# MENDEL UNIVERSITY IN BRNO

## Faculty of Regional Development and International Studies
### Department of Territorial Studies



## DIPLOMA THESIS

Adaptation Process of Ghanaians in Europe

Supervisor: **Ing Jiri Čeněk**

Written by**: A. Bernard Adjirackor.**

# Acknowledgements

To God Be All Glory and Thanks.

First and foremost, all thanks go to Twedampong Nyankopong Mawu Ofe Agbo God the creator and giver of life for seeing me through all the troubles and tribulations in getting this job done. For giving me life, and wisdom to see this through. I say **THANK YOU GOD THE FATHER, GOD THE SON AND GOD THE HOLY SPIRIT.**

Next to the three persons who single handedly took it upon themselves to sponsor my entire education from beginning to end although they were in no way obliged to do so. I say a huge thank you to Hon Madam Helen Adwoa Ntoso, Mabel Yawa Benyarko and Hon M. Kofi Amoatey who picked a total stranger from the streets and supported me through this, collectively and individually sponsoring this entire dream,…………..

For a habitually verbose and loquacious person like me, it is hard to admit that words fail me at this time but it is simply that mere words are incapable of capturing my heartfelt gratitude.

Also Anne-Marie Harrison who continuously 'smoothens my adaptation process' in England deserves a gargantuan word of appreciation. You deserve a standing ovation. Thank you for taking it upon yourself to collect all that data for me.  Mi da wo ase.

Special thanks also go to Madam Clara Nyarko, Belinda Brown, Vicentia Nyarko, Gertrude Nyarko, and Dr, Kingsford Asamoah for their divers help.

To H.E Zita Okaikoi Ghana's Ambassador to Czech Republic, Nana Moghrabi of the Ghana Embassy in Prague, Wisdom Doh of the Ghana Embassy in Paris, Yaw Bimpong and Nii of the Ghana Embassy in Brussels I say akpe nawo kata.

To my indefatigable supervisor Ing Jiri Čeněk who went out of his way to read through my entire gibberish (more times than necessary) to separate the chaff from the wheat I say Děkuji Moc.

Also to PhDr. Zdeňka Vykoukalová, Ph.D., Ing. Samuel Antwi Darkwah, Ph.D., Prof. Susan Bustos who in diverse ways contributed to the success of this work I am forever in your debt.

To all my detractors who worked tirelessly to ensure this work will **never** be completed I say God Bless you all.

To my lovely daughter Tracey Eni Adjirackor I say thank you for being my sunshine. May this spur you on to greater heights that you may achieve much more than I did.

It is apt to once again end with the Alpha and Omega. Thank you God for all things! Amen.

To Dada Appiah and Mama Yaa for a wonderful daughter. Nayi you know without you I am nothing.


**This work is dedicated to**
God the Omniscient, Omnipotent who was is and will be

Beatrice Adjeley Glover and Theresa Amerley Kwei who were

Grace Ayorkor Osae and Tracey Eni Adjirackor who are

# Declaration

I declare that I carried out this thesis: **<u>Adaptation Process of Ghanaians in Europe</u>** independently, and only with the cited sources, literature and other professional sources.

I agree that my work will be published in accordance with Section 47b of Act No. 111/1998 Coll. on Higher Education as amended thereafter and in accordance with the Guidelines on Publishing University Student Theses.

I understand that my work relates to the rights and obligations under the Act No. 121/2000 Coll., the Copyright Act, as amended, in particular the fact that Mendel University in Brno has the right to conclude a license agreement on the use of this work as a school work pursuant to Section 60 paragraph 1 of the Copyright Act.

Before closing a license agreement on the use of my thesis with another person (subject) I undertake to request for a written statement of the university that the license agreement in question is not in conflict with the legitimate interests of the university, and undertake to pay any contribution, if eligible, to the costs associated with the creation of the thesis, up to their actual amount.

Brno, 22nd May, 2016                                   Author of the thesis:


                                                        _____

# Abstract

Ghanaians are always on the move for greener pastures. Not all are successful. What this paper did was to assess, through a quantitative analysis approach, the extent to which factors like age, length of stay, level of education, language fluency and sex aid or hamper the adaptation process of Ghanaians in five European countries – United Kingdom, France, Germany, The Netherlands and Belgium. 385 Ghanaian migrants (with a minimum stay of 6 months in each host country) representing 77 from each of the aforementioned countries were sampled. The migrants should have lived at least a minimum of five years in Ghana immediately prior to their migration to Europe. The Cross-Cultural Adaptation Inventory (CCAI), was used as the instrument for the study. The independent variables were "Host Country", "Length of Stay (in years)", "Language Fluency", "Level of Education" and "Sex" which were measured against the CCAI subscales "Emotional Resilience", "Flexibility / Openness", "Perceptual Acuity" and "Personal Autonomy" as dependent variables. SPSS and Excel software were utilised in analysing the data received from the field. Descriptive statistics, Analysis of Variance (ANOVA) tests as well as Tukey Post Hoc tests were run to test levels of significance of relationships between the independent variables and dependent variables to investigate the laid down objectives. The research found that factors like level of education, current age of migrant, and length of stay and sex were not predicators of the adaptation process of Ghanaians as measured by the CCAI subscales. However, the choice of country was seen to influence the adaptation process whilst language fluency affected flexibility / openness, perceptual acuity and personal autonomy but had no statistically significant effect on emotional resilience.

**Key words:** Adaptation Process, Culture, Emotional Resilience, Flexibility / Openness, Perceptual Acuity, Personal Autonomy.

**Table of Contents**

# INTRODUCTION

It was a cold December day in England, and I had an appointment for an interview at a very prestigious British firm. The time slated for this appointment was 12:15pm. In Ghana the notion of 12:15 barely exists – in principle, this same appointment may be stipulated as 12 – 12:30 – 1. I transmigrated that misconception into a different culture and arrived, to me, what was only a few minutes late. The interviewer told me I had missed my slot and therefore could not be interviewed. I had arrived no later than 12:20pm and could not fathom why five (5) minutes would be a problem. Her excuse – which seemed fickle to me at the time, - was that if she was to start my interview, it will eat into her lunch break. Imagine my bewilderment; surely she could shave a few minutes here and there to make up for lost time was my spontaneous reaction. It was only after several months in the UK that I came to retrospectively appreciate that every aspect of British life was planned, programmed and regulated to the precise minute. In disappointment I had missed the chance of a lifetime. Fast forward 5 years later and I am back in Ghana – same circumstances different environment. I had just returned from England with a new concept of time. I had an interview appointment with the best advertising agency in Ghana. The appointment was for 3:00pm. I got there at a quarter to 3 but had to wait until 6:00pm to get interviewed. The first comments of the C.E.O who conducted the interview was 'I hear you got in before 3, you must be really desperate'. What a shock? I had been shocked in England and re shocked back home in Ghana. The shock of the 'non' universality of the Greenwich Mean Time fuelled my foray into the field of cross cultural encounters and how adaptation processes to different cultures can be made smoother.

'*Socialisation*', '*Culture Shock*' and '*Adaptation'* are some of the universal cross-cultural theories. With a pervading diversity in cultures and the ever increasing globalization of the

world, one need not necessarily move an inch away from his home to experience a totally new culture. No human society is without a culture and with their culture comes the values, norms and attitudes which they hold dear. Every individual born into a society is socialized into the traditions of that particular society. Within the confines of his immediate environment, he believes that his norms, values and practices are universal. That is to say, man by nature is latently egocentric. The first time he experiences something different than what he is used to, he goes into shock. The way an individual deals with the shock of new cultures is what accounts for various adaptation process theories.

The aforementioned latent egocentricity, however, does not prevent man from moving from the security of his environment to pastures unknown. From the very earliest of times, man has been nomadic by nature. Movements of individuals, families, groups or indeed entire villages in search of greener pastures is as old as the existence of man. These movements could be either permanent, semi-permanent or temporary. They could also be either voluntary or non-voluntary (forced). These movements of man are simply known as migration. National Geographic Society defines Human Migration as "*the movement of people from one place in the world to another for the purpose of taking up permanent or semi-permanent residence, usually across a political boundary*" and goes on further to opine that "*migrations have occurred throughout human history, beginning with the movements of the first human groups from their origins in East Africa to their current location in the world.*" (National Geographic Society, 2005, p. 1)

United Nations Education, Scientific and Cultural Organization, UNESCO defines Migration as:

> *the crossing of the boundary of a political or administrative unit for a certain minimum period of time. It includes the movement of refugees, displaced persons, uprooted people as well as economic migrants. Internal migration refers to a move from one area (a province, district or municipality) to another within one country. International migration is a territorial relocation of people between nation-states.* (UNESCO, 2015, par 7)

As stated earlier, there are various reasons why people move. They could either move voluntarily in search of the proverbial greener pastures or their move could be involuntary – that is, they are forced out for reasons such as war, famine or even persecutions arising out of cultural, political, social or personal ideological differences. There is also a current trend of involuntary migration which although akin to the transatlantic slave trade of the 16th and 17th centuries in its effects is quite different in its process. This type could be classified as a semi-voluntary migration. This kind involves human trafficking in its various forms where organized hordes of people are lured usually across international lines with the promise of nonexistent jobs and are forced into servitude at best or prostitution at worst. Whereas voluntary movements breed migrants (long term movers) and sojourners (short term movers), on the one hand,  refugees, exiles and internally displaced persons make up the list of involuntary migrants (National Geographic Society, 2005) on the other hand.

Ghana is a democratic nation on the west coast of Africa, with a total area of 238,537km$^2$ (Quartey, 2009). According to 2013 population estimates, there are 25,905,000 inhabitants of Ghana made up of some 12,843,000 males and 13,061,000 females with approximately 53% in the urban areas and 47% in the rural areas (UNICEF, 2013). Hitherto, Ghanaian migration was mainly to other West African nations most notably Nigeria. Oral tradition, legend and folklore has it that the coastal inhabitants of Ghana (Gas, Dangmes and Ewes) migrated from a place in present day Ile Ife in Nigeria to their current location. This can be verified by the fact that the Nigerians and Ghanaians share similar cultural and linguistic traits. This means that as a choice of destination for Ghanaians, the adaptation process to their new environment was made smoother. However, with the expulsion of over a million Ghanaians from Nigeria in the early 1980s, there has been a considerable decline in Nigeria as a choice for Ghanaian emigrants. This

trend shifted to other neighbouring African countries. The beginning of the 1990's heralded a period of turbulence in Africa with many African countries fighting one insurgence or other. Ghana remained relatively peaceful during this period (the last major revolution having occurred in 1981). The effect the instability of Africa had on Ghana was that African countries were no longer a citadel for Ghanaian migrants. Although according to the Ministry of Foreign Affairs in Ghana, the bulk of emigrants from Ghana still stay in West Africa, there is a sharp rise in 'extra-regional' migration with Europe being the highest beneficiary. (Anarfi, 1982; Anarfi, 1989; Anarfi, Kwankye, Ababio, & Tiemoko, 2003)

*Table 1: Ghanaian Nationals residing in Europe and North America, 1999- 2006[1]*

| COUNTRY | EMIGRANTS | YEAR |
|---------|-----------|------|
| UK | 96,650 | 2006 |
| USA | 67,190 | 2000 |
| Italy | 34,499 | 2005 |
| Germany | 20,636 | 2004 |
| Canada | 17,070 | 2001 |
| Netherlands | 12,196 | 2007 |
| Spain | 12,068 | 2006 |

*Source:* (Quartey, 2009)

These movements come with the added burden on the mover to adapt to his new surroundings, environment and culture. While adapting to surroundings and environment usually involve physiological processes – which are more often than not unconscious – cultural adaptation to a new society is a complex psychological process that involves various stages and factors.

> *International migrations involve strategic research events. The convergence of migration-induced transitions creates opportunities to study imposition of new adaptational* (sic) *requirements...and how immigrants react to such requirements. The reactions may well involve perceptual phenomenon, memory, the development of cognitions and of self, and a variety of processes structuring the life cycle* (Rogler, 1994, p. 701).

Europe is considered to be the birth place of western culture and hence is quite different than traditional Ghanaian culture. Although the 18th Century colonization of the African continent by European countries brought a form of cultural contact, the end of colonization and the

renaissance of Pan-Africanism in the early 20th century restored the divide between Western and Ghanaian Culture. This phenomenon accounts for an incongruence of the adaptability process of Ghanaians when they move to certain European countries. For the purpose of this paper, Ghanaians living in 5 selected European countries will be studied to access the processes they go through to adapt to the new cultures to attain cultural competence.

The first country is the United Kingdom which happens to be the former colonial master of Ghana. Some aspects of the British culture have therefore found their way into the Ghanaian psyche. The most important and lasting legacies of the British to Ghana are the English Language, the legal system and the education system. The 2011 census in Britain shows an estimated 93,846 Ghanaians living in England and Wales alone (Office For National Statistics, 2012).

The next country is France. The official language of France is French. France also had a strong presence in Africa particularly West Africa during the colonial period. All three of Ghana's immediate neighbours are French speaking countries. Although French is taught in the basic schools in Ghana, most Ghanaians are monolingual[2] with respect to number of international languages spoken.

The Federal Republic of Germany is also a country of interest. Their official language is German. Until its defeat in the First World War Germany also had a very strong presence in Africa. Interestingly, its former colony on the west coast of Africa was divided between the British and the French. The British part known as British Togoland or Trans Volta Togoland on 9th May 1956 voted to join Ghana and is now part of modern day Ghana (Brind, 1999).

Kingdom of the Netherlands is next to be studied. Their official language is Dutch. Netherlands contact with Ghana in the 16th century was short-lived. Although they had a few colonies along the coast, they came ostensibly to trade in the lucrative Gold and Ivory found along the coast.

The Kingdom of Belgium is the final country of interest. During the colonial years, Belgium had its colonies mainly in what is now East and Central Africa (Colonialism in Africa, 2002). Remarkably, among the countries chosen for the study, Belgium is the only one with three official languages, French, Dutch and German.

On Hofstede's Cultural Value Dimensions scale[3], these countries score differently. It is quite interesting therefore to assess the extent to which these differences play a role in the adaptation processes of Ghanaians living in those countries. Hofstede's scale which includes six dimensions – Power Distance Index (PDI), Individuality (IDV), Masculinity (MAS), Uncertainty Avoidance (UA), Long Term Orientation (LTO) and Indulgence (IND) - are explained in greater detail in section 1.6.2.

Hofstede's cultural value dimensions are based on studies carried out on employees of IBM worldwide between 1967 and 1973. Professor Geert Hofstede conducted one of the most comprehensive studies on how values in the workplace are influenced by culture. He analysed a large database of employee value scores collected within IBM between 1967 and 1973. The data covered more than 70 countries, from which Hofstede first used the 40 countries with the largest groups of respondents and afterwards extended the analysis to 50 countries and 3 regions. Subsequent studies validating the earlier results include such respondent groups as commercial airline pilots and students in 23 countries, civil service managers in 14 counties, 'up-market' consumers in 15 countries and 'elites' in 19 countries (Hofstede, National Culture, 2015).

This initial research has spurned numerous activities in the field of adaptation processes. Most of these works like Hofstede's research, focus on specific groups of people within specified fields like international students with language barriers, children and adolescents adapting to a new country, the psychological phases people go through when entering a foreign culture, the traits that contribute to adjustment in a new culture, and the process of becoming an intercultural or bi-cultural individual (Lee, 2008; Shenoy, 1996; Black & Gregerson, 1991; Furnham, 1988; Kim & Ruben, 1998; Nwanko & Onwumechili, 1991; Searle & Ward, 1990)

However, what is left to be explored is how ordinary people adjust to the everyday situations of their new cultures. This study seeks to fill that gap to ascertain the processes that ordinary Ghanaian migrants go through when they move to the selected five European countries and what variables may be strongest in aiding the adaptation process.

# THEORITICAL PART

## 1.  LITERATURE REVIEW

This chapter presents an in-depth over-view of important definitions and explanation of some terms, ideas, as well as theoretical definitions in the discipline of cultural adaptations within the field of Intercultural Communication. The chapter also looks at the prevailing theories, concepts and models upon which cultural adaptation processes are predicated.

## 1.1.  MIGRATION

### 1.1.1.  Overview of Migration

In the cultural adaptation process migration is often overlooked. However, it is the first and most important step of the cultural adaptation process. Without migration, there will be no need to adapt to new cultures. Every human society socializes offspring of members of the society into its culture. At a very early stage of the development of every individual, he becomes fluent in his primary culture. It is therefore migration that precipitates the notion of adaptation to new cultures.

