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DEVELOPING CULTURAL AWARENESS: A QUALITATIVE CASE STUDY OF
PRE-SERVICE TEACHERS' EXPERIENCES IN AN INTRODUCTORY COURSE
IN ESL METHODS AND TECHNIQUES

by

Angela Bosche Thevenot

A Dissertation

Submitted in Partial Fulfillment of the

Requirements for the Degree of

Doctor of Philosophy

Major: English

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Abstract

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Developing Cultural Awareness: A Qualitative Case Study of Pre-Service Teachers' Experiences in an Introductory Course in ESL Methods and Techniques.
Major Professor: Dr. Teresa S. Dalle.

There are over 5 million English language learners in U.S. public schools, and according to the last U.S. Census, nearly one in five school-age students in the United States comes from a home where a language other than English is spoken. Consequently, the majority of American classrooms consist of students from several different racial, ethnic, cultural and linguistic backgrounds. To teach in this environment, teachers need to be culturally aware. Cultural awareness often comes from foreign language study and/or travel abroad. Unfortunately, in many urban environments, pre-service teachers are not required to study foreign language and are not afforded the opportunity to study abroad. This study examined how pre-service teachers described and perceived alternative cross-cultural experiences in an introductory class in ESL Methods and Techniques.

The qualitative study, using an action research process, utilized the following pedagogical strategies: a) focused, reflective discussion board questions to explore the immigrant voice, b) field research to explore the views and perception of English language learners and c) selected literature, *Travel as a Political Act*, to introduce global perspective. Participants were pre-service teachers enrolled in an introductory course in ESL methods and techniques at an urban university.

The purpose of this study was to explore ways pre-service teachers might increase cultural awareness within a one-semester course. Specifically, the researcher anticipated developing an alternative theoretical model for promoting cultural awareness. Ultimately,

if a semester course, incorporating selected non-traditional, culture-specific texts and English language learner experiential field study projects could be found to help develop cultural awareness, teacher education programs may want to seriously look at encouraging more of their students to participate in such culturally-strategic programs.

A theory for how the experiences generated by these assignments lead to cultural awareness for pre-service teachers was developed and an alternative model for promoting cultural awareness was derived. Findings indicate that views and perceptions among pre-service teachers changed as they became more culturally aware as a result of the alternative cross-cultural experience.

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I would also like to thank Dr. Scott Hovater who shared the vision to explore the possibilities of developing cultural awareness in pre-service teachers in untraditional ways. His work encouraged and provided a road map for this study.

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Developing Cultural Awareness: A Qualitative Case Study of
Pre-Service Teachers' Experiences in an Introductory Course
in ESL Methods and Techniques

Introduction

One way to encourage cultural awareness and competency is through second language study. Research findings from The National Education Association (NEA, 2007) report, "The Benefits of Second Language Study," suggest that second language study promotes cultural awareness and competency. This report offers the following findings:

- "...exposure to a foreign language serves as a means of helping children have the opportunity to experience involvement with another culture through a foreign language" (Curtain & Dahlberg, 2004).
- "The positive impact of cultural information is significantly enhanced when that information is experienced through foreign language and accompanied by experiences in culturally authentic situations" (Curtain & Dahlberg, 2004).
- "Experience in learning a second language and learning another culture will facilitate teachers' interactions with their students' learning experience. Competent teachers understand that positive self-concept and positive identification with one's culture is the basis for academic success" (Lemberger, 1990).
- "Foreign language learners are more tolerant of the differences among people" (Carpenter & Torney, 1974).

An alternative way to experience an increase in cultural awareness is to spend time in an environment culturally different from ones' own. According to Hovater (2007), research suggests intensive immersion as being the best possible way for pre-service teachers to gain new perspective and become culturally sensitive (p. 4).

However, for many students, particularly in urban school environments, immersion programs such as studying or teaching abroad are not an option. Formidable obstacles, such as single parenthood, full-time jobs, and/or socio-economic status prevent them from leaving their homes for an extended period. At the same time, many of these students are not afforded the foreign language cultural awareness experience, as their teacher education program has no foreign language requirement.

Although the review of the literature reveals that much has been written on culture and language learning initiatives and the merits of cultural immersion programs via study abroad (Hovater, 2007; Paige, Jorstad, Siya Klein & Colby, 2000; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003; Stachowski & Brantmeier, 2002; Stachowski & Visconti, 1997), there remains a need for viable options to address the cultural awareness need of pre-services teachers in the absence of these traditional programs. This study offers an alternative.

Statement of the Problem

The problem addressed in this study is two-fold: global and local. The global problem is one of effectively raising cultural awareness in pre-service teachers in the absence of foreign language education or cultural immersion via study abroad. At the local level, Dr. Sally Blake, formerly of the University of Memphis College of Education, sums up the problem in the following statement: "I so hope your project does something here [The University of Memphis Teacher Education Program]. I am appalled by the attitudes here towards ELL children." Dr. Blake was referring to lack of cultural

sensitivity toward ELLs or English Language Learners—students for whom English is not their first language.

Description of the Project

This qualitative study utilized: a) focused, reflective discussion board questions to explore the immigrant voice, b) field research to explore the views and perception of English language learners (ELLs) and c) selected literature, *Travel as a Political Act*, to introduce global perspectives. Participants were pre-service teachers enrolled in an introductory course in ESL methods and techniques.

Data were collected through observations, on-line discussions, and field research writing assignments. Classroom/discussion board observations took place throughout the semester and data was retrieved simultaneously.

As is common procedure in qualitative research, a combination of theoretical sampling and purposeful selection was employed. Theoretical sampling is a term coined by Glaser and Strauss (1967) in the context of social research to describe the process of choosing new research sites or research cases to compare with one that has already been studied. Purposeful selection, as noted by Creswell (2003), “*purposefully* selects participants or sites (or documents) that will best help the researcher understand the problem and the research question” (p.185). In this study, purposeful selection was employed in the following three categories: participants, site, and materials.

Purpose of the Study

Case studies are typically used in instruction in three ways: (a) as instructional materials, (b) as raw data in research, and (c) as a catalyst that can promote change (Kagan, 1993). This study can be used as both instructional material and as catalyst to promote change. The purpose of this action-research case study was to explore ways pre-

service teachers might increase their cultural awareness during a one-semester course using locally available cross-cultural experiences. Specifically, the researcher anticipated developing an alternative theoretical model for developing cultural awareness. This model would account for how the experiences generated by cross-cultural assignments interplay and how this might lead to cultural awareness in pre-service teachers. Ultimately, if this case study, over a one semester period, incorporating selected non-traditional, culture-specific texts and ELL experiential field study projects can be found to help develop cultural awareness, teacher education programs might encourage students to participate in similar culturally-strategic experiences.

Research Questions

General Question. How do pre-service teachers describe and perceive their cross-cultural experiences in an introductory class in ESL methods and techniques?

Specific Questions

1. Do pre-service teachers perceive their experiences as making them more aware of their own cultural background? And if so, how?
2. Do pre-service teachers perceive their experiences as influencing their global perceptions? And if so, how?
3. Do pre-service teachers perceive their experiences as influencing their future teaching in an ESL environment? And if so, how?
4. What sub-categories emerged from the data of participants' perceptions?
5. What alternative theoretical model for the development of cultural awareness explained the common outcomes?

Target Audience

There are four target audiences for this study: pre-service teachers, K-12 teachers, ESL teacher trainers, and teacher education faculty. Pre-service teachers can benefit by learning to “read” surface and deep culture prior to entering the classroom. Current K-12 teachers can be helped by the development of an alternative theoretical model for the development of cultural awareness, which incorporates cross-cultural affordances needed to become more culturally sensitive to ESL students.

This study will help ESL teacher trainers and teacher education faculty recognize the possibility and the need for pre-service teachers’ to confront the reality of surface and deep culture issues these teachers will ultimately face in the classroom. Positive findings of this study could result in the inclusion of similar cultural awareness strategies in other courses offered by the college of education.

Assumptions of the Study

This study assumed a lack of cultural awareness in pre-service teachers who had not been required to study foreign language or been afforded the opportunity for authentic cultural immersion. It also assumed that “cultural awareness is not primarily obtained cognitively, but mainly through experience” (Hovater, 2007, p. 9). There was also an assumption that participants, as members of the education community, would have a general interest in cultural knowledge.

Delimitations and Limitations of the Study

Delimitations. Delimitations restrict the universal findings of a study. Bryant (2004) defines delimitations as follows: “Delimitations are those factors that prevent you from claiming that your findings are true for all people in all times and places.” In other words,

delimitations are used to narrow the scope of a study. This study was narrowed to one methods and techniques course that may differ in purpose and structure compared to other methods and techniques courses. The project was done in an urban university environment. Results may vary if replicated in a different academic setting.

Limitations. Limitations identify potential weaknesses of a study. According to Bryant (2004), “Limitations are those restrictions created by your methodology” (p. 57). In this qualitative study, the findings could be subject to other interpretations. As is typical of other qualitative studies, weaknesses were not easily defined prior to the beginning of this study.

Significance of the Study

Significance in the ESL classroom. Teachers learn about culture and its impact on communication, behavior and identity and may apply this knowledge to the ELL classroom environment. At the same time, participants may be better able to generate solutions and suggestions for meeting the needs of ESL populations in schools.

Significance for Pre-Service Teachers – General. Scovel (2002) puts the significance for teacher trainees in perspective when he suggests, “Fish Don’t Know They’re Wet: Frogs Do.” During this acculturation experience, pre-service teachers may become frogs, proving the adage, “You don’t know what you don’t know.” However, once pre-service teachers know *that* they don’t know, they may be open to difference/possibility and, in turn, put knowledge into practice.

Significance for Pre-Service Teacher Participant – Specific.

1. Pre-service teachers acquire cultural cognition and learn how to learn about culture.

2. Pre-service teachers recognize their own cultural perspectives.
3. Pre-service teachers learn about acculturation as contrasted with assimilation.
4. Pre-service teachers experience culture-specific learning about a particular culture, including its language (Smith, 2005).

Significance for Teacher Education programs. Understanding the need for cultural awareness and the possibility of using locally available acculturation techniques may encourage teacher education program directors to advocate the practice of “globalizing the classroom” (Thrush & Thevenot, 2008).

When presented with positive and beneficial experiences of the participants, teacher education programs may want to encourage the inclusion of similar cultural awareness strategies in other courses offered by the college of education.

Definition of Terms

As the field of second language acquisition grows and adapts to specific times and situations, new terminology is added/adapted to better define purposes and populations. Consequently, there exists a variance in use and definition of terms. This can be problematic when discussing topics related to language learning and teaching. This is evident in the antiquated title of the image below, “English for Coming Americans” (ECA).



“An Italian immigrant makes an American breakfast aided by instructional materials from the YMCA.”

<http://ngm.nationalgeographic.com/flashback/2001?image=9>
National Geographic, 1918, "What Is It to Be an American"

To avoid misunderstanding, key terms for this study are defined alphabetically below.

Acculturation. Horwitz (2008) explains, “Acculturation refers to the process of adjusting to and becoming part of a new cultural group.” The process consists of four stages:

1. A period of stereotypes and excitement.
2. A period of shallow comprehension and culture shock

3. A period of deeper comprehension and anomie (distance from both the old and the new cultures)

4. A period of empathy and permanent adjustment

(Scarcella & Oxford, 1992, as cited in Scovel, 2001, p. 30)

These four stages are often referred to as the 4 Hs: Honeymoon, Hostility, Humor, and Home. Scovel (2001) emphasized that “various researchers name these four stages differently and there are also different interpretations on the ultimate nature of the final stage” (p. 30).

Acculturation Theory. Also called *Social Distance Hypothesis*, this theory of second language acquisition (SLA) views language learning from the multiple perspectives of the learner, the learner’s L1 group, and the target language group. It stresses the importance of the relationship of the learning group and the target group in successful language learning. If there is low social distance between the two groups, it is believed that learning will be more successful. In addition, more successful learners are believed to be emotionally receptive to language learning and to the target language speakers and culture (Horwitz, 2008). In his Acculturation Model of Second Language Acquisition, Schumann posited:

Whenever there is a substantial socioeconomic difference between two groups of people, those who come from the comparatively disadvantaged community will not acculturate to the advantaged and dominant majority language and thus will not be motivated to acquire the second language. (as cited in Scovel, 2001, p. 25)

Assimilation. Cultural assimilation occurs when one ethnic or cultural group acquires the behavior, values and characteristics of another ethnic or cultural group while

shedding its own cultural characteristics (Gollinick & Chinn, 2002, as cited in Hovater, 2007, p. 6).

Cross-cultural field experience. Cross-cultural field experience describes when a person continually interacts with and lives among a group whose culture is different from one's own. The experience requires lengthy involvement within the new culture and, while in the culture, the individual would be considered a minority by the cultural mainstream

(Stachowski & Mahan, 1998, as cited in Hovater, 2007, p. 6).

Culture. Culture refers to the symbols, behavior, values and beliefs that are shared by a group of individuals. A culture can be large and include all individuals from a given group (ex. The Han Chinese) or nation (ex. The people of Japan). Cultures can also be subdivision within these larger groups (i.e., the Han Chinese living in Monterey Park, California, or the Japanese living on Okinawa). Although race and ethnicity are often used as means to delineate cultures, culture supersedes race and ethnicity (Gollnick & Chinn, 2002; Pang, 2001, as cited in Hovater, 2007, p. 6).

Cultural awareness. Cultural awareness is the heightened ability of individuals to understand and to internalize their own cultural values, beliefs and unique characteristics (i.e., worldview), while comprehending that others may not share those same values, beliefs and characteristics. Synonyms of cultural awareness are cultural sensitivity and cultural responsiveness (Gingerich, 1998; Haberman, 1991; Villigas & Lucas, 2002, as cited in Hovater, 2007, p. 6).

Cultural Cognition. Cognition is defined in the *New Oxford American Dictionary* as the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses. By extension, cultural cognition is the mental action or process of acquiring cultural knowledge and cultural understanding through thought, experience, and the senses.

Cultural Competence. Martin and Vaughn explain cultural competence as follows:

Cultural competence refers to an ability to interact effectively with people of different cultures. Cultural competence comprises four components: (a) awareness of one's own cultural worldview, (b) attitude towards cultural differences, (c) knowledge of different cultural practices and worldviews, and (d) cross-cultural skills. Developing cultural competence results in an ability to understand, communicate with and effectively interact with people across culture. Cultural competence is a developmental process that evolves over an extended period. (2007)

EL. An English Learner (EL), also know as English Language Learner (ELL) or Limited English Proficient (LEP), as defined by the Florida Consent Decree is the following:

An individual who was not born in the U.S. and whose native language is not English; OR who comes from an environment where a language other than English has significant impact on his or her level of language proficiency; AND who for the above reasons, has difficulty listening, speaking, reading, or writing

in English, to the extent that he or she is unable to learn successfully in classrooms where English is the language of instruction. (as cited in Smith, 2005)

ESL/EFL. The acronym ESL stands for English as a Second Language. An ESL teacher is a title given to teachers who teach English to non-native speakers in an English speaking country. EFL stands for English as a Foreign Language. Teachers who teach English in a country where English is not the predominant language are said to be EFL teachers. In the United States some school districts have replaced the ESL acronym with EL, which stands for English Learners. An EL teacher could be either an ESL or EFL instructor (TESOL website, <http://www.tesol.org>).

Foreigner Talk. Horwitz (2008) explains foreigner talk as “similar to the way adults simplify their speech for children. This term refers to a variety of simplified speech used by native speakers to talk to nonnative speakers” (p. 243).

Heritage language. Valdes (2000) describes heritage language as follows:

A language that is acquired by individuals raised in homes where the dominant language of the region, such as English in the United States, is not spoken or not exclusively spoken A heritage language is typically acquired before a dominant language but is not completely acquired because of the individual's switch to that dominant language. (387-403)

Intercultural competence. Intercultural competence, as explained by Bennett (1999) is “the capability to accurately understand and adapt behavior to cultural difference and commonality.”

Intercultural sensitivity. Intercultural sensitivity is defined as a person's sensitivity to the importance of cultural differences and to the viewpoints of culturally different others (CARLA, 2010).

Immersion. Immersion refers to a person participating in another culture to the extent that they actually live in the culture twenty-four hours a day for an extended period of time (Stachowski & Mahan, 1998 as cited in Hovater, 2007).

In vivo coding. This is a term from grounded theory in which a term, phrase or concept used by people in a setting is used as a name and idea for coding data.

Linguaculture. According to Fantini (1997), "Linguaculture is the nexus of culture and language." It concerns the way attitudes toward both the language and the culture merge together.

Pre-service teacher. A pre-service teacher is a current student or recent graduate who has yet to enter the teaching profession. For the purposes of this study, a pre-service teacher is an undergraduate student in an educational program at The University of Memphis.

Chapter 2

Review of the Literature

Plutarch was to Montaigne what Montaigne was to many later readers: a model to follow, and a treasure chest of ideas, quotations, and anecdotes to plunder. "He is so universal and so full that on all occasions, and however eccentric the subject you have taken up, he makes his way into your work." The truth of this last part is undeniable; several sections of the Essays are paste-ins from Plutarch, left almost unchanged. No one thought of this as plagiarism; such imitation of great authors was then considered an excellent practice. Moreover, Montaigne subtly changed everything he stole, if only by setting it in a different context and hedging it around with uncertainties. (as cited in Bakewell, 2010, p. 66)

Introduction

Many studies have suggested the benefit of cultural learning in language education (Paige et al., 2000). Others have supported the value of immersion programs, such as study abroad experiences, as conduits for cultural learning. Adler (1975) suggested that although a cross-cultural experience may begin as a journey into another culture, it ultimately becomes a journey of enhanced awareness and understanding of oneself and one's home culture (pp. 17-23).

Traditionally, study abroad programs and second language study have afforded the opportunity for pre-service teachers to experience cultural learning, develop cultural cognition and increase cultural awareness. The advantages of these experiences are clarified, as previously mentioned, in National Education Association (NEA) Research, "The Benefits of Second Language Study" (2007):

- "The positive impact of cultural information is significantly enhanced when that information is experienced through foreign language and accompanied by experiences in culturally authentic situations" (Curtain & Dahlberg 2004).

- “Experiences in learning a second language and learning another culture will facilitate teachers' interactions with their students' learning experience. Competent teachers understand that positive self-concept and positive identification with one's culture is the basis for academic success” (Lemberger, 1990).
- “Foreign language learners are more tolerant of the differences among people” (Carpenter & Torney, 1974).

