DOCTORAL DISSERTATION

A MIXED-METHOD STUDY ON ENGLISH MAJORS' INTERCULTURAL COMMUNICATIVE COMPETENCE

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A Mixed-Method Study on English Majors' Intercultural Communicative Competence

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Acknowledgements

Abstract

The dissertation aims to understand English majors' intercultural communicative competence in interactional contexts, and explore the factors influencing it. The dissertation follows the paradigm of mixed-method research, as it comprises a qualitative study (N=45), followed by a quantitative one (N=102), the design of which draws on findings of the first study.

The participants of the two studies are BA students of English at the Institute of English Studies, University of Pécs, Hungary. Altogether, 147 students took part in the two studies, 45 were third-year English majors (aged 20+), whereas 102 were first-year English majors (aged 19+).

The data collection instruments involved in both studies were developed for this study, their construction, validation and piloting is discussed in detail in the respective chapters. The studies were conducted in March-May, 2011. The analysis of the data included qualitative content analysis for the first study, and descriptive statistics, correlation and regression analyses and structural equation modeling for the second study.

Findings reveal that participants have diverse ideas on how to define an intercultural encounter, but project similar signs of intercultural awareness in the situations they describe. Most significantly, the analysis of the narrative accounts reveals that students' intercultural performance is to a large extent influenced by cognitive, affective and contextual factors. The results of the statistical analyses show that the most important individual difference variables directly influencing students' intercultural communicative competence are their communication apprehension and their perceived communicative competence.

Based on the findings of the studies, the dissertation suggests implications for improving students' intercultural communicative competence and defines further directions for research on the construct.

List of abbreviations and acronyms

CC   Communicative competence

FLT   Foreign language teaching

EFL   English as a foreign language

ELF   English as a lingua franca

ELT   English language teaching

FL   foreign language

L1   first language/mother tongue

L2   second language

CCC   cross-cultural communication

SLA   Second Language Acquisition

SEM   Structural equation modeling

IC   Intercultural communication

IComp   Intercultural competence

ICC   Intercultural communicative competence

IS   Intercultural speaker

NS   Native speaker

NNS   Non-native speaker

NCC   National Core Curriculum

YILL   Year of intensive language learning

CEFR   Common European Framework of References

YL   Young learner

PQ1   Pilot questionnaire, 1st version

PQ2   Pilot questionnaire, 2nd version

FQ   Final questionnaire

PCC   Perceived communicative competence

WTC   Willingness to communicate

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Introduction

Strangely, the foreigner lives within us: he is the hidden face of our identity, the space that wrecks our abode, the time in which understanding and affinity founder. By recognizing him within ourselves, we are spared detesting him in himself.

Julia Kristeva (1991, p. 1)

Teaching culture means teaching not only how things are and have been, but how they could have been or how else they could be. (…) Breaking down stereotypes is not just realising that people are not the way one thought they were, or that deep down "we are all the same". It is understanding that we are irreducibly unique and different, and that I could have been you, you could have been me, given different circumstances — in other words, that the stranger, as Kristeva says, is in us.

Claire Kramsch (1995, p. 82)

Globalization has brought enormous advances to humanity at economic, financial, ecological, and societal levels, and the rapid progress in information and communication technologies has amplified these effects. However, the challenges imposed by our changed world are also enormous. Individuals all over the world have to find their place in new, pluralistic societies that comprise people of different cultural and language backgrounds, representing various hues, nations and religions.

The seemingly easy task to coexist, interact and communicate with *Others* different from *Us* is an ever more frequent phenomenon, eventually an everyday requirement. Success in doing so guarantees fruitful cooperation and cultural synergies, whereas failure might induce unwanted consequences. Avoiding failure, thus, is a priority, which can partly be achieved by deconstructing our preconceptions about *Others* and by internalizing tolerance, understanding and openness.

In the above quote Kristeva (1991, [1988]) positions the stranger, the foreigner, the *Other* within an entirely new framework of interpretation by suggesting that the foreigner lives within us, and manifests himself as a hidden face of our identity. Thus, recognizing the foreigner within us might stop impatience and hatred. Although the lines I have chosen were written more than thirty years ago, they are still relevant, or even more relevant, given the history of the past three decades.

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Kramsch (1995) transfers these ideas into a foreign language teaching context: drawing on these thoughts she emphasizes the need for the integrated teaching of language and culture, so that language teaching may regain its crucial task: conveying a mediating function of language in the social construction of culture (1995, p. 85). Kramsch argues that the current interest in teaching culture through language is the inevitable result of political, societal and educational factors on both sides of the Atlantic: there is a fear that the mere acquisition of linguistic codes does not guarantee peace and real understanding between individuals of different backgrounds (p. 82). This recent interest coincides with the increasing conviction that foreign language teaching should not aim at making students achieve native-like proficiency (Seidlhofer, 2004; Widdowson, 1994) but it should endow students with knowledge, skills and attitudes (Byram, 1997) necessary to function in diverse cultural contexts (Byram, 1997; Byram & Fleming, 1998; Jaeger, 2001; Kramsch, 2001)

These introductory lines may raise a number of questions. How do language learners cope in situations in which people of different cultural and linguistic backgrounds are involved? What ideas and feelings do they associate with such encounters? What helps and what hinders their success in such situations? What skills and what attitudes do they need? How is cultural knowledge integrated in their daily practices? How do they perform as language learners in such situations? What are the factors influencing their performance as foreign language learners?

My motivation to answer these questions, and eventually, to write this dissertation derived from my experience that people perform differently in intercultural situations, and I wanted to get a clearer picture of the circumstances influencing individuals' behavior in intercultural encounters. Thus, it was my personal interest in individual differences and language learning that triggered the core idea underlying my research: certain individual difference variables influence the way language learners behave and interact in intercultural situations.

This dissertation endeavors to find out about these individual difference variables by overviewing the literature and presenting and discussing findings of two empirical studies conducted at the Institute of English Studies, University of Pécs. The aim of these studies was to understand how students behave in

intercultural situations and to survey their intercultural communicative competence (Byram, 1997) in relation to other learner characteristics, such as motivation, attitudes, anxiety and willingness to communicate. A further aim of the studies was to model students' intercultural communicative competence based on empirical data. Table 1 presents an overview of the research questions of the two studies.

Table 1

Research Questions, Data Sources and Methods of Analysis in the two Empirical Studies

	Research questions	**Data sources**	**Methods of analysis**
Study 1	**RQ1:** How do students perceive intercultural encounters? **RQ2:** How can students' intercultural encounters be characterized? **RQ3:** What contributes to students' success or failure in intercultural communication situations?	Students' written narratives	Qualitative content analysis of the narrative accounts

Study 2	**RQ4:** What characterizes participants' ICC?
	RQ5: What characterizes participants' PICC?
	RQ6: How do ICC and PICC relate to one-another?
	RQ7: What characterizes participants' affective profiles (WTC, CA, MOT)?
	RQ8: What is the relationship between affective variables and ICC?
	RQ9: How do the following affective variables explain variance in students' ICC?
	    RQ9.1 willingness to communicate (WTC)
	    RQ9.2 communication apprehension (CA)
	    RQ9.3 motivation (MOT)
	RQ10: What other individual differences characterize participants?
	RQ11: How do the following individual difference variables explain variance in students' ICC?
	    RQ11.1 intercultural contact (ICO)
	    RQ11.2 perceived communication competence (PCC)
	    RQ11.3 perceived L2 competence (PL2)
	RQ12: What relationships characterize learners' ICC, WTC, CA, PCC, PICC, motivation and ICO?
	RQ13: How can these relationships be modeled?
		ICC questionnaire
		
		Communication variables questionnaire
		
		Affective variables questionnaire
		
		Background questionnaire
			Descriptive statistics
			Correlation analysis
			Regression analysis
			Multi-dimensional scaling
			Hierarchic clustering
			Structural equaton modeling (SEM)

The dissertation is divided into two parts, each comprising three chapters. Part 1 presents the theoretical background to the empirical studies. As the literature on intercultural communication is abundant, at the onset of the literature review phase I had the feeling that the overview would be extensive and straightforward. However, after critically analyzing the literature I had to realize that the construct of intercultural communication and intercultural communicative competence is extremely complex, as it integrates various academic disciplines and traditions of those disciplines. As a result of the vast literature on the construct, and my intention to present various traditions as well as to identify how the construct of ICC is related to traditions in applied linguistics and foreign language teaching, Part I is extensive and multifaceted. However, I believe that the critical overview of the literature was a must in case of this interdisciplinary construct.

The first chapter overviews the evolution of communicative competence, discusses theories on how communicative competence is positioned in intercultural contexts. It presents the constructs of intercultural communicative competence and the intercultural speaker as the desired outcome of foreign language teaching. Special attention is devoted to clarify the confusing overlaps in terminology characterizing research in this field. Chapter 2 gives an overview of empirical research on intercultural communicative competence in three academic fields: Business Studies, Psychology and Language Studies; emphasis is on presenting directions of research and identifying current trends. The third chapter presents the relationship between intercultural communicative competence and language policy in Europe and in Hungary. A detailed discussion of policy documents in Chapter 3 makes it possible to fathom the importance of the construct in language education today, whereas the presentation of the situation in Hungary narrows the focus to the immediate research context.

The second part of the dissertation presents empirical studies conducted to answer the research questions of the dissertation. Chapter 4 gives an account of the background, context and participants of the empirical studies, and discusses the research methodologies applied in the two studies presented in subsequent chapters. Chapter 5 outlines the first study designed to analyze university students' ICC. The

study follows the traditions of the qualitative research paradigm: it aims to provide a thick description of students' intercultural encounters allowing in-depth understanding of their experiences. The study design involved stimulated retrospective recall (Gass & Mackey, 2000), i.e. students' narrative accounts of their previous intercultural encounters were collected and analyzed. My aim was to explore how students behave in intercultural situations and to identify what influences their behavior in order to be able to define what these variables are and how their relationship with students' ICC can be mapped. The thick description provided in the study serves the purpose of better understanding students' perspectives, and to enable us to comprehend contextualized human experience. Findings of this study form an integral part of the questionnaire study documented in the subsequent chapter. Chapter 6 presents Study 2, a questionnaire study involving 102 first-year BA students. The chapter outlines the development, piloting and implementation of an instrument to survey English majors' ICC. Every step of the construction of the instrument is presented, together with a detailed description of findings of the pilot studies and the changes implemented as a result of them. Results were obtained using descriptive statistics, correlations and regressions. I also intended to draw up a model of English majors' ICC based on data of Study 2. However, as neither correlation nor regression allow for determining cause-effect relationships and possible paths between variables, structural equation modeling (SEM) was used for a model of English majors' ICC.

The main findings of the empirical studies reveal that participants' behavior in intercultural situations is affected by (1) contextual, (2) cognitive and (3) affective aspects, and their intercultural communicative competence is influenced by individual difference variables, such as (1) perceived communicative competence, (2) willingness to communicate, (3) anxiety and (4) perceived second language competence.

Chapter 1: Communicative competence and intercultural communicative competence

1.1 Introduction

The term 'competence' has been subject to long-term debates in language studies. This chapter aims to outline the most important contributions to studies on competence in the fields of linguistics and applied linguistics. This will be provided along two organizing principles: first, I aim to present the historical evolution of the construct of communicative competence (CC); then, I will outline how the construct of CC has been broadened so as to function in the altered circumstances of today's globalized world.

The first part of this chapter gives a critical overview of models of CC and presents what features these models share and what makes them distinct from one another. The second part of this chapter presents theories on how individuals from

different linguistic and cultural backgrounds communicate. First, I will provide a detailed analysis of terms frequently used in this dissertation. The need for clarification of terminology is twofold: as recent years have resulted in ample research on communication across cultures often carried out within the context of different academic traditions, the meanings of terms used by authors often differs. Second, the terminology itself has been constructed in parallel with empirical research. Thus, to avoid confusion, the second part of this chapter will critically analyze the diversity of terms: definitions and how authors use them. Finally, I will clarify how the terms are used in my work.

1.2 An overview of definitions and models of communicative competence

The construct of competence has evolved in the past five decades from the narrower, Chomskyan (1965) understanding of linguistic competence as native speakers' intrinsic knowledge about the language into different comprehensive and stratified models of CC comprising multiple competences, knowledge and skills. These contributions are important milestones in applied linguistics, and have had an impact on foreign language teaching (FLT) as well.

1.2.1 Chomsky's notion of competence

The notion of competence was introduced by the American generative linguist Noam Chomsky; he differentiated between *competence* and *performance* (1965). This distinction, in fact, echoes the Saussurean idea of *langue and parole* (1983 [1916]), the former denoting the whole system of language that makes speech possible, the latter referring to the concrete use of language, the actual speech act. However, Chomsky states that the structuralist notion of langue as a mere systematic inventory is not appropriate, as it is static and does not include linguistic creativity (Chomsky, 1964; 1965).

In the Chomskyan (1964, 1965, 1968, 1975) taxonomy competence, the knowledge of the language, is distinguished from performance, the use of the language. Chomsky (1965) defines competence as intrinsic linguistic knowledge of a language possessed by its native speakers that enables them to produce and understand an indefinite number of utterances, and to judge the grammaticality of utterances intuitively. Thus, in this sense competence is the underlying knowledge of the language that the speaker has internalized. However, as Chomsky notes, natural speech shows deviations from rules, and thus competence can be directly reflected in actual performance only in idealized circumstances. This assumption gave rise to far-reaching debates on competence in linguistics.

1.2.2. Hymes' sociocultural considerations

In 1972 the American sociolinguist Dell Hymes challenged Chomsky's abstract notion of linguistic competence, arguing that 'such a theory of competence posits ideal objects in an abstraction from sociocultural features that might enter into their description' (Hymes, 2001 [1972], p. 55). Hymes argues that Chomsky's distinction of competence and performance is too narrow to describe contextualized human behavior adequately. Citing empirical research by Bloomfield (1927), Cazden (1966), and Labov (1966), Hymes shows that the rules of usage are dominant over the rules of grammar, and thus social life not only affects outward performance but inner competence as well. Hymes proposes a distinction between two competences: *linguistic competence* which allows speakers to produce and understand grammatically correct sentences and to intuitively judge utterances either correct or incorrect, and *communicative competence* which deals with producing and understanding utterances that are appropriate in a given context.

Hymes' call to recognize the sociability of language has been a catalyst in applied linguistics, as it has expanded the scope of competence and has triggered an abundance of research leaning towards a more functional approach (Lee, 2007).

1.2.3 Two prevailing models of communicative competence

Hymes' (1972) ideas triggered the emergence of the communicative approach to language teaching. In their seminal papers, Canale and Swain (1980) and Canale (1983) further defined CC as the underlying system in which knowledge and skills needed for communication are combined. They described CC in terms of three main components: (1) *grammatical competence*, which is the knowledge of lexical items and rules, (2) *sociolinguistic competence* further divided by Canale (1983) into (2a) *sociocultural competence* – knowledge of the non-linguistic context and (2b) *discourse competence* – knowledge of rules that govern cohesion and coherence. The last component is (3) *strategic competence* that includes verbal and non-verbal strategies compensating for performance-related breakdowns in communication.

A critical analysis of this model was provided by Schachter (1990), who argued that the components of the Canale and Swain model are neither well-defined nor clearly understood (p. 46). She questioned the validity of the constituent components, mainly the separation of sociolinguistic and discourse competence, and the inappropriate categorization of pragmatics as coextensive with discourse competence (p. 42). Similarly to Schachter, Bachman (1990a) also expresses doubts concerning the construct validity of the same (and also of the refined, 1983) model. His criticism is based on empirical data which demonstrates wide variations in correlations when testing the construct (p. 29). As Bachman argues, these are due to the fact that the actual measures consist of a mixture of diverse abilities. Moreover, he points out that the definition of the discourse competence component as the ability to use coherent and cohesive texts is highly problematic as it conflates formal and functional aspects of discourse (pp. 29-30). Despite these criticisms this model of three (Canale & Swain, 1980) and later of four (Canale 1983) components of CC has prevailed in the literature.

Van Ek (1986, 1987) developed a different model. In his view, the communicative ability of a speaker comprises six components: (1) *linguistic competence*, which is the ability to produce and interpret meaningful and grammatically correct utterances; (2) *sociolinguistic competence*, i.e. the awareness of

relations between linguistic signals and their contextual and situational meanings; (3) *discourse competence*, which is the ability to use appropriate strategies in the construction and interpretation of texts; (4) *strategic competence*, the correct use of communicative strategies; (5) *socio-cultural competence*, i.e. familiarity with the socio-cultural framework of the language; and (7) *social competence*, the will and skill to interact with others (Van Ek, 1986, pp. 35-65).

As can be observed, these models overlap. The most important difference concerns Van Ek's broadening of the construct by incorporating more social and cultural elements. In comparison to Canale's classification (1983), Van Ek separates socio-cultural competence from sociolinguistic competence and adds social competence as part of the construct.

1.2.4 Communicative competence and language assessment

A more comprehensive and detailed model of CC was introduced by Bachman in the 1990s. By referring to those who have recognized the dynamic interaction between discourse and its context (Hymes, 1972; Kramsch, 1986; Savignon, 1983), Bachman (1990b) emphasizes that the knowledge of how to use language to achieve particular communicative goals must be part of all models of CC (pp. 82-83). Drawing on previous research carried out within the field of language testing, Bachman (1990b) coined the term *communicative language ability* arguing that this term combines what is denoted by both language proficiency and CC: both knowledge of the language and the ability of appropriately using it in given contexts. Bachman developed three central components for communicative language ability that are essential to define one's competence in communicative language use: (1) *language competence*, (2) *strategic competence*, and (3) *psycho-physiological mechanisms*. Language competence is a set of knowledge components utilized in communication via language. Strategic competence is the capacity to implement language competence in contextualized language use. Psycho-physiological mechanisms refer to actual neurological and psychological processes involved in language production. The interaction of these components is presented in Figure 1.

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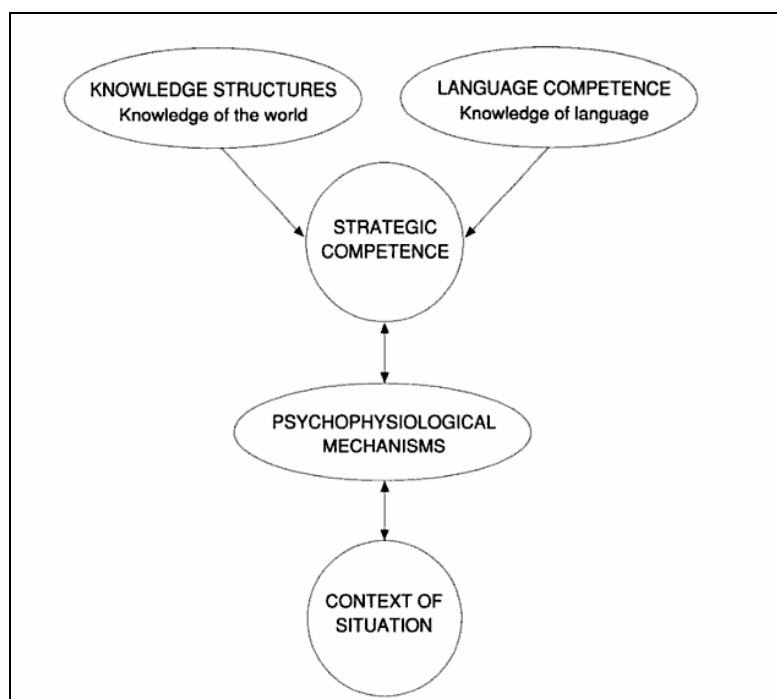
Figure 1. Components of communicative language ability in communicative language use (Bachman, 1990b, p. 85)

Bachman's 1990 model was further refined by Bachman and Palmer (1996). They claim that different traits of language users influence communicative language ability, most importantly their language competence including (1) *language knowledge* and (2) *strategic competence*. Language knowledge comprises (1a) organizational knowledge and (1b) pragmatic knowledge. Organizational knowledge accounts for how utterances or sentences are organized, whereas pragmatic knowledge determines how utterances and sentences match the communicative goals of the language user, and how they are related to the setting (Bachman & Palmer, 1996, p. 68). In other words, the former is responsible for the grammaticality of the utterance, whereas the latter for its appropriateness. Table 2 presents a detailed overview of which components and sub-components language knowledge comprises.

Table 2

Areas of Language Knowledge (Bachman & Palmer, 1996, p. 68)

Organizational knowledge: how utterances or sentences and texts are organized

Grammatical knowledge: how individual utterances/sentences are organized

Knowledge of vocabulary
Knowledge of syntax
Knowledge of phonology/graphology

Textual knowledge: how utterances/sentences are organized to form texts

Knowledge of cohesion
Knowledge of rhetorical and conversational organization

Pragmatic knowledge: how utterances or sentences and texts are related to the communicative goals of the language user and to the features of the setting

Functional knowledge: how utterances or sentences and texts are related to the communicative goals of the language user

Knowledge of ideational functions
Knowledge of manipulative functions
Knowledge of heuristic functions
Knowledge of imaginative functions

Sociolinguistic knowledge: how utterances or sentences and texts are related to the features of the setting

Knowledge of dialects/varieties
Knowledge of registers
Knowledge of natural or idiomatic expression
Knowledge of cultural references and figures of speech

Strategic competence, the second component of communicative language ability, is described as a set of metacognitive components helping users to cope with communicational tasks such as (1) goal setting, (2) assessment and (3) planning.

Neither of these models uses the term discourse competence, most probably because of Bachman's concerns regarding the difficulty of measuring this component. Nonetheless, the refined model of Bachman and Palmer accounts for *pragmatic knowledge* which by definition is the knowledge that enables us to relate words and utterances to their meanings, to the intentions of the language users and

to the context. Thus, this component turns out to be similar to Canale's (1983) discourse competence.

1.2.5 A pedagogically motivated model of communicative competence

Responding to the need for a well-defined comprehensive CC construct, Celce-Murcia, Dörnyei and Thurrell (1995) proposed a model that can be applied in the context of second language (L2) instruction. It may seem inappropriate to discuss this 1995 model after elaborating on the Bachman and Palmer (1996) construct; however, the dates of publication in this case do not reflect actual chronology. As Celce-Murcia and her colleagues continuously refer to the Bachman and Palmer model, it is evident that they were familiar with the model published later.

As the authors argue, the main motivation for developing their model was the lack of a pedagogically relevant construct of CC. Referring to Bachman (1990) and Bachman and Palmer (1996), they acknowledge that there were notable attempts to identify the construct of CC. However, they assume that these models have been developed with reference to tests of language proficiency rather than the intention to improve language instruction (p. 6), which, in their view, calls for a new model that features specific constituents of CC applicable in the L2 classroom. In this respect, Celce-Murcia, Thurell and Dörnyei (1996, p. 7) view their construct as an attempt to continue Canale's and Swain's work.

The model comprises five competences that make up CC: (1) *discourse competence*, which concerns the selections and sequencing of discourse elements to achieve a unified written or spoken text. The second component is (2) *linguistic competence*, which comprises basic elements of communication, namely syntactic, morphological, lexical, phonological and orthographic systems. A pragmatic element is also included in the model: (3) *actional competence*. This accounts for conveying and understanding communicative intent. The fourth component is (4) *sociocultural competence*, which refers to the speaker's knowledge of how to behave appropriately in the social and cultural context of communication. The term (5) *strategic competence* has been present in CC models since its introduction by Canale and Swain in 1980.

As Figure 2 shows, Celce-Murcia and her colleagues' construct places discourse competence to a central position, and the lexico-grammatical building blocks, actional organizing skills and sociocultural context together shape discourse.
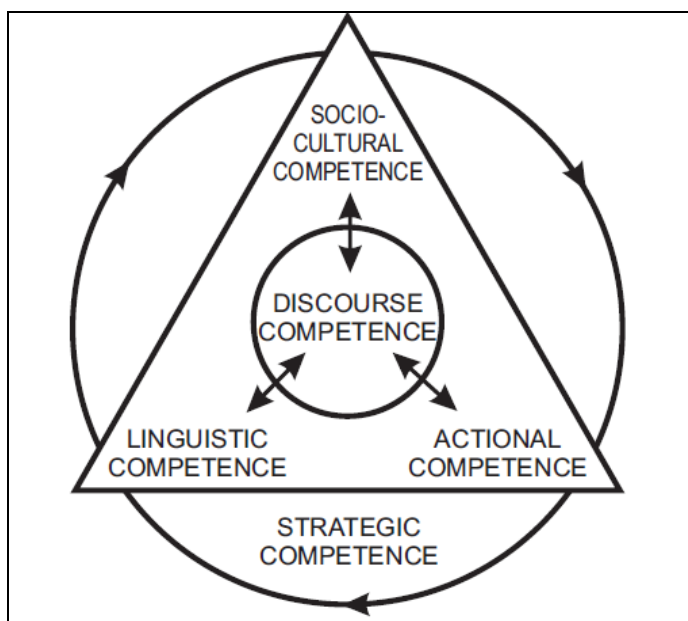
Figure 2. Schematic representation of CC (Celce-Murcia et al., 1995, p.10)

The Celce-Murcia, Dörnyei and Thurell-model is highly relevant in the sense that it provides detailed content specifications. The authors discuss suggested components of each competence, and they are the first to explicitly refer to 'cross-cultural awareness' (p. 24) as a constituent of sociocultural competence.

1.2.6 Summary of definitions and models of communicative competence

As has been shown, the construct of CC has been subject to constant evolution in the past five decades. In Figure 3 (p. 25) I provide an overview of the construct's development together with a careful presentation of the taxonomy used by different authors.
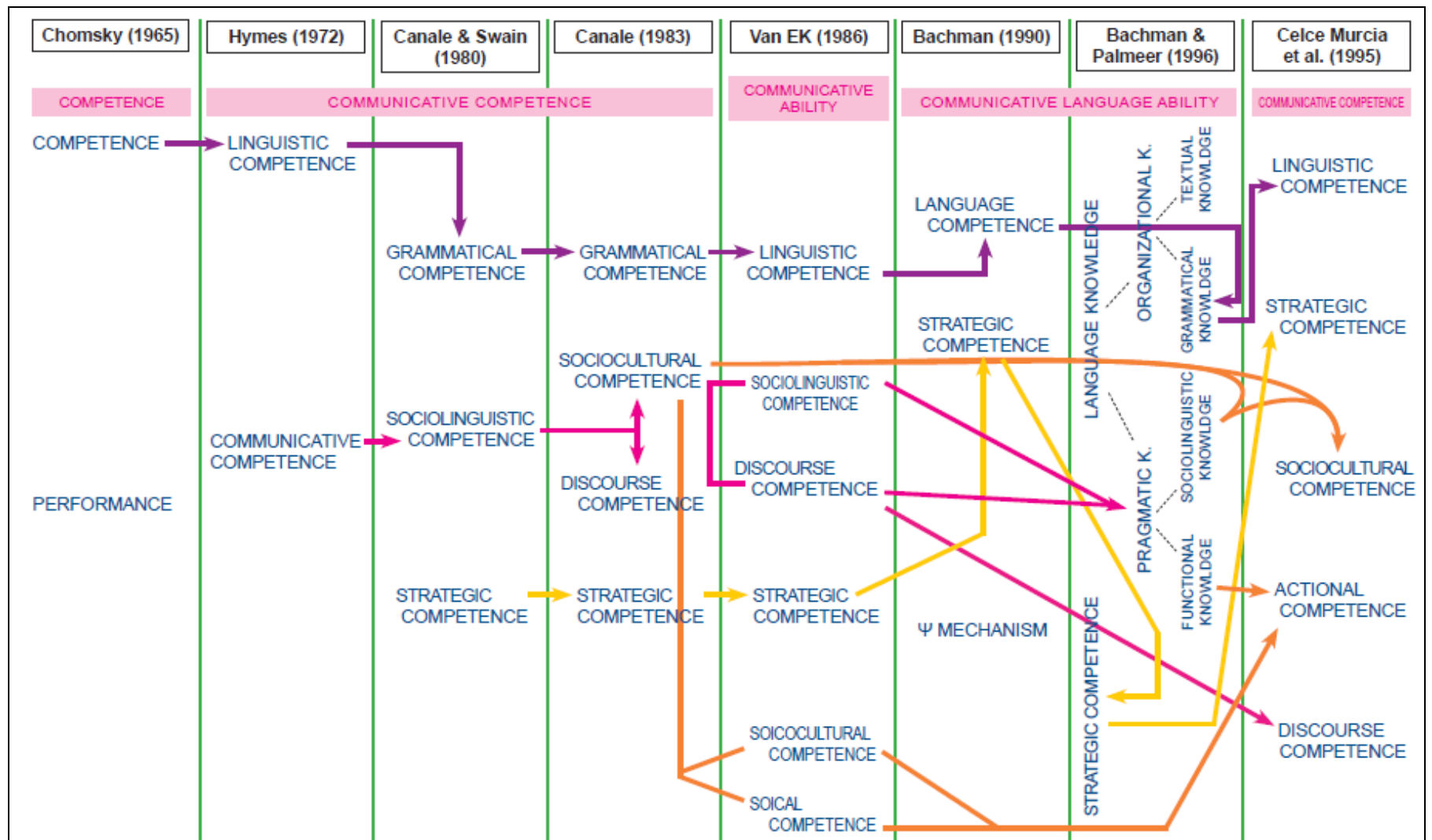
Figure 3. The development of the construct of communicative competence.

Figure 3 shows that Chomskyan (1964) *competence*, the speaker's underlying knowledge of the language appears on two distinct levels in Hymes' understanding. *Linguistic competence*, as defined by Hymes (1972) enables speakers to produce and understand grammatically correct sentences, thus it denotes the Chomskyan construct. However, Hymes argues that linguistic competence is an abstract notion and actual utterances require *communicative competence* that enables speakers to engage in communication appropriate to a given social context. Canale and Swain (1980) use the term *grammatical competence* to refer to mastery of verbal and non-verbal linguistic codes enabling the speaker to produce and understand grammatical utterances, a definition very similar to the Chomskyan one (i.e. *competence*). The grammatical aspect of CC persists in all the eight models discussed, as indicated by purple arrows in Figure 3.

The social aspect emphasized by Hymes is visualized in Figure 3 by pink arrows. As the arrows show, this aspect is less straightforward than the grammatical aspect and gives rise to different interpretations. Hymes' notion is transformed in Canale and Swain's model into *sociolinguistic competence* that later on Canale (1983) further divides into *sociocultural competence* and *discourse competence*. Van Ek (1986) separates *socio-cultural competence* from *sociolinguistic competence* and adds *social competence* as a different component. This same social aspect is referred to as *pragmatic knowledge* by Bachman and Palmer (1996) in their Model of Communicative Language Ability. Celce-Murcia and her colleagues (1995), however, return to the terms *sociocultural competence* and *discourse competence* proposed by Canale (1983) and introduce a new element, *actional competence*, closely related to pragmatics.

Canale and Swain present *strategic competence,* the use of strategies to overcome difficulties in communication, as part of CC. As indicated by yellow arrows, this term continued to appear in all further models discussed in this chapter (Canale & Swain, 1980; Canale, 1983; Van Ek, 1986; Bachman, 1990b; Bachman & Palmer, 1996; Celce-Murcia et al., 1995). The orange arrows in Figure 3 present the cultural aspect that some of the models emphasize. This was introduced by Canale (1983) and appears in Van Ek's (1986), Bachman and Palmer's (1996) and Celce-Murcia et al's (1995) models.

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As has been presented and visualized in Figure 3, researchers in this field have been shifting and reshuffling the construct of CC, trying to define its constituents. In the next section I look into how the construct of CC adapts to new contexts in which people of different cultures communicate.

1.3 Expanding the construct: Language in cultural contexts

As the previous presentation of the historical evolution of CC shows, the social dimension of language, introduced by Hymes (1972), has remained influential in the past decades, and is, indeed, still emphasized. The new century, however, has presented new challenges. Globalization has provided new contexts for communication in which people from different linguistic and cultural backgrounds interact in the course of their daily lives. The most frequent term in academia to describe this type of communication is *intercultural communication* (IC) (Bennet, 1998; Pinto, 2000; Samovar, Porter & McDaniel, 2009 Sarbaugh, 1988). However, the term *cross-cultural communication* (CCC) is prevailing, too (Angelelli, 2004; Lewis, 1999; Mattock, 1993; Warren, 2006). The next sections provide a detailed overview of how IC has been defined in the field of social sciences, present its relevance in language teaching, and elaborate on how a language user can be regarded a competent communicator in intercultural situations.

1.3.1 Terminology

A comprehensive review of the literature on intercultural communication reveals that there are some inconsistencies in how the construct itself is being labeled. Various authors have used different terms to refer to the same or very similar construct. This, unfortunately, makes research in this field somewhat difficult. The diversity of terms used can be attributed to different factors: terms either vary according to how culture is defined, or may be attributed to the academic tradition the author comes from (Kramsch, 1998a). As some authors use terms inconsistently

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or interchangeably (Pinto, 2000) it is rather confusing and challenging to survey what is being covered by the 'buzz-word' (Bakic-Miric, 2003) intercultural communication.

To be able to appropriately deal with overlaps in nomenclature (Kramsch, 1998a), in this part of the chapter I overview various definitions of key terms. First, three most frequently used modifiers, intercultural, cross-cultural and transcultural are presented. This section is followed by a discussion of IC, providing definitions by different authors. The third part of this section deals with intercultural competence, followed by a detailed analysis of both intercultural communication competence and intercultural communicative competence.

1.3.1.1 Intercultural, cross-cultural, and transcultural communication

The three modifying adjectives frequently used in compound nouns with communication are intercultural, cross-cultural and transcultural. The most confusing overlap is related to the varied use of these modifiers. The first two are more closely related, whereas the third term is restricted to two senses.

Some authors differentiate intercultural and cross-cultural on the basis of how they define culture (Jensen, 2003; Kramsch, 1998a): cross-cultural implies meeting of two cultures across the political boundaries of nation states. In the context of foreign language teaching, as Kramsch argues, the cross-cultural approach seeks to understand the Other on the other side of the border by learning his/her national language (1998, p. 81). Intercultural, on the other hand, may also refer to communication between people from different (ethnic, gendered, social) cultures within the same nation state. However, Kramsch also indicates the interchangeability of the terms (Kramsch, 2001, p. 201).

A second way of differentiating these two concepts is taken from the field of language education. Fries (2002, p. 2) suggests that the term cross-cultural applies to something which covers more than one culture and implies a comparison of chosen aspects of the given cultures, whereas intercultural involves interaction of the two cultures.

There is a third approach to describe these terms, differentiating them on the basis of the objects of study. In Gudykunst's (2003) view, cross-cultural communication involves comparison of communication across cultures, whereas intercultural communication involves communication between people from different cultures (p. 1). Gudykunst also states that cross-cultural communication is a major area of research 'within the broad rubric of intercultural communication' (p. 2), implying that cross-cultural studies is a subfield of intercultural studies. It is also important to note that within the academic field of business studies the term CCC is used almost exclusively (Bernard, 1995; Lewis, 1999; Mattock, 1993; Warren, 2006).

The third term, transcultural is also frequently used in a similar sense to the previous ones. This is especially widespread in the academic field of healthcare, especially in nursing (Birks, Chapman & Francis, 2007; Galanti, 2004; Leininger, 1994, Munoz & Luckmann, 2005). According to Luckmann's often-quoted definition in this field (1999), transcultural communication is the successful exchange of ideas, feelings and information between people from different cultures. As this definition reflects the definition of intercultural communication almost verbatim, it is no wonder that some authors in this field use the terms intercultural and transcultural interchangeably (Free, 2005). It must be noted, however, that the term CCC is also used in the field of healthcare (Angelelli, 2004; Pauwels, 1995).

Another approach to these terms reflects a postmodern way of thinking emphasizing dynamism and the transformative quality of culture. In Berry and Epstein's (1999, p. 29) definition, *transculture* is 'an open system of symbolic alternatives to existing cultures and their established sign systems', and transcultural is the derived adjective. Thurlow (2001) applies the term transcultural in this sense, promoting its usage because he claims that both intercultural and cross-cultural are carrying the 'territorial view' of culture, implying that individuals can be positioned between unchanging cultural systems. Instead of this position, Thurlow proposes to use the term transcultural as it allows better for the fluidity of cultural systems and the shifting patterns of sociocultural practice (pp. 114-115).

As has been demonstrated, authors apply different terms to describe communication in which the engaged parties belong to different linguistic and

cultural backgrounds. Figure 4 shows my attempt to present how these terms are related to one another, and how they differ from one another.
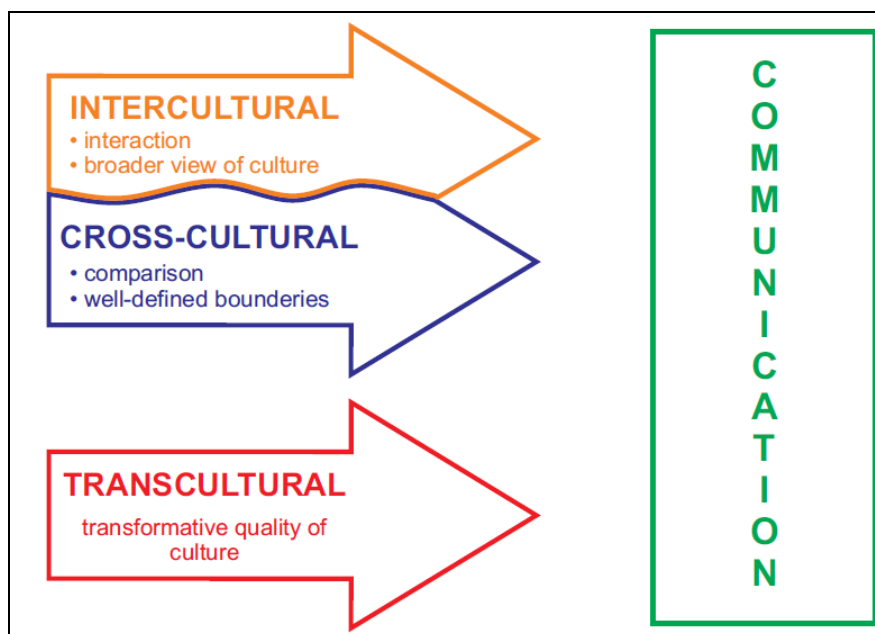
Figure 4. Difference between the modifying adjectives.

As Figure 4 shows, the terms intercultural and cross-cultural are closely related and are oftentimes used in a similar sense. There are, however, two important aspects on the basis of which they can be differentiated: (1) the first one is related to the focus of study, which in the case of intercultural communication is the interaction of cultures, whereas in the case of cross-cultural communication is the comparison of cultures. The second aspect (2) is related to how culture is defined: in the case of intercultural communication there is a broader view of culture, whereas in the case of cross-cultural communication there are well-defined boundaries of the given culture.

Transcultural communication, on the other hand, is somewhat different from the previous two, and is restricted either to studies conducted within the field of healthcare and nursing, or is used in studies applying a strong postmodern epistemology and emphasizing the transformative quality of culture (Thurlow, 2001).

My choice of using the term intercultural communication in my further inquiries was motivated by the fact that it is the established term used in Europe in connection with language teaching (see *The common European framework of references*, 2001; *The European Commission's action plan for language learning and linguistic diversity*,

2003; *Guide for the development of language education policies in Europe,* 2007; *White paper on intercultural dialogue,* 2008).

1.3.1.2 Evolution of the term: Intercultural communication

This section reviews definitions of IC published over the past five decades by different authors. I will highlight the similarities and differences between these definitions, and demonstrate that they have followed a basic pattern and show little if any deviation from early classifications.

Pinto (2000, p. 13) cites a number of both theoretical and empirical works (Brault, 1963; Brown, 1963; Gumperz & Hymes, 1964; Hall, 1963; Hymes 1964; Kaplan, 1961; Lado, 1961; Oliver, 1962) to show that the literature on IC has been steadily growing since as early as the 1960s. However, researchers of the time did not use the term IC, instead, they either referred to it as 'linguistics across cultures' (Lado, 1957), 'cross-cultural communication' (Kaplan, 1961; Lado, 1961) or research of communication 'penetrating boundaries' (Oliver, 1962).

Let me start the discussion with a more than 20-year-old definition of IC. I have chosen this definition to demonstrate the controversial nature of this field. In a reader published in 1988, Porter and Samovar assumed that IC occurs whenever a message producer is a member of one culture and a message receiver is a member of another (1988, p. 15). The revised, 1991 edition of the reader employed a definition which makes more clear what the authors mean by culture: '*whenever the parties to a communication act bring with them different experiential backgrounds that reflect a long-standing deposit of group experience, knowledge and values, we have intercultural communication*' (Samovar & Porter, 1991, p. 10). However, apart from clarifying what they actually mean by culture, the authors basically reiterated their previous idea.

This definition is crucial for two reasons: first, it clearly echoes the interpersonal approach introduced by anthropologist Edward Hall, in his 1959 book *The Silent Language.* Hall is generally perceived to be the founder of the field IC (Ikas & Wagner, 2009; Kramsch, 2001; Rogers, Hart & Miike, 2002), and he defined IC very loosely as communication between *members* of different cultures.

The second reason why I chose Samovar and Potter's definition is that they edited a new reader in 2009 in collaboration with McDaniels, and used a very similar definition stating that 'intercultural communication occurs whenever a person from one culture sends a message to be processed by a person from a different culture' (Samovar, Porter & McDaniels, 2009, p. 8). This wording goes back to the rather broad, 1988 definition, failing to include what the authors mean by culture.

The two decades that passed between the publications of the two readers (Samovar & Potter, 1988; and Samovar, Potter & McDaniels, 2009) witnessed a growing interest in IC and resulted in an abundance of research, both theoretical and empirical. Some scholars have argued against the predominance of the interpersonal approach in this field (e.g., Gudykunst, 2003; Pinto, 2000). They assume that as culture is socially acquired knowledge, it is more reasonable to recognize that IC works on different levels involving not only individuals, but also groups of individuals, and view it as the exchange of symbolic information between well-defined groups with significantly different cultures (Barnett & Lee, 2003, p. 264). Despite attempts to broaden the scope of levels on which IC operates, the literature suggests that the interpersonal approach is still predominant (Chuang, 2004; Piller, 2000; Spitzberg, 1989; Zaharna, 2009).

The most important concern in connection with any definitions of IC is clearly pointed out by Lin Ma (2004). Her major criticism of the existing definitions of IC is that they do not make evident what the concept actually denotes: '[a]lthough the expression 'intercultural communication' frequently appears in a wide range of scholarly writings, its meaning remains either vacuous or inscrutable' (2004, no page). The above quoted definitions highlight that conceptualizing IC is unclear, as definitions of the construct are mostly circular and offer no additional meaning apart from what the name implies, as they are based on the equivalence: 'intercultural communication'=communication between cultures, mostly, though not exclusively at the level of individuals.

Thus, the question how to define 'culture' and 'communication' remains, and the understanding of IC lies fundamentally in how these concepts are circumscribed. In a second language research context, which views culture as bound with language

in multiple and complex ways (Ellis, 1994; Gardner, 1985; Kramsch, 1996, 1998a) it would be reasonable to distinguish between cultures on the basis of their language use. It must be noted, though, that this rather limited differentiation is just one of many.

Second language acquisition (SLA) theories have stressed the crucial importance of communication in learners' development (e.g., Canale & Swain, 1980; Gass, 1997; Savignon, 1991; Swain, 1985). In Kramsch's argumentation, the principal aim of English language teaching has always been the facilitation of communication between people not sharing the same language and national culture (2001, p. 201). Linking language and culture in an educationally relevant way is essential, as the small 'c' culture of attitudes, mind-sets and interactional styles is crucially important to successful communication in English as a foreign language (EFL) (p. 204). Consequently, preparing language learners to function as competent intercultural speakers (Byram, 1997; Kramsch, 2001) is a desired goal set for stakeholders of language education.

In this section I have presented the establishment of the term intercultural communication. The most important point is that the definitions of IC offer no additional meaning apart from what the name already implies. Thus, the understanding of the construct largely depends on how we define the constituent terms, i.e. culture and communication.

In the next two sections I overview further terms frequently used in the discourse on communication across cultures: intercultural competence, intercultural communication competence and intercultural communicative competence.

1.3.1.3 Intercultural competence

A number of studies have undertaken research on how individuals cope in intercultural situations, and these studies tend to label the term responsible for successful intercultural encounters *intercultural competence* (IComp). Theories on IComp are mostly concerned with adjustment, assimilation and adaptation (Spitzberg & Changon, 2009), and focus on social psychology (see Matsumoto, et al.,

2001; Matsumoto et al., 2003; Matsumoto, LeRoux, Bernhard & Gray, 2004; Matsumoto, LeRoux, Robles & Campos, 2007). These studies examine whether and how psychological skills integrate into a dimension accounting for intercultural adjustment.

Many authors, however, use the terms IComp and intercultural communication/communicative competence interchangeably (Byram, 1997, 2003; Lázár, 2006, 2007, Lochtman & Koppel, 2008; Parmenter, 2003; Spitzberg, 2000; Zaharna, 2009). The next sections reveal the differences between these constructs.

1.3.1.4 Intercultural communication competence and Intercultural communicative competence

A considerable number of theories have been developed within social sciences to understand the nature of IC and to reveal what makes someone a successful, competent communicator in intercultural encounters.

However, the random selection of terms used in the academic fields dealing with intercultural situations challenges clear definitions of the construct of intercultural communicative competence (ICC), the focus of this dissertation. The most perplexing problem is that some authors use the terms intercultural communicative competence, others prefer intercultural communication competence, whereas some use either of the terms interchangeably with intercultural competence (see, e.g., *The SAGE Handbook of Intercultural Competence* edited by Deardorff, (2009) in which Zaharna (Chapter 9) presents intercultural communication competence, whereas Byram (Chapter 18) writes about intercultural communicative competence). Thus, a review of definitions of both is essential in understanding these constructs in intercultural dimensions.

The term *communicative competence* has been discussed in the first part of this chapter (Section 1.2), demonstrating how the construct became widespread within the field of applied linguistics. As has been presented, CC allows speakers to produce and understand utterances in a given context.

There is, however, a similar term, *communication competence*, frequently used in the field of communication studies (e.g., Duran & Spitzberg, 1995; Spitzberg, 1988; Spitzberg & Cupach, 1984, Wiesemann, 2011). In my understanding, the confusing overlap between the terms intercultural communication competence and intercultural communicative competence (both abbreviated in the literature as ICC) is due to the fact that these two academic fields use the distinct terms communication competence (communication studies) and communicative competence (applied linguistics) mostly independently of one another. Consequently, the modifying adjective 'intercultural' used in compounds with the respective terms alters their meaning in the sense that it puts the constructs in an intercultural dimension.

The definitions of communication competence tend to emphasize two important criteria in communication: (1) effectiveness and (2) appropriateness. In Spitzberg and Cupach's (1984) definition, communication competence is the ability to choose a communication behavior that is both appropriate and effective in a given situation. In a later study Spitzberg refined the previous definition and described competent communication as an "interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs" (1988, p. 68).

Wiesemann (2001) defined intercultural communication competence as the competence involving the knowledge, motivation and skills to interact effectively and appropriately with members of different cultures, clearly echoing the Spitzbergian definition amended by a reference to intercultural encounters.

Studies on intercultural communication competence conducted in the field of communication studies (e.g., Arasaratnam, 2009; Beamer, 1992; Kupka, Everett & Wildermuth, 2007; Spitzberg, 2000) view people engaged in communication *interactants,* and focus on whether and how communication is effective and appropriate. Studies on intercultural communicative competence (e.g., Byram, 1997; Byram & Flemming, 1998; Kramsch, 2010; Lázár, 2006, 2011), on the other hand, in the field of applied linguistics view the parties of communication *language learners/users,* researching whether their utterances are appropriate in the given intercultural context.

To sum up, this section intended to present that apart from the focus of investigation there is hardly any difference between the constructs of intercultural communication competence and intercultural communicative competence. As this dissertation follows recent trends in applied linguistics, I will use the term intercultural communicative competence and abbreviate it as ICC. The next section of this chapter is devoted to the presentation of the construct of ICC within the field of FLT.

1.3.2 The construct of intercultural communicative competence

Foreign language teachers have been engaged with the teaching of the target culture for decades labeling it as the cultural component of language teaching. The various topics that were taught to learners as cultural – literature, arts, civilization, geography, history, customs, practices – may be defined along the dichotomy of little-c culture vs. big-C Culture (Kramsch, 1993, 1998a).

In Scarino's argumentation (2010), the cultural knowledge students acquire does indeed broaden their understanding of the target language, however, the acquired body of knowledge remains separated from their knowledge and understanding of their first language and culture (p. 324). This means that the cultural information students get about the target language does not influence their own identities and the ways in which they formulate ideas about their own language and their own culture.

An intercultural orientation in FLT, Scarino claims, seeks to transform students' identities in the process of language learning so that they would understand that culture is not merely information about different people, but a framework which these people use to exchange ideas, negotiate meanings and understand social reality (p. 324). This assumption echoes Kramsch's (2008) point casting light on the intercultural approach, suggesting that it has to do with the circulation of values and identities across cultures (p. 15). Thus, an intercultural approach, as opposed to a merely cultural one, intends to make students familiar with the peculiarities of the target culture, and in doing so it also aims to make

students think differently about their own culture, re-shape their identities, and re-negotiate their understandings of diversity.

A major problem FLT has to face in connection with the cultural/intercultural dimension of teaching, as Kearney (2010) observes, stems from the common and persisting belief that authentic cultural forms may only be acquired through direct contact with native speakers of the target language while residing in their country. Kearney cites research confirming that study abroad is not the sole source of cultural knowledge, arguing that the classroom environment is just as suitable in providing students with opportunities to understand frameworks through which physically distant communities regulate their practices (pp. 332-333).

In sum, an intercultural approach in FLT not only helps students to better understand other cultures, but it also makes them aware of the distinctness of their own. Constant and conscious reflections on culture and cultural differences make students think about their own culture, and view it in relation to different cultures, thus broadening their scope of understanding. Obviously, the intercultural approach helps not only in reaching the desired goals of making students broad-minded and sensitive to cultural differences, but, through emphasizing the importance of meaning making in communication it also helps them cope with intercultural situations language-wise.

1.3.2.1 Byram's model of ICC and its components

One way of describing whether an individual is competent in intercultural situations is to refer to their ICC. Byram (1997) argues for using the term ICC, as it displays and maintains a link with recent traditions in FLT, and it broadens the concept of CC (p. 3).

Byram (1997) defines ICC in the first chapter of his monograph as the 'individual's ability to communicate and interact across cultural boundaries' (p. 7). An individual "with intercultural competence" in Byram and Fleming's definition 'has the knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly' (1998, p. 9). Byram (2008) further defines the

intercultural speaker (IS) as someone who, being aware of cultural differences and similarities can function as a mediator between distinct cultures and diverse sets of beliefs, values and behaviors (p. 78).

This section aims to present the most frequently quoted model of ICC in the field of applied linguistics (Coperias Aguliar, 2002; Kramsch, 2010; Lázár, 2006; 2007; Zaharna, 2009) developed by Byram (1997) with the explicit purpose to be used as a framework of FLT.

The components of ICC in Byram's model include (1) attitudes, (2) knowledge, and (3) skills (1997, p. 55). Figure 5 presents a schema of the factors involved in ICC.

	Skills interpret and relate	
Knowledge of self and other; of interaction: individual and societal	**Education** political education critical cultural awareness	**Attitudes** relativising self valuing other
	Skills discover and/or interact	

Figure 5. Factors in intercultural communication. (Byram, 1997, p. 34)

Byram specifies the components of Figure 5 by providing a detailed description of each: attitudes concern the ones towards people perceived as different, in other words attitudes that are frequently labeled as prejudices or stereotypes. The attitudes required for successful IC need to include curiosity, openness, and readiness to suspend disbeliefs and judgments about other cultures and about one's own.

Byram distinguishes two types of knowledge: (1) knowledge of social groups and their practices in one's own or in one's interlocutor's country, and (2) knowledge of the process of societal and individual interaction. These kinds of knowledge are partly acquired through socialization (1) and institutionalized learning (both 1 and 2).

The third set of components are skills: the ability to apply knowledge and tailor it to different situations. The two distinct categories established are (1) skills of interpreting and relating, and (2) skills of discovery and interaction. The skills of

interpreting and relating are used when individuals, drawing on their *previous knowledge*, are required to analyze, interpret and relate to a manifesto of a different culture; whereas the skills of discovery and interaction denote the ability to recognize significant cultural phenomena, elicit their meanings and find out how they interact with other phenomena, thus, the ability to acquire *new knowledge*. In other words, the required skills include the ability of making use of existing knowledge together with the ability to recognize and acquire new knowledge in the course of the interaction.

There is a fourth component: critical cultural awareness that enables individuals to critically evaluate perspectives, practices and products of their own, and their interlocutors' cultures.

Figure 6 presents a more comprehensive visualization of Byram's model (Deardorff, 2009), which indicates the interaction between the components, and demonstrates how ICC is positioned within the framework of other essential competences in language learning.
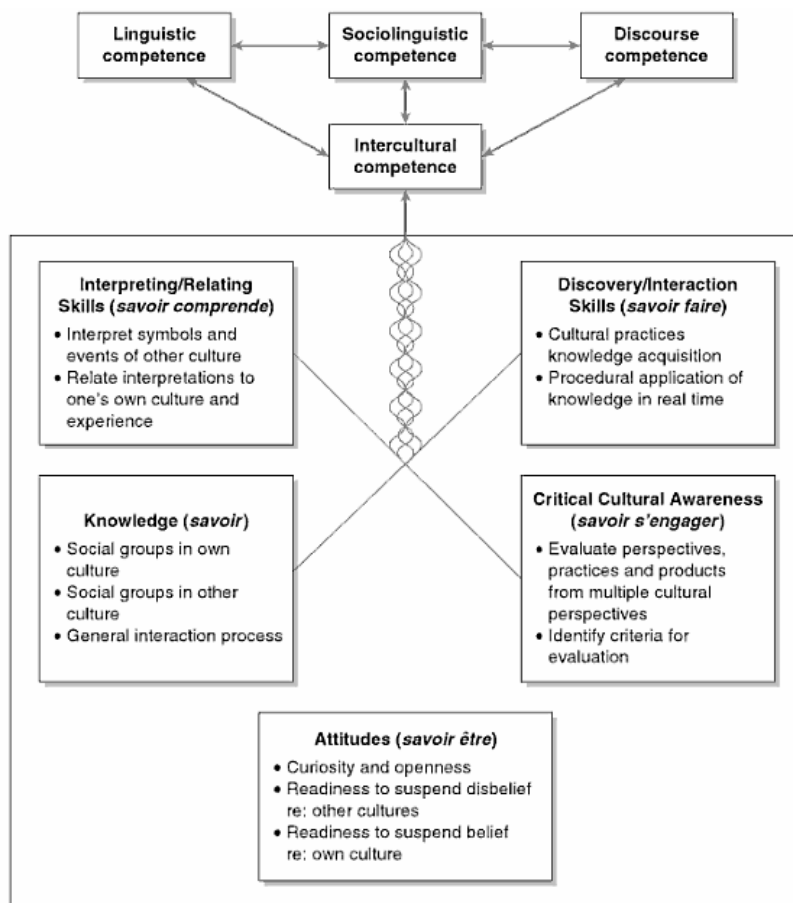
Figure 6. Byram's model of ICC. In: Deardorff, 2009, p. 17

The representation shown in Figure 6 is more complex and shows the relationships between the constituents. The individual's existing knowledge of their own and their interlocutor's culture, and of the interaction process in general is bound in multiple and complex ways with their skills of interpreting and discovering, that is to say, with their ability to make use of previous knowledge and acquire new knowledge, and with their critical awareness. Underlying these relationships are the individual's attitudes of curiosity and openness that are presented as a foundation to the flourishing relationships of the other four constituent parts.

The top of the figure represents how intercultural competence (abbreviated by the authors as ICC) relates to other competences, such as linguistic competence, sociolinguistic competence and discourse competence. These are three of the six competences van Ek uses in his model of communicative ability (1986, pp. 35-49, for an overview, see Section 1.2.3). As Byram argues (1997, p. 48), his model of attitudes, knowledge and skills already includes a refined definition of the other three competences van Ek listed, i.e. social competence, strategic competence and socio-cultural-competence. The new definition of these competences, in his understanding, makes up intercultural competence, which, combined with linguistic, socio-linguistic and discourse competences make up ICC (pp. 48-49).

Although Byram (1997) describes what he means by these three competences, he fails to add how his definition relates to the original usage of the terms. As has been shown in this chapter (Sections 1.2.2-1.2.5), the term linguistic competence was first used by Hymes (1972), the term sociolinguistic competence by Canale and Swain (1980), and the term discourse competence by Canale (1983) and later by Celce-Murcia et al. (1995). At the beginning of this chapter, Figure 3 provided a visual representation of both the evolution and the complex interrelatedness of these competences. This relationship, however, is not represented in the ICC-model. What Figure 6 fails to represent is that linguistic competence – in Hymes's definition – is responsible for understanding and producing grammatically correct sentences, whereas sociolinguistic competence is the term Canale and Swain (1980) use in their

model to emphasize the social aspect of communication; yet discourse competence is described by Canale (1983) as included in sociolinguistic competence.

Furthermore, Byram does not make it explicit how these competences are related. Thus, in my understanding, a more detailed representation of the model is needed to answer the questions (1) how ICC relates to linguistic, sociolinguistic, and discourse competences, and, in particular, (2) how it relates to CC, an aspect this model does not emphasize at all.

One way of better understanding how these constructs are connected to one another is to have a look at Byram's characterization of what may be expected of an intercultural speaker (IS). In the next section I present a model I have drawn up on the basis of how Byram describes in detail the ideal IS, and I aim to compare and contrast the competences required of the IS to the description of CC.

1.3.2.2 The intercultural speaker

The role-model of the native speaker (NS) as the desired outcome of FLT has frequently been challenged ever since Henry Widdowson (1994) raised the issues of ownership and norm-providing in his seminal article. As Byram (1997) claims, there are at least two grounds for criticizing the NS as the model in FLT. The first is a pragmatic concern: requiring learners to master the foreign language to the same extent its NSs do is an impossible target. Studies in the literature in FLT clearly demonstrate the differences in conditions under which learners and NSs learn a language. The second ground of criticism draws on questions of identity-formation: identifying with the NS model, learners of a language may abandon one language in order to perfectly master another language, and in striving to become accepted by members of a new linguistic community they are at the risk of losing their identities (Byram, 1997, p. 11, see also Kramsch, 1998a; Norton, 1997; 2000). The requirement that learners should adopt the NS as a role model is labeled alarming by Jaeger (2001), emphasizing the threat inherent in shifts of power-relations in communication in favor of the NS.

Thus, the literature suggests that substituting the NS role-model with the IS role-model as the ultimately preferred outcome of FLT is both appropriate and timely (Byram, 1997, 2003; Byram & Fleming, 1998; Jaeger, 2001; Kramsch, 1998b, Medgyes, 1983, 2001; Reeves & Medgyes, 1994). As Jaeger (2001, p. 8) concludes, the IS (1) mediates between culturally different groups in multiple contexts, (2) learns via interaction with others and via acquaintance with diverse cultural contexts, and (3) is constantly engaged in (self)-reflection. Byram (1997) gives a detailed description of learning objectives to develop ICC, together with what may be required of an IS in terms of attitudes, knowledge, skills and critical awareness. Figure 7 (p. 43) presents my attempt to visualize the IS and the requirements proposed by Byram (1997).

As Figure 7 illustrates, regarding attitudes, Byram describes four basic requirements the IS needs to internalize, which are presented in the blue slice of the figure. These attitudes are all strongly connected to curiosity and openness towards one's own and one's intrelocutor's culture. As for knowledge, Byram identifies seven domains the IS has to be familiar with; these are presented in the green slice. Examples include knowledge about national memory, institutions, geography, identity and conventions of the home and the target countries. The third component, skills are presented in the purple slice. These form two categories: skills of interpreting and relating, and skills of discovery and interaction.

In my understanding, critical cultural awareness, the fourth component of the Byramian model of ICC is a broader concept and this is the reason why it is encompasses the other three. I believe that critical awareness is internalized by individuals in a way that it significantly affects their attitudes, knowledge and skills; similarly, failure to internalize critical cultural awareness also has an important impact on all the other three components.
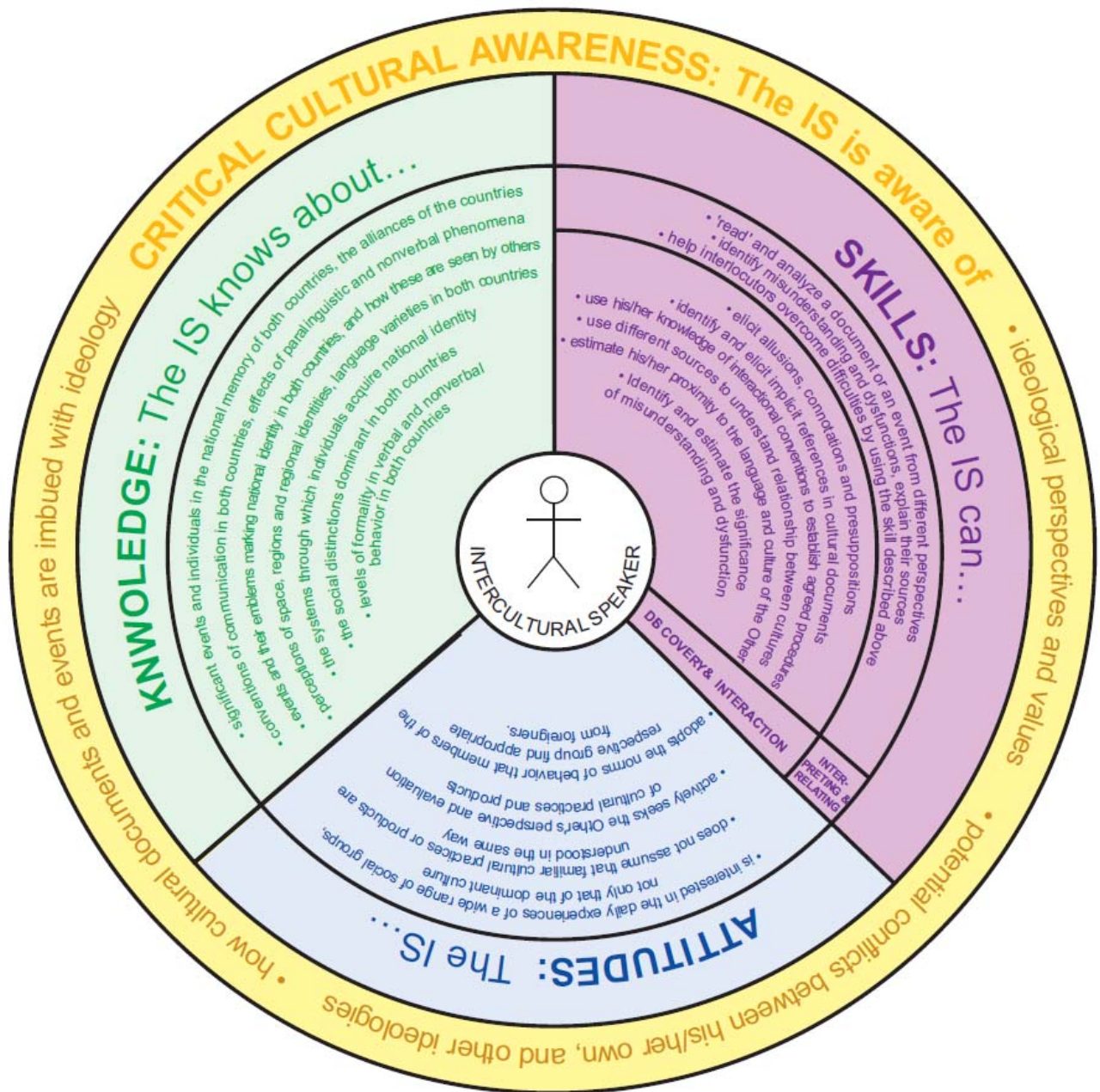
Figure 7. The intercultural speaker (my visual based on Byram, 1997, pp. 56-64)

Looking at the model from a strictly FLT point of view, it is striking that few of the requirements mentioned are directly connected to languages. These are: the knowledge about (1) conventions of communication in both countries, (2) regional language varieties in both countries, and (3) levels of formality in verbal- and non-

verbal behavior; the ability to (4) identify misunderstanding and dysfunction, and estimate their significance (5) elicit allusions and implicit references, and (6) estimate one's proximity to the other language.

