

MOTIVATIONAL FACTORS FOR ACQUISITION OF KIVUNJO AS A  
SECOND LANGUAGE: THE CASE OF KIVUNJO SPEAKERS,  
MWIKA, KILIMANJARO, TANZANIA

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**Abstract**

*This study is a descriptive account of motivational factors for non-native speakers to acquire Kivunjo as their second language. The study was informed by Gardener's (1985) motivational dichotomy (later on argued against compartmentalisation of motivation) intertwined with social, economic and cultural aspects of the speaker situations. The study involved 68 speakers of different gender, occupation and age, to whom a motivational questionnaire and structured interview were administered. It was found out that the motivational factors were largely social and cultural though a significant number were also motivated by economic factors while only a few had religious motivations for acquiring Kivunjo as a second language. It is concluded that those motivational factors are largely instrumental though a few could be attributed to integrative motivation and that motivational factors that were discussed as categories were done so only for analytical purposes but they are not mutually exclusive when they apply to individual acquires.*

**Key words:** second language, motivation, acquisition.

## 1.0 Introduction

According to Nakanishi (2002), language learners learn a language, because they want to acquire, use, and communicate with those who speak the language, or perhaps they want to get to know their culture and learn about the country where the language is spoken. Motivation determines the degree of effort into which one fits into foreign language (FL) or second language (L2) learning. The more motivation one has, the more effort he/she tends to put into learning the language. Motivation leads to success in learning.

Gardner (1979, 1985; Gardner & Lambert, 1972) are of the opinion that motivation is influenced by two orientations to language learning. The first, *integrative motivation*, is typical of someone who identifies with and values the target language and its community, and who approaches language study with the intention of joining that community. Such an individual is thought to have

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an internal, more enduring motivation for language study. The second, *instrumental motivation*, deals with learners/acquirers who are more likely to see language learning as enabling them to do other useful things, but as having no special significance in language learning in itself. Such learners will be motivated if they see language learning as having beneficial career prospects or something that will enable them to use transactional language with speakers of the foreign language. Gardner and Lambert (1972) suggested that individuals with an integrative orientation would demonstrate greater motivational effect in learning L2, and, thus, achieve greater L2 competence.

However, Ely (1986) argues that it is not always easy to distinguish between integrative and instrumental motivation, and that it is difficult to clearly state if the integrative/instrumental conceptualisation captures the full spectrum of acquirer motivation. It may be that, for a given population of second language acquirers, there are reasons for language learning that are unrelated to either of the two motivational orientations.

Similarly, Deci and Ryan (1985) claim that learners who are interested in learning tasks and outcomes for their own sake (intrinsic) rather than for rewards (extrinsic) are likely to become more effective learners. More specifically, intrinsic motivation refers to motivation to engage in an activity because that activity is enjoyable and satisfying to do. Extrinsically motivated behaviours are those actions carried out to achieve some instrumental end, such as earning a reward or avoiding a punishment. This type of motivation does not necessarily imply a lack of self-determination in the behaviours performed. Dickinson (1987) claims that success enhances motivation only in children who are focused on learning goals, that is, who are intrinsically motivated. According to Koestner and McClelland (1990), research on intrinsic motivation has led to the conclusion that intrinsic motivation will be greatest under conditions that foster feelings of challenge, competence, and self-determination. They also claim that if external events enhance feelings of competence, as when someone is told he or she has done a task very well, intrinsic motivation is likely to increase. By contrast, events that lead to feelings of incompetence are likely to undermine intrinsic motivation.

To have motivation for learning a second language is one thing and the actual learning of the language is another thing altogether; it involves gaining competence at various linguistic levels.

## 2.0 The study

### 2.1 Language under study

Kivunjo is one of the many varieties of a language that has been labelled Kichaga. The Kivunjo variety of the central Kilimanjaro group of Wachaga is spoken in the former chiefdoms of Kirua, Kilema, Marangu, Mamba and Mwika administratively known as Vunjo in Moshi Rural District, Kilimanjaro Region, Tanzania. The people of Vunjo regard themselves as speaking Kichaga and others as speaking variants of /it/ which they refer to by the name of the former chiefdoms. This is especially so for the western chiefdoms hence Kimochi, Kiuru, Kimachami but they refer to the eastern tongue by the general name Kiroombo.

