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Attitudes and Attained ESL Proficiency Among First Generation Swedish Mormon Immigrants

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ATTITUDES AND ATTAINED ESL PROFICIENCY AMONG FIRST GENERATION SWEDISH MORMON IMMIGRANTS

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INTRODUCTION

Context of the Problem

The American society is built on nationalities from all corners of the world, who have come to the United States in different ethnic migration waves. During the nineteenth century, which was the peak migration period, Germans, Irish, Norwegians, Swedes, Dutchmen, and Welsh constituted the first big groups, followed later by the Mediterranean people, the Orientals, the Canadians and the Mexicans. In the past two decades, political refugees from Vietnam, Cambodia, and Cuba have arrived in great numbers.

Whether an immigrant came here a century ago, or whether he arrived today, the same problem would have to be overcome: learning the English language. Americans have always taken it for granted that foreigners should speak English, and a failure to do so by an immigrant "was evidence by implication of a kind of disloyalty to the basic principles of American life" (Haugen, 1969:2).

The need to become bilingual is a basic survival skill, which has to be mastered to some extent by the immigrant, who wants to become a member of his new community. If he is able to interact with people of his

own culture and language group, whose relationships he values, he will have little motivation to learn the new language (Larson and Smalley, 1972). Places such as Chinatown, Germantown, and communities in Wisconsin and Minnesota have made it possible for a first generation immigrant to function in his new homeland in his native tongue (Haugen, 1969; Hasselmo, 1974).

Research in second language learning has shown that attitudes and motivation are two very powerful predictors of language proficiency (Gardner and Lambert, 1972; Larson and Smalley, 1972; Oller et al., 1977a; Oller et al., 1977b). The studies made by Gardner and Lambert involved the attitudes the learners had toward the target culture members. Both Spolsky (1969) and Oller (1977a; 1977b) continued the research and added refined ways of measuring the attitude toward the target culture group. The subjects included both second and foreign language learners. Although immigrants' problems with language learning have received more attention recently, because of the increasing number of political refugees, not much literature can be found which deals with specific immigrant groups' problems in language learning and the forces behind some of them learning the language better than others. Most information is anecdotal in its nature. Thus, a study of such an immigrant group and the relationship between attitudes toward the target culture group and

English proficiency would provide important insights into immigrants' learning of a second language.

Historical Background of the Problem

The reasons for emigration have been many and varied throughout the centuries. Some of the most common ones have been an escape from unfavorable economic, social, military, or religious conditions at home. One of the most powerful organized migration waves was influenced by the Mormon Church, The Church of Jesus Christ of Latter-day Saints. Since all the subjects in this study are members of the Mormon Church and their reasons for emigrating from Sweden were religious, it is necessary to give a proper background to the emigration that has taken place from the Swedish Mission particularly from 1948 to 1952.

When the Mormon Church was organized on April 6, 1830, in Fayette, Seneca County, New York, it consisted of only a handful of members. Through an extensive missionary effort both in the United States and in Europe, the Church membership grew tremendously during the next century. The members believed that the remnants of Israel had been scattered among the people of the world, but they were now commanded to gather to America to build the Kingdom of God (Doctrine and Covenants 29:7-8). Missionaries were strong advertisers for the gathering. Many emigrants returned to their native lands as missionaries and described the opportunities that could

be found in the Great Basin area. At that time it was a miracle in itself to see somebody return from America, since people never expected to see their loved ones again once they had boarded the emigrant ship.

The command for the Saints to gather was one of the first principles of the Church to be revealed. In the following latter-day hymn, "Ye Elders of Israel," the anticipation of leaving homes and countries is expressed.

> Ye Elders of Israel, come join now with me,
> And search out the righteous, wherever they be,
> In desert or mountains, on land or the sea,
> And bring them from Babel to Zion so free.
> O Babylon, O Babylon, we bid thee farewell;
> We go to the Mountains of Ephraim to dwell.

The hymn was translated into many different languages and was sung in many countries.

The Church magazines in Europe published encouraging articles about emigration. Letters from members who had arrived safely were published, as well as lists of those who were emigrating. It almost became a sign of one's faithfulness to emigrate. A letter from the First Presidency of the Church stated in the English Church Magazine (Millenial Star 17: 503) that "the best way is, for the Saints, when they first come into the Church, to close up their business, as soon as they conveniently can, without too great a sacrifice, and then 'gather up for Zion,' without unnecessary delay . . ." Europe was considered to be Babylon, and it was "found better for the people of God to gather to any part of the Western Continent than to remain

in Europe" (Millenial Star 5: 46). The First Presidency of the Church supervised the organized efforts to bring the European Saints over the Atlantic by having a General Authority of the Church stationed in Liverpool, England. An emigration fund was started to help the poorer members make the trip to Zion. From time to time the Church officials found it necessary to stress the real object of gathering, although they did not deny the temporal advantages of emigration.

The Scandinavian Mission (with headquarters in Copenhagen) was opened on June 14, 1850, by Erastus Snow. Elder John Erik Forsgren was sent to Sweden to begin missionary work there. When he left to go back to Utah in 1852, he brought 294 Scandinavian members with him. Between 1850 and 1950 a total of 56,999 persons joined the Church in Scandinavia, and out of these, 26,936 emigrated to the United States (Zobell, 1950: 185). The nineteenth century saw the largest number of emigrants come to Utah. A change in immigration policy by the United States at the end of the century and in the beginning decades of the twentieth century caused a sharp change in the emigration patterns, a general decrease being typical.

As the selective controls of immigration started to take effect, the policy of the Church regarding gathering and emigration started to change too. The following statement can be found in the Journal History of the Church of Jesus Christ of Latter-day Saints from November 30, 1904:

> The Church does not even encourage immigration. Missionaries abroad are instructed to rather counsel converts against leaving their native lands, than to encourage them to do so. In the early days of the Church it was considered a wise policy to encourage good, strong laborers, in the states, or abroad, who were disposed to emigrate, to settle in Utah, to help build up the country, and to receive the benefit and association with co-religionists. But of late years, the policy has been rather to discourage immigration.

The reversing of the "gathering" of the European Saints to America was not an easy task. The First Presidency of the Church issued several statements encouraging members to stay in their native lands. In a Christmas greeting to the Church members in the Netherlands dated December 14, 1907, the following counsel is given by President Joseph F. Smith:

> The policy of the Church is not to entice or encourage people to leave their native lands; but to remain faithful and true in their allegiance to their governments, and to be good citizens. (p. 165).

During a visit to Stockholm in 1910, President Smith gave the members in Sweden the following message:

> We do not desire, my brethren, and sisters, that you trouble yourselves too much about emigration. At present we do not advise you to emigrate. We would rather that you remain until you have been well established in the faith in the gospel and until each one of you has been the instrument through the help of the Lord, in bringing one, or more of our fellowmen into the Church. Be not troubled about the Temple ordinances, but live in faith and confidence in the truths, and wait patiently, and if death should call you before the ordinances are attended to, your children will see to it that the work will be done, and even if you have no opportunity in this life to receive these ordinances, the Lord will open the way so that it will be done in the future.

The temple ordinances are an important part of the Mormon faith and since there was no temple in Europe until 1954, many members wanted to emigrate to the United States so they could be close to a temple and perform work therein. The persecution against the Mormons in Sweden had been quite severe during the first decade of the new century, and immigration in 1909 and 1910 totalled 232.

By 1917, the first general act of immigration restriction was passed, including a literacy test. In 1921, a quota system was enacted, which made immigration even more difficult. The new laws were accepted as good news for Mormon officials, who could now explain the difficulty of gaining entry into the United States to prospective emigrants and encourage them to remain and build up the membership in their own branches. The leaders had mostly given the Saints economic and legal reasons for not emigrating, but by 1921 the term "gathering" had taken on a new meaning. John A. Widtsoe, a leader of the Church, stated in an editorial for the Church magazine in 1930, that "Latter-day Saints must still gather out of 'spiritual Babylon' out of the midst of wickedness, but not necessarily, as in the past, to the headquarters of the Church . . ." (Millenial Star 83: 600). Later Richards (1935: 231) defined

Zion not as a place, but as a people and a condition where "the pure in heart dwell."

The emigration among the Church members dwindled during the 1920's and practically came to a standstill in the 1930's. Although the Second World War did not affect Sweden as much as other countries in the world, it meant difficult times for the members. On October 1, 1939, a directive from the First Presidency ordered all missionaries, including the Mission President, to return to the United States at once. All mission activity was turned over to local members until 1946, when missionaries were allowed back to Sweden. The war years had been marked by setbacks, and the idea of emigration along with the "spirit of gathering" blossomed after the war was over. The total Swedish Mormon emigration jumped from seven in 1947 to 135 in 1948. Between 1948 and 1952, 356 members emigrated, making these years the second highest emigration period in the Swedish Mission in this century. Whether the hardships of the Second World War had anything to do with the increase or whether it was an emigration fever which spread among the members is not a judgment to be made in this study. Several subjects interviewed in the course of this study indicated the "spirit of gathering" as their reason for emigration, while others felt they had worked hard for the Church for several years and wanted to have a temple

closer by. None of the subjects regretted their emigration to the United States, and they all felt they had succeeded very well in their new homeland.

Statement of the Problem

Mormon Church officials encouraged immigrants to learn the English language before coming to the United States as early as 1921 (Ivins, 1921). American missionaries in Sweden continually offered free English lessons as part of their work to help establish contact with people they could teach the gospel to. The English lessons were also attended by members who were prospective emigrants.

The Mormon Church leaders were aware of the problems language differences caused when the immigrants came to the United States. They supported the forming of language group organizations, which met twice a month to provide spiritual instruction in the mother tongue to all those not very familiar with English (Church News, 1964:13). A Swedish Latter-day Saint organization was formed in Salt Lake City in 1905, and it not only took care of bi-monthly spiritual meetings but also sponsored the celebration of Swedish traditions. The spiritual meetings were held on weekdays and did not take the place of regular Church services on Sundays. It was not until March 13, 1963, that a Swedish branch in Salt Lake City was organized along with other language groups such as Danish, Norwegian,

German, Japanese, Chinese, Spanish and Indian. The branch was much welcomed by the older immigrants who still had problems with the English language after almost a decade in the new country. In the beginning younger families joined as well, partly because of the social pressure put on them, but they soon discovered that their own children did not understand the services in Swedish. Tables were reversed for the second generation, and since the parents wanted the children to get ahead and not have the language handicap they had had to struggle with, many families moved back to American wards.

The purpose of this study is to examine the relationship between attained English proficiency among Swedish Mormon immigrants and their attitude toward the target and native culture groups. The majority of the subjects had not had any formal English language training in Sweden, since they had only completed the minimum school requirement of six years. Some had served missions in Sweden and in that way learned some English from their American companions. But overall, their English proficiency was fairly homogeneous at the time of emigration. Today, two or three decades later there is a wide range in their English proficiency. Some are members of the Swedish branch in Salt Lake City while others attend Church services at regular American wards. Some were already married and had children

when they emigrated while others married Americans after they had arrived in the United States. Some were over thirty years old and were quite established in their professions in Sweden, while others were in their early twenties and eager to initiate a successful career in the new country. These factors will be studied along with attitudes toward the target and other culture groups to determine in what ways these points of view have influenced the learning of English as a second language.

Research Hypothesis

This study examines the hypothesis that a more positive attitude toward the target culture group than the native culture group will correlate with better English proficiency. It is expected that the Swedish branch members will demonstrate lower English proficiency as well as a more positive attitude toward the native culture group than will the American ward members. On the other hand it is expected that American ward members will manifest a higher English proficiency and a more positive attitude toward the target culture group than the Swedish branch members.

Delimitations

It is not the purpose of this study to determine what the subjects could do to improve their English today.

Nor does it try to make any judgments on common grammar mistakes or pronunciation errors. It is an observational study, which attempts to measure relationships between attitudes toward target and native culture groups and attained English proficiency among immigrants who have been in the United States for a period of twenty years or longer.

Significance of the Study

It is anticipated that this study will reveal what a few of the deciding forces are behind some immigrants learning a second language better than others do. The results will contribute to the understanding of how attitudes toward the target and native culture groups influence second language learning, and how the membership in a community group can help determine proficiency in a second language. The results will be useful for any future immigrant group. It is also anticipated that this study will stimulate further research in the area of what influences are behind immigrants' proficiency in the target language.

Chapter 2

REVIEW OF THE LITERATURE

The differences between learning a first and a second language are widely recognized in second language acquisition research. Most individuals are successful in mastering a first language, while there is a wide range of proficiency among second language learners. Some seem to be learning better and faster than others, although the opportunities are the same. Both Spolsky (1969) and Schumann (1975) indicate that the most important factors attributed to the variance of proficiency among second language learners are method of instruction, age, aptitude and attitude. Although this study primarily is concerned with how attitudes toward the target and native culture groups influence ESL proficiency, it nevertheless recognizes such factors as age, education and religious membership affiliation.

Larson and Smalley (1972) believe that in order to become bilingual one must have the motivation to become a member of the target language group. This motivation is what "determines ultimate proficiency in a second language, motivation usually fired by the recognition that one language is not enough" (Larson and Smalley, (1972:4). They call a learner in the new culture an alien, and he

must undergo dealienation in order to learn the language, and redomestication to join the target language community. The process can be frustrated by language shock, culture shock, or culture stress (Smalley, 1963). A remedy for the last two symptoms, which could have long lasting effects, if not treated, is "a small community of sympathetic people who will help him in the difficult period when he is a linguistic and cultural child-adult" (Larson and Smalley, 1972:46). This should not be misinterpreted as retreating into an alien ghetto, in which the person is protected by imported surroundings and only chooses his friends from those who will move into his world. The family will only offer protection until the learner becomes independent. The new family could be teachers, colleagues, or friends, as long as they help the learner to cope with his environment and help him find "culturally appropriate solutions to the problems he encounters" (Schumann 1975:214).

During the nineteenth century immigrants could move into communities in the United States, where they could function in their native language, and consequently they learned little English (Haugen, 1969). The native culture group founded organizations, learning institutions, and newspapers in the community, which satisfied the needs of the immigrants, who in that way chose to restrict their contact with the English-speaking world to a minimum.

Figure 1 (Hasselmo 1974:11) illustrates the use of the English and the Swedish language in a Swedish community in the United States during the nineteenth century.

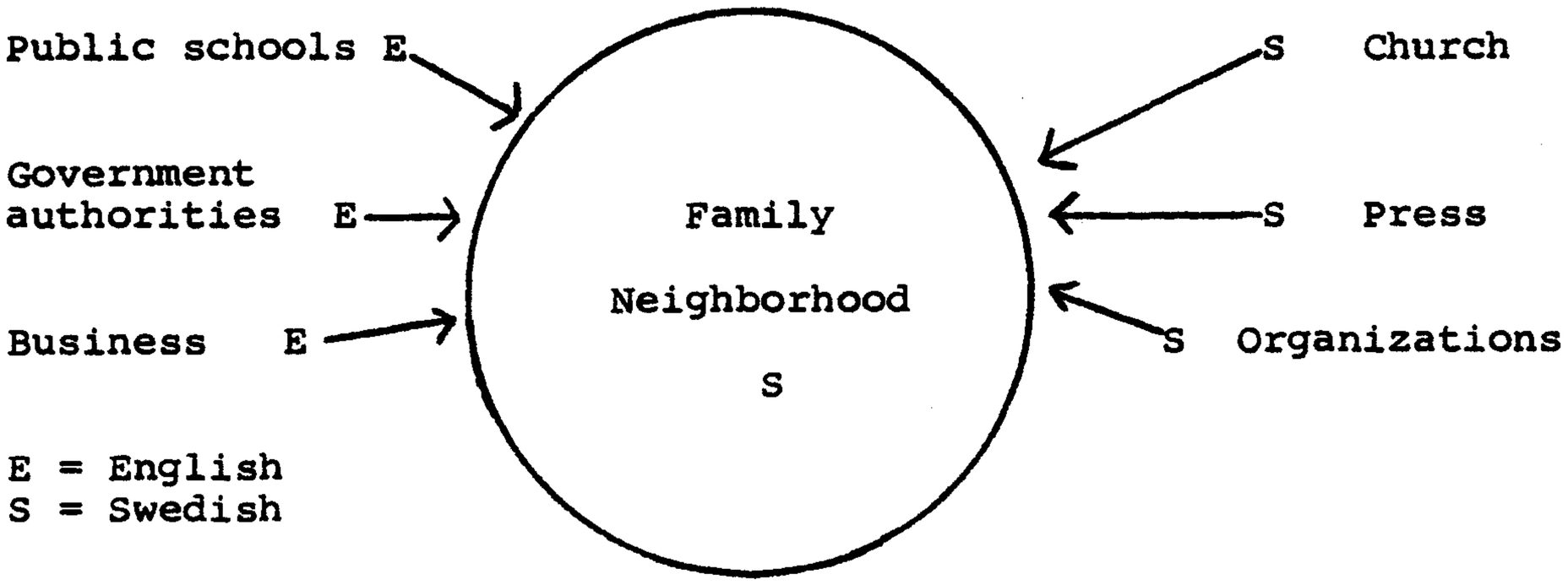

Figure 1. Use of the English and the Swedish Languages in a Swedish Community in the United States.

To an adult, who had completed his schooling in Sweden and was a farmer, or had an occupation which did not require any wider business contacts, mastery of the English language was not essential to be successful. He could manage in his monolingual environment and have somebody interpret for him the few times when it was needed. Instead of encouraging assimilation with the American society, such communities developed an inner cohesiveness in the native

culture group, which exerted pressure on the members to stay in the group.

The Lutheran Church was strong in its efforts in upholding the mother tongue among Scandinavian immigrants (Haugen, 1969). Seljaas (1974:221) notes the difference between the Lutheran Church, which "tended to preserve the old-country heritage and language" and the Mormon Church, which "encouraged assimilation and unity among its multi-lingual membership." According to the Mormon Church, the best way to accomplish the goal of unity among the members, was to encourage all to learn English, and the mother tongue was only "tolerated as a means of communicating with new arrivals and with those too old to learn a second language" (Seljaas, 1974:224). Seljaas indicated that the Mormon community in Utah had very few monolingual first generation immigrants in comparison to the Midwest Scandinavian states. The number of second-generation speakers of Norwegian, Swedish and Danish among the Mormons are very few. The desire to become a member of the target culture group was apparently very strong among the Mormon immigrants. The "family" concept of helping the learner find his identity in the new culture seems to have been practiced successfully. Schumann (1976) explains how social distance can affect the degree to which a second language learning group acquires the language of a particular target language group. The Mormon society

seems to fit into the good language learning situation, where both groups desire assimilation for the second language learning group: the two cultures are congruent; both groups have positive attitudes toward each other, and the second language learning group has the intention to stay for a long time.

