



An Intercultural Interaction Model: Acculturation Attitudes in Second Language Acquisition

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Abstract

This paper puts forth a model to enhance understanding of second language acquisition (SLA) by integrating factors from acculturation research. An emergent approach to sojourner acculturation and intercultural interaction is presented, the Intercultural Interaction Model (Culhane, 2003; 2001a; 2001b) depicting interaction patterns among SLA sojourners. It is suggested to be an analogous approach for learner motivation in SLA that can advance understanding of learner behaviour within second language (L2) and Culture (C2) instructional and residential contexts. Discussion of research into motivation in SLA and acculturation attitudes is presented as an overview and background to a construct introduced in the paper, *interaction motivation*. A brief review of research efforts aimed at evaluating this construct is made, followed by consideration of how it may broaden conceptualization of the multifaceted process of learning a second language.

1 Introduction

The learning of a second language (L2) requires cultural as well as linguistic competence as all languages live within cultural contexts. Thus, L2 learners must acquire not only the lexis and syntax of this language, but also concomitant abilities required to utilize these elements in culturally appropriate ways during L2 communication. Developing cultural and linguistic competence frequently involves educational *sojourns*, periods spent abroad in a region where a target language is used as a medium of everyday communication. This paper suggests approaches in sojourner research can offer insight to deepen understanding of SLA in general, particularly in how motivation to interact in the L2 and a cultural milieu where it thrives (a second culture, C2) relates to attitudes toward acquisition.

The sojourn experience has been viewed within a variety of perspectives by an eclectic group of researchers. Unique contributions to the field have been offered by social psychologists, linguists, communication theorists, multicultural and international educators, and authors working external to, and in-between these research foci. While sojourners have been studied extensively, and from many differing perspectives, many aspects of their experience continue to call out for further inquiry. In particular, issues which overlap concerns of two or more research perspectives are worthy of further study. For example, second language Acquisition (SLA) researchers have explored many components of learner motivation for acquiring an L2. However, questions about how sojourner adaptation to a host culture relates to SLA often fall between psychological studies of adaptation and linguistic ones looking at grammatical, lexical, or semantic acquisition. Likewise, while educators working with sojourners typify previous experiences as generally assisting learners with a more resilient mindset in subsequent sojourns (Adler, 1975; Berwick & Whalley, 2000; Bochner & Lin, 1984; Segawa, 1998), how these influence the kind and quality of social interaction sojourners undertake remains unclear. In fact, while a great deal of “common sense” exists

about such impact, little empirical research demonstrably details this position. Other questions to consider include how different types of SLA motivation influence patterns of interaction students establish and maintain within an L2/C2 environment, and their effects on acculturation, not on language learning per se. Acculturation researchers have examined a series of issues involving psychological and social adaptation of sojourners into a new cultural environment, these are rarely related to frequency of first language (L1) or L2 use, student friendship networks maintained in a host setting, or attitudes held toward cultural differences in L2 speech communities in a comprehensive manner. In this paper, sojourner reactions to adaptation into new language and cultural communities, to be termed here *acculturation attitudes*, will be considered as an aspect of SLA motivation in a larger context, beyond sojourn settings, depicted as reflective of broader reactions toward acquiring a new language and cultural expression that goes along with it.

Theories from multicultural education have also been used to investigate sojourners; likewise, some intriguing questions remain unanswered. A technique for enhancing attitudes toward culturally different others that has proven successful in multicultural education is known as a *contact strategy*. A contact strategy is essentially a brief sojourn program. People from different cultures are brought together to work toward an intercultural, group objective. Despite the similarity in sojourns and contact strategies, few researchers have tied language learning to intercultural contact approaches (See: Culhane, 2001a). Studying an L2, irrespective of whether it is at home or abroad, likely has some bearing in adjustments of attitudes toward members of cultures using this language, and perhaps even in those culturally different others in a general sense. Multicultural researchers working with contact strategies (See: Culhane & Kehoe, 2000; Culhane, 1995; McGregor, 1993; McGregor & Ungerleider, 1990) have found significant adjustments as a result of both positive and negative interaction experiences. These findings suggest interactions within an L2 and C2 context likely influence attitudes toward speakers of a target language and toward the language itself. Hence, there appear to be multiple directions for broadening understanding of SLA as well as processes in acquiring a second culture (Berwick, 2000; Berwick & Whalley, 2000; Byram, 1989; Byram & Flemming, 1989) research by application of theories from both acculturation and adaptation studies as well as those in multicultural education.