> *Migration is an important factor in the erosion of traditional boundaries between languages, cultures, ethnic group, and nation-states. Even those who do not migrate are affected by movements of people in or out of their communities, and by the resulting changes. Migration is not a single act of crossing a border, but rather a lifelong process that affects all aspects of the lives of those involved.* (UNESCO, 2015, par 9)

As mentioned in chapter one, migration is as old as the existence of mankind. Generally, man has moved from one place to another in the aim of seeking greater self-development. According to the World Migration Report 2013, "*while migration is driven by many complex factors, most migrants want to earn a better living, to live in a more agreeable environment or to join family or friends abroad.*" (International Organisation for Migration, 2013, p. 1). Castles and Miller (2003) also argue out two points. Firstly  that ''*movements of commodities and capital almost always give rise to movements of people,*'' and secondly that "*global cultural interchanges,*

*made easier by better transportation and communication technologies, lead to migration as well"* (Castles & Miller, 2003, pp. 7, 21). All these seem to point to the fact that human beings will move from a place of low self-development to place of better self-development. If this improvement in self-development is to be achieved, however, there is the need for a process of adjusting to the new environment and acquiring competencies in it.

### 1.1.2.  *Trends of Ghanaian Migration*

Anarfi (1982) quotes Mansell Prothero as saying that migration movements '*have been a feature of Africa in the past and are one of its most important demographical features at the present day'* (Anarfi, 1982, p. 5). Intra and inter-continental migration within West Africa and with the rest of the continent, dates back to time immemorial (Arhin, 1978). That notwithstanding, Ghana's migration can be classified under four main phases; 1) a period of minimal emigration dating from the pre-colonial to the 1960s, 2) a period of initial emigration dating from mid 1960s to the early 1980s, 3) a period of large scale emigration dating from the early 1980s and lasting until the end of the 20th century and 4) the 21st century "*period of intensification and diasporisation of Ghanaians"* (Anarfi, Kwankye, Ababio, & Tiemoko, 2003, p. 5).

According to Anarfi *et al* (2000), from the pre-colonial period of Ghana's history, up until the 1960s, Ghana reveled in a period of economic stability, growth and boon and ipso facto, the destination for economic migrants from other parts of West Africa and indeed Africa as a whole. During this period, he asserts, international movement was very minimal and limited to a small group of 'privileged elites' (emphasis mine) who travelled mainly to the United Kingdom or other English speaking countries. These groups of people were mainly students or highly skilled professionals some of which, for example, served in the public services of The Gambia, Sierra Leone and Botswana while other non-skilled professionals mainly fishermen along the coastal

regions migrated to places like Benin, Togo and Cote D'Ivoire (Anarfi, Awusabo-Asare, Nsowah-Nuamah, & Nabila, 2000; Anarfi, 1982). According to Owusu (2000) immigration data available suggests that there were only 100 Ghanaian immigrants in Canada as of 1967 (Odotei, 2000; Owusu, 2000). However, by 2001, the number of registered Ghanaian Immigrants in Canada had reached 114,335 (Anarfi, Kwankye, Ababio, & Tiemoko, 2003).

In 1966, the overthrow of Ghana's first President, Osagyefo[4] Dr. Kwame Nkrumah[5] plunged the once vibrant economy of Ghana into a regression. Internal 'push' factors like political and civil unrests, a slowdown of the economy caused by gross mismanagement coinciding with other external 'pull' factors like the booming of other African and European economies heralded the initiation of Ghana's unusual shift from a net immigration country to a net emigration country (Peil, 1995; Findlay, Jones, & Davidson, 1998; Anarfi, Awusabo-Asare, Nsowah-Nuamah, & Nabila, 2000). These problems coupled with the Aliens Compliance order of 1970[6] halved the proportion foreigners from 12.3% in 1960 to around 6.6% in 1970. These ushered in a paradigm shift from Ghana – as a destination of choice for immigrants – to Cote D'Ivoire (Anarfi, Kwankye, Ababio, & Tiemoko, 2003). Another significance of this period is that it coincided with the liberation of the African continent from the dark grips of colonization which accounted for the fact that by the end of the 1970s, aside the many Ghanaians leaving voluntarily in search of jobs in better economies, many professionals – teachers, lawyers, administrators, *et al,* - were being invited by countries such as Uganda, Botswana, Zambia and Nigeria to help in their 'Post-Independence National Development'. Another significant group of migrants around this period was made up of those who had previously studied abroad, or children born outside the country and had reached an age they were able to travel back to their countries of birth (Anarfi, Kwankye, Ababio, & Tiemoko, 2003).

The next phase was that of large scale emigration. In the 1980s, Ghana's economy had virtually collapsed leaving in its wake shortages of basic commodities. People had to survive and hence families and individuals adopted migration as a survival tool. At this time also, there was a large demand for the services of both skilled and unskilled labour abroad. During this period, Ghana lost a lot of professionals and freshly trained graduates to neighbouring countries (Anarfi, 1982). Another factor precipitating large scale emigration from Ghana was the formation of ECOWAS[7] in 1975. ECOWAS' aim was to facilitate free movement of goods, services and trade amongst its member states and hence aided people to move around easier. Nigeria and Cote D'Ivoire were the main choice of Ghanaian migrants. Anarfi (1982) puts unofficial figures of Ghanaians moving to Nigeria at 300 per day and says that by the end of 1980, the number of Ghanaians registered with the High Commission in Lagos totaled 150,000 with an estimated 500,000 to 800,000 in Cote D'Ivoire by 1986[8]. This was a huge percentage as 1990 figures put the total population of Ghanaians at 15 million (Anarfi, Awusabo-Asare, Nsowah-Nuamah, & Nabila, 2000; Anarfi, 1982). Based on the nearly 1.2million Ghanaians expelled from Nigeria in 1983, and discounting the unknown number of unaffected Ghanaian professionals and their families, Adeku (1995) puts the total number of Ghanaian emigrants between 1974 – 1981 at two million (Adeku, 1995)

The final phase of Ghana's emigration culture can be traced from the end of the 1980's till present day. With the economy growing at a negative rate the government of the day was forced to introduce initiatives such as the Structural Adjustment Program (SAP), Programme of Action to Mitigate the Social Cost of Adjustment (PAMSCAD) and more recently Highly Indebted Poor Countries (HIPC) initiative which led to mass deployment, cutbacks on budgets and other harsh economic reforms. Nigeria had only recently expelled Ghanaians and therefore it was no longer

an attractive destination. Added to that was the power of the Nigerian Naira[9] which aided the expelled Ghanaians to travel to Europe and other destinations. This kick started what led Van Hear in 1998 to classify Ghana as one of the top ten countries involved in producing a new diaspora in recent times (Van Hear, 1998). This diversification of migrant destinations saw large number of Ghanaians moving to cities like London, Amsterdam, Hamburg, Brussels, and Strasbourg among others.

## 1.2. CULTURE

### 1.2.1. Definitions of Culture

Perhaps the most difficult question to answer is the question 'What is Culture?' The concept of 'culture' is so broad and multifaceted that there is hardly any single definition that captures it quit succinctly. In 1952, American Anthropologists Kroeber and Kluckhonn isolated 164 different definitions of 'Culture' (Apte, 1994). Now I shall attempt to give just a few definitions of culture not as a final authority on the subject, but merely as a framework upon which this study may be hinged.

> *Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (Edward B. Tylor; cited by* Avruch, 1998, p. 6)

> *Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.* (Kroeber & Kluckhohn; cited by Adler, 2008, p. 14)

> *Culture consists of the derivatives of experience, more or less organized, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves. (*T.Schwartz 1992; cited by Avruch, 1998, p. 17)

> *[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another.'* (Hofstede, 1991;1994, p. 5)

### *1.2.2.  Characteristics of Culture*

Not unlike the definitions of the concept itself, culture has numerous characteristics. Firstly, culture can be said to manifest itself ***visibly***. That is to say that the culture of a person or group of people is easily discernable from the artifacts and symbols readily visible. However, Hofstede (1991) points out that though these artifacts may seem visible and obvious, they may have hidden meanings and underlying values;

> *[T]heir cultural meaning ... lies precisely and only in the way these practices are interpreted by the insiders.' For example, a gesture such as the 'ring gesture' (thumb and forefinger touching) may be interpreted as conveying agreement, approval or acceptance in the USA, the UK and Canada, but as an insult or obscene gesture in several Mediterranean countries. Similarly, choice of clothing can be interpreted differently by different groups of people, in terms of indications of wealth, ostentation, appropriateness, and so on.* (Hofstede, 1991, p. 8)

This assertion is also supported by Spencer Oatey (2012) who argues that we need to go beyond the overtly visible implications and *delve deeper* even beyond our basic assumptions to really understand why the culture of a people and why they behave the way they do.

> *This level [visible artifacts] of analysis is tricky because the data are easy to obtain but hard to interpret. We can describe "how" a group constructs its environment and "what" behaviour patterns are discernible among the members, but we often cannot understand the underlying logic – "why" a group behaves the way it does* (Spencer-Oatey, 2012, p. 3)*.*

What these serve to show is that to understand fully the culture of a people, we need to understand the *implicit values* their symbols portray. This may well be the first few steps to successful cultural adaptation processes. Successful cultural adaptation may mean that the recipient of a code (message), may first have to discern the cultural background of the sender in order to fully appreciate the message while still maintaining, albeit suspending, his own cultural interpretations of similar codes (Hofstede, 1991; Spencer-Oatey, 2012).

Another fundamental characteristic of culture is that it is *learned* and *not inherited*. Individuals born into a particular society are socialized into the norms, values and ways of the society. Cultural fluency therefore is a result of a psychological process and not a biological one. What this shows is that culture can be learned, unlearned and relearnt. In what Hofstede (1994) calls the human mental programming, he distinguishes the oft confused phenomena of *'human nature'*, *'culture'* and *'individual personality'*. Spencer Oatey (2012) agrees that there is a very distinct line between these three the only problem being **"*where exactly the borders lie between human nature and culture and between culture and personality*"** (Spencer-Oatey, 2012, p. 6)

*Figure 1: Levels of Uniqueness in Human Mental Programming*
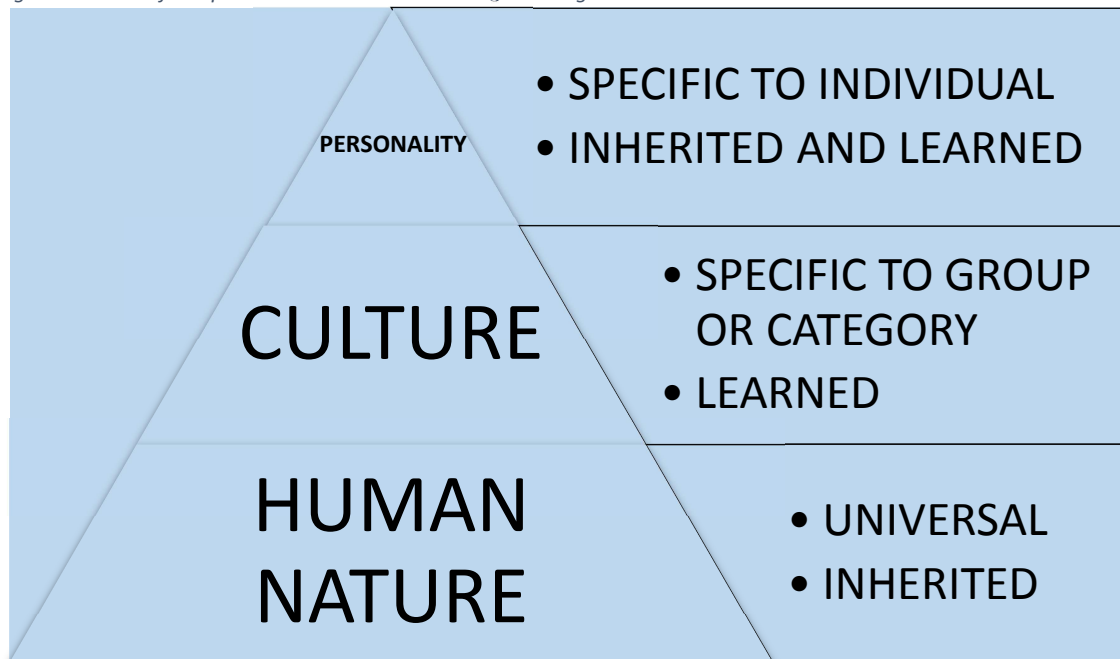


*Source: Hofstede (1994, p. 6)*

This model is quite pertinent to the research insofar as we can classify Hofstede's value dimensions under culture. This research therefore takes it a step further to ascertain the impact of human nature and individual personality on the cultural adaptation process. That is to say, 'what role do the inherited and acquired traits of humans have on the learned values of their societies?'

Another unique characteristic of culture seems to be the fact that it has the ability to influence the biological processes of individuals. Simple activities like eating, drinking, farting etc. are shaped by the culture of the society in which the individual finds himself. In some cultures, the use of the left hand is frowned upon. This means that individuals socialized into such cultures are innately handicapped simply because though they may physically be seen to have two hands, they are only ever able to use one – the right hand. In the following illustration by Clive Kluckhohn (1968) as cited by Spencer-Oatey (2012) he captures vividly how culture can not only halt a natural biological process but can actually reverse it as well:

> *I once knew a trader's wife in Arizona who took a somewhat devilish interest in producing a cultural reaction. Guests who came her way were often served delicious sandwiches filled with a meat that seemed to be neither chicken nor tuna fish yet was reminiscent of both. To queries she gave no reply until each had eaten his fill. She then explained that what they had eaten was not chicken, not tuna fish, but the rich, white flesh of freshly killed rattlesnakes. The response was instantaneous – vomiting, often violent vomiting. A biological process is caught into a cultural web* (Kluckhohn, 1968; cited by Spencer-Oatey, 2012, pp. 25-26).

In this case, the biological process of digestion which naturally follows the ingestion of wholesome food was forcefully ejected – a reversal – influenced by the learned cultural value that rattlesnake meat was unwholesome for human consumption. Had their culture allowed the consumption of rattlesnakes, the natural biological process of digestion would have advanced unabated.

Finally, to close the section on culture, it is important to note that culture is not static but a fluid chaotic concept in a constant state of evolution. This makes the adaptation to a particular culture even more complex. Change in culture can be looked at as being placed on a continuum with conservatism on the opposite end of liberalism. While liberalism implies that the culture is susceptible to major changes rapidly, conservatism in no way implies that the culture does not change. Indeed the only universality of all cultures is the inherent element of change.

Conservatism therefore only implies that the culture evolves less rapidly, less overtly and almost imperceptibly. The main catalysts of change in cultures can be traced to the introduction of new ideas, values, thoughts and artifacts influenced by both internal and external forces through a process known as cultural innovation. The internal mechanisms of change are discoveries and inventions while the external forces are signified by cultural diffusion – a process of borrowing from other cultures. Culture exists on different levels in an individual and whilst he might willingly accept some aspect of a new culture, he may reject others. Also, cultural diffusion is not a one way street. Indeed culture is diffused both ways when there is cultural contact. One important point to note is that culture is not diffused in its entirety and original form. It is adapted to suit the needs of the recipient culture (Spencer-Oatey, 2012).

## 1.3.    ADAPTATION THEORIES

Adaptation seems to be a harder concept to grasp mainly because of the lack of consensus on the terminology and what it defines. There is hardly any empirical definition of the term and has been used interchangeably with numerous other terminology including 'adjustment', 'integration', 'acculturation' etc., to define the same constructs while at the same time being used to describe different constructs.

### 1.3.1.  *Definition of Adaptation*

Ward and Searle (1991) point out that literature on adaptation of migrants in foreign countries deal with two dimensions - psychological (subjective) dimension of adjustment and a sociocultural dimension of the adjustment. Although these two dimensions are interrelated, it is imperative to draw a distinction between them as they are predicated through different variables. They both involve change in an individual to fit in a new environment but were the subjective focuses on the personal satisfaction of the individual as the ultimate in adjustment, the sociocultural dimension is silent on individual gratification. While Kim (2001) and Berry *et al*

(2002) provide the basis for the sociocultural dimensions, Torbiörn (1982) and Hippler (2006) provide those of the psychological dimensions.

Kim (2001) defines the process of adapting to a foreign culture as a "*life-changing journey*" and as "*a process of 'becoming' – personal reinvention, transformation, growth, reaching out beyond the boundaries of our own existence*" (Kim, 2001, p. 9). According to Kim, there is a change in the individual based on the length of the contact with the new culture and the knowledge acquired through communication. This process will eventually culminate in assimilation through a complex interchange of learning and "*unlearning*" (Kim, 2001, p. 51) of cultural habits. Berry *et al*. (2002) also see adaptation as a process that delivers a result. They define it as "*the long-term ways in which people rearrange their lives and settle down into a more-or-less satisfactory existence*" (Berry, Poortinga, Segall, & Dasen, 2002). This result ranges from positive (successful) to negative (failure) with integration being the most successful and marginalization the least successful. (Berry, Poortinga, Segall, & Dasen, 2002). These theories suggest that adaptation is an unending process of learning, unlearning and relearning which alters the individual and seems to suggest no personal gratification for the individual concerned. The individual sacrifices the cultural habits he has acquired over the years by unlearning them and learning new ones to fit better in his new environment.

