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Fókusz

*Inkluzív oktatás – a strukturális változásokért: esélyek, tanítás és gyermekkor
globális kontextusban*

Inkluzív oktatás – a strukturális változásokért: esélyek, tanítás és gyermekkor globális kontextusban

Endrődy Orsolya

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Lapszámunk Fókusz rovata három egyetem, az Eötvös Loránd Tudományegyetem, a Chiang Mai és a Hiroshima Egyetem együttműködésének eredménye. Alapja a Chiang Mai Egyetemmél 2022 óta futó Erasmus ICM, azaz nemzetközi kreditmobilitás program, melynek kereteit kitágítva már második alkalommal jelenik meg közös kutatásokon alapuló lapszám a Neveléstudomány hasábjain. A Hiroshima Egyetemmél közösen 2025 augusztusa óta doktori workshop-sorozat fut, ahol a három egyetem doktoranduszai a nemzetközi térben közvetlenül mutathatják be kutatásaikat. Ez a fajta aktivitás illeszkedik a nemzetköziesítés otthon – internationalisation at home (Hangyál et al., 2026) – paradigmához, melynek hatékonyságáról számos értekezést olvashatunk. A program tapasztalatai alapján készült lapszám néhány izgalmas kutatást mutat be az inkluzív oktatás és az összehasonlító pedagógia keretrendszerében Thaiföld, Magyarország, Vietnam, Kambodzsa, Banglades és Marokkó területéről.

A lapszám fő üzenete, hogy az inkluzív oktatás nem valósítható meg strukturális változások nélkül, és mindehhez a társadalmi és kulturális kontextus ismerete elengedhetetlen. (A társadalmi és kulturális kontextust hazai szerzők elsősorban az összehasonlító pedagógia összefüggésében elemezték korábban (lásd Nguyen Luu, 2003; Gordon Győri, 2006)). Minden cikkben közös elem a figyelemfelhívás az egyenlőtlenségekre, akár rejtett diszkriminatív mechanizmusokra, melyek az intézményes keretek közt könnyen újratermelődhetnek. Minden tanulmány hangsúlyos eleme, hogy hiába adottak a jogi keretek, a gyakorlatban nem tudnak érvényesülni a már említett strukturális problémák miatt. A rovatban olvasható kutatási összefoglalók többségében az elsősorban az adott közösségben marginalizált csoportokra fókuszálnak, például hontalanokra, migránsokra, kisebbségekre és az elemzés mellett akár explicit megoldási javaslatokat is kínálnak.

Irodalom

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3. Nguyen Luu, L. A. (2003). Lehet-e összehasonlító a pszichológia, ha kulturális? In N. L. L. Anh & M. Fülöp (Eds.), *Kultúra és pszichológia* (pp. 15–53.). Osiris Kiadó.

Inclusive Education – Toward Structural Change: Opportunities, Teaching, and Childhood in a Global Context

Endrődy Orsolya

The 'Focus' section of this issue is the result of a collaboration among three universities: Eötvös Loránd University, Chiang Mai University, and Hiroshima University. It is based on the Erasmus ICM (International Credit Mobility) program, which has been running with Chiang Mai University since 2022. Expanding the scope of this program, this is the second issue based on joint research to be published in the pages of *Neveléstudomány – Educational Science Journal*. A series of doctoral workshops has been running jointly with Hiroshima University since August 2025, in which doctoral students from the three universities mentioned above can present their research directly in an international setting. This type of activity aligns with the “internationalisation at home” (Hangyál et al. 2026) paradigm, the effectiveness of which has been documented in several studies. Based on the programme's experiences, this issue presents some fascinating research within the framework of inclusive education and comparative pedagogy from Thailand, Hungary, Vietnam, Cambodia, Bangladesh, and Morocco.

The main takeaway from this issue is that inclusive education cannot be implemented without structural changes. Knowledge of the social and cultural context is essential for this. Hungarian authors have previously analysed the social and cultural context primarily within comparative pedagogy (see Nguyen Luu 2003, Gordon Győri 2006). A shared element in every article is drawing attention to inequalities, including hidden mechanisms of discrimination, that can easily be reproduced within institutional settings. A key point in every study is that, despite the existence of legal frameworks, they cannot be effectively implemented in practice due to the structural problems mentioned. Most of the research summaries in this section focus on groups that are marginalised within a given community, such as stateless children, migrants, and minorities. In some cases, these summaries offer explicit proposals for solutions alongside their analysis.

Literature

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Statelessness, Migration, and Education: A Comparative Analysis of Policy Frameworks and Support Strategies in Thailand and Hungary

*Pisith Nasee** and *Orsolya Endrődy***

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Inclusion in education is a critical educational phenomenon, as successfully involving children from diverse backgrounds requires looking beyond numbers and socio-economic status. The role of teachers and education specialists is to understand students' origins and the challenges they face. This becomes particularly complex when children have a vulnerable status due to their ethnicity or legal standing. Stateless and migrant children are especially at risk of being denied proper educational opportunities, despite the UN Convention on the Rights of the Child (United Nations, 1989) requiring equal opportunities for all children globally. This study examines two groups of children in different regions of Europe and Asia: stateless children in Northern Thailand and migrant children from Ukraine in Hungary. By analysing existing scientific data and literature, we provide a comparative assessment of their educational situations and offer recommendations to improve their inclusion in educational systems.

Keywords: stateless children, refugees, Inclusion, Human rights, Minority education

Preface and Statements for an Inclusive Education System in Thailand and Hungary

In accordance with the Index for Inclusion (Booth & Ainscow, 2002), inclusion in an educational environment requires reducing barriers to learning and participation for all students. This can be achieved by building collaborative relationships, improving the learning and teaching environment, encouraging active student involvement in learning by integrating the curriculum with lived experience, and creating supportive and stimulating environments for both staff and students that build communities that encourage, support, and value achievements (Endrődy et al., 2024).

Rónay (2019) argues that addressing migration in educational settings is essential for helping pupils distinguish between real and perceived dangers while facilitating the social integration of disadvantaged migrant children and their families. This requires consideration of both the tools and the inclusive community structures necessary to support these students (p. 183). Therefore, examining the educational situation of migrant and stateless children is critical.

In Hungary, several policies emphasize the importance of inclusive education: the Act CXC of 2011 on National Public Education, which addresses the national education system; Decree 229/2012 (VIII. 28.) of the

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Government on implementing this Act; and directives concerning special educational needs (SEN) and minority children's education, available through the National Education Office (National Education Office, 2026). As Ainscow, Booth, and Dyson (2006) note, inclusive education must offer equal opportunities (Mohai et al., 2020). These directives aim to ensure educational access for all children, regardless of background.

In Thailand, the B.E. 2560 (2017) Constitution mandates the state to provide free, quality education for every child from preschool through compulsory education. It further prohibits any forms of discrimination on the grounds of differences in origin, race, language, sex, age, disability, physical or health conditions, personal status, economic or social standing, religious belief, education, or constitutional or political views. The 1999 National Education Act (amended in 2002) reaffirms the right to quality, free education for all. As of 2025, efforts continue through partnerships such as UNESCO and the Equitable Education Fund (EEF), established under the 2018 Act, to reduce inequality through various initiatives and projects focused on teacher preparation and professional development (Laizans & Dzerviniks, 2025; UNESCO, 2011, 2025).

Context of Thailand

Statelessness and migration in Thailand are complex, closely linked phenomena. They shape the lives and futures of hundreds of thousands, especially children. These children often have precarious legal and social identities. Thailand hosts one of the largest stateless populations in the world. Over half a million registered stateless persons reside mainly in border provinces like Tak, Chiang Mai, and Chiang Rai. Many children in this group attend Thai public schools, even though they lack formal citizenship documentation. This leaves them exposed to many vulnerabilities in education and society (Phuaphansawat & Nasee, 2025, pp. XII–XVII).

Stateless Children's Education in Thailand

The context of statelessness in Thailand is defined by a complex policy environment that seeks to balance national security concerns with human rights principles, creating significant challenges in ensuring educational equity for non-national children. Thailand's approach to providing access to education for stateless children and youth is considered advanced in terms of its doctrinal foundations and intentions compared to those of other ASEAN countries (Rostam et al., 2022; Selvakumaran, 2020). This foundation is built upon constitutional guarantees, as the Constitution B.E. 2560 (2017), Section 49, states that "every person" shall enjoy equal rights to receive at least twelve years of comprehensive and quality public education free of charge. A pivotal moment in implementation was the Cabinet Resolution of July 5, 2005, which sought to expand educational provision for persons without civil registration evidence or Thai nationality (MOE, 2017, p. 16). The target population for these efforts includes over 259,055 registered stateless children and youth (comprising those assigned identification numbers starting with 7 (descendants of ethnic minority groups born in Thailand), 0 (persons with legal status problems), and G-code (school-aged children enrolled in school without Thai nationality or civil registration evidence) (Phuaphansawat & Nasee, 2025, p. 8).

However, the effectiveness of these progressive educational policies is constantly undermined by what has been characterised as "Thailand's policy paradox" (Park et al., 2009; Selvakumaran et al., 2020). This stems from a lack of coherence between the frameworks established by educational authorities and the restrictive regulations enforced by security and administrative agencies (Phuaphansawat & Nasee, 2025, p. XII). This misalignment creates tension, leading to inconsistencies and confusion among practitioners about whether state-

less persons should be viewed primarily as a vulnerable group requiring urgent protection or as a security risk whose rights should be constrained (Park et al., 2009; Selvakumaran et al., 2020).

Categories of Stateless Children and Youth in Focus

This section highlights the core population of stateless children and youth targeted for educational support in Thailand, categorised by their identification status, and critically links the persistent challenges they face to the complex and fragmented management of their basic human rights by the Royal Thai Government (RTG). In Thailand, stateless children and youth can be divided into three administrative categories based on their identification status. These groups lack Thai nationality but have some form of registration or recognition by Thai authorities.

1. ID numbers starting with 7 (descendants of ethnic minority groups born in Thailand): These individuals are descendants of ethnic minority groups who were born in Thailand. Their ancestors (usually the grandparent generation) were often assigned ID numbers starting with 6 because they were recognised as ethnic minority groups. ID number 7 specifically refers to “children of aliens born in Thailand.” This group is generally in a better position regarding legal status because the RTG recognises them as “ethnic minorities” who have established themselves within the country. Consequently, they can request permission to travel outside controlled areas for educational purposes under the Ministry of Interior’s 2010 regulation (MOI, 2010).

2. ID numbers starting with 0 (persons with legal status problems who have no ties with another country and have been registered by the RTG): They are individuals who have been living in Thailand for more than six months, hold no ID card or birth certificate, were found through a state survey, and are recognized as residents by leniency, but are not granted Thai nationality. This group resulted from the RTG adopting a strategy in 2005 to address rights and legal status issues by assigning identification numbers starting with 0 (subgroups 0-89 and 0-00) to undocumented persons or those whose lineage could not be verified. Although they are recognised for leniency, they face significant restrictions; for example, they can only request permission to leave controlled areas after being registered for 5 years.

3. G-code (school-age children without Thai nationality or civil registration evidence): G-code students are school-age children or youth enrolled at a Thai educational institution who do not have Thai nationality and are unable to present any civil registration evidence. The G-code system, developed by the Ministry of Education (MOE), is an important and innovative policy tool that grants these children a 13-digit ‘learner ID’ and gives them the right to access educational services in Thailand, even without legal status. The G-code status is intended to facilitate students’ transition toward obtaining legal status, typically ID 0-00, through coordination between schools and the Ministry of Interior (MOI) district offices (Phuaphansawat & Nasee, 2025, p. 87–93; Transborder News, 2023). While the MOE’s G-code system is an innovative tool that grants educational access, these children face the most significant limitations among all stateless groups. They are not permitted to travel outside the vicinity of their primary school, which severely limits their ability to progress to secondary education (Chuntong, 2010; Paisanpanichkul et al., 2020, pp. 31–32; Park et al., 2009, p. 542; Phuaphansawat & Nasee, 2025, p. 9).

Policy Framework and Regulatory Design

This section highlights a fundamental contradiction within the RTG policy framework concerning stateless persons. It was found that while the RTG has adopted progressive policies aligned with international human rights standards, the actual implementation is constantly undermined by security-driven regulations (Park et

al., 2009; Selvakumaran et al., 2020). This tension creates confusion among officials and stakeholders regarding the appropriate treatment of stateless children and youth, leaving them uncertain about whether this population should be viewed as a vulnerable group requiring urgent protection or as a security risk whose rights should be restricted (Phuaphansawat & Nasee, 2025, p. V).

1. The security and restrictions focus: Policies driven by security concerns focus primarily on national safety, border control, and the potential threat posed by undocumented populations, resulting in restrictive measures that directly impede the rights of stateless individuals. For instance, the National Security Policy and Plan (2023-2027) addresses “illegal immigrants and irregular migrants” by proposing to expedite databases and enforce relevant laws for investigating and arresting illegal alien workers (Office of the National Security Council, 2022, p. 5). This plan explicitly tasks the Internal Security Operations Command (ISOC), a military agency, as the focal point for achieving these objectives (Office of the National Security Council, 2022, pp. 5, 60). Furthermore, the MoI’s regulations on temporary travel permits for educational institutions, issued in 2020, are designed from a security perspective, not human rights or equity concerns (Phuaphansawat & Nasee, 2025, pp. 24-25). They require stateless children to obtain complex, multi-level authorization to travel outside their controlled districts for school, which makes them feel like criminals (Phuaphansawat & Nasee, 2025, p. 25). The issues are deepened by negative perceptions from security agencies that sometimes view stateless children as “using the school as a stepping stone” or a “door” to secure identification and eventually Thai nationality, rather than genuinely pursuing education (Phuaphansawat & Nasee, 2025, p. 92).
2. Human rights and progressive focus: On the other hand, policies driven by human rights concerns are rooted in international commitments and progressive domestic resolutions aimed at ensuring fundamental rights, especially education, regardless of status. Thailand has endorsed numerous international agreements protecting the right to education for stateless children, including the Convention on the Rights of the Child (CRC) and the Universal Declaration of Human Rights (UDHR) (Phuaphansawat & Nasee, 2025, pp. 11-14). Domestically, the Constitution B.E. 2560 (2017) guarantees the right of “every person” to receive at least twelve years of comprehensive and quality education free of charge (Phuaphansawat & Nasee, 2025, p. 22). The Cabinet Resolution of July 5, 2005, was a pivotal moment for expanding educational provision for persons without civil registration evidence, and the MoE’s development of the G-code system is an innovative tool that grants these children a ‘learner ID’ to access services even without legal status. Even the National Security Policy itself contains clauses reflecting human rights concerns, such as the strategy to provide protection and welfare for those with problematic status (Office of the National Security Council, 2022, p. 5, 60).

Stateless Children and Youth Educational Pathways in Thailand

Apart from formal schooling, the RTG employs specialised educational pathways to manage and support access for stateless children and youth, particularly through Non-Formal Education (NFE) systems under the Department of Learning Encouragement (DOLE). DOLE programs offer greater flexibility in curriculum design, scheduling, and location compared to formal schooling. This makes them highly suitable for stateless youth who often face economic pressure and need to work to support their families (Phuaphansawat & Nasee, 2025, pp. 69-77). Notable pathways include the “200-hour Thai Literacy Promotion Course,” which is adapted for children whose mother tongue is not Thai. There are also localised programs, such as the Thai Literacy Promotion Program for the Jahai ethnic group in the southernmost provinces, unofficially known as the “Survival in

the (New) Society” Curriculum. This curriculum focuses on practical communication, numeracy, and social etiquette (Phuaphansawat & Nasee, 2025, pp. 70–77).

The DOLE also operates Mountain People Learning Promotion Centres and has previously collaborated with Migrant Learning Centres (MLCs) to deliver curricula. This includes the Basic Education curriculum (equivalent to the national curriculum) for youth aged 15 and older, allowing them to obtain the certificates needed for tertiary education (Phuaphansawat & Nasee, 2025, pp. 68-69). Furthermore, high-achieving stateless students have found limited, yet existing, support in Higher Education Institutions (HEIs). Some institutions have implemented proactive measures, such as modifying scholarship criteria to remove the Thai nationality requirement and establishing “legal clinics” to assist students with legal status verification, including Thammasat University, Chiang Mai University, and Mahachulalongkornrajavidyalaya University (Chiang Mai Campus). These flexible and specialised educational routes are essential for sustaining access for stateless populations beyond the basic education system, especially since they cannot access key financial aid, such as the Student Loan Fund (SLF) (Phuaphansawat & Nasee, 2025, pp. 62, 83–84).

Fragmentation of Basic Human Rights Management

Statelessness in Thailand is closely linked to the Thai government's fragmented approach to managing basic human rights. Despite significant progress in granting access to education, limitations in other fundamental rights hinder the full realisation of the educational investment made by the individual and the state (Phuaphansawat & Nasee, 2025, p. XII). This fragmentation manifests in three key areas where rights are disconnected:

1. Education rights granted before legal status: The use of the G-code ensures educational access regardless of legal status. However, the process of developing legal status is complex, protracted, and burdensome, often lasting throughout a child's school life (Phuaphansawat & Nasee, 2025, p. 87-91, 102). Furthermore, the process of personal status verification is slowed by fragmented population databases managed by different agencies (the Immigration Bureau, the Department of Provincial Administration, and the MoE) rather than a consolidated system. Delay in the verification process means that rights tied to formal registration (such as healthcare access granted by the ID 0-00 card) are denied for the period before the card is issued.
2. Education rights provided without the right to travel: The right to education is severely limited by security-driven regulations on freedom of movement imposed by administrative and security agencies. Most stateless children must request permission every time they need to travel outside their controlled areas (Phuaphansawat & Nasee, 2025, pp. 97-98). This is particularly problematic for secondary and tertiary education, as these institutions are more concentrated in certain districts. In addition, the MoI's 2020 regulation regarding temporary travel permits for educational institutions requires complex, multi-level authorisation (village head, district chief officer, provincial governor), which can take considerable time. This causes delays and imposes an unnecessary burden on students (Phuaphansawat & Nasee, 2025, pp. 24-25).
3. Education allowed without financial or career rights: Access to education is undercut by prohibitions on accessing financial aid and subsequent employment restrictions (Phuaphansawat & Nasee, 2025, pp. 84-85). In Thailand, stateless students, regardless of their academic achievements, are ineligible to apply for loans from the Student Loan Fund (SLF), as the legislation stipulates that only Thai nationals are eligible for educational loans. This acts as a significant barrier to higher education (Phuaphansawat

& Nasee, 2025, pp. 36, 83-84, 94). Furthermore, even after completing education beyond the secondary level, stateless graduates face disadvantages in the labour market. They are classified as “aliens” under the Immigration Act 1979. This act requires them to apply for alien work permits, which is a bureaucratic hurdle that often leads employers to prefer hiring Thai nationals. Importantly, they are prohibited from holding civil service positions (Phuaphansawat & Nasee, 2025, pp. 84-85).

This section captures the reality that while Thailand has made strides in ensuring educational access for specific stateless groups (ID 7, 0, and G-code), the fragmented approach means that crucial human rights, such as freedom of movement, financial aid, and career prospects, are not integrated with their educational access. These restrictions ultimately limit the potential benefits of the education received, both for the individuals and for the Thai state (Phuaphansawat & Nasee, 2025, p. XVII). Metaphorically, it is like a beautifully designed building (education) that a community is invited to use, but the connecting roads leading to it (travel rights) are constantly blocked by security checkpoints, and the job market upon exiting the building (career rights) only accepts those with a specific ID card (nationality), denying the graduates the economic power to fully realize their acquired skills.

As demonstrated above, the complexity of both the situations and the legislation requires further assistance and analysis. Full implementation of international treaties should have been prioritised long ago; however, meaningful change remains possible. While the situation of stateless children in Thailand requires greater awareness and action, migration has created similar tensions within Hungary's compulsory education system. Both contexts demand particular attention from policymakers to ensure inclusive educational access for vulnerable children.

Some Aspects and Risks of Statelessness in the European Union

While statelessness is not a common issue in Hungary as part of the European Union, similarities emerge in the lack of inclusive practices and strategies in response to recent humanitarian crises, particularly the Ukrainian refugee crisis of 2022. Before examining this crisis, it is important to address recent EU policies on statelessness and the Union's approach to such situations.

Although efforts to reduce statelessness remain strong, rising tensions between Russia and Ukraine have a potential risk: refugees from these countries may opt for stateless status rather than maintain citizenship of war-affected nations, which might seem almost impossible (OIF, 2026). Additionally, the risks of becoming stateless involuntarily through war-related legal or policy changes warrant serious consideration. These potential risks necessitate examination of the most likely pathways to statelessness in recent years.

Within the EU, most stateless children originate from countries with existing stateless populations or belong to highly vulnerable ethnic minorities, such as the Roma population. Another contributing factor involves children born to parents registered in now-defunct states, such as the former Yugoslavia or the Soviet Union, resulting in approximately 10,000 cases. Regarding these political transformations, Ukraine registered over 17,500 stateless children in the 2001 census (UNICEF, 2019, p. 2). These factors underscore the need to examine how the migration crisis has significantly affected both Hungarian education and the broader political landscape.

History and Education of Ukraine

Ukraine became an independent state following the dissolution of the Soviet Union in 1991, subsequently developing its own education system and political framework. Located in Eastern Europe, Ukraine borders Russia, Belarus, Poland, Slovakia, Hungary, Romania, Moldova, and the Black Sea. It is the second-largest country in Europe by area, with Kyiv as its capital.

On February 26, 2014, Russian troops seized control of the Crimean region, and on February 24, 2022, Russia launched a full-scale invasion of Ukraine. Since then, millions of Ukrainians have fled to neighbouring countries. Hungary has served as both a transit and destination country, particularly due to the relatively large Hungarian population in Transcarpathia—a region with long-standing historical, cultural, and linguistic ties to Hungary (Pallay, 2024).

The majority of Ukrainian refugees in Hungary are women and children, predominantly coming from Transcarpathian and various Hungarian-speaking communities. While shared language might facilitate integration, it does not guarantee successful inclusion (Johnston, 2025; Korkut, 2023; Roszik-Volovik, 2023).

Recent Research on Ukrainian Refugees and Children in Hungary

According to the Operational Data Portal, by the end of August 2022, 28,289 persons from Ukraine had registered for Temporary Protection in Hungary. In comparison, neighbouring countries received significantly higher numbers: Slovakia (86,834), Romania (50,857), the Czech Republic (408,846), Poland (1,274,130), and Germany (670,000) (Boreczky et al., 2022). Although Hungary shares a border with Ukraine, it typically serves as a transit country rather than a final destination during such crises. (Almost 6 million people also stayed in Ukraine as internally displaced people (IDPs); their statistics, status, and situation can be read in Molnár et al., 2023.).

Korkut and Fazekas observe that Hungary's response to the 2022 Ukrainian refugee crisis contrasted sharply with its exclusion-oriented strategy during the 2015 Middle Eastern migration crisis. The earlier response focused on constructing border fences and establishing transit zones, whereas the Ukrainian influx was managed through the EU Temporary Protection Directive and charitable organisations. This shift can be attributed to ethnic kinship ties with Hungarians in Transcarpathia and the government's policy of neutrality regarding the war. Those who arrived from inner Ukraine, cities, and regions affected by war could apply for refugee status. Notably, Hungary did not institutionalise reception policies, and state support remained minimal.

NGOs and volunteers provided assistance rather than relying on well-organised state support (Korkut & Fazekas, 2023). Notably, a new type of shelter emerged in both Hungary and Poland: public libraries offered a range of support to refugees, including shelter, food, psychological assistance, and administrative aid (job searches, school enrollment, ID registration). Later, libraries focused on language learning, literacy, and cultural integration. In Poland, libraries provided long-term support, while in Hungary, services were primarily directed toward transit migrants and those with Hungarian backgrounds (Johnston et al., 2024). These emerging support structures warrant closer examination.

Recent literature reveals key factors related to Ukrainian refugees and Hungary's management of the refugee influx. Several studies indicate that social support and integration mechanisms for refugees are generally weaker in Hungary than in Poland, primarily due to differences in host-country policies and available resources (Kovács, 2023; Korkut, 2023; Garayova, 2025). While Hungarian law grants Ukrainian refugee children

access to free public education on equal terms with Hungarian citizens, enrollment remains low due to language barriers and the availability of online Ukrainian education (Garayova, 2025).

Roszik-Volovik, Korkut, Johnston, and their research partners found that in Hungary, NGOs, various foundations, and community groups- rather than the government-provide support to refugees, primarily focusing on psychological, educational, and recreational assistance for Ukrainian children (Johnston, 2025; Korkut, 2023; Roszik-Volovik, 2023).

Roszik-Volovik and colleagues highlighted that helpers face potential risks of burnout due to the sudden intensity of migration, inadequate preparation, and anxiety experienced by both helpers and refugees. While volunteers attempted to prioritise the needs of incoming refugees, the risk of overlooking essential services remained constant. Volunteers experienced strong emotional involvement, stress, guilt, and even vicarious traumatisation, requiring maximum flexibility as they navigated blurred boundaries between personal and professional roles (Roszik-Volovik, 2023). Although this situation fostered greater understanding of refugees, it also carried the risk of volunteer attrition. According to Pally and colleagues, interestingly, those who worked on the border and in the Transcarpathian region with the internally displaced people (IDP) in Ukraine, „the activity has generally increased volunteers' well-being”, and all mentioned that they would offer to help again anytime. It seems that, as a side effect, it boosted the likelihood of volunteering in Transcarpathia (Pally et al., 2024, p. 49).