The usage of Kivunjo is confined to mainly informal settings; the other domains of use have been decreasing mainly due to the encroachment of Kiswahili, the national language. The only formal scenario that the language is used is in Christian religious services. Rugemalira (2004) observes that in Tanzania the indigenous languages are not allowed to be used in the formal sectors and wider communication in favour of the national political unity. He cautions that denial of people's linguistic rights could cause them to develop negative attitudes towards their languages and, therefore, discourage efforts in developing such languages.

However, very little has been written regarding acquisition of Kivunjo, which is one way in which the future long survival of the language can be assured (i.e. having speakers born to it or/and learning it as a second language). Fishman (1965) asserts that 'proper' usage dictates that only one of the theoretically co-available languages will be chosen by particular classes of interlocutors on particular kinds of occasions to discuss particular kinds of topics. Those certain topics are somehow handled 'better' or more appropriately, in one language than in another in particular contexts. With this reality in mind, it can be predicted that people may decide to learn a certain language in order to be in a position to discuss certain topics more appropriately regardless of the status of language in question.

Given the reality in the argument above, it is important to investigate the motives behind acquisition of Kivunjo by those whose first language is not Kivunjo, despite the fact that Kivunjo as any other minority language in Tanzania is not allowed in the formal sector and wider communication in favour of the national political unity. This study is thus an attempt to contribute

to the exploration and analysis of the learning/acquisition of Kivunjo as a second language in terms of its motivational factors.

## **2.2 Methodology**

This study was guided by a specific objective, which is finding out the range of motivational factors that motivate Kivunjo non-first language learners to learn it as their second language. The sample involved 68 subjects who were purposively selected. The subjects were put into three groups. The first group consisted of 28 people born of parents who speak Kivunjo as their L1 but live outside Kivunjo speaking area (Diaspora); another 20 consisted of people who have immigrated into Kivunjo speaking area through marriage (Married); and the last group of 20 people are those who reside in Kivunjo speaking area because they are working or doing business in the area (Employed).

In collecting the data two instruments were used. First, a questionnaire was administered to the respondents. Enon (1995) has also reported in favour of a questionnaire, in that apart from its frequent use as a tool for data collection in the social sciences and humanities, it is based on specific objectives. The kind of responses requested in the questionnaire were of two types: structured (closed-in) and the unstructured (open-ended) type. The former was constructed in the form of likert scale and multiple-choice forms; this was a collection of statements that were either favourable or unfavourable towards the item in question. This type required each respondent to select the alternative that best explained his or her opinion. The latter consisted of provocative remarks and open questions that gave the informants freedom to react to, comment on, or give an answer to the item in question.

The second tool used in this study was structured interview. Structured questions provided limited response like the 'yes/no' or 'applicable/not applicable' answers as used in this study. The tool was used to find out factors which motivated subjects to acquire Kivunjo as their L2. This observation was also reported by Enon (1995). The researcher assumed that there are four possible factors that could motivate a person to acquire L2; these are social, economic, cultural, and religious factors.

## **2.3 Findings**

The four factors that could motivate a person to acquire L2 were clustered into four sub-elements against which the respondents were asked to rate themselves. They were asked to rate the factors into *very applicable*, *applicable*, *seldom*

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applicable, or not applicable, i.e. judge the extent to which these factors made them learn Kivunjo as a second language. The findings are presented below.

**2.3.1 Social factors**

These are used to refer to social needs; factors that enable people socialise with others such as the phatic function of a language, e.g. greetings which involve asking others about their health and that of their relatives. The findings from the responses to the questionnaire regarding this set of factors are summarised in Table 1.

**Table 1: Respondents' social factors for learning Kivunjo as L2**

1. Motivational Factors		V. Apl.	Apl.	S.Apl.	Not Apl.	Non-Resp.	Total
2. To gain respect in the community	Diaspora	16	1	2	0	9	19
	Married	19	0	1	0	0	20
	Employed	18	1	1	0	0	20
3. To identify with Kivunjo speech community identity	Diaspora	14	4	0	0	10	18
	Married	18	0	0	0	2	18
	Employed	18	2	0	0	0	20
4. To be accepted in the community	Diaspora	11	5	1	0	11	17
	Married	17	3	0	0	0	20
	Employed	15	4	0	1	0	20
4. To make friends	Diaspora	11	3	0	0	14	14
	Married	13	5	1	0	1	19
	Employed	12	2	5	1	0	20
5. For active participation in Kivunjo conversations	Diaspora	14	0	2	0	12	16
	Married	18	1	1	0	0	20
	Employed	16	3	1	0	0	20
6. To socialise with community members	Diaspora	13	1	1	0	13	15
	Married	17	2	1	0	0	20
	Employed	10	9	0	0	1	19
<b>TOTAL</b>		<b>270</b>	<b>46</b>	<b>17</b>	<b>2</b>	<b>73</b>	<b>408</b>
<b>MEAN</b>		<b>45</b>	<b>7.7</b>	<b>2.8</b>	<b>0.3</b>	<b>12.2</b>	<b>68</b>
<b>PERCENTAGE</b>		<b>66%</b>	<b>11%</b>	<b>4%</b>	<b>1%</b>	<b>18%</b>	<b>100%</b>

