The Role of Internet in Acculturation

Owuamanam, Catherine Nkechinyere, Ph.D
Faculty of Education, National Institute for Nigerian Language (NINLAN) Aba

Abstract: *In establishing the National Institute for Nigerian Language (NINLAN) a positive symbolic relationship between the aspirations of Nigeria to develop its indigenous languages as well as producing L_1 and L_2 teachers was expected. From the inception of the National Police of Education (NPE) in 1977, it has been a cardinal principle of the policy that each child should learn one of the three major languages, Hausa, Igbo and Yoruba. All the various editions of the policy, with the exception of the 2013 edition state this and the reason given for the provision is to facilitate national unity. Through learning of a language the culture of the people is promoted, preserved and the beneficiary will be gainfully employed. It is because of this that the National Commission for Colleges of Education (N.C.C.E) made it as a mandatory/compulsory requirement those students should spend a minimum of twelve weeks in acculturation programme. This paper reviewed the role of internet in acculturation. It deals with the challenges in using internet in acculturation and possible ways of overcoming them.*

Keywords: *Indigenous language, acculturation, internet, culture.*

Introduction

Culture is a way of living and a way of life. It is a deeply ingrained part of the very fibre of our being. Culture means that there are certain ways and reasons in which individuals and group of people speak, conduct themselves, celebrate holidays and express their belief systems (Study, 2017). When individuals or groups of people transition from living a life style of their own culture to moving into a lifestyle of another culture, they must acculturate or come to adopt the new culture's behaviours, values, customs and language. The word acculturation is the act of that transition (Study, 2017). Therefore, acculturation is a process in which members of one cultural group adopt the beliefs and behaviours of another group. Although acculturation is usually in the direction of a minority group adopting habits and language patterns of the dominant group, acculturation can be reciprocal- that is, the dominant group also adopts pattern typical of the minority group. It may be evidenced by changes in languages preference, adoption of common altitudes and values, membership in common social groups and institutions and loss of separate political or ethnic identification (Thought co., 2017).

However, acculturation according to Murphy (2017) is defined as "the process of cultural change and adaptation that occurs when individuals from different cultures come into contact with each other. This change is brought about under conditions of direct contact between individuals of each society.Individuals of a foreign or minority culture learn the language, habits and values of a standard or dominant culture by the cultural process of acculturation. The process by which these individuals enter the

social positions, as well as acquire the political, economic and educational standards of the dominant culture is called assimilation. These individuals, through the social process of assimilation, become integrated within the standard culture (Murphy, 2017).

The focus of this work is on language. Two things are to be considered. The degree to which person learns the language of the host culture and the degree to which the old language is retained. Based on the importance of language to any nation, the people and the government of Nigeria embarked on the achievement of an indigenous language policy. On the above premises, they came out with the policy that three out of many languages in the country will be taken as the Nigerian major languages. To achieve the policy, it is enshrined in the National policy of education (2004, P.19) thus:

> "in addition to appreciating the important of language in the educational process and as a means of preserving the people's culture, the government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother tongue".

No one undertakes a venture without gain. The issue of training the Nigeria child to learn another indigenous language other than his mother tongue is not geared towards confusing the child but because of its importance to social, economic and political stability of the entire nation. On the above reason, Anyamele,Okanume and Ossai (2016) assert that for national unity and economic stability, to learn another Nigerian language in addition to one's mother tongue will be an immense advantage as a man reached not the excellence with one tongue.Acquisition of other Nigerian language will go a long way to foster the much needed national unity and cohesion as there is joy in hearing one speak with the native language of the people.

Major language is a core subject in junior and secondary education. However, the very purpose of learning one of the three major languages is vitiated by the measures which show clearly that this language provision is a declaration without implementation. One of the measures states that an escape clause is built into the teaching of major languages that they will be taught "subject to availability of teachers" (NPE, 1981). But to say that a particular subject is to be taught only when teachers are available amounts to saying that it will not be taught at all. It is well-known that there is a shortage of teachers of these languages and this is one of the reasons for establishing the national institute for Nigerian languages (NINLAN) at Aba (Bamgbose, 2016).