Garayova and colleagues examined Slovakia, Czechia, Hungary, and Poland, finding that while legal standards exist- such as the UN Convention on the Rights of the Child and the EU Temporary Protection Directive- implementation faces significant challenges regarding compulsory schooling and consistent protection for all refugee children. Key obstacles include discrepancies between law and practice, capacity constraints in education systems, language barriers, lack of psychosocial support, inconsistent guardianship for unaccompanied minors, and risks of statelessness and uncertainty surrounding long-term integration. Their article underscores the importance of legal reform, policy measures, and effective translation of legislation into practice (Garayova, 2025).

In a separate study of 728 adult refugees, participants from Poland reported higher social support and stronger integrative attitudes than those in Hungary; however, 44% of refugees in both countries experienced severe PTSD. This research indicated that linguistic similarity created fewer barriers in Poland compared to Hungary (Kovács et al., 2023).

According to data gathered by UNHCR, thousands of Ukrainian refugee children across Europe remain out of school or rely primarily on online education. Secondary education students are more likely to continue their studies online, while primary-age students, particularly those aged 5 to 11, are more likely to enrol in host-country education systems. Notably, pre-primary education enrollment is particularly low, which may negatively affect students' future educational trajectories and potentially lead to higher dropout rates (UNHCR, 2024). However, secondary students who continue their education remotely face risks of structural exclusion due to physical distance from peers, lack of social interaction, and other contextual factors. Consequently, all refugee children face educational vulnerabilities, though in different forms.

In Hungary specifically, data reveal that among Ukrainian children who have spent less than 12 months in the country, only 13% attend the Hungarian education system, with most in transit to other destinations. Among this group, 53% are enrolled in the Ukrainian online education system (UNHCR, 2024, p. 13). This raises questions about the educational status of the remaining children. For those who have resided in Hungary for more than 1 year, enrollment patterns shift: 43% enrol in Hungarian schools, while participation in Ukrainian online education drops to 12%.

Some Solutions in Hungary for Schooling Ukrainian Children

As noted above, NGOs and individuals offered immediate assistance to refugees. Some kindergartens, particularly in Budapest, opened dedicated groups for Ukrainian students. The ELTE PPK IPE (Eötvös Loránd University, Faculty of Education and Psychology, Institute of Intercultural Psychology and Education) quickly developed guidance on managing the situation, as most teachers and schools appeared unprepared for the sudden influx of refugee children.

Their paper examines the diverse backgrounds of Ukrainian refugee students, including linguistic and cultural differences and religious diversity, and compares the Ukrainian and Hungarian education systems to help educators understand what to expect. The authors emphasise that these children require support in addressing the trauma they have experienced, language barriers, and cultural challenges. Additionally, they offer strategies to facilitate communication and highlight teachers' critical role in fostering the inclusion of refugee and asylum-seeking children (Boreczky et al., 2022). While other similar resources exist, this publication provides the most comprehensive examination of the topic.

Meanwhile, the first dedicated Ukrainian school opened in Budapest (UMDSZ, 2025), with plans for another in Nyíregyháza, the largest city near the Ukrainian border. According to the UMDSZ portal, the school enrolls 350 students and is fully funded by the Hungarian government. It provides a curriculum that meets Ukrainian educational standards, with Ukrainian as the language of instruction. After completing its first two semesters, the school now operates from its own building in Csepel.

Another educational option is the Lesya Ukrainka school, which provides supplementary minority education for Ukrainians. Founded in 2023 for Ukrainian children staying temporarily or permanently in Hungary, it operates in three locations: Budapest, Nyíregyháza, and Miskolc (Lesya Ukrainka School, 2025).

While these institutions enable Ukrainian children to continue their studies in their mother tongue, comprehensive support remains necessary for all refugee and asylum-seeking children, including those enrolled in Hungarian schools. Having examined the Hungarian context, we now turn to a comparative analysis of practices in both countries.

Discussion

The Conflict Between Progressive Doctrine and Restrictive Execution

While both nations possess advanced legal frameworks intended to ensure educational access, a policy paradox exists wherein progressive doctrine is consistently undermined by restrictive implementation. In Thailand, the Constitution B.E. 2560 (2017) guarantees education for all persons, supported by the Ministry of Education's (MOE) G-code system, which grants learner IDs to undocumented children. However, this framework is obstructed by security-driven agendas, specifically the National Security Policy and Plan (2023-2027), which tasks the Internal Security Operations Command (ISOC) with arresting undocumented migrants. This creates a paradox wherein children are simultaneously viewed as vulnerable populations requiring protection and as security risks requiring surveillance.

Similarly, Hungary's Act CXC of 2011 on National Public Education and adherence to the EU Temporary Protection Directive theoretically ensure free public education for Ukrainian refugees. Yet lived experiences remain precarious due to discrepancies between law and practice. Unlike Thailand's active security obstruction, Hungary's barriers stem from a lack of state-institutionalised reception policies, resulting in low enrollment driven by

capacity constraints and linguistic and cultural barriers. However, progress has occurred: in the past two years, supplementary schools and a full-time Ukrainian school have opened to serve refugee children in Hungary.

In both contexts, legal standards for compulsory schooling exist, but implementation is impeded by competing national priorities-security concerns in Thailand and resource allocation challenges in Hungary.

Fragmentation of Rights: Education in Isolation

Educational rights in both countries are granted in isolation from other necessary civil and social rights, rendering the investment fragmented and creating invisible barriers to the inclusive ideal described in the Index for Inclusion. In Thailand, this fragmentation is structural: students may enter classrooms via the G-code system but are prohibited from accessing the Student Loan Fund (SLF) due to nationality requirements. Furthermore, their physical mobility is severely restricted by the Ministry of Interior regulations, which require complex multi-level authorisation for educational travel. This effectively blocks pathways to secondary and tertiary education.

A similar fragmentation occurs in Hungary, echoing the challenges in Thailand. In Thailand, bureaucratic and physical barriers limit access, while in Hungary, the state allows legal access to classrooms but lacks the necessary support structures. Hungary does not provide consistent guardianship for unaccompanied minors, nor enough linguistic support or psychosocial care. In Thailand, barriers appear as checkpoints restricting movement and financial access. In Hungary, policy and resource deficiencies create obstacles. As a result, refugee children may attend classes but remain socially and psychologically isolated. They mainly rely on volunteers and NGOs with limited funds, including public library initiatives mentioned earlier.

State Reliance vs. Institutional Responsibility

The burden of managing these policy tensions falls disproportionately on non-state actors and frontline personnel rather than centralised institutions. In Thailand, the tension is inter-agency, leaving school administrators and teachers to navigate conflicting mandates as de facto registrars, often uncertain whether they are protecting a child or violating the Immigration Act by harbouring aliens. In contrast, Hungary's tension manifests as excessive reliance on civil society; the government's minimal state support has compelled NGOs, public libraries, and volunteers to provide essential services- such as shelter, food, administrative assistance, and mental health support- that the state framework promises but fails to operationalise.

The human cost of these gaps is distinct yet parallel: in Hungary, volunteers experience vicarious traumatisation and burnout from managing a crisis without professional boundaries or state support, while in Thailand, stateless youth endure lifelong anxiety regarding their legal status- a precarious situation that extends well beyond their schooling years. Thus, in both nations, the state's failure to fully assume institutional responsibility transfers the emotional and logistical burden of inclusion onto vulnerable communities and their direct helpers. The discussion is summarised in the following table. (Table 1.)

Feature	Thailand	Hungary
Legal Framework	Constitution B.E. 2560 (2017) and Ministry of Education's G-code system (IDs for undocumented children).	Act CXC of 2011 (National Public Education) and the EU Temporary Protection Directive.
Primary Implementation Barrier	Security-driven agendas: National Security Policy and Plan (2023-2027) and the Internal Security Operations Command (ISOC).	Institutional deficiencies: Lack of state reception policies, capacity constraints, and linguistic/cultural barriers.
The Paradox	Children are viewed simultaneously as vulnerable populations needing protection and security risks requiring surveillance.	Legal access exists theoretically, but lived experiences remain precarious due to a lack of support structures.
Fragmentation of Rights	Structural barriers: Students have classroom access but are barred from the Student Loan Fund (SLF).	Support barriers: Lack of guardianship for minors, linguistic integration, and psychosocial care for trauma.
Physical Mobility	Highly restricted: Ministry of Interior requires complex authorization for educational travel, blocking higher education paths.	Not specifically mentioned as a primary barrier (focus is on social/psychological isolation).
Support Systems	Heavily obstructed by bureaucratic and physical checkpoints.	Relies primarily on volunteers and NGOs with limited funding (e.g., initiatives in public libraries).
Nature of Exclusion	Bureaucratic and security-driven: Focuses on checkpoints and financial/travel restrictions.	Policy and resource-driven: Results in social and psychological isolation of refugee children.

Table 1. Made by Pisith Nasee – Orsolya Endrődy, 2026

Conclusion

Although inclusion is widely referenced in Hungarian educational policy, the concept is less developed than in Ainscow and Booth's model (Endrődy et al., 2024). Policy mainly addresses children with special educational needs (SEN) and recognised minorities: German, Serbian, Slovakian, Slovenian, Greek, Croatian, Polish, Ukrainian, Bulgarian, Romanian, Rusin (Ruthenian, distinct from Russian), Armenian, and Roma (2011/CLXXIX). Researchers tend to apply Ainscow and Booth's broader conception in Hungary (Böddi et al., 2025; Fehérvári & Varga, 2023; Endrődy et al., 2024). Policymakers should use this broader framework for legislation.

This research has several limitations. The scope focuses on only two countries—Thailand and Hungary—which, while both grounded in democratic values, differ significantly in their governmental structures (a constitutional monarchy in Thailand versus a republic in Hungary). Moreover, the Thai analysis relies on case studies, whereas the Hungarian analysis is limited to a literature review of papers published since 2022, creating methodological asymmetry. Given these distinctions, future research should pursue multiple directions, most importantly, a deeper analysis of both countries' situations using primary data collection. Such research would provide empirical evidence to complement the existing literature and case study approaches.

Although both countries legally guarantee every child's right to education regardless of nationality or status, a different reality often emerges. Stateless children frequently remain invisible in legislative frame-

works. To address this, policy recommendations must ensure lawmakers fully recognise research. Further, enforcing international agreements—especially the UN Convention on the Rights of the Child—is needed to close the gap between law and lived experience.

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Hontalanság, migráció és oktatás: a thaiföldi és a magyarországi szakpolitika és támogatási stratégiák összehasonlító elemzése

Az inklúzió kritikus jelentőségű az oktatásban, a különböző háttérrel rendelkező gyermekek sikeres bevonása érdekében fontos, hogy ne kizárólag a statisztikai adatokra és a szocioökonómiai státuszra figyeljünk. A tanárok és az oktatási szakemberek feladata, hogy megértsék a tanulók származásának szerepét és az előttük álló ezzel kapcsolatos kihívásokat. Különösen bonyolult lehet egy gyermek helyzete, ha etnikai hovatartozása vagy állampolgársági státusza miatt kiszolgáltatott helyzetben van. A hontalan és migráns gyermekek fokozottan vannak kitéve annak a veszélynek, hogy megtagadják tőlük a megfelelő oktatást, annak ellenére, hogy az ENSZ Gyermekjogi Egyezménye (Egyesült Nemzetek, 1989) világszerte egyenlő esélyeket ír elő minden gyermek számára. Ez a tanulmány két gyermekcsoport helyzetét vizsgálja Európa és Ázsia két régiójában: a hontalan gyermekekét Észak-Thaiföldön és az Ukrajnából származó migráns gyermekekét Magyarországon. A meglévő tudományos adatok és szakirodalom elemzésével hasonlítjuk össze az érintettek oktatási helyzetét, valamint ajánlásokat fogalmazunk meg beilleszkedésük érdekében.

Kulcsszavak: hontalan gyermekek, menekültek, inklúzió, emberi jogok, kisebbségi oktatás

Equity and Exclusion: A Critical Discourse Analysis of Minority Teacher Educators in Bangladesh

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Bangladesh's constitution guarantees equity, yet its education system reflects deep structural inequalities. Despite formal quota-based recruitment policies for ethnic minorities in public services and institutions but they still remain marginalized, particularly within education sector. This marginalization persists amid a political context where affirmative measures have disproportionately benefited privileged groups, such as descendants of freedom fighters, while the constitutional rights of minorities are neglected. Using Critical Discourse Analysis (CDA), this study explores how teacher educator recruitment practices perpetuate inequality and legitimize exclusion. Analysing interview data from minority and non-minority teacher educators beside policy documents, the research investigates whether barriers stem from bureaucratic inefficiency or deeper socio-structural disparities. Findings reveal that quota policies, while present on paper, function symbolically and are inconsistently applied. Bureaucratic rigidity, insensitive recruitment criteria, and covert discriminatory practices systematically disadvantage minority candidates, limiting their access and career progression. The study highlights an ideological disjuncture between state rhetoric and lived realities, arguing that tokenistic inclusion perpetuates structural inequities. It calls for reimagined equity frameworks that dismantle systemic barriers, ensure accountability, and align policy with Bangladesh's commitment to justice and inclusion for all.

Keywords: Ethnic minority teacher education, Critical discourse analysis, Equity and inclusion, Bangladesh

*"Education is the most powerful weapon which you can use to change the world."
Nelson Mandela*

Background of the Study

Bangladesh, located in South Asia is one of the rapidly growing economies where digital literacy and primary education received greater attention. Bangladesh's constitution promises equity and diversity, but ethnic minority groups continue to face systemic marginalization, particularly in public services and education fields (Sabur & Ahmed, 2010). While the Bengali ethnic majority constitutes over 98% of the population, more than 50 ethnic minorities referred to as 'small tribes' or 'Upajati' collectively make up a small but distinct part of the nation's demographic and cultural fabric (Barman & Neo, 2014; Dhamai & Drong, 2014). Historically, these communities have been politically underrepresented, socially excluded, and economically disadvantaged, facing considerable challenges in having their identities and rights recognized by the state (Mohsin, 2000; Roy, 2009). The marginalization of ethnic minorities is rooted in the state's dominant nationalist ideology. This ideological stance has led to tensions between the state and minority communities, who assert their right to

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cultural and linguistic distinctiveness (Ahmed, 2025). Despite international obligations such as the ILO Convention No. 107 which was signed by Bangladesh in 1972, there has been limited progress in addressing issues of indigenous rights, particularly in education, land ownership, and political representation (IWGIA, 2024; Roy, 2009). The recent nationwide protests over quota (preferential access for disadvantaged groups) reforms in July-August 2024 in Bangladesh have reignited public discourse on equity and representation in state employment (Sombatpoonsiri, 2025), shedding light on the preferential treatment afforded to one specific privileged group, the descendants of freedom fighters, who constitute only 0.12% of the population, while the constitutional rights of minorities remain neglected (Abid, 2025; Ahmed, 2025; Hushen, 2024). These developments underscore a deeper structural inequality that intersects with both bureaucratic and racialized state practices. In this context, the struggles faced by minorities in Bangladesh reflect a critical gap between policy intentions and actual practices. The state's refusal to officially recognize the term "indigenous" and its continued usage of politically loaded terms like "tribes" or "small ethnic groups" reveal a reluctance to accommodate plural identities (Dhamai & Drong, 2014). Furthermore, disparities in educational access exacerbated by poverty, language barriers, and socio-cultural exclusion continue to limit the upward mobility of ethnic minority in the broader aspect of education, especially those from the Chittagong Hill Tracts and plainland regions (Begum et al., 2018; Mahmud, 2022). This study critically examines the processes through which equitable policies are subverted in practice, resulting in the exclusion of minorities and caused for systematic marginalization from educational leadership roles.

Overview of Bangladesh's Ethnic Demographics

Bangladesh is often characterized as an ethnically homogeneous state, with Bengalis comprising approximately 98% of the population and Muslims accounting for 91% (BBS, 2022; Dowlah, 2013). This dominance is rooted in a historical process where the Bangla language emerged as a primary unifying force around 700 A.D., eventually marginalizing the region's ancestral racial and cultural diversity (Sengupta, 2001). Today, linguistic and religious identities remain central to the nation's socio-political and educational landscapes (Islam & Muhammad, 2022). Beneath the surface of homogeneity lies a "rich tapestry" of over 50 distinct ethnic minority groups, representing less than 2% of the total population (Barman & Neo, 2014; Roy, 2009). Bangladesh government officially recognized 50 groups under the Small Ethnic Minority Cultural Institute Act of 2010, but these figures remain a point of scholarly and political contention. Non-governmental organizations and activists estimate the number of minority groups to be between 60 and 69 (Rafi, 2006). Similarly, while the 2022 census records the ethnic minority population at 1.65 million, indigenous forums and minority leaders argue the figure should exceeds 3 million, suggesting significant discrepancies in state published data since past (Chakma & Maitrot, 2016; IWGIA, 2024).

As illustrated in Chart1, the demographic distribution is highly skewed. Large communities like the Chakma (483299, 29%), Marma (224261, 13 %), and Tripura (156875, 9%) maintain a visible presence, primarily in the Chittagong Hill Tracts (CHT). In contrast, "plainland" groups such as the Santal (7.82%) and Garo (4.66%) reside in northern and central regions. Critically, the smallest groups such as the Gurkha and Vill, with populations of approximately 100 individuals are virtually absent from policy analysis and research.

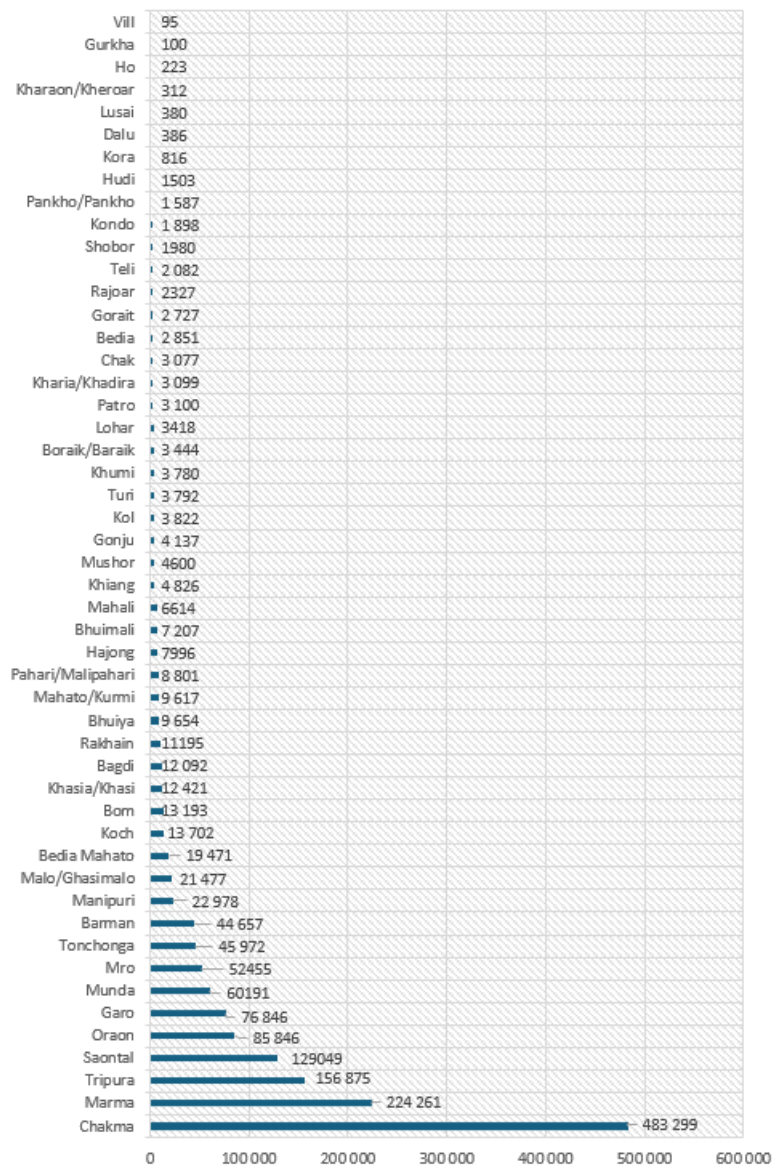


Chart 1. Ethnic Minority Population Distribution in Bangladesh (BBS, 2022). Source: Statistics of Minority Individuals in Bangladesh [Compiled by Author, (BBS, 2022)]

A significant barrier to minority rights in Bangladesh is definitional. The state utilizes terms such as *upajati* (tribes) or "small ethnic groups," consistently resisting the constitutional recognition of "indigenous" (*Adivasi*) status. This refusal is often interpreted as a strategic attempt to limit claims regarding land rights and self-determination (Mohsin, 2000; Roy, 2009). Article 9 of the Constitution further reinforces this by promoting "Bengalee nationalism," an ideological framework that implicitly prioritizes a singular cultural identity over ethnic pluralism (Caf Dowlah, 2013). Religious identity often intersects with ethnicity, compounding marginalization. While the nation is 91.04% Muslim, minority groups including Hindus (7.95%), Buddhists (0.61%), and Christians (0.30%) face unique challenges. Many ethnic minorities in the CHT identify as Buddhist, experiencing a "double marginalization" based on both faith and ethnicity (Barua, 2007). The underreporting and misrepresentation of these demographics in national statistics contribute to the "persistent invisibility" of minor-

ity concerns in state policymaking (Barman & Neo, 2004). This lack of visibility directly impedes access to essential state resources, including representation in the workforce and public education.

Historical Exclusion of Ethnic Minorities: Bangladesh Perspective

The Constitution of Bangladesh formally recognizes equality and non-discrimination, asserting that no citizen shall face unequal treatment in public employment (Articles 27 and 28). In principle, the Constitution does not differentiate between majority and minority populations. However, despite these constitutional guarantees, ethnic minority groups in Bangladesh have experienced a long-standing history of marginalization in public service and public institutions. Empirical evidence suggests that constitutional promises of equality have remained largely unfulfilled for these communities, as demonstrated by their persistent exclusion from public service and broader societal participation (Human Rights Council, 2018). Since independence in 1971, Bangladesh's national identity has been constructed around the ideology of Bengalee nationalism. While this ideology played a unifying role in the liberation movement, it simultaneously marginalized non-Bengali ethnic groups. The first government of independent Bangladesh (Formed in 1972) faced criticism for imposing a monolithic national identity that disregarded the linguistic, cultural, and political distinctiveness of ethnic minorities (Mohsin, 2000). This exclusionary orientation was constitutionally institutionalized through Article 9, which defined the nation primarily through the Bengali language and culture. Consequently, more than 50 ethnic groups who did not identify as Bengalee were rendered politically and socially invisible (Caf Dowlah, 2013). This identity crisis has been further exacerbated by dominant societal attitudes among the Bengali majority, reinforcing everyday discrimination and exclusion of ethnic minorities. The Fifteenth Amendment to the Constitution of Bangladesh (2011) introduced Article 23(A), acknowledging the state's responsibility to protect the culture and traditions of "tribes, minor races, ethnic sects and communities." While this amendment marked symbolic progress, it remained limited to cultural recognition and did not extend to political or socioeconomic rights, including equitable access to public service and education. A fundamental disagreement persists between ethnic minority communities and the state regarding identity recognition (Roy, 2009). Ethnic minorities in Bangladesh are broadly categorized into two groups: Pahari (hill peoples) in the Chittagong Hill Tracts (CHT) and Adivasi (indigenous peoples) living in the plains. However, the state has consistently resisted recognizing the term indigenous (Adivasi) in legal and policy frameworks, instead using labels such as "tribes" or "small ethnic groups." This terminological resistance has significant implications for political representation, resource allocation, and policy formulation (Dhamai & Drong, 2014; Roy, 2009).

Despite the introduction of quota-based affirmative action policies, these quotas were amended in 2018 following mass student protests, although the protests were not intended to undermine protections for ethnic minorities (Sombatpoonsiri, 2025). In practice, quota policies have been inconsistently implemented, poorly monitored, and overshadowed by preferential treatment for other groups most notably the descendants of freedom fighters. Although they constitute only 0.12% of the population, this group enjoys disproportionate privileges in public employment (Hasan, 2024; Tanima & George, 2025). Furthermore, opaque recruitment processes, bureaucratic rigidity, and institutional bias have contributed to the persistent underrepresentation of ethnic minorities in public service institutions, including educational institutions (Aziz, 2020; Zafarullah & Kaiser, 2000).

Teacher education is a critical domain for advancing inclusive and equitable education systems. Research highlights the pivotal role of teacher educators in shaping educational values, pedagogical practices, and systemic quality (Bahr & Melor, 2016; Fullan, 1993). However, in Bangladesh, recruitment and access policies in teacher education have failed to adequately address the structural challenges faced by ethnic minorities. Minority can-

didates often encounter disadvantages arising from language barriers, geographical isolation, limited access to preparatory resources, and culturally biased evaluation criteria (Mahmud, 2022; Mina, 2023). As a result, ethnic minority representation in teacher education and in the broader education sector remains minimal, reinforcing long-standing patterns of exclusion and undermining efforts toward educational equity (Table 1).

Recruitment Year	Total Recruited	Non-minority	Minority	Preservation
2006	15	15	0	5%
2007	50	50	0	5%
2013	17	17	0	5%
2014	56	56	0	5%
2016	2	2	0	5%
2017	205	204	1	5%
2018	52	52	0	1%
2021	13	12	1	1%
2022	73	73	0	1%
2023	108	107	1	1%
2024	19	19	0	1%
Total	610	607	3	

Table 1. Representation of Ethnic Minority while teacher educator recruitment. Source: Compiled by the researcher from recruitment data

Research Problem

This study deals with the discourses which resulted with inequality and exclusion of minority teacher educators in Bangladesh. The issue is outlined by a fundamental contradiction: while national education policy articulates a commitment to inclusive and equitable quality education (Saini et al., 2023), its implementation is systematically undermined by deeper structural inequalities. It investigates the route discourses which may resulted with the barriers for ethnic minorities towards equity and inclusion. The constitutional primacy of "Bengalee nationalism" implicitly denies the recognition of multi-ethnic identities, creating an ideological framework that marginalizes minority (Caf Dowlah, 2013). This is compounded by the state's consistent refusal to recognize the term "indigenous" (Adivasi), opting instead for legally diluted terms like "tribes" or "small ethnic groups" (ISPR, 2022; Roy, 2009).