Of the first three factors mentioned earlier that are thought to influence second language learning: method of instruction, age and aptitude, the importance of age is widely recognized. Although many studies have investigated the differences between the audio-lingual and the more traditional grammar-translation approach during the 1960's, Schumann (1975) indicates that no method of instruction has been demonstrated as superior to all others. Research by Gardner et al. (1974) indicates that intelligence and aptitude play a bigger role when the second language learning is done through formal instruction. Lenneberg (1967) argues that because of brain development it is more difficult for adults to learn a new language, but this theory has been criticized during recent years. Fathman (1975) points out that although children are faster learners than adults, it does not necessarily mean they are better learners. The order of acquisition is the same. In comparing himself to his children when learning a second language, the immigrant can thus easily get

discouraged. He might become satisfied with his proficiency if he can make himself understood, even if it is with badly formed sentences. Hasselmo (1974) has found that the trend for the second generation seems to have been to reject the language of the parents, both their native language and their imperfect English, as well as their immigration background, but the third generation has shown a renewed interest in their origin.

Attitude has been considered an increasingly important factor in second language learning during the past three decades. The attitudes between the learner, the teacher, the learner's peers and parents, and the speakers of the language have been investigated, and according to Spolsky (1969), one of the most important attitudinal factors influencing the learning situation is the learner's attitude toward the target language and its speakers.

Wallace E. Lambert and Robert C. Gardner at McGill University conducted several studies (Gardner and Lambert, 1959; Gardner, 1960; Lambert, Gardner, Olton and Tunstall, 1968) in the late 1950's and during the 1960's, that examined the influence of attitude and motivation on second language acquisition. The general approach of the studies involved testing a large group of students, who were studying French as a second language. Measures were obtained on each student's language aptitude, his attitudes

toward the French-speaking community, his reasons for learning French, the degree of effort expended in learning French, and his skill in French achievement. In a factor analysis of the data, two major clusters were obtained: one, a language aptitude French achievement cluster, and the other an attitudinal motivational cluster. The first cluster seemed to involve aptitude dependent on formal language instruction, while the second one seemed to focus on attitudes achieved in interaction with the language community. The studies introduced a distinction between two types of orientation toward learning a second language: instrumental and integrative. (Instrumental refers to utilitarian reasons, such as getting a better job, while integrative refers to identifying with and desiring to communicate in the second language with members of the target culture group.) A learner with an integrative orientation was found to have a more positive attitude toward the French as well as being more successful in achievement compared to a learner with an instrumental orientation. Some contradictory findings (Gardner and Santos, 1970; Lukmani, 1972) have been found in studies, which had as the hypothesis that integrative learners would achieve higher than instrumental learners, as well as results difficult to interpret.

Spolsky (1969) felt that the inconsistency in the studies dealing with attitudes and attained second language

proficiency, was due to the direct questions asked about reasons for studying a foreign language. Whether the questions were instrumental or integrative in nature depended on the subjects' interpretations of them. In addition to a direct questionnaire listing fourteen possible reasons for having come to the United States, classified as either integrative or instrumental, Spolsky used an identity scale with thirty adjectives as an indirect measure of attitudinal orientation. The five point scale ranged from "very much" to "not at all," and the subject indicated how well each adjective described (a) himself, (b) how he would like to be, (c) speakers of his native language, and (d) speakers of the target language. If the subject wanted to have more of a certain trait than he perceived himself as having, it would be interpreted as a positive value. When the subject rated Americans highly or more highly than his own native group on this positive trait, it would be interpreted as an integrative orientation. The subjects were foreign students who had newly arrived at American universities. Spolsky felt that the indirect questionnaire was more sensitive than the direct one, since its results were less disguised by student inhibition. The study "reaffirmed the importance of attitude as one of the factors explaining degree of proficiency a student achieves in learning a second language" (p. 281).

In 1974 Gardner et al. developed a model (see Figure 2) of second language acquisition, which considers

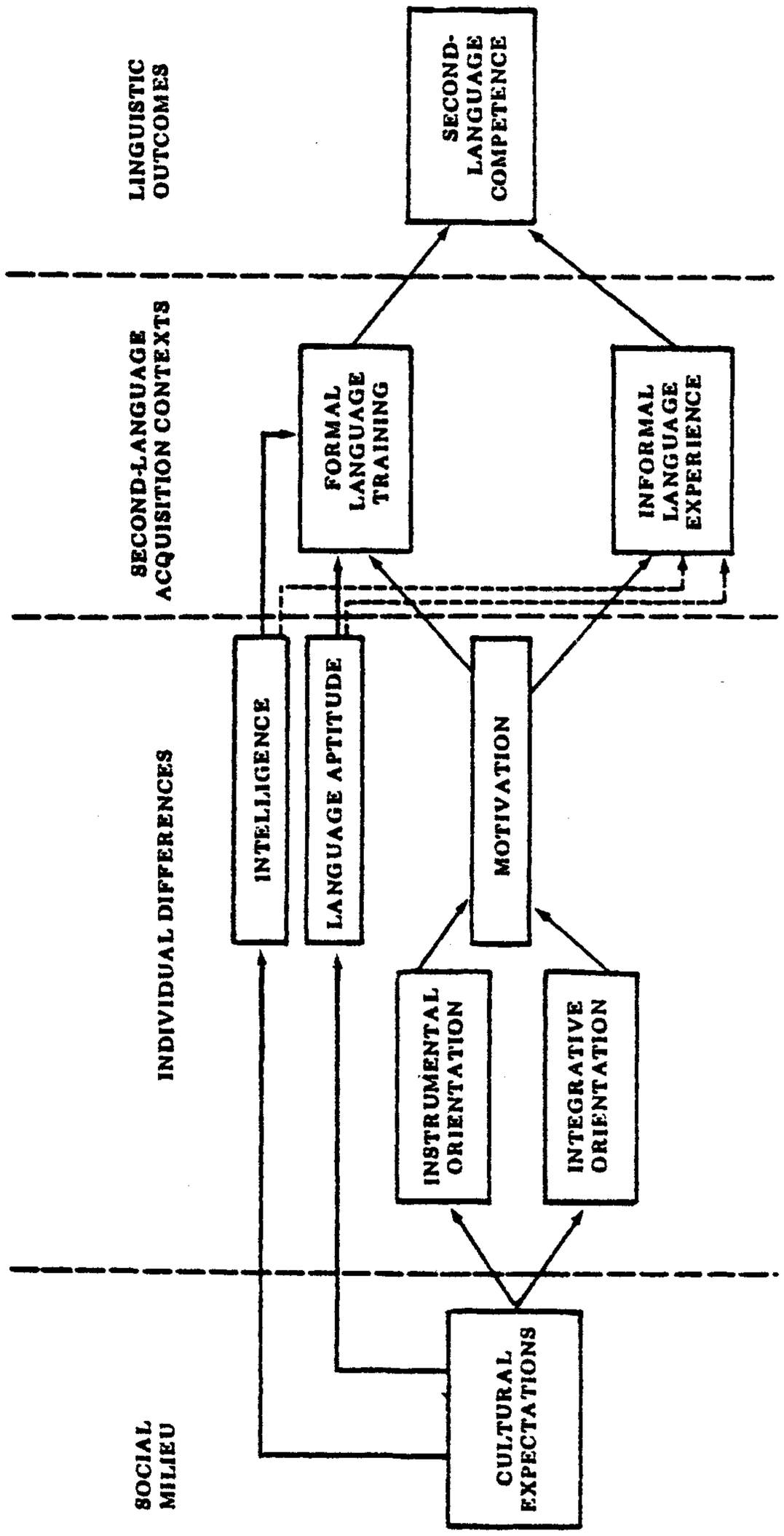

Figure 2. Schematic representation of the theoretical model by Gardner et al. 1974.

the social milieu in which the second language is learned, individual differences in intelligence, aptitude and motivation, and the context in which the second language is acquired. For the adult immigrant, the social milieu means any influence the native language group in the community will have on his views of the target language group. If those views are positive and bilingualism is acceptable, it increases the learner's success in learning the new language. Naturally, the learning will be more difficult if the influences are negative. The rest of the model is a summary of the research done by Gardner and Lambert and others during the 1960's and 1970's.

In 1977 Oller et al. conducted the first study in a series of four related investigations dealing with attitudes and attained proficiency in ESL (1977a). It was a continuation of the research originated by Gardner and Lambert and continued by Spolsky (1969). Subjects in the first study were Chinese-speaking foreign students working toward degrees in the United States. For each study the subjects varied, but the instruments remained the same, with a few modifications: an attitude questionnaire, an indirect measure of attitudes in the form of Spolsky's design (1969) with four identity scales (each one consisting of thirty unipolar adjectives), direct questions asking about reasons for coming to the United States and reasons for learning English, adapted from Gardner and Lambert

(1972). English proficiency was measured by a cloze test. Results of a factor analysis of the attitude scales revealed meaningful clusters of attitudinal variables, which were related to scores on the cloze test via a multiple regression analysis. It was found that there was a positive correlation between attained proficiency in ESL and subjects' attitudes toward themselves, toward speakers of their native language, and toward the target language group. The relation between attained proficiency and attitudes toward the target language group seemed more complex than between attained proficiency and attitudes toward self and the native language group. The more the subjects thought Americans were helpful, kind, sincere, reasonable and friendly, the better they did on the cloze test.

In the two subsequent studies (Chihara and Oller, 1978; Asakawa and Oller, n.d.), Japanese learners of EFL were investigated. The relationship between attitudes and attained proficiency was much weaker than with the Chinese ESL learners, which had been expected. Chihara and Oller (1978) found that attitudes seemed to be equally favorable toward Americans and Japanese. Since negative or insignificant correlations were observed where positive correlations were expected, Chihara and Oller suggested two possible explanations: either the relationship between the attitudes and the attainment of proficiency in a target

language is indirect, as suggested by Gardner to the authors, or the validity of the attitude measures is questionable. Oller and Perkins (1978) have discussed the influence of verbal intelligence on self-report affective measures.

Although the relationship between attitude and proficiency again was sustained as stronger for learners in a second language setting than for learners in a foreign language setting in Oller et al. (1977b), some interesting differences occurred in comparison to the study with Chinese speakers (Oller et al., 1977a). Subjects in the last study were Mexican American women studying in a Job Corps vocational school in New Mexico. The most apparent difference between the two populations was their economic status. The Chinese students came from a very high socio-economic group while the Mexican American women identified themselves with the oppressed lower socio-economic minority of the Mexican border towns. Both groups were instrumentally oriented, but while the Chinese were not negatively oriented toward Americans, the Mexican Americans seemed to be anti-integratively oriented toward the American society. If Americans were rated high on a factor principally in terms of positive personal traits, the Mexican Americans did worse on the cloze test. The more proficient they were in English, the more negative they became toward Americans. Mexicans were rated more favorably than Americans on 21

scales and Americans more favorably than Mexicans on 6 scales. This was quite a contrast from the Chinese subjects, who rated Americans more favorably than Chinese on 13 scales and Chinese more favorably on 16 scales. However, there were parallels between the groups when they saw themselves and the native language group as high on factors that could be interpreted roughly as willingness to receive instruction.

In conclusion, the studies discussed in this short review of the literature, generally support importance of the role that attitude plays in learning a second language. The difference between a second and a foreign-language learning context has been recognized in the research. Although attitude is not the only factor which influences the learning process, it is a very powerful tool in explaining the differences of attained ESL proficiency. As discussed in the studies above, there are problems and difficulties in interpreting the results sometimes, but it appears that attitude plays a bigger role in second language learning than can actually be demonstrated.

Chapter 3

METHODS

Subjects

Subjects participating in the present study were thirty Swedish immigrants in Salt Lake City, Utah (see Table 1). All of the subjects were members of The Church of Jesus Christ of Latter-day Saints. Subjects ranged in age from 42 to 82 years of age. Eighteen of the subjects were females and twelve were males. Fourteen subjects were members of the Swedish branch, and sixteen were members of various American wards in the Salt Lake City area.

Eight of the fourteen Swedish branch members were married, which made four couples within the branch. Two females in the branch were widowed, but their husbands had been Swedish. One female was divorced and only the husband of another couple participated in the study. Two females had American spouses. The American ward members consisted of four Swedish couples, only the wife of one Swedish couple, four females and three males married to American spouses. The American spouse had in six cases been to Sweden on a mission for the Church, or had lived in Sweden for an extended period of time.

Table 1. Demographic Information on the Thirty Subjects

	Swedish Branch						American Ward					
	Sex[a]	Marital Status[b]	Spouse's Nationality[c]	Citizenship	Emigration Age	Years Spent in U.S.	Sex[a]	Marital Status[b]	Spouse's Nationality[c]	Citizenship	Emigration Age	Years Spent in U.S.
1.	F	MD	S	US	31	32	F	MD	S	US	25	32
2.	M		S	US	33	32	F	MD	S	US	38	32
3.	F	MD	S	US	41	29	M		S	US	40	32
4.	M		S	US	41	29	F	MD	US[d]	US	22	22
5.	M	MD	S	US	32	30	F	MD	US[d]	S	27	28
6.	F	W	S	US	51	31	F	MD	US[d]	US	21	21
7.	F	W	S	US	48	31	M	MD	US[d]	US	22	32
8.	F	D	S	S	47	29	M	MD	US[d]	US	22	31
9.	F	MD	S	S	61	18	M	MD	S	US	30	32
10.	M		S	S	60	18	F		S	US	31	32
11.	F	MD	US[d]	US	22	30	F	MD	US	US	19	32
12.	F	MD	US	S	21	25	M	MD	US	US	28	32
13.	M	MD	S	US	27	32	F	MD	S	US	26	32
14.	F		S	US	18	31	M		S	US	29	32
							M	MD	S	US	27	32
							F		S	S	33	32

[a] M = Male; F = Female.

[b] MD = Married; W = Widowed; D = Divorced.

[c] S = Swedish; US = United States.

[d] Have served a mission for the Church for three years in Sweden.

Seventy percent of the subjects had lived in the United States for thirty years or longer. The average time spent in America was 29 years and ranged from 18 to 32 years.

Procedure

Since no records were available for a random selection of subjects, an announcement was made of the study during a meeting in the Swedish branch. Interested members volunteered to participate and those who had lived in the United States for approximately twenty years or longer were eligible to participate. Names of other Swedish immigrants living in American wards were revealed during the interviews and these persons were contacted and asked to participate in the study. It was attempted to achieve a balance among the subjects of sex, occupation, and membership affiliation, i.e. from the Swedish-speaking branch and English-speaking American wards. During the interviews a lot of valuable information concerning the experiences the immigrants had had in their new homeland was exposed, but this study will focus on readily quantifiable information.

A questionnaire requesting demographic information about the person was filled out for each subject by the interviewer, who visited the home of every subject to conduct the study. The questionnaire was originally

designed to be filled out by the subject himself, but since the interview was felt to be less threatening if it was done in a conversation, this mode was used with all the subjects. However, page four was always filled out by the subject himself, as well as the second questionnaire, which dealt with attitudes toward thirteen culture groups, the immigrant himself, and how he would like to be. Finally, the subject was given a multiple-choice version of the Bowen Integrative Grammar Test (IGT) to measure his English proficiency. Subject scores and attitude ratings were then tabulated and analyzed together with the demographic information to determine the relationship between English proficiency and attitudes toward the culture groups. The data was key-punched on cards and the analyses were computed by a 360 computer system.

Instrumentation

The instruments used to collect data consisted of two different questionnaires, one asking for demographic information and the other for attitudes held toward different culture groups; and a multiple-choice version of the Bowen IGT.

Demographic Questionnaire

The questionnaire was designed to collect demographic information about the background of the subjects. Besides asking for information on age, citizenship,

emigration year, spouses's nationality and which language was first spoken in the home, there were questions on the amount of English training the subject had had, both in Sweden and in the United States. The amount was expressed in years. Schooling in Sweden, as well as in the United States, was checked together with an open-ended question on which major vocations the subjects had had in both countries.

The next section of the questionnaire asked for percentage of time Swedish was spoken to spouse, children and friends in the Swedish community, and how many of the subjects' friends were Swedes. Membership affiliation of the Swedish branch was another question.

Two questions were concerned with the use of English and Swedish in daily life and in thinking and planning. The subject could choose between English (or Swedish) always, English (or Swedish) most of the time, or half of the time English and half of the time Swedish. They also rated their spouse's English in comparison to their own proficiency as better, about the same or not as good.

The subjects rated their English proficiency in the four skill areas: listening, speaking, reading and writing on two occasions: when they first came to the United States and today. The seven-point scale went from beginning level to that of an educated native. On the same type of a seven-point scale, they rated their English and also their Swedish proficiency today, with extremely comfortable and extremely

uncomfortable on opposite ends of the scale. The final question asked whether one language was preferred over the other in specific situations.

Attitude Questionnaire

The attitude questionnaire consisted of twelve bipolar adjectives being rated on a seven-point scale for fifteen different groups. The bipolar adjectives were confident--unconfident, religious--not religious, ambitious--not ambitious, polite--impolite, intelligent--not intelligent, friendly--unfriendly, optimistic--pessimistic, outgoing--reserved, honest--dishonest, helpful--not helpful, attractive--plain, and competitive--not competitive. On the questionnaire the positive and negative adjectives were mixed to avoid a trend to only mark one side. A Swedish translation of the adjectives was provided as a help on the first page. The fifteen groups being rated on the adjectival scale were (in order as they appeared on the questionnaire): Americans in general, Russians, Mexicans, Yourself, Finns, Swedish Mormons, Germans, Swedes in General, Black Americans, Norwegians, American Mormons, American Indians, How Americans Perceive Swedes, British and How You Would Like To Be. A new group was rated on each page. Instructions on how to fill out the questionnaire were given orally.

IGT

The Bowen Integrative Grammar Test was used to measure the subjects' English proficiency. The test was

developed by Dr. J. Donald Bowen and was constructed to identify and rank non-native English speakers of different levels of competence (Bowen, 1975:5). In the test the subject is asked to reconstruct certain obscurred words by quickly reflecting on sentence analysis. The distortions (construction, reduction, and assimilation) which are natural in normal speech, force the listener to rely on his underlying competence in grammar to interpret the message. The subject has to write down the second word in each sentence, although the words are not pronounced separately. The test consists of two sections of fifty items recorded on tape. The sections are identical, but in the first part the items are in a sequence of grammatical similarity and in the second part, the same items are in a scrambled sequence. Four examples are given at the beginning of the test and any questions are answered thereafter. Once the test starts the sentences are read without repetition with approximately four to five seconds between each sentence.