Surprisingly enough, there is no reference in Byram's (1997) description as to what level of foreign language proficiency may be required of the IS. It also remains unclear which language skills the IS needs most, though the word 'speaker' would suggest that the skills of speaking and listening are more important, however, the rapid expansion of electronic communication makes the skills of writing and reading in interpersonal communication also essential.

In the next section I aim to draw parallels with existing content-specified models of CC in applied linguistics, and demonstrate how ICC relates to them. I believe that identifying the proximate position of ICC in relation to other competences helps a great deal in developing it.

1.3.2.3 Communicative competence and intercultural communicative competence

In trying to position ICC within CC my starting point will be the adoption of Byram's view (1997 p. 48) that (1) social competence, (2) socio-cultural competence, and (3) strategic competence make up intercultural competence that, combined with (4) linguistic, (5) socio-linguistic and (6) discourse competences make up ICC. Although Byram exclusively refers to van Ek's (1986) use of these terms, I aim to demonstrate that previous models of CC (Bachman, 1990; Bachman & Palmer, 1996; Canale, 1983; Canale & Swain, 1980; Celce-Murcia et al., 1995; Hymes, 1972) may also be inclusive of intercultural interpretations, implying that ICC, in fact, is the CC of the IS in an intercultural situation.

All of the above listed competences can be found in models of CC, apart from *social competence*, which in van Ek's definition (1986) is the will and skill to interact with others, and the ability to handle social situations. In this section I present the content specifications of these competences as described by the authors originally

proposing them, and I draw a parallel between them and the descriptions of the IS provided by Byram (1997).

In Canale's model, (1983) *sociocultural competence* is defined as knowledge of the non-linguistic context. Celce-Murcia et al. dedicate utmost importance to this competence, claiming that without knowledge of culture specific dos and don'ts the language learner constantly walks through a 'cultural minefield' (1995, p. 25). Celce-Murcia et al. define sociocultural competence as the speaker's knowledge of how to express messages in a way that is appropriate within the social and cultural contexts of communication, and include 'cross-cultural awareness' as a suggested component of sociocultural competence. In Byram's (1997, p. 59) definition this means knowledge of levels of formality in verbal and nonverbal behavior in both countries, and knowledge of regional language varieties.

In the model of Canale and Swain (1980) *strategic competence* comprises knowledge of verbal and non-verbal communication strategies that help speakers to overcome difficulties in case communication breaks down – mostly due to the speakers' inefficient use of the other CC components. Celce-Murcia et al. (1995) define strategic competence as knowledge of communication strategies and knowledge of how to use them. Bachman and Palmer (1996) refer to roughly the same construct as strategic knowledge, defined as a set of metacognitive components of goal-setting, assessment of communicative sources and planning. This can be related to Byram's requirement that the IS should possess the skill of identifying misunderstanding and dysfunction, explain their sources, estimate their significance and help interlocutors overcome them.

Hymes (1972) defined *linguistic competence* as the ability to produce and understand utterances. However, Canale and Swain (1980) and Canale (1983) label this same construct *grammatical competence*, denoting mastery of verbal and non-verbal linguistic codes. The other models (Bachman & Palmer, 1996, Celce-Murcia et al., 1995) use either of these two terms, denoting mostly the same construct. Although Byram does not list language knowledge in his model, it is evident that the IS possesses linguistic competence, otherwise they would not be able to engage in communication with people from different language backgrounds. Still, there is one

requirement, namely the skill of estimating one's proximity to the language of the other that implies linguistic competence.

Canale and Swain (1980) define *sociolinguistic competence* as knowledge of rules and conventions inevitable for appropriate language use and comprehension in different social contexts. Bachman and Palmer (1996) use the term sociolinguistic knowledge to refer to knowledge of dialects, language varieties, registers and figurative expressions, in other words, the mastery of the social code of language use. This definition is echoed by Byram (1997, p.60), as he describes the IS as someone with knowledge of conventions of communication in both countries, and effects of paralinguistic and nonverbal phenomena, and with the skill to elicit allusions, connotations and presuppositions.

The term *discourse competence* was introduced by Canale (1983) as mastery of rules determining ways in which forms and meanings are combined to achieve cohesion in form and coherence in meaning. In the Celce-Murcia et al. (1995) model discourse competence concerns the selection, sequencing and arrangement of words to achieve unified texts. In Byram's model, this would correspond to the skill to use one's knowledge of interactional conventions to establish agreed procedures (1997, p. 58).

There are further competences included in models of CC that also correspond to the requirements of the IS. Bachman and Palmer's (1996) functional knowledge, the knowledge of the relationships between utterances and intentions is also essential for the IS, and so is actional competence (Celce-Murcia et al., 1995), the conveying and understanding of communicative intent, in other words, matching actional intent with linguistic forms.

As has been demonstrated in this section, ICC can be positioned within the framework of CC, as the existing models of CC are inclusive of intercultural interpretations and comprise elements specified as necessary for the IS.

1.4 Conclusions

This chapter overviewed the emergence of a new construct, ICC in applied linguistics and FLT. First, the historical evolution of CC was outlined together with a

critical presentation of prevailing models. It has been demonstrated that the growing interest in developing learners' CC has resulted in ample efforts to develop comprehensive models of the construct.

However, globalization has presented language teachers and learners with the challenge of coping in all the more frequent intercultural situations. This led to the emergence of a new academic discipline, IC. The second part of this chapter showed that due to the novice nature of this academic field, terminology used by authors differs to a large extent. Thus, to clarify the picture and to establish how terms are used in this dissertation, I provided a detailed analysis of frequently used terms.

The third and final part of this chapter focused on the most frequently quoted model of ICC, presenting its detailed specification and a new approach to its visual representation. Finally, I analyzed how ICC relates to CC and how it may be positioned within the framework of CC.

However, it must be noted that neither the models on CC presented in Sections 1.2.2-1.25, nor Byram's model have been empirically tested and validated. To find out how these theories actually function in real-life context, the construct of ICC and findings of relevant empirical research are discussed in detail in Chapter 2.

Chapter 2: Research on Intercultural Communicative Competence (ICC)

2.1 Introduction

The results of my inquiry into the construct of ICC presented in Chapter 1 revealed that a number of attempts have been made to define this construct in different academic fields. As has been shown, many definitions are vague and circular, thus offering no additional information apart from what the name of the construct already implies: the degree to which an individual is competent in communicative situations that involve interlocutors of different cultural (and linguistic) backgrounds.

This chapter presents a transparent picture of the construct by analyzing empirical research carried out in three different academic fields: business studies, psychology and language studies. By providing a critical overview of recent research into ICC, this chapter aims to outline salient directions and methodology in published research in order to identify the most suitable framework for a comprehensive study on university students' ICC.

I would like to point out a key issue as a point of departure at the beginning of this chapter: the inconsistencies presented in Chapter 1 prevail not only in the theoretical literature, but they also characterize empirical studies. As will be shown,

the studies analyzed in this chapter lack consistency in the way they apply terms and give little if any explanation on why they use the terminology they apply. Thus, the studies use different names to denote roughly the same construct: the individual's ability and readiness to communicate ideas in situations in which people of different languages and cultures are engaged. The terminology the authors apply include 'intercultural awareness', 'intercultural sensitivity', 'intercultural communicative competence', 'intercultural communication competence', 'intercultural competence', 'intercultural interaction competence', 'cross-cultural competence', etc. My decision to include these studies was motivated by my findings presented in Chapter 1: there is hardly any difference between these terms, mostly due to the lack of their detailed definition.

The guiding principles for the overview are as follows. After reading the literature I categorized empirical studies along four criteria: (1) the context where the study was conducted; (2) the directions of research; (3) the methodology applied; and (4) the characteristics of participants.

Therefore, I follow the above organizing principles. First, I present the different contexts in which research on ICC has been carried out; then, I discuss the directions of research; and finally, I elaborate on the research methodology and sample characteristics of the studies. Figure 8 (p. 50) provides a visual representation of the comprehensive framework in which the studies are reviewed and presented.
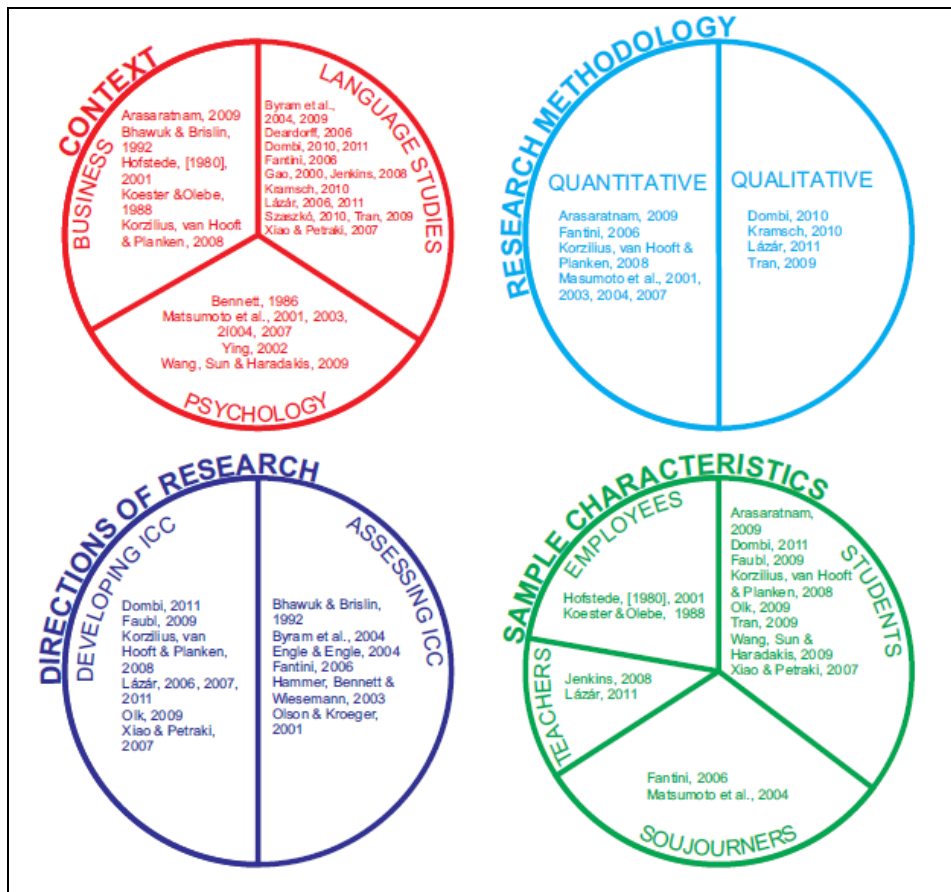
Figure 8. Framework of the review of empirical research on ICC

As this dissertation aims to find ways of assessing students' ICC, special attention is devoted to inventories and scales dealing with this issue (see Section 2.3.2).

2.2 Focus of research

In this section I aim to overview empirical research in three academic fields: (1) business studies, (2) psychology and (3) language studies. As I have pointed out in Chapter 1, these are the academic fields that deal with the construct of ICC most frequently. It must be noted, however, that authors often use different terms to denote the same construct.

2.2.1 Business studies

The most extensive and most often quoted empirical study dealing with the comparability of cultures is that of Geert Hofstede, the Dutch socio-psychologist who compared the work-related values of IBM employees from 50 different cultures and identified dimensions along which cultures are comparable, and which account for differences in behavior in corporate social life (Hofstede, (1980) 2001). Although Hofstede's study might as well be presented in the section dealing with studies in psychology as it focuses on culture-specific values, I decided to discuss it in this section as the author's main concern was to describe how, and along what lines *corporate* cultures can be compared and contrasted.

As a senior researcher at IBM, a multinational company, Hofstede completed his research in the early 1970 to survey work-related values and attitudes of IBM employees in different countries. As Hofstede (2001) argues, individuals carry certain mental programs inculcated in their infanthood and later on reinforced by institutions of their societies (pp. 2-5). These mental programs are the results of education and socialization, thus, they bear components of the respective national cultures, and are most clearly detectable in the value systems of people of different cultures (p. 6).

Data analysis revealed five main dimensions along which value systems in different countries can be described: (1) power distance, i.e. the extent to which less powerful individuals accept that power is distributed unequally (p. 79); (2) uncertainty avoidance, i.e. the extent to which a culture programs its members to feel comfortable or uncomfortable in unpredictable situations (p. 145); (3) individualism, i.e. the degree to which individuals are integrated into groups within a culture (p. 209); (4) masculinity, i.e. the distribution of roles between genders (p. 279); (5) long-term orientation, which, based on a Chinese value-questionnaire, aims to describe the differences in thinking between the Orient and the Occident (p. 351). As the author claims, these dimensions affect the way members of a given culture think, act, perceive the world, and feel. As a result, institutions and organizations of a given culture also become predictable.

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Although Hofstede's work has been highly influential in both management studies and social psychology, in recent years many authors have challenged his study from different aspects (McSweeney, 2000; Schwartz, 1999; Sondergaard, 1994). Nonetheless, the supporters of Hofstede still outnumber his opponents (Jones, 2007).

In business and management sciences, an important question is how and to what extent expatriates are able to function in assignments or missions abroad. Thus, a great number of studies aim to predict individuals' performances in foreign cultures. A tool frequently used in business studies was developed by Koester and Olebe (1988), based on the early works of Ruben (1976). Ruben identified seven dimensions along which individuals' behavior in intercultural situations may be assessed: (1) display of respect, i.e. the individual's ability to express respect for other individuals; (2) interaction posture, i.e. non-evaluative and nonjudgemental response to others; (3) orientation to knowledge, i.e. the individual's ability to recognize the individual nature of knowledge, in other words, the extent to which they acknowledge that people perceive 'right – wrong', or 'true – false' dichotomies differently; (4) empathy; (5) self-oriented role behavior, i.e. flexibility and problem solving; (6) interaction management, i.e. initiating and closing interactions, turn-takings in interactions; (7) tolerance for ambiguity, i.e. the individual's readiness to adopt to new, unforeseen situations (Ruben, 1976, pp. 339-341). Based on Ruben's dimensions, Koester and Olebe developed the Behavioral Assessment Scale for Intercultural Competence (BASIC), which is an instrument to measure individuals' intercultural competence by observers. Their main aim was to develop an instrument that is simple enough to be used by untrained raters in a variety of contexts, based on the participants' actions. This instrument is typically used in business science, mostly due to its easy applicability (Graf, 2004).

A study conducted by Bhawuk and Brislin (1992) examined how individuals modify their behavior appropriately when moving between cultures. They developed a research instrument, the Intercultural Sensitivity Inventory (ICSI) to study behavior patterns in two cultures that, using Hofstede's dimensions, can be described as individualistic (U.S.A.) and a collectivistic (Japan). The study involved business students who were asked to answer the same set of questions dealing with

work-place related issues imagining that they were living and working in (1) the US and in (2) Japan. Findings indicate that the dimensions of individualism and collectivism are suitable to describe differences in cross-cultural behavior. Although the ICSI can be adopted and tailored to different needs, in my view, its potential use is rather limited as it surveys imagined behavior in different, easily contrastable cultures.

Arasartnam's instrument (2009) to measure students' ICC falls in line with the above inventories in the sense that it also has as its point of departure communication competence defined by Spitzberg and Cupach (1984) as communication behavior that is both effective and appropriate. Arasaratnam attempts to measure ICC along three dimensions: cognitive, behavioral, and affective. The following items constitute her measure: (1) attitudes towards other cultures (ATOC), (2) ethnocentrism, (3) motivation, (4) interaction involvement (5) intercultural communication competence (ICC). Participants of the study (N=302) were students of a large Australian university, representing diverse cultures. An important characteristic of the new instrument is, as Arasaratnam claims, that it can be successfully used with students of different origins. Obtained data were subjected to regression analysis, factor analysis and correlation analysis. The initial findings reveal positive relationships between ICC and ATOC, ICC and motivation, and ICC and interaction involvement; and a negative correlation between ICC and ethnocentrism. The results from the regression indicate that ATOC, motivation, and interaction involvement are all predictors of ICC. This, in addition to the strong negative correlation between ICC and ethnocentrism, indicates that the ICC instrument is conceptually sound. However, as Arasaratnam concludes, more studies are needed to address the capabilities of the instrument: if there had been sufficient number of participants in each national group, an ANOVA could have been performed to test whether the instrument truly translates into different cultures.

In their longitudinal study on business students' intercultural awareness, Korzilius, van Hooft and Planken (2007) looked into the effects of a four-year International Business Communication program by administering two tests, one at the beginning, and one at the end of the program. Assuming that developing

intercultural awareness is a prerequisite stage for developing ICC, the authors were predominantly interested in defining to what extent students are regarded interculturally aware. They intended to measure the variation in respondents' perceptions of monocultural vs. intercultural communication taking place between business associates. The authors adopted three dimensions for their research instrument, as these are widely discussed in literature both as differing across cultures, and essential in understanding cultural communication differences. The dimensions are: (1) sender-receiver orientation, which describes whether the sender of the message, or its receiver is assigned responsibility for possible misunderstandings; (2) reliance on context, i.e. the degree to which social context plays a role in conveying meaning in a communication situation; and (3) attribution to context, i.e. the degree to which communication behavior is conditioned by the context. As a hypothesis, the authors presumed that their students would develop intercultural awareness during the four-year program, thus, they expected the post-test results to be significantly different from those on the pre-test with regard to students' scores on the three communication dimensions of the intercultural situations. Contrary to expectations, results revealed no statistically significant differences between the pre-test and the post-test regarding intercultural situations, but there was a significant difference in students' judgment of monocultural situations, supporting Byram's view (1997) that the development of individuals' ICC requires constant reflection on their own culture, and re-negotiation of their position within their cultures. In my view, the disproved hypothesis may be the result of the small sample size (N=39), which would have called for a qualitative research design.

2.2.2 Psychology

Based on research into developmental psychology, Milton J. Bennett (1986, 1993) developed a dynamic model to explain the changes over time in individuals' responses to intercultural situations. The Developmental Model of Intercultural Sensitivity (DMIS) consists of six stages going from ethnocentric to ethnorelative direction: (1) denial, i.e. the stage in which the individual denies that cultural differences exist; (2) defense, i.e. the stage in which the individual understands that

cultural differences exist, and feels threatened by them; (3) minimization, i.e. the stage in which the individual acknowledges differences as superficial, but holds an underlying belief that all cultures are essentially similar; (4) acceptance, i.e. the stage in which the individual accepts cultural differences in behavior and values; (5) adaptation, i.e. the stage in which the individual becomes able to shift their framework of reference so as to include an understanding for diversity; (6) integration, i.e. the stage in which the individual incorporates other worldviews into his own worldview. The first three stages are labeled ethnocentric stages, and are all characterized by the individuals' inability to understand that their own culture is not a central culture, whereas the last three stages are called ethnorelative, characterized by the individuals' acquisition of a complex worldview in which cultures are relative to one another. Figure 9 provides a visual representation of Bennet's developmental model, indicating that shifts in indiviudals' behavior occur over time, as a result of a developmental process.
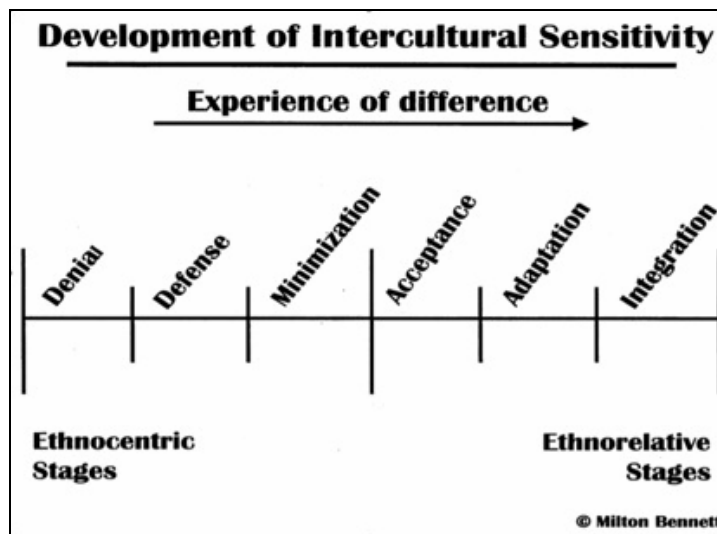
Figure 9. Bennett's Developmental Model of Intercultural Sensitivity. (1986). Source:

http://esbenvontangen.wordpress.com/2010/01/25/the-somali-story-and-a-train-officer-in-denial/

Matsumoto and his associates completed a series of studies (Matsumoto et al. 2001; 2003; 2004; 2007) to uncover individual differences in the potential for intercultural adjustment. The authors focused on the social psychology of adjustment. Responding to the need for a reliable individual-differences measure to

predict intercultural adjustment in the field of psychology, they developed their own instrument, the Intercultural Adjustment Potential Scale (ICAPS). The ICAPS is based on the assumption that intercultural conflict is inevitable, and adjustment depends on the ability to manage conflicts well (Matsumot et al., 2007).

The instrument was used in a series of different studies with Japanese soujourners to the U.S.A. to predict how they would respond to the new environment, and how well they adopt to new circumstances. Their findings were in accordance with theoretical assumptions about some psychological components necessary for successful intercultural adjustment, especially concerning emotion regulation (ER), openness (OP), flexibility (FL) and creativity (CT) (Matsumoto et al., 2001, p. 505). In a different study, Matsumoto and his colleagues found that the ICAPS successfully predicted adjustment using standardized measures of anxiety and depression, subjective indeces of adjustment, content with life, and marital satisfaction (Matsumoto et al., 2004).

Ying (2002) also studied Asians temporarily residing in North America. Her participants were Taiwanese university students studying in the U.S. She hypothesized that students are more likely to form intercultural relationships if they have (1) more extroverted personality, (2) more robust knowledge about the host culture, (3) hold a favorable attitude towards befriending with Americans, and (4) ha*ve better communication skills in English. Ying measured personality, knowledge, attitude, communication skills, social environment and social network composition. Results show that students had 'some' understanding of America, expressed equally positive attitude towards forming relationship with American and Taiwanese peers, had a moderate English competence, and their social networks mainly consisted of Chinese peers. Results also reveal that more extroverted students reported more intercultural contacts, and students better understanding American culture reported better relationship with Americans, and more confidence in interacting. Although the sample size was sufficient enough to produce reliable correlation (N=216), in my view, apart from studying students' communication skills, surveying different affective variables, such as students' motivation, anxiety or

willingness to communicate (WTC) would have accounted more for their readiness to engage in intercultural interactions.

Wang, Sun and Haridakis (2009) examined how individual differences, Internet use motives, and Internet use influenced Chinese students' adaptations to life in the U.S.A. Previous research suggested that media play an important role in the cultural adaptation process. The authors developed a model for internet use as follows: individual differences are believed to influence Internet use motives, which have an impact on actual Internet use. Internet use further affects adaptation outcomes, however, individual differences may directly impact Internet use and adaptation. Figure 10 provides a visual representation of the model.
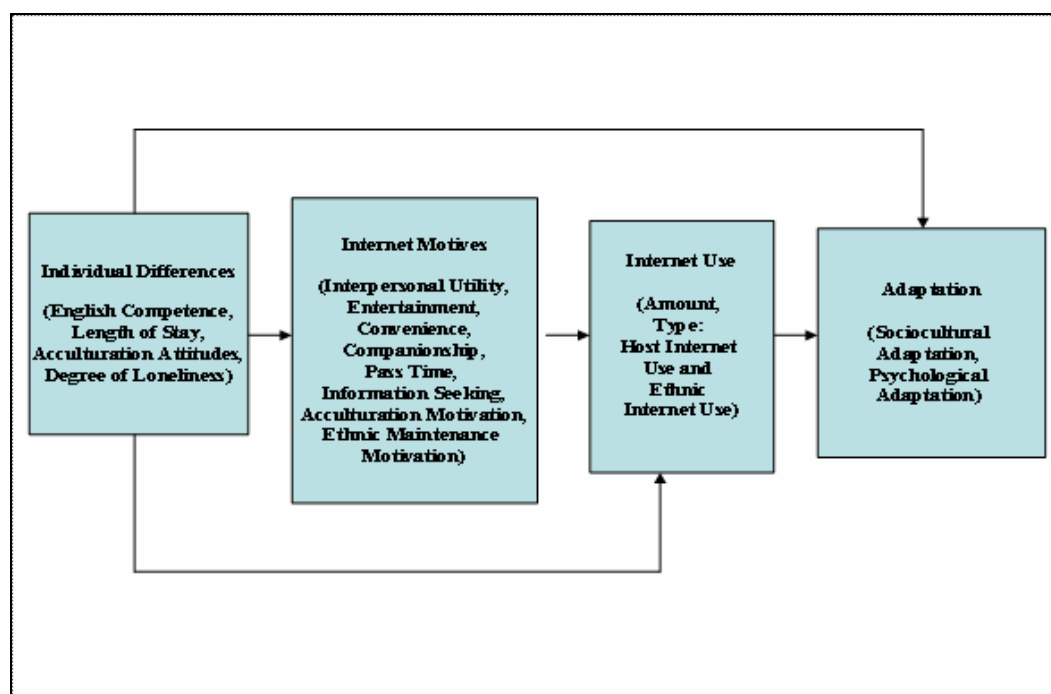
Figure 10. Model for Internet use. Wang, Sun and Haradakis, 2009. no page

The variables measured in the study were (1) English competence; (2) length of stay in the U.S.; (3) degree of loneliness; (4) acculturation attitudes; (5) Internet use motives; (6) Internet use; (7) sociocultural adaptation; and (8) psychological adaptation. The results show that all three categories of antecedents (i.e., individual differences, Internet motives, and Internet use) predicted psychological adaptation. Results also reveal that information and entertainment were primer reasons for Internet use among Chinese students; however, it is also suggested that newcomers'

special needs for intercultural adaptation give rise to media use motives not characteristic in other situations. Both acculturation and ethnic maintenance proved to be important reasons behind students' use of Internet. Social involvement motivation is also reflected in students' use of the Internet for functional purposes, such as social networking and participation. The results, however, also show that loneliness and media use motives were important variables affecting the students' sociocultural adaptation. Most importantly, loneliness turned out to be the strongest predictor of sociocultural adaptation.

2.2.3. Language studies

The most often-quoted author on ICC in the field of language studies is Michael Byram, whose theoretical model of ICC (1997) comprising skills, knowledge, attitudes and awareness has been discussed in detail in Chapter 1. Byram has also been involved in a number of empirical studies, the most extended of which is the EU-financed INCA-project (short term for Intercultural Competence Assessment). Companies in the engineering industry realized the need for cultural awareness in training and thus called for the inclusion of a cultural dimension in the curriculum for all young people. Byram and his colleagues were asked to develop a framework for assessing intercultural competence to answer urgent market needs in the UK (www.incaproject.org). They identified six constituents of intercultural competence: (1) tolerance for ambiguity, i.e. readiness to accept ambiguity and deal with it; (2) behavioral flexibility, i.e. readiness to apply and expand one's existing repertoire of behavior; (3) communicative awareness, i.e. willingness to modify existing communicative conventions and coping with different foreign language skills; (4) knowledge discovery, i.e. curiosity about other cultures; (5) respect for otherness, i.e. respect for diversity of behavior, value and belief systems; and (6) empathy, i.e. readiness to take others' perspectives (INCA Assessor Manual, 2004, pp. 5-8). Three assessment tools were designed to test either one or various of the above constituents: questionnaires, text-based or video-based scenarios, and role-plays.

Each of these tools is available online (www.incaproject.org), together with detailed descriptions and a guide for assessors on how to administer the questionnaires and tasks, and on how to evaluate assessees. However, despite the

rich theoretical description available, there are no empirical results published, and thus, there is no evidence that the data collection instruments work, and they measure what they were intended to measure. Besides, the website also fails to include any data on the validity, reliability and internal consistency of the questionnaires.

There is a different instrument developed by Byram and other experts as a result of a Council of Europe initiative. The Autobiography of Intercultural Encounters (AIE, Byram, Barrett, Ipgrave, Jackson & Méndez García, 2009) was meant to be an ICC-specific addition to the European Language Portfolio (Lenz & Berthele, 2010, p. 10). As one of the co-authors observes, the AIE was developed in response to the call in the Council of Europe's White Paper on Intercultural Dialogue (2008): it is an educational instrument which was created to facilitate and support the development of the intercultural competences which are necessary for engaging in effective intercultural dialogue (Barrett, 2008). The AIE was designed to be used in schools or any other educational contexts contributing to lifelong learning. It has two versions, a standard one, and one developed especially for young learners (YLs), both are available for free use in downloadable pdf-formats at (http://www.coe.int/t/dg4/linguistic%5CAutobiogrWeb_EN.asp). Both versions ask learners to retrospectively reflect on one of their previous intercultural encounters and critically analyze their behaviors with the help of multiple choice or open-ended prompts in the case of the standard version, and with the help of drawings in case of the version for YLs. The questions focus first on description of the event, then go through questions about learners' own reactions to the encounter and the people involved, and finally about how the encounter affected the learner, and what changes or actions they might engage in the future.

Completing this instrument, in fact, will result in qualitative narrative data on previous experiences. The Notes for Facilitators of the AIE available at the Council of Europe's website give detailed information on how to administer the AIE, yet hardly any suggestions on how to analyze or interpret obtained data.

A currently running ECML project, "Mobility programmes for plurilingual and intercultural education – Tools for language teachers", encourages teachers and

teacher trainees to use the AIE in class in order to promote mobility programmes and guide students participating in such programmes (http://plurimobil.ecml.at). Expected outcomes include awareness-raising of mobility and tools that may help and encourage mobility.

What these two instruments (the INCA and AIE) have in common is an extensive and almost exclusive reliance on the Byramian model of ICC. Moreover, besides having an evaluative function, both instruments foster learner development and by highlighting possible problems raise learners' awareness of the importance of ICC.

However, the descriptions and manuals of neither project present empirical findings that would show how these instruments actually work in real-life contexts, what exactly they measure and how well they measure it. In my view, the only way of demonstrating if these instruments are of real value would be their piloting.

Findings of a recent study (Dombi, 2010) employing the AIE for YLs raise issues regarding the usability of the instrument. I conducted a study following the qualitative research paradigm using the picture cards and questions of the AIE with four girls and two boys from a kindergarten in Pécs, Hungary. Findings reveal that some drawings (e.g., the ones picturing young members of an orthodox Jewish community) are of no use with children living in an environment where such community is not present. On the other hand, the study suggests that the instrument do not include references to ethnic minorities, despite evidence that the children asked are aware of the differences between mainstream and ethnic cultures. Thus, it would be advisable to allow for variation in the picture cards depending on the context they are used in.

Thus, there is a need for more empirical studies using either of these instruments to find out their inherent values. However, the lack of empirical studies may also be attributed to the fact that the AIE is a relatively new instrument.

In a U.S. context, Fantini (2006) attempted to find out how university alumni's ICC develops in volunteer international assignments to Ecuador. Fantini's project, Assessing Intercultural Competence (AIC) heavily draws on the Byramian conceptualization of ICC comprising knowledge, skills, attitudes and awareness, and

his instrument is divided into four main parts in accordance with this distinction. Although the instrument showed a rather high overall internal consistency (Cronbach alpha= 0.829), in my opinion, the items of the questionnaire were rather vague and imprecise. Some items, like *'I knew the essential norms and taboos of the host culture'* or *'I could cite a definition of culture and describe its components and complexities'* embody what Dörnyei labels avoidable, vague wording (Dörnyei, 2003, p. 51). Moreover, the Attitude and Awareness parts of the questionnaire (Cronabch alphas 0.984, and 0.988, respectively) contained items like *'While in Ecuador, I demonstrated willingness to interact with host culture members'* or *'I realized the dangers of generalizing individual behaviors as representative of the whole culture.'* which are biased and trigger automatic positive answers (maximum degree of agreement on a Likert-type scale), especially from participants volunteering to travel to a country of an entirely different culture. This assumption is, in my view, supported by the very high Cronbach alpha values of these parts.

A further limitation of the quantitative part of this study is the small sample size (N=28), which is not comfortably sufficient for ANOVA or factor analysis, to mention some of the statistical procedures the author used. However, as the quantitative data collection was complemented by qualitative interviewing, interesting results were found. The most important assumption of the study is that learning the host language affects intercultural development in significantly positive ways. The following interview extracts (Fantini, 2006, pp. 45-52) present the most salient opinions on language and successful intercultural encounters:

> *'Learning the host language was vital to the success of my trip. I had learned Spanish at school so I had some basics before arrival. I was grateful for the 4-week individual language course and felt this really boosted my confidence'* (Ex1)
> *'Language is definitely important as you are closed to both communication and the culture if you don't speak the language. It is the main medium for everything else. At first, I was hindered by a lack of Spanish but the language did come quickly.'*(Ex2)
> *'If you don't speak the host language you miss out on so much. It's all part of the experience and makes the whole thing much more enjoyable. If you can't understand what people are saying to you it gets frustrating and boring for both parties. Language is the key to understanding the culture.'*(Ex3)

Another valuable result of Fantini's research is his extensive literature review focusing on tools to assess ICC. The reviewed instruments are presented as an appendix to his 2006 research report, but they are the basis of Fantini's Chapter 27 in the *The Sage Handbook of Intercultural Competence* (2009, pp. 456-492). His comprehensive list, which clearly demonstrates the diversity of this field, includes research instruments used in the fields of psychology, business, communication studies, and language studies, as well as questionnaires that are commercially available on the market.

This complex diversity of the field was also addressed by Deardorff (2006), who carried out an extensive study to find out what experts think about the cross-section of IC and education. The main aim of her study was to analyze the concept and measurement of intercultural competence as a student outcome of internationalization efforts at institutions of higher education (p. 243). The study has two parts. First, administrators of 24 postsecondary institutions in the United States filled in an 11-item questionnaire about how their institution addressed intercultural competence as a student outcome of internationalization. Second, 23 intercultural scholars representing a variety of fields, such as communication, education, political science, international relations, etc., participated in a three-round Delphi study. In the first round, participants were asked two open-ended questions on the definition of ICC, and the best ways to assess it. In the subsequent rounds, participants were requested to re-examine results obtained in the first round by judging on a 4-point Likert scale how relevant they are. Results of the third round were subjected to both frequency distribution and Pearson's chi-square test to determine the perceived range for group consensus. Findings revealed that (1) more general definitions of the construct are preferred by both experts and administrators; (2) apart from the Byramian (1997) components of knowledge, skills, attitudes and awareness, some personal attributes (e.g., curiosity, openness) as well as cognitive skills (e.g., flexibility, comparative thinking) were also listed as components of ICC; (3) there is a consensus that one component of ICC alone is not enough to ensure competence; and (4) institutions all believed it was important to measure students' ICC. Moreover, experts declared that the best way of assessing ICC is through a mix of qualitative

and quantitative measures, using case studies, interviews and self reports, in particular. This last finding justified the research design I have chosen for my study (Chapters 5-6), as it supported my underlying belief that mixed method research would be the most suitable to capture the complexities of ICC.

Limitations of Deardorff's study include that 21 of the 23 experts asked were from the U.S., thus, the study represents a U.S.-centric view of ICC. Moreover, although it is a great idea to ask stakeholders what they think ICC is, and how they think it could be measured, conclusions can only be based on evidence derived from data obtained from individuals whose ICC we want to assess.

The Deardorff study (2006) reported that experts of ICC believe a suitable way of studying ICC would be case studies. Lázár's recent study (2011) on two English teacher trainees' beliefs fills this gap: the detailed qualitative study presents data on how teacher trainees think about integrating the cultural element into the language classroom to develop their students' ICC. Lázár's research aim is supported by Lugossy's repeated assertion on the importance of teachers' beliefs (2006; 2008; 2010a; 2010b), and her findings on the ways in which beliefs shape actual practice display similarities with those of Lugossy. The in-depth interviews analyzed by Lázár highlighted some important issues on the inclusion of the development of ICC in FL teaching. First of all, it turned out that although traveling and extensive intercultural contact on the teacher trainees' parts raised cultural awareness (similarly to what Csizér & Kormos (2009) and Szaszkó (2010) found), this awareness is rarely complemented with either sufficient knowledge as to how to develop students' ICC in class, or a repertoire of tools for doing so. Moreover, pre-service teachers tend to consider the inclusion of the intercultural content into their syllabus extra work, which, being novices, they consider overwhelmingly time-consuming and thus not worth the effort. Even culturally conscious and devoted pre-service teachers think that without getting any support from teaching materials it is technically impossible for them to include activities and tasks that would foster their students' intercultural development. Lázár concludes that the systematical incorporation of ICC courses from an early stage in teacher education would solve these problems.

Although Jenkins (2008) acknowledges the importance of the inclusion of intercultural content into the FL classroom, he claims that incorporating target-language culture when it is not desired by students is risky. His examples include Saudi students of English who often felt offended and intimidated by incorporating Western ideologies about democracy, gender roles, sexual orientation, evolution or religion into the syllabus (pp. 20-21). Born a Muslim raised in the United States, Jenkins went to Saudi Arabia to teach English in a college. His experience shows that thanks to his extensive readings about Saudi culture prior to his journey, he was able to better understand students' expectations and their views about American culture, and could supplement the course material by activities that were 'culturally safe' (p. 21). Although Jenkins' study was a qualitative inquiry, it fails to provide an in-depth understanding of Saudi students' experiences both about their previous teachers and about their new experience with Jenkins. A thick description of students' ideas and feelings supported by quotes should have complemented this study, and data collection from other sources would have ensured triangulation.

Kramsch (2010) takes an entirely new point of departure by claiming that it is impossible to interpret one's own and the other's culture each in terms of the other, if at the same time one's interpretation is culturally determined (p.1). She argues that culture seen from California in 2010 is more a notion that has to do with constructions of meaning and imagined communities than with common language, nation and its institutions. To understand communication across cultures, she claims, applied linguists have to turn to discourse. As she puts it:

> *'If culture is being increasingly viewed as discourse and the production of meaning, the development of intercultural competence is not so much a question of tolerance to or empathy with others, of understanding them in their cultural context, or of understanding oneself and the other in terms of one another. Rather, it is a matter of looking beyond words and actions and embracing multiple, changing and conflictual discourse worlds, in which (…) identities are often hidden behind the common illusion of effective communication.'* (Kramsch, 2010, p. 4)

Thus, as Kramsch believes, intercultural competence is in fact symbolic competence, and the interculturally competent speaker should constantly think about whose words are there in a given discourse, whose words are missing, whose

interests are being served by the text, what made these words possible and others impossible, what prior discourses does the speaker draw on, and with what intention (pp. 6-7). The author gives an account of four intermediate-level German classes she observed with the purpose of exploring ways in which communicative language teaching (CLT) could be made more 'intercultural', and communicative competence could be supplemented by what she labels symbolic competence. The detailed fieldnotes she took during the observation clearly show how symbolic discourses operate in the language classroom. Her most outstanding example was the description of a class in which American students of German read an extract from Erich Kaestner' *When I was a little boy* and were asked to answer some questions related to the text as well as to discuss their ideas. The extract was about the beauties of the German city Dresden prior to its bombing at the end of WWII. The uncomfortable silence and evasive comments demonstrated how culturally loaded the text was, how sensitive the issues it addressed were, and how, finally, those issues remained untouched upon, as neither the teacher was ready to give his perspective, nor were students eager to find the answers. The development of intercultural competence, as Kramsch suggests, should have tackled fundamental issues of historical truth and revisit imagined moral superiority during WWII. With this example Kramsch also points to the shortcomings of CLT if the goal is to develop students' ICC: while CLT is based on solving communication problems and developing strategies for more effective exchange of information, an approach that targets to develop students' ICC should teach the students how to identify the nature of the communication problem: 'what questions to ask, not what responses to give' (p. 9). Thus, considering ICC as a discoursive or symbolic competence, calls for a post-structuralist approach to the training of language teachers that is discourse based, historically grounded, and aesthetically sensitive.

Much research has been conducted to uncover the possible challenges facing international students at English-medium institutions (Dombi, 2011b; Faubl, 2009; Li, 2005; Tran, 2009; Xiao & Petraki, 2007; Yao, 2004). A reason behind the abundance of studies is the growing number of Asian students studying at Western universities, moreover, the possibilities offered by the ERASMUS mobility

programme also contribute to increased presence of international students at universities.

While studying Chinese students' communication preferences and interests in intercultural communication with students from other countries, Xiao and Petraki (2007) found that much of the reported communications were on safe topics not influenced by cultural knowledge, such as study, weather, cooking, activities, movies, families, and travel; whereas the more difficult or possibly sensitive topics, such as sports, arts, news and current affairs, or politics, were less frequent. A reason for the limited conversational topics was obtained from interview data: most interviewees reported that they previously had little if any knowledge of other cultures, as TEFL in China mostly focuses on grammar and macroskill training with little if any reference to the target language culture in the curriculum. Similarly to Lázár (2006; 2011), the authors conclude that raising teachers' awareness may positively influence EFL students' ICC and thus their conversational spectrum.

Gao studied (2000) the influence of Chinese native language and culture on the verbal and nonverbal communication of Chinese international students in Australia. He specifically discussed influences caused by differences in social status, approach to academic study and work opportunities, and concluded that proficiency in the target language pragmatics greatly influences ICC and thus, success in intercultural situations. Similar findings were reported by D. Li (2000) in the Canadian context: she studied immigrant female workers' L2 pragmatics, and found that insufficient L2 proficiency debilitated immigrants' integration into the workplace community, mostly because their strategies of making requests were limited.

Tran (2009) aimed to define the factors underpinning meaning making and discourse strategies of Chinese and Vietnamese international students by examining their academic writings at an Australian university with the help of discourse analysis. Findings show students' struggle between different value systems, as they maneuver between Western academic conventions present in the discourse of their institution, and their personal aspirations for being creative and innovative. Students reported their changing style to conform to the institutional requirements.

As Tran suggests, suppressing students' desire for new and alternative ways of meaning making in written communication may contribute to silencing and marginalizing them. A way of overcoming such cases would be for higher education to open up and accept and value academic writings that bear signs of a different academic tradition (p. 281). However, in my view, this would contribute to the development of *instructors'* ICC not to *students'*. If successful IC – be it spoken or written – means transferring meaning across cultures, and ICC is the individual's ability to successfully perform (Spitzberg & Cupach, 1988) and to mediate (Byram, 1997; Kramsch, 2003) in intercultural situations, I assume that students should find a way to perform their academic duties in a way that their identities are not threatened. By completing intercultural training, students become aware that their personalities will irrevocably change by studying in a different culture, and they will become more, not less, by integrating new traditions and conventions.

This section aimed to provide an overview of the diversity of empirical research on ICC in three academic fields: (1) business studies, (2) psychology and (3) language studies. It has been demonstrated that some studies focus on the cultural comparison between participants' own culture and their host culture (e.g., Bhawuk & Brislin, 1992, Olebe & Koester, 1989). Some other studies were conducted to address the difficulties participants faced when soujourning (Fantini, 2005; Matsumoto et al., 2001, 2004), living (Jenkins, 2008; Matsumoto et al., 2003) or studying (Dombi, 2011b; Faubl, 2009; Gao, 2000; Tran, 2009) abroad. Many studies are concerned with how ICC may be developed in educational settings (Jenkins, 2008; Korzilius, van Hooft &Planken, 2007; Kramsch, 2010; Lázár, 2011; Xiao & Petraki, 2007). Some studies discuss only one aspect of intercultural communication, such as the comparability of cultures (Hofstede, 1980), intercultural sensitivity (Bennett, 1986, 1993) intercultural pragmatics, (Gao, 2000; D. Li, 2000) or identity (Dombi, 2011b; Tran, 2009). The next section overviews studies according to their research focus: the development and assessment of ICC.

2.3 Directions of research

The two main foci of research on ICC concern its (1) development, and (2) ways of assessing it. These two areas are actually connected in the sense that ICC can be developed, and it is possible to find ways to evaluate its development.

2.3.1 Developing ICC

The literature presents various approaches to the development of ICC (e.g., Bennet, 1986; Byram, 1997; Spitzberg & Cupach, 1988), supposing a progress from low level of competence to more substantial competence. Studies examining the development of ICC can be categorized as studies dealing with (1) international students' development of ICC in a foreign country, and (2) EFL students' or teachers' development of ICC in a classroom environment.

Faubl (2009) examined German native speakers permanently residing in Hungary as students of a prestigious Medical School. Employing Bennet's DMIS as a framework for analysis she concludes that only a small minority of students could not leave the denial stage, while their vast majority achieved minimization, the last ethnorelative stage, i.e. the stage at which the individual acknowledges differences in cultures as superficial, but holds an underlying belief that all cultures are essentially similar: *'We are all Europeans', 'I don't feel any difference between Hungarian and German culture', 'I don't consider myself a foreigner in Hungary'*(Faubl, 2009, p.1). However, only few students arrive at the ethnorelative stage acknowledging and respecting different behavioral patterns, and only two of 200 students surveyed managed to achieve a stage the author identified as integration, i.e. having Hungarian as their 'second culture'. Faubl suggests that the stages of development are strongly connected to participants' proficiency in Hungarian: the more proficient they reported to be, the more likely they were to achieve ethnorelative stages.

In a study on the intercultural experiences of South Korean international students Dombi (2011b) aims to uncover how Korean students define ICC, and how they overcome possible breakdowns of communication in their new environment.

Participants were 30 Korean students temporarily living in Hungary as participants of a preparatory course before entering Medical School. Results revealed that students perceive ICC as mostly influenced by (1) affective factors: *'I never felt very motivated to come here, I guess that's why I don't like it too much', 'I don't quite like Europe. Everything is so old, and most probably not working. Everything takes such a long time. I wish I could soon go home.';* and (2) language proficiency *'I wish I could speak the language so that I could understand what they are talking behind my back. That would help me so much. I feel like an outcast.';* and (3) the context of interaction: *'At school I have no problems. I know there are many foreign students and it creates a good atmosphere. Neither do I have problems speaking to the teachers, because I know them.' , 'What I really hate is asking for help in shops. I don't understand those people working there, it seems they don't want to sell anything'.*

While the previous two studies emphasize the importance of target language proficiency, Olk (2009) suggests that insufficient source-culture knowledge may just as well be a debilitating factor in the development of students' ICC. He asked 19 British students of German to translate an English text to German. The source text included a large number of British cultural references with subject areas ranging from politics (e.g., "House of Lords", "Tory"), education (e.g., "public school", "Oxbridge") and history (e.g., "Victorian") to geographical terms (e.g., "Home Counties", "Kensington"). During the translation process students' most underlying problems were (1) limited source-culture knowledge, (2) insufficient knowledge of German terminology for British concepts, and (3) overestimating readership's source-culture knowledge. The pedagogical implication of this study is that translation may be a good way of uncovering possible gaps in students' intercultural competence by making them aware of their lack of cultural knowledge.

Surveying Dutch students' ICC before and after completing a four-year International Business Communication programme at university, Korzilius et al. (2008) asked students to evaluate described scenarios. The authors expected to find shifts in students' perception of intercultural scenarios while no shifts in their perception of monocultural scenarios. The first would have been taken to indicate their development of ICC. However, contrary to expectations, students did not

display difference in their views on intercultural situations, but on monocultural ones, where the perspective shifted towards being more individualistic. In line with these surprising findings the authors assume that when students are exposed to intercultural teaching, they may gain an initial sense of intercultural awareness, but will regress to an awareness of their own culture before they can start to reflect on communication from the perspective of a different culture (Korzilius et al, 2008, p. 10). These results echo Bennett's assumption that individuals' progress to the ethnorelative stage is preceded by a strong ethnocentric defense stage, and provide evidence that the same pattern also works in the classroom: individuals do not have to reside in a different culture to project the same behavior. Thus, the length of exposure to intercultural training also becomes a relevant factor.

Apart from proficiency in the target language, familiarity with the target culture and length of exposure to IC training, a strong influential factor in developing students' ICC is the degree to which IC training is present in the FL classrooms. Xiao and Petraki (2007) found that Chinese students studying at Australian universities all acknowledged the importance of IC training for the following reasons: (1) it is very useful to be equipped with some cultural knowledge about other countries; (2) it is an effective way to avoid culture shock; (3) it helps to improve self-confidence and ICC; (4) it can play an important role in promoting good relationships among people from different cultures; and (5) it will help in adapting to a new cultural environment. However, all the 32 participants stated that developing ICC should play a more significant role in ELT in China, as it would not only help those students who wish to pursue careers abroad, but the ones staying in China as well. Moreover, according to participants, ELT in China focuses on grammar and the four skills, with the single aim of making students pass exams and tests. One participant suggested that most EFL teachers in China lack knowledge of intercultural communication.

This last observation is in line with the works of Lázár (2006, 2007, 2011) emphasizing the importance of IC training in language teacher education. Lázár (2006) addressed the question how frequently and in what ways teachers incorporate culture-related activities in their EFL teaching and found that the cultural element,

especially transmitting knowledge of social practices, behaviors and values of the target culture, is often neglected in language classrooms. The case studies conducted with secondary-school EFL teachers revealed that the reasons behind this are (1) the lack of awareness of the importance of ICC, (2) the lack of knowledge about the how-tos, (3) the lack of support from course materials and (4) the perceived lack of time (Lázár, 2006 pp. 89-95). Lázár's concluding remarks are of utmost importance: the development of ICC should receive increased attention and priority in foreign language teacher education programmes (2006, p. 223) as only this could open up possibly ways of developing students' ICC.

2.3.2 Assessing ICC

There is an abundance of empirical research carried out to find ways of assessing individuals' ICC. Thus, this section lays no claim to completeness in presenting instruments designed to measure ICC. The assessment tools can be grouped according to whether (1) individuals report their experiences and perceived ICC or (2) observers assess participants' ICC. This latter group can be called direct assessment, as individuals' direct engagement in intercultural situations is assessed by trained assessors. However, this practice is rare, mostly because it is extremely time-consuming and pricey. The few examples include the BASIC (Koester & Olebe, 1988) and the scenarios and role-plays of the INCA project (Byram et al., 2004) presented in Sections 2.2.1 and 2.2.3.

Assessment tools relying on individuals' self-report are indirect tools, as they do not survey actual intercultural behavior, but perceived or imagined behavior. These instruments mostly use a series of statements and Likert-type scales (Arasaratnam, 2009; Bhawuk & Brislin, 1992; Hammer, Bennett & Wieseman, 2003; Fantini, 2006; Olson & Kroeger, 2001; Paige et al., 2003) to find out to what extent individuals can identify with the statements. As most of these studies have been presented in Sections 2.2.1 and 2.2.2, here I would only like to highlight how they actually attempt to assess ICC, and why none of them was suitable for my purpose to assess English majors' ICC.

The Intercultural Sensitivity Inventory (ICSI) (Bhawuk & Brislin, 1992) was developed to measure individuals' ability to modify their behavior in culturally appropriate ways when moving between different cultures. The instrument uses self-report rating of 46 items on a 7-point Likert scale with the descriptors ranging from very strongly agree to very strongly disagree. In the first two sets of 16 items participants are requested to answer the questions imagining living and working in (1) the United States and in (2) Japan. Sample items include: *'If I want my subordinate to perform a task, I tell the person that my superiors want me to get that task done.'(#7); 'It is important to develop a network of people in my community who can help me out when I have a task to accomplish.'(#13)*. Finally, there are 14 items on personality traits, mostly flexibility and open-mindedness, such as *'I do not like to receive unannounced visitors at my home' (#36); 'We all have a right to hold different beliefs about God and religion' (#38)*. However, I believe that the explicit business orientation and the main idea of comparing imagined behavior in the USA and Japan limit the utilization of the instrument in other fields of research. Moreover, in my view, items trapping individuals' ICC have to be more specific and more contextualized, otherwise they might trigger automatic responses, and thus fail to measure what they were intended to measure. An example for this might be item #38: *'We all have a right to hold different beliefs about God and religion'* In most parts of the developed and developing world individuals' right to freely think about religious issues is taken for granted, thus, with individuals socialized in cultures acknowledging basic human rights, this item would most likely trigger the response 'very strongly agree'.

The Intercultural Development Inventory (IDI) (Hammer, Bennett & Wieseman, 2003) is based on Bennett's DMIS, presented in Section 2.2.2. Participants are requested to indicate how much they agree or disagree with the 50 items with the help of five-point Likert scales. There are seven sub-scales of the IDI, corresponding to stages in Bennett's DMIS, with the addition of a new component: reversal in the ethnocentric stage. Sample items of the IDI include statements like *'Society would be better off if culturally different groups kept to themselves'* (Denial); *'People are the same despite outward differences'* (Minimization) or *'When I come in contact with people from different cultures, I find I change my behavior to adapt to theirs'*(Adaptation). As the core

idea of IDI is that individuals may be placed along a continuum of intercultural sensitivity, it is advisable to repeat testing after a time to see to what extent participants developed. Engle and Engle (2004) found that students' IDI scores significantly increased after a year-abroad experience, however, using the same instrument Altshuler (2003) found no significant difference between physician trainees' scores before and after an intercultural awareness-raising course.

A different instrument is also based on Bennett's DMIS, developed by Olson and Kroeger (2001). However, very little detail is reported about the instrument, the total number of items, the item-numbers for the sub-scales and the scale-point descriptors are not mentioned in the study, which make understanding the instrument difficult. Items include statements like: *'I feel most comfortable living and working in a community where people look and act like me.'* (Denial); *'I believe that verbal and non-verbal behavior vary across cultures and that all forms of such behavior are worthy of respect'* (Acceptance) or *'I have two or more cultural frames of reference, and I feel positive about cultural differences'* (Adaptation). Results revealed that most participants' rated themselves for the stages of acceptance and adaptation, while none of the participants did so on stages of denial and defense. This finding confirms my belief that in most cases the wording of the items causes the trouble: some items are biased and social desirability of behavior described by certain items may as well influence results. As many of these items are based on clichés Western culture and education are established on, it is not very likely that items like *'I believe that verbal and non-verbal behavior vary across cultures and that all forms of such behavior are worthy of respect'* would trigger much variation in the answers of participants, resulting in rather high points in the acceptance stage.

There are similar concerns regarding the two most important instruments developed on the basis of Byram's model of ICC (1997): the INCA-questionnaire (2004) and the AIC (Fantini, 2006), described in detail in Section 2.2.3. Items, such as *'I find it difficult to adapt to people from diverse origins'* (INCA #4) or *'While in the host country, I realized the importance of my choices and their consequences'* (AIC, #VII/44) are too general, and thus fail to evoke salient evaluative reactions (Dörnyei, 2003, p. 30);

twhereas other items are too complex to be easily processed, too vague to induce actual memories; and most statements do not use simple and natural language.

Thus, after I surveyed these instruments, it became clear to me that none of them is suitable for research on Hungarian English majors. An instrument designed to measure English majors ICC should comprise items that are (1) clearly and shortly worded, (2) easy to process, (3) not general, but contextual, and (4) non-biased. These were the criteria along which I built an item-pool for my research instrument presented in Chapter 6.

2.4 Research methodology and sample characteristics

This section provides information on some technical issues: research methodology and sample characteristics. First, I present how different research methodologies are used to examine ICC, second, I show characteristics of participants.

2.4.1 Quantitative studies

Quantitative studies in general are characterized by making use of data that can be quantified, i.e. surveys, questionnaire studies, and inventories (Cresswell, 2003; Dörnyei, 2007; Mackey & Gass, 2005). Quantitative data enable the researcher to map the underlying correlations and possible factors and clusters, as well as to identify reccurring patterns in the sample. Quantitative instruments are used to map participants' overall ideas and preconceptions to draw a general picture of trends within the sample.

Quantitative empirical studies on ICC usually apply data collection instruments that were designed to measure some aspects of participants' ICC (e.g., Arasaratnam, 2009; Korzilius, van Hooft & Planken, 2007; Matsumoto et al., 2001, 2003, 2004, 2007; Olebe & Koester, 1989; Wong, Sun & Haridakis, 2009; Ying, 2002). The statistical procedures used in these studies include both descriptive and inferential statistics, most importantly correlations, regression analysis, factor analysis, t-tests, analysis of variance (ANOVA) and analysis of covariance

(ANCOVA). Most of these studies use a data collection instrument designed by the authors (e.g., Arasaratnam, 2009; Bhawuk & Brislin, 1992; Olebe & Koester, 1989; Matsumoto et al., 2001); however, some empirical inquiries borrow measures of ICC (e.g., Engle and Engle, 2004; Altshuler, 2003; Wong, Sun & Haridakis, 2009).

Arasaratnam (2009) developed a new research instrument, comprising sub-sets of cognitive, behavioral and affective items, alongside other variables, such as motivation to interact with people from other cultures, positive attitudes toward people from other cultures (ATOC), interaction involvement, and ethnocentrism. The comfortably large sample size (N=302) made diverse and detailed statistical procedures possible.

First, multiple regression analysis was conducted, with ethnocentrism, motivation, ATOC, and interaction involvement as independent variables and ICC as the dependant variable. This statistical procedure helps to analyze several variables to understand how the typical value of the dependent variable changes when any of the independent variables changes, while other independent variables are unchanged.

Results of the regression analysis revealed positive relationships between the dependent variable (ICC) and all three independent variables: ATOC (β = .27, p < .001), motivation (β = .27, p < .001), and interaction involvement (β = .37, p < .001), indicating that changes in ATOC, motivation, and interaction involvement result in changes in ICC.

As a second step, correlation analysis was performed. This revealed positive relationships between ICC and ATOC (r(302)= .51, p= .01), ICC and motivation (r(302)= .50, p= .01), and ICC and interaction involvement (r(302)= .54, p = .01), and a negative correlation between ICC and ethnocentrism (r(302)= -.62, p = .01), thus, both statistical procedures indicate that the instrument was conceptually sound.

However, factor analysis revealed that not all 15 items of the ICC measure performed well, thus, the ICC measure was reduced to 10 items. Further studies are needed to identify if the new, 10-item measure adequately addresses all three, i.e. cognitive, behavioral, and affective components.

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Studies conducted by Matsumoto and his colleagues (2001; 2003; 2004; 2007) describe in detail the development, validation and piloting of their instrument, the Intercultural Adjustment Potential Scale (ICAPS), presented in Section 2.2.2. These studies aim to create a valid and reliable individual difference measure predicting intercultural adjustment that can be used in various contexts. A major strength of the studies is that the authors opted for including all the different factors previously suggested to be related to intercultural adjustment, and then empirically tested which of these had the strongest ability to predict intercultural adjustment (Matsumoto et al., 2001, p. 487). The initial item pool consisted of 193 items, which, as a result of empirical testing with two different samples was reduced to 55 items. Product moment correlations and reliability analyses were performed on the items, and the results were also correlated with the self- and peer-ratings of the participants. The eight studies presented in Matsumoto et al. (2001) demonstrated the reliability of ICAPS, and its convergent, construct and external validity in explaining intercultural adjustment. Further studies (Matsumoto et al., 2003, 2004) expanded the construct, and tested the instrument with a broader sample (besides students, workers, businessmen and sojourners) and found that the instrument worked with non-student samples as well. However, as the instrument is culture-specific, i.e. it was designed specifically to function with participants of Japanese origin, its potential use is restricted.

Korzilius van Hooft and Planken (2007) conducted a longitudinal study to examine Dutch students' intercultural awareness. They pre- and post-tested their participants in the beginning and at the end of a three-year international business communication training. The core component of their instrument comprised four scenarios (two monocultural and two intercultural) describing exchanges between business associates. These scenarios manifested three dimensions: "sender-receiver orientation", "reliance on context" and "attribution of context". The respondents were required to evaluate the importance and impact of three communication behavior dimensions as determinants of the failure or success of interpersonal communication. This was done with the help of six statements following each scenario (two addressing each of the three dimensions). Respondents were asked to assess who,

out of the two interactants is responsible for the possible misunderstanding, on a seven-point scale with the names of the sender and receiver at each end.

The instrument also surveyed self-perceived foreign language proficiency, time spent abroad, confidence, and interest in other cultures. The authors hypothesized (1) a shift in perspective on the three communication behavior dimensions in intercultural situations: sender-receiver orientation, meaning, and attribution to context; and no shift in perspective on these dimensions in monocultural situations; and (2) an increase in self-assessment of foreign language acquisition, confidence, and interest in other cultures.

Descriptive statistics was used to calculate the values of each dimension in both tests. Disproving the authors' hypothesis, participants did not display a difference in their views on intercultural situations, but on monocultural ones, where the perspective shifted towards more individualistic. The authors came up with various explanations stating that participants might have gained an initial sense of intercultural awareness as a result of their training; however, this may regress to an awareness of their own culture before they gain ability to reflect from the perspective of a different culture. In my view, the result is due to the small sample size, which would have called for a different research design, a qualitative study.

2.4.2 Qualitative studies

Qualitative data allows researchers to better identify the nature of the phenomena they investigate. Qualitative instruments make it possible to understand in depth the way participants shape their beliefs and develop their schemata and frames on the basis of their previous experiences (Dörnyei, 2007; Duff, 2008; Cresswell, 2003; Mackey & Gass, 2005).

Qualitative studies on ICC are mostly case studies and ethnographies: they employ interviews, diaries, narratives or observation for data collection. These instruments enable the researchers to gain rich data on the individual cases, thus allowing a better understanding of the participants' experiences.

Lázár (2011) presents two case studies on pre-service English teachers' ideas on teaching culture and developing intercultural communicative competence in language

classes. Data were collected by observing language classes the trainees taught on their teaching practice, and follow-up in-depth interviews were also conducted to better understand the participants' ideas and beliefs on these issues. The rich contextualized descriptions that underline findings portray a detailed picture of the two young female pre-service teachers' experiences abroad, ideas on intercultural education, and on FLT. It is clearly demonstrated how different the two participants were in multiple ways: they came from entirely different backgrounds, had different life experiences, substantially differing personalities and beliefs on teaching (Lázár, 2011, p. 17). Although the participants liked the idea of teaching cultural content, as novice teachers they were preoccupied by their own developing teacher personality and failed to incorporate a cultural dimension in their teaching. The thick-description of the observed classes and the detailed quotes presented in the study made it possible to enter into the perspectives of young would-be teachers and understand what aspects shape their ideas and beliefs on teaching culture. Credibility in the study is achieved through triangulation, i.e. using multiple methods of inquiry, prolonged engagement with the participants and cyclical data analysis.

Tran's (2009) interview study examines the experiences of Chinese and Vietnamese international students with written academic discourse at an Australian university through three cases. The study highlights the significance of exploring real accounts of students as 'insiders' and uncovering students' individual potential choices and intentions as their 'seemingly unrecognized' values in producing their own texts in English. The study presents examples of international students' reflection on their intentions in academic written assignments, and these examples illustrate how they struggle with the desire to express their identities through the written texts and with the academic conventions of their universities regulating the form and content of written assignments.

Dombi's case study (2010) on YLs intercultural experiences presents how a group of Hungarian children view other nationalities, what ideas they have about Otherness and how they interpret their previous experiences with other cultures. Six children were interviewed in two focus-group sessions, and they were asked to express their ideas on picture cards and photos depicting contexts which involve

intercultural communication, e.g., a playground on the beach, Roma children playing or dancing, Muslim kids playing with Arab dolls. The focus-group interviews revealed that children were open to speak about their experiences and verbalize their ideas, and they gave fluent accounts of their previous intercultural experiences. The quotes presented in the study clearly show that children are aware of the differences between them and their peers of different cultural backgrounds, but do not attribute significance to this difference. Moreover, results also revealed that participants are very curious and eager to find out more about other cultures, ways of life, and languages. The field observation complementing the interviews confirmed these findings: participants were eager to engage in games with others of different cultural background, and had favorable attitudes towards FLs in general, and English in particular.

