/ other languages than your native language before coming to Germany?

Yes      No

**51** In your opinion, learning English in Nigeria and learning German in Germany, which one do you consider more difficult?

Learning English in Nigeria      Learning German in Germany

**52** Since you arrived in Germany have you enrolled in a German course?

Yes      No

If 'Yes', for how long did you study German?

**53** Did you finish the course or did you give up?

Finished      Gave up

**54** If you have never enrolled nor finish a German course, what could be the reason?

Lack of support and encouragement

Lack of fund

Family commitment and pressure

Pressure from work



Lack of interest

**55** How did the German language sound to you in the beginning?

Very strange    Strange    I can't say    Familiar    Very familiar

**56** Do you feel that some of your German language skills have improved with time, without much effort?

Yes    I am not sure    No

**57** If **Yes**, which skills do you think have improved:

Speaking    Listening    Reading    Writing

**58** What, in your opinion, was the cause for the improvement?

*You may tick more than one.*

Social contact

Work contact

Self-tuition

Television/ radio

Formal German classes

Other (please specify)

**59** How well do you think you can speak, understand, read and write German now?

Please tick the box that

you think applies to you    Very well    Well    Little    Very little    Not at all

Speak

Listen

Read

Write

**60** In what situations do you experience difficulties with the German language?

*You may tick more than one option.*

Doctor/ Pharmacies

Bank/ Post office

- Insurance
- Housing
- Shops
- Travel/ Transport
- Making appointments
- Talking to strangers
- Other (specify)

**61** How do/did you overcome difficulties with the German language?

Always   Often   Some-   Rarely   Never  
times

*Please tick a box in each row.*

Have you ever used interpreters?

Have you ever asked others to help?

Have you ever avoided these situations?

Do you smile, nod and pretend to understand?

In general, do you understand when Germans speak to you?

**62** What other things do you do or say when you don't understand what other people are saying?

**63** When other people don't understand what you are saying do you try to do any of the following: *Please tick a box in each row*

Always   Often   Some-   Rarely   Never  
times

*Please tick a box in each row.*

Speak more slowly

Use different words

Pronounce more clearly

Use gestures

In general, do Germans understand you when you speak German to them?

**64** Do you enjoy listening to/ watching German programs on radio/TV? *Please tick a box.*

Always            Often            Sometimes            Rarely            Never

**65** Do you watch movies/ Videos in German Language? *Please tick a box.*

Always            Often            Sometimes            Rarely            Never

**66** Do you watch parts of the movies over again so that you can finally understand? *Please tick a box.*

Always            Often            Sometimes            Rarely            Never

**67** Do you try to memorize words or phrases from movies or TV programs? *Please tick a box.*

Always            Often            Sometimes            Rarely            Never

**68** Do movies and videos help to improve your German? *Please tick a box.*

Yes            I am not sure    No

**69** What radio/TV programs do you most often listen to? *You may tick more than one box.*

Music only

News

Talk

Ethnic programs

Do not listen to any

**70** If you listen to the radio/TV programs in German do you listen for specific information? *Please tick a box.*

Always            Often            Sometimes            Rarely            Never

**71** Do you ever leave the radio/TV on to just hear the sound of German? *Please tick a box.*

Always            Often            Sometimes            Rarely            Never

**72** Does radio/TV help you to improve your German?

Yes                      I am not sure    No

**73** Do you read the German papers/magazines? *Please tick a box.*

Always                  Often                  Sometimes                  Rarely                  Never

**74** If you read in German do you use a dictionary? *Please tick a box.*

Always                  Often                  Sometimes                  Rarely                  Never

**75** Do you try to look up every word you don't know? *Please tick a box.*

Always                  Often                  Sometimes                  Rarely                  Never

**76** Do you try to guess the meaning of words you don't know? *Please tick a box.*

Always                  Often                  Sometimes                  Rarely                  Never

**77** Do you read paragraphs or whole articles more than once to get the meaning?  
*Please tick a box.*

Always                  Often                  Sometimes                  Rarely                  Never

**78** Do you read out loud? *Please tick a box.*

Always                  Often                  Sometimes                  Rarely                  Never

**79** How do you consider the influence of your previous knowledge of the English language on your efforts to learn German in Germany? Tick one option

An enhancement

A hindrance

I am not sure

Both enhancement & hindrance

Of no influence

**80** How does your experience of learning the English language in your country compare with your experience of learning the German language in Germany?

*Tick the option that indicates how much you agree or disagree with the statements*

	Strongly	Agree	Neither	Disagree	Strongly
<i>Please tick a box in the row</i>	agree		agree nor		disagree
			disagree		

Both experiences are similar

Both experiences are different

Learning English in Nigeria was easier

Learning English in Nigeria was more difficult

Learning German in Germany is easier

Learning German in Germany is more difficult

It all depends on individuals

It is not easy to compare.

## Appendix 5: The interview guide

### **I. Opening Remarks:**

- A. Exchange of Greetings and pleasantries/ Establishing Rapport
- B. Purpose of the interview /Introduction of the thesis and the topic of the research
- C. Time line – this interview may take about 30 minutes.
- D. Let me start the interview by asking, how have you lived in Germany?

### **II. Social distance factors:**

- A. Comparison between the native Nigerian culture and the German Culture. (which do you think is superior, inferior or are both similar?)
- B. Do you consider it to be of value to maintain ties with your own culture? Do you consider it to be of value to establish ties with the culture of the host country

(Germany)? Do you consider it to be of value to establish ties with the culture of the host country (Germany)?

- C. What do you think about sharing facilities with the Germans? Do you feel free to share the same social and recreational facilities with Germans?
- D. Do you maintain close contact with other Nigerians living in Germany?
- E. How would you describe the number of Nigerians living in Germany?
- F. Generally, how would you describe the attitude of Nigerian immigrants towards Germans?
- G. Generally, how would you describe the attitude of Germans towards Nigerian immigrants?
- H. What is/was your intended length of residence in Germany?

**III. Psychological distance factors:**

- A. How often do you fear to be laughed at when you speak the German language?
- B. To what extent do you feel anxious and disorientated about being in Germany?
- C. Which do you consider to be stronger in your motivation in learning the German language? (1) To integrate into the German culture / (2) to be able to find job and means of livelihood
- D. Do you consider your first language(s) to be a major barrier in your efforts to learn the German language?

**IV. 2LL experiences:**

- A. How would you compare your experiences of learning English in Nigeria and learning German in Germany?
- B. Does your experience of learning English in Nigeria in any way help or hinder your learning of German in Germany?
- C. What would you say helped you most in learning the German language?
- D. How do you relate the length of stay and the ability to speak the German language?
- E. What can you say about people who have stayed long in Germany but still cannot speak the language?

**V. Closing**

- A. We are coming to the end of the interview; is there anything you will like to add as a conclusion to this interview.
- B. Thank you very much for your time. The information you have provided will be very useful for this research. Would it be alright to call on you if I have further questions?
- C. Thanks again.

Appendix 6: Interview transcript – Respondent 1

**Q How long have you been in Germany?**

A As of now, I have been in Germany for more than 20yrs

**Q What can you say in comparison about the Nigerian and the German culture?**

A There are a lot of differences between German culture and the Nigerian culture. There are a lot of differences.

**Q Do the differences in culture affect the way the Nigerian Immigrants learn the German language?**

A Because of the differences in culture, a lot of things are involved and in-between. (The learning of the German language is difficult because of the differences in culture. In other words, I believe that the differences in culture affect the learning of the German language because language and culture are closely related).

**Q Do you consider it important to maintain ties with your Nigerian culture?**

A Of course sure, because I believe home is home. Every African man talk less of a Nigerian, and mostly where I come from in Nigeria, we believe that *isi nweze anaghi ato n`mba (Igbo)* meaning that as sojourners we are always expected to return home at the end. So, it means that my language/culture is very essential to keep.

**Q Do you consider it also important to keep ties with the German culture?**

A Of course, when one is living in a country, you need to get involved in the country where he is living and have something you call relationship; it depends on how the relationship is built. I believe that it is for one to relate to that place where he is living whether he is from there or not but it depends on the way someone finds himself.

**Q Can you tell me what you mean by it depends on how one finds himself ?**

A Well, I have lived in Germany for 20 or more than 20yrs but my relationship with the German people, the original German citizens as we use to say and there their culture is so different from my own culture and most of the German people are not friendly and it has something to do with the culture we are talking about.

This is one thing because it is making people like myself, we are feeling so cheated because the culture issues are not balanced. So, sometimes, not that we are not willing, but we feel that no one cares.

**Q. Do you think that the Nigerian Immigrants in Germany come in close contact and share facilities together?**

A. The question you asked now is about the relationship with the Germans and the people living around. I can say for example, there was a time they called a meeting in the town council, what they call the Burgerhaus where everybody can say his views but when you look around there, you will not see the real Germans. The people you will see there are the Turkish, Polish, Greeks or other foreigners, maybe they are German citizens in passport but the original Germans you can't see them. So, I don't know where I can learn the culture we are talking about. I don't know whom to really express my problems.

**Q. So, in other words, you feel that the contact between the immigrants and the real Germans is not close? What about sharing facilities?**

A. The contact is missing. About sharing facilities, I cannot say Nigerian immigrants but say black people in German which Nigerians are also involved, were not given chances to share facilities. I can give you something as example, if you want to celebrate something in the hall, and a Turkish or Polish wants also to celebrate, the kind of hall given to the Turkish or the Polish, a Nigerian will not get it even with his money.

**Q. Do you maintain close contact with other Nigerians living in Germany?**

A. Of course, for me, first as I can say, that is where I played a lot of role to make sure that the Nigerians or the Ibos where I come from put themselves together. Even though, sometimes, they may not be noticed in the community where they are living, but the worst thing is that '*onye ajuru aju anaghi aju onwe ya*' (Igbo) that means, if someone rejects you, you don't have to reject yourself, So, (the idea is) always come together and let live move on.

**Q How would you describe the number of Nigerians in Germany?**



A. Ehhhm, the number of Nigerians in Germany ..... Actually, I don't know if it is real or not but I think the Nigerians in Germany are over 1 million. I think Nigerians are the 5<sup>th</sup> largest immigrant community after Turkish, Polish and others. So, the Nigerians in Germany are many.

**Q Generally how would you describe the attitude of Nigerians towards Germans?**

A Well, not every Nigerian as I can represent now, there are some Nigerians who want to maintain some good relationship with Germans but there are some bad Nigerians also. Like what we were saying about being friendly, I know that from Nigerian where I come from, Nigeria is a friendly country where I can say you will get the happiest people on earth. So I believe every Nigerian wherever they are staying, they are happy people. For me, I can put my vote that every Nigerian wants to relate the Germans. So, generally, I can say the attitude of Nigerians towards Germans is positive.

**Q What is the attitude of Nigerians towards learning the German language?**

A Well, for that I can tell you that the attitude of Nigerians towards learning the German language, some of them because of the way they came into the country, they have negative attitude. Like mixing up in German language, they have a negative attitude because of the way they came in; the way they were received when they came in. So, it made some of them, not that they don't have the interest; but nobody see/(recognized) them, no body taught them, no body brought them up (in the language). They were not encouraged, so, finally some of them feel that it is not so important again; and time is no more on their side again. So, some of them, not that they hate it but they couldn't do it at the time they were supposed to do it. Not that they don't want to do it.

**Q What about the attitude of the Germans towards the Nigerian immigrants, how would you describe it?**

A Well, if can say today, the German community as of today, not that they hate Nigerians, they have good relationship with the Nigerians but what I am trying to say is that the percentage of the people that love Nigeria or wants to do things with Nigerians is few. So, I can say the general attitude of Germans is not

encouraging to other Nigerians that here is a land where milk and honey are flowing. Not to talk of I myself who have been living here for more than 20yrs from what am seeing.

**Q What is the attitude of the Germans towards the Nigerians learning the German language?**

A It is the same thing I am saying. Even though you finish your education in Germany as a doctor in German language, because I know some of the doctors and Engineers who studied in German language that are today not finding it easy to be compared to other countries with people who read the similar courses. It is not encouraging to have some people who have come up with such degree but still they didn't meet. They are regretting it, for staying to long.

**Q What do you think is cause of these educated Nigerians not making it in Germany even though they studied in the country? Is it the language, the culture or what do you think is the reason?**

A The reason for me, what I can say, the Germans are not friendly and most of the people that are supposed to encourage these people, they didn't react and finally everything lies on the German culture of behaviour.

**Q What was your intended length of as were coming to Germany?**

A Well, the first time I came to Germany, I loved the country, I loved the atmosphere and I decided that this is where I am going to make my living. So, intended to stay indefinite.

**Q Your decision about the length of stay, does it have any impact on the way you learn the language?**

A Yea, from the way I came to Germany, I say I have interest to stay as long as I wanted to be there indefinitely; but because of the way I was handled by the people around me, the neighbours and the way the people in the offices treated me, it made me not to have the interest in learning the language so quick. Because to compare with my own country, when we see visitors, we always welcome them. But I was surprise I didn't get such welcome in Germany. So, this is one of the reasons.

**Q How did feel about the German language when you first came to Germany?**

A I found it very difficult; and mentally (psychologically) it affected me but how everything was by then, I couldn't react but I was guiding myself with self-courage. I didn't know what to do but I kept quiet.

**Q To what extent do you feel anxious and worried about your life in Germany?**

A Well, the most important thing that made me to be in (come to) Germany is part of their technology (their advancement in technology). Their technology is one of the best on earth. I wish we could have such a thing in my own country. Many a times; and sometimes as a Nigerian; also, am a German but sometimes when I go into a production company to look for job, somebody in the office will tell you ho- ha without fearing that I want a German but not a German like you. So, it is something embarrassing and it kills, ehmm demoralizes someone who has the motive of doing something. Sometimes it makes me feel worried and discriminated.

**Q Do the situation and your feeling improve or get worst with time?**

A I don't think that it can be changed. It is part of their culture.

**Q What would you consider to be your stronger motivation in learning the German language?**

A One, was to integrate; two, to hear and understand what people are saying; three, also to help me in my job.

**Q How would you compare your experiences of learning English in Nigeria and learning German in Germany?**

A There is comparison because in Nigeria, I was born and brought up in Nigeria; and English is our language I grew up with. I was not born in Germany, and I came into Germany as an old man (adult), so there is much difference between the two situations. So, I find it very difficult to learn Germany here. I can say, in Nigeria, English language was easier for me to learn.

**Q Does your experience of learning English in Nigeria in any way help or hinder your learning of German in Germany?**

A Of course, English language helps me in learning the German language because some words are similar. What is different is the pronunciation e.g. in the 'A' and 'E' in the same words. It is the same writings, the same letters.

**Q What would you say helped you most in learning the German language?**

A Well, it is talking with people on the road, the Germans and sometimes with fellow Nigerians

**Q How do you relate the length of stay and the ability to speak the German language?**

A I don't believe that the length of stay can make one speak more language. The only thing I can say is, if one has the chance to go school, German school, or German course, you can make it, what may take you 5yrs to learn could take you only 6 months depending the way one wants to do it. Staying so long in Germany also can help but it is not the best, if one wants to stay so long waiting before learning the German language. Length of stay can help but one learns faster when one goes to school and makes extra efforts.

**Q What can you say about people who have stayed long in Germany but still cannot speak the language?**

A Sometimes, it's not their fault. Some people use to say, it is their fault, but it is not their fault. It may be the way the people came to the country, some people came as students, some came as refugees. So, there are differences and many reasons. It is not simple to say that one has stayed too long but cannot speak the German language. No. It depends. When a student comes, he goes straight to learn the language. But somebody who has been in the country and has a lot of challenges, it may difficult for him to learn the language.

**Q We are coming to the end of the interview, is there anything you will like to add as a conclusion to this interview.**

A Well, my message to the Nigerian immigrants who are learning the German language in Germany is that they should be encouraged to learn the German

language; to know more about the German way of life. Mostly when you are in Germany, if you know how to speak and write German fluently, it helps to integrate into the German way of life. There are better opportunities than when we first came to Germany. Those coming in now should be encouraged to grab the opportunity. It will also help to change (improve) the German system in terms of racism and attitude towards foreigners or black people or something like that. If someone goes to school today and proves it, it will also open way for other people.

#### Appendix 7: Interview transcript – Respondent 2

**Q How long have you been in Germany?**

A I have lived in Germany for over 9yrs

**Q What is your general impression about the Germans especially with regards to foreigners?**

A I would say that generally Germans are not friendly to foreigners, especially the black ones of which am among. They are cold in their attitude towards us but then it doesn't say about all of them, there are a few of them who are friendly.

**Q What can you tell me about the Nigerian and the German culture? Any similarities any differences?**

A. The 2 cultures are very different from one another. Generally, not only Nigerians, most of the things we Africans believe in is not what they believe in which is also good everybody should have his/her own culture, but it makes it more difficult you know, for them to understand us and for us also to understand them. For example, we are loud people and they are very quiet people. These are things they can't understand why we always loud, they don't like it and we don't like them being so quiet and other things.