A framework combining perspectives from sojourner research that integrates those from acculturation, SLA, and multicultural education will be presented here. Proposed in previous research efforts in a working format, as an intercultural contact model, it will now be termed the *Intercultural Interaction Model*. The model suggests L1 and L2-based *functioning levels* exist within formal and informal language learning and usage contexts that serve to largely determine the breadth and depth of SLA. Motivational schema typifies the extent that learners allow themselves to undergo acculturation into new linguistic and cultural milieu of an L2 and C2.

2 Learner motivation in SLA

An L2 learner holds attitudes toward the need to acquire the L2 and about members of communities who use this language. Research into the role of attitudes and motivation in SLA is founded on the work of Canadians Robert Gardner and Wallace Lambert. For simplicity sake, the team's work will be referred to here as Gardner's alone, while it is recognized that many of these studies were collective in nature. Gardner suggests the social and cultural milieu learners are raised in determines the attitudes and motivational orientation they hold toward the target language, its speakers, and its culture (Gardner, 1979, 1980, 1983, 1985, 1988; Gardner & Lambert, 1959, 1972). These in turn influence the types of learning behaviours learners choose to engage in, and as a result play major roles in learning outcomes (Gardner, 1979, 1983, 1988; Gardner & Lambert, 1959, 1972). According to Gardner and Lambert, there are five motivational attributes affecting L2 acquisition: the learner's reasons for learning the L2; degree of *anomie*, dissatisfaction with one's place and role in society; level of ethnocentrism, the degree to which the first culture (C1) is preferred over the Second (C2), and attitudes held toward the target language and culture (Gardner, 1979, 1985, 1988; Gardner & Lambert, 1959, 1972). An important distinction between two of

these five components of motivation for acquiring an L2 offers a building block for a more comprehensive motivational theory.

Motivation for learning an L2 is divided by Gardner into two components: *instrumental* and *integrative* motivation. *Instrumental* motivation concerns an individual's primary concern for linguistic growth, apart from social goals in SLA (Gardner, 1979, 1983, 1988; Gardner & Lambert, 1959, 1972). *Integrative* motivation refers to an individual's willingness and interest in promoting L2 acquisition through social interactions with members of the L2 group (Gardner & Lambert, 1959, 1972; Gardner, 1979, 1983, 1988). Instrumental motivation is suggested by Gardner and Lambert to have a primary role in learning of the L2, while integrative motivation is depicted playing a lesser, supporting role (Gardner, 1979, 1983, 1988; Gardner, Tremblay & Masgoret, 1997; Gardner & Lambert, 1972).

The distinction between two aspects of motivation for acquiring an L2 drawn by Gardner is an essential aspect of most current approaches to SLA motivation. However, efforts to extend these principles to allow for an even richer depiction of SLA motivation can, and should be made in order to broaden the scope of variables under consideration. While Gardner asks whether learners are primarily concerned with acquiring the L2 for business or educational purposes (instrumental motivation), these are not connected to attitudes toward interacting within the target language and with members of its speech communities. Within an instrumental pattern of motivation, contact with others requiring use of the L2 may not be perceived to be of particular necessity. Therefore, SLA learners with a predominantly instrumental-based motivation may feel the educational setting sufficient to meet their language learning goals for acquisition. In contrast, an individual with a high degree of integration motivation would be more likely to undertake more extensive efforts at forming bonds with and within the L2; doing so in a personal attempt to reach out to its speakers and cultures, as it would further their goals of developing not only linguistic knowledge, but the cultural appropriately methods to use this knowledge.

An L2 learner with little motivation for integration may come to resist greater contact with speakers of the L2, or cultural elements of the languages, as such interaction might not be considered an implicit objective in acquiring instrumental goals. The level of integration an L2 learner seeks has been shown to relate to actions engaged in outside of the formal educational setting (Culhane, 2002; 2001a; 2001b). Those hoping to gain a deeper connection with a speech and cultural community, thereby having high integration motivation, have been shown to make greater efforts to establish links with members of the speech community and cultural aspects of these groups (Culhane, 2002; 2001a; 2001b). Interviewed students suggest connecting with "native speakers" lets them acquire the L2 "in a lifelike manner" (Culhane, 2001a), and has been shown to afford opportunities for friendship, social links, and a more complete linguistic and cultural competence (Culhane, 2001a; 2001b; Duthie, 1995; Segawa, 1998). Gardner's two themes of motivation should thus be extended to include assessment of learner perceptions on the relative importance of relating to L2 speech and cultural communities.