As part of the mandatory/compulsory requirements in NINLAN, students are expected to spend a minimum of twelve (12) weeks on acculturation programme. This is to enable the students to live freely among other people, improve their spoken skills and engage in teaching their L_2 in the co-operating institution (Federal Republic of Nigeria, 2012).

In view of the above issue, there is a great need for Nigerians to make acculturation programme a success. It becomes important to adopt a mass media that can help achieve the objective of acculturation programme of NINLAN. Internet as a communication tool should be considered a tool that can enhance the incorporation of new immigrant into their receiving environment.

The internet serves as a communication and social support tool. In the acculturation context, the internet can play a dual role. The internet can facilitate newcomers in easily obtaining information from their region, staying in touch with families and friends and interacting with others who have similar interest and cultural

backgrounds. This may lead to ethnic ties and a cultural diverse society. On the contrary, however the internet can offer newcomers with opportunities to learn social norms lifestyles, living tips and other information about the host culture, which may facilitate their acculturation process to the host society and lead to a more cultural homogeneity (Woldeab, 2013).

The internet, sometimes called simply "the net" is a worldwide system of computer networks – a network of networks in which users at any one computer can, if they have permission, get information from any other computer and sometimes talk directly to users at other computers (Owuamanam, 2016). The onus of this paper thus, lies on the role of internet in acculturation.

NPE and NINLAN Mandate

Language is described as a unifying factor that identifies people, state or nation. It is a set of symbols used for communication by a people. It is on the above premise that the people and government of Nigeria embarked on the achievement of an indigenous language policy.On the above premise, the government came out with the policy that three out of many languages in the country will be taken as the Nigerian major languages (Anyamele,Okanum&Ossai, 2016). To achieve the policy, it is enshrined in the national policy of education (1977 and revised in 2004, P.19) thus:

> "in addition to appreciating the importance of language in the educational process and as a means of preserving the people's culture, the government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother tongue".

From the inception of the NPE in 1977, it has been a cardinal principle of the policy that each child should learn of the three major Nigeria Languages, Hausa, Igbo and Yoruba. All the various editions of the policy, with the exception of the 2013 edition, state this and the reason given for the provision is to facilitate national unity. Hence, major language is a core subject in junior and senior secondary education (Bamgbose, 2016). It is well-known that there is a shortage of teachers of these languages and this is one of the reasons for establishing the NINLAN at Aba (Bamgbose, 2016). The rationale for setting up NINLAN in 1993 is precisely to implement the language provision of the NPE on the major languages.

Given the severe shortage of teachers and the inability of university departments of languages to produce teachers in adequate numbers for the implementation of the policy, candidates to be admitted to the institute for a 4-year Bachelor of Arts (B.A.) degree programme are to study two major Nigerian languages with relevant courses in linguistics, education and general studies (Bamgbose, 2016). As part of the mandatory/compulsory requirements stipulated by the National commission for colleges of education (NCCE), students of NINLAN were expected to spend a minimum of twelve (12) weeks on acculturation programme. The students are expected to live freely among other people, improve their spoken skills and engage in teaching their L_2 in the co-operating institutions (Federal Republic of Nigeria 2012).

The non-implementation of the policy that gave rise to NINLAN is one of the causes of the impediment to the progress of the Institute. If the policy had been vigorously implemented, NINLAN would not have become a pawn in the power game at

the different levels of government with different agencies trying to interfere with its mandate and the law setting it up. Instead of its abandonment of its envisaged core programme and diversion into acculturation and proficiency courses, it would today have become a formidable machine for the product of high-powered teachers of Nigerian languages, including, not just of the three major languages but also of the main languages that have assumed a significant role at the state level (Bamgbose, 2016).