On the other hand, Torbiörn (1982) and Hippler (2006) deal with the personal satisfaction of the individual in what they term subjective adjustment.

> [Adjustment is] *generally used to express a dependent relationship, in which changes take place in the individual as a result of new conditions in his surroundings […] Satisfaction is achieved when the demands he makes on his surroundings or on himself are fulfilled […] changes which the individual actively engenders or passively accepts in order to achieve or maintain a state in which he can feel satisfaction* (Torbiörn, 1982, pp. 54-55)*.*

Similarly, Hippler (2006) defines adjustment as *"the general satisfaction with one's life in the new environment"* (Hippler, 2006, p. 65)*.* These tend to lean towards the idea that the end product of adjustment is satisfaction of the individual. Here the individual is not merely undergoing changes to make him fit in the society or environment but the changes are geared towards making him feel satisfied and happy in his environment. The focus is on individual gratification hence the subjective adjustment although their adjustment cannot be isolated from the environment in which they live.

Kim (2001) succinctly combines the key constructs into the term 'cross-cultural adaptation' which she defines as *"the dynamic process by which individuals, upon relocating to new, unfamiliar, or changed cultural environments, establish (or reestablish) and maintain relatively stable, reciprocal, and functional relationships with those environments"* (Kim, 2001, p. 31)*.*

## 1.4. ACCULTURATION THEORIES
### *1.4.1. Berry's Model of Acculturation*
Perhaps, the best point to initiate a discussion on cultural adaptation theories is to start from one of the foremost leaders in adaptation and acculturation. Berry (1994) proposed a model of acculturation that suggests that it is possible for an individual to preserve his original ethnic identity and behavior while attaining proficiency in a foreign culture. He believes that the results of acculturation can vary from assimilating the host culture, to integrating aspects of both the host and original culture. In his view, integration is the best possible outcome and the less stressful of the acculturation process (Berry, 1994). For Berry assimilation is one of four acculturation strategies - the others being marginalization, separation and integration - an individual may use during the acculturation process and defines it as *"when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures"* (Berry, 1997, p. 9).
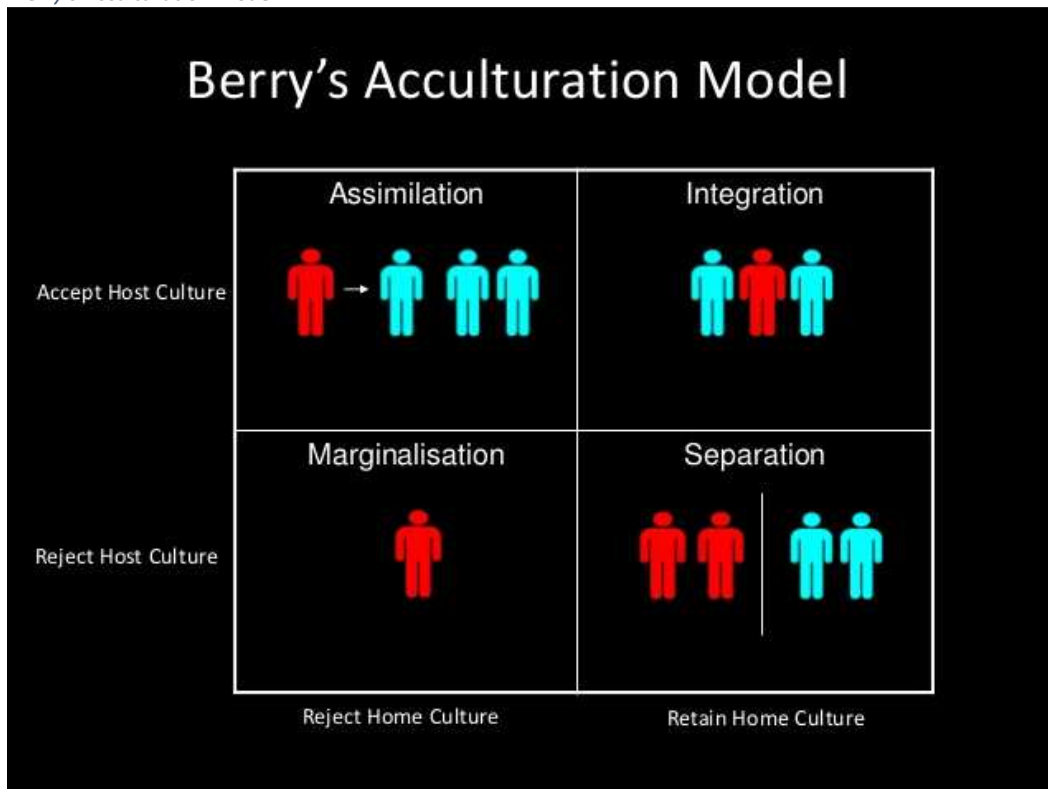
Source: www.pintrest.com

Berry's model is a result of the recognition that acculturation does not necessary involve the hitherto 'unidimensional' conceptualization where an individual was either deemed to have accepted a host culture or retained his original culture (Berry, 1980). Berry realized that these two dimensions – '*receiving-culture acquisition*' and '*heritage-culture retention*' - are independent of each other and intersect to create four very distinct dimensions as seen in figure 2 above. Within Berry's (1980) model, the four acculturation categories are '*assimilation*' - where the individual adopts the receiving culture and discards the heritage culture, '*separation*' – where the individual rejects the receiving culture and retains the heritage culture**,** '*integration*' where the individual adopts the receiving culture and retains the heritage culture, and '*marginalization*' where the individual rejects both the heritage and receiving cultures (Berry, 1980).

19

This Communication Accommodation Theory (CAT) as propounded by Howard Giles (1985) indicates that *"when people interact they adjust their speech, their vocal patterns and their gestures, to accommodate to others"* (West & Turner, 2010, p. 493)*.* CAT suggests that in cross cultural encounters, speakers use points of convergence and divergence to show their attitudes towards each other. The most basic and important aspect of effective communication is to get messages across. When we talk to someone face-to-face, we instinctively know just who we're talking to. It can be observed that we automatically adjust our speech to be sure we communicate our message. For instance, when we talk to three-year olds, we shorten sentences and use simpler words. When we talk to college professors, we use longer sentences and more formal language. In doing these, were are employing tactics of convergence because we are meeting them at their level. This is what Gallios *et al* (1988) refer to as:

> *[…] interpretability strategies … including modifying the complexity of speech such as: decreasing diversity of vocabulary or simplifying syntax, as in "foreigner talk"; increasing clarity by changing pitch, loudness, or tempo; or selecting appropriate conversational topics which stay in "familiar areas" for the other person.* (Gallois, Franklyn-Stokes, Giles, & Coupland, 1988)

Another example is when politicians tend to use flowery language or dabble in gargantuan verbosity in a bid to impress their supporters or befuddle their opponents. This is a case of divergence where based on certain feelings of arrogance or superiority, they tend to highlight perceived differences between them.  In short, we change what we say because we know our audience. The same applies to cultural interactions. Individuals adjust their habits, values norms and actions in cultural encounters to either accommodate or alienate others. In intercultural encounters, individuals adopt cues of the host culture if they feel an affinity towards it or exaggerate their own cultural cues if they feel hostility towards it. There are various reasons why individuals may choose to either converge or diverge on cultural values in an encounter but the level of convergence or divergence set to emphasize the stage of the cross cultural adaptation

process in which the person is. An ideal state of this theory will be a state of multiculturalism where an individual is fluent enough to switch between cultural codes based on his audience.

According to Cai and Rodriguez (1997) when individuals are unable to achieve their communication targets, they *"choose the least cognitively demanding option available to them"* (Cai & Rodriguez, 1997, p. 5)*.* This is known as the Hierarchy Hypothesis. With this assertion, the more likely option for an individual to adopt in cross cultural communication encounters is to repeat the misunderstood speech more slowly in a higher tone rather than to alter the syntax or the content as in the CAT. This is because an alteration in syntax, grammar, lexicon or even morphology, requires more complex cognitive processes than simply repeating the misunderstood sentence phrase or words slowly and in a clearer (more audible) tone. Berger and diBattista (1993) supported this assertions through results of their experiments which showed that there was a significant increase in tone and a reduction of speed in the speech pattern of native speakers when their initial messages were misunderstood. They also postulated that in cross cultural encounters, individuals pre-adjust their message when they know they are speaking to non-natives (Berger & diBattista, 1993). They found support in an earlier position by Gumperz and Tannen (1979) that intercultural exchanges were more difficult to engage in than 'intra-cultural' exchanges (Gumperz & Tannen, 1979). However an experiment by Berger and diBattista (1993) failed to prove this hypothesis. Their findings were inconsistent insofar as in their study, they found that native speakers of English in America did not pre-adjust their messages when confronted by obvious looking Asians asking for directions. Although an Asian looking individual asking for directions in California is an instant give-away of 'foreignness', Berger and diBattista (1993) are not willing to reject their hypothesis on the basis that, the native speakers were not informed that the objects of the encounters were foreign persons. They

however admit that a better test of the hypothesis would have been to have two groups of participants with one group being aware that their encounter was with a foreign person whilst the other group was unaware. Suggesting that the group made aware of the 'foreignness' of their encounter will adjust earlier than the group unaware (Berger & diBattista, 1993). This may well mean that migrants who have fore knowledge of the differences that exist in the new culture are bound to have a period of pre-adjustment before their actual cross cultural encounters.

The Longitudinal Approach Theory is based on the premise that an individual goes through various stages in the adaptation process. Unlike the aforementioned theories, this theory does not suggest an immediate adjustment response as individuals come into contact with different cultures. It proposes a situation of stress which is aggravated or ameliorated by the extent of contact. Simply put, when persons come into contact with a culture alien to them, they go through a myriad of psychological processes based on various variables and could end up in any stage of a continuum. The stages are not finite in themselves but are part of a never-ending continuum (Cai & Rodriguez, 1997).

The theory however does not postulate what these stages are and different scholars on the subject have put forward different stages an individual goes through in the process of Cross-Cultural Adaptation.

## 1.5. STAGES OF CROSS-CULTURAL ADAPTATION.
### 1.5.1. The U-Curve Theory
Arguably the most cited and simplistic model of cultural adaptation processes is Lysgaard's (1955) U-Curve model. In his model, the first stage is the 'Honeymoon' stage where an individual in a cross cultural encounter is so fascinated by the occurrences and happenings in the new culture. He is in an emotional high state of euphoria. This stage begins immediately upon contact with the new culture and lasts until he settles into the daily demands of the new culture.

*Figure 3: Lysgaard's U-Curve Model of Cultural adaptation*
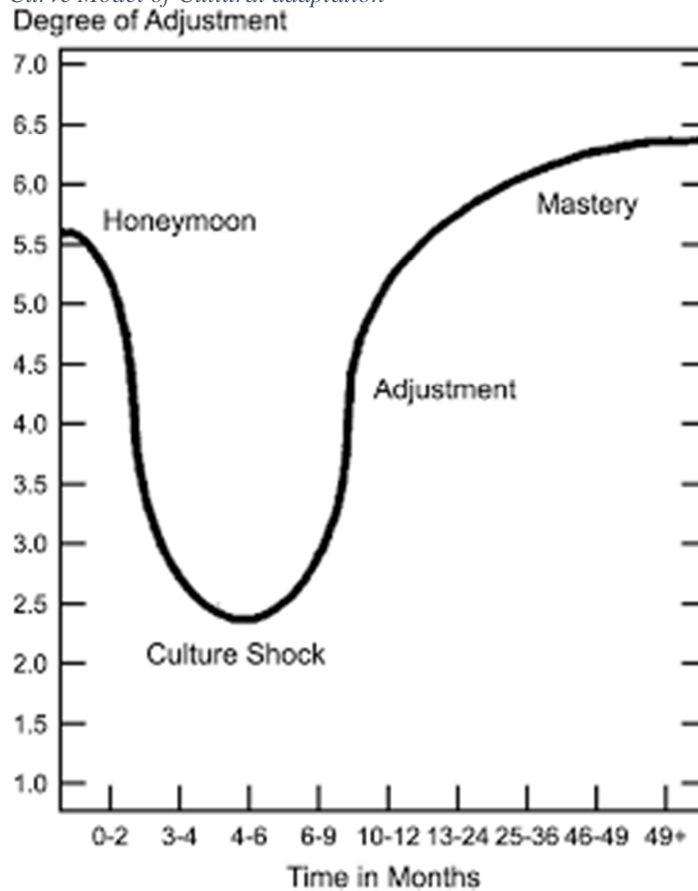
Then the migrant enters the next stage which is the 'Culture Shock' characterized by frustration and disillusionment towards the new culture. Often times it has the tendency of degenerating into hostility as the sojourner realizes he has to leave with the realities and intricacies of the host culture on a day to day basis.

Further down the line is the stage of 'Adjustment' (also known as recovery) where the individual gradually begins to understand and adapt to the new culture and learns the appropriate customs, values and norms of the culture. This stage can be seen as the most transitory of all the stages as he is in a state of sui generis; he is neither awed nor disillusioned by the new culture and neither is he fluent in it as well. He is merely in a state of constant learning and adjustment.

23

The final stage according to this model is the 'Mastery' stage characterized by efficiency, fluency and effectiveness in the ways of the new culture. The day to day tasks and practices of the new culture become second nature. One point to note is that not every individual goes through all the stages of the U-Curve for the same length of time. Indeed some people might react differently at one stage or the other and choose an alternative less demanding on his abilities to cope with the stress of the adaptation process (Lysgaard, 1955; Black & Mendenhall, 1990; Usunier, 1998).

### 1.5.2. The W-Curve Theory

Figure 4: Gullahorn and Gullahorn's W-Curve model of Cross Cultural Adaptation
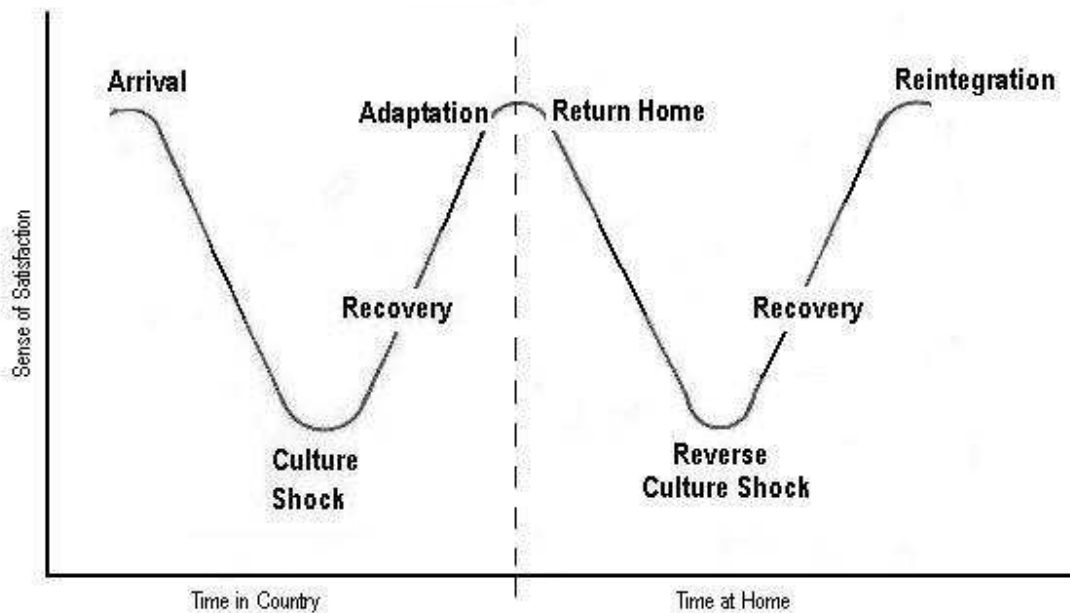


Source: Gullahorn and Gullahorn, (1963)

Earlier studies in cross –cultural adaptations were mainly focused on a migrants entry into a new culture which led to the development of the U-curve. However in 1963, Gullahorn and Gullahorn expanded Lysgaard's (1955) model to include another U-curve, turning it into a W-curve, signifying the processes a migrant goes through upon return to his home culture. They show that upon a migrant's return home, he goes through identical stages of euphoria, shock, recovery and

24

reintegration as he felt upon entering the new culture. Cultures' distinctive ability to be learned and unlearned accounts for this W-curve phenomenon (Chang, 1997).