**Q Do you consider it important to maintain ties with your Nigerian culture?**

A Of course, ehm I do like to maintain ties with my own culture but still there are some little things I will pick up. If I feel that it is something that is good, I pick it up and add it to the one I have. The say travel is part of education, as go you

learn other things but then that culture I have, we were born there, we grew up there and that's what we know that's what we believe in. That's why I will love to keep close ties with my culture. I will also learn theirs and take whatever is of value to me.

**Q Do you feel free to share the same facilities with the Germans?**

A Ehm—we, I try but sometimes you know, when you go there, you don't feel comfortable. It is not like one would not want to but somehow you don't feel comfortable because when you come there, they want to go. They also don't feel comfortable with us. In other words, we want share but most times they don't feel free with us. We have that impression, so with time we don't want to share anymore. But like from beginning we wanted, we tried. So now we keep to ourselves.

**Q Do you maintain close contact with other Nigerians living in Germany?**

A Yea, we try to keep relationship with fellow Nigerians. We have a lot of friends. We have organizations where we meet each other. We have churches where we celebrate in our own culture, the way we do things, in our language. A lot of things like that. In every city, like in Frankfurt and Mannheim, there is a (Nigerian) organization where people come together and meet. There is always something going on we invite people to come together.

**Q How would you describe the number of Nigerians in Germany?**

A I think they are minority. I don't know how to figure it. I don't have idea.

**Q What is your intended length of stay in Germany?**

A As long as my husband stays! Ehhmm--- you know because children are involved, when you have kids, they are given birth there; they live there, they go to school. So, you stay longer.

**Q How did you feel about the German language when you first came to Germany?**

A When I came to Germany I didn't know that they don't speak English. So that was the first shock I had. I knew they have their language, but I thought they

would speak and understand English. I didn't know that they don't speak English. The language is very, very difficult. But I knew I would go to school and things like that, so, I had to go to private language school and did language course for 9 months to learn the language. I made efforts to learn the language because I felt that if I have to communicate, then I have to learn the language since they don't understand any other language. And being somebody who likes to communicate with people, I like talking and if I have to talk, it means I have to say something that somebody will understand. And then, ehmm when I went to school, our teachers and not only teachers but other people, they advised us to talk, not only talking but also to watch TV series.

**Q To what extent do you feel anxious and worried about your life in Germany?**

A At the beginning, it was a difficult time. At a time, I felt like going back, because you go to many places and you cannot just open mouth because of the language. You just don't know what to say or you know what to say but you can't say it. People talk to, but you can't understand. I even went with a friend to buy something. We were looking for soap where they sell dog food because we cannot read what they are writing there (the label on the items). So, it is so difficult and then the culture too. You know, that is the first time you see people kissing each other in front of you. You expect them to talk and nobody talked. So all those things, it was a shock. But with time you know, you get used to it, you learn from others who have been there before you that, that is the way it is. Anyway, with time the feeling gets better. I have overcome the fears because I can express myself.

**Q What would you consider to be your stronger motivation in learning the German language?**

A I wanted to be able to express myself. I wanted to be able to talk to people and understand what they are saying. Some people would look at you and laugh; you really would want to know why they are laughing. So, I wanted first, to understand the people and integrate with them.

**Q Tell me your experience of learning the English language in Nigeria. Do consider English also as your first language?**

A I take English also to be my first language, because right from the time we started nursery school, we were taught in English. We grew up with it. Some people don't even do Igbo (language) in school.

**Q Does your experience of learning English in Nigeria in any way help or hinder your learning of German in Germany?**

A When you know that you are able another language which is English that means, you can also learn the German language. It is a positive thing that I have learned a language before, so the tendency that I will be able to learn another one is still there. I mean there are some words that you know, when you look it, just looking at it, you know that it has something that connects to the English language and you can also make out what it is. It is not a barrier to learning the German language. It is not a barrier at all.

**Q How does your experience of learning English in Nigeria compare with your experience of learning German in Germany?**

A I don't think there is much to it because just like I said before, we just grew up to see that it is there. Even though there is Igbo, but we do everything in English right from the beginning, English has always been there. Another thing, don't forget when you are small you don't have problem learning the language. But learning German as (an adult), you don't even have time, you are doing one thing or the other; that is also another factor.

**Q How do you relate the length of stay and the ability to speak the German language?**

A Of course, when I came newly, even though I went to German course, after the German course, grammatically I understand every thing but when the people talk you don't understand what they saying because the teacher in school speaks slowly but out there nobody speaks slowly to you. So, with time, as you stay, you will be hearing. You will be getting used to the sound, getting used to the language. With time, you will improve, it gets better and better.



**Q What would you say helped most in learning the German language?**

A One, my motivation, I want to be able to be part of it. Two, actually, from TV series because they say very short sentences. You see even without understanding, the reactions what they do makes you understand, this is exactly what they are saying. This something you are hearing every day, every time, you know. So, it helped me.

**Q What can say about people who have stayed long in Germany but still cannot speak the language?**

A First of all, there are people who find it difficult to learn languages. They are just you know, can't but they can do other things but learning the language is just difficult for them. Two, some people feel ok, am not staying long, it just a short stay why should I kill myself learning the language. So let me just do exactly what I think I have come to do and then get away. Then other people feel that they need the language, may be they want go school and some who want to learn for other reasons; they devout more time and they make more efforts to learn the language. Some other people who feel they don't need it why would they learn the language. Still there are people who may want to learn but they cannot because it is a difficult language. German is really a difficult language.

**Q What can you say is the state of your German language now?**

A Yea, I can speak the language very well and people can understand me. I write it but still there are a lot of things to improve. There are a few things I don't fully I understand, especially, all these, their political news and some of their newspapers, I find them difficult to understand. But then, I can confidently say that I can walk into any office and understand what they are talking about.

**Q We are coming to the end of the interview, is there anything you will like to add as a conclusion to this interview.**

A I feel that a lot of Nigerians actually want to integrate themselves into the German society but they the German don't want to integrate themselves with us. That's the impression we have with the way they behave to us, with the way they treat us. And secondly, the language itself is a difficult one. I still repeat

that it is very, very difficult; and a lot of people don't have any motivation at all. Some of them living with the German people, they don't even help them or you know tell them to go and learn. Most of them don't get encouragement from anybody. I will advise everybody; please it is always good to learn the language. It helps and makes you go far. It makes you to enjoy the place you live in. At least you know what is going on.

#### Appendix 8: Interview transcript – Respondent 3

**Q How long have you been in Germany?**

A Yeah, I'm in Germany now for 22 years

**Q Do you consider your culture similar to that of Germans?**

A No, no, no there's a great difference

**Q Do you still maintain ties with your Nigerian culture?**

A Yes, yes, yes, I have to, we are culture people

**Q Do you establish and maintain ties with the German culture?**

A Yes you know they say when you are in Rome you behave like the Romans. We are leaving in Germany, so we have to adopt some of their cultures that we find palatable to others

**Q Do you feel free to share the same facilities with the Germans?**

A Yes, in fact I don't have problem with them. I know, in every 12 there must be a Judas. You know, everybody will not like you and everybody will not hate you. You see, but in a nutshell, there is no problem with that.

**Q Do you think the Germans feel free to share facilities with the Nigerian's?**

A You see, the Germans have come of age, when I consider the time we came, in 1990 and the situation today, there is a great improvement, so I must commend them for that.

**Q Do you maintain close contact with Nigerian immigrants here in Germany**

A Yeah, the ones I have contact with, we keep close rapport in gatherings, but you know everybody will not be your friend and everybody will not be your enemy. So, that is what it is.

**Q How would you consider the number of Nigerians in Germany?**

A Ehhhm, I think the number is great. There are many Nigerians here; there are many Nigerians both known and unknown.

**Q Generally, how would you describe the attitude of Nigerian immigrants towards the Germans?**

A It depends on individuals; there are some people you talk to and they tell you that their relationship with the Germans is cordial; and there are some people you meet and they tell you that it's nothing to write home about. But in a nutshell, I said it before everybody, knew will not like you and everybody will not hate.

**Q What would you say is the attitude of the Germans towards the Nigerians in Germany?**

A You see, if you are a hard walking Nigerian, they see you as a positive person, they are similar you; but when they see that you are not serious or everybody's problem, then they will not interact with you.

**Q What is your intended length of stay in Germany?**

A Ehhhm! Ehhhm! The time I came here newly I said when I spend 5 years, I'll go back but that 5 years has materialized into 22 years. And now, if you ask me, when am I going back? In fact, I don't know.

**Q Does the length of stay have any relationship with the learning of the language?**

A Yeah, yeah, yeah, it has because the more time you spend the more things you learn. That is what happens in life; I'm speaking German a little more fluently than before and as one stays longer one speaks better. The reason is that the more you stay at work; at social gathering the more you interact.

**Q Do you think that this interaction without going to German school will help you to learn the German language?**

A Even if you go to German school without interacting with the core Germans, the people that speak the language, you cannot be perfect.

**Q What about people who have stayed very long but still cannot speak the language?**

A Yeah, because, for example there are people that come from other European countries, when they have their people here, they interact mainly with their people; the only thing they do is to go to work.

**Q How often did you fear to be laughed at when you were learning the German language?**

A There is no time I had fears because I know it is not my own language even in your own language sometimes you make mistakes that is why I don't have any fear

**Q Have you ever felt worried or disoriented about your life in Germany?**

A I am worried because of the weather. When it is getting cold I remember where I come from because we have warm weather and the food but thank God we have started getting some African food here so we don't feel so bad about food

**Q What do you say about the notion that Germans are not friendly to foreigners?**

A It depends on the angle that one is seeing it. I said it before everybody will not be your friend from my own experience, I have a positive recommendation about Germans

**Q Do you feel that the attitude of Germans has any effect on the way foreigners learn the German language?**

A Ehhhm, to a certain extent yes, and to a certain extent no, because I will not say the road is not passable, so I will not find a way to pass it - that is it.

**Q What do you consider the stronger motivation for you to learn the German**

**language?**

A Yeah and no doubt without understanding the language life will be difficult. Anywhere you go without understanding the language you cannot integrate with the people

**Q Some people learn language because of utility purpose others do it for integrative reasons, what do you say about this?**

A For me it is both because I learn the German language to be able to integrate to the German culture and to be able to associate with them socially and otherwise; and also, to be able to do business with them

**Q Do you consider your first language/ languages as major barrier in learning the German language?**

A Yes, but to a certain extent, because you speak English, you may say what am I doing with the German language; but at a certain stage, you will see that without the German language there is no headway. So, we are compelled to go for the German language.

**Q How does the experience of learning English in Nigeria compare with the experience of learning German as a second language in Germany?**

A Learning German language here is difficult, you know, because at home you are still very young, your brain is very fresh and you can catch many things; but here in Germany you have many things to think about and this is a language you have no knowledge of before.

**Q Does your knowledge of the English language hinder or enhances your learning of the German language?**

A In fact, it helps some of the German language and anchor in English-language

**Q What would you say you helped you most in learning the German language?**

A Listening to radio, watching TV, reading German newspapers and interacting with the Germans

**Q Please conclude this interview by telling me your general impression about the study and about your experience in learning German as a second language in Germany?**

A In fact, it is a nice interview and a nice study; but what I am putting there is anything one is doing, language learnt is not lost. So, one should continue to acquire more languages because no language is a waste

Thank you very much. I appreciate your time.

#### Appendix 9: Interview transcript – Respondent 4

**Q How long have you been in Germany?**

A I have been in Germany now for approximately 22 years

**Q What do you think about the Nigerian culture and the German culture in terms of differences and similarities?**

A Yeah what I can say about the Nigerian culture and the German culture is that there are a lot of differences; because they are not the same. We try to integrate; we try to adjust to the system. This is all I can really say; we try our best.

**Q. Do you consider it of value to establish ties with the German culture?**

A. Yeah, yeah, yeah, I consider it to be of value to establish ties with the German culture because it is good to learn different cultures, so that we can integrate.

**Q. Do you consider it of value to maintain ties with your Nigerian culture?**

A. Yeah, yeah, I have to maintain my culture. I was born with that, so it is something we cannot throw out (away). We remain with our culture.

**Q. Do you feel free to share some social and recreational facilities with Germans?**

A. Yea, I feel free. I don't think the Germans feel free but I feel free because I try to integrate, so I don't care about the situation.

**Q. Do you maintain close contact with fellow Nigerian immigrants here in Germany?**

A. I try; I try to maintain contact with them. Ehhh, we see, we talk about the situation here and share experiences together.

**Q. How would you describe the number of Nigerians in Germany?**

A. They are many. I don't really have any estimate for that but I know that there're many Nigerians in Germany.

**Q. Generally, how would you describe the attitude of the Nigerian Immigrants towards the Germans?**

A. It is a bit complicated. Every human being has his attitude. I feel, some really want to adjust to the system and some are not ready. Some believe in their own culture at home, but some want to integrate; but the language barrier makes some people to feel inferior to associate themselves. You know what I mean?

**Q. What about the attitude of the Germans towards the Nigerian immigrants?**

A. I think the attitude of the Germans is negative because of the sort of information they are getting about Nigeria. Not all the Nigerians are bad, but they already have in their head that everyone is bad. I think that is politics because Mr. A and Mr. B are different, and they have different attitudes. This is not the fault of the Nigerians in Germany. It is the fault of the Nigerian government because of what they portray, so, the world, people think that everybody is like that; but we are all not like that; we have good Nigerians here, we have educated Nigerians here, we have those who are well to do. Not everybody is bad; like the Germans too, we also have good Germans and bad Germans. So, every country has its good and bad people.

**Q. What was your intended length of stay here in German?**

A. I was having the idea of staying for a short period, like 5 – 10yrs to stay in Germany to have education. But I found out that the language is a difficult language, so I switched into a different life and as able stayed longer. That was not my plan; my plan was to stay a short time but the situation made stay longer. Really, really, I think this is similar situation with many Nigerians in Germany; because of this language of a thing; a lot of people can't even talk to the Germans and this hampers the situation.

**Q. How often do you fear to be laughed at when you speak the German language in public?**

A. Yea, I feel reluctant because I don't speak the language and I think people will laugh when I speak the language. Yea, I experienced it; however, I have overcome that gradually, not really (totally), not hundred percent by learning, by talking to Germans, by trying to integrate.

**Q. To what extent do you feel anxious or disoriented about your life in Germany?**

A. No! I think everything will be ok because I have been here for a long time. Ehhhhmmmm; yea, initially I had fear of not getting paper (stay), fear of not understanding the German attitude; I was having these kinds of fears around me but right now I have overcome it. At the initial time, it was difficult, I was little bit skeptical, anxious and disturbed but as goes on I have coped and am a bit more relaxed.

**Q. What would you consider your stronger motivation to learn the German language?**

A. Because of my business and to talk to German people; to get job. Initially, because of the business I am running; without the German language there is no way I can get my business done and talk with the Germans. You have to learn the language to communicate with people. So, it was almost compulsory that you must learn German to live in Germany. And also the say when you are in Rome you act like the Romans; I need to speak it (German) for the future

**Q. Do you consider your first language/s as barrier to learning the German Language?**

A. It is not a barrier because I am living here; I need to learn the language to be able do my things. But when you are young it easier to learn a learn a language; learning a language as an adult is very complicated.

**Q. How does your experience of learning English in Nigeria compare with learning German as a second language in Germany?**



A. Very big difference! Here we not born with the language, we just jumped into it; it easier there because our mum, our family, they speak the language. They might have taught us about it as we were born. So, we have knowledge about it already from childhood.

**Q. Does your knowledge of English language enhance or hinder your learning of the German language?**

A. My knowledge of English does not disturb my learning of the German language in any way. It supports my learning the German language.

**Q. How would you relate the length of time you have stayed in Germany to your knowledge of the German Language?**

A. The relationship is that I have established friendship with the Germans and that has helped me to learn the language. I can speak the language a little bit better; it is really an advantage to me

**Q. Some have stayed in Germany long without speaking the language. What can say about that?**

A. It is a kind of concentration; may be a lot people are distracted because of their previous life. So, they cannot concentrate; I think so.

**Q. Many people say that the Germans don't like foreigners. What is your view?**

A. I think that is not true because everybody has his own attitude. Even in my country it is not excluded. People always think negative that every German is bad; but Germans have tried their best. When you follow the rule of law, you get the benefit. Although, it is a difficult but at least, every country has it's law; you have to follow the law.

**Q. If the Germans are not friendly to foreigners, do you think it will affect the way the foreigners learn the German language?**

A. For real, for real, it will affect it because if the Germans are friendly, the foreigners will not be interested to learn language. The foreigners will be interested to learn the language if the people are good because they will like to integrate them. In other words, if the foreigners have positive impression about

the Germans, they will be more interested to learn the language.

**Q. We are coming to the end of this interview, is there anything you still want to add to this discussion?**

A. What I want to add is that we Nigerians living in Germany must follow the rule of law; it is like our country too. When we follow the rule of law that problem we always have with people will not occur because, you know, it is not our land but I think we have to respect the rule law. This all I can say because every country has similar problems too; you can be black or white; it has nothing to do with the Germans. Other European countries are having the same thing. When the Germans don't like you, they will show it to you; when they like you, you will see it. So, every country has its own characteristics.