For many pre-service teachers, however, foreign language education is not a degree requirement and, consequently, is not pursued. At the same time, many pre-service teachers in urban schools are not in a position to participate in a cultural immersion program via travel or study abroad.

This literature review examines the need for an alternative approach, an alternative path for pre-service teachers to experience cultural learning, develop cultural cognition and increase cultural awareness within the constraints of many teacher education programs. This review begins with a brief discussion of the current position on second language study in the U.S. and how this position affects pre-service teachers. It then describes the acculturation process and addresses the importance of cultural learning for pre-service teachers. The review concludes with an examination of current pedagogical strategies and teacher training programs designed to afford pre-service teachers the opportunity for cross-cultural experience. This opportunity is absent in many teacher education programs. The summary of the literature review suggests that further research is warranted to determine the benefits of alternative programs and pedagogies designed to encourage cross-cultural experiences, increase cultural cognition, and develop cultural awareness in these pre-service teachers.

Second Language Study in the United States

What is the current position of second language study in the United States? How does this position affect pre-service teachers? NEA Research (2007) described the United States view, past and present, on the importance of linguistic diversity and cultural awareness:

Although there have been times in the country's history when foreign languages were considered as important as mathematics and science, the U.S. education system has, in recent years, placed little value on speaking languages other than English or on understanding cultures other than one's own. (p. 1)

This position is reflected in the absence of language and multicultural instruction in some urban environments. The NEA study pointed out that this discrepancy in opportunity to study foreign language is based on socioeconomic status and emphasized, "foreign language is offered in only one-quarter of urban public schools compared with about two-thirds of suburban private schools" (p. 7). At the same time, there are five million ELLs in U.S. public school system (TESOL, 2010). Student populations are heterogeneous and represent broad and rich cultural and linguistic diversity. Consequently, teachers need to be prepared to work with [and have empathy for] children from many different cultural, social, and linguistic backgrounds. To do this, they need cultural competence. Cultural competence is described as "the ability to be aware of one's own cultural worldview, attitude towards cultural differences, knowledge of different cultural practices and worldviews, and cross-cultural skills" ("Best Practices in ELL," n.d.).

One way to prepare culturally competent teachers who are ready for the changing classroom dynamic is to encourage second language study and cultural study abroad. As

Lemberger explains, “Experiences in learning a second language and learning another culture will facilitate teachers' interactions with their students' learning experience” (1990).

In sum, current multi-cultural, multi-lingual student populations need teachers who are linguistically aware, culturally sensitive and emotionally empathetic. However, the majority of pre-service teachers, who are monolingual and by extension, mono-cultural, are unprepared for the dynamic of multi-cultural classrooms. Experience in second language study would prepare teachers to work in these classrooms; however, many current teacher education programs do not offer this opportunity—the opportunity to experience the acculturation process—for their students.

The Acculturation Process

What is the acculturation process and why is the awareness and experience of it important for pre-service teachers? Horwitz (2008) explains, “Acculturation refers to the process of adjusting to and becoming part of a new cultural group” (p. 239). Scarcella and Oxford (1992) describe the four-stage process as “a period of stereotypes and excitement, a period of deeper comprehension and anomie (distance from both the old and the new cultures), and a period of empathy and permanent adjustment” (as cited in Scovel, 2001, p. 30). Scovel emphasized that “various researchers name these four stages differently and there are also different interpretations on the ultimate nature of the final stage” (p. 30). As stated earlier, these four stages are more commonly referred to as the 4 Hs: Honeymoon, Hostility, Humor, and Home.

The process of acculturation expanded and defined for language learners is the process of learning a new language and the culture that goes with the language. For students adjusting to a new lingua-culture, the 4Hs have been adapted to: Euphoria, Culture Shock, Anomie, and Assimilation or Adaption.

Euphoria is the initial phase in which students will experience a period of excitement over their new surroundings. This stage is often not experienced by students who, due to immigration or diaspora, find themselves in a new linguaculture through no choice of their own. Euphoria is followed by Culture Shock, which is associated with the student feeling separated, angry, frustrated, sad, lonely, homesick and even physically ill. Anomie is a gradual stage in which students begin to accept differences in thinking and feeling around them. They are slowly becoming more accepting of other people in the second culture and do not feel totally bound to their native culture nor fully adapted to the second culture. The last stage, Assimilation or Adaption represents near or full recovery by showing acceptance of the new culture and self-confidence in the “new” person they have become in the new culture.

Although the 4H model is generally student-focused, Professor Sally Blake, formerly of the College of Education at the University of Memphis, has suggested that this model could very well be adapted for content-teachers, for whom teaching ELLs is a new experience. Blake suggests that the 4Hs might serve as a self-diagnostic for in-service classroom teachers or for pre-service teachers doing practicum, any or all of whom might not understand the predictable acculturation process and their respective role in it.

An acculturation model that is perhaps more teacher-adaptable has been developed by Milton Bennett. Bennett’s Developmental Model of Intercultural Sensitivity (DMIS) presents a more expanded view of the acculturation process. Figure 1 details this process.

Monocultural Mindsets	Intercultural/Global Mindsets
<ul style="list-style-type: none"> • Makes sense of cultural differences and commonalities based on one’s own cultural values and practices • Uses broad stereotypes to identify cultural difference • Supports less complex perceptions and experiences of cultural difference and commonality 	<ul style="list-style-type: none"> • Makes sense of cultural differences and commonalities based on one’s own AND other culture’s values and practices • Uses cultural generalizations to recognize cultural difference • Supports more complex perceptions and experiences of cultural difference and commonality

Figure 1. Bennett’s Developmental Model of Intercultural Sensitivity

Note: The data on Intercultural Sensitivity are adapted from “Intercultural Development Inventory v.3 (IDI)” by Hammer, M.R. (2009) p. 3.

This model informs individuals about their own orientations toward cultural difference. The movement from a monocultural to an intercultural/global mindset occurs in stages, much like those in the 4H model of the acculturation process. The DMIS was created as a framework to explain the observed and reported experience of people in intercultural situations (Bennett, 1993). The underlying assumption of the model is that “as one’s *experience of cultural difference* becomes more sophisticated, one’s competence in intercultural relations increases” (Bennett, 1986, p.423).

The six stages of Bennett’s DMIS are explicated (Hammer, 1999) in the following Intercultural Development Continuum (IDC), Figure 2.

Denial	An orientation that likely recognizes more observable cultural differences (e.g., food) but may not notice deeper cultural differences (e.g., conflict resolution styles) and may avoid or withdraw from cultural differences.
Polarization	A judgmental orientation that views cultural differences in terms of “us” and “them”. This can take the form of: <i>Defense</i> : an uncritical view toward one’s own cultural values and practices and an overly critical view toward other cultural values and practices. <i>Reversal</i> : An overly critical orientation toward one’s own cultural values and practices and an uncritical view toward other cultural values and practices.
Minimization	An orientation that highlights cultural commonality and universal values and principles that may also mask deeper recognition and appreciation of cultural differences.
Acceptance	An orientation that recognizes and appreciates patterns of cultural difference and commonality in one’s own and other cultures.
Adaptation	An orientation that is capable of shifting cultural perspective and changing behavior in culturally appropriate and authentic ways.
Cultural Disengagement	A sense of disconnection or detachment from a primary cultural group.

Figure 2. Bennett’s Intercultural Development Continuum
Summary Orientation Descriptions

Note: The data on Intercultural Sensitivity are adapted from “Intercultural Development Inventory v.3 (IDI)” by Hammer, M.R. (2009) p. 4.

Hammer (1999) supported NEA (2007) findings that cultural cognition will enable teachers to more productively interact with students in the multi-cultural classroom. He reinforced the correlations between cultural awareness and success in the workplace [classroom] when he asserted:

This continuum indicates that individuals who have a more intercultural mindset have a greater capability for responding effectively to cultural differences and recognizing and building upon true commonalities. That is, your success in achieving workplace [or classroom] goals is better served when you are able to more deeply understand culturally learned differences, recognize commonalities between yourself and other, and act on this increased insight in culturally appropriate ways that facilitate performance, learning and personal growth among diverse groups. (p.3)

Earlier 4H acculturation models, which appear frequently in SLA texts and ESL teacher training textbooks and workshops presentations, measure the acculturation process but do not specifically detail that process as it relates to intercultural competence. The IDC not only considers a person's acculturation and intercultural competence process, it also takes into consideration a separate dimension – Cultural Disengagement. Although this is not a dimension of intercultural competence, it is significant in that it addresses a person's development of intolerance of his or her primary culture group (Hammer, 1999). This model has been used more frequently in business and university training/teaching environments. For example, Bennett (2004) adapts the DMIS to a university classroom environment where students are predictably at various levels of intercultural development. In her article, "Turning frogs into interculturalists: a student-centered developmental approach to teaching intercultural competence," Bennett relays an approach using the "frog theory of change," which suggests that, "it is possible to boil a frog in a cauldron of water if you are careful to turn the heat up slowly. Turning the heat up too rapidly of course leads the frog to jump out" (p. 157). Bennett suggested that

IDI is a companion qualitative instrument developed to accompany the DMIS. Hammer (2009) argues that it is a “cross-culturally valid and reliable assessment of intercultural competence.” She opens her findings with the following epigraph:

There is a difference between a traveling foreigner and a foreign traveler. A traveling foreigner studies the culture, art, religion, and people in an act of being in the culture and understanding it. The foreign traveler retains his own culture learning nothing of the one he visits. He is brass, bold and ethnocentric. The question is not which one is right or wrong, but simply, which one are YOU?”
--Submitted by a student who saw this written on a youth hostel graffiti wall.

In her abstract, Pederson reveals the results of the two studies. The first study was a two-week short-term study abroad, which included cultural comparative pedagogy with an emphasis on multiple perspectives and on-site facilitated reflection. This group achieved significant changes in IDI subscales.

A second yearlong study-abroad "island" classroom quantitative research project compared two groups, one without cultural awareness coaching and one with. The long-term study abroad group *with* intervention had statistically significant change. Pederson's work emphasizes that *pedagogy* and *the duration* of study abroad make a difference in student intercultural growth (1). In his article, "Intervening in the learning of US students abroad," Vande Berg supported this finding:

If intercultural effectiveness is a goal of study abroad, we need to do much more than send students abroad to study. We need to work with them on the reflective process and intercultural understandings of the study abroad experience.

(as cited in Pedersen, 2009, p. 13)

Pederson's research is an example of cultural learning and awareness study in the field of psychology, which is one field of many that explore the acculturation process and

its ramifications. Surprisingly, one field that has not shown a significant amount of writing and research on cultural learning is that of second language acquisition.

A critical review of the literature on culture learning and language education (Paige et al., 2000), conducted as part of the Center for Advanced Research on Language Acquisition (CARLA) with the support of the U.S. Department of Education, confirmed this paucity of literature on cultural learning. The authors reported that while cultural learning has been written about and explored in a “diversified field of disciplines . . . such as, psychology, linguistics, anthropology, education, and intercultural communication” very little has been written on the relationship between cultural learning and language educations (1). The CARLA review began in 1994 with a search that generated 3000 citations. This broad search was ultimately narrowed to 289 relevant references. Points of consideration for inclusion were the following: the research focus, the research orientation, methodology, the language education setting/context, how culture was defined, the major results and their implications for language pedagogy. The researchers’ rationale for conducting this review of the literature was to determine if studies existed which could do the following:

- support and/or challenge current language education practices regarding the teaching of culture,
- provide guidance to language educators on effective culture teaching methods,
- suggest ways to conceptualize culture in the language education context,
- suggest ways to assess culture learning, and,
- indicate which instructional methods are most effective for various types of culture learning objectives.

The research findings were organized into six sections covering major topics found in the literature. These include the following: research and theory on the setting, research and theory on teacher variables, research and theory on learner variables, research and theory on instructional methods, research and theory on curricular materials (e.g., textbooks), and research and theory on measuring and assessing culture learning.

The authors of this study present a model of culture learning that is in contrast with previous objective/surface cultural models. Their model, “A Conceptual Model of Culture Learning,” considers not only objective/surface cultural issues but subjective/deep cultural issues, as well. This and more recent models view culture as dynamic and variable. Paige et al. (2000) pointed out:

This major transformation in perspective has also been characterized by conceptual shifts from culture-specific to culture-general models of intercultural competence, cultural stereotypes to cultural generalizations, cultural absolutes to cultural variations (within and across cultures), and culture as distinct from language to culture as integral to language. Language in this process plays a fascinating and complex double role: it is a medium for as well as shaper of culture. (p.4)

This new, more encompassing view redefines the role of the cultural learning and assigns new goals to the cultural awareness process. This was explicated by Paige (1997), who observed that “under the new dynamic, students attempting cultural learning would not only be learning about culture as it related to ‘others’ but also would be confronted with learning about their own cultural identity” (p. 6). In doing so, according to the new model, the pro-active learner would learn about culture and its impact on human communication

behavior, and identity; experience culture-specific learning, i.e. learning about universal, cross-cultural phenomena such as cultural adjustment; experience culture-specific learning, i.e., learning about a particular culture, including its language; and learn how to learn, i.e., becoming an effective language and culture learner. Specific needs that are relevant to this project according to CARLA are the following:

There is a serious absence of impact studies that examine the effects of different types of materials and methods on culture learning. What is sorely needed is research on alternative textbooks, which incorporate a far wider range of cultural elements and involve the learner more actively in the culture learning process. Studies of authentic materials, especially in terms of their place in the curriculum and their relationship to other methods, would also be very helpful.

(CARLA, 2019)

The need for teachers who are culturally aware is evident. However, teacher education programs that effectively train for cultural awareness seem scarce. Hovater (2007) emphasized, “the need for research that determines whether existing programs accomplish the goal of developing culturally sensitive teachers is critical” (p.13). This statement suggests a need to explore existing pedagogical strategies and teacher education programs as they relate to cultural learning.

Current Pedagogical Strategies and Teacher Education Programs

What are current trends in pedagogy and teacher education programs, as they relate to cultural awareness, growth and cognition in pre-service teachers? The following portions of this review of the literature examine specific pedagogical strategies, in particular, the use of non-traditional textbooks and experiential learning assignments

designed to encourage cultural cognition and teacher training programs for which cultural immersion is a major focus. The first program discussed is designed to increase cultural awareness in students who plan to teach professional writing at the academic level.

At the academic, or university level, there is an ever-growing presence of multi-cultural materials embedded into course requirements. One program that employs this strategy exists at New Mexico State University, where a professor of rhetoric and professional communication teaches a traditional under-graduate program in professional writing education. The following course description reflects the spirit of the program:

BorderWriting -- Teaching where students learn about how writing and cultural values vary across the globe, paying particular attention to writing and culture in the New Mexico-US border region. Students compare cultures, clarifying differences between stereotyping and cultural generalizing, and learn about the need to ethically and validly compare cultures. Participants in the course learn and apply a framework for comparing cultures and writing patterns, based on predominant conception of the self, thinking patterns, social behaviors, and rhetorical traditions. (Thatcher, 2008)

The course description above confirms that this course is culture driven. However, major assignments do not offer the opportunity for students to have one-to-one contact with a second language speaker and/or foreign culture. The three major assignments include a critical essay on culture in a movie, a comparison of cultural values in two websites and an adaptation plan for an instructional manual. While this course addresses the critical need for cultural awareness training for those who would be working/teaching in the areas of business and higher education, it neither offers the opportunity for

authentic cross-cultural interface nor uses non-traditional materials. One course that did incorporate selective literature was a four-week graduate course at Middle Tennessee State University designed to personify the voice of the English language learner.

Craig and Paraiso designed a four-week online course in cultural awareness for K-12 pre-service and in-service teachers. This course served as action research project entitled *Antonio's Gun and Delfino's Dream: Perceptions and Views of Immigrant Students* (Craig & Paraiso, 2009). The qualitative study utilized the text *Antonio's Gun and Delfino's Dream* (Quinones, 2006), technology in the form of online discussions and book talks, and focused reflection questions to explore views and perceptions of English language learner immigrant students in public schools. Participants included in-service teachers in the ESL add-on endorsement program who were teaching in public schools and pre-service graduate students who were enrolled in the M.Ed. or M.S.T. programs. In their abstract the researchers point out:

Findings indicate that views and perceptions among teachers and graduate students enrolled in the M.Ed. program were similar. However, the views and perceptions held by those students enrolled in the M.S.T. program differed. Views and perception drastically changed as participants explored the issues related to immigrant dislocation. Participants were able to generate many solutions and suggestions for meeting the needs of immigrant populations in schools. (Craig & Paraiso, p. 2)

This study is particularly relevant to this project as it was conducted in response to statistics and other demographic information, which the authors cited in an article by the same name published in the *TNTESOL Journal* (2009):

In Tennessee, the rate of growth in the LEP population enrolled in public schools rose from 12,000 students in 2000 to almost 20,000 in 2005. These numbers indicate a 369.9% growth rate (U.S. Department of Education's Survey of the States, 2006). The variety of countries and languages represented by these students creates a picture of rich, colorful, and varied weaving. However, this intricately woven texture that makes up the ethnic, cultural, and linguistic backgrounds of K-12 students presents an imperative that cannot be ignored. (p. 15)

The course, conducted over a summer semester period, incorporated selective literature, which echoed the voice of the Mexican English language learner. It was chosen to expose students to the plight of the immigrant who comes to the U. S. to improve economic conditions. It did not, however, include an authentic cross-cultural component utilizing non-native speaker interface via experiential learning (ELL interviews, as did Smith (2005) in his study, *Teaching Inclusivity: Pre-service Teachers Perceptions of Their Knowledge, Skills and Attitude Toward Working with English Language Learners in Mainstream Classrooms*).

Smith's study was conducted over a semester period at the University of South Florida. The purpose of this quantitative study was to examine the effect of an introductory ESL methods course on the attitudes of pre-service teachers regarding ESL students. The introductory ESL course was designed to cover ESL policies and practices, cultural awareness, SLA theory, methods of teaching ESL and ESL student assessment. These pre-service teachers had never worked with ESL students or considered the ELL experience. Smith's study is uniquely relevant to this project, as the required course taken

by the participants lines-up closely with the course taken by participants of this study. It parallels in the following ways:

1. Reflective assignments include a cultural self-analysis, a reflection on over-all field experience and a reflection on the process of participating in an ESL classroom situation.
2. Field experience involved volunteering with ESL students.
3. Students interviewed English language learners and assessed oral language ability and needs of the non-native speakers of English.