In 1993, another W-curve model which differs significantly from Lysgaard's (1955) earlier U-curve and the W-Curve of Gullahorn and Gullahorn (1963) was proposed by Zeller and Mosier (1993).

*Figure 5: Zeller and Mosier's (1993) W-Curve Model of Cross Cultural Adaptation*
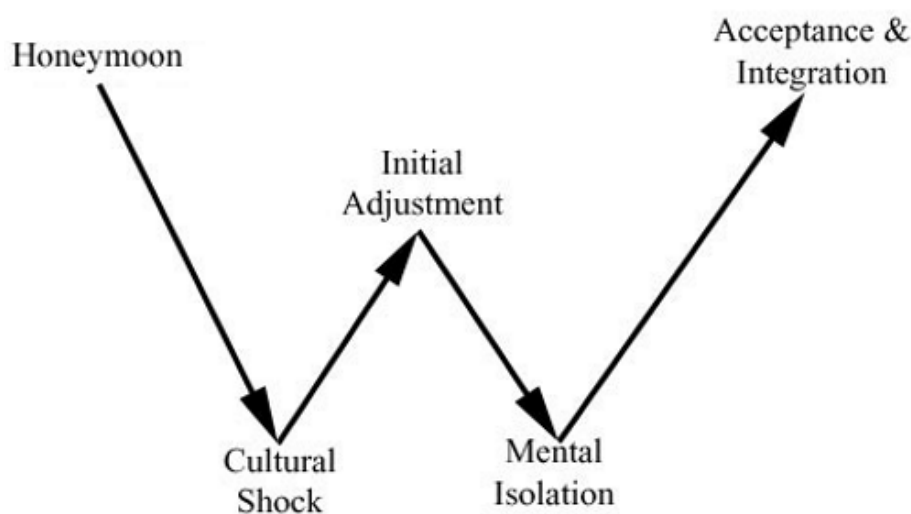


*Source:* Zeller & Mosier, (1993)

In their study of first year students in an American university, they found that students upon arriving in a new environment and culture, underwent a series of ups and downs in their bid to adjust to their new environment. For them, the 'honeymoon' phase started before the students actually arrived on campus. This was the period of applying, being accepted and preparation for the new environment. It continued well into the arrival on campus where they met and made friends with other freshmen, became protégé's of older student and professors and relished the relief of the absence of parental control.

> *As students arrive on campus, there generally is a strong sense of welcoming from the campus community. Other new students quickly become friends, returning students become mentors, and staff and faculty are available to assist them through a variety of first-week programs. The initial sense of freedom new students feel often is exhilarating.*

25

*For traditional-aged students, moving away from parental oversight and taking responsibility for one's own lifestyle creates a strong positive feeling* (Zeller & Mosier, 1993, p. 21).

The next stage is the period of 'culture shock' which occurs after the bliss of 'newness' of college life has worn off. They have to deal with the mundane realities of college life like sharing a room with a non-blood relation, among other things. Things that hitherto had been taken for granted now become issues of disorientation and frustration for the new students.

The next stage is the initial 'adjustment' were the students feel confident enough to deal with the intricacies of their new environment. They get a sense of normalcy returning to their lives. After this comes the stage of mental isolation which brings back the feelings of the initial culture shock. According to Zeller and Moisler (1993), this usually occurs after the students have returned home during the inter semester break.

*Although the physical environment has become more familiar, new students will relapse into a sense of isolation as they make comparisons between their new culture and their more familiar home culture. Strong feelings of homesickness begin to surface, as first year students move through a second culture shock in adjusting the new environment* (Zeller & Mosier, 1993, p. 22).

The final stage of this model is the 'Acceptance, Integration and Connectedness' where students begin to develop a true affinity to campus life. They begin to have and cherish histories and memories with campus friends and colleagues and get to know the faculty and staff better. They begin to accept the realities of campus life and learn to take the sweet experiences with the challenges of their new home. Zeller and Moisler (1993) capture it thus: **"*They begin to think that, generally, it's a pretty good place to be. The university becomes the students' home. The original home culture becomes somewhat foreign. There is less dependence on parents and former peers"* (Zeller & Mosier, 1993, p. 22)**.

### 1.5.3. Bennett's (1993) Developmental Model of Intercultural Sensitivity

This unique model made up of six stages, developed by Bennett (1993) is categorized on a bipolar spectrum. This spectrum ranges from the ethnocentric stage on one end to ethno-relative stage on the other (Figure 6). In ethnocentrism, the migrant places a higher value on his own culture and devalues others whiles with ethno-relativism, he is at a point where he is able to 'judge' his culture in the light of other cultures. The ethnocentric stages are Denial, Defense, and Minimization whilst the ethnorelative stages are Acceptance, Adaptation, and Integration.

*Figure 6: Bennett's (1993) Six Stages of Cross Cultural Adaptation*

| Ethnocentric | | | Ethnorelative | | |
|---|---|---|---|---|---|
| Denial | Defense | Minimization | Acceptance | Adaptation | Integration |
| My cultural experience is the only one that is real and valid. There is little to no thought of "other." | "We" are superior and "they" are inferior. One feels threatened and is highly critical. What is strange may be labeled as stupid. | Other cultures are trivialized or romanticized. One tends to deny differences (e.g., "color blind") and only seek similarities. | I accept but may not agree with other cultures. Generally, I am curious and respectful. | I "see" the world through different eyes and make intentional changes in my own behavior and values. | I easily move in and out of different cultural worldviews. |

*Source: Transmedia Evaluation (2010)*

The first stage is 'Denial', where an individual denies the existence of cultural differences. This belief may be manifested by isolation – either physical or social from people of different cultural backgrounds.

The next stage is 'Defense', characterized by an individual's acknowledgement of cultural differences, but consciously builds defenses because he sees those differences as threatening to his own reality and sense of self.

The third stage in Bennett's model is 'Minimization'. In this stage, although the individual recognizes cultural differences, he belittles them, and highlights human similarities. Bennett points out a danger in this stage thus; similarity is implicit rather than known. Bennett states, "*in general, people who have experienced cultural oppression are wary of the 'liberal' assumption of common humanity. Too often, the assumption has meant 'be like me.'*" (Bennett, 1993, p. 42)

'Acceptance', the fourth stage, an individual is devoid of prejudice He accepts cultural differences for what they are without appraising them in terms of positive or negative. This stage heralds a paradigm shift from ethnocentrism to ethno-relativism discernible by two main characteristics – a respect for cultural differences in behavior, and then a deeper respect for cultural differences in values.

The penultimate stage according to Bennett (1993) is 'Adaptation', where individuals develop and improve skills for interacting and communicating with people of other cultures. In this stage, the individual is able to confidently swing his perspective and also develops the capacity to look at the world "through different eyes."

The final stage of Bennett's (1993) model is 'Integration'. Individuals in this stage attain a certain degree of fluency in a variety of cultures, but are constantly defining their own identity and evaluating behavior and values in contrast to and in concert with a myriad of other cultures. Here, individuals possess the ability to rise above the confines of living in only one cultural

milieu, by integrating facets of their own original cultural standpoints with those of a host of other cultures (Bennett, 1993; Skelton, 2007).

## 1.6. HOFSTEDE'S CULTURAL VALUE DIMENSIONS
### 1.6.1. Overview & History

Between 1967 and 1973, while Professor Geert Hofstede was managing the Personnel Research Department of IBM Europe – a department he had founded in 1965, - he conducted what has been touted as the most comprehensive study on how values at the workplace influence culture. This research has been the bedrock of cultural adaptation studies worldwide. His methodology was simple yet universal. He collected and analyzed a very large database of employee values from respondents in over 70 countries. Initially, Hofstede used the top 40 countries with the largest respondents but later expanded his analysis to include 50 countries across three regions. Subsequent studies in this field went outside the confines of IBM and delved into other areas of specific groups of people. Some of these studies included commercial airline pilots and students in 23 countries, civil service managers in 14 countries, 'up-market' consumers in 15 countries and elites in 19 countries. Interestingly, all these surveys tended to validate his earlier research in the field of cultural values thereby paving way for the evolution of what has come to be known as Hofstede's Cultural Value Dimensions or Hofstede's Dimensions of National Culture. (Hofstede, Hofstede, & Minkov, 2010; Hofstede, 2001).

### 1.6.2. The Dimensions

Hofstede's initial work produced four distinct categories of cultural dimension comparisons. The initial four were Power Distance (PDI), Individualism (IDV), Masculinity (MAS) and Uncertainty Avoidance (UAI). In 1991, with support from Hofstede, Michael Harris Bond conducted a research which produced a fifth dimension based on Confucius thinking. This was known as Long Term orientation (LTO)[10]. His research was, however, based on only 23

countries. Michael Minkov (2010) generated two dimensions using the most recent World Values Survey[11] data from representatives of 93 countries. One was a new dimension called Indulgence whereas the other was merely a replication of Bond's Long Term Orientation. Although the scores of the two researchers were highly correlated, their constructs were not totally identical[12]. (Hofstede, Hofstede, & Minkov, 2010).

These definitions of Hofstede's dimensions have all been quoted *sic erat scriptum* from Hofstede's books which are duly acknowledged. I make no claims that they are my original thoughts or ideas.

### 1.6.2.1. *Power Distance Index*
This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. People in societies exhibiting a large degree of Power Distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low Power Distance, people strive to equalize the distribution of power and demand justification for inequalities of power (Hofstede, 2001).

### 1.6.2.2. *Individualism*
The high side of this dimension, called individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. Its opposite, collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we." (Hofstede, 2001)

*1.6.2.3.Masculinity*

The Masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material rewards for success. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented. In the business context Masculinity versus Femininity is sometimes also related to as "tough versus tender" cultures (Hofstede, 2001).

*1.6.2.4.Uncertainty Avoidance*

The Uncertainty Avoidance dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. The fundamental issue here is how a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? Countries exhibiting strong UAI maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles (Hofstede, 2001).

*1.6.2.5. Long Term Orientation*

Every society has to maintain some links with its own past while dealing with the challenges of the present and the future. Societies prioritize these two existential goals differently. Societies who score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future. In the business context this dimension is related to as "(short term) normative versus (long term) pragmatic". In the academic environment the terminology 'Monumentalism' vs. 'Flexhumility' is sometimes used (Hofstede, Hofstede, & Minkov, 2010).
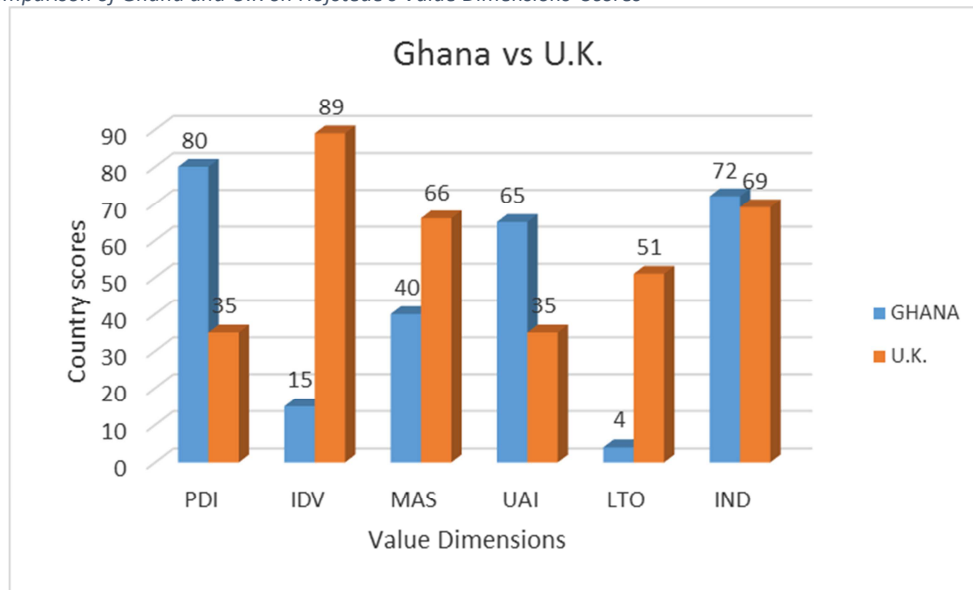
*1.6.2.6. Indulgence*

Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms (Hofstede, Hofstede, & Minkov, 2010).

## 1.7. COMPARISON OF COUNTRIES BASED ON HOFSTEDE'S SCALE

As earlier espoused, the concept of culture cannot be fully grasped without comparison therefore the country scores cannot be taken in isolation. There is the need to pitch the countries against each other to understand their points of cultural convergence and divergence. Hofstede (2015) asserts that the forces that cause changes in national cultures are global and hence affect many if not all countries at the same time thereby ensuring that even with shifts in cultures, the scores still remain relative to each other. He, therefore, believes that these scores are relatively stable and that they correlate with other data from the countries. He points out that power distance correlates with income inequality and individualism with national wealth. Furthermore, Masculinity is inversely related to the percentage of income spent on social security, while Pragmatism is connected to the school mathematics results. Finally, he associates the Uncertainty Avoidance with the legal obligation of identity cards in developing countries. Based on these correlations, we can see how Ghana differs from the five European countries selected for the study (Hofstede, 2015).

### 1.7.1. Ghana and United Kingdom

*Source: The Hofstede Centre (retrieved on 17/06/2016)*

While the greatest similarity between Ghana and the United Kingdom can be seen in the dimension of indulgence, the greatest difference lie in Individualism. Marked differences also occur in the other dimensions as well. This shows that the British society is less tolerant of inequalities and a hierarchy of power than Ghana is. They tend to embrace the equality of mankind. They are also a very highly individualist culture whilst Ghana is also very high on collectivism. With regards to masculinity, U.K is more ready to reward success, heroism and valour than Ghana (Figure 7). U.K also scores lower than Ghana on the uncertainty avoidance dimension which means rather than being focused on the finer details of issues, they are quite happy to take things as they come. Although U.Ks score on pragmatism makes it quite hard to determine their preference, they score much higher than Ghana so of the two, the British display a higher propensity for long term orientation than Ghanaians.

### 1.7.2. Ghana and France
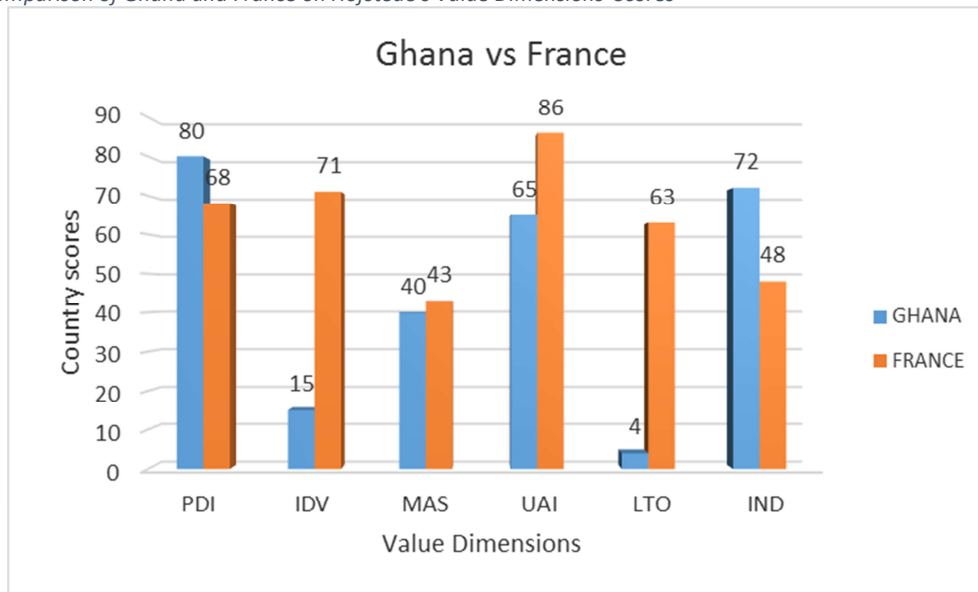
*Source: The Hofstede Centre (retrieved on 17/06/2016)*

Figure 8, indicates that both Ghana and France can be considered feminist societies; placing a stronger value on quality of life rather than heroism and bravado. The power distance between the two countries is not far apart, to an extent they both expect and accept the inequalities of mankind. The marked differences between these two cultures lie in pragmatism and individualism. France is more geared towards long term orientation than Ghana. This is to say they are more susceptible to change than Ghana. One fundamental tenet of a high score on pragmatism is the belief that truth depends on context, situation and time. France is also a more individualistic nation than Ghana. Despite popular belief, the French are less relaxed than Ghana as can be deduced from the difference in the dimension of indulgence from the figure 8. The results show France as being a more restrained culture than Ghana. Finally France scores relatively higher than Ghana on uncertainty avoidance; actually, the French do not like surprises but prefer structure and well mapped out planning.