Affirmative action such as quotas for ethnic minorities in public service, including education, remain largely symbolic. They are compromised by inconsistent implementation, bureaucratic inefficiencies, and a lack of institutional accountability (Aziz, 2020; Sharma, 2000). Furthermore, the benefits of these quotas are not distributed equitably among minority groups; data indicates a significant skew, with the Chakma community capturing a disproportionate share (56%), while other groups like the Marma (14%) and Tripura (9%) also received few benefits but other minorities have mostly remained neglected. This intra-minority disparity highlights a system that fails to address need-based redistribution and perpetuates new forms of marginalization (Dhamai & Drong, 2014). A pervasive "language racism" prevails, positioning ethnic languages as inferior to Bengali (Faruk & Rosenbaum, 2022). Consequently, policy gestures like the publication of primary textbooks in five ethnic languages (2018) have failed due to a critical lack of trained teachers and sustained institutional sup-

port (Karmaker, 2024). The National Education Policy (2010) emphasizes recruiting ethnic minority teachers but does not address the structural equity issues necessary for their meaningful inclusion and professional growth, reflecting a techno-centric and ambiguous approach (Aziz, 2020). The system has "attempted to create opportunities without looking deep into implementation policies," thereby reproducing inequality. This is especially detrimental for ethnic minority teacher educators, whose professional growth is stifled not only by these generic systemic flaws but also by the specific identity-based barriers outlined above. The situation is starkly contrasted by the privileged access granted to other groups (e.g., descendants of freedom fighters) for whom special initiatives had also been seen, underscoring a politically skewed application of affirmative principles (Hushen, 2024; Tanima & George, 2025). Therefore, this study is not simply a question of training provision but also wants to give a wider critical look into how the intersection of ideological denial, skewed affirmative action, linguistic hierarchy, and inequitable professional development structures conspire to exclude ethnic minorities from the crucial field of teacher education.

Aims and Research Questions

This study aims to uncover the discursive foundations of exclusion in Bangladesh's teacher education sector. It critically analyses how equitable policies are subverted in practice, preventing meaningful minority inclusion and consigning these communities to the peripheries of educational leadership.

The research is driven by two questions:

1. What are the key discourses framing equity in Bangladeshi teacher education, and how do they function in relation to ongoing exclusion?
2. Which legitimizing ideologies and policy narratives underpin the systemic marginalization of ethnic minority teacher educators?

Literature Review and Theoretical Framework

Definition of Minority and Minority Inclusion

The UN's human rights framework prioritizes the fundamental freedoms of minority groups, but the Universal Declaration of Human Rights lacks a formal legal definition of what constitutes a 'minority' a conceptual gap that complicates international enforcement. Within international jurisprudence, Article 27 of the 1976 International Covenant on Civil and Political Rights (ICCPR) provides the primary framework for defining minority status, stipulating that:

"In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language."

Generally, minority understood as a distinct group who coexists with but subordinate to a more dominant group culturally, ethnically, linguistically, religiously or racially. Social Scientists categorized minority being subject to subordination to the majority to be the distinct feature (Guhathakurta, 2022). Within common parlance, the term 'minority' is often understood in a strictly numerical or demographic sense, denoting a group constituting less than half of a given population. In contrast, its application in international law and the social sciences is more specific and relational, focusing on groups that possess distinct ethnic, linguistic, cultural, or religious identities situated within a broader, dominant societal context (Fatemeh & Bahman, 2016). For the pur-

pose of this study, and in alignment with scholarly frameworks that emphasize cultural differentiation, the concept will be operationalized using the more precise term 'ethnic minority.' Accordingly, an ethnic minority is defined as a community residing within the sovereign territory that maintains distinct cultural, linguistic, or social traditions, and exists in a non-dominant position relative to the majority population (Masuoka, 2011). Research focused on Minority based on different research arena is abundant, but it didn't try to give any well acknowledged definition rather provided with numerous concepts on minority. Minority issue is often described as highly political in the contest of Bangladesh thus there has been controversies and debate about the number of minorities (Karmakar, 2024).

Theoretical Framework: Critical Race Theory

To understand equity and inclusion for minorities in Bangladesh's educational institutions, this study employs Critical Race Theory (CRT) as its principal analytical framework. While CRT is a relatively established concept that emerged from scholars examining race and racism in legal studies, psychology and also educational psychology (Teo, 2022; Kumar & DeCuir-Gunby, 2022), it has since evolved into a vital tool for deconstructing the presence, power, and impact of racism and its role in creating oppression (Nikolai et al., 2024). CRT provides a powerful perspective for analysing how race and ethnicity intersect with institutional practices to produce and maintain inequality. Central to Critical Race Theory is the assertion that racism is not simply a matter of individual bias; rather, it is structurally embedded within legal systems, institutional policies, and social norms. (Delgado & Stefancic, 2017). In the Bangladeshi context, where public discourse often centres on religious and linguistic identity, CRT proves particularly useful for uncovering how state-enforced "ethnic invisibility" and the denial of indigenous identity perpetuate systemic marginalization (Kumar & DeCuir-Gunby, 2022; Roy, 2009). This lens allows the study to critically assess whether the barriers faced by minority teacher educators arise not only from bureaucratic inefficiency but also from deeper, institutionalized racial and ethnic biases.

The application of CRT in this research is guided by its core tenets. First, it recognizes that racism is ordinary and deeply embedded in social structures, including laws, institutional practices, and systems of knowledge production. Second, the principle of interest convergence maintains that the advancement of marginalized rights is structurally dependent on its alignment with the interests of those in power. Third, CRT treats race as a social construct, continually reproduced to maintain existing power hierarchies. Fourth, the principle of intersectionality highlights how overlapping identities such as ethnicity, gender, class, and geographic location compound experiences of marginalization. Finally, CRT values counter-storytelling, centring the lived experiences and narratives of marginalized communities as essential evidence that challenges dominant often majoritarian perspectives. By applying this framework, the study moves beyond superficial analyses of policy failure to interrogate how the very architecture of Bangladesh's education system from constitutional ideology to recruitment mechanisms and quota implementation reflects and reinforces the interests of the dominant ethnic group, thereby structurally excluding ethnic minority teacher educators.

Research Gap

This study addresses three interrelated scholarly gaps. First, it confronts an empirical-conceptual gap: while discourse on educational equity is growing, there is a critical lack of exploration into the specific challenges faced by minority individuals. A second challenge is the theoretical-operational divide: the intersection of CRT's systemic focus with the linguistic tools of Critical Discourse Analysis (CDA) remains under-researched and requires further methodological synthesis. By operationalizing Fairclough's (1995) model, this study

bridges the gap between micro-linguistic features and macro-sociological structures. This allows for a critical examination of the discursive mechanisms through which core CRT concepts. Third, a contextual-access gap: the politically sensitive nature of minority issues in Bangladesh has created a formidable barrier to rigorous research, leading to a scarcity of studies that can navigate internal access restrictions (Rifat et al., 2024). This study, conducted with appropriate approvals and cultural nuance, offers a rare, critically engaged perspective from within this complex socio-political field.

Methodology

Research Design and Rationale for Critical Discourse Analysis (CDA)

This study employs Critical Discourse Analysis (CDA) to examine how language reinforces power structures and social hierarchies. CDA provides a systematic framework for linguistic analysis within specific social contexts (Joye & Maesele, 2022), making it well-suited to investigate the socio-cultural dimensions of discourse. The analysis goes beyond the surface-level views of respondents to examine how their answers are embedded within and shaped by broader socio-cultural phenomena. This methodological alignment with prior research (e.g., Shevlin & Gill, 2020) positions CDA as a particularly effective lens for uncovering issues of equity and equality within the data. As the researcher employs CDA which examines linguistic aspects of respondents in certain social contexts where a thorough investigation is carried out. As several researchers increasingly using CDA as CDA can deal with problem-oriented interdisciplinary research. CDA is a form of critical social analysis which studies how social abuse and inequalities are enacted, reproduced, legitimized and resided in certain social and political contexts (van Dijk, 1993). In Bangladesh, socio political context also plays profound impact on teacher education as well as teacher educators. Current political instability and social cultural reality in Bangladesh have been deeply rooted with the essence of such qualitative investigation. CDA is quite newer method which does not follow any single method rather than based on a few fundamental principles (Joye & Maesele, 2022). In this study, the researcher considers the responses from interviews as underlying discourse which is the primary intention of CDA (Hansen & Machin, 2018). However, these narratives are always reshaped due to various historical and socio-cultural practices. Thus, the arguments later being analysed within a broader social context, connected with teacher education institutes and societal ideologies. Since respondents are always taking non-neutral positions, it has persistent bias to take some action which may exclude others (Fairclough, 1995). In this study, the researcher pinpoints such critical issues maintaining critical perspective during investigation (Joye & Maesele, 2022) and have tried to avoid own ideological biases as researcher belong to majority group which may influence this study (Stevens, 2011). CDA is also considered to be a movement or paradigm which follows heterogeneous set of approaches with different theoretical models, research methods and agendas (Sengul, 2024). CDA is seen to judge and intervene on the social issues which seek intervention between right and wrong and to stand on behalf of those who are oppressed. Jenks and Bhatia (2020) also referred to CDA as a theoretical framework representing social issues can help towards societal transformation by analysing disparities. Thus, the researcher is keen to investigate professional development related perceptions and challenges from various theoretical aspects from the viewpoint of equality and equity issues.

Data Sources

This study adopts CDA framework which leverages the methodological versatility inherent in the approach, enabling the integration of diverse data sources to provide a multi-dimensional perspective on the discourse. In alignment with CDA's foundational principles, there exists no prescriptive or singular mode of data collection; rather, the methodology accommodates a multimodal array of evidentiary materials (Wodak & Meyer, 2009). Here, Primary data had been gathered through semi-structured interviews and discussions with minority and non-minority teacher educators from five Primary Teacher Training Institute's. Participants for these engagements had been selected via purposive sampling strategy, ensuring the selection of informants with direct, relevant experience pertaining to the research inquiry. Alongside, the analysis incorporated a rigorous examination of the socio-historical contexts enveloping the discursive texts. This entails a systematic consideration of genre, rhetorical style, intended audience, communicative purpose, and salient textual characteristics. The analytical focus was directed toward elucidating both the internal linguistic structures and the external relational dynamics between texts and competing discursive formations. That antecedent study seeks to extend this line of investigation through a critical discursive lens (Miles & Huberman, 1994). Semi-structured interviews followed by informal discussion with PTI based teacher educators was carried out to collect primary data. The researcher carried out total (n = 7) seven interviews both online and in person and recorded those interviews. Later those interviews had been transcribed, pseudonymized verbatim transcription was also prepared (Miles & Huberman, 1994).

Data Analysis: Fairclough's Three-Dimensional Model

The analysis is grounded in Fairclough's (2001) three-dimensional CDA model, connecting text, discursive practice, and social practice. At the first level, textual analysis focuses on observable grammatical and semantic features within the data. The discursive practice dimension investigates the institutional mediation of texts. According to Fairclough (1995), an author's linguistic choices are constrained by the social conditions of a text's production, distribution, and reception. This dimension is operationalized through intertextuality, the principle that a text's meaning is derived from its dialogic relationship with existing discourses (Fairclough, 1995). Parallel to this, interdiscursivity provides a lens for analysing the hybridization of diverse discourses within a single text, revealing how competing ideologies may either reinforce or destabilize one another (Lewis, 2006).

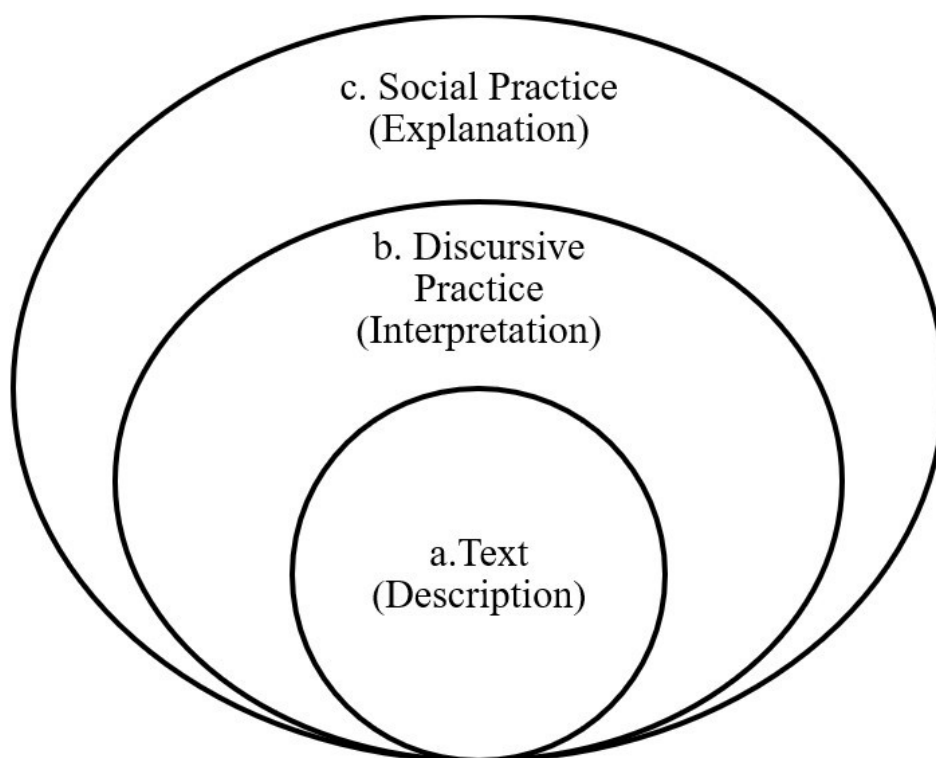


Figure 1. Fairclough's three-dimensional model of CDA

Finally, the dimension of social practice evaluates the systemic forces such as political, economic, and cultural that shape language (Joye & Maesele, 2022). Following Fairclough's (2003) assertion that social practices regulate structural possibilities, this study utilizes the three-dimensional model to provide a comprehensive analysis that extends from textual nuance to social structures. Data analysis was conducted by mapping the linguistic features of the interviews against established theoretical frameworks. By contrasting participant narratives with critical scholarship, the researcher sought to bridge the gap between individual discursive choices and macro-level social structures (Machin & Mayr, 2023).

Study Setting and Participant Selection

This study focuses on primary teacher educators who are known as "PTI Instructors" work in Bangladesh's Primary Teacher Training Institutes (PTIs). The history of the PTI traces back to the first teacher training center established in the Indian subcontinent in 1716, followed by the "normal schools" of the 1880s. At present, there are 67 public PTIs, as the government has ensured at least one PTI in each of the 64 districts in Bangladesh. The author collected lists of all PTI instructors from the Ministry of Primary and Mass Education and verified it with other sources. This list was further cross-checked with the assistance of a key informant a research officer working in the ministry. This list also includes each instructor's date of joining the service and date of retirement. As of July 2025, there were 607 PTI instructors actively employed, who were considered the entire study population.

The study found that only three of these teacher educators are from ethnic minority backgrounds, while the other 604 are from the non-minority group. Consequently, all minority teacher educators were selected as this covers the entire population of minority cohort. The four non-minority participants were selected utilizing purposive sampling strategy (Mortelmans, 2011). This approach was chosen to ensure the inclusion of specific

perspectives relevant to the study's theoretical framework and to better understand the disparities between the two groups (Corbie-Smith, 2004). The researcher also wanted to capture their current roles, with the goal of maximizing the richness of the qualitative data (Jalongo & Saracho, 2016). The study participants are currently working in five different institutes, with an age range between 27 to 43 years. The table below provides further details of the research participants.

Respondent Code	Pseudonym	Gender	Age	Experience
TE-EM-01	Tripura	Female	36	9 Years
TE-EM-02	Marma	Female	33	4 Years
TE-EM-03	Chakma	Male	29	2 Years
TE-NM-01	Kabir	Male	27	3 Years
TE-NM-02	Islam	Male	43	16 Years
TE-NM-03	Akter	Female	37	13 Years
TE-NM-04	Ahmed	Male	33	8 Years

Table 2. Details of the Study Participants. TE: Teacher Educator, EM: Ethnic minority, NM: Non-minority

Including participants from both dominant and minority backgrounds enhances analytical value by revealing diverse perspectives, which improves ecological validity and prevents the development of an incomplete theoretical model (Prior & van Hell, 2021). By choosing respondents from both groups for discourse analysis, the researcher can observe how the dominant group often uses specific discursive strategies to reinforce authority, shape public perceptions, and maintain a positive image (Marlow, 2017). Scholars also recommend that including both dominant and minority perspectives in discourse analysis is crucial to avoid reinforcing biases and to enhance the understanding of minority issues (Perkins, 2016).

Ethical Considerations

This study was conducted with careful attention to ethical considerations. Prior to the interview's, informed consent was obtained, and the researcher ensured the participants' voluntary agreement to participate in interviews and discussions with teacher educators (Tack et al., 2018). The research title, data collection methods, and participant sampling procedures were clearly specified, and prior approval was obtained from the Directorate of Primary Education. Data collection took place between July 2025 and September 2025. Each interview lasted approximately 40–45 minutes, and participants did not receive any remuneration for their participation. The researcher audio-recorded all interviews and produced pseudonymized verbatim transcriptions (Miles & Huberman, 1994). To enhance validity, the interview protocol was piloted with a teacher educator, feedback from this pilot informed minor adaptations to the wording and flow of questions. Each interviewee received an informed consent form outlining the purpose of the study, permission for audio recording, and the right to withdraw at any stage of data collection. No personal identifying information was collected, and no data other than interview audio were recorded. All consent forms were securely stored in a password-protected medium following the completion of the interviews (Mortelmans, 2011).

Findings/Results

The analysis of interview data, guided by Fairclough's three-dimensional CDA model, revealed two predominant discourses structuring the professional world of minority teacher educators in Bangladesh. The first is a discourse of tokenistic inclusion that reinforces systematic exclusion, where symbolic representation masks deeper mechanisms of marginalization. The second is a discourse of ideological disjuncture that legitimizes marginalization, framing minority perspectives as incompatible with dominant institutional norms. These discourses, supported by selected transcript extracts, are shown to actively construct a professional reality that reproduces inequality, ultimately challenging the notion of equity in Bangladeshi teacher education.

Discourse One: Tokenistic Inclusion Steering Systematic Exclusion

The first extract illustrates how tokenistic inclusion measures functioned as a tool for the systematic exclusion of teacher educators from minority backgrounds in Bangladesh. The interviewee, a minority teacher educator, reflects that although a quota-based preferential system exists formally, they themselves underwent the same competitive process as all other candidates. Instead, the primary beneficiaries of the system appear to be another group, arguably due to the state's interest in maintaining exclusionary practices.

"I had been working as instructor in PTI from tribal community which are not common even we have many students in IER who graduated from education field (Institute of Education and Research, University of Dhaka). We are only three persons from our community, but we are now working in three different places. I became instructor in 2017, before that I graduated from University of Dhaka. I was selected from the merit list, and I have been selected by competing same as with all candidates. I think in PTIs teacher recruitment quota benefited freedom fighter mostly. You might have seen there was circular two time in PTI when DPE didn't found enough candidates belong to freedom fighter group. even one full batch of PTI instructors selected from freedom fighter quota but we were always deprived, for our case DPE haven't taken any steps.....hm, what I experienced we have taken it as written our fate." (Respondent: TE-EM-02)

Applying Fairclough's (2001) three-dimensional model, the minority teacher educator exposes how institutional recruitment policies produce and naturalize ethnic minority exclusion. If we look on the text level, the minority teacher's grammar encodes systemic blockage. The concessive clause "I have been selected by competing same as with all candidates" asserts individual merit, yet the passive construction "we were always deprived" shifts agency away from the speaker to an unnamed institutional actor (DPE). A similar study which examined how minority teachers are positioned and reproduce themselves within power structures, potentially encoding systematic blockage in their narratives (Mahrouse, 2005). We can also see interdiscursivity emerges through the collision of two competing discourses: *meritocratic fairness* "selected from the merit list" and *quota-based entitlement* "freedom fighter mostly". The respondent provides a concrete example: "one full batch of PTI instructors selected from freedom fighter quota" while DPE "haven't taken any steps" for tribal (Minority) candidates. This juxtaposition reveals how state reparative policy operates as active redistribution while minority underrepresentation is met with institutional silence. Similar phenomenon also observed in some other studies, where locally developed policies reduce underrepresentation of marginalized groups, but underrepresentation persists despite these efforts (McBee et al., 2012). Fairclough's (2003) claim that social practices regulate structural possibilities. In Bangladesh's public sector, the freedom fighter quota functions as a politically entrenched mechanism. The respondent's concrete example multiple recruitment circulars where

DPE failed to find enough freedom fighter candidates yet still prioritized that quota over minority inclusion shows how one form of historical redress actively forecloses another. The speaker's final resignation "written our fate" is not mere emotion. The researcher views it is the linguistic trace of a political structure that offers no procedural pathway for minority educators to contest their systematic exclusion.

The social practice dimension situates these discourses within Bangladesh's wider socio-historical context. References to the "merit list" reflect a recruitment culture rooted in colonial legacies, where examination-based selection systematically disadvantages minorities. The prioritization of the freedom fighter quota further illustrates how preservation mechanisms disproportionately benefit dominant groups, reinforcing structural injustice. Ultimately, the discourse reflects a social reality in which minority inclusion remains contingent on political will rather than institutional commitment. Applying the theoretical framework of Critical Race Theory, we can focus on the core tenet that racism is both ordinary and structural, particularly in instances where the state prioritizes a singular national identity (Inefuku, 2021). In Bangladesh, this phenomenon is often obscured by a discourse centred on religious and linguistic identity, which has historically dominated the concept of Bangladeshi independence. Similarly, Dixson et al. (2006) posit that racism is systemic and deep-rooted yet frequently appears normal and unexceptional; this aligns with the core tenet regarding the permanence of racism, a phenomenon strikingly similar to the current context in Bangladesh.

At the same time, the extract below from the counterpart group, the non-minority teacher educator opined as,

"Instructor (Teacher Educator) recruitment of PTI mostly need based and sometimes takes a very long time with a 5-year record. Due to ministry's time-consuming procedure, PTIs often fall out of required instructor and final process are done hurriedly. Are such cases, the recruitment committee sometimes overlooks the disadvantaged group issues. Not only minorities but also disable candidates are disregarded from the preferential system of recruitment. The time taking process also many tribal candidates go for other job, and they really don't care about this job. While selection process there are many criterions such as candidates should have a B.Ed. degree from authorised institution also appears as barrier to access for minorities and disable candidates. For the case of freedom fighter quota, this was actually due to the previous government's priority. DPE (Directorate of Primary Education) need to follow the Ministry's guideline and cannot avoid the political interest of the government. We have many minority candidates from Hindu who mostly seen as religious minority, but the fate of ethnic minority remained unchanged." (Respondent: TE-NM-01)

In the first layer of the extract the words 'time consuming' 'recruitment committee overlooks' 'disregarded' suggests the concurrent scenario of access issues of minority teacher educators. The system itself also contributing as a barrier in accessing in teacher education profession not only minorities about also candidates with disabilities. We can also reflect the long practiced bureaucratic mechanism which mainly hinder disadvantaged group while only benefiting the majorities. In the second layer of discursive practice, the participants mentioned about Hindu minority, but the word chosen 'we' while mentioning them. This reflects the respondent's closer ownership towards the Hindus even though their status is higher compared with ethnic minorities. The application of quota preference system which benefited one certain group, this phenomenon also taken as granted in the respondent's tone as mentioned 'previous government's priority'. From the social practice view, the extract is seen as obvious and clearer dominance of majority where tokenistic measure doesn't work at all. Thus, the broader social practice is also contributing to the factor of systematic exclusion. If any comprehensive initiatives are not taken, such fragmented system will never be changed, and exclusion will be produced again and again. These phrases can be viewed through the tenet of the permanence of racism, as the phe-

nomenon is deeply embedded within "merit-based" committees and "time-consuming" bureaucracies. In this context, systemic exclusion does not manifest as overt "hate"; rather, it is perceived simply as "the way things are done." Racism is ingrained in bureaucratic structures and practices, which are permeated by racial meanings and hierarchies that lead to the inequitable treatment of minorities (Byron & Roscigno, 2019).

Discourse Two: Ideological Disjuncture Resulting Legitimized Marginalization

The following interview data draws the second discourse where ideological disjuncture has repeatedly created legitimized marginalization:

"The immediate past government always tried to establish their political ideology that they are most favourable party for disadvantaged group but unfortunately the regime tried to favour people with stronger political connection. In Bangladesh education sector is the largest place of employment where we can see how govt. policies are implemented. For ethnic minority there is clear provision to provide preferential access but in reality, the teachers or teacher educators who got appointed are mostly selected based of the competitive recruitment process but not the preferential system. The notion of providing their right and access is merely seen. That's why you can see most of the teacher and teacher educator working in minority dominant areas comes from the majority group. In 2018 when govt. tried to implement the Textbook to be taught in minority language, the shortage of minority came into discussion. Ministry sometimes take initiatives but if there are not enough teacher from the concern community or if we don't have teacher educator from the minorities, how we can ensure the implementation? These issues are sometime not well connected" (Respondent: TE-NM-03).

