Doktori Disszertáció

The Role and Status of Intercultural Communication Training in English Language Teacher Education in Hungary

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2006

Eötvös Loránd Tudományegyetem

Bölcsészettudományi Kar

Doktori disszertáció

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Az interkulturális kommunikáció szerepe és helyzete

az angol nyelvtanárképzésben Magyarországon

Neveléstudományi Doktori Iskola

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Budapest, 2006.

Összefoglaló

Az idegen nyelvek oktatása hagyományosan a nyelvi szerkezetek és a szókincs tanításából állt, amit a nyelvtanárok időnként kiegészítettek a célországhoz kapcsolódó országismereti tudnivalókkal. A kommunikatív nyelvoktatás terjedésével teljesen elfogadottá vált, hogy az idegennyelv tanításának elsődleges célja az, hogy a nyelvtanulók képesek legyenek kommunikálni az adott idegen nyelven. A kommunikatív nyelvoktatás azonban sokáig figyelmen kívül hagyta azt a tényt, hogy idegennyelven olyan emberekkel beszélünk, akik más nyelvi és kulturális háttérrel rendelkeznek. A sikeres interkulturális kommunikációhoz tehát nem csak nyelvi kompetenciára van szükség, hanem ismeretekre a különböző szokások, értékrendek, hiedelmek és látásmódok terén, készségekre a különbségek megfigyeléséhez és értelmezéséhez és egy érdeklődő, nyitott és a másságot elfogadó hozzáállásra.

A disszertáció a kultúra és a nyelv együttes tanításának és az interkulturális kommunikáció fejlesztésének szerepét és helyzetét vizsgálja az angol nyelvórákon és az angol nyelvtanárképzésben. Az irodalom áttekintése, valamint a 2000 és 2006 között végzett – a kulturális ismeretek és az interkulturális készségek és attitűdök tanításának vélt szerepét és tényleges helyzetét feltáró – kvantitatív és kvalitatív empirikus kutatások azt mutatják, hogy a kultúra tanítása elhanyagolt része az angol nyelv oktatásának, ami valószínűleg annak a következménye, hogy az angol nyelvtanárképzésbe sem épül be szervesen az interkulturális kommunikatív kompetencia fejlesztésének módszertana. Azonban a kutatási eredmények és a nyelvoktatás céljait leíró hivatalos dokumentumok egyaránt azt mutatják, hogy a kultúra és nyelv együttes tanításának módszertanát tudatosan és szervesen kellene beépíteni a nyelvtanárképzési programok tantervébe Magyarországon.

Doctoral Dissertation

The Role and Status of Intercultural Communication Training in English Language Teacher Education in Hungary

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2006

Abstract

Foreign language teaching was traditionally regarded as consisting of instruction about the structure and the lexis of the language, occasionally complemented with some information about the civilization of the target language culture. With the spreading of the communicative approach, it became widely accepted that the purpose of second or foreign language teaching is to enable learners to communicate in it. However, for a long time the communicative approach disregarded the fact that communication in a foreign language means interaction with people coming from a variety of different linguistic and cultural backgrounds, which does not only require linguistic competence from the speakers but also knowledge about different social practices, values, beliefs and perceptions, skills to observe and interpret these differences, and attitudes of openness towards and acceptance of otherness to ensure that the speakers' attempt at intercultural communication is successful.

The present dissertation explores the role and the status of teaching culture through language in English language classes and of intercultural communication training in English language teacher education. The review of the literature and the quantitative and qualitative empirical research projects conducted between 2000 and 2006 – in order to explore the perceived role and the current status of teaching cultural knowledge and appropriate intercultural communication skills and attitudes – indicate that culture is a neglected element in the English language classroom due to the fact that the methodology of developing intercultural communicative competence is only sporadically integrated in most Hungarian teacher training programs at present. However, both the findings of the research and the policy documents describing the aims of foreign language teaching suggest that the pedagogy of teaching intercultural communication in language classes should be consciously and systematically incorporated into the curricula of foreign language teacher education programs in Hungary.

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1 Introduction

The purpose of second or foreign language acquisition is neither just to learn about the second or foreign language, nor to learn it only for the sake of knowing it and analyzing it, but to become able to communicate in it. Especially in the case of Hungarians learning English as a foreign language, communicating in it means – by definition – interaction with people coming from a variety of different linguistic and cultural backgrounds.

The primary aim of the present dissertation is to describe the perceived role and the current status of intercultural communication training in English language teacher education in Hungary. The theoretical background to teaching culture through language consists of a review of the literature about the meaning of culture and intercultural communicative competence in language education, the most important language policy documents prescribing the goals of language acquisition and the descriptors of relevant competences, the aims and methods of language teacher education, the impact of professional development on teachers' personal theories as well as the available empirical research studies on the current status of the intercultural dimension of language teaching.

The empirical studies conducted by the author and described in the dissertation were meant to find out how frequently teachers incorporate culture-related activities in their lessons and what this frequency depends on, to what extent intercultural communication courses change the participating trainee teachers' perception and practice of teaching culture, how intercultural communication training could be best incorporated into language teacher education and to what extent it is integrated into teacher training in Hungary today.

First, a statistical study measured the frequency of culture-related activities in the English language classroom to help establish the current status of culture in language teaching. Secondly, a set of case studies with five practicing English language teachers attempted to explore the reasons behind the low frequency of culture-related activities during English lessons. Further case studies and a quasi-experiment with trainees in an intercultural communication course intended to explore the impact courses had had on participating trainees' personal theories about teaching culture through language. Subsequently, six case studies of pre-service English teachers examined trainees' beliefs about the intercultural dimension of foreign language teaching as well as factors influencing the formation of these beliefs over a period of one year. Finally, a document analysis describes the current status of

intercultural communication training in seven university-based English language teacher education programs in Hungary.

The six different studies described in the present dissertation complement each other, and the interpretation and evaluation of the findings lead to the conclusions and recommendations presented in the last chapter of the dissertation. The findings of these research projects will hopefully contribute to a better understanding of the educational variables that would allow a more systematic incorporation of intercultural communication training into language teacher education programs in Hungary.

2 Theoretical background

Overview of the chapter:

This chapter starts with definitions of the key terms used in the study (section 2.1), and continues with a review of the main aims and objectives described in the *Common European Framework of Reference* and the Hungarian *National Core Curriculum* as regards the teaching of intercultural communicative competence in foreign language classes in compulsory education and training (section 2.2). The third part of this chapter defines the role of teacher education in developing intercultural communicative competence and it reviews studies on the impact of initial teacher training and professional development courses on teachers' personal theories (section 2.3). Finally, the last section of this chapter gives an overview of the studies on the status of language-and-culture teaching and the development of intercultural communicative competence in foreign language teaching and language teacher education in Hungary and abroad (section 2.4).

2.1 Definitions of key terms

In what follows there are definitions of the key terms used in this research in order to establish a common understanding of what culture means in language teaching (2.1.1), what cultural awareness raising is concerned with, why the process of acculturation is important in language education (2.1.2), what the goals of culture learning are and what classifications of

cultural dimensions are generally used in the literature (2.1.3), and finally, what intercultural communicative competence means (2.1.4). The key words and expressions that are defined in this section of the dissertation are highlighted in italics for easier orientation.

2.1.1 Culture

When language teachers are asked about what culture means to them, they most frequently answer by listing subjects such as literature, geography and arts as described in the quantitative and qualitative research on intercultural communication in language teaching and language teacher education in Chapters 4 and 5 of the present work (and also in Aleksandrowicz-Pedich and Lázár, 2002; Lázár, 2003). Although these school subjects all represent extremely important elements of culture, it seems that there are other equally or perhaps even more significant components that should find their way into second and foreign language classrooms.

Subjects like literature, geography, history and arts are often placed under the umbrella term "civilization" or *big 'C' culture* as opposed to the category of *little 'c' culture* (Halverson, 1985) which includes elements that are perhaps less visible and less tangible and have no traditional subjects assigned to them in schools. However, Bennett (1997) rightfully claims that "to avoid becoming a fluent fool, we need to understand more completely the cultural dimension of language. Language does serve as a tool for communication, but in addition it is a 'system of representation' for perception and thinking" (p.16).

What do we mean by culture in language education? According to Brooks (as cited in Heusinkveld, 1997, p. 23) *culture* refers to "the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them." By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with those around him, and relates to the social order to which he is attached.

Hofstede (1994) sees *culture* as "the collective programming of the mind which distinguishes the members of one group or category of people from another" (p.5). In his pyramid model, he differentiates three levels of "the software of the mind": universal, cultural and personal. He admits that trying to establish where exactly the borders lie between human nature and culture and between culture and personality is a challenge.

Bowers (1992) believes that *culture* is an inherited wealth in which we share memories, metaphors, maxims and myths. Alptekin's (1993) definition also reinforces the

idea that *culture* consists of more than just civilization. He claims that our socially acquired knowledge is "organized in culture-specific ways which normally frame our perception of reality such that we largely define the world through the filter of our world view" (p.136). Similarly, Kramsch (1998) defines *culture* as a world view, i.e. "a common system of standards for perceiving, believing, evaluating, and acting" (p. 10).

The iceberg analogy of *culture* based on Brembeck (1977) in Levine and Adelman's cross-cultural communication textbook (1993) compares the notion of culture to an iceberg only the tip of which is visible (language, food, appearance, etc.), whereas a very large part of the iceberg is difficult to see or grasp (communication style, beliefs, values, attitudes, perceptions, etc.). The items in the invisible body of the iceberg could include an endless list of notions from definitions of beauty or respect to patterns of group decision-making, ideals governing child-raising, as well as values relating to leadership, prestige, health, love, death and so on.

Tomalin and Stempleski (1993) refer to Nemetz-Robinson's model (1985) when they present *culture* as a notion consisting of three elements. The first element called "products" includes literature, folklore, music and artifacts. The second element, "behavior" refers to customs, habits, dress, foods and leisure. The third element called "ideas" includes beliefs, values and institutions.

Porter and Samovar (1993) summarize many authors' definition when they claim that *culture* is seen by many as an "all-encompassing phenomenon." They cite Almanay and Alwan (1982) who believe that culture may be classified by three large categories of elements: artifacts (items from arrowheads to jet planes), concepts (beliefs, value systems, meanings) and behaviors (the actual practice of concepts or beliefs). An excellent example of how these three components of culture may be reflected within any culture: "whereas money is considered an artifact, the value placed upon it is a concept, but the actual spending and saving of money is behavior" (Almanay and Alwan, 1982, p. 5). Porter and Samovar also point out that culture is learned, transmissible, dynamic, selective and ethnocentric and that the facets of culture are interrelated. (1993, pp. 11-13).

The tripartite classification of the components of culture suggested by Holló and Lázár (2000a) divides the notion of *culture* into three different groups of elements: civilization (1), behavior and speech patterns (2), and discourse structures and skills (3). The first group includes history, geography, literature, values, customs, institutions and the like, the second group 'behavior and speech patterns' contains all the functions and speech acts as well as

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body language, and ways of socializing, while the third group of 'discourse structures and skills' consists of logic, figures of speech, mediation, linking and connecting ideas as well as developing and supporting arguments in written and spoken texts (pp. 4-6).

Although there are often no visible boundaries between universal, cultural and personal qualities, Edward T. Hall (1959) went a long way to map out *culture* more than four decades ago. Hall's book *The Silent Language* treats culture in its entirety as a form of communication. It sketches in "the biological roots from which most if not all of culture grew and outlines the ten basic foci of activity that combine to produce culture" (p. 28). With Hall's map of culture we can systematically examine one hundred examples of human activity, and compare them across cultures. The comparisons generated by this map become an effective tool for sensitizing students and trainees to their own cultures, for it helps them discern specific learned behaviors that they have internalized, now take for granted, and often assume to be universal.

These definitions of culture all suggest that the cultural elements to be included in language education cover much more than the traditional list of compulsory facts about the civilization of one or two of the target cultures. In addition, as opposed to earlier models of culture that tended to view this concept as a relatively static entity made up of accumulated, classifiable and therefore teachable facts, the more recent models mentioned above see culture as dynamic and variable within and across cultures.

In this study, therefore, *culture* will be used as a collective noun referring to both facts about civilization and information about beliefs, customs, values and behavior patterns that constantly change and interact. Within this larger concept, civilization or achievement culture will be referred to with the commonly used term of *big 'C' culture*, and the other elements from beliefs to behavior will be called *little 'c' culture* (Halverson, 1985) for the sake of clarity and simplicity.

2.1.2 Cultural awareness and acculturation

As soon as second and foreign language learners become aware of cultural differences in areas other than civilization, they may be tempted – and even urged – to start examining their own norms, values and attitudes. As Hall (1959) said "culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants" (p.39). Damen (1987) refers to Hall when she says that *cultural awareness* involves uncovering and understanding one's own culturally conditioned behavior and thinking, as well as the patterns of others. Thus, the process involves not only perceiving the

similarities and differences in other cultures but also recognizing the givens of the native culture or, as Hall says, our own 'hidden culture' (1959).

Damen (1987) explains that "culture learning is a natural process in which human beings internalize the knowledge needed to function in a societal group. It may occur "in the native context as *enculturation* or in a non-native or secondary context as *acculturation*" (p. 140). As we grow up, we build our cultural identity and way of life with our own cultural beliefs and values which we instinctively and naturally believe to be right and powerful. "*Acculturation*, on the other hand, involves the process of pulling out of the world view or ethos of the first culture, learning new ways of meeting old problems, and shedding ethnocentric evaluations" (pp. 140-141).

Acton and Walker de Felix (1986) investigate the various steps the second language learner goes through toward integration into the target culture. In so doing, they review the findings of various researchers from several disciplines: second language acquisition, pragmatics, psycholinguistics, humanistic psychology and developmental psychology. The result is a four-stage *acculturation* model in each case. Schumann's (1978) acculturation model was further developed by Brown (1980), and the stages of acculturation according to him are the following:

1. Euphoria, meaning the initial happiness about the new and exotic foreign culture

2. Culture shock, consisting of a series of intercultural misunderstandings and culture

   bumps and leading to irritability or even depression

3. Culture stress, or anomie, encompassing feelings of not belonging anywhere

4. Near or full recovery as a person now familiar with two or more cultures (p. 171).

The stages of *acculturation* lead the learner along a bumpy road. A culture bump occurs when a person from one culture finds himself or herself in a strange and uncomfortable situation when talking to people of a different culture. The cause is usually a difference in behavior (Archer, 1986). Nemetz-Robinson (1985) suggests that "cultural misunderstandings are a function of perceptual mismatches between people of different cultures: mismatches in schemas, cues, values and interpretations" (p. 49). Culture shock refers to phenomena ranging from mild irritability to deep psychological panic and crisis when a person is learning a second language in a second culture. Culture shock is associated with feelings of estrangement, anger, hostility, indecision, frustration, unhappiness, sadness, loneliness, homesickness, and even physical illness (Brown, 1980; Jandt, 1995). It seems that all learners

of second and foreign languages need to struggle through the different stages of the acculturation process with varying degrees of difficulty.

2.1.3 Culture learning: cross-cultural studies on cultural dimensions

In a significant volume on research in second language acquisition and culture teaching, and admittedly influenced by Seelye (1981, 1994), Byram (1988) and Kramsch (1993), Lange and Paige (2003) define *culture learning* as follows:

> Culture-learning is the process of acquiring culture-specific and culture-general knowledge, skills and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviorally and affectively (p. 177).

In this wide interpretation of culture learning, the *learning goals* shift from the memorization of facts to exploring the learners' own culture, discovering culture as context and its impact on human behavior and communication, learning about universal, culture-general phenomena and culture-specific information about one particular target language culture, as well as learning how to learn (Lange and Paige, 1997, pp. 177-180).

There are many different approaches to and branches of the study of language and culture. *Cross-cultural* generally refers to a comparison of phenomena in different cultures. Therefore a cross-cultural study of women's roles in society would compare what roles women typically play in society in two or more cultures (Jandt, 1995, p. 30). *Multicultural* usually refers to groups composed of people coming from various different cultural backgrounds. Thus a multicultural classroom would consist of students who do not share the same cultural origins. *Intercultural* generally refers to face-to-face communication among people of diverse cultures (Jandt, 1995, p. 30). In Beneke's (2000) words "intercultural communication in the wider sense involves the use of significantly different linguistic codes and contact between people holding significantly different sets of values and models of the world." Plurilingualism is defined in the Council of Europe's *Common European Framework of Reference for Languages* as follows:

> the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a social agent, has proficiency of varying degrees, in several languages, and experience of several cultures. This is not seen as the superposition or juxtaposition of distinct competences, but rather as the existence of a complex or even composite competence on which the user may draw. (*Common European Framework*, 2001, p.168)

The study of cultures has been assisted by cross-cultural studies focusing on classifications of etic perspectives, i.e. an outsider's views on the form of values, beliefs, attitudes and assumptions (Kluckhon and Strodtbeck, 1960; Hofstede, 1980, 1986; Hall, 1984; Andersen, 1985; Damen, 1987; Trompenaars, 1994). These classifications called *cultural dimensions* by Hofstede and *value orientations* by Kluckhon and Strodtbeck are used by anthropologists and other researchers to provide frameworks to better enable us to describe cultures in order to analyze and understand them from the outside.

Some of the most fundamental *cultural dimensions* or *value orientations* along which cultures differ are the degree of individualism versus collectivism (Hofstede, 1980), high immediacy versus low expressiveness (Andersen, 1985), masculinity versus femininity (Hofstede, 1980), high versus low power distance (Hofstede, 1980) high versus low context (Hall, 1984), good versus evil humankind (Kluckhon and Strodtbeck, 1960), past versus future orientation (Kluckhon and Strodtbeck, 1960) and universalism versus particularism (Trompenaars, 1994).

The above categories and continuums were established on the basis of empirical research carried out on large samples of people in many countries (Hofstede, 1980, 2001; Andersen, 1994; Trompenaars, 1994). In what follows, a brief summary of these cultural dimensions is presented. Individualism versus collectivism refers to how people define themselves and how they value their relationships with others. In individualist cultures, people usually do not take into consideration groups of people other than their closest family members when they make decisions or set their goals. At the other end of the continuum, collectivist cultures pay a lot of attention to other groups of people when making decisions. Immediacy is the degree of perceived physical closeness between people. Behaviors in immediacy-centered cultures abound in smiling, touching, and eye contact, and are usually characterized by close physical distance between interlocutors. Masculinity describes cultures that try to achieve maximum distinction between what roles men and women should play in society, and think very highly of masculine traits like self-confidence, competition and material achievement. Feminine cultures allow more overlapping roles for the two sexes. High power distance cultures are described as authoritarian where power is usually in the hands of a few people, whereas low power distance cultures tend to distribute power through the population more democratically. In high context cultures very little is explicitly stated in messages because everything is assumed to be clear from the context. However, in low context cultures messages are elaborate and highly detailed because verbal abilities and clarity are highly valued. There are cultures that tend to believe that humankind is good by nature,

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and there are others that start from the assumption that humankind is evil. Some cultures are preoccupied by their past whereas others focus primarily on the future. Finally, in universalist cultures, truth is fixed and people believe in absolute rules. At the other end of this continuum, truth is relative so rules can be bent to suit the circumstances. The latter are labeled particularist cultures.

For obvious reasons the above cultural dimensions can be very helpful when the goals of culture learning in the language classroom include both an awareness raising of the characteristics of one's own culture and familiarization with culture-specific social practices of other cultures. At this point, however, it has to be noted that these cultural dimensions should not lead to forcing nationalities into boxes because *stereotyping and prejudice* can be major barriers in the way of successful intercultural communication. "Stereotypes are stumbling blocks" for people who want to communicate with people from other cultures because they are usually firmly established, they prove to be difficult to overcome or correct but they often endanger objectivity (Barna cited in Samovar and Porter, 1994, p. 341). The aim of analyzing cultures with the help of the cultural dimensions described above is to find general trends in order to reach a better understanding of specific differences between countries as this was pointed out a few years after his first publication by Hofstede himself in *Cultures and Organizations* (1994).

Considering the aims of *culture learning* as described at the beginning of this section, it is obvious that language-and-culture courses have to include some of the above cultural dimensions as well as stereotyping in their list of content areas to discuss at a level appropriate for the particular group of language learners. The next section will describe what other components a language-and-culture course usually has in order to develop intercultural communicative competence (ICC), and how the latter term has been defined in the literature.

2.1.4 Intercultural communicative competence

Hymes (1972), when defining communicative competence, pointed out the lack of consideration for "appropriateness" or the socio-cultural significance of an utterance in a given context. Canale and Swain (1980) identified the elements of communicative competence as consisting of linguistic competence, discourse competence, strategic competence, and sociolinguistic competence. Van Ek (1986) added two more components to the above list: socio-cultural competence, or the ability to function in several cultures, and

social competence, meaning familiarity with differences in social customs, confidence, empathy and motivation to communicate with others.

Intercultural communicative competence (ICC) is seen by many language teaching professionals as an extension of communicative competence. "Intercultural competence is to a large extent the ability to cope with one's own cultural background in interaction with others" (Beneke, 2000, p109).

According to Byram's well-developed model (1997) *intercultural communicative competence* requires certain attitudes, knowledge and skills in addition to linguistic, sociolinguistic and discourse competence. The attitudes include curiosity and openness as well as readiness to see other cultures and the speaker's own without being judgmental. The required knowledge is "of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (p. 51). Finally, the skills include skills of interpreting and relating, discovery and interaction as well as critical cultural awareness/political education.

Byram and Fleming (1998) claim that someone who has *intercultural competence* "has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly" (p. 9). Fantini (2000) describes five constructs that should be developed for successful *intercultural communication*: awareness, attitudes, skills, knowledge and language proficiency. Furthermore, he also cites the following commonly used attributes to describe the *intercultural speaker*: respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humor, tolerance for ambiguity, and a willingness to suspend judgment (p. 28). Empathy, not to be confused with sympathy, is viewed as an attitude, i.e. the apprehension of another's emotional state or condition. It derives from the enhancement of the cognitive learning through the affective. It requires understanding, an activity rather than passive acceptance. It requires a change in viewpoint which has to be worked towards, engaged with. It is not a feeling; it is an ability to participate in a "form of life" (Byram, 1989, p.89).

On the basis of the definitions of *intercultural communicative competence* and the *intercultural speaker* described above, it is evident that the assessment methods used to evaluate a learner's intercultural communicative competence will substantially differ from current language proficiency examinations. Assessing the relevant knowledge, skills and attitudes to establish how well someone has acquired everything that is necessary for smooth

and successful intercultural communication obviously cannot be decided on the basis of one written test. Several attempts have been made to suggest written and oral examinations, continuous assessment, self-assessment and portfolios by foreign language teaching specialists (Bennett, 1993; Byram and Morgan, 1994; Byram, 1997; Fantini, 1997; Facciol and Kjartansson, 2003; Lussier et al., in press) but few of these assessment methods have been implemented.

Designing appropriate assessment tools in order to evaluate workers' intercultural communicative competence in the business sector where the need for interculturally competent managers for the future is most urgent has been a major pre-occupation of professional development trainers working for multinational companies. One recent example for a collection of such assessment tools was provided by the European Intercultural Competence Assessment (INCA) project (Council of Europe, 2005) and was developed with specific professional interests to provide a record of progress for future managers. The managers' performance in intercultural communication is evaluated by the INCA Portfolio as low, medium or high. The descriptors used to identify the dimensions of intercultural communicative competence are tolerance of ambiguity, behavioral flexibility, communicative awareness, knowledge discovery, respect for otherness, empathy and general profile. The INCA Portfolio of Intercultural Competence provides managers, employers and employees with a progress report, including a language passport, summary of formal assessment, a self-analysis of intercultural experiences and training, and a folder containing evidence of performance. It is only hoped that similar assessment tools will soon be used by foreign language teachers and teacher educators as well.

In this study, *intercultural (communicative) competence* in general terms will be defined as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (Bennett and Bennett, 2004), similarly to Byram (1997, 2003), Byram, Gribkova and Starkey (2002), Corbett (2003), Moran (2001), and Samovar and Porter (1994) among others. Since the focus of this study is on integrating the teaching of intercultural communication and foreign languages, for *intercultural communication courses* aiming to develop intercultural communicative competence we shall also use *teaching culture through language* and *teaching language-and-culture* interchangeably. These language courses do not only aim at linguistic competence, but they also systematically incorporate both big 'C' and little 'c' culture-specific information and culture-general knowledge, intercultural skills development as well as attitude formation. As far as skills development is concerned, these courses help the learner in the areas of

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observation, interpreting and relating, discovery and mediation. In addition, these courses consciously and systematically try to increase respect, empathy and tolerance for ambiguity in order to raise interest in, curiosity about, and openness towards people from other cultures, and to encourage a willingness to suspend judgment.

2.2 Policy documents for foreign language teaching and language teacher education

This section reviews the policy documents that have been giving guidelines to language teachers and language teacher educators about the curricula and requirements of language teaching in the United States of America, in Europe, and in Hungary in the last ten years. The documents are reviewed in this order since it was in the United States that the multicultural and intercultural dimensions were first introduced in language teaching and teacher training. Special emphasis is given to the description of the overall aims of language teaching as expressed in the reviewed American, European and Hungarian documents and articles.

2.2.1 Policy documents in the United States

In the United States, all teachers in public schools are required by law to be certified, holding both academic and pedagogical qualifications. According to Nadine Dutcher's (1996) comprehensive description prepared for the National Clearinghouse for English Language Acquisition (NCELA), many American language teachers are native speakers of the language they are teaching. Estimates of the percentage of native teachers for each group range from 35-40% for teachers of Japanese and Spanish; 20% for German, and 15% for French. Historically, foreign language teachers in the United States were only concerned with teaching foreign languages to monolingual English speakers. Today preparing trainees to teach Japanese or German as a foreign language and English as a second language are of equal importance. Most language teachers obtain their teaching degrees by earning either a five-year undergraduate degree that includes teacher certification in the fifth year, or a Master of Arts in Teaching (MAT) degree or a Master of Education degree at the graduate level. An increasing number of states are moving towards requiring a graduate level degree to obtain teaching certification so that students can take more subject matter courses in their major (foreign language, in this case) and fewer education courses at the undergraduate level (Dutcher, 1996).

Since teacher certification, licensure, and credentialing are administered on a state by state basis, there is a great variety of requirements across the United States and it is difficult to

present a coherent national picture. Some states offer credentials by level (elementary or secondary school) and teachers receive a subject matter (foreign language) endorsement. Others offer Grades 7-12, 9-12, or K-12 (kindergarten through 12th grade) foreign language credentialing, tied into the certification programs offered at the state's teacher education institutions. Unlike in the past, most states no longer certify teachers "for life," and teachers must go through recertification procedures on a regular basis. Recertification usually includes such activities as attending sessions at language conferences, participating in study abroad programs, and attending in-service professional development workshops (Dutcher, 1996).

In the last ten years various professional organizations in the United States have made significant efforts to establish standards for culture-learning in foreign language education. The Project for National Standards in Foreign Language Education in the United States has developed standards for Kindergarten through Grade 12 (K-12), with sample progress indicators for Grades 4, 8 and 12. The September 1995 draft presented the following five overall goals:

> Students should
> - communicate in languages other than English;
> - gain knowledge and understanding of other cultures;
> - connect with other disciplines and acquire information;
> - develop insight into own language and culture;
> - participate in multilingual communities at home and around the world.

The five C's of Foreign Language Education according to the final draft of this American policy document are: Communication, Cultures, Connections, Comparisons, and Communities (*National Standards*, 1996). Culture is present in practically all of these goal areas, and it is specifically mentioned in three of them. These three goal areas are detailed in the *National Standards* as follows:

> 2
> Cultures:
> Gain Knowledge and Understanding of Other Cultures
> Standard 2.1: Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.
> Standard 2.2: Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.
>
> 3
> Connections:
> Connect with Other Disciplines and Acquire Information

Standard 3.1: Students reinforce and further their knowledge of other
disciplines through the foreign language.
Standard 3.2: Students acquire information and recognize the distinctive
viewpoints that are only available through the foreign language and its cultures.

4 Comparisons:
Develop Insight into the Nature of Language and Culture
Standard 4.1: Students demonstrate understanding of the nature of language
through comparisons of the language studied and their own.
Standard 4.2: Students demonstrate understanding of the concept of culture
through comparisons of the cultures studied and their own.
(*National Standards*, 1996)

In her overview of foreign language education in the United States, Dutcher (1996) claims that "communication is at the heart of second language study, whether the communication takes place face-to-face, in writing, or across centuries through the reading of literature." By studying second and foreign languages, students gain a knowledge and understanding of the cultures that use that language and cannot truly master the language until they have also mastered the cultural contexts in which the language is used. Through comparisons and contrasts with the language(s) being studied, students gain insight into the nature and concept of language and culture. As a result, learners realize that there are multiple perspectives, or ways of viewing the world. Together, these elements enable the student of languages to "know how, when, and why to say what to whom." Dutcher rightfully points out that formerly, most teaching in foreign language classrooms concentrated on the how (grammar) to say what (vocabulary). Acknowledging that these components of a foreign language are indeed crucial, she emphasizes that the current organizing principle for foreign language study is communication, which also highlights the why, the whom, the how and the when. In other words, speakers of a foreign language must be able to communicate appropriately according to the purpose of the interaction, the interlocutors and the situation. She concludes that "it is the acquisition of the ability to communicate in meaningful and appropriate ways with users of other languages that is the ultimate goal of today's foreign language classroom" (Dutcher, 1996).

In an article on the impact of the *National Standards* on language learning and teacher education, Lange (1999) warns teacher educators that the framers of the Standards and those who implement the Standards must continually interact and cooperate in order that the Standards result in the expected outcomes. He examined those Standards that he considered to have a bearing on Culture (Culture, Connections, Comparisons, and Communities) using

Bloom's (1956) taxonomy of cognitive educational outcomes and Krathwohl's (1964) taxonomy of affective educational outcomes. The examination took place mostly at the level of the progress indicators for the *National Standards* and for the thirty-three states that had issued standards documents in 1997. The results of the examination of progress indicators for grades 4, 8 and 12 show activities that concentrate mostly on the lowest two levels of these taxonomies (cognitive: knowledge and comprehension; affective: receipt and response). However, the original intention expressed in the American *National Standards* was to see students functioning with more complicated cognitive (application, analysis, synthesis, evaluation) and affective (organizing one's values, and characterizing by one's values) activities. While Lange only examined the *National Standards* from the cultural perspectives mentioned above, this examination does reveal that "persistent attention is important to give the Standards the world-class quality attributes they need to direct student learning" (Lange, 1999).

According to Phillips (2003) the cultural framework proposed in the *National Standards* (1996) put culture learning at the forefront of language instruction. She claims that historically culture was usually appended to language teaching as in "the four skills plus culture" or included in language instruction as an aside or as boxed in facts about civilization in the textbook. Little of the knowledge written up in the literature or the information expressed in earlier standards seemed to have filtered to the level of classroom practice or materials. However, culture became the driving force of the *National Standards* in 1996, permeating every goal area. Culture is now incorporated in multiple ways since it is one of the five Cs along with Communication, Comparisons, Communities and Connections. The description of the Culture Goal requires that students should gain knowledge and understanding of other cultures, and more specifically that they demonstrate an understanding of the relationship between the practices, products and perspectives of the cultures studied. Phillips suggests that according to early indications, culture increasingly dominates the implementation of the *National Standards* in the United States (pp. 161-170).

In 2002 the American Council on the Teaching of Foreign Languages (ACTFL) designed *Program Standards* for the preparation of foreign language teachers at all levels. These *Program Standards* were prepared by the Foreign Language Teacher Standards Writing Team and were approved by the National Council for Accreditation of Teacher Education. The aims center around the following six areas:

Six Content Standards at-a-Glance
Standard 1: Language, Linguistics, Comparisons

Standard 2: Cultures, Literatures, Cross-Disciplinary Concepts
Standard 3: Language Acquisition Theories and Instructional Practices
Standard 4: Integration of Standards into Curriculum and Instruction
Standard 5: Assessment of Languages and Cultures
Standard 6: Professionalism
(*Program Standards*, 2002)

Standard 2 concerned with culture, literatures, and cross-disciplinary subjects is detailed as follows:

Standard 2.a. Demonstrating Cultural Understandings. Candidates demonstrate that they understand the connections among the perspectives of a culture and its practices and products, and they integrate the cultural framework for foreign language standards into their instructional practices.
Standard 2.b. Demonstrating Understanding of Literary and Cultural Texts and Traditions. Candidates recognize the value and role of literary and cultural texts and use them to interpret and reflect upon the perspectives of the target cultures over time.
Standard 2.c. Integrating Other Disciplines in Instruction. Candidates integrate knowledge of other disciplines into foreign language instruction and identify distinctive viewpoints accessible only through the target language.
(*Program Standards*, 2002)

In the supporting explanation for the cultural dimension of the *Program Standards*, the authors justify the significance of Standard 2 by highlighting that knowledge comes from direct study of culture as it is reflected in the practices and products of the target language, from literary texts, and films and from direct experiences in the target culture. This knowledge and experience enable foreign language teachers to recognize and challenge cultural stereotypes. Furthermore,

Candidates recognize cultural stereotypes and their effect on student perceptions of culture and acknowledge the importance of viewing culture as a dynamic system while keeping abreast of cultural changes. Using their experiences as learners of other cultures, they help students make comparisons. […]
Candidates use the framework of perspectives, practices, and products, not only for their own learning, but to help students analyze and understand culture. They embed culture into curriculum, instruction, and assessment. They distinguish between authentic cultural resources (that is, those materials that are created by and for native speakers of the target language) and those that may trivialize or provide an inaccurate view of the culture. They engage students in cultural investigations and projects. Candidates teach cultural comparisons when appropriate for instruction, engage students in investigating cultural comparisons, and conduct classroom activities that heighten students' awareness of their own culture(s). They use the community and technology as resources for integrating and teaching culture.
(*Program Standards*, 2002)

Finally, it is interesting to note that the American National Council for Accreditation of Teacher Education (NCATE) prescribes multicultural courses as compulsory to all its members in the United States, which means 80% of all American teacher education programs. Their *Unit Standards* (2006) for the accreditation of teacher education programs provides direction for programs, courses, teaching, candidate performance, scholarship, service, and unit accountability. These standards were developed for teacher education programs training teachers in a wide range of subjects from English as a second language, to social sciences, mathematics, and physical education for all levels from kindergarten to secondary school. Their new program standards for some other areas, including the teaching of foreign languages was still under development in 2006. Nevertheless, it is interesting to note that regardless of the subject matter, one of the six most important standards teacher education programs have to meet is concerned with "the teacher candidate's ability to interact with exceptional students and students from different ethnic, racial, gender, socioeconomic, language, and religious groups." One of the goals of this standard is the development of educators who can help all students learn and who can teach from multicultural and global perspectives that draw on the histories, experiences, and representations of students from diverse cultural backgrounds.

According to the Unit Standards, the ideal teacher education program that can expect to be accredited by the NCATE:

> Extensive and substantive field experiences and clinical practices are designed to encourage candidates to interact with exceptional students and students from different ethnic, racial, gender, socioeconomic, language, and religious groups. The experiences help candidates confront issues of diversity that affect teaching and student learning and develop strategies for improving student learning and candidates' effectiveness as teachers. (*Unit Standards*, 2006)

It is understandable that in a country where more than one-third of the students in the average classroom have been from minority groups for a very long time, teacher candidates have been required to develop proficiencies for working with students from diverse backgrounds to ensure that all students have the opportunity to learn. Regardless of whether they live in areas with great diversity, American pre-service teachers must develop knowledge about and competencies in intercultural communication, including attitudes that respect and value differences, and skills that help them work in diverse settings.

2.2.2 Policy documents in Europe

Similarly to the United States, European countries also require language teachers to have both academic and pedagogical qualifications. Since the 1980s language education has been increasingly influenced by the intercultural dimension in Europe, too. Both in the Europe of the constantly growing number of European Union countries and in the 45 countries of the Council of Europe, language education has a significant role both for individuals and societies as a whole. This is evident in the White Paper entitled *Towards the Learning Society*, i.e. the basic document describing language teaching in the EU, which was published in 1995. According to this document, aside from the obvious economic opportunity that language proficiency allows, other roles of language education include teaching and exploring a sense of belonging and identity and providing the key to knowing other people. Proficiency in languages helps to build up the feeling of being European with all its cultural wealth and diversity and of understanding between the citizens of Europe. Multilingualism is part and parcel of both European citizenship and the learning society. (European Commission, as cited in Byram, 2003, p. 7).

Since the early 1990s the National Curriculum for England and Wales (Department of Education and Science, 1990, p. 3) has contained the following overall goals concerning the intercultural dimension of language teaching

- to offer insights into the culture and civilization of the countries where the language is spoken;
- to encourage positive attitudes to foreign language learning and to speakers of foreign languages, and a sympathetic approach to other cultures and civilizations;
- to develop pupils' understanding of themselves and their own culture.

As a result of a number of similar statements in various national curricula emphasizing the need to teach language and culture together, the guidelines provided by the educational policy of the Council of Europe have been stressing that there is an urgent need for educational reforms to incorporate cultural and linguistic diversity as well as education for democratic citizenship in the curriculum (*Common European Framework of Reference*, henceforward *CEF*, 1995, 2001). It is also stated that one of the aims of language teaching should be to ensure that all sections of the population should "achieve a wider and deeper understanding of the way of life and forms of thought of other peoples and of their cultural heritage" (*CEF*, Chapter 1.2, page 3).

The work of the Council for Cultural Co-operation of the Council of Europe with regard to modern languages, organized since its foundation in a series of medium-term

projects, has derived its coherence and continuity from adherence to three basic principles set down in the preamble to Recommendation R (82) 18 of the Committee of Ministers of the Council of Europe:

> • that the rich heritage of diverse languages and cultures in Europe is a valuable common resource to be protected and developed, and that a major educational effort is needed to convert that diversity from a barrier to communication into a source of mutual enrichment and understanding;
> • that it is only through a better knowledge of European modern languages that it will be possible to facilitate communication and interaction among Europeans of different mother tongues in order to promote European mobility, mutual understanding and co-operation, and overcome prejudice and discrimination;
> • that member states, when adopting or developing national policies in the field of modern language learning and teaching, may achieve greater convergence at the European level by means of appropriate arrangements for ongoing co-operation and co-ordination of policies.

The preamble to Recommendation (98) 6 reaffirms the political objectives of its actions in the field of modern languages:

> • To equip all Europeans for the challenges of intensified international mobility and closer co-operation not only in education, culture and science but also in trade and industry.
> • To promote mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication.
> • To maintain and further develop the richness and diversity of European cultural life through greater mutual knowledge of national and regional languages, including those less widely taught.
> • To meet the needs of a multilingual and multicultural Europe by appreciably developing the ability of Europeans to communicate with each other across linguistic and cultural boundaries, which requires a sustained, lifelong effort to be encouraged, put on an organised footing and financed at all levels of education by the competent bodies.

According to the recommendations cited above, the *Common European Framework* (*CEF*) gives a detailed description of what competences language learners have to acquire in foreign languages during their school years. As it can be seen from the document summarized below, the development of an 'intercultural personality' involving both attitudes and awareness is seen by many as an important educational goal in its own right.

Socio-cultural knowledge (Chapter 5.1.1.2 of the *CEF*) is described as knowledge of the society and culture of the community or communities in which a language is spoken. It

deserves special attention, especially since unlike many other aspects of knowledge it is likely to lie outside the learner's previous experience and may easily be distorted by stereotypes. According to the Framework, the features of a particular European society and its culture may relate, for example, to:

1. Everyday living (including food, table manners, working hours and practices, holidays, leisure activities, etc.);

2. Living conditions (including housing conditions and living standards with regional, class and ethnic variations);

3. Interpersonal relations (including relations of power and solidarity, e.g. with respect to class structure of society and relations between classes, sexes, generations, family members, colleagues, religious groups, etc.)

4. Values, beliefs and attitudes (in relation to social class, occupation, wealth, region, tradition, history, national identity, religions, etc.)

5. Conventions governing body language;

6. Social conventions, e.g. with regard to giving and receiving hospitality, including punctuality, presents, dress, meals, behavioral and conversational conventions and taboos, length of stay, leave-taking, etc.);

7. Ritual behavior (in such areas as religious observances and rites; birth, marriage, death; audience and spectator behavior at public performances and ceremonies; celebrations, festivals, dances, discos, etc.)

Intercultural awareness is defined by the Framework as follows: "Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community' produce an intercultural awareness. […] In addition to objective knowledge, intercultural awareness covers an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes" (*CEF*, Chapter 5.1.1.3, p. 103) .

Among the user/learner's competences the following intercultural skills and know-how (also called *savoir-faire*) are defined (*CEF*, Chapter 5.1.2.2, p.104):

> • the ability to bring the culture of origin and the foreign culture into relation with each other;
> • cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures; the capacity to fulfill the role of

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cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
• the ability to overcome stereotyped relationships.

Existential competence (also called *savoir-être*) is defined as follows (*CEF*, Chapter 5.1.3, p.105):

> The communicative activity of users/learners is affected not only by their knowledge, understanding and skills, but also by selfhood factors connected with their individual personalities, characterised by the attitudes, motivations, values, beliefs, cognitive styles and personality types which contribute to their personal identity.

The components of 'existential competence' as exemplified in the Framework are summarized in the following six points:

1. attitudes, such as the user/learner's degree of openness towards, and interest in, new experiences, other persons, ideas, peoples, societies and cultures; willingness to suspend their own cultural viewpoint and cultural value-system; and willingness and ability to distance oneself from conventional attitudes to cultural difference;

2. motivations: both intrinsic and extrinsic, and instrumental and integrative; the human need to communicate;

3. values, e.g. ethical and moral;

4. beliefs, e.g. religious, ideological, philosophical;

5. cognitive styles, e.g.: convergent/divergent; holistic/analytic/synthetic.

6. personality factors, e.g.: loquacity/taciturnity; enterprise/timidity; optimism/pessimism; introversion/extroversion; proactivity/reactivity; etc.

It is interesting to note and it is probably not accidental that the more specifically language-related communicative language competences are only described in the chapter coming after the description of intercultural knowledge, skills and attitudes. According to the framers of Chapter 5.2 of the *Common European Framework*, communicative competences consist of the following components:

- linguistic competences (including lexical, grammatical, semantic, phonological, orthographic and orthoepic competence);
- sociolinguistic competences consisting of the knowledge and skills required to deal with the social dimension of language use (e.g. linguistic markers of social relations; politeness conventions; expressions of folk-wisdom; register differences; and dialect and accent);

- pragmatic competences (including discourse, functional, and design competences).

(*CEF*, p. 108)

According to a reference study written for the Language Policy Division of the Council of Europe (Willems, 2002), if learners are to be involved in understanding other cultures in order to successfully communicate with them, then teachers need a training that does not only prepare them to focus on structures, lexis, functions and a few facts about the target language country, but also helps them teach their learners to deal with the complexities of intercultural communication (pp. 7-10). Willems' study presents how the intercultural dimension of language teaching can be incorporated into language teacher education programs through examples of topic areas to be included and methods to be used with trainees who have the opportunity to spend a period of residence in a country where the language is spoken. The author also has suggestions for teacher educators in countries where residence abroad is not available for trainees for economic, geographical or political reasons.

In conclusion, it seems that the aims, objectives and recommendations put forward in American and European policy documents show many similarities. Not very surprisingly, the Hungarian guidelines described below followed the examples set by the American and European documents.

2.2.3 Policy documents in Hungary

In Hungary, the majority of language teachers working in the public sector have the equivalent of a B.A. (for elementary school teachers) or an M.A. (for secondary school teachers) in the foreign language, which in theory always has to be supplemented by teaching qualifications. While a few years ago there was a shortage of English teachers, and practically anybody with a language exam certificate was allowed to teach English as a foreign language especially at the elementary level, today most schools only employ teachers with college or university degrees both in the foreign language and in pedagogy.

Students are required to learn at least one foreign language as a compulsory school subject starting no later than grade 4 of elementary school. The second foreign language is usually introduced in grade 9. Approximately 95% of Hungarian students study English as the first foreign language. The second most popular language is German.

The Hungarian *National Core Curriculum* prescribed the compilation of thematic collections for incorporating the ideals of democratic citizenship and intercultural education into the curriculum as early as 1996. Ten years ago it already emphasized the importance of

developing cultural awareness and an appreciation for people from other cultures as expressed, for example, in points 2, 3 and 7 of the general development objectives at the end of grade 10 (age 16) in foreign language learning:

It is required that
1. students be able to use the language they are learning in everyday communication;
2. students be able to establish new personal relationships through the foreign language, and appreciate the people and culture of other countries;
3. students be given a demonstration of the culture, civilization and unique values of the target country (countries), and by comparing these to their own culture, develop a more complex notion of Hungarian culture;
4. the basic skills students have learnt give them the possibility to further develop the knowledge gained, or to learn other foreign languages;
5. students collect information about the nature of languages, and as a consequence, they be able to view their mother tongue in a more complex system;
6. students personality be enriched, their confidence boosted through the delight of expressing themselves in a foreign language;
7. students' knowledge of a foreign language also help them to become European citizens.
(*National Core Curriculum /Nemzeti Alaptanterv/*, 1996)

The *National Core Curriculum*, which is the highest level regulatory document concerning the content of curricula and the principles and conceptual basis of public education, is based on values centered around democracy, humanism, respect for and development of the individual, promoting cooperation of core communities (family, home country, Europe, the world) gender equality, solidarity and tolerance.

According to the introduction of the *National Core Curriculum*, key developmental tasks in all cross-curricular fields include the development of learners' openness to and acceptance of cultures outside Europe, while strengthening their European identity. Furthermore, students should become European citizens while they also preserve their Hungarian identity. They should learn to feel openness and understanding for differences, including different customs, lifestyles, cultures and religious beliefs. They should develop an increased sensitivity for the essence and reasons for problems, and learn how to look for and explore possible solutions. Schools and learners should try to take an active role in promoting and strengthening international relations (p. 5).

According to the latest edition of the Hungarian *National Core Curriculum* for foreign languages (2005), "The fundamental aim of teaching modern foreign languages is to develop

communicative competences/language proficiency in the given language. It refers to the ability to use a language in the manner demanded by the situation at hand. Language proficiency can be measured and assessed through the four basic language skills (…). The development of communicative competence involves the following:

(1) By the end of compulsory education, pupils must be able to use one or two foreign languages appropriately in personal, educational, public and professional contexts;

(2) While learning foreign languages, pupils should develop and maintain a positive and motivated attitude to language learning, the learnt language, the people speaking that language, their culture and learning about other languages and cultures in general;

(3) Pupils must learn to be able to maintain the acquired level of language proficiency themselves throughout their lives and to learn other foreign languages efficiently and effectively.

(Statute 243/2003, Ministry of Education, 2005)

Native-like competence, a concept that was traditionally the aim of language teaching, is not mentioned as a goal of language learning in any of the American, European or Hungarian policy documents described above. In fact, native-like competence as an aim of language learning has been re-evaluated and replaced by communicative competence, and subsequently by intercultural communicative competence by many professionals (e.g. Damen, 1987; Byram, 1997; Kramsch 1998; Guilherme, 2002; Bárdos, 2002; Corbett, 2003, Paige and Lange, 2003). According to Kramsch (1998) the intercultural speaker is one who moves easily between discourse communities. Intercultural communicative competence is not just knowledge but "shared rules of interpretation that are applied judiciously to familiar and new contexts to make sense of the world". It is the students' ability to reach what Kramsch calls 'third place' to mediate between home culture and target culture. In this sense, an intercultural speaker is more than a native speaker (Corbett, 2003, p. 39).

Numerous studies have been published in Hungary in the last few years with the aim to explore how policy and practice do or do not correspond to each other. Several empirical research projects based on large-scale investigations showed that foreign language teaching is still dominated by grammar instruction and that culture is not only not prominent but is most often non-existent in language classrooms (Nikolov, 1999, 2003; Nikolov and Ottó, 2006; see section 2.4.2 for a detailed analysis). At the same time, several studies (M. Kontra, 1997; Bárdos, 2002; Tusa, 2003; Tóth, 2003; Torgyik, 2004) have listed sound reasons for the necessity of a paradigm shift in the Hungarian educational system and explain the meaning

and importance of intercultural competence (see section 2.4.2) based on the guidelines provided by the Council of Europe. However, language teaching and language teacher education with their excellent potential for developing intercultural competence appears to have been beyond the scope of the majority of these articles. Studies describing what exactly teacher education does and could do to incorporate intercultural communicative competence in foreign language teacher education programs are in the focus of the next section (2.3).

Although the policy documents for language teaching explicitly underline the importance of the development of intercultural communicative competence, such approaches and the changes in aims and objectives often remain at a relatively theoretical level, which is of little help to teachers in schools, and are therefore not necessarily influential there. There seems to be a gap between theory and practice in Hungary particularly with respect to the intercultural dimension of foreign language learning, which is one of the major targets of the investigations presented in Chapter 4 and Chapter 5 of the dissertation. This gap could only be filled by reforms in teacher education programs, the majority of which still do not systematically incorporate intercultural communication training into their curricula in Hungary as evidenced by the document analysis in Chapter 6.

2.3 Language teacher education and teachers' knowledge and beliefs

This section of the dissertation examines language teacher education in general, with particular emphasis on an analysis of the empirical research conducted about pre-service teachers' expected knowledge base, a review of studies on their beliefs about the purpose and methods of teaching languages, and the impact of teacher education programs and professional development courses on teachers' beliefs and practices.

2.3.1 Language teacher education

In all of the examined countries (see section 2.2), pre-service language teachers acquire knowledge about the nature of second language acquisition and the methodology of language teaching during their studies. In addition, in most cases they also have the opportunity to develop their teaching skills during methodology seminars and/or by holding a certain number of real-life lessons within the framework of a period of teaching practice of varying length in schools. Some teacher education programs favor a more theoretical, and sometimes more philological approach, some advocate a clearly practical approach, and there are yet others that believe that the education of professional teachers should be based on the

development of a reflective, systematic, and principled rationale underlying practice by means of continuous interaction between the theoretical and practical elements of a methodology course (Ur, 1992).

Drawing on their earlier work, Fullan and Hargreaves provide a comparative framework for understanding teacher development, claiming that the following four main elements have to be taken into account (1993, p. 5):

1. The teacher's *purpose*
2. The teacher as a *person*
3. The real world *context* in which the teacher works
4. The *culture* of teaching: the working relationship that teachers have with their colleagues inside and outside the school.

They stress that the teacher's purpose, in other words, what the teacher wants to achieve through teaching, is neglected and underdeveloped as a source of innovation and effectiveness in teacher development programs. They claim that teacher education must actively listen to and support the teacher's voice as well as provide opportunities for teachers to confront the beliefs underlying their practices. The teacher's personality – influenced by age, gender and experience among other things – also has to be taken into account because it affects people's interest in and reaction to innovation and improvement. Ignoring the context of teaching, whether it is elementary or secondary, inner city or suburban, exam-centered or focused on curriculum, and not considering the culture of schools and the relationships between teachers may also endanger the success of teacher development (Fullan and Hargreaves, 1993, pp. 5-6).

Through a thorough analysis of the nature of teachers' development and the prospects of educational change, Fullan and Hargreaves emphasize the importance of transforming educational institutions where teachers are trained (1993, p 6). In the same volume, Aitken and Mildon (1993), Sikes (1993) as well as Grimmett and Crehan (1993) show how incredibly personal early teacher development can be, and how complex the relationship is between individual teacher personality and imposed change.

Grenfell (1998) gives an excellent critical review of the three latest models in teacher education: the 'craft model', the 'applied science model' and the 'reflective practitioner' model. He rightfully points out that the first lacks a thorough formal or informal expression of educational theory, the second ignores practice and the third often seems to ignore the relationship between theory and practice. The triangular model that Grenfell proposes to use instead acknowledges that there should be aspects of all three models and that each of them is

equally important in the professional training process. Moreover, basic educational theory should relate to trainees' personal theories and practice, which will then both feed back to reflection on theory. Grenfell underlines that it is important that trainees need to see all these points and should ideally spend a lot of time "traveling" between them (1998, p. 22).
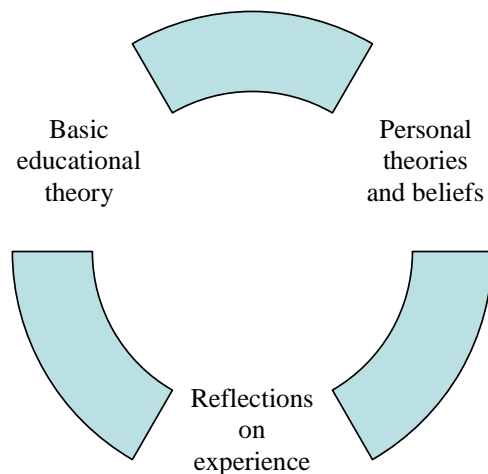
Diagram 1   A combination of three models for teacher education (Grenfell, 1988)

Several researchers have advocated a similar approach to methodology training, emphasizing that teacher training courses should be attempts at modifying and enriching trainees' existing beliefs and knowledge, rather than attempts at simply transmitting new information (Halbach, 2000) or passing on tricks of the trade in the form of a collection of activities to imitate (E. H. Kontra, 1997). Many other language teaching professionals and teacher educators also advocated a reflective, theory-based but practice-oriented approach to language teacher education (Schon, 1987; Wallace, 1991; Woodward, 1992; Ur, 1992; Scrivener, 1994; Medgyes and Malderez, 1996; Kullman, 1998; Gray, 2000).

Freeman (2002) argues that teachers' mental lives represent the 'hidden side' of teaching. He examines how teacher learning and teacher knowledge, as central attributes of those mental lives, have been conceptualized and studied in North America. The analysis examines four broad families of issues: how teachers learn content and teaching practices, how teachers' mental processes are conceived, the role of prior knowledge in learning to teach, and the role of social and institutional context. Taken together, the research he reviews

in these areas suggests implications for the design and practice of teacher training and professional development in second language teacher education, which include paying special attention to teachers' "hidden mental lives."

A detailed description of the presently offered methodology courses and current graduation requirements of foreign language teacher education programs in Hungary and abroad will follow in the document analysis in Chapter 6. In the next section, a review of studies on the role of teachers' knowledge and beliefs is presented.

2.3.2 Teachers' knowledge and beliefs about language teaching

Much can be learned from research on teachers' beliefs about teaching and learning in the last two decades, and it is widely acknowledged that personal theories, or beliefs, play a significant role in language teacher development. What exactly do we mean by personal theories or beliefs? In the present paper the two terms are used interchangeably and are understood in the sense that a personal theory or "a belief is a proposition which may be consciously or unconsciously held, is evaluative in that it is accepted as true by the individual, and is therefore imbued with emotive commitment; further, it serves as a guide to thought and behaviour" (Borg, 2001, p. 186).

Pajares also gives a detailed account of what beliefs or personal theories are, and claims that although pre-service teachers' beliefs about teaching are usually well established, they are often "unarticulated and simplified" (1992, p.321). In his review of the research literature on teachers' beliefs he found that an individual teacher's beliefs strongly correlate with behavior, especially with his or her decisions about instructional practice. On the other hand, according to Stuart and Thurlow (2000), if pre-service teachers do not articulate and analyze their beliefs, they will "perpetuate current practices", and it is only possible to break this cycle if trainee teachers become cognizant of the beliefs that guide their classroom teaching (p.119). Pajares, however, also points out that people's most deeply held beliefs tend to remain intact even after they have been seriously challenged (1992).

Horwitz (1985) suggested that a foreign language methods course should systematically make trainees' beliefs about learning and teaching explicit in order to make the trainees more receptive to new information. According to E. H. Kontra (1997) the purpose of methodology training is to raise awareness of beliefs and facilitate their development, pass on the craft and facilitate its application, and "induce in the trainee a never-ending process of thinking, questioning, challenging and changing" (p. 248). Although they may be difficult to

articulate and then again difficult to challenge and change, personal theories about language learning and teaching seem to be an important point of departure in teacher education.

According to Freeman and Graves (2003) instructional representations of subject matter knowledge, one of the offshoots of pedagogical content knowledge, is concerned with what teachers do with learners. Subject-matter representation lies at the intersection of several forces, and "it weaves together" knowledge of the academic discipline with knowledge of the particular learners, the given context and learning in general. Furthermore, they also stress that beliefs are critical in that the way one teacher weaves together these components will depend on his or her beliefs and assumptions about each of the above elements (pp. 89-90). They claim that aside from providing a sound disciplinary and teaching knowledge, a good teacher preparation program will give teachers ways of looking at and talking about what they are doing in their classrooms (p. 99).

As for teaching culture through language, Byram et al. (1991) identified three idiosyncratic orientations that primarily determine teachers' practices: (1) personal philosophy about language teaching in general; (2) personal experience with the target language culture(s); (3) expectations regarding the learning abilities of the given group of learners (p. 63). Byram and his colleagues found that out of these three factors the teacher's intercultural experience is the one that primarily determines his or her culture-teaching practices. However, it is probably a safe assumption that teachers' earlier intercultural experiences (2) strongly influence their beliefs about language (and culture) teaching in general (1).

Sercu and her colleagues have recently added a significant volume to the research on teacher's beliefs and practices in the field of language and culture teaching (2005). They found that the great majority of teachers regard themselves as being sufficiently familiar with the culture(s) of the foreign languages they teach. Nevertheless, the objectives of foreign language teaching were still defined in linguistic terms by most of the participating teachers. The great majority of the respondents in Sercu's study focus primarily and almost exclusively on the acquisition of communicative competence in the foreign language. As far as their beliefs versus their practices are concerned, a very large number of the teachers claimed to be willing to integrate intercultural competence teaching in foreign language education, but the data also showed that this willingness was neither reflected in their teaching practice, nor in their definitions of the goals of foreign language education (pp. 13-20).

The most important purposes of methodology courses for trainee teachers should then be to facilitate the articulation of personal theories about language learning and teaching as well as to make trainees reflect on and challenge their own beliefs in light of both educational

theory and their own first-hand experiences as learners and teachers in a variety of classrooms.

2.3.3 The impact of teacher education on trainees' beliefs

Teacher educators usually believe that what they discuss and reflect on with their students in pre- and in-service methodology courses will have a strong impact on the trainees' perception of what language teaching should be about and what is good and bad practice. If this were not so, trainers would naturally be less motivated to do their work. Despite the importance of personal theories or beliefs, there is often very little effort invested in finding out how trainees' practices and underlying principles actually change following a training course. However, this would especially be important because even young pre-service teachers have many conscious or unconscious principles about and attitudes towards teaching that are built up and internalized during years of experience as language learners (Freeman & Richards, 1993; E. H. Kontra, 1997).

How effective teacher training courses can be improved or developed is an area worth exploring, because there have been several studies focusing on the impact of pre- and in-service education that demonstrate that the process rarely produces positive outcomes (see, for example, Diamond, 1991, Fullan & Hargreaves 1993, Lamb, 1995).

Diamond (1991) argues that the major challenge for teacher educators lies in providing means by which teachers may become more critically aware of their own values and beliefs. He views teachers as essentially self-directing and self-determining, but at the same time under threat from forces of production and accountability in an increasingly prescriptive world of education.

C. Kennedy and J. Kennedy (1996) point out in a revealing article on teacher attitudes and change implementation that change in teachers' practices is a complex process and that one component of this complexity is due to the important role of teachers' attitudes in the implementation of change. Therefore, they argue that drawing a cause-effect relationship between attitude and behavior is not sufficient for successful implementation of change because there are other equally significant factors that need to be considered. They clarify this claim by giving a revealing example from outside the field of education: Despite the fact that according to a market research report 94% of the adult population in Britain thinks that recycling domestic waste is important, only 3% of household waste is being recycled. Similarly, we can also encounter many examples of how a statement of attitudes does not

necessarily correspond to expected behavior associated with those attitudes in the field of language education either.

According to an article on the consequences of training, the internal conflict between old and new ideas and beliefs may only gradually have practical effects (Lamb, 1995). The research investigated the after-effects of a twenty-five hour in-service training course for teachers of English in Indonesia. Although the participants on the course had received the instruction with curiosity and enthusiasm, when they were interviewed a year later it became clear that some of the input of the course had been completely lost and some of it had been reinterpreted by the teachers to fit their own beliefs. As a conclusion, Lamb suggests that teachers' beliefs have to be articulated and their needs analyzed through awareness-raising activities at the onset of a course and the input will always have to be moderated accordingly. He also believes that instead of tutors recommending ready-made solutions, it should be the participants themselves who determine areas that they wish to develop with the trainer's help.

Having taught several short teacher training courses, Tomlinson concludes that without subsequent follow-up courses, their impact would have been "disastrous", because the "motivation and stimulus (the participants had) gained would soon have been negated by the confusion and frustration they would have suffered in trying to apply all that they had learnt… within the existing parameters of syllabus, examinations, materials, official expectations and class size" (as cited in Lamb, 1995, p.74).

Similarly, in an article on case studies in second and foreign language teacher education, Reichelt quotes Johnson who argues that in most cases the problems teachers face are not so much the consequences of a lack of theoretical knowledge, but the results of the constraints imposed on teachers 'within the social, cultural, economic and educational contexts' of the classroom (as cited in Reichelt, 2000, p. 350). Reichelt, following Johnson, advocates the use of case studies, asserting that they offer trainee teachers the opportunity to better understand theory.

In a description of a one-day practice-oriented teacher training seminar on methods for teaching intercultural communicative competence, Sercu emphasizes that it should not be surprising that teachers who have been in the profession for a long time seem to be taking a skeptical stand towards this 'new movement' (Sercu, 1995). This is because experienced teachers are treated as inexperienced trainees who are learning about culture teaching methods which do not only pass on facts about the target culture's civilization, but aim at raising intercultural awareness and developing intercultural communicative competence. Both of

these concepts may seem threatening to teachers who have only been taught and required to teach linguistic competence for long years.

There have been a few interesting accounts of intercultural and cross-cultural training projects and their impact in Australia (Ingram and O'Neill, 1999; Mills and Smith, 2004). Ingram and O'Neill (1999) start from the assumption that a central goal of language education in the global context is the fostering of favorable intercultural attitudes and examines the effect of language learning on cross-cultural attitudes in a study on 598 grade 10 students, and 24 teachers concerning their values in language teaching. The results of the study indicate a generally positive student attitude to languages but do not show a correlation between language learning and cross-cultural attitudes. The teaching methods and class activities favored by students were those felt to be conducive to favorable cross-cultural attitudes, but were low among teacher priorities. According to Ingram the implications for language teacher education are manifold because language teaching does not automatically achieve cross-cultural attitude change in students. "If language teaching is little more than the presentation and manipulation of rules and verbal symbols, there is no reason to believe that it will be any more successful in changing cross-cultural attitudes than algebra" (p. 42). His conclusion is that if language teaching is to play an effective role in generating more positive cross-cultural attitudes conducive to life in multicultural societies, then it must be structured specifically to do so, incorporating in the normal methods applied in language classrooms those activities that, on the best evidence available, are most conducive to effecting positive cross-cultural attitude change. Therefore, language teachers will have to understand how their teaching activities can best be structured to have a positive effect on attitudes. They need to be trained to handle counseling roles, to lead their students to critical reflection, and to subject their ideas and reactions to rational processes (p. 36, p. 42).

Mills and Smith (2004) measured the short- and long-term effectiveness of a cross-cultural simulation game followed by debriefing discussions to enhance intercultural awareness of 31 civilian employees of the Australian Department of Defense. Their results indicated an immediate and long-term increase in cultural understanding, while there were no discernible changes in underlying value systems.

The above review of studies on the impact of formal teacher education and professional development courses on pre- and in-service teachers' beliefs seems to suggest that there is a need for further research on the relationship between teachers' personal theories and their education as well as on the new roles language teachers and teacher educators have

to fulfill in order to meet the requirements outlined by the policy documents for foreign language teaching.

2.3.4 New roles for language teacher educators

Despite the fact that all of the North American, European and Hungarian policy documents (reviewed in section 2.2) explicitly or implicitly require foreign language learners to acquire intercultural communicative competence, the role of the language teacher as culture-educator does not seem to be widely accepted and practiced (see 2.4.1 and 2.4.2 for reviews of empirical research on teachers' perceptions of teaching culture). However, if it is accepted that language teaching has educational purposes beyond training in linguistic competence, then it is obvious that language teachers themselves need much more than just training in teaching grammar and vocabulary. As Byram points out what teachers need is an education which helps them to understand their role, and the significance of their work for individuals and societies, and "an education which enables them to become involved in educational values, in moral and political education and in the promotion of democracy" (2003, p. 7). An appropriate education for such European teachers of languages should enhance plurilingualism, it should focus on intercultural competence, and it should prepare teachers to engage with education in values and democratic citizenship (Byram, 2003).

According to Byram, teacher education should provide both experiential and analytical understanding of intercultural communicative competence. He rightfully claims that teachers need to experience intercultural interactions with people of quite different perspectives, and they need to be taught how to analyze their own and other people's cultural values, perceptions and interpretations. On the basis of this, they can then acquire methods of teaching intercultural competence in their learners. Intercultural competence, as the ability to decenter, to accept new perspectives in interactions with people of other cultures, should be a fundamental goal of education (Byram, 2003).

What pre-service teachers need to learn about teaching language and culture, and how they should learn it are both important factors that language teacher education programs have to consider when they re-evaluate and perhaps revise their curricula. However, regardless of the knowledge acquired (or at least taught) at universities, pre-service teachers' own personal theories about the aims and methods of language teaching and learning will also influence their subsequent practice. Thus, aside from the new role of intercultural communication trainer, which means that a teacher educator has to discuss, try out and reflect on methods to develop intercultural communicative competence in the trainee teachers and their future

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language students, the new roles for a teacher educator should also include that of a "value clarifier," and "communications analyst" (Altman, 1981, p. 13), an "educational sociologist" (Kleinsasser, 1993) as well as that of an anthropologist/ethnographer (Kane, 1991), and a "counselor" (Ingram and O'Neill, 1999) who follows how trainees' personal theories shape their thinking about language teaching.

In Hungary, several articles have been written recently about the need for changes in language teacher education. Poór (2003) pointed out that quality in teaching means achieving the set goals, which in turn depends on how well teachers and trainees handle responsibility, independent learning, self-assessment, and self-development. As for the methodology classroom, he emphasized the need for real tasks with real products, cooperation in the form of team-teaching and mentoring, more lesson observations and classroom research and the development of the ability to accept otherness, cultural difference, and a variety of value systems.

In a volume on the future tasks of language educators across Europe (Heyworth et al., 2003), the authors emphasize the importance of a new paradigm for language education, describing the contributions teachers could make to explore their educative role as language teachers and to promote learners' intercultural competence as well as their social and personal development in multicultural societies. In the same volume, M. Szesztay (2003) examines the implications of the above requirements for teacher education programs, and through a number of enlightening examples, concludes that reflective, practice-oriented programs could more easily help trainees achieve the above aims not only by transmitting knowledge about these issues but primarily by modeling the methodology that pre-service teachers are expected to use in their classrooms.

Assigning new roles to teachers and teacher educators, and promoting variations on the traditional patterns in language teaching have been fields of several innovations in the last two decades. According to Heyworth (2003), innovations in language education have to be preceded by "scouting and entry" before planning and action. Scouting means determining readiness for change by observing and identifying obstacles and sizing up the costs and benefits of initiating a change, while entry means decisions about the people who will be responsible for planning and implementing the innovation and what the contributions to be made by each person will be (pp. 29-31). In the following section of this paper, a review of studies will analyze the factors that have influenced the success of innovations in the field of teaching language and culture in Europe and North America in the last twenty years.

2.4 Research on intercultural communication in foreign language teaching and teacher education

The present section reviews studies and articles concerning research on intercultural communication in foreign language teaching and teacher education. Firstly, a review of a number of research articles and studies from within and outside Europe is presented (2.4.1). Secondly, the few available Hungarian publications are summarized (2.4.2) in order to present the setting and show the hiatus in research on the role of culture and intercultural communicative competence in foreign language teaching and teacher education in Hungary.