#### Appendix 10: Interview transcript – Respondent 5

**Q. How many years have you lived in Germany?**

A. Ehhhm, 20yrs.

**Q. Would you consider your Nigerian culture similar to the German culture?**

A. In terms of cultural heritage, we are kind of little bit different from the German people.

**Q. Being in German, do you still consider it of importance to maintain your native culture?**

A. Of course, anywhere you are in the world, you don't leave your culture and go into someone's culture. But presently I am here I have to adapt to their system but I don't forget my culture. I am not German; I am a Nigerian; so, in as much as I am here I have to follow their culture too; but back home, I have to remember that I am an African.

**Q. So, you would also maintain ties with German culture?**

A. Of course, because presently I am here I must maintain the German culture. The place I am living is my home, so, I have to follow their own culture, but it does

not make me forget my own culture because I am an African – even though I have a German passport.

**Q. Do you feel free to share the same facilities with the German and do think that they feel free as well?**

A. That's a good question, as a foreigner, they are supposed to welcome me but if they don't that I have abide by their own culture because presently I am here. People are different, some are ----- some are not; but people who have travelled to other countries, they welcome Foreigners. Those that have not travelled out, they are pessimistic, they so conservative; but those that are socialized, they welcome people into their midst.

**Q. Do you maintain close contact with fellow Nigerians here in Germany?**

A. Yea! Through celebrations, sometimes we to meet celebrate some special Nigerian events. Sometimes, because of we don't meet easily but by the time we some national festivals we call ourselves together to celebrate.

**Q. How would you describe the number of Nigerians here in here in German?**

A. Well, in my own city, there are a lot of Nigerians living in my suburb; in other cities too, there are not a lot of Nigerians living there. As long as am concerned, the Nigerian friends I have in Germany are more than 250.

**Q. Generally, how would you describe the attitude of Nigerians in Germany towards the Germans?**

A. They ones that just come, find it difficult to affiliate (associate) with the Germans; but with a kind of long stay then they find it easier to communicate with them. Generally, I will say that the attitude of Nigerians towards the Germans positive; the attitude of the Germans towards the Nigerians is negative because they are not welcoming

**Q. There is the notion that attitude of the people you want to learn their will influence the way you learn the language. What do you say to that in relation the German?**

A. In aspect of teaching in school, their attitude is quite different; they teach you very well because they are enlightened. They are quite different from the people you meet in the street.

**Q. What is your intended length of stay in Germany?**

A. Actually, am a sculptor, I came here intending to for a short time but along the line, I find myself staying long; just because of the condition of my own country too. But unfortunately, it not a place they speak English. So, we have to learn their language, which is very, very difficult. But in an English-speaking area, it is not all that difficult; it is easier.

**Q. How often did you fear to be laughed at to speak the German language in the public at the beginning?**

A. Actually, no; because am a foreigner. As a foreigner, they should know I am learning; so, whoever laughs at should correct me instead of laughing at me. So, I never had any fear in mind to speak the language because I was learning.

**Q. To what extent did / do you feel anxious and disturbed about your life in Germany?**

A. Here is actually not a place one want to live in (for a Nigerian) because the language is quite different. They are not English-speaking nationals (people). There are sometimes you just relax because it is not easy for you to break away (get away). It would have been easier for me to live in Britain, America or Canada where they speak English but here I have to learn the language, which does not even exist in my area. Apart from the language, so many of them (here) are so pessimistic, they are biased, they are racist, they are so racist; but the fact is, we kind of, stay away from these kind of people, we kind of, go our own way, we try to avoid them; that is the only we can stay.

**Q. Does your feeling of anxiety get better or worse with time?**

A. Yes, it gets better because I avoid them; if close from my work I go straight home; if I have somewhere going, I go straight there. I am not in the street; I am not most of the time in the club. I know the type of people they are, so, I am able to avoid them. So, I think it gets better because when you understand

somebody you are dealing with you are able to stay clear from that person, you get better, you know.

**Q. What do you consider the strongest motivation for you to learn the German language?**

A. First and foremost, where you live presently is your home, learning a language is important to affiliate or socialize or integrate. It is important to integrate because they don't speak any other language apart from that.

**Q. Do you consider your first language (s) to be major barrier to your learning of the German language?**

A. Never,

**Q. How does your experience of learning English in Nigeria compare with your experience of learning German as a second language in Germany?**

A. Learning English, I learnt English as a child and it was easier for me but right now am an adult coming into the continent to learn German; it is not all that easy.

**Q. Does your knowledge of the English language help you in learning the German language?**

A. It helps; it is never a problem because most of the pronunciations in English are almost the same with German; it even assists.

**Q. What would you say helped most in learning the German language?**

A. My contact with the German because there is no way you can learn language without being in the midst of the people. That is one of the most things.

**Q. How would you relate the length of stay with the ability to speak the German language by the Nigerian immigrant?**

A. No, no, no; it all depends on your interest and your interaction with the German; the effort you put in learning the language. There are some people, they are not interested in learning the language. This is why some people stay very

long, yet they could they cannot speak the learning because of the lack of interest and efforts I am talking about.

**Q. Most people hold the notion that Germans don't like foreigners. What is your view?**

A. It is a fact; about 75% percent don't like really like foreigners except those that have travelled out. It is just that they cannot do otherwise because they don't want to show it out but that is the fact.

**Q. How does this attitude of Germans affect the way the foreigners learn the German language?**

A. In fact, that is the main reason why most people don't want to learn the German language because of their bias; their negative attitude/ behavior towards foreigners. Some people don't show interest in learning language but for the fact that they are living here, they cannot do otherwise because they not the government of the land.

**Q. Ok, we are coming to the end of the interview is there anything you still want to say in conclusion to this interview?**

A. I will thank you a lot for this because there are a lot people who have a lot of things in their mind to say but they cannot express it; but what you are doing makes them express their inner most feelings, which is great, and I congratulate for that. That is good.

Thank you, I appreciate your time.

#### Appendix 11: Interview transcript – Respondent 6

**Q. How long have you lived in Germany?**

A. I have lived in Germany for about 15 years now.

**Q. How can you compare your Nigerian culture with the German culture?**

A. Well, the two cultures are totally different; for instance, in Africa, in Nigeria where I come from, women always obey men but in German here women have the power.

**Q. Do you still want to maintain your Nigerian culture; and what about the German culture?**

A. Yes, of course, I want to maintain my own culture; and because I am living here, I have to maintain the German culture too. It is important to maintain both cultures.

**Q. Do you feel free to share the same facilities with the German; and do you think that the Germans feel free to share these facilities with you?**

A. Yes, I feel free to share facilities with the German; but what I see is that they don't feel free. May be, it is because of the colour.

**Q. Do you maintain close contact with fellow Nigerians here in German?**

A. Yes, sometimes we have meetings where we share things together. We do things together like going to the club; we meet in African shops and also visit one another. We maintain close contact.

**Q. How would you describe the number of Nigerians living here in Germany?**

A. They are so much! There are a lot of Nigerians living here in Germany; they are many.

**Q. What was/ is your intended length of stay in Germany?**

A. When I was coming from Nigeria, the longest I had in mind to stay was for 4 years and then return back; but now I have stayed more than I intended, I have stayed more than 15years. I still want to stay and don't know when I am going back.

**Q. How often do you fear to be laughed when you speak the German language in public?**

A. Yes, I go through such experience because of the language; I don't feel so proud to speak the language because I know that I cannot speak the language well, so, I feel very shy to speak to people. However, the feeling gets better with time. The feeling is there but not as strong as the initial time.

**Q. To what extent do you feel worried and anxious about living in Germany?**

A. Ehhhm, I don't feel so worried or anxious about living in Germany

**Q. What do you consider the stronger motivation for you to learn the German language?**

A. One, is to communicate with people especially in my working place or if I go shopping, or to read my letters. I feel happy to learn the language because of communication. I feel once you are in a country, you have to learn the language, you have to communicate with people, so, you have to learn their language.

**Q. Do you consider your first language(s) as major barrier in learning the German language?**

A. I learnt Igbo and English as a child in Nigeria and consider them as my languages. They are not in any way barriers for me in learning the German language.

**Q. How does your experience of learning English in Nigeria compare to your experience of learning German as a second language in Germany?**

A. The difference between the two experiences is that I learnt English as a small child in Nigeria, but the German language is a language I am learning as an adult and it so difficult to learn. So, it was easier and better for me to learn English in Nigeria as a child than to learn German now at old age.

**Q. What would you say helped you most in learning the German language?**

A. What helped me most in learning the German language is my communication with the German people; and also, by listening to radio, watching TV and reading German text books/ newspapers.

**Q. How would you relate the length of stay in Germany and the ability to speak the German language by the Nigerian immigrants?**

A. I believe that the more you stay the more you learn the language because the more you stay, the more you feel more comfortable and relaxed; then the more you feel better to language.



**Q. Some have stayed longer but still could not speak the language, what do you think could be the reason for that?**

A. Well, sometimes some people are not fast enough to learn a different language. Sometimes it depends on the kind of pressure or may be the kind of problem one is having because, when one is having problem, one cannot concentrate on learning the language.

**Q. What is your opinion about the notion that Germans don't like foreigners?**

A. My opinion is that sometimes it depends on the type of German you meet. Some of them are good; some are not. Especially, when you meet some of them who have travelled to other countries their attitude are totally different from Germans who have never been to any other country before. And I can say that not many Germans have travelled outside their country, so it is more likely that the number of people who would not be friendly to foreigners will be more than those who would be friendly.

**Q. How does the attitude of Germans affect the learning of the German language by the foreigners who are in Germany?**

A. If they are not friendly, it makes it difficult to come close to them, which makes it difficult to learn and speak the language. But, when the Germans are friendly, you can communicate with them, share things together and from there you will be learning a lot of things from them.

**Q. In conclusion would you like to add anything more to this discussion?**

A. Well, I don't have much more to say than to add that language is very, very important for everybody, especially, the language that is not your own language. If you go to a country that speaks a different language, it is very important for you to learn the language because it will help you to achieve your aims.

Thank you very much for your time.

#### Appendix 12: Interview transcript – Respondent 7

**Q. How long have you lived in Germany?**

A. Approximately, 23years.

**Q You can tell me a bit about the Nigerian culture and the German culture. How would you compare them?**

A. The Nigerian culture and the German culture are two different cultures. But we try as much as possible to adjust. Adjust in the sense that in as much as we will not abandon our Nigerian culture, the good aspects of the German culture. We try to imbibe into us. So, I will like to maintain the good aspects of the Nigerian culture and also establish ties with the German culture.

**Q. Do you feel free to share the same facilities and enclosure with the Germans?**

A. I feel free to do that; once you live here, one must have to feel free. If you really want to integrate yourself into the society here you cannot run away from that; so, I feel free to get myself involved.

**Q. Do you think that the Germans feel free to share the same facilities with the Nigerian immigrants?**

A. Sometimes, it is different, one cannot give a blanket definition. There are some good ones you meet that will like to share with you, there are some, they will not say it but from their behaviour, you will know that they do not want you among them.

**Q. Do you maintain contact with fellow Nigerian immigrants here in Germany?**

A. Yes, ----- through community gatherings, through birthday celebrations, meetings; it is relative, but we have good contact among us.

**Q. How would you describe the number of Nigerians living here in Germany?**

A. Well, that is difficult to say but one can estimate. If I could say from the area where I am living or where I come from in Nord-Rhein Westfallen, without mincing words, I will say that there are about 3000 Nigerians in Nord-Rhein Westfallen. In Germany, generally, it will be difficult for me to assess. There are so many Nigerians in Germany.

**Q. What is your intended length of stay in Germany?**

A. I have no given that a 2<sup>nd</sup> thought; how long I want to stay but for now I am living here; I will concentrate my time. When the time comes, I will decide how long I want to stay in Germany.

**Q. How do relate the length of stay in Germany and the learning of the German language?**

A. Learning is a continuous process; and for the fact that the German is not our mother language, we're learning every day; there are new words we learn every day. One will be open to learn, so, it could be said that the longer one stays, the longer one learns the language, especially when the interest is there too.

**Q. Some people stay very long but still cannot learn the language. What do say to that?**

A. Yes, because they fail to integrate themselves into the society. When you want to belong, when you want to matter in the society in the society, when you want to feel free, then anywhere you are, you must try as much as possible to develop yourself; and at the same time, integrate yourself into the society. It will not come by itself; you have to make your own effort

**Q. In the course of learning the German did ever fear to be laughed at to speak the language in public?**

A. No, ---- because, I didn't feel ashamed when people laugh at me; they can correct me but there are two people in life who never make mistake. One is God and second, somebody who never tried something. So, when I speak and make mistakes, there is tendency that a person will correct me but what is important is that I am communicating.

**Q. What about your general stay in Germany, has there been a time felt anxiety and worried about your life in Germany.**

A. That belongs to the ups and downs of life. There are sometimes, one would imagine, considering what one was before coming here; and what he has attained in life; if I had remained back, may be by now, the condition would have been better than what it is now. But one tries to avoid something, to regret

is not a good phenomenon, so, one tries as much as possible to give the best wherever you are, do the best you can and leave the rest to God. So, that is what it is. Yes, life is not so rosy here. Sometimes you feel as if you are not being accepted here.

**Q. Does this feeling of anxiety get better or does it get worse?**

A. It is also relative because it depends on the people you mix up with. When you live in a place with people who not exposed, there is a tendency that this discrimination will be there and they look down on you; when you move around those who are enlightened, they have a different orientation to life than those from the rural areas.

**Q. What would you consider the stronger motivation for you to learn the German language?**

A. it would be too shameful that when I have a letter I will go and look for somebody to read the letter for me or if I go to any office somebody would interpret for me. And more so, when we are raising children here; in a situation, where I cannot help my child, then it will be very shameful to me. So, knowing too well that one has in mind to raise family then one has do something to get prepared before the family starts coming.

**Q. Do you consider your first language(s) as major barrier in learning the German language?**

A. It is an advantage, it never be a barrier; it is an advantage

**Q. How does your experience of learning English in Nigeria compare with that of learning German as a second language in Germany?**

A. Well, English is a foreign language, I agree, but for the fact the Nigerian was colonized by Britain, and again from childhood even before attending the four walls of a school, we have started speaking English. So, it was not foreign to us when got to primary school to learn it. But unlike German language where we know nothing from the beginning, it was when we came here as adults that we started learning the German language. So, it was not so easy I would tell you. There is a great difference learning a language as a child and learning it as an

adult. As a child it is easier because you have nothing to think about; like I was telling you, when we came here, we had to think about how we regularize our stay, how to work, how to learn the language. So, it was like an adult education. Unlike a child who has nothing to think about; what he does is to learn that language; other things are taken care of by the parents.

Well, for me I see English as first language and my learning English in Nigeria enhanced or helped my learning German language in the first place. Secondly, one cannot compare English and German because English language is a very straightforward language; the adjectives you use here- what they call 'der'; 'die'; 'das' - it takes time for one to learn the German language.

**Q. What would you say helped you most in learning the German language?**

A. There are several factors: (1) communicating with people, mixing with people (2) learning on your own (3) visiting the four walls of a school where the German language is being taught and again, I would say my ex-wife played a very big role in my learning the German language too. For the fact that herself was an English and German language teacher. So, for me, apart from the one I learned in school, at home, it (learning German) was a continuous process (for me).

**Q. Please, could you conclude this interview by telling me your perceptions, impression about this interview and the entire study?**

A. One cannot say this in one sentence but I will try as much as possible to summarize it. Life in Germany has not been so easy; ups and downs of life. The language was a major barrier at the beginning and again, most people in some areas were not used to the blacks, so, it was like you are from a different world; not this our present world. I will not only talk about some the hostilities we experienced or to put in a better way the discriminations. Yes, everywhere in the world there is discrimination, we have it both in Nigeria and every part of the world. But at the same time as one tries to stay longer or integrate himself in the society, the inhabitants have no option than to accept you the way you are. And on our own side too, I have personally; I have tried as much as possible to be who I am wherever I am. I don't see myself as a second-class human being.

Comparing myself with some of them, I know some of them just learned how to work. For the fact that may be when we came here newly, certificates from the third world and other countries were not accepted but for me I didn't see it as a barrier. So, whatever one can be in life you can still be it: but then you have to be determined. So, the life in Germany, I will say, is like in every other place when you are in a foreign land.

Thank you very much for your time.

Appendix 13: Interview transcript – Respondent 8

**Q. How long have you lived in German?**

A. I have in Germany since 1991. Though I was away for one time for 3years and another time for 5years. So, in total, I have been in Germany for let's say 17 years.

**Q. You have some knowledge about the Nigerian culture and the German culture. What can you tell me about the cultures in comparison?**

A. Well, both cultures are unique and dynamic in the sense that they improve every day, they have their different origin but the only thing I can say as a scientist is that modernization is trying to bridge both cultures. The bridging of both cultures means the shedding of the negative aspects and promoting the positive ones.

**Q. Do you still maintain ties with the Nigerian culture?**

A. Well, I must say with my time in Germany there are some very nice things I have picked up from the German culture. And from my German perspective and from my education and modernization I have been able to see some bad part of the Nigerian culture. That aside, there some very good side of the Nigerian culture I even wish I could bring into the German system. I personally, have picked up some few things in German culture. For the children and the next generation, blending both cultures will be the aim. In order words, it be said exactly, that I would like to maintain my Nigerian culture while establishing ties with the German culture.