In this extract, we can see the contradiction between political rhetoric and practical reality through specific semantic choices. The participant uses evaluative language such as "unfortunately," "merely seen," and "not well connected" to signal a critique of the state's performance. Grammatically, the use of rhetorical questions, such as "how we can ensure the implementation?", serves to highlight the logical fallacy in government planning, where policies are created without the necessary human infrastructure (minority teachers) to support them. The second dimension examines how this text is shaped by institutional mechanisms and intertextuality. The respondent directly engages with the discourse of "preferential access" (quota systems) and "competitive recruitment process," which are central to Bangladesh's civil service and educational hiring frameworks. There is a clear sense of intertextuality as the speaker refers to the 2018 government initiative regarding minority language textbooks: the text gains meaning by being positioned against this specific historical event. The third dimension explains these textual and discursive patterns within the broader context of power and hegemony in Bangladesh. The participant describes a system where "merit-based" competitive recruitment effectively functions as a tool for the majority group to maintain dominance. This points to a social reality where systemic barriers prevent ethnic minorities from accessing the very "rights" promised by the state. The mention of the 2018 textbook policy illustrates a "top-down" approach to governance where the Ministry takes initiatives that look inclusive on paper but fail in practice due to a lack of investment in minority human capital. The findings in the above extract strongly align with the CRT tenet of Interest Convergence which posits that progress of the marginalized groups occur only when it aligns with the interest of dominant group (Starck et al., 2024). The non-minority respondent's critique of the 2018 textbook policy illustrates it perfectly. While the policy serves as a symbolic gesture of inclusion for the state, the lack of 'minority human capital' ensures that the ac-

tual power structure remained unchanged. We can view it such 'top-down' approach demonstrates that such initiatives are often designed to maintain the state's positive image rather than to facilitate genuine systemic equity (Christensen, 2007).

On contrary to the previous extract one respondent from minority group unfolded his opinion as:

"Among the PTI Instructors, we (minority) are very few in number. If the recruitment criterions were not so strict then there might be more tribal instructors in PTIs. One problem is many graduates from our community don't have B.Ed. degree and also, they don't know very well about PTIs. There are many teachers from us, but the number is not sufficient enough in many hilly schools. Our students face difficulties to learn Bangla language and this also a big problem in primary schools. I also saw the books written in Chakma, Marma, Garo, Tripura and Sadri languages but we don't have teacher trainer in PTIs from those communities except Chakma. If there was teacher trainer from those community, then they can train those teachers. I think we need to decide first what ministry actually want to do with us? (Respondent: TE-EM-01)."

Through the lens of Fairclough's (2001) three-dimensional model, the minority respondent illustrates how institutional frameworks systematically normalize the exclusion of ethnic minorities. At the textual level, the respondent used "we (minority)" builds a collective identity rooted in marginalization, while labelling recruitment criteria as "strict" reframes standard bureaucratic hurdles as active systemic barriers. Rubin (2021) similarly asserts that minorities tend to build collective identities rooted in marginalization by erecting boundaries to protect their values while reframing these bureaucratic hurdles. A breakdown in discursive practice is further evident through a lack of intertextuality; despite the publication of textbooks in minority languages, the absence of community specific trainers in PTIs with the sole exception of the Chakma reveals a significant disconnect between policymaking and its practical execution (Ahmed, 2024). To better understand this phenomenon, we may refer to the CRT tenet of interest convergence, which suggests that Bangladesh's formal recognition of minority languages serves as a symbolic gesture of progress while avoiding substantive structural changes. Consequently, at the level of social practice, the respondent's final question regarding the ministry's true intentions challenges institutional hegemony, implying that rigid entry requirements and recruitment obstacles are not merely administrative oversights, but rather social practices that sustain majority dominance at the expense of minority educational realities. A similar phenomenon has been studied in the United States, where researchers found that social practices often normalize the status of powerful groups and facilitate their ability to sustain majority dominance (Pratto & Stewart, 2012).

The closing question, "What [does the] ministry actually want to do with us?" is a direct challenge to the state's intent. It suggests that the lack of representation is not an accident, but a potential lack of political will to achieve true inclusivity. This extract aligns with the CRT tenet of the voice of color, where the minority respondent identifies merit as a tool for majority dominance that maintains the status quo. Such a perspective is restated in many recent academic studies. Srijani Roy (2025) challenges that meritocracy functions as a potent ideology to legitimize inequality under an egalitarian surface, where merit is naturalized as innate ability rather than a reflection of caste, class, and accumulated capital. In another study, Jean Clarke et al. (2024) distinguish three discursive strategies utilized by leaders to uphold the meritocracy myth in academia, which reinforce gender inequality through the application of gender-neutral language and individualization. This these findings also appeared to be similar to Bangladesh perspective too.

Discussions and Reflective Remarks

This study reveals that the systemic exclusion of teacher educators from minority backgrounds in Bangladesh is sustained through two interrelated discourses: tokenistic inclusion steering systematic exclusion and ideological disjuncture resulting in legitimized marginalization. These discourses, emerged from both minority and non-minority participants extracts, expose a profound chasm between de jure policies of inclusion and de facto practices of exclusion, rooted in the socio-political apparatus in Bangladesh. This finding is consistent with Wodak (2007), as that study revealed a gap between official inclusion policies and actual exclusion practices in EU organizations. Another study by Atkins (2016) also examined how inclusive education practice can unintentionally reproduce forms of exclusion and marginalization. The analysis of Discourse One demonstrates how ostensibly inclusive policies, such as quota systems, function paradoxically as instruments of exclusion. The formal existence of quotas for ethnic minorities creates an institutional facade of equity, while in practice, recruitment is dominated by a "competitive process" (Respondent: TE-EM-02) that demands adherence to majoritarian norms. The recurring beneficiary of preferential treatment is revealed to be the "freedom fighter" quota, a category aligned with the nationalistic majority. This selective application of reservation mechanisms illustrates what can be termed performative inclusion where policies are enacted not to redistribute opportunity but to legitimize the existing social order. The discursive practice here is crucial. The non-minority participant's explanation (Respondent: TE-NM-01) framing exclusion as a consequence of bureaucratic delay ("time-consuming procedure") or minority candidates' alleged disinterest ("they really don't care") serves to naturalize inequitable outcomes. Scholars argue that liberal equal opportunities policies fit comfortably with the interests of the dominant educational, economic and social order and function to select marginalized individuals for mobility within the existing system rather than transforming it (Lynch, 1997). The similar scenario also viewed in the context of Bangladesh were dominant belief always fits in terms of policies but approach towards minorities aimed only to provide a gateway of mobility but not transformation of the ongoing bias. It shifts blame from systemic bias to procedural inefficiency or minority deficit, thereby depoliticizing exclusion. Conversely, the minority participant's use of collective pronouns ("we are only three persons") and passive resignation ("we have taken it as... our fate") points to an internalized marginalization, where tokenistic measures lead to fragmentation rather than solidarity. This discourse circulates within a colonial legacy of "merit," where standardized criteria (like a mandatory B.Ed. degree from authorized institutions) become structural barriers, systematically filtering out minorities while upholding a myth of neutrality. Discourse Two further unpacks this systemic failure by highlighting an ideological disjuncture between political rhetoric and material practice. The state publicly commits to inclusivity, as seen in initiatives like minority-language textbooks (Respondent: TE-NM-03), yet simultaneously fails to cultivate the necessary human infrastructure minority teachers and teacher educators to implement such policies. This disjuncture is not a failure of planning but a feature of governance. As one participant critically notes, policies are "not well connected" (Respondent: TE-NM-03), creating a cyclical problem: a lack of minority teachers is cited as the reason for the failure of inclusive policies, yet the recruitment system itself perpetuates that very scarcity. However, in other cultural contexts, different scenarios emerge; for instance, Ingersoll et al. (2019) studied schoolteachers in the USA and found a higher turnover of minority teachers despite successful recruitment efforts. Consequently, Bangladesh could adopt similar initiatives to recruit more teachers and teacher educators from minority backgrounds while also addressing the systemic issues that hinder their retention.

This discourse legitimizes marginalization by framing it as a practical, rather than political, problem. The minority participant's poignant question, "what ministry actually want to do with us?" (Respondent:TE-EM-01), challenges the state's underlying intent. It suggests that the "strict" recruitment criteria and the absence of minority teacher trainers are not oversights but symptoms of a hegemonic social practice. The system maintains majority dominance by controlling the gates to the profession while outsourcing the blame for exclusion to minorities perceived lack of qualifications or to the complexities of bureaucracy. This mechanism exemplifies the Critical Race Theory tenet of the critique of liberalism, where "neutral" bureaucratic standards function as a colourblind veil that masks systemic exclusion. Scholars like Inefuku (2021) also found similar prevalence of racism through 'neutral' standards that mask racial bias which prioritizes white supremacy in United States. Through a Critical Discourse Analysis lens, this practice is naturalized via institutional hegemony, where the language of merit and policy effectively shifts agency away from the state and places the burden of underrepresentation on the marginalized groups themselves (Mijar & Giri, 2025).

The intertextual reference to specific minority languages (Chakma, Marma, etc.) alongside the admission that there are no trainers from those communities starkly illustrates how symbolic gestures (multilingual textbooks) are hollow without commensurate investment in minority human capital. Together, these discourses reveal a self-reinforcing cycle of exclusion. Tokenistic measures (Discourse One) provide ideological cover, allowing the state to claim inclusivity while operationally defaulting to "meritocratic" norms that favour the majority. The resulting ideological disjuncture (Discourse Two) then legitimizes the status quo, as the failure of inclusive policies is blamed on a lack of "available" minority candidates—a lack produced by the very system claiming to address it. This cycle is embedded within Bangladesh's broader socio-historical context, where colonial administrative legacies intertwine with post-independence political priorities to consolidate the cultural and professional dominance of the majority. Ultimately, the discussion points to a need to move beyond tokenism and disjointed policy initiatives. Meaningful inclusion requires a fundamental restructuring of recruitment discourses and practices. This would involve not only the faithful implementation of quotas.

Limitations of This Study

This study acknowledges several inherent methodological limitations that contextualize its findings. A critical consideration is the selective nature of the Critical Discourse Analysis employed. The choice of texts and participant responses is inevitably guided by the researcher's analytical focus, making it difficult to claim a purely 'objective' standpoint. While the inscriptions of these texts provide a rich, contextualized perspective, their insights are necessarily bounded by the study's specific scope and theoretical horizon. Several pragmatic constraints further delineate the boundaries of this research. First, the extremely limited population of minority teacher educators in Bangladesh restricts the generalizability of the findings. To maintain a balanced sample design, the number of non-minority participants was also intentionally limited, which may not fully capture the spectrum of majority perspectives. Second, the absence of direct voices from key policy and decision-makers curtails a holistic understanding of the institutional logic behind exclusionary practices. Third, reliable longitudinal data on recruitment and professional access is only available from 2006 onward, following a major restructuring of the Primary Training Institute (PTI) organogram, thus limiting historical analysis. Finally, as noted by Rahmat (2021), the tendency within minority studies to focus on aggregate challenges can obscure intra-group disparities. This study, while highlighting systemic barriers, may not have fully captured the nuanced and differing experiences among various ethnic minority communities, which could yield different, more granular insights into the mechanisms of marginalization.

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Egyenlőség és kirekesztés: kritikai diskurzuselemzés a bangladesi kisebbségi tanárképzőkről

Banglades alkotmánya garantálja az egyenlőséget, oktatási rendszere azonban mély strukturális egyenlőtlenségeket tükröz. Annak ellenére, hogy a közszolgálatban és az oktatásban hivatalos kvótarendszer alapján zajlik a felvételi, az etnikai kisebbségek továbbra is marginalizált helyzetben vannak, különösen az oktatásban. Ez a helyzet olyan politikai kontextust tart fenn, ahol a pozitív diszkriminációt célzó intézkedések aránytalanul kedveznek a kiváltságos csoportoknak – például a szabadságharcosok leszármazottainak –, miközben a kisebbségek alkotmányos jogait elhanyagolják. A kritikai diskurzuselemzés (CDA) módszerét alkalmazva ez a tanulmány azt vizsgálja, hogy a tanárképzők toborzási gyakorlata hogyan tartja fenn az egyenlőtlenségeket, és hogyan legitimálja a tanárképzés a kirekesztést. A kisebbségi és nem kisebbségi származású, tanárképzésben dolgozó oktatókkal készített interjúk adatait, valamint a szakpolitikai dokumentumokat elemezve a kutatás azt vizsgálja, hogy az akadályok a bürokratikus hatékonyság hiányából vagy mélyebb társadalmi-strukturális egyenlőtlenségekből fakadnak-e inkább. A vizsgálat eredményei rámutatnak, hogy a kvótarendszer – bár papíron létezik – csupán szimbolikus szerepet tölt be, és alkalmazása következtelen. A bürokratikus merevség, az érzéketlen felvételi kritériumok és a burkolt diszkriminatív gyakorlatok szisztematikusan hátrányos helyzetbe hozzák a kisebbségi származású pályázókat, korlátozva ezzel hozzáférésüket és karrierlehetőségeiket. A tanulmány kiemeli az állami retorika és a valós élet közötti szakadékot, és azzal érvel, hogy a pusztán látszatintézkedésként alkalmazott befogadás csak fenntartja a strukturális egyenlőtlenségeket. Olyan újragondolt méltányossági rendszerre van szükség, amely lebontja a rendszerszintű akadályokat, biztosítja az elszámoltathatóságot, és összhangba hozza a politikát Banglades azon elkötelezettségével, hogy igazságosságot és befogadást biztosítson mindenki számára.

Kulcsszavak: *etnikai kisebbségek a tanárképzésben, kritikai diskurzuselemzés, egyenlőség és befogadás, Banglades*

What Helps Us Teach Here: Motivational and Contextual Factors Supporting EFL Teachers in Rural Vietnam

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This study explores the factors that facilitate the professional practice of English as a Foreign Language (EFL) teachers working in rural areas of Vietnam. Drawing on a phenomenological design, data were collected through in-depth semi-structured interviews with rural EFL teachers across multiple provinces. The analysis identified four interrelated facilitators that support teachers' work and professional identities: (1) teaching enjoyment and positive teacher-student relationships, which nurture a sense of purpose and emotional fulfilment; (2) a supportive work environment, including collegial solidarity and administrative understanding; (3) access to professional development and opportunities for career growth, which enhance competence and sustain long-term motivation; and (4) economic and emotional rewards from extra/private tutoring, which mitigate financial pressure and create a sense of stability. Framed through Self-Determination Theory, Positive psychology and Sociocultural perspectives, the findings show that these facilitators collectively contribute to teachers' autonomy, competence, and relatedness, enabling them to sustain professional commitment despite challenging rural conditions. The study highlights the value of recognising and strengthening existing local assets to improve teacher retention and instructional quality in rural Vietnamese schools.

Keywords: facilitator, EFL teacher, Vietnam, rural, lived experience

Introduction

Teacher quality is widely recognised as a crucial factor shaping educational outcomes, yet teachers working in rural and remote regions often face working conditions that differ substantially from those in urban areas. International research shows that rural teachers frequently contend with limited instructional resources, heavy workloads, restricted professional development opportunities, and high levels of work-related stress (Şahin, Soyulu, & Jafari, 2022; Hardman & Sandi, 2024; Huo, 2025). These constraints not only influence instructional quality but also shape teachers' motivation, identities, and retention.

In Vietnam, similar patterns have been documented. Studies on English as a Foreign Language (EFL) teaching highlight systemic challenges including curriculum overload, the dominance of high-stakes examinations, inadequate training opportunities, and persistent disparities between rural and urban schools (Pham, 2021; Phuong et. al, 2025; Tú, Dung, & Lan Anh, 2025). Research focusing specifically on rural educational contexts points to issues such as poor teaching facilities, limited English exposure, students' low proficiency, and in-

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sufficient access to professional development (Nguyen et.al, 2024). Consequently, much of the existing scholarship portrays rural EFL teaching primarily through a deficit lens, centring on barriers and constraints.

While these studies make an important contribution, scholars have warned that exclusive challenge-focus creates one-sided, partial accounts of rural teachers' work, by ignoring strengths like community ties or innovative practices (Gallo, 2020). Emerging research in teacher resilience and positive psychology in second language acquisition (SLA) emphasizes contextual factors like school culture, colleague relationships, and student interactions as socio-contextual influences on teacher wellbeing (Sulis et. al, 2024). Studies in rural education also suggest that teachers often draw on local knowledge, community connections, and intrinsic motivation to overcome contextual constraints (Leach & Bradbury, 2024). However, in Vietnam, empirical work that systematically examines facilitators of rural EFL teachers' professional practice remains scarce. Supportive factors are typically mentioned only briefly or embedded within broader discussions of challenges rather than being treated as a central analytical focus.

Addressing this gap is important for two reasons. First, identifying facilitators provides a more balanced and comprehensive understanding of rural teachers' lived experiences beyond deficit-oriented narratives. Second, insights into existing strengths can inform more context-sensitive policies and interventions, especially as Vietnam continues efforts to enhance the quality of English education under the National Foreign Languages Project.

To respond to this gap, the present study investigates the factors that facilitate the professional practice of EFL teachers in rural areas of Vietnam. Employing a phenomenological approach, the study foregrounds teachers' lived experiences and meaning-making processes, offering a nuanced account of the enabling conditions embedded within their professional contexts. Self-Determination Theory (Ryan & Deci, 2000) and sociocultural perspectives (Lantolf & Beckett, 2009) inform the analysis, providing a framework for understanding how autonomy, competence, and relatedness are supported in rural settings.

Accordingly, the study addresses the following research question:

1. *What facilitators to their professional practice do EFL teachers in rural areas of Vietnam perceive or encounter?*

The article proceeds with a review of literature on rural EFL teaching, followed by an outline of the methodology. The findings are then presented across four thematic facilitators, and the article concludes with a discussion of implications for teacher development and educational policy.

Literature Review

Rural Education Context

Rural education worldwide faces persistent challenges that affect both teachers and students. Rural schools often operate under constrained conditions, including limited financial and teaching resources, inadequate infrastructure, and restricted access to technology and internet connectivity (Monk, 2007; Mulkeen & Chen, 2008). Teachers in these areas frequently manage multiple subjects and responsibilities, often working in isolation without sufficient professional support or training. These challenges contribute to lower student achievement and limited learning opportunities compared to urban counterparts, particularly in subjects requiring high levels of language exposure, such as English as a Foreign Language (EFL).

Teacher shortages in rural regions are a global concern. In many countries, rural schools struggle to attract and retain qualified teachers due to factors such as geographic isolation, limited professional development op-

portunities, and lower salaries (Monk, 2007; Mulkeen & Chen, 2008). The lack of qualified teachers can exacerbate educational inequities, as students are often taught by instructors who may not have specialized training in specific subjects.

Student outcomes in rural schools are closely linked to these systemic constraints. Research consistently shows rural students generally have more limited exposure to second languages than urban peers, driven by resource disparities, fewer qualified instructors, and reduced extracurricular opportunities (Sridhar & Lourembam, 2025). In addition, rural learners' access to learning resources, parental support, and opportunities for authentic language use is often limited, which negatively affects their motivation and language competence.

In Vietnam, rural-urban disparities in education are particularly pronounced. Schools in rural areas face challenges related to staffing, curriculum implementation, teaching resources, and infrastructure. Rural students in Vietnam often demonstrate lower English proficiency due to limited exposure to the language in and outside school (Pham, 2021). Large class sizes, shortages of qualified English teachers, and curriculum constraints hinder teachers' ability to implement interactive, communicative approaches (Vu, 2024). Local conditions, including inadequate facilities and instructional materials, and limited parental engagement, further shape the teaching and learning environment in rural schools (Bui, Nguyen & Nguyen, 2025).

Understanding these contextual factors is essential for examining the professional experiences of English language teachers in rural Vietnam. Teachers must navigate multiple constraints while fostering students' language learning, often relying on personal motivation, creativity, and community connections to overcome systemic challenges. Considering the global and Vietnamese perspectives provides a comprehensive backdrop for investigating how rural English teachers negotiate these complex educational contexts.

EFL Teaching in Vietnam

English language teaching in Vietnam has undergone substantial transformation over the past two decades, driven by national economic reforms, globalization, and the government's recognition of English as a key driver of international integration. However, despite ambitious policies such as the National Foreign Languages Project (NFLP), the realities of classroom teaching, particularly in rural areas, continue to reflect deep systemic challenges that shape teachers' professional practice.

One overarching issue concerns the dominance of high-stakes testing and a curriculum that remains heavily exam-oriented. As Dang & Norris (2024) note, English instruction in Vietnam is largely shaped by grammar-based examinations that prioritize accuracy, form, and test-taking strategies over communicative competence. This exam-driven culture leaves teachers with limited autonomy and constrains their ability to implement interactive or student-centered pedagogies. For rural teachers, who often work with students of lower proficiency and reduced exposure to English, the pressure of preparing learners for high-stakes tests can be particularly overwhelming.

At the same time, many English teachers, especially those in rural settings, face constraints in accessing meaningful professional development. Although national initiatives aim to enhance teacher quality, research indicates that training programs often remain theoretical, short-term, or insufficiently contextualized for rural needs. Rural teachers frequently report limited opportunities for sustained mentorship, peer collaboration, or in-service workshops that address their specific challenges, such as large mixed-ability classes, limited instructional time, and students' low English input outside school (Nguyen & Phan, 2025).

Access to teaching materials and digital technology represents another major barrier. While urban schools increasingly benefit from multimedia equipment, internet-based resources, and updated textbooks, rural schools often lack basic facilities such as functional projectors, language labs, or reliable internet connectivity

(Nhu, Keong & Wah, 2024). Teaching materials may be outdated or insufficient in quantity, and teachers have few opportunities to supplement them with authentic resources. These material shortcomings reduce the effectiveness of communicative teaching methods and limit students' exposure to naturalistic English input.

Teacher-student interactions also reflect contextual tensions. Rural students frequently exhibit low confidence, limited vocabulary, and minimal exposure to English outside the classroom, making communication-oriented tasks challenging. Numerous studies indicate that Vietnamese students, particularly in rural areas, hesitate to speak English due to fear of errors, amplified by exam-oriented teaching that stresses accuracy over fluency (Khanh & Ngoc, 2022). Motivation is shaped by socioeconomic factors, as rural students often prioritize employment-ready subjects and “mainly rely on formal language education at school” because English seems less relevant to their local context (Pham, 2021, p. 41).

Collectively, these challenges highlight the complex and resource-constrained environment in which rural EFL teachers in Vietnam work. Existing research predominantly emphasizes structural and pedagogical obstacles, leaving a gap in understanding the positive, enabling factors that support teacher resilience, competence development, and professional identity. By exploring teachers' lived experiences, particularly what sustains and motivates them, this study contributes to a more balanced and holistic understanding of rural EFL teaching in Vietnam.

Theories of Teacher Motivation, Teacher Resilience and Positive Psychology

Self-Determination Theory (SDT; Ryan & Deci, 2000) provides a foundational framework for understanding teacher motivation. SDT posits that individuals experience optimal motivation when three basic psychological needs are met: autonomy (a sense of volition), competence (feeling effective), and relatedness (a sense of belonging and connection). In language education, these needs influence teachers' engagement, persistence, and instructional creativity. When contextual factors support these needs (through collegial support, meaningful professional development, and positive interactions with students), teachers are more likely to demonstrate intrinsic motivation, professional satisfaction, and sustained commitment to their work. Conversely, environments characterized by rigid curriculum demands, limited resources, and social isolation can undermine internal motivation and contribute to burnout.

Sociocultural perspectives, rooted in the work of Vygotsky and extended in applied linguistics by Lantolf and Beckett (2009), emphasize that learning and professional practice are inherently social and contextually mediated. From this perspective, teachers' knowledge, skills, and professional identities are not developed in isolation but emerge through interactions with students, colleagues, administrators, and the broader community. In the context of rural EFL teaching in Vietnam, sociocultural theory (SCT) provides a lens for understanding how facilitators, such as collegial support, community engagement, and collaborative problem-solving, are embedded within social and institutional structures. By foregrounding teachers' lived experiences, this study applies a sociocultural approach to examine how relational and contextual factors enable teachers to sustain motivation, exercise autonomy, and enact effective teaching practices despite the constraints of rural educational environments.

Complementing SDT and SCT, recent scholarship in applied linguistics and educational psychology has turned toward teacher resilience and positive psychology to understand how teachers navigate adversity. Mercer and MacIntyre (2014) introduce positive psychology to second language acquisition (SLA) by highlighting character strengths (e.g., resilience, grit), positive emotions (e.g., enjoyment), and well-being models to counter deficit-focused research and foster flourishing amid challenges. These studies suggest that teachers' emotional experiences, such as enjoyment, confidence, and a sense of professional growth, play a critical role

in sustaining their instructional practices. Resilience is conceptualized not as a fixed trait, but as a dynamic process shaped by personal attributes and environmental affordances, including supportive leadership, collegial networks, and constructive teacher-student relationships.

Integrating SDT, SCT, positive psychology, and resilience research provides the conceptual foundation for the present study, which seeks to explore the facilitators, rather than only the challenges, that support professional practice among EFL teachers in rural Vietnam.

Facilitators of Teacher Practice

Understanding what enables teachers to thrive has increasingly become an important area in teacher research. In this study, “facilitators” refer to *the supportive conditions, personal resources, relational dynamics, and contextual affordances* that help teachers sustain their professional practice. These may arise from the external work environment (e.g., supportive colleagues, availability of resources), interpersonal relationships (e.g., positive interactions with students, mentors, and administrators), or internal psychological factors (e.g., intrinsic motivation, sense of purpose, professional identity). The concept of facilitators is closely related to positive psychology, which identifies several key factors that enable effective teaching amid adversity, including resilience, positive emotions, character strengths, self-efficacy, and supportive relationships (Mercer & MacIntyre, 2014). In rural settings in particular, these factors often compensate for structural disadvantages such as limited resources, isolation, or institutional constraints.