2.4.1 Research on intercultural communication training abroad

Although a significant number of books and articles have been published on the theory and the role of intercultural competence in foreign language education (see sections 2.1 and 2.2 of this chapter), relatively few empirical studies have investigated foreign language teachers' perceptions of the intercultural dimension in foreign language classes, their beliefs concerning integrated language and culture teaching, and their current practices. Byram and Feng (2004) reviewed work on the cultural dimension of language teaching and concluded that little effort had been devoted to empirical research investigating the impact of the development of these new conceptual frameworks. They do not only underline the importance of building up a body of knowledge in this area but also emphasize the need for a research agenda in order to acquire a systematic knowledge of language-and-culture teaching, the development of intercultural competence, the relationship between linguistic and intercultural competence, and the effects of both on social identities (p. 149).

In the United States, several surveys have been conducted in the last two decades to establish second and foreign language teachers' aims and priorities. Paige and colleagues give and excellent comprehensive survey of empirical research in the field of teaching language and culture (Paige et al., 2003) in Europe and North America. The focus of several of the research projects that they describe is on cultural conflicts between teachers and learners in multicultural ESL classrooms in the United States. Among studies that seem to be more relevant to the inquiries of the present dissertation, Cooper (1985) found that culture ranked only eighth among language teachers', supervisors' and consultants' top priorities. Testing, motivation, language learning theory and developing students' speaking skills all ranked much higher. The research published by Wolf and Riordan (1991) six years later found that language teachers had similar priorities, but in their survey, culture did not even figure among

the top ten most important goals of language teaching. Ryan (1994) studied the relationship between foreign language teachers' views on cultural content and their behavior during teaching. In an interview study with 30 teachers of English at a university in Mexico she found that grammatical analysis and structural practice to serve the development of linguistic competence dominated language instruction. In addition, she reported that the incorporation of information about culture was in the form of teacher anecdotes, factual knowledge, artifacts, cross-cultural comparisons and "brief, encapsulated cultural statements frequently seen as talking off the subject" (as quoted in Paige et al., 2003, p. 198). Her final conclusion is that teachers tend to incorporate culture in order to transmit factual information rather than with the aim of improving cultural understanding or developing intercultural competence.

In Europe, the first notable exceptions to the lack of empirical investigation in this field are the Durham project (Byram et al., 1991), a comparison of British and Danish teachers' views on the role of culture (Byram and Risager, 1999) and Sercu's study on the views of English, French and German teachers in Belgium (2001).

The goal of the Durham project was to measure "the effects of language teaching on young people's perception of other cultures" (Byram et al., 1991, p. 103). Two groups of approximately 200 eleven-year-old students were followed in their language learning process for three years. The research tools applied to gather data included questionnaires, interviews, observations and pre- and post-course tests. The most important results concerning language teachers included the finding that the majority of teachers felt that foreign language learning usually resulted in positive personal development in the form of learning about others as well as becoming more open and tolerant. Secondly, the results suggested that there was great variation in approaches to teaching about the foreign culture: capturing students' interest and contextualizing language acquisition seemed to be the participating language teachers' two most important motivating factors to incorporate culture which largely remained at the level of transmitting knowledge. Another finding was that teachers usually had limited first-hand experience in the target language cultures. Finally, the Durham project found that the textbook was decisive in determining the topics of language lessons and the processes of teaching (Byram et al., 1991, pp. 110-118).

The English-Danish project (Byram and Risager, 1999) was concerned with the views of 212 English and 653 Danish teachers of foreign languages. The instruments used included both questionnaires and interviews. The third research (Sercu, 2001) investigated the views of 78 English teachers, 45 French teachers and 27 German teachers in Belgium with the help of a questionnaire.

These two studies underline a growing awareness amongst respondents of the significance of the cultural dimension in a multicultural Europe, and a clear readiness to teach both language and culture. Both studies seem to show that Danish and British teachers, like Flemish teachers, believe that their pupils basically hold traditional stereotypes, but are gradually developing more diversified ideas, as more and more of them have the opportunity to travel. Contrary to Danish and British teachers participating in Byram and Risager's research (1999), Flemish teachers in Sercu's study (2001) attach higher importance to tourism and travel, and Civilization. In all countries, teachers seem to give low priority to topics, such as international relations and the target language culture's significance for the students' country, or cultural values and social norms.

The large majority of teachers in the above studies (Byram and Risager, 1999; Sercu, 2001) do not have a systematic plan as to how to teach intercultural competence, or how to handle stereotypes and prejudice in the foreign language classroom. When asked about the details of incorporating culture into language teaching, respondents in both Denmark and the United Kingdom consider it important to promote the acquisition of knowledge, since more knowledge is considered to lead to more tolerant attitudes. With respect to the way in which the foreign culture should be presented, an interesting difference seems to surface between British and Danish teachers. While British teachers think they should present a positive image of the foreign culture, Danish teachers opt for a more realistic presentation. Finally, like in the Belgian sample investigated in Sercu (2001), there is a tendency amongst foreign language teachers to give low priority to the encouragement of learners' reflection on their own cultural identity. Both Byram and Risager (1999) and Sercu (2001) conclude that foreign language teachers are clearly willing to teach intercultural competence, yet in their actual teaching practice they appear to favor a traditional knowledge-transfer approach.

In a recent and very significant volume summarizing the findings of a large-scale international empirical investigation on the role of intercultural communication in language teaching according to foreign language teachers' perceptions, Sercu and colleagues (2005) explored the following questions: (1) How do secondary school foreign language teachers' current professional self-concepts relate to the envisaged profile of the intercultural foreign language teacher? (2) To what extent is current language teaching practice directed towards intercultural competence? (3) What factors influence language teachers' willingness to incorporate the intercultural dimension into foreign language education?

This extensive study (Sercu et al., 2005) was conducted on a sample of 424 language teachers in seven countries in 2001. The main findings reveal that the great majority of

teachers in Belgium, Bulgaria, Greece, Mexico, Poland, Portugal and Sweden regard themselves as being sufficiently familiar with the culture(s) of the foreign languages they teach despite the fact that teachers in Poland, Bulgaria and Mexico have fewer possibilities for travel and tourist contacts. Nevertheless, according to this study, the participating teachers' profile does not meet all expectations regarding the knowledge, skills and attitudes expected from a 'foreign language and intercultural competence teacher'. The objectives of foreign language teaching continue to be defined in linguistic terms by most teachers. The great majority of the respondents in Sercu's study focus primarily and almost exclusively on the acquisition of communicative competence in the foreign language. If and when they include culture in FLT, the activities they use primarily aim to enlarge learners' knowledge of the target culture, and not to encourage learners to search for information or to analyze this information critically. A very large number of the teachers claimed to be willing to integrate intercultural competence teaching in foreign language education, but the data also showed that this willingness is neither reflected in their teaching practice, nor in their definitions of the goals of foreign language education (pp. 13-20).

According to Sercu's evaluation of their findings the implications for teacher education are the following:

> Understanding teachers' perceptions and the reasons why they embrace or reject intercultural competence teaching is crucial for teacher educators who want to design (international) teacher education programmes which can clarify and exemplify to foreign language teachers how they can promote the acquisition of intercultural competence in their classes. Our findings highlight important differences and commonalities in teachers' perceptions. Both national and international teacher education programmes can build on these commonalities and have teachers from different countries cooperate, knowing that they all share a common body of knowledge, skills and convictions. They can also exploit differences between teachers to enhance teachers' understanding of intercultural competence. (pp. 18-19)

In a report to the European Commission's Directorate General for Education and Culture, the authors attempt to identify examples of good practice in language teacher education in Europe (Kelly et al., 2002). The criteria they used to define good practice were based on evidence that the practices concerned appear to be leading to improvements in language teacher training. Three out of the nine most important criteria they applied explicitly refer to the role of culture and intercultural communication in the training of language teachers (pp. 8-9). The authors of the report claim that emphasis on the European and intercultural dimensions of language teacher education takes many different forms and can be

located, for example, in explicit course aims in institutional mission statements, curricula including courses on European and intercultural issues, participation in EU programs and student mobility schemes. According to the report there are variations in the extent to which European elements are emphasized in the different countries, but they appear to be particularly strong in Austria especially concerning political education (p. 23). Furthermore, seven countries are claimed to include aspects of intercultural and socio-cultural pedagogy in the education of teachers with the aim of promoting tolerance and understanding. These countries are Austria, Denmark, Finland, Latvia, Malta, Slovenia and some of the universities in the United Kingdom (p. 24). Finally, study abroad is an integral part of the courses offering dual qualifications in Austria, France, Germany and the United Kingdom (p. 25). Unfortunately, no details about the structure of the reviewed institutions, the place of these courses in their curricula and the methodology of instruction are presented in this report.

In their review of empirical research and scholarship in the field of culture and language learning, Byram and Feng (2004) call attention to the need to first investigate "what there is" as opposed to giving recommendations for "what there should be" (p. 150). Apart from some of the studies described in this section, they briefly review a research article by Aleksandrowicz-Pędich and Lázár (2002) on the relationship between teachers' experience of other cultures and their introduction of a cultural dimension in language teaching, and they also analyze studies investigating the relationship between tutored and untutored language and culture learning among adult and child immigrants (Perdue, 2000; Wierzbicka, 1997; Norton, 2000; Miller 2003). The research agenda they propose includes the exploration of current practices, the relationship between teaching styles, materials, and methods, and teachers' ability to take new perspectives and act accordingly, the investigation of how teachers and learners interact in the process of becoming mediators between cultures, as well as the study of how intercultural communicative competence can be measured and evaluated.

2.4.2 The intercultural approach in language teaching and language teacher education in Hungary

Relatively few articles and studies published in Hungarian educational and language teaching journals in the last ten years have focused on the importance and the status of culture and intercultural competence in foreign language teaching. The terms cultural, cross-cultural, multicultural and intercultural have often been used interchangeably in these articles, but the main message of most of the surveyed studies was that culture should not be a neglected

element. Below is a review of the most important articles that have been published in this field in Hungary in the last ten to fifteen years.

The need for an intercultural approach to education was emphasized by Horváth in a description of a questionnaire study to survey the attitudes of primary school students towards ethnic identity and otherness (Horváth, 1997). By the time this article was published, the *National Core Curriculum* (1996) had already prescribed the compilation of thematic collections for incorporating the ideals of democratic citizenship and intercultural education into the curriculum. In addition, it also emphasized the importance of developing cultural awareness and an appreciation for people from other cultures. However, the results of the questionnaire study conducted on a sample of 405 students in the town of Kecskemét gives an idea about how judgmental, and even racist, 10 to 12 year-old students can be. Fifty-five percent of the children believed that crime rates increase because of foreigners, 48% think that Hungarian values are endangered by foreigners, 75% would not tolerate a Roma student sitting next to them in class, and 54% would be bothered if they had to sit next to a Romanian or Serbian student, 45% would not tolerate a Jewish classmate sitting at the same desk, and so on. Although the conclusion states that there seems to be massive rejection among mainstream Hungarian children towards Gypsies and people from quite a few other cultures, and that it is worth discovering how exactly children think about these issues before we try to act, there are no recommendations as to what exactly teachers should do.

In a study on the impact of a renewed foreign language teaching methodology (Nikolov, 2003), statistical data are presented and discussed in connection with the language proficiency of the population, the most popular foreign languages of primary and secondary school students, their future plans with languages as well as the frequency of a variety of activities in language lessons. On the basis of the data collected in an earlier study (Nikolov, 1999), the author concludes that the most frequent activities in the language classroom in the 1990s were translation, grammar practice, reading out aloud, copying from the blackboard and oral drills. The questionnaire study conducted in later still found that the most frequent tasks and activities language students had to do in class were translation, reading out aloud, grammar practice, and written tests.

Nikolov (2003) concludes that meaning and context are still shoved to the background despite the fact that the majority of teachers use communicative teaching materials usually filled with meaningful content in interesting contexts. However, teachers tend to tailor these new coursebooks to their own teaching style by reading out, translating and grammatically analyzing the texts, skipping discussions about content, and avoiding creative but noisy

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practice activities and projects. Nikolov draws attention to the fact that the foreign language should not only be regarded as a target but also as a means to learn about the world. Not only does she give an excellent summary of how language teaching methodology should be renewed, she also points out that the content of language lessons should not only be the language itself.

A project conducted in the academic year 2005/2006 among students of English and German in the now widespread language preparatory classes of secondary schools (9th grade) revealed that the main activity types during language lessons even in these intensive preparatory programs consist of teacher talking, teacher correcting, and students answering questions, translating sentences, reading out aloud and doing grammar exercises (Nikolov and Ottó, 2006). The authors claim that the dominance of the grammar-translation method, otherwise usually considered outdated by the majority of teachers, seems to prevail, pushing learner-centered tasks with meaningful content out of the language lessons. However, what exactly a language teacher should teach to her students about the world during language lessons was not the main focus of these articles.

In an analysis of the role of multicultural education in the European Union, Tusa discusses how language teaching can help students discover and understand the many faceted nature of a variety of cultures and promote intercultural interactions (2003). She claims that the most effective means to assist language learners and especially trainee teachers in developing cognitive knowledge, verbal and non-verbal skills and tolerant attitudes would be through immersion in the target language culture. However, as long as a semester-abroad program cannot be a compulsory part of the teacher training package for every trainee, she suggests that pre-service language teachers should apply for grants to participate in one of the many study-abroad programs offered by the European Union and the Council of Europe. The author repeatedly emphasizes the significance and necessity of multicultural education in Hungary, but instead of constructive recommendations for language teacher training programs, she only criticizes the proficiency of lecturers and professors at university, and quite surprisingly claims that only native teachers can achieve good results with trainees when it comes to multicultural education and language proficiency (p. 56).

A related article on multicultural education (Torgyik, 2004), which also insists on the necessity of learning about other cultures and of learning to respect otherness, draws attention to the fact that the National Council for Accreditation of Teacher Education prescribes multicultural courses to its members in the United States, and suggests that Hungary should follow this example.

Tóth (2003) refers the reader to the guidelines provided by the educational policy of the Council of Europe according to which there is an urgent need for educational reforms to incorporate cultural and linguistic diversity as well as education for democratic citizenship in the curriculum. Tóth (2003) describes the activities of the European Centre for Modern Languages of the Council of Europe as providing examples of good practice in intercultural communication training. She claims that the aims of intercultural learning consist of the acquisition of knowledge about cultural differences, the understanding of contradictions and conflicts and the development of skills for creativity and collaborative learning, which seems to be a somewhat incomplete list of aims and objectives. Referring to the quality indicators set up by the Council of Europe for intercultural learning, the author lists bilingual and international schools, the number of foreign students, the ratio of immigrant children enrolled in schools, the number of bilingual teachers, and the number of students participating in exchange programs (pp. 12-14), but she does not mention the role and inherent potential of language teaching in this area.

All of the above studies (Tusa, 2003; Torgyik, 2004; Tóth, 2003) give sound reasons for the necessity of a paradigm shift in education and explain the meaning and importance of multicultural education. They suggest that the educational system should change in the sense that Hungarian schools should promote acceptance of and respect towards ethnic minorities, especially the Roma population living in Hungary. However, language teaching with its excellent potential for developing intercultural competence appears to have been beyond the scope of these articles.

Bárdos published an authoritative article on the definition and role of cultural competence in language teaching (2002). He gives an overview of the definitions of culture as well as of the history of the roles culture played in language teaching from the Middle Ages through the grammar translation method, and to the "communicative eclecticism" of the present day. Not only does the article survey how little 'c' culture became part of the curriculum with the Direct Method and how it was neglected when Civilization advanced to the foreground again "with innumerable facts to promote monolithic, stereotypical and often distorted images of the target language culture" (p. 7), but it also highlights the inseparable nature of language and culture. Although some methods during the history of language teaching lost sight of the inevitable language-culture link, the current communicative approach increasingly frequently incorporates sporadic information about the target culture's behavior (customs, norms, taboos), institutions (schools, libraries, theaters), or products (literature, arts, music). Bárdos arranges these components around an axis that represents

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values. He suggests that all of the above would fall apart if the basic values of a culture did not hold them together just like a spinning top would tilt and tumble if it had no equal distribution of weight along a firm axis (p. 10).

Bárdos goes on to say that communicative language teaching should explicitly include cultural competence among its aims so that language students at least learn to recognize the "patterns on the woven fabric of behavior" in another culture (2002, p. 14). Teachers should stop worrying about grammar mistakes all the time and instead they should sensitize students to cultural learning, which is a moral obligation (pp. 15-17). In his conclusion, Bárdos somewhat pessimistically claims that in order for these changes to take place in language education, we need "brilliant curriculum designers, talented coursebook writers, artistic teachers and interested students who are willing to tackle many intellectual challenges" (p. 17).

In a discussion on the nature and possible threats of English linguistic and cultural imperialism in Hungary, M. Kontra (1997) highlights the importance of strategic role-plays and simulations where the scenarios are built on real linguistic and cultural misunderstandings between Hungarians and native speakers of English. Furthermore, he concludes that in all teacher education programs it is essential to incorporate the teaching of cross-cultural communication, the politics of language education and the analysis of the role English teachers may play in the linguistic ecology paradigm (p. 11). Similarly, in his article on a necessary renewal of teacher education to reflect the changing roles teachers have to play in today's schools, Poór (2003) calls attention to the need for incorporating the development of acceptance of otherness and tolerance of cultural differences.

As a participant in a British Council training project entitled 'Teaching British Culture in the Secondary Classroom' and drawing from this experience, Simon (1997) highlights the importance of teaching culture as useful content in language lessons, and he also draws attention to the need for a change in teaching methods. The author suggests that critical thinking, openness, tolerance, analytical skills and non-judgmental thinking are all skills and attitudes that should be and can be developed and shaped in students studying a foreign language. He lists a number of examples of very simple methods that can help adapt currently used coursebooks to best achieve these aims, including filling grammar practice sentences with cultural content and asking about and discussing the meaning of short texts already present in coursebooks instead of just grammatically analyzing and automatically translating them.

Another relatively early study on this issue in Hungary (Győri, 1997) focused on the role of stereotypes and their application in foreign language teaching. The survey described in the article aimed to discover the stereotypes students hold about the Spanish. The respondents were 64 students of Spanish at the College for Foreign Trade. The great majority of the students were positively impressed by the Spanish, and the words they associated with representatives of this culture were positively biased. Their answers showed the students' motivation and interest in a "beautiful, exotic, temperamental people". Győri concludes that the aim of foreign language instruction should be to uncover these existing stereotypes and bring students' perception of other people closer to reality through the acquisition of more factual information about the culture and through discussions on attitudes and values.

At the College for Foreign Trade in Budapest several books written or edited by Hungarian authors (Polyák, 2005; Hidasi, 2004) have been used in intercultural communication training. A more recent study surveying over 1,500 students' evaluation of their compulsory Intercultural Communication courses at their College (Falkné, 2005) concludes that students find intercultural communication lectures and seminars extremely interesting and vital for their success in their future professions. In a world of globalisation and opening borders, and with the rapid expansion of multinational companies and joint ventures in Hungary, business schools were quick to understand the importance of intercultural communication training. In marked contrast to language teacher education programs, business departments at universities and colleges appear to be responding to this need as evidenced by a proliferation of intercultural communication courses in their curricula.

The few sporadic writings on examples of the methods to incorporate intercultural communication training in language teaching are mostly taken from German and French as a foreign language (Szóka, 2003; Bandiné, 2005). In the field of teaching English as a foreign language, Holló and Lázár (2000b) describe three activities to enhance students' observation and interpretation skills, to simulate the acculturation process, including culture bumps and culture shock, and to help challenge and debunk stereotypes. The most important message in the introduction to the role-plays and association games is that culture should not become "the neglected element" in the foreign language classroom because cultural awareness, skills of observation and interpretation as well as empathy and acceptance are indispensable for the personal growth of a successful speaker of a foreign language (p. 17).

Despite current interest in teaching culture through language, there are very few empirical research projects carried out in Hungary with the aim of establishing how frequently we incorporate the development of knowledge, skills and attitudes leading to intercultural

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competence in language teaching or teacher education. It would also be important to learn more about how pre- and in-service teachers perceive the role of the cultural dimension in the English language classroom. A qualitative study (Aleksandrowicz-Pędich, Draghicescu, Issaias and Sabec, 2003) examined the views of teachers of English and French in ten countries, including Hungary, on the place of culture in language teaching. Although none of the respondents had studied intercultural communication in a systematic manner, they all recognized the importance of intercultural competence and agreed on the need to include the theoretical and practical elements of intercultural studies in language teacher training programs (p. 35).

Another study (Golubeva, 2002) of 68 language major students' acquisition of cultural competence at a Hungarian university highlights the finding that there is similarity in communicative strategies with and attitudes to people from different cultures between those trainees who spent a long time abroad and those who attended a *Cross-cultural Studies* course but never lived abroad. Golubeva found that the five most preferred ways for students to learn about culture are short visits abroad, long stays in the target culture, contact with native speakers, the media, and discussions during language classes. In contrast, according to the students' perception of how they actually learn about culture in reality seems to suggest that television is at the top of the list of information sources, followed by books read at home, music listened to at home, discussions and readings in class, and conversations with friends and native speakers outside school. The teacher as a source of cultural input was only ranked ninth on the list of both the experimental group attending the *Cross-cultural Studies* course and the control group. However, the proportion of the students in the experimental group who often turn to the teacher as a source of cultural information was double compared to the students in the control group (pp. 117-121). Another interesting finding was that a question about adjectives describing people from English speaking countries elicited very stereotypical responses: some positive and many negative qualities were listed by the majority of respondents. Although some of the participants left the space provided for the list of adjectives blank perhaps because they refused to think in stereotypes, only three students answered explicitly that it was inappropriate or impossible to generalize (p. 123). Whether there was a difference in attitudes between students in the experimental group and respondents in the control group is not mentioned in the article. In the final conclusion, the author suggests that as long as it is not feasible to send all trainees abroad as part of their studies, it would be desirable to include intercultural communication training in their

education before they graduate and – unknowingly – "start teaching prejudices and negative stereotypes to children" (p. 125).

This review of the few published empirical research projects has to be complemented by the description of some unpublished M. A. theses that have been written in the last five years at Eötvös Loránd University. The large number of excellent theses written about pilot studies concerning the intercultural dimension of language teaching also proves that pre-service English teachers who had been given training in intercultural communication attach great importance to exploring trainers', teachers' and students' perceptions of the role of culture in language teaching (Koplányi, 2000; Marczingós, 2006), to investigating the presence of stereotypes about other cultures in young learners (Pukli, 2001), to examining the role literature and translation can play in developing intercultural communicative competence (Robin, 2002; Fentor, 2005), as well as to evaluating English teaching materials for young learners from an intercultural perspective (T. Szesztay, 2006) and evaluating coursebooks in light of the recommendations of the *National Core Curriculum* (Kálmán, 2004).

The quantitative and qualitative research projects described in the present dissertation aim to fill the hiatus in empirical research on language-and-culture teaching in order to shed light on the frequency and methods of culture-related input in the English as a foreign language class (see Chapter 4), on the views of pre-service and in-service English teachers on the role of the intercultural dimension in language teaching in Hungary (Chapters 4 and 5) and on the current status of intercultural communication training in seven Hungarian teacher training programs (Chapter 6).

3 Research design and methods

Overview of the chapter:

3.1 Research questions
3.2 Rationale for the research design
3.3 Data sources and collection methods
3.4 Methods of data collection and analysis
3.5 Validity, reliability and credibility
3.6 Methods used for the presentation of the results

The present chapter summarizes the research methods used in this study and explains the rationale for the different stages of the research. The research questions (3.1) and the rationale for the research design (3.2) are followed by a summary of the data sources and data collection methods (3.3) and a description of the methods of data collection and analysis (3.4). Questions of validity, reliability and credibility are addressed in the next section (3.5). Finally, the methods used for the presentation of the results are described in the last section of the present chapter (3.6).

Since this research lasted six years and consisted of several projects of differing design and nature complementing one another, a more detailed description of the research methods for each of the separate stages of the research is included in the relevant sections of Chapters 4, 5 and 6 of the dissertation.

3.1 Research questions

Following from the conclusions reached in the literature review, and thus to explore the role and place of intercultural training in EFL teaching and teacher education in Hungary, the present study aims to find answers to the following research questions:

1) How often and in what ways do teachers incorporate culture-related activities in their EFL teaching?
2) What factors does the frequency of culture-related activities depend on?
3) To what extent do intercultural communication courses change the participating teachers' perception and actual practice of teaching culture in EFL?
4) How can intercultural communication training be incorporated into language teacher education?
5) How is intercultural communication taught at Hungarian English teacher training institutions?

It is assumed that the answers to these questions will contribute to exploring the current role and status of intercultural communication training as well as the future possibilities of integrating the teaching of language and culture into language teacher education programs in Hungary.

3.2 Rationale for the research design

In order to explore several facets of the issue under scrutiny and to render the research credibility, the present study follows a mixed-approach design consisting of several methods of inquiry as recommended by Creswell (1994) among others. Therefore, this project combines different research methods including statistical analyses, case studies and document analysis spanning over a period of approximately six years in order to ensure a thorough evaluation of the development, the present status and the perceived role of a variety of theories and practices in the field of intercultural communication training in English language teaching and language teacher education in Hungary. In designing the research approach it was also considered important that the individual parts of the project should follow from one another, which also explains the prolonged data gathering process.

A statistical analysis of questionnaires filled in by in-service English teachers was primarily meant to map out the current status of culture in the English language classroom. The results of the statistical analysis are supplemented by the insights gained from interviews with secondary school English teachers and carefully analyzed case studies of pre-service English teachers as well as an overview of the available documents on teacher education programs in Hungary. Therefore, the quantitative analysis and the document analysis serve to establish the current situation regarding the role of culture in language teaching, which is then used as a springboard for the in-depth qualitative exploration of secondary school teachers and teacher trainees' complex views and beliefs concerning the role and function of the intercultural dimension within language teaching and language teacher education.

3.3 Data sources and collection methods

Types of data that have been collected during the different stages of the research include questionnaires filled in by the participating in-service English teachers, lesson observation notes and transcripts of the interviews with the participating pre-service English teachers, as well as descriptions of teacher education courses and foreign language curricula.

The following table shows how the data sources and methods of analysis that have been used in this study serve to answer the research questions.

Research questions	Data sources	Methods of analysis	Details of research methods
1. How often and in what ways do teachers incorporate culture-related activities in their EFL teaching?	A questionnaire filled in by English teachers at primary, secondary and tertiary level in four European countries including Hungary.	Quantitative methods: Statistical analysis of 393 questionnaires (descriptive statistics and cross-tabulations with chi-square analysis)	In Chapter 4 section 4.1
2. What factors does the frequency of culture-related activities depend on?	Interviews with five Hungarian secondary school teachers of English	Qualitative methods: case studies of five secondary school teachers of English	In Chapter 4 sections 4.1 and 4.4
3. To what extent do intercultural communication courses change the participating teachers' perception and actual practice of teaching culture in EFL?	Interviews, questionnaires	Three preliminary studies: case studies and a quasi-experiment	In Chapter 5 sections 5.1 and 5. 2.1
4. How can intercultural communication training be incorporated into language teacher education?	Questionnaires, lesson observations and follow-up interviews with six pre-service English teachers	Qualitative methods: case studies of three trainees who attended a course on the methodology of intercultural communication training and three trainees who did not	
5. How is intercultural communication taught at Hungarian English teacher training institutions?	Documents describing teacher education curricula, course descriptions, graduation requirements	Qualitative methods: document analysis (content analysis)	In Chapter 6 section 6.1

Table 1   Summary of research questions, data sources and methods of analysis

3.4 Methods of data collection and analysis

In what follows there is a description of the data collection and analysis methods of the different stages of the study. A more detailed description of the research methods is presented in Chapters 4, 5 and 6, detailing the data collection process, the research tools, the participants and the methods of analysis.

3.4.1 The questionnaire study

The main aim of the questionnaire study conducted in 2000-2001 was to establish the frequency of big 'C' and little 'c' culture-related activities (for a definition of the terminology see section 2.1) in the participants' English classes. The participants were 106 in-service English teachers from Hungary and 287 in-service English teachers from Estonia, Iceland and Poland.

3.4.2 Case studies

The aim of the different sets of case studies was to explore how the role of culture, cultural awareness and intercultural competence in language education is perceived by in-service and pre-service English teachers. The first set of case studies explored the views of secondary school teachers of English in 2001 (see Chapter 4). The second set of case studies – only briefly described in the dissertation as a preliminary study – examined the views of four pre-service English teacher trainees in 2001 and 2002. Another preliminary study, a quasi-experiment with trainees in an intercultural communication course conducted in 2004, is also presented as a precursor to the third, and most extensive, case study project. (The preliminary studies are described in Chapter 5.)

The third set of case studies intended to shed light on how six trainees' personal theories about the role of the cultural dimension in language education had been formed and shaped by their background, their studies, their teaching experience, their beliefs about language teaching in general and their participation in this research. In three of these six cases the impact of the participants' experiences as students in an Intercultural Communication course held by the researcher were also examined. Respondents were chosen to ensure that a wide variety of voices can be heard: All participating trainees intend to work as teachers of English in the future, but their personality, beliefs, teaching styles and attitudes to teaching culture through language are very different.

Data collection for the first set of case studies consisted of interviews with five in-service English teachers in 2001. Further data were collected with the help of long in-depth

interviews for the second set of case studies in 2001 and 2002. The quasi-experiment, using pre-and post-course questionnaires took place in 2004. Finally, for the third set of case studies the data collection phase started in the fall of 2004 and was completed in 2005. The main data sources used in the third set of case studies included pre- and post-course questionnaires, lesson observation notes and interview transcripts.

The data analysis followed an on-going cyclical approach, and the emerging categories and concepts were informed and tested by each phase of the data collection procedure. In reporting the data, thick descriptions are provided in order to allow readers to determine whether the results of this research project may be transferable to other contexts. A clear separation of the raw data from the researcher's commentary, interpretation, and argumentation has been attempted as recommended by Holliday (2002).

3.4.3 Document analysis

The aim of the document analysis was to explore how intercultural communication training is currently incorporated in seven English teacher training programs in Hungary. The data sources include course descriptions and curricula available on the universities' websites and correspondence with teacher educators in 2005 and 2006. Data analysis consisted of a systematic review of the available information according to the categories set by the research questions. It is expected that the overview resulting from the document analysis also contributes to the formulation of guidelines and recommendations for a more systematic incorporation of the intercultural dimension into language teacher education.

3.5 Validity, reliability and credibility

Care has been taken that the different stages of the quantitative and qualitative phases of the research are valid, reliable and credible. In the following sections, there is a description of the measures that have been taken to ensure validity and reliability of the statistical analysis, and validity and credibility of the qualitative methods of analysis.

3.5.1 Validity and reliability of the quantitative research methods

Quantitative research methods were used in the questionnaire study. To ensure validity and reliability of the quantitative research methods, the questionnaire was preceded by pilot interviews to help decide about the items to be listed in the questionnaire. Two experts' opinion had been requested before the first version of the questionnaire was sent out to respondents. The first version of the questionnaire had been piloted in Hungary, Estonia and

Poland before it was revised and refined. The new enlarged version (see Appendix 1) was tested and retested with a group of ten teachers in Hungary with a 5-week interval. This testing and retesting showed that 96% of the data were stable. However, as with all questionnaires there may be some threats to validity because subject expectancy probably resulted in teachers' answering more positively than their actual practice of incorporating cultural activities would have allowed under strict control.

3.5.1 Validity and credibility of the qualitative research methods

In order to assure the reader that the research is credible and reliable, and that the findings may be transferable, the following steps have been taken according to the principles of naturalistic investigations as recommended by the TESOL Quarterly Qualitative Research Guidelines and commented on by Lazaraton (2003): Data collection aimed at exploring emic perspectives, namely the participating trainees' own perceptions and interpretations. The collection procedure meant a prolonged engagement with the participants to build trust and better understand their beliefs and perspectives. The interviews with the native Hungarian trainees were always conducted in Hungarian to allow them to express their thoughts with more ease and precision. The transcripts of all the interviews were always returned to the respondents for confirmation of content and style. The participants all accepted the transcripts as their own thoughts written down. The quotations used in the dissertation were translated into English but samples from the original Hungarian and the translated English transcripts are attached in Appendix 4 and Appendix 13.

The credibility of the document analysis was ensured by a systematic description of all the available documents about the seven university-based English teacher training programs.

Triangulation, the use of multiple methods of inquiry and a variety of data sources, was applied to ensure that the data collected in different manners contribute to painting a more colorful and truthful picture of the object of enquiry.

3.6 Methods used for the presentation of the results

The results of the different stages of the research are presented in Chapters 4, 5 and 6 of the present dissertation according to which research questions they helped to answer.

Chapter 4 is about how often and in what ways teachers incorporate culture-related activities in foreign language teaching. Therefore, this chapter addresses the first two research questions:

1.   How often and in what ways do teachers incorporate culture-related activities in EFL teaching?

2.   What factors does the frequency of culture-related activities depend on?

After a detailed description of the research methods used in the statistical analysis of the questionnaire study and the qualitative analysis of interviews, the results of the statistical study are presented with the help of tables and bar charts, with the figures explained verbally in section 4.2. Statistically significant differences – in the use of cultural activities between those who had participated in intercultural communication training and those who had not, and those respondents who had spent at least a month abroad and those who had not – were highlighted and possible reasons for the differences are suggested.

Qualitative data gained from the interviews with secondary school English teachers are also used to help answer the first two research questions. Many quotations and thick descriptions are provided to ensure that the reader can picture the wider context.

Chapter 5 addresses issues of the role and impact of intercultural communication courses in language teacher education. This chapter addresses the third and fourth research questions:

3.   To what extent do intercultural communication courses change the participating teachers' perception and actual practice of teaching culture in foreign language classes?

4.   How can intercultural communication training be incorporated into language teacher education?

In order to answer these research questions about the role and impact of intercultural communication courses in teacher education, three sets of case studies have been used. Following a thorough description of the research methods used in the case studies with secondary school teachers of English in 2001, and with pre-service teachers in 2004 and 2005, the results are presented chronologically. In reporting the data, thick descriptions are provided in order to allow readers to determine whether the results of this research project may be transferable to other contexts. A careful separation of the raw data from the researcher's interpretation and argumentation has again been attempted as suggested by Holliday (2002).

Chapter 6 describes the status of intercultural communication training in Hungarian language teacher education. More specifically, it addresses the fifth research question:

5.   How is intercultural communication taught at Hungarian English teacher
      training institutions?

A detailed description of the research methods used in the document analysis is followed by the presentation of the results based on an analysis of the documents describing the intercultural dimension of English language teacher education at seven universities in Hungary. These universities' English language teacher education programs, including their compulsory and optional courses and their graduation requirements are presented one after the other with a conclusion summarizing the current status of intercultural communication training in English language teacher education. Similarly to the chapter previewed above, the data and their interpretation by the researcher are carefully separated.

Finally, **Chapter 7** summarizes the possible answers to the research questions on the basis of the results obtained during the many stages of the present research. Having answered the research questions, the possible implications for language teacher education are enumerated and discussed, and the limitations of the present study as well as recommended areas of inquiry for further research are outlined.

4 Incorporating culture-related activities in foreign language teaching

Overview of the chapter:

The importance of gaining communicative competence through language learning has long been widely accepted by the language teaching profession in Europe. The incorporation of elements of the target language culture(s) in foreign language instruction has also received more attention in the region in recent years. Many professionals agree that grammatical and

lexical competence alone will not help non-native speakers of English to successfully socialize, negotiate or complain in the foreign language. On the other hand, communicative competence alone will not necessarily help native or non-native speakers of English or any other language to successfully communicate with one another either. However, the status of intercultural competence in language education, as described by such significant guidelines as the Common European Framework, has not been extensively researched yet (see Chapter 2.4). Therefore, at the outset of this research project it was important to find out how much and what kind of cultural competence is transmitted through classes of English. Is culture-teaching an integral part of the English as a foreign language curriculum or is it "the neglected element" in the classroom (Holló and Lázár 2000a)? A questionnaire study presented here is an attempt to investigate this issue. At the same time, it serves as a basis for the follow-up qualitative analysis of case studies.

The detailed description of the research methods of the statistical study (4.1) is followed by the presentation of the results of the statistical analysis (4.2) and the discussion of what the figures probably mean for language education (4.3). Interviews with five language teachers, also focusing on the role of culture-related activities in the English lesson, are presented and analyzed (4.4 and 4.5) before an answer to the first two research questions of the present dissertation is attempted (4.6) on the basis of the quantitative and qualitative data.

4.1 Research methods used in the statistical study

The following sections of Chapter 4 give a detailed description of the research methodology used to find answers to the first two research questions of the present dissertation:

1. How often and in what ways do teachers incorporate culture-related activities in EFL teaching?

2. What factors does the frequency of culture-related activities depend on?

The first section of the description of research methods used in the statistical study establishes the context and explains the rationale behind the applied approach (4.1.1). This leads to the research questions of the statistical study itself (4.1.2), a description of the population, including the applied selection procedures (4.1.3), and a detailed explanation of the research tool itself (4.1.4). Issues of reliability and validity are addressed (4.1.5) and the methods of analysis are explained (4.1.6) before the results are presented in section 4.2 and discussed and evaluated in section 4.3.

The qualitative analysis of case studies of five secondary school teachers of English described in the second part of this chapter was also meant to help answer research questions 1 and 2 of the dissertation. The research methods applied in this set of case studies are described in section 4.4.

4.1.1 Context and rationale for the statistical study

In order for this study to shed light on how much and what type of cultural content English lessons generally have, a statistical analysis of a large sample of questionnaires had to be carried out. The research presented in this chapter originated from a workshop held at the European Centre for Modern Languages in Graz in 1999. As a follow up to this workshop our team of four educators-researchers from four different countries decided to study the intercultural dimension in EFL education. Lucyna Aleksandrowicz-Pędich (Poland), Rafn Kjartansson (Iceland), and Liljana Skopinskaja (Estonia) gave their expert opinion to help revise my original questionnaire, and they carried out data collection in their home countries. The data analysis for all four countries and the discussion and evaluation of the results were done by the author of this dissertation.

4.1.2 The research questions of the statistical study

The aim of this quantitative study was to find out what elements of culture EFL teachers incorporate in their language lessons and how often they do this in the four examined European countries. It was also examined whether this frequency was influenced by the teachers' former training and their immersion in foreign cultures. Accordingly, the following four research questions were formulated:

1. How often do teachers of English do activities related to the civilization of the target-cultures in their EFL classes?
2. How often do teachers of English do little 'c' culture-related activities in their EFL classes?
3. Does the frequency of culture-related activities depend on how much time the teacher has spent abroad?
4. Does the frequency of culture-related activities depend on the teacher's former cultural awareness or intercultural communication training?

With regard to the first two research questions, I hypothesized that teachers would not often spend class time with activities on any elements of culture, but that they would

incorporate civilization-related activities a little more often than tasks focusing on little 'c' culture. This hypothesis was based on the results of the pilot study and previous experience with pre- and in-service teachers. I also assumed that training and amount of time spent abroad will positively influence the frequency of all culture-related activities. On the other hand, no predictions were made about differences between the impact of training and the impact of time spent abroad.

4.1.3 Data collection

In the pilot stage of the research project, the focus was only on the presence of activities relating to the civilization of English speaking countries in the English classroom in Estonia, Hungary and Poland. The pilot-study, the results of which were published in Poland, was the first phase of the quantitative study (Aleksandrowicz-Pedich, Lázár, and Skopinskaja, 2000). Subsequently, the enlarged and revised questionnaire (see validation procedure in 4.1.5) was filled in by 393 English teachers in four European countries: Estonia, Hungary, Iceland and Poland. Therefore, the statistical analysis of the revised questionnaires filled in by this large sample of teachers in the year 2000 allowed the author to map out the current status of culture teaching in the English language classroom.

4.1.4 The research tool: a questionnaire

The definitions of culture reviewed in section 2.1.1 all seem to emphasize that culture has multiple components and therefore numerous implications for classroom use. The definition of culture used during the preparation of the questionnaire and all through this research project, however, is a simplified version of the tripartite division described in the literature review (Chapter 2.1). It divides culture into two well-known categories: big 'C' Culture (civilization) and little 'c' culture (behavior, practices, values and discourse structures). The questionnaire was based on this simple division because the aim was to find out whether language teachers spend class time with the civilization elements of culture that would deepen their students' background knowledge, and whether they raise the students' awareness of all the other facets of culture that would help them to better communicate in intercultural settings.

The questionnaire (see Appendix 1) was divided into three sections and took approximately 15 minutes to fill in. Table 2 shows how the questionnaire was divided into three sections.

Section 1	6 questions about the frequency of big 'C' culture-related activities in the English lesson
Section 2	7 questions about the frequency of little 'c' culture-related activities in the English lesson
Section 3	5 sets of questions about country focus, level and age of students, coursebooks, the respondents' age, qualification, sex, place of residence, mother tongue, stay abroad, previous cultural training

Table 2   The structure of the questionnaire

The first section consisted of questions where respondents were asked to rate the frequency of big 'C' culture-oriented activities in their lessons. Frequency was measured by the adverbs 'never', 'rarely', 'sometimes' and 'often,' and the questions concerned types of activities that usually entail teaching about the civilization of the target cultures. The option 'often' was defined in the questionnaire as every third class or more often. The activities listed in this section were chosen on the basis of what teachers had told the author about their favorite cultural activities in previous pilot interviews as well as on an analysis of the topics covered in some currently used coursebooks.

Section 2 of the questionnaire consisted of seven questions trying to elicit whether teachers 'always,' 'sometimes' or 'never' treat some of the most important components of little 'c' culture in their English classes. Only three options were given for frequency in this section of the questionnaire because it is believed that these topics do not necessarily have to be covered in detail many times during a course, but it is considered important to discuss them at least once with each group of students. This section included questions on functions, nonverbal communication, culture shock and stereotypes among others. Although the seven items in this section are not exhaustive, the author believes that they are good representatives of some of the most important discussion topics that help develop students' cultural awareness and intercultural communicative competence. In addition, when talking about some of these topics, it is practically inevitable to develop at least some of the skills and attitudes necessary for intercultural competence.

In section 3 of the questionnaire the aim was to elicit information about which countries are given the most attention in culture-related activities, which coursebooks are used, and what is the teachers' opinion about their usefulness for teaching the components of

culture listed in sections 1 and 2 of the questionnaire. Finally, there were questions about the respondents' age, qualification, sex, residence, mother tongue, training, and experience abroad.

The questionnaire was written in English to ensure that responses filled in by English teachers in Estonia, Hungary, Iceland and Poland can be compared.

4.1.5 Population and selection procedures

The respondents were teachers of English in public education at primary, secondary or tertiary level. Altogether 393 questionnaires were collected - 100 from Estonia, 106 from Hungary, 86 from Iceland and 101 from Poland. Some of the questionnaires were given out to teachers personally by the team. Subsequently colleagues and acquaintances were asked to take the rest of the questionnaires to their own schools and have them filled in by as many colleagues as possible. This way not only was the return rate relatively high, but we ensured that a larger percentage of those teachers who do not care about teaching culture, and would not have responded to a mailed questionnaire, did fill it in and send it back to us because it was for the colleague of a colleague. In this sense, it was convenience sampling. At the same time, even if it was beyond the scope of this project to survey what is officially called a representative sample of the population, we aimed at a varied sample in terms of age, qualifications, place of residence, sex, mother tongue, experience abroad and former cultural training.

Although the respondents represented a variety of age groups, qualifications, professional experience and attitudes to culture-teaching in all of the four countries, there were some differences in the composition of the samples. For example, while in Hungary and in Estonia, 37% and 36.8% of the respondents were under 30 years of age respectively, in Poland this figure was 71% while in Iceland only 9%. Concerning qualifications, 94% of the participating Estonian teachers had a B.A. or B.Ed. degree and only 6% had the equivalent of an M.A. or an M.Ed. degree. In the remaining three countries the proportion of teachers with an M.A. or an M.Ed. degree was much higher. As for the gender of the respondents, only 4% of the Estonian teachers were male, while 44% of the participating Icelandic teachers were men (17% in Hungary, 14% in Poland). Another major difference was detected between the proportions of those who had spent a month or more abroad: 84% of the Icelandic teachers had lived abroad for at least a month, while only 44% of the participating Estonian teachers had had the chance to spend a longer period in a foreign country. In this category, Hungarian teachers participating in the study came right after Iceland, with 73% of them having lived

abroad for at least a month, while this proportion was 63% among the Polish teachers. There were no significant differences between the sampled populations as regards the proportion of native speaker teachers, the types of settlement they came from, and the number of previous cultural awareness course or intercultural communication training workshops they had attended. Table 3 shows the categories where the most significant differences occurred between the participants according to their country of residence.

	Estonia N=100	Hungary N=106	Iceland N=86	Poland N=101	Total N=393
Aged: between 20-30 years	37%	36.8%	9.3%	71.3%	39.7%
Qualification: B.A. or B.Ed.	94%	49.1%	62.8%	64.4%	67.4%
Residence: in a city	55%	78.3%	43%	69%	62.3%
Sex: Female	96%	83%	48%	86%	79.6%
Non-native speaker of L2	99%	93.4%	87.2%	96%	94.1%
Has stayed abroad for over a month	44%	73.6%	83.7%	63.3%	63.3%
Has had some cultural training	52%	68.9%	62.8%	67%	62.8%

Table 3   Characteristics of the population by country

4.1.6 Validity and reliability

The first version of the questionnaire was preceded by pilot interviews to help decide about the activities to be listed in the two sections. Two experts' opinion had been requested before the first version of the questionnaire was sent out to respondents. That first version of the present questionnaire had been piloted in three countries before it was revised and refined. The new enlarged version was tested and retested with a group of ten teachers in Hungary with a 5-week interval. The retesting showed that 96% of the data were stable. However, as with all questionnaires there may be some threats to validity because subject expectancy

probably resulted in teachers' answering more positively than their actual classroom practice would normally have allowed.

4.1.7 Data analysis

The data were recorded, processed and analyzed with SPSS for Windows (SPSS, 1989-2003). Descriptive statistics were used to establish frequencies of activities with a cultural focus in the EFL classroom. Cross-tabulations with chi-square analysis were used to see whether there is a statistically significant difference in the use of cultural activities between those who had participated in some type of cultural awareness or intercultural communication training prior to filling in the questionnaire and those who had not. Respondents who had spent at least a month abroad were similarly compared to those who had not. The significance level was set at 0.05.

To counter the effects of subject expectancy, only the categories 'often' and 'always' were used in the cross-tabulations. The rationale behind this decision is that, for example, when respondents had to decide whether they discuss *culture shock* with their classes, they might have marked 'sometimes' even if they had only done this once and only with one class. The category 'sometimes' might have attracted all the checks that would have gone to the categories 'rarely', 'practically never' and 'I don't know' if those had appeared on the questionnaire. However, it is believed that respondents who claimed that they 'always' made sure to discuss *culture shock, negative stereotyping, non-verbal communication* or any of the other items listed in section 2 of the questionnaire, more certainly did so in the great majority of their classes. Therefore, when analyzing the data of the second section of the questionnaire, the author decided to primarily focus on the proportions of those respondents who checked the option 'always' in response to the questions about little 'c' culture-related activities. The categories of 'sometimes' and never' were merged under the label 'rarely or never.' For similar reasons, in the analysis of the responses to the first section of the questionnaire focusing on big 'C' culture-related activities, the cross-tabulations with chi-square analysis examine those who claimed that they 'often' do these activities.

Differences between the responses given according to the respondents' country of origin are not analyzed in this study. The reasons for this decision are that, on the one hand, I was not interested as much in the differences between countries as in the general profile of a European English teacher. Furthermore, a sample of approximately 100 questionnaires per country would have been too small for statistical analysis, especially for cross-tabulations.

4.2 Results of the statistical study

The results of the statistical analysis are presented according to the frequency of civilization-related activities (4.2.1), the frequency of little 'c' culture-related activities (4.2.2), the effects of a longer stay abroad on the frequency of culture-related activities (4.2.3), the impact of previous training on the frequency of culture-related activities (4.2.4), the country focus of the participants' English lessons and their evaluation of the coursebooks they use (4.2.5). Finally, the answers to the research questions of the questionnaire study are summarized in section 4.3.

4.2.1 Frequency of civilization-related activities in the English lesson

Section 1 of the questionnaire investigated how often teachers do culture-related activities that may provide students with knowledge about the target countries' civilizations and perhaps also encourage openness towards and curiosity about other cultures in general. The descriptive statistics of these results are summed up in Table 4.

	Never	Rarely	Sometimes	Often	Total
Discussions on cultural differences (social habits…)	2 **0.5 %**	50 **12.8 %**	232 **59.2 %**	108 **27.6 %**	392 **100 %**
Videos or photos of famous sights and people	20 **5.1 %**	107 **27.2 %**	211 **53.7 %**	55 **14.0 %**	393 **100 %**
Songs with information on singer and lyrics	34 **8.7 %**	158 **40.3 %**	143 **36.2 %**	58 **14.8 %**	393 **100 %**
Art (pictures of paintings and sculptures)	90 **23.0 %**	197 **50.3 %**	96 **24.2 %**	10 **2.6 %**	393 100 %
Current events (social or political issues)	32 **8.2 %**	127 **32.1 %**	163 **41.6 %**	71 **18.1%**	393 **100 %**
Literature (short stories, poems or other works)	17 **4.3 %**	87 **22.2 %**	160 **40.6 %**	129 **32.9 %**	393 **100 %**

Table 4   Frequency of civilization-related activities in the English lesson

It can be seen in Table 4 that the two most popular activities center around *discussions on cultural differences* and the use of *literature*. While *discussions on cultural differences* (social habits, values, lifestyles, etc.) are 'often' conducted by 27.6% and 'sometimes' by 59.2% of the respondents, and activities based on *literature* are often done by 32.9% and 'sometimes' by 40.6% of the teachers, the remaining four activities seem to be far less

popular. Looking at the same proportions from the other end of the frequency scale, it can be seen that 13.3% of the respondents 'rarely' or 'never' engage in *discussions about cultural differences*, 52.3% 'rarely' or 'never' use *videos or photos of famous sights and people* from the target cultures, 49% 'rarely' or 'never' use *songs*, 73.3% 'rarely' or 'never' talk about *art*, 40.3% 'rarely' or 'never' discuss *current issues* relevant in the target cultures, and 26.5% 'rarely' or 'never' use *literature* in their English lessons. It is interesting to note that the most frequently chosen answer to *discussions about cultural differences*, *videos or photos of famous sights and people, current events* and *literature* was the response 'sometimes,' meaning that the majority of teachers only do even these fairly popular activities two or three times in a term or course.

4.2.2 Frequency of little 'c' culture-related activities in the English lesson

Section 2 of the questionnaire intended to find out how often teachers do culture-related activities that may teach students some of the little 'c' cultural background knowledge and develop some of the skills and attitudes that help construct intercultural communicative competence. The results are summed up in Table 5.

	Never	Sometimes	Always	Total
Discussions on appropriate conversation topics	53 **13.5%**	267 **67.9%**	71 **18.1%**	391 **100 %**
Rituals of greeting and leave-taking	17 **4.3%**	161 **40.8%**	214 **54.6%**	392 **100 %**
Appropriate ways of complaining/criticizing	21 **5.4%**	204 **52.0%**	167 **42.3%**	392 **100 %**
Expressing gratitude non-verbally	148 **37.8%**	184 **46.7%**	61 **15.6%**	393 **100 %**
Differences in personal space	144 **36.5%**	178 **45.4%**	70 **17.9%**	392 **100 %**
Dangers of negative stereotyping	44 **11.2%**	225 **57.1%**	124 **31.6%**	393 **100 %**
Discussions on culture shock	83 **21.2%**	232 **58.9%**	78 **19.9%**	393 **100 %**

Table 5   Frequency of little 'c' culture-related activities in the English lesson

While the speech acts of *greetings* and *complaints* are 'always' discussed by 54.6% and 42.3% of the respondents respectively with each class of language learners, the remaining five activities receive very little attention in the English-language classroom. Only 18.1% of the teachers responded that they 'always' discussed *appropriate conversation topics* with every group, 15.6% 'always' talk about *nonverbal communication*, 17.9% 'always' mention differences in *personal space* and only 19.9% of the respondents make sure they tell their students about *culture shock*. Interestingly, discussing the *dangers of negative stereotyping* comes up slightly more often: 31.6% of the teachers marked the answer 'always.' However, except for the *rituals of greeting and leave-taking*, by far the most popular answer in this section was the neutral 'sometimes' option.

If we accept that teachers who responded by marking the answer 'sometimes' in this section include those who would have marked the categories 'rarely,' 'practically never' and 'I don't know' if those had appeared on the questionnaire, we can conclude that the likelihood of students being exposed to these topics in their English lessons is very small. 81.4% of the respondents 'sometimes' (perhaps once or twice during a course, but also meaning 'rarely' and 'practically never') or simply 'never' (not once in a course) call students' attention to the differences in *appropriate conversation topics* between people coming from different cultures. 44.1% of the respondents 'sometimes' (also meaning 'rarely' and 'practically never') or 'never' discuss differences in *greeting and leave-taking*. 57.4% of the participating teachers 'sometimes' (also meaning 'rarely' and 'practically never') or 'never' point out the *appropriate ways of complaining and criticizing* in the target cultures. 84.5% of the respondents 'sometimes' ('rarely' and 'practically never') or simply 'never' teach the students how to *express gratitude non-verbally* in the target cultures. 81.9% of the respondents 'sometimes' (or 'rarely' and 'practically never') or 'never' talk about *differences in personal space*. 68.3% of the teachers 'sometimes' (also meaning 'rarely' and 'practically never') or 'never' bring up the topic of *negative stereotyping*. Finally, 80.2% of the respondents 'sometimes' (also meaning 'rarely' and 'practically never') or 'never' tell their students about *culture shock*.

4.2.3 The effects of a longer stay abroad on the frequency of cultural activities

The results of the frequency analysis were cross-tabulated with the independent variable of length of stay abroad. It was examined whether the teachers in the study who had spent a month or more abroad (63.2%) did the listed activities any more often than those who had not had the chance to live abroad (36.8%). There were no statistically significant

differences between people who had stayed abroad for a month or longer and those who had not in the frequency of the following activities: *videos or photos, songs, art, literature, discussion topics, greetings, complaints, nonverbal communication,* and *personal space*. As for the use of *videos and photos* teachers who had spent a longer time abroad and those who had not did not differ (χ=2.503; p=0.475). As regards the use of *songs*, the two categories of people did not differ significantly (χ=1.843; p=0.606). *Art* was the least favored topic, but the differences are not significant here either (χ=5.198; p=0.158). Although *literature* seems to be quite popular with teachers, those who had spent a longer time abroad and those who had not did not differ significantly (χ=5.392; p=0.145). There was no significant difference in the frequency of covering *appropriate discussion topics* either (χ=3.018; p=0.389). Although *greetings* and *complaints* seem to be a little more frequently discussed by teachers, the differences between the two categories of teachers were statistically not significant (χ=4.032; p=0.258 and χ=5.847; p=0.119). It also seems from this analysis that a longer stay abroad does not influence the class time spent with discussing issues of *nonverbal communication* and *personal space* either (χ=5.297; p=0.071 and χ=3.851; p= 0.278).

However, there were statistically significant differences between respondents in the frequency of the following four activities: *discussions about cultural differences*, *current events, negative stereotypes,* and *culture shock*. Among the teachers who had spent a longer period of time abroad, nearly twice as many discuss *cultural differences* and *current events* as among the teachers who had not stayed abroad for a month or longer. Table 6 shows all the statistically significant differences in the frequency of these four activities in the English classroom. *Discussions on cultural differences* and *current events* are twice as likely to 'often' take place in the classrooms of teachers who have spent at least a month abroad. *Stereotypes* also come up more often, but the difference is even larger when it comes to discussing *culture shock* (see Diagrams 2a and 2b for a visual representation of the proportion of teachers who often/always do the activities according to length of previous stay abroad).

Types of activities	Teachers who have not spent a month or more abroad (count, expected, raw %, std. residual)*				Teachers who have spent a month or more abroad (count, expected, raw %, std. residual)*			
	Never	Rarely	Some-times	Often	Never	Rarely	Some-times	Often
Discussions on cultural differences (social habits, values, lifestyles, etc.) (χ=18.406; p< 0.01)	0 0.7 0% -0.9	28 18.4 19.4% 2.2	91 85.1 63.2% 0.6	25 39.8 17,36% -2.3	2 1.3 0.8% 0.7	22 31.6 8.9% 0.7	140 145.9 56.7% -0.5	83 68.2 33,60% 1.8
Current events (social or political issues) (χ=14.008; p=0.003)	15 11.8 10.4% 0.9	59 46.3 41% 1.9	54 59.9 37.5% -0.8	16 26.1 11,11% -2.0	17 20.2 6.9% -0.7	67 79.7 27.0% -1.4	109 103.1 44.0% 1.5	55 44.9 22,18% 1.5
	Never	Sometimes		Always	Never	Sometimes		Always
Dangers of negative stereotyping (χ=6.876; p=0.032)	19 16.2 13.2% 0.7	91 82.3 63.2% 1.0		34 45.6 23,61% -1.7	25 27.8 10.1% -0.5	133 141.7 53.6% -0.7		90 78.4 36,29% 1.3
Discussions about culture shock (χ=20.044; p<0.00)	43 30.5 29.9% 2.3	87 84.9 60.4% 0.2		14 28.7 9,72% -2.7	40 52.5 16.1% -1.7	144 146.1 58.1% -0.2		64 49.3 25,81% 2.1

Table 6   The effects of a long stay abroad on the frequency of cultural activities.
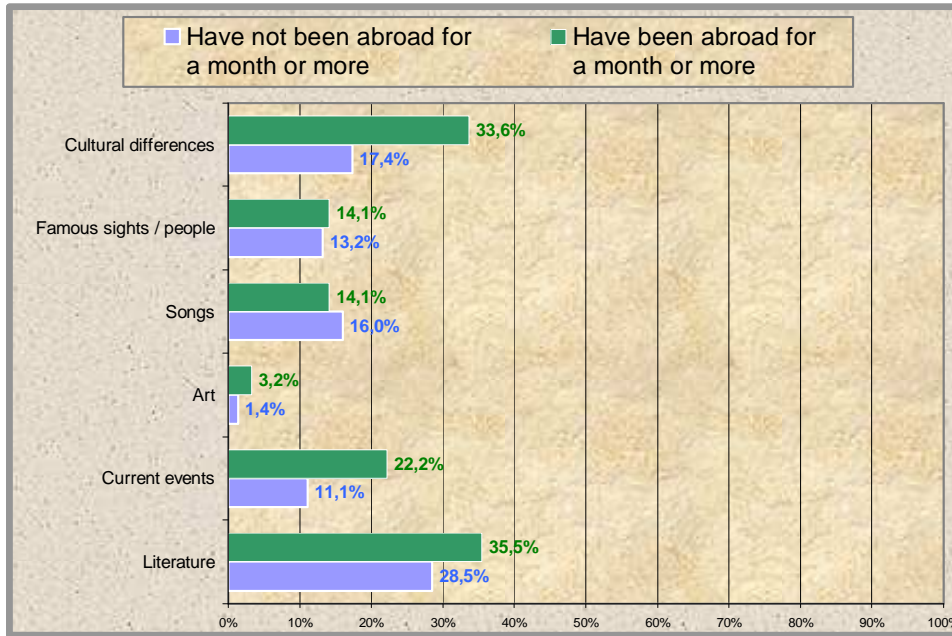
Diagram 2a   Proportion of teachers who 'often' do the activities according to length of previous stay abroad
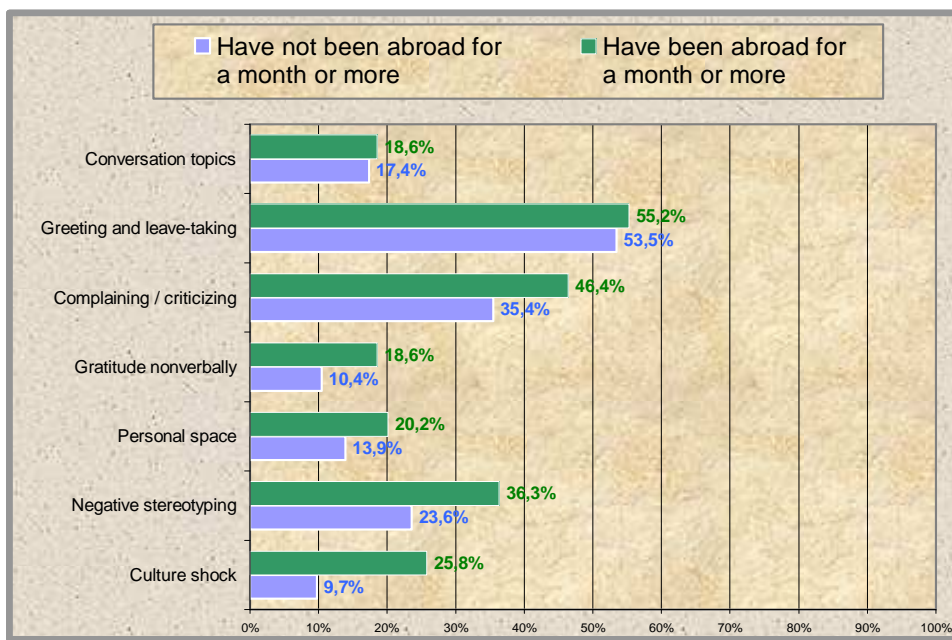
Diagram 2b   Proportion of teachers who 'always' do the activities according to length of previous stay abroad

4.2.4 The impact of previous training on the frequency of cultural activities

The results of the frequency analysis were also cross-tabulated with the independent variable of training experience. It was examined whether the teachers in the study who had received some cultural awareness or intercultural communication training (62.8%) did the listed activities any more often than those who had not participated in any cultural training (37.2%). Tables 7 and 8 show the activities where there was a statistically significant difference between respondents who had received training and those who had not. It is clear from the two tables that those respondents who had received some form of cultural awareness or intercultural communication training do most of the activities significantly more often. This is especially true for *discussions on cultural differences*, where the ratio of those who often lead such discussions nearly doubled (from 17.8% to 33.5%), but since two of the cells had less than the minimum expected count, this difference cannot be considered statistically significant despite the statistical information ($\chi=16.118$, $p=0.001$). There was a similar problem with *art (pictures of paintings and sculptures)*, which is by far the least popular activity anyway, but the remaining four activities of Section 1 of the questionnaire show significant differences (see Table 7).

Types of activities	Teachers who have not attended any cultural awareness or intercultural communication training (count, expected, raw %, std. residual)				Teachers who have attended some cultural awareness or intercultural communication training (count, expected, raw %, std. residual)			
	Never	**Rarely**	**Some-times**	**Often**	**Never**	**Rarely**	**Some-times**	**Often**
Videos or photos of famous people and sights ($\chi=25.143$, $p<0.001$)	16	47	72	11	4	60	139	43
	7.4	39.9	78.6	20.1	12.6	67.1	132.4	33.9
	11.0%	32.2%	49.3%	7.5%	1.6%	24.4%	56.5%	17.5%
	3.1	1.1	-0.7	-2.0	-2.4	-0.9	0.6	1.6
Songs and explanations of lyrics … ($\chi=15.189$, $p=0.002$)	19	70	39	18	15	88	103	40
	12.7	58.8	52.9	21.6	21.3	99.2	89.1	36.4
	13.0%	47.9%	26.7%	12.3%	6.1%	35.8%	41.9%	16.3%
	1.8	1.5	-1.9	-0.8	-1.4	-1.1	1.5	0.6

Current events (social or political issues) (χ=27.756; p<0.001)	24	49	58	15	8	77	105	56
	11.9	46.9	60.7	26.4	20.1	79.1	102.3	44.6
	16.4%	33.6%	39.7%	10.3%	3.3%	31.3%	42.7%	22.8%
	3.5	0.3	-0.3	-2.2	-2.7	-0.2	0.3	1.7
Short stories, poems or other literary works (χ=11.636; p=0.009)	8	45	50	43	9	42	109	86
	6.3	32.4	59.2	48.0	10.7	54.6	99.8	81.0
	5.5%	30.8%	34.2%	29.5%	3.7%	17.1%	44.3%	35.0%
	0.7	2.2	-1.2	-0.7	-0.5	-1.7	0.9	0.6

Table 7   The impact of training on the frequency of civilization-related activities

Table 8 shows the statistically significant differences in the answers given to Section 2 of the questionnaire. Although the difference between teachers who had been trained in cultural awareness or intercultural communication and those who had not seems to be very large when it comes to *discussions about appropriate conversation topics*, two cells had less than the minimum expected count, so the difference cannot be considered significant despite the statistical information (χ=9.216, p=0.027). It is worth noting that there are over twice as many trained teachers who always discuss *differences in personal space* and the effects of *negative stereotyping* as teachers without any cultural awareness or intercultural communication training. Furthermore, three times as many trained teachers said they 'always' told their students about *culture shock* as teachers with no previous cultural training. (For a visual representation of the distribution of teachers who often/always do the activities according to previous training, refer to Diagrams 3a and 3b).

All these statistically significant differences are the results of training that perhaps only consisted of one workshop. In the original questionnaire the question eliciting information about the respondent's former training in cultural awareness or intercultural communication provided four options to choose from: 'no training,' 'one or two workshops,' 'a university course,' and 'other.' In order for all the cells in the statistical analysis to contain more than five respondents, the author had to collapse categories. As a result, respondents now either fall into the category of 'no training' or into the category of 'some cultural training.' Furthermore, it was revealed only after all the questionnaires had been filled in and all the data had been processed that some of the teachers (especially in Estonia) might have considered the British or American cultural studies or civilization courses they had attended during their university studies as intercultural communication training. With this in mind, it is remarkable that despite the very broad category of 'some cultural training,' the differences in

the frequencies of culture-related activities between those teachers who had received 'some cultural training' and those who had not are rather large.