To facilitate using the IGT with the Swedish immigrants, a few minor modifications were made. Since writing was by far their weakest skill area, a multiple-choice version of the IGT was prepared. The distractors were generated from errors made by students who had taken the original version of the IGT in the Brigham Young University Intensive English Program. During the pre-test

of the questionnaires, both versions of the IGT were given. The original IGT was found to be very frustrating. Since the three pre-test subjects were quite advanced and many of the immigrants would be on a lower level, it was decided to use the multiple-choice version of the IGT in the study. The scores on the multiple-choice version of the IGT were higher than on the original test, but the rank order among the three subjects remained the same. It was important to make the subjects feel at ease and make their participation in the study a pleasant experience.

Another modification made was that only the first part of the IGT was given. Bowen (1975) found that by giving the second fifty items there was a slight improvement in the scores, which would be accounted for by practice effect. However, the differences between the scores was not significant. The same time limit, four to five seconds, was given to the subjects to circle the correct answer. The test was not given on tape, but by the author, since it was inconvenient to use a tape in a home situation, where the phone would ring, children would come bursting in or other unplanned interruptions could easily happen, compared with the controlled atmosphere of a classroom situation.

Data Analysis

This study attempted to determine how much of the variance in Swedish Mormon immigrants' English proficiency

could be attributed to sociological forces. It was hypothesized that a more positive attitude toward the target language group would relate positively with higher proficiency in English. It was also anticipated that members affiliated with the Swedish branch would have a less positive attitude toward the target language group than American ward members, thus the former group would have lower proficiency in English. Since the majority of the older immigrants belonged to the Swedish branch, it was anticipated that a definite relationship would be demonstrated between age and English proficiency.

The basic design of this study, then, was descriptive. But a complementary empirical evaluation was also employed to analyze the relationship between test scores and demographic information. An analysis of variance was not appropriate due to the limited number of subjects in the study. Therefore, t-tests were used to determine the significance of differences between the means.

To determine the effectiveness of the individual items of the M/C version of the Bower IGT, as well as the reliability of the test, an item analysis was performed. An iterated principal factors method of factor analysis from the Statistical Application Software package (SAS) was used to analyze the attitude questionnaire. The Varimax rotated factor pattern and factor scores were then plotted on graphs.

Chapter 4

RESULTS

The major purpose of this study was to examine the differences in attitude toward the target and native language groups among Swedish Mormon immigrants. The primary intent was to provide descriptive data and not to test hypotheses. The thirty subjects filled out the questionnaire with the seven-point bipolar adjective scales for each culture group. Since two subjects had marked only the opposite ends of the scales, their data could not be used in this analysis. The number of subjects therefore decreased to twenty-eight.

Iterated Principal Factors Method of Factor Analysis

After having examined the major differences between test scores and demographic variables, ten groups were chosen for the principal factor analysis: age at the time of emigration (below 30 and above 30 years of age), membership affiliation (Swedish branch and American ward), spouse's nationality (American and Swedish), amount of English instruction in Sweden (less than a year and more than a year), and a high and a low English proficiency group as measured by the multiple-choice Bowen IGT. The

ten groups were not made up of totally different subjects; consequently, there were some overlapping between the groups.

The data were analyzed by first obtaining the mean ratings given the fifteen culture groups on the twelve adjectives by each of the ten groups of Swedish immigrants. An explanation of this kind of analysis is found in a similar study by Madsen, Jones, and Brown (1981) in which affect was measured for different kinds of language tests used in German classes at Brigham Young University.

Figure 3 provides two ratings by the group of immigrants who were below 30 years of age when they first came to the United States; it shows how the fifteen culture groups are compared on two separate and contrasting adjectives: "religious" and "intelligent." The mean ratings are shown both on a z score scale (that to the right of each line) and on the 7-point raw score scale (that to the left of each adjective scale). The raw score spread in mean ratings is greater for "religious" than for "intelligent." The number 1 end of the scale indicates positive traits, while number 7 is negative. Therefore, the lower the mean, the more positively the adjective is rated.

Figure 4 gives the results of these two adjective ratings combined in one plot. The mean ratings of the fifteen culture groups are plotted on the graph as small

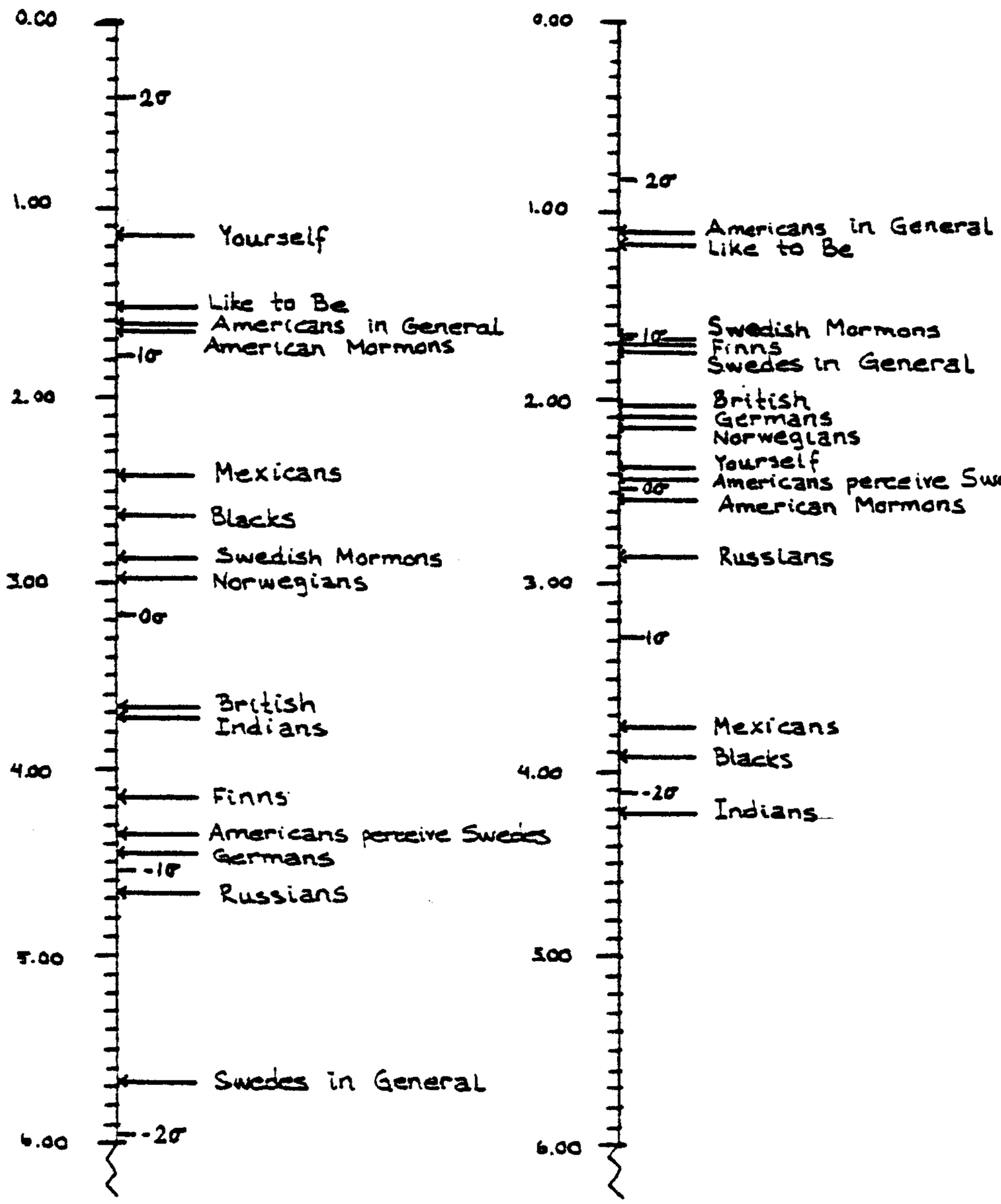

Figure 3. This demonstrates for the group of 15 subjects who were below 30 years old when they emigrated the relative positions (on a 7-point raw score scale and in standard score units) of the mean ratings for the fifteen culture groups on two separate adjective variables, "religious" and "intelligent."

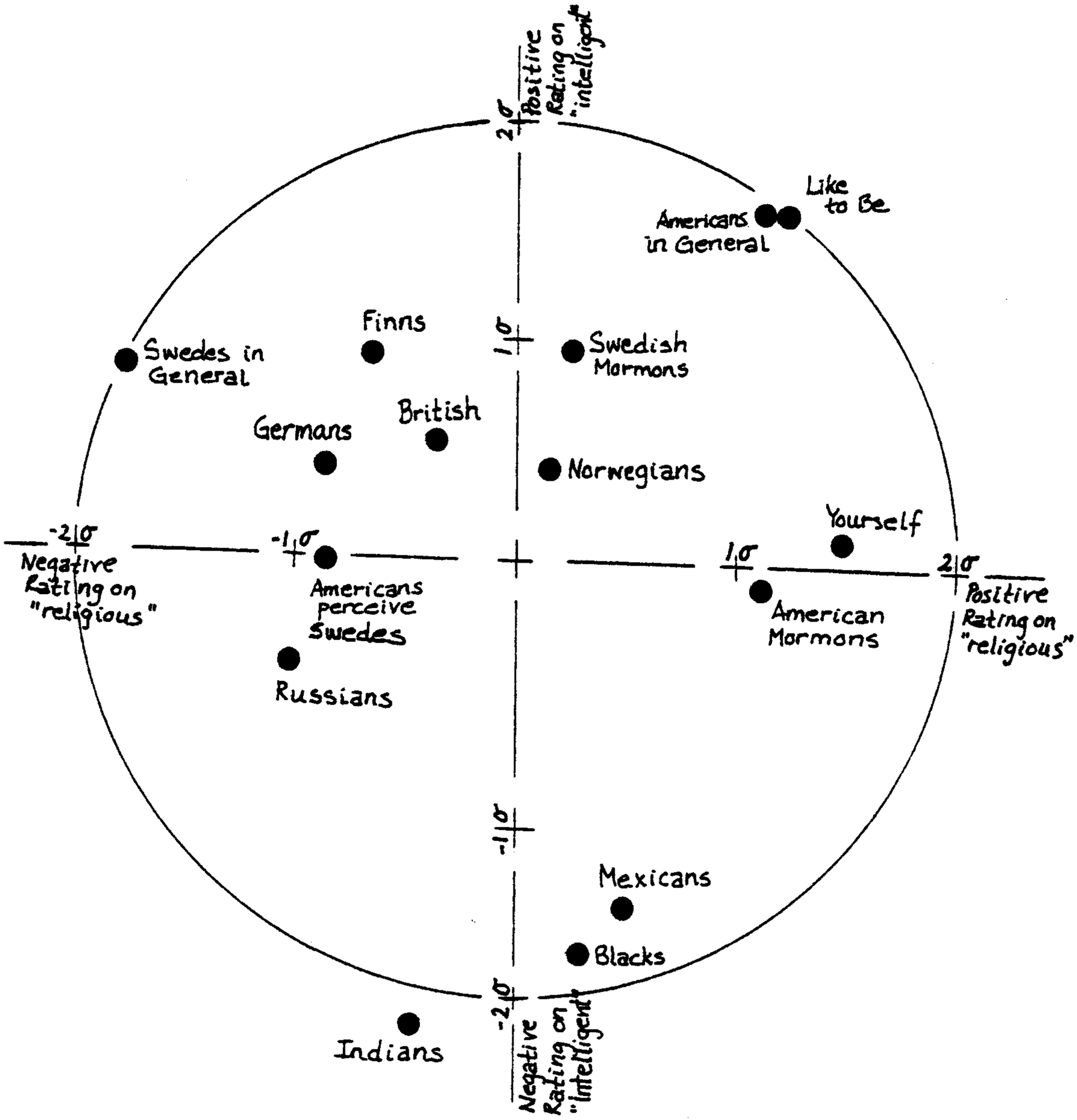

Figure 4. A bivariate plotting of the mean ratings received by each of the fifteen culture groups on "religious" and "intelligent" from the 15 subjects who were below 30 years old when they emigrated.

disks, showing a bivariate relationship for the culture groups and the two bipolar adjective variables "religious-not religious" and "intelligent-not intelligent." The figure shows, for example, that the subjects in this group who were below 30 years of age when they first came to the United States saw themselves as very religious, but not quite as intelligent as they would like to be. It would take numerous such plottings to show this kind of bivariate relationship for the fifteen culture groups for every possible pair of the twelve bipolar adjective variables.

Madsen, Jones and Brown (1981:17) point out that "fortunately there is considerable redundancy among these . . . variables" and further describe the analysis used in this study:

> The matrices of means for each of the [ten groups of Swedish immigrants] were used to compute correlation matrices to show the relationships among the [twelve adjectives]. These were then analyzed by means of a principal [factor] analysis in order to find the data rotation that would display [the fifteen culture groups] relative to the [twelve adjective] variables in the particular two-dimensional orientation that accounts for the most variance in mean ratings.[1]

Figure 5 shows the results of this analysis, which is a summary of all the information in the ratings. It includes the same information as Figure 4, but shows all twelve variables at the same time, instead of just two. The factor scores of the fifteen culture groups are

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[1]Material in brackets is related to this study.

superimposed upon the factor pattern of the twelve adjective variables. Madsen, Jones and Brown (1981:19) explain that

> for the factor score plotting, the circle represents two standard deviation units from the origin (the means of the variables). For the factor pattern on which the factor score positions are superimposed, the circle represents the vector length at which all the variance in a particular adjective variable is contained in this two-dimensional representation. Vectors that come short of the circle represent a variable that has a portion of its variance accounted for by another dimension beyond this two-dimensional plot.

In Figure 5 84.4% of the total variance in the mean ratings of the fifteen culture groups on all twelve adjective variables is accounted for in the two-dimensional plotting. In examining the factor pattern for the adjective variables, it is interesting to notice how each adjective variable relates to the others in the two-dimensional space. "Intelligent" and "religious" seem to be loading on different factors. A cluster very close to "intelligent" on Factor I is made up of "ambitious, honest, confident, attractive, competitive" and "polite." The shortness of the vector "attractive" indicates that part of the variance for this particular variable is accounted for in another dimension. "Optimistic" and "helpful" form one cluster in the middle, while "friendly" and "outgoing" are closest to the independent vector "religious" and load on Factor II. "Honest," which one might expect to cluster with "religious" instead clusters with "ambitious, confident" and "competitive."

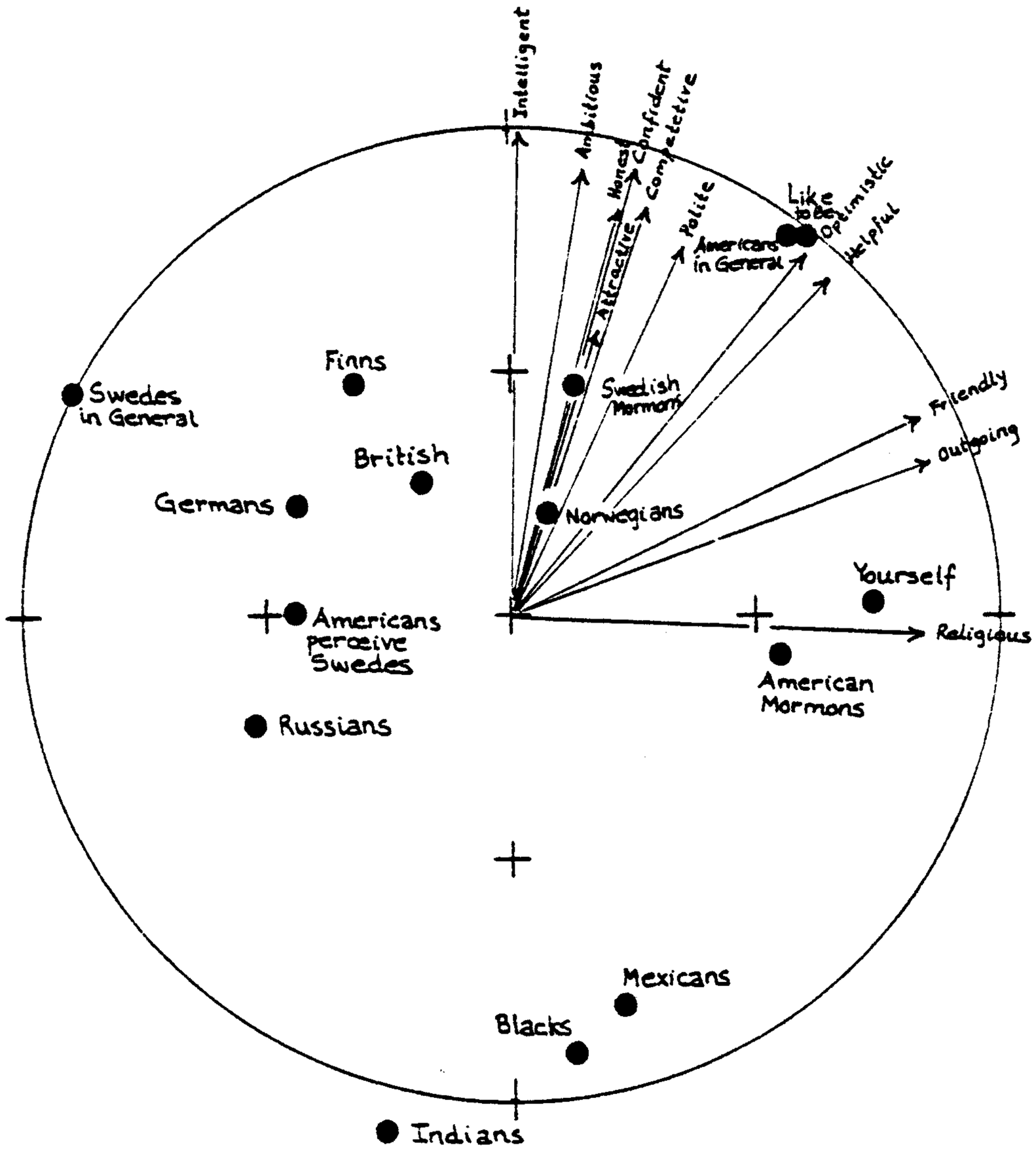

Figure 5. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 15 subjects who were below 30 years old when they emigrated. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

The group below 30 years of age at the time of emigration viewed themselves as being the most religious group of all fifteen culture groups and very close to where they would like to be on this vector. Americans in general and American Mormons were next on the religious scale. Swedes in general were found to be the most unreligious group, while Swedish Mormons were found to be more or less neutral in terms of the variable"religious," but more intelligent than the American Mormons. Americans in general and where the subjects would like to be were the most intelligent groups. It is interesting to note how this group, which scored significantly higher on the multiple-choice Bowen IGT than did the companion group (thus demonstrating higher proficiency in English) sees itself as being very close to American Mormons, the target language and culture group, but wanting to be like Americans in general, who were rated more intelligent than any other group. The group seems to have a low estimate of its own intelligence; only American Mormons, How Americans Perceive Swedes, Russians, Mexicans, Blacks and Indians were rated lower on the scales. Swedish Mormons were also rated as more ambitious, honest, confident, competitive and polite than American Mormons. Swedes in general were rated low on the clusters "optimistic, helpful, and "friendly, out-going." Generally speaking, this group rates Americans in general rather high on all variables.