As Table 1 above illustrates, 45 out of 68 (66%) of all respondents revealed that social factors were very instrumental in their learning of Kivunjo as an L2,

while 7.7 out of 68 (11%) indicated that such factors were only applicable. This means over 77 % of the respondents had strong social motivation for learning Kivunjo as L2. Those who indicated that social factors were seldom applicable and not applicable were only 17 (4%) and 2 (1%), respectively, out of 68.

Married respondents took the lead among those strongly influenced by social factors in comparison to the other two groups, followed by the employed, while the diasporas came last. Married subjects were probably helped by their position in the family. Marriage itself is a social practice and, according to Kivunjo cultural norms, one is said to be 'properly' married if she/he actively engages in social-cultural activities of the family and clan in which Kivunjo is the medium. Couples, by their virtue of being parents (mostly), are also expected to transmit traditions, customs and values from one generation to another. They would like to see their children grow up and become good members of the family and society at large. This is facilitated through learning the language of the society in question.

Table 1 further indicates that 19 married subjects acquired Kivunjo because it is a sign of respect in the community, in contrast to 18 employed and 16 diasporas who indicated the same reason of learning Kivunjo as L2. A total of 18 married and 18 employed subjects, and 14 diasporas reported to learn the target language because they wanted to identify themselves with the Kivunjo speech community. Again for the case of attaining acceptance in the community, 17 married, 15 employed and 11 diasporas respondents reported to learn Kivunjo in order to be accepted in the Kivunjo speech community. Apart from being accepted, some informants said that they learned Kivunjo in order to be able to make friends with Kivunjo speakers; these included 13 married, 12 employed and 11 diasporas. The last but one factor that motivated respondents to learn Kivunjo as a second language was the issue of active participation in Kivunjo conversations. Married respondents who said they learnt Kivunjo because they wanted to actively participate in Kivunjo conversations totalled 18; the employed in this matter were 16; while diasporas were 14. Lastly, 17 married, 10 employed and 13 diaspora subjects revealed that they learned the language because they wanted to socialise with community members.

It is clear from the results that most of the respondents learned Kivunjo for social reasons. Of all the three groups, the married and employed respondents were more socially motivated than the diasporas. The explanation for this could be the fact that these two groups live or work within Kivunjo speaking area where they are frequently exposed to Kivunjo and are compelled to use it in social activities unlike the diasporas who live and work outside the Kivunjo

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speaking community. Social needs were said to be the determining factors for learning the language; such needs include gaining respect in the community, seeking for social identity in the community, striving to gain acceptance in the community, making friends, urge to participate actively in Kivunjo conversations, and the need to socialise with community members.

These findings tally very well with Stern's (1983) assertion that as a new second language learner moves into a new linguistic, cultural, and social environment, certain social and emotional predispositions can either help or hinder one in coping with this aspect of language learning and in meeting the affective demands that a new language imposes on a language learner. Furthermore, the concept of 'empathy' as used by Stern (1983) – the willingness and capacity to identify with others – has been applied to the ability of the second language learner to identify with the communicative behaviour of the users of the target language. Empathy is best regarded as an essential factor in the overall ability to acquire L2. All these vary in degrees from one group of respondents to the other, hence differences in motives for learning Kivunjo as their L2.

It has also been argued that the complex social ecology in which children and new acquirers of L2 live, often present them with challenging social situations. The success in negotiating these situations has profound implications for their development of social competence and is directly related to their success with peers or adults, and can predict future social failure or successes (Beitchman *et al.*, 1996; Elias *et al.*, 1991).

Furthermore, it has been pointed out by Schumann (1986) that acculturation, or the integration of the L2 learner into the target language community, is not a direct cause of the L2 acquisition, but rather it is the first in a chain of factors which results in natural L2 acquisition. He proposes that "acculturation as a remote cause brings the learner into contact with target language speakers, and 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.