Kramsch (2010) gives an account of a classroom observation project in a German as a foreign language class. The detailed fieldnotes and the transcript of the recorded classes illustrate the breakdown in communication caused by the lack of intercultural understanding in the classroom. The thick description provided by Kramsch clearly shows how the conversation on the bombing of Dresden suddenly stopped as it started to tackle questions on historical truths and moral issues.

A major strength of all qualitative studies described in this section is the way they provide rich contextualized description of the individual cases together with quotes of participants to illustrate their points. This practice serves to better understand contextualized human experience, and, ultimately the nature of ICC in different contexts. However, findings of qualitative inquiries are by no means generalizeable, and there is no evidence in these studies that other individuals would behave or think in the same way as the participants in these studies do.

2.4.3 Mixed-method studies

According to Dörnyei's definition, mixed-method studies 'integrate the two approaches [i.e. quantitative and qualitative] at one or more stages of the research process' (2007, p. 163) with the aim of achieving 'a fuller understanding of a target phenomenon' (p. 164). Mixed-method research has been widely discussed recently,

as Cresswell notes: '(w)ith the development and perceived legitimacy of both qualitative and quantitative research in the social and human sciences, mixed method research, employing the data collection associated with both forms of data, is expanding' (2003, p. 208). By employing approaches associated with both paradigms, researchers can increase the strength while eliminating the weaknesses of each (Dörnyei, 2007, p. 45).

Although experts in the field mostly agree that using mixed-method studies would be a suitable way to understand the complexities of ICC (see Deardorff, 2006, presented in Section 2.2.3) there are very few studies using mixed-method methodology on ICC. Most of them present surveys complemented by interviews (e.g., Fantini, 2006; Gao, 2000; Xiao & Petraki, 2007). The empirical studies described in Chapters 5-6 of this dissertation were designed to address this need by presenting a mixed-method inquiry into the ICC of Hungarian English majors.

2.4.4 Participants in studies

Some studies surveyed employees of various companies (Hofstede, 2001; Olebe & Koester, 1989; Matsumoto et al., 2003), however, the vast majority of studies overviewed in this chapter are concerned with stakeholders of education: teachers and students. Lázár's research comprised basically every aspects of teacher education, as she surveyed how ICC is present in teacher education, and how it is realized by practicing teachers (2006). Jenkins (2008) suggested that American teachers of English can avoid problematic, offensive cultural statements in Muslim classes if they devote time for extensive cultural preparation prior to entering service in an Arabic country.

Studies on students' ICC may be grouped according to whether they survey students in their native country (Dombi, 2010; Korzilius et al, 2008; Kramsch, 2010; Olson & Kroeger, 2001), or international students studying abroad (Arasaratnam, 2009; Dombi, 2011b; Faubl, 2009; Gao, 2000; Matsumoto, 2001; Olk, 2009; Sheldon, 2010; Tran, 2009; Xiao, 2007).

Sample size of the studies presented in this chapter ranged from two (Lázár, 2011) to several thousands (Hofstede, 2001), clearly showing the diversity of research

in this field. In some cases the sample size was too small to result in statistically relevant quantitative data (Fantini, 2006; Korzilius et al., 2008; Olson & Kroeger, 2001). In these cases qualitative inquiries would have triggered more meaningful results.

2. 5 Conclusions

In this chapter I reviewed various empirical studies on ICC in three different academic fields: psychology, business studies and language studies to present a detailed picture on how the construct is researched.

Despite the abundance of intercultural communication studies, all authors underlined the importance of further studies due to the complexity of intercultural interactions. No study was found to provide a complex framework to examine the intercultural communication experiences of university students. Thus, the two empirical studies presented in this dissertation (Chapters 5 and 6) aim to fill this gap, and intend to provide a complex, theoretically grounded, methodologically appropriate, and feasible way to understand the complexities of university students' ICC. Besides providing a description of students' ICC, the studies have pedagogical implications, as by highlighting problematic subject areas, they also suggest ways of developing students' ICC.

Chapter 3: Intercultural communicative competence (ICC) and language policy

3.1 Introduction

In the first two chapters I critically analyzed the construct of intercultural communicative competence and discussed empirical studies on ways of developing and assessing it in various educational and training contexts, with diverse individuals as participants. The third chapter is devoted to the role of ICC in FL education.

The first part of this chapter gives a critical overview of European policy on language education and shows how it promotes and publicizes plurilingualism and intercultural awareness for a better understanding among Europeans. I aim to highlight the most important documents that contributed to the development of the promoted model of plurilingual *European citizen*, who possesses the knowledge, skills and abilities (Byram, 1997) to cope with intercultural encounters. In addition to this, I present the changing role of the English language in both the European and the global context, and demonstrate that despite a clear articulation of the need to master

more than one foreign language, English has become a lingua franca in intercultural communication in Europe.

The second part of this chapter presents how the issues discussed on a European level are relevant to primary-, secondary-, and tertiary education in Hungary. I will analyze the most important documents regulating language education, with a focus on how intercultural education can be implemented in classrooms.

3.2 Language Policy in the European Union

Never in the history of Europe was the need for effective communication more articulated than now when the expansion of the European Union leads towards an attempt to unify Europe from the Iberian Peninsula to Scandinavia, from the Atlantics to the Balkans. Trends of economic globalization and societal internationalization have made it inevitable for Europeans to speak foreign languages, to be able to understand each other.

Although in the EU language policy is the responsibility of the member states, a considerable number of institutions and programmes deal with issues related to language learning on a continental level. The most important organization affecting European language policy is the Council of Europe, a Strasbourg-based intergovernmental organization. Two bodies coordinate the Council of Europe's work on language education: the Language Policy Division and the European Center for Modern Languages.

Respect for other languages and cultures has been a desired goal for the Council of Europe for more than five decades. The earliest document stressing the importance of learning and esteeming languages of other countries was the *European Cultural Convention* ratified in 1954 by then-members of the Council of Europe. This document served to substitute the bilateral cultural conventions between the member states, and promoted to 'pursue a policy of common action designed to safeguard and encourage the development of European culture' (*European Cultural Convention,* 1954, p. 2). In this regard the most important part of the convention is Article 2, which aims to ensure mutual respect for languages and cultures as well as to promote mobility

that would help citizens to learn more about other European cultures (*European Cultural Convention*, 1954, p. 2). The activities of the European Council related to language education are in accordance with Article 2, thus, it can be concluded that respect for languages and openness towards other cultures has been central to the Council's policy since an early time in European integration.

However, with the rapid expansion of the European Union in the past years language learning has gained particular importance in mainstream education in all member states. Promoting Language Learning and Linguistic Diversity: An Action Plan 2004 – 2006 (hereinafter Action Plan) was drafted in 2003, one year before the EU's most significant enlargement in its history, that led to an increase in population to comprise 450 million people from diverse cultural and linguistic backgrounds. Consequently, the Action Plan was drafted to make European citizens aware of the importance of effective communication and openness towards other cultures. The Action Plan acknowledges that the issues of language learning and linguistic diversity can be addressed at different levels: (1) at a national, regional or local level and (2) at the European level. The responsibility of implementing the principles belongs to the authorities in the member states, and the EU's role is not to replace their action, but to support and complement them (Action Plan, 2003, p. 5).

3.2.1 Key concepts in European language policy

The past five decades have witnessed major transformations in European societies that have led to changing needs in the field of language education as well. The political and economic entity of the European Union today comprises over 500 million citizens in 27 member states. Twenty-three languages are recognized as official languages of the EU, but due to the great variety of regional dialects and minority languages, this does not mean that the population's linguistic background can be described in terms of these 23 languages exclusively (Eurobarometer, 2006).

An important characteristic of European language policy is the articulation of Europe as a place favorable for the diversity of languages. European linguistic diversity is most frequently described in terms of multilingualism, plurilingualism

and intercultural awareness. The Council of Europe's language education policy today reflects and articulates these needs as it promotes (1) plurilingualism, (2) democratic citizenship, (3) linguistic diversity, (4) social cohesion and (5) mutual understanding (Language Policy Division Brochure, no date, p. 2).

3.2.1.1 Multilingualism and plurilingualism

The two most frequently used terms referring to the coexistence of multiple languages are plurilingualism and multilingualism. In the literature they are differentiated on the basis of their object: multilingualism occurs on a societal level, when more than one language is present in a geographical region. Plurilingualism, on the other hand, refers to the individuals' command of more than one language and to the fact that languages are not separated in the individuals' minds, but interact as they express themselves and formulate ideas about the world around them (CEFR, 2001, p. 4, p. 43).

The *White Paper on Education and Training* (1995) is the first EU document to stress the importance of plurilingualism, as it describes proficiency in several community languages as a precondition for citizens wishing to benefit from the boarder free single market (White Paper, 1995, p. 44). The 1995 White Paper does not use the word *plurilingual* at all, yet the concept of the plurilingual individual is clearly presented in this document. Instead, the word multilingualism is used and is argued to be 'part and parcel of both European identity/citizenship and the learning society' (1995, p. 51). This shows that the distinction between the concepts of *plurilingual* and *multilingual* was not clearly defined in 1995. The *Common European Framework of References* (2001) discusses the difference between these notions, and provides a widely-quoted differentiation influential in the discourse on language education in Europe (Mackievicz, 2002; Lázár, 2006).

3.2.1.2 Intercultural awareness

Intercultural awareness is the third term frequently used in European language policy. As the 1995 White Paper put it, attained FL proficiency must be supported by the ability to easily adapt to environments characterized by different cultures (White Paper, 1995, p. 44). In accordance with this, all the documents discussed in this section claim that interculturality and plurilingualism are inseparable, and they are most frequently discussed in relation to one another.

The *CEFR* argues that knowledge of shared values and beliefs held by social groups belonging to different countries, in other words, awareness of cultural differences, is essential to successful intercultural communication (2001, p. 11). The *CEFR* relates interculturality to plurilingualism claiming that the language learner, having acquired the new language and the new culture, does not store the newly gained knowledge in different mental compartments, but the new 'linguistic and cultural competences' (2001, p. 43) interact with other competences, providing learners with new frameworks for reflection on their own language and culture as well.

The Action Plan (2003) aims to ensure that European citizens can use their necessary 'intercultural and language skills' (p. 3) in order to be able to communicate effectively in the integrated Europe. Furthermore, the same document lists 'intercultural competencies' (p. 9) as requirements for European language learners.

At this point the inconsistency in terminology concerning intercultural issues introduced in Chapter 1 is obvious in the European language policy documents as well. Whether the same construct (i.e. effective functioning of the individual in multi-cultural environment, and ability to handle communicational situations in which people from different linguistic and cultural backgrounds interact) is labeled 'competence', 'skill' or 'ability', shows no consistency whatsoever, giving rise to doubts concerning the careful differentiation of these constructs by authors in this field (e.g., Byram, 1997; Byram & Flemming, 1998).

A 2007 Council of Europe publication, the *Guide for the Development of Language Education Policies in Europe* was drafted to promote a 'global concept' of languages and to reduce the number of ad hoc decisions taken under the pressure of time or

events (2007, p. 9). The *Guide* is not prescriptive but advocates that national language policies should have common characteristics, and these characteristics should reflect the values and principles of the Council of Europe (p. 10). The *Guide* concludes that 'Member States may conduct different language education policies according to a common principle and purpose, relevant for Europe: to develop the plurilingual competence of every individual throughout life' (p. 107). This can be achieved partly by giving overall place to intercultural education in the education system (p. 108). The *Guide* also notes that a core principle in language policies is plurilingualism that is fundamental to the Council of Europe's language policy (p. 17).

In May 2008 the Council of Europe issued the *White Paper on Intercultural Dialogue,* a document to serve as a conceptual framework and a guide for both policymakers and practitioners (2008, p. 5). This document argues in the name of the governments of the 47 Member States of the Council of Europe that 'the intercultural approach offers a forward-looking model for managing cultural diversity' (p. 4). The *White Paper* calls for the inclusion of intercultural dialogue at all levels of education and stresses that all students should be given the opportunity to develop their plurilingual competence (p. 44). Furthermore, it points out that intercultural awareness and plurilingualism are equally important concepts.

3.2.2 *The lingua franca in intercultural communication*

The globalized world is characterized by communication between people of different cultural and linguistic backgrounds; therefore, the need for successful communication is ever growing as it is crucial in effective cooperation among individuals and groups of individuals carrying different cultural baggage and speaking diverse languages. This is all the more the case with the EU, which, by definition, is a political and economic entity comprising citizens of different countries and diverse cultures. Nowadays, the spectrum of communication has broadened, new channels have opened and the interchange of information, thoughts and opinions is more frequent than ever. It is obvious that mutual understanding

between parties can only be achieved by using a common medium, a *lingua franca* for communication.

Successful communication between individuals not speaking the same mother tongue requires the use of a language spoken and comprehended by both parties. This might be achieved through using one of the parties' mother tongues or a language spoken by both parties as a second or foreign language. Knapp and Meierkord (2002) define *lingua franca* as a language used for communication by individuals for whom that language is not a first language. Nowadays, English is the language that fulfils the role of this common medium and thus is most widely used in these situations.

Although Seidlhofer (2004, p. 211) cites three definitions of lingua franca echoing the same view (Firth, 1996; House, 1999; Samarin, 1987), she also warns that interactions in which English as a lingua franca (ELF) is used often engage interlocutors whose first language is English. Thus, she considers it important to broaden the definition of ELF conversations to include interactions between native speakers and non-native speakers of the given language.

3.2.2.1 English as a lingua franca

When discussing the dominance of English in the globalized world, Crystal (1997) argues that there is a fundamental value of a common language that presents its speakers with exceptional opportunities for successful communication. In what follows, I demonstrate that English has taken on this role as a medium in global communication including European contexts.

As Graddol (2006) points out, non-native speakers of English outnumber its native speakers, consequently, in 80 percent of English exchanges the language is used as a lingua franca (p. 24). Drawing on the discussed definitions of both intercultural communication and of lingua franca, it can be concluded that Meierkord's (1996) term 'English as a medium of intercultural communication' ('Englisch als Medium der interkulturellen Kommunikation') is prevailing and appropriate. This, however, points to the need for incorporating ICC teaching in mainstream curricula. If English is used as a medium in intercultural

communication, care ought to be taken that learners' ICC may as well be developed in the course of their FL education, as they will need this competence when communicating with others from different cultures.

This, in fact, leads us to the question concerning the extent to which ELF differs from English as a foreign language (EFL), the school subject taught in most schools in Europe. In EFL the prevailing paradigm is that students need to attain native-like language competence and the target language culture is also heavily incorporated in the curricula. Thus, the fundamental difference between ELF and EFL lies in their use: ELF aims at serving mutual understanding between individuals not sharing a mother tongue, whereas students learn EFL with the intention to acquire a common framework of norms, in other words, native like communicative competence.

As the success of intercultural encounters heavily depends on mutual intelligibility, it can be assumed that in these situations English is used as a lingua franca, with speakers who intend to comprehend each other as precisely as possible. This, however, implies that ELF should be taught to ensure better understanding both in non-native interactions and in interactions between native and non-native speakers. As Graddol (2006) suggests, the rising interest in ELF is most likely to influence mainstream language teaching and assessment practices in the years to come (p. 34). The next section presents the role of the English language in Europe, and discusses its debated, but primary status.

3.2.2.2 English in the EU

Although a considerable number of EU documents on language policy stress the importance of learning more than one FL (Action Plan, 2003, CEFR, 2001; White Paper, 1995), and it is stated that all languages are equally important, English has a primacy in Europe, which reflects a global tendency (Graddol, 2006). A survey on European languages completed in November-December 2006 in the 25 member states of the EU and in the then accession countries (Bulgaria, Romania) as well as the candidate countries (Croatia, Turkey) shows that the three most widely spoken

second or FLs in the EU are English, German and French. English is the most widely known language apart from the respective mother tongues (Sweden: 89%; Malta: 88%; the Netherlands: 87%). A total of 51% of the EU citizens claim to be able to have a conversation in English. The survey also points out that the citizens of the EU think they speak English at a better level than any other second or FL. Seventy-seven percent of EU citizens believe that their children should learn English. English is the most desired language to learn in all countries except for the United Kingdom, the Republic of Ireland and Luxembourg (Eurobarometer 243: Europeans and their languages, 2006, p. 13).

The sweep of the English language is a world-wide social reality. The most conflicting ideas regarding the dominance of English are expressed by Robert Phillipson and David Crystal, two prominent applied linguists. Their treatment of the issue reflects entirely dissimilar worldviews, and this conflict gave rise to far-reaching debates (Crystal, 2000; Phillipson, 1999a, 1999b). Phillipson (1992) coined the term *linguistic imperialism*, referring to the possibility that the dominance of English threatens other languages, as it maintains the status of inequality between languages, and thus between countries and cultures (p. 65). Crystal (1997) claims that the rapid growth of the English language has its reasons in history (pp. 7-8), and concludes that the more powerful and influential a nation is, the more chances it has to make its language acknowledged.

While discussing whether the increased use of English serves to unite or to divide Europe, Philipson (2003) highlights the need for more FLs: '[a] significant development in Western Europe in the 1990s has been that the member states of the EU have endorsed the desirability of schoolchildren acquiring competence in at least two foreign languages' (Philipson, 2003, p. 63). This is in accordance with Willems' point of view, as he describes language policy in the EU countries as 'keeping with the conviction that plurilingualism in a continent like Europe should be the norm rather than the exception' (2002, p. 8).

This train of thoughts, however, would imply that plurilingualism and using a lingua franca are conflicting ideas, which is not necessarily the case. Referring back to the construct of the IS discussed in detail in Secton 1.3.2.2 this contradiction may

be solved: as the IS has a favorable attitude towards language learning and has successfully internalized interculutrality, there is a definite hope that achieving plurilingualism will be a desired goal for them. This seems to eliminate the mutual exclusiveness originally implied in the dichotomy of either being masters of a single language to be able to successfully handle intercultural situations or being proficient in more FLs.

This section presented the distinguished status of EFL in Europe and demonstrated that English has become a lingua franca in intercultural communication, a phenomenon reflecting global trends. The next part of this chapter presents how the constructs of multilingualism, plurilingualism and intercultural awareness are used in Hungarian documents, what possibilities are inherent in language teaching curricula in this country, and how these possibilities are implemented by practitioners.

3.3 The situation in Hungary

More than twenty years have passed since Hungary's transition from Soviet-like socialism to pluralistic democracy. The change in the political system has had far-reaching consequences in every segment of the country's life, including language education. As Medgyes and Miklósy (2005) observe, the changes of 1989 positively influenced language learning motivation (p. 35). The past two decades can be characterized by an increased number of languages offered to students in public education, by a great variety of new course books, and by innovative practices in language teaching. The language most students wish to learn is English, followed by German and French (Medgyes & Miklósy, 2005).

The next milestone with a remarkable impact on language education was Hungary's accession to the European Union in 2004. The hopes and aspirations of language education experts are best summarized by Szépe (2001), who claims that increased and better knowledge of FLs, and the emergence of European norms in different fields of language use can be expected as a result of joining the Union (p. 73). Similarly, Medgyes (2005) claims that Hungary's admission to the EU will trigger

acceleration of the FL study process (p. 260). Regarding the years that have passed since the accession, Nikolov (2007) concludes that the main principles and objectives of language education in Hungary are similar to European trends.

The next sections overview how language policy is regulated in Hungary, present its major documents, and show how intercultural education is implemented in the country. These sections will heavily rely on literature written by Hungarian experts, mostly, though not exclusively, in Hungarian.

3.3.1 Culture and ICC in the National Core Curriculum

In Hungary, the most important document to regulate public education is the *National Core Curriculum* (NCC, 2007). The NCC has three generations: its first version was drafted in 1995, and its implementation started in 1998. It presented the central side of a dual content specification system, and the schools could come up with their own educational programmes. Furthermore, it provided the basis of what requirements are expected in the first 10 years of education (Vass, 2008, p. 2). The second NCC was accepted in 2003, and contained important changes both in structure and content. Instead of the detailed presentation of requirements developmental goals were highlighted and the document became much shorter. The new version places special emphasis on competency-based learning, and its spectrum broadened so as to include all 12 years of public education (Vass, 2008, p. 3).

The 2007 version of NCC is in accordance with recent European trends as it emphasizes the key competences for lifelong learning: (1) communication in the mother tongue, (2) communication in FLs, (3) mathematical competence and basic competences in science and technology, (4) digital competence, (5) learning to learn, (6) social and civic competences, (7) sense of initiative and entrepreneurship, and (8) cultural awareness and expression (Recommendation of the European Parliament and of the Council, of 18 December 2006, on key competences for lifelong learning). The most important feature of the 2007 NCC was the definition of the role of key

competences together with the specification of each field with regard to definition, knowledge, skill, and attitude (Vass, 2008, p.4).

Even this broad enumeration of the key competences shows similarities with the requirements expected of an IS presented in Chapter 1, i.e. communication in FLs, autonomous learning, social and civic competences, and cultural awareness (Byram, 1997; 2003; Byram & Flemming, 1998; Jaeger, 2001; Kramsch 1998b). There is, however a more exact content specification in the NCC that sheds light on what is meant by teaching these key competences.

The NCC defines key competences as competences every individual needs for successful personal life, active citizenship, successful integration into society, and work (NCC 2007, p. 8). Communication in FLs is a key competence the NCC lists second after communication in the mother tongue. It describes communication in FLs as a competence that besides expressing and understanding ideas in a FL also requires familiarity with other cultures and the ability to mediate between them. As for knowledge, skills and attitudes, this competence requires familiarity with main types of oral interactional conventions, social conventions of a language, and the culturally determined nature of the language (NCC 2007, p. 9). This description is similar to Byram's construct of ICC, and shows that the Hungarian NCC not only allows for, but encourages the inclusion of the intercultural dimension in language education. This claim is further supported by the detailed description of the key competence of communication in FLs. In this part, the NCC specifies what levels of proficiency should be required of students at different stages of their education. Szépe (2001) claims that Hungary's place and position in Europe may only be assured and maintained if at least two languages are offered to students in public education (p. 76). The NCC ensures this possibility by prescribing that individuals should study at least one FL in primary schools and two FLs in secondary grammar schools.

Apart from this, it also states that the main aims of language education are to help students become educated, plurilingual citizens, and to acquire what the NCC labels 'communicative language competence' and 'applicable language knowledge' (használható nyelvtudás, p. 38), in other words, the ability to use language

appropriately in different contexts, echoing Hymes' (1972), Canale and Swain's (1983) and Bachman and Palmer's (1996) definition.

Developing communicative language competence, according to the NCC, means that by the end of public education students will (1) be able to use one or two FLs appropriately, (2) develop a favorable attitude towards the target language and the target culture, towards languages and cultures in general, and motivation to learn languages, and (3) become autonomous language learners throughout their lives (NCC 2007, p. 39). These specifications again confirm the requirements expected of an IS (Byram, 1997; 2003; Byram & Flemming, 1998; Jaeger, 2001; Kramsch 1998b), thus, it can be concluded that the Hungarian NCC is in accordance with European documents as it includes the development of ICC as an aim of language education. This claim is further supported by the fact that the NCC does not require native-like proficiency in a FL, and this is in accordance with recent trends (discussed in detail in Chapter 1) that strive to replace the model of the NS as the desired outcome of language education with the IS (Byram, 1997; Corbett, 2003; Kramsch, 1998b; 2001).

3.3.2 Primary and secondary education

The NCC covers twelve years of public education: primary and secondary education. This section overviews studies that deal with primary and secondary language education in Hungary and analyzes how the prescribed aim of including cultural references is implemented in education.

3.3.2.1 Teaching language and culture

Numerous empirical studies have been published in Hungary in recent years showing a mismatch between language education policy and teaching practice. The most important findings of large-scale studies were that FL classes are still dominated by grammar instruction and translation, especially in secondary education, both in grammar schools (Nikolov, 1999a; Nikolov, 2003a; Nikolov, 2003b;

Nikolov & Ottó, 2006; Nikolov, Ottó, & Öveges 2009a) and in vocational schools (Dombi, Nikolov, Ottó & Öveges, 2009; Nikolov, Ottó, & Öveges 2009b). These studies reveal that a communicative, meaning-focused approach is still not a characteristic of Hungarian FL classes in secondary education. Although these studies do not focus on intercultural communication, they do survey what actually takes place in FL lessons, and reveal that hardly any cultural reference is presented to students during the lessons. It must be noted, though, that studies surveying the Year of Intensive Language Learning (YILL) show a bit more positive picture: the increased number of language classes offered to 9th graders, according to teachers' claims, allows for conveying intercultural message to students, which highly contributes to their increased motivation (Dombi, Nikolov & Turányi, 2010).

Similar observations have been made concerning primary education, which is extremely unfortunate, as this age group is thought to be more responsive to the aims promoted by intercultural education. Young learners' development in early start programmes, research shows, is slow (Nikolov & Mihaljevic Djigunovic, 2006), much slower than that of secondary-school students. Consequently, the most important advantage of the early start, as Nikolov (2007) claims, lies not in fast development, but in fluency, communicativeness and in positive attitudes towards language learning, and general openness towards languages and cultures. Thus, the integrated teaching of language and culture at this early age would be beneficial in educating students to become ISs. Both Nikolov and Lugossy (2003) and Lugossy (2001, 2005) repeatedly emphasize that using authentic English stories and picture books, i.e. cultural references relevant for the given age group, with young learners in the FL classrooms increases their motivation to learn English and provides insight into lives and practices of children from a different cultural background, thus, achieves the desired goal of teaching language and culture simultaneously. However, reflecting on early programmes in Hungary, Nikolov (2009) concludes that primary school FL education is often controversial, as policy documents emphasize the importance of a communicative approach while experience shows that traditional, form-focused activities tend to characterize FL classrooms in primary schools, too.

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A few large-scale studies have been conducted in primary school settings that provide a detailed description of what actually takes place in the FL classrooms. A large-scale study conducted with 6th, 8th and 10th graders (Nikolov, 2003b) demonstrates that according to students, frontal teaching, grammar drills and translation are the most important characteristics of FL classes. The same result was found by Nikolov and Józsa (2003) with 6th graders, who claimed in their answers that they did overwhelmingly more reading and writing tasks in class than communicative oral tasks. In a comprehensive study on local primary schools, Bors, Lugossy and Nikolov (2001) provide a qualitative analysis of three primary schools in Pécs, a Southern Hungarian city. Their account on classroom observation presents that though communicative language teaching takes place in a few FL classrooms, students are still mostly taught according to the grammar-translation method with the use of grammar drills. Other qualitative studies (Nikolov, 1999b; 2001; 2002) present similar findings: teachers' practices do not support young learners' positive attitudes and fail to encourage their language learning motivation. However, Nikolov's (2003c) assumption concerning the lack in systematic enquires focusing on process rather than product calls for more comprehensive studies surveying what actually takes place in primary FL classrooms.

In sum, studies conducted with both secondary and primary school students show that the aim of teaching culture to students in a communicative way to develop their ICC is not very well accomplished in actual classroom settings. There is, however, a massive call to recognize the need to include intercultural references in education in Hungary, both on primary and secondary level. Studies promoting what is labeled 'multicultural education' or 'intercultural education' (e.g., Czachesz, 2007; Forray, 1997; Nanszákné Cserfalvi, 2008; Tamusné Molnár, 2007; Torgyik, 2004; Tusa, 2003) emphasize the role and responsibility of public education in raising students' cultural awareness in a multicultural and plurilingual Europe, and in making them sensitive to cultural differences. It is still clear, however, that the potential to develop ICC inherent in FLT is not used at all, or at least not appropriately. Lázár (2006) suggests that one way of improving this situation would be the introduction of intercultural dimension into teacher training and the

incorporation of IC training into teacher training curricula (p. 32). The next section will address the question of how students' ICC has been surveyed and studied in Hungary.

3.3.2.2 Intercultural communicative competence in public education

In line with Western trends, there is an increased interest in competence-based teaching in Hungary, which is best reflected in the 2007 NCC. Apart from this, in recent years a great number of studies conducted in education have emphasized the importance of competences (e.g., Csapó, 2003; Dancsó, 2005; Demeter, 2006; Hamar, 2008; Kasik, 2007; Ludányi & Juhász, 2008; Nagy, 2007). However, contrary to expectations and to the ambitious aims set by the NCC (2007), relatively few of these studies focus on ICC. There are two important characteristics of the articles dealing with this competence: (1) similarly to international practice, they tend to use the terms discussed in Chapter 1 interchangeably. Moreover, (2) even though there is evidence that Hungarian experts have acknowledged the importance of the school-context in developing students' interculurality as early as the middle of the 1990s (Csepeli & Závecz, 1995; Horváth, 1997; László, 1995; Szabó, 1995; Szabó & Örkény, 1996), these early studies do not label this construct as a 'competence', as this approach appeared later in the Hungarian literature, most probably due to (1) international influence and (2) the paradigm shift introducing the new, competence-based approach to learning taking place around 2000. Based on the most important articles published in this field, this section overviews how ICC is viewed by Hungarian experts.

The first enquiries into students' ideas concerning other cultures did not specifically mean by 'other culture' what is meant by most studies today. These early studies focused on 'otherness' from an aspect more relevant and realistic for Hungarians in the early 1990s, as the 'other cultures' they wrote about mostly denoted minorities living in Hungary and nationals of surrounding countries Hungary had historical conflicts with. These studies, consequently, do not investigate how communication may be made more effective between these cultures,

but were engaged in finding out the causes of inherent xenophobia and came up with possible, though tentative, suggestions as to how to overcome generalization and stereotyping in classrooms.

One of the earliest studies (Szabó & Örkény, 1996) was conducted to reveal the perception of the most characteristic intercultural problems of the Central-European region of the time by students leaving primary school, the most important institution in their socialization into citizens (p. 161). The aim of the study was to understand how primary school contributes to students' ideas about and attitudes towards other cultures, most importantly towards minorities, and to get a picture about how students define other cultures. Findings suggest that actual knowledge in geography and history is often complemented by popular folk anecdotes, and the parents' level of education accounts for the level of cultural knowledge, as the more educated the father is, the broader view the student has on cultural issues. Moreover, geographical factors also contribute to knowledge: students living close to the borders have a more clear-cut picture of other nationals living in the Carpathian basin. One of the most important findings of this study was that the term 'minority' is not neutral to students, and does not simply denote a certain group of people, but it is emotionally loaded and evokes different, mostly negative, connotations most commonly associated with skin color and poverty.

A qualitative enquiry (László, 1996) aimed to complement findings of the previous large-scale study. It analyzed the intercultural content of history, geography and literature course books used in primary schools in order to better understand what cultural knowledge students learn at school. Findings show that course books fail to provide students with clear definitions of phenomena like 'culture', 'nation', 'state', 'national', 'minority', or 'citizenship', because they assume that students are already familiar with these concepts. Thus, László argues, the course books fail to develop the conceptual framework with the help of which students could categorize their factual knowledge or the anecdotes they come across. It is interesting to quote the author's suggestion to use History and Literature classes to develop students' intercultural awareness, as these classes are the most suitable to deal with intercultural issues. Striking as it may be, there is no reference as to how FL classes

could help students become more competent in intercultural situations. This is most probably due to the fact that in the middle of the 1990s the possibilities inherent in teaching FL were not fully comprehended and appreciated.

A 1997 survey study on primary school children' attitudes towards otherness and ethnicity (Horváth, 1997) highlights the importance of intercultural education. This alarming study found that primary school students of a middle-sized Hungarian town, Kecskemét, showed rather xenophobic attitudes towards children of different cultural backgrounds, most importantly towards Roma, Serbian, Romanian, Russian and Jewish children. The limitations of this study are mainly in two areas: (1) as a quantitative study, the author suggests, it has no potential of finding out how these negative attitudes may be altered as a result of education, and (2) there is no reference as to what teachers can do in order to change students' ideas concerning otherness.

However, in the late 1990s, early 2000s, the possible enlargement of the EU altered the frameworks in which educational experts viewed intercultural issues. Given the possibility of re-integrating into Europe (Szépe, 2001), Hungary, together with surrounding ex-Soviet countries, tried to leave behind provincialism and view the intercultural arena in a more complex way. The ever-growing demand for modern FLs, especially English (Medgyes, 2005; Nikolov, 2007), resulted in the acknowledgment of FL classes as suitable places to develop students' ability to carry out effective and successful communication with members of other language communities. I do not mean to suggest, though, that Hungarian educational experts started to think that people sharing the same language would form a cultural unit, which would be a very narrow definition of culture. My point is that as the prospect of accession approached, intercultural education gained new dimensions and utmost importance, as stakeholders in education started to realize the inherent possibility to develop students' ICC through FL teaching.

Bárdos (2002) reasons for the integration of cultural elements in language teaching by presenting a historical overview of language education and underlining to what extent culture has always been part of language education. The author emphasizes that the communicative approach is the most suitable for the integrated

teaching of language and culture. Kramsch (2010, discussed in Chapter 2, Section 2.2.3) contradicts this idea, as in her views communicative language teaching is based on solving communication problems and developing strategies for effective communication, whereas an intercultural approach should teach students not only strategies to overcome breakdowns in communication, but competences to identify the nature of the communication problems and reflect on them. It is also important to reflect that Kramsch based her opinion on empirical data collected while observing language classes, whereas Bárdos's article does not discuss any empirical studies. The lack of empirical evidence is definitely a drawback of many Hungarian studies, and due to this it is difficult to present a clear picture on intercultural education in Hungary.

At a secondary school level, Simon (1999) gives an account of how culture and developing cultural awareness can be integrated in the FL curriculum. The author emphasizes the importance of making students get acquainted with the target language culture and consequently have an altered image of their own culture, an aim set by the NCC. Echoing Kramsch's view (1998), Simon suggests that the content of culture should be broadened so as to include small-c culture to complement the traditional big-C cultural content presented in course books, and new methods should be applied in order to make students more aware of the target language culture. The FL classroom, Simon claims, is a suitable place to teach students how to think critically and how to get rid of generalizations and stereotypes. In order to help students see the different values inherent in cultures, it is crucial to make them compare their culture to other cultures. The value of this article, I believe, lies in the actual, simple examples the author lists to help practicing language teachers fill the traditional tasks with new, culturally relevant content. Some of these suggestions include which cultural sources are worth consulting if one intends to include cultural elements into their classes, how to compare students' home culture and the target language culture, and how to explore the system of values of a culture.

A similar point concerning the acceptance and understanding of other cultures is made by Szóka (2003), who emphasizes that while achieving the above aims emphasis should be laid on developing communicative competence, intercultural

competence and autonomous learning. The author analyzed German and Italian language course books from an intercultural perspective, and came to the conclusion that in order to convey meaningful cultural input, authentic materials that students are interested in should supplement the course books.

The effect of intercultural contacts on primary school students' attitudes towards people of other cultures was studied by Kormos and Csizér (2007) in a qualitative interview study. Results revealed that students with more intercultural contacts had overwhelmingly more positive affective and cognitive attitudes towards the language they studied (English or German). Due to the qualitative nature of the study, students' answers to the interview questions enabled the researchers to come up with categories according to which students frame their attitudes towards speakers of the target language. These include ideas concerning the living environment, clothing, customs, holidays, and these categories may be helpful for practicing teachers as to which areas of cultural knowledge may be broadened in class in order to avoid popular stereotyping.

Similarly to Szóka (2003) and Simon, (1999), Holló (2008) also emphasizes the importance of incorporating authentic cultural scripts into FL curricula. In her seminal book arguing for the integrated instruction of FL and foreign culture, Holló provides help for practicing teachers, devoting two chapters (Chapters 12 and 13) to present what cultural content may actually be taught in FL classes. A further chapter (chapter 14) gives teachers useful tips how to develop themselves to be able to function as mediators for their students.

A related point is made by Lakatosné Török and Dorner (2007): they give an account of how teachers' intercultural competence can be developed through an international programme, eTwinning that brings together parties of different linguistic and cultural backgrounds. With the help of IT equipment students in the FL classroom have a chance to contact other students and to engage in communication in a FL. The study evaluates teachers' role in guiding their students throughout this project and shows how teachers' competences develop in this ambitious endeavor. Successful international cooperation through this programme, the authors claim, is the result of successful intercultural education. Thus, this

project, apart from promoting the inclusion of IT in the FL classroom, also triggers methodological innovation, as teachers need to rely on their ICC in order to help their students engage in communication with students from other countries. This, the authors hope, may have broader results, as schools in which this programme was organized may benefit more from their students' developed competences also outside the FL classroom.

The works of Lázár (2003; 2005; 2006) emphasize the need of incorporating intercultural content into language teacher training curricula. The results of the quantitative and qualitative research Lázár conducted in the period between 2000 and 2006 reveal that although policy documents call for the integrated teaching of language and culture, and there is a definite need for incorporating the intercultural approach into teacher training, little progress has been documented in this area (Lázár, 2006). This opinion is echoed by Bíró (2007), who concludes that no matter to what extent ICC is promoted by both European and Hungarian policy documents, developing this competence is still not an integral part of FL education.

This section aimed to present how development of ICC is implemented in Hungarian public education. As has been demonstrated, a number of studies deal with this rather timely issue; however, experience shows that its inclusion into FL classrooms faces difficulties. I believe that the only way of improving this situation is the publication of a large number of empirical studies the results of which would provide practicing teachers with guidelines on how and in what directions their students' ICC may be developed. The next section provides insight into how intercultural education is implemented at the tertiary level.

3.3.3 Tertiary education

The years that followed the change of political system in Hungary resulted in amplified interest in tertiary education. In Western countries the increase of the number of students in tertiary education happened in the 1960s (G. Németh, 2008). However, in Hungary the major change in society took place after 1990, and this phenomenon was accompanied with the broadening of citizens' ambitions (A.

Németh, 2009); thus, tertiary education opened its gate to the masses (Veres, 2010) almost regardless of actual economic or societal needs (Polónyi, 2008). This tendency, however, has somewhat decreased since 2004.

This section endeavors to present the role of ICC in FL teaching in tertiary education. It is a widely acknowledged fact that FL learning does not end with the secondary school leaving exam, but, in line with life-long learning trends, it continues in higher education as well. As Veres (2010) notes, the EU provides members of tertiary education the possibility of mobility, thus, there is an ever growing need for successful language education at this level as well.

3.3.3.1 Foreign language education at tertiary level

This section briefly reviews policy documents on tertiary language education. There are two types of FL education at a tertiary level: the training of language majors – whether or not they obtain teacher qualification – and the FL education of majors in other subjects. As Kiszely (2000) observes, both types are of utmost importance if we assume that a country's intellectual future largely depends on how its professionals are trained.

The 2004 Action Plan of the European Commission sets the principles for tertiary language education, and once again assures its importance, claiming that higher education institutions play a key role in promoting languages. The Action Plan welcomes the implementation of a coherent language policy by universities in member states to ensure that students are provided the necessary language education in order to pursue studies in other countries in FLs.

In Hungary, the 2003 World-Language campaign of the Ministry of Education presents the national strategy for FL education. Parts of it aim to develop the quality of FLT in higher education and promote life-long learning (Medgyes, 2005; Nikolov, 2009). Moreover, in line with suggestions of the Action Plan, the amended Higher Education Act of 2005 prescribes that academic degrees are only to be awarded to those holding a complex, intermediate level general language exam. Moreover, the Act also sets down that institutions in higher education must guarantee students the

possibility of developing their academic language skills (19. § (3)). However, the way universities regulate FL education or what languages they offer is not prescribed by law and it depends on their local curricula.

Experts unanimously agree that the most important recent changes in tertiary education in Hungary are linked to the introduction of the Bologna Process, a quest to develop a unified higher education system throughout Europe (Balogh, 2002; Barakonyi, 2002a, 2002b, 2002c, 2003; Hrubos, Szentannai & Veroszta, 2003; Kadocsa, 2002; Kiss, 2001; Ladányi, 2003). The country's admission to the process resulted in an almost complete re-structuring of trainings offered at universities and colleges (Dinya, 2002a, 2002b; Hrubos, 2003; Medgyes, 2003; Sima, 2002). Regarding language teacher training, there is a need to differentiate between available training programmes before and after the country joined the Bologna Process. In Hungary, the Bologna system is applied to those starting their university education after September 2006.

The way English majors are taught at universities and colleges differs to a great extent, and is only regulated by the nationally accredited curricula of the institutions. However, as the Action Plan observes, future language teachers have a crucially important role in building a multilingual Europe, and are called upon to represent European values of openness, tolerance, intercultural awareness and willingness to communicate (2004, p. 10). Thus, one would assume, the importance of their intercultural training is of utmost importance. As Lázár remarks, there are still very few empirical research projects in Hungary to find out how intercultural competence develops, and the studies conducted reflect that business schools are much faster in understanding the importance of IC than language teacher education programmes (2006, pp. 51-52). According to Borgulya (personal communication, November, 2010) the increased need to avoid misunderstandings stemming from diverse cultural backgrounds in the corporate business world has been internationally detectable since the 1970s, and even Hungary was quite quick in realizing its importance in the early 1990s, which resulted in the introduction of intercultural training in business education. The primacy of the fields of business and economics in this area can also be supported by having a look at the number of IC

course books written by Hungarian experts in these fields (Borgulya, 1994, 1996, 2004; Falkné, 2001; Hidasi, 2004; Heidrich, 2001; Polyák; 2005; Szalay, 2002). The next section is devoted to presenting studies involving Hungarian university students, both majors of English and of other subjects. As the previous tendency implies, the studies involving business and trade students outnumber those conducted with language students, and this dissertation itself is an endeavor to make up for this inequity.

3.3.3.2 Studies on ICC involving university students

Győri (1997) conducted a study on stereotypes with her students of Spanish at the College for Foreign Trade in Budapest. Results revealed that students' stereotypes about the Spanish were positively biased, and to a great extent influenced their motivation and attitudes towards Spanish language and culture. The author argues that stereotypes language learners hold should be mapped in the course of their FL education, and language teachers should strive to present them enough cultural information so that they can avoid even positive stereotyping, which is just as harmful as negative stereotyping, as it projects a distorted picture of reality. Although this study was conducted with a small number of participants (N=64), it is a valuable contribution to this field, as it gives detailed examples of students' ideas about people of different cultures, and shows how these ideas and beliefs influence their language learning.

A different study was conducted at the same institution involving a remarkably large sample of more than 1,500 students. Falkné (2005) surveyed how students of the College assess their IC lectures and seminars. The study shows that students have a very positive opinion about their IC training, find it beneficial from the point of view of their future career possibilities, and acknowledge the need for IC in today's globalized world, with possibilities for mobility within the EU. Hidasi (2006) published an informative article about the role of intercultural training in tertiary education, presenting the case through the example of the College for

Foreign Trade and acknowledged its importance in various disciplines, and called other institutions to devote more attention to it.

Bajzát conducted two studies (2009, 2010) at the Faculty of Mechanical Engineering and Informatics, University of Miskolc to reveal engineers' and engineering students' intercultural competence. A total of 92 engineers and 25 engineering students took part in her studies: professionals working at international corporations, and students taking part in internship mobility programmes in different European countries. Both groups of participants agree that they heavily relied on their ICC during their work, and they believe that a more detailed intercultural training would better serve their needs as professionals working in multicultural environments.

Szaszkó (2007) examined the influence of intercultural contacts on adult learners' motivation to study English. Although there were no university or college students among her participants (N=100), the study is informative, because most of the participating adults had completed their tertiary studies. Results reveal a low correlation between intercultural contacts and instrumental motivation, suggesting that Hungarian adults mainly use their intercultural contacts for their personal/professional development. Another finding is that the most frequent reasons of adults' contact with English media and literature are to get a broader view of the target culture and to improve their language knowledge. All in all, Szaszkó's study finds similar tendencies with adults to those in Kormos and Csizér's (2007) with children, presented in Section 3.3.2.2, suggesting that language learners' motivation is likely to depend on their contacts with the foreign culture and its products both in their professional (work, and school, respectively) and private lives, and it is also in relation with the type of information they have about the foreign culture.

In a study analyzing her own teaching experience at Szent István University Tompos (2006) identifies the most important difficulties in teaching IC in higher education. In her view, the problems originate from (1) the conflicting theoretical issues in this field, and from (2) the narrow range of informational sources students rely on when performing their assigned individual tasks. Tompos proposes to

encourage students to think critically and to reflect on conflicting theoretical models with an open, but critical mind. Apart from this, emphasis should be laid on deconstructing students' stereotypes and urging them to be open-minded. This, however, would need more contact time, consequently, the course should be extended to more than one term.

A large-scale, longitudinal questionnaire study was conducted with German students of Medicine in Hungary by Faubl (2010). She tried to uncover foreign students' ideas, beliefs, expectations and attitudes. Although the study does not survey Hungarian students, it demonstrates from a behavioral sciences perspective how individuals experience intercultural encounters while studying in tertiary education of a foreign culture. The study is invaluable for two reasons: it surveys a large number of students (N=300) in a longitudinal design, i.e. data were collected before students' arrival, after one term, and after several years. The initial results reveal that students' level of integration into their new culture was heavily influenced by the degree to which they have managed to master the Hungarian language. I believe this is an important finding, as it shows how much language proficiency influences ICC.

There has not been much research undertaken to survey language majors' ICC. A ground-braking study was accomplished by Lázár, who was the first to enquire into the role of ICC in language teacher education. In Hungary, Lázár conducted parts of her research as member of an international Council of Europe-financed project-team (Lázár, 2003). Their initial aim was to find ways how ICC may be incorporated in language teacher education in member states. A subsequent publication (Lázár, 2005) presented the role of intercultural competence in teacher education, urging stakeholders to realize its importance. Lázár addresses this issue in a more comprehensive way in her PhD dissertation (2006), which presents the first structured research of ICC in teacher education in Hungary. Her findings indicate that the development of ICC should be incorporated in language development classes as early as the first year of English majors' university education, so that they can better internalize these ideas during their methodology courses. This, as Lázár argues, would enable future language teachers not only to develop their students'

linguistic competence, but also (1) to use English as a medium through which important cultural information is passed, (2) to develop their skills of observation, mediation and interpretation, and (3) to promote openness and non-judgmental thinking (p. 189).

Lázár also addressed the question of how IC education is implemented in Hungarian English teacher training programmes at seven Hungarian universities. She concludes that several positive changes aiming to include ICC training have been implemented since 2001, and as a result, IC courses are compulsory at two universities, and offered as elective courses at four other institutions. However, Lázár's curriculum document analysis also reveals that the 6,222 English majors at the seven universities surveyed are taught the teaching profession by 45-50 teacher educators specialized in applied linguistics, and fewer than half of the trainers incorporate the intercultural dimension in their applied linguistics lectures and seminars (pp. 218-219). This alarming observation calls for an urgent paradigm shift in methodology courses of language teacher education.

Regarding English majors' willingness to use English Nagy and Nikolov (2007) found in a qualitative study that students of the University of Pécs were more willing to talk in English in front of non-Hungarians. Moreover, some participants reported to be most willing to use English when surrounded by international students, implying that the intercultural situation facilitates their communication. Furthermore, Nagy's (2009) findings with English language majors indicate that willingness to communicate is also likely to improve by frequent contact with the target culture and language in classroom setting. This claim is supported by findings of Dombi, Piniel, Szentpáliné and Turányi (2010), as their study suggested that doctoral students turned out to be more willing and less anxious to talk in English, as their experience with the language and culture advanced.

As this section has presented, there is a massive call for conducting more studies on language majors' ICC, in all possible directions presented in Chapter 2, for example, on how to develop and assess students' ICC. There is also need a for studies aiming to find new ways of integrating the development of ICC in university

curricula, with special regard to applied linguistics and methodology training of future language teachers.

3.4 Conclusion

This chapter aimed to present important concepts in the language policy of the Council of Europe, for example, plurilingualism, multilingualism and intercultural awareness. Whether and how European proposals and suggestions are implemented in different countries' national language policy was beyond the scope of my inquiry. I aimed to highlight the common principles according to which language policy in individual countries should be framed. These principles all serve the better understanding among Europeans and contribute to the development of European identity. Plurilingualism, multilingualism and intercultural awareness are essential notions to consider when discussing language policy in an integrated Europe and the Council of Europe is striving vigorously to encourage and guide member states to incorporate these concepts into their national curricula.

This chapter also aimed to present how English is used as a lingua franca in intercultural encounters taking place between individuals from different linguistic and cultural backgrounds. The underlying motives of intercultural interactions are mutual understanding and negotiating meaning, rather than projecting native-like command of the language, thus, it can be concluded that in most intercultural communication acts where English is used, it is used as a lingua franca.

The third part of this chapter presented how Hungarian language policy documents treat intercultural issues, and it has been shown through large scale and case studies conducted on both primary and secondary level, that despite continuous calls to incorporate intercultural elements in language education there is still room for improvement in this field. The overview of studies conducted with students of tertiary education reveals that there is a lack in studies surveying language majors' ICC. The empirical part of this dissertation (Chapters 4, 5 and 6) presents studies that I hope will partly fill this gap, and trigger more inquiries of similar kind.

Chapter 4: Background to the empirical studies

4.1 Introduction

The first three theoretical chapters have attempted to outline theories and empirical research on ICC. In this chapter I provide an overview of the two empirical studies I have conducted to better understand university students' ICC. This chapter will also present the context of the research, the overall characteristics of all its participants, the research questions, and a summary of the research methods used. However, as the research consists of two studies of different design, a more detailed description of each of the studies is included in the respective chapters.

The highly complex nature of ICC together with apparent inconsistencies in published research require further studies on ICC. To address this need, a series of studies were designed and implemented among Hungarian university students between May 2010 and May 2011. The aim of these studies was to better understand the nature of students' ICC, to find out how they perceive intercultural situations, how they communicate in intercultural situations, and most importantly to come up with an instrument that sheds light on which variables actually influence ICC, so that once knowing these variables, instructors could tailor their teaching to include activities developing ICC.

4.2 Setting

Both studies were conducted at the University of Pécs, which, with its 27936 students is one of the largest universities in Hungary, its students representing every region of Hungary. Moreover, with 1762 international students enrolled, it is also a popular university among foreigners (data from PTE Statisztika, 2010). The city itself is a popular tourist destination, all the more true since its hosting of the European Capital of Culture series of cultural programmes in 2010. The number of foreign tourists visiting the country has been steadily increasing in recent years. Thus, the city's multicultural atmosphere is granted, and this actually contributes to the university's popularity among both Hungarian and foreign students.

The narrower research site, the Institute of English Studies at the Faculty of Humanities, University of Pécs is an institute comprising three departments of English, and hosting a number of undergraduate programmes, including an English major programme; BA in English Studies major programme; MA in English Studies programme; and MA in Teaching English Language and Culture.

4.3 Research participants

The research participants of the three empirical studies were all day students studying in the BA in English Studies programme. Education in this programme lasts for six semesters for students who major in English Studies; and four semesters for minors of English Studies. Majors have to complete 110 credits and minors 50 credits out of the 180-credit requirement for a full BA degree. After completing language development and introductory courses, students who major in English Studies are required to chose from the following specializations: American Studies; (2) English literature and culture; (3) English linguistics; or (4) English applied linguistics. (Tantervek, 2010). Many of the BA students are assumed to pursue an MA in English Studies or in teaching English, thus, they are likely to become EFL teachers.

Participants of the first study (N=45) were third-year BA students; whereas participants of the second (N=102) study were first-year BA students, their age

varied between 19 and 23. A detailed overview of research participants will be provided in the description of each study.

4.4 Research questions

As has been demonstrated in the previous chapters, both theories and empirical studies on ICC suggest that the degree to which an individuals' ability to interact effectively and appropriately in communicational situations involving parties of different cultures is influenced by a number of factors, such as cognitive, behavioral, affective, psychological and even symbolic (Arasaratnam, 2009; Byram, 1997; Deardorff, 2006; Kramsch, 2010; Matsumoto et al., 2001; 2003; 2007; Spitzberg & Cupach, 1988). Moreover, as Lázár (2006; 2011) outlined, would-be teachers' ICC is of crucial importance, as they will play a predominant role in developing their students' ICC in the language classroom.

In line with these assumptions, I have formulated thirteen research questions to explore and survey the complex nature of ICC of BA students of English. The research questions are presented in Table 3 on page 114.

4.5 Research methodology

Employing both qualitative and quantitative means of data collection this dissertation follows the tradition of mixed-method research. According to Dörnyei's definition, mixed-method studies 'integrate the two approaches [i.e. quantitative and qualitative] at one or more stages of the research process' (2007, p. 163) with the aim of achieving 'a fuller understanding of a target phenomenon' (p. 164). Mixed-method research has been in the centre of attention recently, as Cresswell notes: 'with the development and perceived legitimacy of both qualitative and quantitative research in the social and human sciences, mixed method research, employing the data collection associated with both forms of data, is expanding' (2003, p. 208).

Following Johnson and Christensen's typology of method constituents (cited in Dörnyei, 2007, p. 169) this study employs a 'QUAL→QUAN' approach, where the capitalized abbreviations mean that regarding dominance neither constituent is of lower importance, while the arrow indicates the sequence of data collection.

A qualitative instrument was used to uncover students' complex views and beliefs about the success or failure of their previous intercultural encounters. Answers to the qualitative instruments made it possible to in-depth understand the way participants shaped their beliefs and developed their schemes on the basis of their previous conceptions and experiences. Findings of this study served to identify the affective variables influencing ICC.

Once these affective variables were tackled, I started to construct an instrument that was intended to measure English majors perceived ICC, and its relation to the already identified affective variables. The quantitative instrument of the second study was used to map the relationship between participants' perceived ICC, affective variables and further individual difference variables.

Table 3 provides a systematic overview of data sources and methods of analysis used in the three studies to answer the research questions.

Table 3

Summary of Research Questions, Data Collection Instruments and Methods of Data Analysis

Study	Research questions	Design	Instruments	Methods of analysis
Study 1 (N=45)	**RQ1:** How do students perceive intercultural encounters? **RQ2:** How can students' intercultural encounters be characterized? **RQ3:** What contributes to students' success or failure in intercultural communication situations?	Stimulated retrospective recall	Essay task	Qualitative content analysis

Study 2 (N=102)	**RQ4:** What characterizes participants' ICC?
	 RQ5: What characterizes participants' PICC?
	 RQ6: How do ICC and PICC relate to one-another?
	 RQ7: What characterizes participants' affective profiles (WTC, CA, MOT)?
	 RQ8: What is the relationship between affective variables and ICC?
	 RQ9: How do the following affective variables explain variance in students' ICC?
	   RQ9.1 willingness to communicate (WTC)
	   RQ9.2 communication apprehension (CA)
	   RQ9.3 motivation (MOT)
	 RQ10: What other individual differences characterize participants?
	 RQ11: How do the following individual difference variables explain variance in students' ICC?
	   RQ11.1 intercultural contact (ICO)
	   RQ11.2 perceived communication competence (PCC)
	   RQ11.3 perceived L2 competence (PL2)
	 RQ12: What relationships characterize learners' ICC, WTC, CA, PCC, PICC, motivation and ICO?
	 RQ13: How can these relationships be modeled?
		Questionnaire study	-ICC questionnaire
			
			 - Communication variables questionnaire
			
			 -Affective variables questionnaire
				Descriptive statistics Correlation analysis Regression analysis Multi-dimensional scaling Hierarchic clustering Structural equaton modeling (SEM)

4.5.1 Study 1: A qualitative study on English majors' intercultural experiences

As a first step, a qualitative study was carried out to uncover the factors contributing to students' success or failure in intercultural communication situations. According to Mackey and Gass's (2005, p. 162) definition, qualitative research can be described as 'research that is based on descriptive data that does not make (regular) use of statistical procedures'. I aimed to get a holistic view (Duff, 2008) on students' evaluation of their previous intercultural encounters, to be able to determine what factors influence their performances, and to gain an in-depth understanding of their experiences.

The thick-description provided in the study serves the purpose of better understanding students' perspectives, to enable us to comprehend contextualized human experience, a major aim of qualitative research (Dörnyei, 2007).

Although, as has been shown in Chapter 2, there are some studies using qualitative data, most of them are interview studies complementing findings of questionnaire surveys (Fantini, 2006; Faubl, 2009; Xiao & Petraki, 2007), or presenting individual cases (Lázár, 2011; Tran, 2009). This study is unique in the sense that it makes use of extensive qualitative data to uncover the factors influencing university students' intercultural performance prior to designing an instrument to survey their ICC.

4.5.2 Study 2: Developing an instrument to survey English majors' ICC

Study 2 is a questionnaire study involving 102 first-year BA students. The chapter dealing with this study (Chapter 6) presents the development, piloting and implementation of an instrument to survey English majors' ICC. Every step of the construction of the instrument is presented, together with a detailed description of findings of the pilot studies and the changes implemented as a result of these findings.

Descriptive statistics was employed to summarize numerical data on different characteristics of participants, e.g., their ICC, their WTC, their motivation, anxiety, language proficiency, etc. However, as descriptive statistics does not allow general conclusions (Dörnyei, 2007, p. 208; Mackey & Gass, 2005, p. 162), more complex statistical analyses were required to understand the convolution of ICC within my sample. The variables the questionnaires measured were (1) motivation, (2) willingness to communicate, (3) perceived ICC, (4) perceived communicative competence, (5) frequency of intercultural contact, (6) communication apprehension and (7) perceived language proficiency. To examine the relationship between these variables, correlation analysis was performed, aiming to uncover the strength and direction of the relationship between variables (Dörnyei, 2009, p. 223). However, when there are more than one predictor variables, it is not possible to compare their contribution to the criterion by simply comparing the correlation coefficients. Thus, apart from correlation, multiple regression was also performed on the dataset, to get a more precise picture on participants' ICC. Regression analysis is a frequently used statistical technique that aims to explain variance in the level of one variable on the basis of the level of other variables. Regression analysis makes it possible to assess the strength of the relationship between each predictor variable to the criterion variable (Cohen, Cohen, West & Alken, 2003, p. 3).

I also intended to draw up a model of English majors' ICC based on data of Study 2. However, as neither correlation nor regression allow for determining cause-effect relationships and possible paths between variables, structural equation modeling (SEM) was used to model English majors' ICC, as this technique enables to confirm or reject hypothesized relationships between certain variables of a proposed theoretical model. Studies employing SEM are very popular nowadays, and one reason for this is that SEM provides researchers with a comprehensive method for testing theoretical assumptions. Thus, if a researcher sets up a theoretical model based on empirical data, in which a set of variables are thought to define a construct, SEM is able to determine to what extent the proposed model is supported by the data obtained from the sample (Schumacker & Lomax, 2004).

A further advantage of SEM over other statistical analyses (e.g., regression) is that it explicitly counts with inevitable measurement error (Raykov & Marcoluides, 2006). In Study 2 I employ a technique in SEM that became known as path analysis, i.e. a model analysis that results in models comprising only observed variables (Loehlin, 2004; Raykov & Marcoluides, 2006).

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4.6 Validity, credibility and reliability

Different measures have been taken to ensure that the studies presented in the next two chapters are valid, credible and reliable. The administration of both questionnaires was preceded by pilot interviews employing think-aloud protocol, to test whether participants understand the items, and to find out what they thought about them. After the changes made as a result of the pilot studies, the opinions of two senior researchers were asked before the questionnaires were administered for a pilot survey study. In case of the quantitative study (Study 2) the internal consistency measure, the Cronbach alpha was computed for each multi-item scale, which provided sound evidence that the questionnaire is consistent, and it measures what it intends to measure.

Study 1 is a qualitative inquiry, thus, it is much less straightforward to identify what can be done to ensure credibility and reliability (Dörnyei, 2007, p. 51). I have chosen to follow the recommendation of the TESOL Quarterly Qualitative Research Guidelines (2003) and (1) aimed to explore emic perspectives, i.e. students' own perceptions of events and their interpretations; (2) prolonged engagement with participants was ensured: I have taught them for two semesters, and have a very good relationship with them, which means that I am sure to have their trust and thus can hope that their beliefs and perspectives are sincere as they have reported in their narratives. Moreover, (3) thick-description provided in Study 1 helps to present findings in rich contextualized detail to better understand participants' experiences (Dörnyei, 2007, p. 60, Duff, 2008, p. 43).

Finally, triangulation, i.e. bringing together multiple perspectives, methods, and sources of information was employed, as it is generally believed to enhance the validity or credibility of the results (Dörnyei, 2007; Duff, 2008; Cresswell, 2003).

4.7 Conclusions

No doubt, empirical research on ICC is rich; however, due to the complexity of the construct, studies without exception emphasize the need for more, conceptually sound research. The aim of the two empirical studies introduced in this chapter is to fill this gap by providing a comprehensive framework in which the ICC of English majors of the University of Pécs can be better understood.

The detailed description of these studies in the next chapters will shed light on how university students perceive intercultural situations, and how they communicate in these situations. Most importantly, the studies also attempt to come up with an instrument to determine which variables actually influence ICC. This indisputably has a pedagogical implication: knowing the variables influencing ICC expectedly helps instructors to tailor their teaching so as to address the individual differences accounting for variation in ICC.

Chapter 5: A qualitative study on English majors' intercultural experiences

5.1 Introduction

This chapter presents the first study of a series of two studies designed to analyze university students' ICC. The study follows the traditions of the qualitative research paradigm: it aims to provide a thick description of students' intercultural encounters allowing in-depth understanding of their experiences.

My aim was to explore how students behave in intercultural situations and to identify what influences their behavior in order to be able to define what these variables are and how their relationship with students' ICC can be mapped (see Study 2 in Chapter 6).

To my knowledge, so far only one study has employed a similar strategy: prior to designing a questionnaire instrument to measure students' ICC (Arasaratnam, 2009), Arasaratnam and Doerfel (2005) identified key components of ICC by interviewing participants from 15 different countries, who were all asked to

describe a competent intercultural communicator. The aim of their study was to explore whether there were identifiable differences in a competent intercultural communicator going beyond the cultural context and cultural identity of the perceiver. The interview transcripts were subjected to semantic network analysis. As a result of the analysis of emerging patterns, Arasaratnam and Doerfel found that competent intercultural communicators possessed the following qualities: (1) empathy, (2) intercultural experience, (3) motivation, (4) global attitude, and (5) the ability to listen well in conversations. When designing her research questionnaire, Arasaratnam (2009) relied on the findings of her previous study, and worded items to measure these variables.

Arasaratnam and Doerfel's study (2005) has two major strengths: (1) it is the only study that aims to understand ICC with qualitative means prior to designing an inventory to measure it, and (2) by interviewing 15 people from different countries it aims to understand ICC as a competence transcending cultural contexts. However, my concern is with the data collection instrument: interviews in which participants are asked to describe a competent intercultural communicator are not suitable for data collection, because participants did not give an account of real-life experiences, but their ideas about an imaginary person. Thus, there was no way of finding out what their views were based on and how their experiences impacted their beliefs. In my view, our globalized world provides ample opportunities for intercultural encounters and asking participants about their real-life experiences in such encounters would help us draw a more realistic and valid picture.

This chapter presents a study that endeavors to serve such a purpose: students' own accounts of their intercultural encounters are analyzed, and findings of this study form an integral part of the questionnaire study presented in Chapter 6.

5.2 Method

Due to concerns regarding methodology, I chose a path different from previous studies. I applied introspective methods: I elicited self-reflections from respondents. According to Dörnyei (2007, p. 147), this is a suitable way to obtain information about unobservable mental processes such as thoughts, feelings, motives

or attitudes. There are two specific techniques within introspective methods: think-aloud protocol and retrospective reports (Gass & Mackey, 2000). The problem with retrospection is that the accuracy of recall depends on the time interval between the actual occurrence of a thought and its verbal report. However, in interaction research immediate report is rather impossible (Dörnyei, 2007, p. 149); instead, Gass and Mackey (2000) propose a technique frequently referred to as stimulated recall. The core idea in this technique is that some tangible reminder of an event would help the respondents retrieve the thoughts and feelings they had during an event. In the research instrument designed for this study (more detailed description in Section 5.2.3) I chose to apply narrative accounts of international students about their experiences in Pécs. These accounts were expected to trigger participants' ideas about similar experiences they encountered.

5.2.1 Research questions

The following three research questions are addressed in this study:

RQ1: How do students perceive intercultural encounters?

RQ2: How can students' intercultural encounters be characterized?

RQ3: What contributes to students' success or failure in intercultural communication situations?