Types of activities	Teachers who have not attended any cultural awareness or intercultural communication training (count, expected, raw %, std. residual)			Teachers who have attended some cultural awareness or intercultural communication training (count, expected, raw %, std. residual)		
	Never	Sometimes	Always	Never	Sometimes	Always
The rituals of greetings… ($\chi=12.200$; p=0.007)	11	69	66	6	91	148
	6.3	59.6	79.7	10.7	100.4	134.3
	7.5%	47.3%	45.2%	2.4%	37.0%	60.2%
	1.9	1.2	-1.5	-1.4	-0.9	1.2
Complaints and criticism ($\chi=16.093$; p=0.001)	15	82	49	6	122	117
	7.8	76.0	61.8	13.2	128.0	104.2
	10.3%	56.2%	33.6%	2.4%	49.6%	47.6%
	2.6	0.7	-1.6	-2.0	-0.5	1.3
Expressing gratitude nonverbally ($\chi=17.392$; p<0.001)	74	57	15	74	126	46
	55.1	68.2	22.7	92.9	114.8	38.3
	50.7%	39.0%	10.3%	30.1%	51.2%	18.7%
	2.5	-1.4	-1.6	-2.0	1.0	1.2
Personal space ($\chi=25.659$; p<0.001)	75	54	16	68	124	54
	53.3	66.3	26.1	89.7	111.7	43.9
	51.4%	37.0%	11.0%	27.6%	50.4%	22.0%
	3.0	-1.5	-2.0	-2.3	1.2	1.5
Dangers of negative stereotyping ($\chi=35.235$; p<0.001)	32	86	28	12	138	96
	16.4	83.4	46.2	27.6	140.6	77.8
	21.9%	58.9%	19.2%	4.9%	56.1%	39.0%
	3.9	0.3	-2.7	-3.0	-0.2	2.1
Discussions about culture shock ($\chi=46.770$; p<0.001)	55	79	12	28	152	66
	30.9	86.0	29.1	52.1	145.0	48.9
	37.7%	54.1%	8.2%	11.4%	61.8%	26.8%
	4.3	-0.8	-3.2	-3.3	0.6	2.4

Table 8   The impact of training on the frequency of little 'c' culture-related activities
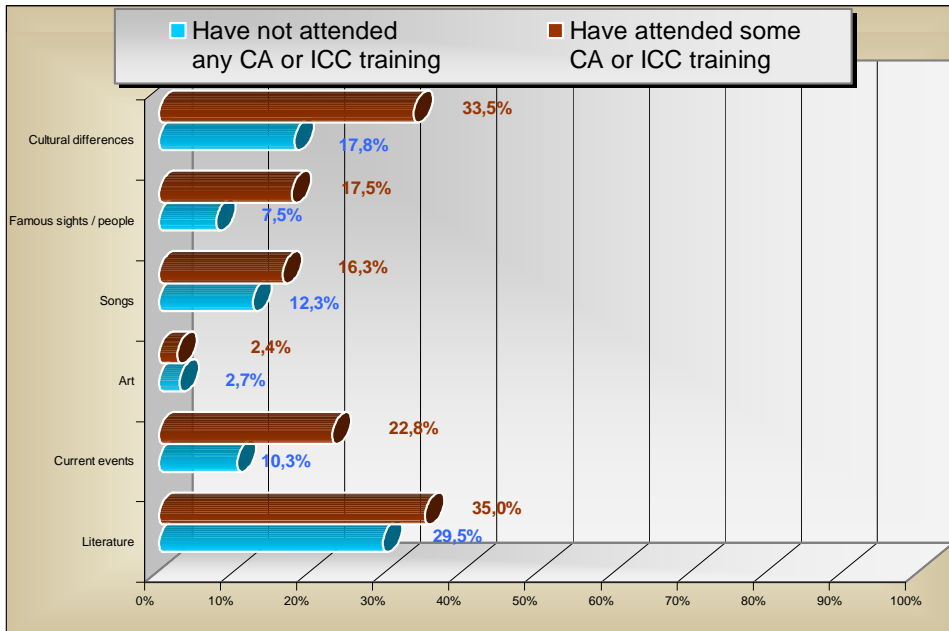
Diagram 3a   Proportion of teachers who 'often' do the activities according to previous cultural training
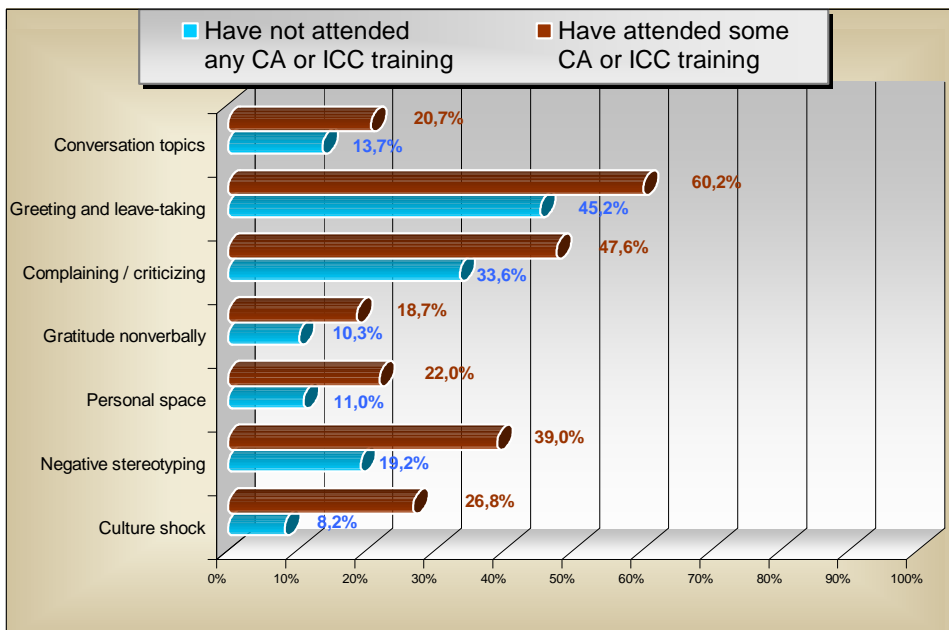
Diagram 3b   Proportion of teachers who 'always' do the activities according to previous cultural training

4.2.5 Country focus and coursebook evaluation

It seems that on average the participating 393 teachers spend 48.2% of the cultural activities with a focus on Britain, 29.17% on North America, 14.16% on the students' home country, 4% on other countries and 3.84% on Australia (see Diagram 4 below). What does not come through from the answers to the questionnaire is what type of cultural content this means, why the ratio of countries is distributed as it is, and what role coursebooks play in this distribution. Although the present questionnaire included questions on the coursebooks used and asked for the teachers' evaluation of these books, the 393 respondents in the four examined countries seem to use so many different teaching materials that no statistically significant differences could be established among them. However, it can be noted here that regardless of the particular coursebook the teachers use in their teaching, only 9.5% of the respondents claimed that their coursebook helped them 'very much' in teaching civilization-related activities. Finally, the proportion of teachers who claimed that their coursebook helped them 'very much' in teaching little 'c' culture-related activities is even smaller (8.4%).
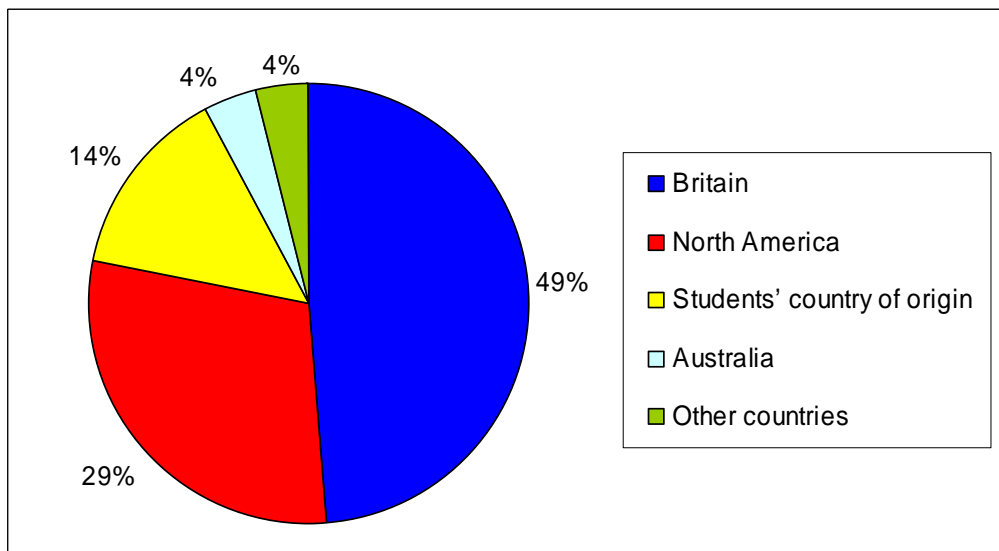
Diagram 4   Proportion of time spent talking about different countries during cultural activities

4.3 Summarizing the answers to the research questions of the statistical study

The above figures, proportions and cross-tabulations indicate that the following answers can be given to the research questions put forward at the outset of this statistical study (see 4.1.2):

1. **Civilization-related activities are conducted sometimes or rarely during English lessons by the great majority of the participating teachers;**
2. **Little 'c' culture-related activities that may lead to the development of intercultural communicative competence are done even less frequently than civilization-related ones;**
3. **A longer stay abroad does have a beneficial impact and prompts the teacher to increase the frequency of some culture-related activities;**
4. Training, even a short workshop session, seems to have an even more significant effect on the frequency of nearly all of the culture-related activities in the EFL classroom than long stays in a foreign country.

The first three points – printed in bold – also inform research questions 1 and 2 of this dissertation. The detailed evaluation of the results of the questionnaire study is presented together with the discussion of the qualitative study at the end of Chapter 4, when answering the first two research questions of the present dissertation (4.7).

4.4 Research methods of the case studies of secondary school English teachers

Interviews with five Hungarian in-service English teachers in the academic year 2000/2001 were meant to help better understand the possible reasons behind the results of the quantitative analysis described above. The questionnaires provided a large quantity of data, but I was also interested in the thought processes behind the respondents' selections. The interviews added a worthwhile dimension to the project because discovering people's perceptions and feelings about a given topic always adds depth to a research project.

I decided to complement the questionnaire study with case studies based on semi-structured interviews with five secondary school teachers of English. The initial interviews were followed by a short training session, and subsequently a follow-up discussion with each participant with the original idea to learn more about the participating teachers' perception of culture in the language classroom and at the same time, to see if their perceptions can be influenced. The interviews and the training session took place in Budapest between December 2000 and March 2001.

The following sections of Chapter 4 give a detailed description of the qualitative research methodology used to complement the answers obtained from the statistical analysis to the first two research questions of the present dissertation:

1. How often and in what ways do teachers incorporate culture-related activities in EFL teaching?
2. What factors does the frequency of culture-related activities depend on?

In order to answer the first two research questions of the dissertation, examining the data collected during interviews with secondary school English teachers seems to provide further insight into the matter and thus complements the results of the questionnaire study. Following the detailed description of the research methodology used in these case studies (4.4), the results of the qualitative research will be presented (4.5) and discussed and evaluated (4.6) before the first two research questions of the dissertation are answered in the final section of this chapter (4.7).

4.4.1 Research questions and data collection

On the basis of the above, the research questions formulated were the following:

1. How often do the participants use seven of the examined culture-related activities of the questionnaire study in their teaching?

2. How do these secondary school teachers of English see the role of culture in the English language classroom?

3. What works against the incorporation of culture-related activities in the EFL syllabus according to the participants?

4. How does a 90-minute intercultural communication training session influence teachers' perception of teaching culture in EFL?

Data were collected from transcripts of the initial semi-structured interviews, the observations during the training session and the transcripts of the follow-up interviews. Verbatim quotes from the interview are italicized and in quotation marks in the descriptions.

4.4.2 The initial semi-structured interviews

As Patton (2002) suggests, the in-depth semi-structured interview seemed to be the best interviewing technique in this study because the interview schedule ensured that the same basic questions were asked from each participant for comparability, but the interviewees were free to elaborate on any of the subject areas in a conversational style that is appropriate and natural between colleagues (p. 347). For similar reasons the interviews were conducted in Hungarian.

The initial interviews followed the structure of the second and third sections of the questionnaire (see Appendix 1), that is to say the inquired about the frequency of little 'c' culture-related activities and the participants' background, but they were also supplemented by additional questions to elicit more information about the teachers' reasons for the frequency of culture-related activities in the EFL classroom and their general attitudes towards culture-teaching (see Appendix 2). The teachers were briefly asked whether they incorporated big 'C' culture-related activities in their English lessons before the interview focused on the following little 'c' culture-related topics, which were as follows:

1. Appropriate choices for conversation topics
2. Rituals of greeting and leave-taking
3. Appropriate ways of complaining and criticizing
4. The non-verbal expression of gratitude
5. How personal space varies from one culture to another
6. The dangers of negative stereotyping
7. Culture shock

The seven topics (identical to Section 2 of the questionnaire described in section 4.1.4) had been chosen so that a variety of skills, knowledge and attitudes that help develop

intercultural communicative competence are covered. The individual interviews lasted half an hour to an hour, and they were conducted in Hungarian, the shared mother tongue of the interviewer and the interviewees. The detailed transcripts were translated into English. The translations of the interviews were then presented to the interviewees for confirmation of content and style (see sample interview transcript in Appendix 4).

4.4.3 The training session

A one and a half hour training session on intercultural communication was held in order to raise the participants' awareness of the importance of the intercultural dimension of language teaching and to show them examples of how it can be incorporated into instruction. The training session was held for the five teachers at Eötvös Loránd University on February 6th 2001. The session was conducted in English, and consisted of three parts.

As the trainer of the workshop, I introduced the topic and summarized the results of the questionnaire study, illustrating the importance of intercultural communicative competence with accounts of critical incidents taken as examples from my own experience.

The aim of the second part of the training session was to show the trainees with the help of some activities how the seven culture-related topics discussed in the initial interviews can be dealt with in the language classroom effectively. The three activities we tried out were an awareness raising role-play entitled 'Cultural Encounters' (Holló and Lázár, 2000a), 'What did they have for breakfast?' (Holló and Lázár, 2000a), a picture description with the aim of refuting stereotypes and discussing the consequences of judgmental thinking, and 'Universal, Cultural or Personal' (Coverdell, 1999) an activity based on a list of statements where the trainees had to discuss whether certain habits or customs were personal, cultural or universal (see the detailed descriptions of all three activities in Appendix 3).

The third part of the training session was a discussion on how these activities could be used in the classroom and in what ways they would help raise intercultural awareness. At the end of the session the teachers were given readings and descriptions of further intercultural communication activities. The readings consisted of the first chapter of Hofstede's *Cultures and Organizations* (1994), Fenner's chapter entitled Cultural Awareness (2000), four critical incidents taken from Cushner and Brislin's *Intercultural Interactions* (1996), detailed descriptions of the activities that we tried out during the training session together as well as some descriptions of further activities. The teachers were asked to read the materials and try out some of the activities with their classes within the next month.

4.4.4 The follow-up interviews

The training session was followed up by another set of interviews with the five secondary school English teachers. The aim of the follow-up interviews was to find out whether the training session and the readings had changed the teachers' perceptions of teaching culture in the EFL classroom. To allow time for the training and the readings to sink in and in order to give the teachers time to experiment with culture teaching in the classroom if they so chose, The follow-up interviews took place approximately a month after the training session, and they consisted of the following five core questions:

1. Do you think the presented activities can be used in your classes to teach intercultural communication?

2. Have you tried out any of the activities? How did they work? / If not, why not?

3. Did you find the reading useful? Can some of the ideas be used in your teaching in any way?

4. Has your perception of teaching culture in EFL classes changed since the initial interview in any way?

5. How important do you think it would be to incorporate intercultural communication training in language teacher education?

I conducted the interviews in Hungarian and the teachers confirmed the English translation of the transcripts.

4.4.5 The participants

The participants were selected so that a variety of age groups, contexts, and attitudes to teaching culture were represented. An additional restriction was that the teachers should not have attended any intercultural training sessions prior to their involvement in this project. I invited the teachers personally to take part in this research project by writing to them via e-mail or calling them on the telephone as they are all former colleagues or acquaintances. Their background, age, personality and teaching contexts are so different that they can be considered as individual cases. Table 9 shows a summary of the participants' characteristics.

	Bori	Gitta	Anna	Zsóka	Erika
Age	25	27	35	40	45
Type of school	Elite high school in the Buda hills	Vocational secondary school in Pest	High school with a good reputation downtown Pest	An excellent secondary practice school in Pest	High school with a good reputation in a small country town
Teaching experience	1 year	3 years	8 years	15 years	Russian 15 years, English 5 years
Time spent abroad	1 month in UK	Six weeks in UK	Several months both in UK and US	Several short visits to UK	One short visit to UK

Table 9   The secondary school English teachers participating in the study

In what follows there is a detailed description of each participant. Names have been changed to ensure anonymity.

Bori was 25 at the time of the interviews and she had been teaching English for a year at a high school in Buda where the majority of the students come from well off families. She had the typical beginner's difficulties with discipline problems in her classes. She was not very self-confident in her teaching but her attitude to teaching culture was firmly negative. She had spent a little more than a month in England for the first time in her life the previous summer, but otherwise she had not traveled extensively.

Gitta was 27 and she had been teaching English for three years at a vocational secondary school in Pest where the majority of the students come from families that have never traveled abroad and are, according to Gitta, full of prejudice. This fact always bothered Gitta, but she did not think she had enough experience and authority to discuss these issues in class. She worried a lot about gaining enough respect from her classes of male teenagers. She had spent more than a month in an English-speaking country on one occasion.

Anna was 35 and she had had about eight years of teaching experience. In the last five years she had been teaching English at a secondary school with a good reputation in the center of Budapest. She had always thought culture was an integral part of language teaching, but expressed the need to learn more about ways in which it can be more effectively incorporated in the language lesson. Anna had traveled a lot and spent longer periods of time in the United States and in England.

Zsóka was 40 at the time of the interviews and she had been working as an English teacher and mentor at one of the secondary schools with the best reputation for academic excellence in Budapest for fifteen years. Her feelings about her involvement in this project were mixed, because she said she thought that culture was just another trendy topic and she

did not really look forward to another project which would try to influence her well established mixture of favorite teaching styles. Zsóka had been to England several times, but only on short visits. She had never lived abroad for more than a month.

Erika was 45 and she had been teaching English for five years at an exam-centered secondary school in a small town. Originally she was a Russian teacher, and she had participated in the Russian Teacher Retraining Program for two years before she graduated as an English teacher. When I asked her to participate she proved to be very open and enthusiastic about teaching culture. Erika had not traveled too much and she had never stayed in a foreign country for more than a month. She went to England once for a short visit.

In conclusion, Bori, Gitta, Anna, Zsóka and Erika represent five very different cases of English teachers working in Hungary.

4.4.6 Validity, credibility and limitations of this qualitative study

Although the interview questions and the training session were approved of by two experts and the interview schedules were piloted, the lessons learnt from this research design were the following: the choice of interview questions was perhaps not broad enough, the training session was obviously too short to have long-lasting effects, and several follow-up interviews complemented by lesson observations during a longer period of time would have revealed more than the short follow-up interview. These research methodological conclusions were taken into consideration in the subsequent phases of the qualitative research (see Chapter 5). However, the intensive engagement with the five participants made sure that their perceptions were recorded meticulously and could inform research questions 1 and 2 of this dissertation, thus supplementing the statistical survey by probing further into the areas examined by the questionnaire study.

As for credibility, some of the teachers appeared to feel that that the quality of their teaching was being assessed. Consequently, it was made clear at the beginning of the interview that the questions were in no way intended as a test. The interview was not prescriptive but exploratory, i.e. attempting to find out how the respondents felt about including cultural elements in their teaching. However, the participants sometimes indicated that they included a certain activity in their teaching, but found it hard to explain how. Some respondents may have felt that by saying "I never do that" they were displaying a hostile attitude to the interviewer. In the light of the above, it may be reasonable to conclude that the results of the case studies may err in a certain direction. As a result, the responses might have

indicated a higher level and frequency of culture teaching in the classroom than was actually the reality.

The interpretation of the results of the case studies is certainly influenced by the researcher's own values and her impressions of the participants during the interviews and the training session. However, to assure the reader that the research is credible and reliable, and that the findings are valid and may be transferable, here is the summary of the steps that have been taken according to the principles of naturalistic investigations as recommended by Lazaraton (2003): Data collection aimed at exploring the participating teachers' own ideas, attitudes, and interpretations. The data collection meant a fairly long engagement with the participants to build trust and better understand their beliefs. In addition, data analysis followed an on-going cyclical approach, and the emerging concepts were always incorporated into the next phase of the data collection procedure. In reporting the data, thick descriptions and a large number of quotations are provided in order to allow readers to determine whether the results of this research project may be transferable to other contexts.

The limitations of this study are obvious, because it only explores the formation of the views of five in-service teachers during a relatively short period of about two months. Other limitations might include unrevealed influences that may strongly affect teachers' views and beliefs. Despite the researcher's efforts to discuss the participants' English teaching practices, influences other than the training session cannot always be traced, but their possible existence cannot be dismissed either. However, the insights gained through these case studies may still help discover and better understand those pedagogic variables that can facilitate the incorporation of cultural elements in language lessons and in language teacher education.

4.4.7 Data analysis

According to Creswell (1994) the analysis in a qualitative study has to be based on data reduction to discover patterns in the transcription of the interviews (p.154). This is followed by the reporting of the data and the interpretation of the results. In this study, preliminary analysis started in the data collection phase and also helped to refine the form and focus of the training session and the follow-up interview. An attempt has been made to separate the presentation of the data from the researcher's interpretation.

From a research methodological point of view, the idea to analyze the impact of such a short training session was misconceived. Therefore, it is only the data collected during the two long interviews with each of the five teachers that the author decided to thoroughly

analyze. The plan to measure the impact of the training session was abandoned, which does not decrease the value of the insights gained from the interviews.

4.5 Results of the case studies with secondary school teachers of English

The findings of the case studies conducted in 2001 are presented in the order they help answer the four research questions of the study (sections 4.5.1 – 4.5.4). A sample interview transcript is included in Appendix 4 to provide a wider context for the presentation of the results. The researcher's evaluation of the case studies is presented in a separate section (4.6).

4.5.1 How do the participants use culture-related activities in their teaching?

In general, it can be stated that there was agreement among the participants as to the usefulness and general educational value of increasing students' knowledge of the target culture(s). All of the participating teachers claimed that they 'sometimes' or 'rarely' did civilization-related activities. They mentioned discussions about cultural differences in lifestyle, an occasional song or poem, famous sights and recipes. The frequency depended primarily on the coursebook and their familiarity with the topic the coursebook offered. One participant also mentioned the general proficiency of the class as a determining factor when she made decisions about whether to cover a given cultural unit, passage or activity in a coursebook, or to omit it from the syllabus. The responses received about the frequency of little 'c' culture-related activities are presented in detail below.

4.5.1.1. Appropriate choices for conversation topics

Bori does not think conversation topics are really different in English and Hungarian, so she never brings this up in her teaching. Gitta and Erika talk about this sometimes, but from what they say it largely depends on the coursebook how often and in how much detail they discuss appropriate conversation topics in the foreign language. Gitta's class often starts giggling when the conversations in the book are about the weather and are very polite and indirect, and this is when she sometimes feels she has to explain that people in other cultures talk about different topics in different ways from us. Anna and Zsóka said they always made sure they discussed this with every class, because even the classroom is a social setting as Zsóka put it. Anna also added that she often tells her students funny stories about what the

English would think of them if they said this or that, and this usually makes them see the point of paying attention to possible cultural differences in the choice of conversation topics.

4.5.1.2 Rituals of greeting and leave-taking

Bori believes that it is enough to teach students the correct expressions of saying hello and goodbye, but otherwise there is no need to talk about this, because *"there are no differences really."* Gitta does not place emphasis on greetings either unless there is a task concerning this in the coursebook. Erika sometimes makes her students *"role-play situations because there is a good unit in the coursebook"* she uses about greetings. Anna said she always made sure to show her students different types of greeting customs through American, English, Swedish and Turkish examples, because these are the ones she is familiar with. This usually takes the form of a discussion and then a role-play on the basis of pictures. She added that her beginners often giggle when they first try to use the expressions "How do you do?" and "Pleased to meet you." Zsóka said she had just told her class *"for the 85th time that 'hello' and 'goodbye' are not interchangeable in English and that you can spoil a relationship right at the start if you do not greet someone properly."* She often talks about this with her students, and makes them act out situations to practice greetings.

4.5.1.3 Appropriate ways of complaining and criticizing

Ways of complaining and criticizing are more often incorporated by all five teachers, because as Zsóka put it, these are always there in every coursebook these days. They usually use role-plays and act out situations on the basis of pictures. However, two of the teachers pointed out that whenever they wanted to scold the students for some reason, or when their students want to complain about homework or a bad grade, this always happens in Hungarian. Zsóka said that her students take her more seriously if she *"scolds them bluntly in Hungarian than in polite and indirect English."*

4.5.1.4 The non-verbal expression of gratitude

All teachers admitted that they never taught anything about non-verbal expressions to express gratitude or any other feelings for that matter. The reasons they listed for not teaching anything about non-verbal communication vary from *"because they are teenagers and it*

would be awkward" (Gitta) to *"it's not in the book"* (Erika) and to *"I don't know how to do it"* (Anna) or *"Never… because I don't have the faintest idea about nonverbal things"* (Bori).

4.5.1.5 How personal space varies from one culture to another

With the exception of Anna, all teachers said they never taught their students about differences in personal space. Their reasons for this varied from *"it's not the English teacher's task"* (Zsóka) to *"first we have to prepare for the exam, and then in terms of teaching culture I think it's more important to talk about Christmas traditions"* (Gitta) and *"I don't know how far the English stand, and it's not important, my students will figure these things out when they're there in England"* (Bori).

4.5.1.6 The dangers of negative stereotyping

All five teachers said they sometimes discussed the dangers of negative stereotyping, but that they either *"don't feel at ease with this topic, because secondary school students are quite negative"* (Bori) or *"everything in the coursebook is about the English, and it's usually quite a stereotypical picture"* (Zsóka). Zsóka sometimes uses this coursebook to compare typical English and Hungarian things, but she says this is more to wake up students' curiosity about the world. Anna only talks about prejudices when there is a racist remark from one of the students, but she makes her students do projects about ethnic groups, Hungarian Americans or the Holocaust (the students can choose the topic) and when they discuss the presentations, there are sometimes negative stereotypes coming from the students to which she reacts promptly.

4.5.1.7 Culture shock

From what the respondents said it seems that only Anna and perhaps Gitta had real culture shock, which means that the other three teachers do not have first-hand experience of this phenomenon. Bori was surprised at a couple things in England, but she said the students would *"have to figure out how to solve their problems themselves when they are abroad."* Gitta's students have not traveled yet, and when there was a unit about this in the coursebook, she felt the students could not relate to this. Zsóka believes that *"someone learning a foreign language is in a constant state of culture shock,"* but she admits that her astonishment at

things in England when she was there on short tourist trips was probably not the same as culture shock.

Bori and Gitta try to make their students not worry so much about speaking in English and taking the exams, but as far as cultural differences are concerned they have never felt they had to explain to their students not to worry too much about different cultural norms and habits. Erika usually tells her students how to behave in an English home before they go on an exchange trip, but otherwise she focuses on exam preparations, *"because these cultural things are not included in the syllabus."* Zsóka sometimes asks her students how they would have reacted to a situation described in the book, but she never relates this to reactions to cultural differences.

4.5.2 How do these secondary school teachers of English see the role of culture in the English language classroom?

As it can be seen from the presentation of most of the previous answers to the initial semi-structured interviews, the participants' perception of the role of culture in the language classroom varies to a large extent.

Bori does not think there are so many differences between, for example, British and Hungarian cultures, and she does not think it is her job to talk about cultural issues in the classroom. She claims that

> *what the teacher says in an all-Hungarian classroom is just material to be learnt, it's not worth pretending it is more. No one had ever told me not to be stressed if the English offer me tea with milk. And quite honestly it's disgusting, the land lady brought it to my room every morning last summer, and I had to force it down. […] The students will have to figure out what to do and how to solve their problems […] otherwise if something comes through the language, I talk about it, if not, I don't. I don't think it's relevant. (Bori)*

Gitta believes that cultural issues are important, but she does not think she has enough experience and authority to discuss them in class. She claims

> *I have some groups that are very hard to discipline, and if we close the books and I give them situational cards, they start misbehaving. And discussing non-verbal communication or personal space seems "awkward." Students come from families that have never traveled abroad and are full of prejudice towards people who are different in any way from the mainstream Hungarian norm. This fact has always bothered me, and I believe it would be important to teach students to view other people less judgmentally. Still, I think culture-related activities are supplementary material only. (Gitta)*

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Anna is the participant who incorporates culture-related activities in English classes the most often in this group of five teachers. This is probably at least in part because she has had a lot of personal experience of cultural clashes and other difficulties abroad, and she has been using coursebooks that have been helpful from the intercultural perspective. She also realized that when she talks about her own difficulties abroad, the students listen very attentively and really appreciate the information as well as the honesty. She has received some very positive feedback from her students:

> *The coursebook I chose to use contains a fair amount of cultural activities. […] Occasionally there is a student who comes back to school in September and says 'you said this and that about English customs and it was so hard to believe, but it's true, I just experienced the same there'. (Anna)*

Zsóka is a very experienced English teacher and mentor, but her initial attitude to the interviews and the training session was very negative:

> *The truth is that I'm fed up with all these new trends in EFL. By the time you finally find your own mix of teaching styles and your favorite coursebook, there's yet another new trend in EFL methodology, a new challenge, and these new trends are all over the place, so you can't avoid them and this makes me sick. When you first asked me if I would participate in this project, I thought you were just another trainer to interview me about the Brits and the Americans, and that you'd give us a workshop to show us how great those cultures are… (Zsóka)*

Despite these feelings she agreed to the interview, and already when she was answering the second question (about the rituals of greeting and leave-taking), she claimed that

> *You can spoil a relationship right at he start if you don't know how to properly greet someone. When we were taught English, this was not part of the lesson and that was bad, because I've always had problems with this myself. (Zsóka)*

Erika is an experienced language teacher and she thinks culture should be an integral part of the language course, but in her answers she often says that she only covers certain activities when they come up in the coursebook, which they rarely do. Another reason why she does not incorporate cultural activities any more often is that in her school it seems to be a priority to prepare students for internal and external language exams where intercultural competence is not assessed.

4.5.3 What works against the incorporation of culture-related activities in the EFL syllabus according to the participants?

Common reasons in the answers given by the five teachers for not including cultural issues in EFL were a lack of material in the coursebooks, preoccupation with the exams, and a lack of appropriate training and experience abroad.

Aside from these factors working against the incorporation of culture-related activities, Bori also mentioned her lack of confidence to talk about topics like prejudices. In addition, she showed a lack of awareness of possible differences in, for example, appropriate choices for conversation topics and non-verbal communication.

Gitta's main concern is discipline when she holds discussions or role-plays. She also said that with some of her lower-intermediate groups it was too early to talk about cultural issues, because *"first they have to understand what the categories 'countable' and 'uncountable' mean."* She believes that when there is time at the end of the term, when they do not have to concentrate on exam preparations anymore, she will be able to use *"supplementary materials like these cultural activities."* Gitta expressed her disappointment when she said the students only wanted things that were of immediate use, that they were not interested in the news, they did not read anything except computer magazines, and that the majority of them came from families where there was very little stimulus.

Anna only mentioned a few obstacles in the way of teaching the listed culture-related activities. Aside from a lack of such focus in some of the coursebooks, when it came to non-verbal communication and personal space she said she was not sure how to do it because students at this age would laugh at her if she wanted to talk about such issues.

Zsóka sometimes wondered if teaching about these issues was the task of the English teacher. Another reason for her to feel uncertain about culture-related activities seemed to be that she often feels her students have more first-hand experience of English and American everyday life than she does. Furthermore, the coursebook she uses does not include any of the culture-related topics listed in the initial interview.

Erika follows the coursebook very closely, so she often mentioned that she did not usually do certain activities because they never came up in the coursebook. Another reason for her to push culture in the background is that her school is even more exam-centered than the average. She also complained about her lack of experience abroad. She claimed that she would be more eager to talk about culture-related topics if she had more first-hand experience.

4.5.4 How did the 90-minute intercultural communication training session influence the teachers' perception of teaching culture in EFL?

As it was mentioned in the description of the research methodology, the idea to measure the impact of such a short training event was misconceived. In addition, the available amount of data does not allow the researcher to draw conclusions about changes in the participating teachers' perception of teaching culture in English lessons. However, from the answers given to the questions in the follow-up interviews it seems that the training session did result in some cultural awareness raising. Some of these issues had never occurred to the participants, and this was already becoming obvious in the initial interviews. In fact, the first interview itself also served as an eye-opener for most of the participating teachers. At one point, when we were talking about culture shock, Bori, who had expressed strong reservations about teaching these *"touchy-feely things,"* said *"I guess you are right in that it is good to know that is culture shock and there is no need to get scared."* Zsóka, who had never really experienced culture shock, seemed to learn what exactly the term actually covers during the initial interview. In addition, when asked about whether she tells her students about cultural differences in personal space, she first said it was not the task of the English teacher, but then she added that it was true that she also taught her students about biology and environment protection in the English class and *"so why not personal space."* Several of the participants also came to the conclusion that if there were more cultural materials and good activities in the coursebooks they use, they would probably be happy to teach more about culture.

The follow-up interviews revealed two important consequences of the training session. On the one hand, although the participating teachers seemed to enjoy the discussion and benefit from the activities, a month later it was only Gitta who had tried out two of the four or five suggested activities and Anna who had done a variation on one. Reasons given by the other three teachers for not incorporating any of the activities included lack of time, focus on grammar, difficulties in *"embedding the activities in the lesson plan,"* failure at finding the right pictures, feeling of insecurity because of a *"lack of competence in this field,"* fear of discipline problems when it came to *"unusual role-plays,"* and so on. In addition, none of the teachers read all of the assigned reading material, because they all said most of it was too theoretical and they had too little time.

On the other hand, the beneficial awareness raising aspect of the training session was obvious from several remarks during the follow-up interviews. Bori, whose attitude to teaching culture was clearly negative at the beginning of the project, claimed that

I guess it would be necessary to teach about these things, but my circumstances (the coursebook, the exams, and lack of experience) make it difficult. […] I guess it would be much easier if the coursebooks we use contained more material (and teacher-friendly material!) about cultural issues. […] But I think it would be even more important to send future language teachers to the target country for six months or a year. Because it's not enough to talk about these things, you have to live through them to really learn about cultural differences.

Gitta thought that her perception of teaching culture had changed as a result of the training session, but she found it difficult to explain how or why. She said she had always thought that, for example, tolerance was important, but *"I didn't know the ways in which I could talk about it in class."* She claimed that the activities we had tried out together were all very useful and that they would make her task much easier. She also expressed the need for workshops and courses like this because *"we need practical tips and ideas on how to do things in the classroom."*

Anna claimed that her perception of teaching culture in EFL had not really changed as a result of the training session, because she had always thought culture was an integral component of language teaching. However, she found the activities and the discussion very useful. She said that

the critical incident you told us about the Hungarian woman working in Germany, the one who almost lost her job because she spoke fluent English, but she spoke it with too much Hungarian bluntness and straightforwardness, was very revealing to me. Becoming aware of such differences actually helped me solve a personal conflict with an American acquaintance just last week. […] It would be important to include such stories and discussion starters in coursebooks because it is very demanding for teachers to come up with such awareness raising incidents and matching activities even if they are aware of the importance of intercultural competence. And many are not.

Zsóka admitted that after her initial aversion about the topic of the interviews and the training session, she was very pleasantly surprised. She enjoyed the activities and the discussion and she acknowledged that

it is very important to include intercultural communication training in language teaching because through these activities and critical incidents as well as through cultural information about other countries, we help prevent our students from getting lost in this jungle where we live. Talking about these issues is good for their grammar as well as for their relationships with people and their communication skills. I think the workshop was a real eye-opener for me. […] This should be part of the Methodology seminars for future teachers.

Despite the fact that Erika did not try out any of the activities, she said the training session was useful and she would certainly incorporate more activities with a cultural focus if there were not so many constraints imposed on her by her exam-centered school and the coursebooks she follows. She claimed that

> *the English language is first of all a medium for us, and I like to use this medium for serious discussions much more than for the typical coursebook topics like housework and disco music.*

4.6 Evaluation of the case studies of secondary school English teachers

Culture-related activities are not very frequent in the English lessons of the five participating teachers. They claimed that they 'rarely' or 'sometimes' do big 'C' cultural activities, and they rarely or never discuss the majority of topics in connection with little 'c' culture. The most often emerging concepts during these interviews were centering around the poor cultural content of coursebooks, the dominance of grammar at language exams, the participating teachers' perceptions of their own knowledge and skills as well as their beliefs about a language teacher's role in teaching language and culture together.

As far as expectations from coursebooks are concerned, participants described in this study seemed to expect more cultural content as well as more instances of helpful guidance for the teacher in conducting culture-related activities in the English lesson. In all five cases, it was interesting to learn that coursebooks have the major decisive role in what happens during the lessons.

Another obvious obstacle to including culture-related activities was some of the teachers' preoccupation with exams that are, to a large extent, focusing on the students' accurate use of the foreign language. As long as it is only linguistic competence that is assessed at final examinations in secondary schools and at language exams in general, it is unrealistic to expect teachers to incorporate the development of intercultural competence into their teaching in a systematic manner.

Finally, some of the teachers participating in this project expressed uncertainty about their own knowledge and skills regarding language-and-culture teaching. One reason seemed to be a fairly common lack of first-hand experience in other cultures. In addition, some of the teachers blamed teacher education programs for not incorporating the methodology of developing intercultural competence in their curricula. They claimed they had never been taught how to proceed and what methods to use when intercultural communicative competence should be one of the most important aims of second language acquisition instead

of mere linguistic competence. Another argument, perhaps logically following from the previous one, was that according to some of the participating teachers it is not the language teacher's task to develop intercultural competence.

Teaching intercultural communicative competence is a new idea for the majority of language teachers in Hungary. Although in this study it seemed that even those teachers accepted its importance who initially showed a negative attitude to this concept, a statement of new attitudes does not necessarily correspond to expected behavior associated with those attitudes as we have seen in the section on the reviews of studies on the impact of training (2.3.3). Some of the input of the training session has been lost and some of it has seemingly been reinterpreted by the teachers to fit their own beliefs and contexts. Nevertheless, it is clear that the interviews and the short training session served an important awareness raising purpose and gave some concrete ideas and ready-to-use culture-related activities to the participating five teachers.

Perhaps the most important finding of this series of interviews was that both the participants' circumstances and their perceptions of the role of culture in the language classroom vary to a large extent, and that although a 90-minute training session is too short to have a lasting impact on teaching practice, together with the interviews conducted before and a month after the training event, it does seem to serve as an awareness raising eye-opener for teachers, and it can give them at least some theoretical foundations as well as practical tools for incorporating culture-related activities in their language lessons.

It would probably be useful to hold subsequent follow-up workshops or courses, because the enthusiasm and stimulus the teachers gained by participating in this study probably fades away under the everyday pressure of exams, lack of materials and time, discipline problems and so on. Furthermore, it seems that it would be useful to hold intercultural communication training workshops and courses for in-service teachers in general, because teachers in this project acknowledged its significance for foreign language acquisition when they were made aware of some of the most important difficulties of functioning effectively in another culture.

4.7 Conclusions and answers to research questions 1 and 2 of the dissertation

To answer the first two research questions of the dissertation, I summarize and evaluate the findings of the quantitative and qualitative studies described in the present chapter. How teachers incorporate culture-related activities in the English lesson and what

factors the frequency of culture-related activities depend on (sections 4.2, 4.3, 4.5. and 4.6) are significant questions to answer before issues of the role and the status of intercultural communication training in language teacher education can be addressed in the next chapters of the dissertation.

4.7.1 How often and in what ways do teachers incorporate culture-related activities in EFL teaching?

It is clear from the results of the questionnaire study described in section 4.2 that the three activities teachers do most often from the items listed in Section 1 of the questionnaire are based on *literature*, *discussions on cultural differences* and *current events*. But even these are 'often' included in the language lesson by only 32.9%, 27.6% and 18.1% of the teachers respectively. *Songs*, *videos or photos* and *art* from the target-language cultures are even less frequently incorporated into the English lesson (only 14.8%, 14% and 2.6% of the teachers do these three activities often). We must remember here that 'often' was defined in the questionnaire as every third class or more often, 'sometimes' meant about three or four times in a term or course, and 'rarely' indicated perhaps once in a term or course. This means that activities that may lead to a better knowledge of the target cultures' civilization are only 'sometimes' or 'rarely' done by the great majority of the participating English teachers.

Considering activities leading towards intercultural communicative competence as sampled in Section 2 of the questionnaire, the results are even more mixed. As the figures show in Table 5, it is clear that aside from functions (*greetings* and *complaints*), activities in this section are even less popular with teachers. Only 18.1% of the teachers said they always made sure to discuss the issue of *appropriate conversation topics* with their students. Only 15.6% and 17.9% of the teachers said they always discussed differences in *nonverbal communication* and *personal space* with their groups. This means that students of the remaining over 80% of the teachers are not very likely to learn anything about these issues during their English lessons. As a result, they may end up learning about the importance of differences in conversation topics, gestures, facial expressions and personal space through, perhaps unpleasant, personal experience if they learn about them at all. The same seems to hold true for *culture shock*, a basic phenomenon in the process of learning about a second or foreign culture that can cause a lot of trouble and loss of self-confidence. Only 19.9% of the total sample said they always made sure they told their students about culture shock.

It also became clear from the results of the questionnaire study that teachers mostly focus on Britain and the United States, and rarely include tasks focusing on other cultures, or

the students' own country. Unfortunately, teachers do not really find helpful tasks and guidance in their coursebooks either when it comes to culture-related topics.

Findings of the case studies support the results of the questionnaire. The five participating teachers 'sometimes' or 'rarely' incorporate big 'C' culture-related activities, and it is even less frequent that they discuss any of the little 'c' cultural activities listed in the questionnaire and in the interview schedule. Additional insights gained from the interviews about the manner in which cultural activities are done when they are present in the lesson include the following: whole class discussions were mentioned several times by all of the teachers, acting out situations on the basis of a coursebook unit or activity was mentioned by three of the teachers in connection with *greetings* and *complaints*, and the use of pictures and projects that end in mini-presentations are only applied by one of the participating teachers.

To summarize the answer to the first research question of the dissertation, it can be stated that the occurrence of culture-related activities in the English language classroom is not significant and not systematic. In addition, it seems that language teachers' repertoire of methods to develop intercultural communicative competence is relatively poor and it is largely influenced by their own cultural awareness, their own personal experience with other cultures, the aims and the content of the coursebook they use and their own personal belief about the role of culture in communication and the role of the teacher in developing linguistic and/or intercultural communicative competence.

4.7.2 What factors does the frequency of culture-related activities depend on?

From the statistical analysis of the questionnaires it seems that the majority of teachers incorporate very few activities with a cultural focus in the language classroom. Nevertheless, as it can be seen from Tables 6, 7 and 8, both staying abroad and training do make a significant difference in the frequency of culture-related activities. It is interesting to observe that according to length of stay abroad there were statistically significant differences between respondents in the frequency of just four activities: *discussions about cultural differences, current events, negative stereotypes,* and *culture shock*. However, the differences here doubled and sometimes tripled in favor of the teachers who had spent a longer period of time abroad.

Furthermore, it can be concluded from the data in Table 7 and Table 8 that those respondents who had received some form of cultural awareness or intercultural communication training do nearly all of the activities significantly more often. The percentage of teachers who often discuss *cultural differences* and *current events*, use *videos and photos*

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of famous people and sights, and always discuss *appropriate conversation topics*, *personal space* and *the dangers of negative stereotyping* approximately doubled among the teachers who had some previous training in this field. The differences are also significant in favor of teachers with some cultural training experience in all the other activities except for *art*. Furthermore, the ratio of teachers who always discuss *culture shock* with their students tripled among the respondents with some previous cultural training.

The case studies presented above give further insight into the factors that may influence the frequency of culture-related activities in the English classroom. Aside from the participating teachers' relatively poor repertoire of activities with a cultural focus, the difficulties they had using (*"embedding"*) the ones they had learned at the training session, and their coursebooks' apparent deficiencies, several other decisive obstacles were mentioned by the respondents. These include some of the participating teachers' lack of first-hand experience or knowledge of other cultures, others' strong grammar orientation as well as their (or their school's) exam-centeredness, some of the teachers' feelings of incompetence due to lack of training in the given area, younger teachers' preoccupation with discipline and motivation problems, some teachers' reservations about whether developing intercultural competence was the task of the language teacher and a perceived lack of time in general.

Although the scope of these investigations is limited, it seems both from the questionnaire study and the interviews that culture-related activities are often pushed into the background, and only pulled out when the coursebook prescribes them, or the teacher feels that the lesson should be spiced up a little. On a cynical note, it could be remarked that in addition to their coursebook's often limited cultural content, the majority of EFL students can perhaps read a passage by Oscar Wilde, listen to a pop song once or twice a year and learn about the English Christmas pudding every December. This certainly does not widen their cultural horizon too much, and it definitely does not help them to better communicate with people who have different values, beliefs and customs.

However, the results of this study indicate that even short workshops or training courses raise teachers' awareness of the importance of a variety of culture-related activities even more significantly than a longer stay abroad. This may suggest that instead of waiting for exchange and immersion programs to become easily available for all future English teachers in Hungary, it is probably more beneficial to reconsider the role of culture-related activities in language teaching and to redesign language teacher education programs accordingly. The next chapter will analyze the results of research about the role and impact of an intercultural communication course in an English language teacher training program.

5 The role and impact of intercultural communication courses in teacher education

Overview of the chapter:

The present chapter aims to complement the results of the statistical analysis and the case studies conducted with secondary school English teachers described in Chapter 4 with another set of case studies conducted with pre-service English teachers in 2005 in order to help answer research questions 3 and 4 of the dissertation:

3 To what extent do intercultural communication courses change the participating teachers' perception and actual practice of teaching culture in foreign language classes?

4 How can intercultural communication training be incorporated into language teacher education?

The purpose of the six case studies described in this chapter is to explore pre-service English teachers' personal theories about language-and-culture teaching. This research project is exploratory in nature; it does not aim to give a global answer to issues of training and practice. Instead, these case studies attempt to investigate the state and the development of the participating trainees' personal theories of teaching culture and any possible changes in their perceptions before and during their participation in this research project. The case studies are complemented with the findings of an analysis of documents describing how intercultural communication is taught to pre-service English teachers in two other European countries. The insights gained from the case studies together with the subsequent document analysis will hopefully contribute to research on how cultural awareness raising and the development of intercultural communicative competence can be effectively integrated in language teacher education.

The description of the case studies with pre-service language teachers conducted in 2005 is preceded by a section on earlier research projects that served as preliminary studies (section 5.1) for the present case study project. This is followed by the description of the methodology of the case study project with six pre-service English teachers (section 5.2.1), and the presentation of the results of the six case studies with pre-service English teachers (section 5.2.2) and their evaluation (in section 5.2.3).

5.1 Preliminary studies

Although the answers to the research questions are provided by the case studies conducted with six pre-service English teachers in 2005, a description of earlier case studies and pilot studies is essential because they also served as preliminary studies to substantiate the case studies with the six pre-service English teachers. The table below summarizes the main purposes of each of the described preliminary studies and gives an indication as to where their methods and results are described in the present dissertation.

Preliminary studies	Date	Main purposes	Described in which section of the dissertation
Case studies with five secondary school English teachers	2001	To gain insights into the ways teachers incorporate culture in language teaching and the reasons behind these ways	Summary: 5.1.1 Detailed description: 4.4, 4.5
Case studies with four pre-service English teachers	2001/ 2002	To gain insights into trainees' evaluation of their methodology and ICC courses at university	Summary: 5.1.2
Quasi-experiment with eleven students of an ICC course	2004	To explore to what extent an ICC course influenced the trainees' thinking about the importance of the cultural dimension	Detailed description: 5.1.3
Case studies with six pre-service English teachers	2005	To explore trainees' personal theories about teaching culture through language and to see what factors influenced these theories	Detailed description of results: 5.2.2 Evaluation: 5.2.3

Table 10   Summary of the preliminary studies and the case studies with six pre-service English teachers

In what follows, there is a brief description of the preliminary studies that are of great importance for a better understanding of the whole project.

5.1.1 Case studies with five secondary school English teachers

In order to better understand the possible reasons behind the results of the quantitative study on the low frequency of cultural elements incorporated in English lessons, the statistical analysis was complemented by case studies based on semi-structured interviews with five secondary school teachers of English in 2001. The initial interviews were followed by a short training session, and subsequently a follow-up discussion with each participant to learn more about the participating teachers' perception of culture in the language classroom and at the same time, to measure the effects of the training session. The interviews and the training session took place in Budapest in 2001. The results and conclusions are only summarized here, for a full description and analysis of these case studies, refer to sections 4.4 and 4.5 in Chapter 4.

From the data collected during the two interviews with each of the participating English teachers in 2001 it seemed that the main result of the training session was awareness raising. It became obvious for the researcher already in the initial interviews that some of the

'cultural' issues had never occurred to the participants. In fact, the initial interview itself also served as an eye-opener for most of the participating teachers.

The follow-up interviews revealed two important consequences of the training session. On the one hand, although the participating teachers seemed to enjoy the discussions and benefit from the activities, a month later only two of the five participating teachers had tried out one or two of the five suggested cultural activities. Reasons given by the other three teachers for not incorporating any of the activities included lack of time, focus on grammar, difficulties in "*embedding the activities in the lesson plan,*" failure at finding the right pictures, feeling of insecurity because of a "*lack of competence in this field,*" and a fear of discipline problems when it came to "*unusual role-plays.*"

From a research methodological perspective the lessons learnt from this research design were the following: the choice of interview questions was perhaps somewhat limited, the training session was too short to have long-lasting effects, and several follow-up interviews complemented by lesson observations during a longer period of time would have revealed more than the relatively short follow-up interview. These conclusions were taken into consideration when the case studies with pre-service English teachers were designed and conducted in 2005.

5.1.2 Case studies with four pre-service English teachers

Building on the experiences above, another set of case studies were conducted in 2001 and written up in 2002 which attempted to explore what impact some compulsory and elective methodology courses and a four-week teaching practice had on four pre-service English teachers' personal theories about language teaching at Eötvös Loránd University in Budapest. Methods of data collection and analysis were similar to those of the previous study. The participants were one male and three female students aged 22-29 who all participated in both the Methodology Foundation and the Intercultural Communication courses held by the researcher. In this sense, the interviews also served as course evaluation instruments.

The research question relevant to this project intended to discover whether the Intercultural Communication elective course changed the participating pre-service teachers' attitude to and actual practice of teaching culture through language. Since this question was only one of four research questions explored in this study, the scope of the investigation in this field was limited. Nevertheless, although the participants found it difficult to articulate their theories and the changes in them, they did list some of their beliefs about teaching that

had been challenged or changed by the input of the Intercultural Communication course (ICC course).

One of the trainees admitted that the ICC course had changed his perception of what a good command of the English language was. It made him realize that grammatical and lexical competence was not sufficient for successful intercultural communication. However, the course did not seem to convince him that cultural awareness raising and intercultural communication training were not only feasible at upper-intermediate or advanced levels.

> *Perhaps you can actually do something cultural at pre-intermediate level, too, but I don't know how and I think you really have to be a good and experienced teacher for that. But it must be really difficult, because I think you have to have some language proficiency to do things with a cultural focus. And no, I don't think I quite learned how to do it in the course. (Ákos, aged 23)*

Another participant pointed out that before she took the ICC course none of these issues had been consciously processed in her mind and she had not held them as important as she did after the course. The course seemed to serve its awareness raising function, but some doubts remained in her as far as the effectiveness of intercultural communication training is concerned. She claimed that she had *"met too many hopelessly prejudiced people who would probably never learn the skills and attitudes necessary for intercultural competence." (Mari, aged 22).*

Another trainee originally felt somewhat uneasy about the topics covered in the Intercultural Communication course, because she has seen many people, including teachers, refuse to do anything intercultural or interpersonal, saying that these were just trendy topics that will pass. She claimed that the course made her realize that

> *It is still possible to do intercultural training because it is an integral part of language learning that does not have to be called by fashionable names in order to help students acquire the necessary skills, attitudes and knowledge for successful communication with other speakers of English." (Eszter, aged 29)*

Eszter also claimed that the session on coursebook evaluation from an intercultural perspective was helpful and that the concrete activities we tried out were very useful. She also mentioned that she found one of the assignments particularly creative and beneficial. She said that when they had to write lesson plans with a cultural focus based on a coursebook unit that did not have anything intercultural about it, they were forced to apply the theory and be as creative as possible, which was life-like and very beneficial. She also thought that the

classroom research project was challenging and instructive not only in intercultural matters, but also in research methodology.

Although Eszter seemed to be the only trainee who managed to squeeze some cultural activities into her teaching during teaching practice, the other three trainees also said they would like to use the theory and practice learned during the Intercultural Communication course in their teaching in the future. Perhaps the trainees really believed that intercultural communication training was important, but they may not actually be able to incorporate it in their teaching because of time, material or other constraints.

Although very little was revealed about the impact of the training course on the participating trainees' personal theories about teaching culture, these interesting findings resulting from this project encouraged me to enlarge the scope and improve the applied research methodology.

As for research methods, there were some lessons learnt from this study, too. Although the interview schedule was more detailed, it turned out that there were too many research questions. As a result, the data collected for each was not sufficient. Moreover, the Intercultural Communication course was a new area for the researcher-trainer herself, which means that with more experience, probably better results could have been achieved. Finally, it would have been useful to observe and discuss the participating trainees' lessons during teaching practice to further explore the development of their beliefs and personal theories.

What did prove to be very useful in this project was that a long interview schedule concerned with exploring personal theories was piloted, several questioning techniques were tested, and a detailed evaluation of the Intercultural Communication course was obtained.

5.1.3 Quasi-experiment with groups of pre-service English teachers

The quasi-experiment conducted in 2004 aimed to explore the impact an intercultural communication course had on pre-service English teachers' personal theories about the cultural element in language teaching. Although the research design was later modified, the preliminary findings of the first phase of the quasi-experiment are relevant and important for the present dissertation.

The participants of this quasi-experiment were eleven pre-service English teachers who attended a 14-week elective course on the Methodology of Intercultural Communication training at Eötvös Loránd University in 2004. The answers given to the pre- and post-course questionnaires of the experimental group were compared to those given by members of the

control group who had not received any treatment, in other words, those who had not attended any cultural awareness or intercultural communication seminars during the same semester. This was going to be followed by in-depth interviews with five trainees in the experimental group as well as lesson observations but the research design was modified, and a new project was started in 2005 (see the description of the case studies conducted with six pre-service English teachers in sections 5.2 to 5.3 of the present chapter). However, some of the findings of the quasi-experiment are worth a brief description before a detailed account of the subsequent case studies is presented because this preliminary study also substantiates those case studies.

5.1.3.1 The participants of the quasi-experiment

Respondents in this study were eleven pre-service teachers of English, aged 21-28 in their third, fourth or fifth year of university studies. This was a quasi-experiment because although there were experimental and control groups to ensure comparability, instead of randomized subjects, intact groups of students were used in both the experimental and the control groups. In order to have the opportunity to compare the changes in the priorities of students attending the ICC course to students who had not received any training in cultural awareness or intercultural communication, it was considered essential to have the questionnaire filled in by students attending other specialization courses.

In the first phase of the project, the trainees in the experimental group had not attended courses on cultural awareness or intercultural communication prior to the course that served as treatment in this study. However, six of them had lived in a foreign country for 6 months or longer, which might have raised their cultural awareness prior to taking the course. The three trainees in one of the control groups who returned both the pre-course and post-course questionnaires had not attended any courses on cultural awareness or intercultural communication either, and they had never lived abroad. During the semester in question they signed up for elective courses on Computer Mediated Communication, Advanced Writing or Teaching Business English. The majority of the trainees in all groups had very little or no experience in teaching groups, but most of them had been giving private lessons on a one-on-one basis.

5.1.3.2 The Intercultural Communication Training course

The Methodology of Intercultural Communication Training course (ICC course) is optional, and it can be taken by any third, fourth or fifth year English major who wants to obtain a teaching degree. It consists of 14 ninety-minute sessions. Its aim is to cover the basics of the theory of intercultural communication training in language education and to give practical guidance in incorporating culture-related activities in the language lesson. The requirements include active participation in the discussions based on the readings, lesson plans with an intercultural focus based on currently used coursebooks, a materials file of the activities presented by the fellow students and the trainer, and a seminar paper summarizing the results of a small-scale classroom research project that the students have to carry out during the term (see course documents in Appendix 5).

As the researcher-trainer, I felt that this particular course that the participants took in the fall of 2004 was less successful in many ways than the one held a semester earlier or the ones held later. The reasons for this sense of lack of success might have been triggered by the fact that in the fall term of 2004 a very small seminar room was assigned for this course despite the high number of students who enrolled. Although this only retrospectively became a conscious analysis, I felt that my hands were tied due to the lack of space. As a result, I felt that the repertoire of activities I had presented and the discussions I had tried to initiate suffered to some extent. In addition, there were a few very shy students who never contributed to the discussions, while there were some others who always looked unsatisfied. A combination of these factors, and perhaps some others, resulted in what seemed to me a less than satisfactory evaluation of the ICC course in 2004 both from the students' and from my own perspective.

5.1.3.3 Data collection procedures

In 2004 eleven filled-in pre- and post-course questionnaires were collected from the sixteen students who had attended the ICC course, but only a total of three pre- and post-course questionnaires were returned by students in the control groups because in one group the trainer cancelled the very last session of the course when the post-course questionnaires should have been filled in, and in the other control group where the pre-course questionnaire had been filled in by six trainees at the beginning of the course, three trainees dropped out by the end of the semester.

5.1.3.4 Description of the pre- and post course questionnaires

In order not to reveal the main aim of the pre-course questionnaire (see Appendix 6), the introduction only stated that our department was interested in the interests and priorities of future English teachers, and this is why we asked them to fill in the questionnaire. In order to maintain confidentiality, the questionnaire was anonymous, but nicknames were invented by the respondents so that their pre- and post-course answers could be compared. The questionnaire was written in English because there was one trainee in the group who did not speak Hungarian but this did not pose any difficulties for the students since they were all very advanced speakers of English.

The post-course questionnaire (see Appendix 7) consisted of the same sections as the pre-course questionnaire to ensure comparability of the trainees' perception of what is important in language teaching before and after the course. However, in the experimental group the post-course questionnaire was supplemented by a third section consisting of open-ended questions to help trainees express whether they feel their beliefs had changed due to the course. The items of the main body of the questionnaire were compiled on the basis of the quantitative study and the two case study projects described earlier. A questionnaire compiled by Byram and Risager (1999) also helped complete the list of items in section 2/1 of my questionnaire.

The questionnaire aimed at eliciting information about the following topics:

- As far as the content of language classes are concerned, what discussion topics do trainee teachers find important to cover in English lessons?
- Do/Would they often do cross-cultural comparisons in language lessons?
- How do they rank the importance of cultural content and intercultural competence among 12 teaching areas on a scale?
- How do they describe the successful language speaker's attributes?
- How do their opinions on the above change after the Intercultural Communication course?

Section 1	Biographic data, including information about previous intercultural training and length of stays abroad;
Section 2/1	In column 1, respondents had to mark which of the 25 listed topics they were introduced to in their English classes in secondary school. In column 2, they marked the ten most important topics they would include in the English language courses they (would) teach. They were then to answer how often they were made to compare the above topics with their home culture, and how often they would make such comparisons in their own English classes.
Section 2/2	Respondents had to rank 12 teaching areas (from grammar to translation skills to intercultural competence) in order of importance and they were asked to justify their ranking in a few sentences.
Section 2/3	Respondents had to fill in a table about a language speaker's five most important attributes necessary for successful communication, and they also had to indicate whether these attributes can be acquired in foreign language classes, other classes, or through experience.
Section 3 (only in the post-course questionnaire)	Respondents had to answer open-ended questions to help evaluate the ICC course and to express whether they felt their beliefs about teaching had changed as a result of the course.

Table 11   The structure of the pre- and post-course questionnaires

5.1.3.5 Validity, reliability and data analysis

The questionnaire was validated prior to its administration by asking for two experts' opinion, piloting it with two students on two consecutive occasions, and using the think-aloud protocol with one of them. The research tool proved to be valid and reliable.

However, organizational problems included difficulties in finding the same respondents at the beginning and at end of the semester, and difficulties receiving a sufficient number of questionnaires filled out in enough detail by both the experimental and the control

groups. Nevertheless, the project generated enough data to be evaluated in this exploratory study.

Although care had been taken to choose groups where students had not attended intercultural communication or language-through-culture courses prior to or parallel with this experiment, some of the students might have been exposed to influences outside the university courses that could change their views significantly. In addition, respondents may not have paid enough attention to carefully filling in the pre- and post-course questionnaires, and they did not all give detailed enough answers to the open-ended questions of the post-course questionnaire at the end of the term. This also meant that although I could glimpse into their beliefs and personal theories, no thorough measuring and analysis of the development of their beliefs could be established.

5.1.3.6 Findings of the quasi-experiment

This section presents the findings of this quasi-experiment. The results are based on pre- and post-course questionnaires collected from eleven of the trainees in the experimental group, and three of the trainees in the control group. With the help of an initial comparison of the pre- and post course questionnaires filled in by the members of the experimental group, the following patterns seemed to emerge.

In Section 2/1 of the pre-course questionnaire, some of the trainees in the experimental group seemed to have randomly checked the first ten or sometimes fifteen topics that they would definitely discuss with their classes in the future. At the end of the semester trainees tended to make this decision more consciously as evidenced by the fact that they took much longer to fill in the questionnaire.

The table below summarizes the results of this assessment of trainees' priorities in topic areas to be incorporated in language lessons. The numbers in the table below indicate the number of trainees who included the given topic among their top ten in the pre- and the post-course questionnaires. Unfortunately, some of the trainees marked more than ten items in the pre-course questionnaire which makes it difficult to compare their priorities.

	Before the ICC course	After the ICC course
The history of the English language	-	1
History of the UK and/or US	4	5
Daily life and routines in the UK/US	8	10
Youth culture (fashion, music etc.)	6	8
Literature (UK/US)	8	7
School and education (UK/US)	4	4
Geography and regions (UK/US)	3	4
Festivities and customs (UK/US)	8	9
Environmental issues	2	1
Science and technology	3	-
Famous sights (UK/US)	4	4
Ethnic relations/racism	5	6
Gender roles	2	3
Working life and unemployment (UK/US)	2	1
Film, theater, art (UK/US)	7	6
Stereotypes	5	7
Family life and relationships	5	6
Social and living conditions (UK/US)	4	4
Shopping, food and drink	6	5
Healthcare issues	1	0
Religious life (UK/US)	2	2
Traveling in general	3	3
Culture shock	2	9
Life in any other countries	3	6
Other (specify): accents of English	1	-

Table 12   Number of trainees who marked the listed topics among their
top ten in EFL lessons before and after the ICC course

Although these results can certainly be interpreted in a number of ways, they seem to indicate a slight decrease in big 'C' culture-related topics and a slight increase in little 'c' culture-related issues. Topics with no direct link to language and communication (environmental issues, science and technology, healthcare, etc.) received very few votes at the beginning of the term, and even fewer check marks at the end of the ICC course. On the other hand, it seems that it was daily life and routines, youth culture, festivities and customs, ethnic relations/racism, stereotypes, family life and relationships, life in other countries and particularly culture shock that pushed other topic areas out of the top ten.

In section 2/1/d of the post-course questionnaire, three of the eleven trainees raised the desirable frequency of cultural comparisons in language lessons to 'often.' One trainee justified her answer very clearly by saying that "Through comparison students recognize the differences and similarities and may be able to accept other cultures better." The opinion of

the rest of the students in the experimental group remained the same as in the pre-course questionnaire ('sometimes' or 'often').

In section 2/2 of the post-course questionnaire the ranking of *intercultural communication* and *knowledge about the target language cultures* advanced quite a few positions among the 12 teaching areas in four trainees' opinion. The rest of the group ranked these items similarly to their pre-course ranking. In the space provided after the ranking task, several of the respondents expressed their frustration, because they found it very difficult to rank these teaching areas. One trainee gave an excellent justification:

> *I believe that it is of primary importance to teach the four basic skills to language students, also grammar, vocabulary and pronunciation. However, cultural content is also important and it should not be ranked after the four skills, because everything can be taught through cultural material.*

Section 2/3 inquiring about the five most important attributes of successful language speakers was clearly misunderstood by several of the trainees, so this section may have to be reworded and redesigned if the questionnaire is to be distributed to other groups.

It is interesting how the majority of the trainees answered the first question of Section 3 of the post-course questionnaire. Nearly all of them felt that they had completed the questionnaire more or less the same way at the beginning and at the end of the course. Two others said they did not remember. However, in their answers to questions 3-7 of Section 3 of the post-course questionnaire, most trainees in the experimental group expressed the conviction that the course had changed their way of thinking about the importance of cultural elements and intercultural competence in language education. Five quotations from five different trainees in the experimental group that support this finding are the following:

> *My personal approach to teaching has been influenced by this course to a large extent. From now on, I would <u>consciously</u> include cultural content into my teaching.*
>
> *Yes, I thought before that more time should be given to intercultural issues, and this course made me more sure about that.*
>
> *I've been doing it instinctively, now I need to plan my lessons more consciously – that's what the course helped me in.*
>
> *My personal approach to teaching has not changed much due to the course as I think I was quite aware of intercultural differences and their importance before the course. But I've got a lot of new ideas about how to teach them and how to draw attention to them.*

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Since I have no experience teaching classes, I have no idea what I will teach in the future. But I will definitely try to find ways to teach intercultural communication skills.

The last question of Section 3 in the post-course questionnaire asked for the trainees' advice on how to improve the ICC course. Some of the remarks here were contradictory: two trainees thought there was too much theory, one expressed satisfaction with the reading materials, another was unhappy with the readings, one was dissatisfied with the classroom research project, but two trainees found it very beneficial, one suggested inviting native speakers, and three others recommended including more activities and practical hints. None of the trainees justified their answers.

Since only three post-course questionnaires were returned by respondents in the control group, those results cannot fully be analyzed and evaluated. As a general impression, it can be stated that these three trainees did not seem to attach too much importance to cultural topics, they did not rank *intercultural communication* and *knowledge about the target language cultures* high among the twelve teaching areas and they did not include adjectives describing cultural knowledge, skills and attitudes among the five most important attributes of a successful language speaker. Grammar, vocabulary and the four skills dominate in their answers to the questions relating to what is important in language education. Furthermore, there is practically no difference between their answers at the beginning and at the end of the semester.

5.1.3.7 Conclusions based on the quasi-experiment

Only careful conclusions can be drawn on the basis of the collected data. According to my interpretation based on the pre- and post-course questionnaires filled in by the pre-service teachers attending the ICC course, the data seem to indicate that trainees in the experimental group found cultural elements more important after completing the course than before. For a few of the trainees the course served an awareness raising purpose in terms of the importance of teaching language and culture together. In addition, several trainees claimed that they would incorporate culture (in the broad sense) in their language teaching more consciously and systematically due to the knowledge and skills gained during the course.

As far as course development is concerned, at this stage there were only a few conclusions drawn to help identify how cultural awareness and intercultural competence can be effectively integrated in language teacher education. Due to the variety of backgrounds and

former experiences the trainees have, it seems essential to assess their specific needs at the outset of the course. On the basis of the insights gained in this project, theoretical input has to be better integrated, aiming at a more appropriate balance of experiential activities and didactic methods. Incorporating more awareness raising and simulation activities exemplifying the theoretical foundations gained from the reading materials would also be beneficial.

It seems that the right balance between the practical activities that the trainees ask for and the importance of the theoretical foundations that most teacher educators advocate will always be difficult to find. Several researchers have rightfully emphasized that teacher training courses should be attempts at modifying and enriching trainees' existing beliefs and knowledge, rather than attempts at simply transmitting new information (Halbach, 2000) or passing on "tricks of the trade" in the form of a collection of activities to imitate (Kontra, 1997).

The six case studies with pre-service English teachers that were conducted after this quasi-experiment provide further insights into how trainees view the role of culture in language teaching, and how intercultural competence can be incorporated into foreign language teacher education more effectively (see section 5.2).

5.2 Case studies with six pre-service English teachers

The aim of the case studies conducted in 2005 was to paint a colorful and detailed picture of the personal theories of six pre-service language teachers about the role of teaching culture and developing intercultural competence in language teaching.

The main research question explores the six pre-service English teachers' personal theories about the cultural dimension of language teaching as well as the factors that might have influenced the formation of these theories. The examined areas of possible influences include the trainees' personality, their previous exposure to foreign cultures, their primary and secondary school teachers, the university courses they attended, the intercultural communication course that three of them participated in, their teaching experiences, their personal theories about language teaching in general and their participation in this research.

5.2.1 Research methods used in the case studies of six pre-service English teachers

The present section describing the research methodology of the case studies conducted with six pre-service English teachers in 2005 is divided into sub-sections under the following headings: research design (5.2.1.1), data collection and summary of data sources (5.2.1.2), the

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four main data collection instruments (5.2.1.3), the participants (5.2.1.4), the Methodology of Intercultural Communication training course (5.2.1.5), data analysis procedures (5.2.1.6), validity and credibility (5.2.1.7) and limitations (5.2.1.8) before the results are presented in section 5.2.2 and interpreted in section 5.2.3.

5.2.1.1 Research design of the case studies

Having learnt from a few weaknesses in the research methods of the previous case study projects (see 5.1.1 and 5.1.2), the present study followed a mixed-approach design consisting of several different methods of inquiry as suggested by Creswell (1994) among others. The present case studies are about six pre-service English teachers who come from a variety of backgrounds, have very different life experiences and thus they have substantially differing personalities. This is what makes them fall into six different cases. An important selection criterion that was consciously chosen is that three of them attended the author's 14-week elective course on the Methodology of Intercultural Communication Training at Eötvös Loránd University in Budapest in the fall of 2004, while the other three did not attend any cultural awareness or intercultural communication courses before or during the project. Since all of the trainees did their teaching practice in 2005, their lessons could also be observed, discussed and analyzed. The lesson observations were followed by in-depth interviews in order to better understand the present state and the development of the trainees' personal theories about the cultural dimension of language teaching.

5.2.1.2 Data collection and summary of data sources

In this research project data collection followed a repeated measures design by using pre- and post-course questionnaires with the trainees who attended the intercultural communication course, and lesson observations and in-depth interviews with all of the six respondents. The aim of the in-depth interviews and lesson observations was to better understand the trainees' personal theories by also investigating real behavior in real classrooms as recommended by Nunan (1991, p. 260).