Facilitators to teachers’ professional practice may include supportive professional relationships, such as collegiality, mentorship, and encouragement from school administrators. Resource-based supports also play a role, including adequate teaching materials and access to meaningful professional development opportunities. In addition, psychological factors, such as intrinsic enjoyment of teaching, a strong sense of competence, self-efficacy, and resilience, help sustain teachers’ motivation and effectiveness. Finally, student-related motivators, including positive interactions with learners, visible student progress, and supportive community values, further contribute to a favourable teaching environment. These dimensions collectively shape how teachers navigate and sustain their work, particularly in settings where external conditions may be less favourable.

Several key factors consistently emerge as crucial in supporting and sustaining teachers, particularly in challenging environments. Chief among these is strong collegial and community support. Azano and Stewart (2015) noted that in rural U.S. contexts, the supportive relationships among colleagues and the familiarity found in tight-knit communities helped teachers feel valued. This sense of belonging effectively counterbalanced the difficulties of professional and geographic isolation. Equally motivating are positive teacher-student relationships. Marotz and Lawson (2007) suggest that professional recognition is a key factor in teacher commitment, whereas those who perceive themselves as undervalued are significantly more likely to exit the field. For rural educators, this is often compounded by a deep sense of community connection and relational closeness with students, which Tieken (2014) identifies as a sustaining element of their daily work.

In a global systematic review, Yang et al. (2024) examined the diverse factors that impact the career decisions of rural educators across different regions. Their analysis categorized the drivers of teacher retention into six primary domains: individual traits, domestic circumstances, classroom and student dynamics, the organizational culture of the school, integration within the local community, and the availability of social support.

While international scholarship has begun to document enablers of teacher practice, research in Vietnam has primarily focused on challenges, such as resource shortages, large mixed-ability classes, limited English exposure, and exam-oriented teaching requirements. Existing studies tend to emphasize systemic barriers and

professional struggles rather than what helps teachers thrive. Understanding facilitators can contribute to more balanced, strength-based analyses of teachers' lived experiences. It can also support policy development aimed not only at alleviating difficulties but also at reinforcing the positive conditions that help rural EFL teachers succeed. Thus, examining facilitators in Vietnam's rural EFL context serves an important function: it brings into view the resources, strategies, and relational dynamics that enable teacher agency and professional flourishing, thereby addressing a largely unexplored dimension of rural English-language education.

Methodology

Participants and Procedure

The participants include EFL teachers at the primary, secondary, and high school levels. They are natives of remote regions of Vietnam. Their ages range from 24, with a minimum of two years of teaching experience, to 49, with a maximum of 27 years of teaching experience. The participants included 20 teachers from provincial areas and 4 from mountainous regions; 21 were female and 3 were male. Participant recruitment involved collaboration with educational institutions. Specifically, the researchers partnered with local schools or educational organizations in rural Vietnam, and worked with school administrators and educational authorities to obtain permission and assistance in reaching out to EFL teachers in these regions.

The participants who are English teachers from rural areas across Vietnam were contacted and provided with an Information and Consent sheet, along with documents for data processing permission. Participation was voluntary, anonymous, and participants could withdraw at any time. Interviews were planned face-to-face but, due to geographical distances, many were conducted online via Microsoft Teams or Zoom. At the start of each interview, participants were reminded of the study details, and with their consent, signed the forms either in person or via email. Interviews were audio-recorded with prior notice and later transcribed for coding.

To explore the perspectives of EFL teachers in rural Vietnam using a phenomenological approach, semi-structured interviews were conducted. This method, common in qualitative research, uses a set of open-ended questions (topic guide) while allowing flexibility for new themes to emerge (Dahlberg & McCaig, 2010). Participants first answered demographic questions (e.g., age, teaching experience, education, school location) and background questions (e.g., teaching load, grade level) to provide context. The researchers also shared brief personal information to build rapport.

After establishing rapport and collecting demographic information, the interview proceeded to more detailed questions concerning participants' professional lives. These questions explored the nature of their daily work, their interactions with students, parents, colleagues, and school leaders, and their broader experiences within the rural school environment.

Following the contextual questions, the interview moved to more direct prompts focusing on teachers' subjective experiences in their rural teaching contexts. Participants were asked what they enjoyed most about their work as well as the difficulties they encountered in rural schools. These questions were designed to elicit personal reflections on both the positive and challenging dimensions of their professional lives, encouraging participants to articulate their feelings, motivations, and struggles in their own words. This stage of the interview provided rich, experiential data that contributed to a deeper understanding of how teachers made sense of their lived experiences in rural settings.

Data Analysis

In this study, thematic analysis as outlined by Virginia Braun and Victoria Clarke (2006, 2019) was used to analyse the semi-structured interview data. The study adopts a reflexive approach to thematic analysis, in which themes are actively generated through the researcher's interpretative engagement with the data. This approach aligns with the phenomenological aim of exploring participants' lived experiences and the meanings they attribute to those experiences. The researchers first transcribed the interviews verbatim and repeatedly read the transcripts to immerse in the data and identify recurring patterns, key points, and noteworthy responses. During this process, the researchers focused not only on what participants said but also on the meanings underlying their descriptions of teaching in rural contexts.

Coding was conducted inductively, allowing concepts and patterns of meaning to be identified directly from the data rather than imposing predetermined categories. Codes were gradually developed to capture significant aspects of teachers' experiences, perceptions, and interpretations of their professional lives in rural Vietnam. Similar codes were grouped into broader themes that represented shared patterns of meaning across participants' lived experiences.

Consistent with a reflexive thematic analysis approach, theme development was an interpretative process in which the researchers actively engaged with the data to construct meaningful patterns rather than simply identifying surface-level topics. The researchers continuously reflected on how personal perspectives and prior knowledge might influence interpretation. To maintain analytical rigor, the researchers attempted to bracket prior assumptions and remain attentive to participants' own descriptions and meanings throughout the analysis.

The researchers then interpreted the data within each theme, exploring nuances, variations, and richness in teachers' experiences. Cross-case comparisons were conducted to ensure credibility and consistency, identifying recurring patterns as well as unique perspectives. Finally, the findings were synthesized into a coherent narrative, illustrated with quotes from participants to validate interpretations and demonstrate how themes were grounded in teachers' lived experiences.

Findings

After data analysis, four main themes are emerged: *teaching enjoyment and student relations; supportive work environment; professional development and career growth; economic and emotional rewards from extra/private tutoring*. These favourable conditions make their work easier or more effective.

Sub-themes	Main themes
Teaching English is inherently interesting; Nice, respectful, polite, sincere, and obedient students; Teachers derive happiness from supporting students Empathy for students' disadvantages as a source of teacher motivation Student engagement stemming from resource constraints	Teaching enjoyment and student relations
Supportive leaders Good co-workers Supportive working environment Lower cost of living as a contributor to teachers' work-life balance Supportive natural and environmental conditions Less demanding parental and institutional expectations	Supportive work environment
Professional development opportunities Better coursebooks Positive innovations from the government	Professional development and career growth
Financial benefits from tutoring and extra classes Freedom and happiness in extra/private tutoring classes	Economic and emotional rewards from extra/private tutoring

Table 1. Facilitators to their professional practice for EFL teachers in rural Vietnam

Teaching Enjoyment and Student Relations

A prominent positive experience for EFL teachers in rural schools is the enjoyment derived from teaching, closely linked to interactions with students. In this study, teaching enjoyment and student interactions are merged into a single theme, as children naturally motivate teachers and bring daily joy.

Many teachers expressed satisfaction in witnessing students' progress, particularly as they gradually gain confidence and actively participate in English lessons. As Khuong noted, students initially hesitant to speak gradually became more confident and engaged, which she described as *"incredibly rewarding."* Similarly, Tap highlighted the warmth of student-teacher relationships: students often check on teachers' well-being and are treated almost like family.

Teachers also experience pride when students show curiosity, ask questions, and demonstrate learning growth, reinforcing teachers' professional commitment. Tan reflected, *"Even if I can help my students grasp just a small piece of knowledge, it brings me joy to see them motivated and understand the meaning of learning."*

The presence of nice and obedient students further enhances this sense of fulfillment, as it fosters a positive classroom atmosphere where teachers feel respected and valued. Rural communities often emphasize values such as respect for authority and strong family ties. These cultural norms can lead to students exhibiting more polite and obedient behavior towards teachers. Mienobserved, *"Most students in rural areas are friendly, respectful, and well-behaved toward their teachers,"* while Lan added that school violence is less common than in urban areas.

Besides being respectful, a sincere and caring nature is also prominent qualities of rural students. Participants observed that many students come from simple farming families, which shapes their honesty and politeness. One teacher noted, *"Most students in rural areas are well-behaved, honest, and polite"* (Kim). Another

shared “Most students come from humble farming families, which also shapes their personalities - simple and sincere” (Hau). A third teacher added, “students here are more affectionate, polite, and respectful toward teachers. If a student’s family has vegetables, they often give them to the teacher; when the teacher speaks, the students listen and follow instructions.” Such behaviours foster positive teacher-student interactions, increase teachers’ professional satisfaction, and motivate them to invest further in their teaching.

Additionally, the dynamic and interactive nature of language teaching, incorporating storytelling, communicative activities, and real-life tasks, adds to teachers’ enjoyment. Tan explained that applying new pedagogical approaches to engage students brought her “great joy” and reinforced her sense of making a difference.

A significant factor supporting teachers’ professional motivation is their compassion for students, especially their awareness of the disadvantages rural learners face in accessing English-learning materials and supportive learning environments. One participant (Tap) shared that their “love for students grows stronger, especially because they are so deprived of learning resources,” which in turn fuels a personal passion to improve teaching quality and provide students with “the most accessible ways to learn.” This empathy transforms hardship into motivation, as teachers perceive students’ challenges as opportunities to refine their own practice and further develop their professional competence.

Another facilitator identified is the heightened student engagement in rural classrooms, which, surprisingly, stems from the lack of technology. Participants noted that rural students often have limited access to information technology and extracurricular learning opportunities, so when teachers incorporate technology into lessons or introduce new concepts, students respond with remarkable enthusiasm. One teacher shared, “Rural students have less access to information technology than urban students, so when I use technology in my lessons, they get much more excited” (Kim). Another added, “The knowledge I teach opens up new horizons for them because they don’t have the opportunity to attend extra classes like in the city. Most of the words they know come mainly from the teacher” (Lan). This high level of student curiosity and appreciation not only energizes teachers but also inspires them to continually improve their instructional practice.

Overall, these emotional connections with students not only strengthen teachers’ passion for teaching but also sustain their commitment despite the challenges of working in rural contexts. These accounts reveal that emotional fulfillment derived from student engagement plays a vital role in shaping teachers’ day-to-day teaching experiences.

Supportive Work Environment

A supportive work environment is crucial for shaping the professional experiences of EFL teachers in rural Vietnam. Many teachers receive encouragement and guidance from school leaders and colleagues, helping them navigate the challenges of rural teaching. School leaders play a central role by setting realistic expectations, recognizing teachers’ efforts, fostering professional growth, and providing opportunities for training and development. As Hao noted, her school “promotes a positive and supportive atmosphere...creating opportunities for teachers to pursue professional development, participate in training programs, and take part in various projects.”

Supportive leadership often extends beyond administrative duties. For instance, Mien described her principal as a mentor who fostered a strong sense of community and advocated for teachers’ rights, ensuring favorable working conditions. Recognizing the importance of English, school administrations also encourage language initiatives, organize competitions, and create opportunities for students to use English, enhancing engagement and teaching effectiveness (Lan).

Collaboration with colleagues further strengthens this supportive environment. Teachers benefit from sharing experiences, exchanging strategies, and receiving emotional encouragement. Huy described her workplace as “*young and dynamic*,” while Sanh noted that colleagues treat each other “*like family, supportive, united, and always willing to help one another*.” The cooperative nature of rural schools, often reinforced by fewer staff and stable teaching positions, reduces competition and fosters camaraderie (Huong).

Several participants noted that the lower cost of living in rural areas serves as a supportive factor that helps them maintain balance in their personal and professional lives. Teachers shared that daily expenses, such as food, housing, and transportation, are significantly more manageable compared to urban centres. One teacher explained, “*In rural areas, the cost of living is lower, so it’s easier for me to maintain a balanced life and I don’t face too much financial pressure*” (Khuong). This reduced financial burden allows teachers to focus more on their teaching responsibilities and overall well-being, contributing positively to their professional sustainability.

Participants also highlighted the rural environment as a facilitator that enhances their teaching experience. The clean air, peaceful surroundings, and absence of heavy traffic contribute to a sense of physical and psychological comfort. As one teacher described, “*The environment here is healthy, the air is fresh, and there is no traffic pressure like in the city*” (Kim). Such environmental qualities help teachers feel more relaxed and energised, which they believe supports their ability to perform effectively in the classroom and maintain long-term commitment to their profession.

Participants described the rural teaching environment as one in which they were subject to limited evaluation based on students’ examination results and faced little expectation to compete for high scores. Participants also reported that parents generally held modest academic expectations for their children and were minimally involved in monitoring academic achievement, resulting in little pressure on teachers to produce outstanding results. In addition, competition among teachers was described as largely absent, as student scores were not used to compare or rank teachers within the school. As one participant noted, “*There aren’t many expectations from parents or the school leaders, and we don’t have to compete or chase high scores*,” while another explained, “*Here, I’m not under pressure to achieve high test scores, so I can teach more comfortably and don’t constantly worry about exam results*.” Such relaxed expectations allow teachers to focus on meaningful teaching, exercise professional autonomy, and maintain well-being, making it easier to sustain commitment and creativity in their instructional practice.

Overall, a positive work environment, characterized by supportive leadership, collegiality, and collaborative practices, not only enhances teacher well-being but also sustains professional commitment. In rural contexts, where teachers may face isolation and limited resources, such institutional and social support is vital for maintaining motivation and passion for teaching.

Professional Development and Career Growth

In recent years, Vietnam’s Ministry of Education and Training (MOET) has emphasized educational reform, particularly to enhance English language teaching. Central to this effort is the introduction of updated English textbooks across all levels, allowing schools to select materials suited to their context. Teachers viewed these reforms positively, noting that the new textbooks are thematically organized, streamlined, and designed to develop students’ real-life communication skills (Khuong; Huong; Lan).

Alongside new materials, comprehensive teacher training programs support educators in implementing updated curricula effectively. These sessions familiarize teachers with content, strategies, and assessment methods, enhancing pedagogical skills, confidence, and instructional effectiveness. Teachers also value opportunit-

ies for collaboration and peer observation, such as monthly teaching demonstrations, model lessons, and provincial workshops, which foster professional growth and a sense of community (Khuong; Huong).

Beyond technical training, teachers emphasized the importance of networking with colleagues across schools and districts. Khuong highlighted that these meetings provide “*great opportunities to connect with fellow educators,*” while Huy noted that sharing teaching materials and experiences through these networks significantly contributes to professional development.

Overall, the combination of updated course materials and structured professional development reflects a strong commitment to improving English teaching quality in rural Vietnam. Teachers benefit not only from enhanced skills and resources but also from supportive professional networks that sustain motivation, engagement, and career growth.

Economic and Emotional Rewards from Extra/Private Tutoring

The growing demand for English in Vietnam, often referred to as “*English fever,*” has created numerous opportunities for EFL teachers to supplement their income through private tutoring and extra classes. With only three to four English lessons per week in the standard curriculum, many students and parents seek additional instruction, making tutoring a common practice. This not only helps students improve their language skills but also provides teachers, particularly in rural areas, where salaries are modest, with an important source of extra income. Huy remarked, “*Teaching English helps me maintain a basic standard of living... it provides a chance to improve my financial situation compared to teaching other subjects.*”

Extra classes are sometimes organized after school, allowing teachers to earn additional income. Mien explained that these sessions could provide 1-2 million VND (39-72 USD) per month, supplementing base salaries. Teachers can also work at licensed tutoring centers, preparing students for certification exams, further enhancing their earnings (Khuong). Government policies increasingly support teachers’ livelihoods, with additional financial assistance for newly graduated teachers and low-salary staff, as noted by Sanh.

Beyond financial benefits, private tutoring allows teachers more autonomy in curriculum and teaching methods. Dang emphasized, “*I also have complete freedom to decide on the curriculum, so it feels very comfortable.*” Teachers reported that this autonomy improves professional satisfaction and engagement with students, while also enhancing interpersonal skills and social intelligence. As Dang added, “*It feels as if I am spreading the language... that makes me feel I am contributing something meaningful to life.*”

Overall, extra teaching roles provide both economic and professional opportunities for EFL teachers in rural Vietnam. They allow teachers to supplement modest salaries, exercise curriculum autonomy, deepen engagement with students, and experience personal and professional fulfilment.

Discussion

The findings show that, despite the constraints of rural teaching contexts, EFL teachers identified several factors that sustained and enhanced their professional practice. Four key facilitators emerged: *teaching enjoyment and positive student relations*, which reflect the intrinsic motivation gained from meaningful classroom interactions; a *supportive work environment*, where collegiality and encouragement from school leaders foster belonging and recognition; *professional development and career growth*, which strengthen teachers’ competence and sense of legitimacy; and *extra income opportunities*, which ease financial pressures and indirectly support

teachers' commitment to the profession. Together, these facilitators illustrate how personal, institutional, and socio-economic factors interact to shape rural teachers' professional identities and resilience.

Teaching Enjoyment and Positive Student Relations

Teaching enjoyment and close student-teacher relationships emerged as a central facilitator of rural EFL teachers' professional commitment. Daily interactions marked by warmth, respect, and care provided strong intrinsic motivation and reinforced teachers' sense of purpose despite challenging working conditions.

This theme aligns with Self-Determination Theory (Deci & Ryan, 1985; Ryan & Deci 2000), which highlights intrinsic motivation arising from feelings of autonomy, competence, and relatedness. Teachers frequently described joy in watching students improve – experiences that strengthened their intrinsic satisfaction and contributed to a sense of “flow” (Csikszentmihalyi, 1990). Positive student behaviour also fulfilled the need for relatedness, enhancing teachers' well-being and persistence (Ryan & Deci, 2000).

Emotional connections with students acted as a protective buffer against stress, reflecting research showing that supportive student relationships enhance teacher resilience (Gu & Day, 2007). Even when facing limited resources or heavy workloads, teachers reported that students' progress and appreciation made the difficulties worth it.

The cultural dimension was equally significant. Teachers emphasized that rural students were “nice and obedient,” reflecting long-standing Vietnamese educational values rooted in Confucian traditions. Respectful behaviour is seen not only as good conduct but as evidence of effective teaching, which is a pattern observed in Vietnamese classroom culture (Trang & Anh, 2022). As shown in broader research (Spilt, Koomen & Thijs, 2011), positive student behaviour generates positive teacher emotions and higher job satisfaction. In this context, well-behaved students validated teachers' professional identity and affirmed their societal role. Teachers also perceived rural classrooms as calmer and more respectful than urban ones. Through Social Comparison Theory (Festinger, 1954), such comparisons enhanced morale and strengthened teachers' sense of competence.

Additionally, teaching enjoyment was closely tied to pedagogical creativity. Teachers noted that interactive activities and communicative methods not only engaged students but also increased their own enthusiasm. This reflects Frenzel et al.'s (2009) model, in which teachers' enjoyment stems from appraising classroom events as successful and meaningful.

Teachers' compassion for disadvantaged students strengthens professional motivation, reflecting the relational and moral dimensions of teaching in resource-constrained contexts. Prior research suggests that working with marginalised learners fosters a heightened sense of responsibility and emotional investment, serving as a powerful intrinsic motivator (Alhassan et. al, 2025). Participants' awareness of students' limited access to English-learning materials elicited empathy and shaped a pedagogical purpose, viewing their work as a way to reduce educational inequity. Rather than seeing rural disadvantage as demotivating, teachers used it as a catalyst to enhance instruction, illustrating how compassion can foster agency, resilience, and professional growth.

Heightened student engagement further reinforces the reciprocal link between learner responsiveness and teacher motivation. Positive student behaviours, such as curiosity, attentiveness, and appreciation, directly contribute to teachers' professional fulfilment and instructional enthusiasm (Kengatharan, 2020). In contexts with limited technology or extracurricular learning, new instructional inputs become especially meaningful, eliciting excitement and a sense of pedagogical effectiveness. This aligns with Self-Determination Theory (Ryan & Deci, 2000), whereby competence and relatedness enhance intrinsic motivation. Students' curiosity thus not only improves classroom atmosphere but actively shapes teachers' professional identities and sustains long-term engagement.

In sum, teaching enjoyment in rural Vietnam arises from an interplay of intrinsic motivation, cultural expectations, positive student-teacher relations, and successful pedagogical engagement. These emotional and relational factors are central to sustaining teachers' identities and resilience.

Supportive Work Environment

A supportive work environment emerged as a key facilitator sustaining EFL teachers in rural Vietnam. Teachers emphasized that collegiality, approachable leaders, and emotional or practical support significantly enhanced their motivation, confidence, and well-being, serving as compensatory mechanisms that strengthened their professional identity.

Leadership support was central. Many teachers described principals as understanding and encouraging, offering flexibility and recognition that reduced stress and fostered initiative. This aligns with research showing that trust in school leadership builds a positive organizational climate and strengthens teacher efficacy (Tschannen-Moran, 2009), whereas authoritarian or bureaucratic leadership diminishes autonomy and motivation (Hoy & Miskel, 2013). While not all schools offered such support, teachers who felt appreciated reported greater commitment and satisfaction.

Collegial relationships formed another vital foundation. Teachers valued colleagues who shared resources, assisted with lesson planning, and provided emotional encouragement. This sense of collective efficacy (Bandura, 1997) fostered belonging and reduced burnout (Collie, Shapka & Perry, 2012). However, collaboration was sometimes hindered by workload or the physical distance between school campuses, leading to occasional isolation.

Social and emotional support also played a significant role. Teachers often shared personal and professional concerns with colleagues, benefiting from overlapping community networks that extend beyond school boundaries. In Vietnam's collectivist cultural context, harmonious relationships enhance commitment and provide emotional stability. This aligns with research showing that relational and emotional support, through recognition, responsiveness, and shared problem-solving, strengthens self-efficacy and professional motivation (Brouwers, Evers & Tomic, 1999).

Rural schools' smaller size further fosters close-knit professional communities, emphasizing cooperation over competition. Prior research shows that cooperative cultures foster shared goals, trust, and mutual support, reducing isolation and building collective efficacy, which reinforces teachers' identity as collaborative professionals rather than isolated actors (Rechsteiner et al., 2025). Teachers reported that interdependence was both a practical necessity and a meaningful professional norm.

The finding that a lower cost of living in rural areas supports teachers' work-life balance highlights the role of economic factors in teacher retention and well-being. With reduced financial pressures, teachers can devote more time and energy to instructional planning, classroom engagement, and personal development rather than basic needs. This reflects Maslow's hierarchy of needs, which suggests that fulfilling physiological and security needs is a prerequisite for higher-level motivations, including professional growth and self-actualization (Maslow, 1943). In rural contexts, the ability to manage everyday expenses fosters stability and well-being, supporting long-term commitment and teaching effectiveness.

Participants' reflections highlight how physical and psychological comfort facilitates teaching. Clean air, serene surroundings, and the absence of urban stressors enhance relaxation, energy, and job satisfaction. Interaction with natural environments, such as green spaces, has been linked to improved mental health and reduced stress (Bettmann et al., 2024). Teachers viewed the rural environment as enabling sustained professional engagement and long-term commitment to students.

Low external pressure from parents, school leaders, and high-stakes exams also emerged as a facilitator. Unlike urban contexts, relaxed expectations allowed teachers to focus on meaningful teaching and exercise creativity. This aligns with research on teacher autonomy and motivation, showing that reduced external pressure enhances job satisfaction, intrinsic motivation, and professional agency (Ryan & Deci, 2000). By alleviating stress from performance evaluation, rural contexts provide conditions for teachers to engage more deeply with students and invest in professional development, highlighting the importance of supportive policy and contextual factors for sustaining teacher well-being and effectiveness.

Overall, the findings show that effective leadership, collegial cooperation, and relational care jointly strengthen teachers' emotional well-being, self-efficacy, and long-term engagement, highlighting teaching as a socially embedded practice rather than an individual cognitive task.

Professional Development and Career Growth

Professional development and career growth emerged as important facilitators sustaining EFL teachers' professional practice in rural Vietnam. Participants consistently noted that access to training, curriculum reforms, and collaborative learning opportunities enhanced their pedagogical skills and strengthened their professional identities.

Teachers frequently pointed to the introduction of new English textbooks under the 2018 General Education Program as a catalyst for change. Updated materials and related training encouraged more communicative and interactive teaching, prompting teachers to shift away from translation-focused instruction. This aligns with research indicating that curriculum reform can stimulate teacher learning by requiring reflection, experimentation, and adaptation (Fullan, 2007). Engagement with new pedagogical approaches not only improved teachers' instructional confidence but also reinforced their sense of agency as facilitators of meaningful learning.

Structured professional development, such as workshops, provincial meetings, and peer-observation sessions, also played a central role. These activities enabled teachers to acquire new strategies, exchange resources, and observe model lessons, helping reduce professional isolation. From a theoretical perspective, these findings align with literature on Continuous Professional Development (CPD), which emphasizes that teacher learning is most effective when it is sustained, collaborative, and contextually relevant (Avalos, 2011; Opfer & Pedder, 2011).