5.2.2 Participants

Participants of this study were 45 English majors in their third year, studying in the BA in English Studies programme at the University of Pécs. All of them had completed introductory courses on Intercultural Communication, and the majority of them (32; 71%) were currently enrolled to an elective Intercultural Communication lecture course. Intercultural communication courses at the UP cover a wide range of topics from different fields, such as linguistics, applied linguistics, communication studies, social and general psychology (for details see Dombi, 2011a), thus, students became familiar with the basic theories underlying intercultural interactions during their studies.

Students' average age was 22 years; the youngest student was 20, the oldest 23 (SD=1.4). There were 29 female and 14 male participants. Data were not available in two cases. All participants were native speakers of Hungarian, and considered English their first, and most important foreign language. All of them had been studying English for a minimum of nine years at the time data were collected.

5.2.3 Data collection instrument

A special data collection instrument was designed for this study. First, retrospective narratives were collected from ten international students of the UP (4 German, 3 Scandinavian, 2 Iranian and 1 Korean) on their experiences after arriving in Pécs. As a next step, the texts were analyzed and three narratives were selected to be part of the research instrument. An expert senior researcher's opinion was also considered in selecting the final narratives. These scripts were evocative enough to provoke participants' ideas about similar experiences: one gave an account of a successful intercultural communication encounter, one of an unsuccessful one, and one was about surprising differences in lifestyles between the country of origin and the host country.

Participants were asked to read the three narrative accounts and to write a short essay in English of about 250 words describing an occasion in which they felt similarly to one of the authors of the sample narratives.

In addition to the story writing task, participants were also asked to fill in a short questionnaire on their background: their age, gender, mother tongue, current year of study, number of years studying English, and number of IC courses completed. A copy of the full research instrument is provided in Appendix A.

5.2.4 Procedures

Data were collected in the spring term of the 2010/2011 academic year. Most of the participants (32; 71%) were enrolled to an elective lecture course entitled Intercultural Communication. Students in that course were invited to participate in this study, and in return they were offered the possibility that their narrative

accounts would count towards a part of the end-term written exam to be assessed on the basis of content and language. The other 13 students (29%) volunteered to be part of the research in other classes but their assignments did not count towards any grade.

Students were all informed that their accounts would form a database and would be subjected to content analysis for research purposes. The completion of the task required 60 minutes. Data collection took place in a lecture; students accomplished their handwritten accounts.

Students gave their informed consent that their writings could be used for academic research purposes. I assured all participants that their privacy would be protected and their identities would not be revealed. For this purpose, narratives were coded to two-digit numbers to ensure data protection.

The qualitative content analysis (Cresswell, 2003; Dörnyei, 2007) of students' narratives took place in May, 2011. There were some participants who shared more than one intercultural story; as a result, 49 narratives were analyzed. As a first step, students' writings were digitalized as one document. Then, the narratives were repeatedly read to gain general understanding of the type of information in the text. To obtain more reliable results, a senior expert was asked to read the narratives and to identify themes and focal points; her opinion was also considered. As a next step, the ways students defined intercultural encounters were categorized: then, emerging themes and patterns were identified and classified. During the analysis six main themes were detected, and the interpretation of findings is based on these themes and the respective subcategories, as outlined in Figure 11 on page 124.

Most students wrote extensively about their intercultural experiences, giving specific and detailed descriptions of the incidents; however, some participants mentioned only some aspects of the situation and provided less information on the details. The number of narratives falling into each category will be indicated together with the findings.
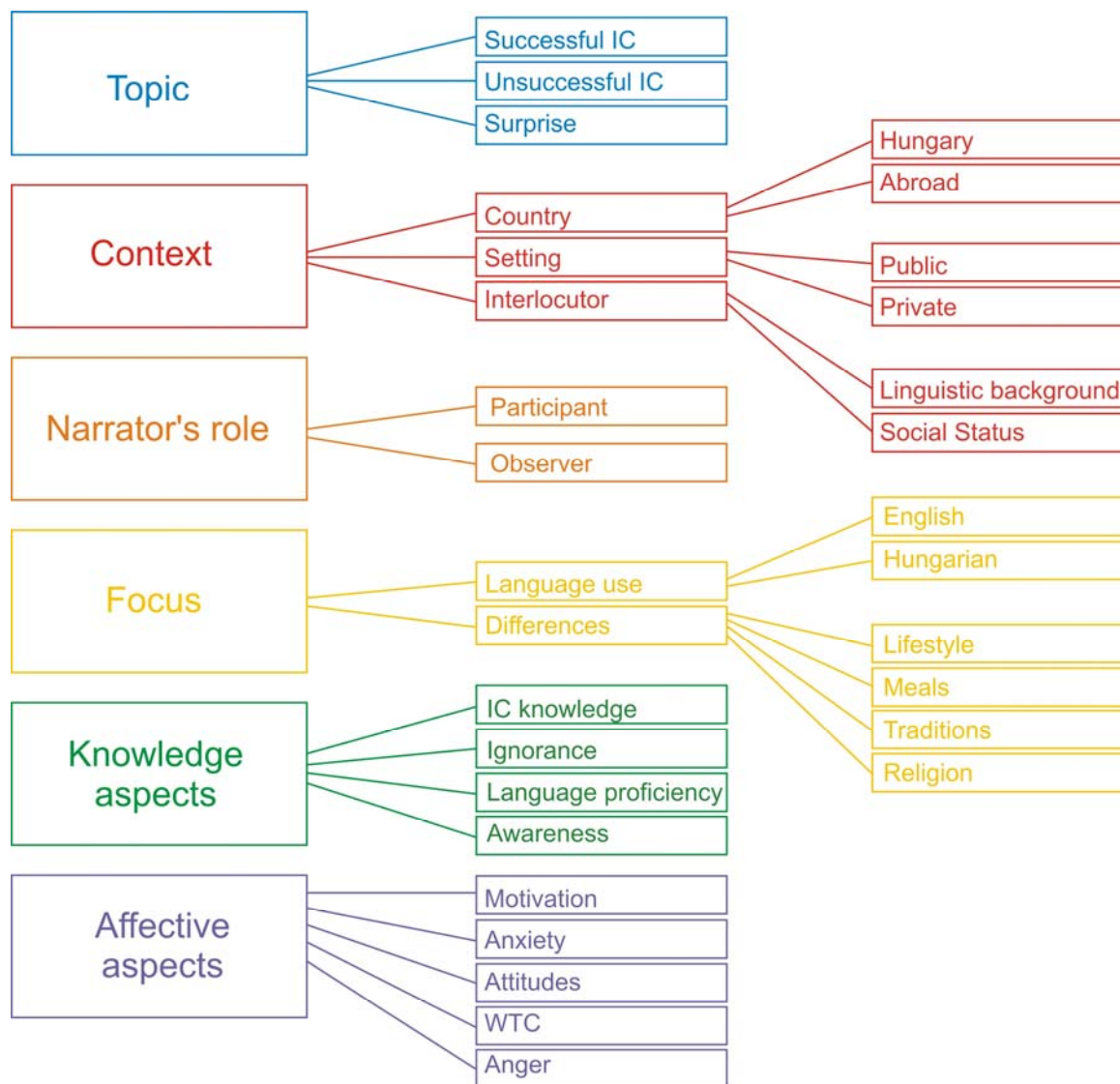
Figure 11. Emerging patterns in students' narratives

5.3 Results and discussions

In this section findings will be presented on (1) what characterizes participants' encounters, (2) how participants perceived intercultural encounters; and (3) which patterns emerged in students' scripts.

5.3.1 General characteristics of students' intercultural encounters

Students' scripts can be characterized along four main criteria. First, the emerging topics of the narratives are presented, as they provide information on how participants define an intercultural interaction. Second, the most striking differences inherent in students' narrative accounts are outlined, followed by a detailed analysis of the context of interaction. Finally, participants' role in IC encounters is analyzed.

5.3.1.1 Participants' definition of IC encounters

As has been described, the data collection instrument included three authentic narratives told by international students describing diverse intercultural encounters. To find out how participants perceived intercultural encounters narratives were analyzed on the basis of what kind of memory participants wrote about: (1) a successful communication situation, (2) an unsuccessful communication situation, or (3) surprise at differences in lifestyles. It is important to note that participants were not directly requested to define an intercultural encounter; however, the kinds of memories they wrote about implicitly show what they think an intercultural encounter involves. One should bear in mind that the authentic narratives used to evoke memories might have had an influence on which stories students finally decided to share; however, as has been pointed out in Section 5.2.3, using trigger texts was a must, and the authentic narratives were carefully selected to be representative of students' encounters.

The three topics identified in the dataset were evenly distributed in the narratives: 17 students wrote about successful intercultural encounters, 15 gave an account of unsuccessful ones, whereas 17 narratives described surprising events. This similar ratio shows that the initial narratives in the data collection instrument had been well chosen, as they elicited a wide range of stories. Figure 12 shows the distribution of narratives according to these criteria.
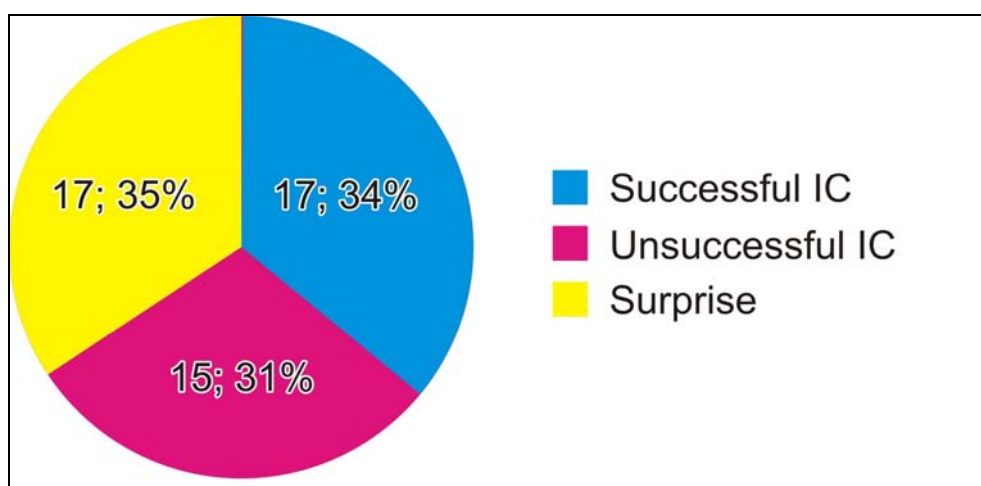
Figure 12. The main topics in students' narratives

Out of the 49 scripts, 45 described situations in which actual interaction of individuals was involved. Four narratives, all accounting for surprise at the differences of lifestyle, described the participants' ideas on visiting other countries, or observing foreigners in Hungary. Thus, participants overwhelmingly described intercultural encounters as events in which verbal communication between individuals took place.

In 42 stories students mentioned situations in which they talked in English with either a native speaker (NS) of English, or a non-native speaker (NNS). The NNSs mentioned by students included citizens of mostly Western-European countries, and Asians. Table 4 provides information on the origins and linguistic backgrounds of interlocutors involved in the interactions carried out in English.

Table 4

Origin and Linguistic Background of the Interlocutors

NSs of English			NNSs of English		
US	GB	AU	Western European	Eastern European	Asian
4	5	1	14	2	16

As 42 students shared stories of encounters in which they used English, findings in this section contribute to the increasing awareness in the literature that English is becoming the language of intercultural communication (Knapp &

Meierkord, 2002; Meierkord, 1998; Seidlhofer, 2004). Meierkord (2000) analyzes small talks between interlocutors for whom English was a foreign language, and she argues that these intercultural communication acts are characterized by cooperation rather than misunderstanding, as interlocutors wish to assure each other of their benevolent attitudes. This finding is echoed in this study: students all reported on interlocutors who strived for mutual intelligibility and even the ones describing an unsuccessful event did not attribute it to the fact that English was used as a common language. Kankaanranta (2009) presents findings of two research projects by the Helsinki School of Economics, and argues that in joint Swedish and Finnish companies English is used as a primary means of communication both on the individual and the corporate level, even if Swedish is spoken by both parties. Similarly, Nickerson (2005) found English to be the exclusively used language when analyzing spoken and written communication between business partners of different cultural backgrounds. Penny Ur's 2009 TESOL plenary addressed this issue from the language teachers' point of view and concluded that the increased demand for competent intercultural communicators requires a change in the classroom, and there should be a shift in instruction to serve these needs.

Three narratives described situations in which Hungarian was used with native Hungarian interlocutors residing in neighboring countries, labeled 'ethnic Hungarians' by respective participants. Thus, these respondents found it unnecessary to define intercultural encounters as communication acts involving interlocutors speaking a foreign language, pointing towards a broader definition of culture and intercultural contact. Similar findings are reported by Gomez Parra (2009) who challenges Byram's assumption that ICC is the ability to effectively interact with persons of various countries in a foreign language (p.1.), as people speaking the same mother tongue do not necessarily share the same culture. The author introduces the term 'cultural distance' and argues that it exists between individuals sharing the same mother tongue but not sharing the same cultural values. Gomez Parra cites a number of examples from interactions between European Spanish and Hispanic people to underline this point. As has been described in Chapter 1 (Section 1.3.1.2), the claim that cultures can be differentiated

through their language use implies a rather limited view of culture. However, in a FLT context it is a possible and reasonable way to differentiate between cultures, and Byram repeatedly emphasizes that he places his model of ICC in the context of FLT (1997, p. 3; p.47). The three participants of my study describing their intercultural encounters with ethnic Hungarians, found it important to emphasize the 'cultural distance' described by Gomez Perra (2009), as they emphasized the striking differences they attribute to their ethnic Hungarian contacts. As Kramsch points out, it is rather difficult to describe the concept of culture merely along linguistic differences, however, as language is the principal means through which humans conduct their social lives, it is bound up with culture in multiple and complex ways (1998, p. 3). As most students describing an intercultural encounter reported events in which they spoke English, they mostly defined intercultural communication as situations in which English was used as a common medium.

In case of 25 narratives, participants' introductions indicated that they perceived the encounter important and influential on their lives. To quote some of these examples (number in brackets refer to respondents):

"This was an unforgettable experience for me." (14)

"I will never forget this situation." (01)

"I consider this an important step, because I became more open." (22)

"I felt so ashamed that I will always remember this mistake." (33)

"The most haunting experience happened to me when I was in Australia on holiday."(29)

To sum up, findings indicate that students described their intercultural encounters in terms of (1) success, (2) failure and (3) surprise; they mostly gave accounts of situations in which actual verbal communication took place. However, some students wrote about events in which they specified neither the communication act nor the language used, but they highlighted the surprise they felt at observing other cultures. In the stories the majority of participants used English as a medium for communication. For three participants, however, intercultural interactions did not

mean interacting in a foreign language. Approximately half of the stories were told by participants who considered it important to share that their intercultural encounters were memorable and had a long-term impact on their way of thinking.

5.3.1.2 Differences in students' experiences

The next area of findings concerns the differences in students' experiences. The situations described are diverse: participants range from the ones first leaving their small town at the age of 18 when entering university to the ones who have visited several European or non-European countries. This section attempts to draw a picture of students' diverse experiences and to point out the role of their socioeconomic backgrounds in their intercultural experiences.

Thirty-two students had visited foreign countries, 24 wrote about European countries, mostly Western ones, like Germany, Italy, Belgium, France, England or Spain, whereas eight students wrote about their exotic trips to far-off destinations, such as Thailand (two students), China (two students), India (one student), to the US (two students) and to Australia (one student). This shows, that one-sixth of all participants had an opportunity to visit faraway tourist destinations which are not typical for Hungarian families. The importance of students' socioeconomic background on their studies has often been emphasized in education (Csapó, 2002; 2004), and intercultural experiences are no exception to this: undoubtedly, those whose families could afford such travels must have had better opportunities to get to know a wider range of cultures and people. One student seemed to be aware of their advantageous position, and wrote this:

> *"Fortunately, I have been blessed with a family that is open towards our colorful world and loves travelling. As a result, I have visited many countries and met numerous cultures in my life."(30)*

Twelve students reported not having been abroad, and they all wrote about this fact in strong negative terms. Seven students mentioned insufficient financial

conditions, two wrote about the lack of possibilities, and three did not write about a reasons.

"Unfortunately, I have never been abroad."(28)

"If I have better financial conditions, I will definitely travel all around the world. " (31)

"Unfortunately, I haven't stayed abroad yet. " (11)

"I was interested in getting to know other cultures but, unfortunately, I didn't have the time, nor the money to actually do something for it. " (33)

However, it is also evident that students' home (Hungary) or study environment (Pécs, in all cases) provide ample opportunities for them to interact with members of other cultures, thus, those students who are deprived of the privilege of extensive traveling also have chances to acquaint themselves with other cultures either at the university, in the neighborhood where they live, or during leisure activities, as the excerpts from the narratives indicate:

"I have the chance to meet other cultures, because in Pécs, where I am studying, there are lots of foreigners, Erasmus students and medical students, from different countries and cultures as well." (28)

"Fortunately, (…) many foreign students come to study here. In this way we can take part in different activities, and in seminars and lectures together, so we can collect some knowledge about others." (31)

"I live in a neighborhood, where many ERASMUS and medical students live, and I go to the same gym with many of them." (45)

"There are many foreign students at our university, and there are many opportunities to meet with them. I frequently meet some at spinning classes, and Paulus is another popular scene." (25)

"I could have many such opportunities, because I live in Szigeti Street, where all the foreign students rent their flats."(27)

"Well, all my days are intercultural, as my boyfriend is from Norway. He is a university student, here in Pécs, training to become a doctor." (19)

The outcome of the intercultural encounter is largely influenced by whether students took part in them as hosts or as guests. Ying (2002) found that Taiwanese

university students temporarily studying at US universities were more likely to engage in intercultural encounters if they are more extroverted. However, the same sample of students reported great likelihood to engage in intercultural communication acts back at home, regardless of their extroversion. Thus, it is evident that the home environment made students feel more confident and more likely to actively participate in intercultural encounters. Moreover, researching UP English majors' WTC, Nagy (2009) found that students who helped foreigners understand the culture and customs in Hungary, or gave them directions, felt a sense of social responsibility which made them more willing to speak (p. 157). These findings also echo what has been pointed out in this section: students tend to feel somewhat more confident if they are at home and can use their local knowledge, and some of them find it easier to interact with foreigners in their own cultural environment.

The texts also show that students' most frequent intercultural contacts in Pécs were international students studying at the University of Pécs (UP). As will be shown, many encounters students described were with these foreign students. They are particularly important contacts for many reasons: (1) they are of the same age as Hungarian students; (2) they mostly live in the same neighborhood, as a district of Pécs near the faculties of Humanities, Sciences, and Arts, as well as the Medical School is especially popular with both international and Hungarian university students; (3) they have plenty of opportunities to socialize with one another at festivals, concerts and during other leisure activities.

The next important difference is related to those participants who had their intercultural encounters abroad, and it concerns the purpose of their travel. Out of the 32 stories that described experiences abroad, 20 were on holidays or school-trips, five worked abroad and only two of them described study abroad, whereas the purpose of travel was not stated in five cases. The most important difference here is related to the duration of the stay: holidays typically last shorter than a work or study-abroad experience. Evidently, longer stays allow students to gain a deeper insight into a foreign culture and to better understand others' ways of thinking. However, only seven students stayed abroad for longer periods, ranging from three months to one year. Two students worked as au-pairs, a job that enabled them to

observe others closely during their everyday activities. What these scripts tended to emphasize was that the students working as au-pairs had not only the opportunity to get first-hand experience of other cultures, but also to chat with au-pairs from other countries, and these encounters had contributed to shaping their ideas about their stay-abroad. As one student wrote:

> *"I asked the other girls at the playground – Polish and Estonian, mostly – to tell me more about their experiences, and I was shocked that they were not as enthusiastic as I was. (…) Looking back, this may be due to the fact that they were permanently there, not just for the three months I was. I feel I was successful in my staying there, because I learned a lot, mostly the language, but not only that. I also became familiar with British culture, and with other nations' view on Brits." (13)*

Three students wrote about their experiences while working as a receptionist in tourist resorts, two in Croatia and one in Turkey. These multicultural environments provided students with opportunities to improve their intercultural communication skills mostly through extensive interaction with their co-workers and with the tourists:

> *"We had many different people at the camp-site I worked for. I mean not just the guests, but the co-workers as well. I worked at the reception desk, and I had to deal with different costumers." (16)*

> *"Once I spent a couple of months in Turkey working in a hotel by the see. I got acquainted with a bunch of Turkish people who were mainly my colleagues." (18)*

There were only two students who took part in study abroad programmes, but none of them specified within which programme the exchange took place. It is, however, evident that neither student chose the ERASMUS student mobility programme, as their destinations were Thailand and the United States. When describing their intercultural contacts, students frequently mentioned the ERASMUS students studying in Pécs, which shows that they are familiar with the possibility of applying for grants to study at European universities as exchange students:

> *"Fortunately, our university provides everybody a chance to spend one or two semester(s) by studying abroad and also foreign students come to study here."(31)*

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"The German girl I befriended in the gym last term (…) was here with ERASMUS "(45)

However, it is striking that none of the 45 third-year BA students took part in ERASMUS mobility programme. As one of the programme's declared aims is to promote intercultural dialogue between European countries, it would be a great possibility for students to visit other countries, meet other people and develop their intercultural communication skills. There is no data provided by students on why they are not taking part in this programme, so a study with a different focus is needed to explore this issue.

As has been presented, only seven students stayed abroad for longer periods of time. The literature on the development of intercultural sensitivity suggests that extended stay is more helpful in enhancing students' intercultural sensitivity (Bennett, 1986). Patterson (2006) researched US university students' intercultural sensitivity using Bennett's model and inventory (presented in detail in Chapter 2). The two groups of participants included a group that spent a semester studying abroad, and a control group that stayed at their home institution but completed an intercultural awareness-raising course. The statistical analysis found that the on-campus group showed no progress in intercultural sensitivity, whereas in the study-abroad group noticeable, though statistically not significant progress was found on the measures (pp. 77-83). This finding convinced the author to turn to qualitative research design to supplement and better explain findings. Qualitative data obtained from follow-up interviews reflected considerable changes in students' worldview, their desire to travel more, and learn foreign languages and they had more favorable attitudes towards other cultures (p. 86).

Similar results were reported by Faubl (2009) who found that German medical students residing in Pécs did progress as time passed by, as predicted by the DMIS. Students after eight months of stay managed to reach the minimization stage of the ethnocentric phase, whereas students of over two years of stay tended to reach the ethnorelative stage.

A further difference between students' experiences is whether they have had the opportunity to visit an English-speaking country. As has been presented, 32 stories describe encounters that happened abroad. Out of these, ten students reported to have had their intercultural experience in an English-speaking country, either traveling or working. As the following extracts show, students were very enthusiastic about their stays in these countries:

"Australia is a fascinating country with friendly people and superb landscape and view" (29)

"My school trip to England two years ago was fantastic. I was looking forward to it very much, and it was like a dream coming true." (38)

"When I was in the US for the first and only time in my life, I had many great experiences" (04)

"When I was sixteen years old (in 2006) I participated a journey to London with my classmates. We visited Austria, Germany, France, Belgium, too. Of course, the final destination was the most experimental and memoryful for me." (21)

"My most important intercultural experience was (…) when I was in England as an au-pair for a summer."(13)

However, the fact that less than a quarter of the 45 third-year BA students has had the possibility to visit an English-speaking country is important. Although, as has been pointed out in Chapter 2, the transmission of authentic cultural information is not restricted to residence in the target language country, it is worth looking at what kept English majors from visiting these countries, most importantly Great Britain, as it is closer to Hungary than other English-speaking countries, no visa is needed to enter, and it is a popular working destination for Hungarians. The students I have asked personally on this issue told me that they are unable to go abroad because of financial problems: they find it difficult to save enough money to start a stay-abroad experience in Britain. Moreover, they are afraid that they may not return in the near future if they find a job there, or find it difficult to study on after working abroad, which would mean that they won't finish their university education, and 'end up as a receptionist in Britain forever.' Some of the students also added that this would be something their parents would not support. However, all

of the students I had asked were very sorry they couldn't work in the UK, mostly because they believed they could achieve otherwise unattainable language proficiency (September 2011, follow-up personal communication with the students). This finding is in line with previous studies on Hungarian university students. Nagy (2008) conducted an in-depth interview study with ten ex-au-pair English majors, who all believed that their language proficiency had improved. The participants reported on becoming more fluent and confident in colloquial speech as a result of the residence abroad experience (p. 185). Moreover, they all believed they possessed a linguistic advantage over those English majors who have not worked in the UK. The same issue is presented from another aspect in Tóth's study (2007), who found that English majors who did not work or study in an English speaking country believed that their lack of life experience in the target language country significantly hinders their progress as English majors. These students' main concern was that they thought they were disadvantaged compared to their peers who have lived in an English-speaking country. This fact inhibited their performance as English majors, and made them feel more anxious and frustrated.

The findings presented in this section indicate that although the group of participants in this study shared many things, they were all in their early twenties, were born and grew up in Hungary, spoke a minimum of two foreign languages, were enrolled to the same university studying in the same degree programme, there were enormous differences between the amount and quality of their intercultural encounters. Apparently, even students who could not afford expensive journeys have also had opportunities to acquaint themselves with members of other cultures in their home environment.

It is also evident that students did not overwhelmingly choose to work or study abroad, as most of their journeys were family holidays or school trips. Findings also showed that for unspecified reasons none of the students took part in the ERASMUS student mobility programme offered by their university.

5.3.1.3 Context of the encounter

All participants provided information on the context of the encounter. In this section the context will be presented in terms of (1) the interlocutor and (2) the specific setting of the interaction.

Results reveal that students have limited contact with NSs of English: only ten narratives describe situations in which a NS of English was involved. Consequently, participants used English in intercultural situations mostly with other individuals for whom English is also a FL. Figure 13 presents students' scripts classified according to whether their interlocutor was a NS of English.
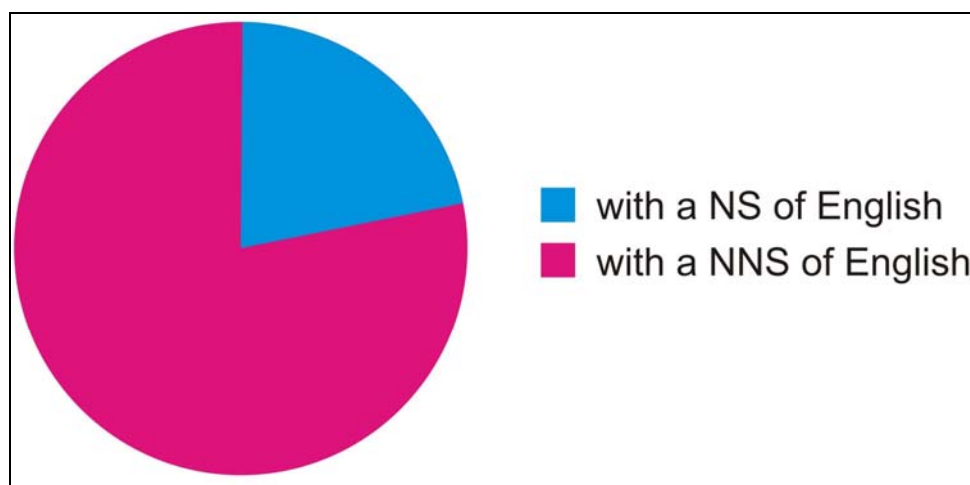
Figure 13. Students' writings classified with regard to their interlocutor

Participants describing their intercultural experience with NSs of English tended to have very positive and pleasant memories of their interlocutors even if they were unfamiliar to them:

> *"As I was sitting on a bench [in a park in London], a guy came up to me with a big smile on his face, and asked me whether I wanted to play volleyball with him. I tried to say 'yes' as soon as I could, even though I was flabbergasted by the offer. It was pure kindness and directness that caused such a big astonishment to me." (41)*

> *"When I was in England, once in a supermarket the cash-lady said to me how much it was and she added "sweetheart", I was quite shocked. Never at home, even with a cash-lady I would see regularly, I would have been addressed that way. I found it quite nice though." (01)*

> *"I went to the kitchen and told the mother kindly that I need more food for breakfast and less for dinner. She accepted it and kindly told me to tell her if I have any such problems." (38)*

"[While on a school-trip in England, the only] difficulty came when at the checkout-counter the woman asked for my ID and told me very politely that I was not allowed to buy those drinks. After trying to convince her in vain, I passed on the drinks to my teacher standing behind me in the queue, thinking this way we could reach a compromise. Well, we couldn't. She didn't allow my teacher to buy them either, because she knew he would buy those for me. What was amazing was her politeness and kindness while doing her job." (12)

The positive memories participants wrote about in connection with their NS contacts are very important, as they play a key role in attitude formation. Nagy's study on ex-au-pair English majors (2008) also highlights that as a result of pleasant first-hand experiences, participants were more likely modify their previous stereotypes (p. 181). As Byram (1997) described it, the attitudes required for successful intercultural communication include curiosity, openness, and readiness to suspend disbeliefs and judgments about other cultures, and about one's own (p. 35). These attitudes are most easily formed if the participant has had pleasant experiences with members of other cultures.

Moreover, attitudes towards speakers of a language most often determine attitudes towards the target language (Csizér & Dörnyei, 2002; Dörnyei & Csizér, 2005; Kormos & Csizér, 2007), and thus it also has an impact on motivation to learn the language. In their study on teenage Hungarian EFL students' motivation to speak various modern FLs, Csizér and Dörnyei (2002) found that students' motivation decreased if their attitudes towards the (1) language and (2) its speakers decreased (p. 343). Similar tendencies have also been detected with Hungarian primary-school learners of English and German: in their interview-study Kormos and Csizér (2007) found that students had very positive attitudes towards speakers of English and German, and this made them more eager to develop their language proficiency. Their findings also revealed the importance of frequency of contacts: short-time superficial contacts were not sufficient for this age-group for attitude formation, moreover, such contacts were barely enough to neutralize stereotypes based on popular anecdotes. However, more frequent and longer-lasting contacts were suitable to develop participants' thinking and help them form complex and positive attitudes about

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speakers of the target language, even if they contradicted existing preconceptions (pp. 93-96).

Apart from the NS interlocutors, the foreign parnters mentioned in the remaining 35 stories include a great variety of people with different linguistic and cultural backgrounds, both from Europe (19) and from Asia (16). Table 5 presents the nationality of the interlocutors who were NNSs of English.

Table 5

The Nationality of Interlocutors who were NNSs of English

Europe	Italian	6
	German	4
	Ethnic Hungarians	3
	Spanish	3
	Norwegian	2
	Belgian	1
	Croatian	1
	Dutch	1
	Turkish	1
Asia	Thai	4
	Arab	3
	Chinese	3
	Indian	3
	Japanese	1
	South-Korean	2

However, it should be noted that students were asked to describe their most memorable experiences, and it is assumed that for many participants the encounter described was not the only contact they had with people of other languages and cultures. Consequently, Table 5 does not imply that more students had contact with Thai interlocutors than with for example Croatian ones, it rather suggests that students tended to find their encounters for some reasons more memorable with these people. The results suggest that students tended to find encounters with members of significantly different cultures more memorable. As the data collection instrument did not ask students to specify why they have chosen the story they finally have, a different study is needed to shed light on this issue.

The outcome of a communication act is also heavily influenced by the social status of the communication partners (Gumperz & Cook-Gumperz, 2008; Trudgill, 2008; Wardhaugh, 2006). Thus, the social relationship between participants and their interlocutors has also been analyzed, as it might have affected the negotiation for meaning between them. Identifying the social status of the interlocutor was possible in case of 40 narratives, and thus, in these cases the social relations of the participants could also be analyzed. In 26 stories participants were engaged in communication acts with interlocutors of equal social status, in all cases with other youngsters of different linguistic and cultural backgrounds. In twelve narratives participants wrote about interlocutors of higher social status, mostly parents of their host families, teachers, employers or other adults. Two narratives described situations in which the communication partner was of lower social status, staff of a restaurants in which the participant was a costumer, and girls at an aerobic class where the other participant was the instructor.

The analysis showed no special relationship between the outcome of the encounter (i.e. whether it was (1) successful, (2) unsuccessful, or (3) surprising) and the social status of the interlocutors involved. As participants did not provide enough information on the concrete speech acts, the narratives do not make it possible to find out how intercultural encounters were actually influenced by social status. A more detailed study of actual speech acts would shed light on this question (see, among others Carrier, 1999; Holtgraves, 1986, 2002). However, the analysis did reveal that students felt rather easy to interact with their foreign peers (i.e. interlocutors of equal social status). Moreover, such interactions between partners of equal social status in most cases meant befriending:

> *"We very soon made friendships with other choirs, and explored the town together. I had opportunity to make friends with other people My best friends became the Italian girls. They were very-very nice and close. They were always happy and cheerful, and they always made me feel better when I had homesickness. We spent most of our time together." (15)*

> *"We lived in a hotel with many other nationalities, we were the only Hungarian family there. I liked this so much: I had opportunity to make friends with other young people, Dutch, German and Austrian. (…) We had great chats in that 10 days, mostly*

in the evenings when we went to bars or to the 'terazzo'. They became my friends, we constantly keep in touch on facebook." (26)

On the other hand higher social status occasionally made students feel insecure and less willing to share their ideas or problems:

"Maybe I could have explained peculiar things [to this elderly man at the barbeque party] about Hungary, and not these stupid information [he was curious about]. Or I could make him realize how stupid his questions were by asking the same ones from him, in his context. But I didn't. I wasn't brave, or I didn't care." (08)

"[M]y host family was totally careless towards me. When I got off the plane, none of them helped me to carry my luggage (…).No warm, welcome-hugs or introduction was waiting for me, just a cold „hello" from each member of the family. I thought „okay, they are just having a bad day". Obviously, I was wrong because from then on, they didn't have a nice word towards me, only the instructions about the upcoming work I was going to have to do. (…) Unfortunately, I didn't dare to ask them directly about this issue, so the possible explanations are only in my head." (36)

Similar findings were reported by Nagy (2008), who found that some au-pairs had had feelings of inferiority towards their British host families because they were domestic workers of low social status (p. 182). This inhibited verbal interactions as communication mostly focused on daily tasks.

However, it is important to emphasize that to find out the direct effect of social status on intercultural communication a data collection instrument with a different focus would be needed: an instrument based on actual speech acts to make it possible to identify how participants communicate with interlocutors of different social status in their own culture in their own language and in a different culture using a foreign language (see Carrier, 1999; Hassani, Mardani, & Dastjerdi, 2011).

In conclusion, although there was insufficient information in the narratives on how communication was influenced by the interlocutors' social status, it is clear that equal social status made it easier for students to interact with and even to befriend members of other cultures.

Apart from the interlocutor, the specific setting of the encounter was also analyzed. In 37 narratives, participants provided a detailed description of the setting of the encounter. These scripts were classified according to whether the events took place in a public or in a private place, and whether the settings were open or closed

places. In 24 narrative students wrote about encounters that happened in public places, either outdoors (8), like a street, a camp-site, a park, a playground or a beach; or indoors (16), like a restaurant, a bar, a hotel lobby, or a school. The other 13 scripts depicted encounters that happened in private places, mostly indoors (11), exclusively homes of the host families, with two mentions of outdoor places, in gardens at barbeques. Table 6 presents the number of students in each category:

Table 6

The Categories of the Specific Settings of Students' Interaction

Public places		Private places	
Open settings	Closed settings	Open settings	Closed settings
8	16	2	11
24		13	

These results show that student had less memorable encounters in private places, which may reflect that they had more opportunities to develop closer relationships with members of other cultures in public places:

"There are many foreign students at our university, and there are many opportunities to meet with them. I frequently meet some at spinning classes, and Paulus is another popular scene." (25)

"We can easily bump into them [foreign students] in discos and pubs, and they are usually really open-minded, so it is easy to make friends with them." (28)

"When I was in Croatia, I met nice young people in Sibenik. They offered me and my friends to show us around the city and we were more than happy to accept it."(32)

The narratives also show that the private settings were without exception homes of foreign families, where the participant was accommodated as a guest. These experiences are very important, because they enable students to have a closer look at how families function in a foreign culture, and give them a first-hand experience, a more in-depth understanding of cultural differences. However, the private setting may also have an influence on students' intercultural performance, because being a guest may impact their behavior.

To sum up, findings of this section show that participants' intercultural contacts were overwhelmingly people of other European and Asian nations, for whom English was also a foreign language. Only one-fifth of the participants wrote about encounters in which NSs of English were involved. Most participants shared stories in which their communication partner was of equal social status, mostly peers and other youngsters, or of higher social status, such as parents or other adults. Participants tended to feel easy to communicate with youngsters of equal social status, and in some cases they reported that the interlocutors' higher social status negatively influenced their experiences. More participants described public settings in which the encounter took place which shows that they had fewer opportunities to visit people at home.

5.3.1.4 The narrator's role in IC encounters

The narrative accounts could also be categorized on the basis of what role the narrator played in the encounters. Thus, three groups were distinguished: (1) the narrator had an active role in the encounter as a communication partner; (2) the narrator observed members of the other culture during the encounter; and (3) the narrator told a story heard from a third party, mostly friends or family.

In most stories (36; 75%) students wrote about their own experiences, describing incidents in which they were directly involved as communication partners. In ten cases, however, participants wrote about events in which they had a passive, observer's role. These encounters mostly accounted for the surprise they felt at becoming familiar with others' lifestyles.

> *"Some month ago I went shopping to Árkád when I realized how different behaviour the Japanese have. I saw two boys -coming from Japan- who were cutting their nails by one of the benches. Everybody there was staring them and it was visible that they were embarrassed." (31)*

> *"We stopped to buy some grapes and that is when the surprise came: there was nobody at the fruit stand but a small wooden box in which you had to insert the money. Later on, we realized that it was not because the salesperson left for a few minutes to have lunch but this is how they do it in Norway. It was shocking to us, Hungarians. (…)*

We were surprised that nobody checks if people pay the right amount of money or if they pay for the fruits at all." (30)

These examples show that in fact an intercultural encounter does not necessarily involve verbal communication acts: observing other cultures carefully is also thought-provoking for students and such opportunities raise their awareness towards differences across cultures. In this study participants who were directly engaged in intercultural encounters outnumber the ones who had indirect contact with the other culture. Pettigrew, Christ, Wagner and Stellmacher (2007) define indirect intercultural contact as information received from an ingroup friend who had an outgroup contact. There were three stories in which the narrator described someone else's experience, but none of these respondents wrote that they had no such experiences of their own. They mostly chose to present an event that happened to someone else because they felt that these events illustrated their points to a greater extent. Two of these respondents wrote about information they got during an interview session they had to conduct the previous semester as a course assignment. In these interviews they had to ask foreign students about their ideas concerning studying in Pécs, and about their experiences. These interviews turned out to be so successful that the two students decided to share the story they heard from their interviewees:

"Last semester we had to make an interview with a foreign person in English, asking him/her about different social customs in his/her country. I made an interview with a Japanese boy, who was an exchange student in my sister's school. I was very much surprised to hear, that before coming here, he had no idea about Hungary, its geography, language or its inhabitants. However, when he learned that he can come, he read everything he could find on the internet to get more information on our country." (09)

Some studies have shown that in certain learning environments language learners have limited access to direct contact with members of other cultures, thus indirect intercultural contact is of greater importance (Csizér & Dörnyei, 2005; Csizér & Kormos, 2009; Dörnyei & Csizér, 2005; Hoffmann, 2007; Ibroscheva & Ramaprasad, 2008; Kormos & Csizér, 2008). These studies suggest that the term indirect intercultural contact may be broadened so as to include the exposure to cultural

products, such as films, media or Internet. However, participants in this study did not choose to share stories in which they had contact with cultural products. In my view this may be due to two facts: (1) the original trigger texts used in the data collection instrument accounted for direct contacts and (2) these participants, as English majors in a university city hosting a great number of foreign students did have the opportunity to interact with members of other cultures directly.

To sum up the findings in this section, although students mostly wrote about encounters in which they were directly involved as interlocutors, some of them shared stories in which they observed others. These memories also turned out to be influential in attitude formation and were inspiring enough for them to elaborate on and to draw conclusions. Moreover, in a few cases students used someone else's experiences as a starting point and integrated these experiences into their ideas on intercultural encounters. These findings are in line with Pettigrew, Christ, Wagner and Stellmacher's (2007) assumption that indirect intercultural contact may have the same prejudice-reducing and thought-provoking effect on participants as direct intercultural contact.

5.3.2 Emerging patterns in narratives

The repeated readings of participants' narratives helped to identify emerging patterns in the scripts. These were (1) highlighting a difference between cultures, (2) knowledge of other cultures, (3) language proficiency, (4) attitudes towards other cultures, (5) anxiety, (6) willingness to communicate (WTC), and (7) motivation. The next three sections present how students experienced differences across cultures, and show which aspects of knowledge and which affective motifs are present in their experiences.

5.3.2.1 Highlighting a difference between cultures
Different aspects of a foreign culture or lifestyle were pointed out by participants in 42 narratives. This high number shows that participants tend to

perceive intercultural encounters in terms of difference. They frequently emphasized the difference in a variety of aspects of foreign cultures, such as accepted social behavior (18 stories), meals (7 stories), everyday life (7 stories), traditions (5 stories) and religion (5 stories). Examples include extracts like these ones:

"[In Bahrain, where my father's family lives] only a few women hugged and kissed me, even if they were my aunts or cousins. Most of them only shook hands with me and there were a few who didn't even touch me. On the other hand, several men didn't just shake hands with me, but they also hugged and kissed me!" (14)

"When I was in Thailand people were eating various insects. It was horrible even to look at them eating those bugs and making the yummy sounds. I could never ever imagine myself eating cockroaches, mantes, etc. It's just not my cup of tea, but I'm pretty sure there aren't many European people who would try eating them, or even enjoying eating them. Nutrition can be a basic difference between countries, nations, cultures. I bet I could find tons of Hungarian dishes that the Asians would never dare to taste." (34)

"When I went to China with some of my friends a few years ago I felt like I was on another planet. Everything was different: the people, their mentality, values, traditions, food, everything. From small things, like people spitting on the street to bigger cultural differences, like the way seniors in China live. They embrace life, hang out in parks all day playing sports, singing, dancing or just talking to each other. I was amazed by their vitality." (42)

"Then I asked my friends from the choir about their, and their host families' showering habits, and they also said that they went to have a shower every day, but neither of their host family members did. (…)When we told this story to our Italian interpreter on the way home, she answered, "Yes, I know they don't have a shower more than twice or three times a week, they save water by that!" Well… I'd rather plug out my electronic devices…" (20)

"They [the Turkish colleagues] all claimed to be religious, followers of the Muslim faith. At the same time I saw they did not take the rules of their religion too seriously, they sometimes drank spirits, they did not care too much about prayers, etc. Still, they seemed to respect the Muslim faith. That time I considered religion as a backward phenomenon, which is a characteristic of old ladies in tiny villages mostly (…) Therefore I found it very strange that young Turkish people, who do not follow strictly religious instructions, talk about such a thing in an approving manner. Probably this has been a distinctive feature of their culture that young people do not firmly reject the idea of religious faith." (18)

In Samovar and Porter's definition culture shock happens as a result of feeling of anxiety because of losing our familiar signs and symbols of social interaction

(Samovar & Porter, 2004, p. 295). A vast collection of empirical research confirms this stating that when speaking about their intercultural experiences participants tend to highlight difference across cultures, be that difference in eating habits, food, clothing, social practices, conventions of interactions or any basic aspects of everyday life (see, among others Callahan, 2010; Nagy, B. C., 2003; Roberts, 2006; Szentpáli Ujlaki, 2008, 2009; Xiao & Petraki, 2007).

Callahan's (2010) study on young missionaries' assignments abroad revealed that the most memorable experiences participants recalled were related to different food and eating habits in the host country as well as differences in everyday life, e.g., in driving or in shopping; thus, participants identified cultural characteristics in terms of cultural lapses. Similarly, analyzing the experiences of ERASMUS students visiting Hungary, Szentpáli Ujlaki (2009) found that different food, timing, studying conventions and social interactions were the most exciting, yet the most difficult to get used to, for newly arrived ERASMUS students.

In Xiao and Petraki's (2007) study on Asian university exchange students in Australia, participants experienced culture shock as a result of different understandings of social interactions, different values in the two cultures, differences in personal interactions and lifestyles. A Chinese interviewee recalled that during her stay she had given a gift to an Australian peer to show her affection, but the Australian peer declined the gift saying it was too valuable to accept. The Chinese student felt very embarrassed, as being refused means losing face in Chinese culture. Although the Australian peer never intended to hurt the interviewee, their relationship went wrong. In this case, cultural differences contributed to misunderstanding, and a breakdown in relationship. This example suggests that intercultural awareness and improved ICC would be beneficial in situations where cultural differences can significantly affect the outcome of communication. The example also highlights feelings students associate with cultural differences.

In most cases participants wrote about diverse feelings they associated with their experiences and understanding of difference. Difference was depicted in the narratives as funny, as surprising, as uncomfortable, or as a source of misunderstanding. As most students wrote about more than one of these feelings in

their stories, the number of mentions is not an accurate measure of the overall picture. Instead, it is more reasonable to have a look at the final outcomes of the stories to see that students perceived difference both in positive (21 cases, incidents mostly labeled as funny or surprising) and negative (16 cases, incidents mostly labeled as shocking, uncomfortable or ambiguous) ways. The examples below illustrate both the positive and the negative feelings participants associated with differences in lifestyles.

> *"The other big surprise for me was their eating habits-I knew that they have different meals and that they don't eat pork (which is my favourite kind of meat), but what really made me confused is that they sit on the ground and they eat everything with their hands, even the rice! Fortunately I got used to it quickly (sometimes I eat with my hands at home, because I really like it)." (14)*

> *"Actually, I had a funny experience about not knowing another culture. I have a Korean friend, and one day she gave me a piece of cloth, however I had no idea what to use that for. Then he explained to me that girls use them to cover their legs when wear mini skirts or shorts and they want to sit comfortably. I was surprised a bit, but I think it's a great idea." (43)*

> *"What was amazing was her [the shop assistant's] politeness and kindness while doing her job. It was quite embarrassing to return those goods to their places while the queue was sneaking behind me. At this point I had to realize that they follow such rules much more strictly than people in Hungary, and I cannot trick them easily. I did not have other choice but to ACCEPT that." (12)*

> *"Me and my host family lived quite far from the school, where we met with the others every morning at 8am. In Belgium everybody goes by bicycle. I also had to ride the bicycle every morning. It was 6 kms to the school and 6 back at the end of the day. I hate riding bicycles, and I almost died every morning. It was February, so I was really angry at the beginning, but afterwards I had to accept that this is another culture and they don't get on the bus (which was about 5 minutes walk from the house) but rather choose the bicycle." (06)*

> *"We chose a fast-food restaurant and while eating, he [the Chinese guest] suddenly burped really noisy. The people in the restaurant starred us really appalled so it was embarrassing for us, but it turned out that Jin did not realised it." (28)*

In five stories, difference provided a topic for conversations, and thus served as a starting point in communication. In these cases, participants mostly contrasted their home culture to their host culture and discussed their distinctive features.

"[After sharing how Hungarians relate to their beloved belongings, the members of the host family] were all very surprised to hear me speak that much, and that fluently. The mother told me she never heard me speak that good before, and perhaps I could tell them other stories about different habits." (04)

"What I was most interested in was university life in their country. I was shocked to hear that they all pay for their university and that they all have jobs to support themselves – and they were shocked, too, that I don't pay, and don't have a job ☺. We had great chats in that 10 days." (26)

In three narratives, however, students reported that they don't perceive striking differences between Hungarian and Western ways of life. Interestingly, it turned out in all three cases that there were observable differences, and many of them caused problems to these students. The examples below illustrate this contradiction by presenting a quote from the beginning of such narratives together with later quotes of the same extracts on the differences that finally caused trouble:

"Germany is not different from Hungary. I did not have to tolerate any unusual habits from my host family. (…) Germans ask only once, whether you want to eat more or do you wish anything. This caused misunderstanding, because I often refused food or snack at first, just because of politeness, but I wasn't asked for the second time." (17)

"My boyfriend is from Norway. I wouldn't say we have any problems, because both of us are European. (…) However, his concerns about social security and equality for minorities sometimes drive me crazy. He was grown up in a different culture, and simply can't understand how the state can allow homeless people sleep on streets, or beg in the main square. Sometimes I feel he lives in an idealized world. When he starts these monologues, I try to explain him my views. I try to understand him, and explain him how different these countries are." (19)

"I was only in Western European countries, where - I guess - there are not so many striking differences that I would consider shocking. (…) After lunch, the host told me that she needed to relax for a couple of hours. For Italians it is a custom, they have to take a rest after lunch. This custom was very strange for me, but I was on my bed as she "wanted". However, I got bored after an hour, so I asked her whether we could do something else, or not. I think she didn't realize that I wanted to imply that I was bored, or I wanted to do something else." (02)

Disregarding cultural differences and acting as if all cultures were essentially similar correspond to the Minimization stage described by Bennett's DMIS (1986, presented in Chapter 2). In the Minimization stage the similarities are in the focus of any sort of cultural comparisons (Bennett, 1986; Hammer, Bennett & Wisemann,

2003). Thus, students emphasizing that there is no essential difference between cultures are in the last ethnocentric stage of their intercultural development. The ambiguity apparent in the above quotes indicates that although students did perceive important differences between their and their partner's culture, they found it important to emphasize that Hungarian culture is not significantly different from other European cultures (German, Italian, Norwegian, in the examples). Faubl's (2009) study on German medical students temporarily residing in Hungary found similar tendencies: the majority reached the Minimization stage, stating they did not feel like foreigners in Hungary or claiming that nationals of both countries were essentially Europeans. Only a small number of participants managed to get to the ethnorelative stage, and in all cases transition to the ethnorelative stage coincided with longer stay in Hungary.

Similarly, the duration of the contact with the other culture turned out to be influential in Pedersen's (2009) study on American university students. The study compared four samples, (1a) a group of psychology students who went for a short-term study abroad program to Denmark and the Netherlands and (1b) their stay-home group counterpart; and (2a) a group that took part in a year-long study abroad program to England and (2b) their stay-home group counterpart. Participants completed pre- and post- tests of IDI (an inventory designed on the basis of Bennett's DMIS, introduced in Chapter 2). Results show that in case of the first group the only significant change in development considered participants' shift from the Denial to the Defense stage, whereas no significant development was observed with students who studied the same course at home. However, the long-term study abroad group projected statistically significant shifts at the Minimization stage, reflecting the DMIS developmental process.

Moving forward from the Minimization stage (the last ethnocentric stage) is more difficult than moving within the ethnocentric or the ethnorelative stages. The Minimization stage is the last ethnocentric stage, and is considered a transition phase between ethnocentric and ethnorelative worldviews. As Bennett notes, cultural self-awareness is crucial in moving from the Minimization stage to ethnorelative stages (Bennett, 2004, p. 70). Also, empirical evidence suggests that extended contact with

the other culture also contributes to this process (Altshuler, Sussman & Kachur, 2003; Faubl, 2009; Pedersen, 2009).

In conclusion, findings in this section reveal that the focus in students' narratives in 42 cases was difference. This shows that diversity is recognized by most students, and they relate to it in a variety of ways. In 21 scripts participants associated positive feelings with experiencing difference, such as surprise, fun or happiness; however, in 16 cases they wrote about negative feelings, such as shock, inconvenience or ambiguity. Five students reported to perceive difference as triggering conversation and initiating learning of the other culture. In three cases students seemed to ignore difference stating that European nations are similar, however, in all cases it turned out that they eventually encountered difference.

So far, external factors influencing participants' performance have been discussed in this chapter, such as the context or setting of interaction, the native language or the social status of the interlocutor, and the differences between the parties involved in interaction. However, applied linguists have long been engaged in mapping the internal factors, both cognitive and psychological (Clément & Gardner, 2001; Cohen & Dörnyei, 2002; Dörnyei, 2005; Ellis, 1994), which are responsible for differences between individuals. These internal factors became known under the umbrella term individual differences variables (ID variables). Dörnyei defines them as 'dimensions of enduring personal characteristics that are assumed to apply to everybody and on which people differ by degree' (2005, p. 4). As participants of this study without exception took part in these interactions as language learners, it is also important to look at these internal factors responsible for the differences between their experiences. The next two sections present these dimensions in students' scripts.

5.2.2.2 Knowledge aspects

Cognitive aspects, such as (1) knowledge of other cultures and (2) language proficiency turned out to be especially influential in students' accounts on their intercultural experiences. Almost every student wrote about these categories; they

either described how their knowledge (45) or language proficiency (11) facilitated their intercultural encounters, or wrote about how their lack of knowledge and their limited language proficiency hindered their success.

When discussing knowledge in participants' writings, there is a need to differentiate between (1) implicit references to knowledge and (2) knowledge participants are aware of. In the majority of scripts participants do not explicitly claim that their intercultural knowledge has influenced their encounters; however, in most cases there is ample evidence in the texts that knowledge of cultural products and practices had an impact on the outcome of intercultural encounters.

In case of 20 narratives knowledge of other cultures was detectable from the way participants wrote about their experiences. These were implicit references to cultural knowledge, as opposed to those four participants who explicitly claimed that their intercultural knowledge had helped them in overcoming misunderstandings related to cultural differences. As for the lack of intercultural knowledge a slightly more even distribution was found: eleven scripts clearly present participants' lack of intercultural knowledge; whereas ten students wrote explicitly about how their ignorance hindered their success in intercultural situations.

As mentioned before, implicit references to cultural knowledge were apparent in 20 scripts. In these cases students described situations in which it was clear that their knowledge helped them understand how the other culture works or made it possible for them to avoid hurting others. Here are two extracts.

> *"[The participant didn't very much like Thai eating habits, but it didn't cause serious trouble to them, because they knew about it beforehand]. 'Thai people don't eat bread, or food which is made of flour. Thailand is in Asia, the basic food is rice and it is available for everyone at all times." (37)*

> *"[The participant was appalled at the slower pace of life in China. However, they could understand it:] 'In my opinion the main cause of our differences is the traditionalism of the Chinese culture. They behave with great respect for each other especially their family. I think this is the reason why young people have so different social lives then us and also why they are so slow in relationships." (42)*

There were four cases in which students explicitly mentioned their knowledge of other cultures, and attributed their success to it in intercultural situations. These

accounts show that there are some students who are aware of their knowledge and have clear ideas on how this knowledge helps them while interacting with members of other cultures. Moreover, these students also felt the need to highlight the role of their intercultural knowledge, which clearly shows intercultural awareness. These participants also emphasized that although cultural knowledge is inevitable in intercultural encounters, it is insufficient if not accompanied by general curiosity and the desire to acquire new knowledge:

> *"I think there are too much different culture traditions and habits that we don't know yet. It would be great if people cared more about meeting others and knowing more about them. The problem is that lot of people live their life without noticing and caring about others' lives." (43)*

> *"No matter how well you are prepared, there are many things in a culture that you cannot find in books. I believe a real culture shock can usually happen when you take a culture for granted." (29)*

Three students also mentioned their sources of information on other cultures: books, magazines, and their teacher. It is evident that in all cases their knowledge was sufficient to prevent uncomfortable intercultural misunderstanding, and thus contributed to the success of interaction. The first quote here illustrates the teacher's role in providing information on a different culture, thus helping their students to avoid possible problems, whereas the second example show how other published sources can be used by students to overcome misunderstandings:

> *"Before we went abroad our Hungarian teachers told us some instructions, so that we can avoid problems. This was very useful, I could use many of the information I learnt." (17)*

> *"I read about other cultures customs a lot, and I found an interesting and funny article about Chinese customs [which helped me understand the behavior of my communication partner]." (28)*

In a longitudinal ethnographic study on Hungarian ERASMUS students, Szentpáli Ujlaki (2007) found that participants had found it very important to gain knowledge of the foreign culture before traveling abroad, and upon returning they confirmed that they made extensive use of their previous knowledge. Szentpáli Ujlaki attributes participants' high awareness about the importance of extensive

cultural knowledge to the fact that they were all outgoing ERASMUS students who consciously prepared for their journey. They read books and travel guides about their host countries, and they heavily relied on the experiences and opinions of their teachers or peers who had already visited the country. Nevertheless, as Szentpáli Ujlaki suggests, there is still a need for the students' home institution to organize cultural preparation courses for outgoing ERASMUS students so that their needs may be even better served. The author did not specify whether these students have had IC courses prior to traveling abroad. It would be interesting to include this aspect into studies on study abroad (SA) experiences to find out how and to what extent previous IC courses affect the SA experience.

Students in my study, however, all had at least two intercultural communication courses, a lecture and a seminar. Compared to this, the fact that only 20 scripts included implicit or explicit references to intercultural knowledge is surprisingly low. This suggests that (1) raising students' awareness towards intercultural knowledge should be included in the primary aims of the IC courses and (2) the course design should be altered so as to be more practically oriented to better serve students' needs.

Ten students mentioned negative experiences, describing situations in which *ignorance* of other cultures caused trouble:

> *"I have many experiences but there is one, which I will never forget: 3 years ago we traveled to Switzerland with my Gospel choir. (…) We always sing a song before lunch and we did not believe that this would be a problem here. But we were wrong. (…) A man came out and said we are not allowed to sing at that time, because there is a kind of relaxing time between 12.00-15.00. We could not say a word. We were shocked. The only thing we could do was to apologize. This situation was absolutely annoying. The problem was, that we did not know any habits of the country."(39)*

> *"The most haunting incident that happened to me took place when I was in Australia on holiday. I had known utterly nothing about Australian culture. It was my first huge culture shock."(29)*

> *"We asked for cutlery, because we didn't have one. The family we were with looked at us in a strange way as if they were offended. They told us this was very rude to the owner of the restaurant, because he now thinks we think that the food he serves in not clear or pure for us to touch it. People usually eat with their hands, and we knew this. However, the other restaurants offered us cutlery on request. Here, it turned out, there was a certain sub-type of Hinduism, that laid particular importance on food and on*

ingredients. The only problem was that we didn't know about this. (…)After all, I could say that our ignorance caused this situation."(35)

These examples do not imply that IC courses should tell students information on Swiss daily routine or Hindu eating customs, it should rather prepare them to be able to gain this knowledge if needed. In other words, these courses may teach students how to acquire intercultural knowledge, which sources to consult, and, most importantly, in line with Byram's (1997) suggestions, raise their awareness towards the importance of familiarity with cultural products and practices of others.

Five students reported becoming aware of the importance of knowing about other cultures as a result of their negative experiences:

"It's important to be aware of such things. At least I won't make a mistake like this again." (40)

"However, I have learnt much of this experience. I realized how important it is to have a firm knowledge of other people and other cultures. I hope I won't get in such an embarrassing situation again." (32)

"Now I know one thing for sure: I will never visit a country unprepared. Next time I go abroad I will try to find as many information on my destination as possible. Like this, nothing will surprise or shock me, I will not offend anyone, and I will be more prepared." (12)

Six students wrote about how they think uncomfortable situations related to ignorance of other cultures could be overcome. Some believe that extensive reading on other cultures would broaden the mind, whereas others would rely on their peers' experiences, asking those who have visited the country.

"To overcome such problems or embarrassing situations like our was, the best ways are to read more about the target country and ask people who have already been there about cultural differences, people's everyday life and habits." (35)

"If we are aware of the dissimilar customs, we will not get into afflictive situations. This is what I would like to emphasize: we should recognize other cultures. We might learn about them, get information about the life of other peoples. Thus we can overcome lots of problems and awkward situations." (39)

"Even when we visit a new place, first we should check on its traditions and customs before we go there to be aware of how to act once we arrive. There are lots of ways to

get knowledge of different cultures, like get to know different people, or read about them." (43)

"It is a good strategy to ask those, who have already been to the given country. Their personal experiences can help a lot." (32)

Four respondents emphasized the importance of dialogue between cultures, underlining how much can be learnt through interaction with members of other cultures:

"In retrospect, I would say the safest and most beneficial way would have been asking my host family. Like this, I could have gained information on many aspects of life in this new environment." (06)

"I wasn't aware of her religion's seriousness. I should have asked the girl before." (40)

"The situation could have been avoided if we (…) asked our hosts before acting." (35)

Two students wrote about the importance of IC courses, highlighting that uncomfortable situations could be avoided if people had the opportunity to learn about other cultures within the framework of education:

'Other global problem is that customs of other's cultures are not educated in schools so people have not enough information about other countries' society and social rules.' (02)

'I believe that there should be a course on others' habits who are living around us. In this way such funny and embarrassing situations would not happen.' (31)

In Faubl's study (2009) German medical students in Hungary also expressed their need for cultural courses after arriving in Hungary so that their 'soft landing' into the new cultural environment may be ensured.

Describing her own study abroad (SA) experience in a diary study Szentpáli Ujlaki (2008) also mentions the importance of prior knowledge of the new cultural environment. Had there been better preparatory courses and better flow of information, the author's motivation and attitude towards SA would have been more favorable. Thus, insufficient intercultural preparation significantly hinders participants' positive experiences with the other culture.

Lack of cultural knowledge may also lead to stereotyping others, i.e. forming standardized and simplified conceptions of certain groups based on some prior experiences or assumptions. This phenomenon was present in six narratives:

"I work as an aerobic instructor, and (…) there are many Indian students who come to my classes. On the one hand, they are not very hygienic, they leave the tissues everywhere, and they don't wash their T-shirts between classes, which many of the other girls and women don't like very much." (23)

"I know and understand her way of thinking, because all of the "Romanian-Hungarian" people are like this: friendly and very polite, which means that in a similar situation, my friend would never use an unfriendly tone of voice just because of what happened to her the day before."(10)

"Despite the fact that almost every French does speak English, they are not keen on speaking it. Their attitude towards this issue is that they are in their home country; the tourists are the ones who should adapt. It does not mean that visitors are not welcome; it is just the way they think." (44)

However, in most cases students who relied on stereotypes were not conscious about it. Only one student out of the six seemed to be aware of stereotyping:

"What I find interesting is the difference between Hungarians living in Hungary and those living in the surrounding countries. I mean that there are differences between Hungarian people living in Slovakia or Transylvania and Hungarian people living here. (…) We in Hungary have only stereotypes of the people mentioned above, which, in my opinion, is a shame. We only look at their lives/situations as the guy in the text: we cannot get rid of our beliefs/stereotypes concerning them and we don't look for a more sincere understanding." (24)

Stereotyping was found to be extremely harmful for psychological, social and even academic development (Steele & Aronson, 1995, 1998; Steele, 1997, 1999) Thus, the aim of all interculturally-minded education should be to diminish stereotypes and urge students to think of others as individuals and not as members of a group, with the characteristics falsely and narrow-mindedly attributed to that group.

In Hungary there is a great tradition of stereotype research (Ligeti, 2006), mostly with schoolchildren and young adults (see: Horváth, 1997; Kovács, 1999; Szabó & Örkény, 1996, 1998; Vásárhelyi, 2004). Findings show that the most transparent stereotypes in Hungary concern Roma people, Jews, and nationals of neighboring countries with which Hungary has had historical conflicts.

The role of FL classes and the responsibility of the FL teacher in presenting stereotyping was found to be of primary importance by Győri (1997). In a study on college students' attitudes towards Spanish people Győri found that students' stereotypes about the Spanish were positively biased, and to a great extent influenced their motivation and attitudes towards the Spanish language and culture. The author argues that stereotypes language learners hold should be mapped in the course of their FL education, and it is the responsibility of the language teachers to present them enough cultural information so that they can avoid stereotyping, which, even though positive in this case, is harmful, as it projects a distorted picture of reality.

Szaszkó (2010) found that in case of adult Hungarian learners of English indirect contact, i.e. exposure to target language media and cultural products were insufficient to reduce stereotyping; participants with more information and indirect contact with American culture tended to form stereotypes about Americans (p. 140). Thus, indirect contact is not enough to reduce stereotyping, as participants tended to form simplified assumptions of Americans based on their limited contact with American cultural products. In Brown and Hewstone's view (2005) personal interactions with members of other cultures have the power to deconstruct people's group-stereotypes and reduce prejudice (p. 265).

A solution may be to teach students cultural knowledge and to raise their awareness towards constant self-reflection during their IC courses. Thus, internalizing respect for cultural diversity and acquiring the knowledge needed to function as intercultural speakers, students will be less likely to rely on stereotypes, which will significantly enhance their intercultural experiences.