Studies related to the effect of field experiences on attitudes and beliefs have reported changes in teachers' attitudes as a result of educational experiences (Agnello & Mittag, 1999; Shade & Stewart, 2001; and Wiggins & Follo, 1999 as cited in Smith, 2005). Smith (2005) supports this claim. In his conclusion he writes:

The study offered some insights into pre-service teachers' attitudes toward ESL students prior to formal ESL education, and how they perceive their attitudes to have changed due to taking a course. The largest changes were in their belief that all teachers should receive ESL education, and their confidence in their ability to deal with having ESL students in their classroom. This study also indicated that field experience was perceived to have contributed most strongly toward changes in perceptions. This agrees with other studies that have found field experience to be an important influence on pre-service teachers' beliefs. (p. 60)

While Smith's project foreshadows the current study both in time frame, content, and incorporation of authentic interface via ELL interviews, it neither utilizes an alternative text nor has cultural awareness as its key focus. This is, however, true of

Hovater's (2007) work, *Developing Cultural Awareness: A Grounded Theory Study of Pre-Service Teachers' Field Experiences in Taiwan*.

Hovater's study (2007), which lines up most closely with the current project, investigated an immersion program designed in response to a mandate from the US Department of Education to train future teachers to be culturally sensitive to students from diverse backgrounds. Consequently, participant pre-service teachers taught English in local Taiwanese schools and lived with Taiwanese families. Research was conducted over an eight-week teaching abroad program. Hovater used a grounded theory methodology "to establish a theory of becoming culturally aware as perceived by the pre-services teachers themselves" (p.3). Data came from discussion groups, interviews, and student evaluations. The researcher's findings suggest the participants' experiences exemplify the four-stage acculturation process and the participants perceived themselves as becoming culturally aware. The experience of being immersed in a culture vastly different from their own challenged these pre-service teachers to adapt their teaching methodology to fit the needs of the Taiwanese students. This study acknowledges that a substantial difference can be made in cultural learning/cognition/awareness in a relatively short period of time in an immersion process using an authentic environment as text.

Summary of Literature Review

The summary of the literature suggests that further research is warranted to determine the benefits of alternative programs and pedagogies designed to encourage cross-cultural experiences and, in turn, increase cultural cognition and develop cultural awareness in pre-service teachers, for whom foreign language study and/or cultural immersion are not probable. Paige (2008) suggests, "we need to continue to identify *what*

works to ‘move people’ in terms of their intercultural development.” To impact this development, mobility experiences need a focus that is beyond facilitated travel” (as cited in Pederson, 2009, p 3). In the words of Marcel Proust (1871-1922), “The real voyage of discovery consists not in seeking new landscapes but in having new eyes.”

Chapter 3

Research Method

If you study grains of sand, you will find each is different. Even by handling one, it becomes different. But through studying it and others like it, you begin to learn about a beach. (Larsen-Freeman, as cited in Nunan & Bailey, 2009, p. 157)

Introduction

This is a qualitative case study. Creswell (2003) explains qualitative research as follows:

Research takes place in the natural setting, employs multiple methods of data collection, is emergent rather than prefigured, is based on the interpretations of the researcher, is viewed holistically, is reflective, uses both inductive and deductive reasoning processes, and employs a strategy of inquiry. (p. 205)

Having chosen a qualitative approach for this case study, I used a narrative strategy of inquiry – the study of individuals. The descriptive data that emerged, as is typical of a qualitative case study, were reported in participants' words rather than in numbers (Creswell, 2003, p. 199). This strategy required the use of “special formatting of the manuscript to call attention to quotations from the participants” (Creswell, 2003, p. 197).

According to Teachers of English to Speakers of Other Languages (TESOL) *Qualitative Research: Case Study Guidelines* (2009), “ A case typically refers to a person, either a learner, or a teacher, or an entity, such as a school, a university, a classroom, or a program” (2009). TESOL's position on case study research is explained below:

Case study research aims at understanding a bounded phenomenon by examining in depth, and in a holistic manner, one or more particular instances of the phenomenon. Case study research in TESOL and second language acquisition

(SLA) has its origins in psychology and linguistics (e.g., Hatch, 1978), with a focus on the development of L2 syntax, morphology, phonology, and so on, as analyzed by an objective research. More recently, TESOL case studies have adopted the more subjective and interpretive stance typical of case studies in education and other fields (Gall, Borg, & Gall, 1996; Johnson, 1992; Stake, 1994, 1995), with less emphasis on the acquisition of discrete linguistic elements and more emphasis on such issues as learners' and teachers' identities, teachers' professional development experiences, and the implementation of language policies in programs and countries. Both approaches are legitimate but require sufficient detail and contextualization. (2009)

Assumptions of Qualitative Research

As an interpretive, inductive form of research, case studies explore the details and meanings of experience and do not usually attempt to test *a priori* hypotheses (TESOL, 2009). Consequently, as researcher, my attempt was to identify important patterns and themes in the data and provide a compelling and engaging profile of the case, using information drawn from the data to inform broader issues relating to ESL teacher training and preparation.

Creswell (2003) points out, "Qualitative researchers approach their studies with a certain paradigm or worldview, a basic set of beliefs or assumptions that guide their inquiries" (p. 199). The researcher assumed the responsibility of interpreting what was said. The interpretations, however, include the perspectives and voice of the people who were studied (Denzin & Lincoln, 2000 as cited in Hovater, 2007)). The role of "voice", therefore, is paramount to this study.

Rationale for Using a Qualitative Approach

The rationale for adopting a Qualitative Approach include the following:

1. The nature of initial inquiry and resulting research questions presupposed a qualitative approach. Unlike quantitative research questions that ask “why” – suggesting cause and effect--qualitative research questions ask “what” and “how,” allowing for an ‘open and emerging’ (Creswell, 2003) design. Research questions can be expected to evolve and to change during the study in a manner consistent with the assumptions of an emerging design. Creswell (2003) points out, “often in qualitative studies, the questions are under continual review and reformulation, as in a grounded theory study” (p. 107).
2. The purpose of the research was exploratory in nature and searched for a theory or hypothesis “that would shed light on the common perceived experiences of pre-service teachers” (Hovater, 2007) and not begin with a preconceived hypothesis to suggest what the data would show.
3. Qualitative inquiry assumes that the researcher “filters the data through a personal lens that is situated in a specific sociopolitical and historical moment. One cannot escape the personal interpretation brought to the analysis” (Creswell, 2003, p. 182).

The Role of the Researcher

The role of the researcher in a qualitative research study is one of active participant. The researcher takes a part in the process and does not ‘stand back’ from the study. Any personal bias is stated upfront and the researcher does not attempt or claim to be completely objective (Creswell, 1994, as cited in Hovater, 2007).

The introductory course in ESL methods and techniques was selected for this study because I had access to the research site and participants. As the professor of this course, I had a thorough understanding of how the course worked and was allowed access to data via eCourseware. This data included assigned reading responses, focused reflective questions, eCourseware discussions, and macro and micro observations.

I have taught this course for three years and have trained others to teach it, as well. I have also led seminars on ESL methods and techniques and cultural awareness for in-service teachers. My experience as a teacher trainer had prepared me for this study.

I am also a language learner and EFL practitioner with experience learning and teaching in Mexico, the Czech Republic, and at the Intensive English Program at The University of Memphis. These experiences allowed for both academic and affective entry into this project. As a researcher/facilitator of this course, disruption on my part was minimal. All data was drawn from the course 'in progress'.

Finally, as part of the community of teacher educators, I would like to add to the body of pedagogical knowledge in hopes that teacher-training programs will benefit from the results of this study. Understanding the cultural awareness experiences of pre-service teachers and developing an alternative theoretical model to encourage cross-cultural exposure may offer an opportunity for better practices in teacher education. These practices, in turn, might serve to better prepare pre-service teachers for ESL classrooms in the future.

Pedagogical Tactics

The tools you choose depend on the goals you wish to accomplish (vanLier, 1988).

To meet cultural awareness learning outcomes specified in the course syllabus (see Appendix A) and address the absence of participation in an immersion program and/or significant foreign language education, this course utilized selected literature, *Travel as a Political Act* (Steves, 2009). *Travel as a Political Act* is a trade book that provides global perspective using a framework based on individualism and collectivism. Participants were required to mine the Steves text for specific examples of how people in other countries do things differently and live their lives differently. Then, they discussed possible reasons why they do things differently in order to understand their perspectives and value the diversity they may see in their future students. Understanding and valuing diversity is of significant importance for teachers being successful in addressing the needs of second language learners in their classrooms. Finally, participants discussed responsible teaching practices and attempted to generate solutions and suggestions for meeting the needs of the increasing number of linguistically and culturally diverse populations in the U.S. classroom.

As detailed below, course assignments also encouraged cultural awareness in two additional venues: by encountering the immigrant voice, in Amy Tan's essay, "Mother Tongue", and through ELL interface during required experiential field research. This research was designed for participants to explore and challenge their own views and perceptions, as well as, to uncover those of the English language learners.

Sampling Method

As Creswell (2003) explains, “Purposeful selection is designed to select participants and/or sites (or documents or material) that best help the researcher understand the problem and the research questions (p. 185). Purposeful sampling also allows the researcher to select individuals who might show different perspectives on the problem. Purposeful selection was used for this study as it relates to the participants, site, and the materials. The group of participants in the study consisted of pre-service teachers who participated in an introductory class in ESL methods and techniques during one semester of study in an urban university setting.

In qualitative research, multiple cases are often preferable to single cases, particularly when the cases may not be representative of the population from which they are drawn and when a range of behaviors/profiles, experiences, outcomes or situations is desirable (TESOL 2009). The number of students in the methods and techniques in ESL course traditionally ranges from 25–35. The goal for this project was to select 30% of class enrollment. Ten were selected and two dropped the course. The end total of 8, however, still guaranteed a 30% sampling as class enrollment held at 26. A demographic questionnaire was issued to assure a cross-section of participants (see Appendix B). In order to protect the anonymity of the participants the actual semester they participated in the course has been purposely omitted.

Data Collection Procedures

General Qualitative Data Analysis Procedures. Case study data analysis generally involves an iterative, spiraling or cyclical process that proceeds from more general to more specific observations (Creswell, 1998; Plys, 1997; Silverman, 2000).

Data analysis begins informally and continues during transcription, when recurring themes, patterns and categories become evident. Once written records are available, analysis involves the coding of data and identification of salient points or structures (TESOL 2007). Coding is the process of organizing the material into “chunks” before bringing meaning to the “chunks” (Rossman & Rallis, 1998, p. 171). It involves taking data into categories, and labeling those categories with a term, often a term based in the actual language of the participant (called an *in vivo* term) (Creswell, 2002). Such was the case with this study.

Qualitative Data Analysis for This Study. In keeping with qualitative research tradition, I began with a general review of the data and assigned it to appropriate categories. As a preliminary coding frame, I used the PLACE Model (People, Language, Attention, Cognition, Emotion) for second language acquisition (SLA) study (Scovel, 2003). This is the frame used throughout the text, *Learning New Language: A Guide to Second Language Acquisition*, which was required reading as the theory component to the introductory course in methods and techniques in ESL. In academic environments these domains might be referred to as social, linguistic, attentive, cognitive and affective. For this study, which considers pre-service teachers and the classroom environment, I altered the acronym slightly and assigned “C” as a more encompassing ‘Classroom’ in lieu of Cognition.

I continued analysis by distilling the data and threading together commonalities. As themes emerged, I assigned subcategories to the text. Finally, I attempted to connect the categories and develop a theoretical model for an alternative cross-cultural experience.

Data was collected from the following sources:

1. focused, reflective discussion board questions to explore the immigrant voice
2. field research to explore views and perception of the ELL
3. selected literature to introduce global perspectives

Validity Procedures

Creswell (2003) insists, “validity is seen as a strength of qualitative research” (p. 195). For a study to be valid, the qualitative researcher should incorporate one or more of eight primary strategies: triangulation, member-checking, rich description, clarification of bias, presenting negative or discrepant information, prolonged time in the field, peer debriefing and use of an external auditor. I have employed five including: triangulation, rich, thick description, presenting negative or discrepant information, prolonged time in the field and clarification of bias.

The primary strategy that I used to check for the accuracy of the findings was triangulation. Methodological triangulation requires multiple data gathering methods. I have employed observations, questionnaires, and documents. A second, and perhaps more important strategy used was rich, thick description. This is apparent in the saturation of the descriptive narrative taken from participants writing. A third strategy, presenting negative or discrepant information, is represented in the narratives. Every effort was made to present multiple perceptions voiced by the pre-service teachers. The fourth strategy was prolonged time in the field. Data was continually collected over a fifteen-week period. Finally, it is important to clarify that this researcher is biased towards the cultural awareness benefits of foreign language study and/or living in a culture different from one’s own.

Chapter 4

Results and Analysis

A moment's insight is sometimes worth a life's experience.
(Oliver Wendell Holmes, as cited in Nunan & Bailey, 2009, p. 284)

Introduction

Data collection and preliminary analysis were conducted simultaneously. This allowed for constant comparison and application of each category as it evolved from the data. In an attempt to narrow down the findings into manageable “chunks”, categories were distilled into a preliminary open coding frame of four vignettes. These *a priori* vignettes derive from assignments that are part of the course syllabus. Each vignette was then broken down into five categories based on the PLACE model used in *Learning New Language: A Guide to Second Language Acquisition* (Scovel, 2000). Scovel points out, “when we learn a new tongue, I believe we should consider the following five domains: People, Language, Attention, Cognition and Emotion” (p. 3). In academic environments these domains might be referred to as social, linguistic, attentive, cognitive and affective. For this study, which considers pre-service teachers and the classroom environment, I altered the acronym slightly and assigned “C” as a more encompassing Classroom in lieu of Cognition. The PLACE categories encompass sub-categories that emerged from the data. Throughout the semester, students in the methods and techniques in ESL course became adept at using the PLACE model as a diagnostic tool to “read” contexts in which language teaching and learning were taking place.

The *in vivo* codes, which label the vignettes, are based on actual language of the participant. One criticism of the open coding method is that “open coding processes do not allow the passion, meaning and spirit of the research to become apparent” (Bresciani,

as cited in Hovater, 2007). Labeling the vignettes with *in vivo codes* allowed the “voice” of the participants to come through.

The four *a priori* vignettes are entitled as follows: The immigrant voice, Ell interface, *Travel as a Political Act* - global perspective, *Travel as a Political Act* - Europe, Turkey, and Morocco. These vignettes represent a précis of the participants’ cross-cultural experiences during the semester of study. They appear in chronological order as the complementing assignment appeared on the syllabus. Data appears in narrative form using the wording of the participants. As is often the case in qualitative narrative, special formatting of the manuscript was used to call attention to quotations from participants (Creswell, 2003, p. 197).

The first vignette explores participants’ reactions to the voice of an English learner -- a reading of an essay by a first generation Chinese American writer, Amy Tan. Tan’s essay relays the story of her life as a Generation 1.5 English speaker. The second vignette assesses participants’ encounters with two English language learners via an experiential learning field research project (see Appendix C). While the first assignment introduced the voice of an English learner, it did not allow for direct interface. The interview assignment required direct communication between the pre-service teacher and two non-native speakers of English.

The third vignette targeted participants’ cross-cultural experiences as they began to mine Steves (2009) *Travel as A Political Act (TAPA)*. The introduction to this non-traditional text is global in perspective, while the chapters that follow are country and culture-specific. The fourth vignette, also centered on the Steves text, presents local cross-cultural opportunities with discussions about west and central Europe, El Salvador,

Turkey and Morocco. Throughout the semester, students explored and reacted to specific examples of how people in other countries/cultures do things differently and live their lives differently. In order to understand their own culture and value the cultural diversity they may see in their students, they examined possible reasons why cultures do things differently. This was done via discussion board and class conversation (see Appendix D).

The *in vivo* code title of each of vignette mentioned above has a genesis in the data. As described by Hovater (2007): “The attempt was to select a title that was ‘voiced’ directly from the participants and that also hinted towards the underlying categories within” (p. 60). Table 1 summarizes the titles of the five vignettes and sub-categories contained in each.

Table 1: Vignettes and ‘*in vivo*’ codes

Vignette 1: The immigrant voice	<i>‘It’s not easy’</i>
Vignette 2: English language learner interface	<i>‘I had no idea’</i>
Vignette 3: <i>Travel as a Political Act</i> Global perspective	<i>‘It’s a shrinking world’</i>
Vignette 4: <i>Travel as a Political Act</i> Europe, Turkey, and Morocco	<i>‘Who knew?’</i>

Open Coding Analysis

The first stage of this qualitative study was open coding of the data. This was done via track changes notes to assignments throughout the semester of study. After initial coding, the data was sorted into categories showing common observations among

the research participants. The categories were then divided into sub-categories as they relate to the PLACE model frame. The first vignette derives from an online discussion board assignment. The categories are cohesive in that they relate to the pre-service teachers reactions to the voice of an English learner. The categories pertaining to this vignette cover the following applied linguistics related topics, as they connect to the PLACE frame:

People	Generation 1.5, surface culture vs. deep culture, language and identity
Language	code switching, avoidance
Attention	foreigner talk
Classroom	BICS/CALP, academic deep culture assumptions
Emotion	fairness, ELL perspective, social distance

As discussions, the responses are conversational in nature. Consequently, they appear as written by the participant. All participants' entries will follow the formatting symbol, In their words.

Vignette 1: The immigrant voice
'It's not easy'

People

Generation 1.5. Generation 1.5 learners are long-time immigrants to the United States who may or may not be literate in their first language and also have language problems in English. They are called Generation 1.5 because they have characteristics of both first and second-generation immigrants. Like second-generation immigrants, they can seem acculturated to American society, but like first-generation immigrants, they may not be literate in English (Horwitz, 2008). These learners are often called on to function as the spokes-person for the non-English speaking adults in their family and as

bridge between home and community. Although this term dates to the 1970s, most pre-service teachers and many of their content professors are unfamiliar with the idea of a 1.5 Generation. At the time of this assignment, the term had not been introduced in this course; however, students were quick to ‘notice’ (Van Patton, 1994) scenarios and behaviors as they relate to the topic.