Acculturation

The basic word for acculturation is culture. Culture means a way of living and a way of life. Culture means that there are certain ways and reasons in which individuals and group of people speak, conduct themselves, celebrate holidays and express their belief systems (Study, 2017). Therefore, acculturation is the process of cultural change and psychological change that results following meeting between cultures (Wikipedia, 2017). The effects of acculturation can be seen at multiple levels in both interesting cultures. Acculturation is a direct change of one's culture through dominance over another's culture through either military or political conquest (Wikipedia, 2017). At the group level, acculturation often results in changes to culture, customs and social institutions. Noticeable group level effects of acculturation often include changes in food, clothing and language. At the individual level, differences in the way individuals acculturate have been shown to be associated not just with changes in daily behaviour but with numerous measures of psychological and physical well-being (Wikipedia, 2017).Acculturation according Murphy (2017) comprises those changes in a culture brought about by another culture and will result in an increased similarity between the two cultures. This type of change may be reciprocal, however, very often the process is asymmetrical and the result is the (usually partial) absorption of one culture into the other. Murphy believed that acculturation is gradual rather than abrupt. He connected the process of diffusion with the process of acculturation by considering that diffusion contributes to acculturation and that acculturation necessarily involves diffusion.

Winthrop (as cited in murphy,2017) defines acculturation as "the process of systematic cultural change of a particular society carried out by an alien, dominant society". This change is brought about under conditions of direct contact between individuals of each society. Individuals of a foreign or minority culture learn the language, habits and values of a standard or dominant culture by the cultural process of acculturation. The process by which these individuals enter the social positions as well as acquire the political, economic and educational standards of the dominant culture is called assimilation. These individuals through the social process of assimilation become integrated within the standard culture (Murphy, 2017).

Similarly, Lakey (2003) states that acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups. Social Science Research Council (SSRC) (as cited in Lakey, 2003) defines acculturation as "culture change that is initiated by the conjunction of two or more autonomous cultural systems. Its dynamics can be seen as the selective adaptation of valve systems, the processes of integration and differentiation, the generation of development sequences and the operation of role determinants and personality factors".

Stages of Acculturation

Anyone who moves to a different area, whether it is within their immediate neighborhoods, town, state or province or country experiences to some degree four stages of acculturation as they become adjusted to their new surroundings. These stages are as follows:

1. **Initial enthusiasm**

This stage takes place when people first arrive. It is characterized by extreme happiness, sometimes even by euphoria due to the overwhelming novelty of not only new culture but also the language with its divergent discourse system from the one of which they are accustomed. The discourse patterns that one has known and become accustomed to their entire life are no longer viable in the new culture and its contradictory patterns of discourse and socialization with members of the new cultural group. What causes great burdens for countless L2 learners in this stage is the fact that "these divergences from reality are often very resistant to change (McClintock,2017).

2. **Culture shock**

The variable degrees to which an individual questions and attends to various factors when encountering a foreign culture context can at times become burdensome for the individual due to the shock of contrast and differences between the two cultures. Once the "initial period of euphoria and joy" has worn off, an individual may be plagued by the enormous complexities that living in a new culture and learning a new language generate. It is a natural thing that anyone who is exposed to a foreign culture environment different than their own will go through, in varying degrees, dependent on how one copes with the emotional (Loneliness, homesickness, anger and indecision) and physical (water, food and physical contact) feelings one will experience (McClintock; 2017).

A factor identified by Schumann (as cited by McClintock 2017) as one of the main causes of culture shock is what he has termed 'social distance'. The concept of social distance has emerged as an effective construct to give explanatory power to the place of culture learning in second language learning. The hypothesis is the more two cultures contradict each other in terms of discourse and patterns of behaviours, the more challenging it will be for an L2 learner to acquire the Target language and adapt to the new culture and vice versa; the closer the two cultures, the more effortless it will be.