### 1.7.3. Ghana and Germany

**Ghana vs Germany**
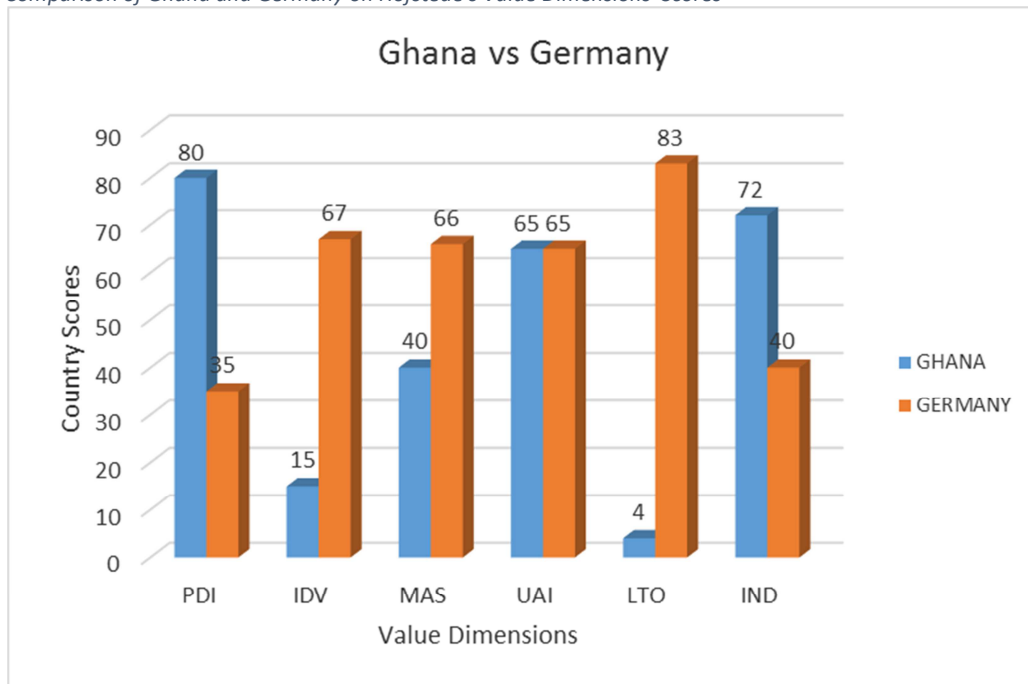
Figure 9 shows that Ghana ranks equal with Germany on uncertainty avoidance; details are very important to create certainty that a certain topic or project is well-thought-out. That is the only similarity that exists between these two countries on the Hofstede's value dimensions. The widest difference exists in pragmatism. With a relatively high score of 83 on pragmatism compared to Ghana's measly 4, the Germans have a greater propensity to adapt their ways than Ghanaians. Also they are more forward looking and tend to save and invest for the future. Germany is also a more individualistic country than Ghana and less likely to accept the hierarchies of society as can be seen in the differences that exist in the power distance dimension scores. Germany is a more masculine society, placing greater interest on performance. Here they believe that they live in order to work and revel in their achievements. Finally on indulgence, the Germans score lower than Ghanaians which illustrates that they are more cynical and pessimistic than Ghanaians.

### *1.7.4. Ghana and The Netherlands*

*Figure 10: Comparison of Ghana and Netherlands on Hofstede's Value Dimensions' Scores*
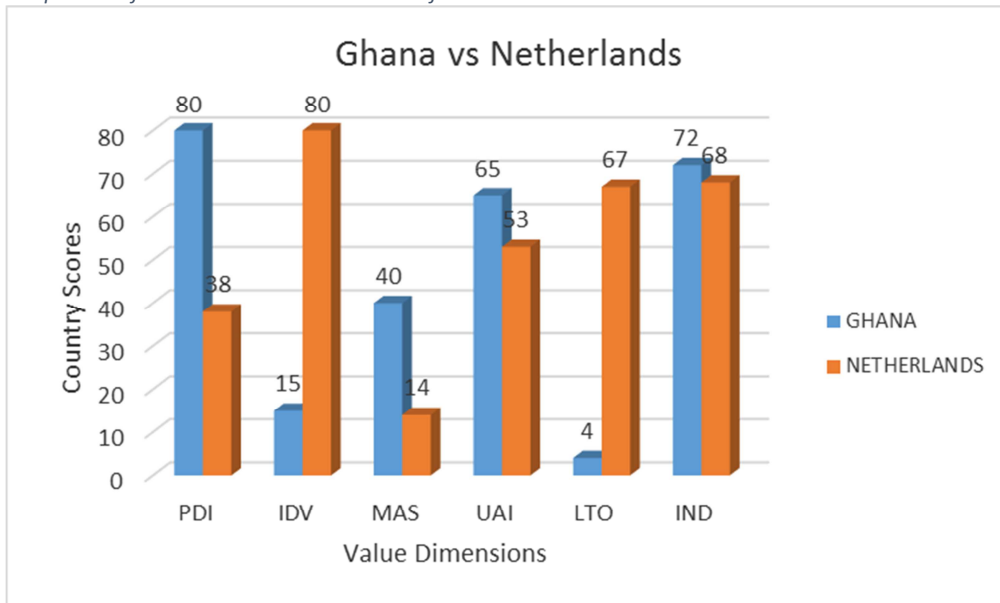


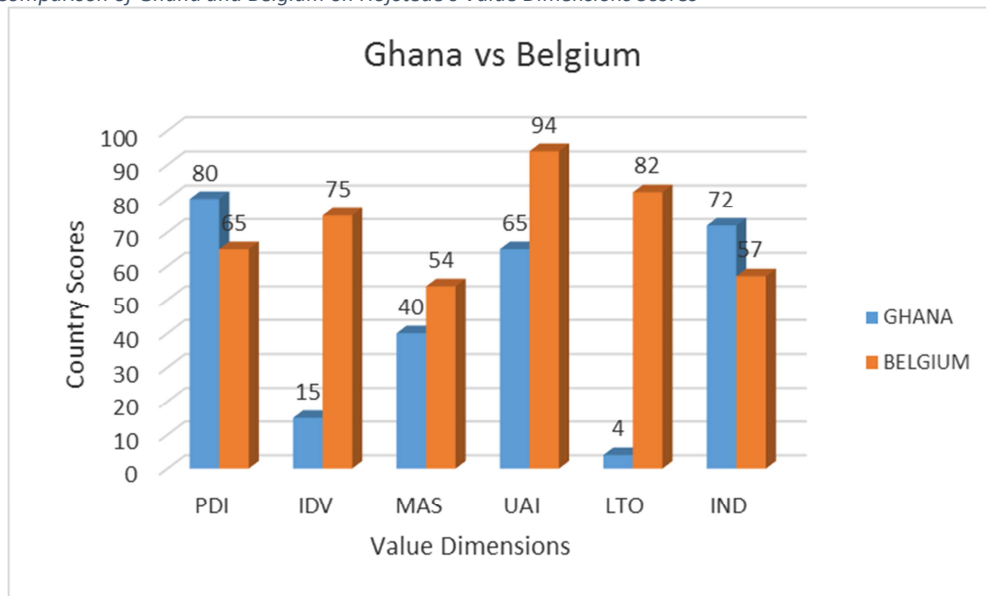*Source: The Hofstede Centre (retrieved on 17/06/2016)*

Figure 10 indicates the closest scores of these two countries (Ghana and The Netherlands) exist only on the indulgence dimension. They are both fun-loving cultures, with a positive attitude and highly optimistic. With regards to uncertainty avoidance, they are not too far apart from each other. There is a preference or even a dependency on strict rules and guidelines with an intolerance for unorthodox behavior in both countries. The greatest difference exists in individualism followed by pragmatism. Netherlands favours loosely knit social ties where individuals are responsible for themselves and their immediate families only. Whereas Ghana is conservative and a stickler for age old traditions, Netherlands is more open to change as a way of preparing for the future. Interestingly, although Ghana ranks as a feminist nation on Hofstede's scale, Netherlands is a more feministic nation than Ghana. The Dutch are actually noted for consensus building through long negotiations. On power distance, the Dutch are less likely to accept the hierarchy of power than the Ghanaians. In Dutch culture, there is decentralization of

power with communication being more informal and participatory than in Ghanaian societies. While control is expected in Ghana, it is abhorred in The Netherlands.

### 1.7.5. *Ghana and Belgium*

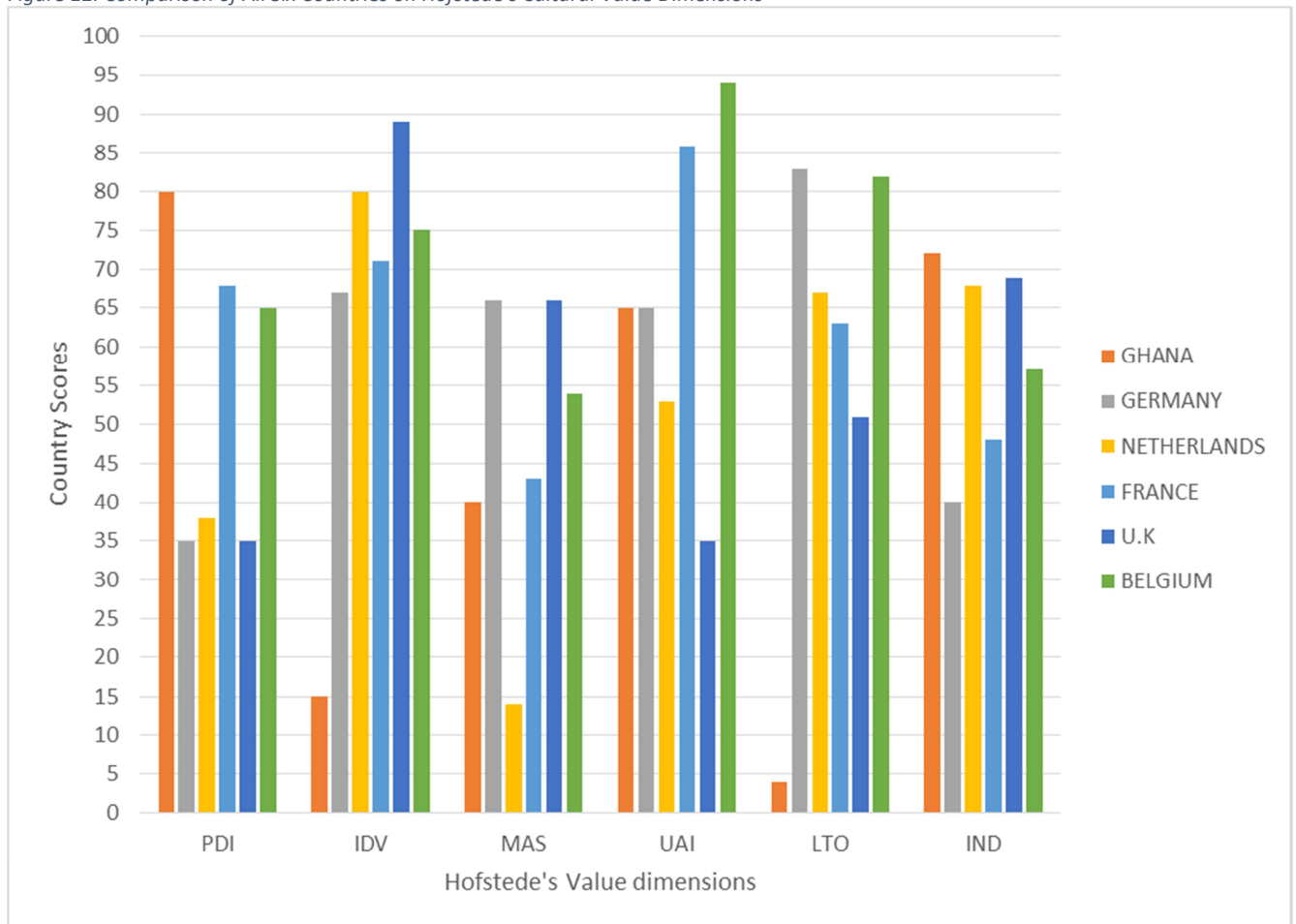*Figure 11: Comparison of Ghana and Belgium on Hofstede's Value Dimensions Scores*



*Source: The Hofstede Centre (retrieved on 17/06/2016)*

Of all the countries chosen, Belgium seems to be the most different from Ghana in the light of Hofstede's dimensions. Figure 11 shows that, although Belgium scores high on the power distance index, Ghana still has a higher tolerance for the inequalities of mankind. In Belgium, just like Ghana, superiors or people in authority wield extreme (nearly absolute) power which makes them almost inaccessible to their subordinates. The greatest difference between these two countries lies in pragmatism. Also, Belgium is a more individualistic country than Ghana albeit only slightly more masculine.

The different dimensions and different levels of comparisons of the selected countries serve to strengthen the earlier assertion that culture exists on multiple layers and hence cultural adaptation can occur at different levels and stages. The graph below gives a snapshot of how all the six countries compare on Hofstede's dimensions.

37

## 1.8.    INSTRUMENT OF CROSS-CULTURAL ADAPTABILITY

There are various models and instruments in the field of cross cultural adaptation. Some of the

well-known models include Lysgaard's (1955) U-Curve model as shown in figure 3. According

to Lysgaard (1955):

> *adjustment as a process over time seems to follow a U-shaped curve: adjustment is felt to be easy and successful to begin with; then follows a 'crisis' in which one feels less well adjusted, somewhat lonely and unhappy; finally one begins to feel better adjusted again, becoming more integrated into the foreign community*" (Lysgaard, 1955, p. 51) .
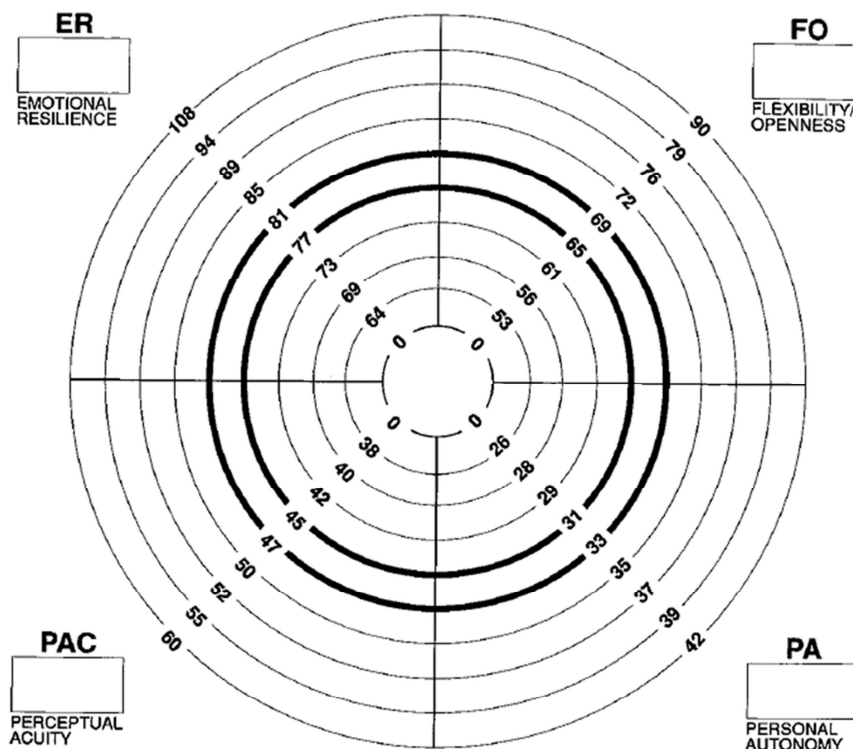
Although this model has been around for 60 years, easy to understand and identify with, while

providing a clear visual that is easy to remember, it has come under severe criticism with

numerous calls to retire it. Various other instruments exist for the measurement of cross-cultural

adaptability, nevertheless, the reliability and validity of data is questionable (Nguyen, Biderman, & McNary, 2010).

One instrument that has stood the test of time and is widely recognized and used as an assessment tool in cross-cultural adaptability measurement and training on a global level is the Cross-Cultural Adaptability Inventory CCAI (Davis & Finney, 2006). For the purpose of this study, the CCAI shall form the bedrock upon which the adaptation processes of Ghanaians shall be hinged.