In their words

1. “Students learning English at school face a very different scenario at home, which can put added stress to them already, struggling with ESL.”
2. “Is their family supportive of ‘new’ language the student is learning and do they allow their child to speak English at home?”
3. “It was interesting to read about how Amy’s mom would make her talk on the phone for her. I can see how much of a burden it ended up being for Amy. Now I feel bad for asking my Russian friends to translate things for me, or having my Czech students order food for me at a restaurant. A lot of times it’s easy to forget that the ESL students are only at school for around 8 hours a day and the rest of the time they’re with their families that still speak their native language or broken English.”
4. “The message of this essay is significant as we begin our study because it shows us how difficult it is not only to be an ESL student, but also how difficult it is to have ESL parents or other ESL family members.”
5. “I think that is important for ESL teachers to attempt to include parents as much as possible. Realistically, that may not happen BUT the attempt is an important

step in bridging the gap between English speaking schools and non-English [speaking] students.”

6. “It surprised me when she had to call for her mother to certain places because people would not respect Mrs. Tan’s speech. (The stockbroker or the nurses)”
7. “I thought that Amy’s comments about her mother limiting her success on tests such as the SAT through her limited English was very interesting.”
8. “I found it interesting that Amy Tan thought her mom’s English had a negative effect on her and limited her. I think this goes to the environment you are around, if you hear this language everyday you will pick it up and it sounds normal and right, so you go to school and what you have been hearing at home is totally incorrect language use, so she probably has a point about her mom’s language having negative effect on her test achievement.”

The scope of these statements and question indicates an increase in awareness of the Generation 1.5 phenomenon. One student (3) applies the idea to her own language-learning situation. In numbers (5) and (6) participants note the importance of developing a relationship between family and community.

Surface Culture vs. Deep Culture. Surface Culture, relates to those things that are visible, readily explained and easily changed. Deep Culture, on the other hand, relates to those aspects of culture that embody deeply held values and beliefs and are therefore not easily changed. Horwitz (2008) suggests, “Culture refers both to the sociological and psychological characteristics of groups as well as the arts, beliefs, institutions, and other products of each group.” While it might be assumed that participants have a realization of surface culture and all that the term implies, it seems evident that the reality of an

underlying deep culture has yet to be discovered. Deep cultural issues do, however, bleed through in the discussion board responses below.

In their words

1. “Because Amy was ashamed of her mother’s English, I couldn’t figure out why Amy didn’t try to help her mother become a better English speaker.
2. “I think that Amy should have worked with her Mother on her English.”
3. “ Why did Amy not want to use correct English with her mother? If she was so ‘ashamed’ of her mother’s English, why wouldn’t she use correct English around her to ‘help her out’?”
4. “Amy didn’t correct her mother. Possibly due to cultural ethics that Americans don’t take into consideration.”

The statements above reveal two unconscious rules of deep cultural for which the emotional load is intense: attitudes toward elders and attitudes toward dependents. (see Appendix E). These attitudes vary across cultures. The Asian culture, exemplified in Tan’s essay, introduced the students to the reality of parent/child relationships quite different from their own. The first three students’ responses indicate an unawareness of this reality. In the last statement, however, the student suggests an understanding of this difference and shares this understanding with her class on the discussion board.

Language and identity.

Language is a central feature of human identity. When we hear someone speak, we immediately make guesses about gender, education level, age, profession, and place of origin. Beyond this individual matter, a language is a powerful symbol of national and ethnic identity. (Spolsky, as cited in Gibson (2004), p. 1)

Within communities of practice, there is an understanding of appropriateness of language. Speakers of a language in a given situation, manipulate that language, and all

of its linguistic properties, to accommodate the needs of the rhetorical situation. In social environments, more familiar language is used as a means of solidarity and bonding. Therefore, it is natural for bilingual speakers to revert to their first language in collective situations. Gibson (2004) explains, “While monolingual speakers are restricted to altering the content and register of their speech, bilingual speakers are able to alter the code, as well as content and register, of their language dependent upon the situation.” The natural tendency to revert to one’s first language in situations involving identity is often not understood by monolingual speakers, who try to impose their own definition of appropriate language when coming in contact with bilingual speakers. In American society, a person’s intelligence is quickly judged on his or her ability to have a prescriptive command of the English language (Lundeen, 2009). Tan’s essay, which epitomizes the linguistic dynamic of a multi-generation immigrant household, assigns the students the role of “hearer” and challenges them to question language and identity.

In their words

1. “Tan was ashamed of her mother’s English. Because she expressed her thoughts imperfectly her thoughts were imperfect. Tan believed that her mother’s English reflected the quality of what she had to say. Do all ESL students feel this way?”
2. “I was wondering how hard it is for ESL students to speak English all day at school and then go home and ‘talk’ in their native tongue to their family. I am sure it has to be frustrating for them because we know the best way to learn something is to practice.”

3. “All the forms of standard English that Amy Tan learned at school and through books were not used at home with her mother. Even though she learned standard English at school, she did not use it around her mother. Why?”
4. “Is their family supportive of the ‘new’ language the student is learning and do they allow their child to speak English at home?”

The first two posting under language and identity show signs of being aware of the ELLs perspective. In the first posting, the student considers the role of emotion as it relates to ELL’s tendency to form negative identity with a parent. She then moves to suggest a generalization about the feeling of all ELLs. This evidence of critical thinking implies an awareness of struggle for linguistic identity and willingness to consider the problems and positions of students placed in a bi-lingual position. Student (2) shows an understanding of the difference in communicating in a learned language –“*speak* English”, and speaking in a native language – “*talk* in their native tongue”. At the same time, she misapplies a common cliché that practice makes perfect.

The third student response indicates a lack of awareness of language identity, the need for code switching, and the need to acclimate to familiar context. Student (4) goes a step further and assumes that communication could/should be carried out in the L1 in the LLs home environment. These two students responses demonstrate incomprehension of the notion that ELLs tread water in their L2 and have a necessity to ‘swim’ in their L1. The responses also signal a tendency for monolingual pre-service teachers who have not studied language to negate the importance/significance of the heritage language. The variance in these statements signals a wide range of pre-existing intuitive second language acquisition knowledge on the part of the participants in this study.

Language

Code switching. Bilingual speakers and students of a second language often code-switch, or move between two languages. For the ESL student, code-switching often involves the interchanging of two languages together while speaking (Bloomberg, 2004). Although this is a natural process, in the past, it has been seen as a *lack of* proficiency rather than a *bridge to* proficiency in the second language. Code-switching often occurs in content situations when students know what they wish to say but don't have the English to say it, particularly at highly emotional times. In Tan's essay, the author discusses several circumstances where code-switching results in the non-native speaker of English being seen as unintelligent, unintelligible and incapable. Students in the study with no prior schema of code switching were moved by this cross-cultural phenomenon as it related to ELLs.

In their words

1. "One problem ESL learners might encounter is they might not understand the "switch" of English like Amy Tan explains. Second, if they do understand the switch, do they know how to appropriately react?"
2. "... she felt she would have to alter her language in her speech just because her mother would be in attendance."
3. "Amy and her mother have their own language in itself and as long as they understand each other, that is what works for them. That's really cool."
4. "Students are learning grammatically correct English in the classroom, but then going home and speaking 'broken' English or another language altogether; it must get confusing."

5. “Some ESL speakers might not realize that English spoken outside of the classroom is different from English spoken in the classroom.”

These comments suggest cognizance of yet not defined code-switching, register and domain. In the first three, this awareness is realistically applied. Responses (4) and (5), however, suggest naiveté and false generalization on the part of the pre-service teacher.

Avoidance. Avoidance is a strategy used by language learners that is often not covered in SLA or in pedagogical circles (Scovel 2001). It is significant in that, when monitored, it can be used as a tool or “window” for performing progress analysis. By noticing what *is* and *is not* spoken or written, a teacher is more able to assess risk-taking and avoidance patterns and in turn, provide more authentic performance assessment. It is important for classroom teachers to understand that avoidance and “playing it safe” might result in minimal errors, but risk-taking and stretching encourages linguistic growth.

In their words

1. “ESL speakers may struggle with self confidence as they are not fluent in the language like others, so they may have something to say but instead they will shy away from saying it because they are afraid they will make a mistake.”
2. “ESL speakers may be unsure of themselves and would rather be silent then speak up and make a mistake. For me, when I first started out learning Spanish, I would hate to try it out and speak up because I thought I sounded stupid, Now as I’m getting close to fluency, I’ve realized how important it is to at least try. I think that’s an important thing to teach ESL students.”

The two students acknowledged the emotional load that comes with language anxiety. They also realized that this anxiety triggers avoidance. The student in the second

response went an empathetic step further and related the ELL experience to her own experience studying Spanish. She suggests avoidance and the *silent period* as she relays her hesitance to participate in the dynamics of the language-learning classroom. The paucity of responses in this sub-category suggests that the majority of students in the study have not studied a foreign language and, consequently, have not schema for avoidance.

While the preceding entries suggest attention to the emotions of the SLLs, students also pointed out—attended to—how native speaker of a language over-compensate when communicating with non-native speakers of that language using what Giles (1980) referred to as *foreigner talk*.

Attention

Foreigner talk. Scovel (2001) pointed out, “Foreigner talk occurs when speakers who are unfamiliar with and perhaps, intimidated by, another speaker’s language or dialect alter their speech in superficial, and often inaccurate, attempts to display solidarity with the person they are talking to.” Although there were only two responses related to this category, the responses were noteworthy.

In their words

1. “I have dozens of ESL friends and because they still have their native Spanish, Russian, French, etc. accents I sometimes talk really slow to be sure they understand me. I forget that they’re fluent and their English is perfectly fine.”
2. “ESL speakers may be treated like they are idiots . . . like they do not understand one word of what you say to them unless you speak loudly and very slowly.”

The ELL voice spoken in the “Mother Tongue” essay, challenged students to consider their roles as listener to second-language speakers. In response (1), the writer examines her personal experience in relating to non-native speakers. Response (2) does not suggest personal experience but makes an emotional broad application of the newly acquired awareness of foreigner talk. For educators, such awareness might curtail the tendency to use pidginized, ungrammatical, or otherwise altered versions of English in their classrooms.

Classroom

A major focus of this project was the examination of how the participants, as future educators, might tie their experiences to the classroom and their role as future teachers of non-native speakers of English. The data in this section covers the two categories most evident: BICS/CALP and false assumptions.

BICS/CALP. Basic interpersonal communication skills (BICS), first described by James Cummins, refers to everyday language used for social interaction. It is the language of playgrounds, work-groups, lunch tables and restrooms. Cognitive academic language proficiency (CALP), also coined by Cummins, refers to the academic language commonly used in the classroom and other teaching arenas. Depending on the situation in which they learned English, ESL students will often show proficiency in either BICS or CALP. Strong reading and writing skills indicate English learned in an EFL or academic situation, while strong listening and speaking skills indicate English learned in an ESL or social environment. This concept was introduced to the group prior to the “Mother Tongue” assignment. The awareness of differentiation in reading/writing and listening/speaking proficiency is important for all teachers of ESL students. This might

help ESL teachers “read” the academic deep culture of their students. At the same time, recognizing strength in BICS and/or CALP can lead to better understanding of an ELLs socio-economic and cultural environment. Early in the semester, a few students made this connection.

In their words

1. “I have never taken Spanish but I wonder why we choose to teach the grammatical/translated language as the primary concern and the spoken language as an afterthought. Wouldn’t it be more beneficial to change the order?????”
2. “[I was surprised that] their ability to speak and listen may be better than their ability to read and write. ‘A student who has been in the US since childhood or early teens may be able to converse fluently, but may never have developed accuracy in writing.’ <http://www.midlandstech.edu/esl/eslmainstreamhelp.htm> Their ability to read and write may be better than their ability to speak and listen. ‘Students who learned ESL as a foreign language while living in another country be able to comprehend and compose accurately, but may have difficulty with the spoken language’. <http://www.midlandstech.eu/esl/eslmainstreamhelp.htm>”
3. “I often wondered the same thing but as I began to think more and more about this, I came up with somewhat of an answer . . . Maybe it’s because normally when we are learning another language it is in an academic environment such as a school, therefore, they must adhere to the policies and procedures of the school district.”

Although the first response in from a student who has never studied language, she connects with the idea that in a communicative U. S. classroom environment, listening and speaking skills are important. A pre-service teacher, who was intrigued by this

concept and motivated to do further research, posted the second entry. Prior to this discussion, she assumed literacy based on verbal skills. Response (3) indicates hesitancy to change/adapt and follows precedent in the current academic environment. These statements reflect common assumptions held by many inexperienced ESL teachers.

Academic deep culture assumptions. It is quite common for new teachers of ESL students to make false assumptions. For example, many teachers place an emphasis on correction and assume that all errors should be corrected. The errors that these teachers tend to focus on are local and not global. Another false assumption made is the “componential assumption” (van Lier, 2005) that language consists of pronunciation, vocabulary, grammar, and meaning as building blocks – negating an emphasis on communicative language learning. Inexperienced and uninformed teachers also often tend to adhere to the idea that more is better – that ELLs learn language simply by being exposed to it. SLA theory emphasizes that it is not enough to simply hear English; the meaning must be made comprehensible (Krashen & Terrell, 1983). Literacy in the L1 is also often assumed, as is evident in the responses of several participants in this study. Many ELLs, however, come to the U.S. under diasporic situations and have not had educational opportunities. In the statements that follow, participants challenged their own pre-existing academic deep-culture assumptions.

In their words

1. “As future teachers, we need to understand that just because someone can’t speak standard English, doesn’t mean that they can’t read. It is our job as teachers to help all ESL students understand all aspects of the English language.”

2. “Teachers continued to think that Tan’s strength was in Math and Science when it was not. I had never thought of the fact that there aren’t many known Asian American writers.”
3. “It can be difficult for ESL students to comprehend the English language because it is not their primary language . . . they may not know how to pronounce the words or know the meaning of a word. As teachers, we have to know where ESL students stand in English.”
4. “If the ESL student’s English is limited, then I will have to work more with the student.”

Some of these comments state the seemingly obvious, such as responses (3) and (4). Others (1) and (3) imply false assumptions and over-generalizations of a teacher’s ability. Not all ESL students can read in their first language. No teacher can help all ESL students with all aspects of language. There is also an assumption in (3) that a teacher can “read” and specifically diagnose interlanguage. These statements indicated a lack of SLA awareness on the part of the participants and were convincing illustrations of the need for ESL awareness early in this study. Lack of ESL awareness generates false assumptions and the negative emotions. Negative emotions, consequently, often spawn cross-cultural miscommunication.

Emotion

Scovel (2001) emphasized, “Affective variables are the area that SLA researchers understand the least. For language teachers, however, they may be the factor that matters the most.” Emotional reactions to Tan’s essay had commonalities as they related to the

sub-categories of fairness, ELL's perspective and social distance. In these sub-categories, sympathy, surprise and compassion were consistent threads.

In their words

Fairness.

1. "I work in fast food and we have several customers who come in that speak limited English and they order a veggie but it sounds like a weggie. At first I was surprised and thought it was funny but after getting to know the people my outlook changed."
2. "Sometimes English language learners are held to unfair standards, especially on written assessments. It is so important to assess content and not grammatical correctness. It is also significant to be accepting and sensitive to the unique cultures of ELLs They can be discouraged by discrimination against them and by being treated unfairly."
3. "ESL speakers may run into the same problems as Amy's mother such as not being taken seriously."
4. "I think it was not right the way Mrs. Tan was treated just because they did not understand what she was saying."
5. "I thought it was really shocking that Amy Tan's mother received no apology for lost results [of diagnostic tests] until Amy spoke to the hospital staff in perfect English. Just because her mother's English was limited, the hospital staff acted like they did not care about listening to her."
6. "I think this essay is very significant to our discussion because the bottom line is that ESL students struggle a large amount more in school than native English

speakers do. Tan points out those struggles; both academically and socially. It is important for educators to be aware of all of these problem areas so that we can work to make it as easy and beneficial as possible.”

ELL perspective.

1. “I think once we realize the different students’ cultures or situations and how they’re still very much a part of the students’ lives, we will be able to teach more effectively.”
2. “We as future teachers need to understand the viewpoint of an ESL student.”
3. “We are going to have students that speak ‘limited’ English, and we are going to have to deal with it everyday. We have to learn how to understand what they are trying to say while helping them learn English and content at the same time!”
4. “I also think that ESL student may struggle with confidence. It has to take a lot of guts to move to a different country and be expected to ‘blend’ in with normal American students.”

Social distance. Socio-economic dominance of one group over another tends to create social distance. This distance is magnified if the dominant group speaks the target language in the community. Social distance plays an important role in second language acquisition. Horwitz (2008) asserted “ high social distance between the learning and target groups is an impediment to language learning” (p. 249). On the other hand, in minimal social distance situations, language learners tend to be “emotionally receptive to the target language speakers and culture” (p. 249). In the school environment, social distance plays a significant role in the parent/teacher/school relationship.

In their words

1. “Amy Tan’s essay shows us how difficult it is not only to be an ESL student, but also how difficult it is to have ESL parents or other ESL family members.”
2. “I think that it is important for ESL teachers to attempt to include parents as much as possible. Realistically, that may not happen BUT the attempt is an important step in bridging the gap between English speaking schools and non-English speaking communities.”

Quite often, teachers and native speaking parents practice avoidance when dealing with the families of ELLs. Each of these reactions acknowledges the need for teachers to take a pro-active stance in ESL out-reach. To do this requires being comfortable communicating with ELLs face-to-face. The ELL interview project was designed to afford pre-service teachers a chance for cross-cultural communication with a non-native speaker of English. For many, this was a first time opportunity. Vignette #2 contains the findings from the flowing narrative that was generated by this cross-cultural experience.

The categories of Vignette 2 are interconnected as they consolidate reactions to the ELL interface experience. The categories pertaining to this vignette as they connect to the PLACE model frame are the following:

People	Stereo-typing, inspiration, social interaction, absence of awareness
Language	Heritage language, language interference, BICS/CALP application, critical period
Attention	Cultural awareness in the classroom, native speaker myth, English only debate
Classroom	Each LL experience unique, classroom environment, ELL perspective
Emotion	Feelings – negative and positive, motivation – intrinsic and extrinsic

Vignette 2: English language learner interface 'I had no idea'

This vignette offers a window into the findings and feelings of the participants as they discussed interviews with two English language learners (See Appendix D). These interviews took place four to five weeks into the course. Consequently, students attempt to apply terminology learned in class. For many, the application is appropriate. For others, there was a disconnect between the meaning and application of the terminology. When applied to the interview results data, the *People* category generated the following sub categories: stereotyping, inspiration, social interaction, and absence of awareness.

People

Stereotyping. The New Oxford American Dictionary describes *stereotype* as, “a widely held but fixed and oversimplified image or idea of a particular type of person or thing.” The practice of stereotyping non-native speakers of English by Americans was addressed by a number of participants during their interviews of ELLs. Two observations by participants of stereotyping appear below.