Table 13 summarizes the sources of data that have been used in this study in order to create a holistic picture of the participating pre-service teachers' formation of personal theories about teaching culture through language.

Data sources	Aims	Comments/ Hidden agenda
The researcher-trainer's impressions and notes of three of the future participants of the project during the ICC course See sample in Appendix 8	To help the selection of participants for the project	Unavoidable subjectivity
Pre- and post-course questionnaires filled in by all the trainees attending the ICC course (including the three future participants) See Appendices 6 and 7	To help select three very different personalities with different experiences and ideas, and varying degrees of awareness, maturity and enthusiasm for ICC	Some trainees seem to have misunderstood some of the questions, and some others seem to have been too rushed to think about their answers.
Observation notes of two lessons taught at a secondary school by each selected participant See samples in Appendix 9	To learn more about the participants through observations of their actual behavior as teachers; To help formulate the interview questions	To see if they (especially my former students) incorporate culture-related activities, skills development or attitude formation tasks leading to intercultural competence
Post-observation in-depth informal interviews based on a semi-structured interview schedule See interview schedule in Appendix 10	To understand their behavior better, to discover their beliefs, thoughts, and personal theories and to discover what influenced these.	To also help evaluate the ICC course and to generate ideas for improving it (in the case of the three former students of the ICC course)
Post-interview comments and questions of the participants	Member checking to see if the respondents accept the transcripts and if they have any further thoughts and ideas in connection with the topics raised during the interview	All checked accuracy of transcript, but only three participants added comments and questions.
A short post-interview questionnaire filled in by three of the participants See Appendix 11	To clarify questions that were left out of the interview or ones that were left unanswered.	There was no point in asking non-ICC students to rank the components of ICC since they were not aware of these components
Researcher-trainer's diary with facts, impressions and commentaries written down after each phase See sample in Appendix 8	To document emerging ideas and categories, progress made, changes in the research design, etc.	Very helpful in remembering, organizing, and generating ideas.

Table 13   Summary of data sources in the case studies with six pre-service English teachers

As it can be seen in Table 13, the tasks of the researcher included teaching the ICC course, observing while participating in the course, designing data collection instruments, collecting data through questionnaires, interviews and lesson observations, as well as analyzing the data during and after each phase.

5.2.1.3 The four main data collection instruments

In what follows there is a description of and justification for the use of the four main data collection instruments applied in this research project: the pre- and post-course questionnaires, the lesson observation notes, the in-depth semi-structured interview schedule, and the post-interview questionnaire.

5.2.1.3.1 The pre- and post-course questionnaires

Originally, the aim of the pre- and post-course questionnaires (Appendix 6 and Appendix 7) was to see what impact the Intercultural Communication course had on trainees' beliefs about the role of culture-teaching in language lessons (see section 5.1.3 for a detailed description of this earlier study and the research tool itself). In addition, in the present case studies, the pre- and post-course questionnaires also helped select three very different personalities with different experiences and ideas, and varying degrees of awareness, maturity and enthusiasm for culture-teaching.

In order not to reveal the main aim of the pre-course questionnaire and not to influence the trainees' answers, the introduction to this questionnaire only stated that the department wished to learn more about pre-service English teachers' main areas of interest. Revealing that their teacher, one of the few instructors who hold courses on intercultural communication at the school was in fact the researcher might have pushed trainees in the direction of giving priority to cultural topics in the questionnaire. In order to maintain confidentiality, the questionnaire was anonymous, but the three students who were chosen for this project on the basis of their answers given to the pre- and post-course questionnaires consented to revealing their identity to the teacher-researcher.

The post-course questionnaire (see Appendix 7) consists of the same three sections as the pre-course questionnaire to ensure comparability of the trainees' priorities in language teaching before and after the course. However, the post-course questionnaire was supplemented by another section consisting of open-ended questions to help trainees express whether they feel their beliefs and priorities have changed during the term.

5.2.1.3.2 The observation notes

Two lessons of each of the participating pre-service teachers were observed in several different practice schools in Budapest in 2005. The aims of the lesson observation were to better understand the trainees' personalities and personal theories about teaching culture through language as well as to explore whether their actual teaching reflected their beliefs. At this stage the participants had not been told, and did not need to be informed, of the exact focus of the observation because I observed them in a double function: as the researcher of the current project and as a teacher of EFL methodology whose duties include observing trainees during their teaching practice.

The observed lessons were discussed and evaluated by the trainee, the mentor and the researcher-observer after each lesson. The participants' feelings and worries were discussed and some advice and encouragement was given. The observer's impressions were recorded, with particular emphasis on the cultural content of the observed lessons (see examples in Appendix 9). It is important to remember here that cultural content refers to big 'C' and little 'c' cultural knowledge, skills development in the areas of observation, interpretation and mediation as well as attitude formation to increase curiosity, empathy, and non-judgmental thinking in connection with people from other cultures.

Finally, the impressions gained from the lesson observations and the ensuing discussions also helped the construction and validation of the semi-structures interview schedule.

5.2.3.1.3 The interview schedule

The aim of these in-depth interviews was to understand the participants' behavior better, to explore their thoughts, worries and personal theories regarding the cultural dimension of language teaching and to discover what influenced their beliefs. It was equally important to gain insight into the trainees' earlier life experiences to see what might have had an impact on the formation of their personal theories of teaching language and culture aside from their studies. This is why there are questions in the interview schedule about a wide range of topics, including, for example, their experiences abroad, their role model teachers and their difficulties during teaching practice.

As Patton (2002) suggests the data collection followed a combined approach from formal and informal conversations during and after classes to an in-depth semi-structured interview to a standardized questionnaire. The in-depth semi-structured interview seemed to

be the best interviewing technique in this case because the interview schedule ensured that the same basic questions were asked from each participant for comparability, but the interviewees were free to elaborate on any of the subject areas in a conversational style that is appropriate and natural between a trainee and a trainer (p. 347). For similar reasons the interviews were conducted in Hungarian, and only the relevant cited passages have been translated.

The interview schedule (see Appendix 10) was divided into four sections: the first section contained questions about the interviewee's background and schooling, the second about her experiences during teaching practice, the third section inquired about their memories and evaluation of the Methodology Foundation courses, and the fourth attempted to elicit their beliefs about teaching culture through language. Since there were two different sets of students participating in the research – the three trainees from the ICC course and the three other trainees with no prior training in intercultural communication – this last section of the interview schedule had two versions.

All sections of the interview contained open-ended questions and prompts and probes as recommended by Maykut and Morehouse (1994). Some of the questions were generated by the on-going analysis of the data collected in the previous stages. The types of questions included what Patton (2002) describes as background or demographic questions, experience and behavior questions, opinion and value questions, and feeling questions. These were sequenced within each topic area so that the interviewee could warm up and feel more at ease when answering the more difficult items.

With the trainees who had attended the ICC course, these were also course evaluation interviews because I was truly interested in my former students' assessment of the course and in any ideas and suggestions for improvement for my own professional development.

Section 1 Background information	8 questions about teaching experience, future plans, likes and dislikes about teaching, role models, experience in other cultures
Section 2 Teaching practice	6 questions about the trainee's evaluation of her teaching practice, areas to develop, changes in beliefs about teaching
Section 3 The Methodology courses	3 questions about the trainee's evaluation of the courses, and any changes in beliefs generated by the course

Section 4	7 questions in connection with the trainee's
Teaching culture through language	perception of the role culture plays in
	communication and in language teaching,
	possible reasons behind lack of cultural
	content in general
(for three of the trainees questions about the	(evaluation of the course, the classroom
Intercultural Communication course)	research project, ideas for improvement)

Table 14   The structure of the interview schedule

In order to show the reader how the interviews were conducted a complete Hungarian interview transcript is attached in Appendix 13.

5.2.1.3.4 The post-interview questionnaire

The aim of the post-interview questionnaire (see sample in Appendix 12) was to clarify questions that were left unanswered or ambiguous during the interviews by the trainees who had attended the ICC course. The participants were requested to fill in a chart to assess the importance of civilization, small 'c' culture, intercultural skills development and attitude formation on a scale of 1 to 10 in 7th, 9th and 11th grade. They were also asked to judge how easy or difficult it would be to incorporate these elements at pre-intermediate, intermediate, and upper-intermediate levels in these three classes. In the space provided at the end of the questionnaire they were encouraged to elaborate on their answers.

Trainees who had not attended the ICC course were not requested to fill in the post-interview questionnaire in order to rank the components of intercultural communicative competence since they were not aware of these components as they had never studied them.

5.2.1.4 The participants and the selection procedure

The participants in this study were six female Hungarian pre-service teachers of English, aged 21-29, in their last year of studies at Eötvös Loránd University in Budapest. They had all completed the compulsory Methodology Foundation 1 and 2 courses and three of them enrolled in the elective Methodology of Intercultural Communication Training course (ICC course) in the fall of 2004 *"in search of new ideas and inspiration,"* as one of them said. The three students attending the ICC course (ICC students for short) were selected by the researcher on the basis of their different personalities, varying levels of maturity and

experience, and different attitudes to teaching language and culture as evidenced by their pre- and post-course questionnaires.

The three participants who had not attended intercultural communication or cultural awareness courses (non-ICC students for short) had to be selected in a different manner because the three trainees in the control group of the quasi-experiment described in section 6.1.3 who had filled in the pre- and post course questionnaires did not have the time or the inclination to continue to participate in the research. As a result, three other trainees had to be located with no prior experience in intercultural communication training. Therefore, the selection procedure was the following: A list of 52 trainees scheduled to do their teaching practice in the fall term of 2005 was obtained from the department responsible for assigning trainees to practice schools. The three instructors at the department (including the researcher) who usually hold culture-related courses crossed out the names of those trainees on the list whom they had taught as students in any of their intercultural communication or cultural awareness courses. A request to participate in the research was sent via e-mail to the fifteen students who remained on the list. The first three students sending a positive response to this e-mail were accepted as non-ICC students participating in this study.

All the participants were helpful during the whole project. They indeed became collaborators as described by Maykut and Morehouse (1994) who participated with enthusiasm to help the researcher as well as themselves in discovering the formation of their own beliefs and in understanding the process of teaching and learning language and culture. In order to preserve their anonymity, pseudonyms have been assigned to the trainees participating in this project. A detailed description of the participants is included in the description of each case. Table 15 gives a summary of the participants' most important features.

The participants	Gizi	Erika	Zsuzsa	Júlia	Noémi	Andrea
Age	24	23	21	23	25	29
Residence	Capital city	Country town	Capital city	Capital city	Capital city	Country town
Teaching experience	1 term as a teaching assistant at university, 4 months at a language school	A few private students only	Several private students	A few private students only	Private students and 4 months at a primary school in Belgium	2 and a half years with small groups in a language school, several private students
Wants to be a teacher	yes, in a secondary school	yes, a little if it works, but probably only part time in a language school	yes, probably in public education, but also interested in other jobs	yes, in a secondary school (grade 7 and up)	yes, a little perhaps, but also interested in psychology	yes, in a language school or a public school in the countryside
Went to school abroad	no, but attended a bilingual school in Hungary	no	no (only kindergarten)	no	yes, 1 year in France in grade school	no
Lived abroad	no	no	yes, nearly two years in Egypt at the age of 4-5	no	yes, 1 year in France at age 8, and 4 months in Belgium as a young adult	nearly 2 years in the US as a young adult
Completed Methods 1, 2 courses	yes	yes	yes	yes	yes	yes
Completed ICC course	yes	yes	yes	no	no	no
Evaluation of teaching (1-5)	5*	4	5*	5	4	5*
Outstanding Trainee Award	yes	no	yes	no	no	yes

Table 15   The six pre-service English teachers of the case studies

5.2.1.5 The Intercultural Communication Training course

The Methodology of Intercultural Communication Training course (ICC course) is optional, and it can be taken by any fourth or fifth year English major who wants to obtain a teaching degree. The course is offered every second or third term. There is usually another course with a focus on the cultural dimension of language teaching offered by two other instructors every other term. This particular elective ICC course was held by the researcher.

The aim of the ICC course is to cover the basics of the theory of intercultural communication training in language education and to give practical guidance in incorporating a variety of culture-related activities in the language lesson. The ICC course consists of 14 ninety-minute sessions. In the fall term of 2004 the number of trainees participating in the

course was sixteen. (For a more detailed description of the course, see section 5.1.3.2 and the course documents in Appendix 5).

5.2.1.6 Data analysis procedures

The data gained in this project are interpreted using alternative forms of analysis. According to Creswell (1994) the analysis has to be based on data reduction to discover patterns in the questionnaires, the transcription of the interviews, the observation notes and the researcher's diary (p.154). This is followed by the reporting and interpretation of the data that fall into the emerging categories or patterns. As it was already mentioned earlier, preliminary analysis started in the data collection phase and also helped to refine the form and focus of the research instruments.

The data in the questionnaires, observation notes and interview transcripts was color-coded according to the following emerging categories and sub-categories:

1. Personal theories about teaching culture through language
2. What influenced these personal theories:
   i. Background and school teachers
   ii. Exposure to other cultures
   iii. University courses
   iv. Teaching experience
   v. Personal theories of language teaching in general
   vi. Participation in the project
   vii. Other factors.

The data analysis focused on the above categories of personal theories about teaching culture through language, and the impact of background, schooling, the ICC course and other university courses, exposure to other cultures, the participants' teaching experience, their personal theories about language teaching in general and their participation in this research.

5.2.1.7 Credibility and reliability

The interpretation of the results are certainly influenced by the researcher's own values and impressions of the participants during the courses they attended as well as their behavior during the lessons they taught and the interview conducted with them. Furthermore, since four of the participants had been the researcher's students for a shorter or longer period of time, their evaluation of the courses during the interviews was probably more favorable due to the fact that their former trainer was interviewing them.

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The purpose of this research was to enter into the perspectives of six trainee teachers in order to discover what had shaped their personal theories of teaching culture through language. There must be many other ways to approach the collected data, and subjectivity is unavoidable when deciding which information and which accounts of experiences we find illuminating and which we ignore or leave behind unnoticed.

However, to assure the reader that the research is credible and reliable, and that the findings are valid and may be transferable, the following steps have been taken according to the principles of naturalistic investigations as summarized from the *TESOL Quarterly* Qualitative Research Guidelines and commented on by Lazaraton (2003): Data collection aimed at exploring emic perspectives, meaning the participating trainees' own perceptions and interpretations. The researcher aimed to explore what there is, to have the insider's perspective. The data collection meant a prolonged engagement with the participants to build trust and better understand their beliefs. Triangulation involved the use of multiple methods of inquiry and a variety of data sources. In addition, data analysis followed an on-going cyclical approach, and the emerging categories and concepts were informed and tested by each phase of the data collection procedure. In reporting the data, thick descriptions are provided in order to allow readers to determine whether the results of this research project may be transferable to other contexts.

5.2.1.8 The limitations of this research project

The limitations of this study are obvious, because it will only explore the state and the formation of the views of six pre-service teachers at one institution during a fairly short period of one and a half years. Naturally, the findings of this study cannot be generalized. Other limitations might include unrevealed influences that may affect the trainees' views. Despite the researcher's efforts to understand the life experiences of the six participating trainees, these influences cannot always be traced, but their possible existence cannot be dismissed either. However, the insights gained through these case studies may still help discover and better understand those pedagogic variables that can facilitate the incorporation of cultural elements in language lessons and in language teacher education.

5.2.2 Reporting the data of the six case studies

For the sake of clarity and since the actual formation of the participants' personal theories is in focus, the data is reported chronologically in the order it was collected with

occasional cross-references. A clearly marked separation of the actual data from the researcher's commentary, interpretation and argumentation has been attempted as recommended by Holliday (2002). Accordingly, the researcher's interpretation and evaluation is in the last section of each described case with the comments grouped under the headings representing the emerging categories.

5.2.2.1 Case One – Gizi

The case study begins with a description of the participant (5.2.2.1.1), information about her participation at the ICC course (5.2.2.1.2), a description of Gizi's lessons (5.2.2.1.3), the data collected during (5.2.2.1.4), and after the interview (5.2.2.1.5) before the data is interpreted and evaluated in the last section (5.2.2.1.6). Gizi's complete Hungarian interview transcript is attached in Appendix 13 to give an example of how the interviews were conducted.

5.2.2.1.1 Description of the participant

Gizi lives in Budapest, both her parents are teachers, and she attended a bilingual secondary school where she studied six subjects in English. As a student in a bilingual school she had passed the international baccalaureate before she came to study at the university. She has never lived abroad, but she had between five to ten native-speaker teachers during her five years at secondary school and she has had a lot of contact with people from other cultures outside the school too. She had had a total of six months of experience in teaching groups at a language school and as a teaching assistant at the university before she started her teaching practice at a secondary school in the spring term of 2005.

As for her personality, she is intelligent, reflective, confident and energetic. It was obvious from the questionnaires and interviews that she has a positive attitude to teaching and she is keen on professional development as a teacher. During the researcher's Methodology Foundation 2 and ICC courses that she attended she proved to be very conscientious, hard working, happy to contribute to class discussions, and eager to learn and to understand.

5.2.2.1.2 Gizi at the ICC course

At the outset of the ICC course in the fall of 2004 Gizi's awareness of the importance of culture in communication was demonstrated by the way she filled in the pre-course questionnaire. The topics she considered important to include in English classes were *history, literature, daily life and routines, ethnic relations/racism, stereotypes,* and *social and living*

conditions in the UK and the US. She also checked *school and education, shopping, food and drink,* and *life in other countries* as important topics in EFL. However, in her ranking of twelve teaching areas (from *grammar* to *civilization* to *skills development*) she considered *intercultural communication skills* the 7th and *knowledge about the target culture* only the 9th most important item. In her justification for this ranking she explained that students first have to learn the grammar, vocabulary and the four skills to be ready to start learning about the cultural and social background of the people speaking that particular language. The attributes she listed as important for successful communication in a foreign language included *"communication skills, cultural sensitivity, sociability, inner motivation and open-mindedness."*

At the end of the term, Gizi filled in the same questionnaire somewhat differently. From her previous list of desirable topics she kept *history, literature, daily life and routines, ethnic relations/racism, stereotypes and social* and *living conditions* and she added *geography and regions, festivities and customs, family life and relationships* and *religious life*. In her ranking of the twelve listed items, *knowledge about the target language culture* moved from the 9th to the 3rd place and *intercultural communication skills* became the 4th most important item as opposed to its 7th rank in the pre-course questionnaire. The qualities she listed as important for successful communication in the foreign language included *"modesty, non-judgmental attitudes, flexibility, ability to adapt easily, openness, tolerance, critical thinking and the ability to draw back and observe,"* which also clearly reflected an increasing awareness of the significance of intercultural competence. In her justifications at the end of the post-course questionnaire, she explained that knowing the language has to be supplemented by *"factual knowledge about the way of life of the people who speak that language"* and about the reasons *"why they live that way."* She emphasized the importance of *"the context"* where communication takes place and mentioned that the qualities she had listed would *"help people understand and handle cultural differences"* more easily. She acknowledged that her views had changed to some extent during the course.

5.2.2.1.3 Gizi's lessons

During the two observed lessons at the practice school Gizi was confident, firm, creative and funny. She knew what she wanted to achieve with the class and when and how to be firm to achieve it. Her lessons were carefully planned according to her set aims and objectives. Both her planning and her class management showed an obviously solid

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theoretical basis. The ironic tone she used when insisting on keeping the rules and disciplining the students seemed to work well in this class where the children were not used to serious disciplining and often refused to work in pairs or groups according to the mentor. Gizi was nominated for the Outstanding Trainee Award of the School by her mentor teacher.

The first lesson that I observed (see observation notes in Appendix 9/a) contained some cultural elements in the form of short vignettes about English houses during the warmer and some factual information later on in the sentences that aimed to make the students practice the passive voice. These informative sentences about famous people, dishes, inventions, etc. from around the world were first distributed on slips in question form, and the students had to find the matching answers. The students seemed to be very motivated by both the content and the organization of this activity, which ended with a chain reading of the questions and their answers. Gizi had created this activity herself to make the practice of the passive voice more interesting for the students. During the evaluation of her lesson it turned out that she was unaware of the fact that this activity counted as culture-related activity.

5.2.2.1.4 The interview

The in-depth interview with Gizi took place in one of the office rooms at the university on May 23rd 2005. She was relaxed and friendly during the interview despite the fact that the tape-recorder was placed between us. She answered the questions in a lot more detail and needed fewer prompts and probes than most of the other participants who had been interviewed a few days earlier. Verbatim quotes from the interview are italicized and in quotation marks in the description below. (For a wider context see the original Hungarian version of the full interview transcript in Appendix 13).

The aim of the interview was to further explore the formation of the participant's personal theories of teaching intercultural communication in EFL classes. In the first part of the interview it turned out that Gizi comes from a family where she can talk about teaching and learning with both her parents who are teachers, and her sisters who attend secondary school. She said she *"was lucky to be able to discuss pedagogical issues with [her] parents,"* and she was proud to say that sometimes it was her mother who asked for her advice, *"for example, about pair and group work."* She claimed that she liked the teaching profession because *"it's about people, young people,"* and *"about education and transmitting values."*

Gizi attended a bilingual school which, as she notes in the post-course questionnaire *"left a mark on me, but it's quite positive."* In the interview she talked in great detail and with great enthusiasm about her secondary school. She had innumerable encounters with

"culturally well-informed English teachers" and up to ten native speakers, some of whom *"went through the trouble of cooking Indian food for us and of showing us slides during the English lesson."* She claimed that they were able to raise the students' interest and to motivate them even if they were not always very well trained language teachers.

She was also part of an exchange program on the receiving end as she could not travel to the United States, but met the American students when they came to Hungary. One of her most interesting remarks about this was that she had

> *seen the change in [her] classmates upon their return from the United States. Because they developed a lot and they became a lot more open during their stay in the US, and then they had to readjust to Hungary.*

What she enjoyed most in her English lessons was that she could learn about the world with the help of the language because some of her English teachers presented slide shows and "*cooked Indian food*" with the class. She appreciated it when teachers raised her interest in learning about the world. Her native speaker teachers "*told stories about their home culture, some brought in literature, obviously about his or her own culture […] Once we even put together a performance based on one of these.*" She also recalled one of her classmates, a Jewish student, who had become best friends with a black boy in the United States, and evaluated this memory in the following way:

> *so there was a lot of variety in our class, and a lot of variety in our thinking, and we could talk about these things with one another because it was not like "I think this way, you think that way, so you are stupid." We paid attention to one another and we had real discussions.*

She probably mentioned this particular story because she appreciated that students in her class were generally more open, and paid attention to one other and respected different opinions and values more than in other classes or communities she had seen in schools in Hungary.

Gizi also praised the international baccalaureate, because she felt she had to learn how to think critically and logically to pass it instead of reciting countless memorized dates, names and facts expected at the Hungarian school-leaving examinations. Gizi gave a thorough evaluation of the knowledge and skills she had gained during the ICC course. She claimed she had been "*presented with something she had longed for.*" She said she had enjoyed discussing the theory of intercultural communication and participating in the activities during the course. She also claimed that her earlier instincts and feelings about the importance of culture in communication became more conscious and systematic due to the knowledge acquired in the

ICC course. She said she realized that the language was not only learned "*to ask for a post card or buy something*" but also "*to learn about other ways of thinking and the reasons behind the differences.*"

She claimed to have also profited from the classroom research project because she went back to her secondary school and did research on a class preparing for and returning from an exchange trip. When she analyzed the questionnaires filled in by the students she realized that some of the children became more open and some others could not tolerate cultural differences too well. She added that "*these limits of tolerance could be stretched*" by the teacher.

However, Gizi stressed that she was still unsure how cultural elements could be incorporated naturally into the language lesson to avoid "*artificially*" adding them to the lesson plans. She said she would need to pay more attention to this and be more conscious about it. The ICC course was satisfying for her, but she still felt teachers should be given even more help to incorporate culture-related activities. She thought it would mean extra time and effort for her to invent activities that could be smoothly built into the lessons and would help develop intercultural competence. Coursebooks were also blamed for not giving materials and guidance to teachers in this respect.

When asked about the cultural content of her own lessons during teaching practice, she mentioned a few short passages from newspaper articles, and occasionally comparing the given topics with Hungarian culture. She did not mention the 10-minute practice activity for the passive voice that she had created herself and had unconsciously filled with a lot of interesting cultural information. On the other hand, she emphasized that it would be easier to incorporate culture at a higher level of proficiency, and gave two examples of how she explored stereotypes and discussed racism at length in several language classes with her first-year university students:

> perhaps in 7th grade they can only be presented with factual information [about different cultures], but perhaps I'm wrong.

It was revealed that right after the researcher's lesson observations Gizi invited two guests to her English lesson with the 7th graders and built up a whole lesson around this visit. The students had been asked to prepare questions about Holland and Australia in groups and were encouraged to talk to the guests. Her students later told her that this was their first time to talk to people from other cultures in English, and that they enjoyed it tremendously. She

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did not count the activities conducted during this lesson with the guests among the three or four culture-related activities she claimed to have done during teaching practice.

5.2.2.1.5 After the interview

To supplement the data gained from the previous sources, a short questionnaire was filled in by the participants two weeks later. In the questionnaire Gizi evaluated the importance of teaching big 'C' culture and little 'c' culture to 7th graders at pre-intermediate level between 4 and 6 points on a scale of 1 to 10, where 10 points meant 'very important.' Intercultural skills development and attitude formation scored 8 points for the same age group. For the next age group (9th graders at intermediate level) all scores were increased by one point. Finally, for 11th graders at upper-intermediate level she marked little 'c' culture, skills development and attitude formation as 'very important' (10 points), and the rest of the categories as quite important (8 or 9 points).

As for the possibility to include these elements considered so important, she was quite optimistic despite her views on the difficulties of incorporating culture systematically into the language course as expressed in the interview. However, in the remarks attached to the questionnaire she explained that it was only possible to include all these cultural elements "*so easily*" in 11th grade if the students were also exposed to intercultural input in earlier years. What she emphasized was the principle of gradual development and the importance of maturity. According to her, as the students mature,

> the more important intercultural competence becomes, the easier it is to incorporate [its constituents] because what you want to convey is not so much the language anymore, but something educational, the medium of which is the foreign language.

Not only did she mention that coursebooks should be more helpful in this respect, but at the end of the interview she also said that if coursebooks gave "*a little guidance, it [incorporating ICC] would be really easy.*"

5.2.2.1.6 Comments and interpretation

My evaluation of the data collected about the state and the formation of Gizi's personal theories of teaching culture through language is naturally influenced by subjective factors. I had known Gizi for one and a half years and she had always been a very conscientious and active student with a good sense of humor. I saw her teach that class of secondary school children at the practice school three times and found that her teaching skills

were amazing, her rapport with the students was excellent, her planning was intelligent and creative and her decisions during lessons were obviously informed by theory. In addition, she has a managerial style that she very skillfully combines with a good sense of humor and an affectionate attitude to the children in her class.

She is very reflective, devoted to teaching and eager to develop. In the interview it also turned out that she was already applying for a teaching position at her former secondary school. In other words, she is the ideal trainee every teacher educator dreams of.

Gizi's personal theories about teaching culture through language

At the end of the data collection procedure Gizi seemed to believe that culture-related activities should be systematically integrated in language teaching, especially for more mature teenagers at a higher level of linguistic competence as evidenced by the way she filled in the post-interview questionnaire. Gizi evaluated the importance of teaching big 'C' culture and little 'c' culture to younger and lower level students as moderately important. Intercultural skills development and attitude formation scored somewhat higher. For 9th graders at intermediate level all scores were increased by one point. Finally, for 11th graders at upper-intermediate level she marked little 'c' culture, skills development and attitude formation as very important, and the rest of the categories as quite important

Building on her previous intercultural experiences at the bilingual secondary school, she now began to see more clearly that lessons with a cultural focus had to be incorporated more consciously into the syllabus. Although she claimed that more mature students at higher levels of proficiency were more apt for studying the cultural dimension, she also expressed the belief that if coursebooks gave a little more guidance in this respect, it would not be difficult to incorporate the knowledge, skills and attitudes necessary for intercultural communicative competence.

What influenced these personal theories about teaching culture through language

The analysis of influences on trainees' personal theories of about teaching culture through language is grouped under the following categories that emerged during data collection:

Background and school teachers
Exposure to other cultures
University courses
Teaching experience
Personal theories of language teaching in general
Participation in the project

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Background

Since both her parents are teachers, and because she had heard about a lot of different teaching methods and teachers' stories at home, Gizi seemed to come to the Methodology and ICC courses with more conscious and unconscious theories about teaching than the average trainee. In the interview, she talked extensively about her parents and sisters, and her family background certainly influenced her personal theories about teaching in general, but there was no evidence in the data about a direct link between family background and personal theories about teaching culture through language.

School teachers

Since Gizi attended a bilingual secondary school, she had been exposed to a lot of different teaching styles by a variety of teacher personalities coming from different cultures. Her role model teachers included language instructors who *"conveyed something educational, and a lot of important values."* She appreciated teachers who did not only teach something in a dry manner only to be tested but had a close relationship with the students based on genuine curiosity in the students' needs and interests. She liked teachers who treated her *"as a human being, a partner"* in the learning process, managed to motivate her and to raise her interest, and admitted if they did not know something.

The impact of her years spent at the bilingual school was felt several times during the interview. She mentioned that the international baccalaureate that they had been prepared for at that school required a different approach to learning. Instead of rote learning, Gizi and her schoolmates were taught critical thinking, which she really appreciated.

It seems that the atmosphere at her school and her teachers' open, tolerant and motivating approach to teaching can be felt in Gizi's attitude to language teaching as well. This is probably why she believes that raising interest in the world, transmitting values, and accepting differences are important educational goals in language lessons.

Exposure to other cultures

Although Gizi never lived abroad, as she explained it in the interview, she had come to the ICC course with ideas and feelings about the importance of culture in communication and a significant amount of exposure to otherness. She had had lessons taught to her class by a variety of native English speakers at secondary school, she had spent time showing American exchange students around in Budapest, she traveled with her parents and she has friends abroad. Out of these factors, it is the exposure to other cultures offered by her school as

described above that seemed to influence her most in that it made her open, curious and accepting, and showed her methods of teaching that reinforce and develop these attitudes.

University courses

Gizi claimed to have profited very little from her Methodology Foundation 1 course where she felt she only learned a few technical terms. On the other hand, she said she had received useful theoretical and practical foundations for her teaching practice during the Methodology Foundation 2 course which was taught by a different instructor. She claimed she had become aware of the importance of conscious planning, of being clear about her own aims and objectives in teaching, and she found it useful to combine and reflect on theory and practice in light of her own and her fellow students' peer-teaching sessions and concrete examples of good practice. However, she could not recall learning anything about the cultural dimension of language teaching during the Methodology Foundation courses.

The ICC course made her aware of the importance of something she had instinctively suspected to be important and was very curious about. Gizi claimed to have learned and tried out many useful intercultural activities during the ICC course but was not always sure how these could be naturally built into a lesson. She did not mention any other courses that influenced her thinking in this area.

Teaching experience

Gizi admitted to have hesitated about how to incorporate culture and what to incorporate during her teaching practice despite all the theoretical and practical knowledge acquired earlier during the ICC course. Her lessons contained some well-designed and truly creative tasks sometimes unconsciously filled with cultural input as observed during two of her lessons. However, according to her the culture-related activities were very few in number, perhaps a total of three or four activities during the fifteen lessons that she taught at the practice school. One reason for this may be that she was teaching 7th graders at pre-intermediate level, an age group and proficiency level that she did not consider appropriate for a lot of cultural input, skills development and attitude formation in her post-interview questionnaire either. On the other hand, she was obviously not always aware of what can be considered a culture-related activity.

Aside from the very positive feedback she received from the students and the mentor after the lesson built up around the two foreign visitors, her teaching practice at the secondary school did not seem to have an impact on her beliefs about culture teaching. However, the two

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or three examples of culture-related activities she said she had included in her Language Practice seminar at the university appeared to have reinforced her personal theories about the importance of teaching culture through language.

Personal theories about language teaching in general

As it was mentioned earlier, Gizi seems to believe that language teachers should raise curiosity, prepare for communicating with the world, transmit values, and treat students as partners in the learning process. In this sense, it is understandable that she could easily relate to the educational nature of attitude formation and intercultural skills development expected from teachers aiming to develop intercultural competence.

Participation in the research

Gizi showed a lot of interest in all the topic areas of the interview, she was the most reflective and most talkative of all the participants, and she demonstrated genuine interest when the questions inquired about her views on intercultural communication and the ICC course. For the researcher it was difficult to refrain from shifting into a friendly discussion.

Participating in this research, especially in the interview seemed to be an eye-opener for Gizi in the sense that by saying her thoughts out aloud when answering the questions, she seemed to have made a few discoveries about what to incorporate into language lessons, how to proceed with it and why it would be beneficial.

In the interview, she said younger students could probably only be presented with some factual information about the target language cultures. Then two weeks later in the post-interview questionnaire she already ranked intercultural skills development and attitude formation higher than factual knowledge when marking their importance and considered them equally easy (7 points or „fairly easy") to incorporate.

Another instance of the awareness raising nature of the interview was when Gizi started thinking aloud about the possibility to involve people from other cultures in English lessons and the potential benefits of holding lessons in multicultural classrooms. She also seemed to discover the significance of the topics and tasks found in the coursebooks Hungarian English teachers have access to. Not only did she mention that coursebooks should be more helpful in this respect, but at the very end of the interview she also said that if teachers could use appropriate teaching materials, they would not have difficulties incorporating culture-related activities.

It was only towards the end of the interview that it became obvious to her that the main focus of this research was trainees' beliefs about teaching intercultural communication. A few days after she had received the transcript, she read it and accepted it as a faithful written version of what was said in the interview. She added that she had had a few more thoughts in connection with the topic, which she would happily write down in a separate document. She mailed this and also returned the post-interview questionnaire very quickly and included half a page of explanations and justifications as opposed to the other participants who responded slowly and in less detail. This seems to indicate that the interview and the post-interview questionnaire together with her learning and teaching experience started to produce what could be called a productive turmoil in her thinking about the intercultural dimension of language teaching.

5.2.2.1.7 Conclusion

It is interesting to note that despite her exposure to native speaker teachers in a bilingual school, her participation at the ICC course, her excellent practical teaching skills and theoretical knowledge about teaching, and the awareness raising effect of this research, Gizi's personal theories about teaching culture through language seemed relatively shaky and disorganized. The data suggest that more intercultural communication training courses, more helpful teaching materials and perhaps some more guided practice would help her in embedding the cultural content in language lessons without her feeling that it is artificially imposed on the material.

5.2.2.2 Case two – Erika

The case study begins with a description of the participant (5.3.2.1), information about her participation at the ICC course (5.3.2.2), a description of her English lessons (5.3.2.3), the data collected during (5.3.2.4), and after the interview (5.3.2.5) before the data is interpreted and evaluated in the last section (5.3.2.6).

5.2.2.2.1 Description of the participant

Erika comes from a country town, and that is where she attended primary and secondary school. She came to live in Budapest when she was admitted to university. She had not attended courses on cultural awareness or intercultural communication prior to the ICC course. She had very little experience of teaching: she had only been giving a few private

lessons on a one-on-one basis for a year before she became involved in this project. She never lived abroad and has not really had any contact with people from other cultures.

As for her personality, Erika is very systematic and conscientious, but she is a bit shy and soft-spoken in groups, so she rarely contributed to the class discussions during the courses. She was also uncertain about what to teach and how to teach it when she did her teaching practice with a group of 16 year-olds at a secondary school.

She is an intelligent but fairly withdrawn trainee who has some well developed ideas and beliefs about the world, but who is somewhat uncertain about herself when she has to perform in front of an audience. She wants to work as an English teacher in a language school in order to have a flexible schedule to be able to attend another school to study the psychology of marketing. She intends to experiment with teaching a little more before she decides if she can "*manage the responsibility and commitment required of a good teacher.*"

5.2.2.2.2 Erika at the ICC course

Erika was somewhat reserved at the ICC course she attended, but she was always a well prepared student and a very attentive listener. She rarely contributed to the discussions but always looked interested and eager to learn. The results of her pre- and post-course questionnaires are difficult to report, because she obviously misinterpreted some of the questions and instructions. From the topics to be included in English lessons listed in the pre-course questionnaire, she marked eighteen instead of checking the ten most important ones. The topics she did not consider worthy of discussion included *the history of the English language, school and education, environmental issues, family life and relationships, religious life,* and *culture shock.* In the post-course questionnaire she gave points to the topics instead of checking the ten most important ones. As a result, it can only be claimed with some uncertainty that it was *youth culture, literature, stereotypes, culture shock* and *traveling in general* that she considered the most important, and *daily life and routines, gender roles,* and *life in other countries* the second most important set of topics at the end of the term.

In the ranking task both at the beginning and at the end of the course, she was of the opinion that we should "*first teach students to speak and what to say, then teach [them] how to say [it], and who and why…*" She considered *grammar, vocabulary, the four skills,* and *functions and speech acts* much more important than *knowledge about the target culture(s)* and *intercultural communication skills*. However, in task 3 of the post-interview questionnaire, she also listed *"cultural awareness, understanding and tolerance"* in addition to *"knowledge of the language"* as the essential qualities of a successful communicator.

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In the post-course questionnaire, she admitted that her answers were influenced '*to a large extent*' by the knowledge and experience gained during the ICC course. She also said that in the future she would "*focus on culture (awareness, skills, similarities and differences) when teaching English.*" In addition, she expressed her satisfaction with the course despite the fact that "*the readings were not really helpful and interesting.*"

Erika's classroom research project consisted of a lesson observation and a teacher interview at a secondary school in the suburbs of Budapest. Her main objective with these was to complement her own evaluation of the coursebook used by that teacher from the intercultural perspective. Her small scale classroom research was written up in a fairly good seminar paper.

5.2.2.2.3 Erika's lessons

Erika taught fifteen English lessons to a class of 16-year old students at one of the secondary schools in Budapest. At the lessons observed, Erika's class was difficult to activate, but Erika was not very dynamic and assertive either. Her lessons were well planned, with clear aims and several very creative activities to achieve those aims, but she got tangled up in some instructions and explanations and did not manage to achieve everything she had planned. During the discussions with her mentor after the observed lessons it turned out that the two lessons the researcher had observed were not exceptional. Her commitment, creativity and theoretical background knowledge did not usually result in successful lessons, because of what she called a lack of management skills and low self-confidence which was an evaluation that her mentor also shared.

The unit of the coursebook that Erika had to teach was about celebrities and their fame and fortune. She started the lesson with an association game, and then she intended to make the students draw a mind map on the blackboard around the concept of ambition, but the students were reluctant to participate. She continued with a guessing game where the students were shown pictures of babies and they had to guess what celebrities the babies later grew up to be. The visual material she had prepared for this task was excellent but the students found it very difficult to do the guessing. Unfortunately, Erika did not tell the students anything about these famous people so the wonderful photo gallery was not fully exploited. The remaining part of the lesson was spent with exercises in the coursebook to practice linking words. Erika ran out of time and could not finish a skimming activity she had planned as important pre-homework exercise.

After the lessons she realized it herself that she was not loud and confident enough while teaching, and that she should improve her timing and instructions. However, she was assertive enough to insist on frequently making the students translate passages despite her mentor's recommendations. According to Erika the aim of these translation exercises was not so much a perfect word for word rendition of the English text in Hungarian, but the improvement of the students' communication strategies by enabling them to learn to observe word formation, to guess meaning from context and to circumscribe.

There was no cultural content exploited in the two observed lessons, and Erika added that there was very little or no cultural content on other occasions either. As it later turned out during the interview she blamed the coursebook and the amount of grammar and vocabulary to be covered for the lack of cultural input.

5.2.2.2.4 The interview with Erika

The in-depth interview with Erika took place in the researcher's office room on May 19th 2005. Initially, Erika was a little worried about the interview being recorded, her voice and choice of words were uncertain at the beginning even though the interview was conducted in Hungarian. Later she obviously began to be more at ease and feel more confident when she started answering the questions inquiring about her experiences during teaching practice.

She was taught by traditional grammar-translation methods because she mentioned a lot of reading out aloud and sentence-by-sentence translations from her English classes. The word "teacher" seemed to be an ugly word for her for a long time because her instructors at secondary school treated them as "*outsiders*," and held "*awfully boring frontal lessons*." She described her secondary school lessons as

> *the teacher telling the students the rules, writing them on the blackboard in entirely frontal lessons, and then the bell, and then goodbye.*

She could not remember any role-model teachers from primary or secondary school, but she mentioned two teachers she liked very much during her university studies. Erika said it several times during the interview that it was at university that she first had some "*good teachers.*" She liked the lessons held by these teachers at university

> *because no matter what problems I had I could discuss them with the teacher even after the lesson, and she managed to achieve that we did not look at her as the Teacher but as a human being who knows a lot more than we do. And I became curious to find out what all those things are […] and we were always actively involved and the material was made interesting.*

At several points during the interview, she stressed the importance of the human relationship between the teacher and the students. She said

> *the biggest challenge and the biggest responsibility for a teacher is to become not so much a teacher in the eyes of the students but a human being who wants to help them, which is very difficult to achieve. So I don't like these hierarchic relationships, but of course, the teacher has be respected... but I have very bad experiences in connection with this [...] What I find attractive in teaching is not to be a Teacher but to teach so that we respect each other ... to educate.*

She does not consider herself a teacher yet. She feels she needs to develop professionally before she can confidently call herself a teacher, and she believes that she can only learn through experience. She feels that "*students are rushed through the teacher training component of the program both in the English major and in the Hungarian pedagogy and psychology courses with little time to absorb*," or try out and internalize the ideas.

The main aim of the interview was to explore the formation of Erika's personal theories of teaching culture through language. In the last stages of the interview she explained that the ICC course had a great impact on her and that it showed her something important she had not been aware of. She mentioned that when she was teaching in the practice school she was trying to find materials to supplement the coursebook that she did not really like, but that on one occasion when she tried to include *"something cultural"* in her lesson plan, it was very difficult for her to find useful information on the Internet. She blamed coursebooks for "*not promoting this line,*" because "*for the teacher it is a lot of time and energy to find materials.*" She said that because of this and due to time-pressure to finish a unit in the coursebook, she did not manage to include any culture-related activities.

> *It was partially the coursebook's fault for not giving any support. This is the area [culture] that coursebooks usually don't help us with at all if we want to teach it because it is important for us. This is what I realized during teaching practice. It's because these big publishing houses publish these coursebooks, for them it's not important, they only cover internationally acceptable materials that can be easily sold anywhere.*

In addition, she admitted that she had been preoccupied with exploring techniques to activate a very passive class, to solve discipline problems and to find activities that work well in a mixed-level group of teenagers.

In the interview, she also said that

> *it was probably not one of the accepted aims of language education to help language learners communicate better and accept an English or German*

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student without prejudices. This should be important, though, because obstacles in communication can paralyze relationships.

However, Erika claimed that *"intercultural skills development and attitude formation are essential for good communication skills because these make learners more open and non-judgmental."* She mentioned it several times that the earliest for these aspects to be developed is around *"age 17-18 because this is when students learn more consciously"*. Finally, she seemed to have left the interview with the final conclusion that

> *the teacher can add the intercultural dimension to anything in a language lesson […] if he or she has the energy and the creativity to come up with ideas for this. And if he or she feels the need for this.*

5.2.2.2.5 After the interview

Erika had to take exams when the post-interview questionnaire had to be filled in, so she returned it with some delay. Probably for the same reason she did not include more than a two-sentence comment after the filled in chart. According to her assessment, intercultural skills development and attitude formation are both very important (10 points) at all levels of proficiency. The importance of teaching little 'c' culture advances from 7th grade to 11th grade from 6 points to 10 points and big 'C' culture from 4 to 8 points. The easiness of incorporating these components into language lessons increases from 2 (very difficult) or 6 (quite difficult) to 8 (quite easy) and 10 (very easy) parallel with the students' age and language proficiency. In her comment she explained that "*teaching the attitudes of openness and non-judgmental thinking is very important for communication skills.*" She added that "*at the age of 17 or 18 a student is usually more conscious about what he or she is learning, especially if he or she has a chance to travel abroad...*"

5.2.2.2.6 Comments and interpretation

The researcher's interpretation of the data collected about the development of Erika's personal theories of teaching intercultural communication is undoubtedly influenced by subjective factors. I had known Erika for four years as a student in three of my courses prior to her involvement in this project. She had always been soft-spoken and somewhat shy, but very attentive, reflective, responsible and hard-working. Her English proficiency improved significantly and she also matured during these years, and it seems that the development of her personality was happening parallel with her development as a teacher. She hinted at this

herself when she blamed the speediness of the program for not being able to internalize the knowledge and skills necessary for efficient and enjoyable teaching.

It was characteristic of her to misunderstand instructions, give very short answers in the pre- and post-course questionnaires and to be more talkative and open in face-to-face conversations, especially in Hungarian. In addition, for someone with very little teaching experience and very few good memories of enjoyable teaching, it is understandable that she was preoccupied with disciplining, timing and performing in front of a group of young teenagers during her teaching practice.

Erika's personal theories about teaching culture through language

Erika's personal theories about teaching culture through language did not really seem to exist before her involvement in this project. She had been taught English with the grammar-translation method at secondary school and for a long time she thought teaching languages was about the teacher explaining everything in a business-like manner, and the students writing tests. In the pre-course questionnaire she indicated that grammar, vocabulary, and the four skills were the most important areas to develop for language learners, and in the interview she did not mention culture at all until it was brought up by the researcher in the last ten minutes of the discussion.

By the end of her participation in this research project, she had realized that culture played an important role in language teaching. On the basis of the data obtained from the interview and the post-interview questionnaire, she seemed to believe that especially intercultural skills development and attitude formation are essential for good communication skills because these make learners more open and non-judgmental. She mentioned it several times that the earliest for these skills and attitudes to be developed is when the students are mature enough at the age of 17 or 18 because this is when they can internalize ideas more consciously. Her final conclusion at the interview seemed to be that if teachers have the energy and the creativity and if they are aware of the importance of intercultural competence, then they can easily incorporate it in language lessons.

What influenced these personal theories about teaching culture through language

The analysis of influences on trainees' personal theories about teaching culture through language is grouped under the following categories that emerged during data collection:

Background and school teachers

Exposure to other cultures
University courses
Teaching experience
Personal theories of language teaching in general
Participation in the project

Background

Erika did not talk about her family at all. It seemed that it was not a topic area that she would gladly discuss so after a few unsuccessful attempts, probing questions in connection with her family background were left out for fear of making her feel too uneasy to continue the discussion.

School teachers

Erika must have had some bad and many mediocre teachers who now make her think twice about becoming a teacher herself. It was difficult to convince her to talk about her experiences of specific examples of bad teaching. She mentioned the lack of affection and respect she experienced at primary and secondary school, and the great number of monotonous frontal lessons. She mentioned grammar explanations, reading out aloud and translating sentence by sentence as the most typical activities of her earlier language lessons. She stressed the importance of a "*real relationship between student and teacher*" several times, and regretted not having had any with her teachers. She referred to "*some psychological crisis*" deep inside her, which probably prevents her from speaking confidently in front of a group of students or fellow trainees. On the basis of the available data it seems that her ideas about what language and culture teaching could be like were only affected much later by two of her university instructors.

Exposure to other cultures

Erika has not lived in another culture, and she has only been on a few short tourist visits abroad. She did not mention any contacts with people from other cultures.

University courses

Erika's first role-model teachers are instructors at the university. What made her like these two teachers in the first place was their openness, attentiveness and helpfulness towards students and their methods of involving everyone in both the theoretical and practical stages of very enjoyable and informative seminars.

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As far as her theories about teaching culture through language are concerned, the impression received from all the data indicate that the ICC course had a great awareness raising function for her. She admitted in personal communication after one of the lessons that one of the activities induced a *"great revelation"* in her and that she had never thought about the importance of the cultural aspect of communicative competence before. Despite this *"great revelation"* the data obtained from the post-course questionnaire and the interview indicate that she misinterpreted some of the course's content since the course materials tried to show that it was possible to teach language-and-culture together without too much extra effort and already at an early age and a low level of proficiency. It also became obvious to the researcher during lesson observations and during the interview that Erika would need significantly more time and more guidance to absorb and eventually experiment with cultural topics, tasks and activities.

Teaching experience

The only group teaching experience Erika had was the fifteen lessons she taught during teaching practice as part of her studies at university. Although she created some very enjoyable and motivating tasks for her English lessons during teaching practice, she made the students learn new material with creative discovery techniques, and she was very attentive to their needs and wishes, she had no time and energy left for incorporating culture-related activities in her lessons. It seemed that her main pre-occupation during teaching practice was to become the affectionate and empathic teacher she had missed so many times in her own education. The impact her teaching practice had on her theories of teaching culture through language appeared to be the realization that it takes time and energy to incorporate culture, that coursebooks do not provide sufficient material and guidance in this area, and that teenagers first have to mature, and speak fairly accurately and fluently before the content of the lessons can shift to cultural topics.

Personal theories of language teaching in general

Erika's personal theories of language teaching center around the human relationship idea described above. She considers the teacher's attentiveness, helpfulness and her genuine interest in the students' lives and needs as the most important criteria of good teaching. As for language-and-culture teaching, she seems to be of the opinion that children first have to mature, and learn how to speak fluently and more or less accurately before they can learn about the cultural dimension of languages.

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Participation in the project

Erika seemed to have learned extensively from articulating her ideas during the interview as well as from the possibility to discuss and evaluate her English lessons with the mentor and the researcher during her teaching practice. The initial awareness raising role of the ICC course together with the long discussions about the role of culture in language learning appeared to have generated many thoughts and practical ideas about the importance of the cultural dimension in language learning and teaching.

5.2.2.2.7 Conclusion

Aside from the ICC course and her participation in this research project, Erika did not have any other noticeable input in this field. She has never lived abroad and rarely has contact with people from other cultures. In addition, none of her other teachers or trainers had introduced her to these concepts. Moreover, she rightfully emphasized that completing two or three theoretical and practical methodology courses, and doing fifteen hours of teaching at the practice school within the same year was too intensive for ideas, methods and techniques to be internalized. Although theoretically she supports the development of intercultural communicative competence in mature students with a good command of the foreign language, with all of the above in mind, one cannot be surprised that Erika is more preoccupied with her own developing personality and self-image as a teacher than the content of her English lessons.

5.2.2.3 Case Three – Zsuzsa

The case study begins with a description of the participant (5.3.3.1), information about her participation at the ICC course (5.3.3.2), a description of Zsuzsa's lessons (5.3.3.3), the data collected during (5.3.3.4), and after the interview (5.3.3.5) before all of the data is interpreted and evaluated in the last section (5.3.3.6).

5.2.2.3.1 Description of the participant

Zsuzsa is the youngest of all the participants. She was 20 years old when she enrolled in the ICC course, and that was the first time the researcher met her. She was chosen to be the third participant primarily because on the basis of her behavior during classes and her answers to the pre-course questionnaire, she seemed to be the least enthusiastic – of all the trainees in

that particular group – for learning about the intercultural dimension of language teaching. Occasionally she looked very unhappy to be there on the course and I was relieved to learn that she would not mind participating in the research.

She lived in Egypt from age 3 to 5 and went to kindergarten for a year there. She has also traveled quite extensively since then but she has not stayed abroad for a longer period of time since her childhood. She had had some experience of teaching, she had taught several private students, mostly teenagers, before she started her teaching practice.

As for her personality, she seemed to be intelligent, but highly critical and somewhat disrespectful during the ICC course, but as it later turned out she is also quite sensitive and insecure. She also seemed to be full of other contradictions: She appeared to be extremely nervous before her English lessons during teaching practice. Nevertheless, she often started her lessons quite a few minutes late for no obvious reason and dressed and sat in what seemed to be a far too relaxed manner during the two observed lessons. It was as if she was trying to make the lesson shorter by arriving late and then concealing her nervousness by wearing very fashionable but slightly provocative clothes and adopting a seemingly relaxed posture.

5.2.2.3.2 Zsuzsa at the ICC course

Zsuzsa did not seem to be enthusiastic during the ICC course but she was never absent. She completed the course, handed in her classroom research project and her materials folder but rarely contributed to the discussions. She often made faces and she occasionally voiced some negative comments, which indicated that she was either unhappy with the course content or with the processes during lessons.

Zsuzsa was the only student in the ICC group who chose a topic area for her classroom research that was not connected to the cultural dimension of language teaching. She conducted a survey about the types of teaching aids English language teachers use at a particular school. The result of her survey was that older teachers are more creative and use a larger variety of teaching aids. This small-scale classroom research project was very professionally conducted and the paper was fairly well written so Zsuzsa received a 4.

In the pre-course questionnaire, she marked *literature, festivities and customs, famous sights, film, theater, art, stereotypes, culture shock,* and *life in any other countries* as the seven most important topics for discussion during English lessons. She also added one of her own items to this list, which was *accents of English*. She indicated that she would rarely make her own students compare the target language cultures with the students' own culture for fear of making them feel "*superior or inferior*."

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At the end of the course the ten most important discussion topics according to her included the following new items: *the history of the English language, history of the UK/US, daily life and routines in the UK/US, youth culture,* and *geography and regions.* From among the items marked as important at the beginning of the term, she kept *literature, festivities and customs, famous sights, stereotypes* and *culture shock.* In Section 3/1 she explained that it was difficult to reduce the number of topics to ten because she "*would like to teach a lot more than that.*" Another change in her views that became apparent in the post-course questionnaire was that she claimed that she would 'sometimes' do comparisons between cultures "*because sometimes it is interesting to name and compare these differences, but I don't think putting great emphasis on them is useful.*"

In the post-course questionnaire she ranked *knowledge about the target language culture, civilization of the target language culture* and *intercultural communication* similarly to her own previous ranking (between the fifth and ninth most important goals in language classes after vocabulary, pronunciation, speaking and listening skills and grammar). In the space provided for justifying her answer, she expressed dissatisfaction with this ranking task because she said it was difficult because "*there are many of them that I would rank equal.*"

Both in the pre-course and in the post-course questionnaires she claimed that intelligence and good memory are important for successful communication but neither can be taught in language lessons. In the post-course questionnaire she also included "*knowing the language,*" "*vocabulary,*" and "*good observation skills*" as important qualities necessary for successful communication. According to her judgment "*intelligence*" as well as "*good observation skills*" can only be acquired through experience. In Section 3/5 of the post-course questionnaire she explained that there are many more qualities and attributes that are immensely important but these were the first five that came to her mind.

In the very last sections of the post-course questionnaire she claimed that her views had not really been influenced by the ICC course because she "*was quite aware of intercultural differences and their importance.*" However, she admitted that she had received a "*lot of new ideas about how to teach intercultural differences and how to draw attention to them.*"

Her evaluation of the ICC course at the end of the questionnaire revealed some of the reasons why she looked so unhappy at times during the course. She thought that

> *It [the course] should be more dynamic as far as classroom work is concerned. Perhaps kids should be made more active during classes, and also a different seating order might be helpful (more activities could be introduced, kids should*

move around more, pair work, creative activities, etc.). Kids shouldn't be left in peace.

5.2.2.3.3 Zsuzsa's lessons

Zsuzsa's class consisted of nine 16-17 year old students learning English at intermediate level. The two observed lessons had been very thoroughly planned, well structured, dynamic and full of interesting linguistic and cultural material for the students to learn. The great majority of the material was taken from supplementary resource books, newspapers and the Internet. The students' coursebooks were not opened for more than a total of ten minutes during the two lessons I observed.

During these two observed lessons, she managed to discuss regional variations of the English lexicon, a quiz about Scottish national symbols, the history of the American flag, and the lyrics of a song by the rock band "Queen" with excellent transitions between these seemingly unrelated topics. The lessons were very coherent and dynamic, and the students were truly interested and actively involved in learning the new words and expressions as well as the content of the texts. Zsuzsa challenged and provoked the students very skillfully with her questions and comments. In addition, she often supplemented the big 'C' cultural content with information summed up in a sentence or two about the little 'c' culture of the above countries on the basis of her own experiences. This personalization also helped keep up the students' attention. The homework Zsuzsa gave was a reading exercise where pictures of US presidents had to be matched to short descriptions of important historical events. After the lesson Zsuzsa explained that her intention with this homework assignment was to give the students *"something to learn about US history with the new English words"* because she knew that they had already learned about these presidents and important historical events during their history lessons. As I was later told by both the trainee and the mentor teacher, Zsuzsa had often included similar *"educational culture-related activities"* on other occasions as well.

Zsuzsa was visibly nervous before the observed lessons and entered the classroom several minutes late on both occasions but then she behaved in a very relaxed manner with the students throughout the lesson. Her initial nervousness did not show at all during her well planned, tightly structured and dynamic lessons.

During the post-lesson evaluation with her mentor and the researcher, it became clear that her anxiety about performing in front of a group and in front of observers only disturbed her at the beginning of the lessons. After the first few minutes in the classroom she became so

pre-occupied with managing the group and following her plan that she forgot about other worries. Her mentor praised her thorough preparations, her sensitivity to the students' needs and interests, the clarity of instructions and the devotion with which she wanted to teach English and educate the students at the same time. At the end of her teaching practice, the mentor nominated Zsuzsa for the Outstanding Trainee Award of the School.

5.2.2.3.4 The interview with Zsuzsa

The interview with Zsuzsa took place in the researcher's office on May 20th 2005. Aside from the lesson evaluations with her and her mentor teacher at the practice school a few weeks earlier, this was the first time I had a real discussion with Zsuzsa. After the first few minutes of uneasiness, Zsuzsa appeared to be enthusiastic to talk about herself and to go deeper into questions of teaching and learning. As a result, a lot of new information surfaced about Zsuzsa, which helped better understand her personality and personal theories about teaching culture through language. In the first part of the interview, for example, she briefly mentioned that she had lived in Egypt for two years when she was a child. She said she still remembered many names, rhymes and places from the age of 3-5 better than from her one year of Hungarian kindergarten at the age of six.

She talked about her plans to teach, *"but only in public education, and possibly in a secondary school."* She said that she had already had a lot of private students, mostly teenagers, and that she *"truly enjoyed the challenge of teaching them English."* She said she first began to like teaching when she realized that

> *…one student remembered things that I had told her, and this was such a great experience for me that she knew these things because of me and not because she was born this way! This motivated me very much. And then I had a lot of similar experiences like this. This is what makes me go… […] and then when I see that they enjoy the lesson… that helps me a lot. And then when they don't enjoy the lesson, that means a challenge for me to find out why they don't.*

Zsuzsa mentioned two model teachers she had in secondary school. Interestingly, these two teachers seemed to be at the two extreme ends of a continuum between facilitating and controlling teacher personalities. The mathematics teacher *"was very enthusiastic, explained math as if he was talking about his own children, I had no idea what he was talking about, but he was very tolerant, always helped me so he was very kind."* What Zsuzsa also appreciated in him was that he always admitted if he was wrong, and that he was a very cheerful person. The other teacher she mentioned as a role model was her history teacher who *"was the exact opposite, a soldier like woman, with white hair, already forty-something, came*

into the classroom and without her saying a word the whole class froze and sprang to attention." She likened her to a *"clockwork"* and mentioned that the whole class was terrified during her lessons. The reason why she still liked her was the teacher's systematic and meticulous approach to the study of history. Zsuzsa appreciated the fact that she was taught much more than she was expected to learn, and that it was taught to her in such a clear and well structured manner that she was able to take notes and write an excellent outline on the basis of what she heard during the lessons.

After a few probing questions she also talked a little about her language teachers:

> *I had an English teacher who made me realize that teachers are human beings, too* [laughs]. *That's when I realized that it is not a big disaster if a student asks the teacher about a word, and the teacher doesn't know and promises to look it up for next time. This was memorable. But I can't mention any very negative examples, though. Sometimes I felt that someone was just monkeying around, and was not disciplined enough, and did not discipline us either. And I didn't like this…*

As for her own teaching, she seemed to be satisfied with what she had achieved during the fifteen lessons of her teaching practice. She claimed that it was extremely useful because it was the first time for her to teach a group, and also because it was new for her to have observers there with whom she could discuss *"what's good and what's not good."* She added that the evaluation the students gave her on the last occasion she met them was very favorable and she admitted that it meant a positive reinforcement for her. She was very proud that she managed to raise the students' interest in a large number of areas but she criticized herself for not keeping the warmers short enough. She was very skillful in summarizing her thoughts about what she had learned during teaching practice: she said that in the future she would pay more attention to being punctual, timing the activities better, and sitting without *"lying on the chair."*

When asked about the university courses, she mentioned that the Methodology Foundation courses made her more conscious of the sub-skills that have to be developed to reach a higher level of language proficiency. She also learned it there that the aims and objectives of every step have to be clear for the teacher when planning and implementing the tasks of an English lesson. Finally, she added that the short peer-teaching session was useful in that they could briefly try out what it was going to be like to teach groups. After a few probing questions about specific topic areas in the Methodology Foundation courses, she admitted that she only vaguely remembered a few things about disciplining, group dynamics, and the advantages of pair and group work. The only topic area that seemed to have a more

substantial impact on her theories was error correction. She said she realized it on the course that she had been over correcting her students. As a result of the readings, and the evaluated examples of error correction on the course, she claimed that she started to change her attitude to errors and mistakes in her students' English.

As for the ICC course, I was truly surprised to hear her say that she had found the course *"extremely useful."* She said she would have

> *never thought about daring to go further than differences between British and American pronunciation and spelling […] but that, God forbid, we could learn about other cultures, too, that would have never occurred to me. But actually, I still use your culture shock game, you know, with the Indian and Chinese people. Well, this was very useful for me, and it put everything in a new light that this was possible to do, too.*

Aside from using several concrete tasks and activities learned and discussed at the ICC course, she said she also started to work on the students' attitudes as a result of what she had learned during the course. She claimed that she

> *had never paid attention to consciously form the students' openness, or to use it or fill it, […] Now I pay attention to this, this is a perfect source, because it is interesting, and we can learn a lot, and not only about the language. Yes, this was a completely new aspect for me that you can learn a lot more on a language lesson than just the language.*

When she was talking about why teachers do not usually teach the cultural dimension of the foreign language, she said

> *It is undoubtedly because of teacher education, in other words, I don't think it's typical […] at universities to train teachers to teach culture, too. So I don't think it occurs to them. It didn't occur to me either. Obviously the goal is to learn the language, to use it successfully, so I believe the maximum a teacher wants as a final aim is for the kids to make themselves understood and to enable them to think in English. In a worse case, the final goal is only to pass an exam. […] It is not typical of English teachers to want to teach something extra, but it [the idea] doesn't necessarily have to occur to the teacher by itself, but then there should be someone to tell us…*

At the end of the interview, we returned to her memories of her kindergarten years in Egypt. She recalled the Russian kindergarten teachers reciting rhymes in Russian, decorating the room at the times of Muslim celebrations, and acting out short plays with the group of Hungarian, Russian and Arab children. She mentioned that *"Hungarians have no idea who Arabs are when they look down on them."* She explained that she had a completely different perspective on Arab people due to these positive first-hand experiences.

When asked about why she did not look very enthusiastic during the ICC course, she said, laughing, that she rarely appeared to be enthusiastic at university but that this look did not necessarily reflect her state of mind correctly. She repeated that she had found the course *"extremely useful"* but that she was dissatisfied with the group of trainees she was in, because

> *we were just pulling each other in the wrong direction because when someone refused to talk, the others remained silent, too. And then nobody wanted to answer questions, and nobody read anything, so the group atmosphere was not too good.*

5.2.2.3.5 After the interview

The participants were asked to mark the importance of big 'C' and little 'c' culture related activities, skills development and attitude formation in English lessons on a scale from 1 to 10 where 1 meant "not important at all" and 10 meant "extremely important." In this post-interview questionnaire, Zsuzsa marked big 'C' culture-related activities about the target language cultures "not very important" (3 points) in 7th grade, "somewhat important" (5 points) in 9th grade and "quite important" (8 points) in 11th grade. Little 'c' culture-related activities received higher scores: "somewhat important" (5 points) in 7th grade, "very important" (9 points) in 9th grade, and "quite important" (7 points) in 11th grade. She considered skills development and attitude formation more important than knowledge about big 'C' or little 'c' culture. Skills development in the areas of observation, interpreting, adjustment and mediation received a very high score (8 to 10 points) in all age groups. Attitude formation, as defined in the questionnaire in terms of increasing openness, curiosity, and empathy, and challenging stereotypes, received equally high scores (8 to 9 points) in all age groups at all levels of language proficiency.

In the space provided for comments, she added that the possibility to include activities to develop all these areas largely depends on where the lessons take place: *"in an elite secondary school downtown or in a vocational school in the suburbs."*

5.2.2.3.6 Comments and interpretation

The researcher's interpretation of the data collected about the development of Zsuzsa's personal theories of teaching intercultural communication is again likely to be influenced by subjective factors. I had not known Zsuzsa before she started attending the ICC course but her participation at the course, the discussions after her lessons during her teaching practice as well as during the interview probably result in an interpretation of the data influenced by

some subjective impressions about her. Nevertheless, I have made every effort to evaluate the data available about her personal theories and their development as objectively as possible.

Zsuzsa's personal theories about teaching culture through language

Zsuzsa acknowledged several times during the interview that she had never before the ICC course thought about the possibility of incorporating culture teaching in her language lessons. She had seemed to be an open and curious person who was always interested in learning about other cultures but it had not occurred to her that the English lesson could be used to teach students about otherness, acceptance, non-judgmental thinking as well as skills development in the areas of observation, interpreting and mediation. Towards the end of her involvement in this research project she seemed to have internalized many of these new ideas and approaches, and her English lessons during teaching practice also proved that she was of the opinion that culture was an integral part of language learning. Furthermore, her lessons also testified that she had the tools and skills to implement this recently developed personal theory.

What influenced these personal theories about teaching culture through language

The analysis of influences on trainees' personal theories about teaching culture through language is grouped under the following categories that emerged during data collection:

Background and exposure to other cultures,
School teachers,
University courses,
Teaching experience,
Personal theories of language teaching in general,
Participation in the project

Two of the categories have been collapsed because they are interrelated. For example, background and exposure to other cultures would have been difficult to separate in Zsuzsa's case.

Family background and exposure to other cultures

Aside from the fact that Zsuzsa had the possibility to live in Egypt for two years with her parents when she was a young child, there was no other information available about her parents or larger family. She talked about her memories of her kindergarten in Egypt with fondness and remarked that those two years had a great impact on her attitude to other

cultures. The realization – early in her young adult years – that Hungarians are too quick with their negative judgments when it comes to Arabs, for example, must have influenced her ranking of the importance of attitude formation in language-and-culture teaching.

School teachers

Zsuzsa talked at length about her school years and her role model teachers. She seemingly enjoyed reflecting about a variety of teacher personalities and teaching styles and the possible reasons behind the success of their methods. As for her personal theories about teaching culture through language, I could not detect any direct link to her memories of good or bad teachers. The only trace of an indirect influence in the direction of culture teaching is perhaps that she appreciated teachers with clear educational goals on top of their teaching the subject matter. For example, she talked about the mathematics teacher who was always cheerful and enthusiastic about his subject and who made a clear effort to be tolerant and helpful with students who were not very talented in mathematics. Her history teacher impressed her with her immense knowledge and her systematic and disciplined attitude to teaching and learning as well as her high expectations from the students. This suggests that she has learned to appreciate the educational aspect of teaching regardless of the subject as well as the importance of the teacher's facilitating role in the learning process already at secondary school.

She only briefly talked about language teachers who left an impression on her mostly because some of them were not afraid to admit that they did not know all the words of the English language. At secondary school it was a revelation to her that not knowing everything does not mean that the teacher is bad. All of the above probably explain at least partially why she has no worries about teaching the components of successful intercultural communication and why she does not feel incompetent to teach culture through language like so many other teachers do.

University courses

As for influences on her personal theories about teaching culture through language, it seemed that the only university course that had a direct impact on her beliefs in this area was the ICC course. Although Zsuzsa was seemingly unsatisfied during the course, it turned out in the interview that she had benefited from the course in the sense that she began to see that language teaching could be more than just grammar and vocabulary teaching. Despite the fact that she did not like the group she was in and that she found the course less dynamic than she

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would have liked to, she also appreciated learning concrete tasks that help incorporate culture-related knowledge, skills and attitudes into the English lesson.