3. **Culture stress**

Having previously experienced culture shock the learner's next progression along the acculturation continuum is that of 'culture stress'.In the context of culture stress, this stage is one of recovery from the trying experience that just occurred in culture shock. (McClintock, 2017) believes that "general progress is made slowly but surely as the person begins to accept the differences in thinking and feeling that surround him, he slowly become more empathic with the persons in the second culture".

However, in order for an individual to successfully cope with the travails of culture stress, one needs to create a new image of oneself and in a sense become a new person. It is the culture or social identity that is at stake when the process of acculturation is under way. To become bicultural is to develop an altered cultural

personality and identity (McClintock, 2017). In doing so, the individual is progressing to a state of fluctuation between the two divergent cultures – are they still a member of their native community or are they now a member of the new cultural community? Such a state develops from the fact that one's communicative ability has increased to a level of near mastery of the language.

The forces of (euphoria, excitement, cultural learning and culture shock)that have engendered the learner to reach this degree of near mastery of the target language and culture have been termed 'empathic capacity' (McClintock, 2017). The construct of 'empathic capacity' also commonly referred to as 'ego permeability' – tends itself to the learner. In a sense, ego permeability is a conception where the learners lower their inhibitions that they have concerning the target language and culture are more willing to accept the differences.

Certainly, not every learner will have the aptitude or motivation to totally overcome the difficulties along the acculturation continuum and will not achieve a competent communicative ability. Because, virtually every encounter with people in a foreign culture is an intense relationship in which tremendous effort is expanded to keep communication from breakdown (McClintock, 2017). The learner may cease acquiring the target language and may never continue along the continuum.

Action and walker;Schumann, Damen& Ellis (as cited in McClintock, 2017) have referred to such a learner as being 'fossilized'. The learner's level of communicative competence may have reached a point where they are able to perform simple everyday tasks of communication but the learner has not acquired a significant understanding linguistically. The learner will most likely speak a 'pidgin' language, which could be the "result of social and psychological distance".

4. Assimilation

Having reached a point where one's cognitive processes will function automatically, a learner will inevitably be nearing the proposed ultimate goal in the acculturation process: 'assimilation' into the target culture. In essence, the learner has endured an exhaustive quest in their studies to reach a point where they cannot only communicate proficiently but also socialize competently in the target culture and the target culture's people have accepted them as being the same as them.

Therefore, assimilation is "the process by which individuals enter the social positions as well as acquire the political, economic and educational standards of the dominant culture. These individuals, through the social process of assimilation became integrated within the standard culture" (Murphy, 2017). Similarly, acculturation refers to a rejection of cultural identity and the adoption of the host culture (Lakey, 2003).

Complete assimilation is not the inevitable consequence of acculturation due to the value systems of the minority or weaker culture being a part of the entire configuration of culture. It may not always be possible for the minority culture to take over the complete way of life of the majority culture. Often a period of transition follows where the minority society increasingly loses faith in its own traditional values but is unable to adopt the values of the dominant culture. During this transition period there is a feeling of dysphoria, in which individuals in the minority society exhibit feelings of insecurity and unhappiness (Murphy, 2017).

Acculturation Strategies

Berry (1990) advocates four acculturation strategies namely:

1. **Integration:** Integration occurs when individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to and is often synonymous with biculturalism.
2. **Separation:** This occur when individuals reject the dominant or host culture in favour of preserving their culture of origin. Separation is often facilitated by immigration to ethnic enclaves.
3. **Assimilation:** This occur when individuals adopt the cultural norms of a dominant or host culture, over their original culture.
4. **Marginalization:** Marginalization occurs when individuals reject both their culture of origin and the dominant host culture,