The second cognitive issue apparent in students' writings was their language proficiency. Good command of language was reported to boost confidence and thus facilitate intercultural encounters in six narratives, whereas poor proficiency turned out to be the major obstacle in five situations. However, apart from these eleven accounts on language proficiency, almost every narrative included reference to language use, mostly accompanied by reference to affective variables which will be discussed in detail in Section 5.3.2.3.

Three students felt their good command of English made it possible for them to make otherwise unattainable friendships, or helped them to privileged positions:

"I think we could became such good friends (…) because we all spoke quite good English, so language was not a problem to us. I will go on a Europe backpack tour this summer with them, and we will visit each others' home. I am looking forward to it very much." (26)

"[Foreign students] come to my class, because I am the only aerobic instructor who speaks English." (23)

"My English was the best among the co-workers, so I could easily get by with German and Dutch guests." (16)

Five students mentioned that they enjoy intercultural situations, because they give them opportunities to practice English, and also boost their confidence. To give sample comments:

"I had opportunity to make friends with other people, Dutch, German and Austrian. This was great, because I could practice my English – everybody spoke very good English – and I also could learn a lot about others' lives." (15)

"Since I'm learning languages it's useful to have some foreign friends with whom I can practice the language." (44)

"I went to the kitchen and told the host mother kindly that I needed more food for breakfast and less for dinner. She accepted it and told me to tell her if I had such problems. Since then I believe we should tell each other our points of view, because every culture is different and we don't know how the other member will react to our behavior. And it was also important for my English, because I realized it was no big deal to speak about uncomfortable topics. If we try to be polite, and careful with what we say, it won't be difficult. I am happy I finally did it, it gave me self-confidence." (38)

One student mentioned that metalinguistic awareness helped her overcome a possible intercultural misunderstanding:

"She is from Thailand. When speaking to her for the first time I considered her speech strange and very difficult to understand. Later, I realized that this was probably because her mother tongue, the Thai language is an isolating language, basically putting words after another, without affixation, and intonation always matters. This had an influence on her English. After realizing this, I tried to be more attentive and more patient, and this helped our communication." (05).

These findings are in line with Nagy's (2009) study on English majors' WTC, in which many participants reported their beliefs about the role of conversing in English in the process of learning the language. Several respondents mentioned that speaking in English allowed them to acquire excellent language proficiency. Similarly, in a longitudinal multiple case-study on Hungarian secondary school EFL students, Heitzmann (2008) found that students shared the belief that developing their speaking skills improve their proficiency to a great extent, thus this form of classroom activity was considered of utmost importance and turned out to be very popular.

However, for some students speaking in English was problematic, and they attributed their failure in intercultural situations to their lack of appropriate command of English. The difficulties these students mentioned were their inability to understand foreign accent and rapid speech or insufficient vocabulary, and one student also mentioned semiotic problems, i.e. misunderstandings related to intended and perceived meanings.

"And if there were things I didn't understand I always asked. They must have thought I was a complete idiot. (…) I often felt I am not good enough, and I tried to practice more."(13)

"I couldn't understand their accent very easily, and this caused confusion. Sometimes I didn't understand at all what they were requesting. There were some words I couldn't guess the meaning, and they were speaking very fast." (16)

"Sometimes I feel the language is a problem, too. Because perhaps he doesn't mean by the words what I intend to mean by them." (19)

Findings on students' worries related to their language proficiency also display similarities with findings of Nagy's (2009) study. In that study, some students also felt uneasy to communicate because they thought they were not good enough, or they felt inferior to NS of English or to others with better language skills. Some students also reported frustration due to the high conversation skills, better accent or more advanced vocabulary of their interlocutors. Similarly, Tóth found that first-year English majors were afraid of being ridiculed by others because of their

Hungarian accent, inadequately long pauses in their speech, or their inappropriate body language (Tóth, 2006, 2007, 2011) .

Students in this study expressed other worries related not only to language knowledge but language use, speaking to NSs or to unknown people. These, together with other findings on anxiety, will be discussed in Section 5.3.2.3 on affective factors.

To sum up findings in this section, knowledge of other cultures and language proficiency were found to be especially influential in students' narrative accounts. Although knowledge of other cultures determined the outcome of the intercultural encounters in 24 cases, only four students were aware of how their knowledge helped them in these situations, and only they acknowledged explicitly the importance of intercultural knowledge in their accounts. The lack of intercultural knowledge was identified in 21 scripts; out of these ten students explicitly admitted that their ignorance of certain cultural practices caused the trouble.

The second cognitive issue in students' narratives was their language proficiency. Good command of English was stated to facilitate intercultural contacts in six stories, whereas poor proficiency appeared as a major obstacle in five scripts. In this section only those extracts were discussed that dealt with actual or perceived language proficiency. However, almost every narrative included information on language use, mostly accompanied by reports on affective variables influencing performance. These are discussed in detail in the next section.

5.3.2.3 Affective aspects

Affective variables are related to feelings, as they are emotional characteristics influencing how individuals react to certain situations (Dörnyei, 2005; Ellis, 1994; Gardner & McIntyre, 1993). Motivation and attitude are commonly considered the two major affective variables (Dörnyei, 2005; Ellis, 1994; Gardner & Clément, 1990). These two were apparent in 30 scripts. A further affective aspect, anger, rarely discussed in research findings on language learners was identified in five cases. Apart from these, anxiety and willingness to communicate (WTC) were also detected

in students' writings. Concerning the two latter ones, some ambiguity is apparent in the literature: Gardner and Clément (1990, pp. 497-498) call these personality variables, Dörnyei (2005) calls them additional learner variables (p. 197), whereas Ellis (1994) states these are also affective factors. Dörnyei highlights this ambiguity, emphasizing that these cut across traditional ID categories: anxiety, for example, is perceived by some as a component of motivation, a variant of fear, and thus, emotional in nature; whereas it is also a key constituent in the Emotional Stability dimension of the Big Five personality model, thus a personality trait (2005, p. 76). The same holds for WTC, as it both has to do with enjoying or loving to speak and the extroversion/introversion dimension of the Big Five model, so this variable may also be conceived as both an affective and a personality variable. In this dissertation I will discuss these two constructs together with the more straightforward affective variables. Altogether 47 motifs related to affective variables were identified in the narratives; their distribution is presented in Figure 14.
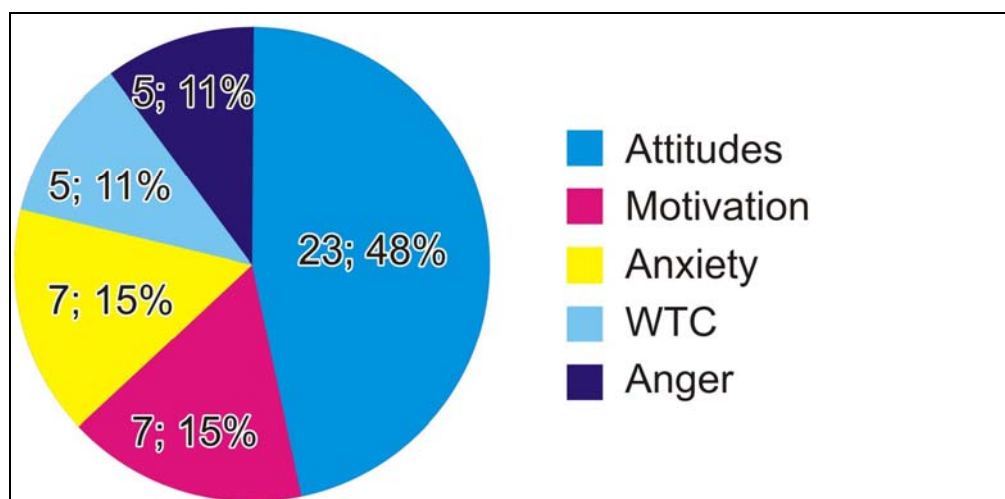
Figure 14. Affective motifs in students' scripts

Attitudes, i.e. beliefs and feelings towards someone or something turned out to be the most frequently mentioned variable: 23 students mentioned intercultural situations in which their attitudes influenced the outcome. Seventeen students reported on positive attitudes, whereas six mentioned negative examples.

As for positive attitudes, 15 students stated that curiosity towards other cultures and ways of life helped them in intercultural situations. These students described how their readiness to get to know other cultures resulted in understanding others' behavior and worldviews, as the next three extracts show:

"I was curious about their ways life, sometimes I got them talk about themselves and their culture, we also touched the issue of religion."(18)

"Because of my curiosity I read about other cultures and customs a lot, and I found an interesting and funny article about Chinese customs. (…) After reading it, I reconsidered what happened, and saw everything differently." (28)

"What I was most interested in was university life in their country. I was shocked to hear that they all pay for their university and that they all have jobs to support themselves – and they were shocked, too, that I don't pay, and don't have a job. We were all very much interested in what the others told us, and were really curious, not just politely listened." (26)

However, two students described how the lack of curiosity can limit success in intercultural encounters. These scripts are about foreigners visiting Hungary, and the indifferent behaviors described are always attributed to the interlocutor. Respondents wrote extensively on how offended they felt by the lack of their interlocutors' concern:

"I was quite shocked by a situation that was last semester. We had to do an interview with a foreign student, and I met a Norwegian girl. While we were talking about her country and culture, I was surprised by a lot of things: there are no big differences between greeting a teacher and a friend, people are much more informal with everybody. She said she has been living here for 2 years now, and she has absolutely no interest in tasting our traditional food, or our famous wines." (33)

Nine students mentioned the importance of openness in intercultural situations, and the necessity to be receptive of other values, customs or traditions. Students writing about this issue seem to understand that interaction and communication with members of other cultures is greatly influenced by how they perceive others, and how ready they are to recognize and accept diversity. Students mostly wrote about how their, or their interlocutors' openness and sincerity has positively influenced the outcome of the encounter. Below are three extracts:

"I tried to be open, and I actually managed. There were many things that were strange to me – meals, relationships, humor – but I tried to act very naturally, even if I didn't like the things at first." (13)

"Everybody should be open-hearted and open-minded when traveling so far from our home." (37)

"My own example taught me that we should forget about prejudice, cultural or color differences and we have to walk with open eyes in order to fully experience the beautiful diversity of our world." (21)

Apparently, diversity is perceived by these students as an exciting phenomenon, and they find it both challenging and pleasant to discover it. As one student put it:

"Then, slowly but surely I realized that there was a world outside Hungary, which I could not imagine not to explore." (33)

Two negative examples were related to the lack of openness: one student wrote about their interlocutor's narrow-mindedness, and another student accounted for their own failure to be open. In both situations the outcome was quasi-stereotyping: in the first case the student faced stereotyping, whereas in the second case the respondents started stereotyping on the basis of the limited information they had. In both cases the problem was that the respective persons did not feel the urge to accept and welcome the other culture:

"He knew where Hungary was, but that was all, he had no additional information, so he asked me some questions. At that time, those questions didn't seem to be peculiar in any way, but now, it's interesting to think about his point of view. His first question was that: Do you guys have air conditioning in Hungary? (because he assumed Eastern Europeans didn't have money for such luxury.) (…)Secondly, he said, that as far as he heard from tourists and other Americans, in Eastern Europe the beer is not cold enough." (08)

"Now I don't even like talking to them. Why should I? They are not clean, and they don't care what I say. I think they shouldn't come here [to the gym where the respondent works] at all, they are just wasting their money: this is not good for their body. Unfortunately now I have a very negative attitude towards all the Indian girls, not only these ones. I don't like when they show up at our place for other classes. (…) I don't like this attitude, because this is very narrow-minded and prejudiced. But my negative experiences are so strong that I can't help this." (23)

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Closely related to openness, five students wrote about the importance of being understanding and tolerant towards others.

"I tried to understand as many cultural differences as I could, and I think I managed, because I am open enough. If you want to learn and enjoy other cultures you must try new things, meet new people. If you can't understand something just ask around, talk to people, in my opinion that is the best way to get to know a different culture." (42)

"We should be tolerant, respect other cultures. Similarly, people of the countries we visit should also be understanding with us if we unintentionally do something that hurts them." (29)

However, in other examples, the lack of understanding had serious consequences on the outcome of the situation. It is important to note, though, that all the students reporting on negative experiences related to tolerance and understanding mentioned that they had learnt from the experience, and they knew how they should have behaved in those situations. The next two examples give detailed descriptions of students' negative experiences concerning their lack of tolerance and understanding:

"I had a Korean guest and I told her that in the village where I live we greet each other at the bus stop. She got excited and wanted to learn "Jónapot kívánok" so I taught her. When we got to the bus stop I just murmured a quick "Jónapot" to all the people; however, she looked in the eye, bowed and said "Jónapot kívánok"- for each of the 5-ish people there. When I said she shouldn't have done it she couldn't understand why. Quite similarly, I couldn't understand her. She kept repeating that respect in her culture would require greeting everyone, not just one person. I felt embarrassed because of her, I thought she had humiliated me, I regretted having told her about the greeting stuff. Still, it happened, and was for sure an intercultural story. Not a pleasant one for me. Looking back, we both could have been more tolerant with the others, considering how different our cultural backgrounds were." (07)

"My brother has a Muslim friend, who is in our circle of friends. Once his smaller sister came to Hungary, for a summer holiday, I think for 6 weeks (the boy permanently lives here because he will be a doctor). (…) When his sister arrived, we couldn't believe what happened. He became totally strange. I asked him once what the reason was, and he told me that Sultaina is not used to this culture, and is in danger, because perhaps she would feel confused because of the freedom here. I was somewhat provocative and asked him what his problem was with freedom, and he said it was none of my business. I became so angry, that I left the party, and didn't talk to him again. After his sister gone home, he was normal again, and asked me if we could make

peace. I didn't understand it, and I felt very angry. I still don't have a good relationship with him. I am absolutely disgusted with how he behaved, and I can't forget it. I think we didn't communicate well. Anger influenced us, and we weren't tolerant and understanding towards the other's perspective. Our case was a breakdown of communication."(11)

These excerpts show that a great number of students are aware of the importance of curiosity and openness, the two attitudes Byram (1997, p. 34) finds most essential for a successful IS. In the Byramian model the attitudes required to successful IC include curiosity, openness, and readiness to suspend disbeliefs and judgments about other cultures and about one's own. It is striking that even the negative examples turned out to be beneficial for students' development, as in retrospect they were able to analyze the situations and identify the failures (see excerpts #08; #07 and #11). In my opinion, these findings also justify the research design, i.e. eliciting stories on students' past experiences, as this task seemed to help them to come to terms even with their negative experiences, and to internalize the knowledge they gained in these experiences. Thus, retrospective recall may as well be used in IC courses to raise awareness and to help develop the attitudes necessary for successful intercultural encounters.

The second most frequently mentioned affective motif was motivation, i.e. the force that drives people to pursue different ambitions. Motivation was detected to have contributed to success of interaction in seven scripts.

In the literature language learners' motivation is either described along the intrinsic-extrinsic continuum, or the instrumental-integrative continuum (Dörnyei, 2005, pp. 73-80.; Ellis, 1994, pp. 74-76). An intrinsically motivated learner finds pleasure in learning the language itself, for various reasons, be that affection for the sound of the language or interest in the target culture. An extrinsically motivated learner is interested in the outcome of learning: achieving better grades or passing a language exam.

As for the other continuum, the instrumentally motivated individual pursues ambitions for which language is a tool: to get a scholarship, to be able to read English books or understand movies. Integratively motivated learners, on the other hand, are characterized by a desire to become familiar with the target language community:

these learners strive to achieve proficiency in order to fit in the target culture, acquaint with native speakers of the target language and get an insider's view of the culture.

The narratives mostly described situations in which instrumental motivation played a key role. Instrumental motives were identified in six scripts. Students mostly desired to speak with foreigners to improve their language and communication skills, to help them when they travel and use English speaking media.

"The family had a son of approximately my age, a little bit younger than me, and I decided to practice with him. On my free days I tried to get close to him, and practiced the language. I learnt a lot from him, and that helped a lot in my further work and study." (16)

"As a language student, I found it very important to interact with them frequently, to learn more and more from them. I tried to use every possibility to chat with them. This improved my colloquial language a lot." (01)

"I tried to get the opportunity to speak with others, the more the better. I knew the language knowledge I gain there would help me through my further journeys. Now I can say I am a confident user wherever I travel." (41)

Integrative motivation was mentioned only by one student, who attributed their success in England to their fervent desire to fit in:

"I think this was due to my determination to learn English, and to feel home in England. I have always wanted to go there for work, and I was very happy I could manage." (13)

As for the intrinsic-extrinsic continuum, it turned out that seven cases accounted for intrinsic motivation, i.e. the desire to do something not because of external pressure or rewards, but rather for the pleasure or enjoyment of the activity; whereas no one reported extrinsic motivation.

"I really wanted to help them [i.e. foreign students at the university], in whatever ways I could, because I really enjoyed being with them, speaking to them, and chatting." (03)

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'I enjoyed being with them, learning from them, feeling their life-style and their spirit. I can identify with their culture.' (15)

'To summarize it-it was good, I enjoyed meeting those people, being one of them, even for a short time, and I want to go there again and again.' (14)

In one case the student felt motivated to speak with their host family in the US to express their identity:

'I asked my host family if there was a way of finding someone who could repair it [i.e. the student's fountain pen, a memorable present from home]. They didn't understand me, they told me we could by a new pen at the mall the next day. I told them I didn't want a new pen, I just want mine repaired. They didn't understand it. (…)I was almost at the point of giving it up, buy a new one, and let mine repaired at home, but suddenly I felt I need to explain them that where I come from, we don't throw away things just because it is more difficult to have them repaired. I felt so willing to tell them this, that I started a long-long monologue, speaking for at least 20 minutes.' (04)

These findings are in line with other studies on primary- and secondary-school EFL learners' motivation to learn English in which it was found that students' main motives were intrinsic and instrumental (Heitzmann, 2008; Nikolov, 1999a, 2003b, 2003c). These results may also be rooted in the specific context and setting of these studies: the privileged position of English in Hungary (Nikolov 2002, 2003a, 2003b, 2007; Nikolov & Józsa, 2003; Medgyes, 2005; Medgyes & Miklósy, 2005) contributes to students' underlying beliefs that it is in their own interest to learn this global language, which accounts for instrumental motivation. As for instrumentality, in a FL learning context students' main concern is not integrating, but making use of the language. In Hungary mastery of a FL is not that widespread even these days. Although 42% of Hungarians surveyed claims ability to converse in any FLs (Eurobarometer, 2006), the picture is not that bright in reality, as self-reports do not actually reflect the situation.

Thus, proficiency in English does put students in privileged positions: state-certified language exams mean more scores to enter the university, and are required to obtain a degree. It is also prevalent among Hungarian youth to go abroad to work, thus, a good command of English is needed for this purpose as well. Access to English media and cultural products is also important for youngsters, as the translation of certain books or the dubbing of series or films takes time, and students

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wish to get more rapid access to these products by reading or watching them in the original language (this was an observable phenomenon in case of Harry Potter, the Twilight books, and the Naruto cartoon). Thus, it is not surprising that for EFL students in Hungary intrinsic and instrumental motifs are more characteristic.

A further individual difference, foreign language anxiety also affected students' intercultural performance, as reported in seven cases. Anxiety, originally a psychological construct has been gaining more and more attention in SLA studies in the past decades (Horwitz, 1986; Horwitz & Young, 1991; Gregersen & Horwitz, 2002; MacIntyre & Gardner, 1991a; MacIntyre & Gardner, 1991b; MacIntyre, 1999). The literature differentiates between (1) trait, (2) state (Eysenck, 1979), and (3) situational (MacIntyre & Gardner, 1991a, 1991b) anxiety. As has been discussed in the beginning of this section, the categorization of anxiety within ID variables is an ambiguous issue, as trait anxiety is mostly considered a personality variable, whereas state or situational anxiety is more related to feelings and thus counts as an affective variable. As the apprehension experienced when speaking a foreign language is considered situational anxiety (Horwitz, 1986; Gardner & McIntyre, 1993; McIntyre & Gardner, 1989; Tóth, 2006), I decided to integrate the findings on anxiety in this section, together with other affective variables.

A further difference between various effects of anxiety is related to how anxiety actually influences performance. On this basis a distinction is drawn between facilitating and debilitating effects of anxiety. In the language learning context most studies deal with debilitating effects of anxiety, as it is found to be more frequent with learners (MacIntyre & Gardner, 1991a).

Debilitating anxiety was reported by seven respondents. Students mostly accounted for situations in which they felt strong nervousness, apprehension, fear or even panic when they had to speak with members of other cultures in English. They generally considered anxiety a major obstacle hindering their success in intercultural encounters:

> *"I always hated such scenes, when I had to be in the company of other nations. Most importantly, because I hate speaking English in front of those better than me. In these situations I am always the mute one, which makes people think I am not a party face, I am shy or childish. This is not the case. I am simply so afraid to speak up in front of others – especially native speakers – that I can't utter a word." (22)*

"My problems in these situations is always that I'm afraid to speak English with others. Like this, I have very few contact with them. I am sorry for this, because I know this would be a good possibility to improve myself, but I am too shy and lazy to speak to them. I am afraid my accent is nothing compared to theirs. (…) Once a girl [a foreign student from the same block of flats] ringed on my door and asked if I had canned corn. They were cooking dinner, and they thought they have some, but they didn't. I gave her corn, because I had, but I couldn't speak as friendly as I wanted. I just mumbled something and gave her the can. It was very embarrassing. Sometimes later she came back and invited me to join them! This was very nice, but I didn't accept it, because I felt horror. I lied that I have to go to the city. When she left, I was feeling horrible, because I knew this would be a good possibility, and I still was so afraid that I didn't go. This is horrible: Like this I will never properly learn English. And I know this. But I still couldn't go." (27)

"As I was doing my everyday work, I was wondering about what the main problem could have been. (…) Unfortunately, I didn't dare to ask them directly about this issue, so the possible explanations are only in my head." (36)

Similar negative feelings accompanied with psycho-physiological symptoms were found in Tóth's interview study on highly anxious English majors in a classroom context (Tóth, 2011). Nagy (2009) found that the effects of language anxiety on L2 behavior of English majors are intense and stronger than their willingness to speak in English, which highlights that anxiety has a more influential role in L2 communication than it was previously thought. Nagy suggests that more attention should be paid to decreasing learners' apprehension and improving their self-confidence and intercultural awareness (pp. 182-183).

In two cases students mentioned they felt it easier to communicate with foreigners by means of electronic communication.

"I have friends from other nations, one of them is in constant contact with me on facebook. Of course on the screen it is easier, but still, we also frequently meet in person. I consider this an important step, because I see that I became more open, and more relaxed, too. I hope I can get rid of my excitement and also speak with native speakers. That would be great because I can understand the importance of such encounters – I just very much afraid of them." (22)

"I try to be friendly with them [the ERASMUS students from the neighborhood], and help them if they need something, but when it comes to making more serious programmes together, I always back out: I am embarrassed, and shy. My very favorite example is a German girl I befriended in the gym last term. She was here with

ERASMUS, and sometimes we chatted, but we never actually got really close to each other. She lived in the next block of flats, so we often met. When she traveled home, her wristwatch was found in the gym. She thought she had lost it. I searched for her on facebook, and we started to chat. I sent her the watch. We started to chat regularly, and also wrote lengthy emails.." (45)

In these two examples it is not really evident whether students experienced situational or trait anxiety, because it seems that their personality was introverted as they were generally afraid of making real-life relations. However, they reported that this sort of experience happened to them when they encountered foreigners, neither students mentioned they have the same problems meeting and befriending Hungarian peers, so it seems that situational anxiety is of greater significance in these cases.

It is promising, however, that all the participants reporting on anxiety seemed to be aware of it, they were able to identify their problems which is the first step towards finding a solution to them.

In some cases it was not clear whether students were reluctant to engage in communication because of the anxiety they felt or because of general unwillingness to take part in encounters. This can be perfectly captured in the next extract, which clearly shows that even the participant cannot decide whether they were anxious or unwilling to initiate conversation:

"I could make him realize how stupid his questions are by asking the same ones from him, in his context. But I didn't. I wasn't brave, or I didn't care." (08)

This leads us to a communicational variable closely associated with the other variables discussed above (Baker & MacIntyre, 2000; MacIntyre, Baker, Clément & Donovan, 2002; McCroskey & Richmond, 1990) i.e. willingness to communicate. This variable shows what makes certain individuals more likely to engage in communication situations than others (McCroskey, 1992). Research on WTC derives from communication research in the native language. The construct was proposed by McCroskey (1992) who defined WTC as the probability that an individual would initiate a conversation if the opportunity is given. However, one's WTC in their native language differs from one's WTC in a L2. As has been pointed out earlier in

this section, the literature is inconsistent on whether anxiety is a trait-like or a state-like variable. If it is considered trait-like, it would count as a personality variable, as opposed to state-like, which involves one's current emotional state in a given situation, and thus, counts as an affective variable. McCroskey and Richmond (1990) suggest that WTC in individuals' mother tongue is more like a personality trait. However, as participants of this study used English with their conversation partners as a L2, it is evident that a more complex understanding of WTC is needed, which is to a great extent situationally conditioned, and involves a wide range of feelings. This is the reason why I decided to discuss findings on WTC together with other affective variables.

In the Hungarian context, Nagy's study (2009) is the most comprehensive work on WTC: the mixed-method study helps to identify key issues in English majors' communicative behavior as well as to map the factors contributing to their predisposition towards communicating in English. Statistical analysis revealed that only learners' self-perceived proficiency influenced their WTC, whereas language anxiety was not directly related to the construct. However, learners' communicational anxiety was significantly related to their perceived competence. It was also found that WTC had no direct relationship to actual L2 behavior; in other words, strong WTC did not actually result in actual use of the language in real life situations. This study, however, differs from Nagy's study in a significant way: students' were requested to share an intercultural story from their past, in which many factors, such as motivation, intercultural awareness, interpersonal competence, etc., played a key role.

WTC, or the lack of it, was detected in five scripts: three students reported on feeling very much willing to initiate a conversation with members of other cultures, and two participants wrote they felt totally unwilling to talk to foreigners in English.

The first three excerpts show that in some cases willingness to initiate conversation had a beneficial effect on the outcome of the intercultural encounter, and positively influenced students' ideas about such encounters:

"One of these occasions [when Hungarian students were walking around to explore the city], a Chinese boy Jin joined me and my company. He was really friendly and talkative, so after a while we invited him to search a place to eat." (28)

"This event surprised me, too. I didn't know, and still don't know what made me want to speak up so desperately. I just felt I really want to explain this, and I managed." (04)

"I wanted to speak English to anybody, really, it didn't matter who the person was. And if there were things I didn't understand I always asked." (13)

These extracts also show the interrelatedness of WTC with other ID variables, such as motivation or personality traits, such as openness. In all the three situations presented above it is clear that these encounters would not have happened had the students been more reluctant to initiate conversations with members of other cultures. Moreover, all these three stories have positive outcomes: the group of Hungarian students remained in close friendship with Jin as long as he was in Pécs, the participant who managed to transfer ideas through English to a native American family about national identity was extremely happy to have accomplished this, and the student who worked in Britain as an au-pair and was inclined to speak to 'anybody' reported having a wonderful time there, that was beneficial for both her language proficiency and her social relations.

There were, however, counterexamples, too. The next two extracts show how the lack of WTC hindered intercultural encounters:

"Funny, but it never ever occurred to me we could be real friends while she [a German girl] was here [in Hungary], because I didn't want to speak to her." (45)

"They [Indian medical students at a gym] don't care if I tell them to do an exercise differently, they say this s OK for them. (…) They don't care. I told them this is not good, I helped them, showed them again and again, but they don't care. Now I don't even like talking to them. Why should I?" (23)

The first excerpt here shows that the participant missed the opportunities to befriend a German peer during her stay in Hungary, because the participant did not want to start conversations with her. Later on, it turned out they could have been friends, as the girl left her wrist-watch in the gym, and it was found only after she had left. The participant contacted her on Facebook and they got on so well they kept chatting.

However, the unique opportunities of becoming friends in real life, making programmes together, talking to one another were gone, as the girl had permanently returned to Germany.

The second extract shows that WTC can also be negatively influenced by less pleasant experiences. It presents the story of a student who works as an aerobic instructor, and due to her negative experiences with Indian girls, she doesn't even like talking to them anymore. This last case actually leads to the last affective variable discussed in this chapter, anger.

The feeling of anger is hardly ever discussed together with other affective variables in studies on SLA, however, as it was described in five narratives, it is presented along with the other variables in this chapter. The retrospective report on anger in intercultural situations is important for two reasons: (1) it is a strong negative feeling associated with the contact that can have a significant effect on attitudes towards members of the other culture; furthermore, it has the (2) potential of having a negative influence on motivation to speak with others, if they came from the same cultural background. Anger was present in five narratives.

"I've had a Korean guest and I mentioned her that we greet each other at the bus stop. She got excited and wanted to learn "Jónapot kívánok" so she did. When we got to the bus stop I just murmured a quick "Jónapot" to all the people while she looked in the eye, bowed and said "Jónapot kívánok"- for each of the 5-ish people there. When I said she souldn't have done it she couldn't understand why and I couldn't explain her. She kept repeating that respect in her culture would require greeting everyone, not just one person. I felt embarrassed because of her, I thought she humiliated me, I regretted having told her about the greeting stuff. Still, it happened, and was for sure an intercultural story. Not a pleasant one for me." (07)

"[The American man asked some, seemingly unimportant questions about Hungary at a barbeque party] Looking back I feel offended: were these really the questions one would ask about my country? Aren't there peculiar things people would like to know about? This man was so narrow-minded, and there are so many things he would never know! Not only about Hungary, but about peoples and cultures, and human beings, in general." (08)

"[The restaurant the participant went for lunch with her boyfriend] was full, and suddenly two girls showed up from spinning. I don't know them personally, but we usually say hello to each other. They are from Spain, but that's all I know about them, not even their names. Still, they came to our table asking if they could sit and eat there. I wasn't very happy, because it would never come to my mind to act similarly in

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a reversed situation. I mean they weren't my friends…I just new them vaguely. I tried to say we 'yes' in a not-very-enthusiastic voice, hoping they will change their minds. Well, they didn't. They sat there, eventhough I think it was obvious from my gestures and voice that I didn't like it. I deliberately only talked to my boyfriend, but they kept speaking to me, as if they wanted to chat with us. It was very uncomfortable They didn't understand that we didn't desire their company. They thought everything was OK. They ate their lunch there, had coffee, and finally stayed longer than us…" (25)

These stories, together with the aerobic instructor participants' story described above did not explicitly use the word anger, but the fact that these participants felt offended by what had happened is evident from their descriptions. The first story, by #07, clearly shows that cultural crashes may lead to feeling of anger and regret in participants, whereas the other story, #08, reveals that anger may also be linked to offended or threatened national identity. The feeling of anger is so personal that it may influence clear perception of events and in retrospection it may spoil the whole contact, as in case of story #08. It is important to note here that this was the participants' story to share from the three-week' period s/he had spent in the US.

The next extract is the only of the five scripts depicting anger that explicitly and repeatedly uses the world anger to describe the feeling the participant had.

"[The Saudi friend behaved in a strange way as long as his sister visited Hungary. The participant had a fight with him, however, the boy wanted to act as if nothing had happened] I didn't understand it, and I felt very angry. I still don't have a good relationship with him. I am absolutely disgusted with how he behaved, and I can't forget it. I think we didn't communicate well. Anger influenced us, and we weren't tolerant and understanding towards the other's perspective. Our case was a breakdown of communication." (11)

The last sentences of this extract show the participant's reflection on the event, and awareness of how the communication and thus, the whole relationship got off-track. Such awareness, however, was not typical of students' scripts describing anger, as the other four texts did not reflect on the experience, just told the story with a strong negative feeling associated to it. In my view, sufficient cultural knowledge and appropriate intercultural training would result in more tolerance towards cultural diversity, and thus reduce such feelings of anger or frustration. Cultures are diverse and human beings are very different; these are facts. Making the students more sensitive towards these phenomena and raising their awareness to view these

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incidents as experiences they can learn and benefit from should be primary aims of any interculturally minded education. Once the attitudes and personality traits required of a successful IS are internalized, students will have better opportunities both as language users and as European citizens.

To sum up findings of this section, affective aspects, such as attitudes, motivation, anxiety or WTC were mentioned in all narratives. Seventeen students reported on positive attitudes, whereas six mentioned negative examples. It is promising that even those participants who wrote about negative experiences seemed to critically reflect on the event and draw a conclusion on how to behave, and what (not) to do in situations of the like. As for motivation, similarly to Hungarian trends, intrinsic and instrumental motivation was mentioned in the scripts. Anxiety turned out to be influential in intercultural encounters, which also shows similarities with research on Hungarian EFL learners' anxiety in communicational situations. However, it was found that electronic communication (Facebook, Skype) plays an important role in intercultural communication habits of more anxious students. Willingness to communicate, or the lack of it, was also present in the narratives: the positive examples were easy to identify, in these cases it was evident that the intercultural encounter had a boosting effect on the participants, and made them more willing to talk for various reasons: to get cultural knowledge or to build intercultural friendships. However, references to unwillingness to communicate were more difficult to detect, as in most cases they were either accompanied with (1) trait anxiety or (2) frustration and anger towards the interlocutors. The students who wrote about anger and frustration during the intercultural encounter were very much touched by these experiences: they gave detailed descriptions of the incidents and used emotionally loaded vocabulary. These strong negative feelings may be overcome by extensive intercultural learning and by acquiring personality characteristics needed in intercultural situations.

5.4 Conclusions

This chapter presented findings of a qualitative study on English majors' perception of their previous intercultural encounters. The primary aim of the study was to find

out what characterizes participants' intercultural encounters, and to identify what helps or hinders them in succeeding in intercultural situations. The narratives provided by participants gave rich data on individual experiences, and enabled me to provide a thick description of diverse cases. The research design, i.e. using trigger texts to evoke real-life memories helped me to get an in-depth understanding of participants' experiences.

Qualitative analysis of the scripts identified some general characteristics of the previous intercultural encounters of the participants, and revealed that

(I) students described their intercultural encounters in terms of (1) success, (2) failure and (3) surprise; they mostly gave accounts of situations in which actual verbal communication took place;

(II) participants tended to define intercultural encounter as a communication act in which the engaged parties use English as a medium for communication;

(III) although the group of participants in this study shared many things, they were all in their early twenties, were born and grew up in Hungary, spoke a minimum of two foreign languages, were enrolled to the same university studying in the same degree programme, there were enormous differences between the amount and quality of their intercultural encounters;

(IV) contextual factors, such as the specific setting of the encounter, or the native language or social status of the interlocutor also influenced students' performance in intercultural situations;

(V) participants tended to highlight differences between their culture and foreign cultures in a variety of aspects, such as (1) accepted social behavior, (2) meals, (3) everyday life, (4) traditions and (5) religion;

(VI) cognitive aspects, such as (1) knowledge of other cultures and (2) language proficiency turned out to be especially influential in students' accounts on their intercultural experiences. Almost every student wrote about these categories; they either described how their knowledge or language proficiency facilitated their intercultural encounters, or wrote about how their lack of knowledge and their limited language proficiency hindered their success

(VII) affective variables, such as (1) attitudes, (2) motivation, (3) willingness to communicate, (4) anxiety had a crucial role in students' success or failure in intercultural encounters. A further affective aspect, (5) anger or frustration was also detectable in some scripts.

The study also served as an initial inquiry prior to the questionnaire study (Study 2) presented in Chapter 6. Thus, its aim was to reveal which factors contribute to students' success or failure in intercultural encounters. Findings are crucially important for my further inquiry in this topic: I intended to map the relationship between these variables and students' ICC, and, ultimately to draw up a model of English majors' ICC. The major findings of this study indicate that the most important factors actually contributing to students' ICC are their (1) language proficiency, (2) intercultural knowledge, (3) attitudes, (4) motivation, (5) WTC, and (6) anxiety. The next chapter presents Study 2, a questionnaire study that aims to map how these variables are related to ICC, and provides a suggested model of English majors' ICC.

Chapter 6: A quantitative study on English majors' ICC

6.1 Introduction

This chapter presents the second of a series of two studies designed to examine and model English majors' ICC. As opposed to Study 1 presented in Chapter 5, this study is a quantitative one: its data collection procedures resulted in numerical data which were analyzed by statistical methods (Dörnyei, 2007; Mackey & Gass, 2005).

Study 2 draws on the findings of Study 1: the qualitative study presented in the previous chapter served to identify what actually influences students' behavior in intercultural situations. As Study 1 revealed, students' behavior in intercultural situations was affected by

1) situational aspects: the context of the encounter, the native language of the interlocutor;

2) knowledge aspects: knowledge of other cultures, language proficiency; and
3) affective aspects: attitudes, motivation, anxiety, and WTC.

In order to better understand how these aspects actually influence students' ICC, I designed, validated, piloted and implemented a questionnaire in a second study. As I have discussed in Chapter 2, no available instruments measuring ICC were suitable for this specific setting and participants; thus, a new instrument had to be designed.

The construction of the questionnaire comprised a cyclical process. At the onset of construction, the relevant literature was thoroughly reviewed. The items to be included in the questionnaire were carefully selected, and the opinion of a senior researcher was also considered, as proposed by Dörnyei (2007, p. 112). The initial version of the questionnaire was subjected to a think-aloud study (N=2) in order to detect shortcomings. Subsequently, the modified version was piloted on a smaller sample (N=32) to check validity and reliability. The detailed presentation of each of these steps is found in Sections 6.2.1-6.2.3.

The administration of the final questionnaire (FQ) took place in April, 2011. Altogether 102 first-year English majors participated in the study. Descriptive statistics, correlation analysis and regression analysis were performed on the dataset using SPSS 14.0, whereas multi-dimensional scaling and hierarchic clustering was done using UCINET 6 for Windows. Based on the results, a hypothesized model of English majors' ICC was drawn up, which was tested via structural equation modeling (SEM) using AMOS 4.0. This chapter is devoted to presenting the findings of Study 2.

6.2 Developing and piloting an instrument to measure English majors' ICC

This section presents the steps of the construction process of FQ, which served as the data collection instrument in Study 2. First, the development phase is outlined, which is followed by the detailed description of the fine-tuning of the content (think-aloud study) and the construct (pilot study).

Initially, I thoroughly consulted the relevant literature on the construct of ICC, and the IS (Byram, 1997; Byram & Flemming, 1998; Jaeger, 2001; Kramsch, 1998b; Zaharna, 2009) as was documented in Chapter 1.

As a second step, relying on the construct of the IS (Byram, 1997), I drafted questionnaire items to compile an item pool (Dörnyei, 2003). These items were intended to measure students' perceived ICC. Once the item pool was composed, a senior expert's opinion was asked, and her ideas on the construct and suggestions regarding wording and style were also considered.

The next step was related to my intention to map student' ICC in relation to affective variables. I adopted validated instruments to measure these aspects as well (McCroskey, 1982, 1992; McCroskey & Richmond, 1987). The main reason for applying these instruments was that they had proven to work in a similar context, with similar participants (Nagy, 2009).

Once all the items were selected, I designed a pilot questionnaire (PQ1). To find out how participants would interpret the items, I conducted think-aloud sessions with two second-year English majors. The analysis of these sessions revealed some minor problems in connection with the format of PQ1, and the content or wording of some items. The critical points were revised and the changes were implemented (see Sections 6.2.3.2-6.2.3.3). As a result, a slightly modified, second version was created (PQ2).

As the study is based on the psychometric properties of the questionnaire, it was crucial to pilot the instrument and see whether the items were valid (Cresswell, 2003; Dörnyei, 2003, 2007). Validity in the context of psychometric tests means that a measurement procedure actually measures what it intends to measure (Dörnyei, 2007; Emmert & Barker, 1989). Piloting was done by administering PQ2 on a smaller, but essentially similar sample, and performing standard statistical analysis on the data.

After the validity check and the piloting procedures, the slightly modified FQ was regarded appropriate to serve as the main data collection instrument in Study 2.

Figure 15 provides visual representation of the process. The purple arrows show how the steps actually followed each other in a linear way as time progressed,

whereas the green arrows indicate the cyclical fashion characteristic of the process and highlight how certain steps of the process yielded further steps.
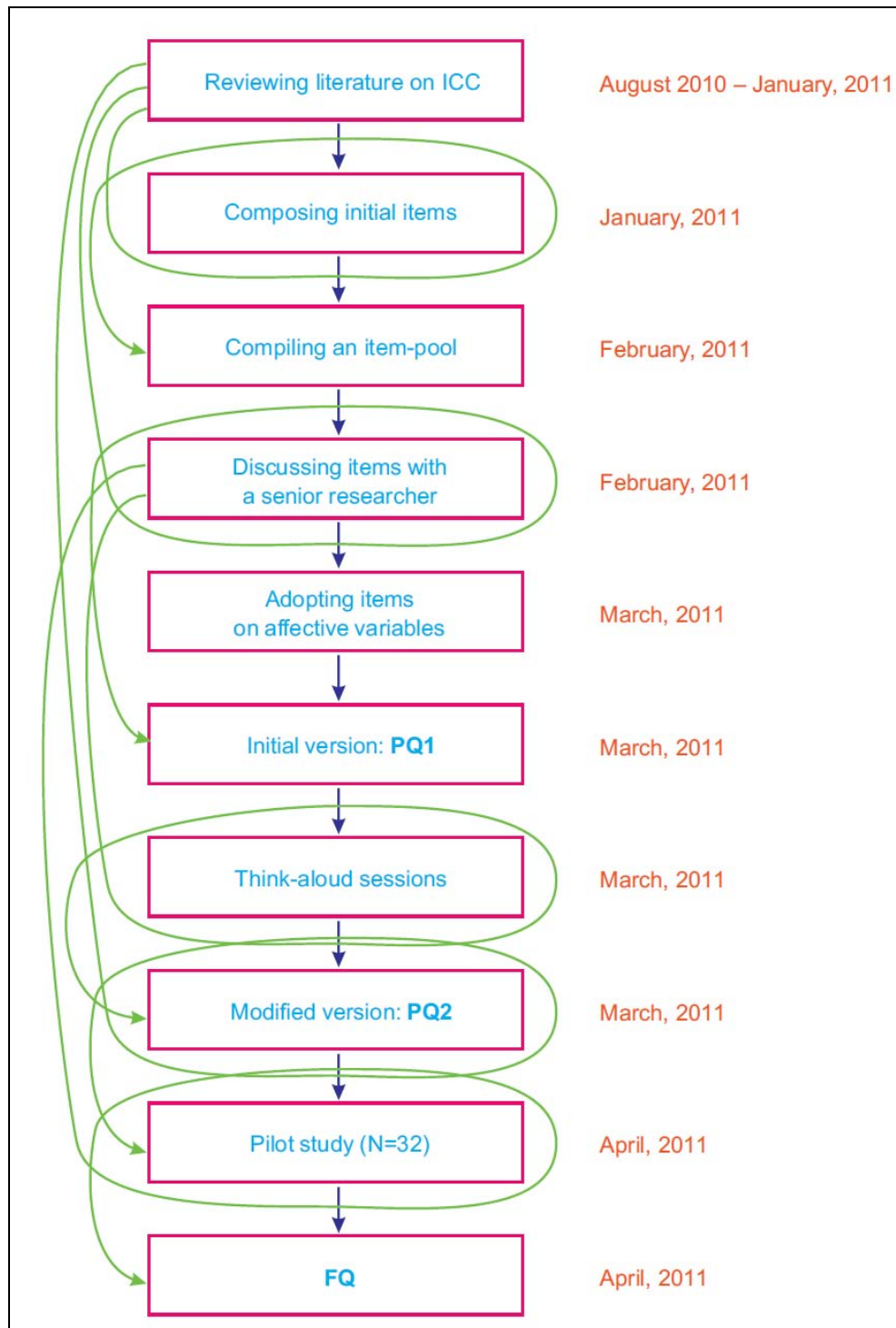
Figure 15. The construction of FQ

As is presented in Figure 15, the construction of the instrument took place between August, 2010 and April, 2011. The next sections give a detailed overview of the developmental phase, the think-aloud studies and the pilot study.

6.2.1 Development and refinement of the instrument

In the developmental phase first an item-pool (Dörnyei, 2003, 2007) was drawn up. I used the following sources to help me create as many potential items I could think of: (1) relevant theoretical literature, (2) findings of previous qualitative studies, (3) findings of Study 1 (presented in Chapter 5), and (4) items borrowed from published questionnaires (Dörnyei, 2007). This section presents how the item-pool was created and gives an account of how it resulted in the pilot questionnaires (PQ1 and PQ2) and the final questionnaire (FQ).

After repeatedly consulting Byram's model of ICC (1997), I drafted items to address each of the components of the construct, i.e. attitudes, knowledge and skills (as presented in detail in Chapter 1, Section 1.3.2.1). I considered Byram's specification of the components: Byram only concerns the (1) attitudes towards people perceived as different, in other words, attitudes that are frequently labeled as prejudices or stereotypes. The attitudes required to successful IC include curiosity, openness, and readiness to suspend disbeliefs and judgments about other cultures, and about one's own (Byram, 1997, p. 57). Byram distinguishes two distinct types of (2) knowledge, knowledge of social groups and their practices in one's own or in one's interlocutor's country, and knowledge of the process of societal and individual interaction (Byram, 1997, pp. 58-59). The third set of components are (3) skills, that is the ability to apply knowledge and tailor it to different situations. The two distinct categories established are skills of interpreting and relating, and skills of discovery and interaction (Byram, 1997, pp. 61-62).

As Byram gives a detailed description of learning objectives to develop ICC, together with what may be required of an IS in terms of attitudes, knowledge, skills and critical awareness (1997, pp. 56-64), it was reasonable to follow the content specification of the model in drafting the items. Thus, the initial items that comprised my item-pool corresponded to these contents: I designed items to survey

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participants' (1) attitudes, (2) knowledge and (3) skills. The items were statements worded so that they could be answered by circling a number on a five-point Likert-scale (5=strongly agree; 1=strongly disagree; or 5=absolutely true; 1= absolutely not true). Initially, 15 items were composed on each constituent, thus, the preliminary item-pool consisted of 45 items. After reviewing the items with a senior researcher we agreed upon reducing the number of items on each constituent to ten, trimming the item-pool to a total of 30 items.

Apart from these statements, I intended to include items that are more context-specific, in other words, that describe situations in which the actual attitudes, knowledge and skills may be used. Thus, I constructed items that describe situations in which the participants had to imagine they were in a foreign country as ERASMUS students, and had the chance to talk in English to both native and non-native speakers of English. Participants were requested to indicate how competent they believed they were in the given situations, and estimate their competence by adding a percentage value to each item (0% meant completely incompetent and 100% meant fully competent). Altogether ten such items were created, and thus the item-pool at this stage included 40 items.

As Study 1 revealed, affective aspects influenced students' behavior in intercultural situations, so I decided to map the relationship between students' ICC and the affective variables found to be relevant in Study 1. At this point a second consultation with a senior researcher took place, and, fearing that with the inclusion of the items on affective variables FQ would be too long, we decided to reduce the number of items. As a result, the following number of items was kept: nine on attitudes, seven on knowledge, seven on skills, and nine on ICC in specific situations. Thus, the scale consisted of a total of 32 items (items 1-32).

As a next step, further scales were necessary in order to expand the scope of my inquiry. I adopted items from previous self-assessment scales (McCroskey, 1982, 1992; McCroskey & Richmond, 1987) that have worked with similar participants (Nagy, 2009).

First, 16 items from McCroskey's 20-item WTC scale (1992) were adapted. Four out of the eight dummy items were excluded following suggestions of Nagy

(2009; personal communication, 2011), who found that some of the original dummy items were confusing for her participants. The items contained twelve communication situations, which were combinations of different communication contexts (face-to-face, small and larger group and public communication) and interlocutors (friend, acquaintance and complete stranger). As the original scale was intended to measure WTC in L1, different modifications were needed: in my version, students were requested to imagine they were ERASMUS students in a foreign country, and their interlocutors may include both native and non-native speakers of English. Participants were instructed to indicate in percentages how willing they believed they would be to engage in communication in English in the different situations (items 33-48).

McCroskey's communication apprehension scale (1982) was adapted to obtain reliable data on students' language-use related anxiety. The 24 items of the original scale describe anxiety in four context types: interpersonal, smaller and larger groups and in public. Participants were asked to indicate with the help of a 5-point Likert-scale (5=strongly agree; 1=strongly disagree) to what extent they agreed with each statement (items 49-72).

Furthermore, twelve items were adapted from McCroskey and Richmond's perceived communication competence scale (1987). These items described similar communication situations as were depicted by the WTC scale (i.e. the combination of face-to-face, small and large group and public communication with friends, acquaintances and strangers). Participants had to indicate in percentages how competent they thought they were in the situations described (73-84).

Apart from these self-assessment scales, I used 17 items on motivation. The items were borrowed from a previous pilot study on English majors' motivation at UP. The scale covered general aspects of language learning motivation along both the intrinsic-extrinsic and instrumental-integrative dichotomies (Nagy, 2009, pp. 79-80). The remaining six items intended to measure positive course evaluation and were meant to check how satisfied students were with their choice of career. The items were complemented with 5-point Likert-scales (5=absolutely true; 1=absolutely not

true), and participants needed to specify to what extent the statements apply to them (items 85-101).

An important finding of previous studies on communication in L2 was that students' perceived language competence significantly affected their communication behavior (Baker & MacIntyre 2000; Hashimoto, 2002; MacIntyre & Charos, 1996; Nagy, 2005, 2008; Yashima et al., 2004). Thus, I decided to include items to measure participants' self-rated language proficiency. These items were statements which participants could answer with the help of a 5-point Likert-scale (5=absolutely true, 1=absolutely not true). The seven items selected were adapted from Nagy's (2005) study on English majors (items 102-108).

As a last component I decided to include items that were supposed to measure the frequency of participants' intercultural contact. In the Hungarian context ample studies have addressed the effect of intercultural contact on learners' motivation, attitudes towards the target culture, and their language proficiency (Csizér & Dörnyei, 2005; Csizér & Kormos, 2008; Dörnyei & Csizér, 2003; Kormos & Csizér, 2007; Szaszkó, 2010). Findings of Study 1 also suggest that students with more previous intercultural contact thought that their previous experiences positively influenced their performance in intercultural encounters. For these reasons I designed nine items to measure the frequency of both direct and indirect contacts (items 109-117). Participants were requested to indicate to what extent each statement was true for them (5=absolutely true, 1=absolutely not true).

There were twelve open-ended items requiring background data on participants' gender, age, previous language studies and intercultural experiences. (items 118-129)

Thus, the first draft consisted of 129 items, written in English. There were some reversed i.e. negatively worded items to avoid automatic answers (Dörnyei, 2003). These 129 items were edited to make up PQ1 (See Appendix B). The governing principle in the editing process was to break up the multi-item scales to make sure answers were carefully considered by participants. In the final lay-out multi-item scales were combined in a way that items of scales requiring the same type of answers were put in the same sections, mixed up randomly. Thus, a sense of variety

was created which was meant to prevent respondents from simply repeating previous answers (Dörnyei, 2007). Four sections were created: participants needed to indicate in percentages (1) how willing they were to talk in English in certain situations; (2) how competent they believed they were in them; and answer with the help of Likert-scales to what extent (3) they agreed with statements or (4) the statements were true for them. Table 7 presents the scales comprising PQ1, with the number of items they include, some sample items and requested answer-types.

Table 7

Scales in PQ1

Scale	Items	Sample items	Type of answer
Willingness to communicate (WTC)	1-16	Talk in English in a group of English speaking friends.	Percentage (0%=never; 100%=always)
Perceived communication competence (PCC)	17, 18, 20, 22, 24, 25, 27, 28, 30, 31, 33, 37	Talk in English in a group of English speaking acquaintances.	Percentage (0%=completely incompetent; 100%=competent)
Perceived intercultural communicative competence (PICC)	19, 21, 23, 26, 29, 32, 34, 35, 36	Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Hungary.	Percentage (0%=completely incompetent; 100%=competent)
Communication apprehension (CA)	38-61	Generally, I am comfortable while participating in group discussions in English.	5-point Likert scale (5=strongly agree; 1=strongly disagree)
ICC – Skills (ICCS)	84, 90, 96, 98, 100, 106, 110	I often notice differences between the way Hungarians and Americans behave.	5-point Likert scale (5=absolutely true; 1=absolutely not true)
Motivation (MOT)	62, 64, 67, 70, 73, 74, 77, 80, 82, 83, 85, 87, 91, 92, 93, 97, 117	I would like to meet foreign people with whom I can speak English.	5-point Likert scale (5=absolutely true; 1=absolutely not true)

ICC – Knowledge (ICCK)	99, 101, 103, 107, 111, 113, 114,	I know many differences between the way British and Hungarian people behave in social situations.	5-point Likert scale (5=absolutely true; 1=absolutely not true)
ICC – Attitudes (ICCA)	71, 95, 102, 104, 105, 108, 109, 112, 115	I feel uncomfortable in the company of foreigners.	5-point Likert scale (5=absolutely true; 1=absolutely not true)
Perceived second language competence (PL2)	63, 65, 68, 75, 76, 78, 94	I am good at understanding spoken English.	5-point Likert scale (5=absolutely true; 1=absolutely not true)
Frequency of intercultural contacts (ICO)	66, 69, 72, 79, 81, 86, 88, 89, 116	I often see international students in the town where I study.	5-point Likert scale (5=absolutely true; 1=absolutely not true)
Background data	118-129	Your age:	Open-ended

Apart from the detailed instructions to participants, PQ1 also included a brief introductory section in which participants were informed about the research, they were ensured that their answers would be treated as confidential research content and were encouraged to give as sincere answers as possible (Dörnyei, 2003). At the end of the questionnaire participants were thanked for their cooperation and there was an option to give their email-address in case they wanted to receive information on the outcome of the research.

Once the four-page PQ1 was drafted, it was printed and its paper-and-pen version was subjected to two think-aloud sessions with undergraduate English majors not participating in the questionnaire study as respondents. The think-aloud sessions are discussed in detail in the next Section.

6.2.2 The think-aloud study

In order to find out how would-be participants will interpret the questionnaire items, I conducted two think-aloud sessions with two participants who were in every

respect similar to my target sample, but did not take part in the quantitative study. The aim of the think-aloud study was to explore how participants would comprehend and interpret the items as well as to detect possible shortcomings in item wording, vocabulary use or layout.

6.2.2.1 Participants

Participants of the think-aloud study were selected by convenience sampling (Dörnyei, 2007; Mackey & Gass, 2000). To insure anonymity I will refer to the two participants by the pseudonyms of Anna and Bence. Both of the participants were second-year English majors at UP. Table 8 shows their data.

Table 8

Data on participants of the think-aloud study

Participant	Gender	Age	Language proficiency	Number of IC courses completed
Anna	Female	20	C1	2
Bence	Male	20	C1	2

Both Anna and Bence agreed to participate in the study by replying to an email I sent out to recruit participants for this study from among my previous students at UP. I had a very good relationship with both of them, I had known them since their first year at UP. Their level of proficiency is average as compared to their peers. During the first year of their studies they completed a lecture and a seminar entitled Intercultural Communication. The next quote from Bence's email reply illustrates how enthusiastic he became to participate in the study:

> *'You sure can count on me. I really liked this subject and I think it is great to know more about other cultures. It's great you are writing your PhD on this, I think it is very interesting and must be a great fun.'* (Bence, email communication, 3 March, 2011).

6.2.2.2 Procedures

The two one-to-one think-aloud sessions took place on 11 March, 2011 in an office at UP. I was present in the room, but did not intervene, nor was I taking notes. The two sessions were digitally recorded and later that day transcribed (for the transcripts see Appendix C). I presented a brief review of the think-aloud technique to the participants prior to each session. The participants were free to decide whether they verbalize their thoughts in English or in Hungarian, but both participants used English exclusively throughout the monologue. The sessions with Anna and Bence took 45 and 31 minutes, respectively.

6.2.2.3 Findings and changes in the questionnaire

The two think-aloud sessions revealed some shortcomings regarding both the content and the layout of the questionnaire. In this section I present and discuss these problems, together with the changes I implemented in PQ1 as a result of the think-aloud study.

First, I present the problematic issues regarding the content and wording of some items. In the first section, the adapted items of McCroskey's (1992) WTC scale (Nagy, 2009) were presented (items 1-16). Nagy (2009) had already deleted four of the original 8 dummy items, as they were regarded problematic by her pilot participants. As the following examples illustrate in the think-aloud sessions Anna found all the remaining four dummy items problematic, whereas Bence had critical remarks on two of them:

> *'Well, if I don't talk to a waitress in a restaurant, I don't get my meal…(laughs) so this is not a question of how willing I am, but how hungry I am (laughs)… So I will put here 100%...' (Anna, item 7)*
> *'Again, if I have to speak with the secretary it is urgent, so it is not really about willing it or not. Or I can write an email, too…but in these situations I prefer face-to-face talk…so, let's say, 90%.' (Anna, item 10)*
>
> *'Wow, people are willing to talk to their partners, aren't they? This is funny… If I love the girl, I would be very much willing so I put here 99%...' (Bence, item 14)*

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As a result of these findings, I decided to omit the dummy items from the scale. A consultation with an expert on the construct of WTC (Nagy, personal communication, March 2011) assured me that this would not significantly affect the future findings on students' WTC.

A further problem was that participants found the items too general: they said they needed more details on the situation to be able to adequately judge how willing they would be to communicate in English:

> 'Well, hm, I don't know, where would this group be? Where do I meet them? At the university? I can't decide, perhaps 30%, let's say.' (Anna, item 5)

> 'Hmmm in which situation?….I think I would be rather willing to talk to my friends, mostly, so I will put here ….hm….90%.' (Bence, item 6)

As a result of this finding, I re-designed the items of this scale: I added specific information so that participants could better imagine the situation, and so that they can provide more reliable data that reflects their ideas more precisely. Like this, specifications of location or the purpose of communication were added, e.g., *before a lesson, at a party, in the gym.*

A further important observation regarding both the WTC scale and the corresponding scale on PCC (scale mixed up with PICC items 17-37) was that neither respondent could easily differentiate between the items eliciting information on communication behavior in (1) small groups and (2) at large meetings. Both participants thought these items were the same, and it even gave rise to confusion:

> 'Oh my God, I really can't decide. These are so similar situations. I have the feeling that you are only checking if my answers are consistent, is that the case?' (Anna, item 16)

Thus, I decided to omit half of these items, and simply write 'group', as participants' answers showed that the main difference they noticed was whether they speak to individual people or to a group, it did not make any difference how large the group was.

With regard to item 29 on perceived ICC, Bence's monologue revealed a problem:

> 'And the next 29: Explain in English to an English speaking acquaintance why 23rd October is a public holiday in Hungary. Clear. I can do this, no problem. 100%.

However, you have to be careful nowadays, because everything is so politically loaded. So I better know the political orientation of my acquaintance to avoid embarrassing situations.' (Bence, item 23)

To ensure that items measure what I intended them to measure I decided to change this item to a perhaps more neutral holiday, 20th August, the foundation of the Hungarian state.

As for the communication apprehension scale (items 38-61) some changes were considered necessary. Again, both participants had problems with the six items asking information on how they feel while participating in English in meetings (items 44, 46, 47,48, 51, 53) :

'Ok, number 44. Generally, I am nervous when I have to participate in a meeting in English. What sort of meeting? Well, I think it is neutral, if I don't have to speak…Hm, let's say 3.' (Anna, item 44).

So these items were deleted from the scale, as it became evident that they were not relevant for the target sample. Moreover, this scale included six items on how participants felt about giving a speech in English. These were also confusing, but both participants related them to giving a presentation in English:

'And now, 50. I have no fear of giving a speech in English. Well, fear perhaps, no, not really. This is like, that only I'm speaking, right? So, like a presentation? I have no fear, but I sort of feel excited, and uneasy. So, 2.' (Bence, item 50)

For this reason I decided to change these items to 'giving a presentation' instead of 'giving a speech', as it is thought to be more relevant for university students.

The last section of PQ1 comprised items of scales on motivation, ICC skills, ICC attitudes, ICC knowledge, positive course evaluation, perceived language proficiency and frequency of intercultural contact. In the case of this scale it turned out that items were overwhelmingly positively worded, which in some cases triggered automatic answers:

'69. I often watch films and TV programmes in English. Absolutely true, 5.
70. I love the way the English language sounds. Absolutely true, 5.
71. I like learning about American culture in my university courses. Absolutel true, 5.
72. I often read novels in English. The same, 5. I hope it's not a problem if I write 5 everywhere… (laughs).' (Bence, items 69-72)

So, some of the items were reworded in a negative way, to avoid such automatic replies. Moreover, in some cases more specific information was needed:

> *'Number 99. I know many differences between the way British and Hungarian people behave in social situations. In social situations? When they socialize? In a pub, for example? They surely behave differently, but I don't know much about these differences. So, 2.' (Anna, item 99)*

> *'107. I know nothing about the differences between the way Americans and Hungarians behave. A similar one was already, right? In social situations, yes, question 99. So, I think I know, yes, 4.' (Bence, item 107)*

These and similar items were complemented by more specific information on the details, e.g., how people behave in social situations, for example at their workplaces, with their families, etc. This is supposed to help students better imagine the situation and recall more precise ideas on it.

The findings also revealed that both types of answer-eliciting scales (the 5-point Likert-scale and the percentage values) were adequate and participants understood them and applied them correctly:

> *'Ok, I put here 70%, too. This means I'm more competent than not, but I'm still not fully competent….(Anna, item 24)'*

> *'Well, eeer, yes, I think so. But not absolutely true, only true. So, 4.' (Bence, item 74)*

Regarding the layout of the questionnaire some minor problems were identified. First, it was not clear for participants whether they should write the percentage value only or the value together with the percentage symbol. To overcome this problem, I put the percentage symbols in the boxes, so that participants had to write down the value in numbers only. Moreover, Bence found the space between the numbers in the Likert-scale insufficient to comfortably circle the numbers, so I extended the space in the boxes. The word 'ordinarily' was labeled odd by Anna, so I replaced it by 'generally' in case of two items. Bence's remark when he reached item 100 (*Oh Gosh, we reached 100. Are there many more? (laughs)*) convinced me to restart numbering in each section, so that the number of the items would never exceed 56 (in case of Section IV), be to less frustrating and tiring for

participants. Moreover, I also changed some typos in the section on background data (e.g., For gender I put the options so that participants only need to circle it, and I left more space to additional languages). Besides, Anna's think-aloud session revealed that one of the question in the bio-data section had been asked twice. I made the necessary changes and deleted the unnecessary item.

6.2.2.4 Conclusions and the way forward

Two second-year English majors were asked to take part in the think aloud study of the validation process, which aimed to find out whether would-be participants interpret the questionnaire items the same way I intended. As a result of the think-aloud study the following changes were necessary to implement on PQ1:

(1)   As for the WTC scale, I decided to combine items that elicit information on communication behavior in small groups and at large meetings. Thus, three items were deleted, and three items were rewritten in a way that I omitted 'small group' and simply wrote 'group' instead.

(2)   The four confusing dummy-items of the WTC scale were deleted (this result is in line with findings of Nagy, 2009)

(3)   Specifications were added to the remaining items of the WTC, the PCC and the ICC scales, so that participants would be able to better imagine the situations.

(4)   Three items presenting situations in large meetings were deleted from the PCC scale.

(5)   Six items on communication apprehension at meetings were deleted from the CA scale, as university students do not attend meetings, and they did not have real-life experiences concerning this context.

(6)   In the CA scale items eliciting information on how participants feel while giving a speech in English were rewritten to how they feel while giving a presentation in English, as this was found to be more suitable for university students.

(7)   Some items were reworded negatively in Section IV (comprising 6 scales), as it was found that too many positively worded items trigger automatic replies.

(8)   Some changes regarding layout were implemented.

Thus, based on the findings of the think-aloud sessions the weak points described in Section 6.2.2.3 were modified and as a result PQ2 was created (Appendix D). This second version included five sections comprising the edited items of the previous scales, as shown in Table 9.