Schumann further argues that "the degree to which a learner acculturates to the target language group will control the degree to which such learner acquires the L2 and this claim was made only for the context of natural L2 acquisition, i.e. where the learning takes place in the environment where the L2 is spoken without direct language instruction" (*ibid.*: 385). Generally, social factors were

very applicable in enhancing acquisition of a second language, and in this case Kivunjo.

**2.3.2 Economic factors**

What makes language learning essential to a child’s development and crucial to any young person’s personal and professional prospects lies first and foremost in what makes the world of today a place where political, economic and personal relations are ruled by global communication.

Language learning helps to develop communication skills which are really vital if one is applying for a job or just in daily life, one needs to be able to communicate. The second set of motivational factors assumed by the researcher to have influenced the respondents had a lot to do with the economy. Economic activities are among the important factors which lead into migration of people from one place to another. Any effective business depends much on language. Generally, economic factors as used in this study refer to activities that enable one to have some sort of earning.

In this category, there were three items which respondents were asked to consider and say whether and to what extent learning of Kivunjo influenced them economically. Table 2 summarises the results of the items in this category.

**Table 2: Respondents’ economic factors for learning Kivunjo as L2**

Factors	Respondents Groups	V.Apl.	Apl.	S. Apl.	Not Apl.	Non-Resp.	Total
Bargaining during transactions	Diaspora	8	3	2	1	14	14
	Married	17	1	1	1	0	20
	Employed	5	3	6	6	0	20
Obtaining services easily from village shops and local markets	Diaspora	9	2	2	1	14	14
	Married	12	3	3	2	0	20
	Employed	4	5	5	6	0	20
Planning some projects with members of the community	Diaspora	8	2	4	1	13	15
	Married	14	2	2	2	0	20
	Employed	7	5	3	4	1	19
<b>TOTAL</b>		<b>84</b>	<b>26</b>	<b>28</b>	<b>24</b>	<b>42</b>	<b>204</b>
<b>MEAN</b>		<b>28.0</b>	<b>8.7</b>	<b>9.3</b>	<b>8.0</b>	<b>14.0</b>	<b>68.0</b>
<b>PERCENT</b>		<b>41</b>	<b>13</b>	<b>13.7</b>	<b>11.8</b>	<b>20.6</b>	<b>100</b>



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The results show that 28 (41%) and 8.7 (13%) out of 68 respondents indicated that economic factors were very applicable and applicable to them, respectively. More married respondents were motivated by economic factors than the diaspora and the employed informants in the first scale, i.e. Very Applicable. In the following three scales, it was the employed group which took the lead. However, around half of the respondents in the diaspora did not respond to all three items. This was because they do not live in a Kivunjo speaking area.

The first question under economic factors was whether the respondents learned Kivunjo because it was a way to help them in bargaining during transactions. Most of the married respondents (17 out of 20) said the factor was very applicable; and only 5 out of 20 of the employed, and 8 out of 28 diasporas reported the same thing. This implies that most of the married respondents involved themselves in economic activities, either as customers or sellers. Whatever the case, they needed the target language in order to carry out transactions effectively.

Moreover, respondents were asked if they acquired Kivunjo in order to help them obtain services from village shops and local markets easily. In response to this question, 15 married, 9 employed, and 10 diasporas respondents indicated that the factor was very applicable for them to learn the target language. The same thing was noted by Schrumann (1976c) who argues that if one uses the language that reduces the social distance between themselves and their interlocutors, there is the possibility for a better service or easy bargaining, and hypothesises that the greater the social distance between the two cultures (and the interlocutors) the greater the difficulty the learner will have in learning the second language.

On the other hand, 5 married, 11 employed and 3 diasporas said the factor did not motivate them to learn Kivunjo as their second language. The prediction is that most of the sellers are aware of the new comers into the society therefore they tend to talk to them in Kiswahili. Besides, in the business world even at micro level in a rural setting, most people have Kiswahili as their L2, including Kivunjo native speakers. That explains why up to 11 employed respondents (amongst whom were business people) indicated that economic factors did not motivate them to acquire Kivunjo as L2. In addition, sellers tend to use the language that attracts their buyers or which buyers are more comfortable with, because their aim is to sell their goods.

The third economic factor they were asked to react to was if their learning of Kivunjo was to help them in planning or running some projects with other members of the community. The reactions were same as previous.