While Gardner suggests integration motivation has a secondary role in L2 acquisition to instrumental motivation, other researchers refute this (See: Collier & Thomas, 1988; Gudykunst & Hammer, 1988). Intercultural communication theorists, in particular, place greater importance on student attitudes toward the target language community than Gardner. Milhouse (1996), following similar findings by Collier and Thomas (1988), and Hammer (1987), linked student attitudes in three domains to the efforts they made in acquiring an L2. All three researchers found a stronger motivation for interaction with a target language group to be positively associated with the frequency of inter-group contact students made (social distance), the degree to which the L2 group was held in a positive regard, and the level of open-mindedness of the language learner. Through the inclusion of these components to SLA motivation, Gardner's concepts can be reinforced and extended to consider how changes in learner attitudes may result from contact with speakers of the language and their various cultures and the language itself during SLA. A stronger connection can be made between motivation for SLA and efforts students make to interact with an L2 and C2 community, in its suggestion of how deep into the perspective of these people and their cultures

the learner wishes to delve into. If you will, a choice of *how much* language and culture are actually being acquired.

3 Acculturation attitudes

In a series of studies, Berry and others have suggested attitudes toward acculturation have an important impact on the process (Berry, 1989; Berry, Kim, Power, Young & Bujaki, 1989; Berry, Kim, Minde & Mok, 1987; Berry, Kim & Boski, 1987; Berry & Annis, 1974; Berry & Sommerlad, 1970). Initially, two subject groups were featured in most of these research projects: aboriginal peoples in Australia and North America, and immigrant groups predominantly in North American settings. Sommerlad and Berry (1970) used patterns of acculturation among aboriginal Australians to assess levels of cultural assimilation. A five-point Likert scale measured social proximity in attitudes presented by young students between precepts of their aboriginal first cultures and the dominant European-Australian society. Attitudes individuals held toward the relative desirability of integrating into the larger society were found to be significant determinants of the level of acculturation they had attained. These findings are supported in a number of studies within the context of involuntary minority and aboriginal groups in North America (Berry, Trimble, & Olmeda, 1986; Berry, 1987). These concepts can be adapted for us in broadening current understanding of learner motivation for SLA.

Berry's work established a relationship between attitudes held toward the perceived importance of maintaining contact with home and host cultural groups, and the levels of acculturation an individual demonstrated. The working model of acculturation attitudes Berry produced features four distinct patterns of acculturation: *integration*, *assimilation*, *separation*, and *marginalization* (Berry et al., 1986, Berry et al., 1987). In order to place an individual into one of the four categories, Berry combines items that demonstrate support for either maintenance of the home culture or a desire to integrate into the host culture. Subjects concerned with both maintaining their own cultural identity and extending relations in the host community are considered to have an *integrated* acculturation attitude. At the opposite extreme, an individual reporting little concern in either area is seen to be *marginalized*. In an *assimilated* acculturation attitude an individual shows a greater concern for integrating into the host culture than maintaining their home culture (Berry et al., 1987, Berry, et al., 1989; Berry & Kim, 1988). The final category, *separation*, involves individuals with a greater focus on maintaining elements of the home culture over connecting with the host ones.

The four acculturation attitudes in the Berry model do not at first appear to support Gardner's work on motivation. Berry's focus on attitudes toward home and host cultural groups, however, offers an element that can be added to the Gardner work to create a more inclusive theory of learner motivation in SLA. Gardner's two spheres of motivation (instrumental and integration) are both paralleled in, and extended by Berry's approach. Greater socio-linguistic proficiency is likely among individuals showing an increased desire for integrating into L2 speech norms and cultural patterns. Therefore, learners with a stronger integrative motivation (following Gardner's model) would be expected to demonstrate this with a greater concern for contacting members of the L2 speech communities (as outlined by Berry). Likewise, students with a more instrumental-based motivation may show a greater tendency to remain within native cultural and language use contexts while studying an L2, as evidenced by less desire to interactive with L2 speakers or to delve into cultural aspects of their speech communities. To further discuss how Berry's model of acculturation attitudes can be related to Gardner's work on motivation, it is necessary to look closer at this model and adaptations made to it by other researchers.

