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Susan Ginsberg Emanuel
School for International Training

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The Importance of Cross-Cultural Training
for the TESOL Teacher

Ms. Susan Ginsberg Emanuel

MAT VI

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for the Master of Arts in Teaching degree at
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Date June 15, 1977 Principal Advisor Raymond C. Clark

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Abstract

Preparation of teachers of ESOL only began some thirty years ago, but with the increased need for better qualified and trained teachers, it is necessary to examine the factors that will best allow the teacher to function overseas. Much research has gone into language acquisition and the effects of motivation on the learner. Culture shock and culture stress seem to be obvious areas of concern, yet very little real research has concentrated on this area. Examination of TESOL courses shows a tremendous lack in cultural awareness courses directed at coping with culture shock and stress. Further research needs to be done to see if there is a correlation between high dropout rate overseas and lack of prior cultural sensitivity. It appears that training is mainly concerned with the linguistic rather than the cultural attributes of teaching.

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Introduction

The following report is based on my own personal travels through Southeast Asia, Asia, Europe, and Canada during a one-year period. I hope to relate the importance that courses in cultural awareness and sensitivity have both for the traveler and for the potential language teacher. People assume that foreign language teachers are culturally sensitive, but is this always a correct assumption? During my travels I was able to observe English language teachers experiencing culture shock and stress as well as role simultaneity conflict, in a variety of forms and countries. My travels took place from October 1975, to the following fall of 1976. During part of this time, I myself was a student of Italian in Perugia, Italy, and a French student in Montreal, Canada. From the point of view of a student, I was once again reminded of the necessity for knowledge of the other person's cultural psychology, in order to be an effective teacher.

The latter half of this report is a survey of a random sample of North American TESOL institutions, to see whether or not "culture" courses are offered in teacher training programs.

Roles

In any job one has a role. We are defined to a large degree by the type of work we do. The foreign language teacher who chooses to work in another country, with different customs, finds himself in what can often be a stressful situation. This is not always the case, but for most people taking on a completely new identity is difficult. Any alteration of the individual's self concept, in terms of the way others respond to him, can be threatening. Not only is the individual being assessed as a person, but the role of teacher varies from one culture to another. "Teacher" may be high status in one society and be considered a job for rejects in another. One country may pay teachers poorly, yet the culture may accord them a great deal of respect. In the United States money as reimbursement for services contributes highly to a person's sense of self-esteem, his sense of independence and respect from others. In order to maintain his self-concept, the new teacher in a foreign country, will often maintain his home country's conceptualization of his or her teaching role, regardless of the local administration's idea of what or who a teacher is. One returning Peace Corps volunteer reported the following case of culture shock involving his role as a teacher. Raised in a suburban mid-west community he had joined Peace Corps after being

rejected from dental school. He had never taught school before, so when he was placed in Ghana, he had no preconceptions of the teaching role. He experienced few problems involving discipline, and thoroughly enjoyed his two-year assignment. Upon his return to the United States he went to New York City where he procured a teaching position which he subsequently quit. He explained that in Africa his students called him "sir," and stood when he entered the classroom. Harlem, in New York City, proved to be a very different culture and the role of teacher, as disciplinarian, did not appeal to him in the latter context. Though the pay was low in Ghana the status was high, while in New York the pay was high, but the students accorded him very little respect.

The above individual was in a state of culture conflict, which Wallace¹ defines as encompassing role incompatibility and value incompatibility:

Whenever an individual is put in a position where two incompatible roles must be played simultaneously, he experiences stress, since he cannot succeed in both. Role simultaneity conflicts are less easily noticeable, presumably because they are consciously pruned away in most societies as productive of both individual and social disturbance.

Wallace sees the resolution of role conflict in setting up

roles, so that the role of greater importance (teacher) cancels out the role of lesser importance (disciplinarian). In order for the person to continue as a rigid disciplinarian, he/she would have to change his personal value system.

Anyone contemplating a foreign teaching assignment needs to be aware of all the variables that go into being a "teacher." In one country I shall call IK, potential teachers are given briefings that discussions involving politics, sex, religion and person's profession should not be carried on in the classroom. Yet, IK's themselves view the classroom as a place where free, provocative discussion is most available. The administration instructs the teacher in one mode of behavior, while the students often desire to assume the attitude of the freer, more liberated culture, while they are in the classroom. The administration and the class present the lecturer with contradictory demands. The instructor is caught in the double bind situation of not wanting to offend either his employers or his students. It is important, that when foreign governments or agencies recruit teachers, the individual be aware enough to ascertain just what his role will be in order to decrease any immediate culture shock and conflict through "simultaneity of roles."