It seemed that it was especially skills development and attitude formation that she found very important for all age groups at all levels of proficiency in order to develop intercultural communicative competence. In addition, she clearly blamed teacher education programs for not incorporating any of these areas into the curriculum, claiming that teachers would not have to reinvent something on their own if they were trained to develop intercultural competence during their university studies.

Teaching experience

During her teaching practice she experimented with her new discovery in the field of language teaching, and she was very successful in it. She managed to raise the students' interest, taught them about big 'C' culture and little 'c' culture and with her tasks and the accompanying comments she also tried to make the students see that non-judgmental thinking was important when interacting with people from other cultures.

The facilitating anxiety she had at the beginning of her lessons was probably due to her lack of experience in performing in front of a group and not so much to the novelty of the approach she wanted to introduce. She seemed to be confident that she wanted to educate the students through English, to teach them factual knowledge about several cultures as well as to develop their observation and interpretation skills, their critical thinking and their attitudes.

As a slightly eccentric trainee who dressed and sat in a somewhat provocative way in the classroom, she seemed to enjoy teaching in an unconventional way for a purpose that she considered noble and in a manner that she believed to be justified.

Personal theories of language teaching in general

Zsuzsa's personal theories about language teaching in general appeared to coincide with many of the characteristics of the ideal language-and-culture teacher. She intended to use the language to teach something to the students about the world, to educate them, to form their attitudes, to challenge their stereotypes and to facilitate their learning process. This is the reason why she will probably not need much more help in teaching culture through language: she is aware of what is important for her to teach and she knows how to incorporate it in her lessons.

Participation in the project

Zsuzsa's participation in the project may have left some impact on her as far as the reflective discussions and the long interview are concerned. Just as it was useful for her to talk about the theory and practice of developing intercultural communicative competence during the ICC course, it seemed equally beneficial for her internalization of some of the ideas to discuss her lessons from this perspective and to have a long interview where she could think aloud. Aside from the opportunity to voice her thoughts more often than usual, her participation in the project did not seem to have any other impact on her personal theories of teaching culture through language.

5.2.2.3.7 Conclusion

In Zsuzsa's case it seems that aside from a few indirect influences on her personality and attitude to teaching in general, it was primarily the ICC course that developed her to be a conscious and devoted teacher of culture through language. Previously it had not occurred to her that the English lesson could be used to teach students about social practices in other cultures, about accepting otherness, or about skills that are indispensable for successful intercultural communication. She blamed teacher education programs for not raising trainee teachers' intercultural awareness and for not giving them the tools to develop their prospective students' intercultural communicative competence.

Zsuzsa's English lessons during teaching practice provided a wonderful opportunity for her to try out her ideas and skills to implement this recently developed personal theory. The fact that she was allowed to experiment during teaching practice and that she was not scolded for being provocative, for doing things differently, or for neglecting the coursebook in favor of supplementary materials must have helped her tremendously. The freedom to experiment and the professional and personal support she received from her mentor teacher during teaching practice were obviously indispensable for the development of her personal theories of teaching culture through language.

5.2.2.4 Case Four – Júlia

The case study begins with a description of the trainee (5.3.4.1), and a description of her lessons (5.3.4.2), and continues with an account of the data collected during the interview (5.3.4.3) before the case is interpreted and evaluated in the last section (5.3.4.4).

5.2.2.4.1 Description of the participant

Júlia was selected to be one of the three participants in this project who had not attended culture through language or intercultural communication courses anywhere. I had not known her prior to the lesson observations and the interview conducted in the fall and winter of 2005. (The methods applied to select the participants are described in section 5.2.2.4.) When I first met her before her English lessons at the secondary school where she was doing her teaching practice, she seemed to be a very cheerful, amiable and at the same time conscientious trainee teacher. These first impressions seemed to hold later on during her lessons, the lesson evaluations, and the interview as well. However, it was also revealed that her command of the English language was not as proficient as the other participants' and that she had not had any teaching experience except for a few private lessons. As for exposure to other cultures and time spent in other countries, she said she had traveled very little and met very few people from other cultures.

Despite her struggles to speak English accurately during her lessons, and in spite of her lack of experience in teaching, she did not appear to be overly anxious during the observed lessons. It was probably Júlia's cheerful nature, her genuine love of children and her positive attitude to overcoming difficulties that helped her through this challenging period of teaching practice.

5.2.2.4.2 Júlia's lessons

The observed lessons were held by Júlia in November 2005. She was teaching a group of sixteen 7th grade students (aged 13-14) at elementary level in a secondary school in Budapest. According to her mentor teacher's evaluation of her own class, the students in this group had always been enthusiastic and easily activated. The set material for the fifteen lessons that Júlia was teaching included the comparative and superlative forms of adjectives, the future tense, and the use of articles in accordance with the material in the next two units of the coursebook. The topic areas of these two units were environment protection, summer jobs and arts.

At one of the observed lessons, Júlia taught the class on the basis of a well prepared lesson plan that she had discussed in detail with her mentor teacher. The activities had obviously been thought over and adjusted to the set aims and objectives of the lesson. A warmer with a playful vocabulary revision/competition was followed by creative pre-reading activities, a jigsaw reading comprehension task and a short listening activity focusing on a

grammar structure. At the end of this lesson, Júlia skillfully involved the whole class in a survey where the students had to interview one another, using the new structure.

Her second lesson I observed also contained a variety of activities and working modes, and involved all the sensory channels. She made the students move around and work in groups again with color paper, pictures, and felt tip pens, with the final product of attractive student-made posters about environment protection on the walls of the classroom. She often corrected the students' grammar mistakes even during pair work and discussion activities.

Júlia was highly praised by her mentor teacher during our discussions after the observed lessons. The mentor and I agreed that she was very amiable, cheerful, and affectionate with the students who often rewarded her with compliments and clear signs of enthusiasm. We also shared the opinion that Júlia had learned to consciously plan and structure her lessons, and that she skillfully kept the students' attention and maintained discipline. She was a creative and witty manager who was sensitive to the students' interests, their level of English and their need to be challenged, encouraged and praised. However, the great number of linguistic mistakes in her instructions, a few organizational problems and her heavy reliance on her mentor's advice in the lesson planning phase made it clear that she still has to develop in quite a few areas.

I was later told that Júlia had held one lesson about Halloween, comparing celebrations in the United States, Mexico and Hungary. However, the two observed lessons did not contain any information in connection with big 'C' or little 'c' culture-related knowledge. There was no skills development in the areas of observation, interpreting or mediation and very little in terms of attitude formation towards openness, curiosity and non-judgmental thinking. On one occasion, she attempted to raise interest in English customs by saying one or two sentences about tea drinking habits. However, on another occasion she tried to explain the meaning of the expression 'junk food' by saying that it was simply a synonym for American food, thus augmenting the danger of reinforcing negative stereotypes.

5.2.2.4.3 The interview with Júlia

The interview with Júlia took place in my office room at the university approximately three weeks after the lesson observations on December 13th 2005. Despite the fact that we did not really know each other she was immediately friendly, open and talkative. She talked very enthusiastically about her four weeks of teaching practice at the secondary school where I had observed two of her lessons. She said that the positive feedback she had received during and after the 15 lessons she taught to the same group of 7th graders convinced her that she would

like to work as a teacher in the future. She admitted that previously she had not been sure whether she was cut out to be a teacher and started the teaching practice thinking that *"if I feel at home in that context, I'll be a teacher."* She claimed that

> *I would like to work with 7th graders and up because that is already a more serious age group. [...] Originally I thought the best place for me would be a primary school but then I saw how much the little ones have to be educated and mothered...*

What she most enjoyed in teaching was the sense of achievement in the form of flattering feedback from the students and successful progress tests the students had written:

> *because we continuously wrote vocabulary quizzes, and grammar tests, and I saw that what I had been doing had its practical results. They studied, they were enthusiastic, and whatever activities or warmers I tried to do with them, it was successful. I liked it that whatever I had planned, I managed to accomplish.*

What she disliked during teaching practice was the long hours she had to spend planning a 45 minute lesson. She also mentioned that at the university she had not really been prepared to use coursebooks, to fully exploit for example a reading comprehension task and to think and plan long term. As for other aspects of teaching that she was not looking forward to, she added that she would probably not enjoy out of class duties *"like meetings, supervision, substitution, and other compulsory extra jobs."*

Júlia's role model teacher was a German teacher she had taken private lessons from when she was at high school. She said the reason why she liked her so much was that they had *"a very good relationship and made a lot of progress."* She did not even realize that she was learning something and she already passed the advanced level language examination in German. She was truly impressed by her teacher's meticulous preparedness and the fact that she *"only had three words written on a post-it as a lesson plan and still held very well organized lessons. We talked a lot, and learned phrases that were useful for the exam."*

Another role model she mentioned was her mentor teacher at the secondary school where she had done her teaching practice. She said that when she was observing her mentor's lessons, she enjoyed them so much that she *"felt like participating."* She was impressed by her mentor teacher's planning and structuring of the English lessons, by all the pair and group work that she had organized and by the colorfulness and dynamism of her teaching style.

Júlia also liked the teaching style of two of her instructors at university because *"the atmosphere was good,"* trainees were usually *"allowed to discuss everything in pairs or small*

groups before they had to answer questions," and the material was *"discussed in a very practical manner."*

As for anti-role models, she mentioned several of her secondary school teachers who *"read out their notes from yellowed sheets of paper"* or only dictated and tested, and always *"kept the students in terror."* She regretted having forgotten everything that these teachers had tried to teach her about geography and literature.

When she was talking about the advantages and disadvantages of teaching practice, she claimed that she had found *"the fifteen compulsory pre-teaching lesson observations exaggerated."* However, she added that it would be very useful to spread out this intensive teaching practice over several terms, *"spending one month each term at the secondary school after the theoretical input in our third year of university studies."*

When asked about her Methodology Foundation courses, Júlia explained that she had benefited from those because *"we had to collect warmers and pictures, some of which I could use"* but that the readings *"were somehow hanging in the air,"* and *"sometimes they described commonplaces in 50 pages with nothing new to learn,"* and she felt she could not connect the theory to real life problems because she had not had any prior teaching experience. She claimed to have profited most from practical tasks where she had to solve specific problems of imaginary groups of students or design pre-reading activities for a given text at a given level.

In response to the question whether she had heard about teaching culture through language, she said she had not attended any courses on this but in the optional methodology seminar entitled Teaching Business English and held by a native speaker teacher, they had *"touched upon this once or twice, to make us see how cultural qualities can be used as a topic."* When asked to define the word 'culture' in the language teaching context, Júlia first said *"it was a dilemma whose culture to teach, and to what extent typical English culture still exists."* She added that she was lucky because Halloween was during her teaching practice and she could then hold a lesson based on a reading about how the Americans celebrate Halloween. In addition, she also found a picture of Mexicans dancing and eating in a graveyard on All Saints' Day, and they compared this to the Hungarian celebrations of the same event. In connection with this, she mentioned that

> *It is good in language teaching that you can incorporate anything, any topic or knowledge, especially connected to holidays and celebrations. It's worth it. But it also depends on the coursebook. There are many books now that include interesting readings, for example with a quiz. But you never know what is outdated information […] for example, customs that we still believe are held,*

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like all English people drink tea and eat orange marmalade when we know that not everything foreigners think about us is true. Very few of us know how to dance Hungarian folk dances, but in books about Hungary, this is still there […] but anyway these general things can be taught and they certainly make the lesson more interesting than reading about natural disasters.

After a few more probing questions, Júlia summed up what she meant by culture in the language lesson. Her list of ingredients included customs, the *"characteristics of a country"* and holidays and celebrations. When asked about any other cultural content she included in her teaching aside from Halloween, she said she did not have the opportunity until after her last lesson with the group. She explained that she had the chance to travel to England for four days right after her last lesson at the secondary school, and upon her return she visited the children and brought them a little gift from England. They asked her many questions about England during one of the breaks and she told them stories about *"interesting expressions"* she had heard, and the typical English house she had stayed in, and *"the hot and cold water taps because doing the dishes was quite an experience."* She was laughing when she said how surprised the students were to hear these traveler's tales and how much interest they showed.

In response to a question about why she thought language teachers did not usually incorporate culture into their lessons, she said it was probably due to their lack of first-hand experience in other cultures. She referred to the four days she had just spent in England and pointed out that even after this very short stay she felt more confident to talk about culture.

For example, about Australian culture I could only teach what I read in books. Or perhaps I could show them films about Australia, but either way it means a lot more preparation for me than for a teacher who comes from there and can talk about cultural differences for days. Provided that he or she is open and interested in this. For those who have never been there this is a lot more work.

Júlia considered the lack of first-hand experience in the target cultures the primary reason for teachers to neglect the cultural dimension of language teaching. However, she added that

It is also extra work to consciously incorporate cultural activities. And the number of lessons [is low], and you have to go on with the coursebook because what do children and their parents see? That three months have passed and we're only on page 10. And it's not always so easy to find supplementary materials that are appropriate for the given level and are easy to embed in the syllabus.

When asked if she could define intercultural communicative competence, she hesitated first, but then she said it was *"perhaps accepting one another's culture, and to be open, and not to think in stereotypes but to look deeper into things."* This reminded her of a recent story she had heard about a Hungarian friend who was not talkative and assertive enough at a job interview where the interviewer was American.

> *There the interviewer expects the applicant to ask questions, too. And there [in the US] students ask a lot more questions, they are more actively involved. Here the students just listen. And many times people who come here think that we are not very intelligent, but it's only because it's a different culture, so we communicate differently. I guess this is part of it [of intercultural competence], too.*

In response to the question whether she agreed if intercultural communicative competence should be the goal of language teaching, she hesitated a little and then she said

> *it should be because, really, if they go abroad or talk to a native speaker here, then they will be able to handle these situations. But either way, after a while you realize if there is a difference, or something you misunderstood, but we would save them from something unpleasant.*

Towards the end of the interview, it was revealed by accident that Júlia had attended a lecture on cultural perspectives held by Colin Swatridge of Miskolc University twice. She once heard the lecture at the university and another time at the practice school.

> *It was about cultural differences, about how it was strange for him when he came here [to Hungary]. And he wrote a book about this. I guess I should buy it. I'm interested in his perspective, how he views us. And the students at the secondary school really enjoyed his lecture. On the one hand, they enjoyed that they understood a real Brit, and they followed what he said because they were laughing at the jokes. […] I think it's good that they hear such things, and they obviously liked it when the lecturer talked about specific cultural differences. And perhaps you perceive yourself differently if your attention is called to a number of things, like when something we do is strange or unpleasant for someone else. So if the teacher cannot talk about these things but can invite someone…*

At the very end of the interview Júlia said she had enjoyed the discussion because it was very interesting for her to talk about these issues for the first time.

5.2.2.4.4 Comments and interpretation

The researcher's interpretation of the data collected about the development of Júlia's personal theories of teaching culture through language is again likely to be influenced by subjective factors. I had not known Júlia before I observed her lessons, but the discussions

after her lessons during her teaching practice as well as during the interview probably result in an interpretation of the data influenced by a few subjective impressions about her. Nevertheless, I have made an attempt to evaluate the data available about her personal theories and their development as objectively as possible.

Júlia's personal theories about teaching culture through language

At the beginning of Júlia's involvement in this research project she did not seem to give the cultural dimension of language teaching a lot of thought. However, during her teaching practice she once organized a lesson around the topic of Halloween celebrations, which included descriptions of American, Mexican and Hungarian customs and a comparison of these. This seems to indicate that she had been interested in cultural issues but as she explained in the interview she missed first-hand experience from the target cultures. She probably did not feel confident to incorporate culture-related activities because she felt incompetent in this area.

It also became obvious from the interview that she had not been aware of the components of intercultural communicative competence and the methods to incorporate appropriate tasks to develop it in the students. She instinctively included some cultural bits and pieces in her lessons but had no systematic knowledge of and energy to worry about planning and implementing culture-related activities, skills development tasks or attitude formation. Not only did she have to pay careful attention to her own correct use of the English language as a trainee teacher, but she also seemed to focus on grammatical competence when she talked about the students' achievement. On one occasion during her English lesson at the secondary school she was clearly reinforcing stereotypes despite the fact that in the interview she claimed it would be important for students to become more open and to challenge prejudices.

Her personal theories about teaching culture through language seemed to be confined to occasionally teaching interesting bits about little 'c' culture in a few of the target language cultures, especially in connection with festivities, and pointing out some cultural differences in behavior and perspective to save students from learning about them the hard way. Finally, it seemed to be a strong conviction of Júlia's that it is impossible to teach culture without actually spending a certain amount of time in one of the target language cultures. She seemed to dismiss the idea that teaching culture could be done in any other way than teachers telling stories about their own exciting adventures in foreign lands.

What influenced these personal theories about teaching culture through language

The analysis of influences on trainees' personal theories about teaching culture through language is grouped under the following categories that emerged during data collection:

Exposure to other cultures,
School teachers,
University courses,
Teaching experience,
Personal theories of language teaching in general,
Participation in the project

One of the categories used in the previous case studies has been omitted in this description because no information was available about Júlia's background.

Exposure to other cultures

Júlia has not traveled extensively. She only went on one short tourist trip to England, which immediately had an impact on her views about the importance of culture teaching and reinforced the conviction that teaching culture without first-hand experience was difficult if not impossible. Aside from her short visit in England, she had some contact with British teachers and lecturers at the university whose impact on her beliefs is analyzed in the section on university courses below.

School teachers

Júlia's primary and secondary school teachers had an impact on her beliefs about teaching in general. She appreciated the few teachers who had a good relationship with the students, the ones who managed to create a good atmosphere in the class, and the ones who showed the relevance of theory in practice. Passing language examinations seemed to be a priority for her. However, none of the few role model teachers she mentioned seemed to have an impact on her beliefs about teaching culture through language.

University courses

Júlia attended an elective course on the methodology of teaching business English which included one or two sessions where the role of culture in communication was discussed. She also heard a guest lecturer talk about differences in cultural perspectives twice, and remembered several interesting stories, anecdotes and examples about cultural differences in perceptions and values. These few occasions appear to have served an awareness raising

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function for her. However, she did not receive any systematic training in teaching culture through language or developing intercultural communicative competence. As a result, her beliefs about the role of culture in communication and in the language lesson appear to be based on impressions and instincts.

Teaching experience

The fact that her students showed a lot of interest in the stories about Halloween at one of the lessons during teaching practice seemed to suggest to her that it was worth incorporating interesting readings about other cultures. The students' eagerness to find out about Júlia's adventures in England probably reinforced this feeling and made her even more convinced that only teachers who have traveled extensively can teach culture through language.

Personal theories about language teaching in general

On the basis of the data, it seems that Júlia is more pre-occupied with grammatical accuracy and passing exams than the content or educational message of the materials she uses during her lessons. She did not once mention the sense of achievement resulting from successful communication. Instead, it seemed that making progress primarily meant covering the assigned coursebook units, learning the words and the grammar structures, writing good progress test, and passing language examinations. However, she did mention in the interview once that one of the advantages of language teaching was that you could fill the tasks with material worthy of study.

Participation in the project

In the interview, Júlia's attention was drawn to the issue of intercultural competence, which visibly induced some thinking. When answering the interview questions, she seemed to start thinking about a number of issues for the first time. She also appeared to have made some discoveries. When pushed, at the end of the interview Júlia said that one of the goals of second language acquisition is probably intercultural communicative competence. She was clever enough to say this after all the discussion about the role of culture in communication but she did not seem to give up her focus on linguistic competence. However, the interview seemingly helped her synthesize her thoughts and brought together several loose threads that had been implanted in her mind during her university courses, her teaching practice and her short visit to Britain.

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Conclusion

Júlia's own history of language-and-culture learning consists of a series of short snippets. One or two seminar sessions on the cultural dimension of communication in a business English class, the opportunity to hear the same culture-related lecture twice, her success with the only "cultural lesson" she held during teaching practice at secondary school, a four day trip to one of the target language cultures as well as reflecting about all of the above during the interview did seem to result in some changes in her personal theories of teaching culture through language. Nevertheless, she clearly needs more information and a systematic knowledge about intercultural communicative competence, more practical guidance and reflective discussions about how to develop it, and probably more first-hand experience in Hungary or abroad in order to feel confident to help her students in the learning process.

5.2.2.5 Case Five – Noémi

As in the previous sections, this case study also begins with a description of the trainee (5.3.5.1), an account of her lessons (5.3.5.2), and a description of the data collected during the interview (5.3.5.3) before her case is analyzed and evaluated in the last section (5.3.5.4).

5.2.2.5.1 Description of the participant

Noémi was selected to be the second participant in this project who had not attended culture through language or intercultural communication courses at our university or elsewhere. I had not known her prior to the lesson observations and the interview conducted in the fall and winter of 2005. (The methods applied to select the participants are described in section 5.2.2.4.) When I first met her to ask if I could observe two of her lessons and then interview her, she was pre-occupied with the many duties and deadlines written in her agenda and seemed to be indifferent towards the project. She consented to being interviewed if *"it doesn't take too long."* She also accepted the fact that I would observe her lessons before the interview *"because someone has to observe them anyway."*

Noémi is a soft-spoken, somewhat withdrawn person who seemed to be more relaxed and outgoing during the observed lessons than in the follow-up discussions with the mentor and the researcher. When I interviewed her, she turned out to be interested in discussing

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issues of teaching and learning, she became more open and friendly, and she proved to be highly intelligent, funny and quick-witted but perhaps a little pessimistic and cynical, especially in connection with teaching and teacher education.

5.2.2.5.2 Noémi's lessons

Noémi did her teaching practice in November 2005. She taught eight English lessons in an 8th grade group and seven lessons in a 7th grade group. I observed two of her consecutive lessons with the 7th graders, who were a group of eighteen 12-13 year-old students at pre-intermediate level. The set material for this class for these lessons included the 'going to' future and the vocabulary of jobs as prescribed by the next unit in the students' coursebook.

Noémi started the first lesson with a warmer in which the students had to list jobs that they could do abroad. The jobs they came up with were written on the blackboard by the students themselves, which resulted in a noisy turmoil. This was followed by a short whole-group discussion based on two questions that were not written on the blackboard: *Do you know anyone who works abroad? Would you like to work abroad in the future?* It was obvious to the observer that not every student had heard and understood the questions and the task. Consequently, it was not surprising that the students did not say too much in response to the questions. Noémi quickly abandoned the idea of a discussion and continued with the next step in her lesson plan without panicking or looking upset. The next activity was chaotic due to a confusing series of instructions. The original idea was to pre-teach words in a playful way, using true and false definitions made up by the students in groups on the basis of what they find in the distributed dictionaries and what they invent themselves in order to quiz the rest of the groups. In the end, the students did everything as it had been planned but there was a lot of noise and confusion throughout this activity. The follow-up reading, discussion and listening activities were better organized. The content of all of the tasks during this lesson were related to the topic area of jobs, and the students eventually became very actively involved after their initial passivity in the discussion after the warmer exercise.

The second lesson I observed was a follow-up to the first one in the sense that the students continued to talk and write about their future plans as far as their prospective jobs are concerned. Noémi skillfully involved the majority of the students in pair work and group work activities and managed to personalize the tasks sufficiently for the whole group to be motivated to talk about something as distant for 12 and13 year-olds as work.

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In the discussions after the observed lessons, her mentor praised Noémi's creative ideas as well as her skills in motivating and involving the whole group of eighteen students, and asked her to be louder, clearer and more assertive when giving instructions.

Aside from a few sentences about working abroad, and the unsuccessful attempt to discuss the students' prospective jobs in another country, there was no culture-related content during these two lessons. At the end of our lesson evaluation Noémi claimed that there had been even less on other occasions.

5.2.2.5.3 The interview with Noémi

The interview with Noémi took place in my office at the university a week after the lesson observations on November 24th 2005. Noémi was not bothered by the long string of questions or the tape recorder, and she was very good at wording her ideas quickly and precisely.

It became obvious at the beginning of the interview that Noémi had had more teaching experience and more exposure to foreign cultures than the other participants. She worked as a teaching assistant in a primary school and in a kindergarten in Belgium for four months. In addition, she did her compulsory teaching practice in Hungary twice due to both a misunderstanding on her part of the prerequisites of teaching practice and an administrative mistake on the part of the school. She had also had many private students for four years, some of whom ended up forming small groups of two or three when they came to her lessons. In addition, not only did she live in Belgium for four months as a young adult, but she also went to school in France for a year when she was eight years old.

Although Noémi did not talk too much about her childhood experiences in France, the four months of teaching English in Belgium left a clear mark on her. She particularly enjoyed being responsible for a group of 10-11 year old students who understood English quite well and some of whom could already speak the language, too. She said it was a great experience for her because

> We did not have a common language other than English. I suffered a lot first, but I made a lot of progress by the end [...] and the children loved it because it wasn't grammar-centered like their French lessons where grammar was in the focus with classical frontal teaching, grammar, drills, and all that. But we only had a small room with chairs in a circle and no desks, so we never wrote anything. With the 6th graders I did a big project the result of which was a cartoon book.

What Noémi likes in teaching is that she can be "*on stage*" and that she can work with children. She likes the challenge of discovering ways to communicate with them, to motivate them, to make them enjoy the lessons and to raise their interest. Her role model teachers included a Russian teacher in secondary school who had *"very old school methods"* but who was clear about her expectations and fair in her assessment. She admitted that she cannot speak Russian except for reciting the conjugation tables but she still remembers this teacher fondly because she *was "consistent and she took herself and the students seriously."* She mentioned another role model teacher whose lessons she attended at university. What she appreciated most in this lecturer's teaching style was that he was extremely well prepared, an authority in his field, and *"he managed to establish such a correct relationship with the students that he could keep all sorts of personal issues out of it."* She found it very impressive that this lecturer took teaching very seriously, and that his expectations were clearly spelled out from the very beginning of the course.

The bad features of language teachers Noémi had encountered included lack of proficient knowledge of the target language, as well as *"becoming too personal with the students, vengefulness and humiliation and outdated methods."* She said she had had *"many teachers who had no idea about how to motivate us or how to assess our progress, and a lot of them didn't even know how much [of the material] had come through."*

Noémi considered her teaching practice at the secondary school very useful but clearly insufficient despite the fact that she had done it twice and that she had also had four months of teaching experience in Belgium. She emphasized it several times that she made lots of mistakes in her teaching but that this was the only way to learn. Her initial uneasiness at the beginning of lessons disappeared with some experience, and she said she was usually relaxed and never panicked. She discovered that she was quite creative and could also easily improvise when it was necessary. As for problems to avoid, she listed several things:

> *The teacher has to be careful not to become too personal with the students […]*
> *You have to behave in a responsible manner. So I kept repeating to myself that*
> *every situation can be solved by rationally discussing it without becoming*
> *emotionally involved, without becoming all nerves and without shouting or*
> *humiliating someone.*

Noémi claimed that another important feature of good teaching involved the teacher's ability to wait and stay silent to allow even shy students to have a chance to speak. She found it important to involve everyone and not to leave any student on the periphery of the class.

Noémi said she *was "not interested in language teaching methodology, but much more in pedagogy"* because she did not enjoy the methodology readings and she *"did not like to dig into resource books for new ideas."* She admitted the usefulness of learning about the underlying theory of good practice but she was very critical of the methodology courses. She said these courses were *"too idealistic and too far away from real life."* She also pointed out that it would be much more useful to hold these seminars parallel with teaching practice, or at least to go on school visits at least once a term during the Methodology Foundation seminars for the trainees *"to have a clearer idea about what to expect and how to relate theory to practice."* She added that if all of the above were impossible to organize, then at least students should be encouraged to reflect about the theoretical background of language teaching in light of their own learning experiences and through concrete problem-solving tasks. She could recall only a few memories of beneficial learning experiences from her methodology courses. These included learning to plan lessons because she said she *"had no idea about that,"* and reading about grammar teaching methods because she had been *"tempted to think that teaching grammar is outdated."* She also listed *"making it conscious and filtering it through"* among the useful aspects of the methodology courses. As a summary, she said that

> *teacher education is obviously not good, because, for example, it is a very badly paid profession, with no prestige, and so on. But to let trainees go out to real life to teach without preparing them for the difficulties and the disappointments that await [the young teacher]. And before [a novice teacher] starts work, she will be burnt out and will flee from teaching. Because these idealistic and high brow things we discussed at the university do not prepare us for teaching at all.*

When asked about what teaching culture through language meant for her, she first thought the question was about British and American Cultural Studies. Then she started thinking aloud about how *"cultural characteristics of a language"* can motivate students. The example she gave was about *"falling in love with French films"* when she was studying French. However, she pointed out that English was a lingua franca and said that

> *It makes me really upset when everything is about British English. Because children don't learn English to learn to speak with a perfect Oxford accent […] of course, [knowing a few things about Britain] is part of their general education but they don't have to be up-to-date about all sorts of British cultural peculiarities. They learn English to have a tool to communicate in their adult lives.*

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Noémi said it was much more important to show students *"useful things for the given age group like American films, cartoons, Discovery Channel documentaries and music."* The rationale she gave for this was that *"there are a lot of cultural products from English speaking countries that are not necessarily British."*

When asked about what culture-related topics she usually integrated in her language teaching she said she did not usually incorporate anything. She added that she would probably expose her students to a variety of dialects, and she would "*give them newspapers and real-life listening comprehension tasks*."

Seeing that she did not really understand what I was trying to get at, I briefly explained to her what little 'c' and big 'C' culture referred to. In response to the subsequent question about why she thought teachers did not usually incorporate any of these topic areas, she said

> *It's probably because they have never been to England. […] And perhaps because they don't have any applicable knowledge in this field just like I don't.*

When I inquired about how she would prepare her students for a year abroad aside from developing their linguistic proficiency, she said *"they would have to be more open."* However, she admitted that she did not know how she could *"build this into the English lessons."* In addition, she claimed that openness and non-judgmental thinking were *"general educational goals."*

In response to the question whether she could define intercultural communicative competence, she said she had never learned about it at the university but she added that she could make an educated guess. She defined it as *"knowledge and skills that make us cross cultural borders more easily."*

5.2.2.4.4 Comments and interpretation

The interpretation of the data collected about the development of Noémi's personal theories of teaching culture through language may be influenced by subjective factors. I had not known Noémi before I observed her lessons, but the discussions after her lessons during her teaching practice as well as during the interview probably result in an interpretation of the data influenced by a few subjective impressions about her. However, I have made every effort to evaluate the data available about her personal theories as well as their development as objectively as possible.

Noémi's personal theories about teaching culture through language

Noémi did not seem to have explicit personal theories about teaching culture through language. Teaching culture seemed to mean teaching a few facts of civilization, and perhaps some information about social practices in English speaking countries, but preferably not only about Britain because she considers English to be a lingua franca and the students will not only use it with Brits. She mentioned films, songs and newspaper articles as culturally-loaded, authentic and linguistically useful supplementary materials. After a few probing questions about what made her life abroad easier aside from linguistic competence, it took her a long time to phrase her thoughts. Finally, she said that openness and non-judgmental thinking were also important for successful communication. However, she viewed developing these attitudes as general educational tasks, implying that these did not belong to the language teaching domain.

What influenced these personal theories about teaching culture through language

The analysis of influences on trainees' personal theories about teaching culture through language is grouped under the following categories that emerged during data collection:

Exposure to other cultures,
School teachers,
University courses,
Teaching experience,
Personal theories of language teaching in general,
Participation in the project

One of the categories used in some of the previous case studies has been omitted in this description because no information was available about Noémi's background.

Exposure to other cultures

Noémi had been exposed to many different cultural influences before her involvement in this research. She went to live in France with her parents at the age of 8, and she also attended school there. As a young adult, she spent four months working as a teacher in Belgium. None of the other participants had so many varied experiences living in other cultures. Nevertheless, Noémi did not seem to be as conscious about the role of culture in communication as some of the other participants who had never lived abroad. Perhaps for her it was natural that learning a second or foreign language meant learning a second culture. She

might have also taken it for granted that there are cultural differences and difficulties to overcome when communicating with people with different backgrounds, values, behavior and mentality. She did not even seem to be unconsciously word the need to incorporate more than a few interesting reading passages about cultural artifacts into the language lesson.

School teachers

Noémi had a lot of negative experiences with many of her former school teachers who left no detectable mark on her theories of teaching culture through language. The many anti-role-models and the very few positive experiences must have influenced her beliefs about teaching in general. For an interpretation of these influences, see the relevant section below.

University courses

Noémi was very critical and even cynical when she talked about teacher education courses at university. Although she did not say this explicitly, she seemed to believe that teacher education was hopelessly malfunctioning. She criticized the teacher training course she had attended for being too theoretical and too far away from the realities of classroom practice. It is interesting to note that Noémi had never heard the term 'intercultural communicative competence' before it came up at the end of the interview, and she could only guess what it was about.

Teaching experience

Noémi had some experience teaching English to children in a village in Belgium where the only language they shared was the target language. She seemed to benefit from this experience because she learned how to be responsible for the work and the progress of the children she was in charge of, and she was left on her own "in deep water" as far as planning, content, class management and assessment were concerned. As a result, she learned a lot of the basic teaching skills and strategies from experimenting with these children in Belgium. She began to like teaching during this assistantship abroad because she did not sink. However, Noémi's teaching experience did not appear to have influenced her thinking about the role of culture in communication. She did not incorporate any culture-related activities, skills development tasks or attitude formation exercises to help develop intercultural communicative competence during her teaching practice in Hungary, which is not surprising if we accept that she was pre-occupied with the basics of teaching in a context that had never

expected her to consciously and systematically fill her English lessons with topics leading to the development of intercultural communicative competence.

Personal theories of language teaching in general

Noémi's personal theories about language teaching in general seemed to value teachers who are keen on raising interest and motivation, maintaining business-like relationships with the students, and setting clear rules and fair expectations. Moreover, she seemed to favor teachers who have a huge knowledge base, are proficient users of the language and insist on teaching little grammar and lots of communication in order to facilitate the students' acquisition of English as a lingua franca. These personal theories would largely facilitate Noémi's development as a language-and-culture teacher if she were exposed to instruction in these areas.

Participation in the project

Noémi's participation in the project did not visibly induce any further thinking about the need to incorporate the components necessary for the development of intercultural communicative competence. It would be interesting to interview her again a year later to see if she has any new beliefs or theories due to her participation in this research project or as a result of her present teaching context.

5.2.2.4.5 Conclusion

Noémi was one of the three participants who had not received any instruction on intercultural communication training. Among these three trainees, she was the one who had had the longest and most varied exposure to foreign cultures and teaching contexts. Interestingly, she was also the one who seemed to have the least idea about teaching culture through language. Teaching culture seemed to mean teaching a few facts and social practices in connection with English speaking countries with the help of films, songs and newspaper articles mostly with the purpose of making the lessons more interesting and thus motivating the students to communicate. After some thinking, she realized that openness and non-judgmental thinking were also indispensable for successful intercultural communication but she regarded the development of these attitudes as general educational tasks, implying that these were not included among language teachers' duties. All of the above seem to indicate that even an experienced and widely traveled pre-service English teacher needs theoretical

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and practical instruction in the methodology of teaching English for intercultural communicative competence.

5.2.2.6 Case Six – Andrea

The last case study of this research project also begins with a description of the trainee (5.3.6.1), an account of her lessons (5.3.6.2), and a description of the data collected during the interview (5.3.6.3) before her case is analyzed and evaluated in the last section (5.3.6.4).

5.2.2.6.1 Description of the participant

Andrea was the oldest of the participants. At the time of the interview she was 29 years old with nearly two years of experience of living abroad, two and a half years of experience of teaching small groups in a language school, and five years of experience of teaching private students. I had first met her as a student in the Methodology Foundation 2 seminar a year before she agreed to participate in this project. During the seminar it soon became obvious that she had had significantly more experience of teaching than the rest of the group. As a result, not only was she one of the most active group members during our discussions, but she was also highly critical in her comments about the course and teacher training in general. As for her personality, she was conscientious and outgoing during the seminar she attended, and she proved to be very mature, tactful and intelligent during the evaluation of her lessons and the interview.

5.2.2.6.2 Andrea's lessons

I observed two lessons held by Andrea in a secondary school during her teaching practice in November 2005. She was teaching a group of 5th graders consisting of eighteen 10-year-old students at elementary level. The group she was teaching had just finished the second unit in the first volume of a rather old-fashioned English language coursebook. Andrea's task during her fifteen lessons with this group was to cover unit 3 in the same book, which focused on the use of the 'have got' structure to express possession, an introduction to countable and uncountable nouns, and words and phrases to express wishes and requests as well as orders in a restaurant.

The mentor described her class as a motivated and enthusiastic group of beginners and false beginners. During the first lesson I observed the group was very active and eager to participate in every activity that Andrea had planned. The lesson started with a warmer in which Andrea said statements with the instruction 'Sit down if," and the students for whom

the statement was true were allowed to sit down. This was followed by a five-minute vocabulary test. The five main activities of this lesson showed great variety in terms of focus, sensory channels, movement, working modes and language use. There were games, including a funny activity where students had to scratch their head when they heard an uncountable noun, and clap heir hands when they heard a countable one. Another activity the students obviously enjoyed very much was a dialog writing task at the end of which they had to perform short restaurant scenes. In another activity girls had to stand up when they heard the word 'hasn't' and boys had to stand up when they heard the word 'has.' Finally, Andrea distributed some toy coins and banknotes to the students and they had to answer questions like 'Who's got a 5 pence coin?' in full sentences. The whole lesson was very dynamic, all the students were involved, and they seemed to be happy and proud to participate.

The second lesson I observed was similarly fast paced and Andrea was very successful again in combining playfulness and language practice. The mentor praised Andrea's creativity, dynamism, general teaching skills and theoretical background knowledge. She nominated Andrea for the School's Outstanding Trainee Award.

Aside from a few English and American food and drink names, and the use of toys imitating English coins and banknotes, there was no reference to or comment about anything cultural during the two lessons I observed. In addition, there was no detectable intercultural skills development or attitude formation either. Andrea later claimed that she had not included any culture-related activities on other occasions either.

5.2.2.6.3 The interview with Andrea

I interviewed Andrea in my office at the university six weeks after her teaching practice on January 4th 2006. She was at ease throughout the discussion, and she seemed happy to share her thoughts and beliefs about language teaching.

Andrea first talked about her previous teaching experience. She had been teaching private students from age 10 for six years, and small groups of adults in a language school for two and a half years. She said that after her graduation she would either like to work as a teacher in a language school, or perhaps in a public school in the countryside because she began to like teaching younger learners during her teaching practice.

What Andrea likes most about teaching is transmitting knowledge because *"seeing that students learn it and understand it is a rewarding experience."* She also enjoys *"the challenge of finding the appropriate methods for different people because not everybody is alike."* She also likes the variety of experiences teaching provides and the human

relationships it is based on. She dislikes situations where she has no sense of achievement, which usually result in loss of self-confidence and a frustrating sense of incompetence.

Her role-model teachers included her teacher of biology and geography at secondary school. She looked up to her because *"nobody in the class cared too much about biology, nobody needed it for their future studies, it wasn't important as a subject, but she still managed to make it interesting."* As for language teachers, she had a native speaker teach her English at secondary school

> *who was not very teacher-like but he was young and had a personality that made a lot of us become interested in learning English […] He just let things develop on their own and only interrupted us when we had no idea what to do, or when he realized that we were going in the wrong direction... or when that was not what he was trying to get at […] sometimes I got bored and thought he should intervene... but I liked the fact that he did not impose his personality on us, did not want to dominate, and he was still very dignified.*

Andrea was also very impressed by one of her instructors at university:

> *Her eyes reflected some impatience... but I saw that she was really into this tiny field of expertise, and she was truly interested in it, and all the lessons were full of interesting things to learn […] and she radiated some strength because she knew what she was doing, which gave me a sense of security that I'm in the right place, in the right hands.*

She repeatedly emphasized that the personality of the teacher was very important for her when evaluating his or her work. As negative examples, she mentioned a few teachers who were not prepared for and knowledgeable about their own subjects, and a secondary school teacher whose main pre-occupation was to prove that the 17 or 18 year-olds in the class were still *"only students"* and did not know anything.

Andrea found her teaching practice at secondary school very useful for two reasons. First of all, teaching a large group was a new experience for her, and working in a large school with many English teacher colleagues for a few weeks was also a novelty. Despite the fact that she was sometimes confused by the number of aims, objectives, and evaluation criteria her mentor listed during their joint preparations for her lessons, Andrea was very pleased with her mentor teacher's attitude to mentoring. She said

> *the mentor insisted on thorough preparations, on paying attention to every detail, and on keeping in mind why exactly I'm planning this or that and all the what ifs...I still try to recall her advice every now and then when I teach... that I'm not doing this activity because this is the next one in the coursebook but because it fits my plan.*

Andrea learned about herself during teaching practice that she liked the school context, enjoyed the challenges, and she was *"able to stay calm and patient, and managed to keep her expectations realistic."* She was satisfied because she felt she could overcome a great number of difficulties, and she saw that she was able to pay attention to many things at the same time during her lessons. She also realized that she was *"not an overly friendly or motherly teacher, but someone who keeps a certain distance."* As far as areas to develop are concerned, she intends to learn more about long-term planning, methods of efficient assessment and quick decision making.

When Andrea was talking about professional development, she gave an interesting example:

> *I think I can convince them [the students] quite well when they have doubts about why something is said like this or that in English. Or when they are impatient because it's a foreign language and they say it's stupid, and they start talking like this, and I realized that I'm usually quite impatient with these reactions, because I've always been very open as a language leaner myself, and so I didn't understand why they were not. And then when this tension was gone, and their attitude changed and they were not frustrated anymore [by these differences] and they came to the next lesson showing interest and curiosity, then I was very pleased that I could achieve this.*

Andrea was very critical with the Methodology Foundation courses she had attended at the university. She acknowledged the importance of theoretical foundations but emphasized that these seminars should be much more practical than they are at present. She suggested that there should be more class visits, more modeling of classroom behavior, more simulations of possible problems and a more critical evaluation of every trainee's peer-teaching session. She admitted that in order to organize all this, it would be important for the university to allow more time for methodology seminars and to let fewer trainees attend each course. She also criticized the fact that these seminars are also too distanced from teaching practice in terms of time because most students take these courses in the third year and only go to the practice schools to try themselves out at teaching half a year after they finish the second methodology seminar. However, she also acknowledged that she had learned many useful things about the details of planning, classroom management and testing from the discussions during these courses.

In response to the question about the meaning of culture in language teaching, she hesitantly said it was

> *probably something like emphasizing, or highlighting things or I don't know, perhaps making students aware that these are characteristics of this country or*

> *culture. This could go from proverbs to the use of certain words and expressions, and then you could also make them read about this […] I can't put this into words but I see this in terms of differences, interesting things that are not the same there.*

When asked about how frequently she incorporates culture in her language lessons, Andrea said she was not doing anything like this consciously. She said that

> *when a student asks about this, or if something like this comes up in the coursebook, which is very rare, then I talk about it if something comes to mind in connection with the topic. But this is usually at the level of interesting bits and pieces. […] It happened once or twice that there were reading passages in the book about Australia or Ireland. It's hard to decide but it seems that those were there just as a method to make language learning more interesting, or to teach grammatical structures like question formation, or for communicative purposes. So the text was just in the background, gave an atmosphere, so it was just a tool.*

Having said this, she suddenly remembered a few occasions when she talked about *"cultural issues"* during her English lessons at the language school where there were several businessmen in one of her groups. She admitted that *"for those people it did matter how well they could communicate abroad."* On the other hand, she claimed that *"those businessmen already felt at home abroad as well, and they handled cultural differences intelligently, so it [the cultural input] should be adjusted to the students' needs and feelings."*

As for possible reasons why teachers do not incorporate culture in language teaching, Andrea listed the dominance of grammar and vocabulary at language exams, the impression that 'culture' for many teachers meant just a *"little juggling with something interesting to spice up the lesson with no measurable benefits"* and that coursebooks only include these cultural issues *"to help students learn to ask grammatically correct questions like 'How many sheep are there in Australia?'"* She added that

> *it would be worth learning a lot more about the target language cultures if we want to have something to do with those countries. But this is usually just the small print in the book, or the optional homework. Too bad because it would develop our openness and understanding, so it would help language learning indirectly, and it would motivate.*

When requested to attempt to formulate a definition of 'intercultural communicative competence,' Andrea said she had not studied this but could *"probably invent one."* She defined the term as *"the ability to find your place and successfully communicate in a foreign culture with the least possible friction."* She claimed that in order to achieve this *"you need*

language proficiency, willingness to understand and make yourself understood, and these also depend on your openness and creativity."

At the end of the interview I asked her again about her long stay in the United States because at the beginning of the interview she did not seem too eager to talk about it. Towards the end of the interview she appeared more at ease so she explained that she went there to work as a nanny, travel, see the big cities and the countryside, hike, make friends and improve her English. She said it was fascinating to experience *"walking around at the bottom of high rises, taking the subway with people of such an amazing variety of backgrounds and colors, feeling that everything was so different and so similar at the same time […] And parallel with all this I learned or re-learned a couple things about myself."* When asked about the cultural content of her lessons again, she admitted that it had not very often occurred to her to talk about her own personal experiences during English lessons and repeated that culture in the language classroom seemed to serve the purpose of "a little occasional entertaining gift or reward" rather than serious educational aims.

5.2.2.6.4 Comments and interpretation

The interpretation of the data collected about the development of Andrea's personal theories of teaching culture through language may be influenced by subjective factors. I had met Andrea as a student in my Methodology Foundation 2 seminar six months before I observed her lessons. I appreciated both her frequent contributions and her critical attitude during the course and enjoyed the discussions with her after the observed lessons and during the interview. However, I have made every possible effort to evaluate the available data about her personal theories as well as about their formation as objectively as possible.

Andrea's personal theories about teaching culture through language

Andrea did not seem to have thought about teaching culture through language prior to the interview. Since she had not been aware of the exact focus of my research, it was only at the end of the interview that she first started thinking about the cultural dimension of language teaching. From what she said it seemed that nobody had ever talked to her about this topic area and it was obvious that this was the first time for her to channel her thoughts about culture-and-language teaching into words. Her personal theories seemed to be confined to the belief that little 'c' cultural facts – mainly differences in social practices between the home culture and the target language cultures – should occasionally be mentioned or explained by English teachers mostly in order to develop the students' openness towards and acceptance of

otherness. At the very end of the interview when she was formulating a definition of intercultural communicative competence she added that creativity and willingness to understand are also necessary for successful intercultural communication. She admitted that she only rarely touched upon these issues during her own lessons, and she regretted that culture was only *"the small print"* in coursebooks if it was there at all. She seemed to have disapproved of the fact that these rare reading passages about the target language cultures were only exploited from a grammatical and lexical point of view by the teaching materials she was familiar with.

What influenced these personal theories about teaching culture through language

The analysis of influences on trainees' personal theories about teaching culture through language is grouped under the following categories that emerged during data collection:

Exposure to other cultures,
School teachers,
University courses,
Teaching experience,
Personal theories of language teaching in general,
Participation in the project

One of the categories used in some of the previous case studies has been omitted in this description because no information was available about Andrea's background.

Exposure to other cultures

Andrea must have been exposed to a lot of cultural input during her long stay in the United States but quite surprisingly, she only talked about these experiences after another set of probing questions towards the end of the interview. It was obvious from what she said that the time spent in the United States had a very powerful impact on her and taught her many interesting things. She claimed to be open, and emphasized it several times during the interview that she valued openness towards and acceptance of otherness, but she could only recall a few occasions when she attempted to ensure that her students' openness was developed as well. Her attitudes might have been the result of her stay abroad but at one point she mentioned that she had always been an open-minded language learner, which might also indicate that she had already had similar attitudes long before her extensive exposure to other cultures in the United States.

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School teachers

School teachers did not appear to have left an impact on Andrea's personal theories of teaching culture through language. They seem to have left an impact on her beliefs about the role of education and the aims of teaching foreign languages. These beliefs are discussed in detail in the section 'Personal theories of language teaching in general' below.

University courses

Andrea did not attend any specialization courses on intercultural communication, culture through language or cultural awareness raising. She was also absent on the only day when 'Teaching language through culture and literature' was the main topic of the session in my Methodology Foundation 2 course. On the basis of what she said in the interview the courses she had attended at university did not have an impact on her theories about teaching culture through language.

Teaching experience

During the observed lessons with the elementary students there was no reference to anything cultural except for a few names of dishes and drinks and English coins and banknotes. There was no observable intercultural skills development or attitude formation either on these two occasions. After the lessons Andrea claimed that she had not included any culture-related activities during her other lessons with this class either.

It seems that Andrea only thought about explaining cultural differences in social practices when she was teaching businessmen at a language school. When she recalled these events, she claimed that information about cultural differences was of immediate use for these students of English because they traveled extensively. On the other hand, she claimed that these businessmen did not really need this instruction anymore because they had already learned to adjust "*intelligently*" to cultural differences on their own through experience. As far as other teaching contexts are concerned, she mentioned that she was once very pleased when she managed to replace her younger students' negative attitude to otherness by acceptance of and genuine curiosity about other cultures.

The impact her teaching experience may have had on Andrea's personal theories about teaching culture through language was perhaps minor but it was certainly a positive one. It seems that her instincts about the role of the cultural dimension of language teaching were

reinforced by the few attempts at incorporating culture that she had successfully experimented with.

Personal theories about teaching languages in general

According to Andrea's personal theories, foreign language teachers should be professional, confident, patient and dignified experts of their field. They should aim to meet the learners' needs when transmitting knowledge, they should try to ensure variety and cater for different learning styles, be in control without dominating, and pay attention to every little detail during lessons. The final aim of foreign language acquisition being successful communication with other speakers of English, she highlighted the importance of communicative practice. When Andrea was encouraged to phrase her thoughts about language-and-culture teaching, she added that foreign language teachers should also raise the students' curiosity about and openness towards other cultures.

Andrea's personal theories about teaching foreign languages only had an impact on her beliefs about the cultural dimension in that she seemed to have always considered successful communication as the main goal of foreign language learning and always regarded openness and acceptance as indispensable in order to achieve this aim.

Participation in the project

As Andrea had been unaware of the main focus of this research, she had not had the time to reflect upon culture-and-language teaching before the interview. The end of our discussion, when Andrea was asked to talk about the role of culture in language learning and the role of the teacher in developing intercultural communicative competence, seemed to serve as an awareness raising session for her. Initially she found it difficult to word her thoughts about this field of language education because it was obviously the first time she was forced to do it. In this sense, her participation in the project probably had some impact on her beliefs about teaching culture through language. It would be interesting to do a follow-up interview with her about recent developments in her thinking about the cultural dimension now that some time has passed and she may have had the opportunity to experiment with it if she saw appropriate.

Conclusion

Despite the fact that Andrea had spent a very long period of time in one of the target language cultures, she had not given careful thought to the role the cultural dimension may

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play in foreign language acquisition. Aside from a few rewarding experiences during her teaching in connection with developing her students' openness and raising their curiosity about other cultures, the only time she seemed to have reflected about the aim of language-and-culture teaching and the importance of the cultural dimension was during her participation in this research.

Since Andrea had not attended any specialization courses on this topic at university and because the cultural dimension of language learning and teaching did not seem to have surfaced during her other courses either, the interview she gave in this research served as an initial cultural awareness raising session for her. There is another conclusion to draw on the basis of what she claimed about teaching materials during the interview. Had she been given the chance to choose an English language coursebook that aims to develop intercultural communicative competence, she would not have refused it and she certainly would not have disapproved of it. Her learning, teaching and traveling experiences appear to have convinced her that the cultural dimension was important even if she had never consciously put this belief into words before the interview.

5.2.3 Evaluation of the case studies with six pre-service English teachers

The aim of the case studies with six pre-service English teachers at Eötvös Loránd University in 2005 was to explore and understand the personal theories of six pre-service language teachers about the role of teaching culture and developing intercultural competence in language teaching. The main research question explored the six pre-service English teachers' personal theories about the cultural dimension of language teaching as well as the factors that might have influenced the formation of these theories. The examined areas of possible influences included the trainees' background and personality, their previous exposure to foreign cultures, their primary and secondary school teachers, the university courses they had attended, the intercultural communication course that three of them had participated in, their teaching experiences, their personal theories about language teaching in general and any possible impact their participation in this research may have had.

The major findings of this case study project are presented here as a list of items not because they are unconnected but because they represent many different conclusions that are intertwined and seem to resemble a spider web of pedagogic variables. This research obviously does not allow us to generalize, but it is important to note the following insights gained from the study of the personal theories of six pre-service English teachers:

- Travel broadens the mind but it does not necessarily raise trainees' cultural awareness, nor does it automatically make them competent intercultural speakers.

- Extensive intercultural contacts often – but not always – raise cultural awareness but do not usually give sufficient knowledge and tools to language teachers to develop intercultural communicative competence in the classroom.

- The lack of first-hand experience in other cultures or with people from other cultures can make trainees feel incompetent to incorporate the cultural component into language teaching.

- Communicative language teaching methods can be used in schools – and they can be taught to trainees – based on culture-free or neutral content with the focus still largely resting on grammatical accuracy and without raising cultural awareness or developing intercultural communicative competence.

- Future English teachers consider the inclusion of the cultural dimension into the syllabus a significant amount of extra work at a time when they are novices in the field with many other difficulties to overcome.

- It is the coursebook that teachers use which decides largely what is in the syllabus and what is omitted. As a result, teaching materials with no cultural focus or with a very superficial one, will not promote cultural awareness raising and the development of intercultural communicative competence.

- Trainees who are used to the dominance of grammar and the perceived importance of passing language examinations may not be able to exploit culturally minded coursebooks for other purposes than the development of linguistic competence.

- One or two sessions on the intercultural dimension of foreign language acquisition in compulsory methodology or elective specialization courses at university can sometimes raise the students' awareness of cultural differences and their importance in communication but they will not provide future language teachers with sufficient knowledge of and practical skills in methods that would help develop intercultural communicative competence in the foreign language classroom.

- A university course on the methodology of intercultural communication training has to assess the needs of the particular group of trainees carefully in order to build on their knowledge, their experiences of the cultural dimension of communication, and their existing personal theories about language learning and teaching.

- A course on the methodology of intercultural communication training has to balance cultural awareness raising, theoretical knowledge about intercultural communicative competence and practical skills development in teaching methods with many opportunities for trainees to talk about their own experiences, and to verbalize their reflections and possible reservations.

- Trainee teachers whose personal theories about language teaching in general dismiss or exclude the educational potential of language teaching for intercultural communication purposes may not accept the new roles teachers should play in order to develop intercultural communicative competence.

- Trainee teachers often leave the intercultural communication course believing that the development of intercultural communicative competence is for classes of mature students at an advanced level of proficiency even if the contrary was taught and demonstrated to them during the course.

- Some of the input of a course on the methodology of intercultural communication training is sometimes completely lost and some of it is often reinterpreted by the teachers to fit their own beliefs about language teaching in general.

- Even culturally conscious and devoted novice teachers are often too pre-occupied by their own developing teacher personality to have the time and energy to incorporate the cultural dimension in language teaching, particularly if they do not get any support in this from the teaching materials they use and/or the more experienced colleagues they work with.

- Even trainees who choose to attend a course on the methodology of developing intercultural communicative competence often find the theoretical and practical input too concentrated within a very short period of time to be able to internalize it and use it in their teaching.

- Attending only one course on the theory and practice of the role of intercultural communication in foreign language learning-and-teaching is not – in most cases – sufficient for educating teachers who will consciously and systematically incorporate the cultural dimension into language lessons as long as all the other input they receive during their studies plays down the importance of culture in foreign language acquisition.

The impact of the course on the Methodology of Intercultural Communication Training examined in this research seemed to serve an awareness raising function first and

foremost. For many trainees this course appeared to have been the first time they heard about intercultural communicative competence as the final aim of foreign language acquisition. Although some of the input of the course was lost and some of it was reinterpreted, the theoretical knowledge and the practical teaching skills development the trainees were exposed to during the course seemed to influence their personal theories about teaching culture through language to a large extent. However, their actual practice of teaching – influenced by many other variables described above – did not necessarily change as a result of the training course they had attended.

5.3 Conclusions and answers to research questions 3 and 4 of the dissertation

With the above conclusions in mind, I attempt to give answers to research questions 3 and 4 of the dissertation:

> 3 To what extent do intercultural communication courses change the participating teachers' perception and actual practice of teaching culture in foreign language classes?
>
> 4 How can intercultural communication training be incorporated into language teacher education?

The lessons learned from the quasi-experiment and the three sets of case studies are manifold. The results of the preliminary studies seem to substantiate the findings of the case studies with the six pre-service English teachers.

Similarly to Lamb's findings (1995) described in more detail in section 2.3.3 on the consequences of training, the internal conflict between old and new ideas and beliefs seems to only gradually have practical effects. For the secondary school English teachers, most of whom already had their own well-established personal beliefs about the purpose and methods of English teaching, the short training course only had a cultural awareness raising effect. As for the English majors who took the one-semester elective course on the methodology of intercultural communication training, the results of the quasi-experiment indicated that the impact of the course on their beliefs about language teaching was quite powerful. Finally, two of the three trainee teachers who also attended the course on the methodology of intercultural communication training showed evidence of conscious efforts – if varying degrees of success in their implementation – to teach culture through language during their teaching practice as well. However, the three other trainees who had not attended any courses on cultural awareness or intercultural communication did not show any sign of intending to incorporate

the intercultural dimension into their teaching during the observed lessons. In fact, two of them encountered the expression 'intercultural communicative competence' during the interviews for the first time.

On the other hand, it has to be noted that although the pre-service teachers who attended the intercultural communication course and received the instruction with curiosity and enthusiasm, when they were interviewed a few months later, it became clear that some of the input of the course had been lost and some of it had been reinterpreted by the trainees to fit their own beliefs. I also encountered many examples of how a statement of attitudes does not necessarily correspond to expected behavior associated with those attitudes (see also Kennedy & Kennedy, 1996). The suggestions put forward by many researchers that teachers' beliefs have to be elicited and their needs analyzed through awareness-raising activities at the onset of a course and that follow-up courses are needed to reinforce theoretical and practical input are both confirmed by the insights of the trainees participating in this study.

The implications of the results for teacher education seem to be that cultural awareness raising and the development of intercultural communicative competence have to be incorporated in language practice classes as early as the first year of pre-service English teachers' university studies. If students do not only hear about the role of the cultural dimension in language acquisition once in one of their courses in the third year, then perhaps they would stand better chances at internalizing these ideas later on during their methodology courses and special seminars when they are exposed to more theoretical knowledge as well as more practical ideas for developing their teaching skills. As a result, they would be better equipped to absorb the knowledge, take to a new educational role, learn new methods, and eventually incorporate the cultural dimension in language teaching systematically. This would not only allow them to develop their students' linguistic competence but at the same time to use the English language as a medium to educate students about important cultural facts (similarities and differences in values, beliefs, lifestyles, customs and communication styles), to develop skills of observation, interpretation and mediation as well as to promote openness, curiosity, adaptability and non-judgmental thinking instead of the currently very common culture-free or neutral content of English lessons where grammar instruction still dominates.

How much cultural content university-based English language teacher education programs offer to pre-service teachers in Hungary today, and in what ways they incorporate instruction about the theory and methodology of developing intercultural communicative competence is the focus of inquiry in the next chapter.

6 The present status of intercultural communication training in English language teacher education in Hungary

Overview of the chapter:

A review of the literature concerning the role and the current status of intercultural communication in foreign language teacher education (section 2.2) shows that although the role of the intercultural dimension of foreign language teaching is acknowledged and highlighted in policy documents, the present status of this dimension in English language teaching and in English language teacher education is far from supporting the important role it is supposed to play in the training of teachers in Europe and elsewhere (section 2.4).

A brief and informal survey I conducted in 2005 within the framework of an international project funded by the European Center for Modern Languages of the Council of Europe prompted me to subsequently research the present status of intercultural communication training in English language teacher education in more detail in Hungary. The original survey filled in by fourteen English teacher educators from fourteen different European countries brought the results listed below. The participating teacher educators came from Austria, Croatia, the Czech Republic, Estonia, Finland, France, Germany, Latvia, Lithuania, Poland, Romania, Russia, Slovakia and the United Kingdom. Their views on the current status of intercultural communication in foreign language teacher education in their countries are summarized here as the personal accounts of experienced trainers:

1. In eight of the surveyed countries (Croatia, the Czech Republic, Estonia, Latvia, Lithuania, Poland, Romania, and Slovakia), the intercultural dimension does not seem to be an integral part of the curricula in teaching English as a foreign language at secondary school level.

2. According to the majority of the respondents, the development of intercultural communicative competence is not systematically and institutionally incorporated in the syllabus of language practice or methodology courses for EFL teachers at their universities.

3. British and American Cultural Studies focus on Civilization (literature, history, politics, etc.) in all of the surveyed institutions.

4. Cultural awareness and intercultural communication courses are at best elective courses for pre-service English language teachers at a few of the universities.

5. In the same eight countries as listed above, trainees only accidentally encounter traces of cultural awareness raising and intercultural communication training during their 5 years of undergraduate studies if they encounter them at all.

6. According to the respondents' evaluation of their own country's profile, the intercultural dimension of education is better integrated in some of the teacher training programs in Austria, England, Finland, France, Germany and Russia in different ways and not necessarily tied to foreign language teaching methodology. The forms this component of teachers' initial education can take are varied and they can include courses on general education for European citizenship, methods for multicultural classrooms, political education for democratic citizenship, etc.

The results of this brief survey and those of the research conducted with teachers and teacher trainees described in the previous chapters called for a thorough analysis of the present status of intercultural communication training in language teacher education programs in Hungary. Based on the information acquired from policy documents for foreign language teaching about the role of the intercultural dimension in Hungary (reviewed in section 2.2.3), and on the few empirical research results available in this field of study (see section 2.4), it seemed essential to map out the present status of this dimension in English language teacher education. To my knowledge, no extensive research has been conducted in this area in foreign language teacher education in Hungary. In order to fill this gap, the present research focuses on an analysis of the available documents about the curricula, the courses, and the graduation criteria of the seven universities in Hungary where English teachers are educated.

Therefore, the present chapter aims to answer research question 5 of the dissertation:

5 How is intercultural communication taught at Hungarian English teacher training institutions?

The research methodology applied to explore the situation is presented in the following section.

6.1 Research methods

Document analysis is a qualitative research method. The data sources used in the description of seven university-based English teacher education programs include course descriptions, information given in the curricula, and personal correspondence with teacher educators working at the seven universities. The analysis consists of a systematic description of all the available documents for each of these teacher training programs in order to provide thick descriptions of what the cultural content of English language teacher education is like in Hungary today.

Table 16 shows the full name of the universities, and their acronym used in the descriptions, as well as the number of staff and students.

The questions that needed to be answered by the document analysis were the following:

1. Do language development seminars or related courses seem to develop students' intercultural communicative competence?

2. Are topics focusing on 'intercultural communication' 'intercultural competence' or 'culture through language' incorporated in compulsory EFL Methodology courses?

3. Do these institutions/schools offer separate (compulsory or optional) lectures or courses on teaching culture through language or developing intercultural communicative competence?

4. Is the development of intercultural communicative competence or the methodology of teaching culture through language a required topic for graduating English teachers at final examinations?

Data were collected primarily from electronic versions of the universities' curricula, their course descriptions and information on their graduation requirements in 2005 and 2006. The information available on the Internet was considered to be the most up-to-date and accurate source for a description of the current status of these teacher education programs since this is what university students consult when they choose the courses they wish to attend, and this is the most detailed publicly available official document. When the data available did not seem to be sufficient, I sent letters of inquiry to colleagues teaching EFL methodology, applied linguistics or culture-related courses at the examined universities via e-mail to help answer the four questions above (see letter of inquiry in Appendix 14). The documents and the responses to the electronic inquiry resulted in an enormous amount of data for some of the universities and significantly less for some others. The content analysis of the

data was carried out focusing on three areas, namely language development courses, methodology lectures and seminars, and the final examination in methodology. The data were analyzed systematically according to the four main questions governing this phase of the research. The results are presented in a summary table and explained in the case of each English teacher education program in section 6.2 with the researcher's interpretation and conclusions in section 6.3.

The reviewed universities	Total number of teaching staff in the five-year English M.A. program (2006)	Number of English language teaching methodology trainers offering regular or occasional methodology courses (2006)	Total number of English major students in 2005/06 (out of which number of trainees in the teaching track)
Eötvös Loránd University Department of English Applied Linguistics, Department of English Language Pedagogy (ELTE – DEAL/DELP)	92	19	2,008* (1,264*)
Károli Gáspár Reformed University Department of English Language Literatures and Cultures (KRE – DELC)	23	2-3	414 (414)
Pázmány Péter Catholic University Department of English (PPKE – DE)	23	3-4	839 (750)
University of Debrecen Department of English Language Learning and Teaching (DE – DELLT)	48	4	955 (955)
University of Pécs Department of English Applied Linguistics (PTE – DEAL/DL/DELC)	23	4-5	783 (783)
University of Szeged English Language Teacher Education and Applied Linguistics Department (SZTE – ELTEAL)	46	8-9	1,491* (1,380*)
University of Veszprém Department of English Linguistics and Literature (VE – DELL)	26	5-6	737 (676)
Total	**283**	**45-50**	**7,227* (6,222*)**

Table 16   The reviewed universities and the number of staff and students in the seven English teacher education programs (* including American Studies majors)

Although a very small number of multicultural and intercultural pedagogy courses are also offered by the pedagogy and psychology departments or faculties at a few of the universities, an examination of these Hungarian language seminars is beyond the scope of the present research which is primarily concerned with and is therefore limited to the analysis of the courses and curricula of the English language teacher training programs.

The names of lecturers and teacher educators have been omitted from the descriptions to preserve their anonymity. However, I decided to name the described universities because the aim of this research is not to criticize their programs but to map out the current status of the intercultural dimension of English language teacher education in order to make recommendations in the present period of transition and accreditation halfway between old and new training programs in the Hungarian system of higher education.

Naturally, the study has some limitations because of the unequal distribution of the available data and the unavoidable subjectivity innate in interpretations of long descriptions of curricula and courses. Furthermore, it is conceivable that some of the teacher educators do incorporate the knowledge, skills and attitudes necessary for developing intercultural communicative competence despite the fact that it is not spelled out explicitly in their course descriptions.

6.2 The seven university-based English teacher training programs

This section of the dissertation presents the available data about the cultural content of compulsory and elective language and methodology courses that the seven university-based teacher education programs offer to English majors in the teaching track. The cultural and intercultural communication component of the final examinations in methodology is reviewed in the last but one section of each program description before the conclusion. The universities' teacher training programs are presented in alphabetical order with a summary table of the findings at the beginning of each description.

6.2.1 Eötvös Loránd University

Eötvös Loránd University's School of English and American Studies is the successor of the old Department of English founded in Budapest in 1886. English as a foreign language and teacher training as new disciplines were added to the program gradually in the 1970s and 1980s. The Department of English was transformed into a School in 1994, incorporating four different, full-fledged departments (English Studies, English Linguistics, English Applied

Linguistics, and American Studies) and the Centre for English Teacher Training. The Department of English Language Pedagogy was established in the spring of 2006.

The Department of English Applied Linguistics and the recently founded Department of English Language Pedagogy employ 39 full-time core staff members and teach language practice, academic writing, content- and skills-based language development as well as compulsory and elective applied linguistics and methodology courses to a student population of about 2,000. At present both departments offer compulsory language development courses, and compulsory and elective EFL methodology and applied linguistics courses for students taking the teaching track. As soon as the new M.A. program is accredited, language development and methodology courses will only be offered by the Department of English Language Pedagogy.

English and American major students at Eötvös Loránd University take compulsory linguistics, literature and cultural studies courses and examinations. Students following the teaching track have to attend an applied linguistics lecture, a two-semester methodology seminar, they are required to choose three applied linguistics or methodology electives and they have to do lesson observations and teach fifteen lessons in a secondary school in the last year of their studies. A wide range of cultural studies courses cover the history and civilization of the United States and the United Kingdom. Special programs, including Australian Studies, Canadian Studies and Irish Studies, also offer courses to the same student population.

6.2.1.1 Summary of findings

This section presents a summary of the findings in connection with the role of the intercultural dimension in the English teacher education program of Eötvös Loránd University. The table below summarizes the cultural component of language practice courses, methodology lectures and seminars, and the methodology final examination that trainees take before they graduate. The expression "not explicit" in the table below means that the course title and the course description do not suggest any culture-related knowledge, intercultural skills development or attitude formation. Nor do the courses with the "not explicit" comment seem to directly and consciously prepare trainees for developing their future learners' intercultural communicative competence.