Figure 6 shows the pattern and plottings comparable to Figure 5, but this time for the group of immigrants, who were over 30 years of age when they first came to the United States. The factor pattern is quite similar to that for the first group (Figure 5), with "religious" loading on one factor and "outgoing" and "friendly" as the next cluster; then "polite, optimistic" and "helpful." "Intelligent" clusters with "attractive, honest, ambitious" and "confident," while "competitive" forms an independent vector.

The factor score plottings show some interesting similarities as well as differences. Blacks, Indians and Mexicans are not looked upon very favorably by either group. They are rated as being untelligent, unattractive, dishonest, unambitious and lacking in confidence. Swedes in general are again rated as very unreligious (although not the last group this time), but quite high on "competitive, intelligent, attractive" etc. This group, which scored significantly lower on the multiple-choice Bowen IGT than the other group (thus demonstrating lower proficiency in English) sees itself not quite as religious, nor as intelligent, as the younger group perceived itself (Figure 5). In contrast to the younger immigrants, who rated American Mormons closest to themselves, the older group (Figure 6) rated Americans in general closest to themselves. The older group sees American Mormons as

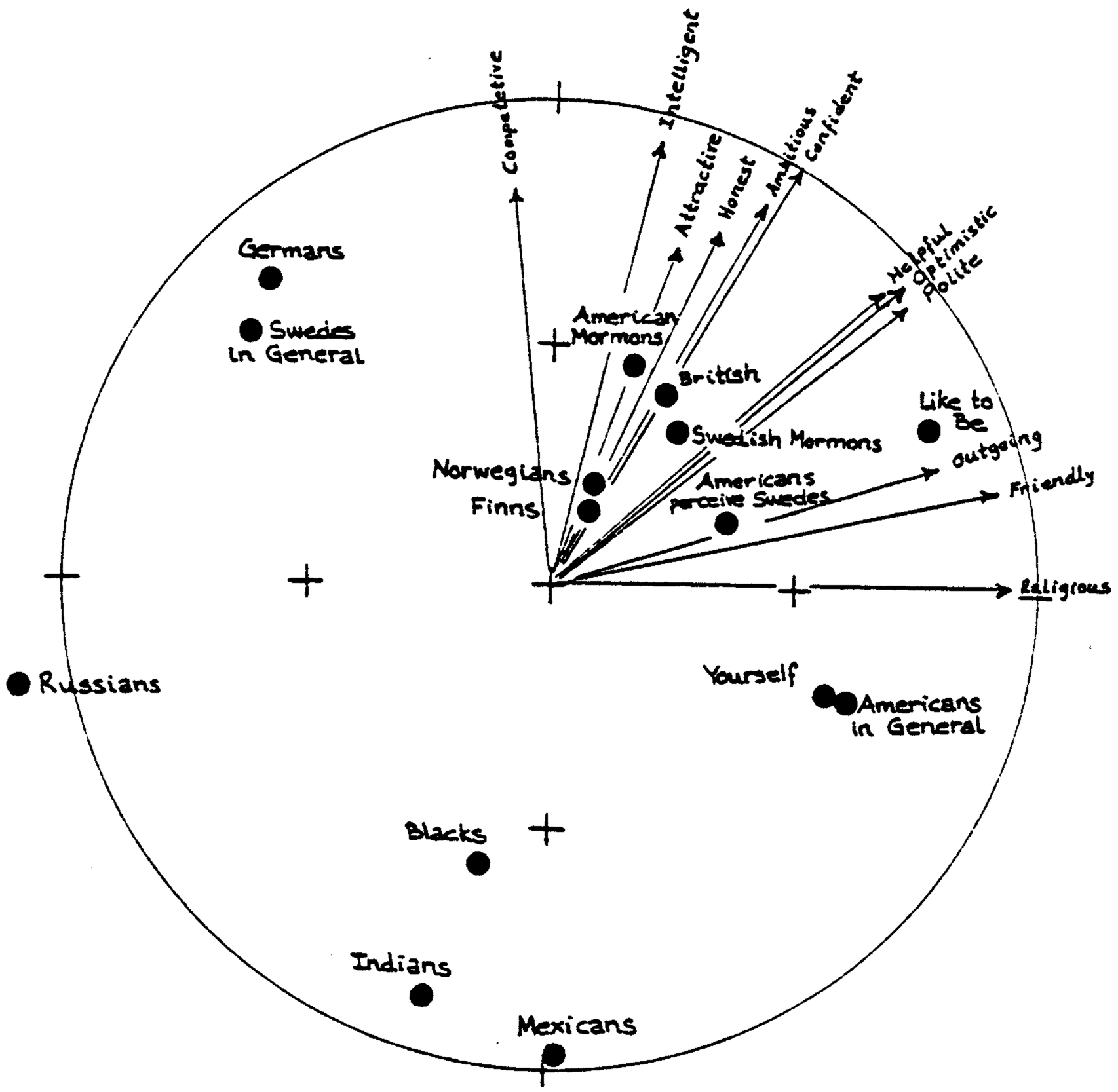

Figure 6. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 13 subjects who were over 30 years old when they emigrated. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

intelligent, attractive, honest, ambitious and confident, but not as very religious. Swedish Mormons are not rated very different from American Mormons, which means that the older group does not see much difference between the two groups. Although the older group would like to be a little more religious and more intelligent, the difference between where it sees itself and where it would like to be, is not as great as that of the younger group.

We will now examine the comparable figures for the fourteen subjects belonging to the Swedish branch in Salt Lake City (Figure 7) and the sixteen subjects belonging to American wards (Figure 8). The factor patterns are quite similar to Figures 5 and 6. "Religious, friendly" and "outgoing" group together on Factor II for all figures, and all the other vectors seem to follow in approximately the same order. "Optimistic, helpful" and "polite" which seem to indicate personality always seem to come in the middle. "Intelligent" and "competitive" which seem to indicate ability always load on Factor I, taking turns being the independent vector, or clustering with the other variables "confident, ambitious" etc.

Both the Swedish branch and American ward members see themselves as very religious, but not very intelligent. American ward members (Figure 8) rated American Mormons closest to themselves, while Swedish branch members (Figure 7) saw Americans in general closer to themselves.

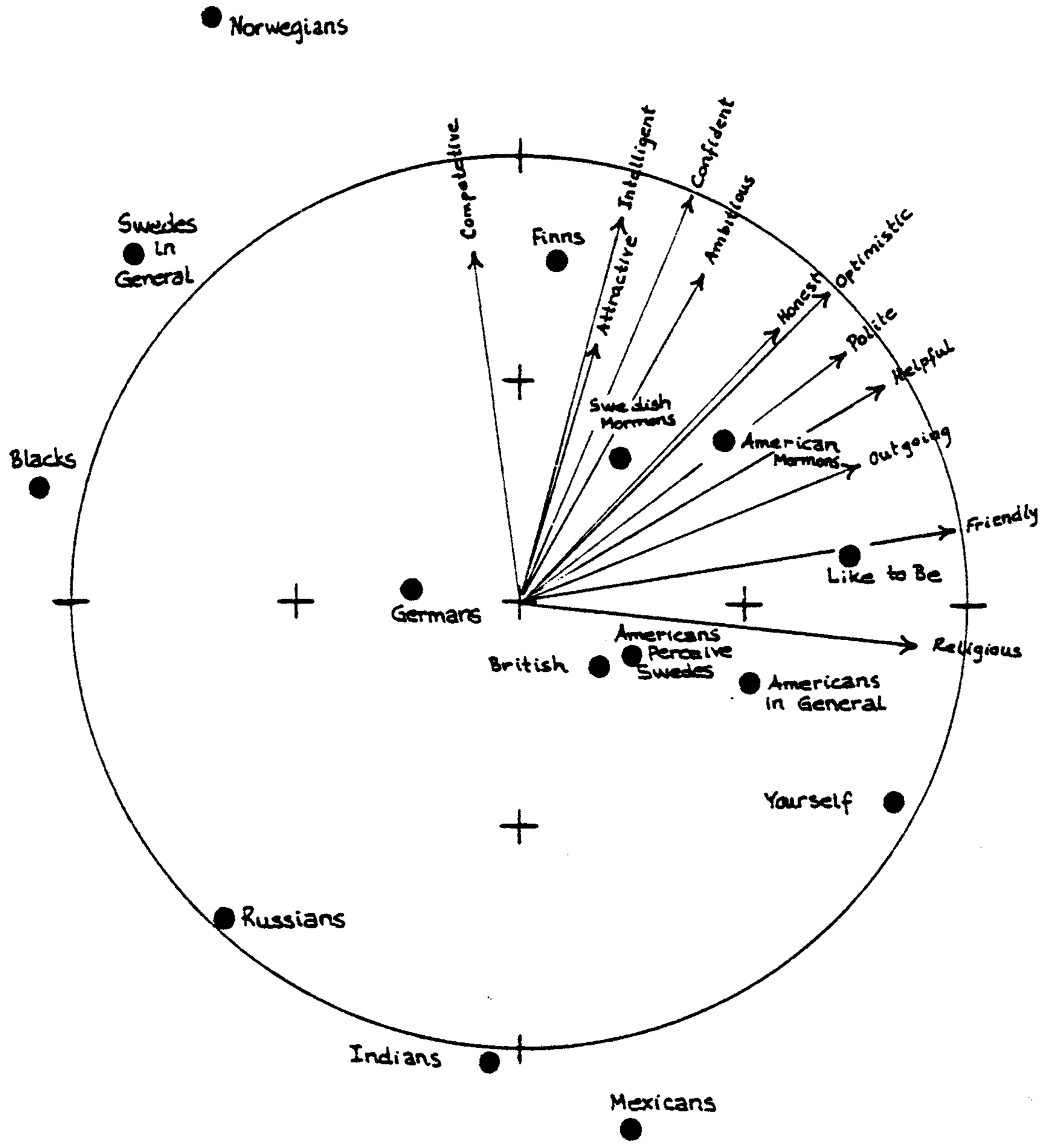

Figure 7. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 14 subjects who were members of the Swedish branch. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

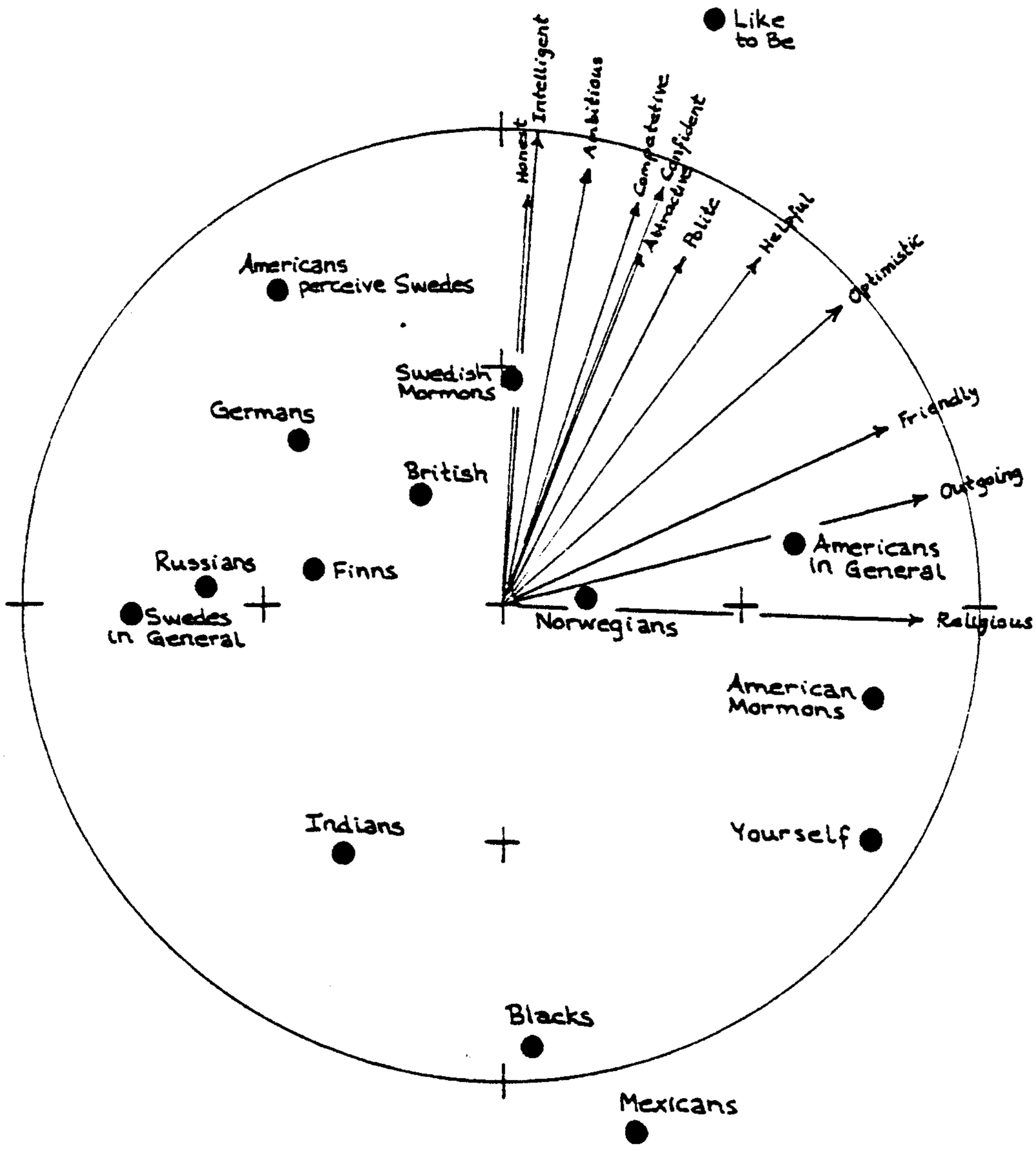

Figure 8. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 14 subjects who were members of American wards. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

There is a vast difference between where the American ward members are (Figure 8) and where they would like to be. They would like to be more "intelligent, competitive" etc., and a little less religious. They rated Americans in general higher on "intelligent, competitive" etc. which is closer to where they would like to be, and American Mormons higher on "religious, outgoing, friendly." The Swedish branch members (Figure 7) do not differ as much between where they would like to be and where they are. They would like to increase a little in all adjective traits. American Mormons are rated higher than Swedish Mormons and Americans in general except for "religious" and "competitive," which seems to indicate that American Mormons are a group the Swedish branch members idealize. According to American ward members (Figure 8), Swedish Mormons are more honest and intelligent, but not as religious as American Mormons. Both groups felt that Swedes in general were unreligious, but the Swedish branch members (Figure 7) felt that Swedes in general were very "intelligent, confident" etc., while American ward members (Figure 8) rated them as quite neutral in those areas. American ward members felt that Americans perceive Swedes as "intelligent, ambitious, competitive" etc., but not very religious. Swedish branch members (Figure 7) on the other hand felt that Americans perceive Swedes as quite religious, but not very intelligent and confident.

Figure 9 shows the twenty subjects who were married to Swedish spouses and Figure 10 the eight subjects who were married to American spouses. The factor patterns are quite similar to the earlier figures with some small differences; for example, "honest" clustering with "polite" and "optimistic" instead of "confident" etc. in Figure 9. "Intelligent" and "competitive" are clustering together in both figures instead of forming independent vectors.

Swedes in general are considered unreligious by both groups, but subjects with Swedish spouses (Figure 9) view them more positively than subjects with American spouses (Figure 10) as far as the adjectives "intelligent, competitive, ambitious" etc. are concerned. In the eyes of the subjects with American spouses (Figure 10) Swedes in general are one of the most negatively rated groups on all variables. The subjects with Swedish spouses (Figure 9) saw themselves as very religious, quite friendly and outgoing, but not very ambitious, confident or helpful, and not competitive or intelligent. They felt they were closer to Americans in general than to any other group. They would like to be much more "intelligent, confident" etc. Swedish Mormons are rated higher on "religious, friendly, outgoing, honest" and "optimistic" than American Mormons, but they in their turn are rated higher on "helpful, confident, ambitious, attractive, competitive" and "intelligent."