Brooks Nelson defines culture as "the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them. By reference to their models for attitude and conduct every human being from infancy onwards, justifies the world as best he can, associates with those around him and relates to the social order to which he is attached."² A psychologically healthy individual with the appropriate mechanisms for his culture would initially be psychologically unhealthy in a foreign culture where those coping mechanisms are no longer effective. Loss of the appropriate coping mechanism can produce culture shock, with the symptoms of fear, confusion, anxiety and depression. The individual may feel as if he/she is in a helpless, childlike state and revert to the use of defense mechanisms such as denial, withdrawal, compensation, rationalization and reaction formation. For example the teacher may secretly dislike the target culture and this attitude creates a great deal of guilt, tension or anxiety and he unconsciously adopts the opposite of this attitude. In his new dependent role the instructor will feel a varying degree of hostility and resentment towards those upon whom he is so dependent; since these feelings are unacceptable he will develop a reaction formation; his manifest behavior will be marked by an excessive degree of love for them.³

Other people may see this person as enculturated, when in reality he is masking his own hostility and fear. He himself believes he identifies with the natives, while in actuality he is in a state of incongruence and self-deception. In other words there is an inconsistency between feelings and actions.

Jenks⁴ defines enculturation as "the result of experiencing a process and assimilating content. The process is human growth and development: the content is cultural data, expectations, taboos, standards and heritage." As the individual becomes increasingly enculturated the culture shock decreases into a lesser form known as culture stress, which can be more long term than culture shock, and often is expressed as homesickness and concern for the education and well being of one's children; eventually causing the family to maintain contact only with their own national group.⁵ The teacher or traveler must develop cultural sensitivity and insight into the enculturation process of that culture, in the sense that he needs to understand "what a native means when he says he acted in a particular way and 'it includes the need to know what interpretations the native will make when he is told that someone acted in a particular way'."⁶

One of the most popularly suggested ways of easing the tension on an alien and developing cultural sensitivity

within him is to encourage him to learn the local language. This is claimed to reduce the possible feelings of paranoia, as well as help the subject realize that the target culture experiences many of the same human problems as his own culture. However, this too-easy solution of learning the language seems to contain a circularity, because acquisition of both culture and language present the same psychological barriers to the learner. It could be the foreignness that presents the problem, regardless of whether he acquires knowledge about the culture in his own language or the target language.

From the data collected from the St. Lambert experiment and other home-school language switches in Montreal, Canada, Gardner⁷ observed that a successful language learner was a non-authoritarian. Consistent with those observations they observed the anomic individuals will be successful in acquiring a language as well. These personality factors would considerably reduce the sense of alienation. The tension generated by the "foreignness" of the culture tends to reduce the empathy felt by the subject for the new culture as he tries to make meaning out of his strange new world. A. Z. Guiora and associates at the University of Michigan have been attempting to relate empathy to the ability to pronounce a second language. Guiora sees empathy as "a process of comprehending in which

a temporary fusion of self-object boundaries, as in the earliest pattern of object relation, permits an immediate emotional apprehension of the affective experience of another, this sensing being used by the cognitive functions to gain understanding of the other."⁸ Guiora's experiment involving the affirmative effects of injection of small quantities of alcohol on the pronunciation of a second language is an interesting one viewing alcohol as a means of "operationally inducing a state of greater permeability of ego boundaries or the ability to partially or temporarily give up one's separateness of identity."⁹

Schumann when reviewing Guiora's experiments suggests that ego flexibility "is best regarded as an essential factor in the overall ability to acquire a second language than simply the ability to acquire an authentic pronunciation."¹⁰ Schumann's point is that Guiora's experiment demonstrates that ego flexibility is inducible. Schumann feels that the concept of ego flexibility helps to better understand the negative effects of culture shock and stress. "Just when inhibitions must be reduced in order to learn the second language, the anxiety caused by language and culture shock increase inhibition and reduce ego flexibility. The learner is caught in a circular trap--he needs ego flexibility to learn the second language, but contact with that language and its culture

causes the ego to become rigid. At some point the circle must be broken, and how this is to be done is one of the major issues in second language education."¹¹