Teachers highlighted the relational benefits of CPD as well. Networking with colleagues across districts provided space for sharing challenges, co-developing solutions, and building collective professional norms. Monthly departmental demonstrations and inter-school workshops created communities of practice that supported both skill development and emotional resilience. This mirrors findings from rural contexts elsewhere, such as China, where collaborative culture and strong interpersonal networks help sustain teachers' motivation (Sun et al., 2024).

Overall, professional development in rural Vietnam functions not merely as a technical requirement but as a vital source of emotional support, professional validation, and identity enrichment. It enables teachers to persist, innovate, and find meaning in their work despite contextual constraints.

Economic and Emotional Rewards from Extra/Private Tutoring

Extra income opportunities emerged as a distinctive facilitator supporting the professional lives of EFL teachers in rural Vietnam. While participants acknowledged that public school salaries were insufficient, many reported that supplementary income from private tutoring, after-school classes, or freelance work helped ease financial stress and sustain their motivation and well-being. Rather than viewing financial strain solely as a

source of dissatisfaction, this theme shows how economic pragmatism intertwines with professional identity in resource-constrained contexts.

Teachers explained that their base salaries did not match their workload or living costs; several noted that “without extra classes” they could not meet basic expenses. This reflects nationwide patterns, where teachers, especially in rural areas, are paid relatively low wages compared to other professions with similar qualifications (Vietnam Insider, 2018). In this context, additional income became essential for maintaining stability, reducing morale loss, and preventing attrition, consistent with findings from other low-resource settings (Bennell & Akyeampong, 2007).

Beyond financial necessity, teachers associated extra income activities with positive emotional and professional outcomes. Many described feelings of pride and security in being able to support their families or invest in classroom materials. From a Self-Determination Theory perspective (Ryan & Deci, 2000), what began as extrinsic motivation often became internalized, as teachers derived genuine satisfaction from helping students progress in more flexible, small-group tutoring environments.

Extra income work also enhanced teachers’ sense of autonomy and agency, which aligns directly with SDT by fulfilling the basic psychological need for autonomy - dimension closely associated with professional identity and job satisfaction. Unlike public-school teaching, tutoring allowed them to choose materials, experiment with communicative methods, and respond more directly to students’ needs. This pedagogical freedom strengthened their confidence and expanded their professional identity, from state employees to self-directed educators.

The cultural context further shaped teachers’ interpretations of supplemental income. Financial stability was often described not as personal gain but as fulfilling moral and familial obligations, consistent with collectivist values in Vietnam. Teachers saw earning additional income as supporting their families, contributing to community expectations, and demonstrating responsible adulthood.

These findings mirror trends in other developing or rural contexts where secondary income sources, when managed effectively, help sustain teacher morale and commitment (Bennell & Akyeampong, 2007). In Vietnam, private tutoring is culturally accepted and often perceived as complementary, not contradictory, to teachers’ professional roles.

Overall, extra income opportunities function as both economic and psychological supports. Although rooted in extrinsic necessity, they become integrated motivators that enhance teachers’ autonomy, resilience, and sense of purpose. In rural Vietnam, financial pragmatism and professional idealism coexist, enabling teachers to remain committed to the profession while navigating structural constraints.

Implications

The findings of this study carry several important implications for educational policy, school leadership, and teacher development in rural Vietnam. First, the strong influence of teaching enjoyment and positive student relationships suggests that policies should prioritize creating emotionally supportive school environments. Initiatives that promote positive classroom climates, reduce unnecessary administrative burdens, and encourage meaningful teacher-student engagement can help sustain intrinsic motivation - an essential yet often overlooked aspect of teacher well-being.

Second, the role of a supportive work environment highlights the importance of school leadership. Rural schools, in particular, would benefit from leadership practices that emphasize collegial collaboration, recognition of teacher effort, and shared decision-making. Investing in school-based mentoring systems and fostering communities of practice may strengthen teachers’ sense of belonging and professional identity.

Third, the findings underscore the need to expand professional development and career growth pathways. Teachers in rural areas require more accessible, context-sensitive, and sustained forms of training that enhance both pedagogical competence and professional legitimacy. Policies that decentralize training resources, such as bringing workshops, online learning opportunities, and coaching closer to rural schools, can help bridge existing gaps.

Finally, the theme of extra income opportunities reveals an important but often unacknowledged dimension of rural teachers' professional sustainability. While low salaries are a systemic issue, this study shows that supplementary income activities can contribute positively to teachers' morale, autonomy, and sense of professional agency. Educational authorities should therefore consider financial reforms that reduce teachers' economic vulnerability while acknowledging the practical role of private tutoring in rural contexts. Ensuring transparency and ethical guidelines around extra income activities can support teachers without compromising educational equity.

Conclusion

This study examined the facilitators that sustain and enhance the professional practice of EFL teachers in rural Vietnam. Despite working in contexts marked by resource limitations, socio-economic constraints, and structural challenges, teachers identified four key factors that supported their professional engagement: *teaching enjoyment and positive student relations, a supportive work environment, professional development and career growth, and economic and emotional rewards from extra/private tutoring*. Together, these themes illuminate a complex interplay between personal motivation, institutional support, and economic realities.

The findings demonstrate that rural teachers' professional identities are shaped not only by material conditions and institutional structures but also by emotional experiences, social relationships, and culturally grounded values. Importantly, supplementary income emerged as both a coping mechanism and a meaningful extension of teachers' professional lives – an insight that challenges deficit-oriented narratives about rural teaching.

Overall, the study contributes to a more nuanced understanding of teacher resilience and professional sustainability in under-resourced settings. It suggests that supporting rural EFL teachers requires a holistic approach, which acknowledges their emotional effort, respects their professional agency, expands their development opportunities, and improves the wider socio-economic conditions they face. Such an approach is essential for strengthening teacher retention, promoting high-quality language education, and ensuring equitable educational development across rural Vietnam.

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Appendix

Participants' Pseudonyms	Age	Years of teaching experience	Teaching context	Qualifications
Hao	29	7	A mountainous combined middle and high school	BA in English Pedagogy
Huy	47	25	A village middle school	BA in English Pedagogy
Dang	41	15	A town high school	MA TESOL
Lai	49	27	A town middle school	MA in ELT Education
Van	29	7	A town middle school	BA in English Pedagogy
Phat	26	4	A town private high school	BA TESOL
Phuong	49	27	A town middle school	MA TESOL
Lien	43	21	A village middle school	BA in English Pedagogy
Phan	36	14	A village middle school	BA in English Pedagogy
Sanh	41	19	A village middle school	MA in English Pedagogy
Sim	45	23	A village middle school	BA in English Pedagogy
Anh	24	2	A town high school	BA in English Linguistics
Quyên	24	2	A town private middle school	BA in English Linguistics
Mien	27	5	A village elementary school	BA in English Pedagogy
Ha	32	10	A mountainous combined middle and high school	BA in English Pedagogy
Lan	41	19	A town high school	MA in English Linguistics
Hoi	35	13	A mountainous combined middle and high school	BA in English Pedagogy
Kim	42	20	A mountainous elementary school	BA in English Pedagogy
Huong	43	21	A town high school	BA in English Pedagogy
Khuong	39	17	A town high school	BA in English Pedagogy
Tap	40	18	A village elementary	BA in English

			school	Pedagogy
Tan	39	17	A town combined middle and high school	MA in English Linguistics
Hau	35	13	A town high school	BA in English Pedagogy
Tuy	29	7	A village elementary school	BA in English Pedagogy

Table 1. Demographic information of the participants

Mi segít nekünk itt tanítani: A vietnámi vidéki EFL-tanárokat támogató motivációs és kontextuális tényezők

Ez a tanulmány azokat a tényezőket vizsgálja, amelyek a vietnámi vidéki területeken dolgozó angol mint idegen nyelv (EFL) tanárok szakmai gyakorlatát támogatják. Fenomenológiai megközelítésre támaszkodva az adatokat több tartományban EFL-tanárokkal készített félig strukturált mélyinterjúkkal gyűjtöttük. Az elemzés négy egymással összefüggő tényezőt azonosított, amelyek a tanárok munkáját és szakmai identitását támogatják: (1) a tanítás öröme és a pozitív tanár–diák kapcsolatok, amelyek elősegítik a céltudatosság és az érzelmi kiteljesedés kialakulását; (2) a támogató munkakörnyezet, ideértve a kollégák közötti összetartást és az iskolavezetés megértő hozzáállását; (3) a szakmai továbbképzéshez és a karrierfejlődési lehetőségekhez való hozzáférés, amelyek támogatják a kompetenciák fejlődését és fenntartják a hosszú távú motivációt; valamint (4) a magánórákon való részvételből származó anyagi és érzelmi elismerés, amely enyhíti a pénzügyi nyomást és stabilitásérzetet teremt. Az önmeghatározás-elmélet, a pozitív pszichológia és a szociokulturális perspektívák keretében a kutatási eredmények azt mutatják, hogy ezek a támogató tényezők együttesen hozzájárulnak a tanárok autonómiájához, kompetenciáinak alakulásához és kapcsolatteremtő képességéhez, lehetővé téve számukra, hogy a nehéz vidéki körülmények ellenére is megőrizzék szakmai elkötelezettségüket. A tanulmány rávilágít arra, hogy mennyire fontos a meglévő helyi erőforrások felismerése és megerősítése a tanári fluktuáció csökkentése és az oktatás minőségének javítása érdekében a vietnámi vidéki iskolákban.

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Contextualizing Mentoring in Teacher Education: Evidence from the Teaching Practicum in Cambodia

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Mentoring is widely recognized as central to teacher education, yet most research is grounded in Western, resource-rich contexts. Less is known about how mentoring operates in low-income and post-conflict settings shaped by strong sociocultural norms. This study examines mentoring in Cambodia, focusing on the teaching practicum as a critical site for professional development. Using a qualitative cross-case design across three teacher education institutions, data were collected through interviews, observations, and document analysis. Findings show that mentoring functions as a hybrid practice, combining emotional support with varying levels of instructional guidance rather than relying on formal structures. These practices are shaped by collectivist values, hierarchical relationships, and respect for authority, influencing feedback and professional dialogue. While emotional support strengthens pre-service teachers' confidence and sense of belonging, instructional development depends on structured interactions such as observation-based feedback and guided reflection. The study reframes mentoring in low-resource contexts as a socioculturally mediated emotional-instructional hybrid and highlights the need for context-sensitive approaches that integrate relational and instructional support.

Keywords: Cambodia, mentoring, pre-service teacher, teacher education, teaching practicum

Introduction

Mentoring is widely recognized as a critical component of teacher education, particularly during the teaching practicum when pre-service teachers (PSTs) begin to negotiate their professional roles in real classroom context (Aderibigbe et al., 2022). Existing mentoring research, however, has been dominated by models and assumptions derived from high-income education systems, where mentoring is typically formalized, well-resourced, and supported by institutional structures (Nuis et al., 2023). Far less is known about how mentoring functions in low-income and post-conflict contexts, where institutional capacity is constrained and mentoring is often informal, uneven, and shaped by sociocultural norms (Hudson & Hudson, 2018).

In such contexts, mentoring cannot be assumed to operate as a structured pedagogical intervention. Instead, it is frequently enacted through relational support, hierarchical supervision, and ad hoc guidance, raising important questions about how PSTs' professional identity development is shaped under these conditions (Hudson & Hudson, 2018). While studies have documented the importance of mentoring for instructional development and emotional support, limited attention has been paid to how mentoring practices are reconfigured when formal structures are partial or absent, and how these configurations influence the kinds of professional identities PSTs are able to develop (Ardi et al., 2025; Mkhomi et al., 2025; Orland-Barak & Wang, 2021).

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Cambodia provides a particularly salient context for examining these dynamics. As a low-income country with a post-conflict education system, teacher education institutions operate under conditions of limited resources, high mentor workload, and strong sociocultural norms of hierarchy and respect (Sot et al., 2019). Within this setting, mentoring in the teaching practicum plays a central role in supporting PSTs, yet its form, focus, and developmental impact remain underexplored. Building on earlier work that documented the relational and emotional nature of mentoring during the practicum in Cambodia (Chea, 2024), the present study moves beyond description to theorize how emotional and instructional mentoring interact to regulate professional identity development under constrained conditions.

Addressing this gap, this study investigates how mentoring practices enacted during the teaching practicum shape PSTs' professional identity development in Cambodia. Rather than evaluating formal mentoring programs, the study examines mentoring as it is practiced under constrained conditions, focusing on the interplay between emotional support, instructional guidance, and contextual regulation. By doing so, the study seeks to contribute a contextually grounded understanding of mentoring as a socioculturally regulated emotional-instructional hybrid, extending existing mentoring and professional identity literature beyond high-income settings. Guided by these objectives, the study addresses the following research questions:

1. How are mentoring practices enacted during the teaching practicum under constrained conditions?
2. How do instructional and emotional dimensions of mentoring shape pre-service teachers' professional identity development?
3. What contextual, institutional, and sociocultural factors shape mentoring practices and mentoring relationships in these environments?

Literature Review

Mentoring in Teacher Education

Mentoring in teacher education is widely understood as a professional relationship in which experienced teachers support novice or pre-service teachers in developing instructional competence, professional judgment, and identity as educators (Hobson et al., 2009; Izadinia, 2016). Within teacher education, mentoring is commonly embedded in teaching practicum or induction phases and is intended to bridge the gap between theoretical preparation and classroom practice. Research consistently shows that effective mentoring contributes to improved instructional practices, enhanced confidence, reduced anxiety, and stronger professional commitment among novice teachers (Aspfors & Fransson, 2015; Dreer-Goethe, 2025).

However, despite its centrality in policy and practice, mentoring remains a conceptually broad and context-sensitive construct. Definitions and enactments of mentoring vary considerably across education systems, shaped by institutional structures, resource availability, and professional culture. As a result, mentoring should not be treated as a uniform intervention but as a socially situated practice whose form and outcomes depend on context (Andreasen et al., 2019).

Mentoring Models and Assumptions in High-Income Contexts

Most influential mentoring models in the literature originate from high-income education systems, where mentoring is typically formalized, institutionally resourced, and supported by policy frameworks. In these contexts, mentoring is often conceptualized as a structured developmental process involving regular observation, feedback cycles, goal setting, and reflective dialogue (Ingersoll & Strong, 2011).

Comprehensive induction models integrate mentoring with reduced teaching loads, professional development seminars, and collaborative learning communities, reflecting an assumption that novice teachers require sustained, multi-layered support (Zhang et al., 2025). Similarly, instructional coaching and reflective mentoring models emphasize evidence-based feedback, co-planning, and inquiry-oriented reflection as mechanisms for improving teaching practice (Hayes & Pridham, 2019).

Across these models, several implicit assumptions are evident:

- mentors are trained and selected based on mentoring competence;
- time and institutional resources are allocated for mentoring activities;
- professional relationships are relatively non-hierarchical, allowing open dialogue;
- mentoring is positioned as a developmental, rather than evaluative, process.

These assumptions shape how mentoring effectiveness is conceptualized and measured, often emphasizing instructional outcomes and reflective practice.

Limitations of Transferring Dominant Models to Low-Income and Post-Conflict Contexts

While these mentoring models provide valuable insights, their transferability to low-income and post-conflict contexts is limited. Education systems in such settings often face acute resource constraints, teacher shortages, heavy workloads, and limited professional development opportunities (Orland-Barak & Wang, 2021). Mentors are frequently appointed based on seniority or availability rather than formal preparation, and mentoring responsibilities are added to existing teaching duties without workload reduction or institutional recognition (Johnson & Griffin, 2024).

Moreover, sociocultural norms play a significant role in shaping mentoring relationships. In many low-income contexts, including post-conflict societies, educational cultures are characterized by hierarchical relationships and strong norms of respect for authority (Hussain et al., 2025). While these norms may promote harmony and emotional safety, they can also constrain critical dialogue, reflective questioning, and reciprocal learning between mentors and mentees. However, within these sociocultural frameworks, hierarchy does not function solely as a barrier to communication. In collectivist societies, adhering to hierarchical expectations can provide a sense of security and professional belonging for novices (Ardi et al., 2025). In this context, compliance is often a socially meaningful strategy used by pre-service teachers to align themselves with established professional norms and group values. By respecting the authority of the mentors, the PST is not merely being passive but is actively participating in a cultural ritual that validates their transition into the teaching community. This dual role of hierarchy as both a regulator of dialogue and a facilitator of professional status is central to understanding the mentoring process as a socioculturally mediated hybrid.

As a result, mentoring in these settings often operates in informal or semi-structured ways, prioritizing emotional reassurance, survival guidance, and socialization into school routines over systematic instructional coaching. This divergence raises questions about the applicability of dominant mentoring frameworks, which may implicitly frame mentoring in low-resource contexts as “deficient” rather than differently constituted.

Emotional and Instructional Dimensions of Mentoring

Recent studies increasingly recognize that mentoring is not solely an instructional or technical activity but also a relational and emotional process. Emotional support such as encouragement, empathy, and reassurance has been shown to play a critical role in novice teachers' wellbeing, confidence, and resilience (Aspfors &

Fransson, 2015; Goegan et al., 2017). In challenging teaching environments, emotional mentoring can reduce stress, affirm professional identity, and sustain motivation.

However, research also cautions that emotional support alone is insufficient for developing instructional competence. Studies demonstrate that measurable improvements in teaching practice are most strongly associated with structured feedback, observation-based coaching, and guided reflection (Hudson & Hudson, 2018; Squires, 2019). The literature thus suggests a necessary but often under-theorized distinction between mentoring that supports emotional adjustment and mentoring that promotes instructional development.

Importantly, few studies examine how these emotional and instructional dimensions interact in contexts where mentoring is constrained by limited structure, training, and resources (Nuis et al., 2023). This gap is particularly salient in low-income and post-conflict settings, where emotional support may be more feasible than systematic instructional mentoring.

Mentoring and Professional Identity Development

Professional identity development is increasingly recognized as a central outcome of mentoring in teacher education. Mentoring influences how PSTs perceive themselves as educators, negotiate professional roles, and develop a sense of belonging within the teaching community (Izadinia, 2016; Zhang et al., 2025). Through mentoring interactions, novice teachers integrate personal beliefs, pedagogical practices, and institutional norms into a coherent professional self-concept.

Research suggests that identity development is shaped not only by instructional learning but also by relational experiences, recognition, and participation in professional communities (Prabjandee, 2022). In this sense, emotional mentoring may contribute strongly to identity formation even when instructional mentoring is limited. Yet, the literature has not sufficiently examined how identity development unfolds when mentoring is informal, uneven, or culturally regulated, particularly in teaching practicum settings in low-resource environments.

Research Gaps

While existing literature provides extensive evidence on structured mentoring and induction programs in high-income contexts, little is known about how mentoring functions when structure is partial, informal, or socioculturally constrained (Hobson et al., 2009; Mkhomi et al., 2025; Nuis et al., 2023). In particular, there is limited empirical understanding of:

- how mentoring practices vary within low-income and post-conflict teacher education systems;
- how emotional and instructional dimensions of mentoring are balanced under constrained conditions;
- how mentoring contributes to professional identity development when formal mentoring frameworks are absent or weak.

This study addresses these gaps by examining mentoring practices during the teaching practicum in Cambodia, a low-income, post-conflict context. Rather than evaluating formal mentoring programs, the study analyzes how mentoring is enacted in practice, how sociocultural norms regulate mentoring interactions, and how emotional and instructional support jointly shape PSTs' professional identity development. In doing so, the study contributes a context-sensitive conceptualization of mentoring as a socioculturally mediated emotional-instructional hybrid, extending mentoring theory beyond dominant models derived from resource-rich settings.

Conceptual Framework

This study adopts a context-sensitive conceptual framework to examine how mentoring practices in the TP shape PSTs' professional identity development in low-income and post-conflict settings. Rather than assuming the presence of formalized mentoring programs, the framework conceptualizes mentoring as a set of situated practices that vary in structure and emphasis and are shaped by contextual conditions.

At the core of the framework are mentoring practices enacted in the TP, which are analytically distinguished into two interrelated dimensions: instructional mentoring and emotional mentoring. Instructional mentoring refers to practices such as observation-based feedback, lesson planning support, modeling of teaching strategies, and guided reflection. Emotional mentoring refers to encouragement, reassurance, relational support, and affirmation of professional worth. The framework allows for variation in the degree of structure with which these practices are enacted, ranging from informal and ad hoc interactions to more deliberate and organized forms of support.

These mentoring practices are understood to be moderated by contextual conditions, including institutional arrangements (e.g., mentor preparation, workload, availability of guidelines), resource constraints, and sociocultural norms such as hierarchy and respect for authority. Context does not merely surround mentoring but actively shapes how mentoring interactions occur, the balance between emotional and instructional support, and the extent to which reflective dialogue is possible.

The framework conceptualizes professional development outcomes as multidimensional, with particular emphasis on professional identity development. Outcomes include instructional competence, reflective capacity, professional confidence, and sense of belonging within the teaching community. While emotional mentoring may support confidence and identity formation, instructional development is expected to depend on the presence of more structured mentoring interactions. The conceptual relationships guiding the study are illustrated in Figure 1.

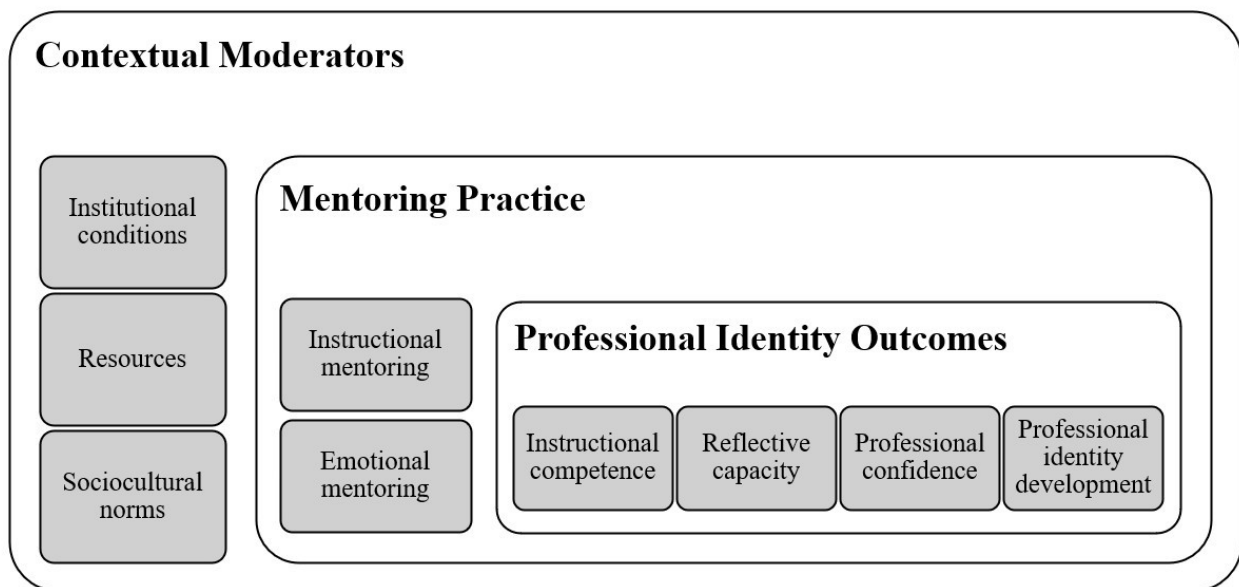


Figure 1. Conceptual Framework Illustrating Mentoring under Constrained Conditions.
 Source: Created by author based on literature review

Methodology

Research Design

This study employed a qualitative cross-case study design to examine how mentoring practices during the teaching practicum influence pre-service teachers' professional identity development in low-income and post-conflict settings. A qualitative approach was appropriate because the study sought to explore how mentoring is enacted in practice, how it is shaped by contextual conditions, and how participants interpret its influence on their professional development (Creswell & Poth, 2016). The cross-case design enabled comparison across multiple teaching practicum contexts, allowing identification of both shared patterns and context-specific variations in mentoring practices (Yin, 2009).

Research Context

The study was conducted across three teacher education institutions and their associated practicum schools in Cambodia. These sites were selected because they represent typical features of low-resource teacher education environments, including limited instructional resources, heavy mentor workloads, and uneven mentoring structures. The practicum schools varied in location (urban and rural) and institutional support, enabling meaningful cross-case comparison.

Participants and Sampling

Participants were selected using purposive sampling to capture perspectives from key stakeholders directly involved in mentoring in practicum. Purposive selection ensured participation of mentors with at least one year of experience mentoring PSTs. Snowball sampling supplemented recruitment to locate experienced mentors in rural or understaffed locations. Participants were assured confidentiality and voluntary participation. The final sample consisted of 36 participants as presented in Table 1.1.

Case	Subject	Pseudonym	Gender	Experiences
Case A	Math	TEM#1	Female	4 years
		SM#1	Male	1 years
		PST#1	Male	Year 3 PST
		PC#1	Male	4 years
	Physics	TEM#2	Male	4 years
		SM#2	Male	1 years
		PST#2	Female	Year 3 PST
		PC#2	Female	4 years
Case B	Chemistry	TEM#3	Female	4 years
		SM#3	Male	2 years
		PST#3	Female	Year 3 PST
		PC#3	Female	4 years
	Biology	TEM#4	Female	2 years
		SM#4	Male	2 years
		PST#4	Male	Year 3 PST
		PC#4	Male	4 years
Case C	Khmer	TEM#5	Female	12 years
		SM#5	Male	9 years
		PST#5	Male	Year 1 PST
		PC#5	Male	9 years
	Geography	TEM#6	Female	8 years
		SM#6	Male	10 years
		PST#6	Male	Year 1 PST
		PC#6	Female	3 years
	Moral Civic	TEM#7	Female	15 years
		SM#7	Male	7 years
		PST#7	Female	Year 1 PST
		PC#7	Male	3 years
	Economic	TEM#8	Male	10 years
		SM#8	Female	6 years
		PST#8	Male	Year 1 PST
		PC#8	Female	6 years
English	TEM#9	Male	12 years	
	SM#9	Female	5 years	
	PST#9	Male	Year 1 PST	
	PC#9	Female	14 years	

Table 1. Participants' demographic information (*Note: TEM = teacher education mentor; SM = school mentor; PST = pre-service teacher; PC = practicum coordinator. PST experience is reported by year of study because participants had not yet entered in-service teaching at the time of data collection.)