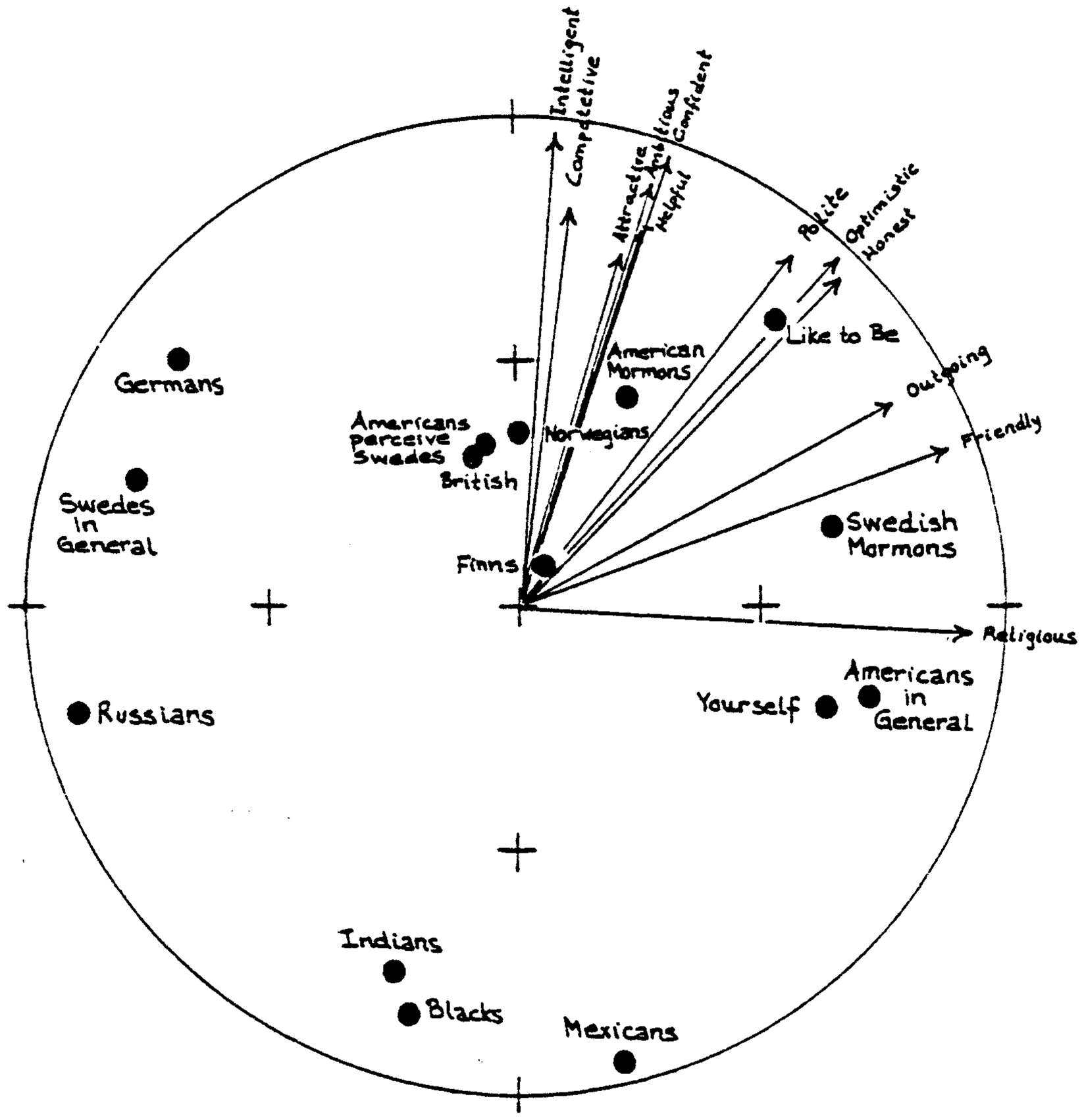

Figure 9. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 20 subjects who had Swedish spouses. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

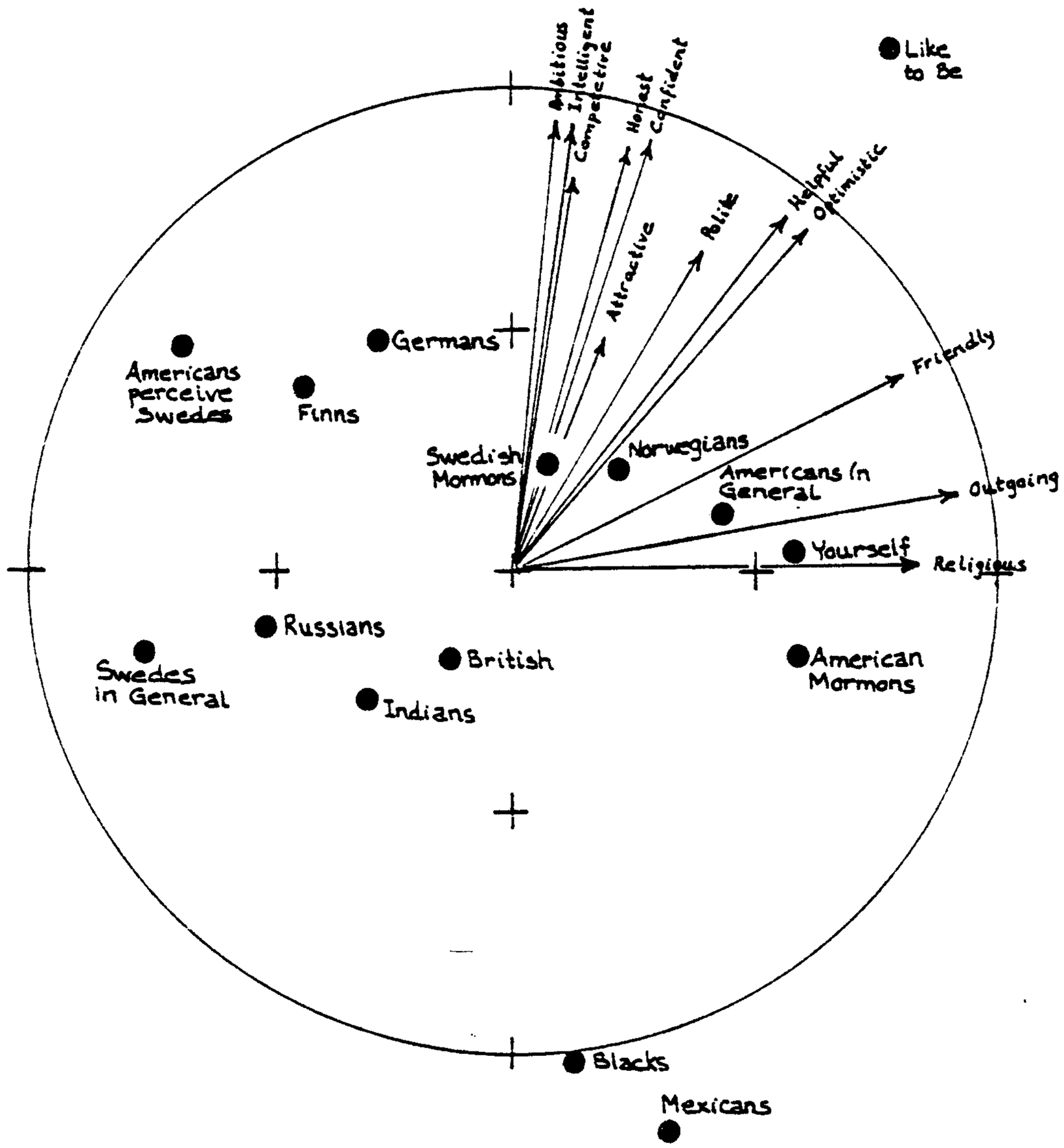

Figure 10. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 8 subjects who had **American spouses.** This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

The subjects with American spouses (Figure 10) saw themselves as religious, outgoing, friendly, optimistic and helpful. They saw themselves as more "intelligent, competitive" etc. than the other subjects (Figure 9) and saw both American Mormons and Americans in general as being very close to where they were (Figure 10). The factor score for where they would like to be is plotted outside the circle, meaning they aspire to excellence in unusually high qualities on virtually all adjective variables. Swedish Mormons are rated as not being very religious, but slightly more intelligent than Americans in general, and brighter than they themselves are and brighter than American Mormons. The two groups agree upon the fact that Americans perceive Swedes as quite "ambitious, intelligent" etc., but subjects with Swedish spouses (Figure 9) think Americans perceive Swedes as more "religious" and more "polite, optimistic, helpful." Subjects with American spouses (Figure 10) think Americans perceive Swedes as being not very outgoing or friendly.

The next comparable figures are for the ten subjects who had the highest scores on the multiple-choice Bowen IGT (Figure 11) and the ten subjects who had the lowest scores on the test (Figure 12). The factor pattern in Figure 11 for the twelve adjective variables is not very different from earlier figures, but the two vectors "competitive" and "religious" in Figure 12 are further

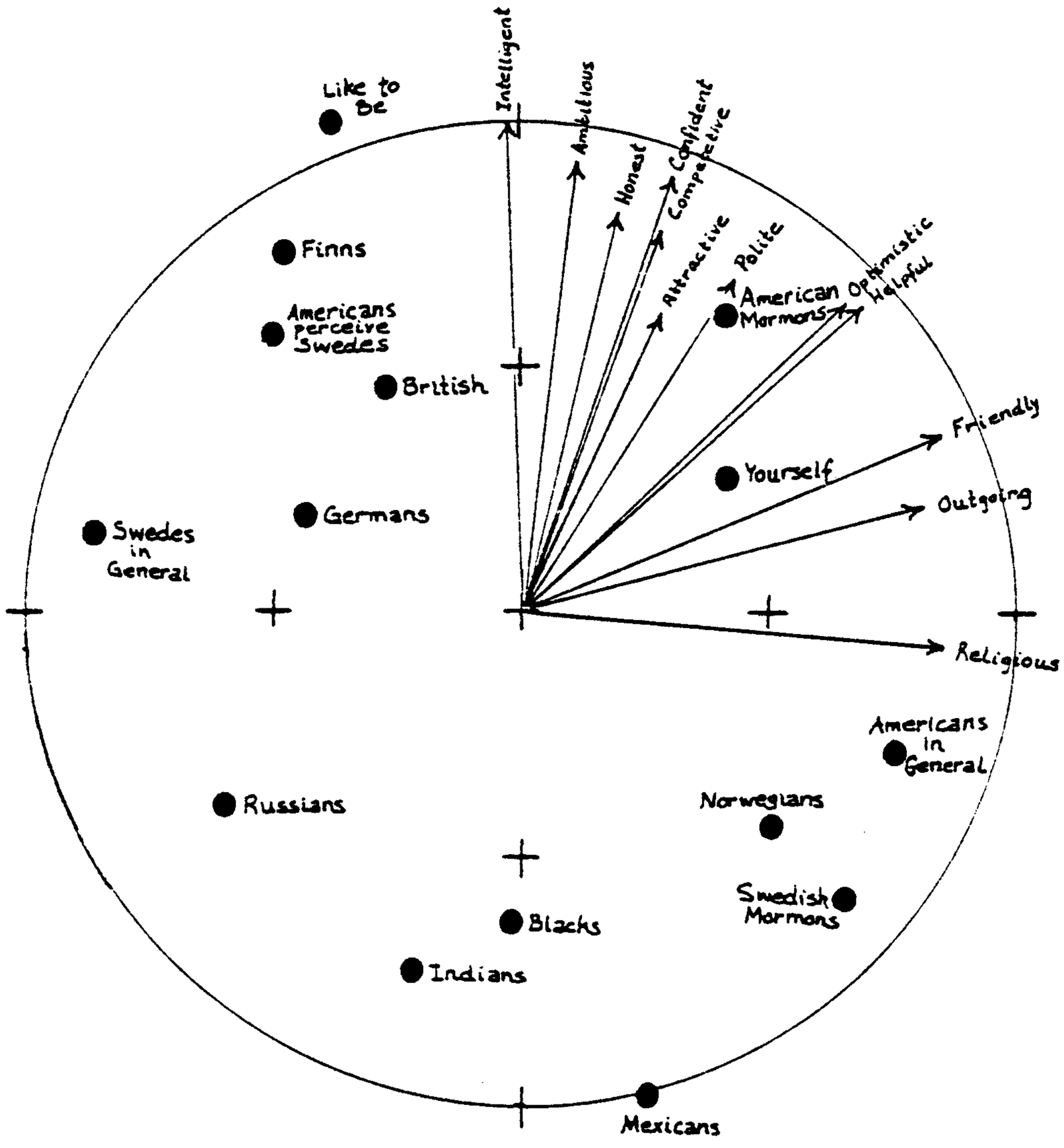

Figure 11. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 10 subjects with the highest scores on the M/C IGT. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

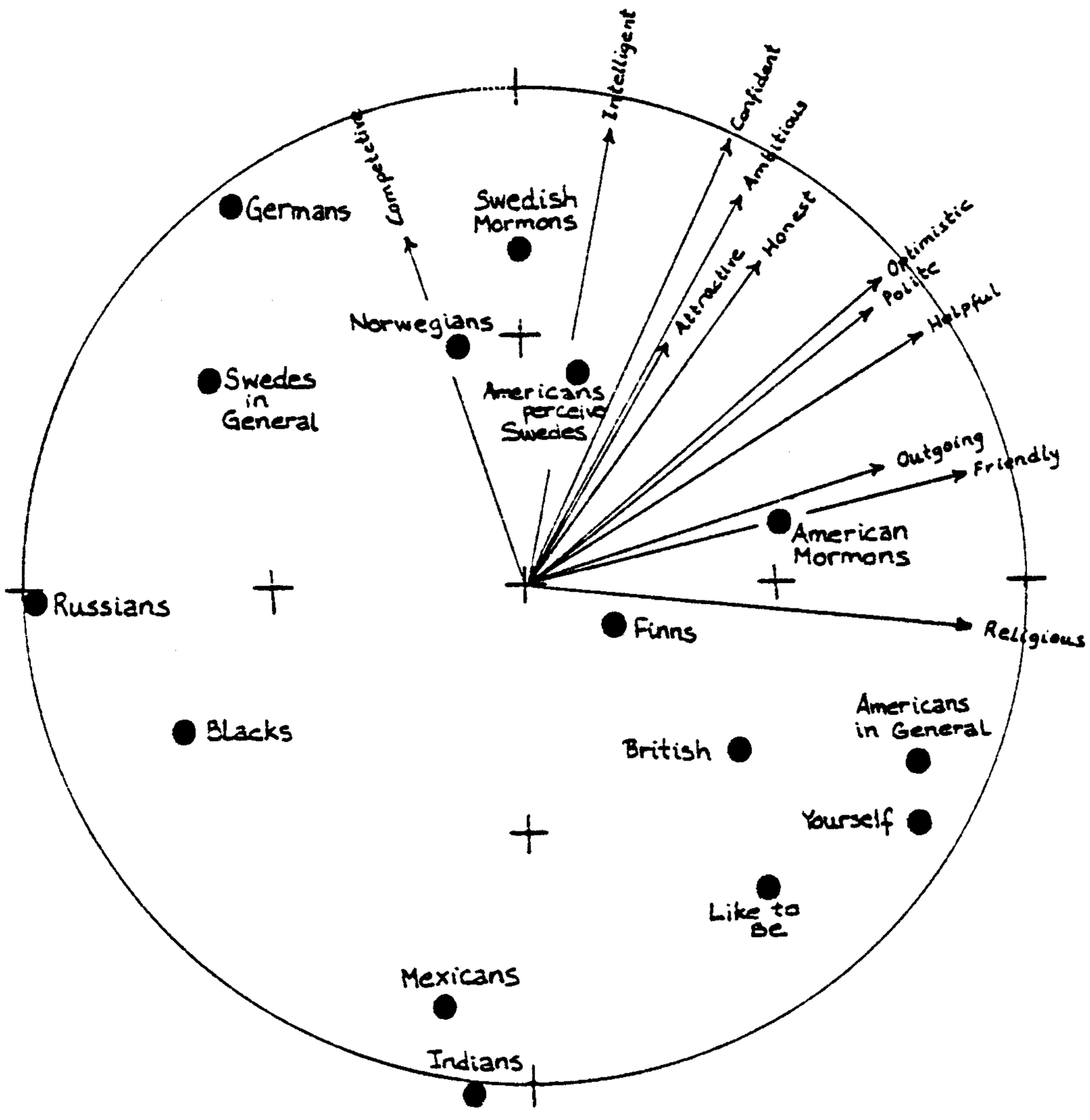

Figure 12. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 10 subjects with the lowest scores on the M/C IGT. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

apart than in any other figure so far. The factor scores in these figures are by far the most interesting we have seen. For the first time the subjects rate themselves rather positively on "intelligent" (Figure 11) and they have a more positive view of themselves overall. These subjects scored the highest on the test. They also rated American Mormons higher than Americans in general on "intelligent, ambitious, honest, confident, competitive, attractive, polite, optimistic" and "helpful." These variables are toward where the subjects would like to be. It is of interest to notice that the subjects do not want to be religious at all! Americans in general are rated high on "friendly, outgoing" and "religious" and so are Swedish Mormons, but these two groups are also considered unintelligent.

The ten subjects who had the lowest score on the test (Figure 12) have a very different view of themselves in comparison with the high scorers on the test (Figure 11). In Figure 12 the subjects see themselves as very religious, outgoing and friendly and quite helpful, polite, but not very optimistic, ambitious or confident, quite unintelligent and not at all competitive. Americans in general are rated very close to the way they are. Instead of increasing in positive adjective traits, these subjects would not mind decreasing some of them; for example "intelligent, confident" etc. They seem to be very content with the way they are.

Swedish Mormons are rated as one of the most intelligent groups while American Mormons are rated as quite religious, but not as intelligent. The subjects with low test scores (Figure 12) think that Americans perceive Swedes more positively than the subjects with high test scores (Figure 11).

The last two comparable figures are for the thirteen subjects who had had no English or less than one year of English instruction in Sweden (Figure 13) and the fifteen subjects who had had more than one year of English instruction (Figure 14). The factor patterns in these two figures are very similar to the ones in Figures 11 and 12. There are several similarities in factor scores between Figures 13 and 14. They view where they would like to be about the same as well as how Americans perceive Swedes and Swedes in general. Americans in general are viewed as being more religious than American Mormons and Swedish Mormons by both groups. American Mormons are more intelligent than Swedish Mormons and Americans in general. The subjects with more English instruction (Figure 14) saw themselves as being more "intelligent, ambitious" etc. than the subjects with less English instruction (Figure 13), who saw themselves lower than Americans in general.