In their words

1. “They both said they have been stereotyped as being illegal because they are Hispanic. These results show that there are a lot of emotional struggles non-American people go through when coming to America.”
2. “The results of the interview process were intriguing to say the least, but the important thing is that these results can be applied to interactions with future ELLs. It is essential that all ESL teachers (and really all Americans) know the effect that stereotyping can have on a person that is coming to the United States

for the first time. It is unfair to assume anything about an ESL student, especially that they lack intelligence.”

In the first response, the interviewer recognizes and acknowledges the problem that stereotyping presents to non-native speakers of English – Hispanics, in particular. He also points out the existence of emotional struggles by immigrants. This implies an understanding of difference. However, he then refers to people as either being American or non-American. This lexical choice suggests a yet binary perception of cultures and identities. The second response addresses stereotyping as it relates to interaction with future ELLs in the classroom. She is particularly concerned with the assumption of unintelligence and implicitly inspired to make others aware of the negative effects of stereotyping.

Inspiration. Two participants voiced explicit inspiration after performing interviews with ELLs. One saw the immigrant’s perspective as a window of self-reflection. A second was inspired to study a second language.

In their words

1. The interview process was very enlightening, because I learned about how American culture is viewed by others. This is similar to what Rick Steves (2009) talks about in *Travel as a Political Act* when he says, ‘...because I care about our society, I challenge us to do better. In difficult times, we should be open to considering all the solutions we can’ (p. 79). He is discussing how we as Americans can learn new ideas from traveling to other countries and bring them back to the United States to better our country. However, without traveling, we can also gain new insights about the United States by asking nonnative speakers

who now live in the U.S. about what parts of the culture are inviting and what parts of the culture are detrimental to our immigrants. For example, as shown by the responses of the two interviewees, several Americans can see only outside appearances and stereotype a group of people as stupid or not being able to speak English.”

2. “These ladies may have inspired me enough to begin learning a second language myself.”

In these two quotes, students signal a shift in focus, or role reversal, from being the American observer to the American being observed. This reality shift comes not as the result of travel, but through social interaction with nonnative speakers in the U.S.

Social interaction. Language is what happens while your making other plans. That is to say, language acquisition is what happens while your participating in authentic conversation. From the social interactionist perspective, without people there is no language. This reality was confirmed by the field research findings below.

In their words

1. “It was very interesting to be able to see how two people from the same country had different feelings about their second language acquisition. Isabel strongly spoke about the numerous hours spent outside the classroom. I was also able to infer from her that in order for her to fully understand what she was saying and doing she had to have the actual people to talk to her and explain what needed to be corrected.”
2. “I also find it very interesting both ELLs expressed [that] the best way for them to learn the English language has been through social interaction. Throughout the

interview, Samantha would state that although she has enjoyed school, her friends have taught her so much more.”

3. “Each developed Cognitive Academic Language Proficiency (CALP) at home [native country] but felt that being completely submersed into the culture has helped them learn the best; especially when the second interviewee mentioned the urgency in learning it since she must survive in school and have social interaction. Their ideas about complete submersion and the second interviewee’s comment seems to affirm the social interactionist theory and the zone of proximal development (ZPD); each of the interviewee’s had acquired prior knowledge of their L2 through their studies but believed that their interaction with people had been most helpful with their fluency. These findings could help an ESL teacher in the classroom by realizing the importance of social interaction and the role of people in second language acquisition (SLA). Teachers could pair ESL students with native speakers to do certain activities that are within the ESL student’s ZPD.”
4. “After speaking with these ladies, it would be very interesting to speak with my classmates and see what their ELL said was the most difficult. The more information I can gain the better I can prepare myself as a future educator in order to accommodate for each individual.”

Each of these four statements reflect that the writer’s recognition of the importance to SLA of interaction in real-time. In the first and second response, the interviewers support this from the ELLs’ perspective. In the third response, the pre-service teacher applies social interactionist theory to the future classroom. This response

exemplifies a specific paper requirement – to put all newly acquired SLA terminology in bold. In the fourth response, the participant internalized the concept and had the awareness to apply social constructionism to the ESL practitioner teaching community.

Absence of awareness. Awareness is not easily assessed. However, one way to “read” the stage of students’ linguistic and cultural awareness is to notice—not what is there—but what is not there. The following submissions are examples of non-exposure to world languages and misapplication of the concept of schema.

In their words

1. “His travel to India could be an explanation for his strong accent and limited competence in English.”
2. “It was surprising to learn that the second interviewee could speak three different languages and his L1 was Farsi.”
3. “They both came to the country with the same level of English language schema.”
4. “They both were on the same level of schema of English.”

Students in this study showed overall signs of unfamiliarity with world Englishes and other languages in a multi-lingual world. As example, response (1) shows no knowledge of English as a first language of India and response (2) indicates lack of awareness of bilingualism, which exists in most parts of the world. The absence of language awareness went hand in hand with unawareness of how languages are learned. This unawareness is seen in responses (3) and (4), which refer to *schema*, a term which had recently been introduced in the methods and techniques course. As it relates to language learning, schema is unique to each language learner. Consequently, no two ELLs could be at the “same level,” as prior knowledge cannot be measured.

The misapplication of knowledge in situations involving ELLs and in the ESL classroom serves to create tension and misunderstanding on the part of both teacher and student. This situation is not conducive to the acculturation process or second language acquisition. “Reading” and correcting language and linguistics miscues, by teacher trainers, is important in heading off cross-cultural conflict in future ESL classrooms.

Language

The results sections of the Introduction, Methodology, Results, and Discussion (IMRAD) papers provided a number of *Language* related observations. Students acknowledged the importance of heritage language, considered first language interference, applied BICS/CALP to the ELLs experience and recognized the critical period.

In their words

1. “Everyone in the Sena family speaks Spanish. It is Isabel’s L1 and her children and husband’s L2. I think it is very beneficial that Isabel passed her native language to her children and speaks it fluently in her home. It is very different at the Haley’s home. Ms. Ana Maria is the only one in her home besides her daughter who is a Spanish major that can speak her native language. Her other children did not care to learn Spanish. She told me that it hurt her feelings at first, but that her children had developed in the American culture.”
2. “Language acquisition is different for everyone, and there are often linguistic factors at work that cause some students to be more successful at certain target structures than other students.”

3. “In the first interview Gabriella stated that it was easier to speak but now it’s easier to read and write because language is changing so much and social language has so many different meanings.”
4. “Learning a new language is a long process, and can be difficult for some and easy for others. With these two individuals it appears to be easier because they both started early when their brains were still young and developing. But for everyone language acquisition takes its own course for learning. In conclusion with my study I pose a question? Since both interviewees began learning early, “Do we all believe that once a person is older will it be totally impossible for them to learn a new language?”

Attention

The bottom-up reactions in the preceding *Language* section relate to topics that had been explicitly covered in the course. The top-down discussions below derive from students “noticing” or attending to implicit matters. The issues deduced include: cultural awareness in the classroom, the native speaker myth, and the English Only debate.

In their words

1. “This research also shows that it is necessary to be as culturally aware as possible. By no means is every teacher expected to know all of the tiny details about each culture in the world. That would be nearly impossible. Instead, if a student from a specific culture ends up in a teacher’s classroom, that teacher should do a bit of research so that he or she can be more sensitive to what that child may need, or what behaviors he or she might display. Like the first interviewee, the student

may not make eye contact. It would be important for the teacher to know that that student was merely being respectful, instead of showing guilt.”

2. “For many decades, most people in the English teaching profession believed that the best teachers were native speakers. Because of this belief native speakers who had no experience were hired of the non-native trained and experienced. TESOL professionals are rethinking this assumption’ (Scovel, 2001). After reading this excerpt from Scovel, I decided I better prepare myself for anything.”
3. “Since the interview’s I have changed my opinion about ESL in the school system. Even though Samantha stated she has learned more from her friends, it was extremely obvious that because of her immersion in the school system she has been able to learn and develop her ability to speak English far better than that of her mother. With Diana only having the two year, one day a week tutoring she was not able to “catch up” to the level that her daughter had, thus preventing her from learning nothing more than just the basics to survive.”

These entries suggest a serious connection between cultural awareness, teacher preparedness, and teachers’ attitudes about ESL immersion in the classroom.

Classroom

As the pre-service teachers moved through the course, they began to see their future classrooms as classrooms for all students, including the ELL. The interview assignment offered them the opportunity to see the uniqueness of each ELL experience. In turn, they began to focus on maximizing the classroom environment and developing methods that would address the particular cultural and linguistic needs of ELLs and teachers, as well. The conversations with non-native speakers also afforded the

participants the opportunity to understand ESL classroom with advice from the ELLs perspective.

In their words

Each experience unique.

1. “It is also incredibly important to realize that not all students will learn at the same pace, and not all students will jump right into the language learning. They may experience the predictable silent period in the classroom, and a teacher should not assume that these students are not learning.”
2. “Language acquisition presented itself differently in the father and the daughter, and it is important to remember that not all ELLs in our classrooms will learn at the same pace or have the same results.”
3. “Experience in learning a second language and learning another culture will facilitate teachers’ interactions with their students’ learning experience. Competent teachers understand that positive self-concept and positive identification with one’s culture is a basis for academic success. (Lemberger, 1990).”

Classroom environment.

1. “I believe that this will help me tremendously once I enter the classroom, as the teacher. I want to provide an environment that will be exceptionally conducive to learning, and the information that I was able to gather from these interviews will unquestionably help me acquire the skills to be able to do so.”
2. “The first interviewee seems to be in the Home stage of acculturation because of her complete fluency in the language. The second interviewee is in the Hostility

stage because of her frustration with being unable to completely communicate or express herself as well as because of some embarrassing moments involving teachers looking at her strangely when she asked questions in class.

Understanding which acculturation stage each student is in could be helpful to an ESL teacher as they realize that each of these four stages: Honeymoon, Hostility, Humor, and Home, will have their own unique challenges in a student's willingness and capacity to learn. Further research into each of these stages and the different classroom methods used during each stage could be instrumental for an ESL classroom."

ELL Perspective.

1. "As a possible future educator to all children I really focused on their thoughts of how I should teach the ESL if the situation occurs. Isabel gave me the advice to listen to the student and know their needs and cultural backgrounds because students need to know that you are there to help. Language is just one aspect of communication."
2. "Ms. Haley gave me the advice to have patience, use repetition, and show kindness, this will let them know that you are there to help, not to judge."
3. "Also, he was in honors classes in high school so automatically the students assumed that he was able to write papers with academic English. When answering these questions, he helped us understand that he was in that class because the teacher was better educated to teach an ESL student."

In making the ELL/ESL classroom connection, pre-service teachers might be in a position to manage episodes of emotion, both negative and positive, as they manifest.

Emotion

Scovel (2001) explains that although often misunderstood, affective variables are perhaps the most significant in second language learning and teaching (p. 140); yet, their subjective nature renders them one of the least understood by Second Language Acquisition researchers. As emotions are universal, the participants in this project had no trouble identifying and discussing them with their respective subjects. Motivation, which is deeply felt by language learners and drives all language learning (Scovel, 2001), is possibly the most aggressive affective variable. Although motivation, both intrinsic and extrinsic, had not been discussed at this point in the semester, pre-service teachers seemed to be curious about the ELL's reason for learning an L2 and had a sense of the importance motivation made to each language learning experience. The following excerpts from discussions refer to emotion as it relates to negative/positive feelings and intrinsic/extrinsic motivation.

In their words

Feelings – negative and positive.

1. “Her religion strictly enforces modest attire for women. She found all of this very overwhelming.”
2. “I have learned a lot from these two ladies. Learning English as a second language is not easy; I just never knew how difficult some people thought it was until now.”
3. “If we care about the success of our society like Steve's, we should take into account the feelings of others before stereotyping them. Relating to the daughter's experiences with stereotyping, I am sure that upon arriving in the

United States, she was in the Honeymoon stage of acculturation until she had an encounter with one of the people who treated her as if she did not speak English. After that first encounter, she likely entered the stage of Hostility, longing to return to India and feeling anger towards the ignorant people who treated her badly.”

4. “The second interviewee is in the Hostility stage because of her frustration with being unable to completely communicate or express herself as well as because of some embarrassing moments involving teachers looking at her strangely when she asked questions in class.”
5. “Overall as an American I was able to see what others go through to learn my native language. I would have never thought of the hardships that were associated with SLA.”

Motivation – intrinsic and extrinsic.

1. “The information attained during these interviews was very beneficial to my personal knowledge and also my knowledge as a future educator. Although both ladies were from Spain and learned English in a CALP style in a higher education setting and both moved to the United States because of their personal love stories, they both encountered different aspect of learning English as a second language. Both Isabel and Ms. Ana Maria explained their positive and negative journeys, difficulty of learning English, and their emotions of learning a second language.”
2. “As a result of these women’s strong will power and determination they achieved their goal and are now living in the home stage of language acquisition.”

3. “In the second interview, Raul stated that he had to become very fluent in English because he had to take over his own business. This is an example of English for a Specific Purpose. He was forced to become fluent in English and speak it professionally in order to see his father’s business continue to succeed.”

The English learners interview gave the preservice teachers an opportunity for authentic local cross-cultural communication. Mining and discussing *TAPA* offered a chance for global cross-cultural examination. *TAPA* is not a traditional textbook. It is a collection of essays written in freestanding chapters that encompass Steve’s field reports from Europe, Central America, Asia and the Middle East. In the introduction, Steves describes traveling as a political act when he writes, “When we return home, we can put what we’ve learned – our newly acquired broader perspective – to work as citizens of a great nation confronted with unprecedented challenges. And when we do that, we make travel a political act” (p. iv). This theme is recounted in the nine chapters that follow:

1. How to Travel as a Political Act
2. Lessons from the Former Yugoslavia: After the War
3. Europe Unites: Successes and Struggles
4. Resurrection in El Salvador
5. Denmark: Highly Taxed and Highly Content
6. Turkey and Morocco: Sampling Secular Islam
7. Europe: Not “Hard on Drugs” or Soft on Drugs” . . . but Smart on Drugs
8. Mission: Understand Iran
9. Homecoming

Steves wrote these collective essays in an attempt to “show how his travels have shaped his politics and broadened his perspective” (www.ricksteves.com). In reading and responding to the thought-provoking virtual travel experience that is *TAPA*, preservice teachers were challenged to broaden their perspective. Assigned questions (see Appendix E) challenged them to think globally but process locally – or personally. The introduction and first chapter were assigned early in the course. Semester time restraints allowed for the class to cover three additional chapters. Students chose chapters three, four, and six. In this way, they hoped to gain global perspective. Vignette 3 contains the findings from eCourseware discussion board entries related to the Introduction and Chapter One.

The introduction and first chapter of Steves’ text cover multi-cultural perspectives and present an over-view that is subjective in nature. The following chapters, which comprise Vignette 4, are culture-specific and require participants to objectively confront positions and feelings. The sub-categories pertaining to Vignette 3 as they associate to the PLACE model frame are:

People	Alternative communication
Language	Linguistics in action
Attention	Cultural cognition, deep culture
Classroom	Acculturation in the classroom, teaching as a political act, shrinking world, cross-cultural approaches, policy and planning
Emotion	Fear and complacency, confusion, motivation

Vignette 3: Travel as a Political Act
Global Perspective
'It's a shrinking world'

People

An obvious way to communicate with people of other cultures is by travelling to other countries. For many, this experience is not a reality. *TAPA* offers an alternative way for readers to 'visit' other countries and cultures via "armchair travel". Students found value in 'armchair travel' and discussed possibilities for cross-cultural communication through technology.

Alternative communication.

In their words

1. "The technology that we have today can also give us the experience of armchair travel to other countries. Of course actually traveling to experience other cultures would be better than Skype, Google, or reading Steves' book. However, armchair travel can be a great (and much less expensive) way to learn about other cultures, languages, and people. Knowing more about the world that we live in will help us fit into it more comfortably."
2. "Skype is also a huge advancement. I can talk to and see one of my best friends in Russia from my own home! It's crazy!"
3. "I may not have visited a foreign country personally or physically but I am able to learn about other cultures and people through reading and using the other technology previously mentioned [Skype, Facebook, blogs, e-learning, Google]. If I become more knowledgeable of the places in which my students or others come from I can, in turn, be more open to get to know them as a person better."

4. “The world is shrinking, with technological advances, our world is shrinking and we are able to ‘touch’ more of the world than ever before. Commerce has driven a lot of it, as has the affordability of travel. In addition, politically, we are more involved than ever in different countries and the way that THEY operate their country.”

Participants not only suggested technological communication, while reading the text they noted language communication, as well.

Language

Linguistics in action. The first four comments below exemplify application of concepts covered in course materials—kinesthetic and code-switching. The last response signals phonemic awareness and self-reflection on idiolect. The writer also extends acculturation theory concepts to those of other cultures with whom she comes in contact.

In their words

1. “One thing I found interesting was how our body language means different things than other countries body language.”
2. “I was really surprised at the fact that in Bulgaria no means yes, so when I visit one day, I will get myself into plenty of trouble because that will take a lot of getting use to.”
3. “Irish people speak Irish, yet they can easily switch back and forth between Irish and English.”
4. “Irish people speak Irish more than English.”
5. “I like watching people from other cultures and listening to their language even if I can’t understand what is being said. It is fascinating to me. I also find humor in

my 16-year old son learning Spanish. I love listening to his ‘country accent’ practice converting English phrases into Spanish. It also makes me wonder what does my English sound like to other cultures? Do I fascinate or irritate them? What stage of acculturation are they in?”

Attention

Cultural cognition – an “open mind.” Cultural cognition is the mental action or process of acquiring cultural knowledge and cultural understanding through thought, experience, and the senses. After reading Steves’ thoughts on travel and learning about diverse lifestyles around the world, pre-service teachers began to voice awareness of new perspectives.

In their words

1. “He [Steves] said that traveling taught him to rearrange his cultural furniture. Steve says that traveling has humbled him and enriched his life. He also says that in order for a person to get the most out of traveling, you have to get out of your comfort zone, meet new people and experience other cultures, as well as your own, but with an open mind.”
2. “Seeing or experiencing a different tradition of a culture could have you under a sort of hypnosis and open your eyes to so much more in our world.”
3. “I never thought about having travel skills. I see travel more as an exercise in planning and logistics, not really the experience itself.”
4. “I know realize the importance of growing and learning through travel so that I can better my own life and bring knowledge back to my own community. This is

the first time I have really heard this view on travel. He inspired me to think beyond Disney World and broaden my horizons.”