The CCAI is a result of a long and painstaking collaboration between Dr. Colleen Kelley[13] and Dr. Judith Meyers[14] as a direct response to the need for a more organized, well structured, accessible, and valid instrument for cross-cultural adaptability measurements after a search for such an instrument had turned up nothing (Kelley & Meyers, 1999). The CCAI was first constructed in 1987 with five subscales each having 10 items. The original subscales were labeled Emotional Resilience (ER), Flexibility / Openness (FO), Perceptual Acuity (PAC), Personal Autonomy (PA) and Positive Regard (PR). It has undergone various modifications and validation tests over the years. The final CCAI as we know it today consists of 50 items relating to four subscales, 9 of which are reversed scored. The only subscale to have lost its place is that of 'Positive Regard' (Kelley & Meyers, 1995). The 50 questions that make up the CCAI are spread over four distinct subscales. In no particular order of hierarchy or importance, they are explained below.

'Emotional Resilience' is the largest of the subscales and is measured by 18 questions[15] which reveals the extent to which individuals *"regulate their emotions and maintain an emotional balance while dealing with setbacks, difficult feelings, and challenging environments in a cross-cultural experience"* (Jomehzadeh, Damirchi, Darban, & Sharifi, 2012, p. 207). ER also deals with issues relating to an individual's *"ability to tolerate ambiguity, a sense of humor, a high positive self-regard and effectiveness dealing with new people and situations"* (Meyers, Lewak, Stolberg, & Savarese-Levine, 2008, p. 5) and requires *courage, risk taking and a sense of adventure* (Kelley & Meyers, 1995, p. 81) . The manual for the use of the CCAI says that:

> *Being among people from another culture can be frustrating, confusing and lonely. In these situations, it is important to be able to maintain a positive attitude to tolerate strong emotions and to cope with ambiguity and stress. It is also helpful to be able to maintain one's self esteem and self-confidence. Other characteristics associated with ER include*

40

*confidence in one's ability to cope with the unfamiliar and to react positively to new experiences* (Kelley & Meyers, 1995, p. 81).

'Flexibility / Openness' is the next and measured by 15[16] questions which show the extent to which a "*person enjoys the different ways of thinking and behaving that are typically a part of the cross-cultural experience*" (Jomehzadeh, Damirchi, Darban, & Sharifi, 2012, p. 207). FO deals with "*issues relating to flexibility with new people, ideas and experiences*" (Meyers, Lewak, Stolberg, & Savarese-Levine, 2008, p. 6) with "*tolerance, lack of rigidity and a liking for and comfort with all kinds of people*" (Kelley & Meyers, 1995, p. 81) being features of individuals who score high on this subscale. The CCAI manual describes FO thus:

> *Adapting to different ways of thinking and acting requires an ability to be open to ideas that are different from* (sic) *one's own and to people who are different from* (sic) *oneself. These characteristics are also helpful in developing relationships with people who are different from oneself* (Kelley & Meyers, 1995, p. 81).

'Perceptual Acuity' is the penultimate subscale measured by 10[17] questions which show the extent to which "*individuals have established a cultural empathy through investigating the confidence in their own ability to actually perceive others' feelings, possess a non-judgmental attitude toward others, and value other cultures*" (Jomehzadeh, Damirchi, Darban, & Sharifi, 2012, p. 207). PAC relates to an individual's ability to "*read non-verbal cues and to understand behavior outside the context of a familiar culture*" (Meyers, Lewak, Stolberg, & Savarese-Levine, 2008, p. 6). According to the CCAI manual's explanation of PAC:

> *Unfamiliar language – verbal or nonverbal – makes communication more difficult. Perceptual sensitivity is the key to successfully meeting this challenge. PAC is associated with attentiveness to interpersonal relations and to verbal and nonverbal behavior. It also involves paying attention to the context of the communication, being able to read people's emotions, being able to read people's emotions, being sensitive to one's effect on others and communicating accurately. In addition, a person who scores high on this dimension is able to interpret information objectively* (Kelley & Meyers, 1995, p. 17).

'Personal Autonomy' is the last but by no means the least of the subscales and measured with 7[18] questions which deal with the extent to which "*individuals have a strong sense of self, respect*

*for themselves and others, and clearly defined personal values and who do not feel like they must abandon this "self" when in a different culture"* (Jomehzadeh, Damirchi, Darban, & Sharifi, 2012, p. 207). Initially designed to *"assess the strength of a person's values, beliefs and personal identity",* the results are most often *"modified by gender, past cross-cultural experience, cultural values (i.e. collectivism v. independence) and the overall Flexibility/Openness score"* (Meyers, Lewak, Stolberg, & Savarese-Levine, 2008, p. 6). The most enduring characteristic of PA is its strong sense of identity (Kelley & Meyers, 1995). The CCAI manual says:

> *When one encounters people whose values and beliefs are different from one's own, self-knowledge is important. […] PA also includes the ability to maintain one's own personal values and beliefs, to take responsibility for one's actions and to respect one's self and others. People with high PA feel empowered. They know how to make and act on their own decisions while respecting the decisions of others* (Kelley & Meyers, 1995, p. 81).

The CCAI as an instrument, is unable to predict success or failure of an individual in cross-cultural encounters but merely to examine one's preparedness or otherwise to deal with cross-cultural encounters (Jomehzadeh, Damirchi, Darban, & Sharifi, 2012) as it was merely *"designed to help people learn useful information about themselves that can guide them in developing cross-cultural abilities and skills and to better understand the importance of living and working among people, of different cultures"* (Connolly, Darby, Tolle-Watts, & Thomson-Lakey, 2000, p. 107). An important characteristic of the CCAI is that it is neither a continuum of subscales nor are the dimensions rigid. They are distinct subscales in which individuals possess all the dimensions. The scores of each dimensions determine the attribute and / or process of adaptation of the individual. As shown in Figure 13, the potential range of scores for each dimension differ. This is due to the uneven number of questions relating to each dimension. However, the common thread for all the dimensions is that the higher the value for the particular

dimension, the higher the level of the attribute being measured (Jomehzadeh, Damirchi, Darban, & Sharifi, 2012).

Within this framework and based on the score of each of the CCAI subscales obtained from Ghanaians in the 5 European countries, it is easy to identify and measure against the independent variables of host country, age, length of stay, level of education, language fluency and sex the adaptation processes of Ghanaians in Europe against the four subscales of the CCAI.

# EMPIRICAL PART

## 2. METHOD

The goal of this research is to ascertain the extent to which variables like host country, age, level of education, length of contact with new culture, language fluency at inception and sex affect the adaptation process of Ghanaians in Five European countries namely: United Kingdom, France, Belgium, Germany and The Netherlands. In this Chapter, the aim, research questions and methodology are discussed.

### 2.1. GOALS AND RESEARCH QUESTIONS

The main goal of the study is to identify the processes that Ghanaian born citizens go through in adapting to the relatively new environment they find themselves in when they migrate to Europe.

The specific objectives of the study are:

1. To identify potential differences that exist in the adaptation processes of Ghanaians in the afore-mentioned five European countries;

2. To identify the extent to which variables like Country of Residence, Age, Length of Contact, Language Fluency, Education and Sex affect the adaptation process of Ghanaians in Europe;

On the basis of the objectives, the following research questions are stated:

1. Do any differences exist in the adaptation processes of Ghanaians in the five different European countries under study?

2. Do variables like Country of Residence, Age, Length of Contact, Language fluency, Educational Level and Sex play a role in the adaptation process?

## 2.2. RESEARCH SAMPLE

### 2.2.1. Requirements to be Included in Study

The main focus of this study was on Ghanaians living in Europe. It targeted, primarily, Ghanaian migrants who had moved voluntarily to a new country. The reason for their move was not an issue for this research as long as their move was not forced. The target group was first generation migrants who had lived a minimum of five years in Ghana immediately preceding their move to Europe and have achieved a minimum of 6 months continuous stay in the host country. This time variable ensured that these migrants firstly, were fluent in Ghanaian culture before their move and had lived enough time in the new country to ensure that some form of cultural adaption had started.

The study covers Ghanaians living in the United Kingdom, France, Belgium, The Netherlands and Germany. These countries measure differently against Ghana on each of the six dimensions of Hofstede's cultural value dimensions scale.

### 2.2.2. Sampling Technique

In this research, a random sampling technique would have been the most apt form of selecting respondents. However, due to accessibility of respondents a non-probability sampling was used by utilizing a three-tier technique. First was quota sampling were a random figure of 100 questionnaires were allocated to each of the five selected European countries. The next technique was the use of convenience sampling to get as many respondents as practicable. Then finally, a snowballing sampling technique was used, where respondents were given extra questionnaires to pass on to friends and friends of friends. However, in all these three techniques, the researcher was guided by the criteria enumerated in section 2.2.1.

### 2.2.3. Sample Size Calculation

The sample size used for this research was 500 respondents. 100 questionnaires were administered in each of the 5 aforementioned countries. A total of 385 responses were received and used for the analysis. These represented 77 respondents from each reference country. As this researcher expects a 95% confidence level, 0.5 standard deviation and a ±5% margin of error, the figure of 385 seems significant based on the following formula:

- $$n = \frac{z^2 - StdDev*(1-stdDev)}{me^2}$$

Where:

- *n* is the sample size required
- *Z* is the z-score[19] of the confidence level. Which in our case is 1.96[20]
- *StdDev* is the standard deviation
- *me* is the margin of error (Cochran, 1977).

Therefore, for the purpose of this study, the required sample size was computed as follows

- $$n = \frac{1.96^2 *0.5(1-0.5)}{0.05^2}$$  =  - $$n = \frac{3.8416* .25}{0.0025}$$

This gives us 384.16 therefore a sample size of **385** is appropriate for the outcomes of this study which according to Krejcie and Morgan (1970) is appropriate also for populations of 100,000 and above (Krejcie & Morgan, 1970).

### 2.2.4. Research Sample

The selection of a study area for research is normally informed by several factors. According to Patterson and Bechhofer (2000), the factors that inform the selection are intuitive rather than scientific. The most prevalent intuitions seem to be the familiarity with the area or sheer

fascination with the selected area. The second and most important reason is the suitability of the place for such a study (Bechhofer & Paterson, 2000).

The study area here was Europe partly for convenience and partly for diversity. Europe here was limited to five carefully selected countries. These countries – United Kingdom, France, Belgium, Germany, and Netherlands – were chosen for specific reasons, in that, they all had a strong presence in Africa during the colonial period. Another reason for the choices is the presence of large Ghanaian communities in these countries[21]. Another consideration is the differences of their languages. As language fluency is one of the variables being measured in this research, the official languages spoken in the each of the selected countries is of high significance.

United Kingdom speaks English, which is also the official language of Ghana. French is the language of France, as is that of all the three neighbouring countries of Ghana. Another significance of French is that it is taught as a compulsory subject in all basic schools in Ghana. That means an immigrant with at least basic education in Ghana will have basic knowledge of French. The language of Germany is German and though the Germans administered some parts of what is now the Volta Region in present day Ghana there are no significant traces of the language in the country. There is a Goethe Institute in Ghana which offers German classes at quite exorbitant prices. This makes the learning of German in Ghana the preserve of the bourgeoisie or the few who may derive specific benefits from it. The Netherlands speaks Dutch as its official language. Dutch can be considered an alien language to Ghana. Belgium has three official languages – Dutch, German and French which is a combination of the official language of three of the countries under study.

## 2.3. DESCRIPTION OF THE QUESTIONNAIRE

The questionnaire used for the survey, attached as Appendix 1, was divided into 4 sections. The first section was the preamble which gave an overview of the study, the demographic requirements and some ethical considerations. The next section was about the collection of basic demographic data from the respondents. The next section was the section about Expectations Management which though not used in the analyses served as a background for understanding the expectations of the respondents. For the expectations management section open ended questions were asked with spaces provided for respondents to write down their answers.

The final section was the Cross Cultural Adaptation Inventory (CCAI) which was used for the quantitative analyses. There were 50 questions with 6 possible answers each. The answers ranged from 'Definitely Not True' (DNT) which is assigned a value of 1, 'Not True' (NT) with a value of 2, 'Rather Not True' (RNT) has a value of 3, 'Rather True' (RT) a value of 4 'True' (T) a value of 5, with the strongest weight of a value of 6 being assigned to the option of 'Definitely True' (DT).

The responses were then scored using a predetermined formula by the originators of the CCAI. There are four distinct categories of the adaptation process according to the CCAI. These are: Emotional Resilience (ER), Flexibility / Openness (FO), Perceptual Acuity (PAC) and Personal Autonomy (PA)[22]. These four categories are scored differently and measured with different sets and quantum of numbers. Of the 50 questions on the CCAI, 18 relate to ER and are measured by questions 1, 4, 7, 10, 13, 16, 18, 21, 23, 26, 29, 31, 34, 36, 39, 42, 45, 48. This subscale enjoys the highest set of questions. The next is FO measured by 15 questions - 2, 5, 8, 11, 14, 19, 22, 27, 30, 32, 37, 40, 43, 46, 49. PAC has 10 questions relating to it and are questions 3, 9, 15, 20, 24, 28, 33, 38, 44, 50. The final stage PA is measured by the least set of questions. There are only 7

questions which relate to this subscale. These questions are numbers 6, 12, 17, 25, 35, 41, 47.

The questionnaire used, the CCAI can be found in the appendix.

# RESULTS AND DISCUSSION

## 3. FINDINGS

In this chapter, the results are presented and the data is analyzed, interpreted and discussed. All the graphs, charts and tables were analysis from the primary data. Statistical software tools such as Excel and SPSS were used for the data analysis. The objectives were tested using Analysis of Variance (ANOVA) as well as Tukey Post Hoc tests (where necessary). Other data were statistically treated for scientific and objective interpretations. ANOVA tests of the variables against each of the subscales of the CCAI were conducted using SPSS. For this analysis, our accepted level of significance was $p<0.05$. This means that variables with p-values greater than 0.05 were deemed 'not statistically significant'; enough to accept the notion posited. Tukey post hoc tests were conducted for variables which showed statistically significant differences in group means ostensibly to determine where the differences occurred. A Bonferroni[23] correction was applied to the post hoc tests to reduce the probability of false positive results (type 1 errors). This is due to the fact that the likelihood of obtaining at least one significant serendipitous result is directly proportional to the number of hypotheses being tested. To perform a Bonferroni correction, the critical $P$ value as denoted by ($\alpha$) is divided by the number of comparisons being made. For example, if 10 hypotheses are being tested, the new critical $P$ value would be $\alpha/10$. The statistical power of the study is then calculated based on this modified $P$ value (Armstrong, 2014; Bland & Altman, 1995; Napierala, 2012).

### 3.1. DESCRIPTION OF RESEARCH SAMPLE

Data was collected from 385 respondents in 5 countries and was analysed with the help of Excel spreadsheet and SPSS software. The data was categorized into the various variables. Two kinds of variables were used – independent variables made up of "Country", "Current Age", "Length

of Contact", "Level of Education", "Language Fluency" and "Sex", and dependent variables made up of the CCAI subscales "Emotional Resilience", "Flexibility / Openness", "Perceptual Acuity" and "Personal Autonomy". Each of the dependent variables was tested against each of the independent variables for statistical difference in means. For the ease of the tests, independent interval variables – age and length of contact were grouped into nominal categories. Country, level of education, language fluency and sex were all nominal variables whiles all the dependent variables were interval variables. In effect, all the independent variables became nominal variables measured against ordinal variables.

*Table 2: Descriptive Statistics of Independent Variables (N = 385)*

|  | Current Age | Length of Contact (in years) | Sex | Educational Level | Language Fluency at Inception |
|---|---|---|---|---|---|
| Mean | 40.21 | 13.72 |  |  |  |
| Median | 39.00 | 12.00 |  |  |  |
| Mode | 38 | 12 | Female | Tertiary | None |
| Std. Deviation | 11.813 | 10.562 |  |  |  |
| Minimum | 17 | 1 |  | None | None |
| Maximum | 83 | 50 |  | Advanced | Native |

*Source: SPSS Output from Own Data*

Table 2 above reveals that for all variables, there were no missing data. For age, the youngest respondent captured was 17 years whiles the oldest was 83 with the mean age being 40.21. The most frequently occurring age was 38. With regards to the length of contact, the median was determined to be 12 with the mode also being 12. The minimum length of stay of any Ghanaian migrant was determined to be one year with the maximum being 50.