**Q. Do you feel free to share the same facilities with the Germans; and do you think the German feel free to share the same facilities the Nigerian immigrants?**

A. Yes, yes, I feel free to share the same facilities with the Germans; I don't have any reservations. I have noticed that not all, in fact most Germans do not feel very free to share the same facilities with foreigners especially the blacks, especially my skin colour because that is what we are talking about now. I have noticed such things, if you in the same public system, the bus or the train. Even when the train is full and there is a sit beside you, sometimes, nobody wants to use that unless it is a do or die affair, in such cases, it becomes very, very conspicuous. In my place of work, there are some few things you see, though I am a medical doctor, but I think most Germans are really, really not very willing to share facilities with the black skin.

**Q. Do you maintain very close contact with fellow Nigerian immigrants here in Germany?**

A. Unfortunately, not because. I don't know how it happened, I have always lived in small cities. I have never lived in any city where you have a lot of Nigerians. I really don't, it is not an intentional thing, shaaa; but I don't really have much contact with many Nigerians.

**Q. How would you describe the number of Nigerians in Germany?**

A. In Germany, I think we should have up to 1 – 1.5 million Nigerians in Germany.

**Q. Generally, how would you describe the attitude of the Nigerian immigrants towards the Germans and vice-versa?**

A. Ok, before I answer this question let me say the root. The German system is very hostile to foreigners. That is the root of why the Nigerians are what they are to the Germans; especially, in the early days, where the only way you can have your papers is to have a German wife or to impregnate a German woman. So you see fake proposals of love, fake proposals of emotion to Germans which I don't think is good. But it happens a lot and that is wrong. Another attitude Nigerians have towards Germans is that, I don't know whom to blame for that, but there is a preconception before one comes to German that money is to get

in Germany. So, by the times you stay one, two, three years without getting the money, people tend to go into crime. Illegal drugs, 419 fraud and the Germans are victims of such things; I do not think it is right.

**Q. What would say is the attitude of Germans towards Nigerians?**

A. I do not think that the Germans have any specific attitude towards Nigerians; but towards foreigners generally because presently, the Germans are afraid that they are losing their country. So, whenever they see foreigners, they tend to be on their guard. It is not particular towards the Nigerians but a general feeling towards foreigners; for the black, they see the black skin Africans as inferior. Unless proven otherwise you are taken as an inferior person

**Q. Do you think that the attitude of Germans towards foreigners, especially, their hostile attitude has any relationship with the way the foreigners learn the German language?**

A. Mmmmm, no, no, no, it has nothing to do with the language. It just has to do with transfer of ehhhhhhhh, if a German sees a black man stealing something, he imbibes that attitude in his mind that all black men are thieves. The thing is from first contact, the Germans are not likely to be friendly to a foreigner or to a black man, but if you speak their language, you have conquered some grounds. So, the more you speak the language, even if you are looking for work, even if you are for a girlfriend, if you are looking for a sit in the bus, if you are looking for anything; if you can speak the language, you have already given them a warm hand and they will give a warm hand back. So that one helps to build hospitality in Germany.

**Q. What is your intended length of stay in Germany?**

A. When I was coming to German, my intended length of stay was two, three years, which I did and went back to Nigeria. But fortunately, I fell in love with a German that brought me back to Germany and we got married for more than a decade before the marriage broke up. Actually, five years ago I returned back home. I am presently in Germany again for a program and I think, not I think, I know, in 2, 3 years I will go back home permanently and stay there for good.



**Q. Does the length of stay have any relationship with the way you learn the German language?**

A. Yes, yes, I think there is direct relationship between the length of stay and control of the German language; but, basically, the most important thing is the interest for the language. Personally, I have interest for languages; I speak Spanish, and I developed a tactic of learning the language. There is a scientific, a formula to learn languages which gave me the interest to learn the language. So, I developed the interest in learning languages easily. But generally, even for those that don't have the interest to learn the language, the longer you stay, the more your vocabulary in the language and the more your command of the language. There is no doubt about it.

**Q. What do say about people who stay long without learning the language?**

A. Ehhhh, not that they don't learn the language, there are so many reasons why they may not learn the language. Learning the language is part of vocabulary, somebody may not speak the language but know almost 100 words in the language, but he may not be able to put them together to make a sentence. If had stayed 5 years, his vocabulary may not be that much as it would be when he stays 10 years. So, the longer he stays, the more his command of the language.

**Q. Did you have any fear initially when you started speaking the German language?**

A. Well, when I came in, I came in a group. We were four together, so, we were all learners amongst us. So, we were doing our private learning in the room but outside in the streets, I never had fears about speaking the language. Well, I knew I was a novice, there was no way I could allow that to disturb me. It never really occurred to me. I knew I was not speaking the right tenses, but it never disturbed me and I never got scared of it. The good thing about it is, the Germans, they are not like the Nigerians who will laugh at when you speak wrong English. The Germans, they will not laugh at you even when you speak the wrong thing. Even the Germans don't speak correct German all the time, there some Germans I know I speak better than them. I still make mistake but nobody will really laugh at you, so, we were not really mocked at then.

**Q. Generally, do you feel anxious and worried about your life here in Germany?**

A. My greatest worry or the greatest trouble I have with the German culture or German system is that there is no social life Germany. Most probably because I have been living in small cities but even when I visit big cities, I do not see any flow of social activities, no contact, no relationship. In Africa, we grow up with network of social activities; but that is lacking here. Another thing is, no matter how long you stay here; I am a medical doctor, I work here, the last hospital where I worked, I worked there for seven years but did not have any friend; any doctor friend that I visited at home or that came to visit me at home. Even here is a shop, one super market that is almost opposite my house, they don't know me and I don't know them. If my one cent is not complete to buy one thing, they will not say this is somebody we know. So, is like I am not accepted and can never be accepted. After 17 years, if this thing is still happening to me, no need.

**Q. Do you think the feeling of anxiety gets better with time?**

A. No need, no need, it will not, because it is not going to get better and it is not getting better. It is even getting worse because the problem now is, the people that are showing hostility are no more the Germans. They are the other immigrants from Eastern Europe; from the new EEC countries, Romania, Poland and so on. Their racism is even worse than the German own, now; either because they think that you are trying to compete with them. So, it is not getting any better.

**Q. What do consider the stronger motivation for you to learn the German?**

A. Interest, interest, I always have interest for languages as I told you. I speak Spanish, I speak Italian and the moment I entered Germany I knew this was a chance to learn a new language. Generally, I believe that if you are in a system, you must learn the language. Since I am in Abuja I have bought books to learn Hausa and I have been doing my best, I am improving. I have been to French school though I have not been to France. So, I have that interest to learn languages naturally.

**Q. Do you consider your first language as major barrier to learning the German language?**

A. No, I think it is the other way around. I grew up with English language and as I said before I have developed the tactical way of learning languages. Most of these tactics have to do with literal book-work and the book-work translation goes from English to German. So, I think it is even an advantage that I had a foundation of English before trying to learn German. If I had come without the foundation of English, may be only with an African language it would have been more difficult to pick up the German language.

**Q. How do you compare the experience of learning English in Nigeria and learning German in Germany?**

A. Yeah, that is a very interesting question because saying that I learned English in Nigeria might not be the right way to put it because I grew up in English. Before you knew it, you grow in it without (consciously) learning it; but in adulthood, you will be prepared to learn language. In trying to learn the German language as an adult, you try to see what is what. It was a faster process; you try to know the tenses, the articles, and the verbs. In fact, English is my first language.

**Q. What would you say helped you most in learning the German language?**

A. Ok, my wife we were then engaged. I live in their house, their German family more than a year and nobody could speak English. So, it helped me a lot to integrate into the language. I had direct contact with the German language.

**Q. Thank you and please can you briefly conclude this interview by telling me what you think about this study?**

Well it is good, you are trying to put in these factors together; like reasons for coming to Germany, the acceptability from a German point of view, the cultural differences, language integration expectations, duration of stay and so on. But, ehmm, a lot of people have different experiences and there are going to be very, very different views on this topic. Personally, I really, really, really, regret the concept of even coming to Europe that even entered the Nigerian system in the 80s. I think life for every person including me, my brothers, my friends; and every

other person in Germany would have been a better person I am not saying this because the German system is bad but because I don't know, I don't know, something is wrong somewhere and I think, I think Less than 5% of people in Germany are happy. This story may be different in England because of a better integration, better English language system, better acceptance of educational qualifications. But the Germans are not ready to accept you. We are not welcomed here and it makes life difficult. The problem is that a lot of people have spent decades here, going back is a problem, staying here is a problem I think, I think a lot of people feel like they're in a deep pollution and nobody knows the way out.

Thank you very much. I appreciate your time.

Appendix 14: Interview transcript – Respondent 9

**Q. How many years have you lived in Germany?**

A. Approximately 23 years

**Q. What can you tell me about the Nigerian culture and a German culture; how can you compare the two cultures?**

A. They are two different cultures. In the German culture, there are some good ones, people can pick up and the Nigerian culture, there are good ones you can also pick up. Of course, I still want to maintain ties with my Nigerian culture because that is where I graduated from; I grew up in it. I grew up there; it is something that is assimilated to my blood stream. So definitely I cannot leave my culture. But, I will take the German culture and add it to the Nigerian culture as a second culture.

**Q. Do you feel free to share these same facilities with the Germans?**

A. Yes, yes, we share the same facilities; you will feel free if you understand the language but before you feel free you must update yourself in their language or you participate either in their professional (vocational) or education way of life.

**Q. What about the Germans do you think they feel free to share the same facilities with the Nigerian immigrants?**

A. it is not only in Germany, even in Nigeria there are some group of people that

will not accept you. This same thing happens in Germany, there are some groups that will not accept you but there are some educated ones that would want to bring you closer to themselves and that means you have to upgrade yourself as well.

**Q. Do you think that sharing facilities together with the Germans help to learn the German language?**

A. Yes, I remember very well the time I was in the professional school, I had problem with the language, there was one German girl who was in the same school but a class ahead of me who was helping me as well so that I can cope up with the lectures (what the Germans call **unterricht**) with lessons and so on. So definitely it depends on how you present yourself

**Q. Do you also maintain close contact with your fellow Nigerian immigrants here in Germany?**

A. Yes, it is my duty also to do that; we maintain contact through meetings social gatherings or something like wake keeping which is also something like gathering; we sit down together, and we exchange views.

**Q. How do you describe the number of Nigerians leaving here in Germany?**

A. The actual estimate is not known by me but where I am I should say in Münster alone at least approximately 250 of course in some cities are leaving more than that

**Q. Generally, how would you describe the attitude of Nigerian towards The Germans?**

A. Ehhh, the attitude of Nigerians, you know I said something before, it depends on whom you mix-up with, it depends on how you upgrade yourself either in terms of language or in the professional aspect or in the academic aspect, that will make you know whom you are relating with.

**Q. What is the attitude of the Germans towards the Nigerian immigrants?**

A. There are some good ones that accept the immigrants and there some that don't accept the immigrants. So, it is happening in every nation not only Germany. I will not say that there is racism, even though they will do it, they will not open

their mouth to say I am discriminating you but through their own approach, you will know that they are discriminating.

**Q. Does the attitude of the Germans have any relationship with the way the immigrants learn the German language?**

A. It has; especially, when I say a place of work, if you don't understand the language, you will not be able to carry out the instructions, and you cannot carry out the instruction, the function that is attached to you or given to you, you not be able to perform it.

**Q. What was your intended length of stay in Germany?**

A. It is something that I planned stay for at least or maximal of 5 years. But the situation didn't permit me that way. The situation that I met forced me to stay longer than what I wanted to.

**Q. What was that situation; can you tell me a little bit about the situation?**

A. The situation that I met as I have said, is how I came in, how I started my life, how I will be able to regularize my papers, those are the things that took me longer time, so, to do things that I wanted to do, the time had already gone far.

**Q. So, you intended to stay a short time, but it took you longer to achieve what you intended achieve. As such, you stayed longer than you intended.**

A. Yea.

**Q. Have achieved those things you wanted to achieve since you came to Germany?**

A. Eh-hm, partially, I have achieved some but the peak of what I wanted to, I am still on the way. It is a little bit difficult to define how long I still want stay in Germany. As I said before, it depends on the situation, the situation can take me faster, it can take me longer; I cannot say exactly how long I will still stay in Germany.

**Q. Did you ever have the fear to speak German in public when you were learning the language?**

A. Initially, when I came, I did not understand the language, yes at the beginning I was very afraid because I did not know whether what I said would mean what I intended to say. So, that was why I was afraid and as went on, I decided that for me to learn the language is to go to school. The more you understand the language the better you feel

**Q. Were there times you have felt anxious, worried or disturbed about your life here in Germany?**

A. You know I said it before that What I expected to achieve, I achieved it partially. If you look back home, the people you left at home have even gone farther. Sometimes when you meet a situation, which you don't expect to meet, you will be forced to think back home and then you will be discouraged and feel bad about the situation. Sometimes, in some areas you will feel better that I thank God that I am also here at least if I don't have all, I have part of what I wanted.

**Q. Do your feelings get better or worse with the time?**

A. No, with time, it gets better

**Q. What do you consider the stronger motivation for you to learn the German language?**

A. What actually motivated me is the communication because if you need something, you need to speak the language. It is not every time you need somebody to come in and interpret to you what you want, there some things you want to do on your own privately, you need another person, a third party to come in. It is not only to integrate; the language is for you to use, as I said before, either in academics or professional area. And that will fetch you something better than those that haven't got the language because this will help you in the school to understand what the teacher will tell you. And then, you can use it practically on yourself and to pass exam as well.

**Q. Do you consider your first language (s) as major barrier in learning the German language?**

A. No, it is not; I see them as problems. When you have to learn another language, you have to forget and keep the first language aside and face the one you have at hand.

**Q. How do you compare your experience of learning the English language in Nigeria to learning the German language in Germany?**

A. English is something that I grew up with; I was born to it. Even from primary school we were learning English. So, it is something that I grew along with it from childhood. But German is something that started to learn at a matured age; and it is really difficult because when you are small, your brain is faster than when you are more matured. And the time, you have to also put the time, the more you are matured, the more you have more commitment. The more commitment that you have, the less time you have to learn.

**Q. What role does English play as a language to you and other Nigerians?**

A. English a language that I can speak more fluently than German. As I rightly said, I was born to English and I grew up with it. It is different from somebody that came in the middle of it. So, I should consider it as my first language, then add German to it as a second language.

**Q. What would you say helped you most in learning the German language?**

A. What helped me most is communication, the more you communicate the more you understand. Communication with Germans because the Germans have the intonation and they speak without foreign dialect. The second thing is watching TV; and the third one is------. If you want to be a good learner, you must be learning from all these media.

**Q. Thank you for your time, but finally can you please give me your general impression about this study about the Nigerian immigrants learning German as a second language in Germany.**

A: Nigerians living in Germany must find a way to learn the language, if they want to live here. If you want to be integrated, you must understand the language. If you want work here, you must understand the language. If you want go to school, you must understand the language; whether professional/ vocational or



academics. So, language actually plays important roles for every Nigerian immigrant that want to stay here; otherwise, they will keep you aside. The more they keep you aside, the more you go down.

#### Appendix 15: Interview transcript – Respondent 10

**Q. How long have you lived here in Germany?**

A. I have live here for about 21 years

**Q. What can you tell me in comparison about the Nigerian culture and the German culture?**

A. These two nations you have mentioned are in two different continents. The Nigerian culture is quite different from the German culture in the sense that ehmm, ehmm, one of the differences I can pick out is the mode of greetings. Like where I came from in Nigeria, we learn to greet our parents in our own dialect with the sign of prostrate. While here in Europe, or in Germany, we just say `hi`; so, it is quite different. When you tell an elderly man in Nigerian `hi`, you will knell down because it is disrespectful.

**Q. Do you still maintain ties with your Nigerian culture?**

A. Yes, of course I maintain ties with my Nigerian culture. Though I do travel home each year to see my living parents. I am married to a Nigerian woman, she is with me here and we have got 3 kids. We try to imbibe our culture to our children. So that they will have aspects of the culture of the nation where I am coming from.

**Q. What about the German culture, do you establish and keep ties with the German culture?**

A. Of course, of course, like I said before, for 21 years, I have worked in a German company. I am just one of the black persons working in that company. We do sometimes have get-together parties and exchange gifts during Christmas. My children are born here and German language is there first language. So, you see, there is no how I can do without having close relationship with the two cultures.

**Q. Do you feel free to share the same facilities with the Germans?**

A. Yea, I can say that sharing the same facilities is no problem. There some Germans that work in the same company with me; we are living in the same environ and we drive to work together in turns sharing our drives, what the Germans call (Fahrgemeinschaft) to keep our relationship as workers. Sometimes, we get together after work for other activities. The contact is there and one is celebrating birthdays or whatever, exchange of gifts and visitations.

**Q. Do you think that the Germans feel free to share the same facilities with the Nigerian immigrants?**

A. Well, I would say yes and no. Yes, in the sense that those who have travelled out and experienced what it involved to be in another country those ones are more open to you than those who have at no time left their nation to any other part of the world. They see you as someone who is coming to take something away from them.