It becomes crucial in a discussion of culture shock to determine how strongly motivated the person is to overcome the negative feelings and alienation, that are characteristic of culture shock. The nature of the motivation was an important factor in successful acquisition of second language in Gardner's¹² research on home-school language switches in Montreal. Those students with an integrative motivation were found to be better language learners than those with an instrumental one. The researchers found that the social milieu will affect the attitude and consequently the nature of the motivation of the students toward the target language. The social milieu is the cultural expectations held by the community, about the speakers of the target language, as well as the acquisition of the target language itself. In the case of children, the social milieu will usually be the parents. However, for adult learners it may be a larger community, or for those moving to a new country it would be the already resident expatriate community. In the words of the researchers:

An integrative motive reflects a strong motive to learn the language of another cultural group because of a desire to communicate with members of that

community. Implicit in this definition is a positive affect toward the community. The focus, however, is on wanting to communicate directly with the valued members of the second language community. In the extreme case, it might be suggested that the individual wants actually to become a member of that group . . .¹³

In line with this idea is Maslow's¹⁴ theory of a hierarchy of needs in personality development. Maslow believes that man is driven by certain needs, some lesser physiological ones, and other higher spiritual ones. High on his list is the need to be loved and the need for belongingness. However, under detrimental environmental conditions people move away from higher values of growth and love and instead toward satisfying only their own selfish needs. The more the environment is conducive to altruistic tendencies the higher the individual's goals. If the environment is hostile, it is difficult to want to become a member of that group. It is not to one's advantage to be self-actualizing and learn the language of a culture that threatens the self-concept at such a basic level. Examples are concentration camps in the extreme and alien cultures for the traveler. It becomes apparent that identification with the target group is a prime motivating factor in language learning and gaining cultural

sensitivity.

Erwin Stengel¹⁵ goes further to point out that certain language learning difficulties seem to be reactions to the foreignness of the language which manifests as "language shock." The learner may have feelings of insufficiency in an area which "serves as an important source of narcissistic gratification,"¹⁶ and be dissatisfied and frustrated over the inadequacy of words in the target language to reflect the speaker's ideas. There can be a large difference between the visual images associated with the words in the target language, as compared with the images in the native language, as well as a strong fear of appearing comic when using the target language.¹⁷

To summarize this section briefly, it appears that during the time the individual urgently requires a supportive environment, a flexible ego and fluency in a second language, events often cause him/her to be alienated from the environment by some of the expressions of culture shock and stress. This hardens the ego, compounds the language shock and makes it very difficult to learn the language, which is one of the important steps in the process of becoming a "neo-domestic," a person who is accepted into the culture.¹⁸ Certain personality factors such as non-ethnocentrism and non-authoritarianism will

allow for more ego permeability and help the individual cope. The learner is fortunate if he is highly integratively motivated or the expatriate community is favorably disposed toward the target group or language. Guiora's experiments tentatively suggest that alcohol in small quantities can improve "empathetic function,"¹⁹ however, too often alcohol can become a burdensome crutch, leading to withdrawal from the target culture.

Means of Coping

In this section of the paper, some ways of coping with the problems associated with living in a different culture will be outlined.

If it were tenable, prospective applicants for overseas positions could be given a battery of tests based upon Gardner's²⁰ observations on second language learners. The successful second language learner is non-Machiavelian, non-ethnocentric, non-authoritarian and is interested in foreign languages. The results of these tests would enable prospective employers overseas, to counsel applicants as to their suitability, and perhaps if necessary administer cultural sensitivity courses. Tucker and Lambert²¹ refer to a strong negative reaction to all or part of a culture as the "Ecch syndrome." More positive attitudes toward the culture are reported, as a consequence

of "cultural saturation" before commencing language study. The saturation allows the learner to digest the initially unacceptable or unpleasant aspects of the culture and removes some of the negative effects of shock. If sympathetically presented the learner may gain insight into why these formerly unacceptable features are often a necessary and historical part of the culture. However, a "cultural saturation" in a particular culture does not necessarily prepare the inexperienced cross-cultural teacher for the more subtle deep-rooted differences between cultures. Courses in comparative cultures are conspicuously absent from most TESOL preparations. While it is obvious that no school could hope to prepare prospective teachers for all peculiarities in all countries, a school offering this type of course could give some general tools to first make the teacher aware of the areas of difficulty relevant to his classroom and second give her the confidence that she can be flexible enough to handle them. Different forms of group counseling, role modeling and assertion training may help the teacher in determining personal strengths and weaknesses.