This sample size was considered sufficient to support in-depth qualitative analysis and cross-case comparison while allowing for analytic saturation within themes.

Data Collection

Data were collected over the practicum period using three complementary methods to enable triangulation.

Semi-Structured Interviews

A total of 36 semi-structured interviews were conducted with all participants. Interviews lasted between 40 and 60 minutes and were audio-recorded with consent. Interview questions focused on mentoring practices, instructional and emotional support, contextual constraints, and perceived impacts on professional identity development. The interview guide was informed by the conceptual framework but remained flexible to allow participants to raise context-specific experiences.

Classroom Observations

The researcher conducted 18 classroom and mentoring observations across the three practicum sites. These observations were purposively sampled to include two sessions for each of the nine PSTs: one before the mentoring session and one after the mentoring session. This longitudinal approach was chosen to observe changes in mentoring feedback and the PSTs' instructional adaptation over time. While the primary focus was on the PSTs' teaching, these 18 sessions simultaneously captured the mentoring practices of the nine SMs and nine TEMs during their mentoring session. PCs were excluded from observations as their roles are primarily administrative and do not involve direct classroom mentoring. Observations focused on:

- mentor-mentee interactions,
- forms of instructional and emotional support,
- feedback practices and reflective dialogue,
- mentees' instructional practices and professional engagement.

Observation protocols were aligned with measurable indicators of mentoring effectiveness (e.g., clarity of instruction, questioning techniques, classroom management). Field notes captured both instructional behaviors and relational aspects of the mentoring interaction.

Practicum Documents

Relevant practicum documents such as lesson plans, mentor feedback forms, practicum assessment forms, and institutional mentoring guidelines were collected and analyzed. These data sources provided objective evidence of mentoring structures, expectations, and assessment practices, enabling triangulation with interviews and observations data.

Data Analysis

Data were analyzed using reflexive thematic analysis, following Braun & Clarke's (2006, 2023) approach. The analysis aimed not merely to categorize data but to generate themes that represent shared patterns of meaning relevant to the research questions. The analytic process involved six iterative phases:

1. Familiarization: Transcripts, observation notes, and documents were read repeatedly to gain an overall sense of the data.
2. Initial coding: Codes were generated across the dataset, capturing meaningful features related to mentoring practices, contextual influences, and professional development.
3. Theme development: Codes were examined for patterned meaning and clustered into provisional themes that captured how mentoring functioned across cases.
4. Theme refinement: Themes were reviewed, compared across cases, and refined to ensure internal coherence and clear distinctions between themes.
5. Defining themes: Each theme was defined in analytic terms, focusing on *how* mentoring practices operated and *why* they mattered for professional identity development.
6. Writing and interpretation: Themes were interpreted in relation to the conceptual framework and existing literature.

Both deductive and inductive coding were used. Deductive codes were informed by the conceptual framework (e.g., instructional mentoring, emotional support, contextual constraints), while inductive coding allowed unanticipated patterns to emerge from participants' accounts. Themes were developed through interpretive engagement with the data rather than simple aggregation of topics, ensuring analytic depth.

Cross-case analysis was embedded within the reflexive thematic analysis by examining how themes were expressed across the three practicum cases. Attention was given to both convergent patterns and meaningful variation in mentoring practices and identity outcomes. This analytic strategy supported interpretation of mentoring as a contextually mediated process rather than a case-specific phenomenon.

Trustworthiness and Rigor

To enhance the study's credibility and methodological rigor, several strategies recommended by Anney's (2014) were employed:

- Triangulation: Use of multiple data sources (interviews, observations, documents) to validate findings.
- Member-checking: Participants reviewed preliminary interpretations to ensure accuracy.
- Audit Trail: Field notes, coding processes, and analytic decisions were documented.
- Peer Debriefing: Emerging findings were discussed with academic colleagues to test analytical coherence.

These strategies support credibility, dependability, confirmability, and transferability of the findings.

Ethical approval and informed consent

This study adhered to established ethical standards for educational research. The research design, data collection methods, instruments, and participant sampling were reviewed and approved by the Graduate School Ethics Committee (No. HR-ES-000960; May 12, 2023) prior to data collection. Permission was obtained from the target school, and informed consent was secured from all participants, who were informed of the study's

purpose, their right to withdraw at any time, and the voluntary nature of participation. Interviews were conducted at participants' convenience, with permission granted for audio recording. Confidentiality and anonymity were ensured by omitting identifying information and allowing participants to skip any questions without consequence.

Findings

The findings are organized according to the key thematic areas that emerged across interviews, observations, and document analysis. These themes reflect the mentoring processes, contextual influences, developmental outcomes, and assessment indicators identified in the conceptual framework.

Theme 1: Mentoring as Relational Support Rather Than Instructional Guidance

Across all three cases, mentoring during the teaching practicum was enacted primarily as relational and emotional support, while instructional mentoring remained limited, informal, and uneven. This pattern was consistently reported by PSTs, SMs, TEMs, and PCs, indicating a shared understanding of mentoring as a supportive presence rather than a structured pedagogical practice.

SMs frequently described mentoring in affective terms, emphasizing encouragement, reassurance, and emotional protection for PSTs as they navigated classroom challenges. For instance, during a mentoring session in Case C and Case B, the mentors noticed the PSTs looked visibly distressed after struggling with classroom management. Instead of opening the lesson plan or discussing specific teaching strategies, the mentor smiled warmly, patted the PST on the shoulder, and focused entirely on encouragement:

"I focus on encouraging them so they don't feel afraid of teaching. If they feel supported, they can perform their teaching confidently." (SM#7, SM#3)

A similar pattern was observed in Case C with SM#5, where the mentoring session took place in a casual setting over tea. The mentor used a soft, reassuring tone and avoided any written critique, explaining that:

"PSTs are usually nervous. My role is to calm them and tell them they are doing okay." (SM#5)

In both instances, the interactional sequence began and ended with emotional affirmation, leaving little room for the instructional guidance typically expected in formal mentoring models.

PSTs across cases echoed this experience, describing mentoring as emotionally reassuring but pedagogically limited. While they valued the support they received, they noted the absence of detailed instructional feedback:

"My mentor always tells me not to worry and to be confident, but we rarely talk about how to improve my lesson." (PST#2)

"I feel supported, but sometimes I want more advice about teaching methods or classroom management." (PST#6)

Teacher education mentors acknowledged this imbalance between emotional and instructional mentoring and attributed it to contextual constraints such as time pressure and workload:

“Ideally, mentoring should focus on teaching strategies, but in reality, most of the support becomes emotional because mentors are very busy.” (TEM#4)

Practicum coordinators further confirmed that mentoring expectations were loosely defined at the institutional level, which contributed to the dominance of relational support:

“There is no clear guideline telling mentors how to mentor. So they support PSTs in their own way.” (PC#5)

Classroom and mentoring observations reinforced these interview findings. Across observed practicum lessons, mentors were commonly present but post-observation feedback was brief and general, often consisting of affirmations such as “good job” or “keep trying,” with limited reference to instructional strategies or student learning. Analysis of practicum documents similarly revealed an emphasis on supervision and evaluation, with little guidance on how mentors should provide structured instructional support.

Analytically, this pattern suggests that mentoring under constrained conditions prioritizes emotional reassurance and identity affirmation over systematic instructional development. As a result, PSTs’ professional identity development was oriented toward becoming *confident and resilient teachers* rather than *reflective and pedagogically agentic professionals*. Emotional mentoring enabled PSTs to remain engaged in the practicum, but the limited instructional dimension constrained opportunities for deeper professional learning.

Theme 2: Hierarchy as a Regulating Force in Mentoring Interactions

Across all three cases, mentoring interactions were strongly shaped by hierarchical sociocultural norms, which regulated communication, feedback practices, and opportunities for reflection. Hierarchy influenced not only *how* mentoring was enacted, but also *what kinds of professional identities* PSTs were able to develop during the practicum.

PSTs consistently positioned mentors as authority figures whose guidance should be accepted rather than questioned. This deference limited dialogic interaction and constrained opportunities for reflective engagement:

“I usually just listen to what my mentor says. I don’t want to ask too many questions because I am still a student.” (PST#6)

Similarly, another PST explained that questioning mentor feedback could be perceived as disrespectful:

“Even if I am not sure about something, I don’t feel comfortable asking. I just follow.” (PST#5)

School mentors, in turn, often viewed their role through an evaluative lens, emphasizing correction and supervision rather than collaborative inquiry:

“PSTs need to follow advice because they don’t have much experience yet.” (SM#5)

Teacher education mentors explicitly linked these mentoring dynamics to broader cultural expectations regarding seniority and respect:

“In our context, mentors are seen as seniors. It is not common for PSTs to challenge.” (TEM#6)

Practicum coordinators further acknowledged that institutional arrangements reinforced hierarchical mentoring relationships. Assessment responsibilities placed mentors in positions of authority, making reflective dialogue secondary to evaluation:

“Mentors have to assess PSTs, so the relationship is naturally hierarchical.” (PC#7)

Observational data corroborated these accounts. During post-observation feedback sessions, mentors typically spoke at length while PSTs listened silently, occasionally nodding but rarely responding or asking questions. Feedback was delivered in directive terms (e.g., “You should do this next time”) rather than as reflective prompts. No instances of negotiated goal-setting or co-analysis of teaching practice were observed.

Importantly, hierarchy did not function solely as a constraint. For novice PSTs, particularly those in their first year of practicum, hierarchical mentoring provided identity recognition and legitimacy. Being guided by a senior teacher affirmed their emerging status as teachers:

“When my mentor corrects me, I feel like I am really becoming a teacher.” (PST#7)

Analytically, this theme reveals a dual function of hierarchy in mentoring. On the one hand, it constrained the development of agentic and reflective teacher identities, limiting PSTs’ opportunities to articulate pedagogical reasoning or challenge instructional decisions. On the other hand, hierarchy enabled the formation of legitimate and compliant professional identities, grounded in respect, adaptation, and acceptance within the school culture.

Thus, mentoring under hierarchical conditions shaped professional identity not primarily as autonomous professionalism, but as relational belonging within an ordered institutional structure.

Theme 3: Partial Structure and Uneven Professional Identity Outcomes

Across the three cases, professional identity development among PSTs varied considerably, not according to the existence of formal mentoring programs, but according to the degree of structure embedded in everyday mentoring practices. Where mentoring included recurring observation, feedback routines, or guided reflection however informal PSTs demonstrated broader professional growth. Where such structure was absent, identity development remained narrow and centered primarily on confidence and classroom survival.

In several cases, PSTs described how repeated mentoring interactions helped them move beyond basic teaching performance toward greater instructional awareness:

“After several observations, my mentor started to point out how students responded. I began to think more about my teaching, not just finishing the lesson.” (PST#3)

Similarly, another PST noted that consistent feedback even when brief supported reflective thinking:

“Each time my mentor observed me, I tried to improve one thing. Slowly, I understood what I needed to change.” (PST#9)

School mentors in these contexts described their mentoring as routine-based rather than formally structured, but still intentional:

“We don’t have a formal model, but I always observe and give feedback. We talk about what worked and what didn’t.” (SM#1)

Teacher education mentors confirmed that such partial structure often depended on individual mentor commitment rather than institutional policy:

“Some mentors naturally guide PSTs step by step, even without clear guidelines.” (TEM#2)

In contrast, in settings where mentoring remained largely informal and episodic, PSTs' professional identity development was more limited. PSTs in these contexts emphasized confidence and classroom presence but reported little growth in instructional decision-making:

"I am more confident now, but I'm not sure if my teaching has improved much." (PST#6)

Observation data supported this distinction. In cases with partial structure, mentors provided targeted comments on lesson organization, questioning techniques, or student engagement. In less structured contexts, feedback remained general and motivational. Document analysis further revealed that while lesson plans and feedback forms existed, their use varied widely, resulting in inconsistent mentoring experiences across cases.

Analytically, this theme highlights uneven professional identity outcomes shaped by mentoring structure. PSTs exposed to partial instructional mentoring began to develop reflective and improvement-oriented identities, characterized by attention to student learning and pedagogical adjustment. In contrast, PSTs whose mentoring lacked structure primarily developed confidence-based identities, focused on endurance and role fulfillment rather than instructional growth.

Importantly, these findings suggest that formalized mentoring frameworks are not a prerequisite for meaningful professional identity development. However, some degree of structure such as regular observation, feedback, and reflection is necessary to extend identity development beyond emotional resilience toward pedagogical agency.

Discussion

This study examined how mentoring practices enacted during the teaching practicum shape pre-service teachers' professional identity development in low-income and post-conflict contexts. Rather than assessing the effectiveness of formal mentoring programs, the study focused on how mentoring operates under constrained institutional and sociocultural conditions. The findings provide insight into mentoring as a situated practice that simultaneously supports, regulates, and limits professional identity development resonating with prior research that view mentoring as embedded in social relationships and institutional norms.

Mentoring as Emotional–Relational Support Under Constraint

The findings show that mentoring during the teaching practicum was enacted primarily as emotional and relational support, with instructional mentoring occurring inconsistently and often informally. This pattern reflects the realities of low-resource contexts, where mentors face heavy workloads, limited guidance, and ambiguous expectations (Mkhomi et al., 2025). This aligns with research showing that mentoring relationships provide *emotional and socio-relational scaffolding* that supports PSTs' motivation, confidence, and a sense of belonging, key aspects of professional identity (Izadinia, 2016). However, the predominance of relational support in this study also challenges assumptions in some earlier mentoring frameworks that emphasize instructional coaching as the primary mechanism for professional growth (Prabjandee, 2022).

However, the dominance of emotional support also shaped the *type* of professional identity being formed. Rather than fostering reflective or pedagogically agentic identities, mentoring tended to support identities centered on confidence, endurance, and role acceptance. This aligns with research showing that mentor teachers' emotional engagement and relational support are central to PSTs' identity outcomes, but may not always translate to deeper instructional development without structured pedagogical guidance (Dreer-Goethe, 2025).

Emotional mentoring is thus a contextually adaptive response, supporting professional survival while simultaneously constraining deeper instructional growth (Madzore, 2025). This finding also challenges mentoring models developed in high-income contexts, which often assume the availability of time, training, and institutional support for systematic instructional coaching (Nuis et al., 2023). In contrast, this study highlights emotional mentoring not as a deficit, but as a contextually adaptive response one that supports professional survival while simultaneously constraining deeper instructional development.

Hierarchy and the Regulation of Professional Identity

A key contribution of this study lies in theorizing hierarchy as a regulating force in mentoring interactions. Hierarchical norms shaped who could speak, question, and reflect during mentoring, positioning mentors as authority figures and pre-service teachers as compliant recipients of guidance. These dynamics limited dialogic mentoring practices and reduced opportunities for critical reflection and pedagogical agency (Mkhomi et al., 2025).

At the same time, hierarchy played an enabling role in professional identity formation. For novice pre-service teachers, recognition by senior teachers affirmed their emerging identity as legitimate members of the profession. This dual function of hierarchy complicates simplistic interpretations of power relations in mentoring. Recent research highlights how scaffolded support and tiered mentorship help early-career teachers gain confidence while respecting local cultural norms (Squires, 2019). Rather than viewing hierarchy solely as an obstacle, the findings suggest that it simultaneously enables identity recognition while constraining identity expansion.

This insight contributes to professional identity literature by showing that identity development is not uniformly progressive or agentic, but socially regulated. Studies highlight that emotional and relational dimensions of mentoring are integral to identity work, particularly when pedagogical structure is limited (Dreer-Goethe, 2025; Zhang et al., 2025). In contexts where respect for authority is culturally valued, professional identity is shaped through compliance, adaptation, and relational belonging, rather than through autonomy and critical dialogue.

Partial Structure and Selective Professional Identity Outcomes

The findings further demonstrate that professional identity development varied according to the degree of structure embedded in mentoring practices. Importantly, these variations were not determined by the presence of formal mentoring frameworks, but by everyday practices such as repeated observation, feedback routines, and opportunities for reflection. This finding aligns with research showing that structured mentoring practices, even with minimal or informal, help PSTs integrate theory and practice and support their evolving professional identities (Ardi et al., 2025; Madzore, 2025).

This challenges assumptions that formalized mentoring programs are a prerequisite for meaningful professional learning. Instead, the findings suggest that partial structure when aligned with contextual realities can support more expansive identity development. Where such structure was absent, professional identity remained narrowly focused on confidence and classroom survival (Hussain et al., 2025).

These results reinforce the view of professional identity as selective and uneven, shaped by available mentoring practices rather than linear developmental trajectories. Identity outcomes depended not only on mentoring intentions, but on how mentoring was enacted within institutional and sociocultural constraints.

Conceptual Contribution

Taken together, the findings contribute to mentoring and teacher education literature by conceptualizing mentoring in low-income and post-conflict settings as a socioculturally regulated emotional-instructional hybrid. This conceptualization moves beyond viewing mentoring as either formal programmatic support or informal relational care (Ye et al., 2025). Instead, it highlights mentoring as a practice shaped by emotional labor, hierarchical norms, and partial institutional structures.

By foregrounding context, this study extends existing mentoring models and cautions against uncritical transfer of frameworks developed in high-income settings. It emphasizes the need to understand mentoring not only by what it intends to do, but by what it is practically achieved under constraint and within specific cultural and institutional norms.

Implications for Teacher Education

The findings of the study suggest that strengthening mentoring in contexts like Cambodia does not necessarily require comprehensive formalization or high-cost interventions. Rather, the focus should be on implementing minimal structures that serve as mediating artifacts. These are low-burden tools that provide just enough scaffolding to trigger instructional dialogue without overwhelming the mentor or violating cultural protocols of harmony.

First, emotional mentoring should be recognized as a legitimate and necessary component of practicum support, rather than treated as secondary to instructional coaching. Acknowledging the emotional-instructional hybrid allows institutions to value the relational work mentors already do. By maintaining this emotional foundation, mentors create the psychological safety necessary for PSTs to eventually engage with more challenging instructional feedback.

Second, efforts to strengthen mentoring should focus on introducing minimal and context-sensitive structures such as the '3-2-1 Feedback Template' rather than imposing comprehensive formal frameworks (Madzore, 2025). Implementing a simple template (where mentors document 3 strengths, 2 areas for growth, and 1 specific goal) provide a neutral platform for guided reflection. This 'minimal structure' shifts the burden of critique from the mentor's personal voice to a formal tool, making it easier to provide instructional guidance without appearing overly critical or confrontational.

Finally, mentor preparation should explicitly address hierarchical dynamics and explore ways to foster reflective dialogue without disrupting culturally valued norms of respect and authority (Smith et al., 2025). One such strategy is the establishment of 'Peer-Mentoring Circles' among PSTs. These circles allow for horizontal, low-stakes pedagogical dialogue among equals. This structure complements the traditional mentor-mentee hierarchy: the School Mentors remains the respected figure of authority and emotional support, while the Peer Circles provide the technical, instructional spaces for PSTs to critique and learn from one another.

Limitations and Future Research

This study is limited by its focus on the teaching practicum period and a specific national context. Future research could explore how mentoring practices evolve over longer periods or examine interventions that introduce partial mentoring structures while remaining culturally responsive, particularly in low-income and post-conflict settings. Comparative studies across cultures and contexts could also further unpack how mentorship and hierarchy interact across diverse education systems.

Conclusion

This study examined how mentoring practices enacted during the teaching practicum shape pre-service teachers' professional identity development in a low-income and post-conflict context, with particular reference to Cambodia. Drawing on interviews, observations, and document analysis, the study shows that mentoring plays a significant role in supporting novice teachers' professional development, though its influence is uneven and closely shaped by contextual and institutional conditions.

The findings indicate that mentoring during the practicum functions primarily as emotional and relational support, while instructional guidance is enacted inconsistently and often informally. Where mentoring practices included recurring observation, feedback, and opportunities for reflection, even without formal frameworks, pre-service teachers demonstrated broader professional growth, including greater instructional awareness and reflective engagement. In contrast, where mentoring remained largely ad hoc or reassurance-focused, professional identity development was narrower, centering on confidence and classroom survival rather than pedagogical agency. These findings underscore that emotional and instructional dimensions of mentoring are interdependent: emotional support sustains engagement and belonging, while instructional guidance enables identity expansion beyond basic role acceptance.

The study also highlights the central role of contextual moderators in shaping mentoring practices. Hierarchical norms, mentor workload, limited guidance, and resource constraints regulated mentoring interactions and constrained reflective dialogue. Importantly, hierarchy did not function solely as a barrier; it also enabled professional legitimacy and identity recognition for novice teachers. Professional identity development thus emerged as a socially regulated process, shaped by recognition, compliance, and partial agency rather than autonomous professionalism.

Conceptually, this study contributes to the mentoring and teacher education literature by framing mentoring in constrained contexts as a socioculturally regulated emotional-instructional hybrid, rather than a formalized developmental intervention. This perspective challenges assumptions embedded in dominant mentoring models derived from high-income contexts and emphasizes the need to understand mentoring as a situated practice shaped by institutional capacity and professional culture.

The findings suggest that strengthening mentoring in low-resource settings does not necessarily require comprehensive formalization. Rather, modest and context-sensitive structures such as regular observation, guided feedback, and protected time for mentoring can meaningfully extend professional identity development when they complement existing relational support. Recognizing emotional mentoring as legitimate while gradually strengthening instructional dimensions offers a realistic pathway for improving practicum experiences without imposing externally derived models.

In conclusion, mentoring remains a vital component of teacher education in challenging environments, contributing not only to instructional learning but also to confidence, legitimacy, and professional identity formation. Its effectiveness, however, depends on how emotional support, hierarchy, and structure interact within specific contexts. Understanding mentoring in this way provides a more nuanced and contextually grounded foundation for future research and practice in teacher education systems similar to Cambodia's.

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Mentorálás a tanárképzésben: tapasztalatok a kambodzsai tanítási gyakorlatról

A mentorálást széles körben a tanárképzés központi elemének tekintik, ám a kutatások többsége nyugati, erőforrásokban gazdag környezetre épül. Kevésbé ismert, hogy a mentorálás hogyan működik olyan alacsony jövedelmű és háború utáni környezetben, amelyet erős társadalmi-kulturális normák határoznak meg. Éppen ezért jelen tanulmány a kambodzsai mentorálást vizsgálja, különös tekintettel a tanári gyakorlatra, mint a szakmai fejlődés egyik kulcsfontosságú elemére. Három tanárképző intézményre kiterjedő kvalitatív, eseteket összehasonlító kutatási módszert alkalmazva az adatokat interjúk, megfigyelések és dokumentumelemzés útján gyűjtöttük. Az eredmények azt mutatják, hogy a mentorálás hibrid gyakorlatként működik: ahelyett, hogy formális struktúrára támaszkodna, az érzelmi támogatást különböző szintű pedagógiai iránymutatással ötvözi. Ezeket a gyakorlatokat a kollektivisták értékek, a hierarchikus viszonyok és a tekintély iránti tisztelet alakítja, ami hatással van a visszajelzésre és a szakmai párbeszédre is. Míg az érzelmi támogatás erősíti a tanárképzésben részt vevő hallgatók önbizalmát és a közösséghez tartozás érzését, a pedagógiai fejlődés olyan strukturált interakcióktól függ, mint a megfigyelésen alapuló visszajelzés és az irányított reflexió. A tanulmány a forráshiányos környezetben zajló mentorálást társadalmi-kulturális közvetítésű érzelmi-pedagógiai hibridként értelmezi újra, és rávilágít arra, hogy a kontextusra figyelemmel lévő megközelítésre van szükség, amely ötvözi a kapcsolati és a tanulási támogatást.

Kulcsszavak: Kambodzsai, mentorálás, tanárjelölt, tanárképzés, tanári tevékenység

Toward Gendered Intercultural Competence: Reconceptualising Gender Bias in EFL Textbooks as an Intercultural Education Problem

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Gender continues to shape individuals' experiences, opportunities, and self-perceptions within educational contexts that are often assumed to be neutral or progressive. At the same time, intercultural competence (IC) has gained increasing prominence as a key educational goal in response to globalisation and cultural diversity. Despite this, influential intercultural competence frameworks tend to conceptualise culture primarily through nationality and/or ethnicity, leaving gender largely under-theorised. This article argues that widely used models of IC remain theoretically incomplete due to their limited engagement with gender as a cultural dimension, despite its central role in identity formation, power relations, and everyday interaction. Focusing on the frameworks proposed by Byram (1997) and Deardorff (2006), the paper emphasises the integration of gender as an explicit analytical and pedagogical dimension of IC. Adopting a conceptual approach, the study examines how gendered representations in educational materials mediate intercultural meaning, using English as a Foreign Language (EFL) textbooks as a key illustrative site. It proposes Gendered Intercultural Competence (GIC) as a reconceptualisation of IC, positioning gender as a constitutive dimension of attitudes, knowledge, skills, and critical awareness. In doing so, the article contributes to ongoing discussions on inclusive and socially responsive education and highlights the need for theoretical models and curricular approaches that more accurately reflect learners' identities in culturally diverse classrooms.