Table 9

Sections in validated questionnaire PQ2

Section	Scale(s)	Number of items
Section I	WTC scale	9
Section II	PCC PICC	18
Section III	CA	18
Section IV	Motivation, attitudes, knowledge, skills, perceived language competence, positive course evaluation, frequency of IC contact	56
Section V	Biodata	6

6.2.3 The pilot study

In order to reveal further problems with PQ2 and to find out whether the items in PQ2 cover the groups of variables I intended to cover, I performed a small-scale pilot study (N=32) with similar participants, and performed basic statistical analyses on the gathered data.

Piloting quantitative questionnaires is crucial as the obtained results cannot be regarded reliable and valid unless the items of the questionnaire cover the variables they were intended to cover (Dörnyei, 2003, 2007). For this reason PQ2 was piloted on a small sample to test its psychometric properties. The pilot study aimed to (1)

compute principal component analysis on the items of PQ2 to ensure that items in scales actually measure the same construct, (2) perform reliability checks on the established scales and (3) see certain practical considerations, such as how long it takes to complete the questionnaire, or if there were any problematic items.

Principal component analysis is a type of factor analysis that involves factor extraction, i.e. condensing the variables into a smaller number of factors (Dörnyei, 2007). These factors are in fact multi-item scales with items supposedly measuring the same construct. This can only be achieved if each item on the scale correlates with the other items as well as the whole scale (Dörnyei, 2007, p. 206). To examine internal consistency reliability of the multi-item scales the Cronbach Alpha coefficient was computed for each scale.

6.2.3.1 Participants

Participants of the pilot study were selected by convenience sampling: 40 emails were sent to my previous students (second-year English majors by the time data were collected) asking them to participate in this study. Thirty-five students agreed to participate, and finally 32 students were present at the appointed time.

The pilot study thus involved 21 female and 11 male majors in English, aged 19-23 (mean: 20, SD: 0.91). All participants were native speakers of Hungarian and considered English their first and most important foreign language.

6.2.3.2 Procedures

Data collection took place in April, 2011, after the initial modifications to the questionnaire were completed and PQ2 was created. Students participated in this study on a voluntary basis, by replying to an email sent to them in late March, 2011. Data were collected in a classroom at the Institute of English Studies, UP. The four-page paper -and- pen questionnaires (PQ2) were distributed to students. Prior to the data collection, participants were briefly informed about the research project and issues of confidentiality were also touched upon (Dörnyei, 2007; Cresswell, 2003). It

took participants 19 to 23 minutes to complete the questionnaire. Although they were encouraged to consult me any time they were hesitant regarding any item, none of them asked questions while completing the questionnaire, which suggests that the instructions were clear and wording was understandable. The completed questionnaires were analyzed using SPSS 14.0 for Windows.

6.2.3.3 Results and discussion

As PQ2 used complete scales adapted from earlier studies as well as new scales comprising items created by me on the basis of the relevant literature, the principal component analysis had two objectives: (1) to test whether the slightly modified versions of the adapted scales still function as they are supposed to function (i.e. measuring the same variable) and (2) to see if the items I composed constitute the particular scale they were meant to.

Regarding the adapted scales (scales on WTC, PCC, CA) as described in Section 6.2.1) it was found that even after modifications the scales could be justified as principal components. This finding confirms my expectations that the modifications I implemented did not affect the construct itself; they merely helped students better imagine the given situations.

As for the new scales, similar results were obtained: the perceived ICC scale, as well as the ICC subcomponent scales (on attitudes, knowledge and skills); the motivational scale, the perceived language competence scale, the positive course evaluation scale and the intercultural contact scale all functioned as principal components, with clearly identifiable sub-scales. In my view, these results are due to the fact that the items were carefully designed based on the relevant literature, and the development of the scales was cyclical, involving repeated consultations with experts.

As for the internal consistency reliability of the scales, it was found that each scale displayed solid reliability. According to Dörnyei (2003, 2007) in SLA studies internal consistency estimates should approach 0.7 Alpha values to be considered reliable. Table 10 presents the findings of the principal component analysis together with the respective Alpha values of each scale. The first digit in case of the items

always refers to the section of the questionnaire, i.e. items starting with 1 are from Section I, items starting with 2 from Section II, etc. To give an example: item 108 is the eighth item in Section I.

Table 10

Results of the principal component analyses and the Cronbach Alpha values of scales in PQ2

Principal components		Items	Alpha value
WTC		101-109	0.96
PCC		201, 202, 204, 206, 208, 209, 212, 214, 218	0.89
PICC		203, 205, 207, 210, 211, 213, 215, 216, 217	0.79
CA		301-318	0.94
ICO (intercult cont)	Indirect contact	401, 409, 412, 419,	0.88
	Direct contact	406, 421,427, 429, 430	
Motivation	Integrativeness	404, 414, 422	0.81
	Instrumentality	407, 438	
	Affective orientation	410, 417, 433,	
	Vitality of the language	402, 413, 425	
Positive course evaluation		420, 423, 426, 428, 432, 434,	0.83
Perceived L2 comp.	Oral skills	408, 415, 416, 435	0.88
	Reading/writing skills	403, 405, 418,	
ICC Attitudes		411, 436, 443, 445, 446, 449, 450, 453, 456	0.86
ICC Knowledge		440, 442, 444, 448, 452, 454, 455,	0.67
ICC Skills		424, 431, 437, 439, 441, 447, 451,	0.77

As Table 10 shows, the principal component analysis confirmed that the multi-item scales are valid and they measure the same construct they were designed to measure. The analysis also revealed some coherent sub-sets in case of certain scales: underlying dimensions in the motivational scale, in the frequency of intercultural contact scale and in the perceived L2 competence scale.

Apart from the ICC Knowledge scale (Alpha=.67) all scales' reliability approached or exceeded 0.80, which Dörnyei (2007) labeled satisfactory. This confirms that the adapted scales were suitable for the purposes of this study, and the modifications that were implemented did not affect their validity and reliability.

As for the ICC Knowledge scale, the lower value was caused by item 452: Using formal language in Hungarian is very easy. However, as Byram (1997, p. 60) highlights the importance of knowledge of the level of formality in verbal and nonverbal behavior in both languages (native and target languages), the item was considered crucial to the construct. Since the Alpha value was still around the acceptable level, I decided to keep the item in the scale in a slightly modified form and see how it behaves in the main study with more participants. The rephrased item is: Using formal language in Hungarian with others of higher social status is easy (item 452).

However, this was not the only change necessary as a result of the pilot study. Section V, which aimed to elicit background information on participants turned out to be absolutely unsuitable, and most components had to be reformulated. The underlying problem concerned the layout: in most cases students did not have enough space to write down the data needed, and in case of items 504-506 the items themselves were considered problematic. These questions were either double-barreled, aiming to get more information that the participant could write down, or not straightforward enough, triggering unclear responses. This problem was not detected during the think-aloud study, but turned out to be of crucial importance in the pilot study. In some cases respondents did not answer these questions at all, or gave ambiguous answers, e.g., to the question 'How much time have you spent in an English speaking country?' (item 504) the answer in many cases was a mere number, without specification as to five days, weeks, months or years have been spent in the given country.

For this reason most items in the background data section (Section V) had to be rephrased for easier comprehension, and a more straightforward layout was used. The changes made included splitting up double barreled questions, and giving options for possible answers regarding the duration and the purpose of stay, from

which respondents could choose. Thus, Section five was extended to include four more items, and the design of the items was also altered. As a result, the final questionnaire (FQ) ready to be administered with the target sample was finalized (see Appendix D).

6.2.3.4 Conclusions

The aim of the pilot study was (1) to find out if the items in the scales of PQ2 actually measure the same construct and (2) to perform reliability checks on the established scales. Furthermore, I also intended to check certain practical considerations, such as how long it takes to complete the questionnaire, or if there were any problematic items left.

The principal component analysis revealed that the scales actually correspond to factors, and in some cases even sub-components could be detected. The psychometric pre-requisite for multi-tem scales, internal consistency reliability was computed for each scale, and the Alpha values were satisfactory. In case of the ICC Knowledge scale the Alpha value was somewhat below the optimal level, but this was due to the performance of one item. As the item covered an important aspect of the construct, it was not omitted but slightly modified and kept in the scale.

The most important finding of the pilot questionnaire concerned the items on background information: most participants found the items confusing or did not have enough space to fill them in. The necessary modifications were implemented and some open ended items were substituted by multiple choice items.

After the changes were finalized, FQ was created which is considered an appropriate data collection instrument for the quantitative study.

6.3 The main quantitative study

This section aims to present the quantitative study carried out by using FQ, the research instrument presented and discussed in the previous sections. The quantitative study made it possible to identify relationships between ICC and

affective variables. First, the research questions, the participants and the procedures are discussed, which is followed by the presentation and interpretation of the findings of the statistical analyses and the discussion of the research questions.

6.3.1 Method

6.3.1.1 Research questions

The main aim of the statistical analysis of the quantitative data was to investigate the relationships between English majors' ICC and affective and other individual difference variables. Therefore, nine research questions were formulated to be answered through various statistical analyses. Table 11 summarizes the research questions together with the methods of data analysis employed to answer each question.

Table 11

Research question of Study 2

Research questions	Methods of analysis
RQ1: What characterizes participants' ICC?	Descriptive statistics
RQ2: What characterizes participants' PICC?	Descriptive statistics
RQ3: How do ICC and PICC relate to one-another?	Correlation analysis
RQ4: What characterizes participants' affective profiles (WTC, CA, MOT)?	Descriptive statistics
RQ5: What is the relationship between affective variables and ICC? How do the following affective variables explain variance in students' ICC? 　　　RQ5.1 willingness to communicate (WTC) 　　　RQ5.2 communication apprehension (CA) 　　　RQ5.3 motivation (MOT)	Descriptive statistics Correlation analysis Regression analysis
RQ6: What other individual differences characterize participants?	Descriptive statistics
RQ7: How do the following individual difference variables explain variance in students' ICC? 　　　RQ7.1 intercultural contact (ICO) 　　　RQ7.2 perceived communication competence(PCC) 　　　RQ7.3 perceived L2 competence (PL2)	Descriptive statistics Correlation analysis Regression analysis
RQ8: What relationships characterize learners' ICC, WTC, CA, PCC, PICC, motivation and ICO?	Multi-dimensional scaling (MDS) Hierarchic clustering
RQ9: How can these relationships be modeled?	Structural equation modeling (SEM)

6.3.1.2 Participants

Participants were first-year English majors studying at UP. All of them were enrolled to one of the compulsory Listening and Speaking Skills courses especially advertised for firs-year students. Taking part in this research was voluntary, so any of the students could choose not to, however, none of them did. The short verbal introduction at the beginning of the lessons included information about the research project, instruction as to how to fill in the questionnaire and issues of anonymity and data protection.

Altogether 117 students filled in the questionnaire. However, fifteen participants had to be eliminated and as a result the total number of students whose data have formed part of the analyses was 102. Nine of the respondents who were excluded from the sample were Erasmus students, thus, neither native speakers of Hungarian nor full-time students at UP; four had to leave class earlier, and could not complete the questionnaire, one was a Hungarian resident but a native speaker of American English, whereas one provided no answers on the second page of the questionnaire, so the questionnaire as a whole could not be evaluated. Out of the 102 respondents, 71 were female and 31 male. Further data on participants learners' characteristics are summarized in Table 12.

Table 12

Descriptive Statistics of Participants' Learners' Characteristics

Learners' characteristics	N	Mean	Min	Max	SD
Age	102	20.3	19	23	1.4
Number of years of English study	102	10.5	5	12	3.7
Number of years of intensive English study	102	5.9	5	7	3.2
Number of weeks spent in an English speaking country	102	8.9	0	156	26
Number of weeks spent in a foreign country	102	17.4	0	156	41.6

As Table 12 presents, participants average age was 20.4 years, they have been studying English for an average of 10.5 years, out of which 5.9 years were devoted to intensive language learning. The SD values show that the number of years participants studied English and its ratio to the years of intensive language education was rather consistent. Students were also asked whether they had spent time in a country where English was spoken, or in any other foreign countries. The mean of

time spent in a native environment is 8.9 weeks, and 17.4 weeks in other foreign countries. However, the high SD values show that in the case of these two biodata items enormous differences characterize students. The longest time spent abroad was 156 weeks, i.e. three years for both an English speaking country and a foreign country, however, 49 students have never been to an English speaking country, and out of these 25 has never been abroad. These data show similarities with findings of Study 1, in which the vast differences between students' possibilities were highlighted.

Students were also asked about their FL competence other than English. Ninety-six students reported to speak at least one additional FL, such as German (55%), Spanish (14%), French (13%), Italian (11%), Croatian (5%) or Latin (2%).

6.3.1.3 Data collection instrument

The data collection instrument was FQ. As a result of the changes subsequent to the pilot study, FQ was composed of 111 items. The structure of the questionnaire is as follows.

Section I is made up of nine items to which participants needed to answer with percentage values. These items comprise the reduced and modified version of McCroskey's WTC scale (1992). The necessary modifications were elaborated in Sections 6.2.2-6.2.3.

Section II includes 18 items, nine on PICC and nine on PCC. The items on PICC (based on Byram, 1997) were developed for this study, whereas the items on PCC were adapted from McCroskey and Richmond (1987) and slightly modified to fit the research context. Answers to these items are percentage values, similarly to the previous section.

Section III contained 18 items to which answers were indicated on a five-point Likert scale (5=strongly agree; 1=strongly disagree). These items were the modified and shortened version of McCroskey's communication apprehension scale (1982).

Section IV consisted of 56 items on various affective aspects and ICC. Answers were provided on a five-point Likert-scale (5=absolutely true; 1=absolutely not true). This section combined various scales: on motivation and on perceived L2 competence (Nagy, 2005, 2009); on intercultural contact (some items adapted from Csizér and

Kormos, 2008; Kormos and Csizér, 2007, and the remaining items developed by myself). This section also contained 23 items on ICC: seven on knowledge, seven on skills and nine on attitudes. These items were created by myself as a result of careful review of corresponding literature (Byram, 1997; Byram & Flemming, 1998; Jaeger, 2001; Kramsch, 1998b; Zaharna, 2009).

Finally, Section V elicited data on the background of the research participants, for example, their age, their gender, the number and level of foreign languages they spoke and the amount of time they had spent in foreign countries. These items were mostly open-ended; however, in some cases participants could circle the option that was true for them. For more details see Appendix E with FQ.

6.3.1.4 Procedures

The administration of FQ took place in April, 2011 at UP. All first-year students enrolled to a compulsory language development course were asked to fill in the questionnaire. The head of the Institute as well as the head of the Department of English Applied Linguistics and all instructors of the courses were consulted prior to the administration.

In all cases I supervised the administration procedure, which lasted 30 minutes. The filled-in questionnaires were collected and immediately coded, so that the anonymity of participants could be ensured. The results were digitalized the following week. For the statistical analysis SPSS 14.0 for Windows was used.

6.3.2 Results

First, a principal component analysis was performed on FQ, and results revealed that items on students' positive course evaluation (420, 423, 426, 428, 432, 434) did not constitute a principal component with this data set of the enlarged sample. Therefore, these items were disregarded and not included in the analysis.

The other scales were found to constitute principal components which was also confirmed by the reliability checks carried out subsequently. Alpha values of the scales are presented in the sections dealing with each scale (Sections 6.3.2.1 – 6.3.2.5).

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6.3.2.1 Research Questions 1 and 2: What characterizes participants' ICC and PICC?

The first and most important drive behind my inquiry was to find out about participants' ICC. As has been discussed in Section 6.2.1, FQ comprised two scales to elicit data on students' ICC: items on the PICC-scale (Alpha=0.85) described imagined situations and participants had to indicate in percentage how competent they believed they were in these situations. The items on the ICC scale (Alpha=0.70) were drafted on the basis of Byram's content specification of ICC (Byram, 1997) and participants had to indicate with the help of a 5-point Likert scale how true each statement was for them (1=absolutely not true, 5=absolutely true). The items of the ICC scale fitted into the principal components of knowledge, skills and attitudes.

To find out how participants performed on each scale, descriptive statistics was used. Table 13 shows the mean score of participants' answers to ICC and its components on a 5-point Likert scale.

Table 13

Performance scores on ICC scale on a 5-point Likert scale

	N valid	N missing	Min	Max	Mean	SD
ICC	**102**	**0**	**2.52**	**4.35**	**3.4876**	**.3989**
ICCK	102	0	2.00	4.71	3.4538	.5573
ICCS	102	0	2.00	4.71	3.5532	.6056
ICCA	102	0	2.11	4.67	3.4630	.5098

Key:
ICC – ICC scale
ICCK- ICC scale, knowledge component
ICCS – ICC scale, skills component
ICCA – ICC scale, attitudes component

The results show that on average students scored 3.49 on the ICC scale (SD=0.39). The 2nd-4th rows show that the sub-scales of ICC on knowledge, skills and attitudes displayed roughly similar results, with somewhat higher SDs, though.

To find out more about students' ICC, I created categories of low, average and high ICC establishing the categories based on cores one standard deviation below

and above the mean of the ICC scale. Table 14 shows the number of students in each category.

Table 14

Distribution of Participants on the ICC Scale

	Frequency	Percent
Low ICC	17	16.7
Average ICC	72	70.6
High ICC	13	12.7
Total	102	100.0

The majority of the students (70.6%) achieved an average score on the ICC scale. Almost 17 percent of the sample can be classified as low ICC, whereas 13 percent scored above the average level, indicating high ICC.

The second measure on students' ICC included in the instrument was the PICC scale, to which students were requested to reply by giving percentage values. Table 15 presents participants' answers to the PICC scale, where the lowest value was 0 and the highest 100.

Table 15

Performance Scores on the PICC Scale (minimum:0, maximum:100)

	N	N missing	Min	Max	Mean	SD
PICC	102	0	34.11	100	76.48	13.42

As Table 15 shows, the PICC mean score of the sample was 76.5 (SD=13.4). The PICC categories were established similarly to the ICC categories: students scoring within one standard deviation below and above the mean score were considered having average PICC. Table 16 shows the number of students with low, average and high PICC.

Table 16

Distribution of Participants on the PICC Scale

	Frequency	Percent
Low PICC	20	19.6
Average PICC	65	63.7
High PICC	17	16.7
Total	102	100.0

As Table 16 presents, the majority of students fall within the average category (63.7%), whereas almost 20 percent can be classified as having low PICC, and almost 17 percent as having high PICC.

6.3.2.2 Research Question 3: How do ICC and PICC relate to one-another?

The reason for including two different types of scales to measure ICC was the need for getting diverse data from multiple sources. However, for more complex statistical analyses one single variable on ICC was needed. Thus, at this point it was crucial to merge the two values. This, however, is not unproblematic: first, evidence is needed that the two scales relate to one another, and second, the fact that they elicited different answer types (5-point Likert scale and percentage values) yields for equating the two types of answers.

In order to get a solid and reliable measure of students' ICC, I intended to map the relationship between their scores on the ICC scale and their scores on the PICC scale. To investigate this relationship, the Pearson product-moment correlation coefficient was computed (see Table 17).

Table 17

Correlation Matrix of Principal Components of the ICC Scale, the ICC Scale and the PICC Scale

	ICCK	**ICCS**	**ICCA**	**ICC**
ICCS	.718**			
ICCA	.022	.139		
ICC	.768**	.837**	.574**	
PICC	.288**	.350**	.159	.364**

The correlation coefficient for the principal components of the ICC scale indicated strong relationship ($p < .01$) between ICCK and ICCS ($r = .718$). The obtained results showed no significant relationship between ICCK and ICCA and between ICCS and ICCA.

As for the PICC scale, significant correlations ($p < .01$) were found with the ICC scale ($r = .364$), and with two principal components of the ICC scale: ICCK ($r = .288$) and ICCS ($r = .350$).

Results revealed a significant relationship between the ICC scale and the PICC scale, thus, there was evidence that the results of the respective scales can be merged. As the two scales required different types of answers, there was a need to establish a common value for them, to be able to gain the combined scores. This was done using the following equation: combined ICC $=1/2$ [(ICC-1)*25+PICC].

The new, combined values were calculated, and to obtain more reliable results participants were classified again according to the new, combined scores.

Table 18

Students' Scores on the Combined ICC Measure (0-100)

	N	N missing	Min	Max	Mean	SD
ICC_C	102	0	41.0	90.20	69.34	9.71

On average, students' combined ICC score is 69.3 (SD=9.7). Similarly to previous steps the categories of low, average and high ICC were established. The number of students in each category is shown in Table 19.

Table 19

Distribution of Participants on the ICC Scale, based on the combined scores

	Frequency	Percent
Low ICC	19	18.6
Average ICC	70	68.6
High ICC	13	12.7
Total	102	100.0

As Table 19 presents, the majority of students fall within the average category (68.6%), whereas almost 19 percent can be classified as low ICC, and almost 13 percent as high ICC. These frequency measures display more similarity with the frequency measures for the single ICC scale than with the frequency measures of the single PICC scale, but this difference is minor. What all the frequency measures show (Tables 13, 15 and 17) is that although results in the three categories display normal distribution, there are always slightly more students with low ICC than with high ICC.

6.3.2.3. Research Question 4: What characterizes participants' affective profiles?

To find out about participants' affective profiles, results of the WTC scale (Alpha=.85), the CA scale (Alpha=.93) and the motivational scale (Alpha=.71) were analyzed. Results are shown in Table 20.

Table 20

Performance Scores for the Affective Scales (WTC: 0-100; CA, MOT: 5-point Likert Scale)

	N	N missing	Min	Max	Mean	SD
WTC	102	0	40.56	100	78.3998	16.09
CA	102	0	0.56	4.61	2.7636	.79
MOT	102	0	3.36	5.00	4.4430	.41

Results show that on average, participants scored 78 on the WTC scale (SD=16), where they had to indicate their answers in percentages; 2.76 on the CA and 4.44 on the MOT scales, which required answers on a 5-point Likert scale 1 meaning

low CA and low MOT, and 5 meaning high CA and high MOT. However, SD for the CA scale was much higher (.79 as opposed to .41 of the MOT scale) indicating that participants' answers for this scale were more varied.

As a next step, categories of high, average and low WTC, CA and MOT were established. Table 21 shows the frequency measures for each category for all three affective variables.

Table 21

Distribution of Participants on the WTC, CA and MOT Scales

	Frequency	Percent
Low WTC	17	16.7
Average WTC	57	55.9
High WTC	28	27.5
Total	**102**	**100.0**
Low CA	21	20.6
Average CA	68	66.7
High CA	13	12.7
Total	**102**	**100.0**
Low MOT	17	16.7
Average MOT	71	69.6
High MOT	14	13.7
Total	**102**	**100.0**

Somewhat more than half of the students (55.9%) can be characterized by average WTC, almost 17 percent by low WTC, whereas more than 27 percent by high WTC.

As for CA, a majority falls within the average category (66.7%), whereas more than 20 percent of participants have low CA and around 13 percent are highly anxious about communication in English.

Results for motivation fit the best the normal distribution curve: 70 percent of students have average motivation, and participants at each end of the scale are more even (16.7% for low scores on MOT, and 13.7% for high scores on MOT).

6.3.2.4 Research Question 5: Is there a relationship between affective variables and ICC? How do WTC, CA and MOT explain variance in students' ICC?

The qualitative study presented in Chapter 5 convinced me that affective factors contribute to how students act in intercultural situations. However, I wanted to obtain quantitative evidence on the relationships between affective variables and ICC. To find out more about these relationships, the Pearson product-moment correlation coefficient was computed for participants' combined ICC scores, their WTC, CA and MOT. Results are shown in Table 22.

Table 22

Correlation Matrix of Affective Variables and ICC

	ICC	WTC	CA
WTC	.529**		
CA	-.627**	-.477**	
MOT	.292**	.256**	-.157

** Correlation is significant at the 0.01 level (2-tailed).

The analysis revealed a significant ($p < .01$) correlation between the affective variables WTC ($r = .529$), CA ($r = -.627$) and MOT ($r = .298$). Thus, correlation analysis confirmed findings of Study 1 (Chapter 5), as sound relationships were detected between WTC, CA and ICC, and somewhat more modest, yet still significant relationships between MOT and ICC.

To get a clearer picture on the relationships among these variables, regression analysis was performed. This type of statistical analysis seeks to explain the variance in the level of one variable on the basis of the level of other variable(s). In this case, thus, the analysis was meant to find out how much variance in individuals' ICC scores can be explained by the affective variables WTC, CA and MOT. Thus, ICC was entered as the dependent variable, and WTC, CA and MOT were entered as independent variables (predictors). The variables were entered step-wise, in the following order: CA, WTC, MOT.

Results suggest that the model tested explains a significant amount of variance in students' ICC scores ($F_{1,100} = 64.68$; $p < .01$). As for the dependent variables, CA explains 39 percent of variance in participants' ICC scores ($r^2_{adj} = .387$ for CA); WTC

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can explain an additional six percent (r^2_{adj} = .450 for CA and WTC); whereas the inclusion of MOT into the model resulted in an additional two percent of explained variance (r^2_{adj} = .467 for the three dependent variables). All regression results for WTC, CA and MOT are shown in Appendix F.

6.3.2.5 Research Question 6: How do other individual differences characterize participants?

As a next step, further individual difference variables were analyzed, such as PCC, ICO and PL2. In the PCC scale (Alpha=.90), participants had to indicate in percentage how competent they believed they were in the listed situations; whereas the frequency of their intercultural contacts (Alpha=.74) and their perceived English proficiency (Alpha=.78) were measured with the help of a 5-point Likert scale. Table 23 presents the descriptive statistics of participants scores on these variables.

Table 23

Performance scores for PCC (0-100), ICO and PL2 (5-point Likert scales)

	N	N missing	Min	Max	Mean	SD
PCC	102	0	41.11	100	80.33	15.39
ICO	102	0	1.67	5.00	3.80	.62
PL2	102	0	2.00	4.71	3.37	.66

The mean value for participants' PCC was 80 (SD=15.4), somewhat higher than the mean scores computed for the PICC scale, with lower SD value, though (see Table 15 on p. 205). As for ICO, students scored 3.8 on average (SD=.62); whereas for PL2 the mean value is 3.4 (SD=.66). Table 24 presents the measures of frequency for low, average and high PCC, ICO and PL2.

Table 24

Distribution of Participants on the PCC, ICO and PL2 Scales

	Frequency	Percent
Low PCC	19	18.6
Average PCC	61	59.8
High PCC	22	21.6
Total	**102**	**100.0**

	Frequency	Percent
Low ICO	14	13.7
Average ICO	71	69.6
High ICO	17	16.7
Total	**102**	**100.0**
Low PL2	17	16.7
Average PL2	67	65.7
High PL2	18	17.6
Total	**102**	**100.0**

Results show that students self-perceived communicative competence and L2 proficiency display similarities: 61 students had average scores on the PCC scale, and 63 had average scores on the PL2 scales. Nineteen respondents had low PCC scores, whereas 22 had high; as for the PL2 scores, 17 students scored low, and 18 scored high.

In case of the ICO scale more students fell in the average category: 71. Seventeen students scored high on this scale, indicating very frequent intercultural contact; whereas 14 scored low. Normal distribution is observable in these cases too, with somewhat more respondents in the high categories.

6.3.2.6 Research Question 7: How do PCC, ICO and PL2 explain variance in students' ICC?

Correlation analysis was performed to find out whether the above individual difference variables are related to ICC. Results are shown in Table 25.

Table 25

Correlation Matrix for ICC, PCC, ICO and PL2

	ICC	**PCC**	**ICO**
PCC	.709**		
ICO	.432**	.432**	
PL2	.610**	.606**	.427**

**Correlation is significant at the 0.01 level (2-tailed)

The analysis revealed significant (p < .01) relationships between each of the individual differences and ICC. PCC had the highest correlation (r = .709) with ICC, and PL2 had a similarly high value (r = .610). The ICO variable had somewhat more modest, yet still significant correlation with ICC. An additional finding is the correlation between the individual difference variables: PL2 and PCC was significant (r = .606; p < .01); and the coefficient obtained for ICO in relation to both PCC and PL2 was significant, too (p < .01), however, somewhat lower (r = .432 for PCC; and r = .427 for PL2).

Regression analysis provided deeper insight into the relationship between these individual difference variables and ICC. Similarly to previous steps (Section 6.3.2.4), ICC was entered as dependent variable, whereas the other individual difference variables were entered stepwise as independent variables, first PCC, then PL2 and then ICO. However, the analysis excluded ICO and only tested the models with PCC and PL2, revealing that participants' ICO cannot explain variance in their ICC scores.

Results reveal that the other two variables explain significant amount of variance in students' ICC scores (($F_{1,101}$ = 61.63; p < .01). The dependent variable PCC explained almost 50 percent of variance in students' ICC scores (r^2_{adj} = .498 for PCC), and PL2 explained an additional five percent (r^2_{adj} = 0.546 for PCC and PL2). All regression results for PCC, ICO and PL2 are shown in Appendix G.

6.3.2.7 Research Questions 8 and 9: What relationships characterize learners' ICC, WTC, CA, PCC, PICC, MOT and ICO? How can these relationships be modeled?

As correlation analysis shows only to what extent certain variables are related, but does not explain causation, a more complex statistical analysis was needed to get a better picture of English majors' ICC in relation to the observed affective and other individual difference variables.

To achieve this, first a model of the cause-effect relationships of the observed variables was proposed, which could be tested as a second step. A type of structural equation modeling, path analysis was used to test the hypothesized model.

The proposed model was drawn up based on correlations presented in Sections 6.3.2.4 and 6.3.2.6. However, to understand these relationships even better prior to designing the proposed model, multi dimensional scaling (MDS) and hierarchical clustering were also performed. These are the two most commonly used techniques for visualizing patterns of relationships among variables (Hannemann & Riddle, 2005, no page).

MDS shows patterns of similarity and dissimilarity among variables as a map in a multi-dimensional space. As a result, it is possible to see how close these variables are to one-another, and whether they cluster. Hierarchic clustering provides a dendogram that visualizes the degree of similarity among variables. This is done by first placing each case in its own cluster, and then the joining of these clusters is repeated until all cases are agglomerated in one cluster (Hannemann & Riddle, 2005, no page).

Figure 16 presents the two-dimensional map of the following variables: ICC, PCC, WTC, CA, PL2, ICO and MOT. It is clearly visualized that PL2, PCC and WTC are the closest to ICC, whereas ICO and MOT are somewhat farther.
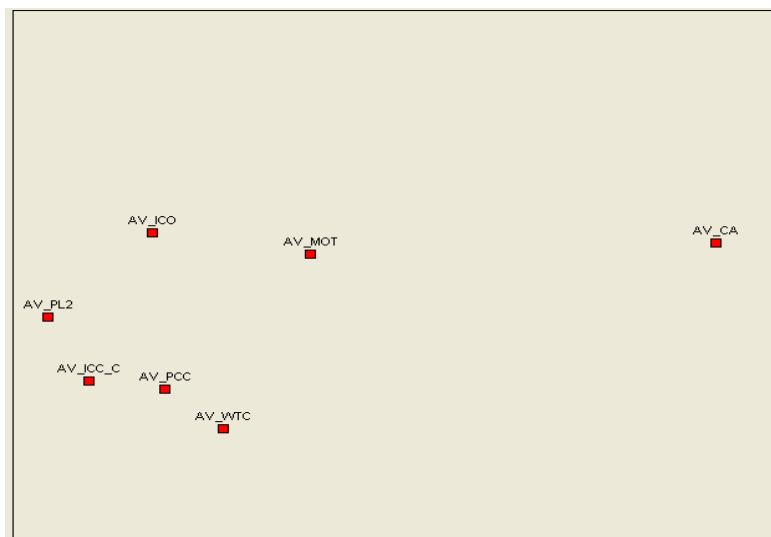
Figure 16. The two-dimensional map of the variables

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The extreme distance of CA from ICC is due to the fact that the representation is two dimensional. Imagining the plain representation on the surface of a cylinder would show a better picture, as it would position CA close to ICC, as is shown in Figure 17.

Figure 17. The supposed position of CA in a three-dimensional representation

Hierarchic clustering provided similar results, as the dendogram in Figure 18 displays. It was found that out of the entered variables WTC and PCC form one cluster, which is closely tied to ICC, and the cluster of these three is most closely related to PL2. Again, CA is presented as the furthest from the first cluster, due to the negative correlation; however, this means a close, but negative relationship.
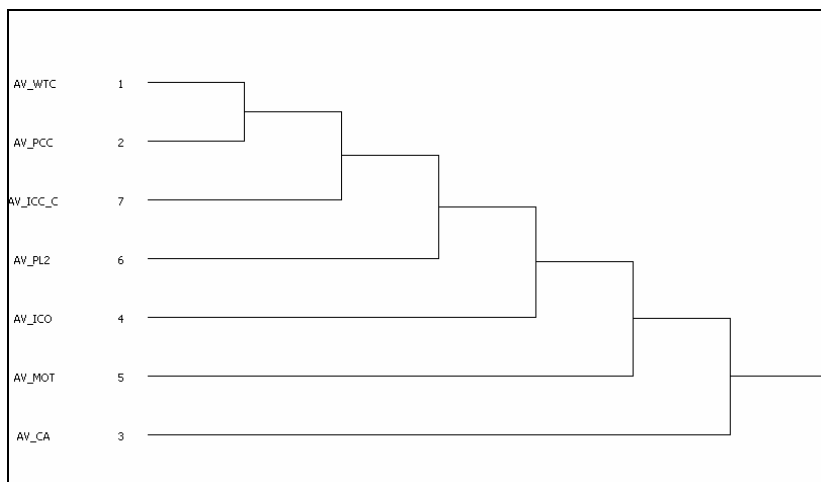
Figure 18. The dendogramm of hierarchic clusters

As a result of these findings I constructed a model (see Figure 19) In this model the affective variables WTC and CA and further individual difference variables PCC and PL2 were pictured as related; and the affective variable MOT and the individual difference variable ICO were presented as related. As regression analysis proved that PCC, CA and WTC explained the most variance in ICC scores, a direct path was suggested from these variables into ICC. I decided to propose a path from ICO to ICC as well, even though regression analysis excluded this variable; as both the literature and findings of Study 1 suggest that experience with the target culture fosters ICC; moreover, correlation analysis also revealed a moderate but still significant relationship between these two (see Section 6.3.2.6).

As path models follow certain common drawing conventions (Schumacker & Lomax, 2004) I will adhere to these conventions in Figures 19-23. Accordingly, observed variables are presented in rectangular boxes, lines directed from one observed variable to another signal direct effects; whereas curved, double-headed lines denote covariance, meaning that the marked variables are correlated. Each dependent variable also has an error term, indicated by a circle around the error term (Byrne, 2010; Schumacker & Lomax, 2004).
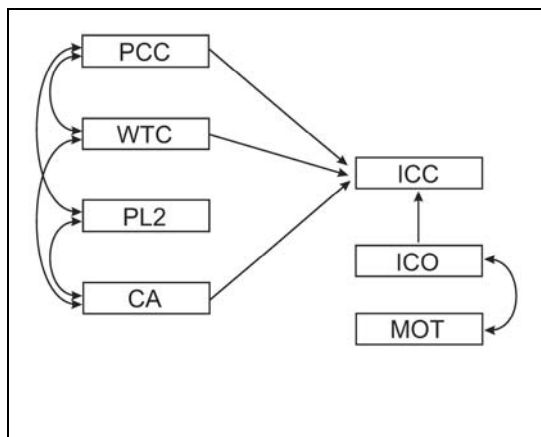
Figure 19. Proposed model of ICC

The proposed model's fit to the dataset was tested using AMOS 4.0, a computer program designed for SEM. There are numerous criteria for assessing

model fit, including (1) the Chi-square; (2) the Chi-square divided by the degree of freedom; (3) goodness-of-fit index (GFI); (4) adjusted goodness-of-fit index (AGFI); (5) Bentler-Bonett normed fit index (NFI); (6) the Tucker-Lewis coefficient (TLI); (7) the root mean square error of approximation (RMSEA); (8) the expected cross-validation index (ECVI); and (9) the comparative fit index (CFI) (Loehlin, 2004; Raykov & Marcoluides, 2006; Schumacker & Lomax, 2004). These indeces are meant to show how much the model deviates from the null hypothesis of no relationships between the constituents.

As for GFI, AGFI, NFI, TLI, CFI, values may be on a scale 0-1, 0 indicating no fit; whereas 1 indicating perfect fit of the model. As for RMSEA, a value less than .05 indicates a good model fit. Chi^2/df cannot exceed 2 for the model to be accepted (Schumacker & Lomax, 2004, pp. 82-83). The probability (p) value of the Chi^2 must exceed 0.05, otherwise the model has to be rejected. All these fit measures are provided along the tested and re-tested models; however, taking into consideration the rather small sample size (N=102), the RMSEA index is of crucial importance, as it is relatively insensitive to sample size (Loehlin, 2004, p. 68). The proposed model was tested with AMOS, the results with the standardized path coefficients and the goodness-of-fit measures are shown in Figure 20 (for all values shown in the AMOS output, see Appendix H).
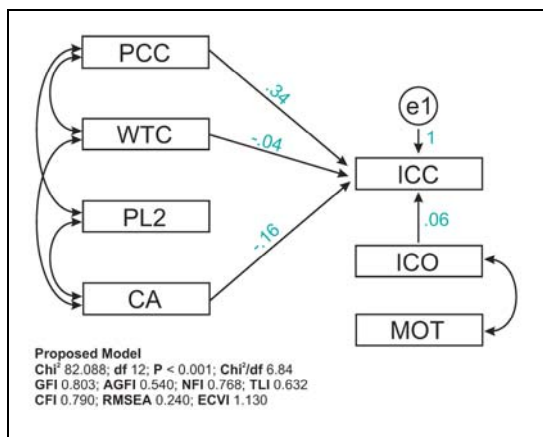
Figure 20. The proposed model tested

As Figure 20 shows, the Chi^2 for the proposed model was 82.08 with 12 degrees of freedom, thus, Chi^2/df was 6.84, which is above the level of acceptance.

However, not only this value is problematic with the initial model: the probability does not exceed .001, thus, the model significantly differs from the dataset, and has to be rejected. The GFI, AGFI, NFI, TLI and CFI indeces are also far from the ideal value 1, and the RMSEA index was .24, significantly exceeding the desired value of maximum .05.

In building the second model, I relied on AMOS' suggestion that the path from WTC to ICC is not significant, and deleted it. Moreover, AMOS also recommended to make all the four dependent variables intercorrelated, so I changed the model to fit these suggestions. Furthermore, the path from ICO to ICC was also found to be insignificant, however, I decided to keep it for the time being, to check how this revised model worked. The revised model was re-submitted to analysis, results are shown in Figure 21.
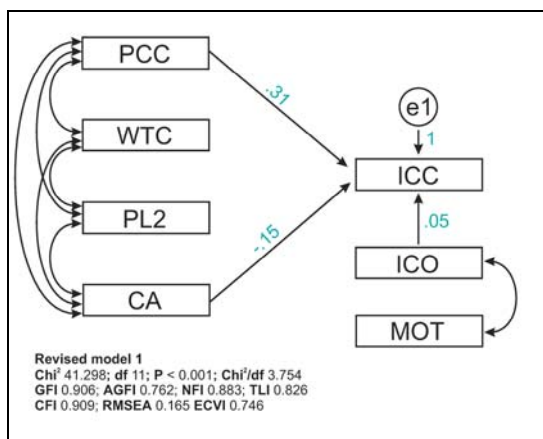
Figure 21. Revised model 1

In the revised model all paths but the one from ICO to ICC were found significant, and the correlation values between PCC, WTC, CA and PL2 were convincing. However, the goodness-of-fit measures were still unacceptable (Chi^2/df = 3.75, P=< .001, and RMSEA= .165). Thus, a second revision of the model was needed.

AMOS had previously suggested to eliminate the path from ICO to ICC to gain better fit measures. Prior to this, I wanted to try how the model works if the path from ICO to ICC is not deleted, but MOT is deleted as a variable, due to its poor correlation with ICO. With this, I wanted to check if it is the supposed correlation

between MOT and ICO that prevents the path from ICO to ICC. Revised model 2 (see Figure 22) excluded MOT as a variable.
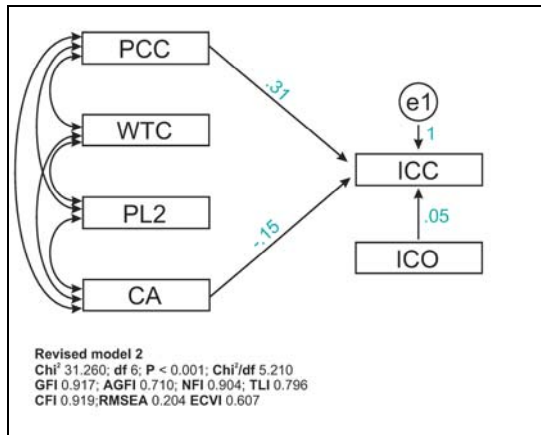
Figure 22. Revised model 2

The evaluation of the re-submitted model provided worse goodness-of-fit results than Revised model 1 (Chi²/df = 5.21, P=< .001, and RMSEA= .202). As a result of this it was concluded that in order to adequately model English majors' ICC, not only MOT, but ICO also has to be excluded from the model. The final model consisted of the intercorrelated PCC, PL2, CA and WTC, with significant paths from PCC to ICC and from CA to ICC (see Figure 23). The model was re-entered for analysis and was found to fit the dataset with very good goodness-of-fit indeces: Chi²/df was 1.22 with a probability of .293, and the RMSEA was .048.
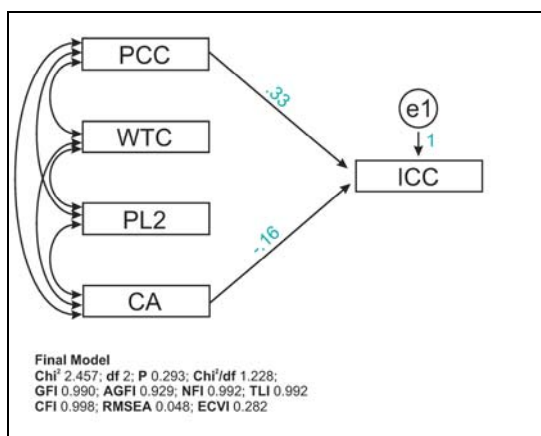
Figure 23. The final model

6.3.3 Discussion

6.3.3.1 Finding 1: Participants' ICC

The main quest that motivated this research was to find out about students' ICC. The means by which objective data could be gained on this competence were the ICC scale and the PICC scale. Results of correlation analysis revealed that these two scales could be merged, and so a single, more reliable measure of participants' ICC was obtained. The average combined ICC score of students was 70 (0-100). Almost 69 percent of the students had average ICC scores, whereas 13 scored higher than the average. However, a less promising result is that almost every fifth (19%) student can be characterized by low ICC.

Previous research has shown that time spent in an English speaking country (Nagy, 2008) and in a foreign country (Dombi, 2011b; Fantini, 2006; Faubl, 2009, Patterson, 2006; Pedersen, 2009; Szentpáli Ujlaki, 2008) significantly enhances students' attitudes and openness towards other cultures, thus fostering ICC. However, biodata of students revealed that they had spent relatively little time in English-speaking or foreign countries; moreover, enormous individual differences were found: almost half of the students (48%) had not been to English speaking countries before, and out of them, 25 students had never been abroad.

Thus, their relatively high average ICC scores may result from their studies and other experiences. First year English majors at UP are acquainted with Anglo-Saxon culture on a daily basis: they study British and American history, as well as British and American literature and culture. Thus, their familiarity with the target language culture enables them to possess the cultural knowledge the IS needs; e.g., ,knowledge of significant events and individuals in the national memory of the target country, events and emblems marking national identity in the target country or the social distinctions in the given culture (Byram, 1997, pp. 59-60). Students also take part in advanced level English language development courses, which help them become more proficient and aware of the conventions of communication in the target country, as well as level of formality of verbal and non-verbal behavior (Byram, 1997, p. 60).

Moreover, students in their first year have to complete two IC courses: a lecture and a seminar. As most of the participating students did not have extensive opportunities to travel widely, it is more likely that their intercultural studies provided them with the knowledge, skills and attitudes needed for ICC. In contrast, Korzilius, van Hooft and Planken (2007) found that Dutch students' intercultural awareness did not develop as a result of a four-year international business communication programme. In the case of these participants it is not possible to judge based on the results of this study whether their favorable ICC scores are the result of their IC courses solely, as unlike Korzilius and his colleagues, I did not pre-test them in the beginning of the semester. However, as the explicit foci of the ICC courses at UP are language, diversity, culture and communication, and their syllabi cover a wide range of disciplines (Dombi, 2011a) it is reasonable to assume that the lecture and seminar played an important role in students' ICC development. With the help of the research instrument now developed and validated, it will be possible from now on to pre- and post-test first year students to find a convincing answer to this question.

It is also possible that students' study-environment, Pécs made it possible for them to acquaint with students of other cultures, as the city is famous for the high number of foreign students coming to study at UP each year. Findings of Study 1 on a more similar sample (third-year students at the same university as participants of Study 2) also confirmed this: participants reported on many occasions in which they met, got to know and conversed with foreign students. Studies conducted in Hungarian setting have found that extensive intercultural contact raised participants' awareness towards intercultural issues and contributed to the development of favorable attitudes towards other cultures (Csizér & Kormos, 2009; Szaszkó, 2010).

Ninety-five percent of participants reported to master a foreign language apart from English. This is an outstandingly high ratio, absolutely not characteristic of the whole population. The desired outcome of language education in Hungary, as outlined in the National Core Curriculum, is that students shall achieve a certain level of proficiency in two foreign languages by the end of their secondary grammar school studies (NAT, 2007, p. 10). These expectations are in line with European

trends (Action Plan, 2003; White Paper on Intercultural Dialogue, 2008), yet not very widely achieved in real life contexts. The participants of Study 2, as language majors are thought to have higher aptitude and more favorable attitude to study foreign languages in general. This may as well contribute to their relatively high average ICC scores, which would be in line with the assumption that the ideal IS develops positive attitudes to foreign languages in general (Byram, 1997; Jaeger, 2001; Zaharna, 2009).

6.3.3.2 Finding 2: Affective variables influencing ICC

Results of Study 1 revealed that ICC cannot be understood without examining students' affective profiles. Affective variables are individual differences related to feelings, and have been widely researched in studies on SLA in recent decades. These variables are useful to show on which grounds learners differ from one another, so that their learning and development may be better understood. In this study, I collected data on students' WTC, CA and motivation.

As for WTC, participants' mean score was 78, and half of the participants belonged to the group with average WTC (55.9%). Seventeen percent of students turned out to be less willing to use English in conversation, whereas 27 percent can be characterized as highly willing to talk. These results show a more favorable image of English majors as compared to Nagy's finding (2009): the number of students in the average WTC category is about the same in both studies, however, the ratio of students highly willing to communicate is higher in this study (27% as opposed to 20% found by Nagy). Moreover, the average score found in this study was significantly higher than the scores reported by Nagy (78 as opposed to 67). As these scores are the equivalent of percentage values, it can be concluded that these students were on average eleven percent more willing to engage in conversations in English.

These findings are important, as Nagy conducted her research on an essentially similar sample, i.e. English majors at UP, using the unmodified version of the WTC scale used in this study (see Section 6.2.1). Data of that study was collected

in Spring 2005 (Nagy, 2009, p. 85), i.e. six years prior to the data collection of Study 2, and one year before the introduction of the Bologna Process in Hungary. It is promising that students now show more willingness to communicate in English. There might be different reasons behind this: first, the curricular changes accompanying the introduction of the Bologna Process could have beneficial consequences on students' attitudes towards speaking in English. It is more likely, however, that participants of this study, due to their age have been taught slightly differently, and have had more diverse opportunities to use English. This latter fact is also confirmed by my teaching experience at UP: I started teaching at UP in the fall term of 2008, and have been teaching language development courses for students for the past four years. My feeling concerning first year students has always been that every year they become more and more willing to share their ideas in English. The students who participated in this study frequently talked to one another in English outside the classroom as well, in the canteen, in the botanic garden or on the corridor, to mention some examples. It has not been a characteristic of students to talk to me in English outside the classroom before, however, participants of Study 2 and the next first-year course that I am currently teaching prefer to address me and other teachers in English.

Findings concerning communication apprehension show that students feel more secure about talking in English: most students (67%) reported average anxiety, 20 percent showed low anxiety and only 13 percent can be characterized as over-anxious about communicating in English, which, compared to the findings reported by Nagy (2009) in the same, and by Tóth (2007) in a very similar setting are promising in the sense that fewer students are in the highly anxious category. It seems, thus, that these students are less nervous and insecure when they have to express themselves in English. This undoubtedly fosters their ICC, as the less anxious the students are about speaking in English, the more likely they are to engage in communication situations involving interlocutors of different linguistic and cultural backgrounds.

Similarly to the WTC and CA scales, students' results on the motivation scale also displayed a normal distribution, which generally fits the Hungarian trends.

Motivation and attitudes in relation to intercultural contact has been researched in Hungarian contexts recently: Csizér and Kormos (2007) found that students with more intercultural contacts had significantly more positive affective and cognitive attitudes towards FLs and felt more motivated to study languages in general. Similarly, Szaszkó (2010) found that adult Hungarian EFL learners' various intercultural contacts had diverse effects on their motivation to learn English, especially in the case of integratively and instrumentally motivated learners.

Findings concerning the relationship between affective variables revealed the strongest negative relationship between CA and ICC, indicating that anxiety is most likely to affect performance in intercultural situations. Willingness to communicate in English was also found to significantly correlate with ICC, in other words, the more ready students were to engage in communication the more likely they are to be successful in such interactions. This relationship is rooted in the multi-faceted nature of the ICC construct: someone with high scores on the combined ICC scale has high scores on the ICC Attitudes and the Perceived ICC scales as well, which both contain items describing imagined interactions with members of other cultures. Thus, it is likely that the more eager students are to take part in such conversations, the more likely they develop positive attitudes towards others, which fosters their ICC.

The relationship between motivation and ICC was also significant, however, much weaker than the previous two affective variables. This finding shows similarities with findings of Szaszkó (2010) who claimed that in case of Hungarian adult EFL learners intercultural contact had more impact on their English communicative competence than their language learning motivation.

Regression analysis performed on the dataset of Study 2 confirmed the assumption that anxiety is of utmost importance in intercultural encounters: it was found that most variance in students' ICC scores could be explained by their CA scores, and the addition of WTC and motivation did not explain significantly more variance in ICC. Revisiting the findings of Study 1 (see Section 5.3.2.3) more empirical evidence supports this: debilitating anxiety, i.e. the extreme feeling of insecurity was mentioned by several students in Study 1 as the major obstacle to success in intercultural encounters. These students reported to have felt strong

nervousness, apprehension or even panic when it came to speaking in English with members of other cultures. The quantitative findings of Study 2 confirm that the apprehension experienced when talking in English prevents students from extensive intercultural contacts, negatively influencing both their WTC and their motivation, thus affecting their ICC.

6.3.3.3 Finding 3: Further individual differences influencing ICC

Further individual differences variables, such as perceived communication competence, perceived L2 proficiency, and the frequency of students' intercultural contact were surveyed, and their relationship to ICC was also analyzed.

A very strong relationship was found between perceived communication competence and ICC. However, the interpretation of this finding requires some caution: as correlation does not show which variable influences the other, this finding can be interpreted in two different ways, both of which make sense. We either assume that students who thought they had better communication skills had higher ICC, as their better perceived communicative competence made them more self-confident, and thus more likely to take part in intercultural interactions, which made them more experienced and competent in such situations. However, this can also work the other way around: higher ICC, i.e. more success in intercultural situations can also boost students' self-confidence, making them believe they have good communicative competence.

Moreover, PCC and ICC are somewhat related, as ICC also has to do with communication: those who believe they are more competent communicators in English are likely to project the same competency in intercultural situations in which they communicate in English. This finding is supported by findings of Nagy (2009) stating that PCC was found to be more likely to influence students' communication behavior than their linguistic self-confidence (p. 92).

A more advanced statistical procedure, regression analysis proved that PCC explained almost 50 percent in the variance of students' ICC scores, thus revealing PCC to be an important predictor of ICC. However, this very complex relationship

will be better explained drawing on the results of an even more complex statistical analysis, SEM, in Section 6.3.3.4.

Students' perceived L2 proficiency was also found to be strongly related to ICC. With regard to this variable the relationship seems more straightforward (still not evident, as correlation alone is insufficient to establish a cause-effect relationship): students who believed they had better English proficiency were likely to score higher on ICC. This may be due to the fact that good perceived L2 competence, similarly to good PCC, helps students to be more confident and secure in interactions. However, as more students are in the average PL2 category than in the average PCC category, it can be observed that there are students who believe they are good at English, but fewer of them believe they are good at communication in English.

As for the last individual difference variable, results on the ICO scale showed relatively high frequency of intercultural contact, which is not surprising, as Pécs is known for the high number of foreign students enrolled to UP. The fact that international and Hungarian students not only meet, but also socialize frequently is supported both by my personal observations on various occasions such as at the canteen, the gym or on Facebook, and by findings of Study 1 (see Sections 5.3.1.1-5.3.1.3).

Contrary to expectations, a significant, yet surprisingly weak relationship was found between students' ICC and the frequency of their intercultural contact. Moreover, stepwise regression analysis excluded the ICO variable, and concluded that it does not explain variance in students' ICC scores. These results were rather unexpected as one would assume that students' exposure to foreign cultures through contact contributes to their ICC to a great extent. Researching German international students studying at the Medical School of UP, Faubl (2009) found that students with extensive circles of local friends, or students with Hungarian partners could be positioned at more developed ethnorelative stages of intercultural experiences. Nagy's findings (2008) on English major-turned ex-au-pairs in the UK revealed that as a result of their first-hand experiences with members of other cultures, participants were ready to drop their previous stereotypes, and became more aware

of the importance of cultural diversity. Similarly, Fantini (2006) found that exchange students' extended contact with local residents in Ecuador was among the factors mostly contributing to their enhanced ICC. In this study, however, there was no empirical evidence to support the claim that the frequency of intercultural contact had a significant impact on ICC. As Fantini's (2006), Faubl's (2009) and Nagy's (2008) study surveyed participants who spent time in a foreign country, findings may imply that extensive contact with a foreign culture away from one's home environment could cause these beneficial effects; whereas the impact of foreign contact on one's ICC while residing at home may be more limited. The effects of the frequency of intercultural contact on English majors' ICC will be further elaborated on in the next section, in which findings of the SEM are discussed and a model of English majors' ICC is proposed.

6.3.3.4 Finding 4: A model of English majors' ICC

The most important finding of the SEM analysis was that the initially suggested model of English majors' ICC in relation to affective and other individual difference variables did not provide acceptable goodness-of-fit indices, and thus had to be rejected.

The underlying problem with the proposed model was that I hypothesized a direct relationship between WTC and ICC, based both on findings of Study 1 and findings of the correlation and regression analyses of Study 2. Based on these results it was reasonable to assume that the more willing students are to take part in English conversations, the more likely it is for them to develop positive attitudes towards their interlocutors, and not only to gain cultural knowledge through these interactions, but also to develop practical skills, i.e. the ability to apply their knowledge in different situations. The analysis, however, disproved this assumption, as the goodness-of-fit values gradually improved after deleting the direct path from WTC to ICC.

Willingness to communicate, however, remained part of the model, although in a slightly modified position. The revised models contain WTC as part of a chain of inter-correlated individual difference and affective variables, such as perceived L2

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competence, perceived communication competence and anxiety. Based on findings of Nagy (2009) the original model did not hypothesize correlation between WTC and PL2, however, SEM revealed that a revised model with such correlation fits the dataset to a much greater extent. This result may be construed as students with better perceived L2 competence tend to be more satisfied with themselves, and less insecure in communication; thus, more likely to engage in interactions in English. This is further supported by the fact that the final model also contained perceived communication competence and anxiety as correlated with WTC. This leads to the interpretation that not only the perceived level of proficiency plays a role here, but perceived communication competence as well. The better communicators students believe they are, the more likely it is for them to take part in interactions in English; an assumption that findings of Nagy (2009) also support.

Important characteristics of the initial model which were maintained in the course of the revisions as well were the direct paths from perceived communicative competence and from communication apprehension to ICC. The fact that these paths were found to be significant throughout the revision process confirms findings of the regression analysis: these are the two most important predictors of ICC.

The important role of L2 anxiety, i.e. apprehension felt when having to speak in English was suggested as a result of findings of Study 1, in which a lot of students reported panic-like fear from such situations, and this fear hindered them significantly in getting to know others with whom they had to speak in English, and, eventually, led to unsuccessful intercultural situations. Numerous research studies in past years have investigated the role of L2 anxiety on language production (Djiguovic, 2006; Tóth, 2006, 2007, 2011; Piniel, 2006), and all highlight the complexity of the construct of anxiety, as it is not clear whether the students experiencing anxiety in a context when they use L2 experience trait-like or state-like anxiety. Although it is assumed that L2 anxiety is state-like, being linked to the current emotional state related to the context in which the L2 is used, and thus, changing over time, it is assumed that people with trait-like anxiety are likely to be anxious when they speak in a L2. This, however, can work the other way around: there might be students who are generally not anxious but they experience state-like anxiety

when they have to speak in English. As the data collection instrument in my study did not contain items to survey the personality traits of the participants, it is unclear whether the anxiety affecting ICC in the model is trait-like or state-like. Further studies, involving data on participants' personality profile are needed to address this issue. Findings of Ying (2002) confirm that surveying students' personality traits indeed helps predict their intercultural performance: in her study more extroverted international students were found to have better connections to the host culture, and ultimately turned out to be more successful in intercultural situations.

The initial model, as well as the first two revised models suggested a further path that finally proved to be non-significant: the direct path between the frequency of intercultural contact and ICC. As other empirical studies (Dombi, 2011b; Faubl, 2009; Matsumoto et al., 2001, 2003; Nagy, 2008) suggest that acquaintance with members of other cultures makes students more interculturally-minded, less prejudiced, and more successful in intercultural situations, I found it necessary to include this variable in the model, even though the regression analysis did not show significant predictive value for this variable (see Section 6.3.3.3). Initially, it was proposed that students' motivation to learn English and the frequency of their intercultural contact correlate: motivated students were thought to seek intercultural contact for various reasons, such as practicing the language, meeting NSs of English, or meeting foreigners with whom they can talk in English. Frequent intercultural contact, on the other hand, was hypothesized to sustain and further increase students' motivation to learn English. Surprisingly, this link was disproved. Not only did SEM reveal that these variables are not directly related to ICC, but it was also suggested that they had nothing to do with the construct, and thus had to be removed from the model.

Thus, the final model that was found to fit the data the best indicates that the two variables directly influencing ICC are (1) perceived communicative competence in a positive and (2) communication apprehension in a negative way. This means that students with a more confident self-image have higher ICC, most probably because this confidence assures them in intercultural situations and helps them overcome possible difficulties or breakdowns in communication. This finding reveals that

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learners' self-image is of utmost importance: the PCC scale did not measure actual communication competence, but perceived communication competence, so there is no evidence that students who believe they are good communicators are actually good or not. However, it seems that even the belief of being good at communicating in English is enough for these students to take advantage of intercultural situations and develop their ICC.

Highly anxious students, on the other hand, fear engaging in intercultural situations, possibly due to their lack of self-confidence. The construct of ICC, as measured by the data collection instrument of this study, supposes interaction, consequently, over-anxious students trying to avoid interactions are deprived of the benefits of learning from such encounters and have fewer chances to integrate intercultural knowledge into their daily practices. Thus, special attention should be paid to help anxious students overcome their fear to communicate in English, as their reluctance to do so hinders their intercultural development.

6.4 Conclusions

This chapter presented findings of a quantitative study designed to understand the relationships between individual difference variables and intercultural communicative competence. As the review of the literature presented in Chapter 2 revealed, no existing instrument can be considered adequate to survey English majors ICC, thus, a new instrument had to be designed. This chapter gave a detailed overview of the construction, validation and piloting of an instrument to survey ICC and its relation to individual difference variables.

Findings of Study 1 revealed that students' behavior in intercultural situations is influenced by (1) situational, (2) cognitive and (3) affective aspects. Drawing on these findings, the data collection instrument of Study 2 comprised 111 items on students' (1) intercultural knowledge, attitudes and skills, (2) perceived intercultural communicative competence, (3) motivation, (4) willingness to communicate, (5) perceived L2 competence, (5) anxiety (6) perceived communicative competence, and the (7) frequency of their intercultural contacts.

First, descriptive statistics, correlation analysis and regression analysis were performed on the dataset. The statistical analysis revealed that

(I) the average combined ICC score of students was 70 (0-100). Almost 69 percent of the students had average ICC scores, whereas 13 scored higher than the average. However, a less promising result is that almost every fifth (19%) student can be characterized by low ICC;

(II) on the affective variable scales (WTC, CA and MOT) results displayed normal distribution. The majority of students fell in the average categories regarding their willingness to communicate in English, their apprehension about it, and their motivation in doing so. In all cases there were slightly more students with high WTC, CA and MOT than with low, which, in my view is the result of the fact that these students are English language majors and thus more willing, more motivated and less anxious to talk in English than an average language learner. Findings concerning the relationship between affective variables revealed the strongest negative relationship between CA and ICC, indicating that anxiety is most likely to affect performance in intercultural situations. Willingness to communicate in English was also found to significantly correlate with ICC.

(III) Both students' perceived communicative competence and perceived L2 competence are strongly related to ICC. However, regression analysis proved that PCC explained almost 50 percent in the variance of students' ICC scores, thus revealing PCC to be a very important predictor of ICC.

(IV) Although students had a high frequency of intercultural contact, only a surprisingly weak link was found between the students' ICC and the frequency of their intercultural contact. Moreover, stepwise regression analysis excluded the ICO variable, and concluded that it does not explain variance in students' ICC scores. These results were rather unexpected as one would assume that students' exposure to foreign cultures through contact contributes to their ICC to a great extent.

The study also aimed to present and test a model of English majors' ICC. This was done using various advanced statistical analyses, such as hierarchic clustering, multi-dimensional scaling and structural equation modeling. The initially proposed model was based on findings of (1) the relevant literature, (2) Study 1 and (3) the correlation and regression results of Study 2. In this model the affective variables WTC and CA and further individual difference variables PCC and PL2 were pictured as related; whereas the affective variable MOT and the individual difference variable ICO were presented as related. Direct paths were suggested from PCC, CA, WTC and ICO to ICC. However, the proposed model did not provide acceptable goodness-of-fit indeces, and had to be revised. The final model that was found to fit the data the best indicates that the two variables directly influencing ICC are (1) perceived communicative competence in a positive and (2) communication apprehension in a negative way.

However, in conclusion it must be noted that although this chapter presented a carefully designed endeavor to map the relationship between individual variables and ICC, caution must be taken when interpreting the results. As all the variables measured by the data collection instrument are embedded in context, the results must be viewed in context, as well. Some variables measured by the instrument (e.g., attitudes, motivation, anxiety) are very difficult to describe in numbers, as these experiences can best be understood in contextualized human experiences. Moreover, the results of the correlation analyses revealed that almost all variables were connected with one-another, which also confirms my belief that the complex and multi-faceted construct of intercultural communicative competence is very difficult to adequately survey. This may also be supported by recent trends in research methodology viewing constructs in complex systems (Larsen-Freeman & Cameron, 2008). This complexity and embedded nature of the construct were the very reasons for choosing a mixed-method design in this dissertation, as I hope to achieve a better, more complex understanding of students' experiences.

Conclusions and directions for further research

In this section I present the major findings of this dissertation to answer the umbrella research question that triggered this inquiry: what characterizes English majors' intercultural communicative competence? Second, pedagogical implications drawn from the findings are presented. A section is devoted to discussing the limitations of the two empirical studies, and finally future research directions on the construct are outlined.