Effects of Acculturation

The effects of acculturation are as follows:

a. **Individual health:** Acculturation is thought to affect health by impacting levels of stress, access to health resources and attitudes towards health.
    Acculturation stress refers to the psychological somatic and social difficulties that may accompany acculturation processes often manifesting in anxiety, depression and other forms of mental and physical maladaptation.
b. **Culture:** In situations of continuous contact, cultures have exchanged and blended foods, music, dances, clothing, tools and technologies. Cultural exchange can either occur naturally through extended contact or more quickly through cultural appropriation or cultural imperialism. Cultural appropriation is the adoption of some specific elements of one culture by members of a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language or behaviour. These elements are typically imported into the existing culture and may have wildly different meanings or lack the subtletics of their original cultural context. Because of this, cultural appropriation is sometimes viewed negatively and has sometimes been called "cultural theft". Cultural imperialism is the practice of promoting the culture or language of one nation in another usually occurring in situations in which assimilation is the dominant strategy of acculturation. Cultural imperialism can take the form of an active, formal policy or a general attitude regarding cultural superiority.
c. **Language:** In some instances, acculturation results in the adoption of another country's language, which is then modified over time to become a new, distinct, language. A common effect of acculturation on language is the formation of pidgin language. Pidgin is a mixed language that hasdeveloped to help communication between members of different cultures in contact, usually occurring in situations of trade or colonialism. For example, pidgin English is a simplified form of English mixed with some of the language of another culture.
d. **Food:** Food habits and food consumption are affected by acculturation on different levels. Research indicated that food habits are discreet and practiced privately and change occurs slowing. Consumption of new food items is affected

by the availability of native ingredients, convenience and cost, therefore, an immediate change is likely to occur (Wikipedia, 2017).

The Conceptual Model
The conceptual model that frames this work is the fourfold acculturation mode. This model was promulgated by Berry and associates (Berry, 2002). The fourfold model categorizes acculturation strategies along two dimensions. The first dimension concerns the retention or rejection of an individual's minority or native culture. (That is "is it considered to be of value to maintain one's identity and characteristics? The second dimension concerns the adoption or rejection of the dominant group or host culture (that is "is it considered to be of value to maintain relationships with the larger society?"). From this four acculturation strategies emerge:
➢ Assimilation,
➢ Separation,
➢ Integration, and
➢ Marginalization

For the most part, the above scholars based their view that immigrant's ethnic distinctiveness within conventional culture falls on a separate continuum from that of immigrants' adaption of host identity and culture. The underlying assumption of these models is that the one-dimensional model is overly simplistic in its view towards the understanding of culture and ethnicity.

These scholars argue that acculturation is not a non reversible process and there is no conceptual or definite end point. The fourfold acculturation model offers us the opportunity in which two cultures interact to predict acculturation effects. The model gives immigrants the chance to identify themselves with two cultures, that of their own and that of the host society. Overall, scholars seen to agree that research guided by fourfold model has shown that conceptualization of acculturation as a multidimensional process is especially helpful to understand cultural change and inter-ethnic relations in ethnically plural context (Woldeab, 2013).

Concept of Internet
The internet, sometimes called simply "the net", is a worldwide system of computer networks- a network of networks in which users at any one computer can, if they have permission, get information from any other computer (and sometimes talk directly to users at other computers) (Owuamanam, 2016). Today, the internet is a public, cooperative and self-sustaining facility accessible to hundreds of millions of people worldwide. Physically, the internet uses a portion of the total resources of the currently existing public telecommunication networks.Technically, what distinguishes the internet is its use of a set of protocols called transmission control protocol/internet protocol (TCP\IP). Two recent adaptations of internet technology, the intranet and the extranet also make use of the TC P/IP protocol (Rouse, 2016).

It offers a collection of information with topic ranging from business to science and technology. It also possesses material on the arts and research materials for students' entertainment, sports, shopping, dictionaries, encyclopedias and maps (Owolabi, 2001). The "network of networks" is linked by fast speed telephone cables, fiber optic cables, laser link and even satellites links. The publicly accessible internet contains literally thousands of terabytes of digital materials that can be reused to support learning without reformalting by models such as 02. The structure of this material varies greatly – some are video, some are audio, some are portable document format (PDF), some are hypertext markup language (HTML) and so on but because humans carry out the aggregation of these resources, the heterogeneous nature of the resources is not problematic (Willey, 2010).