Berry associated each of the four acculturation attitudes with differing levels of acculturative stress and adaptation difficulties (Berry, 1989; Berry et al., 1989). The most negative acculturation stress is described as resulting from Marginalized or Separated attitudes. Individuals with these acculturation attitudes are believed to be more likely to see intercultural experiences as threatening (Berry et al., 1987, 1989; Lazarus & Folkman, 1984). In contrast, an interest in maintaining and extending contact with home and host cultures, an Integrated acculturation attitude, is described as resulting in less acculturative stress (Berry et al., 1987; 1989; Berry & Kim, 1988; Ward, 1999;

Ward & Kennedy, 1994). Berry suggests sojourners with Integrated or Assimilated attitudes experience fewer adaptation difficulties because they are likely to see adaptation as a salient and even desirable feature of moving to a host setting (Berry et al., 1987, 1989; Berry & Kim, 1988). Table 1 shows the four acculturation attitudes in Berry's model.

Acculturation Attitudes		- Is it considered to be of value to maintain cultural identity and characteristics?	
		Yes	No
- Is it considered to be of value to maintain relationships with other groups?	Yes	Integrated	Assimilated
	No	Separated	Marginalized

Table 1: Berry's Acculturation Attitudes (Berry et al., 1989)

Berry's original model of acculturation has been used in studies of acculturation among minority and immigrant groups in culturally plural societies in North America, Hawaii, and Australia. In the Canadian context, many studies have looked at acculturation among members of aboriginal communities across the country using this approach (Berry, 1979; Berry & Annis, 1974; Berry et al., 1986). Consistently positive correlations have been found between measures of *Euro-Canadian acculturation*, such as years of formal schooling, and levels of Assimilation attitudes (Berry et al., 1977; Berry et al., 1987).

The techniques used for determining levels of the four acculturation attitudes do not vary much among studies using Berry's approach. Questionnaires, typically involving Likert scale items, ask subjects to agree or disagree with statements expressing ethnic identification between native and acquired cultures. Table 2 illustrates an example of items from a study of Korean immigrants to Canada.

Statements in Table 2 can be seen to represent each of the four acculturation attitudes in Berry's approach. The methodology typically used to assess these responses adds a subject's score on items in four different scales to produce a grouped score. What results is a variable that can be correlated with socio-demographic variables, such as gender, age, language use, years of schooling, ethnic identity, cultural group membership, or achievement variables like standardized test scores (Berry, 1989; Berry et al., 1986; 1989). Concurrent validation of the acculturation attitude scales have shown consistently positive, although somewhat weak correlations between Assimilation and Integration (ranging from +.14 to +.28) (Berry, 1989; Berry et al., 1987; 1989). Stronger negative correlations have been found between Assimilation and Separation (ranging from -.27 to -.69) (Berry, 1989; Berry et al., 1987; 1989).

Ward & Kennedy (1994) support Berry's framework in finding that sojourners with Integrated and Assimilated acculturation attitudes demonstrated lower levels of sociocultural difficulties than ones with Separated or Marginalized attitudes. In a study of sociocultural adjustment of New Zealand government employees on sojourn programs, Ward & Kennedy (1994) found strong patterns of association with others from the same language and cultural background related to lower levels of psychological distress, while strong association with members of the host culture correlated to a lower level of sociocultural difficulties.

Ward (1999) developed a new instrument to examine the two dimensions of acculturation attitudes used by Berry. Ward (1999) supported the concept of acculturation attitudes in Berry's model, but felt the descriptive power of the model was enhanced if the two spheres of acculturation perspectives (toward home and host groups) were kept distinct. Acculturation attitudes were found to relate to a number of adjustive outcomes. To further illustrate features resulting from these outcomes, Ward's approach stressed a distinction between sociocultural adjustment, characterized by the learning of everyday operational skills within the host environment, and psychological adjustment. Psychological adjustment includes personal well-being and psychological

coping within the transitional experience (Ward, 1996; Ward, 1999). Sociocultural adaptation was found to be dependent on four features of the sojourn in particular: the cultural proximity between a sojourner’s home and host cultures, the amount of contact with host culture group members, the length of residency in the host setting, and a sojourner’s ability to use the local language in a socially appropriate way (Ward, 1996, 1999). The approaches from Berry and Ward can be combined to establish a framework for acculturation attitudes among sojourners that can offer insight into the process of SLA learner motivation in a more general sense. Methods for doing applying this analogy will be addressed in the forthcoming section.