5. “One of my favorite Rich Steves quotes is, ‘Your opinions will differ from mine because we draw from different life experiences.’ I think it’s really cool to hear about other peoples’ outlook on life. I’m extremely accepting of others, especially those who might be abnormal to most people, because I’ve realized as I’ve met so many different people that there really is no ‘normal.’ ”
6. “At first, I found Steves to be rather annoying. But he does say in the introduction that he knows that our opinions will differ and that he isn’t always confident that he’s right. If I hadn’t read this introduction, I probably would have stopped reading. I really appreciate his introduction and enjoy many of the things he mentions.”
7. “One thing that concerned me was that half of the women of the world spend half of their day walking to retrieve water. I couldn’t imagine not being able to simply turn a faucet handle to get water, so that opened up my perspective to know that.”

Each of these seven comments specifically concedes a new realization. The first four address newly found appreciation for travel and its benefits. In (5) and (6), this appreciation applies to the opinion of others. The last entry (7) signals recognitions of difference in the deep culture that affects daily lives.

Deep culture – less intense level. Although at a much less intense level than is seen in number (7) above, the following comments address the type of deep cultural issues that often cause misunderstanding between cultural groups.

In their words

1. “I found the eating with spoon/fork, chopsticks, or fingers interesting too. I made this reference to Nathan (my 13 year old) and he said that he was going to try eating with his fingers - and that I should be encouraged by him trying new "cultural" things. How can I argue with that???????”
2. “1/3 of people in the world eat with a spoon and a fork, 1/3 of people in the world eat with chopsticks, 1/3 of people in the world eat with their hands and they are just as civilized. I know he didn't exactly say this but someone that he met in his travels did. This statement surprised me because I never really thought about it before. In our Americanized brains we think eating with chopsticks is hard and eating with hands is uncivilized, but these practices are very normal in 2/3rds of the world.”
3. “In France, slow service means respectful service.”

One of the more serious places that misunderstandings rooted in deep culture have long term affect is in the ESL classroom. Being aware of the predictable stages of the acculturation process can help both teacher and student “read” new emotions, adjust to new learning/teaching environments, and keep misinterpretation at a minimum.

Classroom

Acculturation in the classroom. Pre-service teachers were presented with an adaptation below of the 4H model of acculturation as it applies to the classroom environment. Under this scenario, in the Honeymoon Stage the teacher may be excited to begin teaching the students, may love the diversity of the classroom and the student may be excited to be in a new place, meet new friends, have new experiences, etc. However, most K-12 ESL students do not experience this stage, because they are often forced to move to the United States by their parents and they are directly thrown into the stage of Hostility.

In the Hostility stage, the teacher may feel irritation, anger, or depression because of the lack of progress shown by students, may feel like a failure as a teacher, may be frustrated because of the difficulty of communication with students who speak absolutely no English before coming to the United States. At the same time, students may feel irritation, anger, or depression because of his or her lack of demonstrative progress in the ESL classroom, may feel frustration because of the lack of ability to communicate with classmates and teacher, may feel homesick or even physically ill.

In the third, or Humor state, the teacher may again celebrate and accept the differences of the cultures of the classroom, may see certain differences as funny or interesting, may see linguistic or cultural "mess-ups" as humorous and simply part of the learning experience. While a student in the humor stage may feel more comfortable in spite of differences in cultures of himself or herself and classmates, may be able to laugh at mistakes and see them as opportunities to learn from those mistakes, may be more accepting of differences of classmates. This stage is followed by the Home stage.

In the Home stage, teacher may feel like more of a success after completing a year of teaching in the ESL classroom (even though sometimes this process may repeat itself from year to year with different students), may feel like he or she has made progress with the students, will be a more well-rounded person as a result of the new things he or she has learned from the students. Student will accept the new culture and will become a "new" person as a result of the experience of learning about a new culture and learning a new language.

As the first entry below suggests, most pre-service teachers anticipate an ESL honeymoon experience. However, some were quick to point out the reality of adjusting to a multi-cultural teaching environment and the need to prepare for ESL classroom acculturation.

In their words

1. 'If I can understand and adapt to others' culture and their needs as an 'armchair traveler', then I can fit comfortably in to the world.'
2. "So far from my reading of *Travel as a Political Act*, I am in the Honeymoon stage of acculturation. I am still enjoying all of the details about other countries and the interesting characteristics that set them apart, or define them."
3. "So far from the readings, I would say I fit into the Honeymoon stage. I say this because I am excited to learn new things, and be open to students/people of all different cultures. I would rather enjoy seeing differences."
4. "Honestly as I read this book, I am still in the honeymoon process. I am still in the excitement of learning about the ESL students and what they go through. Before now, I never looked at it like this."

5. “I would have to agree that you are definitely in the Honeymoon stage. Unfortunately, you will go through the Hostility stage when you start teaching.”
6. “I think your hostility will not be towards your students, but rather towards the educational system in the form of frustration and anger over lack of support & funding. Get over the hostility quickly and enjoy the humor with your students.”
7. “If a teacher is not ‘at home’ with teaching a new language, how can he or she excite his or class to learn the language? That teacher will, more than likely, end up back in the Hostility stage!”
8. “Both teacher and student may have anger and frustration over the complexity of teaching and learning CALP.”
9. “If a teacher is not “at home” with teaching language, how can he or she excite his or class to learn the language? That teacher will, more than likely, end up back in the Hostility stage!”

Discussion related not only to teachers’ individual feeling about adapting personally to the multi-cultural classroom, but covered the classroom environment, as well.

Teaching as a political act. In the introduction to TAPA, Steves writes, “When we return home, we can put what we’ve learned – our newly acquired broader perspective – to work as citizens of a great nation confronted with unprecedented challenges. And when we do that, we make travel a political act.” Participants were challenged to apply this concept to the classroom.

In their words

1. “I think that Steves' concept can be applied to ‘teach as a political act’ because as teachers, we should never be afraid to bring to our classrooms the insights we have gained from previous classrooms or other experiences. Any changes made are to better our teaching methods and thereby helping the students learn the material in order to have a successful classroom that accepts all students, a teacher must use more than just a few certain attempts. The teacher must utilize his/her skills and create lessons, activities, and assignments that can incorporate all different learning styles and can be tweaked to fit each student's understanding.”
2. “Good point – what better way to introduce them to a new language than immerse their whole being into the language and its environment.”
3. “Steves is humble and secure enough to ask questions and really open himself up to learning. His ability to come across as the ‘common man’ allows him to be accepted by many groups. As a teacher, it is more important to lead and guide rather than to lecture and ‘tell’. Students of all languages learn more if they are able to experience things for themselves. He describes travel as a political act as being a jester. He states that the jester is much more attached to the people and is able to provide insight on what the people think and how they respond to certain things. He states that the traveler is somewhat like a jester because they are much more connected to the people than today’s elected leaders. This concept may be applied to teach as a political act by being connected with the students and observing them as individuals not just a classroom or group of people.”

4. “Travelling to gain insight into other cultures and attempting to understand that although their culture and traditions may be different, they are not inferior to American culture and traditions. This knowledge can then be applied to a better understanding of world politics. I think teaching as a political act would be promoting cultural diversity in the classroom and exposing children to different cultures without adding in the typical stereotypes.”
5. “In the introduction, Steves explains travel as a political act by revealing the importance of putting what we've learned to work when we return home. We need to use our ‘newly acquired broader perspective’ to better our own country. This can be applied to ‘teach as a political act’ because education is very important and everyone should be entitled to an equal opportunity to fair education. As future teachers we should be open to all cultures, religions, and ethnicities for the basis of education.”
6. “Teaching as a Political Act is the natural, right thing to do. Bringing insight and knowledge from all contexts into the classroom will help our students develop character and inspiration for themselves.”
7. “Unless you want to sound ignorant, you might want to get involved and do a little research before you make judgment on certain cultural issues. As teachers, we need to research and make for certain we know what we are talking about before we present our thoughts and feelings.”

The application of the need to “teach as a political act” is in the U.S. classroom where nearly one in five school-age students in the United States comes from a home where a language other than English is spoken. Consequently, the majority of American

classrooms consist of students from several different racial, ethnic, cultural and linguistic backgrounds. These multi-cultural classrooms are real-time archetypes of a “shrinking world.”

Shrinking world.

In their words

1. “. . . students from places like China, Turkey, U.S.A, and Korea, all brought together, to learn. The classroom is sort of the connection of people to people, without the traveling.”
2. “Because of the increased immigrant population in the United States, virtually all classrooms will exemplify a ‘shrinking world,’ especially in the years to come. This means that the students in our classrooms will represent several cultures, backgrounds, and languages. The anecdotes and lessons that Rick Steves brings back to share with us in his book are an example of armchair travel. We learn about these other places with distinct cultures without actually going there.”
3. “I think that my classroom will represent a ‘shrinking world’ because all backgrounds, ethnicities, and cultures will be represented (I hope). Some of these students could be the only families in the city that are from that country so their "world" did shrink when they moved to the United States.”
4. “My friend, Jasper, moved to, of all places in the United States, the small town of Brighton, Tennessee as a foreign exchange student when he was a senior in high school. His world as he knew it definitely ‘shrunk’. Any child that is in my class will get to be the ‘star of the week’ and he/she will have a chance to tell about

themselves and their culture. Hopefully, this will allow my other students to feel comfortable and welcome this student into our classroom.”

As pre-service teachers began to understand the concept and to consider the significance of “teaching as a political act”, they began to assess alternative approaches to teaching.

Cross-cultural approaches.

1. “Steves used cheese to show how single-minded many Americans are. Too many times, teachers get comfortable teaching the same boring ‘square cheese’ lesson when there is a variety of new cheeses just waiting to be tasted. As teacher, we should be willing to step out of our ‘square and boring’ routine and not be afraid to try new approaches. We may be surprised what other ‘cheeses’ we (and our students) like.”
2. “In order to have a successful classroom that accepts all students, a teacher must use more than just a few certain attempts. The teacher must utilize his/her skills and create lessons, activities and assignments that can incorporate all different learning styles and can be tweaked to fit each student’s understanding.”
3. “Our traditional classroom is a thing of the past. Today's teachers are faced with far more cultural challenges and need to be prepared to teach in unconventional ways in order to embrace the cultural diversity within their very classrooms.”
4. “I like the idea that he has of going into a new country like a lint roller, He tries to pick up little things in each country. I also thank that ‘lint roller’ illustration ties into teaching. We need to understand that our students are coming from many different cultural backgrounds. We need to be the lint roller and pick up on their

cultural characteristics. We can't expect them to be just like us. We need to make an effort to pick up on their characteristics and accept them.”

5. “Bringing different cultural input into your classroom can help E.S.L. students feel more comfortable.”
6. “One thing in particular I would incorporate into my classroom is a ‘Culture Corner’ where we would go below the surface culture and study the deep culture. I got this idea when I read the book, *Educating Esme*, and how she made a new student from another country feel included. I would have students research their cultural roots and create ‘posters’ to display in the corner. This would be a great beginning class project as they explore their ancestry and learn more about other cultures. Once all the posters are up, students would see and realize that almost every family in America comes from a different culture, even the ones in our “small” classroom! I would then have my classroom desks organized in groups or pods where the cultures (students) would be intertwined. Hopefully this will encourage tolerance and acceptance of all people! It may even encourage the students to get out of their seats and actually ‘travel abroad.’ ”
7. “What better way to introduce them to a new language than immerse their whole being into the language and it's natural environment.”

Discussion of multi-cultural approaches and alternative materials drew attention to the genesis of these materials. Students had strong reactions to what they learned of U.S. foreign intervention in international policy and planning.

Policy and Planning.

In their words

1. “He [Steves] said, ‘One of the ugliest things one nation can do is write another nations textbooks’. I think this quote hit me the hardest. I guess I always thought other nations were helping the broken nations, but after reading this and thinking about it I think they hurt more than help.”
2. “Steves states, ‘Yesterday’s history informs today’s news . . . which becomes tomorrow’s history.’ I never really thought about news in that way but it makes so much sense after thinking about the logic behind that quote.”
3. “The U.S. sent someone to El Salvador during their 2004 election to spread rumors that the U.S. would expel the Salvadorans working on our country. It was a big eye opener to me that our country is not above tactics like that.”

As indicated by the three reactions above, participants’ input was not without affect. The section that follows addresses emotions that bled through in the discussions.

Emotion

Affective factors of fear and complacency, confusion, and motivation produced the following entries.

In their words

Fear and complacency.

1. “Fear keeps us from doing so many things in life. What great “souvenirs” have we missed because we were afraid to ‘travel?’ This has a direct relationship to teaching in that there are many future teachers in our vary classroom with great potential to ‘travel abroad’ by pursuing specialized fields but will settle for a

‘domestic flight’ within their comfort zone of K-12. I wonder who by the end of this book will be ready to ‘teach’ as a political act?”

2. “I love your comment, ‘Travel where you can, when you can.’ If I could change anything I did when I was your age (before marriage and children) it would be that very thing. I missed out on so much because I allowed fear and complacency to keep me from exploring new places!”

Confusion.

1. “He also mentioned about going to Afghanistan, which reminded me of something that happened when I was in high school five years ago. We had a few exchange students from Afghanistan. As a gift to our school, they gave us a rug with a lot of earthy colors. From far away it looked great, but as I walked closer to it I was shocked. On the rug were pictures of guns and rpg launchers all over it. To this day I still don’t understand why they would give such a gift. I still don’t think it was an appropriate gift no matter what culture you come from, but maybe one day I’ll understand.”

Motivation.

1. “[Through travel] people will more than likely learn more about themselves and their own country’s economic, cultural, and political systems . . . much like I have since I’ve read this chapter. It has already motivated me to get a passport as soon as possible.”
2. “My problem, though, is that I don’t think the world is shrinking. I don’t agree with the song, ‘It’s a small world after all.’ To me the more you learn about something, you start to realize that there is so much more to it than you ever

thought possible. The more you learn, the more you realize you don't know anything. This is motivation for me and can be motivation for every student."

This last response speaks to the nutshell of this study, Frogs don't know they're wet: Fish do. As stated in the introduction, "During this acculturation experience, pre-service teachers may become frogs. You don't know what you don't know. However, once pre-service teachers know that they don't know, they may be open to difference/possibility and, in turn, put knowledge into practice." This student acknowledges that he knows that he 'doesn't' know. He is now open to possibility. Questions begin. As this project moved to Vignette 4, conversation moved from external observation to internalizing and responding to difference. The volume of data increased markedly.

Vignette 4 contains the findings from eCourseware discussion board entries related to the following *TAPA* chapters: (3) Europe Unites: Successes and Struggles, (4) Resurrection in El Salvador, and (6) Turkey and Morocco: Sampling Secular Islam. These chapters are local and culture-specific, requiring participants to objectively confront positions and feelings. The sub-categories pertaining to Vignette 4 are these:

People	Cultural disengagement, socialism, deep culture, pre-suppositions, individualism/collectivism
Language	Multilingualism
Attention	Seeds of awareness - passports, role of history, separation of mosque and state, gender roles, voices, fashion as identity, comparative religion
Classroom	Acceptance of ideas
Emotion	Minus ambiguity tolerance, plus ambiguity tolerance

Vignette 4: Travel as a Political Act
Europe, Turkey, and Morocco
'Who knew?'

People

In chapter six, *Turkey and Morocco: Sampling Secular Islam*, Steves (2009) contends, “Turkey – with its torrid modernization, its drift to the political right, and the rise of Islamic fundamentalism – is a study in the cultural schizophrenia that modern change can cause, from Mumbai to Memphis” (p. 127). The “study of cultural schizophrenia” spawned “seeds of discontent.” Many pre-service teachers began to struggle with American positions, in general, and their own principles and values, in particular. According to Bennett’s IDC, they were in a stage of ‘Cultural Disengagement.’

Cultural Disengagement.

In their words

1. “Steves’ excitement about new countries and cultures was refreshing. I especially admired the way he embraced all aspects of the new cultures he experienced (food, clothing, shelter, language, art, etc.). I was sad and disappointed at how many Americans choose to only have surface culture knowledge and really don’t care to explore other countries deep culture. Steves shows us through his book, *Travel as a Political Act*, how much we are missing out on because of our closed-mindedness.”
2. “Americans have a tendency to think that since its done one way in the great USA that’s the way it should e done everywhere, and when others around the world don’t agree, we tend to get our feelings hurt and turn around and ‘bash’ everything that they do.”

3. “There are *other dreams* other than the American dream. We must stop thinking that every country on the planet wants to and has to be like us.”
4. “The idea of diversity is appealing, because in the United States, it seems like we preach diversity and then root for complete assimilation instead of acculturation.”
5. “When visiting Turkey, Rick asked a man if he could buy a piece of his art and the man responded, ‘for a man my age to know that my work will go back to the United States and be appreciated, that’s payment enough’. – This coming from the craftsman really made me think about how American’s value objects.”
6. “We spend more money on our pets than parents can afford to feed their children in El Salvador.”
7. “People from this country use every single thing they have to make ends meet and to feed their children. They rummage through garbage to find things to use for their house, in their house, and on their house.”
8. “Minimum wage in El Salvador is around \$1.00, where here its around \$7.80. That’s why Families send one member to the U.S. to make money to send back home.”
9. “American's tend to be wasteful while Salvadorans come to the U.S. to make money and send it back to their starving families.”
10. “I noticed that the Turks don't believe in storing their money in a bank. Instead they slowly invest their money bit by bit into their home, so they will be able to leave it for their children someday.”
11. “The people of El Salvador have a much more positive outlook on their lives of poverty than we (overly wasteful) Americans do. We could learn some hard

lessons if we opened our eyes. Problem is, we like our 'comfort zone' and aren't willing to compromise our luxuries to help others.”

12. “There are good people in the U.S. trying to help these countries, but is our interference doing more harm than good?”

13. “I was amazed at the minimum wage in El Salvador. No wonder American companies are trying to move their businesses to countries like El Salvador. They have one thing on their mind—bottom line profits.”

14. Is a lower price on something at Wal-Mart really worth the suffering faced by these people?”

15. “When we read about the poverty in these countries, it seems like, on a government level, we are sending the wrong message, ‘we will help you but only if we can make a profit.’ ”

The volume of data above suggests the participants were invested in this discussion. Topics range from isolationism (1), superiority and resistance to change (2-4), conflicting values (6-12) and negative interference (13-16). There is clear evidence of a sense of disconnect from the primary culture group and government. This disengagement opened the door to exploration of difference.