*Table 3: Descriptive Statistics of Dependent Variables (N = 385)*

|  | ER | FO | PAC | PA |
|---|---|---|---|---|
| Mean | 84.23 | 71.62 | 45.70 | 32.27 |

| | | | | |
|---|---|---|---|---|
| Median | 85.00 | 72.00 | 47.00 | 32.00 |
| Mode | 79 | 69 | 48 | 32 |
| Std. Deviation | 8.298 | 8.981 | 6.984 | 5.080 |
| Minimum | 51 | 29 | 23 | 18 |
| Maximum | 100 | 90 | 59 | 41 |

*Source: SPSS Output from Own Data*

Again with the dependent variables, there were no missing values recorded. The least score for emotional resilience was 51 with the highest being 100 and a mean of 84.23 and mode 79. For flexibility / openness, the highest occurring score was 69 with a maximum score of 90, a minimum score of 29 and a mean score of 71.62. Perceptual acuity recorded a minimum value of 23, a maximum value of 59, median of 47, a mean of 45.70 and a mode of 48. Personal autonomy also recorded values in the range of 18 to 41 (inclusive) and showed a mean of 32.27 and a modal score of 32.
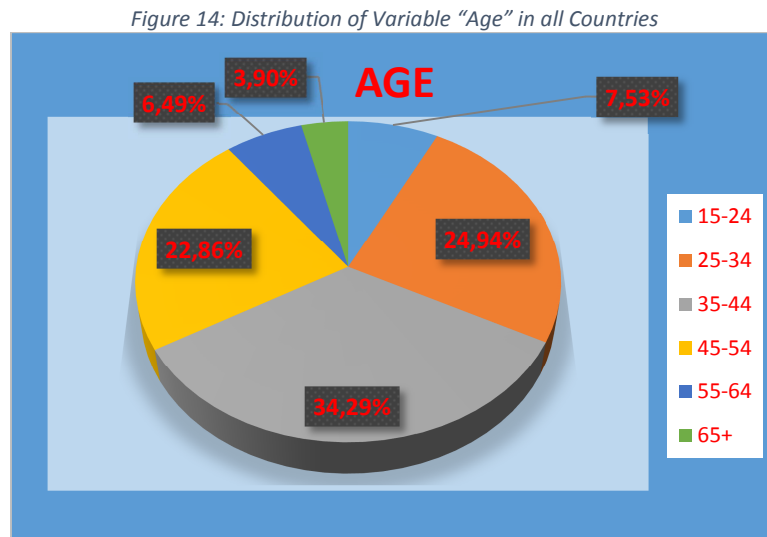
### 3.1.1. Country

The first variable of interest was the host country. This was a nominal and homogeneous variable. All countries had exactly the same number of respondents though the demographics of the individual participants varied per country. 77 respondents each from U.K, France, Belgium, Netherlands and Germany were surveyed for the purpose of this research. The aim of this was to determine if the choice of country for Ghanaian migrants played a role in their adaptation process.

### 3.1.2. Age

The current age of participants was one of the variables being measured as a contributory factor to the adaptation process of Ghanaians in Europe. The ages of the various participants in the different countries was, therefore, captured. Due to the diversity of ages captured, the participants were grouped into age categories. The class boundaries for each age was 10. Over 65

years, the ages became fewer and far between and therefore the over 65s were captured as one class.

**AGE**

| | |
|---|---|
| ■ | 15-24 |
| ■ | 25-34 |
| ■ | 35-44 |
| ■ | 45-54 |
| ■ | 55-64 |
| ■ | 65+ |

3,90%    6,49%    7,53%    24,94%    22,86%    34,29%

Source: Excel Output from Own Data

The research found that the bulk of respondents fall between the ages of 25 to 54 years of age with the highest occurrence being found in the 35-44 year bracket with over a third of the entire respondents being found in this age group. Indeed only 17.82% were found to be outside the 25 to 54 age range with the over 65s accounting for only 3.9% of the entire respondents. This seems to be consistent with prior studies conducted in the field. Odotei (1992) in a research of migration found 65% of Ghanaian migrants in Cote D'Ivoire and 57% of migrants in Benin to be between the ages of 20 and 49 (Odotei, 1992). Twum-Baah, *et al* seem to buttress this phenomenon with their assertion that "*compared to the population as a whole, migrants overall are under-represented in the 15-24 age category, but over-represented in age categories between 25 and 64 years*" (Twum-Baah, Nabila, & Aryee, 1995).

The table in Appendix2 is also consistent with the earlier assertion. It shows a bulk of migrants in each of the countries studied to be between the ages of 25 and 54. Interestingly, in The Netherlands no respondent was found over the age of 65. Also worthy of note is the fact that in

all the countries, the highest number of respondents was recorded in the 35–44 age category with 34.3% of the total population falling within this age band which also contains the median, mean and modal ages. Netherlands recorded the highest percentage of respondents within the age band 35-44 at 23.5% and U.K had the least at 16.7%.

### 3.1.3. *Length of Contact*

The second variable to be measured was the length of contact of Ghanaian migrants and how they influence the adaptation process. Again the variety of length of contact in the host culture necessitated a grouping of the data. As was done with the age variable, the responses were categorized into boundaries of 10. One boundary was delineated 0-10 to capture those who had lived less than a year in the host culture. A criterion for respondents was that the migrant should have lived no less than 6 months in the host country therefore no one who migrated less than 6 months prior to the survey was captured.

*Figure 15: Distribution of Variable "Length of Contact" in all Countries.*
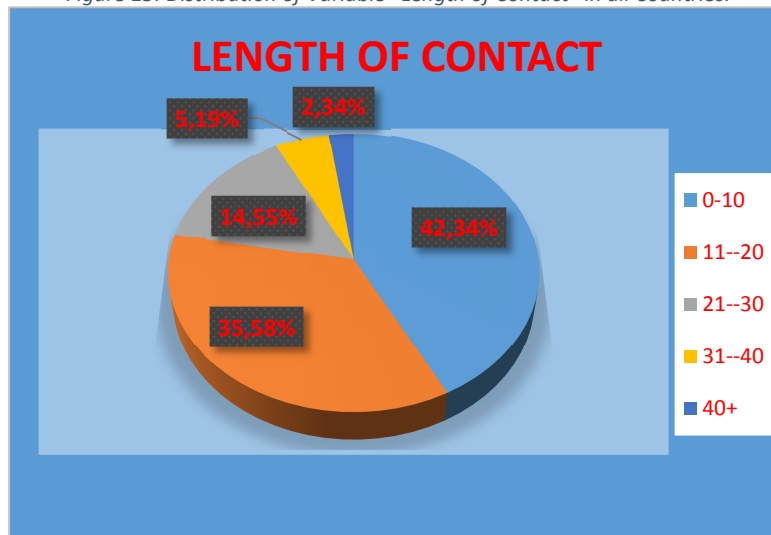


*Source: Excel Output from Field Data*

Figure 15 above shows that the bulk of Ghanaian migrants in Europe captured in the survey arrived up to 20 years ago. Nearly half of the respondents (42.34%) arrived between 6 months

and 10 years prior to the study and a further 35.32% arriving between 11 years and 20 years ago. Interestingly, only 2.34% arrived over 40 years ago.

From the table in Appendix 3, it is clear that amongst the respondents captured in all the countries surveyed, there has been a steady increase of migration over the years. With the exception of France and Belgium, all the other countries showed the highest percentage of respondents to have migrated within the last ten years. These two countries saw a 3.9% and 2.6% decline in respondents, respectively, between the last 20 years and the last decade. Nevertheless, these two countries recorded the highest number of respondents – 39% each – to have migrated 11 to 20 years ago. Nearly a quarter of all respondents to have arrived in Europe within the last decade, were found in U.K alone with 51.9% of respondents in the U.K being found to have arrived within the last decade. Also notable is the fact that in The Netherlands, no respondent was recorded to have arrived over 40 years ago. This may tie in to the table in Appendix 3 where no migrant over the age of 65 was captured. This table also corroborates Anarfi *et al's* (2003) four stages of Ghanaian migration as already outlined in Section 1.1.2.

### 3.1.4. *Language Fluency*

The next variable measured was language proficiency. The five European countries chosen for the study show a diversity in language. Although five countries were selected, only four languages were recorded. The languages recorded were English, French, German, and Dutch. Belgium as a country has French, Dutch and German as official languages and so respondents were asked to indicate proficiency in any one of them. As stated earlier, these languages had varying influence on Ghana in colonial and post-colonial times. The language fluency variable was categorized into five levels. The levels were 'None', 'Basic', 'Conversational', 'Fluent' and 'Native'.
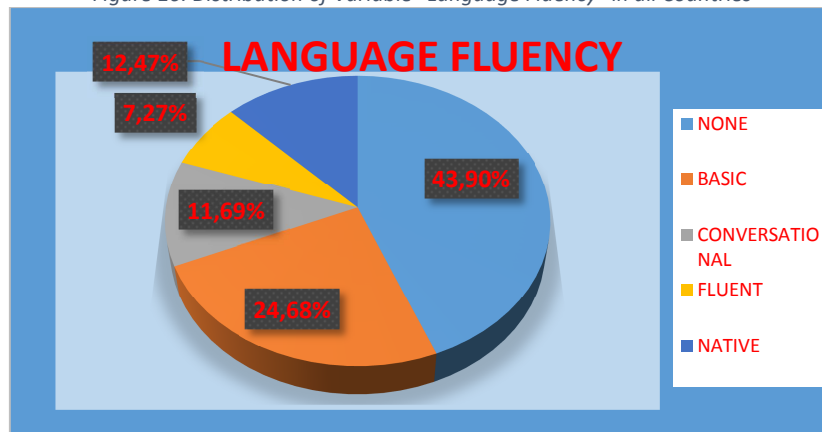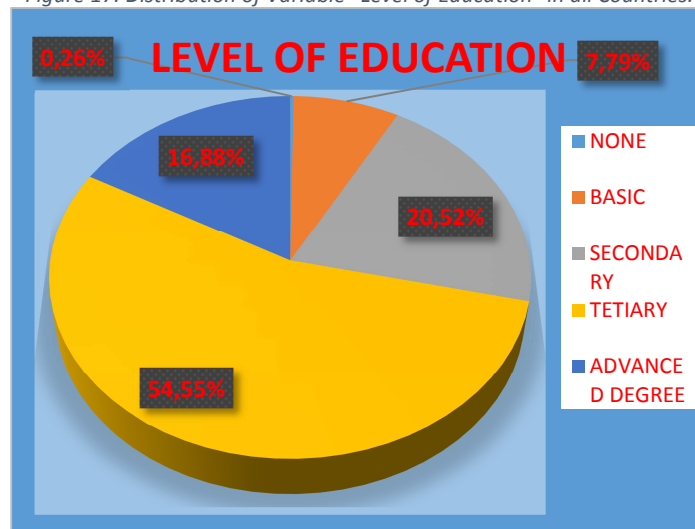
*Source: Excel Output from Field Data*

From Figure 16 above and the table in Appendix4, it is clear that language proficiency is not really a factor for the choice of destination of the Ghanaian migrants studied. Nearly three quarters of the respondents had either only a basic comprehension or none at all of the language of their host country with as many as 43.9% having no language proficiency at all. This is the first variable to show some sort of heterogeneity (between countries) in the data captured. This is accounted for in the fact that the various languages had different levels of influence in Ghana. Not surprisingly, U.K which shares a common language with Ghana recorded no respondent without knowledge of the language and the highest number of native speakers. On the other hand, Germany and Netherlands recorded no native speakers. One native speaker each was found in France and Belgium. Although it is not clear which of the three languages the respondent in Belgium was referring to, an educated guess makes it safe to surmise that it is most likely French. This can be explained by the fact that French is the only language out of the lot being taught as a subject at all levels of the Ghanaian educational system and also by the fact that Ghana is bordered on three sides by Francophone countries and there is a lot of free movement between Ghana and these countries.

12.5% of all the respondents were native speakers (language of host nation), with the U. K alone accounting for 95.8% of that. On the other hand, 43.9% of the total respondents had no knowledge at all of the host country language with The Netherlands and Germany alone accounting for 66.8% of that number.

### 3.1.5. *Level of Education*

One more independent variable measured was the educational level of Ghanaian migrants in Europe and how it affected the adaptation process. The responses were categorized under 5 distinct labels – those with no formal education at all, those with at least a basic education[24], those with a secondary[25] education, those with tertiary education[26] and finally those with advanced (second) degree.[27]

*Figure 17: Distribution of Variable "Level of Education" in all Countries.*



*Source: Excel Output from Field Data*

Figure 17 above shows a disproportionately high number of the migrants studied being graduates of tertiary institutions. All, but one of the respondents, representing 99.7% of the sample had at least some form of basic education. What the data did not capture was where they obtained their education as that was not the focus of the study. Nevertheless, this data seems to confirm Van

Hear (1998) and ISSER (2003) position on the deplorable state of brain drain on the Ghanaian economy.

As many as 54.5% of migrants captured had at least a tertiary education and this is reflected in each of the countries. Appendix 5 shows that in each country, the tertiary degree holders among the respondents were the overwhelming majority. This is most true for France where 24.8% of all tertiary level respondents were found and as many as 67.5% of respondents in France alone had a tertiary education. There seemed to be a marked increase in number of respondents as the educational bar rose higher only falling sharply with the advanced degree holders. Only 16.9% responded to having an advanced degree or post first degree professional certificate with the bulk of them in the U.K and the least of them in Belgium. The only respondent captured without any formal education was found in the U.K as well.

### 3.1.6. Sex

The final variable of interest in this study, was how the sex of Ghanaian migrants influences their adaptation processes. Ghana is a traditionally and dogmatically conservative society which recognizes only two sexes – male and female. This is notwithstanding the fact that most European communities including the ones studied make room for transgender as a category of sex or even allow people the option not to say. The questionnaire used for the survey categorized sex into male or female with an option for respondents who preferred not to disclose. Remarkably, every single respondent indicated their sex without any ticking the option not to respond.

The data unearthed an almost equal split of male to female ratio with the females only slightly ahead. Of the total participants, 49.35% were male and 50.65% were female. A look at the country specific data enumerated in Appendix 6 shows that the widest female to male gap amongst respondents exists in France were there are significantly more women than men. U. K

and Germany showed higher men than women whilst The Netherlands and Belgium had a ratio almost at par. 22.1% of all the female respondents were found in France with only 17.9% percent of all the male respondents being found in the same country.

## 3.2. RESULTS AND ANALYSIS
### 3.2.1. Country

In the first ANOVA test carried out, the host country was measured against each of the four subscales. The results are:

Country * ER          *F (4, 380) = 4.821,    p<0.001*

Country * FO          *F (4, 380) = 22.652,   p<0.001*

Country * PAC        *F (4, 380) = 21.966,   p<0.001*

Country * PA          *F (4, 380) = 24.127,   p<0.001*

With the significance level for this analysis designated at p<0.05 it indicates that a statistically significant difference in group means exist between country and all the subscales which warrants the carrying out of a post hoc test.

A Tukey post hoc test was performed to indicate where the differences occurred the most. Four pairwise comparisons were made and the new designated significance level, adjusted for Bonferroni correction was calculated as $^{\alpha}/_4 = {^{0.05}}/_4 = 0.0125$. Each of our countries was compared to all the other countries. A look at the post hoc table (*see Appendix 14*) shows that for emotional resilience, statistically significant differences exist for France*Germany and Germany*Netherlands at p=0.002 and p=0.003 respectively. Respondents in France and Netherlands showed a higher level of ER than those in Germany. For flexibility / openness, U.K significantly differs from all the other countries at p<0.001 insofar as respondents in the U.K. scored lower on the FO scale than the respondents in the other countries. For perceptual acuity, again U.K paired against all the other countries reveal a statistically significant value of p<0.001,

the same for Netherlands which returned a value of p≤0.001 against all the other countries. In a reversal of fortune, however, on the PAC subscale, the respondents in the U.K. scored higher than respondents in all the other countries whiles The Netherlands returned the lowest scores amongst the migrants studied. For personal autonomy, both France and the United Kingdom produced statistically significant results against all the other countries at p≤0.001, except against each other which showed a statistically insignificant p-value of 0.999. On this scale, again, respondents from the U.K. scored the highest followed closely by respondents from France with respondents from Germany and Belgium returning the least scores. Likewise other pairings across the subscales were found to be statistically insignificant as outlined in Appendix 13 and Appendix 14.

### 3.2.2. Age

The second test of significance carried out was to test the independent variable of current age of Ghanaian migrants in Europe against each of the CCAI subscales. The ANOVA results of current age as independent variable against each of the CCAI subscales as dependent variables are:

| Current Age * ER | $F (5, 379) = 1.958,$ | $p=0.084$ |
|---|---|---|
| Current Age * FO | $F (5, 379) = 0.982,$ | $p=0.429$ |
| Current Age * PAC | $F (5, 379) = 0.576,$ | $p=0.718$ |
| Current Age * PA | $F (5, 379) = 0.502,$ | $p=0.774$ |

With the designated significance level for this study set at $p<0.05$ it indicates that no statistically significant difference exists in group means of current age of Ghanaian migrants in Europe and all the subscales and therefore a post hoc test is not warranted.