Main findings

The main findings of this dissertation were of two areas, theoretical and practical. The critical overview of relevant literature in Part I highlighted the complexity of the construct of intercultural communicative competence, and endeavored to present the construct embedded into various academic disciplines and traditions with special attention to applied linguistics and foreign language teaching. The analysis of the literature revealed that due to the novice nature of IC as an academic field, terminology used by authors differs to a large extent. Thus, a detailed analysis of frequently used terms was provided to understand how different academic fields view and discuss ICC. The first chapter of the literature review presented a number of models on communicative competence and intercultural communicative competence (Bachman, 1990; Bachman & Palmer, 1996; Byram, 1997; Canale & Swain, 1980; Canale, 1983; Celce Murcia et al, 1995; Van Ek, 1986). It must be noted, however, that none of these models have been empirically tested and validated. My aim to model English majors' ICC based on empirical data derived from this fact, as I believe that such a practical construct as ICC cannot simply be modeled in theory. In Chapter 2 I overviewed studies on ICC. The critical review of empirical research on ICC was provided along four criteria: (1) academic fields, (2) directions of research, (3) research methodology and (4) sample characteristics. It was found that there is a definite call for a complex, theoretically grounded, methodologically appropriate, and feasible way to understand the complexities of university students' ICC.

The final theoretical chapter aimed to present important concepts in the language policy of the Council of Europe: plurilingualism, multilingualism and intercultural awareness. The detailed analysis of policy documents revealed how crucial these constructs are in language policy in Europe. The comparison of European trends to Hungary's language policy and planning revealed that there is a definite call in Hungarian policy documents to incorporate intercultural learning into public education and to develop students' ICC. However, the review of Hungarian empirical studies highlighted that there is still room for improvement in this area.

The second part of the dissertation gave an account of the two empirical studies I conducted. The studies presented in the dissertation aimed to examine and analyse the intercultural communicative competence of a special group of Hungarian EFL learners: English majors at the University of Pécs. The design of the two studies was chosen to complement one another: the first, qualitative study with its rich, narrative data served to identify patterns characterizing students' behaviour in intercultural situations; whereas the second, quantitative study aimed to map the relationship between different individual difference variables and intercultural communication. The data obtained in Study 2 also enabled me to build a model to better understand English majors' ICC.

The main findings of the first study show that participants described their previous intercultural encounters in terms of (1) success, (2) failure and (3) surprise, in verbal communication acts in which English was used as the medium of communication. A further finding of the dissertation shed light on the enormous differences between the amount and quality of participants' intercultural encounters, reflecting students' various socioeconomic backgrounds as a crucial factor in their opportunity to develop their ICC in real-life contexts.

Findings of the qualitative study revealed that students' behavior in intercultural situations was mostly influenced by (1) contextual aspects, such as the specific setting of the encounter, the native language and social status of the interlocutor; (2) cognitive aspects, such as knowledge of other cultures and language proficiency; and (3) affective aspects, such as attitudes, motivation, willingness to communicate, anxiety, frustration and anger.

Once a general picture of students' behavior in intercultural encounters was drawn with the help of findings of Study 1, the second, quantitative Study 2 aimed to scrutinize the relationship between participants' ICC and individual difference variables. The main findings of the second study revealed that participants' combined ICC score as measured by the data collection instrument was rather high, 70 on a scale ranging from 0 to 100. The majority of students could be characterized by average ICC, however, results also showed that every fifth student has low ICC scores, which is an alarming figure given the number of ICC courses offered in the BA programme. As for the affective variables measured by the questionnaire, the majority of students fell in the average categories regarding their willingness to communicate in English, their apprehension about it, and their motivation to do so. In all cases there were slightly more students with high WTC, CA and MOT than with low, which, in my view was the result of the fact that the participants were English majors and thus more willing, more motivated and less anxious to talk in English than average language learners. Findings concerning the relationship between affective variables revealed the strongest negative relationship between CA and ICC, indicating that anxiety is most likely to affect performance in intercultural situations. Willingness to communicate in English was also found to correlate with ICC significantly. Findings of the regression analysis proved that PCC explained almost 50 percent in the variance of students' ICC scores, thus revealing PCC to be a very important predictor of ICC, whereas PL2 was found to be of much less importance.

Surprisingly, it was found that the frequency of intercultural contact did not explain any variance in students' ICC scores. Thus, students' exposure to foreign cultures through direct or indirect contacts did not significantly affect their ICC.

One of the main aims of the dissertation was to draw a model that adequately presents English majors' ICC, is theoretically sound and based on empirical evidence. This was achieved through performing structural equation modeling on the dataset. The final model presents four inter-correlated individual difference variables, WTC, CA, PL2 and PCC with direct paths from PCC and CA to ICC, suggesting that students willingness to use English, their ideas about their own performance and

their apprehension from communication situations are strongly related, and out of these perceived communication competence and communication apprehension directly affect ICC.

Pedagogical implications

The main findings of this dissertation carry pedagogical messages to instructors at UP and beyond.

Although Study 1 lacked an in-class focus, its findings are beneficial for teachers, as the narratives provided by participants proved that revisiting previous intercultural experiences is a task students find interesting, useful and entertaining. The retrospective design of the task helped them to reflect on their and their interlocutors' behavior in light of what they had studied in their courses. Based on the then-preliminary findings of Study 1, in the spring semester of 2012 a lecture on IC at UP used this type of task as a form of assessment. Students were requested to think about a previous intercultural encounter and analyze it to see how they had benefited from the course (Nikolov, April, 2012, personal communication). Such tasks could be used more widely as they offer useful ways to integrate theory and personal experiences.

Findings of both studies showed that students' ICC was affected by their anxiety. This result echoed findings of previous studies conducted with similar English language majors (Nagy, 2009; Tóth, 2007, 2011). It would be crucial to reduce learners' nervousness about speaking in English, as their anxiety had negative affects on their development: it debilitated their performance, and most often stopped them in interacting with others in English. Instructors should pay special attention to reducing learners' anxiety in classrooms, which can be achieved by creating a relaxed and friendly atmosphere free of competition. Raising students' awareness about the negative affects of anxiety is also crucial, as it may induce more conscious actions.

Findings also suggest that students' self-image as communicators (their perceived communicative competence and their perceived L2 competence) are of utmost importance: if students believe they are good communicators in English, they

are more likely to be self-confident and are more likely to take part in intercultural encounters. Thus, instructors should help students achieve a realistic self-image about their performance in English and support them if they lack self-confidence.

The contribution of the IC courses offered in the BA programme at UP could also use the research instrument of Study 2. Pre- and post-testing of students would show how they have benefited from the course over a semester, and instructors could tailor their teaching to address problematic areas and special needs.

Limitations of the studies

Despite the careful design, certain limitations of the study must be highlighted, even if they were partly anticipated. First of all, a possible shortcoming is that the critical review of the relevant literature, presented in Part I was too excessive and detailed. When I started reviewing the literature in the fall of 2010 I felt that the only way of presenting the multi-faceted, complex nature of the construct of ICC is to include as many viewpoints as possible, as only a comprehensive and wide-ranging theoretical background can position this interdisciplinary construct within different academic fields appropriately.

There are some possible limitations of the empirical studies as well: both studies were cross-sectional, and provided no insight into development. A longitudinal design would have made it possible to follow changes in participants' behavior and ideas over time; whereas the research design shed light on students' ideas, experiences and characteristics at a specific point in their lives.

Moreover, participants' studies of intercultural communication may have contributed to findings, depending on their development in the IC courses offered in the programme. However, with the help of the research instrument of Study 2, from now on it will be possible to assess the contribution of the IC courses to students' ICC simply by surveying them prior to, and after taking those classes. Thus, results will be comparable and development can be followed.

As for Study 1, it must be noted that the trigger stories might have limited the outcome of participants' narratives. However, stimulated retrospective recall required stories that stimulate memory (Gass & Mackey, 2000). To overcome this in

the future, semi-structured interviews could be used to elicit data. However, with such high number of participants (N=45) this would have been rather demanding.

In Study 2 a possible shortcoming is that even though the Alpha values of the multi-item scales were convincingly high, and the quantitative research instrument was conceptually sound, care must be taken not to generalize the findings, as the constructs under study are culture-specific. A further limitation is the relatively small sample size (N=102); however, the dissertation aimed to analyze ICC at an early stage in higher education, and this was the number of first-year English majors enrolled at UP.

Results of Study 2 may also seem difficult to interpret, as most variables correlated with one-another. This, I believe, is the result of the careful and detailed qualitative study (Study 1) that preceded Study 2 and the findings of which were heavily drawn on in constructing the questionnaire. However, the precise understanding of the complex relationships between the variables was achieved by using more complex statistical analyses besides correlations.

A potential problem may be that only four variables were included in the model, and these variables cannot fully explain ICC, as the regression analysis proved that around 40 percent of variance in students' ICC scores cannot be explained by the variables I investigated. This remaining 40 percent may be explained by personality traits, the analysis of which was beyond the scope of this study. Further studies of both qualitative and quantitative design are needed to get a clearer picture of this issue.

Finally, although the findings of the studies may be adequate to the whole population of English majors studying at the UP, they cannot be generalized to English majors studying at other universities, or to majors of other languages for various reasons. First of all, the unique opportunities offered to students by the multicultural city of Pécs must be highlighted. Second, different educational institutions offer different curricula and the special emphasis placed on intercultural education at UP may differ from other practices. More studies are needed involving majors of other foreign languages to uncover how the privileged position of English as a lingua franca contributed to the results.

Future direction for research

The dissertation raised certain questions that need to be addressed in further empirical studies in four areas.

First, as mentioned afore, the contribution of IC courses to the development of ICC could be measured by the data collection instrument to assess development. This would provide a more reliable picture, as Study 2 was cross-sectional and provided no insight into development.

Second, a series of semi-structured interviews with students could provide more specific data on their experiences and would provide a possibility to ask for more information about issues that were not addressed in the narratives. More specific inquiries into the exact contexts and settings would help us draw a more realistic picture about the contextual factors that influence students' behavior in IC encounters.

Third, as the privileged position of English as a lingua franca is thought to affect students' attitude to the language and its speakers, and their motivation to learn and use it, it would be interesting to conduct studies with majors of other foreign languages and by understanding their experiences, it would be possible to find out more about the impact of English as a lingua franca.

Finally, as presented earlier, the variables I measured only accounted for about 60 percent of variation in students' ICC. Thus, almost 40 percent of variance is unexplained, as most probably it is the result of personality traits and other factors beyond the scope of this dissertation. Further studies on personality traits, their role in intercultural encounters and their relationship to ICC are needed to explore this issue further.

I hope the dissertation is a valuable source of inspiration to others, and thus the findings, and the new questions raised will trigger further empirical inquiries to contribute to our understanding of how students behave in intercultural situations, and how their ICC develops.

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Appendix A

Data collection instrument of Study 1

This task is part of a study that forms the basis of my PhD research. I would like you to answer the following question. Completing this task means that you only have to complete two (instead of three) tasks of the end-term test. The essays will be evaluated on the basis of content, style and language. There are no 'right' or 'wrong' answers, I am interested in your personal opinion and experiences.

Dombi Judit

Here you will find stories told by international students studying at the University of Pécs. Please read the accounts, then do the task and answer the questions that follow.

Stefanie from Germany:

"The most memorable intercultural misunderstanding that I came across happened in my first exam period. I was studying at the library of the Med School and we were planning to go to Árkád with my Hungarian friends. They asked me what time I would be ready. I told them that I needed thirty minutes for lunch, and then, after lunch we could go off. This was exactly at 12.00. I had my lunch and then, at 12.30 I waited for them in front of the school. I was waiting and waiting and nothing happened. Quarter hour later I ringed one of them, to ask what the problem was. Well, she said there is no problem, they will come in a minute. They finally arrived at 1 o'clock. I was very nervous and asked them why they did this. I could have study for this one hour. Then they answered that it was me who told them that I wanted to have lunch first. Ok, I understand this, but I also told them that it would take me 30 minutes. I couldn't understand how they could be so careless, you know, so forgetful. They are very nice girls, so I really didn't understand it. They, too, didn't understand why I was so angry. It wasn't very good. But this was only the third month I spent in Hungary. Now I start to get it. Time and arrangements mean something else to Hungarian students. I try to understand it, but I don't like this very much."

Seung from South-Korea:

"My stay here in Pécs for the past three months has been terrific. I absolutely adore it here. I have lived in Boston, Massachusetts for four years, and like that, I am aware that being Asian, my home country, Korea, is totally different from the 'WEST'. However, this is the first time I visit Europe. It is a totally different experience. Everything is very old here, but not in the wrong sense. You can feel history here. Not only in Hungary, I have also visited Venice, for example. Same thing: buildings, streets, vehicles, everything is old and has a certain sense of past attached to it. If I

had to describe my experience here in Pécs, I'd say it's very different. At this time I still enjoy this difference, but I can see signs that after some time it may be a bit annoying. For example, at this time (after 3 months) it is still funny that professors are not always available at the university. Last time I asked for someone, and the administrator told me he didn't work that day. This was very surprising, I can't think of a situation back home like this, people simply always work. Even in the US, if professors were not available, the administrator most probably would tell you they are away at a conference, or they are doing some research. But I doubt anyone would tell you they are not working… Even if the professor wasn't working, I don't think I would tell it to a student…"

Ali from Iran:

"All the days I spend in Hungary are intercultural, because I am surrounded by students of many different nations, languages and religions. I like this very much, I think this is among the most attractive features of this university. The cultural diversity that you experience here makes you aware of the importance of understanding. It is easy for me, as I have been living here for more than two years now. I doubt I would ever return to my home country, as I feel more at home here. People are much more open towards each other, and they have a very good sense of humor. However, this has not always been the way I felt. In the beginning, I thought that people are rude, and they don't respect each other. It was very frustrating that my fellow students reminded professors that they have not corrected and handed out the assignments, or that they failed to upload PowerPoints to the server. I felt this wasn't right. I felt it is horrible to confront professors or other older and respectful people. One day I asked by peers, why they did this. The answer was sincere, they didn't mock me, just simply explained that according to them it is absolutely not wrong to tell teachers your needs, as we are all paying a lot of money for education here. Even though I did not agree with everything they said, I understood their points. And they also understood mine. We talked a lot about how this or that would be in Germany, Norway, Denmark, Sweden, and in the Arabic countries me and the other Muslims came from. I think this contributes a lot to my development as a professional, because I learnt how to understand different perspectives, and how to contrast them to my views."

1. Give an account of a similar experience of yours! Answer in about 250-300 words. Please make sure you give detailed, descriptive answers to the questions.

The contents of this form are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances. Thank you very much for your cooperation!

EHA code:

Age:

Gender: F   M

Which IC course have you already completed?

- o Introduction to Intercultural Communication Lecture
- o Introduction to Intercultural Communication Seminar
- o Intercultural Communication Lecture
- o Other : _____

First language:

Since when have you been studying English?:

Have you ever experienced cultural misunderstandings?   Yes   No

If so, where and how did it happen?

- o In my country while communicating with people of other culture(s)
- o In a foreign country while communicating with people of that particular culture
- o In a foreign country while communicating with other foreigners

Other: _____

Appendix B

Pilot questionnaire of Study 2 (1ˢᵗ version)

Dear Students,

I kindly ask you to complete this survey, which is part of my PhD research. This is not a test, so there are no 'right' or 'wrong' answers, I am interested in your personal opinion and experiences. Please give your answers sincerely, as only this will guarantee the success of my investigation.

*I. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. For each of the situations below, indicate in percentages how often you would be **willing** to talk in English.*

<center>0% means never and 100% means always</center>

Example: Talk in English to my English speaking neighbor. —> 75% means: I would be willing to initiate a conversation in English 75 times out of 100 when I meet my neighbor.

1. Give a presentation in English to a group of English speaking strangers.	
2. Give a presentation in English to a group of English speaking friends.	
3. Talk in English with an English speaking salesperson in a store.	
4. Talk in English in a large meeting of English speaking friends.	
5. Talk in English in a small group of English speaking strangers.	
6. Talk in English in a small group of English speaking friends.	
7. Talk in English with an English speaking waiter/waitress in a restaurant.	
8. Talk in English with an English speaking friend while standing in line.	
9. Talk in English with an English speaking stranger while standing in line.	
10. Talk in English with an English speaking secretary.	
11. Talk in English with an English speaking acquaintance while standing in line.	
12. Talk in English in a small group of English speaking acquaintances.	
13. Talk in English in a large meeting of English speaking strangers.	
14. Talk in English with an English speaking girl/boyfriend.	
15. Talk in English in a large meeting of English speaking acquaintances.	
16. Give a presentation in English to a group of English speaking acquaintances.	

II. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. Please indicate how **competent** *you believe you are in each of the situations described below. Estimate your competence and put a percentage in the box.*

0% means completely incompetent and 100% means competent.

17. Give a presentation to a group of English speaking strangers.	
18. Talk in English with an English speaking friend.	
19. Ask English speaking friends about general attitudes towards immigrants and minorities in their country.	
20. Talk in English with an English speaking stranger.	
21. Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Hungary.	
22. Talk in English in a group of English speaking friends.	
23. Ask English speaking friends about public holidays in their country	
24. Talk in English in a group of English speaking acquaintances	
25. Talk in English with an English speaking acquaintance.	
26. Discuss with an English speaking friend the differences between student life there and in Hungary.	
27. Talk in English in a large meeting of English speaking acquaintances.	
28. Talk in English in a large meeting of English speaking strangers.	
29. Explain in English to an English speaking acquaintance why 23rd October is a public holiday in Hungary.	
30. Talk in English in a large meeting of English speaking friends.	
31. Talk in English in a group of English speaking strangers.	
32. Discuss with an English speaking friend the differences between attitudes towards Roma people in Hungary and in other European countries.	
33. Give a presentation to a group of English speaking friends.	
34. Talk in English about the way Hungarians celebrate Christmas in a small group of English speaking strangers.	
35. Discuss with a group of English speaking acquaintances the similarities between Hungarian movies and movies in their country.	
36. Discuss with an English speaking friend the differences between family values in their country and in Hungary.	
37. Give a presentation to a group of English speaking acquaintances	

III. Below are statements about how you might feel about communicating in English with others. Please indicate the degree to which each statement applies to you by marking whether you:

strongly agree = 5;   agree = 4; are neutral = 3; disagree = 2; strongly disagree = 1

38. Ordinarily I am very tense and nervous in conversations when I have to speak in English.	5 4 3 2 1
39. Generally, I am comfortable while participating in group discussions in English	5 4 3 2 1
40. I am tense and nervous while participating in group discussions in English.	5 4 3 2 1
41. I like to get involved in group discussions in English.	5 4 3 2 1
42. Engaging in a group discussion in English with new people makes me tense and nervous.	5 4 3 2 1
43. I am calm and relaxed while participating in group discussions in English.	5 4 3 2 1
44. Generally, I am nervous when I have to participate in a meeting in English.	5 4 3 2 1
45. I dislike participating in group discussions in English	5 4 3 2 1
46. I am very calm and relaxed when I am called upon to express an opinion in English at a meeting.	5 4 3 2 1
47. I am afraid to express myself in English at meetings.	5 4 3 2 1
48. Communicating in English at meetings usually makes me uncomfortable.	5 4 3 2 1
49. I'm afraid to speak up in English in conversations.	5 4 3 2 1
50. I have no fear of giving a speech in English.	5 4 3 2 1
51. I am very relaxed when answering questions in English at a meeting.	5 4 3 2 1
52. While participating in a conversation in English with a new acquaintance, I feel very nervous.	5 4 3 2 1
53. Usually, I am comfortable when I have to participate in a meeting in English	5 4 3 2 1
54. Ordinarily I am very calm and relaxed in conversations when I have to speak in English.	5 4 3 2 1
55. While conversing in English with a new acquaintance, I feel very relaxed.	5 4 3 2 1
56. I feel relaxed while giving a speech in English.	5 4 3 2 1
57. While giving a speech in English, I get so nervous I forget facts I really know.	5 4 3 2 1
58. Certain parts of my body feel very tense and rigid while giving a speech in English.	5 4 3 2 1
59. My thoughts become confused and jumbled when I am giving a speech in English.	5 4 3 2 1
60. I face the prospect of giving a speech in English with confidence.	5 4 3 2 1
61. I have no fear of speaking up in English in conversations.	5 4 3 2 1

IV. Please read the statements below. Think about how true they are for you.

5 = absolutely true; 4 = somewhat true; 3 = in between; 2 = somewhat false; 1 = absolutely not true

62. Nowadays knowing English is a must for everyone.	5 4 3 2 1
63. I am good at reading in English.	5 4 3 2 1
64. I would like to meet foreign people with whom I can speak English	5 4 3 2 1
65. I am good at writing essays in English.	5 4 3 2 1
66. I often see international students in the town where I study.	5 4 3 2 1
67. Knowing English will give me a better chance to get a good job.	5 4 3 2 1
68. I can talk about any topic in English easily.	5 4 3 2 1
69. I often watch films and TV programmes in English.	5 4 3 2 1
70. I love the way the English language sounds.	5 4 3 2 1
71. I like learning about American culture in my university courses.	5 4 3 2 1
72. I often read novels in English.	5 4 3 2 1
73. Knowing English makes it possible for me to communicate with people from all over the world.	5 4 3 2 1
74. I would like to live in an English speaking country.	5 4 3 2 1
75. I speak English almost as well as a native speaker.	5 4 3 2 1
76. I need to work a lot on my English.	5 4 3 2 1
77. I enjoy learning the English language.	5 4 3 2 1
78. I am good at doing grammar tasks.	5 4 3 2 1
79. I often write emails or chat in English.	5 4 3 2 1
80. I have forgotten some of my English since I became a student at this university.	5 4 3 2 1
81. I often meet international students at our university.	5 4 3 2 1
82. I would like to meet native speakers of English.	5 4 3 2 1
83. I have not learnt much about how to communicate with others in English since I became an English major.	5 4 3 2 1
84. When I have to speak English on the phone I easily become anxious.	5 4 3 2 1
85. My English has improved a lot since I became an English major.	5 4 3 2 1
86. I frequently see foreign tourists in the town where I study.	5 4 3 2 1
87. If I could choose now I would choose English Studies again.	5 4 3 2 1
88. I try to meet as many speakers of English as possible to practice English.	5 4 3 2 1
89. I often meet international students in the neighborhood where I live.	5 4 3 2 1
90. I often notice differences between the way Hungarian and British people do things.	5 4 3 2 1
91. I am happy to major in English Studies.	5 4 3 2 1
92. I like the English language better than any other foreign language.	5 4 3 2 1
93. My communication skills have improved a lot since I became a student at this university.	5 4 3 2 1
94. I am good at understanding spoken English.	5 4 3 2 1
95. I am interested in Roma culture: music, art, and history in Hungary.	5 4 3 2 1
96. I can read people's gestures and body language easily.	5 4 3 2 1

97. English is useful for me because I would like to travel a lot.	5 4 3 2 1
98. I often notice differences between the way Hungarians and Americans behave.	5 4 3 2 1
99. I know many differences between the way British and Hungarian people behave in social situations.	5 4 3 2 1
100. I am able to correctly express myself in English.	5 4 3 2 1
101. I find it challenging to communicate with strangers in English.	5 4 3 2 1
102. I am very interested in the way people use gestures and body language.	5 4 3 2 1
103. I know how to communicate with strangers in Hungarian.	5 4 3 2 1
104. I would like to know more about many other cultures.	5 4 3 2 1
105. I must know my own culture well to understand other cultures.	5 4 3 2 1
106. I am often misunderstood in Hungarian.	5 4 3 2 1
107. I know nothing about the differences between the way Americans and Hungarians behave.	5 4 3 2 1
108. I often feel I do not know enough about my own culture.	5 4 3 2 1
109. I enjoy learning about British culture in my university courses.	5 4 3 2 1
110. I often worry that what I say in English is not appropriate.	5 4 3 2 1
111. Using formal language in Hungarian is very easy.	5 4 3 2 1
112. I wish I knew more about Jewish culture: music, art, and history in Hungary.	5 4 3 2 1
113. I know a lot of facts about life in Great Britain.	5 4 3 2 1
114. I know a lot of facts about life in the USA.	5 4 3 2 1
115. I feel uncomfortable in the company of foreigners.	5 4 3 2 1
116. I often browse English websites on the Internet.	5 4 3 2 1
117. English is the lingua franca.	5 4 3 2 1

V. Please answer some questions concerning your language learning background. The contents of this form are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances.

118. Your EHA code:
119. Your age:
120. Your gender:
121. What foreign (second) languages have you learnt?
122. For how many years?
123. How many of the years were devoted to intensive study (more than 4 classes per week)?
124. How much time have you spent in an English speaking country?
125. Where have you been?
126. How long have you stayed?
127. How much time have you spent in a context where you used English during your everyday life?
128. Where have you been?
129. How long have you stayed?

☐ I would like to receive information about the findings of this study to the following email address:

_____

Thank you very much for your cooperation!

Appendix C

Transcripts of the two think-aloud sessions

Think-aloud session with Anna

So, first I read the instructions… Dear Students, I kindly ask you to complete this survey, which is part of my PhD research. This is not a test, so there are no 'right' or 'wrong' answers, I am interested in your personal opinion and experiences. Please give your answers sincerely, as only this will guarantee the success of my investigation… *this is clear, OK, I move on…*

So this is the real beginning… Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. For each of the situations below, indicate in percentages how often you would be willing to talk in English….*all right*, 0% means never and 100% means always… *and here is an example* Talk in English to my English speaking neighbor. *And if I say 75% it means:* I would be willing to initiate a conversation in English 75 times out of 100 when I meet my neighbor. *OK, clear…*

And now, number 1. Give a presentation in English to a group of English speaking strangers. *Wow, I don't very much want to do this, so, perhaps I write 20% or…or…25, perhaps. And where should I write it, perhaps right here next to the sentence…I will write it here.*

OK, number 2… Give a presentation in English to a group of English speaking friends. *This sounds better, friends, it is easier, I would say 50%, so I write here 50%.*

Number 3, then…. Talk in English with an English speaking salesperson in a store. *Wow, I don't know, there aren't much salespersons in stores anymore… I don't even talk with salespersons in Hungarian… I can't really decide. Well, I have to write something, so I will write, hmm, 30%.*

And 4 . Talk in English in a large meeting of English speaking friends*, yes, why not, I will write here 70%. All right..*

The next one… Talk in English in a small group of English speaking strangers, *well, hm, I don't know, where would this group be? Where do I meet them? At the university? I can't decide, perhaps 30%, let's say.*

Number 6. Talk in English in a small group of English speaking friends. *This is in school, for sure, with friends. I think I would be willing to talk to my friends a lot. I will put here 80%.*

Number 7. Talk in English with an English speaking waiter/waitress in a restaurant. *Well, if I don't talk to a waitress in a restaurant, I don't get my meal…(laughs) so this is not a question of how willing I am, but how hungry I am (laughs)… So I will put here 100%…*

The next one… Talk in English with an English speaking friend while standing in line…*Yes, I think I would very much willing to do this, much rather than just standing silent, again, 100%.*

The next one… Talk in English with an English speaking stranger while standing in line. *With a stranger??? Not really, not very characteristic of me. I'd rather not… just if I become very much bored…so I think, maximum 10%.*
And now, number 10… Talk in English with an English speaking secretary. *Again, if I have to speak with the secretary it is urgent, so it is not really about willing it or not. Or I can write an email, too…but in these situations I prefer face-to-face talk…so, let's say, 90%.*

Number 11. Talk in English with an English speaking acquaintance while standing in line…*why not, acquaintance is almost like a friend, isn't it? So I would say, 90%, if I like her.*

So the next, 12. Talk in English in a small group of English speaking acquaintances. *This must be school again, or some sort of gathering. I think I would be rather willing, let's say, 80%.*

The next one, number 13. Talk in English in a large meeting of English speaking strangers. *This was already, wasn't it? Is this the checking-question? I will look for it….yes, number 5. It's very similar, but not the same. So there are more strangers here. I will write the same number, I think, 30%.*

Number 14. Talk in English with an English speaking girl/boyfriend. *It's already a problem if I don't want to talk to my boyfriend…so I will put here 100%*

Number 15. Talk in English in a large meeting of English speaking acquaintances. *Again, very similar to a previous one. Where is this meeting? How well do I know these people? I don't know, let's say 85%.*

And the last one here, 16. Give a presentation in English to a group of English speaking acquaintances. *Oh my God, I really can't decide. These are so similar situations. I have the feeling that you are only checking if my answers are consistent, is that the case? All right, seriously, I think, well, I don't like presenting, but if I know the people it's not that frightening, so I will put 50%, let's say.*

Ok, and now, the next task… Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. Please indicate how

competent you believe you are in each of the situations described below. Estimate your competence and put a percentage in the box. *So the task is the same, but now I have to decide how competent I am…clear…* 0% means completely incompetent and 100% means competent.

Number 17. Give a presentation to a group of English speaking strangers. **All right, these are very similar sentences, so although I don't want to do this very much, I think I'm more or less competent. So I will write, 70%.**

Number 18. Talk in English with an English speaking friend. *I can do this easily, no problem, so let's say, 80%.*

Number 19. Ask English speaking friends about general attitudes towards immigrants and minorities in their country. *Wow, this is different. I have to think about this. Asking such a question needs a lot of things, I need to know the right words, and also something about the topic itself. Eeer, I think, well, perhaps, eeer, 60%.*

Number 20. Talk in English with an English speaking stranger. *Hm, talk about what? About everyday things, perhaps 70%, but special topics, then a bit less….but I will put here 70.*

Number 21. Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Hungary. *Hm, great, this is interesting, I think, perhaps 80%.*

And now, number 22. Talk in English in a group of English speaking friends. *Ok, again, about what? I suppose about nothing special, just everyday conversation. I will put here 70%.*

OK, number 23. Ask English speaking friends about public holidays in their country. *Hm, let's say, 60%, or no, let's say 70%.*

Number 24. Talk in English in a group of English speaking acquaintances. *Ok, I put here 70%, too. This means I'm more competent than not, but I'm still not fully competent….*

Number 25. Talk in English with an English speaking acquaintance. *Again, I can only guess, because I don't know the topic. So perhaps, 70%...*

The next one, number 26. Discuss with an English speaking friend the differences between student life there and in Hungary. *Hm, ok, this is clear, 80%*

Number 27. Talk in English in a large meeting of English speaking acquaintances. *Well, let's say 60%.*

Number 28. Talk in English in a large meeting of English speaking strangers. ***Strangers, then less than the previous one, let's say hm, 50%.***

Number 29. Explain in English to an English speaking acquaintance why 23rd October is a
public holiday in Hungary. ***This is more specific, I think, I'm rather competent, so I will write 90% here.***

Number 30. Talk in English in a large meeting of English speaking friends. ***Hm, well, let's say 60%. Depending on the subject of the discussion, though.***

Number 31. Talk in English in a group of English speaking strangers. ***This is so similar to the previous one, no not the previous, but to 28. Almost the same. I write here 50%, I can't really judge.***

Ok, and Number 32. Discuss with an English speaking friend the differences between attitudes towards Roma people in Hungary and in other European countries. ***Hm, clear, eer, I think I'm competent in this issue, I have a definite opinion, and I would be interested in someone else's opinion, too. I put here 80%.***

Number 33. Give a presentation to a group of English speaking friends. ***Hm, let's say 60%.***

Number 34. Talk in English about the way Hungarians celebrate Christmas in a small group of English speaking strangers. ***Well, these are strangers…so I don't know, but, you know if strangers wanted to know about our habits, I think I would tell them. I mean I could tell them, so, again, competence, let's say…60 or no 70%.***

Number 35. Discuss with a group of English speaking acquaintances the similarities between Hungarian movies and movies in their country. ***Wow, I love movies, I can tell a lot about them, I think I am most competent in this issue, let's say, 90%, or even more. No, I will put 90%, it's fair.***

Number 36. Discuss with an English speaking friend the differences between family values in their country and in Hungary. ***Well, I think I'm competent in this issue as well, so I think, 80%, perhaps…***

And the last one, number 37. Give a presentation to a group of English speaking acquaintances. ***Eeeer, well, 60%.***

Ok, now, this one. Below are statements about how you might feel about communicating in English with others. Please indicate the degree to which each statement applies to you by marking whether you: strongly agree, 5; agree, 4; are neutral, 3; disagree, 2; strongly disagree, 1. ***Ok.***

Number 38. Ordinarily I am very tense and nervous in conversations when I have to speak in English. ***Ordinarily means usually, or generally, right? I think so. Anyway,***

I don't agree with this very much, I'm usually a bit nervous, that's all, so I think the answer is 2.

Number 39. Generally, I am comfortable while participating in group discussions in English. *Well, more or less, I would say, that is, 3.*

Number 40. I am tense and nervous while participating in group discussions in English. *Ok, this is the reversed way then, so…. well, no, not really, I put here 2.*

Number 41. I like to get involved in group discussions in English. *Well yes, I like, not too much, but mostly I like. I write 4, because I agree, but not totally.*

Number 42. Engaging in a group discussion in English with new people makes me tense and nervous. *Hmmm, new people, yes, it kind of makes me feel tense…so, hm…5 perhaps.*

Number 43. I am calm and relaxed while participating in group discussions in English. I am neither calm nor not nervous. *I don't know. These are people I know, right? Yes, it doesn't say strangers...so, well, I write 3.*

Ok, number 44. Generally, I am nervous when I have to participate in a meeting in English. *What sort of meeting? Well, I think it is neutral, if I don't have to speak…Hm, let's say 3.*

Number 45. I dislike participating in group discussions in English. *Well, I don't really dislike, I think, I don't like it very much either, but I have no negative feelings… again, 3, I think.*

Number 46. I am very calm and relaxed when I am called upon to express an opinion in English at a meeting. *So I have to speak at this meeting? I don't know, I can't really imagine. I don't think I would be very much relaxed. I write here 2 or 3. But rather 2, then.*

Now, number 47. I am afraid to express myself in English at meetings. *Hmmm…I don't think I would be afraid, but I wouldn't be very eager, either. So I put here 3.*

Number 48. Communicating in English at meetings usually makes me uncomfortable. *Well yes, this is the right word, uncomfortable. Ok, this is true for me, so I write 4.*

Number 49. I'm afraid to speak up in English in conversations. *No, I don't think so. This is not rue for me, I put here 1.*

Number 50. I have no fear of giving a speech in English. *I don't give speeches in English, so I don't know. But I think I would be afraid if I had to…so let's say 4.*

Number 51. I am very relaxed when answering questions in English at a meeting. *No I wouldn't be relaxed, so that is 2.*

And now, number 52. While participating in a conversation in English with a new acquaintance, I feel very nervous. ***I don't feel very nervous, just a little bit, so this is just a little bit true. But three is neutral, right? So it's 4, then.***

Number 53. Usually, I am comfortable when I have to participate in a meeting in English. ***What kind of meeting is this? If I have to talk in front of strangers, I wouldn't be very comfortable, but if I know these people, then I wouldn't mind it that much. I just put 3 here.***

Number 54. Ordinarily I am very calm and relaxed in conversations when I have to speak in English. ***Well, not very calm, but calm. So I agree, that is 4.***

Number 55. While conversing in English with a new acquaintance, I feel very relaxed. ***No, I don't really feel relaxed, I put here 2.***

Well, this is number 56. I feel relaxed while giving a speech in English. ***I don't think I would feel relaxed. I put here 1.***

Number 57. While giving a speech in English, I get so nervous I forget facts I really know. ***This has happened to me at exams…or presentations, so I am capable of this, so perhaps this would also happen during a speech. So yes, the answer is 4.***

Number 58. Certain parts of my body feel very tense and rigid while giving a speech in English. ***No, I don't think so…perhaps my voice would shake or I would talk quetly, but I don't think I would be rigid. So, I put here 1.***

Number 59. My thoughts become confused and jumbled when I am giving a speech in English. ***Well, yes, maybe, this is similar to forgetting things, so yes, 4.***

Number 60. I face the prospect of giving a speech in English with confidence. ***Hmmm no, not really. I think 1 or 2, rather 1.***

And the last one is number 61. I have no fear of speaking up in English in conversations. ***This is true, so I put here 4.***

I continue here. Please read the statements below. Think about how true they are for you. ***And the scale is similar. Ok, let's see.***

.
Number 62. Nowadays knowing English is a must for everyone. ***This is totally true. English is the lingua franca. So, 5.***

Number 63. I am good at reading in English. ***Well yes, I am good, not perfect, but good. I think I write here 4.***

Number 64. I would like to meet foreign people with whom I can speak English. ***Depends, I don't want to meet just anybody to practice, but I want to meet nice new people. So, hmmm, 3. I think the question here wants to ask whether I want to speak with anybody, no matter who. So, 3 is my answer.***

Number 65. I am good at writing essays in English. ***No I am not very good, this is my weakest point. I write here 2.***

And now, number 66. I often see international students in the town where I study. ***Yes, I do. In our house at least ten foreign students live. This is absolutely true, 5.***

Number 67. Knowing English will give me a better chance to get a good job. ***Well, yes, I think so. English is very important if you want a good job, so5.***

Number 68. I can talk about any topic in English easily. ***Hmmmm, no, not any topic, there must be topics I don't know enough about, so, eeeeer, 3.***

Number 69. I often watch films and TV programmes in English. ***Well, yes, if I have time, I try to watch as much as possible. I am not an addict, though. I think, eeeer, let's say… this is true, 4.***

OK, and now, number 70. I love the way the English language sounds. ***Well, it sounds nice, but I don't particularly like it, for example I don't prefer it to Hungarian or Italian, let's say. So for me, this is 3, that's neutral, right? Yes, 3..***

Number 71. I like learning about American culture in my university courses. ***Yes, I like, very much, 5.***

The next one, number 72. I often read novels in English. ***Not very often, but I don't read very often in Hungarian, either. When I have time. But if I consider everything I have to read for school, I can say I read in English more often than in Hungarian. So, 4.***

Number 73. Knowing English makes it possible for me to communicate with people from all over the world. ***Yes, this is true, everyone speaks English, 5.***

Number 74. I would like to live in an English speaking country. ***Oh, well, for some years maybe, yes. But not for all my life. So, think, 4.***

Number 75. I speak English almost as well as a native speaker. ***No, I don't, I have many mistakes and many problems. So, 2.***

Well, number 76. I need to work a lot on my English. ***Well, yes, of course, this is true, absolutely, so 5.***

Number 77. I enjoy learning the English language. ***Yes, this is also true, 5.***

Number 78. I am good at doing grammar tasks. ***No, not very good. But not very bad either. 3.***

The next, number 79. I often write emails or chat in English. ***Hmmm, no, not particularly often. I put here 2.***

OK, number 80. I have forgotten some of my English since I became a student at this university. ***No, I wouldn't say thin, absolutely not. I write 1.***

Number 81. I often meet international students at our university. ***Yes, very often, especially at Paulus. So yes, 5.***

Number 82. I would like to meet native speakers of English. ***Yes, I probably would, 4, I write 4.***

Number 83. I have not learnt much about how to communicate with others in English since I became an English major. ***Well, hmm…. Communicating, yes, so I think I learnt a lot here, but not about how to communicate. I learnt about literature and linguistics, and perhaps in the first year there were courses that thought me something about speaking, but, not very much. I don't often speak at seminars. So, 3 is the answer here.***

Number 84. When I have to speak English on the phone I easily become anxious. ***Depends again, with whom. With foreigners, yes, with people I know, less. So somewhat anxious of course, but not very much, so 2 or 3. 3 let's say.***

Number 85. My English has improved a lot since I became an English major. ***Yes, certain aspects of it, for sure. 4.***

Number 86. I frequently see foreign tourists in the town where I study. ***Yes, there are many, absolutely true, so 5.***

The next one, number 87. If I could choose now I would choose English Studies again, ***yes true, 5.***

Ok, number 88. I try to meet as many speakers of English as possible to practice English. ***There was a similar one. I don' strive for these connections, but I don't avoid them either. So 3.***

Number 89. I often meet international students in the neighborhood where I live. ***Yes, there are many where I live, 5.***

Number 90. I often notice differences between the way Hungarian and British people do things. ***Of course, well, yes, the differences are obvious, so 4, because I don't often see these differences. But When I see them I always notice…***

Number 91. I am happy to major in English Studies. ***Yes, I am, 5.***

Number 92. I like the English language better than any other foreign language. ***Yes, ok, 5.***

All right, number 93. My communication skills have improved a lot since I became a student at this university. ***Eeer, no not to a great extent so 3.***

Let's see the next, number 94. I am good at understanding spoken English. ***Well, yes, not bad, so 4.***

Number 95. I am interested in Roma culture: music, art, and history in Hungary. ***Well I am not particularly interested in this, but all in all I am interested in other cultures, so finally, yes, the answer is yes, not absolutely, but yes. So I write then 4.***

Number 96. I can read people's gestures and body language easily. ***Eer, no, not very easily. So, 3 or 2. 3, let's say.***

Number 97. English is useful for me because I would like to travel a lot. ***Yes, for that reason, too, so 4.***

Number 98. I often notice differences between the way Hungarians and Americans behave. ***The same as before, if I have the chance I notice so 4.***

Number 99. I know many differences between the way British and Hungarian people behave in social situations. ***In social situations? When they socialize? In a pub, for example? They surely behave differently, but I don't know much about these differences. So, 2.***

Number 100. I am able to express myself correctly in English. ***More or less, yes, in most cases, so 4.***

Well, number 101. I find it challenging to communicate with strangers in English. ***Yes, I sometimes, or often, have this feeling, so... eeer, 4.***

Ok, number 102. I am very interested in the way people use gestures and body language. ***Well, not very much interested, but interested in general, so 4.***

Number 103. I know how to communicate with strangers in Hungarian. ***Well I know, but I don't like. However, this was not the question ... (laughs) so, eer, I know, yes, 5.***

Number 104. I would like to know more about many other cultures. ***Yes, absolutely, 5.***

And number105. I must know my own culture well to understand other cultures. ***Eeer, I think so, yes. So, 5 again.***

Number 106. I am often misunderstood in Hungarian. *No, not really. No, so 2. Or 1. 1.*

Now, number 107. I know nothing about the differences between the way Americans and Hungarians behave. *In which situations? I know they behave differently at sport matches for example or in different family situations. Or at school. So I know about this. So, what was the question? Nothing? Then it is not true,* 1.

Ok, number 108. I often feel I do not know enough about my own culture. *No, not really. So 2. Someties I feel that I don't know enough, but generally, I know. 2, yes.*

Number 109. I enjoy learning about British culture in my university courses. *Yes, sure, 5.*

Number 110. I often worry that what I say in English is not appropriate. *Not often, but sometimes it happens. So, eeer, 4.*

Number 111. Using formal language in Hungarian is very easy. *Eer, not very easy, but not difficult at all. I can do it, and all my friends can. So I disagree, 2.*

Number 112. I wish I knew more about Jewish culture: music, art, and history in Hungary. *Wow, yes, why not. Again, not in particular, but I like all sort of cultures. So, yes, 4.*

All right, number 113. I know a lot of facts about life in Great Britain. *Well, yes, I think so, 5.*

And number 114. I know a lot of facts about life in the USA. *The same, 5.*

Number 115. I feel uncomfortable in the company of foreigners. *No, not really, so 2.*

Number 116. I often browse English websites on the Internet. *Well, of course, very often, almost exclusively. So 5, absolutely true.*

And the last one is number 117. English is the lingua franca. *Yes, I think absolutely, so 5.*

And last but not least the usual questions. Please answer some questions concerning your language learning background. The contents of this form are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances. *OK. So…*

118. Your EHA code, *Ok, this is XXXXXXX.PTE*

119. Your age: *20.*

120. Your gender: *Female*

121. What foreign (second) languages have you learnt? *English and French.*

122. For how many years? *Which one? English for more than 12, French for 4.*

123. How many of the years were devoted to intensive study (more than 4 classes per week)? *This is only English, and hmmmm perhaps 5 or 6 years.*

124. How much time have you spent in an English speaking country? *1 month*

125. Where have you been? **Canada**

126. How long have you stayed? *1 month, this has already been asked.*
127. How much time have you spent in a context where you used English during your everyday life? *I count the countries here that are non-English countries, for example Austria, Croatia, Slovenia, etc? So I spent approximately 4 weeks.*

128. Where have you been? *In Croatia, in Slovenia, and in Austria.*

129. How long have you stayed? *4 weeks. Double question, again.*

I would like to receive information about the findings of this study to the following email address: *And yes, I would like some information, so yes, here is my address.*

Thank you very much for your cooperation! *This is the end, right?*

Think-aloud session with Bence

*Ok, I just start reading the instructions…*Dear Students, I kindly ask you to complete this survey, which is part of my PhD research. This is not a test, so there are no 'right' or 'wrong' answers, I am interested in your personal opinion and experiences. Please give your answers sincerely, as only this will guarantee the success of my investigation…*this is clear, now I will read the questions. I will read them one by one, right?*

Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. For each of the situations below, indicate in percentages how often you would be willing to talk in English….*OK, this is the situation, kind of funny, I really intended to apply for an Erasmus scholarship next semester…And here are the answers…*0% means never and 100% means always…*the example* Talk in English to my English speaking neighbor. *Hmmm… 75% means:* I would be willing to initiate a conversation in English 75 times out of 100 when I meet my neighbor. *OK, perfect….*

The first… Give a presentation in English to a group of English speaking strangers. *And now here I write 50%, because I think I would want this in approximately half of the situations. Shall I just put the number or the symbol as well? Well, I will put the symbol, too.*

The second… Give a presentation in English to a group of English speaking friends. *Again, 50% or perhaps, let's say 55%. .*

The third…. Talk in English with an English speaking salesperson in a store. *Ok, I would say 20% because I would only ask a salesperson if absolutely necessary, I don't like salespersons (laughs).*

The fourth…. Talk in English in a large meeting of English speaking friends, *I would be very much willing to talk, I think, so I write here, hmmm 80%.....*

This is the fifth now… Talk in English in a small group of English speaking strangers, *Compared to the previous one, I would be less willing, because these people are not my friends. I don't know, why would I talk to strangers, I have to put here something, so I guess I will just put here 30%, it's a rather low number.*

The sixth… Talk in English in a small group of English speaking friends. *Hmmm in which situation?….I think I would be rather willing to talk to my friends, mostly, so I will put here ….hm….90%.*

The seventh…. Talk in English with an English speaking waiter/waitress in a restaurant. *Yeah, why not, I have to, don't I? So I would say 90% as well.*

The next... Talk in English with an English speaking friend while standing in line…*Well sure, why wouldn't I? I can imagine this situation, rather embarrassing to stand still…I think it's better to talk to a friend, let's say, 90% again.*

Ok, and now... Talk in English with an English speaking stranger while standing in line. *Hmmm this is different, I don't know, perhaps, let's put here 50%.*

Now, the tenth... Talk in English with an English speaking secretary. *I don't really talk to secretaries unless it's absolutely emergency. So let's put 10% here.*

Eleventh…. Talk in English with an English speaking acquaintance while standing in line…*Ok, I think I would rather talk than not, so, perhaps 70%. .*

The twelfth... Talk in English in a small group of English speaking acquaintances. *Yes, I think I would be kind of willing, perhaps 70%.*

Thirteenth... Talk in English in a large meeting of English speaking strangers. *Hm…who knows, depending on the situation. If I had something to say, I think I would, but just for the sake of talking, I don't think… so…60%.*

Fourteenth... Talk in English with an English speaking girl/boyfriend. *Wow, people are willing to talk to their partners, aren't they? This is funny… If I love the girl, I would be very much willing so I put here 99%...*

Fifteenth. Talk in English in a large meeting of English speaking acquaintances. *Well, yes, rather willing. But how big would this group be? What is the difference here between large meeting and small group? I don't really get this, Question 12 was almost the same... I put here 70%, too.*

Sixteenth…. Give a presentation in English to a group of English speaking acquaintances. *OK, clear, let's say, 80%. And I'm done with the first block, I will now move to the second one.*

All right, I proceed. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. Please indicate how competent you believe you are in each of the situations described below. Estimate your competence and put a percentage in the box. 0% means completely incompetent and 100% means competent. *Good, I understand this, absolutely clear.*

So, 17. Give a presentation to a group of English speaking strangers. *This is too general. I would need more details about the situation. In general I can say I am competent, so let's say 80%.*

The next, 18. Talk in English with an English speaking friend. *Well, I think I'm competent. Competence means that I can, right? So I think, yes, I can, so 100%.*

The next, 19. Ask English speaking friends about general attitudes towards immigrants and minorities in their country. *The same thing. I can do this, so 100%, again.*

The next, 20. Talk in English with an English speaking stranger. *Well, it doesn't really matter whether I know the person or not. Or perhaps, a little bit matters, because of the accent, for example, if it is a Chinese person, it is very difficult to understand the accent. So it depends. I would say, 90%.*

The next, 21. Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Hungary. *Well, I can imagine this situation, this is very life-like, I have already done this. So I think, 100%.*

The next, 22. Talk in English in a group of English speaking friends. *About social networking? Or about what? Anyway, I put here 100%, too.*

And now, 23. Ask English speaking friends about public holidays in their country. *This is clear. I can do it, I thin 100%.*

Ok, and then the next, 24. Talk in English in a group of English speaking acquaintances. *The problem is I don't know the topic. It would be easier to judge if I knew the topic of the talk. Anyway, I put here 90%, because perhaps I don't understand everything they say, or I know little about the topic.*

The next 25. Talk in English with an English speaking acquaintance. *The same here. I put 90%.*

The next 26. Discuss with an English speaking friend the differences between student life there and in Hungary. *This is better, I can better imagine the situation. I write here 100%.*

The next 27. Talk in English in a large meeting of English speaking acquaintances. *Did I already tell I don't really feel difference between meeting and group. Perhaps it's only me, but I can't really make a difference. I put here 90%, too.*

The next 28. Talk in English in a large meeting of English speaking strangers. *Hm, strangers…hm, then they may speak in a way I don't get, and then it may makes me frustrated and disables my comprehension. Hm…..I put here let's say 80, yes, I think 80%.*

And The next 29. Explain in English to an English speaking acquaintance why 23rd October is a public holiday in Hungary. *Clear. I can do this, no problem. 100%. However, you have to be careful nowadays, because everything is so politically loaded. So I better know the political orientation of my acquaintance to avoid embarrassing situations.*

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The next 30. Talk in English in a large meeting of English speaking friends. *Hmmmm, yes, well, 90%.*

Ok, The next 31. Talk in English in a group of English speaking strangers. *Well, 80%.*

And 32. Discuss with an English speaking friend the differences between attitudes towards Roma people in Hungary and in other European countries*. Ok, this is better. I imagine I can do this, so I write 100%.*

Now, The next 33. Give a presentation to a group of English speaking friends. *In a formal setting? Or informally? Anyway, I can do this, this is not a problem for me, soI write 100%, again.*

The next 34. Talk in English about the way Hungarians celebrate Christmas in a small group of English speaking strangers. *Clear, very easy, I have done this a hundred of times, perhaps not with strangers, but still. So I can put here 100%.*

The next 35. Discuss with a group of English speaking acquaintances the similarities between Hungarian movies and movies in their country. *Again, clear. 100%.*

The next 36. Discuss with an English speaking friend the differences between family values in their country and in Hungary. *The same as before, 100%.*

Well, the last 37. Give a presentation to a group of English speaking acquaintances. *Supposing I chose the topic of the presentation, or I am familiar with the topic, yes. So, say, 90%.*

Ok, here we go, next section. Am I moving too fast? I hope not. Below are statements about how you might feel about communicating in English with others. Please indicate the degree to which each statement applies to you by marking whether you: strongly agree, 5; agree, 4; are neutral, 3; disagree, 2; and strongly disagree ,1. *Let's see. This section is a longer one, right? We will see.*

So, 38. Ordinarily I am very tense and nervous in conversations when I have to speak in English. *No, not really, 1. There isn't much space here to circle but I will try.*

The next, 39. Generally, I am comfortable while participating in group discussions in English. *Yes, I am mostly, so 4.*

The next, 40. I am tense and nervous while participating in group discussions in English. *No, I am not tense, nor nervous, so 1.*

The next, 41. I like to get involved in group discussions in English. *This is more true than not, so 4.*

The next, 42. Engaging in a group discussion in English with new people makes me tense and nervous. ***I am not the tense type. Meeting new people doesn't make me tense. Perhaps I would be excited, but not tense. So, no, 1.***

The next, 43. I am calm and relaxed while participating in group discussions in English. ***Mostly yes, so, well, 4.***

The next, 44. Generally, I am nervous when I have to participate in a meeting in English. ***How is a meeting different from a group discussion? I don't think I would be nervous. So 1.***

The next, 45. I dislike participating in group discussions in English. ***No, I like them a lot. Especially with interesting people. So, 1.***

The next, 46. I am very calm and relaxed when I am called upon to express an opinion in English at a meeting. ***I am usually calm, so I suppose I would be calm in this situation, too. 4.***

The next, 47. I am afraid to express myself in English at meetings. ***Well no, not really, so, 2.***

Ok, 48. Communicating in English at meetings usually makes me uncomfortable. ***Again, 2, this is not really true of me.***

The next, 49. I'm afraid to speak up in English in conversations. ***No way! I enjoy conversations. So, I disagree, totally, 1.***

And now, 50. I have no fear of giving a speech in English. ***Well, fear perhaps, no, not really. This is like, that only I'm speaking, right? So, like a presentation? I have no fear, but I sort of feel excited, and uneasy. So, 2.***

Let's see the next, 51. I am very relaxed when answering questions in English at a meeting. ***Well, I don't know. I'm not relaxed, but I'm not nervous either. So 3.***

The next, 52. While participating in a conversation in English with a new acquaintance, I feel very nervous. ***No, typically not true, 2.***

The next, 53. Usually, I am comfortable when I have to participate in a meeting in English. ***I think so, yes, 4.***

Ok, and 54. Ordinarily I am very calm and relaxed in conversations when I have to speak in English. ***Yes, this is true in my case. 5.***

The next, 55. While conversing in English with a new acquaintance, I feel very relaxed. ***Not very relaxed, because I have to pay attention to what I say, but I feel OK, so I just say 4.***

And now, 56. I feel relaxed while giving a speech in English. *Errrr, not relaxed, no. I don't know. I feel somewhat excited, I don't know…3.*

The next, 57. While giving a speech in English, I get so nervous I forget facts I really know. *Not very characteristic of me. I am rather adrenaline dependent, in these situation I perform very good. So, 2.*

And 58. Certain parts of my body feel very tense and rigid while giving a speech in English. *Absolutely not. 1.*

Well, the next, 59. My thoughts become confused and jumbled when I am giving a speech in English. *No, I can easily focus in this kind of exam-situation. 2.*

Ok, 60. I face the prospect of giving a speech in English with confidence. *Well, yes, more or less. Rather yes then no, so 4.*

This is the last one here, 61. I have no fear of speaking up in English in conversations. *This is true, 5.*

OK, and one more section here. Please read the statements below. Think about how true they are for you. *Ok, the numbers:* 5 is absolutely true; 4 is somewhat true; 3 is in between; 2 is somewhat false; 1 is absolutely not true

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62. Nowadays knowing English is a must for everyone. *Absolutely true, 5.*

63. I am good at reading in English. *Yes, I'm good, so, hmmm, 4.*

Ok, 64. I would like to meet foreign people with whom I can speak English. *Yes, absolutely, 5.*

65. I am good at writing essays in English. *Yes, I'm good, so, 4.*

66. I often see international students in the town where I study. *Absolutely true, 5.*

67. Knowing English will give me a better chance to get a good job. *Yes, this is true, not absolutely true, because I don't think anyone would check my English as an English teacher, but generally, if not in my case, yes. So 4.*

68. I can talk about any topic in English easily. *Absolutely true, 5.*

69. I often watch films and TV programmes in English. *Absolutely true, 5.*

70. I love the way the English language sounds. *Absolutely true, 5.*

71. I like learning about American culture in my university courses. *Absolutely true, 5.*

72. I often read novels in English. *The same, 5. I hope it's not a problem if I write 5 everywhere… (laughs).*

73. Knowing English makes it possible for me to communicate with people from all over the world. *Absolutely true, 5.*

74. I would like to live in an English speaking country. *Well, eeer, yes, I think so. But not absolutely true, only true. So, 4.*

75. I speak English almost as well as a native speaker. *Well, no, not. 3.*

76. I need to work a lot on my English. *I wouldn't say this. Of course practice makes you perfect, but I am rather satisfied with my English. So, not true, 2.*

Ok, and the next 77. I enjoy learning the English language. *Absolutely true, 5.*

78. I am good at doing grammar tasks. *Well, I am sort of good. So, 4.*

79. I often write emails or chat in English. *Absolutely true, 5.*

80. I have forgotten some of my English since I became a student at this university. *No, not really, 2.*

81. I often meet international students at our university. *5, again. I really very often meet Erasmus students.*

82. I would like to meet native speakers of English. *Absolutely true, 5.*

83. I have not learnt much about how to communicate with others in English since I became an English major. *No, not true. I learnt a lot, especially in the first year. So, the answer is, not true, 2.*

84. When I have to speak English on the phone I easily become anxious. *Not at all, so 1.*

The next 85. My English has improved a lot since I became an English major. *Well I have improved for sure, so, 5, absolutely agree, or true, or whatever. 5.*

86. I frequently see foreign tourists in the town where I study. *Absolutely true, 5.*

87. If I could choose now I would choose English Studies again. *Absolutely true, 5.*

88. I try to meet as many speakers of English as possible to practice English. *Absolutely true, 5.*

89. I often meet international students in the neighborhood where I live. ***Absolutely true, 5.***

90. I often notice differences between the way Hungarian and British people do things. ***Well, yes, again, absolutely true, 5.***

91. I am happy to major in English Studies. ***Again, absolutely true, 5.***

92. I like the English language better than any other foreign language. ***Eeer, yes, but I also like other languages. I would like to learn Italian. So, I prefer English to German, for example, but I like English and Italian the same. But I know very few Italian yet, so perhaps this will change. I write here neutral, 3.***

93. My communication skills have improved a lot since I became a student at this university. ***Absolutely true, 5.***

So, the next is 94. I am good at understanding spoken English. ***Absolutely true, 5.***

95. I am interested in Roma culture: music, art, and history in Hungary. ***Well, not particularly. Neutral, 3.***

Ok, 96. I can read people's gestures and body language easily. ***Eeer, I haven't thought of this yet, let me think. No, I don't think I can read between the lines. So no, 2.***

97. English is useful for me because I would like to travel a lot. ***For this reason, too, but I don't write 5, because it is useful for me for many other reasons as well. So yes, 4.***

98. I often notice differences between the way Hungarians and Americans behave. ***Well, yes. 4.***

99. I know many differences between the way British and Hungarian people behave in social situations. ***Eeer, social situations, when they are with others, right? So, eeer, I think so, yes. 4.***

Oh Gosh, we reached 100. Are there many more? (laughs) I am able to express myself correctly in English. ***Absolutely true, yes, so, 5.***

Ok, and now 101. I find it challenging to communicate with strangers in English. ***No, not at all. 1.***

102. I am very interested in the way people use gestures and body language. ***Interested, well, a little bit. So not very much, so 2.***

103. I know how to communicate with strangers in Hungarian. ***Yes, I know, absolutely true, 5.***

104. I would like to know more about many other cultures. ***Yes, I think so, 4.***

105. I must know my own culture well to understand other cultures. ***Eeer, I don't know, perhaps. I don't know. I put here eeer….3….I think.***

106. I am often misunderstood in Hungarian. ***No, not often. So 2.***

107. I know nothing about the differences between the way Americans and Hungarians behave. ***A similar one was already, right? In social situations, yes, question 99. So, I think I know, yes, 4.***

The next 108. I often feel I do not know enough about my own culture. ***No, not really, 2.***

109. I enjoy learning about British culture in my university courses. ***Yes, I think so, 4. Those were really good lectures.***

110. I often worry that what I say in English is not appropriate. ***No, not really, absolutely not, 1.***

111. Using formal language in Hungarian is very easy. ***Well, yes, easy. Not very easy, but for me, easy. 4.***

112. I wish I knew more about Jewish culture: music, art, and history in Hungary. ***No, not really. 2.***

113. I know a lot of facts about life in Great Britain. ***Absolutely true, 5.***

Well 114. I know a lot of facts about life in the USA. ***The same, absolutely true, 5.***

115. I feel uncomfortable in the company of foreigners. ***No, not at all. I would say this is absolutely not true of me, so 1.***

116. I often browse English websites on the Internet. ***Yes, rather often, 4. or if you count facebook an English website, then always (laughs) no but I think the question intended to ask about specifically English website, right? So, 4.***

This is the last one, 117. English is the lingua franca. ***Absolutely true, in my opinion. Unless Chinese takes over (laughs). Anyway, by the time being, 5.***

Ok, and the last section here is the personal information section. Usually it is in the beginning, isn't it? Strange it's here now, but I like it. Ok, let's see it. Please answer some questions concerning your language learning background. The contents of this form are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances. ***Great.***

118. Your EHA code: *this is clear, I write it here XXXXXXX.PTE*

119. Your age, *ok, 20.*

120. Your gender: *man or male? Which one? Man sounds bad, I put here male.*

121. What foreign (second) languages have you learnt? *English and German, shall I write both? Anyway, I write both, there is plural in the question. So English and German.*

122. For how many years? *Ok, Englsih for 12, German for 4. I just write it like this…er…here we go. I hope it's OK, if I write both, just next to one another.*

123. How many of the years were devoted to intensive study (more than 4 classes per week)? **I don't have much space here. English: 6 years, German, 4 years.**

124. How much time have you spent in an English speaking country? *No time, so zero.*

125. Where have you been? *Nowhere or shall I simply skip it? Anyway, I skip it.*

126. How long have you stayed? *Ok, I just skip this, too.*

127. How much time have you spent in a context where you used English during your everyday life? *Well, altogether a lot, we traveled to many countries with the choir. Let's say 2 months.*

128. Where have you been? *Germany, Italy, Austria, Slovenia, Belgium, Netherlands, Switzerland. Can I write this much? I try to write them all down, I hope it's not a problem.*

129. How long have you stayed? *Isn't that the same as 127? Or you mean at once? Never more than 10 days.*

I would like to receive information about the findings of this study to the following emailaddress: *Yes I would like, I tick the box, and I give my email.*

Thank you very much for your cooperation! *And this is the end of it. It wasn't very long.*

Appendix D

Pilot questionnaire of Study 2 (2nd version)

Dear Students,

I kindly ask you to complete this survey, which is part of my PhD research. This is not a test, so there are no 'right' or 'wrong' answers, I am interested in your personal opinion and experiences. Please give your answers sincerely, as only this will guarantee the success of my investigation.

*I. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. For each of the 9 situations below, indicate in percentages how often you would be **willing** to talk in English.*

0% means never and 100% means always

Example: Talk in English to my English speaking neighbor. —> 75% means: I would be willing to initiate a conversation in English 75 times out of 100 when I met my neighbor.

1	Give a presentation in English to a group of English speaking strangers in school.	%
2	Talk in English in a group of English speaking friends in a gym	%
3	Give a presentation in English to a group of English speaking friends in school.	%
4	Talk in English with an English speaking acquaintance while waiting for the bus.	%
5	Talk in English in a group of English speaking strangers at a birthday party.	%
6	Talk in English with an English speaking friend before a lesson.	%
7	Talk in English in a group of English speaking acquaintances at a barbecue.	%
8	Give a presentation in English to a group of English speaking acquaintances in school.	%
9	Talk in English with an English speaking stranger on a train.	%

*II. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. Please indicate how **competent** you believe you are in each of the 18 situations described below. Estimate your competence and put a percentage in the box.*

0% means completely incompetent and 100% means competent.