Course type	Cultural content
Language development courses	
General language practice	No, but efforts are being made to encourage teachers to incorporate culture and to use materials that develop intercultural communicative competence
Academic skills	Not explicit
Content-based	In some courses
Skills-based	Not explicit
Advanced academic skills	Not explicit
Applied Linguistics and Methodology courses	
Applied Linguistics (lecture)	Not explicit
Methodology Foundation 1 (seminar)	Not explicit
Methodology Foundation 2 (seminar)	Not explicit (except for one session in the case of a few of the methodology trainers)
Methodology (lecture)	Two types of lectures: One session on culture in the general "overview" lecture which is always held in the spring term. A specialized lecture course is offered in the fall term. Among the specialized lecture courses there is one focusing on the role of culture in language teaching but this lecture course is only offered approximately once every three or four years.
Elective specialization seminars	Some of the courses directly address the methodology of incorporating the intercultural dimension in language teaching.
Methodology exam	One of the topics is 'Teaching culture through language.'

Table 17   Cultural content in courses and exams at Eötvös Loránd University

In the following sections a detailed analysis of the above courses and examinations is presented from language development seminars to methodology courses and to the final examination in methodology.

6.2.1.2 Language development seminars

Language practice courses are taken by every student in the first year. The main objective of these courses is to improve the students' linguistic competence (see general course description in Appendix 15). Whether this linguistic competence is extended to intercultural communicative competence solely depends on the teacher. However, these courses largely focus on the development of grammatical and lexical competences and the

four basic skills of reading, writing, speaking and listening, which is what the students need in order to pass the end-of-year language proficiency examination.

Currently there are culture-related courses among the content-based language development courses that students can choose from in their second year of studies. Out of the average 22 language development courses offered each term, there are usually four or five that are directly or indirectly culture-related. Some examples include titles such as:

> *English – Irish relations*
> *Discovering Australia through film*
> *British and American pop culture of the 60's*
> *Culture and Society - Exploring Australia*
> *Listening skills: popular culture*
> *Reading the American mind*

Although the above courses approach the cultural dimension of language in different ways, they all seem to contribute to the students' knowledge of big 'C' and/or little 'c' cultural knowledge, and some of them appear to raise intercultural awareness and encourage attitudes of openness and acceptance. Other titles among the many language development courses include seminars on a wide range of topics and skills that may contain cultural elements but developing intercultural communicative competence is definitely not their explicit focus:

> *Legal English*
> *Medical English*
> *Oral skills development*
> *Communication skills development*
> *Business English*
> *Presentation skills*
> *Advanced Academic Skills*
> *Reading and writing reviews*
> *Translating*
> *Critical thinking*

On the basis of the titles and the descriptions of these courses (see Appendix M) it is sometimes difficult to decide whether these courses will teach future English teachers about the role of the intercultural dimension in language education. While they do have the potential to develop the students' intercultural communicative competence, they may just as well be courses that will develop the students' linguistic competence and their general education in matters concerning factual knowledge about the civilization of the target language cultures without helping them learn about the importance and the methods of incorporating culture in language teaching.

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6.2.1.3 The contents of applied linguistics and methodology courses

The lecture on applied linguistics does not appear to incorporate any information on intercultural communicative competence (see description in Appendix 15). The two compulsory methodology seminars that English major students at Eötvös Loránd University have to attend consist of an average of thirteen 90-minute sessions per semester each. The core material includes lesson planning, classroom management, the teaching of grammar and vocabulary, the development of speaking, listening, reading and writing, error correction and testing, teaching materials and group dynamics. Lesson observation is not a compulsory component of these courses, but trainees are usually expected to hold one peer teaching session, collect and describe activities in a "materials' folder" and pass an end-of-term achievement test. Having covered all of the prescribed areas of foreign language teaching methodology, trainers have the freedom to shift the focus to other areas of language teaching methodology in the remaining, very limited, time. Out of the 12-13 trainers who usually teach these Methodology Foundation courses, some incorporate the intercultural dimension at least in one session during the course and some do not (see two different descriptions of the same course type in Appendix 15).

Some elective methodology courses with an explicit intercultural focus targeted to trainees in their third or fourth year are usually offered by the same four instructors every second or third term. Examples taken from the university's website in the last three years were the following:

Intercultural Experiences in the EFL Classroom
Intercultural Communication
Methodology of Intercultural Learning
The Methodology of Intercultural Communication Training
The role of culture in language teaching and learning (lecture cum seminar)

The description of these optional courses (see Appendix 15) indicate very clearly that the most important aims of all of these courses are cultural awareness raising, the development of the trainees' intercultural communicative competence and the enrichment of their repertoire of teaching methods in this area.

6.2.1.4 Requirements for graduating English language teachers

This section looks at the current requirements for graduating English teachers at Eötvös Loránd University with special emphasis on the status of teaching culture through language and developing intercultural competence.

At the School of English and American Studies of Eötvös Loránd University, everyone wishing to obtain teaching qualifications needs to draw a topic from a list at the final examination. This applies to English language and literature majors, including those whose main subject area is Applied Linguistics as well as supplementary MA students. Since 1997 one of the topics at the final examination, which include communicative language teaching, teaching young learners, classroom dynamics, speaking and listening skills development, teaching grammar and vocabulary, has been 'Teaching culture through language.'

In the spring term of 2006 for a thorough discussion of the topic on culture, students had to be familiar with the following three chapters/articles as announced on the university's website:

> Compulsory readings for the topic 'Teaching culture through language':
> Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. (pp.1- 73). Clevedon: Multilingual Matters.
> Enyedi Á. (2000). Culture Shock in the Classroom. novELTy 7 (1), 4-16.
> Prodromou, L. (1992). What culture? Which culture? Cross cultural factors in language learning. ELT Journal 46 (1) 39-50.

Although the intercultural component does not permeate the whole curriculum at Eötvös Loránd University, teaching culture through language is at least present in the methodology training and among the twenty-one final examination topics.

6.2.2 Károli Gáspár Reformed University

The School of English Studies at Károli Gáspár Reformed University was founded in 1993. The School consists of two departments: the Department of English Linguistics and the Department of English Literatures and Cultures. Twenty-three full-time core staff members hold courses to a population of approximately 400 students. According to the information available on the university's website the main research areas of the teaching staff include Anglo-Saxon protestant traditions, and a variety of English speaking cultures (American, Welsh, Irish, Scottish and Canadian). Language development and methodology courses are held by both departments.

6.2.2.1 Summary of findings

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A summary of the findings about the role of the intercultural dimension in the English teacher education program at Károli Gáspár Reformed University is presented in the table below. The data were provided by course descriptions on the university's website and by three of the lecturers at the School of English Studies. The cultural content of language practice and methodology courses as well as that of the methodology final examination is marked in the right column. The expression "not explicit" indicates that these courses do not seem to aim for the development of intercultural communicative competence.

Course type	Cultural content
Language development and linguistics courses	
Language Practice 1-6	Not explicit
Writing skills development	Not explicit
Presentation skills	Not explicit
Language and Culture (elective seminar)	The relationship between lexical semantics and culture
Contrastive analysis of language structures (elective seminar)	Occasionally examines language structures from an intercultural perspective
Applied Linguistics and Methodology courses	
Introduction to Applied Linguistics (lecture)	At least one of the topics in the lecture series is connected to intercultural communication: an analysis of the notions of behavior culture and achievement culture and "the development of the learners' intercultural attitudes during language lessons."
Introduction to Applied Linguistics (seminar)	One of the two methodologists also incorporates the same intercultural issues into the seminar
Practical Implications of Language Pedagogical Theory (lecture)	One of the nine major topics is "Interdisciplinary and intercultural attitude to language teaching"
Practical Implications of Language Pedagogical Theory (seminar)	One of the two methodologists also incorporates the same intercultural topic into the seminar
Preparations for Teaching Practice (seminar)	Not explicit
Elective methodology specialization seminars	None listed in the timetable
Methodology examination	No explicit culture-related topic among the examination topics

Table 18   Cultural content in courses and exams at Károli Gáspár Reformed University

6.2.2.2 Language development seminars

The general description given for the language practice and communication skills seminars did not specify the role culture and the intercultural dimension play in those courses.

In a linguistics seminar, the lecturer compares English and Hungarian language structures in which she examines *"intercultural communication from a linguistic perspective."* The elective seminar *Language and Culture* explores the relationship between lexical semantics (word-meaning in general) and culture. This course aims to study different interpretations of culture, relying on the notions of linguistic universalism and linguistic relativity. Words and expressions are examined in a cross-cultural perspective.

6.2.2.3 The contents of applied linguistics and methodology courses

According to the lecturer of the *Introduction to Applied Linguistics* course, one of the topics in the lecture series is connected to intercultural communication. She discusses the *"cultural mediator role of language and gives an analysis of the notions of behavior culture and achievement culture."* The same lecturer holds the *Practical Implications of Language Pedagogical Theory* lecture series and one of the accompanying seminars. In the course outline of these two courses she lists 'Interdisciplinary and intercultural attitude to language teaching' as one of the nine major topic areas addressed both in the lecture and in the seminar. However, according to another teacher educator working for the same department and teaching the same seminar the other three or four groups of students, *"unfortunately culture is not dealt with separately in methodology seminars. I'm usually content if the students are familiar with Anglo-Saxon cultures. Anyway, it is not very likely that they will teach children coming from different cultures in the Hungarian secondary schools. But our students can get to know other cultures through Erasmus programs. This year four of our students will participate in an intensive program."*

6.2.2.4 Requirements for graduating English language teachers

The questions listed as final examination topics in applied linguistics and methodology do not include any explicit questions about the role of culture in communication or about intercultural communicative competence (see list of questions in Appendix 16).

6.2.3 Pázmány Péter Catholic University

According to their mission statement, the University aims for a universal all-encompassing scientific approach according to the ideals of Christianity, with respect for the human individual and the family, encouraging cooperation and the acceptance of others' values, promoting the internationalization and autonomy of science, and spreading Christian ideals and Catholicism in order to raise the country's and all Hungarians' intellectual and ethical attainment.

The Department of English at Pázmány Péter University was founded in 1993. Twenty-three full-time core staff members teach language, linguistics, literature, cultural studies, and methodology to approximately 750 students. Cultural studies courses are American and British Civilization courses concerned with the history and literature of these two countries from the beginnings to the present.

6.2.3.1 Summary of findings

A summary of the findings about the role of the intercultural dimension in the English teacher education program at Pázmány Péter University is presented in the table below. The data were provided by course descriptions on the university's website and by correspondence with two of the methodology teachers. The cultural content of language practice and methodology courses as well as that of the methodology final examination is marked in the right column. The expression "not explicit" indicates that these courses do not seem to aim for the development of intercultural communicative competence.

Course type	Cultural content
Language development and linguistics courses	
Language Practice	No information
Writing skills development	No information
Conversation Class	No information
Performing Contemporary Plays	No information
Reading Short Stories	No information
Applied Linguistics and Methodology courses	
Methodology (lecture)	One session of the compulsory methodology courses held by one of the methodologists is devoted to intercultural communication and teaching culture through language. There is no mention of this in the description and outline.
Methodology 1 (seminar)	Not explicit
Methodology 2 (seminar)	Not explicit

Methodology 3 (seminar)	Not explicit
Introduction to Classroom Research (seminar)	No information
Using Videos/DVDs in the English Classroom (optional seminar)	Not explicit
Talking Shop or How to Improve Our Students' Speaking Skills (optional seminar)	Not explicit
The new final examination and other language exams (optional seminar)	No information
Grammar Games (optional seminar)	No information
Methodology examination	One of the twenty-three topics is 'Literature and culture in the language classroom.'

Table 19   Cultural content in courses and exams at Pázmány Péter Catholic University

6.2.3.2 Language development courses

Although the language practice and civilization courses at PPKE – DE may contain some of the elements of intercultural communicative competence, and even hints as to how these can be incorporated into the syllabus of a foreign language course, there is no direct and explicit evidence for the presence of these components in the course titles and the very few course descriptions available on the university's website.

6.2.3.3 The contents of applied linguistics and methodology courses

Compulsory English teaching methodology courses at PPKE – DE were the following in the fall of 2006:

Methodology (lecture)
Methodology 1, 2 and 3 (seminars)
Introduction to Classroom Research (seminar)
Using Videos/DVDs in the English Classroom (optional seminar)
Talking Shop or How To Improve Our Students' Speaking Skills (optional seminar)
The new final examination and other language exams (optional seminar)
Grammar games (optional seminar)
Although it would be possible to develop trainees' intercultural communicative competence and enrich their repertoire of intercultural teaching methods without indicating

this in the title or the course description, on the basis of the available data, it does not seem to be the case. Other titles and descriptions of elective specialization seminars that the trainees could freely choose from in earlier semesters do not indicate any cultural content either (see some of the descriptions in Appendix 17):

> *How to teach writing*
> *Teaching Business English*
> *The Internet in TEFL*
> *Drama in the Classroom (with teaching practice in a school)*
> *Coursebooks and supplementary materials (CD-ROMs, board games, videos, etc.)*

According to one of the teacher educators, one session of the compulsory methodology courses is devoted to intercultural communication and teaching culture through language when she teaches the course. This topic has been incorporated in her syllabus since she attended a two-day training event focusing on intercultural communication in language teacher education in 2002. According to another trainer who teaches business English, test design and materials evaluation courses at the same department, there are no intercultural or culture through language courses: *"To my knowledge, we do not offer this kind of training here."*

6.2.3.4 Requirements for graduating English language teachers

Pre-service English teachers taking their final examination in methodology have to draw a topic from a list of twenty-three topic areas such as learning styles and strategies, group dynamics, the role of memory, current trends in teaching vocabulary, teaching the four skills, teaching grammar, a review of different methods, and testing and the CEF (for the complete list, see Appendix 17). One of the twenty-three topics is 'Literature and culture in the language classroom.' However, no description or list of recommended readings was available in connection with this topic area and the lecture notes the website recommends to graduating students are not available on the internet.

6.2.4 University of Debrecen

The Institute of English and American Studies in Debrecen is the second oldest academic center of this kind in Hungary. Its predecessor, the Department of English, was founded in 1938. The Department of English Language Learning and Teaching was established in 1996, incorporating the professional expertise and material resources of the former Centre for English Teacher Training (CETT) of the University of Debrecen. The department aims to promote the new model of teacher education developed by several former CETTs in Hungary. Ten full-time core staff members teach compulsory and optional language, applied linguistics and methodology courses to 955 English major students.

The Institute of English and American Studies of the University of Debrecen offers a wide range of literary and cultural studies courses on British, American, Australian, Canadian and Mexican civilization. The majority of these courses focus on the literature and the history of the listed countries. It is therefore assumed that most courses concentrate on big 'C' culture. Yet, some course descriptions suggest that the contents of those courses probably also include little 'c' cultural information or an intercultural approach to linguistic issues. Examples for these types of courses are: *Popular Culture from Minstrel Show to Star Wars*, *Main Currents in American Thought,* and *Intercultural pragmatics.* However, a thorough reading of the course descriptions accompanying these titles (see Appendix 18) reveals that the main focus of instruction is not exactly on current customs and social practices in the target language cultures or the development of intercultural communicative competence.

6.2.4.1 Summary of findings

A summary of the findings in connection with the intercultural dimension in the English teacher education program at the University of Debrecen is presented in the table below. The data were provided by course descriptions on the university's website and by the two methodologists of the Department of English Language Learning and Teaching. The cultural content of language practice and methodology courses as well as that of the methodology final examination is marked in the right column. The expression "not explicit" indicates that these courses do not seem to set the development of intercultural communicative competence as their primary aim.

Course type	Cultural content
Language development and linguistics courses	
Language Practice	Language practice courses aim to "improve the

Vocabulary	students' proficiency by conscious language improvement embedded in contemporary English social and cultural contexts."
Skills development (reading and speaking)	Not explicit
Skills development (listening and speaking)	Not explicit
Grammar practice	Not explicit
Advanced writing and composition	Not explicit
Language development (optional)	Not explicit
Applied Linguistics and Methodology courses	
Methodology courses	
Language Teaching Methods and Language Learning Theories (lecture)	Not explicit
ELT Methodology (lecture)	One session on intercultural communication and intercultural communicative competence
ELT Methodology (seminar)	The intercultural dimension of language teaching is also part of the seminar with both trainers
Classroom Studies (seminar)	One of the topics that often comes up is the intercultural dimension of language teaching in the seminars held by both of the two methodologists
Elective seminars	Occasional 'Culture in Language Teaching' seminar
Methodology examination	Intercultural competence is one sub-component of one of the eleven topic areas

Table 20   Cultural content in courses and exams at the University of Debrecen

6.2.4.2 Language development courses

The Department of English Language Learning and Teaching is responsible for teacher training and runs classes in language development and methodology. This department does not offer separate intercultural or culture-related courses. According to the curriculum available on the internet, there is no intercultural communication course at the Institute of English and American Studies in Debrecen. Two teacher educators working for DELLT confirmed this finding.

The department takes primary responsibility for the students' academic development and teaching practice in the fifth-year curriculum. Moreover, it offers an applied linguistics

track which includes studies of the English language in use, but also focuses on a variety of theoretical and practical considerations of language acquisition and language teaching.

Language practice courses aim to "improve the students' proficiency by conscious language improvement embedded in contemporary English social and cultural contexts." The language proficiency exam "assesses oral communication skills, composition and essay writing, and British English" (see description of the language component in Appendix 18). No further information was available about language development courses.

6.2.4.3 The contents of applied linguistics and methodology courses

Methodology training at the Department of English Language Learning and Teaching consists of two lecture courses, a Classroom Studies seminar which runs parallel with the students' teaching practice and a variety of optional courses. Since 2005 one of the lecturers has been holding a session on intercultural communication – based on materials found on the internet – in the series of lectures, which otherwise includes such topics as theories of language acquisition, grammar teaching, vocabulary, the four skills, and the treatment of errors (see full list in Appendix P). Concerning her own course, she says that the syllabus of "*my Classroom Studies seminar does not include the intercultural dimension unless students specifically ask for it […] Aside from the obligatory session on lesson planning, the topics are chosen by the trainees and it [the cultural dimension] practically always comes up when we talk about skills [development] and music and song in the classroom, or sometimes they specifically ask for this topic.*" The other methodologist claimed that this topic area had been included in her Classroom Studies seminar for seven or eight years, and they usually "*discuss the aims and ways of culture-teaching.*"

The Department of English Language Learning and Teaching occasionally offers elective methodology specialization courses entitled 'Culture in Language Teaching' or 'Language and Culture.' One of the teacher educators who provided most of the information acknowledged that the intercultural dimension is far from being in the center of attention at their department. She added that she plans to hold a separate intercultural communication course in the new MA program three years from now.

6.2.4.4 Requirements for graduating English language teachers

As far as assessment is concerned, the final examination before graduation does not contain the topic 'culture through language' or 'intercultural communication/competence.' However, intercultural competence is included in one of the eleven topic areas (Communicative competence: model, components. Intercultural competence) at the examination pre-service teachers have to take upon completing the methodology lecture course (see complete list of topics in Appendix 18).

6.2.5 University of Pécs

The University of Pécs has had a teacher training component since 1948. At present a total number of twenty-three full-time core staff members at three departments are in charge of educating approximately 780 English major students. The three departments are the Department of Linguistics, the Department of Applied Linguistics and the Department of English Literature and Culture. The courses reviewed here are held by university lecturers and teacher trainers affiliated with these three departments.

The curriculum for English majors at the University of Pécs offers a very rich repertoire of cultural studies and linguistics courses, including a lecture and a seminar course entitled *Introduction to Intercultural Communication* in the new BA program. Other lectures and seminars (described in Appendix 19) that probably help students understand the relationship between culture and language are the following:

Introduction to Cultural Studies (lecture)
Introduction to American Culture (lecture)
Cultural Theory (lecture)
Introduction to Sociolinguistics (lecture)
Conflict Management in America and Beyond
Aspects of Australian History and Culture (lecture)
Contemporary USA
Issues of Modern British and American Society and Culture

6.2.5.1 Summary of findings

The findings about the role of the intercultural dimension in the English teacher education program at the University of Pécs are summarized in the table below. The cultural content of language practice and methodology courses is indicated in the right-hand column. The expression "not explicit" in the table below means that those particular courses do not seem to set the development of their future learners' intercultural communicative competence as one of the final aims of instruction.

Course type	Cultural content
Language development courses	
Language Practice	Not explicit
Reading and Writing Skills	Not explicit
Listening and Speaking Skills	Not explicit
English Grammar in Use	Not explicit
Optional	Potentially
Applied Linguistics and Methodology courses	
An Introduction to Applied Linguistics (lecture)	One of the sessions is about the intercultural dimension of language teaching
Instructed Second Language Acquisition (seminar)	One of the topics is intercultural communication
Introduction to Intercultural Communication (lecture in new B.A. program)	What is culture? What is communication? What is language? Non-verbal and verbal communication. Language, culture and cognition. Cultural and linguistic relativity. Linguistic meaning and pragmatic meaning. Linguistic ambiguity and inferencing from a cultural point of view. Speech acts in intercultural context. Intercultural aspects of cooperative communication
Introduction to Intercultural Communication (seminar in new B.A. program)	Same as above based on a practical intercultural communication textbook.
Advanced Methodology (seminar)	Not explicit in course descriptions, and "not a separate discussion topic but it often comes up"
Classroom Techniques (seminar)	Not explicit in course descriptions, and "not a separate discussion topic but it often comes up"
Elective specialization seminars	Not explicit
Methodology final examination	No such examination

Table 21   Cultural content in courses and exams at the University of Pécs

In the following sections a detailed description of the findings is only presented in two categories – language development seminars and applied linguistics and methodology courses

– since there is no final examination in methodology before trainees graduate as teachers of English.

6.2.5.2 Language development courses in the curriculum

The descriptions of the language development courses do not explicitly suggest that the role of culture in communication and the necessary skills and attitudes for intercultural communicative competence receive much attention. The courses aim to develop speaking, listening, reading and writing skills, acquaint students with the basic phrasal and clausal patterns of present-day English and help them prepare for the proficiency test. However, some of the optional language development courses have the potential to do so: *The Language of Cultural and Literary Studies, This House Believes...* (see descriptions in Appendix 19).

6.2.5.3 The contents of applied linguistics and methodology courses

The compulsory applied linguistics and methodology courses that English major students at the University of Pécs have to attend address "issues in applied linguistics to evoke interest in them to show how linguistics, psychology, sociology, pedagogy, common sense and every day experience are integrated" (as stated in the description of the Applied Linguistics lecture). They provide trainees with "teaching tips for the four skills across age groups and discuss underlying theories to encourage participants to explore teachers' behaviour and the assumptions and beliefs underlying teachers' behaviour in the classroom" (see Appendix 19 for a wider context).

Although this is not explicitly stated in the course descriptions, intercultural communication is incorporated into the lecture series on applied linguistics as well as into the *Instructed Second Language Acquisition* and *Classroom Techniques* seminars where "the topic often comes up" according to two of the lecturers. The innovative *Intercultural Communication* lecture and seminar courses that all future English teachers in the new B.A. program have to attend are a novelty in English teacher education in Hungary. However, the descriptions of the rest of the methodology seminars do not even include one session on the development of the trainees' intercultural communicative competence and the enrichment of their repertoire of teaching methods in this field.

6.2.6 University of Szeged

An independent department of English was first established in Szeged in 1969. The present Institute of English and American Studies (IEAS) was founded in 1996 and it is made up of three departments: English Studies, American Studies and the Department of English Language Teacher Education and Applied Linguistics (ELTEAL).

The Institute of English and American Studies is one of the largest Institutes of the Faculty of Arts in Szeged with approximately 700 full time students in the various programs. The Department of English Language Teacher Education and Applied Linguistics is in charge of language, methodology and applied linguistics compulsory and optional courses. Twenty applied linguists and teacher educators work at ELTEAL, also offering an applied linguistics and a business English specialization stream.

The courses described on the website of IEAS include several interesting titles that have a bearing on the role of culture. Some of these titles are the following:

Theories of Culture
Cultural Theories and American Studies
Interculturalism and Multiculturalism in Literature
British and American Culture of Business World 1 (HR and Personnel Management)
Introduction to Sociopragmatics (linguistics survey)
Language, Politeness and Culture

Many of these courses seem to raise cultural awareness and promote an attitude of openness and curiosity (see descriptions in Appendix 20). However, aside from the possibility that these lecturers may provide students with an excellent role model of the ideal intercultural speaker, they probably do not give students the knowledge and skills to incorporate intercultural communication in language teaching.

6.2.6.1 Summary of findings

A summary of the findings about the role of the intercultural dimension in the English teacher education program at the University of Szeged is presented in the table below. The cultural content of language practice and methodology courses as well as that of the methodology final examination is marked in the right column. The expression "not explicit" in the table below indicates that these courses do not seem to set the development of their future learners' intercultural communicative competence as one of the final aims of instruction.

Course type	Cultural content

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Language development courses	
Use of English	Not explicit
Reading Skills	Not explicit
Academic Writing	Not explicit
Essay Writing	Not explicit
Presentation Techniques	Not explicit
Proficiency Practice	Not explicit
Communication Skills	Not explicit
Communication Skills - British culture	Cultural content with a focus on Britain
Other courses	Some courses do seem to raise intercultural awareness and provide knowledge about cultural differences in social practices
Applied Linguistics and Methodology courses	
ELT Methodology (lecture)	Not explicit
Language Teaching Methods (lecture)	Not explicit
ELT Methodology (seminar)	Occasional *"references to the intercultural"*
Classroom Studies (seminar)	Not explicit
Elective specialization seminars	One elective course on "Culture in the Classroom" every three years
Methodology examination	No

Table 22   Cultural content in courses and exams at the University of Szeged

6.2.6.2 Language development seminars

Aside from one language practice course with a cultural focus on Britain, the rest of the titles do not suggest any cultural content. Naturally, one cannot dismiss the possibility that some of the other language development courses also put some emphasis on cultural awareness raising and the development of intercultural communicative competence, but no evidence is available to prove this.

6.2.6.3 The contents of methodology courses

Students at IEAS have to decide during their second year whether or not they wish to pursue the teaching track. Those students who intend to become teachers have to take the following courses at ELTEAL:

Introduction to Applied Linguistics
Basics of Teaching EFL
Research Methods in ELT
Methodology 1
Methodology 2
Two optional courses in applied linguistics

From the descriptions of these courses (see Appendix 20) it appears that the main topics that they cover are language teaching history, the goals of language teaching, lesson planning, classroom management, teaching the four basic language skills, teaching vocabulary, coursebooks and supplementary materials, error correction and testing. It seems that the role of the intercultural dimension and the methods to develop intercultural communicative competence are excluded from the syllabus. This assumption was confirmed by one of the methodologists, who claimed that culture, culture through language, and intercultural competence are not incorporated in the methodology syllabus because of a lack of time but she *"occasionally refers to the intercultural"* during her courses.

The elective methodology courses offered by ELTEAL focus on learning styles, learning strategies, teaching materials, classroom dynamics, and testing. These courses do not seem to address the intercultural dimension at all. However, there seems to be one elective course entitled *Culture in the Classroom* which is offered once every three years.

6.2.6.4 Requirements for graduating English language teachers

The final examination in methodology that pre-service teachers have to take after they have accomplished all the requirements of the courses above and the supervised teaching practice includes the usual topic areas, such as the history of English teaching from the grammar-translation method to the communicative approach, classroom management, teaching vocabulary, grammar and the four basic language skills, and testing (see full list of exam topics in Appendix 20). Teaching culture through language, or language through literature and culture, and developing intercultural communicative competence do not figure among the examination topics.

6.2.7 University of Veszprém

The Department of English Language and Literature was established at the University of Veszprém in 1990. Twenty-six full-time core staff members teach language, linguistics, applied linguistics, literature, cultural studies and methodology courses to a student population of nearly 700. According to the timetable on the university's website English linguistics and applied linguistics courses account for 40% and English and American literature courses constitute another 40% of the students' workload, while English and American cultural studies courses and language development seminars each take up 10% of the students' courses.

According to the timetable, aside from the traditional history and cultural studies courses, students can attend a variety of other seminars focusing of different aspects of big 'C' and little 'c' culture-related topics: *Minority Literature in the United States, Minority Cultures in the United States, Multiculturalism in Australia, Irish Cultural Studies, Mass Media.*

6.2.7.1 Summary of findings

The table below gives a summary of the findings about the role of the intercultural dimension in the English teacher education program at the University of Veszprém as far as the limited amount of data allows. The cultural content of courses as well as that of the methodology final examination is marked in the right column. The expression "no information" means that the course description was not accessible on the website of the University of Veszprém, and the phrase "not explicit" indicates that the relevant courses do not seem to set the development of the trainees' future learners' intercultural communicative competence as one of the final aims of instruction.

Course type	Cultural content
Language development courses	
Language Practice	No information
Oral Skills Development	No information
Writing Skills Development	No information
Translation	No information
Other courses	Some courses have the potential to raise intercultural awareness and provide knowledge about cultural

	differences in social practices
Applied Linguistics and Methodology courses	
Applied Linguistics Lecture	Not explicit
Sociolinguistics for English majors	Intercultural communication is one of the issues discussed in this compulsory course
History of English Teaching Methods (lecture)	Not explicit
History of English Teaching Methods (seminar)	Not explicit
Introduction to the Theory of Foreign Language Teaching (lecture)	*"Intercultural phenomena are discussed within the topic area of pragmatics"*
Introduction to the Theory of Foreign Language Teaching (seminar)	Teacher dependent
Assessment, Evaluation and Test Design (lecture)	Not explicit
Assessment, Evaluation and Test Design (seminar)	Not explicit
Curricula, Materials and Technology (seminar)	Not explicit
Electives in the language pedagogy stream	No culture-related course among the sixteen seminars on offer (except for two literature-related ones)
Methodology examination	No culture-related topic

Table 23   Cultural content in courses and exams at the University of Veszprém

6.2.7.2 Language development courses in the curriculum

No course descriptions were available on the university' website. The titles listed as language practice and language development seminars do not indicate any cultural focus. However, a small number of other courses do have the potential to raise intercultural awareness and provide knowledge about cultural differences in social practices even if this is not indicated in their title.

6.2.7.3 The contents of methodology courses

Since no course descriptions were accessible on the university's website, the data are limited to course titles and correspondence with three of the lecturers at the Department of English Language and Literature of the University of Veszprém. According to one of the lecturers, *"intercultural phenomena are discussed within the topic area of pragmatics"* during the *Introduction to the Theory of Foreign Language Teaching* lecture as well as the accompanying seminar when he holds the seminar course. According to the other methodologists working for the same department, *"teaching how to develop language competence already fills the course,"* and *"I don't think we teach this here."* Aside from the above lecture course, the intercultural dimension is apparently also presented in the course entitled *Sociolinguistics for English majors.* There is no independent one-semester compulsory or elective course on intercultural communication or teaching culture through language at present.

The data collected from the Internet and from the two lecturers about the English language teacher education program at the University of Veszprém was very limited. However, the only available small-scale Hungarian empirical research study similar in focus to some of the research described in the present dissertation was conducted among language majors at the University of Veszprém (Golubeva, 2002). It becomes obvious from Golubeva's article that there used to be an elective seminar on cross-cultural communication at the Department of English Language and Literature of the University of Veszprém. Golubeva's questionnaire study (see also its review in section 2.4.2) examined the views of students completing this elective course entitled *Cross-cultural studies* and compared their preferred methods and actual practice of cultural learning to those of students in a control group. According to the students' perception of how they learn about culture in reality – as opposed to how they would prefer to learn – the teacher as a source of cultural input was only ranked ninth. The author is in favor of including cross-cultural studies among the trainees' compulsory courses before they "start teaching prejudices and negative stereotypes to children" (p. 125). However, according to the course titles available on the internet and the responses of two of the lecturers, there is no separate cross-cultural or intercultural communication course incorporated in the teacher education program of teacher trainees in Veszprém at present.

6.2.7.4 Requirements for graduating English language teachers

The topics listed as areas to study in preparation for the final examination at the University of Veszprém (see Appendix 21) do not contain any indication to the significance and presence of the intercultural dimension in foreign language teaching.

6.3 Conclusions and answers to research question 5 of the dissertation

The extent to which the seven English teacher education programs develop their students' intercultural communicative competence is difficult to measure because in the great majority of cases course descriptions do not explicitly mention the role of the cultural dimension of communicative competence or of language development. It is conceivable that some of these courses do incorporate intercultural knowledge, skills and attitudes but on the basis of the available course descriptions one often cannot tell how much a particular course does to develop the participating students' intercultural communicative competence. Lecturers and instructors may include cultural awareness raising activities and discussions, they may incorporate information about cultural behavior, beliefs and values, they may develop trainees' intercultural skills and encourage attitudes of openness and acceptance towards people from other cultures without explicitly mentioning this in the course descriptions.

On the other hand, the degree to which pre-service teachers are exposed to the theory and practice of teaching the intercultural dimension can be estimated with more certainty. One of the university-based English teacher education programs introduced a one-semester compulsory lecture and seminar course on intercultural communication in September 2006 (Pécs), one program has been offering several elective courses on the methodology of intercultural communication training on a regular basis for ten years (ELTE), and two other programs started offering one such occasional elective course approximately five years ago (Debrecen, Szeged). The rest of the teacher training programs (KRE, PPKE, and Veszprém) do not offer one-semester culture through language or intercultural communication courses at present. Some of the reviewed English teacher training programs have had the topic of intercultural communicative competence incorporated in compulsory applied linguistics or methodology lecture courses and seminars by all of their methodologists since 2005 (Debrecen) or by just a few of them but for a longer period of five to ten years (ELTE, PPKE, KRE, Pécs), and some programs seem to only occasionally refer to the role of the intercultural dimension of language teaching in preparing trainees to develop their future learners' intercultural communicative competence (Szeged and Veszprém).

Another important issue is whether the knowledge and skills that would help pre-service teachers develop their learners' intercultural communicative competence are tested at the final examination before they graduate. One of the English teacher education programs requires trainees to learn about 'Teaching culture through language' (ELTE) to pass the final examination, another one includes intercultural competence as a sub-topic (Debrecen), and one has 'Literature and culture in the language classroom' (PPKE). With little information about the courses and no information about the recommended reading for the topic on literature and culture at PPKE, it can only be claimed with some uncertainty that this examination topic does not appear to be addressing issues of intercultural teaching and learning but the role of culture-related knowledge and the use of literature in the language classroom. However, some programs omit the intercultural dimension completely at their final examinations and do not include any culture-related topics among the topic areas in methodology (KRE, Szeged, Veszprém). Finally, one of the programs assesses students' knowledge after lecture courses but does not require them to take a final examination in methodology (Pécs).

Several different criteria and variables have to be compared and weighted in order to decide what constitutes good practice in language teacher education from the intercultural perspective. If we accept that the final goal of second or foreign language acquisition is to be able to successfully communicate in the second or foreign language with people from different linguistic and cultural backgrounds, then it seems obvious that linguistic competence alone will not be sufficient. Provided that pre-service English teachers were exposed to intercultural communication training in their language practice and language development courses on a regular basis already in their first and second years of study, then having seen good role models of intercultural speakers, they would more easily incorporate the theoretical knowledge, the practical teaching skills and the appropriate attitudes to teaching that would help them develop their future learners' intercultural communicative competence. Even in such ideal circumstances, the theoretical knowledge about intercultural competence and the practical teaching skills to incorporate the intercultural dimension in foreign language teaching would have to be taught and practiced not only during one session of a lecture course or seminar but also in separate courses throughout the whole duration of teacher education programs.

As it can be seen from the results of this document analysis, several positive changes have taken place, particularly in the last five years, in the preparation of trainees for their new role as language-and-culture teachers. There are already a few compulsory and several

elective courses about the relationship of language and culture and the intercultural dimension of language teaching at most universities. In this current transition period when courses have to be accredited for the new B.A. and M.A. programs at all of Hungary's universities, it would be essential to integrate the development of intercultural communicative competence more systematically into foreign language teacher education programs.

According to the statistics of the Ministry of Culture and Education, 96% of primary and secondary school students study English as their first foreign language. Currently there are 6,222 English majors who take the teaching track at the seven universities reviewed in this study. These future generations of English teachers are trained by a total number of approximately 45-50 teacher educators specialized in applied linguistics and foreign language teaching methodology. From the present document analysis it seems that not even half of these trainers incorporate the intercultural dimension in their applied linguistics and methodology lectures and seminars. As a result, it seems that the professional development of English language teaching methodologists in the theory and methodology of intercultural communication training would be the essential first step which could eventually have a beneficial multiplying effect.

Naturally, it would be of great importance to conduct further research concerning the education of pre-service teachers of other foreign languages, the professional development of in-service foreign language teachers who have been and will be teaching languages for five, ten or twenty years to several generations, as well as the language pedagogy programs of higher education institutions training teachers for primary schools. These areas were beyond the scope of the present document analysis but exploring them would be essential for better understanding how teacher education and professional development courses can better prepare all foreign language teachers to facilitate their learners' acquisition of intercultural communicative competence.

7 Final conclusions

The present study began with the assumption that the aim of second language acquisition is not to learn a second or foreign language for its own sake, but to study it in order to become capable of successfully using it when interacting with other speakers of the same language who, by definition, come from different linguistic and cultural backgrounds. Therefore, it is assumed that teachers of modern foreign languages should aim to include the cultural dimension of communication in their language teaching.

Teachers of other subjects also cover more than the traditional core material. On top of the actual subject matter, teaching children and teenagers about a healthy diet is the widely accepted task of the biology teacher, a healthy and active lifestyle is encouraged by the teacher of physical education, logical thinking is taught primarily by mathematics and physics teachers, the development of critical thinking is usually the task of the history and literature teachers, the right attitudes and the corresponding behavior required for environment protection are transmitted by geography and chemistry teachers, the value of and an appreciation for art and music are expected to be taught by art and music teachers. It seems only natural that on top of teaching grammatical and lexical competence, developing the knowledge, skills and attitudes that learners need for successful intercultural communication should be first and foremost the task of the language teacher. In theory this is rarely questioned since it is obvious that the number one educator who could help learners bridge the gap between cultures is the teacher who speaks and knows how to teach foreign languages, and is thus better equipped than any other teachers to fulfill this role. Nevertheless, research shows that culture is a neglected element in the English language classroom and, not surprisingly, as opposed to teachers of other subjects, very few Hungarian pre-service teachers of English are educated to incorporate more than the traditionally accepted components of linguistic competence in their teaching.

The research described in this dissertation intended to shed light on the perceived role and the current status of the cultural dimension of language teaching and language teacher education in Hungary. A summary of the answers to the research questions is presented below. The first two research questions were formulated as follows:

1) How often and in what ways do teachers incorporate culture-related activities in their EFL teaching?
2) What factors does the frequency of culture-related activities depend on?

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The results of the statistical study presented in Chapter 4 of the dissertation revealed that the cultural element is highly neglected in the English language classroom. Although civilization-related facts are occasionally incorporated by language teachers, the knowledge of social practices, values and behavior patterns are rarely dealt with during language lessons. In addition, the findings indicated that the impact of cultural awareness or intercultural communication training courses on the frequency of culture-related activities in the English lesson is more significant than the effect of a long stay abroad regardless of the length and depth of the training course.

The case studies conducted with five secondary school English teachers confirmed the finding that culture is a neglected element in the language classroom. In addition, the interviews with these English teachers also shed light on some of the possible reasons why cultural learning is pushed to the periphery of the classroom if not to the corridor. The most important reasons for avoiding cultural content seemed to be a lack of awareness of the importance of intercultural communicative competence, a lack of knowledge about the methods to incorporate the intercultural dimension in language teaching, a lack of support from teaching materials, and a perceived lack of time. Moreover, teaching about values, beliefs and behavior patterns, developing skills of observation, interpretation and mediation and promoting attitudes of openness and acceptance are not regarded by everyone as the language teacher's tasks.

The next two research questions were set as follows:

3) To what extent do intercultural communication courses change the participating teachers' perception and actual practice of teaching culture in EFL?
4) How can intercultural communication training be incorporated into language teacher education?

The quasi-experiment described in Chapter 5 showed that a one-semester course on the methodology of intercultural communication training can have a beneficial cultural awareness raising effect, it can have a positive impact on trainees' priorities in language teaching, and it can teach them some methods to help incorporate into their teaching at least some of the components that are necessary in order to develop their learners' intercultural communicative competence. The case studies with six pre-service English teachers, also

described in Chapter 5, confirmed the previous findings that although a longer stay in a target language culture usually broadens the mind, it does not necessarily raise trainees' cultural awareness. Nor does a long stay abroad automatically turn trainee teachers into competent intercultural speakers. Furthermore, extensive exposure to other cultures may raise cultural awareness and help develop intercultural competence but it does not usually provide language teachers with sufficient theoretical knowledge and practical teaching skills to develop their learners' intercultural communicative competence in the classroom.

On the other hand, the findings also showed that despite the development of the trainees' intercultural communicative competence and the positive impact of the course on their personal theories about teaching culture through language, their actual practice of language teaching was not necessarily influenced by the input of the course. This seemed to be especially true when the knowledge and skills acquired during this one course represented only one drop in a sea of grammar-dominated input encountered in other language and methodology courses, in coursebooks, and in opinions expressed by mentors and colleagues. In addition, it seems that as long as the language teaching syllabus is organized according to the grammatical structures prescribed by language cousebooks with culture-free or neutral content, even committed and experienced teachers will have difficulties incorporating cultural content without spending long hours reflecting on and preparing suitable materials. Finally, the findings also revealed that some of the input of the intercultural communication course had been misinterpreted because it seemed that the old "skill before content" belief prevailed in the trainees' personal theories about teaching culture through language.

The final research question intended to find answers to the following query:

5) How is intercultural communication taught at Hungarian English teacher training institutions?

Having analyzed the impact of one particular intercultural communication course on participating trainee teachers' priorities, and their personal theories and practice of teaching culture through language, Chapter 6 examined the current status of intercultural communication training in the seven university-based English language teacher education programs in Hungary. The results of the document analysis indicated that a one-semester compulsory intercultural communication course is offered to English majors in the new B. A. program by only one university. One session, or part of one session, in compulsory applied linguistics or methodology lectures or seminars is dedicated to intercultural communicative

competence by some or all of the instructors in four of the programs. Elective methodology courses with an intercultural focus are again offered by four out of the seven programs either every semester or once every few years. In conclusion, at present the future English teachers who cannot avoid learning about the intercultural dimension of language teaching are all the first year students who started to attend their intercultural communication lecture and seminar in the program where this became a compulsory requirement for English majors in September 2006, and all of the trainees in another program where the only two lecturers who offer applied linguistics and EFL methodology lectures and seminars both incorporate the intercultural dimension in their courses. In the rest of the programs if trainees do not wish to learn about teaching culture through language or cannot organize their studies to attend the right course at the right time, or cannot be present at the only occasion when the topic of a lecture or seminar course is the intercultural dimension, then they can graduate without having heard about intercultural communicative competence. This is particularly true for programs that do not even include the topic of teaching culture through language at the final examination that trainees have to pass before they graduate as English teachers.

In conclusion, there are many different methods of teaching culture described in the literature of language pedagogy as the review of the literature shows in Chapter 2. However, there is no yardstick of excellence available for copying or adapting in foreign language teacher education as to date. Nevertheless, both the findings of the recently conducted studies abroad and the research results presented in this dissertation about the intercultural dimension of language teaching and teacher education suggest that the development of intercultural communicative competence should receive increased emphasis in foreign language teacher education programs.

After a careful consideration of the above conclusions, it seems inevitable that teacher educators, especially language teachers and methodologists working at universities, should be the first to attend professional development courses where the importance of the cultural dimension of foreign language acquisition is clearly demonstrated in accordance with the goals set by the *Common European Framework of Reference* (2001) and the Hungarian *National Core Curriculum* (2005). The professional development of teacher educators would obviously have a multiplying effect which, in turn, would facilitate the education of in-service teachers and pre-service trainees in becoming professional teachers of language-and-culture.

In order to design and accredit a complete language teacher education program that systematically incorporates trainee teachers' preparation for teaching culture through

language, it would be essential to conduct further research concerning the education of pre-service teachers of other modern foreign languages, the professional development courses offered to in-service foreign language teachers as well as the language pedagogy programs of colleges training teachers for primary schools. It would be equally important to interview and observe students and teachers of several different courses focusing on the intercultural dimension of foreign language teaching methodology at several universities in Hungary and abroad to gain further insights into the pedagogical variables that play a decisive role in the systematic and efficient integration of intercultural communication training in language teacher education programs.

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Appendices

Appendix 1   The questionnaire used in the statistical study

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Appendix 3   Activities used in the training session

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Appendix 15 Eötvös Loránd University

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Appendix 20 University of Szeged

Appendix 21 University of Veszprém

QUESTIONNAIRE

2000

Dear English Teacher,

We are an international team supported by the Council of Europe's European Centre for Modern Languages in Graz, the British Council and Ministries of Education. We are conducting research in several European countries to find out how much and what exactly language teachers teach their students about culture. We are interested in your experience at primary, secondary or tertiary level. The information you provide will be a very useful contribution to our research into the ways culture can be taught in language classes.

The questionnaire consists of three sections and it will take you about ten minutes to fill in all three. Should you have any questions or comments, please feel free to contact me.

Please return the questionnaire to the address below.

Thank you very much for your cooperation.

Lázár Ildikó

SECTION I
How often do you include activities based on the following in your English lessons?

1. discussions on cultural differences (social habits, values, lifestyles)

never	rarely	sometimes	often
	(perhaps once in term or course)	(about three or four times in a course)	(every third class a or more often)

2. videos or photos of famous sights and people

never	rarely	sometimes	often

3. songs with information on singer or band and explanations of lyrics

never	rarely	sometimes	often

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4. art (eg. photos of sculptures and paintings)

          never   rarely   sometimes   often

5. current events (either social or political issues)

          never   rarely   sometimes   often

6. short stories, poems or any other literary work

          never   rarely   sometimes   often

SECTION II
Please answer the following questions.

1. Do you discuss with your students the appropriate choices for conversation topics in the foreign language?

Never   Sometimes   Always

2. Do you tell your students that the rituals of greeting and leave-taking can be different in each culture?

Never   Sometimes   Always

3. Do you teach your students the appropriate ways of complaining and criticizing in the target language?

Never   Sometimes   Always

4. Do you teach your students how to express gratitude non-verbally in the target culture(s)?

Never   Sometimes   Always

5. Do you tell your students that personal space (e.g. how far you stand from people when you talk) varies in each culture?

Never   Sometimes   Always

6. Do you discuss the dangers of negative stereotyping (prejudices) with your students?

Never   Sometimes   Always

7. Do you tell your students about culture shock?

Never   Sometimes   Always

SECTION III

1. When you do the activities in sections I and II above, which country or countries do you mostly focus on? Please indicate in what proportions the following countries are treated in your language lessons.

Australia   %
Britain   %
United States   %
Students' country of origin   %
other countries   %   Please specify_____

_____

2. Who do you teach English to? Please check the appropriate boxes in the columns below.

Level: Age group:
(false) beginner   10-14
lower-intermediate   14-18
intermediate   18-25
advanced   adults

3. Which coursebook(s) do you most frequently use?

a, _____ (title of first book)

    Does this book help you teach the issues listed in section I above?
    not at all   very little   to some extent   very much

    Does this book help you teach the issues listed in section II above?
    not at all   very little   to some extent   very much

b, _____ (indicate another coursebook here if applicable)

    Does this book help you teach the issues listed in section I above?
    not at all   very little   to some extent   very much

    Does this book help you teach the issues listed in section II above?
    not at all   very little   to some extent   very much

4. How much do you think your students are aware of cultural differences?

        not at all   very little   to some extent   very much

5. Please answer the following questions about yourself.

a) Your age:

20-30   31-40   41-50   51 +

b) Your highest qualifications:

B.A, B. Ed. or equivalent
M.A, M.Ed. or equivalent
Ph.D.
other   (please specify) _____

c) Sex:
      female   male

d) Residence:

city
small town
village
other
country: _____

e) Mother tongue:

    native speaker of English   non-native speaker of English

f) Have you ever lived in a foreign country for a month or more?
    No   Yes

g) Have you attended a workshop or course on cultural awareness and/or intercultural communication?

    No
    One or two conference workshops
    A course at university/college
    Other   Please specify _____

Thank you.

2000

The semi-structured interview

I am conducting research in several European countries to find out how much and what exactly language teachers teach their students about culture. If you have not received formal training in cultural awareness and/or intercultural communication, I would like to ask you if you would consider a short interview followed by one training session and a feedback discussion with me.

The interview would take about half an hour of your time whenever it is convenient for you. The training session will last about 90 minutes and the reading will consist of about 15 pages of practical and theoretical ideas. And finally, the feedback session will not take more than half an hour.

The information you provide will be a very useful contribution to the research into the ways culture can be taught in language classes.

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STRUCTURED INTERVIEW

1. Who do you teach English to?

Level:	Age group:
(false) beginner	10-14
lower-intermediate	14-18
intermediate	18-25
advanced	adults

2. **Personal information**
a) Age: 20-30   31-40   41-50   51 +
b) Highest qualifications:

B.A., B.Ed. or equivalent
M.A, M.Ed. or equivalent
Ph.D.
other   (please specify) _____

c) Sex: female   male

d) Residence: city   small town   village   other

country: _____

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e) Mother tongue:

      native speaker of English   non-native speaker of English

f) Have you ever lived in a foreign country for a month or more? If yes, where and for how long?

      No   Yes

3. **Please answer the following questions.**

    a, Do you discuss with your students the appropriate choices for conversation topics in the foreign language?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    b, Do you tell your students that the rituals of greeting and leave-taking can be different in each culture?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    c, Do you teach your students the appropriate ways of complaining and criticizing in the target language?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    d, Do you teach your students how to express gratitude non-verbally in the target culture(s)?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    e, Do you tell your students that personal space (e.g. how far you stand from people when you talk) varies in each culture?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    f, Do you discuss the dangers of negative stereotyping (prejudices) with your students?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    g, Do you usually tell your students about culture shock?

    Never   Sometimes   Always   Why (not)?   If yes, how?

    h, Do you encourage your students to try to react to unexpected or ambiguous situations without excessive discomfort?

    Never   Sometimes   Always   Why (not)?   If yes, how?

4. When you do the activities in section 3 above, which country or countries do you mostly focus on? Please indicate in what proportions the following countries are treated in your language lessons.

Australia   %
Britain   %
United States   %
Students' country of origin   %
other countries   %   Please specify_____

Why do you think you focus on the countries mentioned in the proportions mentioned?

5. How much do you think your students are aware of cultural differences?

       not at all   very little   to some extent   very much

What makes you think they are aware to _____ extent?

6. Which coursebook(s) do you most frequently use?

a, _____ (title of first book)

     Does this book help you teach the issues listed in section 3 above?
     not at all   very little   to some extent   very much

b, _____(indicate another coursebook here if applicable)

     Does this book help you teach the issues listed in section 3 above?
     not at all   very little   to some extent   very much

Can you elaborate on the quality of the coursebooks you use? How would you evaluate them from a cultural perspective?

Thank you.

Activities used in the training session

1. Cultural Encounters (published in Holló & Lázár, 2000a)

Cultural focus	Observing features of other cultures, experiencing different social customs and recognising underlying values
Language focus	Functions: socialising; Vocabulary: talking about set topics; Grammar: narrating past events; Speaking skills: discussion, etc.
Level	Lower-intermediate and up for role play, intermediate and up for discussion
Group size	3-15 (others can be observers)
Age group	From young teenagers to adults
Preparation	Make or copy role-cards, buy ribbons, copy set of questions (see below)
Accessories	Role-cards, blue, red and white ribbons, questions
Room arrangement	Enough room in the middle for walking around
Time	8-12 minutes (plus 15-20 minutes for the follow-up discussion)

Procedure:

1. Explain that students will arrive from three different countries according to their roles to participate at a reception (or a freshmen's party, a business meeting or a prom depending on your students' interests and age).

2. All they have to do is get to know one another a little by talking briefly to as many people as possible.

3. Students without role cards should be asked to observe the players closely so they can even eavesdrop on some of the conversations. (You can prepare role cards for the observers, too.)

4. Distribute role cards and matching ribbons and let students stand up, walk around and get to know one other. (The red, blue and white ribbons worn as ties or necklaces help students identify who is from which country during and after the game.)

5. After about 8-12 minutes of partying (less if you have few students), they should be asked to sit down in groups of four or five, preferably so that there are people from Blueland, Whiteland and Redland in each group as well as one or two observers.

6. Distribute the set of questions (see below) for the discussion and let them answer the questions and discuss the issues in their groups.

7. Bring the whole class together and elicit some of their answers and final conclusions so you can evaluate the experience of cultural encounters together. This is probably a good time to ask your students if they have ever had intercultural misunderstandings with people from other cultures or tell them about your own similar experiences. You could also ask them whether they have ever been excluded from anywhere and how that felt. Another, perhaps

more difficult issue that can be discussed here is whether your students avoid or exclude any group of people on any basis.

Steps 6 and 7 can be done together as a whole class activity if you think that the whole discussion should be controlled or if the group is too small to split up.

Role cards:

> You come from Redland. You like to meet foreigners, but you really dislike being touched by strangers. In your country you rarely look into each other's eyes, and you always avoid eye contact when you first meet someone.
>
> *You've got four brothers and live in great poverty. You'd like to attend a training course so you can get a better job. You're interested in possibilities abroad.*

> You're from Blueland. In your country, people gently, but consistently touch each other's arms when they talk. You like to meet foreigners, but you avoid people from Whiteland.
>
> *You've got three brothers and sisters and you live in poverty. You'd like to get a job as a waiter/waitress so you can make more money.*

> You come from Whiteland. You love to meet people and express your enthusiasm with a lot of gestures. When you meet someone, you touch your earlobes and bow a little to say hello politely.
>
> *You've got three children and you can hardly make a living. You're attending a course to become a waitress. There are still vacancies in the course.*

Questions for follow-up discussion

What did we learn about the three different cultures?

> Redland
> Blueland
> Whiteland

What is the role of physical contact?
What caused (or could have caused) conflicts?
How did participants avoid/solve conflicts?
Are there any similarities between your culture and any of these three cultures?
What are some of the differences?
Which culture did you find the strangest of all?
What else would you like to learn about these cultures?
How did you feel while you were participating in the game?
What did you notice when you were observing the role play?

2. What did they have for breakfast? (published in Holló & Lázár, 2000a)

Cultural focus	Making judgments, evaluating stereotypes, learning about different cultures in the world
Language focus	Grammar: tenses, conditionals; Vocabulary: describing people and situations; Speaking and listening skills: discussion
Level	Lower-intermediate and up
Group size	Any
Age group	Any
Preparation	Collect 4-5 pictures of people from different continents, write questions
Accessories	Pictures, blutack, questions (on handout, poster or transparency)
Room arrangement	Any
Time	15 minutes

Procedure:

1. Explain to your students that you will display photos of people from all over the world and they will have to guess who these people are.
2. Put the pictures up on the wall, hand out the questions or display them on the blackboard or OHP.
3. Tell students to work in pairs or small groups, to choose one picture and answer the questions on the basis of that one picture.
4. Let them think about and discuss their answers for about 2-3 minutes.
5. Elicit and compare each pair's or group's answers.
6. If you have photos of people whose stories are documented, let your students read the original texts that accompany the pictures.
7. Discuss the positive and negative effects of making judgments and stereotyping.

Comments: Collect portraits or pictures of several people in different situations in Africa, Asia, Australia, etc. If possible, collect photos of people whose stories are documented. This is especially useful for comparison with the stories and descriptions invented by the students at the end of the activity. (Particularly if you think that your students may call the most elegantly dressed Indian ladies or African politicians, beggars.)

Sample questions:

1. What did s/he have for breakfast?
2. What do you think this person's job is?
3. What sort of house does s/he live in?
4. What is s/he going to have for dinner?
5. What does s/he think about pollution?
6. Does s/he pollute the environment in any way? If yes, how?

Variations: You can obviously change the questions, especially the last two, to suit your students' interests or the vocabulary you want them to practice.

Another question you may wish to ask your students at the end of the activity is whether they would know what to say to the person in the picture. What would they talk about if they met without being judgmental about the person's beliefs, values and social habits?

3. Universal, Cultural or Personal (Coverdell, 1999)

Decide individually and then discuss in groups whether the following statements are universal, cultural or personal:

Sleeping with a bedroom window open.
Running from a dangerous animal.
Considering snakes to be evil.
Men opening doors for women.
Respecting older people.
Liking spicy food.
Preferring playing soccer to reading a book.
Eating regularly.
Eating with knife, fork, and spoon.
Being wary of strangers.
Calling a waiter with a hissing sound.
Regretting being the cause of an accident.
Feeling sad at the death of a close relative.
Wearing white mourning robes for 30 days after the death of a close relative.
Not liking wearing mourning robes after the death of a close relative.

Sample Transcripts
Semi-structured interview and follow-up interview with Bori

1. Who do you teach English to?

Level:		Age group:
(false) beginner		10-14
lower-intermediate	**X**	14-18 **X**
intermediate	**X**	18-25
advanced		adults

3. **Personal information**
c) Age: 20-30 **X**   31-40   41-50   51 +
d) Highest qualifications:
B.A, B. Ed. or equivalent
M.A, M.Ed. or equivalent **X**
Ph.D.
other   (please specify) _____
c) Sex: female X   male
f) Residence: city **X**   small town   village   other
 country: <u>H</u>
g) Mother tongue:
     native speaker of English   non-native speaker of English **X**
f) Have you ever lived in a foreign country for a month or more?
     No   Yes **X**

If yes, where and for how long?
     I spent a little more than a month in England once.

4. **Please answer the following questions.**

     a, Do you discuss with your students the appropriate choices for conversation topics in the foreign language?

     Never **X**   Sometimes   Always   Why (not)?   If yes, how?

I don't think they are so different in English, are they? I don't know. I don't feel the difference, and I didn't feel it in England either. They asked me how much I earn. Several of them. I visited eight families. And I asked them, too, perhaps I shouldn't have. (But I didn't ask very personal questions like "How much do you make?" but "How much does the average teacher make here?") But no, I don't talk about this in my teaching. If something important came up, I would tell them about it, but now I can't think of such issues.

     b, Do you tell your students that the rituals of greeting and leave-taking can be different in each culture?

     Never **X**   Sometimes   Always   Why (not)?   If yes, how?

If you give them the expressions, you already tell them the differences. I don't think you need to talk about other differences if there are any at all. How do you greet different people? But I haven't taught beginners, this would probably come up there.

c, Do you teach your students the appropriate ways of complaining and criticizing in the target language?

Never   Sometimes   Always **X**   Why (not)?   If yes, how?

These are always there in the dialogs in the books and since the expressions themselves are different, I don't put special emphasis on this. In recent coursebooks there are always sections on functions, so it's there. And I make them write and act out similar dialogs, but when they really want to complain they'll do that in Hungarian. Once a student asked for an eraser in English and the other said in Hungarian 'Are you crazy? Why are you talking to me in English?' And also if they want to complain to me about a bad grade I gave that will certainly be in Hungarian.

d, Do you teach your students how to express gratitude non-verbally in the target culture(s)?

Never **X**   Sometimes   Always   Why (not)?   If yes, how?

Because I don't have the faintest idea about nonverbal things. I don't think I'm sensitive to them. I might have seen people make a certain gesture a million times, but I did not consciously record it. I don't have so much experience. I was a guest in England for a month, and I only know about things I saw.

e, Do you tell your students that personal space (e.g. how far you stand from people when you talk) varies in each culture?

Never **X**   Sometimes   Always   Why (not)?   If yes, how?

I don't know how far the English stand, and it's not important. I remember that I was surprised to see that they do not squeeze themselves into an underground like we do even when it's full, but their houses are built very close to each other with practically no air to breathe in-between. I don't talk about this in class, they'll figure it out when they are there. They'll notice that they don't get trampled on the underground.

f, Do you discuss the dangers of negative stereotyping (prejudices) with your students?

Never   Sometimes **X**   Always   Why (not)?   If yes, how?

If it comes up because we read a text or see a photo in the coursebook, then maybe. But I don't feel at ease with this topic. Secondary school students are quite negative, and I don't want to preach. They hate the English, I don't know why. Several of my students have been to England, and they find the people rich and snobbish, and they learn the language because they know they'll need it for the exams or their future jobs, or to talk with the world. This is where their motivation comes from (to pick up a German girl in Greece, etc.) This is a rich neighborhood and these kids travel a lot. They think English is an international language, and I think they're right.

g, Do you usually tell your students about culture shock?

Never   Sometimes **X** Always   Why (not)?   If yes, how?

I had culture shock when I came back home from England. In England I only had it for a couple seconds like when I didn't know where to look before crossing a street. One of my students spent a year in Australia, another one was in England for a long time, so they talk about culture shock sometimes. But they have traveled so much that I don't think anything in Europe would shock them. I guess you're right in that it's good to know that this is culture shock and there's no need to get scared, but after all they'll have to figure out what to do and how to solve their problems. A lot of my former classmates have spent time abroad and none of them said they had had culture shock.

Do you have anything to add?

In connection with their language exams, I tell them not to worry too much, we try out what they'll say there and it's quite realistic. Otherwise I don't think I can do anything for them, and this touchy-feely encouragement is not my task anyway. What the teacher says in class in an all-Hungarian school is just material to be learnt, it's not worth pretending it's more. No one had ever told me not to be stressed when the English offer me tea with milk, and it's disgusting, the land lady brought it to my room every morning last summer and I had to force it down. Otherwise if something comes through the language, I talk about it, if not, I don't. I don't think it's relevant. And I agree with English being an international language. And I don't think the students care about these topics.

4. When you do the activities in section 3 above, which country or countries do you mostly focus on? Please indicate in what proportions the following countries are treated in your language lessons.

Australia   % 3
Britain   % 1
United States   % 4
Students' country of origin   % 2
other countries   %   Please specify: *no other countries really*

I can't give you percentages but I can rank them.

5. How much do you think your students are aware of cultural differences?

not at all   very little   to some extent   very much
                                          X

That's because they've traveled a lot

6. Which coursebook(s) do you most frequently use?

a, *Headway (unfortunately)* (title of first book)

        Does this book help you teach the issues listed in section 3 above?
        not at all   very little   to some extent   very much

3

X

b, _Language in Use_ (indicate another coursebook here if applicable)

Does this book help you teach the issues listed in section 3 above?
not at all   very little   to some extent   very much
                 X

If there was more in the books about these cultural things, I guess it'd be easier and perhaps I'd do more of it.

Training session (90 min. workshop)   Feb 6th 2001

Follow-up interview   Feb. 28th 2001

1. Do you think the presented activities can be used in your classes to teach ICC? Have you tried out any of them? How did they work?

I guess they could be used, it depends on the teacher's attitude to them. I liked the activity with the pictures, but I would have liked it if we had finished the whole follow-up discussion because I can't do these frontal discussions with my classes. I don't know how to do them, and I don't feel confident enough to try them out. I'm not sure how to handle provocative opinions and educational issues in general. Last week there was a nasty remark about religious people during my lesson, it would have been a great opportunity to start a discussion about religion, but I just commented briefly and quickly changed the subject. All I'm trying to achieve in this cultural field is that they should not judge people too quickly and that they should not generalize. More complex educational tasks are hopeless both because of what I am like and because of my students.

I haven't used any of the activities you tried out with us. I was thinking of incorporating the one with the pictures somehow, but there were always more important things to do. And then my students have been criticizing the English so much recently that I decided to make them write a composition about how they see the English. It's amazing how many negative stereotypes came up and I guess some of them are rooted in the envy the students feel towards them, because they are more wealthy and live a better life.

2. Did you find the reading useful? Can some of the ideas be used in your teaching in any way?

The articles were too theoretical. They were interesting, but I didn't see their immediate link to the practical side of teaching. The critical incidents were interesting, but the Portuguese family who got offended were idiots, they certainly didn't know anything about cultural differences. I think stories like yours about the Hungarian woman who almost lost her job in Germany because her attitude was too Hungarian was a lot more interesting and revealing than the stories in the reading. It would be a good idea to collect some more stories like that from foreigners living in Hungary, for example.

3. Has your perception of teaching culture in EFL classes changed in any way since the initial inteview and the training session?

I guess it would be necessary to teach about these things, but my circumstances (the coursebook, the exams, and lack of experience) make it difficult. Like I said in the first interview, I think it's important to teach everything that comes through in the language, but I don't know about the rest. I guess it would be much easier if the coursebooks we use contained more material (and teacher-friendly material!) about cultural issues. I don't know why most coursebooks are only about white middle-class people with standard accents in London. I just heard that every third person who lives in London speaks a language other than English at home. There should be cultural discussion topics in coursebooks, but it should not be exaggerated. UFOs are important for the kids, too.

4. How important do you think it would be to incorporate ICC training in language teacher education?

I think it would be more important to send future language teachers to the target country for six months or a year. Because it's not enough to talk about these things, you have to live through them to really learn about cultural differences. I attended a bilingual secondary school, and I don't think it depends on training. I also attended a cultural studies course here at the university, and I enjoyed it, but it didn't really help me learn how to teach these things. Instead it should be compulsory to spend a year in England. I was there for a month for the first time in my life last year. It's ridiculous. But a teacher's whole year's worth of salary can be easily spent on a short tourist trip to England.

5

The Methodology of Intercultural Communication Training
ANN-466.b, AN 366.31 (Fall 2004)
Fri 10:00-11:30am, Room 330/d
Lázár Ildikó

Aims: The main aims of this course are to raise awareness of the importance of intercultural competence and to discuss the methodology of intercultural communication training. We shall balance theory and practice so that students become familiar with the basic theoretical work of the field, get guidance and practice in designing and leading activities with an (inter)cultural focus, learn about lesson planning incorporating cultural elements as well as coursebook analysis from an intercultural perspective. Activities will include cultural awareness raising games, role-plays, and simulations as well as discussions based on readings and lesson observations.
Prerequisites: completion of at least the Methodology Foundations I seminar, studies towards a teaching degree.
Requirements: active participation, completion of reading tasks, peer teaching, a portfolio consisting of classroom observation notes, a materials file with the detailed description of at least ten intercultural activities, and the written account of a small-scale classroom research project (CRP).
Assessment: based on the above.

Readings to be assigned from:
Brown, H. D. (1994). *Teaching by Principles.* Englewood Cliffs, NJ: Prentice Hall.
Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence.* London: Multilingual
         Matters.
Hofstede, G. (1994*). Cultures and Organizations – Software of the Mind*. London: Harper Collins.
Huber-Kriegler, M., Lázár, I. & Strange, J. (2003). *Mirrors and Windows, an intercultural communication
         textbook.* Strasbourg: Council of Europe.
Kramsch, C. (1994). *Context and Culture in Language Teaching.* (2nd edn). Oxford: Oxford University Press.
Nemetz-Robinson, G. L. (1985). *Cross-cultural Understanding*. Englewood Cliffs, NJ: Prentice Hall.
Valdes, J. M. (ed.) (1986). *Culture Bound: Bridging the Cultural Gap*. Cambridge: Cambridge University Press.
Tomalin, B. and Stempleski, S. (1993). *Cultural Awareness*. Oxford: Oxford University Press.

Tentative Course Outline

Date	Topic	Task (for that day)	Reading
Sept 10	Orientation, registration		
Sept 17	Introduction to intercultural communication		
Sept 24	Basic rules and tools of classroom research		
Oct 1	Policy documents about aims of SLA	Brainstorm topics to research	
Oct 8	Lessons with an intercultural focus	Start classroom research project (CRP)	
Oct 15	break		
Oct 22	Class visit at Radnóti secondary school	Continue CRP	
Oct 29	Designing activities with a cultural focus	Write reflections on observed lesson	
Nov 5	break		
Nov 12	ICC in coursebooks and other materials	Present one ICC resource book	
Nov 19	Incorporating ICC in syllabus	Continue CRP	
Nov 26	Reports and discussion on CRPs	Prepare short report on your CRP	
Dec 3	Share and evaluate activities	Hand in CRP paper and Materials File	
Dec 10	Conclusions from classroom research		
Dec 17	Evaluation, course feedback		

The classroom research project
Objectives: to help you improve your understanding of the teaching-learning process and to introduce you to basic research methods.
Timing: the project is to be carried out and written up between Oct – Dec 3 2004
Paper: A reflective account of your findings (cca. 2500-3000 words)

A list of possible research areas

1 The learner
The learner as cultural being: how do Hungarian students react to activities with a cultural focus?
What difficulties do the students have when communicating in English?
Are they interested in learning about cultural differences?
…….