The results in this aspect, therefore, revealed that some of the respondents were solely instrumentally motivated. In other words, if there were no economic activities to perform they wouldn't have learned the language.

### 2.3.3 Cultural factors

Plurilingualism and cultural diversity need to be safeguarded not only to protect individual identities but also to guarantee the opening of the mind to otherness (Bernard, 2002). The cultural factor was the third category assumed by the researcher to have motivated Kivunjo L2 learners. In this case, cultural factors mean issues that tie an individual to a certain society from a micro level (e.g. family) to a macro level (e.g. clan, tribe or state). One is obliged to observe norms of the society which identifies it from others. As social beings, everyone needs an identity; therefore, once one is in a certain society he/she is expected by members to observe their culture because languages are also the key to knowing other people. Cultural factors as opposed to social factors are more or less compulsory for every member. Learning a language does broaden ones awareness of different cultures. One learns things that he/she would otherwise never have come across. Language and cultural diversity maximises chances of human success and adaptability.

This category was clustered into two sub-elements. The subjects were asked to assess the extent to which these items had motivated them to learn Kivunjo as their L2. Table 3 summarises the subjects' responses.

**Table 3: Respondents' cultural factors for learning Kivunjo as L2**

Motivational factors	Respondents' Groups	V.Apl.	Apl.	S.Apl.	Not Apl.	Non-Resp	Total
Kivunjo helps me to participate actively in cultural activities /ceremonies.	Diaspora	10	1	1	2	14	28
	Married	14	4	1	1	0	20
	Employed	16	1	2	0	1	20
Traditional activities/ ceremonies are more meaningful when handled in Kivunjo.	Diaspora	13	1	0	1	13	28
	Married	16	3	0	1	0	20
	Employed	11	5	2	2	0	20
Total		80	15	6	7	28	136
Mean		40	7.5	3	3.5	14	68
Percentage		59	11	4	5	21	100

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Generally, all the respondents reported to be motivated by cultural factors to learn Kivunjo as their L2. Of these, 40 (59%) and 7.5 (11%) reported that cultural factors were very applicable and applicable, respectively (i.e. 70% were motivated by cultural factors). 3 (4%) were somehow motivated culturally while 3.5(5%) were not motivated at all by the cultural factors. 14 (21%) reported nothing in this aspect; almost all of them were in the diaspora group. Most of the diaspora subjects were between 15 and 24 years old. People at this age, in most of African societies, are not actively involved in cultural activities /ceremonies, especially women. Therefore, the items in this category were either irrelevant or difficulty for them to react to.

Moreover, the findings show that 16 employed, 14 married and 10 diaspora respondents reported that cultural factors were very applicable for them to learn Kivunjo; that is they were motivated to learn Kivunjo because it helped them to participate actively in cultural activities/ ceremonies. Only one employed, 4 married, and one diaspora respondents said the factor was only applicable. If "very applicable" and "applicable" are combined, then 17 employed, 18 married and 11 respondents reported to be motivated culturally to learn the target language. Only 1 to 2 respondents across the three groups revealed that the factors were seldom or not applicable for them in learning Kivunjo.

Moreover, respondents were asked to rate how important Kivunjo activities/ ceremonies were when handled in Kivunjo and if it was a reason behind their learning it. A total of 16 married, 11 employed, and 13 diasporas said the factor was very applicable. If the two high scale ('very applicable' and 'applicable') are combined, it would be 19 married, 16 employed, and 14 diasporas who revealed that they learnt Kivunjo because when traditional activities/ ceremonies were handled in Kivunjo they were more meaningful. This revelation substantiates the argument that 'culture is language specific'.

More married respondent wanted to learn the target language in order to be able to participate actively in cultural activities/ceremonies. Also because they live within the community and they are aware that they belong in that community for the rest of their life.

The fact that employed respondents live in Kivunjo speaking community, probably made them feel obliged to associate themselves with the speech community members. This is a common phenomenon since human beings, being social creatures, need to socialise and usually avoid being alienated from the community where they live. Brown (1987) reiterates that learners must struggle to survive in a strange culture and eventually gain membership into the

target language. Larson and Smalley (1972) posit that culture guides the behaviour of people in a community and is incubated in family life. Culture helps us to know how far we can go as individuals and what our responsibility is to the group.