Different cultures have divergent learning techniques. In Guatemala for example the written word is not the prime means of communication. Written Spanish, as found in the literature, is quite different from spoken

Spanish and perhaps as a consequence reading is not a major part of the native culture. In such a culture an excessive reliance on a text, would not be as successful as emphasizing the communicative nature of the target language.

One must be aware of the areas in the new culture which are threatening to the members of the culture; or at least sensitive enough to the classroom mood to quickly identify the areas of threat. For example, neither profession nor position is discussed publicly in Iran. Taboo areas need to be avoided and the new teacher needs briefing. Some mannerisms have different meanings in different cultures. In Iran sneezing is in bad taste, in India a sideways shaking of the head means "yes," while in the west the same movement means "no." Blowing your nose on the streets of Asia is acceptable, while in the United States you are fined money for spitting. In Italy there is a very full vocabulary of hand movements and facial expressions. The teacher should be able to recognize the meaning of the more important of these various signals. A successful understanding of these esoteric mannerisms can mean the difference between a good rapport and alienation. The teacher's use of body language is one of the fastest and easiest methods of establishing rapport in the classroom. The acts of laughing and smiling are human

universals but the casques vary widely between cultures. Sarcasm is a common source of humor in the west, while it has no meaning in Indonesia. Word puns in Indonesia, or even Britain, that elicit smiles, can leave an American blank. Since humor is a great aid in teaching, it should be considered as applicable to a culture or not, by the teacher.

An individual moving into an alien culture finds himself asked to compromise his behavior in various ways. Too many compromises may result in a loss of the sense of self, which is a critical prerequisite for anyone in a teaching position. Symptomatic of loss of identity is becoming possessive of the new culture and resenting other foreigners who do not see the need for, or want to make so many compromises. Resentment and hostility manifest themselves through disapproval of others who have not adopted "the native life style." Developing a functional understanding of a culture according to Jenks "excludes the necessity of becoming a native."²²

It appears that the stronger an individual's self concept, the less likely she will be able to totally adopt the mores of the target culture. One needs to develop a sense of balance in deciding which mores are strategically necessary for the role the individual will need to function in. Before being sent to another culture, some type

of group or individual therapy would enable the person to become aware of which aspects of his behavior are an integral part of his self-esteem, and which reactions can be modified to adjust to the target culture. Some abrasive contacts with the target culture are inescapable, if one is to be an effective teacher, who can engender a responsive approach in her students. My own experiences in foreign countries have shown me, that against the compromises I have to make in alien cultures, have to be balanced the gains in terms of my own growth and education. Although the teacher has a strategic function to perform, which requires compromises, nevertheless she should be encouraged to periodically make an evaluation of how equitable this balance is, and make adjustments as her understanding of the culture grows. Self-esteem can be maintained without sacrificing mental health, if awareness is a continuing process. The drop-out rate will decrease when people do not wake up one morning feeling totally alienated.

Larsen and Smalley offer a possible solution to the disaffection resulting from culture shock and stress.

"What the learner needs is a small community of sympathetic people who will help him in the difficult period when he is a linguistic and cultural child-adult. He needs a new family to help him grow up."²³ Larsen and Smalley see the

alien as a child and the family as possible teachers, employees, colleagues or friends, who give the alien a sense of identity, gently easing him into his new community by helping him find culturally acceptable solutions to the problems he encounters in coping with his new environment. This is in agreement with the Experiment's philosophy of having individuals do homestays.

Curran²⁴ suggests that language acquisition is dependent upon ego-flexibility. He adapts counselling skills to the teaching of foreign languages, by creating an atmosphere of warmth and acceptance. Puhl describes the attributes that facilitate the relationship:

Realness--The teacher relates to his or her students as a vital person, not merely as a role, which is by far the most common mode. The teacher is aware of his or her feelings, admits them and communicates them appropriately.

Prizing--The teacher values the learner, his feelings, his person, his goals; his fears at a new problem and his satisfaction with a new competency. He sees the learner as a worthwhile person.