Acculturation attitude suggested	Friendship patterns maintained	Attitudes toward the L2 speech community (Canadian Society)
Separated	- Most of my friends are Koreans, because I feel very comfortable around them, but I don’t feel as comfortable with Canadians	- Because we live in Canada, we are always pressured to assimilate to Canadian lifestyle. Thus, we must emphasize our distinct Korean identity and restrict our association with Canadian society.
Integrated	- The kinds of relationships that I have with Koreans are valuable while the kinds of relationships I have with Canadians are also worthwhile.	- While living in Canada, we can retain our Korean cultural heritage and lifestyle and yet participate fully in various aspects of Canadian society.
Marginalized	- These days it’s hard to find someone you can really relate to and share your inner feelings and thoughts.	- Politicians use national pride to exploit and deceive the public.
Assimilated	- Most of my friends are Canadians, because they are enjoyable and I feel comfortable around them but I don’t feel the same way with Koreans.	- We’re living in Canada and that means giving up your traditional way of life and adopting a Canadian lifestyle, thinking and acting like Canadians.

Table 2: Acculturation Attitudes - Korean Immigrants in Canada (Berry et al., 1989)

4 Intercultural interaction and SLA motivation

Positive interaction experiences have been found to assist L2 learners with developing communicative and cultural competence (Culhane, 2001a, 2001b; Culhane & Kimber, 2001). Formerly the Intercultural *Contact Model* (Culhane, 2001a), the *Intercultural Interaction Model* intends to provide a framework for integration of motivation in SLA theories with acculturation research and concepts from multicultural education. It connects a learner’s attitude toward interacting with members of L1 and L2 speaking groups to behaviour in intercultural contact situations. The model uses the term *interaction motivation* to explore the disparate concerns of acquiring new cultural and linguistic patterns within an L2 and C2, and retaining natively acquired patterns in an L1 and C1. Interaction motivation concerns patterns of contact established within the familiar aspects of learners’ first language (L1) and culture (C1) and likewise those within target languages (L2) and cultures (C2) during SLA. Interaction motivation suggests learner attitudes toward interacting with the L2 and its speakers impact on their opportunities for acquiring the cultural-based competencies required for appropriate use of an L2 and development of intercultural competence (See: Culhane,

2001a). It is the extension of themes from Gardner and Lambert, Berry, and Ward, combined with concepts from multicultural and anti-racist education (See: Culhane & Kehoe, 2001).

Interaction motivation continues and is intended to broaden the distinction made by Gardner & Lambert between *instrumental* and *integrative* motivation. Instrumental motivation, as discussed, focuses on learner desire to attain linguistic goals beyond social competence in the L2, such as developing grammatical or lexical comprehension; while integrative motivation concerns motivation for SLA for the direct purpose of interacting in a new cultural context with speakers of the language (See: Gardner, 1989; 1985; 1972; Gardner et al., 1997; Gardner & Lambert, 1959). Contact Motivation includes not only the initial motivation, but also how this motivation is adapted or reinforced as a result of contact experiences with the L2 itself or with members of its speech and cultural communities. Next, the model places each of these into a prescriptive viewpoint from approaches in multicultural and anti-racist education aimed at enhancing attitudes toward people from differing cultures (Culhane & Kehoe, 2001; Culhane, 1998; Culhane, Kehoe, & Yee, 1996).

The Intercultural Interaction Model of integrates Gardner's instrumental and integrative motivation with Berry's four acculturation patterns into an *orientation* toward learning a new culture and language, irrespective of whether this takes place within an L2 speaking community, or authentic L2/C2 context. Learner motivation for SLA and acculturation are separated into three levels of *functioning*, the degree to which a language and culture are acquired, practiced, utilized, and internationalized. Three functioning levels are depicted in the model: *instrumental*, *integrative*, and *psycho-social* functioning. They relate to processes working for, and against acculturation, ostensibly whether a learner continues to use natively acquired L1 and C1 expression in contexts calling for adaptation and usage of those from within an L2 and C2, or favors these later patterns, and thus acculturation of the language and cultures.