However, the diaspora group was disadvantaged in this case. Although they belonged to the community more than the other two groups by virtue of being born to parents who speak Kivunjo as their L1 and thus enjoyed Kivunjo community membership, they did not live in Kivunjo speaking confinement. In that situation, their learning environment was not as natural as the one experienced by the married and the employed respondents. Their indication of cultural factors might be mere nostalgia (if they have one or twice participated in some ceremonies during their visits to the home area) or wishful thinking (by imagining the beauty of a cultural activity being handled in the local language or by watching a recorded discourse).

In considering the relationship between second language learning and second culture learning, it is important to consider several different types of L2 learning contexts. Brown (1987) suggested two types. One which is related to this study is where the L2 is learnt within the culture of that L2, for example an Arabic speaker learning English in the United States. This potentially involves the deepest form of acculturation. Learners must survive in a strange culture as well as learn a new language on which they are totally dependent for communication.

The second type of context which he called 'foreign language context' produces a diverse degree of acculturation since people learn other languages for different reasons. Some learn simply out of interest in the language, ranging from passing curiosity to technical linguistic fascination. Others learn for specific purposes for example gaining reading knowledge in a field of specialisation, work or social status (Olshtain, 1985).

Therefore, to be able to acquire any additional language effectively, the acquirer must be familiar with the various cultural aspects of the target language (Gage & Berliner, 1992), since acquiring a new language involves becoming familiar with a new culture. Gage and Berliner even argued that something as simple as asking and answering questions is culture bound. In other words, not only is culture closely bound to language, but it is also a crucial component of language learning. This is why the L2 acquirers were so strongly motivated by the cultural factors regardless of the differences that may exist between the L2 acquirer's culture and that of the target language. The

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process of becoming a competent member of society is realised through exchanges while using language in particular social situations.

**2.3.4 Religious factors**

The last category considered by the researcher to have triggered Kivunjo non-first language learners to learn Kivunjo was related to religion. The category includes things that are related to one's spiritual faith; things that one believes can enhance his or her efforts in becoming a good believer who can participate actively in all religious matters in the society. In this category, the subjects were given two items, to which they were asked to react and rate themselves according to their applicability. Their responses are summarised in Table 4.

**Table 4: Respondents' religious factors for learning Kivunjo as L2**

Motivational factors	Respondent's Groups	V.Apl.	Apl.	S.Apl.	Not Apl.	Non Resp	Total
To be able to participate in religion activities effectively	Diaspora	9	4	1	3	11	28
	Married	11	2	3	4	0	20
	Employed	10	2	7	1	0	20
To enjoy Kivunjo Worship Services	Diaspora	10	2	1	3	12	28
	Married	10	3	3	4	0	20
	Employed	11	4	3	2	0	20
Total		61	17	18	17	23	136
Mean		30.5	8.5	9	8.5	11.5	68
Percentage		44.9	12.5	13.2	12.5	16.9	100

Table 4 indicates that 30.5 (44.9%) and 8.5 (12.5%) reported the factors to be very applicable and applicable, respectively, for them to learn Kivunjo as their L2. Apart from that 9 (13%) indicated that the factors were seldom applicable while 8.5 (12.5%) indicated that the factors were not applicable. A combination of two high levels and the two lower levels shows that 57.5% of the respondents were motivated by religious factors; 25.5% were seldom/not motivated by these factors, while 17% indicated nothing. The last group might have been formed by non-church goers since the language is used formally in church only. Also religious matters are the only popular Kivunjo written documents available, thus literate worshipers might be interested to learn Kivunjo through reading this literature.

Specifically, 11 married, 10 employed and 9 diasporas reported these religious factors to be very applicable for their learning of Kivunjo, making 45% of all

the informants. Only 3 married, 4 employed, and 2 diasporas revealed that the factors were applicable.

Once again, Schrumann's (1986) notion of *enclosure* applies here. By enclosure Schrumann means that the more L2 learners share social institutions such as school, church, workplace, club and others with the target group, the more favourable conditions will be for L2 acquisition.

### **3.0 Conclusion**

It can thus be summed up that the three groups of respondents were variously motivated to acquire Kivunjo as the L2. As already noted, no one individual had one and only reason that motivated him/her to learn Kivunjo. A number of factors together (intrinsic, instrumental, and integrative) were responsible for determining and influencing one's pace and success in learning this language.

Moreover, it can be drawn from this study that since there are Kivunjo second language speakers, Kivunjo is, therefore, likely to survive longer than expected because of the increasing number of its users.

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