Empathy--The teacher can understand the learner's feelings from the inside, as they appear to the learner; the teacher does not need to agree and approve, just understand.²⁵

Realness, prizing and empathy bring the learner into direct contact with the learning process. Learners can be their real authentic selves, which is necessary for growth. Both student and teacher goals are involved. The teacher needs to plan the lesson so as to allow the student to bring in real concerns and feelings. Activities can be centered around real life concerns or goals that often require communication with another person. In Curran's technique no syllabus is used and he employs free conversation.

Many of the more recent techniques indicate that the initial goal for the prospective teacher, should be communication in the target language, rather than emphasis on linguistic perfection. The St. Lambert experiment in Montreal, Canada gives strong evidence in support of acquiring a language through using it as a communicative tool, rather than an end in itself. The children in this experiment were Anglophones whose early school career was in French alone, resulting in a good command of the language. Macnamara²⁶ believes children learn a language much faster in the streets than in a classroom. In the street the motivation is very high because there are "specific desires" in actual situations. He goes on to suggest that teaching would be enhanced by realizing that language is acquired inductively and by paying more attention to what

the student says rather than how he says it. Since real communication involves sympathy, empathy and understanding, the above concept is in line with the idea of the surrogate, non-judgmental family.

Summary

Self concept is one of the major factors in becoming acquainted with another culture. Brown and Dubin²⁷ claim that if a person does not have a strong self image, plus has fear of communicating orally in a new language, the individual may have little feeling of self worth. The classroom needs to be a place where risk and error can take place. The new teacher needs to feel as self confident as possible, without making gross cultural errors. Some solutions have been offered as use of the homestay family, course preparation for TESOL teachers in culture, and techniques for teaching in a relaxed atmosphere.

A Sample of North American Institutions Offering TESOL Courses

From the sample of institutions it is apparent that aside from the Experiment, no realistic effort is being made to prepare the TESOL teacher for the inevitable problems of "cross-cultural living." The most optimistic outcome of the courses is that the person comes to know about

the foreign culture. However, as Jenks points out, "understanding of a foreign culture is an objective that transcends knowing about a foreign culture, since the former implies an affective alliance with the target culture, while the latter implies that the learner merely gains some basic facts about it."²⁸

In Acheson's²⁹ 1975 study of forty teacher preparation programs in the United States he cited that no more than fifteen percent of the total, offered culturally oriented courses as a requirement or prerequisite for the preparation (see Appendix for figures). Even if most of the prospective teachers never undergo culture shock or stress, it seems unreasonable to assume that these same people will automatically empathize with the target culture, and form the "affective alliance" necessary to an understanding of the foreign environment. Perhaps a completely inexperienced person would "know about a foreign culture." However, some cross-cultural instruction is advisable so as to allow the instructor to strategically use his "understanding" of the culture, soon after arrival in the country. The likelihood of initial culture shock is very high for the inexperienced cross-cultural dweller. Often he carries psychological baggage in the form of coping mechanisms, which produced mental health in his previous environment, but may be totally inappropriate for

problem solving in the target culture. It would be difficult for most individuals to overcome their disorientation, as well as reach a sophisticated level of understanding of the target culture, without prior preparation, which unfortunately is not offered in the majority of institutions.

The type of school I am envisioning is one patterned on the cultural instruction goals proposed by Seelye³⁰ in his modification of Nostrand's cultural outline. These goals can be worked into samples from four totally different cultures, and be modified to fit the classroom needs. These are the seven goals: (1) the sense or functionality of culturally conditioned behavior, (2) interaction of language and social variables, (3) conventional behavior in common situations, (4) cultural connotations of words and phrases, (5) evaluating statements about a society (particularly the amount of evidence substantiating one's own statements), (6) researching another culture (particularly from observation), and (7) attitudes toward other cultures. Such a program would force the average teacher to assess how he himself relates to other cultures.

Footnotes

¹ Anthony F. C. Wallace, Culture and Personality (New York: Random House, 1970), p. 231.

² Brooks Nelson, in F. L. Jenks, Planning to Teach Culture (Detroit: University Publications Advancement Press, 1972), p. 7.

³ Lionel A. Schwartz, and Philip Solomon, "Psychoanalysis," Handbook of Psychiatry, ed. P. Solomon and V. D. Patch (Los Altos, California: Lange Medical Publications, 1974), pp. 489-523.

⁴ F. L. Jenks, Planning to Teach Culture (Detroit: University Publications Advancement Press, 1972), p. 41.

⁵ W. A. Smalley, "Culture Shock, Language Shock and the Shock of Self Discovery," Practical Anthropology, 10 (1963).