**Q. Do you maintain close contact with other Nigerians living here in Germany?**

A. Yea, not all Nigerians because you know, in every nation we the good and the bad. I am a member of the Nigerian community in the state where I am living in Muenster and I am one of the executives as well. We do have end of the year parties, summer parties and the case may be when someone loses a dear one, we come together for burial ceremonies and condolences. So, we do maintain close contact among ourselves.

**Q. How would you describe the number of Nigerian immigrants in Germany?**

A. They are very many, they are very many, may be barely a million. I don't know but they are very many.

**Q. Generally, what would you say is the attitude of the Nigerian immigrants towards the Germans?**

A. Well, let me use the word hostile. From our nature, where I come from, we are more open to people. We welcome people, it is either, we are in their house, or they are at our home, we entertain one another.

**Q. What is the general attitude of the Germans towards the Nigerian immigrants?**

A. Because of their nature, their cultural behaviour where they have two or three friends, they are reserved. They are not too open, but when they try to open up you cannot regret having them as friends

**Q. What was your intended length of stay in Germany?**

A. If I could be frank with this question, I was thinking that 10 years will be the maximum time I will stay here but you can see, it is longer now.

**Q. How do relate the length of stay with the knowledge of the German language?**

A. Well, of course, learning is what one does until one passes away. German language is not an easy language. It is not a language I learn from childhood. It is a language I try to understand and learn as an adult. So, I could still tell you right away that I am still learning the language. And I believe that the more one stays and have the opportunity of getting the materials, that will help one in learning the language, I think, one will keep on learning new words every day. So, I believe that they have relationship.

**Q. What do say about people who stay very long but still do not learn the language?**

A. Those ones are adamant, they don't want to learn, they don't want innovations, and they don't want changes, they don't want to improvement; because every opportunity for them to least hear and speak is there for them. But they never wanted to make use of the opportunity.

**Q. How often did you fear to be laughed at in public when you were learning the German language?**

A. I wouldn't use the word laugh; I would say, you speak less because it is what you have that you can give out; it is what you understand that you can say. Sometimes, one could give the wrong answer to a question or you may nod your

head as if you understand but I never one time had the notion in me that I will be laughed at when I use the wrong words.

**Q. Has there been a time you felt so anxious and worried about your live here in Germany?**

A. Yea, this time was when I was new in Germany, we can say, the year 1991, 1992, 1993. I could not understand the system. The perspective I had when I came from Nigeria was not what I was experiencing here. I felt depressed, and kind of isolated, though we have some blacks, but not most of them at that particular time had a vision of anything. Everybody was doing what he likes and the people we live in their country then saw us as people just, may be from the bush; because ehh, ehh, let me say that is the time they began to see that other coloured people were coming to their nation.

**Q. Do your feelings get better or worse with time?**

A. Of course, the feeling gets better, because the more one gets exposed and gets accepted in the community or group of persons, you feel more enlightened and feel better.

**Q. What do consider the stronger motivation for you to learn the German language?**

A. It's my job; it's my job because like I said I work with Germans. It is an American and German owned company and most of the things we do, the work we do; the program is in English language; that was for me a big advantage. Secondly, the people I work with speak only German, so, I was there to do translation; but how do you translate when you don't know the language. So, that compelled me to learn the German language by going to evening classes, trying to read newspapers, and listening to radio and watching TV in German language, to be able to interact and feel better.

**Q. Do you consider your first language (s) as major barrier in learning the German language?**

A. No, No, a place where on is born has more influence on that person's life. I was born in Benin, I am an Ibo, but I was born in Benin. In Benin, we speak Edo,

so, Edo was my first language; I was forced to speak Igbo. When I started school, in school we speak English but when we come back home, we speak Edo. When I came to Germany as an adult

**Q. Thank you for your time, please I want you to give your general impression about this interview and this study.**

A. Thank very much for your efforts in doing this study. I want to leave these words to some that might hear this, that wherever you find yourself to be, you try as much as possible to leave an impact in where you are living. You take the good side from where you are living to where you come from. At sometimes, you bring the good side of where you are coming from to the place you are living. No language is a barrier to any person. Language could be learned at any time. The only thing you need to have is the will. Focus in anything you have come to do. There is always the possibility for one to get success. That is what I will say for now. Thank you.

Appendix 16: Interview transcript – Respondent 11

**Q. How long have you lived here in Germany?**

A. I have lived here for 7 years

**Q. How would you compare the Nigerian culture and the German culture? Which would you consider superior?**

A. I would say that the question of superiority doesn't really fit the phenomenon in this context because being somebody that is socialized within the cultural context you hardly can choose and feel some sort of repulsion at the suggestion that there are certain kind of judgmental intuitions about culture especially in terms the categories of bad and evil. But that notwithstanding, I think when you look at the Nigerian culture which I think doesn't really exist, we might talk of the Nigerian disposition, but you see, we have fragmentary kind of units in Nigeria. My Igbo cultural context will be the basis of my assertion or comparison. So, to answer your question, yes, I think there are certain dimensions of the German culture that I really find very interesting and helpful that may be is not part of my socialization within my Igbo cultural context. (1)

Punctuality, (2) Saying what you mean regardless of the situation; not being too diplomatic. But on the other hand, there is this African proverb that says, you don't hit somebody on the head when your hand is in between his teeth. That means that things sort of are clusters and sometimes when you try to be too direct you hurt people. So, that is where my Igbo cultural context now comes in, where you have more sort of disposition to use words in a very diplomatic way; in a way that does not hurt. So, I see the two cultures basically speaking, to be somewhat complementary from my point of view.

**Q. Do you still maintain ties with your Nigerian culture?**

A. Simply yes, because I did not leave behind my consciousness in Nigeria. My consciousness is still with me and I cannot wash it away, am still with my native Igbo culture. These are things you grew up with; these are processes of socialization you have gone through and to say that you are going to make conscious efforts to sort of repress that there is no reason for doing that.

**Q. And do you consider it of value to establish and maintain ties with the German culture?**

A. Yes, I will maintain ties with the German culture because I have experienced some positive aspects of the German culture.

**Q. Do you feel free to share the same enclosure, the same facilities with Germans?**

A. Yes, when there is no feeling of, may be, being shy involved. As a man, well, if I see a lady that I fancy, and we are sharing the sauna, I might sometimes think it could be better, it could be different you know -----ha-ha-ha-ha (we laugh).

**Q. On the other hand, do you think that the Germans feel free to share facilities with the Nigerian immigrants?**

A. From my experience, I would say yes, the Germans feel free to share the same facilities with the immigrants; but from observation, I will say no. From my own direct experience, you see, it depends on how they perceive you and also how the people are socialized. I think that people from certain contexts, they seem to be uncomfortable sharing things with people from other cultural context, people

like me whose colour is different. But on the hand like I said it depends on how they perceive you and how they are socialized.

**Q. Do you maintain close contact with fellow Nigerian immigrants living in Germany?**

A. I know a few Nigerian and we are in contact. We meet sometimes but not too often because of disparity of interest.

**Q. How would you describe the number of Nigerians in Germany?**

A. Yes, compared to other Africans I would say that the number of Nigerians in Germany are not very many. They are few.

**Q. How would you describe the attitude of the Nigerian immigrants towards the Germans?**

A. I think, sometimes it could be positive; sometimes it could be lukewarm. It is very certain, it depends sometimes the weather, which controls most the moods; but on a very neutral pedestal I would think it is somewhat positive

**Q. Generally, what do you think is the attitude of the Germans towards the Nigerian immigrants in Germany?**

A. From the little knowledge of the Germans that I have met, I think that sometimes, generally, not just to the Nigerian immigrants, they are slow to making friends but once they become your friends they remain your friends. I think extending to Nigerians is something context specific, so it not particularly towards the Nigerian immigrants. The negative portrayal of Nigerians generally, in the news, both the local news in Nigeria and outside Nigerian has always contributed to some sort of apathy towards Nigerians. So, I would say that if they get to know you, it will be positive in attitude but until then it could be somewhere between lukewarm and not very positive.

**Q. What is your intended length of stay here in Germany?**

A. Well, I always tell myself that I will not stay here beyond my 30<sup>th</sup> birthday or beyond 10 years.

**Q. Does the length of stay affect the way you learn of the German language?**

A. No, because that was my wish because I knew that I needed the German language to study, that was why I learned the German language.

**Q. How often when you were learning the German language did you fear to be laughed at to speak the language in public?**

A. I seldom feared to be laughed at to speak the German language in public. When I came here I didn't know anything in German because I never learned the language prior to coming here and I thought it will be very interesting to find out why people would even laugh because it will be another way of getting those things and learning the language.

**Q. To what extent do you feel worried and anxious about your stay here in Germany?**

A. No, in my own case I have had no such worries; none that I can think of now.

**Q. What do you consider your stronger motivation to learn the German language?**

A. I would say that both the utility and the integration purposes were equal in my motivation to learn the German language because I needed the language; it was vital for my education. I did my PhD here; I studied in the German language, so it was very important to know it. On the hand, I had the interest to learn it because I got the opportunity to study in an English-speaking country on scholarship too but I chose to come to German because of the interest. However, generally, for other Nigerians here in Germany the purpose for learning the German language might be for utility purpose because of the way they came to the country and their purpose of stay.

**Q. Would consider your first language (s) much of barrier in learning the German language?**

A. The influence of my first language (s) in learning the German language is positive, they were not barriers sincerely speaking because I never had this idea of comparing sentences in my native language and English language and then German language. I just learnt it the way I was taught. But the positive influence



now that I was referring to had to do with similarities of words and concept in English and German. Sometimes, the English language was of some help in learning the German language.

**Q. How does the experience of learning the English in Nigeria Compare with experience of learning German in Germany?**

A- (1) From the perspective of learning the German language was more of a conscious thing on my part. (2) From the perspective of learning English language, Learning English sort of came to me naturally, I learnt English from childhood, and I grew up with the language because my parents spoke English. (3) Comparing the two learning experiences, learning English in Nigeria and learning German in Germany, the basic thing I have to contend with is that I have to make to effort on my own here in Germany to learn German but in Nigeria it is different from conscious effort, in the sense that I had my parents who were teachers who made sure that I did what I was supposed to do but here I was free to do whatever I wanted to do. The conscious effort that I spoke about in the first point of comparison was more about being aware that I am learning something. But on the other hand, I have to learn practically.

**Q. Would it be proper or appropriate then to consider German as a second language since you've learned English before?**

A. Yeah, the English language to me; comes naturally, to me just as my mother tongue. I also speak a handful of Nigerian languages, like Igala, Idoma, Kalabari and all that; but yes if I am to choose between German and English I would say it my first language; native language and German is my second language. But then, counting the number of languages that I speak German would not be counted as my second language.

**Q. What would you say helped you most in learning the German language?**

A. Dedication and also my contact with the Germans

**Q. How would you relate the length of stay with the ability to speak the German language?**

A. The connection is very weak I would not that say for staying too long one would

learn the language. I wouldn't even think for a second that is the case, my reason is simply that if one learnt German for 2 years at a stretch and one doesn't speak meaningful German; one doesn't speak reasonable German, then I don't think that he will learn it over time, especially for adults. But for children maybe, but on the other hand they will have problem of relationship; relating with others which will now become a barrier to the kind of interaction that will lead to better knowledge of the language. So, it might remain constant, the first attempt of learning the language if he doesn't succeed, it is very difficult. I will like to think the connection between the length of stay and the ability to learn the German language is quite weak.

I would rather go with the idea that people would come out with; I would say that, you see, to learn, you have to find meaning in what you are learning; and, if one says that the interaction will increase with the length of time spent, I would say that it would be a very faulty assumption. That might work in some cases or might not work, so, I can't be universalize that kind of presupposition. The proposition doesn't seem to me to work. But if the interaction increases, like I said earlier on and the interaction is good then the kind of environment that would be conducive for learning the language might actually develop but in most cases it doesn't really happen. Talking from my very little experience that doesn't really happen because in a society like the German society where the language is very important even to laugh correctly, you cannot begin to get more integrated, you cannot begin to have more opportunities for sustained social interaction with people; the sort that will lead to better opportunities of learning the language without first of all making motivating and conscious effort and knowing from the beginning; it is very difficult.

In fact, the instance that further reveals that it is not true that the length of time one stays actually leads the form of interaction that will help him learn the language, I think that the example that will show that it is not the case, is the fact that most of the immigrants that stay for a very long time in Germany, they interact more with people within the German society in their own kind of environment; in their own kind of social group more than others who even have better knowledge of the language. They become more socialized but negatively. Everybody tries to come their level, the Ich, Du; sort of speaking in the present

tense all the time because they pull them on that level without making effort to create the opportunity for them to learn the correct way of speaking. So they now descend to their level and they now interact if they want to really to be their friends. I mean if some is going to the disco with a mechanic, you can imagine how the person will speak to be able socialize at that level.

**Q. What do you say to the notion that the Germans don't like foreigners; what is your opinion on this?**

A. I wouldn't really know but the ones I know, I like their character; I like their straight forwardness; the ones I know. A few of them; some have really pissed me off and I don't like them; I tell them because of my own nature. But, I don't think; think it is the case that Germans don't like foreigners.

**Q. Does the general opinion about the attitude of the Germans have any relationship with the way the immigrant learn the German language?**

A. You see like I said the statement wouldn't hold universally, but really I cannot be so simplistic in my observation because that is something that might cause. When you look at the German society there are people with their formal relationship with their different cultures. Some are aliens to the German culture, so, in that context we hear in the news that are intimidated and these kinds of things but even where the exceptions have been made, I would think that the formal relationship within the German society sometimes could be so impersonal that people would feel unwelcomed; and that will be part of their effort to learn the language. Because of the current possibility of just heading along without much contact with anybody, especially for those who are economically independent; the immigrants that are economically independent are people from China and Japan; they wouldn't make any effort if they feel that the formal relationship is possible without any form of alignment with German culture and language.

**Q. Thank you very much for your time, and can you please make some general comments to conclude this interview and this study.**

A. I would first all like to thank you giving me the opportunity to take part in this study. It is very interesting and would like to encourage you really, to carry on

with research because I think it is very important that people study this kind of phenomenon to find out really how the reality squares with theory and what possibilities we have to improve on both the theoretical dimension and practical application of those theories. So, on that note, and secondly it is our quest for self-understanding, it is a process that never ends and it is very important to have any kind of assistance that you can have from academician like yourself. So, I will be very interested in buying your book. If you finish the study and you get it published as a book. I cannot but just wish you all best.

Talking about the German society, some things that I might want to say that have direct relationship with the study that you are trying to carry out, I would say that like you know yourself that there are different groups of immigrants, in fact different categorization of immigrants and one of the basic issues will be the categorization of the sort of immigrants that could help you to find a better model of interpretation of the data. And on the other hand, I also think that studying the German society today, is somewhat complex because aside the issue of dealing with categorization of the different Germans, you see, it is difficult to do because you don't have cast system, unlike before when the social structure was fixed, you have kings and the monarchs and all these people, people felt a bit more happy because they knew where their place was. But today they are, you know, more uniform and that is why it is difficult to categorize people. So, I would challenge you probably to find a model that is different from the social status that is dependent on the economic well-being. Is there any possibility you can create the kind of Categorization that differs from the economic dimension of interpretation of classifying people according to their economic welfare and social status? If that is possible then I think that there is possibility that this will be a ground-breaking research, something very modern and new. Thanks a lot, and good luck.

Appendix 17: Interview transcript – Respondent 12

**Q. How long have you lived in Germany?**

A. Actually, I am 12 years in Germany, precisely.

**Q. What can you tell me in comparison about your native culture and the German culture?**

A. Well, it is not really easy to differentiate it (to compare it) but I have been here for a couple of years now and I have got some experience about the German culture. There is a slight difference between the German culture and the Nigerian culture in terms of the way we live our life in Nigeria and the way they live their life in Germany; it is not really the same.

**Q. Do you still consider it of value to maintain ties with your Nigerian culture?**

A. It all depends, I mean I was born and brought up in Nigeria and I have been here for couple of years, as I said; 12 years. It is not really easy to adopt the German culture because it is not where I was born and brought up, it going to take me a little bit more time. But actually, I do prefer the German culture in some ways and the Nigerian culture as well. So, I would like to maintain ties with both cultures depending on the situation and condition.

**Q. How would you compare both cultures in terms of superiority and inferiority?**

A. Talking about inferiority and superiority is a little bit difficult to differentiate. I mean German culture; there are some aspects of the German culture that are superior to the Nigerian culture and likewise that of Nigeria as well. So, it is a little difficult to differentiate (to say).

**Q. Do you feel free to share the same facilities with the Germans and do you think that the Germans feel free to the same?**

A. Of course, I do feel free to share the same facilities the German but after my 12 years' experience in Germany, I think I can say that they feel free as well.

**Q. Do maintain close contact with your fellow Nigerian immigrants here in Germany?**

A. Yes, I maintain close contact with other Nigerians here in Germany in many ways, for example we have our meeting (**Obi Igbo Meeting**) in Frankfurt a.M and we, the Nigerian community meeting in the whole of Germany. So, we meet once awhile to share our problems and from there we have contacts.