The internet has affected people across the world. Its penetration in schools, homes and offices has been spectacular in rich countries but some developing countries like Nigeria have also sized on it. In these countries, the subscribers are increasing dependent on basic browsing, E-mails, e-learning, messaging for job hunting and many other practical applications.

E-learning according to Kopper (2010) can be defined as the use of information and communication technologies (ICTS) to facilitate and enhance learning and teaching. E-learning specialist specializes in development of multimedia and electronic learning products, particularly Web-based learning. E-learning authoring tools are software or online services that enable users to create courses, simulations or other educational experiences. These tools typically support conventional, presentation – like courses and may enable screen recording, multimedia, interactivity, quizzes and non-linear or adaptive approaches (Wikipedia, 2016).

The Role of Internet in Acculturation

Acculturation is a very broad concept. For the most part, acculturation implies that immigrants become conversant in the values, cultural norms and modes of the host society and acquire the skills needed to negotiate their new environment (Berry, 1990). Technology is a cultural amplifier and the rapid advance in internet. Technology is changing the world in which national and international boundaries are less marked (Woldeab 2013).

The internet serves as a communication and social support tool. The internet, by giving people the ability to shape and reshape cultural understanding through digital creativity, has introduced something that is truly different (Woldeab, 2013). This implies that the use of the internet by individuals involves psychological, social and cultural meanings. Tsai (as cited in Woldeab, 2013) asserted that technological advances have drastically changed how people of all ages live and communicate, by aiding them in seeking information and maintaining social ties. As such, the influence of the internet has caused a change in the way human live, work, learn and shop, thus making it one of the extensions of self.

The internet plays a significant role in maintaining close or distant social networks. Consequently, people are using it more than ever for interpersonal communication, that is, receiving electronic mail, contacting friends and family members

over instant messaging services and social media such as Facebook and Twitter. These actions and responses create social network both in scope and size. As such "internet users have somewhat larger social networks than non-users" (Woldeab, 2013). For newcomers these social interactions contribute to the bigger process of their acculturation. This is because "communication is key to the process by which an immigrant gains information to adapt".

In Kim's conceptualization of across cultural socialization (Woldeab, 2013), she describes the adaptive changes individuals experience through continuous communication with the cultural environment. According to her, socialization provides individuals' essential skills and habits for participating in the overall development of culture through shared norms, customs, values, traditions, social roles, symbols and languages by which the social and cultural community are realized.In this case, socialization on the internet with individuals of similar cultural backgrounds may serve the purpose of cultural maintenance, while re-socialization, which is defined as "the way in which an individual who has completed his/her childhood socialization in one culture then comes to adopt the behaviours and values of another culture", may mean that the online socialization by immigrants with individuals from the host society would lead into the development of shared cultural norms and values.

In the acculturation context, the internet can play a dual role. The internet can facilitate new comers in easily obtaining information from their home regions, staying in touch with families and friends and interacting with others who have similar interest and cultural backgrounds. This may lead to ethnic ties and a culturally diverse society. However, the internet can offer newcomers with opportunities to learn social norms, lifestyles, living tips and other information about the host culture which may facilitate their acculturation process to the host society and lead to a more cultural homogeneity (Woldeab, 2013).

The internet, unlike traditional media, crosses the line between mass and interpersonal communication. Furthermore, its intrinsic uniqueness is in its availability and accessibility. For new comers, these tools may offer opportunity for interaction with the host culture and comfort of connections with old ties from home countries (Woldeab, 2013). A case study carried out by Elias and Lemish (2009) with former soviet union immigrants seems to strengthen this argument. Results of their study suggested that the internet reinforced the acculturation of the immigrants in developing identities when they are engaged in settling into and adjusting to their host society.