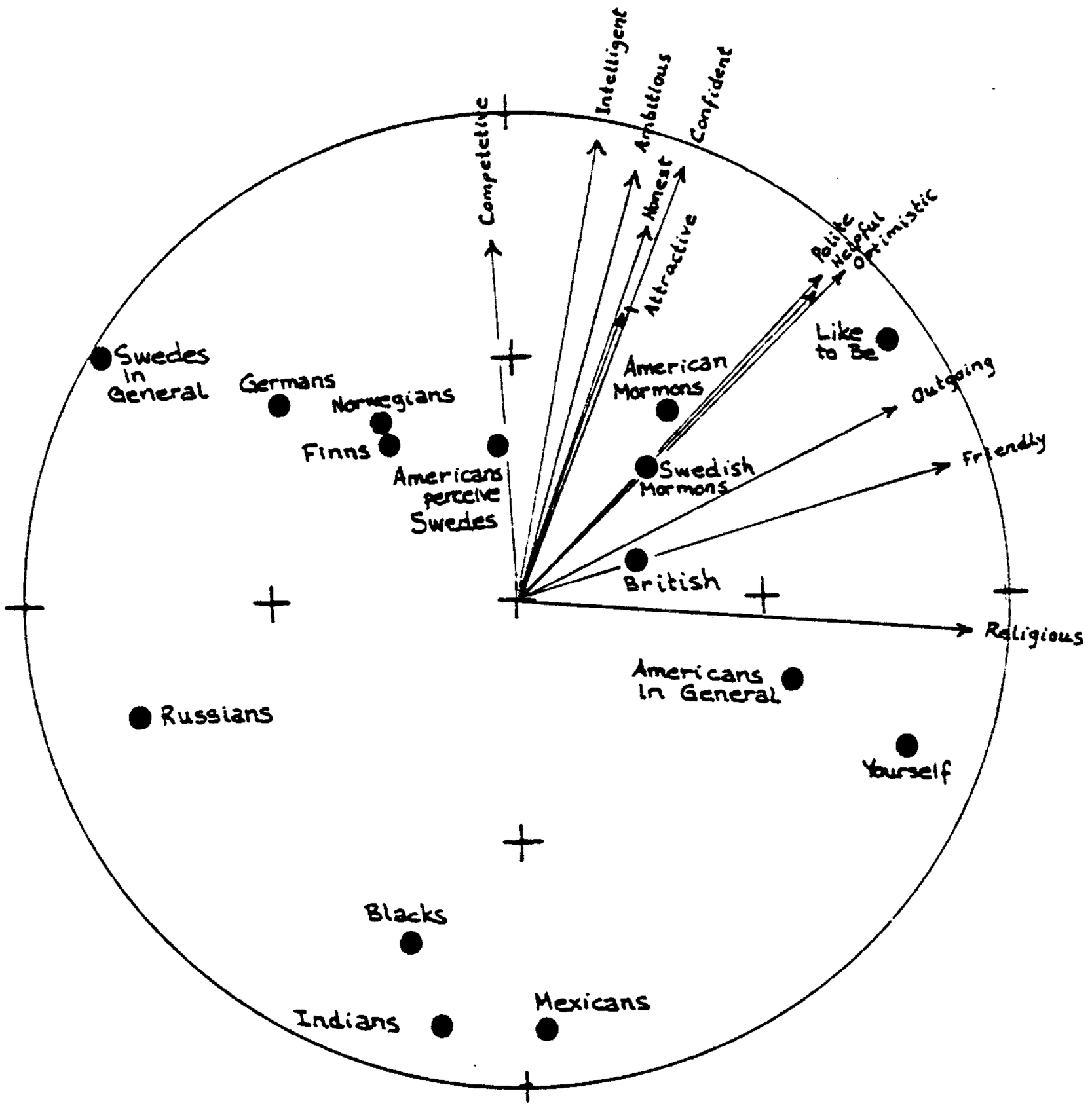

Figure 13. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 13 subjects who had had no English or less than one year of English instruction in Sweden. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

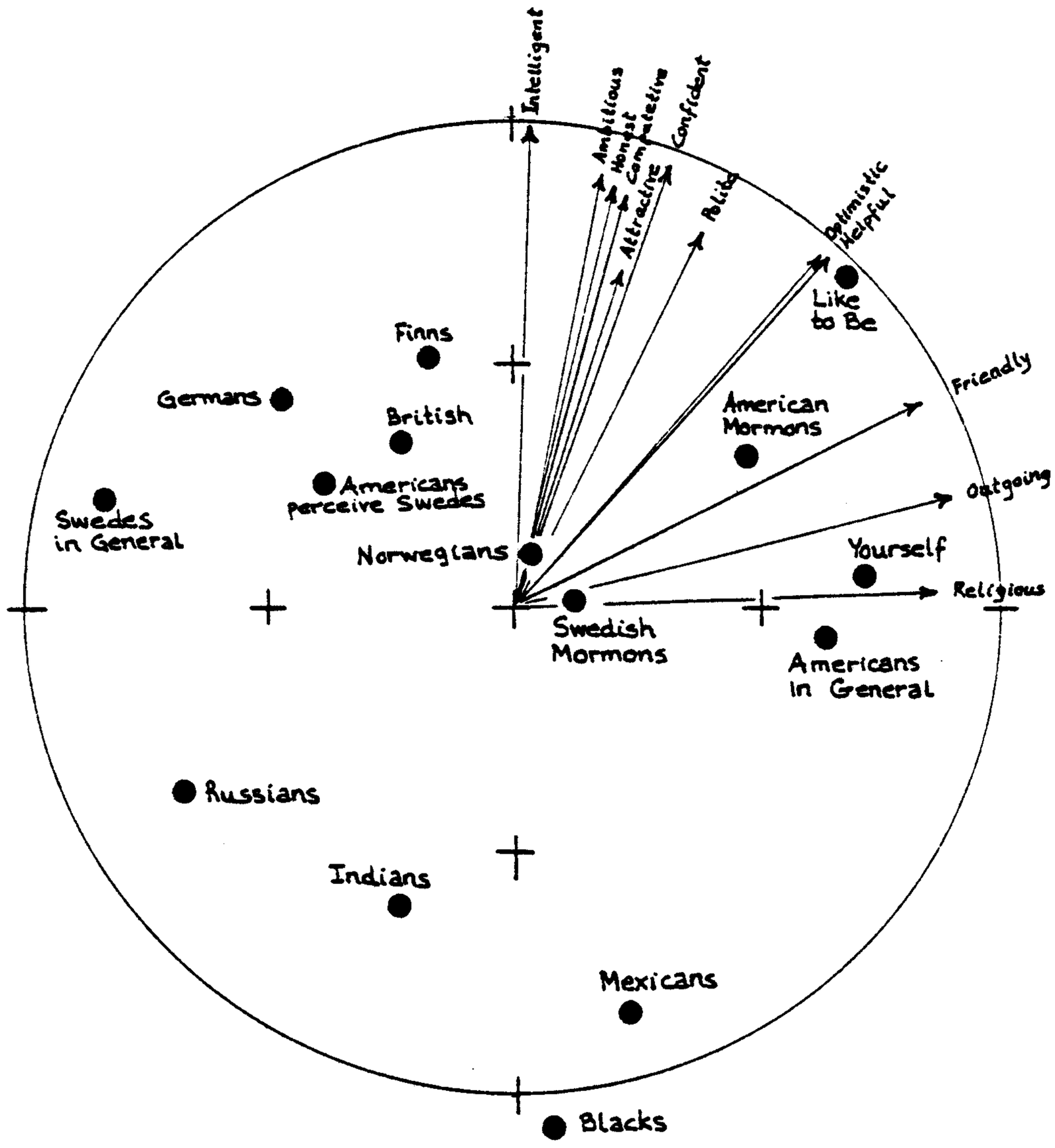

Figure 14. A plotting of the factor scores computed from the mean ratings which the fifteen culture groups received from the 15 subjects who had had more than one year of English instruction in Sweden. This is superimposed upon the factor pattern plotting of the vectors for the twelve adjective rating variables.

Results of the M/C Version of the Bowen IGT

In spite of the fact that the IGT had not been normed in its multiple-choice version, an item analysis showed that only seven out of fifty questions had to have their distractors rewritten to meet discrimination and level of difficulty standards (see Appendix B). The test discriminated well between the thirty subjects. (In contrast to the principal factor analysis, all thirty subjects are accounted for in this analysis.) As Table 2 shows, the mean of the IGT was 33.067 (or 66 percent) and both the median and the mode were 35. The test scores ranged from 13 to 45, producing a 32-point range. The standard deviation was 10.230. The reliability coefficient was found to be very high, .929. Since the test was not speeded, the Kuder-Richardson 21 formula was employed.

Table 2. Results of the M/C Bowen IGT

Mean	33.067
Median	35.000
Mode	35.000
Standard Deviation	10.230
Range	32.000
Reliability (KR-21)	.929

Branch/Ward Membership Affiliation

Table 3 shows the means of the IGT test scores produced by Swedish branch members compared with those of American ward members. A t-test of independent means disclosed a significant difference between the two groups with the American group scoring 11.78 points higher on the IGT. The same table shows no significant difference in English proficiency between overall male and female English proficiency as measured by the IGT.

A more revealing breakdown occurs when the males and the females are compared within and between the two groups. Although the differences are not significant except in the case of the male comparison, it is interesting to note that the females scored higher than the males in the Swedish branch group. The difference between the males in the two groups is significant and quite big, 15.8 points. Females in the American wards scored 9.2 points higher than the Swedish branch females, but the difference is not significant. However, the fact that Swedish immigrants in American wards scored better on the IGT shows that their English proficiency is higher than that of the Swedish branch members.

Occupations

An interesting observation can be made by comparing the subjects' occupations in the United States with

the differences in mind on Table 3. Table 4 lists the occupations by sex in the Swedish branch and American wards.

Table 3. Comparison of Test Score Means: Swedish Branch and American Ward Members

Source	N	IGT M	Sign. Level
Swedish branch	14	26.79	.001
American ward	16	38.56	
Males	12	33.42	NS
Females	18	32.83	
Swedish branch males	5	24.20	NS
Swedish branch females	9	28.22	
American ward females	9	37.44	NS
American ward males	7	40.00	
Swedish branch males	5	24.20	.002
American ward males	7	40.00	
American ward females	9	37.44	NS
Swedish branch females	9	28.22	

Table 4. Main Occupation Held by Subject in the United States

Males in American Wards	Raw IGT	Males in Swedish Branch	Raw IGT
Assistant Manager	44	Accountant	34
Bookkeeper	38	Carpenter	13
Civil Service Technician	35	Painter (2)	17/33
General Contractor	36	Printer	24
Insurance Salesman	43		
Interior Designer	40		
Painter	44		
IGT Mean = 40.00		IGT Mean = 24.20	

Females in American Wards	Raw IGT	Females in Swedish Branch	Raw IGT
Artist	45	Candy Packer	29
Bookkeeper (2)	39/40	Housemaid (3)	15/25/26
Housewife (3)	14/30/45	Housewife (2)	13/35
Sales Clerk	44	Office Clerk	43
Translator	45	Shipping Supervisor	33
Water Safety I Instructor	35		
IGT Mean = 37.44		IGT Mean = 28.22	

By judging the nature of the above occupations in terms of contact with the target language, it seems as if both the males and the females in the American group have held occupations requiring more interaction with members of the target language. The Swedish branch members are mostly in the blue collar working class while the majority of the American ward members belong to the white collar working class.

Spouse's Nationality and Subject's Citizenship

Nine of the subjects in American wards were married to native English speakers. Seven of them were members of American wards while only two were members of the Swedish branch. Although all of the American spouses had a good understanding and speaking knowledge of Swedish, most of them felt uncomfortable moving to the Swedish branch when it was organized in 1963, because their families had become established in American wards. The Swedish spouses who had had to make the cultural adjustments felt that they had become Americanized and that the language barrier had been overcome.

Table 5 shows a comparison between the means of those who have a native American spouse compared with those who have a Swedish spouse. The subjects who have a native American spouse show a significant difference in test scores by 10.22 points. The lowest raw score for a

subject with an American spouse is 35 compared with 13 for a subject with a Swedish spouse.

Table 5. Influence on Test Scores by Spouse's Nationality and Subject's Citizenship

Source	N	IGT M	Sign. Level
American Spouse	9	40.22	.011
Swedish Spouse	21	30.00	
American Citizenship	24	34.25	NS
Swedish Citizenship	6	28.33	

There were only six subjects who had retained their Swedish citizenship. Five out of the Swedish citizens were female. The reason given why they had kept their Swedish citizenship was financial. Every Swedish citizen is by law entitled to a small pension after the age of 65, whether he or she is living in Sweden or abroad. Since the females did not have or had not had a profession in the United States from which they could collect a pension, the Swedish pension came in as extra spending money. It was also pointed out that an American citizenship did not give them any benefits over the Swedish, so they felt it was a useless changeover. Although the Swedish citizens' mean score is lower than the American citizens' by 5.92 points, the difference is not statistically significant.

English Training in Sweden and the United States

None of the subjects had had any English training in the United States in the form of ESL courses. Television, radio and movies had been the teaching tools for many. They simply had to learn the language as they tried to progress in their jobs, or as they went shopping and went to church. Some had had English instruction in the upper level of Swedish schools, but this was only in exceptional cases (4 out of 30). Once the immigration plans were in full swing, the missionaries took the time to teach the immigrants some English before they left Sweden.

Some of the immigrants had served a three-year mission for the Mormon Church in Sweden and had had American companions, who did not know how to speak Swedish when they first got to Sweden. The native Swedes had helped them to learn Swedish and had in that way learned some English.

The amount of English training in Sweden correlates well to test scores. The subjects were asked if they had had more than three years of English training in Sweden, one to three years, less than one year, or none. Table 6 illustrates the mean score for each group and the raw score on each level. One has to keep in mind that the kind of English training the majority is talking about is informal.

Table 6. Amount of English Language Training in Sweden Compared with IGT Scores

Source	N	M	SD
More than 3 years of English	4	40.75	4.35
1-3 years of English	12	38.17	6.19
Average/over 1 year	(16)	(38.81)[a]	(5.76)
Less than 1 year of English	6	28.33	10.95
No English	8	25.13	11.18
Average/under 1 year	(14)	(26.50)[a]	10.78

[a]The difference between those with under 1 year of training and those with over 1 year is significant at the .001 level.

The four groups were collapsed into two, and a two-tailed t-test was performed to determine whether the difference between the groups was significant or not. Table 6 shows that the difference indeed is significant with the mean difference being 12.31 points.

Schooling in Sweden and the United States

The schooling in Sweden for most subjects was limited to six or eight years of compulsory education. Only one subject had any university background. Nine had taken trade courses. The difference of the overall means was not significant as shown in Table 7. In the United States very few entered any schools, but two subjects had achieved university degrees, another two high school degrees,

and seven subjects had gone through special trade or business courses. There is a significant difference between the means of those who have had any type of schooling in the United States and those who have not.

Table 7. Amount of Schooling in Sweden and the United States

Source	N	M	Sign. Level
Minimum Schooling in Sweden	20	30.85	NS
Additional Schooling in Sweden	10	37.50	
Schooling in the United States	11	39.91	.004
No Schooling in the United States	19	29.11	

Age Upon Arrival to the United States

It is believed that the older one gets, generally the more difficult it becomes to learn a new language. The results in Table 8 seem to confirm this belief. The overall mean for those over 30 years of age when they first emigrated was 26.07 while the mean for those under 30 years of age was 40.07.

Use of the Swedish Language

There have been many questions concerning the kind of Swedish that is spoken by the Swedish branch members. There is quite a bit of "mixing" of the two languages, although some claim they speak a pure and perfect Swedish.

Table 8. Relationship between Age upon Arrival to the United States and the IGT Score

Subjects Over Age 30				Subjects Under Age 30			
#	Sex	Emigration Age	Raw IGT Score	#	Sex	Emigration Age	Raw IGT Score
1.	F	31	35	1.	F	25	45
2.	M	33	24	2.	F	22	35
3.	F	38	14	3.	F	22	39
4.	M	40	38	4.	F	27	45
5.	F	41	29	5.	F	21	43
6.	M	41	34	6.	F	26	44
7.	M	32	17	7.	M	29	44
8.	F	51	15	8.	F	21	40
9.	F	48	25	9.	M	22	44
10.	F	47	26	10.	M	22	35
11.	F	61	13	11.	M	27	33
12.	M	60	13	12.	F	18	33
13.	F	33	30	13.	M	27	40
14.	F	31	35	14.	F	19	45
15.	M	30	43	15.	M	28	36
		Mean = 26.07				Mean = 40.07	

The subjects were asked how much Swedish they spoke to their spouse and to their children, as well as how many Swedish friends they had. Their answers were expressed as: less than 25%, about 25%, about 50%, about 75% or about 100%. To facilitate use of a two-tailed t-test, the four groups were collapsed into two groups with the help of a list of frequencies. In the two situations when Swedish was spoken to spouse or to children and when asking for the number of Swedish friends the immigrants had, the differences of the means were significant. Table 9 shows the results of the amount of Swedish spoken to spouse.

Table 9. Amount of Swedish Spoken to Spouse

Source	N	IGT M	Sign. Level
25% or less Swedish spoken	10	40.00	.007
50% or more Swedish spoken	20	29.60	

Of the ten subjects using Swedish 25% or less with their spouse, eight were members of American wards. The other two from the Swedish branch had American spouses. All the nine subjects who had an American spouse spoke Swedish 25% or less with them.

Sixteen subjects spoke 50% or more Swedish to their children, while fourteen spoke less than 25%. The majority of the subjects had spoken Swedish 100% to their first

children, but had usually switched to English when the first child started school. The children could not keep the two languages apart and situations occurred when they would be teased by their friends for using a "funny" word instead of the regular English word. Most of the subjects' children could understand Swedish today, but their ability to speak Swedish varied greatly from person to person. Some of the children had served missions for two years for the Mormon Church in Sweden and had thus learned their parents' language. Table 10 gives a breakdown of Swedish spoken to children by both American ward and Swedish branch members.

Table 10. Amount of Swedish Spoken to Children by American Ward and Swedish Branch Members

	No. of American Ward Members	No. of Swedish Branch Members
Less than 25%	10	4
About 50%	4	2
About 75%	2	2
About 100%	-	6

American ward members use less Swedish than Swedish branch members do, whether they are speaking to spouse or children. Six Swedish branch members speak Swedish 100% of the time to their children in comparison to none of the American ward members. The average age of the six Swedish branch members was 77 years.

In Table 11 the last three categories in Table 10 were collapsed, so that a t-test could be performed. There was a significant difference in overall means with the subjects using less than 25% Swedish to their children scoring 11.26 points higher than the group using Swedish 50% or more.

Table 11. Amount of Swedish Spoken to Children

Source	N	IGT M	Sign. Level
Less than 25% Swedish spoken	14	39.07	.002
50% or more Swedish spoken	16	27.81	

It is important to have English speaking friends in order to achieve a higher level of proficiency in a second or foreign language. The members of the Swedish branch are a very close-knit group, who like to have many social activities and celebrate Swedish holidays. One of the objectives of the Swedish branch is in fact to keep up the traditional celebrations of Swedish holidays not only for members of the branch, but also for members in the community. Therefore, there are many Swedes who live in American wards, but occasionally attend the Swedish branch functions on holidays. A distribution of the number of friends belonging to the Swedish community between Swedish branch and American ward members is shown in Table 12.

Table 12. Number of Friends Belonging to the Swedish Community by American Ward and Swedish Branch Members

Source	American Ward Members	Swedish Branch Members
Fewer than 25%	5	-
About 25%	1	-
About 50%	5	3
About 75%	3	5
About 100%	2	8

The number of Swedish friends is more evenly distributed for the American ward members than for the Swedish branch members who have at least 50% or more of their friends belonging to the Swedish community. Eight subjects only had Swedish friends and six of them had the lowest score on the test.

Table 13 shows that the difference of the overall mean between those who have 50% or fewer Swedish friends and those who have 75% or more Swedish friends is significant.

Table 13. Number of Friends Belonging to the Swedish Community

Source	N	IGT M	Sign. Level
50% or fewer Swedish friends	14	37.43	.029
75% or more Swedish friends	16	29.25	

The subjects were also asked which language they used the most in their daily lives and which language they usually thought and planned in. The results are shown in Table 14.