**Q. How would you describe the number of Nigerian immigrants here in Germany?**

A. Actually, there are a lot of Nigerians here in Germany. I mean, they are many.

**Q. Generally, how would you describe the attitude of the Nigerian immigrants towards the Germans?**

A. The attitude of the Nigerians towards Germans is that there are some aspects we have learned from the Germans because as I said earlier on, we don't have the same type of culture. There are things we learn from Germans and being a developed country, there are things we learn from them. About the attitude of Nigerians towards the Germans, it really depends, I have not any Nigerian saying bad things about Germans; they are always at the positive side of the Germans, you know. So generally, I would say that the Nigerians have positive attitude towards the Germans.

**Q. How you describe the attitude of the Germans towards the Nigerian immigrants?**

A. Well, to be honest, it depends, there are some aspects we feel inferior to them. It all depends on the situation, there are some offices you go and they see you as a Nigerian, they will abandon you and attend to the Germans. But it depends on the person you meet; it depends on the individual you meet there. So, I think that some Germans have positive attitude towards the immigrants and some have negative attitude towards the immigrants.

**Q. What is your intended length of stay in Germany?**

A. I don't have any specific time or period to stay in Germany. Well, to be honest with you, I didn't plan to stay long in Germany. My intention was that when I come I will stay like 6 months or a couple of months and go back to Nigeria but it didn't work that way. Now, I took the German nationality because I like Germans, I like Germany, I feel it is nice to stay here, I intend to stay here and go back when I am a little bit older.

**Q. Did you ever fear to be laughed at when you speak the German language in public?**

A. Yea, initially when I came here newly you know, I felt a little bit shy when I speak German. I was thinking that people would laugh at me --. I felt that people would laugh at me, but they didn't laugh at me anyway. The feeling got better with time because I was moved to go to German lesson. I felt that this is a place you have to stay for a long time and you have to know the language. So, I went to German language school and learned the language and overcame the fear of speaking the language in public, as my knowledge of the language got better.

**Q. Has there been a time you felt anxious and worried about your stay in German?**

A. No, I have been feeling at home since I came to Germany. But I still feel home sick sometimes; I mean I just came from Nigeria to Germany. But on the whole, I feel good here in Germany.

**Q. What do you consider the stronger motivation for you to learn the German language?**

A. My strongest motivation is that I felt it is just like my country. And the way I live, I feel that I should speak the language perfectly and interact with people around and Germans as well. I live here, I work here, and I think, it is proper for me to learn the language; that is why.

**Q. What can you say about the level of your German language at the moment?**

A. I can speak, I can write, I can write, I can communicate with people, I can defend myself in German language and if I have a letter to read or reply I can do that. So, I can confidently say that my German language is good.

**Q. Do you consider your first language (s) barrier to your learning the German language?**

A. Actually, in the beginning it was not easy to learn to learn the German language because I just came into the language. I haven't heard anything about before, my native language was still in my tongue, so, it was not so easy for me adapt to the German language; it wasn't easy, it wasn't easy at all. But I can say that

my first language is a help because there are some English words that are equivalent to German; there are some words you use in English and use in German as well. So, I think the English language is a help in learning the German language and I don't think that The Igbo language was in any way a hindrance.

**Q. How does your experience of learning English in Nigeria compare with your experience of learning German in Germany?**

A. You know, English in Nigeria, the whole Nigerians, even in the village, when you are born, we started with English; I learnt English as child so, it was not that difficult; it was a bit easier than learning German in Germany. I learnt German as an adult in Germany and that makes it more difficult.

**Q. What would you say helped you most in learning the German language?**

A. What helped me most is that I was interested in learning the language. I want to know the language, I want live here and I want live here, so, I have to learn the language. I met some people here, some Germans here, so, my contact with the Germans and others helped and I also went to language school to learn the language.

**Q. How would you relate the length of stay to the ability to speak the German language?**

A. Staying longer does not mean speaking the language perfectly. No, no, no, it is not like that; no. For example, somebody can come like 2 years and speak better than somebody that has stayed for more 10 years. Sometimes, it depends on the motivation and interest. Sometimes, some people don't like to, you know, don't want to speak German; they are just reluctant to learn, you know.

**Q. What do say to the view that Germans don't like foreigners and are not friendly to foreigners?**

A. Well, in this interview, I said it earlier on that sometimes we Nigerians or we foreigners feel embarrassed in some places, in some offices because I don't know why but it is like that, we don't feel comfortable sometimes with Germans sometimes. But it depends, I mean, I am not saying that the whole Germans are



like that; it depends on the individual. So, to an extent, I would agree that some Germans are really not friendly to foreigners.

**Q. How does the attitude of the Germans affect the way the foreigners learn the German language?**

A. Sometime, the attitude of Germans does affect the way the foreigners learn the German language; it depends on individuals. I think, if one doesn't know the language or cannot speak the language, and he thinks the Germans are not friendly, it is like, he will be discouraged somehow to learn the language or to go German course. So, sometimes it has some relation, it has some impact.

**Q. I thank you for your time, by way of conclusion, could you please give me your impression about this interview and about thus study?**

A. Well, I thank you, it is my pleasure to talk to you to night. As I said before, a lot of things are going on here in Germany. I want to advise everybody around that has the opportunity of hearing this interview that Germany is a nice country, but it depends on how you want to live here. There are a lot of difficulties here; a lot of embarrassments here; a lot of bad things that are going on and lot of good things too. So, it depends on how you want to live your life here. So, generally, the German language is not easy to learn like English as well, but it depends on the interest as I said before. If you have the interest of learning the German language, you will learn it. I will advise everybody that is staying in Germany to learn the German language and we Nigerians, that are staying here, I mean, I don't we have any negative mind about Germany or about the Germans. We Nigerians have positive mind about the Germans and even some Germans have been to Nigeria and they can confirm that we have very good heart and they know it already. That is how we live here; that is how we implement it in Germany here. So, we welcome, we like visitors, we like foreigners, you know but some German don't. That is why sometimes we feel like we want to go back home, we want to go back to Africa because we don't feel at home sometimes. That is why some people don't want to learn the language because they want to go back to Nigerian. However, everything depends on individual, there are individual differences anyway. That is my view

and

my

opinion.

Appendix 18: Interview transcript – Respondent 13

**Q. How long have you lived in Germany**

A. I have lived more than 20 years in Germany.

**Q. How would you compare the German culture and the Nigerian culture?**

A Well, they are different cultures quite all right, but you cannot say that the German culture is superior to that of Nigeria or that the Nigerian culture is superior to that of Germany. One has to look at both cultures to see where the similarities are, and you find out exactly what is the different and what is actually meant by culture. One has to define what is culture in this case; culture in terms of languages and in terms of the German language is vast. It is also comprehensive; Germans have words for everything unlike the English that we speak in Nigeria. We don't have words for everything in English but in German language, we have them.

Well, similarities this time around, I mean, first of all, Nigeria was colonized by the British people and the English culture is almost the same with the German culture apart from the fact that the language is different. Even in the language you find some English words that come up in the German language. There are similar things, some German words are coined into English and some English words are coined into German.

On the other hand, culture in terms of people's way of life, the German type of life is secluded from the outside. It is not just secluded from the outsiders, Even within the family itself, life here is not so exposed; it is meant for individuals; there is a lot of individualism in the life culture here. Unlike in Nigeria, the life in Nigeria is open, is exposed; you live for your parents, you live for your brothers, you live for your sisters and other relations, it is more of a community life. But here in Germany, it is not the same, you have first of all for yourself as an individual to care for and if you have a family, then the family up to a certain

time, the family falls apart and at a point the family disintegrates. That is when the children start growing up, everybody is then on his/her own. Unlike in Nigeria, they continue to build the family system to old age, it continues like that and we have the extended family relationship, which the Germans don't have any longer. So, in this way you see that both cultures in terms of the people's way of life are quite different.

**Q. Do you still consider it of value to maintain ties with your Nigerian culture?**

A. Well, I would in the first instance maintain my Nigerian culture, in as much as it doesn't affect my personality and at the same time maintain the German culture. I try to make use of both cultures and see where I can marry them into the African culture. I think it is necessary to keep both cultures because I have lived for so many years here in Germany like I said earlier. There are many things I am now used to in the German aspect of life, there are German aspect of culture that I have imbibed in me and at the same time, I didn't forget my Nigerian culture. So, for me as a Nigerian, I have to take some from this side and take some from the other side and then build up my own way of life. But the basic thing still remains, the family aspect of it still remains with me as an African, i.e., the extended family relationship still remains; I cannot negate it, I cannot leave it and say that I want to leave like an individual just as it is here in Germany; only care for myself and probably for my wife or my children. And even at that, I still have other relations that I take care of. So, I pick up from one side and keep what I can keep and then leave the other one. Individualism is German culture and I don't need it, I have to drop that one and pick that of Nigeria, the communal way of life.

**Q. Do you feel free to share the same enclosure, the same facilities with the Germans?**

A. Yea, it depends exactly where one is going to, let us say for instance when it comes to sports, I feel free to go to take part in sports activities or even to watch football matches where Germans are playing and at the same time within this time I try to side the area that is very close to me. But when it comes to national matches like that, of course I have to side my country especially if my country

is taking part. So, generally, I feel very comfortable to share facilities with the Germans.

**Q. Do you think the Germans feel free to share facilities with the immigrants?**

A. At times they don't, at times they don't, yea. But, they don't show it anyway because of their law, they don't discriminate openly, they don't show it openly, especially when it has to do with religion or something like that. This is something that they don't show. But there are some aspects of them that you notice that something is wrong. Take for instance; if you are travelling in a public transport, you come to a train or so and maybe, there is vacant seat where you are sitting, nobody will like to sit there except when all the seats are occupied. But, if there is vacancy, nobody will like to sit with you. The same thing also in the church, simply because you are a foreigner except somebody who knows you personally, otherwise, that is where there is some eh... I wouldn't say it is discrimination as such but then, they like to keep to themselves.

**Q. Do you maintain close contact with other Nigerian immigrants here in Germany?**

A. Yea, but not all. I have very few friends that I can maintain contact with, I can talk to; people who operate almost on the same wave length like me, not everybody.

**Q. How would you describe the number of Nigerian immigrants here in Germany?**

A. There are many of them, they are many Nigerians here in Germany and each person or yea, and each individual has a purpose of coming to Germany. So, until that purpose is reached, they wouldn't want to leave and those who have something in common to share maintain close contact. Generally, the contact they maintain is if there is a general meeting of Nigerians living here in Germany. Those who are interested attend the meetings. The other type of close contact is for instance, if somebody is celebrating a birthday, celebrating wedding or something like that, if you are invited, you go because you don't

simply go where you are not invited. So, it depends on individuals and it depends on the type of people you associate with.

**Q. Generally, how would you describe the attitude of the Nigerian immigrants towards the Germans?**

A. It is normally hostile, simply because they don't get whatever they want and also, they don't move freely as they would like to do; the law doesn't permit them to do whatever they want to do. So, that is why many of them get involve in one criminal activity or the other because the law doesn't permit them to do whatever they want.

**Q. What about the general attitude of the Germans towards the Nigerian immigrants?**

A. It is also the same; many feel that these immigrants are taking away their work places. So, they are not friendly to them or they are not friendly when the immigrants are taking some facilities from the Germans, which they feel that belong to them but there is nothing you can do about it.

**Q. Do you think that the attitude of the Germans towards the immigrants affect the way the immigrants learn the German language?**

A. Yea, it has something do with it. Initially, one is very enthusiastic to learn the German language, in order to understand and be understood, initially. But when that initial phase has gone, and one discovers there is a sort of discriminatory attitude of the Germans in some aspects, learning the language further becomes a sort of ehhm, there is no more enthusiasm, no more motivation to learn further because of the hostile attitude or because of one problem or the other. One would like to just keep the very little one has learnt and wouldn't want to advance it further. Again, it depends on what one has come here to do. If one has come for academic studies, there is no limit to learning the language despite any hostile attitude of the Germans. Since you know that there is no other way around, you are forced to learn to any level you want. But if that is not the case, like I said the initial attitude to learn the German language in order to understand and be understood is always there but ones that level is over, you wouldn't want to bother yourself again with the language any longer. (So, it depends on what

one is learning the language for; if it is mainly for utility purpose, one will continue to learn the language anyway despite the hostile attitude but if it is just to interact and integrate, after the initial phase, one gets discouraged by the negative and hostile attitude and wouldn't want to learn further).

**Q. What is your intended length of stay in Germany?**

A. Well, as soon as I get what I want, I will go. In fact, I have exceeded the length of time I wanted to stay in Germany because I intended to stay for short time and go back.

**Q. How often did you fear to be laughed when you speak German in public at the initial time?**

A. No, at the initial time, I didn't have that fear because I was enthusiastic, I was very anxious to learn the language. So, I was speaking it, whether it was correct or not, the important thing was to be understood. If I made mistakes, I had lovely people who would correct my mistake and I pick it up from there. So, generally, I didn't have the fear to make mistakes or to be laughed at; I didn't experience that.

**Q. To what extent do you feel anxious and worried about your stay, your life generally, in Germany?**

A. Living in Germany for me, I am worried because my life style here is very much limited. Even though I studied here in Germany, I have achieved some academic level; I don't have the opportunity to practice professionally what I have studied here because of the law; because of the system. The system demands that after certain level of education or after your education, you have to find your way and go back to your country. So, that is what worries me here, that I cannot be useful both to myself and to the society in terms of professionalism. As time goes on, the worries get worse because it has to do also with time. Time doesn't wait for anybody. As one is aging, and one is adding to his age, the worries continue to come up. You ask yourself, what have you achieved within this level of time you are not able to practice your profession.

**Q. What do you consider the stronger motivation for you to learn the German language?**

A. My motivation to learn the German language is both for integration and to find job and means of livelihood. I would put my motivation in these terms on equal level; integration and finding job/profession.

**Q. Do you consider your first language (s) as barrier in learning the German language?**

A. No, it was rather a help. The languages I learnt before helped me a lot to learn the German language within a very short time. When I look at the grammatical aspect of it, I was sound in English language and also added to another language, for instance, Latin, which I did at school. The grammatical aspect of Latin is also what I find in German. So, that made it very easy for me to learn and then put the grammar together because I had this background before I came to Germany. And I discovered that the structure in grammar is just the same as I learnt in Latin.

What interfered with my learning of German initially was French; before I came here, I used to speak French but when I came and then started learning German intensively, I forgot my French knowledge. Not that I forgot it completely, but my German language over shadowed my French knowledge. But generally, the grammatical, like I said, the structure are similar, but the pronunciation is different; that is what made it also more difficult and that is why my French language was over shadowed by the German language. The pronunciations are not the same even though there are similarities in the structure of the grammar but then the other aspects of it are different; they are different, different things. (It is really interesting like you said, you speak Igbo, you learnt English, you learnt Latin, you learnt French. So, you can actually say that you have good background in languages. That is quite interesting.)

**Q. How does the experience of learning English in Nigeria compare with that of learning German in Germany?**

A. I learned German here in Germany and I have been able to practice it here at the same time. I didn't learn English in England, I learnt it Nigeria but all the same,

I was able to practice it in Nigeria because that is the official language we speak. In that aspect if you live in a country where the language is spoken and once you are living there it becomes somehow easier too to practice the language than where the language is not spoken. Like what I said with my French language, I learnt French in school, but I wasn't practicing it so to say because in Nigeria we don't speak French as such. The only place I could have spoken French fluently was if had to travel to any French speaking country. (However, one thing common about language learning is the interest and motivation. Whether you are learning English or French in Nigeria; or you are learning German in Germany. You have to have strong the reasons for learning the language and realize that without the language you would not be able to achieve much. As such, you have to devote time and make efforts to learn the particular language.)

Again, I learnt English as a child and I didn't experience differences and much difficulty when I started learning English as a child. But here as an adult, there are some difficulties in learning the language. But when I look at foreigners, the children of immigrants who are born here in Germany, the first language they speak is German, not even their mother tongue. It is very surprising to listen to these children when they speak German. In fact, a German wouldn't ehhhhmm, if you are to listen to them lets say on telephone, when you listen to them speak; you would say that they are Germans because there is no difference in their intonation, in their pronunciation, in their grammar, the way they speak the language. These are children born here learning their first language. That is where I see the difference, in fact they pick it up like that in the nursery, the kindergarten whereas at home they pick maybe from the TV or radio or from the media. So, here I find it easier; I notice that it is easier for these children to learn the German language simply because they are children. But as an adult it wasn't easy for me to learn the German language, the same thing with the immigrant parents of these children; their parents don't even know; can't even speak the German language but their children speak perfect German. Learning a language at an adult age is more difficult than learning as a child.