According to Berry (1997), the internet functions as a survival tool that fulfils information and emotional needs for new comers who may be experiencing anxiety and uncertainty about their new host society and environment. Woldead (2013) also noted that the internet provides newcomers with an array of information and instantaneous response; it also increases the frequency and acceptance of interpersonal communications with their new society and home country.

Challenges in Using Internet in Acculturation

Even though the internet has numerous functions to perform in acculturation, it has inherent challenges. These challenges include:

3. Computers are out of reach for most people because of the initial cost and cost of maintenance,

4.   Obsolete and dilapidated telecommunications infrastructures,
5.   High cost of links to internet backbones,
6.   Shortage of expertise, and
7.   Limited availability of electricity (Berry, 1997).

Furthermore, Edono and Udo (2000) argue that poverty and wars have being the major challenge restraining people especially African nations from utilizing internet infrastructure creating an everlasting digital divide.

Recommendations

The following recommendations were made to overcome the challenges. Internet should be considered a tool that can enhance the incorporation of new immigrant into their receiving environment. Therefore, the local and federal government agencies, educational institutions and other parties should consider the internet one of the factors that can aid the acculturation process of students in their most culture.

The internet has become the vehicle of cross-cultural interactions and for students this virtual world has become an environment in which they can establish and increase their social networks. Therefore, it is essential that the influence of the internet as a communication and interaction tool in a more or less virtual world where students stimulate and expand their social network be scrutinized from the perspectives of different disciplines for example, anthropology, sociology, psychology, communication, education, health and among others.

Mobile phone has particular important implication for the digital divide because they can be expanded rapidly into poor – urban and rural areas where acculturation takes place. Therefore, the government should as a matter of policy reduce the prices of mobile phone.

Conferences, seminars and workshops should be organized by the government and major stakeholders in education for teachers to update those who already use the computer as well as those who are not yet computer literate. Also computer appreciation should be included in the students' curriculum.

For internet facilities to work effectively there is need for facilities such as steady electricity supply to be guaranteed by the federal government.

Conclusion

The basic word for acculturation is culture. Culture means way of living and a way of life. Therefore, acculturation is a process in which members of one cultural group adopt the beliefs and behaviours of another group. The focus of this work is on language. Two things are to be considered. The degree to which person learns the language of the host culture and the degree to which the old language is retained. Based on its importance of language to any nation, the people and the government of Nigeria embarked on the achievement of an indigenous language policy.

The policy states that every child should be encouraged to learn one of the three major languages other than his own mother tongue.

Acquisition of other Nigerian language will go a long way to foster the much needed national unity and cohesion. It is well-known that there is a shortage of teachers of these languages and this is one of the reasons for establishing the NINLAN at Aba.

As part of the mandatory requirement in NINLAN, students are expected to spend a minimum of twelve weeks in acculturation programme. This is to enable the students to live freely among other people, improve their spoken skills and engage in leaching their L_2 in the co-operating institutions.

It becomes pertinent to adopt a more interactive medium of mass media that can help achieve the objectives of acculturation programmes of NINLAN. In the acculturation context, the internet can play a dual role. The internet can facilitate new comers in easily obtaining information from their region, staying in touch with families and friends and interacting with others who have similar interest and cultural background.

Even though the internet plays an important role in acculturation, it has inherent challenges. These challenges include: Computers are not out of reach for most people because of the initial cost and cost of maintenance, obsolete and dilapidated telecommunications infrastructures, high cost of links to internet backbones, shortage of expertise and limited availability of electricity.

These challenges can be overcome through the following ways, the local and federal agencies, educational institutions and Other parties should consider the internet one of the factors that can aid the acculturation process of students in their host culture, government as a matter of policy should reduces the prices of mobile phone since they can be expanded rapidly into poor – urban and rural areas, computer appreciation should be included in the students' curriculum and finally, steady electricity supply should be provided by the federal government for its internet facilities to work effectively.