Socialism. One difference that surprised most was the benefits of socialized medicine in Europe (1-3). Seeing what benefits were available for new mothers resulted in a reassessment of taxation (4). There was also appreciation of a more relaxed life-style, as demonstrated in the last response.

In their words

1. “The women receiving full pay while on maternity leave was awesome.”
2. “. . . a Slovenian friend of Steves got a year of maternity leave, with almost full-pay! She also got a starter kit with everything she needs to take care of her new born baby.”
3. “. . . paying higher taxes, but in return getting almost full pay for a year for maternity leave.”
4. “The politicians there, also, don't have to tell everyone they will lower taxes to get elected!”
5. “I also love the idea that Europeans don't work as many hours as the citizens in America. We, as Americans, stress over work and money. In the end we will never be rich off working a nine to five and we will always owe someone. For instance if we pay our houses off after 30 years of paying a mortgage we will still have to pay for energy. I value Europeans outlook on working. They work to live not live to work.”

Deep Culture. Exploration of lifestyle continued as students uncovered deep cultural differences. Several predictable references were made to attitudes towards drinking in Europe (1-2). A number were made about religious celebrations in Turkey and Morocco (3-4), as well.

In their words

1. “One thing Europeans do differently is drink as early as the age of 16. However, I completely understand the reasoning behind the lower legal drinking age in

Europe. The fact is that teenagers and young adults will, by vast majority, drink alcohol.”

2. “Europeans drink as early as 16. Because it is legal, they do not have to hide it from parents and law enforcement.”
3. “Turkish Celebrations! ‘Whenever there's a family festival, village Turks turn on the music and dance. Everybody is swept onto their feet – including visiting tourists.’ They believe everyone should celebrate and join in the festivities – even strangers!”
4. “Religion! Both countries are strong in their Muslim beliefs and religious rituals. I liked Steves' reference to the Human and the Bear in the woods in regards to Islam and Christianity.”
5. “A circumcision party, this may be a little harsh to us, but the people in Turkey celebrate this day with decoration, loved ones chanting, and clothes decorated with money.”

Presuppositions. Less predictable and perhaps more note-worthy responses to deep cultural issues resulted from presuppositions.

In their words

1. “Before reading this chapter, I knew a little about Turkey but not much about Morocco. Both countries in my mind seemed oppressed by religion and removed from the global economy. After reading the chapter, I see that these people value Islam and that they are trying to become more instep with the rest of the world economically.”

2. “I did not know much about this region before reading Steves' TAPA, but I thought of Morocco as an exotic place and Turkey as extremely religious because of its ties to ancient, biblical times. After reading, my pre-supposition of Turkey being a religious country was confirmed, but Morocco is also a very religious country. From the description of Morocco in *TAPA*, it is not as exotic as I have imagined. It used to be almost oppressive to women, but in recent years, women in Morocco have had success in politics and are now allowed to have bank accounts.”
3. “Pre-supposition challenged . . . [Before] they are all bad Muslims who base their lives on Terrorism. [After] Turkey wants to engage the US as friends but not give up its culture.”

Individualism/Collectivism. Cultures belong to one of two categories: low context individualistic. (“I think” or high context collectivist “We think”) Members of collectivist cultures share values, attitudes and beliefs. They tend to value the group over the individual, oral over written communications, a hierarchical workplace and an emphasis on being over doing. They tend to avoid conflict with other members of their culture. This allows for “giving and keeping face.” In this culture, silence is seen as polite. Collectivist prefer indirect and formal communications.

Members of individualistic cultures come from different ethnic, religious, educational and socioeconomic backgrounds. As a result they tend to differ widely on values, attitudes and beliefs. These cultures tend to value written over oral communication, as more has to be explained to people who do not share your background. They also value: individual achievement over group welfare; separation of work and

personal life; democratic workplace structure; competition, argumentation and aggression; silence replaced with communication; and communications that are direct and informal. This is important for teachers to know because cultural thinking shapes academic culture. Academic cultures differ. Consequently, academic deep culture affects the classroom. Reading these *TAPA* chapters, pre-service teachers recognized and applied this ‘We think’/ ‘I think’ dichotomy.

In their words

1. “One thing I noticed that the Europeans do differently than I do is their way of thinking about others. Americans are more individualists. We think about ourselves as an ‘everyman for himself’ kind of mindset. Europeans, on the other hand, are about their community. They pay higher taxes so that there are no hungry or homeless people. Nothing is wrong with either mindset; they are just different.”
2. “Europe is focused on the community where as American is individualistic - inspired by the ‘up by the bootstraps’ and rags to riches stories.”
3. “I was surprised about how they depend on the government. The US . . . is very different. We are taught to go against government help.”
4. “I believe that this culture is a ‘we think’ culture because it seems as though people from Turkey/Morocco have a bond in their religious beliefs and their cultural rituals.”
5. “[In Morocco] The lines between We/I think culture and the separation between church/mosque and state are constantly being challenged. As Steve mentions

with the youth movements, these values are being debated. The treatment of women crosses both areas (another interest for me).”

Language

Multilingualism. Although language was not a primary focus of this particular discussion, students did mention the difference in American monolingualism and international multilingualism. The following is an example of such discourse implying connection between language and culture.

In their words

1. “Their [Europeans] slogan ‘united in diversity’ says it all. Americans claim to be diverse but most of us speak English and can communicate if we drove 20 hours in all directions. In Europe, you might drive 3 hours away and be surrounded by a completely different culture. I love that!”

Attention

As students moved through the experiences offered in these chapters, the number of surface level entries became minimal. At the same time, the number of deep level entries increased substantially. The progression of attention moving from less serious to more serious issues suggests increased awareness.

Seeds of awareness – Passports, role of history, separation of mosque and state, gender roles, voices, fashion as identity, comparative religion

In their words

1. “. . . a Polish farmer had to have passports for his cows. I, personally, thought that was a little over the top and ridiculous to have to have passports for a cow!”

2. “America has only been established for around 230 years. Look how long all the other countries in the world have been around. How neat to visit all those countries that we have only read about in textbooks! Talk about realia!”
3. “The idea that I found appealing was how much historical knowledge he [Steves] has gained. Not only hearing and reading about, but actually seeing where the history took place and the effects from it now.”
4. “Turkish kids defending the separation of Mosque and State – is that similar to our definition of the separation of church and state?”
5. “I would like to know what makes the lines of mosque and state so blurred? What are the roles of women in Turkey and Morocco?”
6. “I would like more research is the roles of men and women. Also I would like to research the government history. Why is there difference in what the men/women want for the government?”
7. “I also found it interesting how the ‘youth’ of the country were speaking out against religious oppression. Will their vices be heard? What about the women? When will their voices be heard?”
8. “I would like to know more about the role of women in their society, their education standards and the Muslims faith in general.”
9. “I too would like to know your #4 - what do Muslim women think about . . . We are taught as young girls to stand up for ourselves and be independent women. I just never thought about other women around the world who don't have that same right to be free thinkers like us!”

10. "Steves mentioned that he asked one girl to demonstrate the different ways scarves could be worn. I didn't know that the different ways held different meanings."
11. "The young teenage girls wearing high heels and chic clothes underneath their head dresses. Also the fashion accessories. Do women make the religious decisions of the family? Because they make the purchasing decisions. Why are the prayer services in the mosque gender segregated? Why do the women worship separately from the men?"
12. "Ramadan Lights, we think of them as Christmas lights, but a Muslim person might come to our houses on Christmas and think Ramadan lights (133)."
13. "I did not know anything about the people and religion of these countries before reading this but I did know Morocco was located in North Africa."
14. "I didn't have many strong ideas about these regions but I did think that they all hated the U.S. and I thought that these nations were very repressive towards women. This chapter did change some of my ideas, because it showed that not everyone hates the U.S. or wants to bring us harm. My favorite part of the chapter was when Steves describes a man pulling him aside at a festival in Guzelyurt:

Waving me to a quiet corner, he said, 'Here on my wall, the most sacred place in my home, is my Quran bag, where I keep my Quran. And in my Quran bag I also keep a copy of the Bible and a copy of the Torah - because I believe that we Muslims, Christians, and Jews are all children of the Book...children of the same good God.'

This really spoke to me because I had previously bought into the media's assertions that all Islamic nation's people regarded us with spite and called us 'infidels'."

15. "I thought the point about the difference between Islamists and Islamic was important and something that I had never considered. This distinction made sense to and helps to separate and accept the religion without the faction that terrorizes others."

16. "This also caught my attention. I had the totally different thoughts about the Islamic religion. I was glad that I read this. This goes to show you don't know what you don't know until you start to questions it."

Classroom

Acceptance of ideas. Participants were markedly introspective and self-engaged at this point in the discussion, as is evidenced in the numerous entries found in the preceding sub-category. However, as pre-service teachers, they continued to make classroom connections.

In their words

1. "We need to begin thinking this way now, before we become teachers. If we already have this 'accepting' way of thinking we are going to be more willing to accept our students' cultures."
2. "In a multi-cultural academic environment, students need to know that other ideas exist besides the ones that are taught sometimes as truths. Students should learn to not discriminate against or dismiss the ideas of others because of a lack of agreement with the ideas."

3. “When we learn to accept other’s cultural views (like art) we begin to understand and appreciate cultural diversity. This understanding leads to a classroom where children learn to be tolerant and respectful of differences whether it is one’s clothing, religion, language, or anything else that sets them apart.”

Emotion

On an emotional scale, participants’ narrative to these chapters echoes deep cultural confrontation and suggests various levels of ambiguity tolerance. Wikipedia defines ambiguity tolerance as “the ability to perceive ambiguity in information and behavior in a neutral and open way”. In a multi-cultural classroom environment, teachers are challenged not only to have the ability *to perceive* information and behavior in a neutral and open way, but often *to acclimate to* that same information and behavior. Participants were often at opposite ends of the ambiguity scaled

In their words

Minus ambiguity tolerance

1. “I cannot bring myself to accept the legalization of selling sex.” [In reaction to legalized prostitution in Amsterdam.]
2. “I find it appalling that Europeans let teenage children drink. The book says they have parties and have a truck drive the kids home after graduation parties.”
2. “I think it is because America was founded by Puritans and we still follow some very strict Puritan beliefs.”

Plus ambiguity tolerance

1. “ It is strange to me that people can be in a spa or on a beach naked together. However, nudity in art does not bother me. I appreciate it as a work of art. Weird, huh? One form of nudity is appalling to me and one form is appealing.”
2. “Europeans have different attitudes about sex and are very comfortable with nudity. “Children were playing naked so that lets me know, as children, they see this as no big deal and normal.”
3. “The main thing that intrigued me about Europeans was their openness regarding nudity. They felt no shame being naked with a room of strangers. I would say that this is because of how they are taught as children to view the human body. My uncle who is German made this very point. He asked my sister and I. “Why do Americans think that nudity is wrong when Europeans view it as art?”
4. “What we choose to teach our children is what they will believe. If we want them to be open-minded, then we need to be open-minded ourselves. By the way, his and my aunt’s apartment in Boston is full of nude European paintings, which are very tasteful and beautiful. My house’s wall art consists of stuffed and mounted deer, turkey, bobcats, ducks, and squirrels. Who is wrong? Neither, when we learn to respect each others’ views of ‘art’ we learn acceptance and tolerance.”
5. “Imagine, simply being thankful that you had a tin roof over your head, you’re not terribly hungry, and no one tried to kill you today. That’s a good day in San Salvador for the poor. To the average American it seems like a down-right nightmare.”

6. “It seems is if we are never satisfied, while these people in El Salvador are happy with \$1 per day! It makes me sit back and think about all that I have been blessed with and should be grateful for!”

The data presented in this chapter is codified and analyzed in Chapter 5, Table 2. This data serves to answer both the general and specific research questions that were the genesis of this project.

Chapter 5

Conclusion and Recommendations

Learning from another culture is one of those mysterious movements of the psyche, I think you learn what you need to unlearn. (Mayes, 2010)

Introduction

The purpose of this chapter is to discuss conclusions and recommendations based on the finding in chapter four. Table 2, which appears on the next page, codifies the findings of the results and analysis and will be used to support answers to research questions. Following the discussion of research questions is an alternative theoretical model for promoting cultural awareness derived from this study. The significance section includes the significance of this study for the four target audience groups: pre-service teachers, current K-12 teachers, ESL teacher trainers, and teacher education faculty. It also details the significance of this study for pre-service teacher participants. Finally, recommendations are made, limitations to the study are noted, and suggestions are made for further study.

Table 2: Vignettes Categories and Sub-Categories

Vignette 1: The immigrant voice	<i>'It's not easy'</i>
People	Generation 1.5, surface culture vs. deep culture, language and identity
Language	code-switching, avoidance
Attention	foreigner talk
Classroom	BICS/CALP, deep culture assumptions (academic)
Emotion	fairness, English language learner perspective, social distance
Vignette 2: English language learner interface	<i>'I had no idea'</i>
People	stereotyping, inspiration, social interaction, absence of awareness
Language	heritage language, language interference, BICS/CALP application, critical period
Attention	cultural awareness in the classroom, native speaker myth, English only debate
Classroom	Each language learner experience unique, classroom environment, English language learner perspective
Emotion	Feelings—negative and positive, motivation—intrinsic and extrinsic
Vignette 3: <i>Travel as a Political Act</i> Global perspective	<i>'It's a shrinking world'</i>
People	alternative communication
Language	linguistics in action
Attention	cultural cognition, deep culture—less intense level
Classroom	acculturation in the classroom, teaching as a political act, shrinking world, cross-cultural approaches, policy and planning
Emotion	fear and complacency, confusion, motivation
Vignette 4: <i>Travel as a Political Act</i> Europe, Turkey, and Morocco	<i>'Who knew?'</i>
People	cultural disengagement, socialism, deep culture—more intense level, presuppositions, individualism/collectivism
Language	multilingualism
Attention	passports, role of history, separation of mosque and state, gender roles, voices, fashion as identity, comparative religion
Classroom	acceptance of ideas
Emotion	minus ambiguity tolerance, plus ambiguity tolerance

General Research Question

How do pre-service teachers describe and perceive their cross-cultural experiences in an introductory class in ESL methods and techniques?

This general question is answered in the six specific questions below.

Specific research questions

Questions 1 and 2. Did pre-service teachers perceive their experiences as making them more aware of their own cultural background? And if so, how? Did pre-service teachers perceive their experiences as influencing their global perceptions? And if so, how?

These questions are answered in detail in the analysis of the descriptive narrative, which follows subcategories found in chapter four. However, it is possible to see changes in awareness from a top-down perspective beginning in Vignette 1. Deep cultural issues began to bleed through as participants discussed, “Mother Tongue.” Early on, participants made a connection between surface and deep culture. They then expanded this knowledge and applied it to the academic environment.

In Vignette 2, students signaled a shift in focus, or role reversal, from being the American observer to the American being observed. This reality shift comes not as the result of travel or immersion, but through social interaction with nonnative speakers in the U.S.

In Vignette 3, teachers turn the discussion to cross-cultural classrooms, indicating increasing awareness of how they are culturally different from many of their international students. In response to the global overview that is the introduction and chapter one of *Travel as a Political Act*, they question, as American citizens, their feelings about policy and planning, and the social and political roles played by the U.S around the world.

Finally, in Vignette 4, many participants manifested cultural disengagement as they encountered more country specific difference. Steves (2009) contends, “Turkey – with its torrid modernization, its drift to the political right, and the rise of Islamic fundamentalism – is a study in the cultural schizophrenia that modern change can cause, from Mumbai to Memphis” (p. 127). The “study of cultural schizophrenia” spawned “seeds of discontent.” Many pre-service teachers began to struggle with American positions, in general, and their own principles and values, in particular. These general illustrations along with those detailed in Table 5.1 above suggest that they, in fact, do perceive their experiences as making them more aware of their own cultural background.

Question 3. Did pre-service teachers perceive their experiences as influencing their future teaching in an ESL environment? And if so, how?

Pre-service teachers’ perceptions of how their experiences might influence their future teaching in the ESL environment are detailed in the descriptive narrative following the Classroom sub-categories in each vignette. Based on these sub-categories, there appears to be a progression of awareness of the importance and significance that the cross-cultural experience brings to the classroom. Initial comments in Vignette 1 are general and refer to language acquisition and academic culture. Teachers were made aware of differentiation in reading/writing and listening/speaking proficiency, which is important for all teachers of ESL students. This awareness helps ESL teachers ‘read’ the academic deep culture of their students. At the same time, recognizing strength in BICS and/or CALP can lead to better understanding of an ELL’s socio-economic and cultural environment. Early in the semester, some students made this connection.

In Vignette 2, pre-service teachers recognized that not only is the ESL classroom teaching/learning environment an important consideration, but also *in* that ESL classroom, each ELL is unique. Each has individual needs and brings with him or her a personal perspective. As the pre-service teachers moved through the course, they began to see their future classrooms as classrooms for all students, including the ELL. The interview assignment offered them the opportunity to see the uniqueness of each ELL experience. In turn, they began to focus on maximizing the classroom environment and developing methods that would address the particular cultural and linguistic needs of ELLs and teachers as well. The conversations with non-native speakers also afforded the participants the opportunity to understand an ESL classroom from the ELL's perspective.

In Vignette 3, participants recognized their own perspectives as teachers and addressed teacher acculturation in the ESL classroom. Most pre-service teachers anticipated an ESL honeymoon experience. However, some were quick to point out the reality of adjusting to a multi-cultural teaching environment and the need to prepare for ESL classroom acculturation.

Acculturation is important, as one in five school age students in the United States comes from a home where a language other than English is spoken. Consequently, the majority of American classrooms consist of students from several different racial, ethnic, cultural and linguistic backgrounds. These multi-cultural classrooms are real-time archetypes of a 'shrinking world'. As pre-service teachers began to understand this truth, they began to assess alternative approaches to teaching.

Question 4. What, if any, are the common outcomes that pre-service teachers experience?

One of the most pronounced common outcomes that pre-service teachers experienced came in response to the following end-of-course reflection question:

“On a scale of 1-10, where would you have rated the importance of cultural awareness in the ESL classroom prior to taking this course?”

Of the eight participants, six responded. The responses break down as follows:

	Then	Now
1.	4	10+
2.	4	10
3.	6	8
4.	7	10
5.	5	9
6.	7	10

A second question that reflects common responses was:

“Would you suggest *Travel as a Political Act* for this course in the future?”