An individual's functioning is an inter-relationship between the native and acquired spheres of cultural and linguistic expression that reflects attitudes toward when and how to use the L2, and the degree to which the C2 is internalized, vis-à-vis language use, friendship patterns, and general attitudes toward members of the culture being acquired and its speech communities. *Instrumental functioning* reflects Gardner's instrumental motivation in depicting language and cultural use for meeting pragmatic objectives, such as meeting language levels for career advancement, or daily personal needs while in an L2 context; in general, learning goals apart from social interaction and acculturation.

Integrative functioning, in contrast, reflects integrative motivation, in suggesting a learner working toward acquisition to the point of replacement of natively acquired language and culture being replaced with those being learned, primarily through integration into its new socio-cultural milieu. When components of language and culture enter the everyday psychological and social reality of the learner to the extent they come to supplant them, learners are working at a *Psycho-social functioning*. Thus, communicative and cultural functioning in an L2 and C2 are considered in the Intercultural Interaction Model through a three level progression whereby an individual allows for lesser or greater incorporation of the acquired linguistic and cultural components into their everyday reality, from *instrumental*, to *integrative*, and finally to reach *psycho-social* objectives. Figure 1 below shows the components that are integrated into the model.

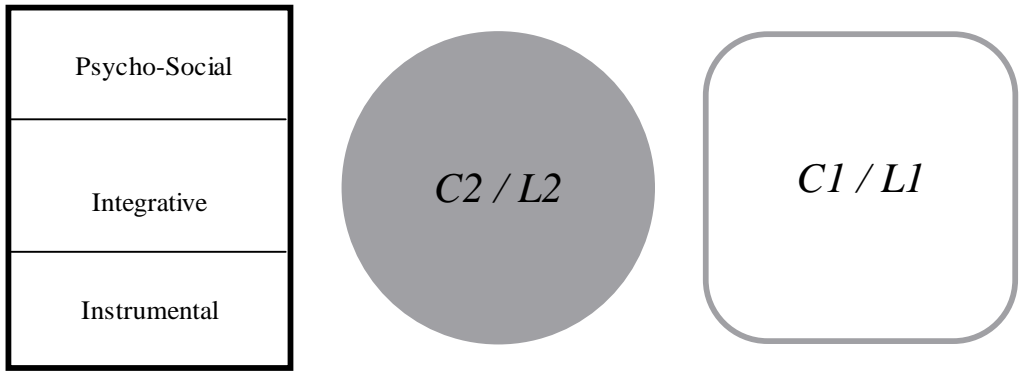
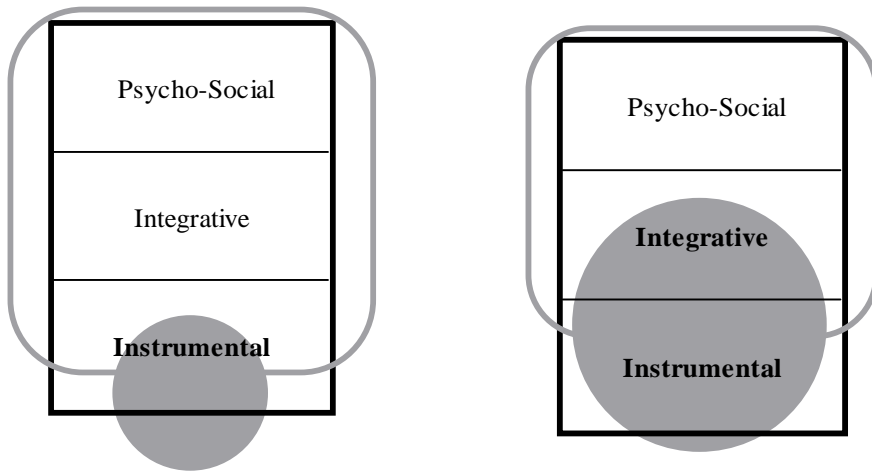


Figure 1: Functioning Levels, L1 / C1 – L2 / C2 Model Components

The Intercultural Interaction Model likewise integrates Berry’s schema of four characteristic patterns toward SLA and SCA functioning. The language and culture an individual selects in each level of functioning is seen to present their orientation toward acquisition. In Figure 2, the marginalized individual is presented as using the L1 and C1 in all but instrumental needs.