As far as current age of migrants goes, our tests show no statistically significant difference in the means as measured against the CCAI subscales. We are, therefore, inclined to reject the idea that current age of migrants contributes to the cross-cultural adaptation index of Ghanaian migrants.

### 3.2.3. Length of Contact

The third independent variable measured was that of "Length of Contact". This was purposely done to measure how much the immigrants contact with the host culture (measured in years) influences the adaptation process with relation to the subscales (ER, FO, PAC, PA) of the CCAI. The results are:

| | |
|---|---|
| Length of Contact * ER | $F (4, 380) = 1.857, \quad p=0.117$ |
| Length of Contact * FO | $F (4, 380) = 2.008, \quad p=0.093$ |
| Length of Contact * PAC | $F (4, 380) = 1.090, \quad p=0.361$ |
| Length of Contact * PA | $F (4, 380) = 1.173, \quad p=0.322$ |

With the significance level for this study designated at $p<0.05$ it indicates that no statistically significant difference exists between group means of independent variable "length of contact" and all the CCAI subscales as dependent variables and therefore a post hoc test is not warranted.

This indicates that the length of contact of Ghanaian migrants in Europe plays no role in the emotional resilience, flexibility / openness, perceptual acuity and personal autonomy subscales of the Cross-Cultural Adaptability Index.

### 3.2.4. Level of Education

The next test of significance carried out was to test the independent variable of level of education of Ghanaian migrants in Europe against each of the CCAI subscales.

The ANOVA results of educational level of Ghanaian migrants as independent variable against each of the CCAI subscales as dependent variable indicate the following:

| | |
|---|---|
| Level of Education * ER | $F (4, 380) = 0.145, \quad p=0.965$ |

| | |
|---|---|
| Level of Education * FO | *F (4, 380) = 1.012,   p=0.401* |
| Level of Education * PAC | *F (4, 380) = 0.514,   p=0.725* |
| Level of Education * PA | *F (4, 380) = 2.078,   p=0.083* |

With the significance level for this study designated at $p < 0.05$ it indicates that no statistically significant difference exists between group means of independent variable "level of education" and all the CCAI subscales as dependent variables and therefore a post hoc test is not warranted.

This indicates that the educational level of Ghanaian migrants in Europe is not a predicating factor in ER, FO, PAC and PA subscales of the CCAI cultural adaptation process.

### 3.2.5. *Language Fluency*

The level of language fluency at the time the Ghanaian migrants entered into the host culture was measured against each of the CCAI subscales. The ANOVA results of language fluency (at inception into host culture) as independent variable against each of the CCAI subscales as dependent variable are:

| | |
|---|---|
| Language Fluency * ER | *F (4, 380) = 0.310,   p=0.871* |
| Language Fluency * FO | *F (4, 380) = 14.995,  p<0.001* |
| Language Fluency * PAC | *F (4, 380) = 9.237,   p<0.001* |
| Language Fluency * PA | *F (4, 380) = 6.330,   p<0.001* |

With the significance level for this study designated at $p < 0.05$ it indicates that no statistically significant difference exists between group means of independent variable "language fluency" and the 'Emotional Resilience' subscale. However, although being the second independent variable to show statistically significant difference in group means, this was the first independent variable to show some heterogeneity in significance levels. Flexibility / openness, perceptual acuity and personal autonomy all returned statistically significant p-values. A post hoc test was, therefore warranted on these three subscales – FO, PAC and PA.

A Tukey post hoc test to show were the differences in means occurred was carried out. Again, four pairwise comparisons were made and the new designated significance level, adjusted for Bonferroni correction was calculated as $\alpha/4 = {}^{0.05}/4 = 0.0125$. This time around, each of the language fluency levels was compared to all the other fluency levels. Though the language fluency was delineated with None, Basic, Conversational, Fluent, and Native, they were given an ordinal ranking of 1, 2, 3, 4 and 5 respectively. Our post hoc tests therefore show that the differences are greatest between ranks with greater ranges in between. For flexibility / openness subscale, native speakers of a language differed significantly at $p \leq 0.001$ with all other levels of fluency except fluent speakers. PAC and PA on the other hand showed statistically significant differences between none and basic speakers and fluent and native speakers of a language with no statistically significant differences between conversational speakers and any other level of fluency of a language. The significant pairwise results are presented below with a fuller table of all pairwise comparisms laid out in Appendix 15 .

This indicates that fluency in the language of the host nation at the time the Ghanaian migrants entered into the country has nothing to do with their emotional resilience. Flexibility / openness, perceptual acuity and personal autonomy on the other hand are influenced by language fluency.

### 3.2.6.  Sex
Sex of Ghanaian migrants in Europe was the last variable to be measured in this research. Sex here was classified into only 'male' or 'female'. The ANOVA results of "sex" of Ghanaian migrants as independent variable against each of the CCAI subscales as dependent variable indicate the following significance levels:

| | | |
|---|---|---|
| Sex * ER | *F (4, 380) = 0.145,* | *p=0.913* |
| Sex * FO | *F (4, 380) = 1.012,* | *p=0.687* |

| Sex * PAC | *F (4, 380) = 0.514,* | *p=0.279* |
| Sex * PA | *F (4, 380) = 2.078,* | *p=0.552* |

With the significance level for this study designated at p<0.05 it indicates that no statistically significant difference exists between group means of the sex of Ghanaian migrants and the CCAI subscales as dependent variables and therefore a post hoc test is not warranted.

This can be translated to mean that we are unable to postulate the notion that being either a male or female Ghanaian migrant plays a role in the emotional resilience, perceptual acuity, flexibility / openness and personal autonomy subscales.

## 3.3.    SUMMARY OF FINDINGS

Six independent variables namely the choice of country, current age, length of contact in host country, level of education, language fluency and sex of Ghanaian migrants in five European countries were tested against the CCAI subscales ER, FO, PAC and PA to measure how they influence the adaptation process. Only two variables – country and language fluency – were found to play any statistically significant role in the adaptation process of Ghanaians in Europe.

Further tests showed that while the country significantly impacted all the subscales, language fluency played a significant role in only the flexibility / openness, perceptual acuity and personal autonomy subscales.

*Figure 18: Graphic Representation of Variable "Country" against all Dependent Variables*
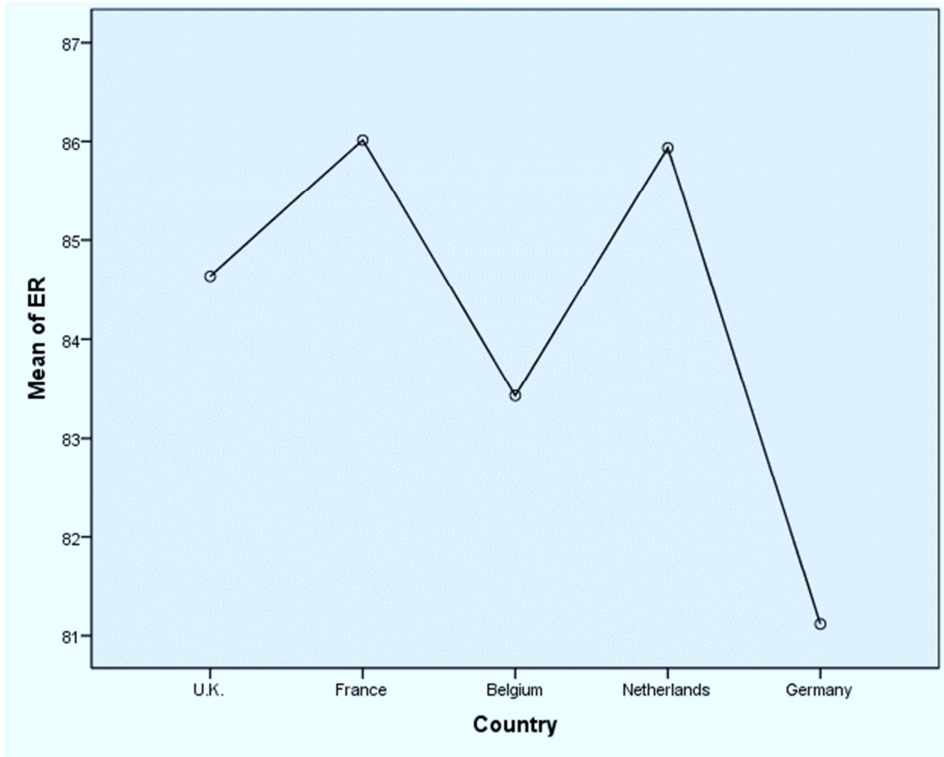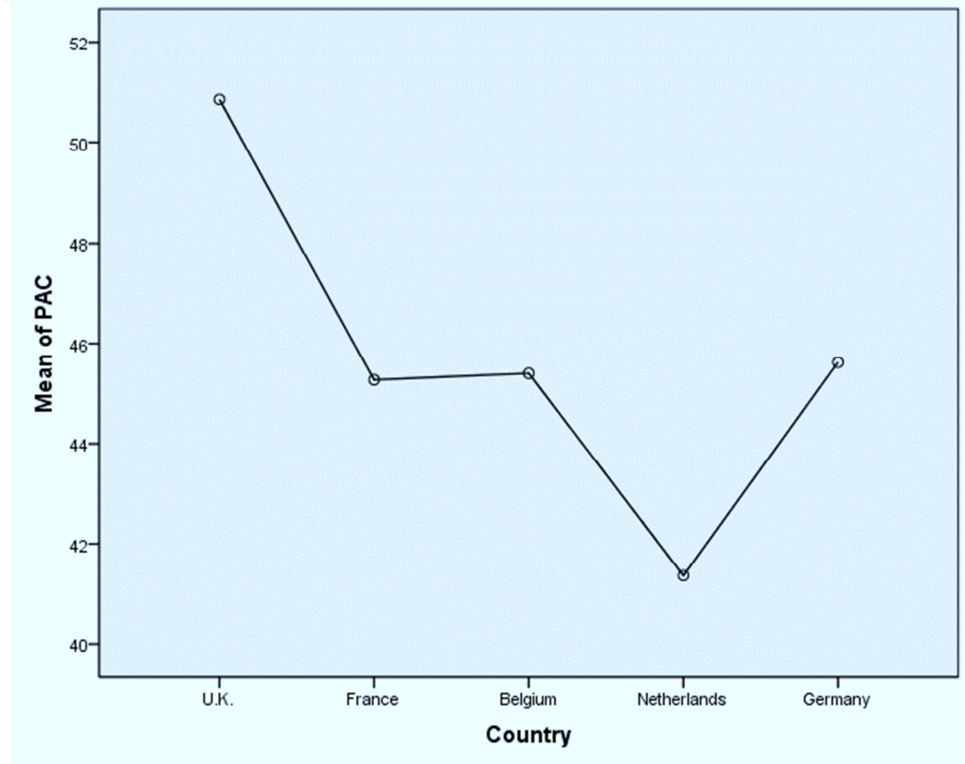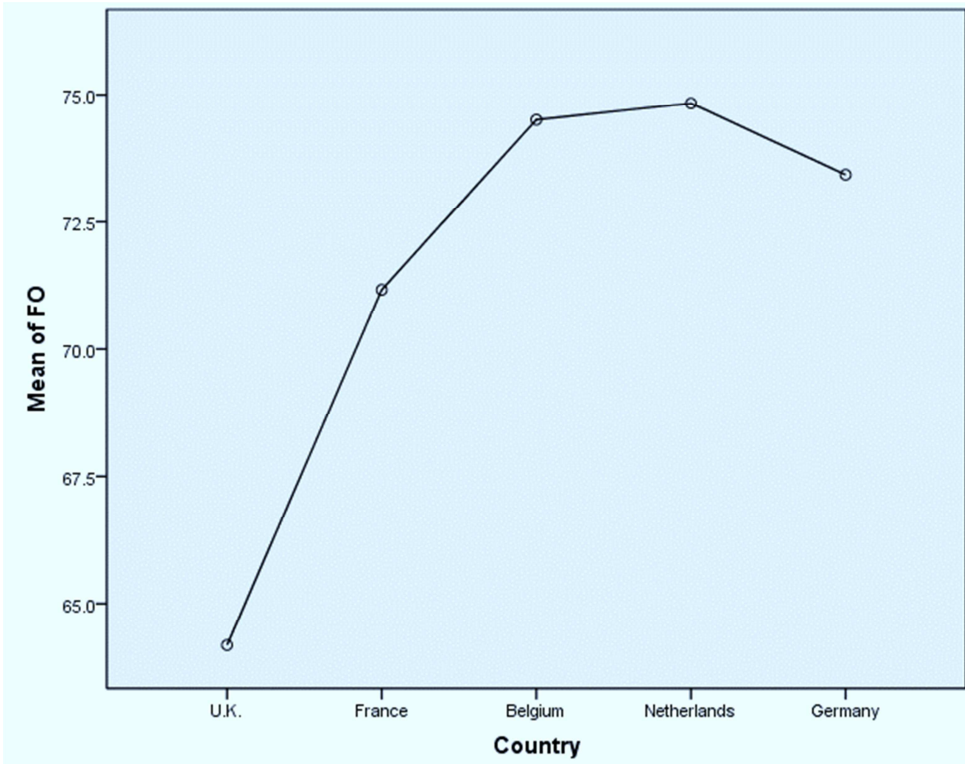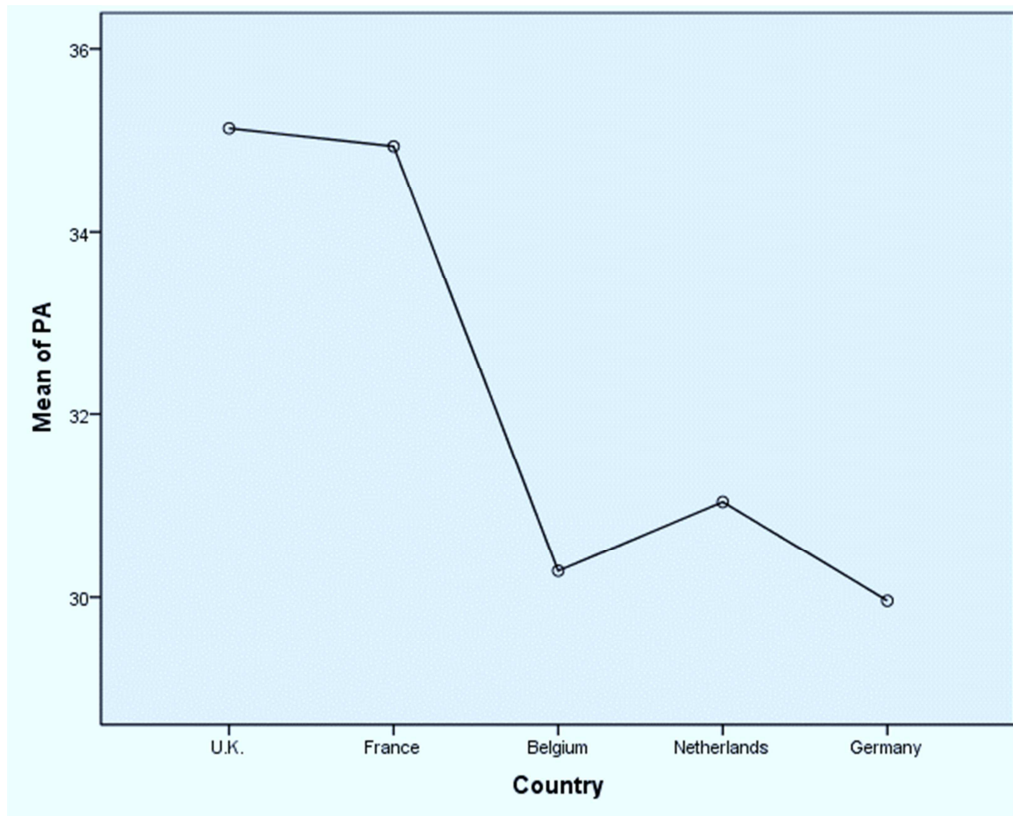
*Source: SPSS Output from Own Data*

Respondents from the U.K., returned the highest mean scores for the PAC and PA subscales while the same group of respondents scored the lowest on the FO subscale. On ER, U.K ranks third on the mean scores. France and Netherlands were almost tied on the mean scores of the ER subscale, with France again close to Belgium and Germany in the middle of the PAC mean scale but close to the U.K. at the top of PA. Only with the FO subscale did France rank a distinct second on the mean scores of respondents. Belgium ranked with Germany on the bottom of PA mean scale but ranked with Netherlands at the top of the FO subscale. Germany was on the bottom of ER and PA, midway on PAC but fairly high on FO.

*Figure 19: Graphic Representation of Variable "Language Fluency" against all Dependent Variables*