Answers are as follows:

1. “I liked the book. It helps make students aware of other cultures. I think this book is a good book to use in the future because it shows first hand accounts of events in other countries.”
2. “I would definitely suggest *TAPA* because it gives you a global perspective about the world. All teachers, not only ESL teachers need the exposure.”
3. “I would definitely suggest *TAPA* for this course in the future, because the insights into everyday (deep culture) life in other countries is astounding. The book takes you on a journey around the world, especially to places that are misunderstood, and it is very easy to read.”

4. Absolutely yes! Even if it's just for their own use. It's a good read. Also, within the context of the class, it teaches social and cultural awareness. It's also incredibly enlightening to the fact that not every one wants to be like America, or even cares about America. It's very thought provoking and at times, turns your preconceived notions and worldviews upside down . . . in a good way.
5. "YES i would! it was very interesting and opened my eyes. it made me understand how other cultures think and how this could affect the classroom. i also think it is good for americans to understand other cultures because i don't think we do it as much as we should. it motivated me to travel and see things first hand."
6. "YES YES YES YES YES YES, Did I say yes? LOL! I seriously cannot say enough good things about this book; it has been so enjoyable and has opened my eyes to so many different cultures. I literally feel like I have taken a trip around the world. I am now a senior and this is the first book I have been assigned to read for class that I have truly enjoyed. I have talked about it so much that now my father is even reading it."

Question 5. What sub categories emerged from the data of participants' perceptions?

The data of participants' perceptions resulted in 55 sub-categories. These can be found in preceding Table 5.1. The content of these sub-categories, which are applied-linguistic, socio-linguistic, and multi-cultural in nature, tend to move from less-to-more intense as the course in ESL methods and techniques progressed. This movement seems to correspond with the students' movement from the more-distant "voice" of the ELL, to the direct interface with the ELL, followed by confrontation with real-time global issues.

This progression might be the result of a deliberate ratcheting up of cross-cultural material.

As mentioned earlier in chapter 2, in her article, “Turning frogs into interculturalists: a student-centered developmental approach to teaching intercultural competence,” Bennett (2007) relays an approach using the “frog theory of change,” which suggests that, “it is possible to boil a frog in a cauldron of water if you are careful to turn the heat up slowly. Turning the heat up too rapidly, of course, leads the frog to jump out” (p. 157). Bennett suggested . . . “[we] recognize the challenges inherent in intercultural material and turn the heat up slowly, ever mindful of our task of turning frogs into interculturalists” This approach was successfully shared in the current study.

Question 6. What theoretical model explained the common outcome?

In an era of ubiquitous interconnection, global awareness does not mean simply learning about other cultures' foods and holidays. (McLeod, 2012)

The development of an alternative theoretical model for promoting cultural awareness was the goal of this study. One way of developing cultural awareness is to experience the acculturation process. This is usually done as a result of immersion in a culture different from one's own. If traditional immersion is not likely, is it possible to encourage acculturation within the constraints of a local classroom setting? If so, what pedagogical strategy would be conducive to acculturation using the “frog theory of change” approach?

Early acculturation theoretical models explain the acculturation phenomenon, but assume an agent of change. That agent, for example, might be a study abroad immersion or immigration experience. For the participants of this study, there was an absence of agent. To address this void, a pedagogical strategy was developed to bring in an agent of

change – intercultural materials and experiences. Specifically, to bring in exposure to peoples, places and cultures different from those found in the learners’ own culture. In order to “turn the pot up slowly”, assignments were allocated with sensitivity to the degree of cross-cultural engagement; beginning with the distant voice of an immigrant, followed by direct interface with an English language learner, and compounded by the presentation of real-time global perspectives. Using this pedagogical strategy, as suggested by the narrative analysis in Table 2, participants showed an increase in cultural awareness. Figures 4 and 5 below show the relationship between the traditional cultural awareness experience and the theoretical model suggested by this study.

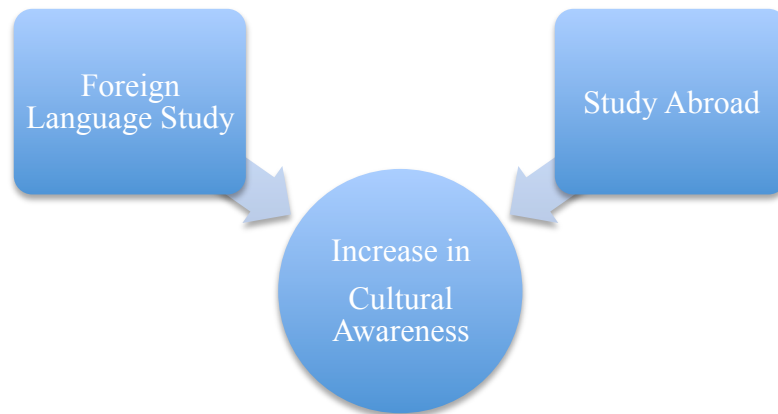


Figure 4
Traditional cultural awareness experience

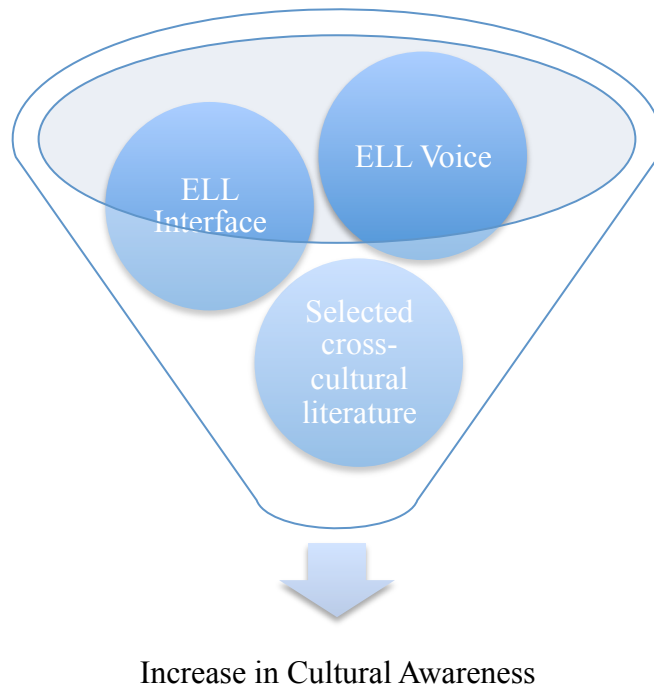


Figure 5
Theoretical cultural awareness experience

Significance of the Study

Target Audiences. There are four target audiences for this study: pre-service teachers, K-12 teachers, ESL teacher trainers, and teacher education faculty. Pre-service teachers will benefit by learning about the experiences of colleagues in a similar learning stage. Current K-12 teachers will be helped by the development of a process theory, which models an approach for encouraging cross-cultural experiences needed to become more culturally aware and sensitive to diverse students.

This study will also help ESL teacher trainers and teacher education faculty better appreciate and understand the experiences pre-service teachers have when confronted with surface and deep culture issues. The positive findings of this study might result in

the inclusion of similar cultural awareness strategies in other courses that the college of education offers.

Significance of the Study

Participants.

- a) Pre-service teachers learned about culture and its impact on human communication, behavior, and identity and applied this knowledge to the ESL classroom environment.
- b) Pre-service teachers acquired “cultural cognition” and learned how to learn about culture.
- c) Pre-service teachers learned about the self as a cultural being and in doing so recognized their own perspectives.
- d) Pre-service teachers learned about acculturation – a universal, cross-cultural phenomenon.
- e) Pre-service teachers experienced culture-specific learning, which included elements of both language and culture.

Recommendations

- a) Understanding the need for cultural awareness and the possibility of using locally available acculturation techniques may encourage teacher education program directors to advocate the practice of “globalizing the classroom” (Thrush & Thevenot, 2008).
- b) Data suggests that the pedagogical strategy used in this project helps develop cultural awareness. Consequently, teacher education programs may also want to

look seriously at encouraging more of their students to participate in such culturally strategic programs.

Limitations to this Study

Limitations identify potential weaknesses of a study. There are limitations to the findings of this study. First, data were collected from a small sampling of diverse participants. As the population was diverse, findings from this study may not be generalized to pre-service teachers in other parts of the country. It may, however, be valuable to compare these data with the data of studies done in similar urban university settings. Additionally, the findings of this study are limited to one semester experience. This may not be generalizable to other semesters. A repeat of the study with similar findings, however, may make this possible. Finally, the findings of this qualitative study could be subject to other interpretations.

Future Research

Findings of this study suggest further research. The following are recommendations:

- A longitudinal follow-up study of participants as in-service teachers. Although commitments were made to address cross-cultural issues and provide accommodation in future ESL classrooms, there is no way to know if this becomes a reality.
- A repeat study incorporating the Developmental Model of Intercultural Sensitivity as a differentiated model to a) expose pre-service teachers to the concept of intercultural sensitivity and b) have pre-service teachers use this model as a self-assessment tool.

- A repeat study designed for in-service teachers at the graduate level enrolled in an ESL endorsement program. Post-baccalaureate students would bring classroom experience and relevant on-the-job circumstances to the conversation. These teachers would have immediate opportunity to see the benefit gained from cultural awareness – as it applies to the multi-cultural classroom. This hands-on opportunity might serve to reinforce cultural cognition and result in long lasting change.
- Since no statistical conclusions could be made for this study, it would be interesting to conduct a quantitative study which developed and implemented an “awareness instrument.”

Final Thoughts

This study investigated the development of cultural awareness in pre-service teachers. The results have substantiated that changes in awareness can be made over a semester of study using alternative cross-cultural methods and pedagogies. In view of the rapidly changing world that is the mainstream classroom in the U.S., similar alternative methods and pedagogies should be considered by teacher education programs to ensure that culturally and linguistically different students not be left behind.

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Appendixes

APPENDIX A: Course syllabus

ENGL 4531 – 001

Methods and Techniques in ESL

Fall 2010

Professor: Angela Thevenot

Office: Patterson 401A

Office hours: By appointment

ENGL 4531-001 is a web-assisted course. Technical fluency is assumed. Successful completion requires significant responsibility, commitment, autonomy and participation on the part of the student. Students will be responsible for maintaining the pace of the course and seeking clarity when in doubt. No incompletes will be given.

Course description:

This class is designed to introduce methods and techniques of teaching English as a Second Language in various settings. It examines our current understanding of second language acquisition, cross-cultural issues and the varying methods and techniques used to teach language skills to students of English, at the K-12 level, in intensive and immigrant programs in the U.S. and overseas.

Learning Outcomes

Upon completion of this course, students will be able to

1. Use basic English to Speakers of other Languages (ESOL) terminology
2. Apply language teaching methodology in specific teaching environments
3. Apply different ways of teaching individual language skills
4. Structure lessons and classroom activities to actively involve students in learning
5. Identify language learners' cultures, characteristics and needs
6. Identify your own culture, characteristics and needs
7. Select and modify materials and strategies for students with diverse needs and ability levels
8. Work with ESL students in content area classes
9. Develop an understanding of the socio-cultural factors involved in teaching language minority students.

Required texts

Learning New Languages, Tom Scovel, 2000, 083846677, Heinle & Heinle

Travel as a Political Act, Rick Steves, 2009, 9781568584355, Nation

50 Literacy Strategies: Step by Step, Tompkins, 2009, 9780135158166, Pearson

Assignments:

Modules, exercises, response papers, etc.	
25%	
ESOL student interview report	(Paper 1)
15%	
ESOL teacher interview report	(Paper 2)
15%	
Observation report	(Paper 3)
15%	
Attendance and participation on Discussion Board	
30%	

Grading Scale:

90-100	= A
80-89	= B
70-79	= C
60-69	= D
59>	= F

Any student who may need class or test accommodations based on the impact of a disability is encouraged to speak with me privately to discuss your specific needs. Students with disabilities should also contact Student Disability Services (SDS) at 110 Wilder Tower, 678-2880. SDS coordinates reasonable accommodations for students with documented disabilities.

APPENDIX B: Demographic Questionnaire

Demographic Questionnaire

1. Please check the response that best describes your race/ethnicity

African American Caucasian Hispanic/Latino

Asian or Pacific Islander Other (Please specify in space on the right)

2. Are you Male Female

3. Please circle the appropriate age range.

18-25, 26-34, 35-45, 45 or over

3. What year in college are you currently in?

First year Sophomore Junior

Senior Graduate Student: What year? _____

4. College major: _____

5. Have you ever lived or travelled outside the U.S.? Yes No

If so where and for how long? _____

6. Have you studied a foreign language at the college level? Yes No

7. Do you speak a second language? Yes No

If yes, what language(s) _____

Is this a first language (L1)? Yes No

8. Is there a language other than English spoken in your home? Yes No

APPENDIX C: English Language Learner Interview

Interview Assignment – Part 1

The purpose of the interview assignment is to give you an opportunity to get to know some ESL learners and learn about issues specific to ESL populations. Hopefully, the insights gained will help you when you encounter ESL students in the future.

Task

Interview two non-native speakers of English and write a report about the interviews.

Interview

Prepare a set of specific questions (15-20) around the following topics:

- Personal history
- Learning English
- Native language/language background
- Culture differences
- Likes & dislikes about the United States
- Problems/positives about living in a foreign country
- + any other topic that you think would be suitable

When writing the questions, try to think about what might be helpful for you to know if you had the person as a student in your class. You can work on your questions with other people in the class.

→ **Post your questions to Discussion Board by.**

Report

Write a three to five page report about the interview. You should use an **Introduction-Methodology-Results and Discussion (IMRAD)** format. Information on this format can be found in the American Psychological Association (APA) section of the Purdue Owl (Online Writing Lab) website and/or at the locations listed at the end of this assignment. APA is the writing standard used in Education and other social sciences fields. *Any paper NOT written in the IMRAD format will assess a 25 pt. penalty.*

You can build the **Results** section of your report around clusters of questions/topics or simply synthesize your findings. In addition to objectively presenting what you learned during the interview in the **Results** section, make sure that you discuss how the information applies to classroom instruction in the **Discussion** section. Your **Discussion** section should also be where you write subjectively your reaction to the interview. Simply said, your report will have two major aspects – findings and application of the findings. Use as many ESL/SLA terms as are applicable. This shows that you are

processing material learned throughout the course. When you use a specific term, highlight it in bold.

You will attach your interview questions to your report as an appendix. Do not include them in the report. If you do want to mention them, just make a reference to the appendix of your paper.

Due date:

See sample IMRAD paper posted in Contents on eCourseware.

See an exact description of how to write and IMRAD paper at:
<http://www.uta.fi/FAST/FIN/RESEARCH/imrad.html>

APPENDIX D: Travel as A Political Act Discussion Board Questions

DB 1 Introduction

Write three things that surprised, concerned or interested you.

How does Steves explain travel as a political act in the introduction?

How might this concept be applied to 'teach as a political act'?

Culture Shock and the 4Hs

Travel connects people with people.

Rick says, "Travel connects people with people. It helps us fit more comfortably into a shrinking world." How will your classrooms exemplify a 'shrinking world' and how might our armchair 'travel' help you fit more comfortably into this world?

Culture Shock and Acculturation

At the beginning of Ch 2, in TAPA Rick says, "I was ready for a little culture shock." (26)

Go to 'Culture' in Content. Read *Culture Shock and Wiggle Room*.

Scovel CH 2 addresses the idea of 'culture shock' and acculturation - a predictable process of assimilation into a new environment which happens in four stages often referred to as the 4Hs: **H**oneymoon/**H**ostility/**H**umor/**H**ome. As you read Travel as a Political Act (TAPA) throughout the semester, see if you find yourself experiencing this process, as well. From your reading so far, where do you fit in this process?

4Hs in the ESL Classroom

In the ESL classroom, these 4Hs are experienced by the student as well as the teacher. Read: *4 Stages of Acculturation* and *4 Stages of Acculturation - Student Adaptation* under 'Culture' in Content. What behaviors in the classroom might a student exhibit during each of these 4 stages of acculturation? What behaviors might the teacher exhibit?

DB 3 Europe Unites : Successes and Struggles

"We've taken a wide-ranging and (I hope) thought-provoking tour throughout the Old World. You probably found some of these ideas appealing and others appalling" (Steves, p. 79).

1. Which *ideas* did you find appealing? Which appalling?
2. Give an example of one *thing* that Europeans do differently than you do. Now try to explain WHY they do this differently - focusing not on which way is right or which way is wrong but reasons for the difference.
3. How might this way of analyzing things be of value in a multi-cultural academic environment?

DB 4 Resurrection in El Salvador

1. WHAT are some of the differences in beliefs, behavior, or attitude between people in El Salvador and people in the US? Give an example of each.
2. WHY might the El Salvadoran people have these beliefs and attitudes or do things this way. Think in terms of history and context.

DB 6 Turkey and Morocco: Sampling Secular Islam

1. What pre-suppositions did you have about this region and its people before reading

this chapter? Where these ideas confirmed or challenged?

2. Can you identify two elements of Deep Culture in these countries?

3. Do Turkey/Morocco seem to be "We-Think" or "I-Think" cultures? What evidence did you use to form this opinion?

4. Name three ideas/issues/concepts from your chapter that you find curious and wish to research for further study.

APPENDIX E: The Iceberg Concept of Culture

The Iceberg Concept of Culture

Like an iceberg, the majority of culture is below the surface.

Surface Culture

Above sea level
Emotional load: relatively low

food ▪ dress ▪ music ▪
visual arts ▪ drama ▪ crafts
dance ▪ literature ▪ language
celebrations ▪ games



Deep Culture

Unspoken Rules
Partially below sea level
Emotional load: very high

Unconscious Rules
Completely below sea level
Emotional load: intense

courtesy ▪ contextual conversational patterns ▪ concept of time
personal space ▪ rules of conduct ▪ facial expressions
nonverbal communication ▪ body language ▪ touching ▪ eye contact
patterns of handling emotions ▪ notions of modesty ▪ concept of beauty
courtship practices ▪ relationships to animals ▪ notions of leadership
tempo of work ▪ concepts of food ▪ ideals of childrearing
theory of disease ▪ social interaction rate ▪ nature of friendships
tone of voice ▪ attitudes toward elders ▪ concept of cleanliness
notions of adolescence ▪ patterns of group decision-making
definition of insanity ▪ preference for competition or cooperation
tolerance of physical pain ▪ concept of "self" ▪ concept of past and future
definition of obscenity ▪ attitudes toward dependents ▪ problem-solving
roles in relation to age, sex, class, occupation, kinship, and so forth



Indiana Department of Education ▪ Office of English Language Learning & Migrant Education ▪ www.doe.in.gov/englishlanguagelearning