- *Marginalized*
– L1 / C1 predominate; L2 / C2 utilized only occasionally, for instrumental needs; acculturation likely not to occur.
- *Separated*
– L1 / C1 for psycho-social and integrative purposes; L2 / C2 used to a greater extent; limited acculturation.

Figure 2: Marginalized and Separated Orientations in the Intercultural Interaction Model

The *marginalized* individual is shown in Figure 2 to function in limited, instrumental purposes only in the L2 and C2. The individual chooses to maintain L1 and C1 functioning wherever possible. The model does not define periods of residence characteristic of any functioning level. Even this pattern, which on the surface appears to be difficult to maintain in an L2 / C2 environment, could be sustained through assistance of functionally bilingual/bicultural people such as spouses, close friends, professional translators, institutional support in employment or educational settings, in a combination with isolation from interaction contexts requiring the L2.

The *separated* individual maintains a similar utility for the L1 and C1 over the target culture and language, yet is oriented toward a development of integrative functioning in the L2 and C2. In

both cases, there has been virtually no development of psychological and social functioning within the target language and its cultural systems. Thus, acquisition remains incomplete; functioning with the new language and culture are likely stilted and problematic. However, unlike a marginalized learner, interaction in either context is expected to be more regular. Functioning systems in *Figure 3*, *integrated* and *assimilated* learners differ markedly.

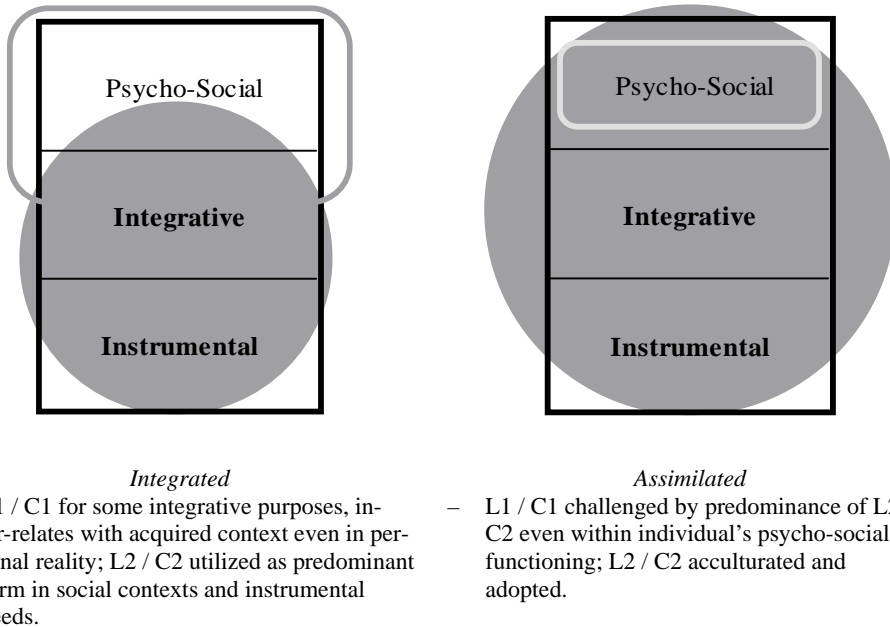


Figure 3: Integrated and Assimilated Orientations in the Intercultural Interaction Model

In *Figure 3*, it can be seen that an *integrated* individual would be oriented toward using the L2 and C2 in virtually all functioning, except for personal aspects in psychological and social realities. The L1 and C1 are still preferred in these contexts; yet, they inter-relate with acquired forms and may eventually be supplanted in an assimilated pattern. These learners are reflective of bilingual individuals who can choose to function in either language or cultural context, but maintain a preference for one language and culture within their most personal reality. In contrast, the *assimilated* individual is oriented such that the L1 and C1 are being replaced by the L2 and C2. Such individuals would be expected to face re-entry shock and re-adaptation difficulties to a great extent should they return to their native cultural and linguistic environment. They are likely to be less functional in the L1 and C1 than integrated individuals, due to having interrupted learning of linguistic and cultural skills, or having supplanted these forms with L2 and C2, which are now recognized as the native forms. While they continue to have sufficient faculty to function in original contexts, their interpersonal preferences and experiences are largely within the acquired language and culture.