⁶ F. L. Jenks, p. 4.

⁷ R. C. Gardner and W. E. Lambert, Attitudes and Motivation in Second Language Learning (Rowley, MA: Newbury House, 1972).

⁸ A. Z. Guiora, "Construct Validity and Transpositional Research: Toward an Empirical Study of Psychoanalytic Concepts," Comprehensive Psychiatry, 13 (1972), p. 142.

⁹ A. Z. Guiora, B. Beit-Hallahmi, R. C. L. Brannon, C. Y. Dull, and T. Scovel, "The Effect of Experimentally Induced Changes in Ego States on Pronunciation Ability in a Second Language," Comprehensive Psychiatry, 13 (1972), p. 427.

¹⁰ John H. Schumann, "Affective Factors and the Problem of Age in Second Language Acquisition," Language Learning, 25, No. 2 (December, 1975), p. 226.

¹¹ John H. Schumann, p. 226.

¹² R. C. Gardner, "Attitudes and Motivation," in J. W. Oller, Jr., and J. C. Richards, ed., Focus on the Learner (Boston: Newbury House, 1975).

¹³ R. C. Gardner et al., Second Language Acquisition: A Social Psychological Approach, Final Report, Ontario Ministry of Education, Grant-in-Aid to Education, 1974, rpt. in J. H. Schumann, op. cit., pp. 217-218.

¹⁴ Abraham H. Maslow, "Motivation and Personality," H. M. Ruitenbeek, Ed., Varieties of Personality Theories, (New York: E. P. Dutton and Co., Inc., 1964), pp. 310-341.

¹⁵ Erwin Stengal, "On Learning A New Language," International Journal of Psychoanalysis, 20 (1939), 471-479.

¹⁶ Stengal, p. 476.

¹⁷ Stengal, loc. cit.

¹⁸ D. N. Larsen and W. A. Smalley, Becoming Bilingual, A Guide to Language Learning (New Canaan, Connecticut: Practical Anthropology, 1972).

¹⁹ A. Z. Guiora et al., "The Effect of Experimentally Induced Changes in Ego States on Pronunciation Ability in a Second Language," Comprehensive Psychiatry, 13 (1972), 421-428.

²⁰ R. C. Gardner, et al., Second Language Acquisition: A Social Psychological Approach, Final Report, Ontario Ministry of Education, Grant-in-Aid to Education, London, Ontario, 1974.

²¹ W. E. Lambert and G. R. Tucker, "Socio-Cultural Aspects of Language Study," Rpt. in J. W. Oller, Jr., and J. C. Richards, ed., Focus on the Learner (Boston: Newbury House, 1975), pp. 246-250.

²² F. L. Jenks, Planning to Teach Culture, p. 4.

²³ D. N. Larsen and W. A. Smalley, Becoming Bilingual, p. 46.

²⁴ Charles A. Curran, "Counseling Skills Adapted to the Learning of Foreign Languages," Bulletin of Menninger Clinic, 25 (1961), 78-93.

²⁵ Carol A. Puhl, "A Practical Humanism for Developing Communicative Competence in the ESL Learner," rpt. in M. K. Burt and H. C. Dulay, ed., New Directions in Second Language Learning, Teaching and Bilingual Education (Washington, D.C.: Teachers of English to Speakers of Other

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APPENDIX

CURRICULAR REQUIREMENTS and PREREQUISITES: AMERICAN MASTER'S TPPs (Total No. = 40)

<u>No. of TPPs</u>	<u>% of Total</u>	<u>Prerequisite and/or Requirement</u>	<u>Rank</u>
40	100%	Linguistics and Phonetics	1
37	93%	Methods and Materials for TESOL	2
27	69%	Practice Teaching	3
21	53%	Electives within the TPP	4
20	50%	English lang. (for non-native speakers)	5
19	48%	Learning another language	6
19	48%	Review of current research rel. to TESOL	6
10	25%	Electives outside Education	8
10	25%	Literature in English (American)	8
9	23%	Electives within Education	10
9	23%	Research Skills	10
8	20%	Educational Psychology	12
8	20%	Psycholinguistics	12
8	20%	Testing and Measurement	12
7	18%	Sociolinguistics	15
6	15%	Cultural Anthropology	16
6	15%	Literature in English (British)	16
5	13%	Curriculum/Syllabus Development	18
2	5%	History and Philosophy of Education	19