2 The teacher
What type of cultural content does the teacher incorporate in the lessons and what are her personal theories about developing intercultural competence?
What proportion of the planned activities have a cultural focus and how does that relate to the input of the coursebook?
Is the teacher a good role model (i.e. intercultural speaker)? If yes, why? If not, what should s/he develop?
…….

3 Resources
Does the coursebook contain cultural components? How much and what type?
Which of the currently available coursebooks aim to develop intercultural communicative competence? And how do they go about it?
What other materials do (or could) teachers use to incorporate ICC in language teaching?
……

Some ways of data-gathering
Observe two lessons of the same teacher and interview him or her.
Observe two lessons of two different teachers, interview them and analyze the coursebooks they use.
Observe another trainee teacher's lessons and interview his or her students or make them write a composition or diary.
Compare three coursebooks and observe a teacher's class who uses one of these books.
Analyze two or three coursebooks and interview students who have been using them.
Any combination of the above to make sure you examine your research question from several different perspectives.

Lázár Ildikó, Sept. 2004
AN-366.04, ANN-466.19

Dear Students,
We are conducting a survey about the interests and priorities of future English teachers. We would appreciate it if you could fill in the questionnaire below. Thank you very much for your assistance.

Department of English Applied Linguistics

Questionnaire

Section 1

1 Your study code: AN □   ANN □   AKN □   Other □…………..
   Sex: Male □   Female □
   Age:

2 How long have you been studying English (approximately, in years) ?

3 Have you ever lived abroad for two months or more? (If yes, please specify where and for how long.)

4 Which of the following courses have you taken (please put a check and specify if applicable)
        Methodology Foundation 1 □
        Methodology Foundation 2 □
        other methodology specialization course: □ …………………………

4 Have you attended any courses, seminars or workshops on Advanced Writing, Grammar for the Teacher, Language through Culture, Intercultural Communication or Business English at ELTE or elsewhere? (If yes, please specify)

5 Do you have any teaching experience? (If yes, please specify where and who you have been teaching, and for how long.)

Section 2
1/a Which topics or themes were you introduced to **as a secondary school student** in your English lessons? (Please check as many as applicable in column 1)

1

1/b Which topics or themes would you introduce your own **secondary school or language school students** to in the general English language courses you (will) teach? (Please check **maximum 10 in column 2**)

	Column 1	Column 2
The history of the English language		
History of the UK and/or US		
Daily life and routines in the UK/US		
Youth culture (fashion, music etc.)		
Literature (UK/US)		
School and education (UK/US)		
Geography and regions (UK/US)		
Festivities and customs (UK/US)		
Environmental issues		
Science and technology		
Famous sights (UK/US)		
Ethnic relations/racism		
Gender roles		
Working life and unemployment (UK/US)		
Film, theater, art (UK/US)		
Stereotypes		
Family life and relationships		
Social and living conditions (UK/US)		
Shopping, food and drink		
Healthcare issues		
Religious life (UK/US)		
Traveling in general		
Culture shock		
Life in any other countries		
Other (specify) …………….		

1/c Were you made to compare any of the above UK/US topics with your home culture when you were a student? Please check the appropriate box
often ☐   sometimes ☐   rarely ☐   (practically) never ☐

1/d Would you, as a teacher of English, make your own students compare cultures? Please check and justify your answer in a few words.
often ☐   sometimes ☐   rarely ☐   (practically) never ☐

…………………………………………………………………………………………………
…………………………………………………………………………………………………
………………………………………………………………………………

2 What do you think is important to teach in a general English language course at secondary level? Please rank the following 12 items in order of their importance. Put 1 next to the item you consider the most important and 12 next to the one you think is the least important from the list. Justify your choice in a few sentences in the space below.

grammar   ☐
vocabulary and pronunciation   ☐
speaking and listening skills   ☐
reading and writing skills   ☐
functions, speech acts   ☐
civilization of the target language culture(s)   ☐
knowledge about the language   ☐
knowledge about the target culture(s)   ☐
intercultural communication   ☐
exam preparations   ☐
critical thinking   ☐
translation skills   ☐
other (specify) …………………   ☐

……………………………………………………………………………………………………

……………………………………………………………………………………………………

……………………………………………………………………………………………………

……………………………………………………………………………………………………

………………………………………………

3 Please fill in the first column of the following table and then put a check where appropriate.

List a language speaker's five most important qualities/attributes that you think are necessary for successful communication in a foreign language.	Which of these can be taught at a foreign language course?	Which of these can be taught by teachers of other subjects?	Which of these can be acquired through experience?

This questionnaire is anonymous, but I would like to compare your views now and after this course in a few months' time. This is why I would like to ask you to invent a nickname for yourself and put that name here:

………………………………………..

Dear Students,
This is the second part of a survey about the interests and priorities of future English teachers and the impact of our courses. We would appreciate it if you could fill in the questionnaire below. Thank you very much for your assistance.

Department of English Applied Linguistics

Questionnaire

Section 1

1   Your nickname: _____

2   Could you list the 204/206/208 and 366 (466) classes that you have been attending this term?

_____

3   Have you ever lived abroad for two months or more? (If yes, please specify where and for how long.)

_____

4   Do you have any teaching experience? (If yes, please specify where and who, and for how long.)

_____

Section 2
1 Imagine that you teach in a secondary school. Which topics or themes would you definitely introduce to your students in a general English language course? (Please select **maximum 10**)

	Check maximum ten!
The history of the English language	
History of the UK and/or US	
Daily life and routines in the UK/US	
Youth culture (fashion, music etc.)	
Literature (UK/US)	
School and education (UK/US)	
Geography and regions (UK/US)	
Festivities and customs (UK/US)	
Environmental issues	
Science and technology	
Famous sights (UK/US)	
Ethnic relations/racism	
Gender roles	

Working life and unemployment (UK/US)	
Film, theater, art (UK/US)	
Stereotypes	
Family life and relationships	
Social and living conditions (UK/US)	
Shopping, food and drink	
Healthcare issues	
Religious life (UK/US)	
Traveling in general	
Culture shock	
Life in any other countries	
Other (specify) ……………..	

2 What do you think is important to teach in a general English language course at secondary level? Please rank the following 12 items in order of their importance. Put 1 next to the item you consider the most important and 12 next to the one you think is the least important from the list. Justify your ranking in a few sentences in the space below.

grammar
vocabulary and pronunciation   ☐
speaking and listening skills   ☐
reading and writing skills   ☐
functions, speech acts   ☐
knowledge about the language   ☐
civilization of the target culture(s)   ☐
critical thinking   ☐
knowledge of the target culture(s)   ☐
intercultural communication skills   ☐
exam preparations   ☐
translation skills   ☐
other (specify) ………………….   ☐

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

……………………

2

3 Please fill in the first column of the following table and then put a check (   ) where appropriate.

List a language speaker's five most important qualities/attributes that you think are necessary for successful communication in a foreign language. Please write the five adjectives in the rows below.	Which of these can be acquired at a foreign language course? Please check.	Which of these can be taught by teachers of other subjects? Please check.	Which of these can be acquired through experience? Please check.

<u>Section 3</u>

1 Do you think you filled in the questionnaire just now the same way as you did at the

beginning of the term? Please underline:

Completely   More or less   Quite differently   Completely differently

I don't remember

2 If this time you answered the questions differently on purpose, can you briefly explain what made you change your answers?

……………………………………………………………………………………………

………………………………………………………………………………………

3 Would you justify your selection of topics in question 1 of Section 2?

……………………………………………………………………………………………

……………………………………………………………………………………………

4 Please justify briefly the choice of attributes and qualities you wrote into the table under question 3 in Section 2.

……………………………………………………………………………………………

……………………………………………………………………………………………

3

5 To what extent do you think the knowledge and experience gained at the "Methodology of Intercultural Communication Training" course influenced your answers in the present questionnaire:

To a large extent   To some extent   Very little   Not at all

6 What changes would you recommend to the course in terms of content, management, organization, requirements, assignments, etc.?

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

Thank you very much for your help.

Lázár Ildikó

September 10th 2004

There are 16 students in my new ICC course, there would have been two more who would have liked to register but I had to send them away because they were above the quota and the room is far too small for 16, too. After the registration and orientation, 14 students filled in the pre-course questionnaire (two had to leave early to register for another course, too). But as the students were filling in the questionnaire, I could see that some were in a rush and did not pay much attention to where they put the check marks. They enjoyed coming up with nicknames for themselves, though.

September 17th 2004

I held the second session of the ICC course today in small and stuffy classroom with 16 sts. I wonder how we'll do all the role-plays and simulations. Plus some of the students are extremely reserved. And two looked highly dissatisfied today. The association game went quite well and I think they understood what I was trying to get at when we discussed the benefits of the activity and I introduced the topic of ICC. But only two students contributed to the discussion: Gizi and Kinga. And only half the group did the short reading I set for today. I think the small room, the unhappy faces, the lack of active participation and the fact that few had read the homework assignment made me a lot less enthusiastic than usual.

……………

November 12th 2004

We were looking at concrete examples of activities and reading passages from popular English language coursebooks today and they seemed to enjoy the pair work activity when they had to try and adapt or supplement the photocopied pages to make the material more suitable to develop ICC. Some of the ideas they came up with were very original. But it's still Gizi and Kinga who are the most active, talkative and creative, Zsuzsa still looks unsatisfied most of the time, and I have no idea about Erika and Kati because they never say a word. And the quietness / unhappiness of these students seem to be contagious. It also just dawned on me that Zsuzsa's classroom research project has nothing to do with teaching culture through language. I asked them several times to research either teachers' or students' attitude to the cultural dimension of language teaching and learning or to evaluate teaching materials from an intercultural perspective, and everybody except Zsuzsa, the unhappy, came up with a good idea and they are already working on it. I guess I'll just let Zsuzsa research whatever is more interesting for her. I don't want to force her into something that would make her even more unhappy. On the positive side, Erika came up to me after class and told me that the activity with the portraits, and the misplaced sentences and the ensuing discussions were like a revelation for her. She said she had never thought about language teaching from this perspective.

Dec 17th 2004

Eleven students filled in the post-course questionnaire. They took longer and visibly thought a lot more about their answers than at the beginning of the course. I decided to ask Gizi, Erika and Zsuzsa if I can interview them and then observe them during teaching practice. They are truly different personalities with very different experiences and attitudes.

1

April 12th 2005

Having observed Gizi's lesson today, I think I'm beginning to see more clearly the questions that should be included in the interview schedule. These are the first ideas:

- You seem to favor discovery techniques. Why do you like them? Where did you learn about them?
- Do you think you included any cultural content in the lesson? Was this a conscious plan? Do you regularly create such activities with an educational or cultural message?
- I just heard that your mother is also a teacher? Does she enjoy teaching? Do you talk about teaching at home? What did you learn from her?

April 28th 2005

After Zsuzsa's lessons and the discussion with the mentor afterwards I realized it would be important to explore her exposure to other cultures and her role model teachers. She seems to be a person full of contradictions: she often looked dissatisfied with the ICC course, she looked very nervous before her lessons today and was late for class (because of this?) but then she behaved in a seemingly (too) relaxed manner with the students. She was wearing simple, fashionable but somewhat provocative clothes and assumed a very relaxed posture, leaning back on the chair and stretching her legs in front of her. But the lesson was full of cultural content. She told the students about her personal experiences in Scotland, she managed to involve them in the discussion, it was like a conversation in a café with music, pictures, quizzes, drawings… There was information about the US and the UK, but also some value exploration, the promotion of independent study and of acceptance of differences.

It seems that a lot of interwoven things influence her beliefs about teaching culture through language. Perhaps even more so than with other trainees. Or perhaps they will be more difficult to untangle in her case. But she is certainly a lot more into teaching culture through language than she seemed on the course.

I need to include questions about the following in the interview:

- Her family
- Her role-model teachers
- What she dislikes about anti-role-models
- Her evaluation of the Methodology courses and the ICC course (how did she like them? why was she so unhappy in the ICC course?)
- Her exposure to other cultures

Formázott: Francia
(franciaországi)

Gizi – School 1 – 7th grade (17 students) – pre-intermediate – Access to English, Getting On
April 12th

Stage (time) Aims	Activities Procedures Topics (blue if cultural)	Quotes	General comments + comments about cultural content
Warmer (5 min) To warm up and revise vocabulary	Types of houses, furniture	Sit down if…	Fun A few vignettes about typical English houses.
Vocabulary quiz (7 min) to test		Shall we write legibly? No, but then it's a 1.	Very precise instructions G is firm, but funny (ironic)
Checking HW (5 min)	Acting out the dialog they had to memorize	You have to learn how to beg and bargain in English.	Sts don't want to act out the dialog, G insists. The dialog is very formal and artificial.
Describe your own bedroom (5 min) to practice to involve	4 ss talking about their rooms	We have clocks. Clocks? How many? Garfield posters on my wall… Hm, that's nice.	Student-centered activity, content feedback, smiling, genuine interest
Matching (10 min) to practice the passive to improve group dynamics	Matching slips with Q and A and debriefing World knowledge	Where is rice grown? Rice is grown in China. (Chinese people like rice.) When was JFK killed? Who flew the first airplane? etc.	Mingling without forcing them to work in pairs. Checking in a chain to force them to listen to each other Ss seemed to find these sentences very interesting, and they genuinely wanted to learn the answers.
Clarifying vocab (5 min) to check unclear words	BB Eliciting or explaining meaning		Skillfully building on sts' existing knowledge
Grammar explanation (5 min) to revise	Revising the passive with diagram on BB, drill and dictation	I want you to write down these examples into your notebooks.	Very clear and concise explanation, good BB work
HW	Grammar practice		

My comments after the lesson:

Gizi is very confident, skilful, creative, and funny, and she knows what she wants to achieve with the class and how to be firm to achieve it. Nevertheless, she is flexible when she sees that the students don't understand something or if the pace is too fast for them. Her ironic disciplining technique seems to work well in this class where the students are not used to a lot of disciplined work and often refuse to work in pairs or groups (the evaluation of the mentor).

Some cultural content was present in this lesson in the form of short impressions of English houses in the warmer (which could have been compared to typical Hungarian houses at some later time) and in the sentences that aimed to make the sts practice the passive voice. These bits of information about famous people, food, inventions, etc. around the world certainly increased their world knowledge and perhaps even encouraged them to be more open and curious. Sts seemed to be very motivated by both the content and the organization of this activity.

Interview schedules translated into English

1. Interview schedule (for ICC students)

Introduction: I would like you to answer some questions about yourself, your experiences during teaching practice, and your opinion about the Methodology and Intercultural Communication courses. This study is for a PhD assignment, the interview will last about an hour and your anonymity will be preserved.

I have four groups of questions, but we can always return to ideas discussed earlier if something occurs to you at a later stage.

Background information
1. Do you have teaching experience aside from the teaching practice? If yes, where and who have you been teaching?
2. When you graduate, will you work as a teacher? If yes, where and who would you like to teach?
3. What is attractive to you in the teaching profession?
4. Is there anything you don't like about teaching?
5. Have you ever had any teachers at elementary or secondary school or at university whom you consider role models? If yes, what qualities made these teachers role models for you?
6. Have you ever had any teachers at elementary or secondary school or at university whose teaching style or methods you didn't like? (Where you felt you were learning how not to teach?) What qualities made these these teachers problematic?
7. Have you ever attended school abroad?
8. Have you ever lived abroad?

Teaching practice
1. Did you find the teaching practice useful? (If yes, why? If not, why not?)
2. What did you learn from it (about yourself, about teaching and about the children)?
3. What do you think you did well during teaching practice? Can you give three examples?
4. What do you think you should still develop as a teacher? Can you give three examples?
5. Could anything or anyone have helped you more to teach better (the Methodology courses? Your mentor? Other?)
6. Did your ideas or theories about teaching change in any way during your teaching practice?

The Methodology courses
1. Did the Methodology courses sufficiently prepare you for your teaching practice? If yes, how or in what areas? If no, what was missing?
2. Did the courses help you in developing your ideas about teaching? Or did they change your existing beliefs about teaching in any way? *(Prompt – some of these topics could be listed one by one to help trainees recall their personal theories or beliefs:*
Lesson planning, classroom management, group dynamics, teaching grammar, vocabulary and the four skills, learning styles and strategies, error correction, assessment, feedback, coursebooks and supplementary materials, etc.

3. How could the Methodology courses be improved? Please give some ideas.

The Intercultural Communication course

1. Did the ICC course change your beliefs about language teaching in any way? If yes, how? If not, why not?
   [*A reminder of the topics if necessary*: definitions of culture and ICC, acculturation, culture bumps and culture shock, the advantages and disadvantages of stereotypes, skills of observation and mediation, attitudes of openness, curiosity, empathy, acceptance and tolerance, ICC in teaching materials, lessons with a cultural focus, assessing ICC.]

2. Did you benefit from the classroom research project you carried out as an assignment during the course? Why (not)?
3. How could this course be improved? Can you give some ideas?
4. Why do you think teachers rarely incorporate cultural content into their language lessons? (Prompt if necessary: Lack of time? Lack of materials? Low proficiency levels? Other reasons?)
5. How much cultural content do you think you included in your lessons during teaching practice? Can you tell me about it?
6. Why don't teachers make time for cultural content as much as they make time for grammar or reading skills development?
7. What experiences (learned at school or experienced elsewhere) helped you formulate your ideas about the integration of language and culture teaching or about their separation?

   Anything you would like to add to the previous topics?

Would you read the transcript of this interview next week and let me know if there are any misunderstandings or misinterpretations in the text? Also, if any further comments occur to you, please share them with me.

Thank you very much for your cooperation.

2. Interview schedule (for no ICC trainees)
The introduction, parts 1, 2 and 3, and the ending are identical to the relevant sections of the previous schedule.

Intercultural communication in EFL
1. What do you mean by teaching culture in EFL?
2. Do you (or would you) incorporate culture into your teaching? If yes, how? If no, why not?
3. How much cultural content do you think you included in your lessons during teaching practice and why? Can you give me some examples?
4. Why do you think teachers rarely incorporate cultural content into their language lessons? (Prompt if necessary: Lack of time? Lack of materials? Low proficiency levels? Exams? Other reasons?)
5. Do you know what intercultural competence is? Can you perhaps guess?

Interview schedule (for ICC students) in the original Hungarian version

Bevezető: Szeretném, ha válaszolnál néhány kérdésre a tanítási gyakorlattal és a tanításról alkotott elképzeléseiddel kapcsolatban. Ez a felmérés egy PhD dolgozathoz készül, az interjú körülbelül egy órás lesz és a kapott információkat névtelenül fogom használni.

Háttér információ

1. Van tanítási tapasztalatod a mostani kötelező gyakorlaton kívül? Ha igen, hol és kiket tanítasz/tanítottál?
2. Ha elvégezted az egyetemet, tanár szeretnél lenni? Ha igen, hol és kiket szeretnél tanítani?
3. Mi vonzó számodra a tanári pályában?
4. Van valami, amit nem szeretsz a tanításban?
5. Volt valaha olyan tanárod az általános vagy középiskolában, illetve az egyetemen, akit példaképnek tekintesz? Ha igen, mely tulajdonságai tették őt példaképpé számodra?
6. Volt olyan tanárod, akinek nagyon nem szeretted a tanítási stílusát, illetve a módszereit? Mit nem szerettél benne? Van-e olyan negatív tapasztalatod, ami befolyásolja azt ahogy tanítani szeretnél?
7. Jártál külföldön iskolába?
8. Éltél külföldön egy hónapnál hosszabb ideig?

Tanítási gyakorlat

1. Úgy érzed, hogy hasznos volt a tanítási gyakorlat? Mit tanultál belőle a tanításról, a tanulókról és magadról?
2. Sorolj fel három dolgot, amit szerinted jól csináltál a tanítási gyakorlat alatt!
3. Szerinted mi segített abban, hogy ezeket jól csináld? [Korábbi tapasztalataid, a vezetőtanár, a módszertan kurzusok vagy más?]
4. Sorolj fel három dolgot, amin szerinted javítanod kellene, mert most még nem ment túl jól!
5. Szerinted mi segíthetett volna abban, hogy ezeket jobban csináld? [Több tapasztalat, a vezetőtanár, a módszertan kurzusok vagy más?]
6. A tanításról alkotott korábbi elképzeléseid mennyiben változtak meg a tanítási gyakorlat alatt szerzett tapasztalatok következtében?

Módszertan kurzusok

1. Hasznosak voltak a kurzusok a tanítási gyakorlatra való felkészítésben? Segítettek a Módszertan kurzusok a tanítási gyakorlatra való felkészülésben? Ha igen, miben? Ha nem, mi hiányzott?
2. Mennyiben segítettek a módszertan kurzusok abban, hogy kialakíthass egy elképzelést a tanításról? Mennyiben változtattak a tanításról alkotott elképzeléseiden a módszertan kurzusokon tanultak? Miért és hogyan?
   [Először általában, aztán emlékeztető gyanánt témánként. A következő témaköröket szoktuk megbeszélni a módszertan kurzusokon: learning styles and strategies, classroom management, lesson planning, teaching grammar,

teaching vocabulary, developing speaking, listening, reading and writing skills, integrating the skills, error correction, group dynamics, coursebook evaluation, supplementary materials, culture and literature in teaching EFL.]

3. Hogyan lehetne javítani a Módszertan kurzusokon?

Interkulturális kommunikáció kurzus (csak azoknak, akik elvégezték)

1. Az interkulturális kommunikáció kurzus változtatott-e a nyelvtanításról alkotott elképzeléseiden? Ha igen, miben? Ha nem, miért nem?
   [Emlékeztetőül, ha kell: Interkulturális kommunikáció kurzus: definitions of culture and ICC, acculturation, culture bumps and culture shock, the advantages and disadvantages of stereotypes, skills of observation and mediation, attitudes of openness, curiosity, empathy, acceptance and tolerance, ICC in teaching materials, lessons with a cultural focus, assessing ICC.]

2. Hasznos volt a classroom research project? Ha igen, miben? Ha nem, miért nem?
3. Hogyan lehetne hasznosabbá tenni ezt a kurzust?
4. Szerinted a tanárok általában miért nem foglalkoznak a kulturális ismeretek és készségek átadásával? [Időhiány? Tankönyvek?]
5. Használtad az interkulturális kommunikáció kurzuson tanultakat a tanítási gyakorlat során? Ha igen, mit és hogyan? Ha nem, miért nem?
6. Miért nem elég fontos a tanároknak a kultúra ahhoz, hogy ugyanúgy legyen rá idő, mint a nyelvtanra vagy az olvasási készség fejlesztésére?
7. Milyen korábbi tanult vagy átélt tapasztalat segített kialakítani elképzeléseidet a kultúra és a nyelv integrálásának fontosságáról vagy éppen elhanyagolhatóságáról?

Eszedbe jutott valami még a korábbiakhoz?

Elolvasnád az interjú szövegét jövő héten és megírnád nekem, hogy mindent jól írtam-e le? És ha még valami eszedbe jut bármelyik témával kapcsolatban, annak is örülnék.

Köszönöm szépen a segítséget.

Interjú kérdések
(azok számára, akik nem jártak interkulturális kommunikáció kurzusra)

Az interjú bevezetője, 1., 2. és 3. kérdéscsoportja, ill. a befejezése megegyezik a fentiekkel.

Interkulturális kommunikáció

1. Mi jelent számodra a kultúra tanítása a nyelvórán?
2. Te beépítenéd az óráidba a kultúra tanítását? Ha igen, hogyan? Ha nem, miért nem?
3. A tanítási gyakorlat alatt az angol órákon foglalkoztál kultúrával? Ha igen, hogyan? Ha nem, miért nem?

4. Szerinted a tanárok általában miért nem foglalkoznak kultúrával az órákon? [Segítség: időhiány? Tananyag hiány? Kezdő csoportok? Más?]
5. Tudod, hogy mi az az interkulturális kommunikatív kompetencia? (Ki tudod találni?)

Formázott: Francia (franciaországi)

Post-interview questionnaire – Erika

Kérlek a táblázat kitöltésével válaszolj a következő kérdésekre! Ha ennek kapcsán valami megjegyzést vagy észrevételt szeretnél tenni, azt írd a táblázat utáni kipontozott helyre vagy egy külön dokumentumba.

Köszönöm a segítséget!

Lázár Ildikó

Mennyire tartod fontosnak, illetve lehetségesnek az alábbi osztályokban a következő interkulturális ismeretek, készségek és attitüdök fejlesztését az angol órán?

(1 = egyáltalán nem fontos, 10 = nagyon fontos)
(1 = nagyon nehezen, 10 = nagyon könnyen)

	7. oszt. (13-14 év) pre-intermediate		9. oszt (15-16 év) intermediate		11. oszt. (17-18 év) upper-intermediate	
	Mennyire fontos?	Mennyire lehetséges?	Mennyire fontos?	Mennyire lehetséges?	Mennyire fontos?	Mennyire lehetsége?
Példa: nyelvtani szabályok ismerete	*8*	*6*	*5*	*9*	*10*	*8*
Civilizációs ismeretek (történelmi események, nevek, irodalmi művek, hírességek, földrajzi, építészeti látnivalók) a célnyelvi ország(ok)ban.	4	8	6	8	8	8
Kisbetűs kultúra (szokások, hiedelmek, értékrend, testbeszéd, gondolkodásmód, kommunikációs stílusok stb.) a célnyelvi országokban.	6	2	8	4	10	8
Civilizációs ismeretek (történelmi események, nevek, irodalmi művek, hírességek, földrajzi, építészeti látnivalók) más ország(ok)ban.	6	8	6	8	6	8
Kisbetűs kultúra (szokások, hiedelmek, értékrend, testbeszéd, gondolkodásmód, kommunikációs stílusok, stb.) más országokban.	6	5	6	5	6	5
Készségek fejlesztése (megfigyelési, értelmezési, alkalmazkodási készségek, közvetítés/mediation gyakorlása, megtanítása).	10	6	10	8	10	10
Attitüd formálás (nyitottság, érdeklődés felkeltése más kultúrák iránt, előítéletek megkérdőjelezése, toleráns hozzáállás kialakítása).	10	6	10	8	10	10
Más:						

1

Megjegyzések:

Véleményem szerint a kommunikációs készségekhez szükéges, attitűd, nyitottság, elfogulatlanság megtanítása nagyon fontos. 17-18 évesen már (jobb eseben) tudatosan tanul és tanítható a diák. Főleg ha van lehetősége külföldi kirándulásra, átérzi az interkulturális oktatás lényegét és fontosságát.

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2

Semi-structured in-depth interview with Gizi

Interjú – Gizi

2005. május 23.

Az első kérdésem az, hogy van-e tapasztalatod csoportok tanításában az itteni kötelező tanítási gyakorlaton kívül?

Igen, a gyakornoki állás. Fél éven keresztül heti kétszer 90 perc az itteni első éveseknek. Nyelvfejlesztés, nyelvgyakorlat, beszéd, írás, listening, reading, communication skills, meg együttműködés, mert az sokakra nagyon ráfért, meg hát végül is az alapvizsgára való felkészítés.

Ezen kívül más csoportod volt?

Nem.

És tanár szeretnél lenni, ugye?

Igen.

És középiskolában szeretnél tanítani, jól sejtem?

Igen.

És miért?

Öö, végül is mindkét szülőm pedagógus és egyik sem nyomott, hogy legyek pedagógus, sőt, édesapám inkább azt mondta, hogy bármit, csak azt ne. Mondjuk ő testnevelő tanár, és olyan iskolában, ahol lasszóval fogják a gyerekeket, tehát érthető. Viszont édesanyám nagyon élvezi és ő végül is ő bátorított, de nem volt az, hogy „Gizi, te legyél pedagógus!" És mivel az angol szak az nyilvánvaló volt a középiskolai tanulmányaim után, és az is, hogy nekem azt gondoltam, hogy van erre affinitásom, de azt gondoltam, hogy ha tanítok is, akkor is csak nyelviskolában. Ja, nyelviskola, bocsánat…

Igen, gyanús volt.

Pedig nem volt olyan régen. Novembertől tanítottam nyelviskolában áprilisig és áprilisban már tanítottam a gyakorló iskolában is és akkor azt mondtam, hogy tanítani igen, de nem nyelviskolában, tehát az biztos, hogy valami állami iskolában, de az nem biztos, hogy, tehát nem feltétlenül csakúgy bármelyikben, mert azért biztos megválogatnám, ha van rá lehetőségem, de biztosan a közoktatásban.

És a mamád milyen pedagógus?

1

Ő eredetileg általános iskolai biológia-testnevelés szakos tanár, aztán elvégezte a gyógytestnevelés kiegészítőt, úgyhogy most óvodában van és gyógytesit tart a gyerekeknek, és nagyon élvezi. És nagyon sok mindent meg is beszélünk, tehát ilyen pedagógiai dolgokat. Például most tart egy, illetve több ilyen kurzusa van, továbbképzést, ahol ilyen mozgásfejlődéssel meg testtartással kapcsolatos továbbképzést tart felnőtteknek, és például, amikor elkezdte a másodikat, akkor így leültünk, mert módszertani segítséget kért, hogy hogy lehet földolgozni anyagokat párban vagy csoportosan. Teljesen jó volt, hogy annyira máshonnan jövünk, és mégis ilyen dolgokban összetalálkozik a karrierünk.

És mi a vonzó a tanári pályában neked?

Hm, hát egy az, hogy emberekkel és hogy fiatalokkal. Énnekem azért jött ez így össze, mert nagyon szeretem a nyelvet és annyi mindent tanultam rajta keresztül, ami nem maga a nyelv, hanem ilyen emberi dolgokat, meg nagyon jó tanáraim is voltak, akiktől annyi mindent tanultam, ami nevelés és értékek közvetítése, hogy ez nagyon tetszett. Illetve tényleg az, hogy emberekkel és hogy ilyen személyes kapcsolat van, mert azt látom, hogy egyre borzalmasabb, hogy mi folyik az iskolákban, hát van két húgom, mindkettő elég érzékeny, és ők el tudják mesélni, hogy mik történnek. És akkor úgy voltam vele, hogy miután én szeretem a nyelvet is, és azt gondolom, hogy érzékem is van hozzá, meg annyi nyelvórán vettem már részt, hogy annyi mindent közben is leszűrtem teljesen tudat alatt, hogy azt gondoltam, hogy ez valami olyan, amit ha kipróbálok és tetszik, akkor szívesen csinálnám. Kipróbáltam, tetszett és szívesen csinálom.

És van valami, ami nem tetszik a tanításban?

Most még nincsen. Lehet, hogy lesz később, de most még minden kihívás, minden olyan, lehet, hogy több időt vesz igénybe, mint amennyit kellene neki, de most még maga a tanítás része [az jó], a mellékes adminisztráció… abban biztos lesz olyan, amit nem fogok szeretni, de hát hozzátartozik.

Volt olyan tanárod, aki példakép volt általános iskolában, vagy középiskolában, vagy akár itt az egyetemen?

Általános iskolában is volt kettő nagyon jó angoltanárom… Csak angoltanár?

Nem, nem, bármilyen.

Ott azt hiszem két angoltanár maradt meg mint jó tanár, de középiskolában úgy nem tudnék egyet se, hogy fúú… Pont ezt gondoltam most, hogy kérdezték, hogy nem lesz-e kellemetlen visszamenni a régi iskolámba [tanítani] és olyan tanárokkal találkozni, akikkel nem voltam túl jóban, de én szívesen visszamegyek, mert egy tanár sincs, akire úgy gondolok, hogy jaj, csak ne kelljen vele találkozni. Tehát volt a történelem tanárom, több angoltanár is, akiket nagyon szerettem, meg az első osztályfőnökömet is nagyon szerettem, mert kettő volt. Tehát úgy mindegyikből ilyen morzsák jöttek le, de úgy, hogy egy ilyen kiemelkedően jó nem volt, de azt hiszem, hogy mindegyikből valahol a jót szűrtem le.

És ezeket a tanárokat milyen jó tulajdonságaik miatt szeretted?

2

Húú… Azt gondolom, hogy a középiskolának alapvetően volt egy ilyen liberális légköre és épp ezért a tanárok és a diákok közötti kapcsolat az, szóval azon kívül, hogy megvoltak a szerepek, ott volt egy ilyen partneri viszony, és a humorérzék az szerintem az egyik alapvető dolog. Akkor az, hogy mint emberként tekintenek ránk, tehát nem ez a „lealacsonyodunk [a diákhoz]" és hogy ők is tiszteltek bennünket és sokszor nem az volt, hogy „megtanítom, hogy számonkérhessem", hanem, „hogy ha később valaki más kéri majd számon, az neked jó legyen." Meg például az angoltanárokban azt nagyon szerettem, hogy kulturálisan nagyon tájékozottak voltak, amilyenek mi nem voltunk. Tehát pl. egy-két utazásukról meséltek, vagy hoztak képet, vagy főzött nekünk indiai kaját, hát ez olyan volt, hogy most ide bejön azért, hogy nekünk főzzön és levetíti a diákat és hogy nem tudom, tiszteltek minket, én azt láttam. És hogy azt, amit ők megtapasztaltak, azt át akarták adni és nem ilyen beledöngölős módon, szóval nagyon jól tudtak motiválni is. Tehát fölkeltették az érdeklődésünket, meg hát emiatt sokszor az nem is volt fontos, hogy szakmailag ők mennyire vannak 100%-osan ott, merthogy az emberi és pedagógusi tulajdonságaik kompenzálták azt, hogy ha esetleg valamihez annyira nem értettek, meg az hogy elismerték, hogyha hibáztak és azt gondolom, hogy ez nagyon fontos. Hogy elmondják, hogy na ebben nem vagyok biztos, vagy inkább nézd meg a szótárban, de úgy igazán olyan tulajdonságokat nem tudnék…

És anti-példaképed volt, aki olyan rossz volt, hogy azt lehetett megtanulni az óráin, hogy hogyan nem szabad tanítani?

Igen. Volt egy biológia tanárom általános iskolában, hát azon kívül, hogy a székeket dobálta a diákokhoz, de úgy hogy ezt évtizedeken keresztül, mert még a nevelőapámat is tanította, öö… az az egyik, amikor nincsen kapcsolat, csak annyi, hogy leadja a tanár az anyagot, ilyen biztos, hogy nem… szóval ez nagyon távol áll tőlem. Illetve ez meg egy másik tanárom, akivel úgy semmi bajom nem volt, jó hát a kémiát nem túlzottan szerettem, de hogy ő nem tudott átlépni… Még mindig úgy tanított, ahogy 30 évvel ezelőtt tanítottak, de a legjobb szándékkal, tehát szerette a diákokat, meg nem volt benne rosszindulat. De nem tudott fejlődni azzal, hogy hogyan lehetne inkább tanítani, miket lehetne alkalmazni, milyen módszereket, hogyan lehetne felkelteni a diákok érdeklődését. Tehát egy, ha valaki nem beszéli a gyerekek nyelvét, az nem működik, ha nincsen csak szakmai kapcsolat tanár és diák között, az sem működik, mert szerintem csak úgy lehet átadni bármit is, hogy ha, most lehet, hogy ez így nyálasan hangzik, de ha van szeretet-teli kapcsolat a tanár és a diák között. Ezen felül pedig egyszerűen figyelni kell arra, hogy a diákoknak mik az igényei, és ez minden téren így van. Hát és nyilván alkalmazkodni kell a tantervhez, vagy ahhoz, amit le kell adni, de egyszerűen formatálni kell azt az anyagot azokra a diákokra, akik ott vannak. Tehát akikben ez nem volt meg a tanáraim között, az visszás volt, de hát vannak ilyenek is, nem lehet őket kirakni… Bár voltak ilyen próbálkozásaink, hogy cseréljük le a spanyol tanárt, mert lehet, hogy tíz nyelven beszél, de nem tud tanítani. Készítettünk felvételt a pad alatt, hogy megtudják milyen az óra, de hát ez illegális, tehát nem mutathattuk be perdöntő bizonyítékként. Amikor emberileg nincs ott egy tanár, és nem alkalmazkodik, nem flexiblis, azt nem…

Jártál külföldön iskolába?

Nem.

És éltél külföldön?

Nem, hát egy hónapot. Az nem számít… Nem tudom viszont, hogy minek számít a nemzetközi érettségi. Az egészen más volt, mint a magyar oktatási rendszer… Tehát az nekem rengeteget használt. Most azt látom, hogy az új érettségiben a történelem tételek milyenek… Én azt mindig utáltam, amikor le kellett ülni és valamit bemagolni: neveket, évszámokat, itt mi történt, ott mi történt, hányan haltak meg, kik voltak a csatában… Mert azt gondolom, hogy ha valaki tudja, hogy mit hol kell megnézni, az már jó, merthogy nem mindenki ezzel foglalkozik. Például biológiából, történelemből meg magyarból is azt nagyon szerettem a nemzetközi érettségin, bár az elején kínlódás volt, mert nem ez volt az, amit előtte éveken keresztül sulykoltak belénk, hogy bevágni a tényeket, hanem meglátni az összefüggéseket. Gondolkodni tanítottak meg. Nem azt tanították meg, hogy mit gondoljunk, és én ezért nagyon hálás vagyok, és én ezt nagyon élveztem a kéttannyelvűben.

És ott milyen tárgyakat tanultatok angolul?

Hat volt kötelező: matek, fizika, biológia és töri angolul, és volt a spanyol és a magyar, meg előtte a kéttannyelvi részben a földrajz is. A kémia ment magyarul.

És anyanyelvi tanárok is voltak?

Szaktanárok nem, csak angoltanárok. Abból elég sok volt, úgy nulladiktól a végéig. Hát volt, amikor melléfogtak, nem túl jó volt, de hát szerintem öt és tíz közé tehető az anyanyelvi tanáraim száma a gimnáziumban. Sok volt. Volt, aki rövid ideig, mert haza kellett mennie, de volt, aki két évig maradt. A nulladik évben ott volt vagy négy vagy öt is, de azok ilyen labilisak voltak, rövid ideig maradtak. De például az, akit először kaptunk, őt nagyon megszerettem, meg volt egy kanadai magyar lány, ő is jó volt. De úgy talán hozzájuk nem kötődtem annyira amiatt, hogy jöttek-mentek.

De volt köztük olyan, aki a példakép közeli tanárok közé sorolható?

Nem igazán, mert egyikőjük sem volt igazán tanár. Talán egy vagy két olyan anyanyelvi tanárunk volt, akinek volt tanári diplomája. Rájuk nem is úgy néztünk mint tanárokra, hanem mint akikkel lehet jókat beszélgetni vagy gyakorolni a nyelvet. Aztán volt egy skót tanár meg egy amerikai, akik aztán beszálltak egy kicsit komolyabban, az egyik az írást tanított, az nem volt olyan rossz, csak hát az alapból elég unalmas… De közöttük nem volt igazán olyan, akit eszményítettem volna.

Tanítási gyakorlat

Köszönöm, akkor térjünk át a tanítási gyakorlatra. Hasznos volt?

Igen [nevet]. Azért, mert előtte nem voltam igazán csoporttal. Meg hiába volt ott a nyelviskola, azért az más. Tehát ott felnőttekkel van az ember leginkább és azok is, tehát azt gondolná az ember, hogy aki nyelviskolába jön, az motivált és hú de akar tanulni, de hát nem. Eloszlott ez az illúzióm. Jó volt [a tanítási gyakorlat], mert kipróbálhattam magam olyan szempontból, hogy… hát az a könyv, amit használtunk, az valami borzalom szerintem. Tehát az semmi, ahhoz mindent pótolni kell innen-onnan. Tehát rengeteget kell hozzá dolgozni, ami nem is baj, mert az embert arra készteti, hogy gondolkodjon, hogy mit hogyan lehet, és egy kis kreativitást is megmozdítsunk belül. Tehát ezért volt jó, mert elég sokat dolgoztam vele. Akkor a gyerekekkel is nagyon jó volt és azért is jó volt, mert sokan voltak és ettől tartottam,

hogy hogyan lehet 17 gyereket úgy mozgatni, hogy ne az legyen, hogy a fele meg alszik. Tehát ez nehéz, de jó volt… Meg az egész kihívás volt, de hát az is jó volt benne, hogy folyamatos bátorítás volt, tehát nem az,   hogy ezt rosszul csinálod, azt rosszul csinálod, hanem a vezetőtanár tényleg nagyon bátorított meg dicsért. Meg az is jó volt, hogy hát én tudom, hogy érzelmileg nagyon kötődöm, és mondta a tanárnő, hogy ne várjak nagyon sok visszajelzést, mert jönnek a tanárok, mennek a tanárok, tehát nem alakítanak ki igazán ilyen szálakat, de azt láttam, hogy azért mindenkivel megtaláltam a hangot és ez nekem nagyon jó volt. Tehát mind szakmailag, mind emberileg én… kihívás volt, élveztem, tanultam belőle meg azt gondolom, hogy ez volt az az élmény, ami igazán azt eredményezte bennem, hogy igen, én ezt szeretném csinálni.

És mit tanultál belőle a tanításról, a gyerekekről és önmagadról?

Magamról? Kezdjük a legrosszabbal. De ezt már előtte is tudtam, csak más viszonylatban, hogy szeretem azt, amikor… nem azt, ha pontosan ki van számítva minden, de én úgy kellemetlenül érezném magam, ha csak úgy beesnék egy órára, és na most csináljunk valamit. Nem is az, hogy… mert óravázlatom igazán nem volt, de hogy én így felírom magamnak, hogy mit szeretnék, és hogy ehhez tartom magamat. Mert tudom, hogy mint diák, én azt nagyon utáltam, ha úgy szétfolyt egy óra. Hát annál borzalmasabbat… mert mit képmutatóskodunk, hogy itt óra van. Tehát akkor tényleg történjen is valami. És azt láttam, hogy az volt a jó, hogy ők is felvették ezt a ritmust és érezték azt, hogy... nem azt, hogy kitaposom a belüket, hogy dolgozzanak, hanem hogy egyszerűen én úgy láttam, hogy ők szívesen vették… mondjuk volt egyszer-kétszer, hogy egy kicsit elszámítottam magam, mert azt gondoltam, hogy többre képesek, de az hogy dolgoztatni őket, de úgy, hogy ne vegyék igazán észre. Ez már akkor átment a szakmai síkra… Azt hogy hogyan lehet olyan feladatokat kitalálni, ami mindannyiukat megmozgatja. És hogy amíg az egyik dolgozik, addig a másik ne csak üljön karba tett kézzel, hanem mindig érezze, hogy be van vonva. Tehát ezek a feladatok is, amiket láttál, meg hogy figyeljenek is egymásra, mert az ember érzi magán, hogy annyiszor „kit érdekel"? És a tanár is sokszor úgy megy be, hogy na ma nem a legjobb napja van. És érzi magán, hogy gyengébb, de hát ott kell lenni, de viszont a diákoktól nem várhatjuk el, hogy mindig ott legyenek. Ez is ott volt, hogy nem mindig lehet a maximumot kihozni belőlük és nem is kell. És hogy lássák, hogy nem is várom el mindig azt, amire csak képesek. Meg az, hogy együttműködést tanuljanak, odafigyeljenek a másikra, meg hát azért 17 gyereket nagyon nehéz beszéltetni. Tehát ez viszont nehéz, és szerintem ebbe annyira nem is mentem bele, mert talán nem is volt tudatos, hogy kerüljem, sőt biztos, hogy nem volt tudatos, de mivel ez úgy előtte nem volt az eszemben, hogy beszéltetni, beszéltetni, ezért az úgy nem is jött annyira előre. Meg nem is adta magát a helyzet. Itt az egyetemi tanítás során ez sokkal inkább előjött és az nagyon jó volt. Azt gondolom, hogy ezt kell megtanulnom, ha ilyen 17 fős csoportot kell tanítani, hogy hogy lehet őket beszéltetni. Nem is az, hogy kényszeríteni, de mégis, hogy érezzék azt, hogy most van lehetőség angolul beszélni. Hát néha provokálni kell őket, de azt hiszem ebbe már kezdek belejönni.

Van más is, ami még fejleszthető?

Hát ez szerintem mindenre vonatkozik, mert ennyi tapasztalattal… Például a holt időnek az átvészelése. Ha ellenőrizzük mind a 17 gyerek leckéjét, addig a többiek mit csinálnak? A szavakkal elég jóban vagyok, azt hiszem. Tehát úgy a szakdolgozati témám miatt, meg látom, hogy ők is élvezik. A nyelvtanban igazán nem volt olyan… volt most nyelvtan és az szerintem elég jól is sikerült, de hát mindenben az, hogy valami újat, ne mindig ugyanazokat a feladatokat, meg hát nyilván elő fognak jönni olyan területek, amikkel még nem találkoztam,

és akkor az teljesen új lesz. Tehát az a legnagyobb kihívás, hogy mindig olyat csináljak, amit én is élvezek, tehát először is én élvezzem, aztán akkor ők is fogják.

És mi az, amit szerinted nagyon jól csináltál már most is?

Ajjaj… Szerintem a classroom management az elég jól ment, meg ezek a szavakat gyakoroltató játékok… Az utolsó órán azt mondta az egyik kislány, hogy annyi szót tanultak velem az egy hónap alatt, mint szinte az egész előtte levő időszakban. És kérdeztem, hogy ez erőltetett volt-e, magolni kellett-e, és azt mondták, hogy nem. Hát ez nekem annyira jó volt… hogy 100 szó volt talán több mint egy hónap alatt és az nem olyan volt, hogy már megint itt van ez a szó, minek ezt 25-ször megtanulni, hanem annyit gyakoroltuk, hogy megjegyezték. Jó, az más, hogy használni fogják-e, de ott van legalább passzív szinten. Meg azt gondolom, hogy a gyerekekkel való kapcsolatot is elég jól megéreztem, meg szerintem ők is… Aztán sok minden ezen alapul.

És amiket mondtál, hogy legközelebb hátha majd még jobban fog menni? Azokban segíthetett volna valaki vagy valami ahhoz, hogy jobban menjen?

Hogy? Hát az az érdekes, hogy akikkel eddig beszéltem, hogy például mit lehet csinálni ezzel a holtidővel, így mondják, hogy ott lehetett volna még valami, de mondom mit? „Hát azt nem tudom." Biztos, hogy van aki ebben jó, lehet, hogy még nem beszéltem olyannal, aki ezt így ripsz-ropsz megoldja, de sokszor jó az, ha tanulsz mástól, de még többet ér, ha te magadban fejleszted ki a dolgokat, az sokkal jobban megragad. A vezetőtanárom mondta például a másik tanárjelöltjének, hogy ez a feladat milyen jó volt, a Gizi csinálta, és a lány is megcsinálta és neki nem volt jó. Hiába látsz valami jót valaki mástól, ha te azt nem tudod a sajátodévá tenni, akkor az nem fog működni.

A vezetőtanár adott ötleteket, hogy hogyan lehetne például a holtidőt kitölteni?

Csak azt mondta, hogy kéne, de hogy hogyan az igazán sosem jött elő. De ő vele kapcsolatban, ő sose mondott semmit, hogy hogy csináljam vagy hogy ne, csak néha úgy pedzegetett egy-két dolgot, de úgy sose mondta konkrétan...

…nem olyan típus.

Nem, persze, nyilvánvalóan. Meg lehet, hogy nem is lett volna jó nekem, ha valaki diktálja, hogy mit hogy kell csinálni [nevet].

A Módszertan kurzusok

És a Módszertan órákon fel lehetett volna jobban készülni ezekre a dolgokra?

Most pont jónak mondom, de az első Módszertan kurzusom, az borzalmas volt. Hát azon én abszolút semmit nem tanultam, maximum azt, hogy amiket eddig is tudtam, azt hogy hívják. Tehát azt vártam, hogy végre legyen Módszertan és akkor, ha mondanak ott valami gyakorlatit, hogy akkor azokat a dolgokat tényleg hogy kell csinálni, mert mint diák ezeket tapasztaltam, meg át is vettem, mert érdekelt, de az… ott tényleg maximum annyit tanultam, hogy ezt így hívják. De miért így vagy miért úgy és hogy kéne… tehát nagyon keveset tanultam ott. Aztán a másikban [Módszertan 2], jó most egy kicsit dicsérlek, az volt a jó, hogy

tényleg olyan dolgokról beszéltünk, ami a gyakorlatról szólt, mert éreztem azt, hogy a többiekben is az volt, hogy na de ezt gyakorlatban hogyan csináljuk meg??? Tudom azt, mert apám meg anyám is mondta, mert kijöttek a főiskoláról, aztán ott volt előttük 30 gyerek és nem tudták mit csináljanak velük. Hiába tudom én a biológiát, vagy hogy hogyan kell gyertyaállást csinálni, abból még nem lesz tanóra. Hát ez volt a jó [a gyakorlati rész], meg jók voltak a peer-teachingek is. Azokat is nagyon szerettem, meg hát azokból is sokat leszűrt az ember. Azt, hogy mire kell figyelni, amikor a másik olyat látja, mint ő… Hogy akkor erre figyelnem kell, hogy nem így kéne, és ezt sem úgy, hogy „Ó hát ezt rosszul csináltad!" Hanem csak így magamban, hogy erre figyelni kell, hogy ne így vagy ne úgy, vagy, hogy az meg milyen jó volt. Tehát azt gondolom, hogy lehetett volna többet, ha ezt a kettőt [Módszertan 1 és 2] együtt veszem, akkor sokkal többet, meg egy másik tanárral is beszéltünk arról, hogy azért ez a két Módszertan ez semmi. De most nyilvánvaló, hát ki honnan jön. Van olyan, akinek van rá érzéke és annak elég kevesebb, mint egy olyannak, aki csak azt gondolja, hogy ezt szeretné, de annyira nincsen hozzá érzéke. Nem tudom… meg többet is kellene gyakorló tanítani.

Még egy utolsó kérdés a gyakorlatról. A tanításról alkotott elképzeléseid megváltoztak valamiben a tanítási gyakorlat alatt?

Nagy reveláció?

Nem is kell nagy, kicsi is jó…

A tudatosság, de ezt szerintem már Módszertanon is pedzegettük. Tehát láttam egy olyan órát, amikor emlékszem, hogy utána a tanár mondta, hogy ő mindenben annyira aprólékosan, tudatosan [készül]… az nekem sok, de mégis az, hogy tudatosan, szóval nem kell szerintem mindenbe mindent belebeszélni, de legyen ott valami mégis, hogy ezt miért csinálom. És ha nem is fogalmazom meg magamnak egy mondatban, hogy ezt miért csinálom, de mégis ne csak azért csináljam, hogy elteljen az idő. Tehát az egyik a tudatosság, ami úgy jobban előjött, meg az, hogy azért ez sok munka, főleg kezdőként. De én azt gondolom, hogy megéri, ha az ember ezen a pályán akar maradni. Akkor beérik mindez…

Még egy kicsit a kurzusokról szeretnék kérdezni, a Módszertan 1-2-ről, jó?

Jó…

Azok mennyiben segítettek abban, hogy kialakítsál valamiféle elképzelést a tanításról? Erről már részben beszéltél…

Részben, igen… Azt gondolom, hogy nekem nem azt mondom, hogy határozott elképzeléseim voltak, de arra volt jó, hogy úgy szélesítette, hogy mit lehet még. Azon kívül, amit én láttam a saját tanáraimon keresztül. Azért volt jó pár, nem mind egy kaptafára ment. Tehát arra volt jó a Módszertan, hogy tudatosított dolgokat, meg hogy kicsit szélesebb skálán lássam a tanítást meg azt, hogy hát az is motivált, hogy tudtam, hogy énnekem valószínűleg ezt kell csinálni.

Tehát voltak már kialakult elképzeléseid és azok egy kicsit talán kibővültek.

7

Igen, meg ezek nem olyan elképzelések voltak, hogy ezt csak így lehet csinálni és sehogy másképp. És nem is úgy, hogy ez így működik, mert ő így csinálta, hanem inkább ilyen tapasztalat terén. Tehát tapasztalattal alátámasztva, tehát hogy emlékszem, hogy ez működött annak a tanárnak, hogy ezt mennyire szerettük, hogy ezen keresztül mennyi mindent tanultunk. Tehát inkább ilyen kettős valami, nem is tudom hogy nevezzem. Tehát hogy láttam, hogy mik azok, amik bejönnek.

Hogyha néhány témát felsorolok, amikről tanultunk Módszertanon, akkor hátha tudsz egy-két példát mondani. Mert az jó lenne, ha valami konkrét eszedbe jutna. Például learning styles and strategies?

Na hát az semmi, még most se tudok róla semmit. Nem viccelek. Az államvizsgára meg fogom tanulni, de órán semmi nem volt. Tudom, hogy ilyen van, de hogy konkrétan mi az?

Tehát azt nem vettétek?

Lehet, hogy vettük, csak nem tudom…

Classroom management… ?

Az volt, azt veled vettük. Arra emlékszem, az jó volt. Ott a típusok… nem tudom hány ezer angol órán keresztül volt egy-két feladat, de főleg ez a… nem kooperatív tanulás, de mégis valami olyasmi, az eddig is bennem volt, talán itt hátul lebegett, de ez úgy tudatosabb lett. Mit lehet, meg mi működik, és miért működik.

Lesson planning?

Öö… Azt előtte nem tudtam, hogy hogy kell csinálni, tehát mondhatom azt, hogy ez mind új volt, de nem az újdonság erejével hatott, tehát azért nem annyira… A timing, nekem azzal van bajom…

De erre nem a kurzuson jöttél rá, ugye?

Nem, a gyakorlaton. De az jó volt, amikor arról beszéltünk, hogy milyen problémák fordulhatnak elő, hogy azokra számítani kell. Meg tényleg az, hogy az ember ne tervezzen túl sokat egy órára, de túl keveset se, és mindig legyen talonban valami. Meg a lesson planningben az hangsúlyos volt, hogy valami célja csak legyen egy órának, tehát ne menjünk be úgy, hogy itt ez az öt feladat. Hanem valamiféle struktúrája legyen az órának. Tehát egymásra épüljenek dolgok, azért ez sokkal tudatosabb lett, meg hát azért új volt.

Ezek megint első féléves témák, hogy teaching gramar, vocab, four skills?

Hát valami volt. A szókincs az csak a szakdolgozatom kapcsán maradandó élmény nekem, de mondjuk talán a grammar-nél biztos volt az a p-s…

PPP?

Igen, de arról második félévben veled is beszéltünk, úgyhogy nem biztos, hogy az első félévről maradt meg annyira. Hát a four skills-hez semmi ilyen megvilágosodásra nem emlékszem…

Akkor mondok mást: error correction… vagy group dynamics… vagy coursebooks?

Error correction: az tetszett, amikor úgy egymást javítsák ki a diákok, meg azzal vannak is fenntartásaim, de elismerem, hogy működik, csak jól el kell találni a helyzetet, de az tetszett. Meg az, hogy megnézni, hogy melyik feladatnak mi a lényege: tehát aszerint van vagy nincs hibajavítás. Az új volt, és teljesen jó volt. Tehát tényleg ne bizonytalanítsuk el a gyereket mikor az a lényeg, hogy beszéljen. Aztán group dynamics… most onnan se emlékszem igazán nagy horderejűre, leginkább tudatosítás, hogy mikre kell figyelni, meg ha vannak nehéz szituációk, azokat milyen oldalról kell megközelíteni és milyen lépések vannak, tehát hogy nem egyből leteperni a gyereket.

A presentation of new language items?

Na az érekes, mert a nyelviskolának volt egy módszere, valami instinctive methodra épült és annak az volt a lényege, hogy először mindent hallani, aztán utána mondani, látni, és írni. Ez volt a sorrend. És azért abból, ha sok mindennel nem is értettem egyet, de arra jó volt, hogy nem úgy kezdődik minden óra, hogy „na gyerekek ezt most elolvassuk és akkor én majd elmagyarázom, hogy ez így van és kész!" Hanem hogy máshogy is lehet kezdeni vagy megfogni egy bizonyos nyelvi formát vagy elemet. Tehát ez segített, meg szerintem órán is vettünk ilyeneket, hogy hagyjuk, hogy ők fedezzék fel és ne én lőjem le az elején a poént, hogy „na a present perfect, írjátok fel a füzetbe, azt akkor használjuk, amikor…" Mert így nem marad meg és máshogy is lehet. Meg hogy az miért jobb… Meg hogy nem baj, ha így rendszerezzük a dolgokat, csak ne feltétlenül azzal kezdjük.

Testing, assessment, feedback…

Jaj, igen! Validity, reliability, meg internal validity meg face validity, emlékszem ám [*nevet*]! Az a face validity, az tök jó, hát én arról semmit nem tudtam. Annyiszor van az emberben valami belül, hogy valami nem stimmel, és hogy sokszor tényleg az a baj, hogy a teszt nem úgy néz ki, hogy ezt mi valaha is tanultuk. Meg a gyakornokságom végén, az utolsó órán kérdeztem a diákokat, hogy mondják el hogy érezték magukat, és az egyik legnagyobb bók az volt, hogy mindig tudták, hogy mit fogok számonkérni. Tehát nem azt mondtam, hogy valami szavak, amit itt a félév során tanultunk, hanem… Például én mindig írtam magamnak, hogy milyen szavak jöttek elő, és egy sima dokumentum file volt, és azt elküldtem nekik. És akkor aki nem volt ott órán, az is megkapta. „És hogy a tanár elküldje nekem, hogy milyen szavakból fogunk írni!!" Ez jó volt. Mert a tanár mindig tud olyat kérdezni, amit úgyse tud a diák. De a testing, hogy folyamatos legyen, különben nehéz. Meg az motivál is, nem mindig ugyanúgy, de motivál. Azt látom a saját tapasztalatomból is meg a húgoméból is, hogy sok tanár nem szűri le a dolgozatok eredményeiből mindig azt, amit kéne. Ha szerintem a legjobb jegy egy csoportban mindig a négyes, akkor ott szerintem valami van, és nem csak az, hogy a diákok lusták és nem tanulnak. Szóval ez így a Módszertan óra, a húgom, saját élményeim, tudod, meg a pedagógus környezet, azért mind összejátszott. Tehát nem úgy csöppentem az órára, hogy előtte semmit nem érzékeltem… Meg azt hiszem elég nyitott és fogékony vagyok. Volt még valami téma, ugye?

Coursebooks and supplementary materials?

Ja igen. Az jó volt, mert én is éreztem, mert untam a könyvet, amiből tanultunk itt vagy ott. És azt mindig annyira értékeltem, ha a tanár végre valami mást hozott, és ő kitalált valamit. És

most itt a régi gimnáziumomban is azt láttam, hogy ha a tanár kitalál valami kis feladatot, azt úgy élvezik, hogy nem igaz [*nevet*]! Tehát, hogy erre figyelni, hogy ha csak oda beleragadunk, az a halál első lépése… Nagyjából ennyi.

Hogy lehettek volna a Módszertan kurzusok még hasznosabbak? Erre tudsz ötletet adni?

Hm… hát egy, hogy nem ilyen kevés az óra. Meg azt szerettem, hogy elovastuk otthon és akkor ott megbeszéltük, de valahogy sokszor jobban ki kellett volna vesézni. Tehát valahogy, nem tudok erre most praktikus tanácsot, mert nem tudom, hogy lehet egy Módszertan órát megtervezni, fölépíteni, előkészíteni, de hogy… több ilyen gyakorlati dolgot, több tanítást és több órát megnézni, más tanároknál is és még más iskolákban is. Tudom, hogy ezt nagyon nehéz, mert nyilván itt vannak ezek a gyakorló iskolák, és oda egyszerűen bemegy az ember, és a gyerekek nem azt mondom, hogy angyalok, de majdnem. De amikor kimegy az ember egy teljesen hétköznapi szakközépiskolába, hát ott megeszik. Tehát olyat is kellene látni, amikor nem minden megy jól… Keményebb helyzeteket is kéne. Apám azt mondta, hogy jött hozzájuk egy tanár, és először meg akarta nézni az iskola pedagógiai programját, és azt mondták, hogy majd elő keresik neki, ez volt reggel, pedig azt ki kell függeszteni a tanáriban, és akkor a nap végén odaadták neki, és azt mondta, hogy köszönöm, nem jövök többet. Egy nap elég volt arra, hogy eldöntse, hogy ő itt nem.

Mert olyan órákat látott?

Nem, ment a saját első óráira. És minden kedve elment tőle. Mert jó, hogy így megtanuljuk, hogy mit hogy, de amikor az életben ott vagyunk, hogy nem érdekli, nem figyel, az meg a hátát fordítja nekem, akkor azért nem úgy működnek a dolgok, ahogy a könyvben le van írva. Tehát valami ilyen is kéne bele. Mert még a gyakorló iskolákban sem megy minden tökéletesen. Azért ott is van hátrafordulós [gyerek] meg „jaj, ne már!" De ehhez tudom, hogy több idő kéne Módszertan órákra, meg pénz is. És akkor eközben jobban kiderülne, hogy ki az, aki ezt akarja csinálni és ki az, aki nem. És nem kerülnének akkor, most nem azt mondom, hogy alkalmatlan emberek, de hogy akkor tényleg olyanok mennének [tanítani], akik meg akarják változtatni az egészet. Mert szerintem nagyon sok olyan angoltanár van, aki azért mert tudja a nyelvet, megpróbálja a tanítást, és többet árt a gyerekeknek, mint amennyit használ.

Az interkulturális kommunikáció kurzus

Köszönöm. És akkor még az interkulturális kommunikáció kurzusról szeretnék kérdezni kettőt-hármat. Az változtatott-e a nyelvtanításról alkotott korábbi elképzeléseiden? Ha igen, miben? És ha nem, akkor miért nem?

Igen, abban, hogy ezt nagyon jó lenne, ha tudnám csinálni. Tehát ez leginkább az a fajta kurzus volt, ami valami olyat mutatott meg, amire úgy vágyom. De hogy ezt hogy kéne úgy, hogy ne legyen erőltetett? Szeretném tudni azt, hogy hogyan lehet elérni azt, hogy úgy természetesen legyen beépítve az órába. Most az volt a jó, hogy jött két bicikllis srác, nem tudom meséltem-e róluk, az egyik ausztrál és a másik holland, én az ausztrál fiút ismertem. És itt voltak öt napig és bevittem őket a gyakorlóiskolába… Hát a gyerekek… azért ez rizikós volt…

A saját órádra vitted be a gyakorlóiskolába?

Igen. Itt fognak ülni, mint a kukák [az osztály]? Meg se szólalnak, vagy lesz valami, lesz majd valami érdeklődés bennük? Az óra elején volt egy nyelvtan kis dolgozat, amit muszáj volt megíratni, mert már húztam-halasztottam és akkor utána Hollandiáról, meg Ausztráliáról egy-két ismertebb dolog, hát így csoportokban kellett megbeszélni, alapvető dolgokat, amit esetleg földrajzból is tudnak vagy történelemből, stb., de hogy kicsit ráhangolódjunk, aztán ott volt a lehetőség, hogy kérdezhessenek ezektől az emberektől. És kérdeztek és érdeklődtek és normális kérdéseket tettek föl! Annyira élvezték! És az egyik kislány azt mondta a végén, hogy ez volt az egyik legjobb óra, amikor a két fiú bejött. És most nem hiszem, hogy csak azért, mert két fiú volt. Utána a következő órán, amikor beszéltünk (ez volt a warmer) mindenre emlékeztek, de mindenre. Arra, amikor kérdezte, hogy tényleg van nektek kengurutok, és az ausztrál azt mondta, hogy igen, persze, itt van egy a zsebemben. És tényleg volt a zsebében egy kenguru. És emlékeztek rá, hogy papucsban volt, szóval mindenre. Azt gondolom, hogy ez nekik hatalmas élmény volt és annyira jó más kultúrából érkező emberekkel beszélni, és a nyelv pont erre jó, hogy megadja a médiumot hozzá. Tehát azt gondolom, hogy ez az interkulturális óra nekem arra volt jó, hogy amit eddig éreztem magamban, hogy ez tök jó, de nem tudom, hogy mi, az úgy tudatosult bennem. Hogy a nyelv az nem csak arra van, hogy én most azokkal ott beszélek, és kérek egy képeslapot vagy megveszem ezt vagy azt, hanem egyszerűen megismerni, hogy ő másképp gondolkodik és miért úgy gondolkodik. És ez nem jelenti azt, hogy ő alapból teljesen eláshatja magát, mert „hát úgy nem lehet, ez így van, ahogy én gondolom és kész..” De azt gondolom, hogy a nyelvórák erre alapból nagyon jók, tehát hogy ilyen kis gondolkodásmód meg attitüd formálásra teljesen jók. És azok a feladatok, amiket a kurzuson csináltunk, azokat én nagyon élveztem, és most az van bennem, hogy ezt tényleg hogy lehet úgy, hogy olyan természetesen jöjjön.

És volt alkalmad a két vendég meghívásán kívül valamilyen kulturális tartalmat vinni az órákba?

Hát, gondolkodom… de szerintem nem volt más, ami kifejezetten erre ment volna ki. Hát annyi volt, ja ilyen kis újságcikkeket vettünk, és annak kapcsán összehasonlítottuk a magyar dolgokkal. De hát az sem volt olyan nagyon sok. De azt gondolom, hogy hetedikesekkel… talán csak a tényekre vevők, de ezt lehet, hogy rosszul gondolom. Meg volt egy levél, de lehet, hogy odáig nem jutottunk el, hogy ez… Meg akartam nekik bevinni eredeti újság cikkeket angoloktól, de a nyelvezet nehéz volt, meg több akadály is volt, de lehet, hogy ezzel csak magamat nyugtattam meg. Hát alapból nem jön, ez a baj. Nekem ez nagyon sok odafigyelést igényelne, meg tudatosságot.

Tehát mondjuk, ha magasabb nyelvi szinten lett volna a csoport, akkor talán többet is tudtál volna...

Persze, hát tudod itt az egyetemen a csoportommal többet is csináltam, kölcsön is kértem tőled azokat a képeket az egyik feladathoz például. Meg aztán Martin Luther Kingről beszélgettünk és ennek kapcsán előjött a feketék helyzete Magyarországon vagy esetleg a romák és akkor ezekről beszélgettünk és voltak ilyen reakciók, hogy „Jé tényleg? Ilyenek történtek?" tehát azért azt gondolom, hogy érettebbek is, meg sokkal több mindenre rálátnak, meg… Tehát van amikor ez úgy adja magát, de amikor nem adja magát, akkor én el vagyok akadva.

És a tankönyvek segítenek?

Hát azok nem! Főleg nem az a könyv, amit a gyakorló tanításon kellett használjak. Röhej, 1980-as kiadás! Arthur és az Access to English [*nevetés*].

Szerinted miért nem sikerül a tanároknak általában beépíteni a kultúrát a nyelvórába. Azért, mert úgy érzik, hogy akármilyen szinten nem lehet? Vagy időhiány miatt? Vagy nincs benne a tankönyvben? Vagy más okból?

Szerintem, ha a tanár alapból nem találja fontosnak, akkor megvan a válasz, hogy miért nem. Aztán vannak azok, mint én, akik fontosnak találják, de igazán nem tudják honnan fogják meg. Meg talán jó lenne, ha segítség lenne ehhez bármilyen formában. Mentem Internetre például, próbálkoztam ott is, de annyiszor van az, hogy egy félórás olvasmány ez a kulturális dolog, szóval valami kicsit kézzelfoghatóbb dolog, az kéne. Hát a tankönyvekből nagyon kevés foglalkozik ezzel. Az újakban azért van valami, például egy orosz lány írt levelet, neki ez vagy az furcsa Angliában, tehát azért vannak valamik, de talán az a baj, hogy kevés a rendelkezésre álló anyag, amiből a kevésbé kreatívak is elindulhatnának. Meg biztos az is, hogy eddig ez egyáltalán nem volt benne a képzésben, hogy nincs mire támaszkodni, hogy így csinálták vagy úgy és mi működött. Időhiány az nem. Ha valaki azt mondja, hát az szerintem nem igaz. Mert most ha valamit meg kell tanítani, azt lehet ilyen szűrőn is meg olyan szűrőn is, ha a kultúra szűrőjén keresztül tanítjuk meg, akkor máris mással is töltve van az óra és az a végső cél ugyanúgy elérhető.