The four patterns depicted in the Intercultural Interaction Model are expected to be reinforced or adapted as a result of contact experiences with a language and culture being acquired. This follows a process where adaptation of an initial pattern of motivation is linked to contact experiences that contradict original expectations, augment a growing sense of isolation or frustration, or assist in changes brought on through a process of self-reflection. A reinforcement of the initial motivation is expected when interaction experiences reflect a learner's original expectations. Thus, essentially positive L2-based contact experiences reinforce a learner's motivation for exploration orientations, and thus support SLA and SCA; negative contact experiences, in contrast, are seen to support maintenance orientations, or an adaptation in this direction, reflecting a greater emphasis

on native language and cultures. These four patterns are depictions of the learner's interaction motivation, and are thereby suggested to be characteristic of L1/L2 use, cultural and linguistic aspects of friendship patterns, and learner attitudes toward interacting in a multilingual setting (Culhane, 2002, 2001a, 2001b; Culhane & Kimber, 2001).

Significant findings from correlational analyses (Multivariate ANOVA and Multiple Regression) have demonstrated positive relationships in an intercultural setting between: greater instrumental motivation, L1 use and L1 friendship patterns, and weaker attitudes toward cultural diversity; and integrative motivation, L2 use and friendship patterns, and stronger attitudes toward cultural diversity (Culhane, 2001a, 2001b; Culhane & Kimber, 2001). In these studies, students using their L1 more frequently were found to maintain significantly higher levels of L1 friendships and significantly fewer L2 friendships. Learners in this group were therefore limiting their opportunities for acquiring the L2 and C2 in culturally appropriate ways by engaging in fewer interactions with L2 speakers who were members of the target culture. These connections have been related to frequency of L1 use, found to be significantly greater among students with higher levels of instrumental motivation ($F = 13.45$ (2, 134), $p < 0.001$). Such learners were found to maintain significantly higher L1-friendships and significantly fewer, and less intimate L2 friendships ($F = 3.870$, (2,133), $p < 0.023$) than others demonstrating lower levels of instrumental motivation. Attitudes held by students toward maintaining relations with members of their own cultural group were seen to play a significant role in their friendship patterns. A tendency to rely on friendships based on the L1 is seen to limit opportunities for contact within the L2. In contrast, Multivariate analysis of variance findings showed levels of integrative motivation that were significantly higher among students making more frequent use of the L2 ($F = 11.59$, (2,134) $p < 0.001$), who also maintained significantly higher L2 friendship patterns $F = 5.430$ (2,133), $p < 0.005$). The results of the study provided support for features included, and paths depicted in the Intercultural Interaction Model; however it is recognized its utility in modelling SLA motivational and behavioural patterns needs to be evaluated in a series of projects in a variety of language learning contexts.

5 Conclusion

Learners with a stronger instrumental motivation are likely to feel the educational setting alone is sufficient to accomplish their linguistic goals in acquiring the L2. They are expected to therefore make less effort to interact with members of cultural group who use the L2. In contrast, learners with a higher degree of integrative motivation are likely to make more extensive efforts to form bonds with culturally different others when given the opportunity, as a means of learning the linguistic and cultural knowledge needed for *sociocultural competence*. In this way, Interaction motivation relates the learner's focus on integrating into the cultural context of an L2 to actions they engage in during intercultural interactions. Those hoping to gain a deeper connection with the target cultural communities, thereby a stronger interest in integrative aspects of SLA, are considered more likely to make efforts to establish friendships based on use of the L2, among members of the C2, and to show less concern with contacting people who are from their native language or cultural groups during intercultural opportunities. It is not clear how these extend to SLA motivation in general. However, irrespective of whether learners are physically brought into contact with L2 speakers, their language and its cultures in a study abroad sojourn, or merely through classroom materials in a Foreign Language classroom, decisions about the relative importance of acquiring linguistic and cultural components, and also the extent to which one seeks to acculturate into these differing contexts are being made. It is the contention here that similar processes are occurring in both learning contexts. The level of functioning an individual adopts, largely evidenced in the relative balance between instrumental and integrative motivation, should therefore be recognized as a fundamental and equal determinant of SLA and acculturation.

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