Table 14. Language Used Most in Daily Life and in Thinking and Planning

Source	N	IGT M	Sign. Level
EA[a]/EM[b] in daily life	16	37.81	.005
SE[c]/SM[d]/SA[e] in daily life	14	27.64	
EA[a]/EM[b] in thinking	15	37.53	.016
SE[c]/SM[d]/SA[e] in thinking	15	28.60	

[a]EA = English always

[b]EM = English most of the time

[c]SE = Half Swedish/Half English

[d]SM = Swedish most of the time

[e]SA = Swedish always

Twelve of the American ward members used English always or most of the time in their daily lives. They also constituted the majority of the subjects (eleven out of the fifteen) who used English always or most of the time when thinking or planning.

Self-rating of English Proficiency

The subjects rated the four skill areas of listening, speaking, reading and writing in terms of their own proficiency on two occasions: when they first came to the United States, and today. The results are shown in Table 15. A seven-point scale was used with 1 indicating beginning level and 7 an educated native.

Table 15. Proficiency Ratings in the Four Skill Areas by Immigrants after Arrival in the United States and Today

Source	N	IGT M	Sign. Level
Listening - E[a]	30	2.97	*
Listening - T[b]	30	5.90	
Speaking - E[a]	30	2.30	*
Speaking - T[b]	30	5.53	
Reading - E[a]	30	2.83	*
Reading - T[b]	30	6.10	
Writing - E[a]	30	2.27	*
Writing - T[b]	30	4.63	

[a] E = emigration

[b] T = today

*P = < .001

The gains in proficiency in all four skill areas are significant. At the time of emigration the subjects rated listening as their strongest skill with reading following closely behind, then speaking and last writing. Today the skill rated as the **area in which the subjects felt** most proficient was reading, with listening, speaking and writing following in that order. The skill which they felt they had improved the most in was reading by 3.27 points, followed by speaking with 3.23 points, then listening, 2.93 points; and the least improved area was writing, at 2.37 points.

Subjects also rated how comfortable they felt with their English and Swedish proficiency today on a seven-point scale. One end of the scale (number 1) was listed as extremely uncomfortable and the other (number 7) as extremely comfortable. The results are illustrated in Table 16.

Table 16. Comparison of Ratings of Swedish and English Proficiency Today by American Ward and Swedish Branch Members

	No Difference	More comf. w/ Swedish	More comf. w/ English
American ward members	7	3	6
Swedish branch members	7	7	-

Fourteen subjects felt as comfortable with English as with Swedish, while ten felt more comfortable with Swedish.

Six American ward members felt more comfortable with English in comparison to none of the Swedish branch members.

The subjects indicated whether one language was preferred over the other in specific situations in the final question on the demographic questionnaire. Situations in which some felt more comfortable with Swedish than English were:

1. talking about Sweden.
2. talking about events related to childhood or youth.
3. praying.
4. giving a talk or lesson in church.
5. explaining or expressing feelings.
6. counting
7. being frightened, angry or upset.

Situations in which some felt more comfortable with English than Swedish were:

1. talking to doctors.
2. expressing spontaneous emotions.
3. talking about work, politics.

Chapter 5

DISCUSSION

The purpose of this study was to examine the relationship between attained ESL proficiency among Swedish Mormon immigrants and their attitude toward the target culture (American Mormons) and native culture (Swedish Mormons) groups. Their attitude toward two other culture groups, Americans and Swedes in general, were expected also to reflect differing relationships between the Swedish immigrants.

The twenty-eight subjects were divided into five overlapping sub-sets, whose attitudes were studied by means of a principal factor analysis. The results illustrated attitudes toward the fifteen culture groups from different perspectives: American ward or Swedish branch members, American or Swedish spouses, etc. The twelve adjective variables tended to group themselves into one cluster of "religious," "outgoing" and "friendly" reactions on Factor II while "intelligent," "competitive," and "ambitious" loaded on Factor I. The other variables varied slightly between the two factors.

When considering the hypothesis made in Chapter 1, that a more positive attitude toward the target culture

group would relate positively with high proficiency in English, Figures 11 and 12 provide valuable information. The results of these two figures confirm the hypothesis in that subjects demonstrating a high proficiency in English show a more positive attitude toward the target culture group (American Mormons) on all adjective variables, except "religious," than subjects demonstrating low proficiency in English. The latter group rated the native culture group, Swedish Mormons, more positively than the target culture group on more than half of the adjective variables.

It was also anticipated that Swedish branch members would demonstrate lower proficiency in English than American ward members would as well as a less positive attitude toward the target culture group than those associated with an American ward (Figures 7 and 8). Although the results confirmed the expectation that American ward members would demonstrate higher proficiency in English than Swedish branch members, the hypothesis about more positive attitudes was not confirmed. Swedish branch members rated the target culture group, American Mormons, more positively than they did the native culture group, Swedish Mormons, on all but one adjective variable. American ward members on the other hand rated American Mormons more positively than Swedish Mormons on only four variables ("optimistic, friendly, outgoing" and "religious"). The results indicate that although Swedish branch members are not as proficient

in the English language as American ward members their attitude toward the target culture is very positive. The Swedish branch members almost seem to have an idealized view of American Mormons, since that group probably represents the body and the leaders of the Mormon church. At the same time, American ward members have a more positive attitude toward Americans in general on most adjective variables. In interpreting the figures it is quite obvious that Swedes in general are viewed as very unreligious by all the subjects. Since most subjects' main reason for immigrating to the United States was religious, this was expected. However, the groups demonstrating low proficiency in English (those over 30 years of age, Swedish branch members, those with Swedish spouses, the low third group of the test scores and those with less than one year of English training in Sweden) rate Swedes in general higher than the groups demonstrating high proficiency in English (below 30 years of age, American ward members, those with American spouses, the high third group of the test scores and those with more than one year of English training in Sweden).

An interesting observation can be made when Americans and Swedes in general are compared with each other on the adjective variables clustering on Factor I. The groups demonstrating low proficiency in English (Figures 6, 7, 9, 12, 13) rate Swedes in general very

positively on the variables "intelligent" and "competitive" in comparison to Americans in general, who are rated on the bottom half of all the groups. The groups demonstrating high proficiency in English (Figures 5, 8, 10, 11, 14) rate Americans in general higher than Swedes in general on the variables "intelligent" etc. on three of the five figures. On the two figures where the Swedes in general came out in front of Americans in general the difference between the two groups is very marginal. If the two groups, Americans and Swedes in general, are viewed as target and native culture groups, these results confirmed the hypothesis that a more positive attitude toward the target culture group would relate positively with high proficiency in English, since the low proficiency groups rated Americans in general less positively than the high proficiency groups.

Another interesting observation can be made when these two types of groups are compared on all the figures. The groups demonstrating high proficiency in English perceive themselves as more "intelligent, confident, ambitious" etc. than do the low proficiency groups. Moreover, the subjects in the former groups seemed to have a greater desire to aspire for excellence on almost all adjective variables in comparison with the latter groups who seemed to be quite content with the way they were.

The five groups scoring higher on the multiple-choice IGT (below 30, etc.) rated themselves closer to

the target language group, American Mormons, than to the native language group, Swedish Mormons. This indicates that they identify themselves with the target culture group. The five groups scoring lower on the IGT (over 30, etc.) rated themselves closer to Americans in general than to the native language group, Swedish Mormons. Americans in general is thus the group they identify themselves with. It could very well be considered a target culture group as previously mentioned, but not to the same extent that American Mormons are. The subjects obviously feel more American than Swedish after having spent more than twenty years in the United States.

Although the two-tailed t-tests provided useful information about the significance of differences in means between groups they were not able to indicate which of the variables accounted for the most variance in the subjects' test scores. Figure 15 shows some of the variables simultaneously (age, membership affiliation, amount of English training in Sweden and spouse's nationality). The influence age has on test scores is quite obvious. Ten out of thirteen subjects with the lowest test scores were over 30 years of age and eleven out of 13 belonged to the Swedish branch. The influence of the spouse's nationality is also very noticeable. Subjects with American spouses did not score below 35 points (or 76 percent) on the multiple-choice IGT. The cluster of American

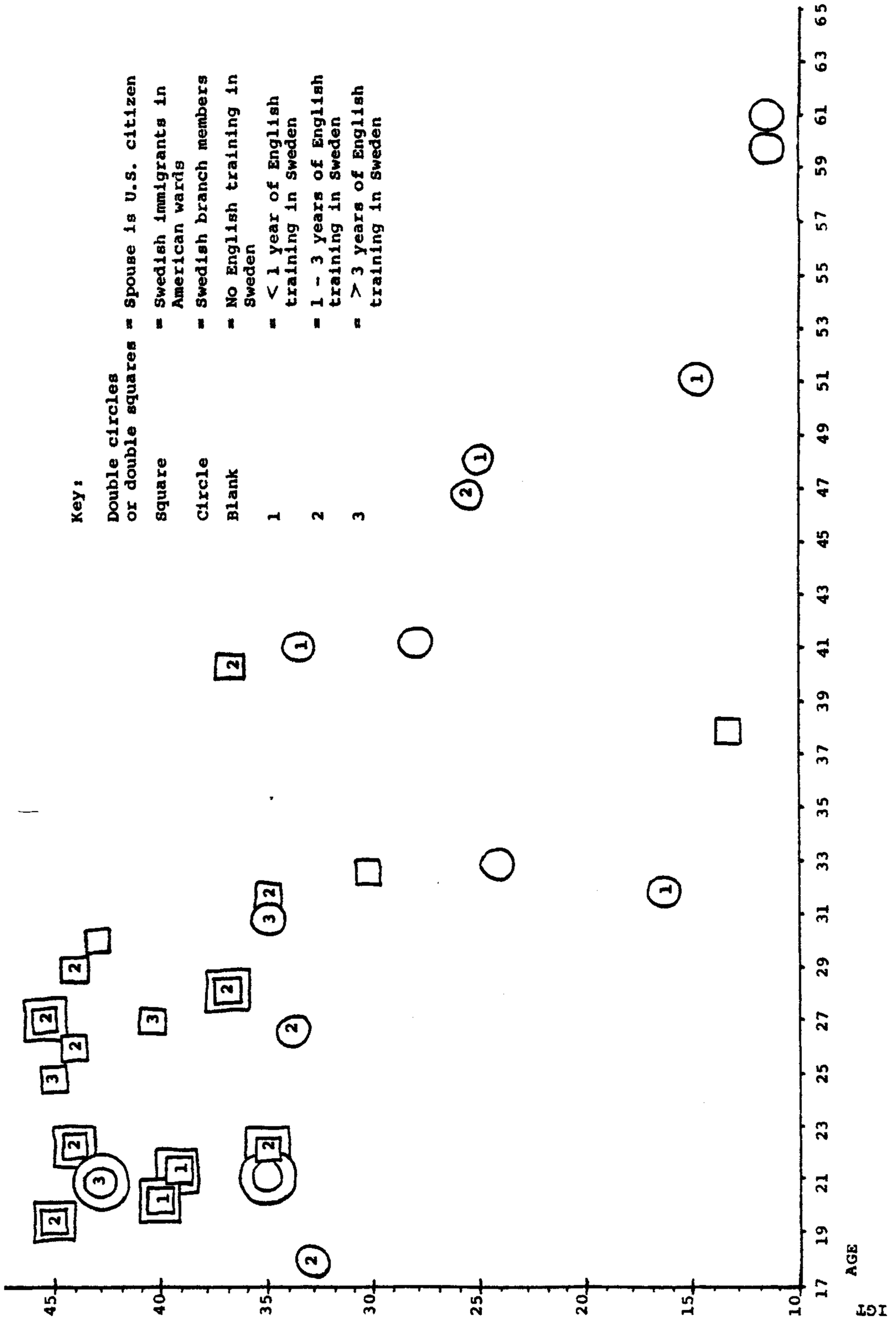

Figure 15. Plottings of the subjects' test scores, age membership affiliation, spouse's nationality, and amount of English training in Sweden.

ward members at the top in comparison with the Swedish branch members at the bottom part of the figure confirm the observations made previously about the significance of difference between the American ward members' and the Swedish branch members' test scores. The amount of informal English language training subjects had had in Sweden is expressed in numbers within the circles and the squares. With a few exceptions, the more English training they had had in Sweden, the better they did on the test.

Conclusions and Recommendations

The results of this study demonstrate that there are significant differences between immigrants' attitudes toward the target and native culture groups. The difference in attained English proficiency between Swedish branch members and Swedish immigrants in American wards is statistically significant, but the attitudes held toward the target culture group are surprisingly positive by all subjects. A greater difference is found in the attitudes toward the native culture group where those demonstrating high proficiency in English show a more negative attitude than those demonstrating low proficiency. The difference in attitudes between Swedish branch and American ward members thus does not confirm the anticipation in the first chapter that Swedish branch members would have a less positive attitude toward the target culture group than American

ward members. However, when comparing the group with higher English proficiency to the group with lower proficiency, the hypothesis in Chapter 1 was confirmed: a more positive attitude toward the target culture group does relate positively with high proficiency in English, and a less positive attitude does relate positively with low proficiency.

It was also discovered that those subjects who had American spouses, were below 30 years of age when they immigrated, had had more than one year of English training in Sweden or had had schooling in the United States scored significantly higher on the multiple-choice IGT. The Swedish branch members spoke more Swedish to spouse and children, had more Swedish friends, used more Swedish in their daily lives and felt more comfortable with Swedish than English in comparison to American ward members. All these factors contributed to the Swedish branch members' low proficiency in English, but their attitudes toward American Mormons were still very positive. It is recommended that a larger sample of subjects be used in a future study so an analysis of variance can be employed to determine which of the factors contribute the most for explaining the variance in subjects' test scores.

In conclusion, it is recommended that further study of attitudes toward target and native culture groups be undertaken using the iterated principal factors method of factor analysis methodology.

Comparable data could then be analyzed between different ethnic backgrounds to see if there is any difference in attitudes toward target and native culture groups by Italians and Japanese, for example.

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APPENDIX A

QUESTIONNAIRES

Demographic Questionnaire

Identification number _____

Sex _____

Age _____

Citizenship _____

Emigration year _____

Your wife's/husband's nationality _____

Which language did you first speak in your home? (Check one)

_____ Swedish _____ English

How much English training (Swedish schools, missionary lessons) did you have before you came to the United States? (Check one)

_____ None

_____ Less than 1 year

_____ 1 - 3 years

_____ More than 3 years

How much formal English training (high school, college, evening classes, intensive training, etc.) have you had in the United States? (Check one)

_____ None

_____ Less than 1 year

_____ 1 - 3 years

_____ More than 3 years

What kind of schooling did you have in Sweden? (Check all that apply)

_____ Folkskolan

_____ Realskolan or similar

_____ Studentexamen

_____ Hogskola/Universitet

_____ Yrkesskola

What kind of schooling have you had in the United States? (Check all that apply)

_____ High School

_____ College

_____ Trade School or Special Courses

_____ None

What was your major vocation in Sweden? _____

What has been your major vocation here in the U. S.?

_____

What is the % of time you spend speaking Swedish to your husband/wife? (Check one)

_____ Less than 25%

_____ About 25%

_____ About 50%

_____ About 75%

_____ About 100%

What is the % of time you spend speaking Swedish to your children? (Check one)

_____ Less than 25%

_____ About 25%

_____ About 50%

_____ About 75%

_____ About 100%

What % of your friends that you interact with socially on a regular basis belong to the Swedish community in Salt Lake City? (Check one)

_____ Less than 25%

_____ About 25%

_____ About 50%

_____ About 75%

_____ About 100%

How often do you attend the Swedish branch in Salt Lake City? (Check one)

_____ Regularly

_____ Frequently (at least once a month)

_____ Occasionally (special events)

Are you a member of the Swedish branch in Salt Lake City? (Check one)

_____ yes _____ no

If yes, how long have you been a member? _____ years

If no, have you ever been a member of it? (Check one)

_____ yes _____ no

If yes, how long were you a member? _____ years

Do you speak Swedish when you associate with the Swedes in the Salt Lake community? (Check one)

_____ yes _____ no

If yes, how much of the time do you speak Swedish? (Check one)

_____ Less than 25%

_____ About 25%

_____ About 50%

_____ About 75%

_____ About 100%

Which language do you speak and use the most in your daily life? (Check one)

_____ English always

_____ English most of the time

_____ Half of the time Swedish/Half of the time English

_____ Swedish most of the time

_____ Swedish always

How would you rate your husband's/wife's English compared to your own? (Check one)

_____ Better _____ About the same _____ Not as good

Which language do you think in when you are planning things, daydreaming, etc.?

_____ English always

_____ English most of the time

_____ Half of the time Swedish/Half of the time English

_____ Swedish most of the time

_____ Swedish always

How would you rate your ability to perform in English when you first came to the U.S.?

<u>Listening</u>

non-existent : : : : : : : educated native

<u>Speaking</u>

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

<u>Reading</u>

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

<u>Writing</u>

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

How would you rate your ability to perform in English today?

Listening

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

Speaking

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

Reading

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

Writing

non-existent :__ :__ :__ :__ :__ :__ :__ educated native

How do you feel about your English proficiency in a general sense? (Check one)

extremely comfortable :__ :__ :__ :__ :__ :__ :__ extremely uncomfortable

How do you feel about your Swedish proficiency in a general sense? (Check one)

extremely comfortable :__ :__ :__ :__ :__ :__ :__ extremely uncomfortable

Are there any particular areas where you feel more comfortable with one language over the other (such as shopping, praying, etc.)?

More comfortable with English when _____

_____

More comfortable with Swedish when

_____

Attitude Questionnaire

Below is a list of words that can be used to describe people. Think of each word as it might describe _____. Indicate by placing an X in the appropriate blank how well the word describes the above mentioned group.

1.	confident	:__:__:__:__:__:__:__:	unconfident
2.	not religious	:__:__:__:__:__:__:__:	religious
3.	ambitious	:__:__:__:__:__:__:__:	unambitious
4.	polite	:__:__:__:__:__:__:__:	impolite
5.	intelligent	:__:__:__:__:__:__:__:	not intelligent
6.	unfriendly	:__:__:__:__:__:__:__:	friendly
7.	pessimistic	:__:__:__:__:__:__:__:	optimistic
8.	outgoing	:__:__:__:__:__:__:__:	reserved
9.	dishonest	:__:__:__:__:__:__:__:	honest
10.	not helpful	:__:__:__:__:__:__:__:	helpful
11.	attractive	:__:__:__:__:__:__:__:	plain
12.	competitive	:__:__:__:__:__:__:__:	not competitive

APPENDIX B

TEST INFORMATION

Tapescript for Integrative Grammar Test

In the exercise that follows you are asked to identify and write down on your paper the full form of the second word of each sentence you hear. In some sentences the second word will not be pronounced clearly and separately. It may even be contracted with another word. But you should write down its full form as a single word. So if you hear a sentence like "Who's that?" you should write down the word is, even though all you heard was the /z/ at the end of "who's."