References

Anyamele, S.U, Okanume, A.C. & Ossai, B.O. (2016). The urgency of government intervention in the extinction of Nigerian languages in our time. *A paper presented at the National Conference of the Institute for Nigerian Languages (NINLAN) Aba.* Vol.1 N0.1.85-93

Bamgbose, A. (2016). Language provisions of Nigerian's National policy on Education: Declaration without implementation. A key note address presented at the National Conference of the Institute for Nigerian Language Aba.

Berry, J.W (2002). Conceptual approaches to acculturation in K.M. Chun, P.B. *Acculturation*(Anyamele, S.U, Okanume, A.C. & Ossai, B.O, 2016).Organists Newbury park, CA: Sage.

Berry, J.W. (1990). Psychology of acculturation, Understanding individuals moving between cultures. In R.W. Brishin (Ed).*Applied cross-cultural psychology.*London Sage.

Berry, J.W. (1997): *Immigration, acculturation and adaption.* International Jormal of applied psychology, 46 (1).

Edoho, F. and Udo, G. (2000).*Information technology transfer to African nations: An economic development mandate.* Journal of Technology Transfer, 25 (3). 329-342.

Federal Ministry of education (implementation committee) (1987) = *Guideline for 6-3-3-4 education system approved by the National council on Education 1977 – 1987.* Lagos: Federal Ministry of Education.

Federal Republic of Nigeria (1981).*National policy on education*, Lagos.NERDC Press.

Federal Republic of Nigeria (2012), *National Commission for Colleges of Education N.C.E minimum standard:* Lagos: Federal Government Press.

Lakey, P.N (2003), Acculturation: a preview of the literature. Retrieved from http:// citeseerx.ist.psu.edu/view doc/download? do! = 10.1.1. 586.3865 &rep = rep 18   type= pdf.

McClintock, K (2017). *Acculturation process and its implications for foreign   languages learners and teachers.*Retrieved from   http://www.auamii.com/iir/vol-02/issue-03/IMcClinlock-pdf.

Murphy, M.D. (2017). *Anthrophological theories a guide prepared by students for students.* Retrieved from http://anthropology.ua.edu/cultures/cultures.php? culture= Diffusionism% 20 and % 20 Acculturation.

Owolabi, 17 (2001). A hand book on computer with computer dictionary, Lagos: Divine Rain.

Owuamanam, C.N. (2016). *The importance of Mass Media in developing and promoting Nigerian Languages.* A journal of the National Institute for Nigerian languages, Aba.volume 3, No.1. 285-296.

Rouse, M. (2016). Internet definitions Retrieved from search win development. Tech target.com/definition/internet.

Slias, N and Lemish, D. (2009).*Spinning the web of identity: internet's roles in immigrant adolescents' search of identity, new media and society.*Retrieved   from citeseerx.ist.psu.edu/viewdoc/doc.download? doi=10.1.1 1031.76988 rep 18 type =pdf.

Study (2017).*Acculturation: Definition, Theory and Examples.* Retrieved from http://study.com/academy/lesson/acculturation-definition-theory-examples.html.

Thought Co. (2017).*What is acculturation and is it studied?* Retrieved March from https://www.throughtco.com/acculturation-definition-3026039.

Wikipedia, (2016).*Internet.*Retrieved https://en.wikipedia.org/wiki/internet.

Wikipedia, (2017).*Acculturation.*Retrieved from https://en.Wikipedia.org/wiki acculturation.

Willey, D.A. (2010). The learning object literature theory. In Michael, J.Specor,   M.J. Merrill, D. Merrienboer, J.V. and Driscoll, M.D. (eds) 3rd.ed). *Handbook of   Research on Educational Communication and Technology.*Retrived fromhttp://www.aect.org/

Woldeab, D. (2013). *Internet usage and acculturation.*Retrieved from citeseerx.ist.psu.edu/viewdoc/doc/download?doi=10.1.1. 1031.7698 & rep 1 & type = pdf.