**Q. What do you think could be the reason for the immigrant parents who stay for many years but couldn't speak the German whereas their children of 4 or 5 years of age speak perfect German?**

A. Well, first of all, the environment; the environment plays very important role. The environment of these children is not only within the family but also outside the family. So, you have people speaking to them outside in German language; if they go nursery, it is in German language; if they go the kindergarten, it is in German language; if they come home, they hardly interact with their parents if you watch them. What the child does at home is just watching television; watching children program, which is also in Germans language, so long until the mother or father says, ok, now go to bed. You find out that this child acquires the language more because of the environment and starts speaking immediately and has no problem picking whatever he wants to pick in the language. Whereas the adult parents find it difficult to learn even though they may be in the same environment with the children; they can't learn the language because they don't have the time to sit down and learn the language. They just try to pick whatever they able to pick from the language in order to communicate verbally with others in terms of shopping or in terms of working and then that is all; not more not less. Whereas the children have the whole time to interact with the German children too, interact with the German teachers in the nursery school or in the kindergarten and also come to listen to the television or listen to radio. So, that is the difference there; the parents don't have the time to learn this language. The little they learn, they use it to go to work and do their shopping. The children don't think about all these things, all the time in the environment around them, they play with language in the playground, they move around with the other children; the parents don't.

It has to do with age too; learning or acquiring a language at an old age or at an adult age is more difficult than at a younger age as children. Already these parents have learnt one or two languages, which they use, so, a second or third language at that time is more difficult to learn, even though they will be forced to learn it because of the environment they find themselves but up to certain limits, when that limit is over they can't learn it again, it is saturated. Saturation, in the sense that they are now able to communicate with the people, they are

able to make themselves understandable whether it is correct or not, that is where the limits stops.

**Q. Does the experience of learning English enhance or hinder the learning of the German language?**

A. It enhances. Having the knowledge of English already is an advantage because if you didn't have this knowledge before, let's say the alphabets in English, if you don't have the knowledge, it will be very difficult to learn the German language. When I think of the people from the eastern countries, just like the Turks for instance, the Turks don't have these alphabets in their language and they are finding it difficult to learn the German language. But those who speak English have already learnt the alphabets. There are similarities between the English and German languages. When you look at the alphabets, there are similarities except very few. There are very few alphabets that are not found in English but are found in German, but it is such that you would not recognize them immediately.

**Q. What would you say that helped most in learning the German language?**

A. What helped me most was my basic knowledge of other languages like I said I learnt English, Latin and French. The other things that helped were the environment and my contact with Germans, not even with Nigerians. Initially I was mostly with the Germans; that was why I was able to learn the language quickly and faster apart from the background I have.

**Q. How would you relate the length of stay and the ability to speak the language?**

A. No, it is not the length of stay but the amount of time devoted to learning the language that is related the ability to speak the language. The ability to speak is the amount of time you invest not the length of stay you are in that country; you can stay 20 years and you don't have the time to learn the language, it does make any sense because the language doesn't come into you like that if you don't make effort to learn it. You must sit down, put hands together and bend down to read and learn the language. You must invest time before will be able to say you now learn the language. Otherwise, you can stay 20 years, 30 years

without devoting some amount of time to learn the language, you won't learn anything, and you won't speak anything.

**Q. What do say to the view that the more the length of stay the more the opportunity for interaction, the more the contact, the more the time available to learn the language?**

A. The more time you spend doesn't make you acquire the language if you don't put your personal efforts. I have given example of let's say the Turks in Germany, they are among themselves, they spend donkey years, but they cannot learn the basic German language because they are always with themselves and they don't put any effort. Only very few of them chose to go to school to sit down and learn the language. Then, there is always a difference when you meet those people; it all depends on personal efforts, interest, motivation and then the ability to learn.

**Q. What do say to the view that the Germans don't like foreigners?**

A. Well, there is some aspect of truth in it. This is normal; this is natural that they see other people for one reason or the other. They will tell you that they like everybody but in most cases, it is not true. That feeling of not liking foreigners is always there but there is nothing they can do about it. The law tells them not to discriminate; if you discriminate somebody, it is against the law. In German basic law, you cannot discriminate against somebody because of his colour; because of his religion, because of his place; you will be punished for that. Based on that, they try to show outwardly that they welcome foreigners but within themselves it is not so.

**Q. Do you think that they view that the Germans don't like foreigners has any relationship with the way the foreigners learn the language?**

A. Yes, it has; when there is this unfriendly or hostile attitude to foreigners, the foreigners naturally wouldn't like to learn or wouldn't like to communicate with the Germans in German language because he feels that he is not a welcomed person. He is not welcomed in the society, he is not welcomed where he is and therefore would want to demonstrate that he has nothing to do with their

language. If he feels that he doesn't need the language, it means he stays without learning it.

**Q. Thank you very much. By way of conclusion is there anything more you would like to add to this interview and the entire study?**

A. Well, it is a pleasure to interact with you on this language acquisition exercise. It is something interesting, it is very interesting and makes one realize that the world in which we live is made of multicultural people and we have to respect people's various way of life because of their language, because of their ethnic group and where they come from and all that. This is a nice way of demonstrating that by trying to examine the barriers of learning such language and acquiring such language as second or third language. It is encouraging and I want you to keep it up; it is very nice.

#### Appendix 19: Interview transcript – Respondent 14

**Q. How long have you lived in German?**

A. I have lived here now for 12 years.

**Q. What can you say about the level of your German language?**

A. Well, my German language is not so perfect, but I can say it is good because here to study right from Nigeria and one of the requirement is that you must learn the German language in Nigeria for 1 year and 6 months. So, that will be able to help you when come here because you are coming to study and you know the study here is in German language.

**Q. How would you compare your Nigerian culture and the German culture?**

A. They don't have any comparison rather they have contrasts because in Nigeria their culture, you can see it, you can feel it; but here may be from the way we live here, we are not meant to get involve with the German culture but I can say that their culture is very much different from what we have down there in Africa.

**Q. Do you still want to maintain ties with your Nigerian Culture?**

A. For me it is very vital because culture to me determines a man and for me I am very, very proud to have such wonderful culture as a Nigerian. So, I think it is very vital for me to always bear my culture with me.

**Q. Would you also want to maintain ties with the German culture?**

A. To me it doesn't really matter. If it comes I will take it. Let me just take it that way because I have a son with a German woman. So, if there is anything they are doing, if I am invited I will participate but to me it doesn't really matter. What matters for me most is my own culture.

**Q. Do you feel free to share the same facilities with the Germans?**

A. It depends on how close you are with the German person. I have some Germans who are very close to me and I see them as brothers even they can stand for you and fight for you, with these people I am ok but with some other people, maybe colleagues, who you do not even know very well, who you do not even know how they feel about you being a black person, you will be having some kind of bad impression in your mind. But, generally as an immigrant you don't feel free to share the same facilities with the German

**Q. Do you think that generally the Germans feel free to share the same facilities with the Nigerian immigrant?**

A. You know, we black people, we always embrace people, we are welcoming, we are warm to people when they come to us; so, when they come to us, they are feeling like wow-o-o, these people are nice. They will even tell you that next time you are doing something like this; they would be glad to come and next time they are coming they bring their friends. But if you go to their own stuff, if they invite you again you won't want to go. There are differences, like when we blacks do party, everything is for free, for instance, so, you go there you serve yourself you eat and drink free of charge; but if you go to a German party, if you are coming, you come with your own stuff. So, that is the difference.

**Q. Do the Nigerian immigrants here in Germany maintain close contact among themselves?**

A. I can say yes, they have many organizations; they have many committees but to me, individually, I am not so good at this sort of association stuff because I don't want to insult somebody, and I don't want to be insulted. But apart from that I go once in a while, I maintain close contact and we meet ones in while in other places and talk about our problems.

**Q. How would you describe the number of Nigerians in Germany?**

A. I can say that Nigerians are many in Germany; I think every 5<sup>th</sup> black man here is a Nigerian or every 6<sup>th</sup> black man here. I mean in Frankfurt here where I live, every 6<sup>th</sup> black man here is a Nigerian. So, I can say that they are many here.

**Q. Generally, how would you describe the attitude of Nigerians towards German?**

A. What I know even from back home; I see the manifestation of what I know back home, the attitude of a black man towards a white man; the black man is always thinking that a white man is superior. So, the attitude is always shown when he sees a white man. It like everything the white man wants, the black man gives him. So the attitude is very, very positive.

**Q. What is the attitude of the Germans towards the Nigerian immigrants?**

A. The reverse is the case; they will always treat you like hhhmm; that was a black man, he doesn't know anything. You have to prove yourself that you know something before they now say ok.

**Q. What was your intended length of stay in Germany?**

A. Now, I think the plans have changed. I intended to come here study and leave but now if you ask me that question, I don't know when I am going back to Nigeria. But I still have it in my mind that I am going back to Nigeria one day because I know the best place to be is home.

**Q. How did it feel the first time you heard the German language?**

A. It was very strange because if you have learnt the English or this our indigenous language, the Igbo language, after the Igbo language which is our first language, you learn English and after learning them, then you are coming to learn German;

it is like you are in a very different planet all together. It sounds so strange but bearing in mind like in my own case that this is a prerequisite for you to go to Germany, you must learn it.

**Q. Did you ever have fears to be laughed at when you speak the German language in public?**

A. Yea, it wasn't my first language, I could understand almost everything they said but for me to speak, I was having in mind that I might pronounce it wrongly and maybe they will laugh at me. So, at any point I would say nothing, instead of making a mistake I will keep quiet. So, initially the fear was there but it got better with time because when I come to Germany I enrolled into a German course for one year to prepare for university studies. That one didn't even help much. It was in this process that I met one teacher; because the problem of strangers with any foreign language is speaking, you could right very well but to speak will was a problem; so, the man introduced me to his family so that I will be speaking with his children. So, the children will tell me at any point in time, that is not how to say this or that. My contact with this German family helped me a lot to learn German; it helped me very well to improve my German

**Q. To what extent do you feel anxiety and worried about your stay, your life in Germany?**

A. Actually, there are some occasions when you feel that as a black person, your security is not much guaranteed here. There are occasions, but it is not always and again, it is not only about your life but your own ego as a person because you are being insulted, you are being called names. These are the things that make you feel anxiety and worried. I think that all things are about psychology; it is the way you see it. So, with time as the situation improves the feel is getting better.

**Q. What do you consider the stronger motivation for you to learn the German language?**

A. There are many reasons, but the number one reason was for me to study. The number two reason was for me to get integrated because if you go anywhere and you don't speak their language, you are already a foreigner but the more

you speak their language, the more they will embrace you. So, for me the 2 major reasons are to study and to integrate.

**Q. Do you consider your first language (s) as barrier in learning the German language?**

A. No, my first language (s) were no barriers in learning the German language. They rather enhanced my learning of the German language because in Nigeria when I was learning German, the books though were written in German language but then they were translated into English language. So, my English knowledge helped me to understand the German language.

**Q. How does the experience of learning English in Nigeria compare to the experience of learning German in Germany?**

A. Well, I had the experience of learning German in Nigeria and also learning German in Germany. Learning German in Nigeria was a difficult task; but learning German in Germany is very easy. It is like learning English in Nigeria; it is not so easy; you cannot compare it with learning English in England; it is better to learn the language where it is spoken.

**Q. You have brought out four scenarios here: 1. Learning English in Nigeria; 2. Learning English in England; 3. Learning German in Germany; 4. Learning German in Germany. What do you say about these four scenarios bearing in mind that you started learning English as a child in Nigeria?**

A. So, from my experience, I can say learning German in Germany is an easier experience for me than learning English in Nigeria even as a child. Well as a child, you learn faster because then you know your age is still free from all worries and all stress but the point I want make here is that I am from Nigeria, I started learning English when I was still a child and up till today I cannot say that I speak perfect English, you see, because it is a foreign language, call it formal language in Nigeria. But let's say, I am here for 12 years now and within the 12 years I can say that I speak better German than I speak English. I think, this is because I learnt the German language here in Germany, in the environment where it is spoken.



**Q. Does your experience in learning the English language help you in learning the German language?**

A. Yes, it helped me positively, it helped me very much. In fact, if I could say, I have some experiences where of people who were not so good at English language, they could not make it i.e., they could not pass German language exams. You must know that languages have ties. So, if you don't know the English language there is no way you can know the German language.

**Q. What would you say that helped you most in learning the German language?**

A. What helped most was the goal; for me I wanted to study. So, the goal was already there, so, for me it is like a do or die affair, it was like my desire, my motivation and my ambition. So, if you have all these things, you have to learn it. If you come here and you have the ambition to learn the language, you will do it. But I think to this particular issue, some Africans that have been here long time, they don't have this ambition to learn the language; they always have the ambition of going to work and making money. Nevertheless, to help you learn the language properly, the first thing is that you have to get the materials needed; the books and read them. Secondly, you have to interact with the people who speak the language. So, interaction with the people and reading on your own, learning on your own help a lot in learning the language.

**Q. What relationship has the length of stay got with learning the German language?**

A. No, no relationship at all; it has to do with your ambition, your zeal, and your interest in the language because I know some people who have been here for over 35 years but they don't speak German

**Q. What do say to the opinion that the longer you stay, the more you have the opportunity to interact with the Germans and the more you have the chance to better your language?**

A. For me, I can say that opinion is not correct because the longer you stay here without going to a language school to learn the language itself; and you know you have two aspects of the language, you have street language, you have

grammatical language you learn from the books. So, the longer you stay, the better you may learn the street language not the real language itself. That is my own opinion; definitely, you must make conscious effort in order to learn the language the right way.

**Q. What do say to the view that the Germans are not friendly to foreigners?**

A. I am one of those people who say that Germans are not friendly to foreigners. It is completely correct; Germans as a people are not welcoming to foreigners. We experience it every day, we experience this issue every day; some will tell you that you have to go back to your country because you taking their jobs; some will even come and tell you that you are taking their women; some will say that if not because of you being here, it would have been better for them.

**Q. Do you think the unfriendly attitude of the German have any effect on the way the foreigners learn the German language?**

A. I can say it is an individual thing, to me it doesn't have any effect because I know it is not only limited to the Germans. I believe if you go to any place the people, the original owners/indigenes of the land are always aggressive to people/foreigner who are there because of the reasons I have mentioned before; but if somebody wants to learn the language; somebody wants to be integrated; it is a personal thing. If you really want to learn the language for you to be integrated with the natives .....; but one thing is that learning the language will open doors for you. You are learning the language to be integrated if you are living in foreign land, so it is a personal issue.

**Q. Thank you very much. In summary, please give me your impression about this interview and the entire study.**

A. Well, I am very, very glad about this topic. As an African living in Germany, it really, really affects me that such thing is being discussed. You know the attitude we have about the white, I can say that we are good people, the blacks are good people, and I have seen it. So, for me to leave my country to come to Germany is an eye opener; for me to see the way the white men are really. I can say this is an opportunity for me even to say what I think, what I feel; but if I start saying everything I have in mind, it will last maybe till next year. So, let

me summarize it in this way, it is a very good thing for me to be involved in this particular interview. The Germans, I can say are not all bad people it is just like they shot you off but if you get to know them very well and they get to trust you, then, you will see their other side of the coin. At the initial time, they don't allow you to come to them; they just block you off but if you break this barrier and get into them, you see a different person.

#### Appendix 20: Interview transcript – Respondent 15

**Q. How long have you lived in German?**

A. I have lived here for the past 16 years.

**Q. How would you compare your Nigerian culture and the German culture?**

A. These are two different types of culture; in Nigeria, we have the culture that we listen to our parents; we have more respect for our elders; they have a lot of influence on us whether we are doing the right thing or the wrong thing. In Germany, it is quite different, the parents do not have as much influence, and the children tend to do whatever they like. So, in terms of respect for elders; the control that parents have over their children and things like that, the two cultures are very different.

**Q. Do you still want to maintain ties with your Nigerian Culture?**

A. It is very, very important to maintain my own culture because this is where I came from; this is my root.

**Q. Would you also want to maintain ties with the German culture?**

A. Yes, as long as we are living here, I have a family here and to be included in this family I have to maintain ties with the German culture, so, it also very important for me to maintain both my Nigerian culture and the German culture.

**Q. Do you feel free to share the same facilities with the Germans and do you think that the Germans feel free to do the same with the immigrants in Germany?**

A. Yes, I feel free, I mean I don't have any problem with that; but you know, not all the German feel free to share the same facilities with foreigners. The German who have not travel to other countries don't seem to feel free to share things with foreigner. Some Germans are too shy to do things together with foreigners and therefore do not feel free to share facilities with them.

**Q. Do you maintain close contact with fellow Nigerian immigrants living here in Germany?**

A. Yes, we have cultural organizations and meetings where we gather occasionally and do things together. We do also meet in the church and visit one another. In these ways we maintain regular contacts among ourselves.

**Q. How would you describe the number of Nigerians in Germany?**

A. I can say that the Nigerians living here in Germany are few. Not many Nigerians are living here because of the Language barrier.

**Q. Generally, how would you describe the attitude of Nigerians towards German?**

A. Not really positive because they don't feel mostly welcomed; so, they are not really happy. You can only feel happy in the place you are welcomed.

**Q. What is the attitude of the Germans towards the Nigerian immigrants?**

A. The attitude of the Germans to the Nigerian immigrants I would say is slightly positive.

**Q. What was your intended length of stay in Germany?**

A. When I was coming to Germany I intended to 3 to 5 years, but you see that I have stayed for 16 years and I am not going yet. At the moment, I can't really say, how long I am still going to stay. I can't really say for the next 5 - 10 years. What I know is that at old age I will like to go back to my native country.