Let's try four practice sentences before we start. Ready? The first will be

Sentence A: Whadja do yesterday?

Write down the full form of the second word.

(five-second pause)

Have you written the word did? You should have, since the sentence, slowed down, would be "What did you do yesterday?" and the second word is did. Try another practice sentence,

Sentence B: Dja finish your work by four o'clock?

Write down the full form of the second word.

(five-second pause)

What word did you write down? It should have been you, since the sentence, slowed down, is "Did you finish your work by four o'clock?" That's not too hard. All you have to do is think of the sentence in a slowed down version and then identify the second word.

One caution. Don't add words to the beginning of the sentence. Just interpret the words that are there. Some sentences are really sentence fragments of types commonly found in spoken English. Here's an example in

Sentence C: Think they'll be back by Friday?

What is the second word?

(five-second pause)

Did you write they? You should have, because they was the second word used, even though the sentence could be expanded

to a more complete form "Do you think they will be back by Friday?" But the correct answer is <u>they</u> from "Think they . . ." and not <u>you</u>, from "Do you think they . . ."

Here's the last practice sentence,

Sentence D: Gotta go early tomorrow, have you?

Write down the full form of the second word.

(five-second pause)

Which word did you write down? It should have been <u>to</u>, since the sentence, slowed down is "Got <u>to</u> go early tomorrow, have you?"

OK, ready? Let's go. There will be fifty sentences in the exercise. If you are not sure, guess. But be sure to finish one sentence before the next one comes along, because none of them will be repeated. Or, skip a difficult sentence and listen to the next one. Here we go.

1. Jess 's gone over the accounts already. (has)
2. Just 's not right for him to work all night. (is)
3. He's finished with the first test, isn't he? (is)
4. This 's got to be the best we've ever done. (has)
5. Where's there a pharmacy in this part of town? (is)
6. There's got to be a better way to do this. (has)
7. Just 's I thought; he's not coming. (as)
8. What's been done to improve the class? (has)
9. Whose dancing 'll be judged best? (dancing)
10. Gonna get here for the soccer match? (to)
11. Cup o' coffee when you have a minute? (of)
12. Coulda been the postman ringing the doorbell. (have)
13. Wanna rain like the one we had last week? (a)
14. Wanna go with me to the movies tonight? (to)
15. What a nice drink of orange juice that was. (a)
16. What 'n old fool he is to say such a thing. (an)
17. Justice 'n peace: that's what we need. (and)
18. This 'n 'ill do the job all right. (one)
19. What 'n the name of heaven are you doing? (in)
20. Want 'n interesting book to read? (an)
21. John 'n Nancy 're coming to the party tonight. (and)
22. Give 'em a few days and they'll be back. (them)
23. Give 'im five minutes and if he doesn't come, leave 'im. (him)
24. Ahmana see 'im in just two weeks. (am)
25. Where 'm I gonna get five thousand dollars? (am)
26. How 'll he ever get finished in time to go at noon? (will)

27. When sh' we tell him to finish the schedule? (shall)
28. Izzyer brother coming for the graduation? (your)
29. Wouldja like to have the party at my house? (you)
30. Let cher brother take your place if you can't come. (your)
31. So there 're no more books in the storeroom. (there are)
32. So they're gonna come after all. (they)
33. Is their car the one that was in an accident? (their)
34. What they're saying shouldn't be repeated. (they)
35. Bill 'r Ralph 'll come, but the others can't. (or)
36. Whose 're those keys on the table? (are)
37. Saw 'er come in just a minute ago. (her)
38. D' he say what time we're supposed to meet tonight? (he)
39. Willy said just what I told him to. (said)
40. Will 'e say what I told him to? (he)
41. Here 't seems like we're always busy doing something. (it)
42. Here 't headquarters it seems like we're always busy. (at)
43. How 'd he ever be able to get here in time? (would)
44. Who 'd he been to see yesterday? (had)
45. Who 'da thought he'd ever remember her? (would)
46. What 'd he do all day at the library? (did)
47. What 'd he done that made the judge so angry? (had)
48. Where 'd you like to go on your vacation? (would)
49. Whattaya think 'll happen to the new president? (do)
50. 'Zat a copy of the original document? (that)

M/C VERSION OF THE BOWEN IGT

Ex. A:
A. do
B. you
C. did

Ex. B:
A. you
B. finish
C. did

Ex. C:
A. you
B. they
C. think

Ex. D:
A. to
B. got
C. go

1.
A. gone
B. is
C. has

2.
A. not
B. is
C. has

3.
A. finished
B. is
C. has

4.
A. got
B. is
C. has

5.
A. was
B. is
C. there

6.
A. has
B. is
C. got

7.
A. is
B. I
C. as

8.
A. been
B. has
C. is

9.
A. dancing
B. is
C. has

10.
A. to
B. going
C. get

11.
A. coffee
B. a
C. of

12.
A. of
B. have
C. been

13.
A. it
B. to
C. a

14.
A. to
B. a
C. go

15.
A. nice
B. a
C. an

16.
A. an
B. a
C. and

17.
A. an
B. in
C. and

18.
A. and
B. one
C. will

19.
A. the
B. in
C. and

20.
A. an
B. interesting
C. a

21.
A. and
B. Nancy
C. an

22.
A. him
B. a
C. them

23.
A. them
B. him
C. five

24.
A. going
B. want
C. am

25.
A. I
B. am
C. them

26.
A. will
B. he
C. am

27.
A. she
B. we
C. shall

28.
A. sure
B. your
C. her

29.
A. you
B. would
C. your

30.
A. your
B. her
C. us

31.
A. are
B. there
C. any

32.
A. are
B. there
C. they

33.
A. their
B. they
C. are

34.
A. they
B. are
C. their

35.
A. Ralph
B. and
C. or

36.
A. those
B. are
C. own

37.
A. them
B. her
C. come

38.
A. he
B. we
C. you

39.
A. Willy
B. he
C. said

40.
A. say
B. he
C. will

41.
A. it
B. at
C. seems

42.
A. is
B. it
C. at

43.
A. would
B. do
C. will

44.
A. could
B. did
C. had

45.
A. do
B. would
C. have

46.
A. did
B. would
C. have

47.
A. did
B. he
C. had

48.
A. do
B. would
C. had

49.
A. do
B. a
C. you

50.
A. a
B. that
C. is

ITEM ANALYSIS
* = CORRECT RESPONSE

ITEM NO.	USTN EVAL	FREQ	-A- PRCT	DISC	FREQ	-B- PRCT	DISC	FREQ	-C- PRCT	DISC	NO. WRONG
1	B	7	23.3	-55.9	12	40.0	15.9	10 *	33.3	50.1	20
2	A	9	30.0	-67.6	19 *	63.3	99.8	2	6.7	-66.7	11
3	B	6	20.7	-71.9	20 *	66.7	74.6	0	0.0	0.0	10
4	D	8	20.7	-53.6	17	56.7	27.4	4 *	13.3	14.7	26
5	B	2	6.7	-63.5	23 *	76.7	59.0	5	16.7	-24.4	7
6	B	11 *	36.7	63.1	12	40.0	8.9	7	23.3	-82.2	19
7	A	7	23.3	-58.0	5	16.7	-45.0	18 *	60.0	84.3	12
8	B	10	33.3	-47.7	17 *	56.7	61.9	3	10.0	-27.3	13
9	E	20 *	66.7	-23.8	7	23.3	14.7	3	10.0	16.8	10
10	A	18 *	60.0	84.3	4	13.3	-81.9	8	26.7	-30.4	12
11	B	5	16.7	-73.7	6	20.0	-18.6	19 *	63.3	72.4	11
12	A	0	0.0	0.0	20 *	66.7	86.6	9	30.0	-70.4	10
13	B	5	16.7	-38.2	8	26.7	-10.2	16 *	53.3	54.7	14
14	B	21 *	70.0	55.5	5	16.7	9.9	4	13.3	-85.7	9
15	A	9	30.0	-78.8	18 *	60.0	86.9	3	10.0	-21.6	12
16	B	19 *	63.3	66.2	7	23.3	-42.8	2	6.7	-15.6	11
17	B	4	13.3	-25.4	8	26.7	-54.5	17 *	56.7	64.5	13
18	A	0	0.0	0.0	26 *	86.7	92.0	4	13.3	-92.0	4
19	B	4	13.3	-50.5	26 *	86.7	50.5	0	0.0	0.0	4
20	B	19 *	63.3	73.3	9	30.0	-79.7	2	6.7	4.9	11
21	A	23 *	76.7	77.1	6	20.0	-83.6	1	3.3	4.6	7
22	C	21	70.0	-30.2	1	3.3	-38.2	8 *	26.7	46.8	22
23	B	7	23.3	-15.6	20 *	66.7	64.0	3	10.0	-78.5	10
24	A	13	43.3	-85.1	0	0.0	0.0	17 *	56.7	85.1	13
25	A	4	13.3	-41.8	23 *	76.7	92.3	2	6.7	-65.2	7
26	E	25 *	83.3	-1.9	4	13.3	-1.6	1	3.3	7.0	5
27	D	2	6.7	-27.6	4	13.3	-39.2	24 *	80.0	50.6	6
28	C	1	3.3	-6.2	28 *	93.3	34.4	0	0.0	0.0	2
29	D	27 *	90.0	61.4	3	10.0	-61.4	0	0.0	0.0	3
30	B	28 *	93.3	5.4	2	6.7	-5.4	0	0.0	0.0	2
31	A	6	20.0	-54.8	22 *	73.3	88.3	1	3.3	-47.7	8
32	A	4	13.3	-41.8	11	36.7	-54.7	14 *	46.7	80.5	16
33	A	27 *	90.0	6.0	1	3.3	20.4	1	3.3	-45.3	3
34	A	20 *	66.7	86.6	5	16.7	-64.0	4	13.3	-30.5	10
35	D	7	23.3	-76.1	13	43.3	13.0	10 *	33.3	54.6	20
36	A	5	16.7	-96.6	24 *	80.0	89.0	0	0.0	0.0	6
37	A	2	6.7	-0.2	20 *	66.7	85.7	8	26.7	-91.2	10
38	B	27 *	90.0	17.4	1	3.3	-58.2	2	6.7	6.6	3
39	D	1	3.3	-47.7	3	10.0	-57.3	26 *	86.7	58.1	4
40	A	5	16.7	-98.8	25 *	83.3	98.8	0	0.0	0.0	5
41	A	19 *	63.3	83.9	2	6.7	-48.1	9	30.0	-62.0	11
42	A	5	16.7	-42.0	4	13.3	-34.2	21 *	70.0	100.0	9
43	E	17 *	56.7	-10.4	6	20.0	16.8	7	23.3	-5.5	13
44	C	0	0.0	0.0	21	70.0	-10.6	7 *	23.3	26.8	23
45	A	2	6.7	-63.5	23 *	76.7	87.2	4	13.3	-61.8	7
46	C	27 *	90.0	40.1	2	6.7	-46.1	0	0.0	0.0	3
47	B	12	40.0	-46.6	6	20.0	-12.2	12 *	40.0	58.5	18
48	B	5	16.7	-42.7	24 *	80.0	59.1	1	3.3	-42.9	6
49	A	20 *	66.7	87.5	1	3.3	26.0	9	30.0	-100.0	10
50	C	5	16.7	-25.0	23 *	76.7	42.8	2	6.7	-34.4	7

APPENDIX C

ADDITIONAL INFORMATION ABOUT THE SUBJECTS

Raw Test Scores and Occupations Held by American Ward Members in Sweden and the United States

Id. No.	IGT Score	Occupation in Sweden	Occupation in the United States
1.	45	Lab Technician	Translator
2.	14	Housewife	Housewife/Maid
3.	38	Bookkeeper	Bookkeeper
4.	39	Bookkeeper	Bookkeeper
5.	45	Actress	Artist
6.	40	Sales Clerk	Bookkeeper
7.	44	Electrician	Asst.Mgr. for Phone Co.
8.	35	Messenger Boy	Civil Ser. Tech.
9.	43	Welder	Insurance Salesman
10.	35	Sales Clerk	Water Safety Instruc.
11.	45	Hat Designer	Housewife
12.	36	Sales Clerk	General Contractor
13.	44	Office Clerk	Sales Clerk
14.	44	Painter	Painter
15.	40	Sales Clerk	Interior Designer
16.	30	Lab Worker	Housewife

Raw Test Scores and Occupations Held by Swedish Branch Members in Sweden and the United States

Id. No.	IGT Score	Occupation in Sweden	Occupation in the United States
1.	35	Seamstress	Sales Clerk
2.	24	Printer	Printer
3.	29	Housewife	Candy Packer
4.	34	Office Clerk	Accountant
5.	17	Policeman	Painter
6.	15	Housemaid	Housemaid
7.	25	Housewife	Housemaid
8.	26	Housemaid	Housemaid
9.	13	Housewife	Housewife
10.	13	Carpenter	Carpenter
11.	35	Weaver	Housewife
12.	43	Office Clerk	Office Clerk
13.	33	Painter	Painter
14.	33	Sales Clerk	Shipping Supervisor

AMERICAN WARD MEMBERS

	Id. No.	Sex	IGT Score	Years in Swedish Branch	% of Swedish to Spouse	% of Swedish to Children	% of Swedish Friends	% of Swedish to Friends	Lang. Used Most[a]	Lang. Used Thinking[a]	Listening Em.	Speaking Em.	Reading Em.	Writing Em.	Listening Today	Speaking Today	Reading Today	Writing Today	Engl. Prof. Today	Swedish Prof. Today
1.	F	45	0	75	75	-25	50	EM	SE	5	3	6	5	7	5	7	6	6	6
2.	F	14	0	75	50	50	50	SE	SM	1	1	1	1	3	3	3	1	4	7
3.	M	38	0	-25	-25	-25	-25	EA	EA	1	1	2	1	7	6	7	6	7	7
4.	F	39	0	-25	-25	-25	50	EM	EM	5	2	1	1	7	7	7	5	6	4
5.	F	45	0	-25	-25	-25	50	EM	EA	3	2	6	4	7	7	7	7	7	7
6.	F	40	10	25	-25	75	75	EM	SE	3	2	1	1	6	6	6	3	6	4
7.	M	44	1	-25	-25	-25	25	EA	EA	7	5	6	5	7	7	7	7	7	6
8.	M	35	0	-25	-25	50	50	EA	EM	2	2	1	1	5	5	6	4	6	6
9.	M	43	0	50	50	25	50	EM	EM	2	2	3	3	6	6	7	6	7	5
10.	F	35	0	100	75	75	100	SE	SM	4	2	4	3	7	6	7	7	4	7
11.	F	45	0	25	-25	50	100	EA	EM	4	2	6	4	7	7	7	7	6	6
12.	M	36	5	50	-25	75	50	EM	EM	4	2	3	1	6	5	6	3	7	7
13.	F	44	5	50	-25	50	75	SM	SM	3	2	2	2	7	6	7	7	7	6
14.	M	44	5	50	-25	50	75	EM	EM	2	2	3	2	7	6	7	6	7	6
15.	M	40	7	50	50	100	50	EM	EM	3	2	2	2	7	7	7	7	7	7
16.	F	30	7	50	50	100	50	SE	SA	1	1	1	1	5	5	6	3	3	4

[a]EA - English always; EM - English most of the time; SE - Half of the time Swedish/English; SM - Swedish most of the time; SA - Swedish always.

SWEDISH BRANCH MEMBERS

Id. No.	Sex	IGT Score	Years in Swedish Branch	% of Swedish to Spouse	% of Swedish to Children	% of Swedish Friends	% of Swedish to Friends	Lang. Used Most[a]	Lang. Used Thinking[a]	Listening En.	Speaking En.	Reading En.	Writing En.	Listening Today	Speaking Today	Reading Today	Writing Today	Engl. Prof. Today	Swedish Prof. Today
1.	F	35	11	75	-25	50	75	EM	EM	3	4	4	2	6	6	6	4	5	5
2.	M	24	11	100	-25	50	75	EM	SE	1	1	1	1	4	4	4	2	5	7
3.	F	29	17	100	100	50	100	SE	SE	1	1	1	1	5	3	6	3	4	7
4.	M	34	17	100	75	75	75	SE	EM	4	4	4	4	6	6	7	6	7	7
5.	M	17	17	75	50	100	50	EM	EA	2	2	2	2	7	7	7	7	7	7
6.	F	15	17	100	100	100	100	SA	SA	1	1	1	1	3	4	4	3	3	7
7.	F	25	17	100	100	100	100	SM	SA	1	1	1	1	5	5	5	2	5	7
8.	F	26	17	100	100	100	100	SE	SE	5	5	5	2	6	6	6	2	7	7
9.	F	13	17	100	100	100	100	SA	SA	1	1	1	1	3	3	4	2	1	7
10.	M	13	17	100	100	100	100	SA	SA	1	1	1	1	3	2	3	2	1	7
11.	F	35	14	25	-25	75	50	EM	SE	1	1	1	1	7	5	7	2	7	7
12.	F	43	10	-25	-25	75	100	SE	SE	6	3	5	6	7	7	7	7	4	7
13.	M	33	16	100	50	75	75	SE	EM	6	5	5	3	7	7	6	5	7	7
14.	F	33	16	100	75	75	75	SE	SE	6	5	5	5	7	7	7	7	7	7

[a]EA - English always; EM - English most of the time; SE - Half of the time Swedish/English; SM - Swedish most of the time; SA - Swedish always.

ATTITUDES AND ATTAINED ESL PROFICIENCY AMONG FIRST GENERATION SWEDISH MORMON IMMIGRANTS

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Department of Linguistics and Special Languages

M.A. Degree, August 1981

ABSTRACT

In this thesis project, the relationship between attitudes toward target and native culture groups and attained ESL proficiency among immigrants was evaluated. The subjects were thirty adult native Swedes, all members of The Church of Jesus Christ of Latter-day Saints, who had spent an average of 29 years in the United States. Fourteen were members of a Swedish-speaking branch, while sixteen were members of English-speaking wards. Significant differences were found in immigrants' attitudes toward the culture groups. High English proficiency related positively with a more positive attitude toward the target culture group. Those demonstrating high proficiency viewed the general native culture group more negatively than those demonstrating low proficiency. Immigrants belonging to the Swedish branch scored significantly lower on the test and so did those with Swedish spouses, over the age of 30 at the time of immigration and those who had not had any English training in Sweden. These groups also perceived themselves as less intelligent and less confident than their companion groups.

COMMITTEE APPROVAL:

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