1	Give a presentation in school to a group of English speaking strangers.	%
2	Talk in English with an English speaking friend in a park.	%

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3	Ask English speaking friends about general attitudes towards immigrants and minorities in their country.	%
4	Talk in English with an English speaking stranger on a bus.	%
5	Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Hungary.	%
6	Talk in English in a group of English speaking friends in a pub.	%
7	Ask English speaking friends about public holidays in their country.	%
8	Talk in English in a group of English speaking acquaintances before an exam.	%
9	Talk in English in a shop with an English speaking acquaintance.	%
10	Discuss with an English speaking friend the differences between student life there and in Hungary.	%
11	Explain in English to an English speaking acquaintance why 20th August is a public holiday in Hungary.	%
12	Talk in English in a group of English speaking strangers at a party.	%
13	Discuss with an English speaking friend the differences between attitudes towards Roma people in Hungary and in other European countries.	%
14	Give a presentation in school to a group of English speaking friends.	%
15	Talk in English about the way Hungarians celebrate Christmas in a small group of English speaking strangers.	%
16	Discuss with a group of English speaking acquaintances the similarities between Hungarian movies and movies in their country.	%
17	Discuss with an English speaking friend the differences between family values in their country and in Hungary.	%
18	Give a presentation in school to a group of English speaking acquaintances.	%

III. Below are 18 statements about how you might feel about communicating in English with others. Please indicate the degree to which each statement applies to you by marking whether you: Strongly agree = 5; agree = 4; are neutral = 3; disagree = 2; strongly disagree = 1		
1	I am usually very calm and relaxed in conversations when I have to speak in English.	5 4 3 2 1
2	I dislike participating in group discussions in English.	5 4 3 2 1
3	Certain parts of my body feel very tense and rigid while giving a presentation in English.	5 4 3 2 1
4	I tend to feel very nervous in a conversation in English with a new acquaintance.	5 4 3 2 1
5	I am tense and nervous while participating in group discussions in	5 4 3 2 1

	English.	
6	While giving a presentation in English, I get so nervous I forget facts I know.	5 4 3 2 1
7	Engaging in a group discussion in English with new people makes me tense and nervous.	5 4 3 2 1
8	I am usually very tense and nervous in conversations when I have to speak in English.	5 4 3 2 1
9	I am calm and relaxed while participating in group discussions in English.	5 4 3 2 1
10	I face the prospect of giving a presentation in English with confidence.	5 4 3 2 1
11	I have no fear of speaking up in English in conversations.	5 4 3 2 1
12	I like to get involved in group discussions in English.	5 4 3 2 1
13	I have no fear of giving a presentation in English.	5 4 3 2 1
14	My thoughts become confused and jumbled when I am giving a presentation in English.	5 4 3 2 1
15	I am afraid to speak up in English in conversations.	5 4 3 2 1
16	I tend to feel very relaxed in an English conversation with someone I've just met.	5 4 3 2 1
17	Generally, I am comfortable while participating in group discussions in English	5 4 3 2 1
18	I feel relaxed while giving a presentation in English.	5 4 3 2 1

IV. Please read the statements below. Think about how true they are for you.

5 = absolutely true; 4 = somewhat true; 3 = in between; 2 = somewhat false; 1 = absolutely not true

1	I often browse English websites on the Internet.	5 4 3 2 1
2	Nowadays knowing English is a must for everyone.	5 4 3 2 1
3	I am good at reading in English.	5 4 3 2 1
4	I would like to meet foreign people with whom I can speak English	5 4 3 2 1
5	I am good at writing essays in English.	5 4 3 2 1
6	I often see international students in the town where I study.	5 4 3 2 1
7	Knowing English will give me a better chance to get a good job.	5 4 3 2 1
8	I can talk about any topic in English easily.	5 4 3 2 1
9	I often watch films and TV programmes in English.	5 4 3 2 1
10	I love the way the English language sounds.	5 4 3 2 1
11	I do not like learning about American culture in my university courses.	5 4 3 2 1
12	I often read novels in English.	5 4 3 2 1
13	Knowing English makes it possible for me to communicate with people from all over the world.	5 4 3 2 1

14	I would like to live in an English speaking country.	5 4 3 2 1
15	I speak English almost as well as a native speaker.	5 4 3 2 1
16	I need to work a lot on my English.	5 4 3 2 1
17	I enjoy learning the English language.	5 4 3 2 1
18	I am good at doing grammar tasks.	5 4 3 2 1
19	I often write emails or chat in English.	5 4 3 2 1
20	I have forgotten some of my English since I became a student at this university.	5 4 3 2 1
21	I often meet international students at our university.	5 4 3 2 1
22	I would like to meet native speakers of English.	5 4 3 2 1
23	I have not learnt much about how to communicate with others in English since I became an English major.	5 4 3 2 1
24	When I have to speak English on the phone I easily become anxious.	5 4 3 2 1
25	English is the lingua franca.	5 4 3 2 1
26	My English has improved a lot since I became an English major.	5 4 3 2 1
27	I frequently see foreign tourists in the town where I study.	5 4 3 2 1
28	If I could choose now I would not choose English Studies.	5 4 3 2 1
29	I try to meet as many speakers of English as possible to practice English.	5 4 3 2 1
30	I often meet international students in the neighborhood where I live.	5 4 3 2 1
31	I often notice differences between the way Hungarian and British people do things.	5 4 3 2 1
32	I am happy to major in English Studies.	5 4 3 2 1
33	I like the English language better than any other foreign language.	5 4 3 2 1

34	My communication skills have improved a lot since I became a student at this university.	5 4 3 2 1
35	I am good at understanding spoken English.	5 4 3 2 1
36	I am interested in Roma culture: music, art, and history in Hungary.	5 4 3 2 1
37	I can read people's gestures and body language easily.	5 4 3 2 1
38	English is useful for me because I would like to travel a lot.	5 4 3 2 1
39	I often notice differences between the way Hungarians and Americans behave.	5 4 3 2 1
40	I know many differences between the way British and Hungarian people behave in social situations, in a pub, for example.	5 4 3 2 1
41	I am often unable to express myself in English.	5 4 3 2 1
42	I find it challenging to communicate with strangers in English.	5 4 3 2 1
43	I am very interested in the way people use gestures and body language.	5 4 3 2 1

44	I know how to communicate with strangers in Hungarian.	5 4 3 2 1
45	I would like to know more about many other cultures.	5 4 3 2 1
46	I must know my own culture well to understand other cultures.	5 4 3 2 1
47	I am often misunderstood in Hungarian.	5 4 3 2 1
48	I know nothing about the differences between the way Americans and Hungarians behave at their workplaces.	5 4 3 2 1
49	I often feel I do not know enough about my own culture.	5 4 3 2 1
50	I enjoy learning about British culture in my university courses.	5 4 3 2 1
51	I often worry that what I say in English is not appropriate.	5 4 3 2 1
52	Using formal language in Hungarian is very easy.	5 4 3 2 1
53	I wish I knew more about Jewish culture: music, art, and history in Hungary.	5 4 3 2 1
54	I know very few facts about life in Great Britain.	5 4 3 2 1
55	I know a lot of facts about life in the USA.	5 4 3 2 1
56	I feel uncomfortable in the company of foreigners.	5 4 3 2 1

V. Please answer some questions concerning your language learning background. The contents of this form are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances.	
1	Your EHA code:
2	Your age:
3	Your gender (please circle): Female / Male
	What foreign (second) languages have you learnt for how many years? How many of the years were devoted to intensive study (more than 4 classes per week)?
4	
	How much time have you spent in an English speaking country? Indicate where and how long you stayed and what you did (tourist, study, work, etc.):
5	
	How much time have you spent in a context where you used English? Indicate where and how long you stayed and what you did (tourist, study, work, etc.):
6	

☐   I would like to receive information about the findings of this study to the following email address:

_____

Thank you very much for your cooperation!

Appendix E

Final questionnaire of Study 2

Dear Students,

I kindly ask you to complete this survey, which is part of my PhD research. This is not a test, so there are no 'right' or 'wrong' answers. I am interested in your personal opinion and experiences. Please give your answers sincerely, as only this will guarantee the success of my investigation.

*I. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. For each of the 9 situations below, indicate in percentages how often you would be **willing** to talk in English.*

0% means never and 100% means always

Example: Talk in English to my English speaking neighbor. —>   75% means: I would be willing to initiate a conversation in English 75 times out of 100 when I met my neighbor.

1	Give a presentation in English to a group of English speaking strangers in school.	%
2	Talk in English in a group of English speaking friends in a gym	%
3	Give a presentation in English to a group of English speaking friends in school.	%
4	Talk in English with an English speaking acquaintance while waiting for the bus.	%
5	Talk in English in a group of English speaking strangers at a birthday party.	%
6	Talk in English with an English speaking friend before a lesson.	%
7	Talk in English in a group of English speaking acquaintances at a barbecue.	%
8	Give a presentation in English to a group of English speaking acquaintances in school.	%
9	Talk in English with an English speaking stranger on a train.	%

*II. Imagine that you are an Erasmus student in a foreign country. You find yourself in situations in which you have the chance to talk in English to both native and non-native speakers of English. Please indicate how **competent** you believe you are in each of the 18 situations described below. Estimate your competence and put a percentage in the box.*

0% means completely incompetent and 100% means competent.

1	Give a presentation in school to a group of English speaking strangers.	%
2	Talk in English with an English speaking friend in a park.	%
3	Ask English speaking friends about general attitudes towards	%

	immigrants and minorities in their country.	
4	Talk in English with an English speaking stranger on a bus.	%
5	Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Hungary.	%
6	Talk in English in a group of English speaking friends in a pub.	%
7	Ask English speaking friends about public holidays in their country.	%
8	Talk in English in a group of English speaking acquaintances before an exam.	%
9	Talk in English in a shop with an English speaking acquaintance.	%
10	Discuss with an English speaking friend the differences between student life there and in Hungary.	%
11	Explain in English to an English speaking acquaintance why 20th August is a public holiday in Hungary.	%
12	Talk in English in a group of English speaking strangers at a party.	%
13	Discuss with an English speaking friend the differences between attitudes towards Roma people in Hungary and in other European countries.	%
14	Give a presentation in school to a group of English speaking friends.	%
15	Talk in English about the way Hungarians celebrate Christmas in a small group of English speaking strangers.	%
16	Discuss with a group of English speaking acquaintances the similarities between Hungarian movies and movies in their country.	%
17	Discuss with an English speaking friend the differences between family values in their country and in Hungary.	%
18	Give a presentation in school to a group of English speaking acquaintances.	%

	III. *Below are 18 statements about how you might feel about communicating in English with others. Please indicate the degree to which each statement applies to you by marking whether you:* strongly agree = 5; agree = 4; are neutral = 3; disagree = 2; strongly disagree = 1	
1	I am usually very calm and relaxed in conversations when I have to speak in English.	5 4 3 2 1
2	I dislike participating in group discussions in English.	5 4 3 2 1
3	Certain parts of my body feel very tense and rigid while giving a presentation in English.	5 4 3 2 1
4	I tend to feel very nervous in a conversation in English with a new acquaintance.	5 4 3 2 1
5	I am tense and nervous while participating in group discussions in English.	5 4 3 2 1

6	While giving a presentation in English, I get so nervous I forget facts I know.	5 4 3 2 1
7	Engaging in a group discussion in English with new people makes me tense and nervous.	5 4 3 2 1
8	I am usually very tense and nervous in conversations when I have to speak in English.	5 4 3 2 1
9	I am calm and relaxed while participating in group discussions in English.	5 4 3 2 1
10	I face the prospect of giving a presentation in English with confidence.	5 4 3 2 1
11	I have no fear of speaking up in English in conversations.	5 4 3 2 1
12	I like to get involved in group discussions in English.	5 4 3 2 1
13	I have no fear of giving a presentation in English.	5 4 3 2 1
14	My thoughts become confused and jumbled when I am giving a presentation in English.	5 4 3 2 1
15	I am afraid to speak up in English in conversations.	5 4 3 2 1
16	I tend to feel very relaxed in an English conversation with someone I've just met.	5 4 3 2 1
17	Generally, I am comfortable while participating in group discussions in English	5 4 3 2 1
18	I feel relaxed while giving a presentation in English.	5 4 3 2 1

IV. Please read the statements below. Think about how true they are for you.

5 = absolutely true; 4 = somewhat true; 3 = in between; 2 = somewhat false; 1 = absolutely not true

1	I often browse English websites on the Internet.	5 4 3 2 1
2	Nowadays knowing English is a must for everyone.	5 4 3 2 1
3	I am good at reading in English.	5 4 3 2 1
4	I would like to meet foreign people with whom I can speak English	5 4 3 2 1
5	I am good at writing essays in English.	5 4 3 2 1
6	I often see international students in the town where I study.	5 4 3 2 1
7	Knowing English will give me a better chance to get a good job.	5 4 3 2 1
8	I can talk about any topic in English easily.	5 4 3 2 1
9	I often watch films and TV programmes in English.	5 4 3 2 1
10	I love the way the English language sounds.	5 4 3 2 1
11	I do not like learning about American culture in my university courses.	5 4 3 2 1
12	I often read novels in English.	5 4 3 2 1
13	Knowing English makes it possible for me to communicate with people from all over the world.	5 4 3 2 1

14	I would like to live in an English speaking country.	5 4 3 2 1
15	I speak English almost as well as a native speaker.	5 4 3 2 1
16	I need to work a lot on my English.	5 4 3 2 1
17	I enjoy learning the English language.	5 4 3 2 1
18	I am good at doing grammar tasks.	5 4 3 2 1
19	I often write emails or chat in English.	5 4 3 2 1
20	I have forgotten some of my English since I became a student at this university.	5 4 3 2 1
21	I often meet international students at our university.	5 4 3 2 1
22	I would like to meet native speakers of English.	5 4 3 2 1
23	I have not learnt much about how to communicate with others in English since I became an English major.	5 4 3 2 1
24	When I have to speak English on the phone I easily become anxious.	5 4 3 2 1
25	English is the lingua franca.	5 4 3 2 1
26	My English has improved a lot since I became an English major.	5 4 3 2 1
27	I frequently see foreign tourists in the town where I study.	5 4 3 2 1
28	If I could choose now I would not choose English Studies.	5 4 3 2 1
29	I try to meet as many speakers of English as possible to practice English.	5 4 3 2 1
30	I often meet international students in the neighborhood where I live.	5 4 3 2 1
31	I often notice differences between the way Hungarian and British people do things.	5 4 3 2 1
32	I am happy to major in English Studies.	5 4 3 2 1
33	I like the English language more than any other foreign language.	5 4 3 2 1

34	My communication skills have improved a lot since I became a student at this university.	5 4 3 2 1
35	I am good at understanding spoken English.	5 4 3 2 1
36	I am interested in Roma culture: music, art, and history in Hungary.	5 4 3 2 1
37	I can read people's gestures and body language easily.	5 4 3 2 1
38	English is useful for me because I would like to travel a lot.	5 4 3 2 1
39	I often notice differences between the way Hungarians and Americans behave.	5 4 3 2 1
40	I know many differences between the way British and Hungarian people behave in social situations, in a pub, for example.	5 4 3 2 1
41	I am often unable to express myself in English.	5 4 3 2 1
42	I find it challenging to communicate with strangers in English.	5 4 3 2 1
43	I am very interested in the way people use gestures and body language.	5 4 3 2 1

44	I know how to communicate with strangers in Hungarian.	5 4 3 2 1
45	I would like to know more about many other cultures.	5 4 3 2 1
46	I must know my own culture well to understand other cultures.	5 4 3 2 1
47	I am often misunderstood in Hungarian.	5 4 3 2 1
48	I know nothing about the differences between the way Americans and Hungarians behave at their workplaces.	5 4 3 2 1
49	I often feel I do not know enough about my own culture.	5 4 3 2 1
50	I enjoy learning about British culture in my university courses.	5 4 3 2 1
51	I often worry that what I say in English is not appropriate.	5 4 3 2 1
52	Using formal language in Hungarian is very easy.	5 4 3 2 1
53	I wish I knew more about Jewish culture: music, art, and history in Hungary.	5 4 3 2 1
54	I know very few facts about life in Great Britain.	5 4 3 2 1
55	I know a lot of facts about life in the USA.	5 4 3 2 1
56	I feel uncomfortable in the company of foreigners.	5 4 3 2 1

V. Please answer some questions concerning your language learning background. The contents of this form are absolutely confidential. Information identifying the respondent will not be disclosed under any circumstances.	
1	Your EHA code:
2	Your age:
3	Your gender (please circle): Female / Male
	What foreign (second) languages have you learnt for how many years? How many of the years were devoted to intensive study (more than 4 classes per week)? Fill in the language and the number(s) of years
4	L2: _____ for _____years; ____ years intensive
5	L3: _____ for _____years; ____ years intensive
6	L4: _____ for _____years; ____ years intensive
	How many weeks or months or years have you spent in an English speaking country? Indicate where and how long you stayed and what you did (tourist, study, work, etc.):
7	_____ week(s) _____month(s) _____year(s)
8	Tourist Study Work Other: Please circle what you did.
	How many weeks or months or years have you spent in a context where you used English? Indicate where and how long you stayed and what you did (tourist, study, work, etc.):
9	_____ week(s) _____month(s) _____year(s)
10	Tourist Study Work Other: Please circle what you did.

☐ I would like to receive information about the findings of this study to the following email address:

_____

Thank you very much for your cooperation!

Appendix F

Regression analysis for ICC (dependent variable), CA, WTC and MOT (predictors)

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	AV_CA	,	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).
2	AV_WTC	,	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).
3	AV_MOT	,	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).

a. Dependent Variable: AV_ICC_C

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,627[a]	,393	,387	7,6024
2	,679[b]	,461	,450	7,1965
3	,695[c]	,482	,467	7,0904

a. Predictors: (Constant), AV_CA

b. Predictors: (Constant), AV_CA, AV_WTC

c. Predictors: (Constant), AV_CA, AV_WTC, AV_MOT

ANOVA[d]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3738,687	1	3738,687	64,688	,000[a]
	Residual	5779,595	100	57,796		
	Total	9518,282	101			
2	Regression	4391,147	2	2195,574	42,394	,000[b]
	Residual	5127,135	99	51,789		
	Total	9518,282	101			
3	Regression	4591,407	3	1530,469	30,442	,000[c]
	Residual	4926,875	98	50,274		
	Total	9518,282	101			

a. Predictors: (Constant), AV_CA

b. Predictors: (Constant), AV_CA, AV_WTC

c. Predictors: (Constant), AV_CA, AV_WTC, AV_MOT

d. Dependent Variable: AV_ICC_C

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	90,446	2,730		33,131	,000
	AV_CA	-7,637	,950	-,627	-8,043	,000
2	(Constant)	71,574	5,912		12,107	,000
	AV_CA	-5,906	1,023	-,485	-5,776	,000
	AV_WTC	,180	,051	,298	3,549	,001
3	(Constant)	57,479	9,154		6,279	,000
	AV_CA	-5,825	1,008	-,478	-5,777	,000
	AV_WTC	,158	,051	,263	3,105	,002
	AV_MOT	3,498	1,752	,150	1,996	,049

a. Dependent Variable: AV_ICC_C

Excluded Variables[c]

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	AV_WTC	,298[a]	3,549	,001	,336	,773
	AV_MOT	,199[a]	2,594	,011	,252	,976
2	AV_MOT	,150[b]	1,996	,049	,198	,933

a. Predictors in the Model: (Constant), AV_CA

b. Predictors in the Model: (Constant), AV_CA, AV_WTC

c. Dependent Variable: AV_ICC_C

Appendix G

Regression analysis for ICC (dependent variable), PCC, PL2 and ICO (predictors)

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	AV_PCC	,	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).
2	AV_PL2	,	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).

a. Dependent Variable: AV_ICC_C

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,709[a]	,503	,498	6,8755
2	,745[b]	,555	,546	6,5440

a. Predictors: (Constant), AV_PCC

b. Predictors: (Constant), AV_PCC, AV_PL2

ANOVA[c]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4791,024	1	4791,024	101,349	,000[a]
	Residual	4727,258	100	47,273		
	Total	9518,282	101			
2	Regression	5278,715	2	2639,358	61,633	,000[b]
	Residual	4239,567	99	42,824		
	Total	9518,282	101			

a. Predictors: (Constant), AV_PCC

b. Predictors: (Constant), AV_PCC, AV_PL2

c. Dependent Variable: AV_ICC_C

Coefficients[a]

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	33,400	3,634		9,190	,000
	AV_PCC	,447	,044	,709	10,067	,000
2	(Constant)	28,103	3,799		7,398	,000
	AV_PCC	,339	,053	,537	6,373	,000
	AV_PL2	4,159	1,232	,284	3,375	,001

a. Dependent Variable: AV_ICC_C

Excluded Variables[c]

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	AV_ICO	,154[a]	1,995	,049	,197	,813
	AV_PL2	,284[a]	3,375	,001	,321	,633
2	AV_ICO	,101[b]	1,328	,187	,133	,770

a. Predictors in the Model: (Constant), AV_PCC

b. Predictors in the Model: (Constant), AV_PCC, AV_PL2

c. Dependent Variable: AV_ICC_C

Appendix H

Proposed Model
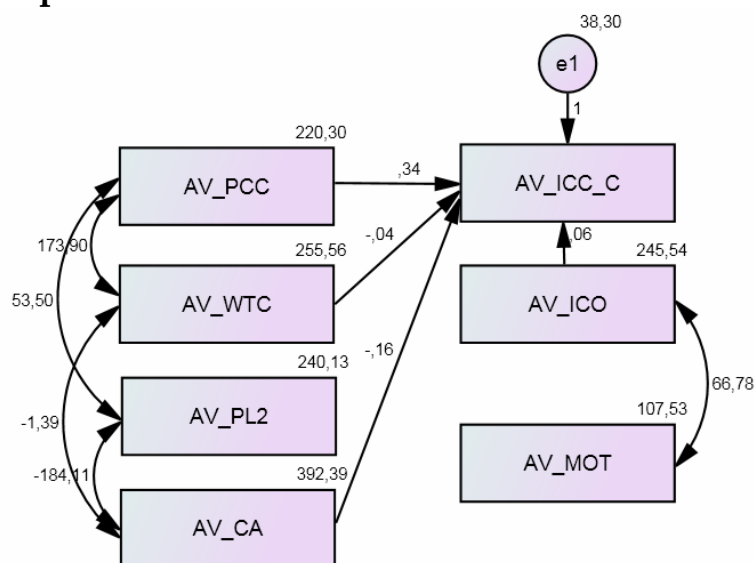
Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments: 28
Number of distinct parameters to be estimated: 16
Degrees of freedom (28 - 16): 12

Result (Default model)

Minimum was achieved
Chi-square = 82,088
Degrees of freedom = 12
Probability level = ,000

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_ICC_C <--- AV_PCC	,343	,061	5,621	***	
AV_ICC_C <--- AV_WTC	-,041	,057	-,725	,468	
AV_ICC_C <--- AV_CA	-,156	,031	-5,015	***	
AV_ICC_C <--- AV_ICO	,056	,039	1,435	,151	

Covariances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC <--> AV_WTC	173,902	28,636	6,073	***	
AV_PCC <--> AV_PL2	53,500	14,864	3,599	***	
AV_WTC <--> AV_CA	-1,386	19,109	-,073	,942	
AV_CA <--> AV_PL2	-184,105	34,740	-5,299	***	
AV_ICO <--> AV_MOT	66,779	17,480	3,820	***	

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC	220,303	29,862	7,377	***	
AV_WTC	255,560	35,962	7,106	***	
AV_CA	392,393	55,217	7,106	***	
AV_PL2	240,129	32,965	7,284	***	
AV_ICO	245,538	34,552	7,106	***	
AV_MOT	107,526	15,131	7,106	***	
e1	38,296	5,389	7,106	***	

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	16	82,088	12	,000	6,841
Saturated model	28	,000	0		
Independence model	7	354,041	21	,000	16,859

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	71,509	,803	,540	,344
Saturated model	,000	1,000		
Independence model	99,236	,409	,212	,307

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,768	,594	,795	,632	,790
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,571	,439	,451
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

NCP

Model	NCP	LO 90	HI 90
Default model	70,088	45,048	102,621
Saturated model	,000	,000	,000
Independence model	333,041	275,737	397,780

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	,813	,694	,446	1,016
Saturated model	,000	,000	,000	,000
Independence model	3,505	3,297	2,730	3,938

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,240	,193	,291	,000
Independence model	,396	,361	,433	,000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	114,088	116,841	156,088	172,088
Saturated model	56,000	60,817	129,499	157,499
Independence model	368,041	369,245	386,415	393,415

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	1,130	,882	1,452	1,157
Saturated model	,554	,554	,554	,602
Independence model	3,644	3,077	4,285	3,656

HOELTER

Model	HOELTER .05	HOELTER .01
Default model	26	33
Independence model	10	12

Revised Model 1
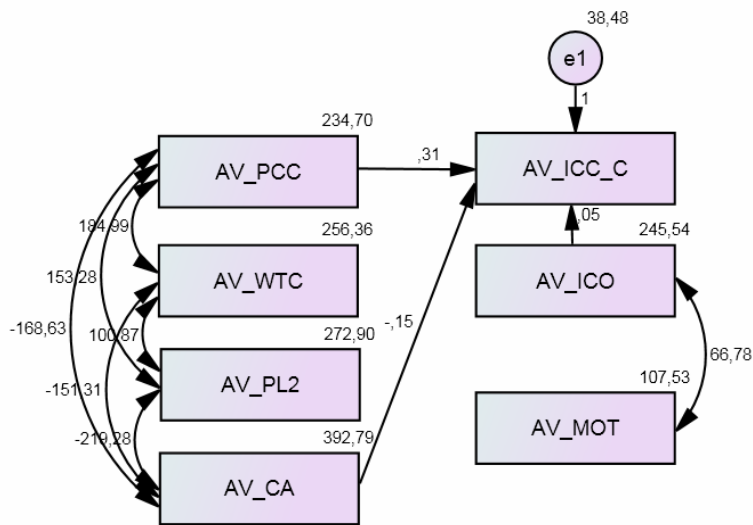
Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments:	28
Number of distinct parameters to be estimated:	17
Degrees of freedom (28 - 17):	11

Result (Default model)

Minimum was achieved
Chi-square = 41,298
Degrees of freedom = 11
Probability level = ,000

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_ICC_C <--- AV_PCC	,313	,048	6,461	***	
AV_ICC_C <--- AV_CA	-,154	,037	-4,099	***	
AV_ICC_C <--- AV_ICO	,054	,039	1,380	,168	

Covariances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC <-->AV_WTC	184,989	30,570	6,051	***	
AV_PCC <-->AV_PL2	153,282	29,441	5,206	***	
AV_WTC<-->AV_CA	-151,306	34,981	-4,325	***	
AV_CA <-->AV_PL2	-219,285	39,210	-5,593	***	
AV_ICO <-->AV_MOT	66,779	17,480	3,820	***	
AV_WTC<-->AV_PL2	100,867	28,168	3,581	***	
AV_PCC <-->AV_CA	-168,633	34,559	-4,880	***	

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC	234,701	33,027	7,106	***	
AV_WTC	256,362	36,075	7,106	***	
AV_CA	392,788	55,273	7,106	***	
AV_PL2	272,898	38,402	7,106	***	
AV_ICO	245,538	34,552	7,106	***	
AV_MOT	107,526	15,131	7,106	***	
E1	38,480	5,415	7,106	***	

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	17	41,298	11	,000	3,754
Saturated model	28	,000	0		
Independence model	7	354,041	21	,000	16,859

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	46,666	,906	,762	,356
Saturated model	,000	1,000		
Independence model	99,236	,409	,212	,307

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,883	,777	,912	,826	,909
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,524	,463	,476
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

NCP

Model	NCP	LO 90	HI 90
Default model	30,298	14,274	53,892
Saturated model	,000	,000	,000
Independence model	333,041	275,737	397,780

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	,409	,300	,141	,534
Saturated model	,000	,000	,000	,000
Independence model	3,505	3,297	2,730	3,938

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,165	,113	,220	,000
Independence model	,396	,361	,433	,000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	75,298	78,223	119,923	136,923
Saturated model	56,000	60,817	129,499	157,499
Independence model	368,041	369,245	386,415	393,415

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	,746	,587	,979	,774
Saturated model	,554	,554	,554	,602
Independence model	3,644	3,077	4,285	3,656

HOELTER

Model	HOELTER .05	HOELTER .01
Default model	49	61
Independence model	10	12

Revised Model 2
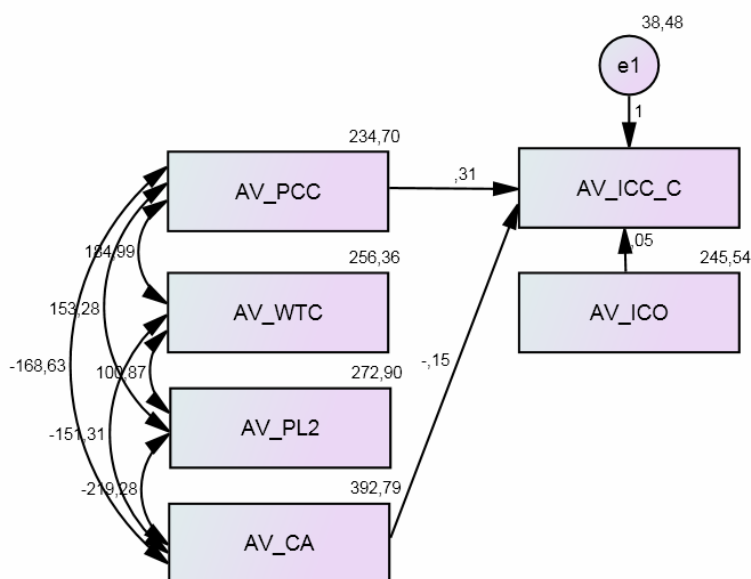
Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments: 21
Number of distinct parameters to be estimated: 15
Degrees of freedom (21 - 15): 6

Result (Default model)

Minimum was achieved
Chi-square = 31,260
Degrees of freedom = 6
Probability level = ,000

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_ICC_C <--- AV_PCC	,313	,048	6,461	***	
AV_ICC_C <--- AV_CA	-,154	,037	-4,099	***	
AV_ICC_C <--- AV_ICO	,054	,039	1,380	,168	

Covariances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC <-->AV_WTC	184,989	30,570	6,051	***	
AV_PCC <-->AV_PL2	153,282	29,441	5,206	***	
AV_WTC<-->AV_CA	-151,306	34,981	-4,325	***	
AV_CA <-->AV_PL2	-219,285	39,210	-5,593	***	
AV_WTC<-->AV_PL2	100,867	28,168	3,581	***	
AV_PCC <-->AV_CA	-168,633	34,559	-4,880	***	

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC	234,701	33,027	7,106	***	
AV_WTC	256,362	36,075	7,106	***	
AV_CA	392,788	55,273	7,106	***	
AV_PL2	272,898	38,402	7,106	***	
AV_ICO	245,538	34,552	7,106	***	
E1	38,480	5,415	7,106	***	

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	15	31,260	6	,000	5,210
Saturated model	21	,000	0		
Independence model	6	325,316	15	,000	21,688

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	49,367	,917	,710	,262
Saturated model	,000	1,000		
Independence model	111,543	,401	,162	,287

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,904	,760	,921	,796	,919
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,400	,362	,367
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

NCP

Model	NCP	LO 90	HI 90
Default model	25,260	11,381	46,650
Saturated model	,000	,000	,000
Independence model	310,316	255,335	372,726

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	,310	,250	,113	,462
Saturated model	,000	,000	,000	,000
Independence model	3,221	3,072	2,528	3,690

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,204	,137	,277	,000
Independence model	,453	,411	,496	,000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	61,260	63,494	100,634	115,634
Saturated model	42,000	45,128	97,124	118,124
Independence model	337,316	338,209	353,066	359,066

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	,607	,469	,818	,629
Saturated model	,416	,416	,416	,447
Independence model	3,340	2,795	3,958	3,349

HOELTER

Model	HOELTER .05	HOELTER .01
Default model	41	55
Independence model	8	10

Final Model
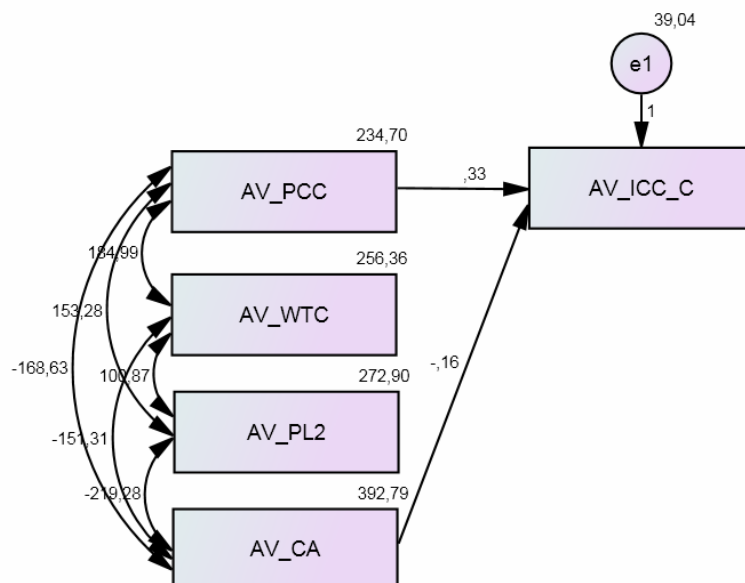
Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments: 15
Number of distinct parameters to be estimated: 13
Degrees of freedom (15 - 13): 2

Result (Default model)

Minimum was achieved
Chi-square = 2,457
Degrees of freedom = 2
Probability level = ,293

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_ICC_C <--- AV_PCC	,330	,049	6,752	***	
AV_ICC_C <--- AV_CA	-,164	,038	-4,348	***	

Covariances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC <-->AV_WTC	184,989	30,570	6,051	***	
AV_PCC <-->AV_PL2	153,282	29,441	5,206	***	
AV_WTC<-->AV_CA	-151,306	34,981	-4,325	***	
AV_CA <-->AV_PL2	-219,285	39,210	-5,593	***	
AV_WTC<-->AV_PL2	100,867	28,168	3,581	***	
AV_PCC <-->AV_CA	-168,633	34,559	-4,880	***	

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
AV_PCC	234,701	33,027	7,106	***	
AV_WTC	256,362	36,075	7,106	***	
AV_CA	392,788	55,273	7,106	***	
AV_PL2	272,898	38,402	7,106	***	
E1	39,039	5,494	7,106	***	

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	13	2,457	2	,293	1,228
Saturated model	15	,000	0		
Independence model	5	295,054	10	,000	29,505

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	2,980	,990	,929	,132
Saturated model	,000	1,000		
Independence model	118,009	,409	,113	,273

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,992	,958	,998	,992	,998
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,200	,198	,200
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

NCP

Model	NCP	LO 90	HI 90
Default model	,457	,000	8,848
Saturated model	,000	,000	,000
Independence model	285,054	232,688	344,843

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	,024	,005	,000	,088
Saturated model	,000	,000	,000	,000
Independence model	2,921	2,822	2,304	3,414

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,048	,000	,209	,379
Independence model	,531	,480	,584	,000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	28,457	30,099	62,581	75,581
Saturated model	30,000	31,895	69,375	84,375
Independence model	305,054	305,686	318,179	323,179

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	,282	,277	,365	,298
Saturated model	,297	,297	,297	,316
Independence model	3,020	2,502	3,612	3,027

HOELTER

Model	HOELTER .05	HOELTER .01
Default model	247	379
Independence model	7	8

A Mixed-Method Study on English Majors' Intercultural Communicative Competence

Angol Szakos Hallgatók Interkulturális Kommunikatív Kompetenciája

Dombi Judit

Témavezető: Dr. Nikolov Marianne, DSc

2013

Az értekezés témája és kutatási céljai

Különös módon az idegen, a szokatlan bennünk lakozik: önazonosságunk rejtett arculata, a tér, amely lerombolja otthonunkat, az idő, melyben semmisé válik a jó viszony és a szimpátia. Saját magunkban kell felismernünk, hogy megóvhassuk a gyűlölettől.

Julia Kristeva, 2005 (1991), p.1.

Kultúrát tanítani nem csak annyit tesz, hogy megtanítjuk, miképpen vannak és voltak a dolgok, hanem azt is, miképpen lehettek volna, és miképpen lehettek volna másként. (…) A sztereotípiák ledöntése nem csak abban áll, hogy felismerjük, az emberek nem olyanok, amilyennek gondoltuk őket, vagy, hogy valahol mélyen „mind egyformák vagyunk". Meg kell értenünk azt is, hogy oszthatatlanul egyediek és különbözőek vagyunk, s hogy én lehettem volna te, te lehettél volna én, amennyiben mások a körülmények – más szóval, ahogyan Kristeva mondja, az idegen bennünk lakozik.

Claire Kramsch, 1995, p. 82.

A globalizáció vitathatatlan gazdasági, pénzügyi és társadalmi eredményei mellett megváltozott világunk számos, eddig ismeretlen kihívással is szolgál: ma egy olyan plurális társadalomban kell megtalálnunk helyünket, ahol embertársaink egy jelentős része eltérő kulturális, nyelvi, etnikai és vallási háttérrel rendelkezik.

A *Másikkal* való együttélés, interakció és kommunikáció; végső soron a *Másik* interpretációja mindennapi jelenség az életünkben. Ha sikeresen vesszük ezt az akadályt, akkor gyümölcsöző együttműködésre, kulturális szinergiára számíthatunk, azonban ha kudarcot vallunk, beláthatatlan következményekkel kell szembenéznünk. A fenti idézetben Kristeva (2005, 1991) új dimenzióba helyezi a *Másik* megértését: véleménye szerint az idegent, a *Másikat* saját magunkban kell felismernünk, mint identitásunk egy rejtett vetületét, így elkerülhetővé válhat a félelem, türelmetlenség és gyűlölet. Kramsch (1995) ugyanezt a kérdést vizsgálja az

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idegennyelv-tanítás kontextusában: a nyelv és a kultúra integrált oktatása mellett érvel, aminek eredményeképpen a nyelvoktatás alkalmas lehet legfontosabb szerepének betöltésére, és a nyelv jelentésközvetítő funkciója mellett átadhatná a fontos nyelv mediáló funkcióját a kultúrában, mint társadalmi konstrukcióban (p. 85).

A fenti bevezető sorok a következő kérdéseket vetik fel: Hogyan boldogulnak a nyelvtanulók olyan interakciós helyzetekben, amikor különböző nyelvi és kulturális háttérrel rendelkező társakkal kell kommunikálniuk? Mely tényezők segítik, és melyek hátráltatják őket ilyen helyzetekben? Milyen készségekre, és attitűdökre van szükségük? Hogyan tudják felhasználni kulturális tudásukat ezekben a kommunikációs helyzetekben? Disszertációmban ezeknek a kérdéseknek a megválaszolására vállalkoztam. A dolgozatban bemutatott két empirikus kutatás célja, hogy megvizsgálja, miként viselkednek az angol szakos egyetemi hallgatók interkulturális interakciók során, és feltárja azokat a tényezőket, amelyek meghatározzák interkulturális kommunikatív kompetenciájukat (Byram, 1997).

Személyes tapasztalataim azt mutatják, hogy a nyelvtanulók különböző sikerességgel veszik azokat az akadályokat, amelyeket egy interkulturális kommunikációs helyzet jelent a számukra. Vannak olyan tanulók, akiknek semmilyen problémát nem jelent, ha beszélgetőpartnerük más nyelvi és kulturális közegből származik, míg mások problémaként élik meg az ilyen helyzeteket. A dolgozatban bemutatott empirikus kutatások fő célja, hogy feltárja azokat az egyéni különbségeket, amelyek szerepet játszanak a hallgatók interkulturális élményeinek alakításában.

A disszertáció problémafelvetése két kurrens alkalmazott nyelvészeti kérdéshez is illeszkedik: (1) az utóbbi években egyre inkább elfogadottá vált az a nézet, mely szerint az idegennyelv-tanítás legfőbb célja nem az anyanyelvi beszélő-modell átadása kell, hogy legyen (Seidlhofer, 2004; Widdowson, 1994), sokkal inkább afelé fordul a figyelem, hogy a nyelvtanulók olyan tudással, készségekkel és attitűdökkel (Byram, 1997) rendelkezzenek, melyek alkalmassá teszik őket arra, hogy megállják a helyüket különböző kulturális kontextusokban (Byram, 1997; Byram & Fleming, 1998; Jaeger, 2001; Kramsch, 2001). Mindemellett (2) az elmúlt évtizedekben az idegen nyelv elsajátításával foglalkozó kutatások egyre nagyobb figyelmet fordítanak az egyéni különbségek szerepére (Dörnyei, 2005). Annak ellenére, hogy számos tanulmány foglalkozik az interkulturális kommunikatív kompetenciával, annak kapcsolata az egyéni különbségekkel elkerülte a kutatások fókuszát; dolgozatommal ezt a hiányt szerettem volna pótolni, és remélem, hogy a feltárt empirikus eredmények hozzájárulnak az interkulturális kommunikatív kompetencia és az egyéni különbségek minél átfogóbb értelmezéséhez és megértéséhez.

A kutatás ismertetése és a disszertáció felépítése

Az interkulturális kommunikatív kompetencia (ICC) fejlesztésének lehetőségei, mérhetősége és szerepe az idegennyelv-oktatásban egyre hangsúlyosabb szerepet kapott az elmúlt évtizedben. Ennek elsődleges oka az, hogy az idegennyelv-oktatás igyekszik megfelelni a globalizáció támasztotta új igényeknek, és olyan tudást próbál adni a nyelvtanulóknak, amelynek segítségével *hatékonyan* és az elvárásoknak *megfelelően* (Spitzberg, 1988) tudnak kommunikálni a más nyelvi- és kulturális háttérrel rendelkezőkkel.

Az újabb és egyre népszerűbb paradigma értelmében az idegennyelv-oktatás célja nem az, hogy az anyanyelvi beszélőkhöz hasonló nyelvismerettel lássa el a nyelvtanulókat (Byram, 1997; Kramsch, 2001; Seidlhofer, 2004; Widdowson, 1994), hanem az, hogy a tanulók *interkulturális nyelvhasználókká* váljanak (Byram, 1997) és képesek legyenek arra, hogy idegennyelv-használóként különféle kulturális környezetekben is megállják helyüket. Hazai kontextusban Lázár Ildikó kutatásai (2003; 2005; 2006) vizsgálják az interkulturális kompetencia szerepét a nyelvtanárképzésben, és foglalkoznak először azzal a problémafelvetéssel, miszerint a nyelvtanárképzésben hangsúlyozottabban megjelenő interkulturális érzékenyítés közvetlen hatással lehet a későbbi nyelvórák interkulturális hatékonyságára.

Dolgozatomban arra törekedtem, hogy minél alaposabban megismerjem az angol szakos egyetemi hallgatók interkulturális kommunikatív kompetenciáját. A lehető legteljesebb kép elérése érdekében kevert kutatási módszertant alkalmaztam (Creswell, 2003; Dörnyei, 2007; Mackey és Gass, 2005); a dolgozatban bemutatott első

empirikus tanulmány a kvalitatív, a második pedig a kvantitatív kutatási paradigmát követi.

A disszertációm két fő részre, részenként három, összesen hat fejezetre oszlik (lásd 1 sz. Táblázat). Az első részben (1-3. Fejezet) a kutatásaimhoz kapcsolódó elméleti hátteret mutatom be. Az elméleti háttér részletes bemutatása több okból indokolt: bár az interkulturális kommunikatív kompetenciához köthető kutatások száma rendkívül nagy, az eltérő akadémiai tradíciókat követő kutatók más- és más terminológiát használnak, ami nagyban nehezíti a témában való elmélyülést. A dolgozat első fejezete részletes áttekintést ad a téma irodalmáról, bemutatja, hogy egyes szerzők milyen terminusokat használnak, és ezek a különböző terminusok milyen viszonyban állnak egymással, illetve az interkulturális kommunikatív kompetencia konstruktumával. A második fejezet a különböző tudományterületeken végzett empirikus kutatások bemutatásával a konstruktum minél alaposabb megértését szolgálja. A harmadik fejezet az interkulturális kommunikatív kompetencia oktatásának gyakorlati alkalmazhatóságát vizsgálja, és az európai, valamint a magyar nyelvoktatási és nyelvpolitikai helyzetről ad elemző áttekintést.

A disszertáció második része az előzőekben bemutatott elméleti háttérre alapozott két empirikus kutatást mutatja be. A negyedik fejezet bemutatja a kutatás kontextusát, a Pécsi Tudományegyetem Anglisztika Intézetét, általános információt ad a kutatásban résztvevő hallgatókról, valamint ismerteti a kutatásmódszertant. Az ezt követő két fejezet a két empirikus kutatást mutatja be. Az ötödik fejezet a hallgatók interkulturális élményeit feltáró kvalitatív kutatást ismerteti.

I. Az interkulturális kommunikatív kompetencia konstruktuma

Bevezetés
- Témaválasztás indoklása
- Célkitűzések

1. fejezet. Kommunikatív kompetencia és interkulturális kommunikatív kompetencia
- A kommunikatív kompetencia modelljeinek áttekintése
- A konstruktum kiszélesítése: a nyelv a különböző kulturális kontextusokban
- Az interkulturális kommunikatív kompetencia

2. fejezet: Az interkulturális kommunikatív kompetencia empirikus kutatása
- A kutatások fókusza
- A kutatási irányok
- A kutatások módszertana

3. fejezet: Az interkulturális kommunikatív kompetencia és a nyelvpolitika
- Nyelvoktatás- és politika az Európai Unióban
- Nyelvoktatás- és politika Magyarországon

II. Az angol szakos hallgatók interkulturális kommunikatív kompetenciája: Két empirikus tanulmány

4. fejezet: Háttér a kutatásokhoz
- Kutatás kontextusa
- Résztvevők ismertetése
- Kutatási kérdések
- A kutatásmódszertan bemutatása

5. fejezet: Angol szakos hallgatók interkulturális élményei: egy kvalitatív tanulmány
- Az eljárás
- Eredmények
- Az eredmények tárgyalása

6. fejezet: Angol szakos hallgatók interkulturális kommunikatív kompetenciája
- Az eljárás
- Eredmények
- Az eredmények tárgyalása

Konklúzió és további kutatási irányok
- A tanulmányok összefoglalása
- Elméleti implikációk
- A vizsgálatok korlátai
- Pedagógiai vonatkozások

A 45 harmadéves angol szakos hallgató bevonásával készült kvalitatív tanulmányt bemutató fejezet részletesen tárgyalja a kutatáshoz kidolgozott adatgyűjtő eszközt, és indokolja a választott kutatás-módszertani protokollt, a stimulált retrospektív felidézés (*stimulated retrospective recall*, ld. Dörnyei, 2007; Gass és Mackey, 2000) technikáját. Az első kutatás fő célja az volt, hogy angol szakos egyetemi hallgatók interkulturális élményeit vizsgálva, a hallgatók tapasztalatait elemezve mélységében megismerhessük a résztvevők nézőpontját, véleményét arról, hogy mit jelent számukra az interkulturális kommunikatív kompetencia különböző kontextusokban.

A hatodik fejezet az első tanulmány eredményeire építve egy kvantitatív adatgyűjtő eszköz konstruálását, kipróbálását és alkalmazását mutatja be. A kutatásban 102 első éves angol szakos hallgató vett részt. A második, kvantitatív tanulmány azt vizsgálja, mi jellemzi, és milyen változók befolyásolják az angol szakos hallgatók interkulturális kommunikatív kompetenciáját. A hagyományos statisztikai elemzéseken túl a tanulmányban strukturális egyenlet modellezést (*structural equation modelling*) is alkalmaztam, melynek segítségével megalkottam a hallgatók interkulturális kommunikatív kompetenciájának modelljét empirikus adatok alapján.

A 2. sz. táblázat részletesen ismerteti a két vizsgálat kutatási kérdéseit, a felhasznált adatgyűjtő eszközöket és az adatok elemzésének módszereit. A következőkben a két empirikus kutatás legfontosabb eredményeit mutatom be részletesen.

	Kutatási kérdések	Adatgyűjtő eszközök	Az elemzés módszerei
Első Kutatás (N=45)	▪ Milyen interkulturális élményekről számolnak be a hallgatók? ▪ Miként élik meg a hallgatók az interkulturális találkozásokat? ▪ Milyen tényezők befolyásolják azt, hogy egy adott interkulturális helyzetben sikeresnek ítélik-e magukat? ▪ Milyen tényezők hátráltatják őket?	Retrospektív felidézés esszéfeladat	Kvalitatív tartalomelemzés
Második Kutatás (N=102)	▪ Milyen a hallgatók interkulturális kommunikatív kompetenciája? ▪ Hogyan ítélik meg a hallgatók saját interkulturális kommunikatív kompetenciájukat? ▪ Hogyan viszonyul egymáshoz a valós (mért) és a vélt interkulturális kommunikatív kompetencia? ▪ Mi jellemzi a hallgatók affektív profilját (kommunikációs hajlandóság, szorongás, motiváció) ▪ Milyen kapcsolat figyelhető meg az affektív változók és az interkulturális kommunikatív kompetencia között? ▪ Milyen mértékben határozza meg a hallgatók interkulturális kommunikatív kompetenciáját (1) a kommunikációs hajlandóságuk, (2) a szorongásuk és (3) a motivációjuk? ▪ Mely további egyéni különbségek jellemzőek a résztvevőkre? ▪ Milyen mértékben határozza meg a hallgatók interkulturális kommunikatív kompetenciáját (1) az interkulturális kontaktusok gyakorisága, (2) a kommunikációs önbecsülésük, és (3) vélt nyelvi szintjük? ▪ Milyen kapcsolat figyelhető meg a részvevők (1) mért interkulturális kompetenciája, (2) kommunikációs hajlandósága, (3) szorongása, (4) kommunikációs önbecsülése, (5) vélt interkulturális kommunikatív kompetenciája, (6) motivációja és (7) interkulturális kontaktusaik gyakorisága között? ▪ Miként modellezhető ez a kapcsolat?	-Interkulturális kommunikatív kompetencia kérdőív - Kommunikációs változók kérdőív -Affektív változók kérdőív	Leíró statisztika Korreláció analízis Regresszió analízis Többdimenziós skálázás (MDS) Hierarchikus klaszterelemzés Strukturális egyenlet modellezés (SEM)

A kutatás eredményei

Az első, kvalitatív kutatás az angol szakos hallgatók interkulturális élményeit vizsgálja. A kutatás célja annak felderítése volt, hogy miként viselkednek a hallgatók interkulturális élethelyzetekben, és milyen tényezők befolyásolják viselkedésüket. A tényezők feltárásával és vizsgálatával az volt a célom, hogy miután kvalitatív eszközökkel mélységében megértettem a hallgatók interkulturális élményeit, egy következő, kvantitatív kutatásban (Második kutatás) olyan adatgyűjtő eszközt fejleszthessek ki, ami speciálisan a nyelvtanulói kontextusban alkalmazható. Tudomásom szerint eddig mindössze egy olyan empirikus kutatás készült, amely az adatgyűjtő eszköz konstruálását megelőzően kvalitatív módszerekkel szerzett információkat a résztvevők interkulturális tapasztalatainak milyenségéről (Arasaratnam és Doerfel, 2005). Az első kutatás ezt a hiányt kívánja pótolni: az interkulturális helyzeteket befolyásoló tényezők feltárására introspektív módszertant használ, tehát a válaszadók ön-reflexióit vizsgálja. Dörnyei szerint ez a módszer megfelelő arra, hogy másképp megfigyelhetetlen mentális folyamatokról, érzelmekről, gondolatokról vagy attitűdökről adatot szerezzünk (2007, p. 147). Mivel a résztvevők múltbéli emlékeit vizsgáltam, a stimulált retrospektív felidézés technikáját alkalmaztam (Gass és Mackey, 2000): Adatgyűjtő eszközömben három, Pécsre érkező külföldi diák egy emlékezetes interkulturális élethelyzetről adott rövid narratív beszámolóját idéztem. A résztvevőket arra kértem, hogy írják le hasonló élményüket. Az így kapott narratívák képezték a kvalitatív tartalmi elemzés alapját.

Az elemzés alapján elmondható, hogy a résztvevők korábbi interkulturális kommunikációs élményeiket (1) sikeresnek, (2) sikertelennek vagy (3) meglepőnek

írták le. A résztvevők csaknem kivétel nélkül olyan interkulturális kommunikációs helyzetekről számoltak be, amelyekben az angol nyelv volt a kommunikáció eszköze. A kutatás meglepő eredménye, hogy bár a résztvevő angol szakos hallgatók számos dologban mutattak hasonlóságot – életkoruk, érdeklődési körük, anyanyelvük, nemzetiségük, nyelvismeretük – hatalmas különbségek figyelhetők meg interkulturális tapasztalataik terén. Noha a legtöbb hallgató volt már külföldön, számos résztvevő még sosem járt más országban, vagy még sosem kommunikált angol anyanyelvű beszélővel.

A kutatás legfőbb eredménye, hogy sikeresen azonosította azokat a kognitív és affektív tényezőket, amelyek leginkább befolyásolták a résztvevők viselkedését az interkulturális kommunikációs élethelyzetekben. Két kognitív tényező, (1) a kulturális/interkulturális tudás, illetve (2) a nyelvtudás voltak egyértelműen pozitív hatással a hallgatók interkulturális teljesítményére. Az affektív változók közül (1) az attitűdök, (2) a motiváció, (3) a kommunikációs hajlandóság és (4) a szorongás bizonyult kiemelkedően fontosnak. Ezek az eredmények azért voltak relevánsak további kutatásomat illetően, mivel ezekre építve terveztem meg azt a kvantitatív adatgyűjtő eszközt, amely statisztikai eszközökkel vizsgálja a kapcsolatot az angol szakos hallgatók interkulturális kommunikatív kompetenciája és az egyéni különbségeik között.

E kvantitatív kutatás arra keresi a választ, hogy milyen kapcsolat figyelhető meg a részvevők (1) mért interkulturális kompetenciája, (2) kommunikációs hajlandósága, (3) szorongása, (4) kommunikációs önbecsülése, (5) vélt interkulturális

kommunikatív kompetenciája, (6) motivációja és (7) interkulturális kontaktusainak

gyakorisága között?

Az dolgozat részletesen bemutatja az adatgyűjtő eszköz összeállítását,

validálását, kipróbálását és használatát, így a kutatás megismételhető. Az adatgyűjtő

eszköz készítésénél korábbi, magyar kontextusban végzett kutatásokban használt

adatgyűjtő eszközökkel szerzett tapasztalatokra is támaszkodtam (Csizér & Dörnyei,

2005; Csizér & Kormos, 2008; Dörnyei & Csizér, 2003; Kormos & Csizér, 2007; Nagy,

2009; Szaszkó, 2010), hogy a kérdőív itemjei mindenképpen illeszkedjenek a kutatási

kontextushoz. A kvantitatív kérdőív a következő komponenseket vizsgálta: (1) mért

interkulturális kompetencia, (2) kommunikációs hajlandóság, (3) szorongás, (4)

kommunikációs önbecsülés, (5) vélt interkulturális kommunikatív kompetencia, (6)

vélt nyelvtudás, (7) motiváció és (8) az interkulturális kontaktus gyakorisága. A fenti

változók közötti kapcsolat feltérképezéséhez korrelációs analízist és regresszió

analízist végeztem. A korrelációs elemzés kimutatta, hogy a hallgatók

kommunikációs önbecsülése és vélt nyelvtudása szoros kapcsolatot mutat

interkulturális kommunikatív kompetenciájukkal. Mindemellett a regressziós

eredmények azt is megmutatták, hogy a kommunikációs önbecsülés egymaga

megmagyarázza az interkulturális kommunikatív kompetencia varianciájának

majdnem 50 százalékát, ezáltal ez tekinthető a legfontosabb tényezőnek az

interkulturális siker jóslásában (hasonló eredményekért a kommunikációs önbecsülés

és a kommunikációs hajlandóság között ld. Nagy, 2009). További érdekes eredmény,

hogy annak ellenére, hogy a résztvevők nagy része gyakori interkulturális

kontaktusról számol be, a statisztikai elemzések meglepően gyenge kapcsolatot

találtak az interkulturális kontaktusok gyakorisága és az interkulturális kommunikatív kompetencia között, ami azt mutatja, hogy a feltételezésekkel ellentétben az interkulturális tapasztalatok nem befolyásolják az interkulturális kommunikatív kompetenciát.

A második kutatás céljai között szerepelt az angol szakos hallgatók interkulturális kommunikatív kompetenciájának modellezése is. A modell felállításában több összetett statisztikai elemzést választottam: (1) hierarchikus klaszterelemzést, (2) többdimenziós skálázást (MDS) és (3) strukturális egyenlet modellezést (SEM). Az általam javasolt modell megalkotásánál az elméleti háttérre, az első kutatás eredményeire, valamint a korrelációs és regressziós elemzések eredményeire hagyatkoztam. A felvázolt modellt az adatok tükrében a SEM eljárással teszteltem, és végrehajtottam a szükséges módosításokat. A végleges modell (1.sz. ábra) azt mutatja, hogy az angol szakos hallgatók interkulturális kommunikatív kompetenciáját két változó befolyásolja közvetlenül: a kommunikációs önbecsülés pozitív, és a szorongás negatív irányban.
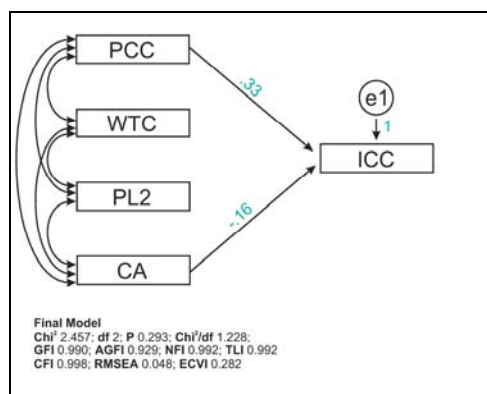
1. sz. ábra. Az angol szakos hallgatók interkulturális kommunikatív kompetenciájának modellje.
Jelmagyarázat: ICC: interkulturális kommunikatív kompetencia. PCC: kommunikációs önbecsülés; WTC: kommunikációs hajlandóság; PL2: vélt idegennyelv tudás; CA: szorongás

A fentiek értelmében a SEM analízis megerősítette, hogy sem a hallgatók interkulturális kontaktusainak gyakorisága, sem a motivációjuk nincs hatással az interkulturális kommunikatív kompetenciájukra, valamint vélt nyelvtudásuk és a kommunikációs hajlandóságuk is csak közvetve befolyásolja azt. Az első, kvalitatív kutatás eredményei különböző affektív változókat hoztak összefüggésbe az interkulturális kommunikatív kompetenciával, úgymint a motivációt, attitűdöket, szorongást és kommunikációs hajlandóságot, a komplex statisztikai elemzések azonban azt mutatják, hogy mindezek közül egyedül a szorongás van közvetlenül hatással a hallgatók interkulturális kommunikatív kompetenciájára. Ez az eredmény jól illeszkedik számos magyarországi kutatáshoz, melyek a nyelvtanuláshoz köthető szorongás hátráltató szerepét hangsúlyozzák (Tóth, 2006, 2007, 2011).

Végül a kutatással kapcsolatban meg kell jegyezni, hogy annak ellenére, hogy a kvantitatív vizsgálatot körültekintően terveztem meg, és az adatgyűjtő eszköz a pszichometriai tesztekkel szemben támasztott kritériumoknak mindenben megfelelt; az adatok interpretálása során figyelembe kell venni, hogy a kérdőív által mért változók közül többet (pl. attitűdök, motiváció) nagyon nehéz számokkal leírni, hiszen ezeket az élményeket legjobban a kontextualizált valóságban lehet megérteni. Pontosan emiatt választottam kevert módszertanú kutatást, hogy a statisztikai eredményeket kiegészítsék az emberi élményeket és érzéseket részletesen feltáró kvalitatív elemzések.

A kutatás korlátai

Az eredmények bemutatása után meg kell említeni a kutatás korlátait is. Az első és legfontosabb annak hangsúlyozása, hogy mindkét empirikus tanulmány keresztmetszeti vizsgálat volt, így nem tud betekintést nyújtani a hallgatók interkulturális fejlődésébe. Mivel feltételezhető, hogy az interkulturális kompetencia fejlődik, érdemes volna egy longitudinális vizsgálatot is folytatni, ami lehetővé tenné, hogy a résztvevők viselkedésében, gondolataiban és kompetenciáiban bekövetkező változásokat is megismerjük.

Az első kutatás adatgyűjtő eszközével kapcsolatban megemlítendő, hogy az élmények felidézését segítő autentikus narratívák befolyásolhatták a hallgatók által felidézett élményeket. Mindemellett, a stimulált retrospektív felidézés technikájához szükség volt stimuláló történetekre, így ez elkerülhetetlen volt. Ez a probléma megoldódna, ha a stimulált retrospekció helyett félig-strukturált interjú szolgálna adatgyűjtő eszközként, ez azonban ilyen magas részvétel mellett (N=45) kivitelezhetetlen lenne. Az eredményeket azonban jól kiegészítené egy további, kevesebb résztvevővel végzett interjú-kutatás.

A második kutatással kapcsolatban megjegyzendő, hogy, bár a Cronbach-Alpha értékek megnyugtatóan magasak voltak, és a kvantitatív adatgyűjtő eszközt validáltam és többszörösen kipróbáltam; az eredmények mégsem általánosíthatóak, hiszen a vizsgált konstruktumok kultúra-specifikusak. További korlátja a kutatásnak a résztvevők alacsony száma (102), ez azonban elkerülhetetlen volt, hiszen a kutatás célja az interkulturális kommunikatív kompetencia korai felmérése volt, és az elsőéves angol szakos hallgatók száma adott volt.

További problémaként felvethető, hogy a regressziós analízis eredménye szerint az interkulturális kommunikatív kompetenciában bekövetkező variancia mindössze 60 százalékban magyarázható az általam vizsgált változókkal. A maradék 40 százalék mögött feltehetően személyiségi jegyek állnak, amiknek vizsgálata túlmutat a jelen dolgozatban tárgyalt kutatások keretein.

Végezetül, bár az eredmények reprezentatívnak tekinthetők a Pécsi Tudományegyetemen tanuló angol szakos hallgatókra, nem általánosíthatók más egyetemek diákjaira, vagy más nyelveket tanulókra. További, nyelvtanulók szélesebb körét bevonó kutatásokra van szükség, melyek segítségével átfogóbb képet kaphatunk az interkulturális kommunikatív kompetenciáról.

Összegzés

A disszertáció releváns elméleti és gyakorlati eredményeit összefoglalva elmondható, hogy a dolgozat számos tekintetben hozzájárult a nyelvtanulók interkulturális kommunikatív kompetenciájának megismeréséhez és megértéséhez. Az elméleti áttekintés az interkulturális kommunikatív kompetencia konstruktumát mutatta be számos nézőpontból, különös figyelmet szentelve e kompetencia, és az alkalmazott nyelvészetben évtizedek óta tárgyalt és kutatott kommunikatív kompetencia (Bachman, 1990; Bachman & Palmer, 1996; Canale & Swain, 1980; Canale, 1983; Celce Murcia et al, 1995; Van Ek, 1986) kapcsolatának bemutatására.

A két empirikus kutatás célja az volt, hogy minél pontosabb ismereteket szerezzen az angol szakos egyetemi hallgatók interkulturális kommunikatív kompetenciájáról. Az első kutatás a hallgatók narratív visszaemlékezéseit elemezve bemutatta, hogy az interklturális kommunikációs helyzetekben a hallgatók viselkedését kontextuális, kognitív és affektív tényezők határozzák meg. A részletes elemzés lehetővé tette a kontextualizált egyéni élmények minél részletesebb megismerését. Az eredmények azt mutatják, hogy a hallgatók sikereiket illetve kudarcaikat főleg affektív tényezőknek tulajdonítják.

A második kutatás kvantitatív eszközökkel vizsgálta a különböző egyéni különbségek és az interkulturális kommunikatív kompetencia kapcsolatát. Az eredmények azt mutatják, hogy az interkulturális kommunikatív kompetenciát leginkább a hallgatók nyelvhasználathoz köthető szorongása befolyásolja, méghozzá negatív irányban. A szorongás mellett a hallgatók kommunikációs önbecsülése is

fontos szerepet játszik interkulturális kommunikatív kompetenciájukban: minél inkább magabiztos nyelvhasználónak érzik magukat a diákok, annál jobb az interkulturális kommunikatív kompetenciájuk.

A fentiek alapján elmondható, hogy fontos lenne a diákok nyelvhasználathoz köthető szorongásának oldása, és kommunikációs önbecsülésük erősítése. Ez elérhető lenne, ha a nyelvórákon hangsúlyt fektetnénk a kompetitív légkör megszüntetésére, és a tökéletességre törekvő tendenciák megszüntetésére.

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