Szerinted hogy lehetne hasznosabbá tenni ezt az interkulturális kurzust?

Ez mikor volt? Egy éve? Annyi minden történt azóta. Azt nem tudnám megmondani, hogy mitől lehetne hasznosabb, mert szerintem te megpróbáltál mindent, amit lehetett. Tehát nem az, hogy erről vagy arról nem beszéltünk. Amennyi belefér, az szerintem benne volt. Csak ez még mindig kevés ahhoz, hogy ez úgy a gyakorlatban igazán megjelenjen. Mert ott voltak az elméleti dolgok, meg csináltunk játékokat, gyakorlatokat, feladatokat. És beszéltünk arról, hogy ezt vagy azt hogy kéne, de aztán amikor az ember odaér és azt mondja, hogy ezt lehetne így, de akkor az nekem egy órába kerülne, míg én ezt kifundálnám hogy hogyan is lehetne. És akkor az ember ilyenkor inkább a rövidebb utat választja. Tehát ilyen szempontból az idő az ott van. Tehát akinek ez nem jön magától, az nem biztos, hogy rászánja. És ebbe én is beletartozom, hogy nem biztos, hogy rászánom azt az időt, amíg kitalálom, hogy hogyan lehetne ezt…

Nem vállalkozol rá?

Igen, hogy ne legyen mesterkélt, hanem olyan természetesen jöjjön.

A gimnáziumban, amikor angol óráid voltak az anyanyelvi tanárokkal, ott összefonódott a nyelv és a kultúra valamennyire?

Hát meséltek otthonról story telling szinten, illetve aki szerette az irodalmat, az azt is hozott, amit szeretett, és az nyilván a saját kultúrájáról szólt. Emlékszem nulladikban, mit is olvastunk? A Valaki és a chocolate factory-t és színdarabot is csináltunk belőle, az egész jó volt. De volt még egy másik, ami rajta van a 100 nagy könyv között is: az a Hitchhikers' Guide to the Galaxy. Azt is vettük. A gimnáziumban ezek igazán csak melléktermékek voltak, hogy mi az, ami lecsapódik a kultúrán keresztül… de az, hogy ilyen projektjeink voltak, mondjuk a magyar anyanyelvű angoltanárokkal… Meg voltak exchange programok, én

mondjuk nem voltam benne, de aztán amikor az amerikaiak jöttek, akkor én is találkoztam velük. Szóval azért volt…

Közben eszembe jutott a másik kérdés, amikor a classroom research projectet készítetted az interkulturális kurzusra, és visszamentél a régi gimnáziumodba, akkor az a project hasznos volt?

Én azt nagyon élveztem, mert láttam annak idején a saját osztálytársaimat is hogy készültek [az amerikai csereútra] és amikor hazajöttek mások voltak! Tehát nagyon sokat fejlődtek, és sokkal nyitottabbak lettek, és amikor hazajöttek újra be kellett illeszkedniük. És emlékszem, hogy az egyik fiúnak, akinek az anyukája kivitte az egész családot, és neki a kinti iskolában egy fekete fiú lett a legjobb barátja. Ráadásul ez egy zsidó fiú volt, bár nem tartották, de azért ő zsidó, ez benne volt. Annyira sokrétű volt az osztályban is, meg az angolon keresztül is, meg a diákokon keresztül is a, hogy mit gondolunk, hogy gondolkodunk, és sosem volt az, hogy… Például azt gondolom, hogy nálunk az osztályban azért lehetett egy csomó mindenről beszélni, mert nem az volt, hogy „én így gondolom, te úgy gondolod, hülye vagy, kész vége". Hanem annyira odafigyeltünk, meg voltak vitáink. Mi volt a kérdés? Ja a projekt. Szerintem azért volt jó, mert azt akartam megnézni, hogy bennük ez [az amerikai út] milyen változást hozott. És azt gondolom, hogy az a három hét elég kevés volt, de pont elég volt ahhoz, hogy kijöjjön belőlük az, hogy ők erre nyitottak-e vagy… És volt olyan, aki nyitott volt és volt olyan, aki lezárt. Tehát azokból a kérdőívekből ez kijött. Hogy kinek mekkora a tűréshatára. És szerintem ezt a tűréshatárt ezt lehet tágítani.

Szóval hogy lehetne javítani ezen a kurzuson?

Hm… Az is eszembe jutott, hogy például úgy tanítani, hogy akiket tanítasz, azok más kultúrából valók

És azt hogy szervezed meg?

Nem tudom, sehogy [nevetés]. Valami olyat raktál elénk, ami tök jó, de nagyon nehezen elérhető… És ilyenkor az ember vagy veszi a fáradtságot vagy nem. Én tényleg azt éreztem végig, hogy ez tök jó, és jó lenne, ha megcsinálható lenne. De olyan… szerintem ez rengeteg energia, ha nem jön magától, meg utánajárás, ami nyilván megtérül, csak hát milyen fontosságot tulajdonítunk neki és hogy mennyi segítséget kapunk hozzá például a tankönyvön keresztül, akkor biztos könnyebb… Ha ott van már egy kis errefelé irányítás, akkor könnyű. Meg azt gondolom, hogy a gyerekek is vevők rá, tehát nem is az, hogy ők nem partnerek… Ennyi…

Köszönöm.

Tisztelt Kolléga!
Helyzetfeltáró dokumentum vizsgálatot végzek az interkulturális kompetencia fejlesztésének szerepéről a magyarországi angoltanárképzésben. Az Önök egyeteméről, illetve tanszékéről interneten elérhető információk kevésnek bizonyultak egy alapos helyzetleíráshoz. Ezért Dr. Holló Dorottya konzulensem javaslatára fordulok Önhöz, hogy néhány kérdést tegyek fel e-mailben vagy telefonon. Az adatokat, illetve információkat Ph.D. disszertációm egyik fejezetéhez használnám fel.

1. Van-e a tanszéken/intézetben interkulturális kommunikáció kurzus leendő angoltanárok számára?
Ha igen, akkor mióta indítanak ilyen kurzust és kötelező-e a hallgatók számára?
2. A módszertan órákon oktatott témakörök között szerepel-e az interkulturális kommunikáció (vagy "a nyelv és kultúra") tanításának módszertana?
Ha igen, mióta?
3. Az államvizsga (vagy záróvizsga) módszertani részének témakörei között szerepel-e a az interkulturális kommunikáció (vagy "a nyelv és kultúra") tanításának kérdése?
Ha igen, mióta? És milyen szakirodalmat ajánlanak a hallgatóknak ehhez a témakörhöz?

Rövid válaszoknak is nagyon örülnék, de ha esetleg van ideje bővebben írni, vagy beszélni ezekről a kérdésekről, illetve, ha csatoltan el tudná küldeni nekem azokat a kurzusleírásokat vagy olvasmánylistákat, amelyek megválaszolják a fenti kérdéseket, akkor megbízhatóbban tudnám leírni az interkulturális kompetencia fejlesztésének jelenlegi helyzetét.
Természetesen, ha továbbítja levelemet egy ezzel a témával foglalkozó kollégája részére, annak is örülnék. (Kérdéseimet már egy-két ismerős kollégának elküldtem, de kevés egyetemen ismerem az ezzel a témával foglalkozó oktatókat.)

Segítségét előre is nagyon köszönöm!

2006. október 19.

Tisztelettel.

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Department of English Applied Linguistics, Department of English Language Pedagogy
(DEAL, DELP)

http://seas3.elte.hu/seas/studies/courses/catalogue.html

Language Practice courses:

The Language Practice courses focus on developing all four language skills (listening, speaking, reading, writing) and it is also their aim to prepare students for the written and oral tasks of the 199 Proficiency Exam, usually taken at the end of the second term.

For language input and activities, the courses all use coursebooks as their basic material. These are supplemented with extra materials (printed articles, audio, video) on a variety of topics (ranging from everyday, "down to earth" ones to more academic issues.)

There are student presentations to encourage individual efforts as well as individual vocabulary development in content-based or contemporary literary or everyday texts. The courses include a minimum of two in-class progress tests, a written or oral vocabulary test and several shorter in-class tests.

Examples for general language development courses:

Legal English
This is an intensive language development course aiming at the exploration of the language of law. Besides a vocabulary expansion and translation of legal texts, discourse-specific textual features will also be discussed. Topics will include the continental and Anglo-Saxon legal systems, legislation, EU related legal matters, company law, courtroom discourse and the textual features of contracts.

Medical English
The aim of the course is to familiarise students with English used in medicine and psychology, and thereby to develop their skills necessary for working in this special field. The course is based on medicine-related articles which, however, do not require sound medical knowledge: genuine interest in the subject and the natural curiosity of the layperson will perfectly do. Students are required to do thorough preparation and topic-related research at home, and to take an active part in all the classes, including presentations.

Translating
This practical course focuses on interpreting oral presentations on a variety of subjects from English into Hungarian and vice versa. The aim of the seminar is to increase contrastive English/Hungarian language awareness, develop skills in listening comprehension, summarizing, and identifying the main points in oral presentations and present them in the other language. The course also wishes to enlarge students' vocabulary (through discussing matters of topical issue in Hungary and abroad), enhance presentation/translation and interpreting skills, offer practice in working under stress.

Advanced Academic Skills

This course aims to enable students to improve their English language proficiency by way of improving their writing and speaking skills. The sessions will focus on spoken as well as written argumentation through the discussion of relevant controversial issues in debates, writing argumentative essays and different types of letters. As such, a further aim of the course is to prepare students for the comprehensive exam

Some examples for culture-related language development courses:

British and American Culture of the 60's: music, film, background
The course will focus on the outstanding works and personalities of the 60's culture "on both sides of the Atlantic". The basis is always the music or the film; the background will be illustrated from a large number of different sources. Student participation is vital: there will be weekly short student presentations to supplement the materials presented. The language input is given special emphasis through the materials presented as well as the extensive discussions of the topics. Also, as required in every 200 course, students are requested to fulfil the 100-page home reading requirement and take the related oral vocabulary test at the end of the term. Some of the class time will be spent practising the oral tasks of the 299 exam. Two in-class progress tests are administered based, mainly on vocabulary.

Listening skills: popular culture
The seminar will give students an opportunity to refine and practice their listening (and other language) skills with the help of popular culture. Popular TV programmes (Friends, Blackadder, The Cosby Show...), movies and other forms of popular culture will be used. Students will also be encouraged to discuss these "texts" as cultural artifacts.

Culture and Society – exploring Australia
This is an integrated skills language course, focussing on various topics related to Australia. Students will be given the opportunity to study texts, give presentations, write summaries and essays, do their own research and discuss all the issues that arise. Some of the topics to be treated are: History, Geography, Politics, Economy, Institutions, Entertainment, Culture, Leisure, etc. Major language points: discussing controversial issues, learning presentation skills, summary writing, interpreting written and recorded materials, skimming and scanning, and essay writing.

Applied Linguistics:

English Applied Linguistics (lecture)
This lecture course aims to give students an overview of the major issues of applied linguistics and equip them with the background knowledge necessary to become professional teachers whose practice is grounded in theory. Important topics to be discussed include second language learning theories, communicative competence, individual variables in language learning, language testing, psycholinguistics, pragmatics, discourse analysis, sociolinguistics and research methods in applied linguistics. The lecture is conducted in an interactive format, which means that students will have an opportunity to comment on and discuss the issues raised by the lecturer as well as to ask for clarification.

> Compulsory readings
> Ellis, R. (1994). The study of second language acquisition. Oxford: Oxford University Press. pp. 471-508, 529-559.

Kormos, J., & Csölle, A. (2004). Topics in applied linguistics . Budapest. Eötvös Kiadó.

Methodology courses (held by 8-10 instructors):

Methodology Foundation 1 (instructor A)
This course aims at acquainting students with the basic issues in connection with classroom teaching. The course is practical in nature, and covers topics like the teaching of the four skills (listening, speaking, reading, and writing), teaching grammar, pronunciation and vocabulary, lesson planning, and classroom management. Requirements include home readings, peer-teaching, presentations, compiling a set of pictures and activities.

Methodology Foundation 2 (instructor A)
Continuing the Methodology 1 course, this course also aims at acquainting students with the basic issues in connection with classroom teaching. The course is practical in nature, and covers topics like classroom management, group dynamics, integrating skills, testing and evaluation, error correction, and coursebook analysis.

Methodology Foundation 1 (instructor B)
The objective of this course is to prepare students for classroom teaching through practical exercises and activities as well as through readings on the theories underlying the practice of teaching EFL. The areas to be treated are: warmers and icebreakers; classroom management; communicative activities; lesson planning; teaching grammar, vocabulary, pronunciation; the four skills (listening, speaking, reading, writing).

Methodology Foundation 2 (instructor B)
The objective of this course is to prepare students for classroom teaching through practical exercises, activities, readings and classroom observation. Topics: exercises, homework, errors and correction; integrating the skills; various levels and age groups; testing and evaluation; resources, textbooks and other teaching materials; project work; lesson planning, curriculum and syllabus design; teaching literature and culture through language; learning and teaching styles, teacher roles; group dynamics; ESP; teaching practice.

Culture-related methodology electives offered every second or third term:

Intercultural Experiences in the EFL Classroom
Hungarian learners of English do not just study a foreign language: they meet a whole world of cultural experiences that is different from their own: unfamiliar, exciting, confusing. During this course we will explore the dimensions that make cultural encounters, inside and outside foreign language classrooms, intercultural experiences. We will also be looking at what a teacher can do to make such encounters instructive and enjoyable so as to help their learners to develop linguistic and intercultural competence.

Intercultural Communication
Aims and objectives of this course are: To look at how culture is dealt with in the classroom with a special emphasis on working with 14-18 year olds. To see content as integral in itself

and not just as the carrier of grammar vocabulary. To see the inclusion of Hungarian authentic materials as an important part of an intercultural approach. To help students to look critically at all ELT materials. To prepare students for a more cross-curricular approach to language teaching.

Recommended reading: Byram, M, Morgan, C and colleagues (1994) Teaching-and-learning Language-and-culture (Multilingual Matters): includes a number of case studies and a chapter on assessment. Byram, M & Zarate, G (1995) Young People Facing Difference: Some proposals for teachers (Council of Europe Publishing): collection of awareness-raising activities published as contribution to European Youth Campaign against Racism, Xenophobia, Antisemitism and Intolerance. Pennycook ,A (1994) The Cultural Politics of English as an International Language (Longman) Pulverness, A (1995) Cultural Studies, British Studies and EFL. Keynote Article in Modern EnglishTeacher Volume 4 Number 2 April 1995.

Methodology of Intercultural Learning

Description: Aims and objectives of the course are: to look at how culture is dealt with in the classroom with a special emphasis on working with 14--18 year olds to see content as integral in itself and not just as the carrier of grammar and vocabulary, to see the inclusion of Hungarian authentic materials as an important part of an intercultural approach and to help students to look critically at all ELT materials. To prepare students for a more cross-curricular approach to language teaching.

Set texts: Byram, M (1989). Cultural Studies in Foreign Language Education. Clevedon: Multilingual Matters discussion of fundamental principles in the integration of cultural learning in FLT - see especially Chapters 1, 3 & 8 Byram, M (1997). Teaching and Assessing Intercultural Competence. Clevedon: Multilingual Matters: -includes challenging discussion of wholistic vs atomistic Pennycook, A (1994). The Cultural Politics of English as an International Language. London: Longman Pulverness, A (1995). Cultural Studies, British Studies and EFL. London: Modern English Teacher Volume 4 Number 2 April 1995.

The Methodology of Intercultural Communication Training

Description: The main themes of this course include discussions on the methodology of intercultural communication training, lesson planning incorporating cultural elements as well as coursebook analysis from an intercultural perspective. We shall balance theory and practice so that students become familiar with the basic theoretical work of the field and get guidance and practice in designing, incorporating and trying out activities with an (inter)cultural focus. Activities include cultural awareness raising games, role-plays, and simulations as well as practice in modifying and/or supplementing exercises in currently available coursebooks. Prerequisites: completion of at least the Methodology Foundation 1 seminar, studies towards a teaching degree.

Requirements: active participation, completion of reading tasks, two class visits with classroom observation notes, a materials file, a written account of a small-scale classroom research project.

Final examination topics in Methodology:

1. Reading comprehension: theories and approaches
2. Listening comprehension: theories and approaches
3. Theories and approaches in teaching writing skills
4. Teaching oral communication skills

5. Teaching grammar and language functions
6. Teaching vocabulary and related skills
7. Lesson planning
8. Syllabus and curriculum design
9. The use of textbooks and teacher-made materials
10. Teaching young learners
11. Error correction
12. The use of L1 in the EFL classroom
13. Group dynamics and group work in the L2 classroom
14. Teaching literature in EFL
15. Teaching culture through language
16. The roles of the teacher in the communicative classroom
17. Testing and evaluation in the EFL class
18. Teaching English for special purposes
19. Communicative language teaching
20. Compare any three of the following teaching methods: grammar translation, direct method, audiolingual method, silent way, total physical response (TPR), suggestopedia, community language learning (CLL)
21. Foreign language teaching in Hungary: policy and practice

Károli Gáspár University

http://www.kgre.hu/

Course descriptions and outlines (in the author's translation from Hungarian) were retrieved from:

http://parokia.kre.hu/kalauz/altalanos/blokk_leiras.php?blokk_id=95&nyv=hun&blokk_depth=3

Language development courses:

Language practice
The aim of the course is to improve students' language proficiency to enable them to study at university level. The development of all four language skills is targeted with a different focus each term. During the first language practice course, the focus is on reading skills, reading comprehension, and vocabulary. During the second semester students can improve their writing, speaking and presentation skills with the help of an advanced English language coursebook. In the third semester, students can enrich their vocabulary extensively to be able to express themselves using collocations and idiomatic expressions appropriately. During the fourth language practice course students continue their vocabulary acquisition based on a proficiency coursebook and newspaper articles (Newsweek, Times, National Geographic, etc.).

Writing skills courses
The focus is on vocabulary, grammatical structures and the appropriate use of lexical registers.

Presentation skills
This course develops speaking skills primarily by requiring students to prepare for and hold presentations in groups. Vocabulary development in three designated areas.

Other culture-related courses:

Language and Culture (elective seminar)
This course aims to explore the relationship between lexical semantics (word-meaning in general) and culture. We will briefly consider two different (evolutionary and anthropological) interpretations of culture, relying on the notions of linguistic universalism and linguistic relativity (cf. the so-called Sapir-Whorf hypothesis). Colour terms, forms of address, and emotion terms will be examined in a cross-cultural perspective.

Contrastive analysis of language structures (elective seminar)
The course familiarizes students with the tools of contrastive analysis and the latest theories of syntax and morphology as well as types of complex sentences and the pragmatic analysis of language structures.

Applied linguistics and methodology courses:

Introduction to Applied Linguistics (lecture)
The course acquaints students with the latest communication theories, the history of language teaching methods, and the relationship of particular methods with linguistic trends. Participants can learn about lesson planning, classroom management, and the professional methods to develop communicative competence according to the Canale-Swain conceptual framework. The course also analyzes the input and output of the process of language teaching.

> Major topic areas:
> Language teaching methods (cognitive and naturalistic)
> Communicative language teaching (the nature of communication, theories of competences)
> The participants of the language teaching process (teacher roles and learner types)
> Classroom management (working modes, group dynamics)
> The process of language teaching (input, receptive skills, output, productive skills; analysis of the development of the four basic language skills and the two complex skills)
> Assessment and testing (theories, test types, analysis of mono- and bilingual examinations, error correction)
> Teaching materials (analysis of available coursebooks and other teaching materials)
> Vocabulary teaching
> The methodology of the presentation and practice of grammatical structures
> Teaching pronunciation
> The use of visual, audio and audiovisual aids, and digital equipment in language teaching
> Short-, medium- and long-term planning
> The development of the learners' intercultural attitudes during language lessons
>
> Compulsory readings:
> · Harmer, J. (2003): The Practice of English Language Teaching. Harlow, Longman.
> · Sárosdy, J. et al (2006): Applied Linguistics I. Bölcsész Konzorcium, Budapest.
>
> Recommended readings:
> · Bárdos, J (2000): Az idegen nyelvek tanításának elméleti alapjai és gyakorlata. Nemzeti Tankönyvkiadó, Budapest.
> · Bárdos, J (2005): Élő nyelvtanítás-történet. Nemzeti Tankönyvkiadó, Budapest.
> · Brown, H. D. (1994): Principles of Language Learning and Teaching. Prentice-Hall International (UK) Ltd., London.
> · Hadfield, J. (1992): Classroom Dynamics.: Oxford University Press, Oxford.
> · Larsen, D. – Freeman (1986): Techniques and Principles in Language Teaching. OUP, Oxford.

Introduction to Applied Linguistics (seminar)
Same outline and topics as above

Practical Implications of Language Pedagogical Theory (lecture)
The aim of the course is to familiarize students with interdisciplinary language teaching, bilingual schools, and the skills development and the cultural mediating potential of the use of mass media tools and other supplementary materials. Students get to know varieties of

English and ways of handling them in the classroom. Students can learn the basics of drama techniques.

Major topic areas:
The basic principles of teaching practice
The relationship between linguistics and methodology (the impact of linguistic and psycholinguistic trends on language teaching methods)
The role of syntax in teaching English
Exploiting the benefits of mass media tools
Drama pedagogy in foreign language teaching
Validity and reliability in testing
Interdisciplinary and intercultural attitude to language teaching
Language teaching and language learning strategies
An analysis of the teaching methods of bilingual schools

Compulsory readings:
· Hughes, A. (1990): Testing for Language Teachers.: CUP, Cambridge.
· Kramsch, C.(1994): Context and Culture in Language Teaching.: OUP, Oxford.
· Lubelska, D.(1997): Looking at Language Classrooms,: CUP, Cambridge.
· Oxford, R. (1990): Language Learning Strategies. Newbury House Publishers, New York.
· Sárosdy, J. at. al (1995) Mentorship Manual, Budapest : Budapest Teacher Training College

Recommended readings:
· Bárdos, J. (2000) Az idegen nyelvek tanításának elméleti alapjai és gyakorlata. Nemzeti Tankönyvkiadó Budapest.
· Beebe, L.(1988): Issues in Second Language Acquisition,:Newbury House New York
· Byrne, D. (1995): Teaching Oral English (new Ed.) Harlow. Longman.
· Gower, R. (1995): Teaching Practice Handbook. Heinemann, Oxford.
· Grundy, P. (1994): Newspapers. OUP, Oxford.

Practical Implications of Language Pedagogical Theory (seminar)
Same outline and topics as above

Preparations for teaching practice and materials development (seminar)
The aim of the course is to help trainees before and during their teaching practice by collecting ideas and materials according to their interests.

Compulsory readings:
Oxford Resource Books sorozat

Recommended readings:
www.eslcafe.com, www.onestopenglish.com, www.oup.com

Final examination topics in methodology and applied linguistics at KGRE

1. What is the place of grammar in the Grammar Translation Method and Communicative Approach? Give some arguments for and against covert and overt grammar teaching. Show how the teaching of grammar can be communicative.

2. What components of communicative competence can you mention and what do you mean by communication? Define the general principles of communicative approach and communicative language teaching. What is the connection between theory and practice?

3. What is the role of intrinsic and extrinsic motivation in English teaching? How can you take the various learner types (age, social background, personality, cognitive style) into consideration? Analyse the various types or syllabi according to the focus on learners.

4. What are the aspects of LI acquisition with particular reference to subsequent L2 acquisition? Define the difference between the natural approach and the cognitive approach. How can you connect them to the development of syntax and the semantic, pragmatic aspect of teaching English?

5. What is the role of contrastive analysis and typology in error correction? What do you mean by overgeneralization and mother tongue interference? Mention a few error correction techniques.

6. What is the connection between comparative linguistics and translation and the fifth skill? How can the varieties of English be taken into consideration while translation skill is developed?

7. Define the differences between evaluation (assessment and testing). Name the various types of tests. How, at what stage of learning can they be set? Determine their methodological functions. What do you mean by reliability and validity of tests?

8. What do you mean by transitivity? How many types of objects can you distinguish in English? How would you teach the transformation of sentences with a special focus on passive and active voice and non-finite clauses?

9. What is the relationship between time and tense in English? Suggest a sequence of tenses for an intermediate language course! How would you teach reported speech? What criteria would you take into consideration while designing a syllabus or a curriculum?

10. Outline the various linguistic approaches to modality. How would you present structures with modal auxiliaries? Define the differences between overt and covert grammar teaching.

11. What do you mean by the cognitive approach in presenting adverbials? Give some examples for adverbials with the meanings of source, path, goal and resting point. How can you express cause, manner, instrument, place, time etc.

12. Complex and compound sentences in teaching English. What do you mean by coordination and subordination? What special difficulties could students have with the following subordinated clauses: clause of purpose, clause of time, conditional clauses,

List of compulsory readings:

Brown, H.D. *Principles of Language Learning and Teaching,* 3rd ed. Englewood Cliffs, NJ: Prentice Hall, 1994.

Canale, M. *From Communicative Competence to Communicative Language Pedagogy* in J.C. Richards and R.W. Schmidt (eds). *Language and Communication*, London: Longman, 1983.

Dörnyei, Z. Motivation and Motivating in the foreign language classroom in *Modern Language Journal*, 1994/78, 273–284.

Hughes, A. *Testing for Language Teachers*. Cambridge: Cambridge University Press, 1989.

Korponay, B. *Postpositions in Hungarian Studies in English*, Debrecen: Kossuth Lajos Tudományegyetem, 1986.

Korponay, B. *A Hungarian – English Case Grammar,* Budapest: ELTE Kiadó, 2001.

Larsen, D. Freeman. *Techniques and Principles in Language Teaching,* Oxford: Oxford University Press 1986.

Martin, B. et al. *Essentials of Applied Linguistics*, Szombathely: Berzsenyi College.

Pelyvás, P. *A Reader in Cognitive Grammar for Students of English,* Debrecen: Debreceni Egyetem, 1995.

Quirk, et al. A *comprehensive Grammar of the English Language,* London: Longman, 1985.

Scrivener, J. *Learning Teaching*, Oxford: Heinemann, 1994.

Pázmány Péter Catholic University
Department of English

http://angol.btk.ppke.hu/
http://www.btk.ppke.hu/cikk.php?cikk=1784

Language development courses:

Language Practice
Performing Contemporary Plays
Reading Short Stories 1
Conversation Class

No course descriptions were available.

Methodology courses:

Methodology (lecture)
The aim of this lecture course is to present the main trends and most recent developments in language pedagogy in order to enable students to shape their own personal theories about teaching and become independent teachers in the future.

> Outline:
> How do teachers learn? Learner characteristics: aptitude and age
> Educational psychology and its influence on language teaching
> A trot through the methods: Which method?
> A trot through the methods: Which method? 2
> Task-based language teaching
> The role of memory in language learning
> Learning styles and strategies
> Group dynamics and motivation
> Syllabus design
> Lesson planning
> Teaching children
> Assessment and testing
> Teaching principles
>
> Compulsory reading
> (1) Ellis, R. 1997. Second Language Acquisition, Oxford University   Press
> (2) Somogyi-Tóth, K. (Ed.) 2003.Readings in Methodology. PPKE
> 1-10 and 49- 53

Methodology 1 (seminar)
The aim is to give the trainees the opportunity to practice a few essential teaching strategies in order to enable them to face a class and, for example, give good instructions in the foreign language.

> Outline:

Picturing a language teacher. The experiential learning cycle. Trying your hands at setting up a simple activity.
Distinguishing tasks/activities and exercises
Modifying and adapting textbook activities
Setting up an activity
Guest lecturer (Classroom management, arranging the classroom, grouping learners, interaction types)
Guest lecturer (Classroom language: giving instructions, TTT- STT. Introducing lesson observation: ethnographic description)
How to teach speaking
How to teach listening
How to teach reading
How to teach writing

Reading: Scrivener: Learning Teaching 2005

Methodology 2 (seminar)
The course will look at the what, how and why of language teaching in a practical way. Participants' previous language learning (and teaching) experience as well as selected readings will be drawn upon in discussing various teaching issues. The approach is task-based and course members will be asked to plan, try out (peer teach) and reflect upon a variety of classroom activities. Lesson observation is a basic ingredient of the course which intends to draw students' attention to the constraints and resources of various classroom realities.

Methodology 3 (seminar)
Aims: The overall aim of the course is to help participants develop into aware, competent and principled professionals.
Outline:
Expectations: bag activity (concept of subjective needs analysis), concept of syllabus negotiation, compulsory course requirements,
Mind-map of needs to be discussed, Aims posters, recurring course element:
Advice to the novice teacher, teacherly behaviour, discipline problems
Research tools 1: questionnaire design, observation, field notes, triangulation interview
Paris in the spring and butterfly –what I have learnt about teaching and students
Developmental report, my teacherly self observation workbook
Research tools 2: tricks and tips, data processing
Presentation of Project 1: Autonomy, learning strategies
Presentation of Project 2: Collaborative learning
Exchanging experiences with former university students in the profession, course evaluation

Reading: Handouts and Scrivener, J. (2005): Learning Teaching. Heinemann (second edition!)

Methodology electives:
Using Videos/DVDs in the English Classroom
This special Methodology seminar will be in two parts:
The first six lessons will be teacher-led and will show students a variety of procedures teachers can employ to use video materials in the language classroom. They will also acquaint

students with commercially available video recordings (those supplementing course books and others that can be used on their own). Ways of adapting authentic materials (e.g. films, television news and commercials) to learners' needs will be shown, tried out, reflected upon and assessed.

The remaining six lessons will be devoted to task design and peer-teaching. Students will have the chance to try their hands in choosing some interesting material, designing tasks to use it in a language classroom, peer teach to group members, and receive feedback from them. Acting upon the feedback, students are expected to correct the sequence of activities, if necessary, and hand in the material in the following lesson.

Talking Shop or How to Improve Our Students' Speaking Skills
The aim of the course is to enable would be teachers to improve their students' oral communication abilities. During the course we are going to look at techniques and long term procedures as well as principles of developing successful oral communication skills.

> Methodology
> The classes will be of a highly experiential nature, participants will be asked to try out the activities, reflect on them, and carry out various micro-teaching tasks.
> Content
> The role of pronunciation, priorities and practices
> Songs, rhymes and chants
> Social ritual and creative self expression
> Fluency and accuracy or the question of error correction
> Drama activities and non-verbal communication
> Discussions
> Role play and simulation
> There will be one organized class visit.

Final examination topics in English teaching methodology
Retrieved from: http://angol.btk.ppke.hu/

2006

1. Learner characteristics (aptitude, age, motivation)
2. Learning styles and strategies
3. Group dynamics and motivating the learner
4. Features of classroom talk (quantitiy and quality of T talk, T's questions, unplanned classroom language, wait time, the use of the mother tongue, T's listening skills)
5. The role of memory in language learning
6. The complexity of language learning tasks
7. Current trends in teaching vocabulary
8. Teaching grammar
9. Accuracy, fluency and complexity
10. Teaching reading
11. Literature and culture in the language classroom
12. Teaching writing
13. Teaching listening
14. Teaching speaking
15. Teaching pronunciation

16. Translation
17. Feedback, evaluation and correction
18. Testing and the Common European Framework of Reference for Foreign
Languages
19. Lesson planning
20. Syllabus design, materials evaluation and selection
21. Teaching children
22. The effect of the various schools of psychology on language teaching: an
overview of the methods.
23. The decline of methods: the „Post-methods" era

Students will be required to give their own considered opinion on the practical aspects of the
above topics. A choice of two topics and a preparation time of 20 minutes will be granted.

Students who didn't start their studies before 1997 will be requested to answer questions
regarding their Teaching Practice Portfolio .

Materials needed for preparation:

• Lecture notes
• Readings in Methodology 2006 (available from the Copying Office.)
• Ellis, R. 1997. Second Language Acquisition. OUP

University of Debrecen, Department of English Language Learning and Teaching

http://ieas.arts.unideb.hu/doellt.htm

Language practice and language development courses:

General:
Vocabulary
Skills development (reading and speaking)
Skills development (listening and speaking)
Grammar practice
Advanced writing and composition

Language development (optional):
ESP: English for Law
A Multimedia Course in Business English
English in Advertising and the Media
Translation
Visual English
Idiomatic English
Creative Writing Seminar: "Basic Techniques of Short Fiction Writing"

Skills development (reading and speaking)
The course is primarily aimed at developing reading and speaking skills to help students achieve level C1 of the Common European Framework by offering them a variety of themes that they can explore through reading texts and discussion activities. Topics and tasks will be partly negotiated with students in order to increase students' responsibility for their own learning. In addition to skills development, the course also focuses on vocabulary extension through systematic vocabulary building exercises. Topics may include the following themes: science and technology; education; law and order; people's attitudes and behaviour; entertainment; mind and body, clothes and fashion; advertising and shopping; the media; nature and the environment.

Skills development (listening and speaking)
The course will provide training in the aural-oral (listening and speaking) skills the mastery of which is indispensable for students studying English at an advanced level. Thus focus will be laid upon developing the listening and speaking micro-skills that university students are most likely to need, e.g.: arguing, debating, giving presentations, listening to lectures, note-taking, listening for gist, listening for detailed information, recognising discourse markers, deducing meaning from context, etc. Vocabulary building as appropriate to the topics covered at the sessions will also form an integral part of the course.

Language proficiency requirements according to official documents on the university's website:
Nyelvgyakorlat: magas szintű, tudatos nyelvfejlesztés, kortárs angol társadalmi, kulturális kontextusba ágyazva.
Magas szintű angol nyelvtudás; szóbeli kommunikációs készségek; fogalmazás, esszéírás, szerkesztés, composition; a brit angol.

1

Other culture-related courses:
Popular Culture from Minstrel Show to Star Wars
The role of popular culture within Cultural Studies has long been debated, still by today the field has established itself as vital to our understanding of our history, beliefs, emotional and intellectual development, socio-economic relations, in fact the creation of our own identity. This course introduces students to these multifarious facets of popular culture while closely examining the varieties of American popular culture. Topics and genres covered will range from the 19th century minstrel-, vaudeville- and circus stages through dime novels and popular magazine fiction to the appearance of a wide scope of genres in radio, television and in the movie world throughout the 20th century.

Main Currents in American Thought 2
In this seminar we will explore the emergence of a technological, industrialized, and urbanized United States and examine some expressions of this development in American culture. Works of fiction from nineteenth- and twentieth-century American literature (some of which will be familiar from previous courses), as well as some poetry and non-literary texts, will be assigned to create a common starting point for in-class discussions. The class will be conducted as a seminar, with some lecture complemented by students' contributing periodic short papers presented in class. Students will be required to prepare a short response and submit it at the end of each class. In addition, each student will give a 10-minute oral presentation on a pre-approved issue connected to the topic of the class. There will also be an in-class mid-term and a final research paper.

Intercultural pragmatics
The aim of this required course is to give insight into some of the more recent developments in the field of linguistic semantics/pragmatics. Assuming that students have a reliable background knowledge of truth functional semantics (Lyons: Language, meaning and context), this course will begin by giving an outline of the 'traditional' topics dealt with in linguistic pragmatics. The aim is to show that the borderline between semantics and pragmatics is largely the consequence of a too narrow definition of what semantics should deal with. The second part of the course will introduce students to the cognitive theory of grammar, which can be seen as a natural (if imperfect) answer to the questions raised in the first part. Grading will be based on two major tests and class participation

Methodology courses:
Compulsory:
Language Teaching Methods and Language Learning Theories (lecture)
ELT Methodology (lecture)
ELT Methodology (seminar)
Classroom Studies (seminar)

Optional:
Vocabulary Teaching and Learning
Using Video in the Language Classroom
Classroom Management
Issues in ELT
Practical Guide to the Differences between American and British English
Introduction to Brain and Language

Language Test Construction and Evaluation

Language Teaching Methods and Language Learning Theories (lecture)
This lecture aims to familiarize students with the most influential trends in language teaching methodology and the various theories behind them. For a good understanding of the workings of the various methods, teachers need to be aware of the strengths and weaknesses of their application as well as the underlying theories of language, language learning and language teaching. As each and every teaching situation is unique, teachers have to make informed choices about the adoption of a specific methodological approach to classroom teaching. This course intends to help future teachers of English to do so

English Language Teaching (ELT) Methodology (lecture)
Syllabus - Spring 2006
Prerequisite: Language Learning Theories and Related Language Teaching Methods
Status: compulsory for students in the teacher training module

Course description and aims
Decision-making is an essential part of a teacher's work. Long- and short-term decisions as to the what, who, why and how of the process have to be made to optimise language teaching and learning in a given environment. Foreign language (FL) teachers will only be in a position to make the right choices if they are aware of the options theory and practice have offered so far. In this light, the course aims to:
• familiarise students with the currently available alternatives, which draw upon most recent theories and practices provided by communicative approaches to FL teaching;
• develop students' critical thinking towards teaching and learning English.

    Course outline
    Week 1 Introduction. The subject matter of English language teaching.
    Week 2 The essentials of a communicative curriculum in FL teaching
         Communicative competence - models and components
    Week 3 The essentials of classroom management
         Ways of maximising language practice, teacher and learner roles
    Week 4 Motivation
    Weeks 5-7 Developing linguistic competence: the principles and practice of teaching
         pronunciation, vocabulary and grammar
    Weeks 8-9 Developing communicative competence 1: the principles and practice of
         dealing with the receptive skills – reading and listening
    Weeks 10-12 Developing communicative competence 2: the principles and practice of
         dealing with the productive skills – speaking and writing
    Week 13 Error treatment in a communicative framework
    Week 14 Key issues in language testing

    Assessment
    Course assessment and grading will be based upon a written exam paper (kollokvium).
    Students are advised to use the course packet (available in limited copies in the library in
    Kassai Street), their lecture notes, and the material which they can download from the website of the Institute later during the term.

    Books to use

Core material
Brown, H.D. 1994. Teaching by Principles. Prentice Hall.
Harmer, J. 1991. The Practice of English Language Teaching. Harlow: Longman.

Further material
Alderson, C. 2000. Assessing Reading. Cambridge: CUP.
Brown, H.D. 1994. Principles of Language Learning and Teaching. Prentice Hall.
Davies, P and Pearse, E. 2000. Success in English Teaching. Oxford: OUP.
Hyland, K. 2002. Teaching and Researching Writing. Harlow: Pearson Education.
Read, J. 2000. Assessing Vocabulary. Cambridge: CUP
Rost, M. 2002. Teaching and Researching Listening. Harlow: Pearson Education

Excerpt from the methodology lecture notes:

HOW TO GAIN INDIVIDUAL INTERCULTURAL COMPETENCE
We define intercultural competence as the overall capability of an individual to manage key challenging features of intercultural communication: namely, cultural differences and unfamiliarity, inter-group dynamics, and the tensions and conflicts that can accompany this process. Gaining intercultural competence is not a one-way-process, but an interactive development, that requires both the ability to stress the common aspects of human life and the will to solve conflicts that emerge from the differences between people of different cultural background.
HOW TO INCORPORATE INTERCULTURAL COMPETENCE INTO FL TEACHING
Teaching intercultural competence in a mono-lingual and mono-cultural environment is a very important but demanding task, which can most realistically be achieved in an FL context. The task of the FL teacher is therefore to 1.) incorporate the teaching of cultural content into regular language work, thereby to develop the attitudes and knowledge necessary for the development of intercultural competence, and 2.) to develop learners' communication skills in order to boost their self-confidence and help them establish social relationships.

ELT Methodology (seminar)
The course aims to provide students with a broad perspective of current classroom practice and to introduce them to basic principles by which they can evaluate the alternatives and their application. Students will have opportunity to try out, and observe their peers trying out, some of the ideas and techniques introduced in the Methodology lecture course, prior to their teaching practice in the fifth year. The course will introduce essentials of classroom management. It will highlight principles behind selecting and applying various ways of teaching vocabulary, structures, pronunciation and the four main language skills. Principles of lesson planning will also be discussed. Every trainee will be expected to perform two or three micro teaching sessions, which will only have a formative place on the course (they will not be used for the purpose of evaluation). Assessment is based on session participation, written assignments, a progress report and an end-of-term test.

Classroom Studies (seminar)
The course is designed to meet the needs of students undertaking school-based teaching practice. As such, it is closely connected to, and complementary with, the work that students are doing in schools with their supervising / mentor teachers. The course aims to expand and develop the range of methodological options available to each trainee as well as to examine reasons for successful and effective teaching in the Hungarian EFL classroom.

During the course trainees will have opportunities to reflect on their own teaching experience via class discussions, presentations and a written progress report. In addition to that, students will also have the chance to evaluate various teaching and classroom management techniques based on videotaped lesson extracts.

Course assessment is based on attendance, participation in the sessions, submission of a progress report and a written assignment, which is linked to the in-class presentation. The latter is expected to be based on a journal article (or reference book) which describes an interesting or innovative teaching idea that students choose to try out in their classes.

Vocabulary Teaching and Learning (optional)
This course is designed to familiarize trainees with some of the current ELT methodology approaches to the instruction of lexical items. It aims to prepare trainees for a successful teaching experience by assisting them in collecting, creating and adapting instructional techniques as well as materials appropriate to primary and secondary school EFL courses. Trainees will also be shown how to use new technologies both during preparation and in the lesson, and they will be provided several opportunities to do micro- and mini-teaching practice. To ensure maximum coverage of the syllabus, project work will also be expected of all students

Classroom management (optional)
This class will study the various aspect of language classroom management. This survey will include an examination of motivation, discipline, and the various roles that a language teacher must utilize to create a successful class. But this class will be held in an active, productive manner. The goal of this class will be to have the participants learn how to organize and use the elements needed to create this successful language class. Student teams will present 3 projects during the semester: two projects on elements of classroom management, plus a demonstration lesson. These practicums will be organized in a "cascade" fashion, so that each project will be built upon what came in the earlier report. Therefore, there will be no tests in this class; rather students will be graded for each of the reports and for a reaction journal. The text upon which the class is based will be Jeremy Harmer's The Practice of English Language Teaching

Using Video in the Language Classroom (optional)
This course will look at a variety of techniques for exploiting the use of video in the classroom, both ELT-specific and authentic materials. Trainees become familiar with a range of published video materials and learn how to integrate them into their teaching programmes. The course also aims to demonstrate how to select 'off-air' excerpts suitable for ELT, design worksheets to enhance these video sequences, and also provides trainees micro-teaching opportunities to practise how to use such materials effectively

Topics for the ELT Methodology exam:
June 2006
1. Principled eclecticism in FL teaching.
2. Roots of the communicative approach in theories of language and of language learning.
3. Communicative competence: model, components. **Intercultural competence.**
4. Essentials of a communicative curriculum. Teacher and learner roles in communicative language teaching. PPP model. Group dynamics, group-work.
5. Teaching pronunciation: goal; factors affecting pronunciation learning; aspects of pronunciation; typical problems of HU learners.

6. Teaching vocabulary: words in the mind/storing words; aspects of word knowledge; factors making word-learning difficult/easy; stages of vocabulary learning; stages of presenting vocabulary; vocabulary practice activities.

7. Teaching grammar: role of grammar in communicative competence; role of grammar in creating meaning; approaches to teaching grammar; stages of grammar presentation; practising grammar – activities from controlled to free practice.

8. Principles and practice of dealing with the receptive skills: listening and reading: Reasons for listening; features of real life L; factors making L difficult in L2; stages and activities of teaching L. Reasons for R; features of real-life R; processing information in R comprehension (TD, BU); R strategies; stages and activities of teaching R.

9. Principles and practice of dealing with the productive skills: speaking and writing. Reasons for speaking; features of oral communication; types of speaking activities; features of successful speaking activities in the classroom; oral communication activities. Features of writing; controlled to free writing; stages of the writing process.

10. Error treatment: mistake vs error; global vs local error; attitudes to errors; principles and practice of treating oral errors; treating written errors.

11. Key issues in language testing.

Materials to use in preparation for the kollokvium
ELT Methodology course packet (available in limited numbers in Kassai út library)
Lecture notes, materials uploaded onto institute website
Brown, H. D. 1994. Teaching by Principles. Prentice Hall.
Harmer, J. 1991. The Practice of English Language Teaching. Longman.
Scrivener, J. 1994. Learning Teaching. Heinemann.

University of Pécs (PTE DEAL/DELC)

http://www.btk.pte.hu/content/view/576/98/
http://www.btk.pte.hu/tanszekek/angolirod/
https://coospace.tr.pte.hu/

Language development seminars:

Language Practice
The course aims to develop speaking, listening, reading and writing skills by providing a variety of materials, regular tests and opportunities for in-class discussion.

Reading and Writing Skills
In this course, your will read English newspaper articles, short stories, write notes, letters, blog comments and a CV, and generally improve your reading and writing skills. Evaluation of your work will be based on regular class activities and tests.

Writing and Research Skills
This course will help you develop your written communication skills in English and help you prepare for the writing task of the proficiency test.

Listening and Speaking Skills
In this course, you will listen to English conversations and discussions, participate in debates on many interesting topics, and generally improve your listening and speaking skills. Evaluation of your work will be based on regular class activities and tests.

English Grammar in Use
This course aims to acquaint students with the basic phrasal and clausal patterns of present-day English. To this end, it will give a functional overview of the use of the so-called parts of speech such as verbs, nouns, adjectives, and so on. By considering the essentials of discourse grammar, the course also intends to pave the way for different specialization courses in linguistics.

Optional:
The Language of Cultural and Literary Studies
An interactive project-based course in which students will select and accumulate a specialist, theme-based vocabulary which is empirically exploited through the semester.

This House Believes...
The format debate has long been a part of the intellectual growing process in Britain. In this course each week the group will empirically discover the does and don'ts of format debating, which investigating different areas of society.

Other culture-related courses:

Introduction to Cultural Studies
Cultural studies is a vibrant and relatively new study area that is rapidly expanding in universities around the world. This is an introductory course to cultural studies that aims to familiarise the students with the best known theorists and key issues in the field.
Course requirements: to complete the course students should attend the lectures, take notes and successfully complete the final test.

17 Febr.	What is the meaning of cultural studies?
24 Febr.	The concept of culture
3 March	Language and cultural representations
10 March	Culture and power
17 March	The postmodern turn
31 March	Media, culture and society
7 April	Culture and national identity
14 April	Postcolonialism
21 April	Gender and culture
28 April	Course summary, exam questions
5 May	Final test
12 May	Course evaluation

Recommended reading:
Gray, Ann & McGuigan, Jim (eds.):*Studying Culture: an introductory reader.*
London: Edward Arnold 1993.

Introduction to the Study of Culture
This is an introductory course to cultural studies that follows the thematic schedule of the lecture course *Introduction to Cultural Studies*.
Aims and objectives: the course aims to provide the students with a good understanding of the concept of cultural studies. This objective is to be achieved with the help of practising the close reading of theoretical texts. The course also aims to develop general reading, comprehensive and analytical skills.

Introduction to American Culture
The lecture course will provide an integrated picture of American culture and society in its historical, sociological and literary contexts.

Introduction to Sociolinguistics
The course is aimed at providing an introduction to some of the most important issues in sociolinguistics.

Conflict Management in America and Beyond
Conflict management explores common assumptions about conflict and investigates ideas and practices that can shift spirals of destructive conflict into more constructive patterns. Students complete weekly activities and two tests. A final paper will enable students to analyze a personal conflict situation. Class is interactive.

Aspects of Australian History and Culture
The lecture course focuses on some major aspects and concerns of Australian history and culture.

Contemporary USA
During the course we will read about and reflect on the major social, political, economic and cultural aspects of contemporary America as well as the historical context of those.

Issues of Modern British and American Society and Culture
The course will reappraise what the students have collated in previous courses, providing historical and contemporary themes from hitherto unexploited angles.

Cultural Theory
Studying and discussing culture are among the most stimulating areas as activity in intellectual life. During the course we will try to tap into the all-encompassing nature of culture. The main themes will focus on definitions of culture an approaches to cultural studies, communication and representation, cultured power and inequality, the topographies of culture and visual culture.

Introduction to Intercultural Communication (lecture course)
The course will introduce students to various issues of communication between members of different cultures. The main emphasis will be on studying the discourse aspects of intercultural communication and the relevant links between language differences and culture differences. The course is designed to raise students' cultural awareness and to increase their ability to understand aspects of other cultures and to interact with people of different cultural and linguistic backgrounds.

> Outline:
> Dates and topics:
> September 15: Introduction: What is intercultural communication?
> September 22: What is culture? Learning and social interaction.
> September 29: What is communication? Non-verbal and verbal communication.
> October 6: What is language?
> October 13: Language, culture and cognition.
> October 20: Cultural and linguistic relativity.
> October 27: Mid-term test.
> November 10: Linguistic meaning and pragmatic meaning.
> November 17: Linguistic ambiguity and inferencing from a cultural point of view.
> November 23: Speech acts in intercultural context.
> November 30: Intercultural aspects of cooperative communication.
> December 7: End-term test.
>
> The tests will be based on the material delivered in the lecture plus the required reading. The suggested reading is meant to provide a better understanding of the material.
>
> Required reading:
> Martina Huber-Kriegler, Ildikó Lázár and John Strange: *Mirrors and windows. An intercultural communication textbook.* European Centre for Modern Languages. Council of Europe Publishing. 2003.

<u>Suggested reading</u>:
1. Ron Scollon and Suzanne Wong Scollon: *Intercultural communication. A discourse approach*. Oxford: Blackwell Publishing. 2001. (2nd edition)
2. Gary B. Palmer: *Toward a theory of cultural linguistics*. Texas: University of Texas Press. 1996.

Methodology courses:

An Introduction to Applied Linguistics (lecture)
The course aims to give students an introduction to and an overview of the issues in applied linguistics to evoke interest in them to show how linguistics, psychology, sociology, pedagogy, common sense and every day experience are integrated: and to provide insights into academic English. Students are to attend lectures, prepare small tasks and take a final exam at the end of the lecture course.

Instructed Second Language Acquisition (seminar)
The course relates to the study of ELT methods and language acquisition theories introduced by ANGA040110. It aims to highlight some basic differences between naturalistic and instructed SLA, and to discuss teachers' contribution to the latter. Theoretical knowledge will be implemented in peer teachings where students teach each other according to the various methods studied in the course.

Advanced Methodology (seminar)
The course will provide teaching tips for the four skills across age groups and discuss underlying theories. Participants will observe their own teaching and evaluate empirical data.

Classroom Techniques (seminar)
The course gives teaching tips for EFL students in the primary and secondary schools. Also, it will encourage participants to explore teachers' behaviour and the assumptions and beliefs underlying teachers' behaviour in the classroom.

University of Szeged, IEAS
Department of English Language Teacher Education and Applied Linguistics
(ELTEAL)

http://www.arts.u-szeged.hu/elteal/index.html

Language practice courses:
(five have to be selected from a list of approximately ten)

Foundation (grammar)
Use of English
Proficiency Practice
Reading Skills
Academic Reading
Academic Writing
Essay Writing
Presentation Techniques
Communication Skills
Communication Skills, British culture
Proficiency Practice

Listening Skills
This course is offered for those students who need to improve their listening comprehension. Classroom activities involve listening to recorded tape/video materials and discussing the comprehension problems students are likely to encounter. The materials used in class present different language situations, voices and accents, and mainly consist of radio/TV interviews, news broadcasts and discussion programmes. The authentic language materials will provide the students with new vocabulary and help them use English more confidently.

Essay Writing
The aim of the course is to help students improve their argumentative writing skills. The course involves a lot of writing practice, assignments, vocabulary building, and dictionary work with focus on structural questions, vocabulary use and grammar. It also involves in-class writing assignments and tests.

Communication Skills
In this class, focus is laid on developing fluency and communicative skills to help the students to become active participants in conversation and discussion in English. Practice is given in the various ways in which a particular communicative function can be realised to assist in making choices as to what one says and in thinking about the appropriateness of how one says it. Personal experiences and points of view are exchanged and topics are discussed. Structured communication exercises may include extended situational responses, eliciting of information, problem solving and short talks on prepared topics. Emphasis is laid upon practising stress and intonation patterns, which are more directly related to communicative functions than grammatical forms. Attention is also drawn to the differences between spoken and written English.
To be effective, the workshop requires full participation of course members. Students will be expected to work individually or in small groups in sharing their ideas during informal discussion or in preparing various topics, which they will then present to the group as whole.

Proficiency Practice
The aim of this course is to provide practice in various fields of the English language at an advanced level; to practise the areas of language competence needed in the academic environment; to help the students perform better at different kinds of advanced level language; and to make the students aware of different options made possible by the economy of the language.

Language course with an explicit cultural dimension:

Communication Skills, British Culture
This Communication Skills class has a British Culture content. The aim of this course is to acquaint the students with British institutions along with political and social issues of the UK today. The students will present and discuss these topics while voicing their own opinions and, if they wish, contrast them with the Hungarian experience. They will also have the chance to practise their listening and reading skills. Assessment will be based on the students` presentations, their test results and class participation.

Other culture-related courses in the curriculum:

Theories of Culture
This series of lecture offers an overview of various conceptualisations of culture from the late 19th century up to the present. We examine how culture emerges as a concept in the course of theorising it from a multiplicity of viewpoints. The approach of semiotics will serve as a basis for discussing means of subjectivity and meaning production within systems of ideologies. It takes us to more recent critical formulations addressing the political and the social. We shall explore the vested interests of feminism, post-colonialism, and multiculturalism in culture as an issue. Evaluations will be based upon a comprehensive exam. TOPICS: 1. Introduction: The Rise of Competing Concepts of Culture (PBA); 2. Semiotics (BP); 3. Discourse-Language-Ideology (BP & PBA); 4. Post-structuralism & Post-Modernism (BP); 5. Feminisms (March: PBA); 6. Theories of the Subject (BP); 7. Post-colonialism & Multiculturalism (PBA).

Cultural Theories and American Studies
The course has multiple aims. It intends to give a survey of the making of American Studies as an institutionalized academic discipline, which making has had its formulations and articulations of its most central tenets within the rapidly and radically changing framework of cultural theories and cultural studies.
(In fact, it would not be a daring exaggeration to say that the reformulations of theories of culture have been inseparable from attempts to rethink the conceptual and methodological world of American Studies.)
In the lectures, I will also discuss the relationship of "theory" and practice, questioning their neat dualism and arguing for theory as a "form" (disguise) of practice. Finally, through the presentation of various models of (doing) American Studies as cultural studies, I hope to introduce still functional and viable procedures and tools of the trade. Grading: final examination a/ identification of short passages, and b/ an essay, the topic to be selected from among the three offered. Identifications, 30%, essay 70% of course grade.

Interculturalism and Multiculturalism in Literature

The course aims at giving a historical and theoretical background to better understanding different cultures and subcultures and to ways of mediating between them. Literary texts will serve as testimonies to the presence of intercultural exchanges throughout centuries. The course starts with survey of major intercultural exchanges in pre-modern times, gives a basic terminology with definitions (e.g. 'stranger', 'other', types of conversion) and a summary of the communicational model. Focusing on the relationship between Europe and the Americas, we will discuss historical-philosophical descriptions of other cultures, the problematics of exoticism, typologies of 'otherness', the question of 'self' versus 'other'. We will analyse how these are reflected in literary works in different historical periods.

Suggested Reading List: *The Voyages of Marco Polo* (First Book), "Of Cannibals" by Montaigne, *The Merchant of Venice*, *Othello* and *The Tempest* by Shakespeare, *Robinson Crusoe* by D. Defoe, *Le Sauvage* by Voltaire, *The Outpost of Culture* by J. Conrad, *Triste tropiques* (first six parts) by C. Lévi-Strauss, *The Conquest of México* by A. Artaud, *Under the Ribs of Death* by J. Marlyn, *The Second Scroll*
by A. M. Klein, *Running in the Family* or *The English Patient* by M. Ondaatje, *Dry Lips ...* by T. Highway, *American Borders* by G. Verdecchia. Prerequisites: basic knowledge of Greek mythology and

British and American Culture of Business World 1 (HR and Personnel Management)
This course serves as an introduction to the field of business studies, with an emphasis on issues which are of special interest to students who would like to understand the basic business and economic concepts. The seminar covers a wide range of business-related topics, focusing on HR and personnel management. By the end of the term the students will be familiar with the language and concepts found in authentic business materials, newspaper and magazine articles as well as the theory and terminology that is necessary in the business world. The students attending this course are expected to attend classes regularly, to give a short presentation on a given topic, to hand in one major take-home paper, to actively participate in classroom work, and to write a final in-class test. Major topics: Human Resources; Jobs and careers; Recruitment; Applying for jobs; Interviews; Management styles; The importance of cultural differences; Meetings.

Introduction to Sociopragmatics (linguistics survey)
The course provides an introduction to the main theories and concepts in pragmatics, a field of linguistics that takes a user-oriented perspective on language. The lectures offer a review of the traditional pragmatic topics like reference and indexicality, speech act theory and indirectness, implicatures and presuppositions as well as give insight into more recently developed areas of sociopragmatic research like linguistic (im)politeness, cross-cultural pragmatics and interlanguage pragmatics. The course ends in a written exam.

Language, Politeness and Culture
The objective of the course is to (1) review theories and approaches to linguistic (im)politeness and (2) to investigate the relationship between linguistic politeness and culture understood as a system of values, beliefs and attitudes that reveal themselves in different forms of interpersonal behavior. The reading material covers both the classical readings in politeness theory as well as the most recent publications in cross-cultural politeness research. Students will be required to give classroom presentations and write a short research paper as a final course assignment.

Reading the City. Textual and Visual Images of the American City (new!)
This course is going to be a less conventional history seminar; it will be rather an interdisciplinary project where urban history meets the other disciplines of architecture, sociology, cultural history, literature and film studies. The first part of the course focuses on the modern American city with emphasis on its formative role within the expanding areas of American Cultural Studies by the critical analysis and methodology of contemporary urban imagery. The second part of the course concentrates on the literary and visual representations of metropolitan experience textured by historical documents; and novels and films as narrative genres. The primary sources of the seminar are S. Crane's Maggie's *A Girl Of The*

Streets, T. Dreiser's *Sister Carrie*, Italo Calvino's *Invisible Cities* and films such as *Citizen Kane* (Orson
Welles, 1941), *Brazil* (Terry Gilliam, 1985), *Manhattan* (Woody Allen, 1979), *My Twentieth Century* (Enyedi Ildikó, 1989), *Twelve Monkeys* (T. Gilliam, 1996) and *Pulp Fiction* (Q. Tarantino, 1994). Course
goals: This course aims to map out the paradigm change within the methodology of urban studies by giving way to interdisciplinary analysis. The focus is on the representations of the city and the process of transformation from the narrated city to the notion of the narrating city. Grading: This course is an exercise in comparative thinking and requires active and informed participation that will count as a part of the grade.

Conversation Analysis
Conversation analysis (CA) is an empirical approach that deals with the organization of everyday conversation, the central and most basic kind of language use, searching for recurring patterns in naturally
occurring face-to-face interactions. Conversations are locally managed and governed by a set of turn-taking rules that organize the exchange of speakers, and are culture- and context-specific. The course addresses the applicability of CA to the study of face-to-face interaction in non-mundane settings, to gender studies and to cross-cultural research.

Cross-cultural Pragmatics
Cross-cultural pragmatics investigates realization patterns of different speech acts and conversational routines across languages and cultures. It examines how pragmatic performance is influenced by such situational factors as social distance, status/power, gender, age and setting (private/public), keeping in mind that the relative importance of these factors may differ from culture to culture. Cross-cultural research also shows how clashes between different interactional styles, informed by different norms and values, can lead to pragmatic failure and consequently to intercultural miscommunication and studies the differences in speech patterns between native and nonnative speakers (interlanguage pragmatics), arguing for the relevance of cross-cultural research for second language teaching. The course also addresses the methodological issues of cross-cultural research.

Courses in methodology:
Introduction to Applied Linguistics (lecture)
This course will introduce students to basic issues and areas which fall under the heading of 'applied linguistics'. Topics to be covered include foreign language learning and teaching, sociolinguistics and language teaching, contrastive analysis and error analysis, forensic linguistics, language rights, the spread of English, and the history of teaching English in Hungary.

Basics of Teaching English as a Foreign Language (lecture)
The objective of the lecture course is to give students intending to qualify as English language teachers an introduction to ELT methodology. Students will be encouraged to reflect on their own learning experiences in school and university as well as acquiring knowledge about the history, principles and practices of English teaching. Areas to be covered include: language teaching history, methods and approaches, goals of language teaching, teaching the four language skills, materials and aids and language testing. The course will be assessed by means of a written test at the end of the semester. The course is compulsory for students following the teaching track as a prerequisite of the seminar.

Research Methods for English Language Teachers (lecture)
This lecture will introduce students to basic research methodology which will be useful for them as teachers and teacher trainees. The goal of the course is to help students to become better consumers and
producers of classroom-based research and to help them in successfully planning the classroom-based research project which they will need to complete in the 5th year. Several areas will be covered: history of

research traditions in second language teaching, classroom observation, action research, ethnographic approaches to the language classroom, basic statistics useful for language teachers, and using research techniques such as surveys and introspection. This is a compulsory lecture for those students following the
teacher training track.

Methodology 1 - Seminar
The course is the first part of a two-semester course, and will deal with the following issues of teaching English: language teaching methods and approaches, teacher and student roles, classroom observation, classroom management, teaching vocabulary. A variety of teaching modes be employed: presentations, pair and groupwork, discovery learning, etc. The course will be assessed on the basis of homework assignments, as well as preparation for and participation in class.

Methodology 2 - Seminar
The course is the second part of the methodology training and will cover the four skill areas (listening, speaking, reading and writing), dealing with errors, testing and lesson planning. Some current coursebooks and set reading passages will be discussed and evaluated. A variety of teaching modes will be employed: mini lectures, peer observations, pair- and groupwork, problem solving, discovery learning, loop-input, etc. The course will be assessed on the basis of class performance and assignments at the end of the semester.

Culture in the Classroom
The course focuses on integrating culture into the language classes. It is a practice-oriented course where students both have to learn about and be able to teach culture related topics. On the basis of the compulsory reading tasks students will have to design their own teaching materials and activities and micro-teach them to their peers.

Language, Law, and Education (Methodology Option)
This course surveys some important legal and pedagogical aspects of language, primarily in the USA and Central Europe. Among others it addresses issues such as: Do European Americans and African Americans speak the same language? If so, what are the legal and educational consequences? And what are the consequences if they do not? What social factors have brought about the English Only movement
in the USA? What is the impact of English Only on the 1995 State Language Law in Slovakia? Is there
a need for a language law in Hungary? What are linguistic human rights? Are the language rights violated
of Hungarian Gypsy pupils who can only go to a Hungarian-language school? What is forensic linguistics
about? Can a person be drunk if s/he has not drunk alcohol? (An analysis of the Danube-gate trial in Hungary). The pros and cons of using textbooks imported from Hungary in Hungarian minority schools
in Subcarpathia, Ukraine. Does the US legal system need syntax experts?

Varieties of Teaching English (Methodology Option)
The aim of this course is to develop practical skills in teaching English as a foreign language. The emphasis is laid on learning why and when to apply additional classroom materials and how to prepare and present them. Students will be asked to design their own materials and activities and micro-teach them to their peers.

Teaching Intonation and Pronunciation
Language Testing (Methodology Option)
Learner Types and Learning Strategies (Methodology Option)
Classroom Dynamics (Methodology Option)

Final Exam in ELT Methodology:

Topics
1. Methods and approaches 1: The Grammar-Translation Method, The Audio-Lingual Method, The Direct Method
2. Methods and approaches 2: Suggestopedia, The Total Physical Response Method, The Communicative Approach
3. Classroom Management 1: Teacher and learner roles, Teacher language
4. Classroom Management 2: Student groupings, seating arrangements, teaching aids
5. Teaching Vocabulary
6. Teaching Grammar
7. Teaching Listening
8. Teaching Writing
9. Teaching Reading
10. Teaching Speaking
11. Testing

Reading:
Harmer, J.: The Practice of English Language Teaching
Hubbard et al.: A Course in TEFL
Larsen-Freeman: Techniques and Principles in Language Teaching

In the exam you will have to pick a topic and give an account of what you read and studied in the seminars about the topic and share with the examiner your reflections on your teaching practice from the perspective of the relevant topic.

University of Veszprém
Department of English Language and Literature (VE – DELL)

http://vezerfonal.vein.hu/?menuName=mainMenu&pageId=218&lang=hun

Language Development Courses:
Language Practice
Oral Skills Development
Writing Skills Development
Academic Skills
Translation

Culture-Related Courses:
Minority Literature in the United States
Minority Cultures in the United States
Multiculturalism in Australia
Irish Cultural Studies
Mass Media

Methodology Courses:
Applied Linguistics Lecture
History of English Teaching Methods and Micro-Teaching (lecture)
History of English Teaching Methods and Micro-Teaching (seminar)
Introduction to the Theory of Foreign Language Teaching (lecture)
Introduction to the Theory of Foreign Language Teaching (seminar)
Foreign Language Assessment, Evaluation and Test Design (lecture)
Foreign Language Assessment, Evaluation and Test Design (seminar)
Curricula, Materials and Language Teaching Technology (seminar)

English linguistics and applied linguistics 40%
English and American literature 40%
English and American cultural studies 10%
Language development 10%

Electives in the language pedagogy stream:
1. Children's literature in language teaching
2. Methodology of teaching young learners
3. The language proficiency of the English teacher
4. English Applied linguistics
5. Autonomous learning
6. Writing skills development
7. Classroom management
8. Literature in the language lesson
9. Communication and information technology in language teaching
10. Contrastive linguistic and error analysis
11. Current testing techniques
12. Research methods in English language pedagogy
13. Research seminar – testing and assessment measures
14. A comparative analysis of language examinations

1

15. Materials development and task design
16. Videos in the language classroom

Topics for Discussion at the Final Examination in Language Pedagogy:

1. Language pedagogy as a multidisciplinary branch of applied sciences
2. Language teaching methods and theories in the history of FLT
3. Communicating language content: teaching and testing pronunciation
4. Communicating language content: teaching and testing grammar
5. Communicating language content: teaching and testing vocabulary
6. The role of pragmatics in FLT
7. Developing skills: teaching and testing reading comprehension
8. Developing skills: teaching and testing listening comprehension
9. Developing communication: teaching and testing speaking
10. Developing communication: teaching and testing writing
11. The development of educational technology: implications for EFL
12. Basic principles of curriculum design and their realizations
13. Basic concepts in language testing and test-types
14. The communicative approach and its applications

Compulsory literature:
In English:
1. Anderson, A. and Lynch, T. (1988) Listening, Oxford: Oxford University Press.
2. Batstone, R. (1994) Grammar, Oxford: Oxford University Press.
3. Bygate, M.: (1987) Speaking. Oxford: Oxford University Press.
4. Dalton, C. and Seidlhofer, B. (1994) Pronunciation, Oxford: Oxford University Press.
5. Harmer, J. (1991) The Practice of English Language Teaching (2nd edn.), London: Longman.
6. Hedge, T. (1988) Writing, Oxford: Oxford University Press.
7. Howatt, A. P. R. (1984) A History of English Language Teaching. Oxford: Oxford University Press.
8. McCarthy, M. (1990) Vocabulary, Oxford: Oxford University Press.
9. Nattinger, J. R. és DeCarrico, J. S. (1992) Lexical Phrases and Language Teaching, Oxford: Oxford University Press.
10. Stern, H. H. (1983) Fundamental Concepts of Language Teaching, Oxford: Oxford University Press.
11. Wallace, C. (1992) Reading, Oxford: Oxford University Press.
12. Yule, G. (1996) Pragmatics, Oxford: Oxford University Press.

In Hungarian:
1. Bárdos, J. (2004) Élő nyelvtanítástörténet. Budapest: Nemzeti Tankönyvkiadó.
2. Bárdos, J. (2000) Az idegen nyelvek tanításának elméleti alapjai és gyakorlata. Budapest: Nemzeti Tankönyvkiadó, pp. 1-300.
3. Kurtán, Zs. (2001) Idegen nyelvi tantervek. Budapest: Nemzeti Tankönyvkiadó, pp 204.
4. Poór, Z. (2001) Nyelvpedagógiai technológia. Budapest: Nemzeti Tankönyvkiadó, ISBN 963 19 2108 5
5. Bárdos, J. (2002/a) Az idegen nyelvi mérés és értékelés elmélete és gyakorlata. Budapest: Nemzeti Tankönyvkiadó, pp. 1-285.