**Q. Did you ever have fears to be laughed at when you speak the German language in public?**

A. Not really; I know that this is not my language and that I must learn it. But at the beginning it was really a big problem to say what I wanted to say in the language. So, it is not that I had fears to speak the language in public, but it really took some time before I could express myself in any meaningful way.

**Q. To what extent do you feel anxiety and worried about your stay, your life in Germany?**

A. From the beginning when I came here; because if you don't know the language, you will not be able to communicate with nobody; you will not be able to find a job; so, you will be disturbed until you enrol in a German course to be able identify yourself. With time, when you know a little bit of the language, you start to feel better.

**Q. What do you consider the stronger motivation for you to learn the German language?**

A. I can say that my main interest in learning the German language is to integrate into the German culture and be able to communicate with the people because I think that when you are in a foreign culture, everything you are doing there is part of integration. Even, looking for a job is a part of integration; moreover, I have a family here.

**Q. Do you consider your first language (s) as barrier in learning the German language?**

A. The first language is not a problem for me in learning the German language and having learned English from childhood in Nigeria, it helped me to learn the German language. Learning the German language at old age as an adult is very difficult because you have lot things you are thinking about, your bills, your work and other things; but I cannot say that my first language disturbed me from learning the language.

**Q. How does the experience of learning English in Nigeria compare to the experience of learning German in Germany?**

A. The English language at home in Nigeria is like our mother tongue because we learnt it from childhood. We are forced to learn it, we speak it at home and speak

in school and use it as our official language. We are learning the German language at old age as adults like I said before and that makes it more difficult because we have other things we are thinking about.

**Q. What would you say that helped you most in learning the German language?**

A. My contact with Germans mostly in the recreational activities helped so much in learning the German language.

**Q. What relationship has the length of stay got with learning the German language?**

A. I would say that length of stay and the motivation to learn are quite different. Somebody may be here 20 years and doesn't have the motivation to learn, he will not be able to speak the language, but somebody can be for only 6 months and is fully motivated to learn the language and you see him speaking and writing in the language. However, the length of stay has something to contribute to the learning of the language for the fact that if somebody stays for 15 or 20 years, he would be well exposed to the society and has worked with the Germans, he has more opportunity to communicate with the Germans. It will definitely help you to learn the language even if you don't because you will be forced to do things with the German whether you like it or not. So, the more you stay the more opportunities you have to learn the language and speak it.

**Q. What do you say to the view that the Germans are not friendly to foreigners?**

A. Well, my own impression is that the Germans are too close in their own society; they are not open and unless you manage to get close to them their behaviour always cold. Only those who have travelled outside of the country to see the other side of the world, they are more open than those here who never travelled to another country, not even 20 kilometres away from where they are living. So, that is the difference; the more close you get to them, the more open they are to you. But generally, they are not really friendly because they don't like to communicate and deal with foreigners. It is like 20% are friendly and 80% are not friendly to foreigners.

**Q. Do you think the unfriendly attitude of the German have any effect on the way the foreigners learn the German language?**

A. Yes, it always has a big impact because the place you live in and you feel welcomed, psychologically, it is going to affect you. When you don't feel welcomed, you always have it at the back of your mind that this not your home.

**Q. Thank you very much. In summary, is there anything more you want add to this interview and the entire study?**

A. What I will add is that I hope this project will help the foreigners in Germany to have more interest in learning the German language and culture, so, that it will bring them more closely to the Germans. And also, I hope this will help the Germans to learn more about our own culture and how we live so that we can achieve a common goal of integration and good things together.

#### Appendix 21: Interview data coding system

The categories and sub categories are based on the social and psychological distance factors as proposed by the Schumann model (1978 and 1986). Therefore, the interview data coding helps to analyse the participants' perceptions about these factors and their 2LL experiences and knowledge in Germany.

#### **Category A: Social Distance Factors = SDFs**

##### **Sub categories:**

##### **I. Social Dominance = SD**

- i. SD-Sp = Second language group superior
- ii. SD-If = Second language group inferior
- iii. SD-Eq = Second language group and target language group equal
- iv. SD - Ot = Other (Opinion expressed)

##### **2. Integration Pattern = IP**

- i. IP-As = Integration pattern –Assimilation
- ii. IP-Pv = Integration pattern – Preservation
- iii. IP-Ad = Integration pattern –Adaptation
- iv. IP-Ot = Other (integration pattern)

##### **3. Enclosure = EC**

- i. EC-Lo = Low enclosure
- ii. EC-Hi = Hi enclosure
- iii. EC-Ot = Other (type of enclosure)

##### **4. Cohesiveness = CO**

- i. CO-Ya = Cohesive

- ii. CO-No = Not cohesive
- iii. CO-Ot = Other (opinion expressed)

5. Size = SI

- i. SI-La = Large number
- ii. SI-Sm = Small number
- iii. SI-Ot = other (opinion expressed)

6. Cultural Congruence = CC

- i. CC-Ss = Similar
- ii. CC-Df = Different
- iii. CC-Ot = Other (opinion expressed)

7. Attitude = AT

- i. AT-Ng = Negative attitude
- ii. AT-Ps = Positive attitude
- iii. AT-Ot = Other (form of attitude)

8. Length Of Residence = LR

- i. LR-St = Short time
- ii. LR-Lg = Long time
- iii. LR-Nd = Indefinite
- iv. LR-Ot = Other

**Category B: Psychological Distance Factors = PDFs**

**Sub categories:**

1. Language Shock = LS

- i. LS-Ya = Language shock experienced
- ii. LS-No = No language shock experienced
- iii. LS-Ot = Other (type of experience)

2. Culture Shock = CS

- i. CS-Ya = Culture shock experienced
- ii. CS-No = No culture shock experienced
- iii. CS-Ot =

3. Motivation = MT

- i. MT-It = Integrative
- ii. MT-Is = Instrumental
- iii. MT-Bo = Both integrative & instrumental
- iv. MT-No = No motivation

4. Ego permeability = EP

- i. EP-Ya = Ego permeability experienced
- ii. EP-No = No ego permeability experienced
- iii. EP-Ot = Other (type of experience)



### III. Category C: 2LL perceptions and experiences = 2LLPEs

#### 1. Second Language Learning Perception = 2LL/P

- i. 2LL/P–Ps = Positive perception of second language learning (2LL)
- ii. 2LL/P–Ng = Negative perception of 2LL
- iii. 2LL/P–Ot = Other

#### 2. 2LL experiences = 2LL/E

- i. 2LL/E–Ps = Positive 2LL experience
- ii. 2LL/E–Ng = Negative 2LL experience
- iii. 2LL/E–Ot = Other

#### 3. L2 knowledge level = L2/K

- i. L2/K–Gd = Good level of second language knowledge
- ii. L2/K–Pr = Poor level of second language knowledge
- iii. L2/K–Ot = Other

### Appendix 22: Some Key variables in the study

#### Section 1: Demographic

Questionnaire items = 1, 3, 4, 5, 6, 7 and 9

#### Section 2: Social Distance

Questionnaire items = 17, 18, 26, 27, 28 and 37

Interview =

1. Do you consider it of value to maintain ties with your Nigerian culture?
2. Do you consider it of value to keep ties with the German culture?
3. Do you feel free to share the same facilities with the Germans?
4. Do you think that the Germans feel free to share the same facilities the Nigerian migrants?
5. How would you describe the attitude of the Nigerian migrants towards the Germans?
6. What is your intended length of stay in Germany?

#### Section 3: Psychological Distance

Questionnaire – 38, 39, 41, 42, 46, 55 & 79

Interview =

1. Did you ever fear to be laughed at when you speak the German language in public?
2. Has there ever been a time you felt anxious and worried about your stay in Germany?
3. What do you consider to be the stronger motivation for you to learn the German language?

#### Section 4: SLA

Questionnaire items = 47, 56, 57, 58, and 59

Interview =

1. What were the things that helped you most in learning the German language?
2. Do you consider your first language (s) as barrier to your learning the German language?
3. How does your experience of learning English in Nigeria compare with your experience of learning German in Germany?

These may be said to be the key variables in the study; however, the other variables also play the important role of providing the missing links that may be necessary in determining certain outcome in the final analysis.

### Appendix 23: Tables of analyses (Summaries of items)

Adaptation Table (Q16 – Q23)

	Always/Yes		Sometimes		Not sure		Rarely		Not at all/No	
	F	%	F	%	F	%	F	%	F	%
<b>Intent Of Return</b>	36	62.1	-	-	16	27.6	-	-	6	10.3
<b>Germ. Citizenship</b>	31	53.4	-	-	-	-	-	-	27	46.6
<b>Wish for G. Citizenship</b>	19	32.8	-	-	4	6.9	-	-	4	6.9
<b>Feel At Home in Germ</b>	9	15.5	29	50.0	3	5.2	14	24.1	3	5.2
<b>Feel Accepted by Germs</b>	6	10.3	24	41.4	14	24.1	9	15.5	5	8.6
<b>Wish To Be True Germ.</b>	6	10.3	11	19.0	18	31.1	10	17.2	11	19.0
<b>Choose Germ. Again</b>	25	43.1			12	20.7			21	36.2

### Knowledge of German Language (Q59)

	Very well		Well		Little		Very little		Not At	
	F	%	F	%	F	%	F	%	F	%
<b>Speak</b>	6	10.3	38	65.5	12	20.7	1	1.7	-	-
<b>Listen</b>	11	19.0	39	67.2	4	6.9	-	-	-	-

<b>Read</b>	9	15.5	16	27.6	27	46.6	2	3.4	-	-
<b>Write</b>	6	10.3	12	20.7	24	41.4	11	19.0	-	-

**Strategy for the Improvement of Listening Skill (Q64 – Q67; Q70 & Q71)**

	<b>Always</b>		<b>Often</b>		<b>Sometimes</b>		<b>Rarely</b>		<b>Never</b>	
	F	%	F	%	F	%	F	%	F	%
<b>Listen/Watch Radio/TV in German</b>	15	25.9	16	27.6	26	44.8	1	1.7	-	-
<b>Watch Movie/ Video in German</b>	10	17.2	13	22.4	31	53.4	4	6.9	-	-
<b>Watch part of Movie repeatedly</b>	1	1.7	6	10.3	25	43.1	20	34.5	6	10.3
<b>Memorize words &amp; phrases</b>	2	3.4	8	13.8	36	62.1	11	19.0	1	1.7
<b>Listening for specific information</b>	6	10.3	10	17.2	31	53.4	10	17.2	-	-
<b>Leave radio/ TV on for sound of German</b>	1	1.7	8	13.8	20	34.5	18	31.0	10	17.2

**Strategy for the Improvement of Reading Skills (Q73 - Q78)**

	<b>Always</b>		<b>Often</b>		<b>Sometimes</b>		<b>Rarely</b>		<b>Never</b>	
	F	%	F	%	F	%	F	%	F	%
<b>Read German papers/Magazines</b>	8	13.8	9	15.5	36	62.1	5	8.6	-	-
<b>Use dictionary when reading</b>	6	10.3	8	13.8	33	56.9	11	19.0	-	-
<b>Look-up difficult words</b>	8	13.8	12	20.7	27	46.6	7	12.1	2	3.4
<b>Guess meaning of words</b>	10	17.2	22	37.9	16	27.6	4	6.9	5	8.6
<b>Read materials more than once</b>	3	5.2	15	25.9	31	53.4	8	13.8	1	1.7
<b>Read out loud</b>	8	13.8	-	-	21	36.2	18	31.0	11	19.0

**Item Q80 – Learning English in Nigeria compared to learning German in Germany**

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neither agree nor disagree</b>	<b>Disagree</b>	<b>Strongly disagree</b>
<b>Both experiences are similar</b>	1.7% (n=1)	3.4% (n=2)	5.2% (n=3)	36.2% (n=21)	41.1% (n=24)
<b>Both experiences are different</b>	39.7% (n=23)	37.9% (n=22)	1.7% (n=1)	5.2% (n=3)	-----
<b>Learning English in Nigeria was easier</b>	60.3% (n=35)	31.0% (n=18)	3.4% (n=2)	-----	-----
<b>Learning English in Nigeria was more difficult</b>	-----	1.7% (n=1)	3.4% (n=2)	27.6% (n=16)	53.4% (n=31)
<b>Learning German in Germany is easier</b>	6.9% (n=4)	13.8% (n=8)	3.4% (n=2)	29.3% (n=17)	31.0% (n=18)
<b>Learning German in Germany is more difficult</b>	37.9% (n=22)	24.1% (n=14)	3.4% (n=2)	13.8% (n=8)	5.2% (n=3)
<b>It all depends on individuals</b>	15.5% (n=9)	24.1% (n=14)	25.9% (n=15)	12.1% (n=7)	1.7% (n=1)
<b>It is not easy to compare</b>	10.3% (n=6)	8.6% (n=5)	17.2% (n=10)	37.9% (n=22)	-----

#### Appendix 24: Details of participants

Parti- cipants	Age Range	Gender	Length of Stay	Immigr ation Age	Immi gration Status	Pilot Study Partici pants	Focus Group partici pants	Inter view Respon dents
<b>1</b>	41 – 50	Male	20	24	Business	√		
<b>2</b>	18 – 30	Female	8	11	Family	X	X	X
<b>3</b>	41 – 50	Male	4	37	Student			
<b>4</b>	41 – 50	Male	12	35	Student		√	
<b>5</b>	56+	Male	16	34	Refugee	√		
<b>6</b>	41 – 50	Male	20	22	Refugee			
<b>7</b>	-----	Male	3	22	Student			
<b>8</b>	41 – 50	Male	15	23	Refugee			
<b>9</b>	18 – 30	Female	7	22	Family	√		
<b>10</b>	31 – 40	Male	7	32	Refugee	√		
<b>11</b>	41 – 50	Female	16	26	Refugee			√ RP15
<b>12</b>	41 – 50	Female	10	26	Refugee			
<b>13</b>	51 – 55	Male	20	35	Refugee			√ RP1

14	31 – 40	Female	6	32	student	√		
15	41 – 50	Male	17	23	Refugee			
16	31 – 40	Female	10	27	Student			√ RP2
17	56+	Male	37	21	Student	√	√	
18	51 – 55	Male	-----	15	Student	X	X	X
19	51 – 55	Male	18	33	Refugee			
20	31 – 40	Female	2	31	Family			
21	56+	Male	30	27	Refugee			
22	51 – 55	Male	22	30	Refugee			√ RP7
23	31 – 40	Female	4	29	Family			
24	51 – 55	Male	17	35	Refugee			
25	41 – 50	Male	24	24	Refugee			
26	41 – 50	Male	17	29	Refugee			√ RP8
27	31 – 40	Female	14	21	Student			√ RP6
28	41 – 50	Male	20	28	Refugee	√	√	
29	31 – 40	Male	12	28	Refugee			√ RP4
30	41 – 50	Male	15	28	Refugee			
31	41 – 50	Male	14	32	Refugee			
32	31 – 40	Female	8	30	Student			
33	31 – 40	Male	15	25	Refugee			
34	56+	Male	18	38	Refugee			
35	18 – 30	Male	5	23	Student			
36	56+	Male	22	38	Refugee	√		√ RP3
37	31 – 40	Female	10	26	Family			
38	56+	Male	35	23	Student	√		
39	41 – 50	Male	22	26	Refugee			√ RP4
40	31 – 40	Female	14	25	Family			
41	41 – 50	Male	16	29	Refugee	√		
42	51 – 55	Male	20	31	Refugee	√	√	√ RP5
43	31 – 40	Male	16	23	Family			
44	31 – 40	Male	12	28	Family			
45	31 – 40	Male	16	24	Refugee			
46	31 – 40	Male	16	21	Student			
47	18 – 30	Male	7	20	Student			√ RP11
48	41 – 50	Male	15	29	Refugee			
49	31 – 40	Female	18	19	Refugee	√		
50	41 – 50	Male	20	27	Refugee			
51	18 – 30	Male	1	28	Student			
52	31 – 40	Male	2	18	Student			
53	31 – 40	Male	12	26	Student			√ RP14
54	31 – 40	Female	4	33	-----			
55	41 – 50	Male	21	29	Refugee			√ RP10
56	51 – 55	Male	23	28	Student			√ RP9
57	51 – 55	Male	25	30	Refugee	√	√	
58	56+	Male	10	50	Family			
59	41 – 50	Male	20	28	Refugee	√		

60	56+	Male	22	41	Refugee	√		√ RP14
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**Notes on the details of the participants (Appendix 24):**

1. 60 participants completed the questionnaire.
2. Two of the participants (2 and 18) were discovered to be under the immigration age of 18 years. Therefore, they were excluded from the sample because the study deals with the 2LL of adult immigrants.
3. In the columns where they appear, a tick (√) indicates participation, an X indicates non-participation and the dotted line (--) indicates that the information was not supplied by the participant.
4. Among the 60 participants, those who took part in the interview are also referred to as Respondents (RP) and are numbered from 1–15, hence RP1–RP15 as indicated in the table above.
5. Therefore, Respondent 2 (**RP2**) is the same person as Participants 16 in the table.