Keywords: Gendered Intercultural Competence, EFL textbooks, Gender bias, Hidden curriculum, Intercultural competence, Intercultural education

Introduction

Gender, as a socially constructed system of meaning, continues to significantly influence individuals' experiences, opportunities, and identities across educational contexts. From early socialisation onward, learners encounter gendered expectations, stereotypes, and representations embedded not only in cultural norms but also in institutional practices and everyday interactions. These patterns are not incidental; they reflect broader societal structures that influence how identities are formed, valued and constrained. In this article, gender is understood as a socially constructed dimension of identity, distinct from biological sex, and shaped through cultural, social, and institutional practices. This understanding highlights the central argument of this paper: that gender must be recognised as a constitutive dimension of intercultural competence.

At the same time, IC has gained increasing prominence within educational discourse as a key skill for navigating culturally diverse and globalised societies. Existing IC frameworks (e.g., Byram, 1997; Deardorff, 2006) as

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well as policy-oriented models such as the Council of Europe's Reference Framework of Competences for Democratic Culture (RFCD, 2018), typically emphasise openness, empathy, critical awareness, and respectful communication across cultural boundaries. However, they tend to conceptualise culture primarily in terms of nationality, ethnicity, or language, leaving gender comparatively under-theorised despite its significant role in shaping social interaction and power relations.

This gap becomes particularly significant in educational contexts, where learning materials play a key role in mediating cultural meanings. Drawing on Bourdieu's (1991) concepts of cultural capital and symbolic violence, education can be understood as a site where social norms and hierarchies are both reproduced and contested. Within this context, textbooks function as cultural artefacts that legitimise particular identities and social roles while rendering others invisible or marginal. In English as a Foreign Language (EFL) contexts, textbooks form part of a "hidden curriculum" through which gender roles, social relations, and cultural hierarchies are implicitly constructed and normalised.

Despite the growing emphasis on IC in education, the absence of gender as an explicit analytical dimension raises a critical question: how can IC be fully realised if gender, as a culturally embedded system of meaning, remains marginal or invisible within its frameworks? Addressing this question requires rethinking how culture is conceptualised in intercultural education and examining how gender intersects with processes of meaning-making in both theory and practice.

This article argues that IC is theoretically incomplete without sustained engagement with gender. It proposes a reconceptualisation in which gender is positioned as a constitutive dimension of culture within existing models, particularly those developed by Byram (1997) and Deardorff (2006). Rather than introducing a separate component, the paper develops Gendered Intercultural Competence (GIC) as an integrative lens through which IC can be more fully theorised and applied. GIC is understood in this article as the capacity to interpret, negotiate, and critically engage with intercultural meanings through an awareness of gender as a culturally embedded system of identity and power.

More specifically, the aims of this conceptual paper are: (1) to examine the marginalization of gender within existing models of IC and to argue for its inclusion as a core cultural dimension; (2) to propose GIC as a conceptual lens for reinterpreting the core components of IC, attitudes, knowledge, skills, and critical awareness, through a gendered perspective; and (3) to explore the implications of this reconceptualisation for intercultural education, with particular attention to EFL textbooks as sites where gendered and intercultural meanings intersect. In doing so, the article draws on intercultural studies, gender studies, and research on EFL textbooks, understood not simply as linguistic tools but as cultural artefacts that communicate values, norms, and assumptions about both gender and culture. The article contributes to ongoing discussions on inclusive and socially responsive education and offers a conceptual foundation for future research, curriculum development, and teacher education.

Background

The evolution of intercultural competence

The field of intercultural studies examines how cultural identities, values, and meanings are negotiated through interaction, with an emphasis on mutual understanding, respect, and the development of intercultural awareness (Byram, 1997; Deardorff, 2006; Portera, 2008). Drawing on education, linguistics, sociology, and communication, the field is concerned not only with identifying cultural differences, but also with understand-

ing how such differences are represented, mediated, and experienced in social and educational contexts. Emerging in the post World-War II period, early work was shaped by anthropological perspectives on cultural relativity (Hall, 1959), which later informed more systematic approaches to IC (Chen & Starosta, 1998).

Parallel to this, conceptions of language competence have evolved. Early models of foreign language teaching were largely grounded in structuralist approaches, where linguistic accuracy was prioritised and the native speaker was positioned as the ideal model (Alptekin, 2002). This perspective was challenged by Hymes' (1972) notion of communicative competence, which expanded language learning to include the ability to use language appropriately and effectively within diverse social contexts rather than merely producing grammatically correct sentences.

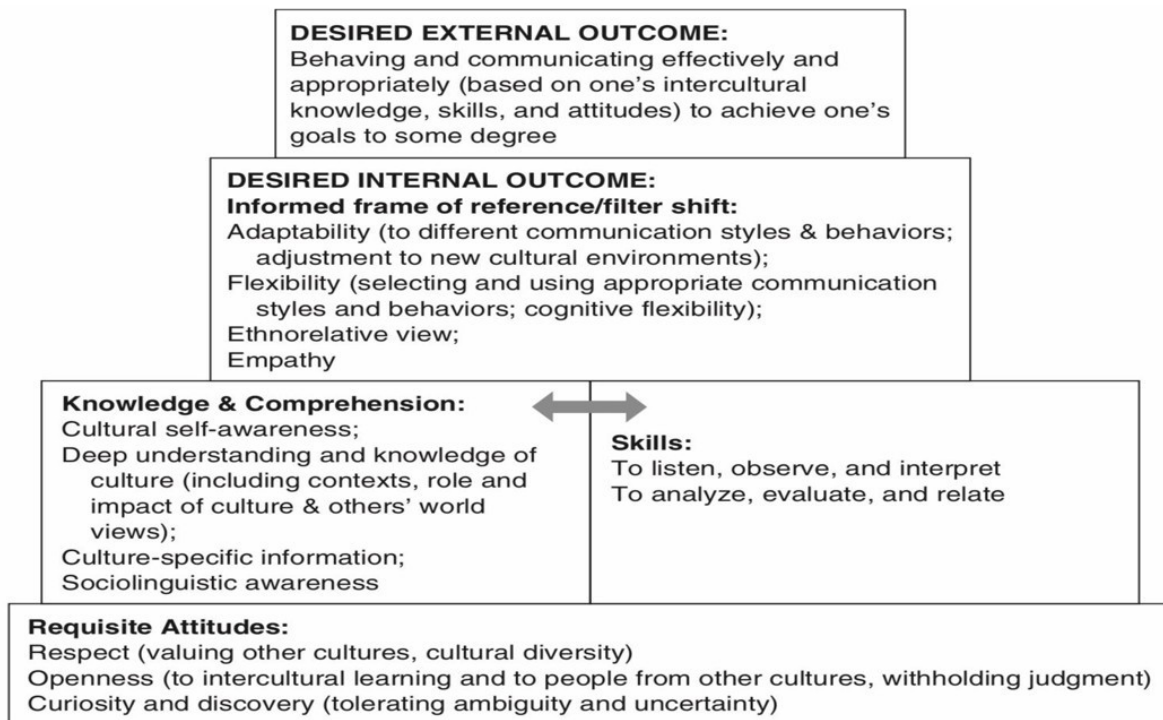
Building on this, Byram (1997) introduced the concept of Intercultural Communicative Competence (ICC), arguing that language learning must also involve the ability to engage ethically and reflexively with cultural differences. His model conceptualises intercultural competence through five interrelated dimensions, commonly referred to as the five *savoirs*: attitudes of openness and curiosity (*savoir être*), knowledge of social groups and practices (*savoir*), skills of interpreting and relating (*savoir comprendre*), skills of discovery and interaction (*savoir apprendre/faire*), and critical cultural awareness (*savoir s'engager*). Together, these dimensions reframe the language learner as an intercultural mediator rather than a passive imitator of native-speaker norms.

Further developments in the field questioned the centrality of the native speaker as an educational ideal. Alptekin (2002) explicitly critiques native-speaker based models of communicative competence as unrealistic and constraining in a globalised world, where English primarily functions as a *lingua franca*. He argues that most English communication takes place between non-native speakers and therefore requires what he calls *global appropriacy* rather than adhering to culturally specific native norms. From this perspective, the goal of language education is not imitation but rather the development of bilingual or multilingual speakers capable of negotiating meaning across diverse cultural contexts while maintaining their own cultural identity.

This reconceptualisation is extended by Baker (2015), who frames IC within English as a *lingua franca* communication. Baker emphasises transcultural awareness, highlighting that cultural meanings are fluid, hybrid, and context dependent rather than fixed or nationally bounded. Learners are thus understood as active negotiators of identity and meaning. This is particularly relevant in EFL contexts, where textbooks play a crucial role in mediating how learners perceive both culture and themselves as intercultural speakers.

Alongside these theoretical shifts, scholars have increasingly emphasised the affective, reflective, and ethical dimensions of IC. For example, Sercu (2004) argues that genuine IC extends beyond factual knowledge of other cultures to include empathy, openness, and critical reflection. Overall, she advocates for a dialogical approach that encourages learners to question cultural representations, recognise bias, and actively construct meaning.

A further consolidation of IC theory is provided by Deardorff (2006), who conceptualises IC as a developmental and cyclical process. Her framework, as illustrated in Figure 1, begins with foundational attitudes such as respect, openness, and curiosity, progressing through knowledge and skills toward effective and appropriate intercultural behavior. Widely adopted in educational contexts, her Pyramid Model emphasizes that IC is not a fixed outcome but an ongoing process shaped by reflection and experience.



- Move from personal level (attitude) to interpersonal/interactive level (outcomes)
- Degree of intercultural competence depends on acquired degree of underlying elements

Figure 1. Deardorff's Pyramid Model of Intercultural Competence. Source: Deardorff (2004)

More recent developments have extended these approaches by explicitly linking IC to democratic participation, social responsibility, and critical engagement with power. The Council of Europe's Reference Framework of Competences for Democratic Culture (RFCDC) conceptualises intercultural competence through 20 competences organised into four interconnected domains (as demonstrated in Figure 2): values, attitudes, skills, and knowledge, and critical understanding (Council of Europe, 2018).

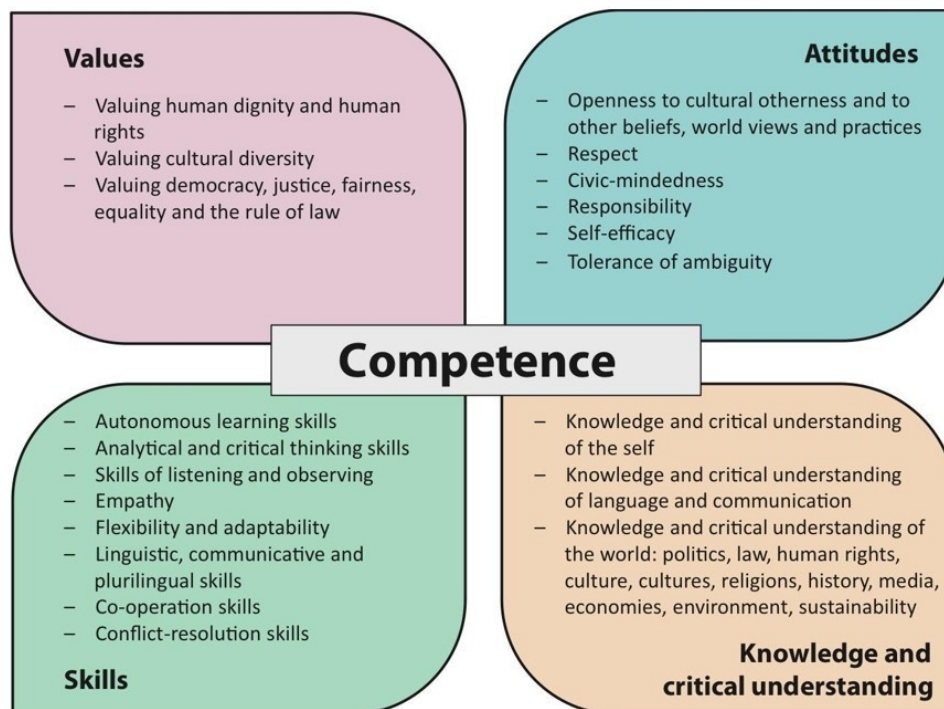


Figure 2. The Reference Framework of Competences for Democratic Culture (Council of Europe, 2018). Source: Council of Europe (2018)

Within this framework, values such as human dignity, cultural diversity, and equality, are foregrounded alongside attitudes of openness and respect, as well as skills including empathy, critical thinking, and conflict resolution. Importantly, the framework emphasises critical understanding of the self, communication, and the wider social world, thereby recognising that intercultural competence involves engagement with the social structures and power relations that shape communication.

At the same time, recent perspectives in intercultural communication further challenge static understandings of culture by conceptualising it as a dynamic, discursive process rather than a bounded set of shared attributes (Kramsch & Hua, 2016). Culture is not something individuals simply possess or belong to, but something they actively enact through interaction. Cultural identities are therefore continuously negotiated, foregrounded, or rendered irrelevant within specific communicative contexts. However, many models of IC often depend on generalised cultural knowledge, thereby risking the reification of social groups and the reproduction of reductive or stereotypical representations (Kramsch & Hua, 2016).

Despite these significant theoretical advances, a persistent limitation prevails across many IC models. Culture is most often conceptualised in terms of nationality, ethnicity, or language, while gender remains comparatively under theorised. Even IC models that emphasise fluidity, hybridity, and reflexivity rarely address how gender norms, power relations, and expectations shape intercultural interaction within and across societies. As a result, learners may be equipped to recognise national or ethnic differences while lacking the conceptual tools to critically engage with the gender dimension of culture that extends throughout everyday communication.

This theoretical gap becomes particularly visible in language education, where textbooks function as mediators of intercultural meaning. While IC frameworks emphasise openness and critical awareness, they often fail to account for how gendered representations in educational materials may contradict these aims. Addressing this gap requires extending existing models to explicitly recognise gender as a culturally embedded system

of meaning, that is, a system through which norms, identities, and power relations are structured and reproduced. Moreover, the limitation is not only pedagogical but also cognitive, as individuals interpret information through established gender schemas (Bem, 1981).

In response, GIC is not introduced as a standalone framework, but as a reconceptualisation of intercultural competence in which gender is recognised as a constitutive cultural dimension embedded within attitudes, knowledge, skills and critical awareness. The following section examines gender as a culturally embedded system of meaning and its implications for intercultural education and textbook analysis.

Gender, Culture, and Education

To define gender as a culturally embedded system of meaning is to acknowledge that it is not an individual trait, but rather a shared cultural framework that shapes and organises norms, expectations, and power relations. As a complex social construct, gender encompasses the roles, responsibilities, behaviors, and expectations ascribed to women and men within specific cultural and social contexts (FAWE, 2018). These expectations are not biologically determined but socially learned, historically situated, and subject to change.

Contemporary perspectives in intercultural communication increasingly conceptualise culture in relation to identity rather than as a fixed set of national characteristics. From this perspective, cultural identity is understood as multiple, dynamic, and constructed through interaction, encompassing not only ethnicity, or nationality, but also intersecting dimensions such as gender, class, and social position (Zhu, 2014). Identity, therefore, is not something individuals simply have, but something that is actively performed and negotiated in communication. This understanding reinforces the argument that gender cannot be treated as separate from culture, but must be recognised as one of its constitutive dimensions.

Building on the work of Zhu Hua (2014), gender can be understood as both a “master identity” that remains relatively stable and a “negotiable identity” that is contested through social interaction. Viewed through the lens of interculturality, the process by which individuals project and negotiate identities in discourse, it becomes clear that the gendered representations in EFL textbooks are not merely biased images, but are part of a dominant discourse that shapes the “cultural identity markers” available to learners.

At the policy level, international frameworks such as CEDAW (United Nations, 1979) and the UN Sustainable Development Goals (e.g., SDG 4.7) position gender equality as a central component of education and global citizenship (UN, 2015). This reflects a growing recognition that gender is fundamental to how social and cultural participation is structured. However, the implementation of these commitments remains inconsistent. Despite policy-level recognition, persistent gender inequalities continue to exist across educational contexts, particularly where local cultural norms intersect with globalised educational standards (UNESCO, 2009). This gap highlights a disconnect between policy discourse and everyday pedagogical practice, where the hidden curriculum often continues to reproduce traditional gender hierarchies.

Furthermore, sociological and feminist research conceptualises gender not as an individual attribute but as a social structure that produces and legitimises social hierarchies (Delphy, 1993/2016; Lorber, 2005; West & Zimmerman, 1987). Gendered socialisation processes, which take place through labelling, learning and internalisation, shape what is perceived as appropriate, desirable, acceptable, or possible for different genders (Richardson, 2021).

Poststructural perspectives extend this understanding by conceptualising gender not as something one has, but as something one does. Butler’s theory of performativity ([1990] 2006) frames gender as an ongoing accomplishment produced through repeated social practices, rather than a stable identity rooted in biology, challenging binary and essentialist understandings of gender. This perspective is further enriched by intersectional ap-

proaches, which stress that gender does not operate alone, but intersects with race, class, sexuality, and other social divisions, producing layered and unequal experiences (Crenshaw, 1989, 1991; Hooks, [1981] 2015).

In educational contexts, this intersectional perspective is particularly relevant. Bešić (2020) further demonstrates that educational systems often address only singular dimensions of identity, overlooking how gender intersects with race, class, and other social categories. Drawing on Bourdieu's (1991) concept of symbolic power, she highlights how institutional practices reproduce layered inequalities by privileging certain forms of cultural capital over others. In EFL materials, this suggests that gender bias is often compounded by representations of race, ethnicity, and class, reinforcing broader socio-cultural hierarchies. Intercultural communication can thus be understood as the interaction of multiple, intersecting discourse systems, including gender, profession, and social positioning, through which identities are dynamically constructed and negotiated in context (Kramsch & Hua, 2016).

Importantly, gender is not only socially produced but also cognitively internalised. Bem's (1981) Gender Schema Theory explains how individuals develop mental frameworks that organise information according to culturally dominant notions of femininity and masculinity. These schemas influence perceptions, memory, and evaluation, shaping how people interpret social roles, leadership, competence, and behaviour. In educational contexts, repeated exposure to stereotypical gender representation can reinforce these schemas, while more diverse portrayals can disrupt them (Dunham et al., 2015; Fernández et al., 2014).

Gender bias, in the context of this study, refers to the ways in which educational materials and pedagogical practices construct, normalise and reproduce gendered roles, identities, and relations. These biases shape learners' perceptions of what is appropriate, desirable, or possible for different genders, influencing participation, authority, and legitimacy in intercultural interactions. Importantly, gender bias operates not only through explicit stereotyping but also through subtle and repeated discursive, cognitive, and institutional processes.

Taken together, these perspectives highlight that gender is dynamic, relational, and deeply embedded in cultural meaning making. It is enacted in everyday interaction, sustained through social institutions, and reproduced through representational practices. Education plays a significant role in this process, as learning materials both reflect and shape dominant understandings of gender. Scholars such as Apple (1992) and Blumberg (2008) have argued that textbooks are not neutral pedagogical tools but are ideological in nature and can reinforce or challenge cultural norms, including gendered ones, through what they include, marginalise, or silence.

Understanding gender as a culturally embedded system of meaning is therefore crucial for intercultural education. Unlike nationality or ethnicity, gender operates across all cultural contexts and is continuously enacted in everyday interaction. Gender shapes not only what learners know about a culture, but also the attitudes they develop, the skills they employ, and the forms of critical awareness they are able to exercise.

Building on this understanding of gender as a culturally embedded and cognitively mediated system of meaning, the following section turns to textbooks as key sites where intellectual and gendered meanings are produced, circulated, and normalised.

Textbooks as Cultural and Ideological Artifacts

To understand how gendered meanings are produced and sustained in educational materials, it is necessary to examine the ideological role of textbooks themselves. Textbooks are not neutral repositories of information, they are embedded in the social, political, and economic networks that shape what counts as legitimate knowledge (Apple, 1992). Through processes of selection, omission, and emphasis, they can naturalise dominant ideological assumptions about culture, identity, and social roles. In the context of gender, this often occurs through what Apple refers to as cultural incorporation, where selective and symbolic representations of wo-

men, such as occasional images of professional or empowered female figures, are included to signal progressiveness while leaving underlying gender hierarchies intact.

Drawing on Hall's (1980) encoding/decoding model (as highlighted in Figure 3), classrooms function as sites of interpretation where teachers and learners engage in dominated (accepting the text largely at face value), negotiated (questioning some parts while accepting others), or oppositional readings (actively challenging dominant perspectives). While this interpretive flexibility allows for resistance, it does not negate the structural power of repeated representations. When gendered patterns occur consistently across texts, units, and visual imagery, they can establish normative frameworks that shape how gender is understood as part of everyday social reality.

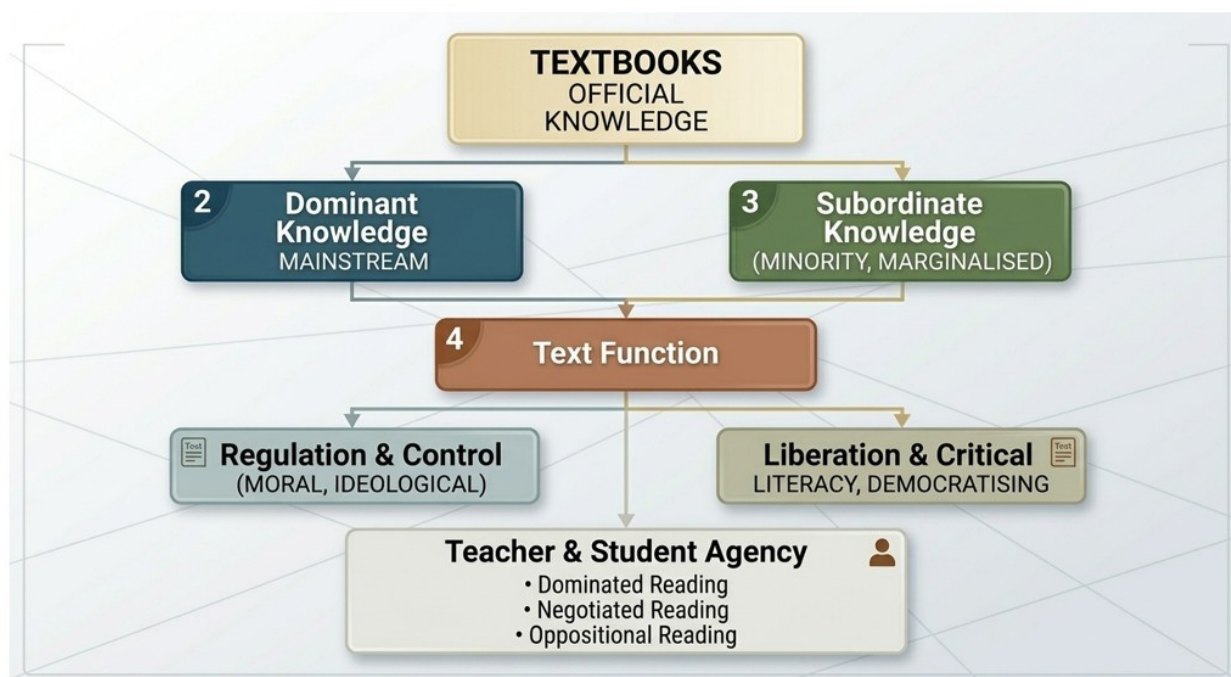


Figure 3. Types of Responses to Textbooks (Hall, 1980)

Within EFL education, this dynamic is particularly significant. English operates as a form of linguistic capital (Bourdieu, 1991; Gray, 2010), granting access to symbolic, social, and economic resources. Consequently, EFL textbooks do more than teach language; for many learners, they constitute an initial encounter with the outside world, introducing English not only as a language but also as a carrier of cultural meanings and social values. Traditionally, such textbooks have been grounded primarily in Anglo-American cultural contexts, reflecting British or U.S. publishing norms. More recently, under the influence of IC frameworks, they increasingly attempt to incorporate cultural diversity and promote intercultural communication through the inclusion of characters from diverse backgrounds.

However, despite these developments, Western perspectives often remain dominant and the dynamics of textbook production shape what forms of cultural, and gendered knowledge are legitimized across different national contexts (Baker, 2015; Gray, 2010). When EFL materials privilege certain forms of masculinity and femininity, often rooted in cultural and social norms, they implicitly regulate access to this symbolic capital, positioning certain identities as more legitimate participants in intercultural communication than others.

Moreover, gendered representations in textbooks regulate access to symbolic capital by privileging certain forms of masculinity and femininity, implicitly positioning some identities as more legitimate participants in intercultural communication. These processes operate largely through the hidden curriculum (Stromquist et al., 1998), the unspoken lessons about power, normality, and social values embedded in educational materials and institutions. Given that textbooks can account for up to 70-95% of classroom time (Baldwin & Baldwin, 1992; Sadker & Zittleman, 2007), their ideological influence is cumulative. As Blumberg (2008) notes, Gender Bias in Textbooks (GBIT) is often “hidden in plain sight”, it mirrors socially familiar gender norms so closely that it becomes difficult to recognise as bias at all. Empirical studies across diverse national contexts consistently demonstrates that such patterns are not culturally isolated but structurally recurrent. Across EFL textbooks, males tend to dominate in frequency of appearance, range of occupational roles, and discursive prominence, while females are more often associated with domesticity, emotionality, or supportive roles (e.g., Aguilar, 2021; Benaissa, 2024; Bouziad, 2022; Esteves, 2018; Fatmawati et al., 2022; Hussain et al., 2023; Lee, 2014, 2018; Lee & Mahmoudi-Gahrouei, 2020; Musty, 2018; Sulaimani, 2017).

From this perspective, EFL textbooks can be understood as institutionalised sites of discourse in which cultural meanings are not merely represented but actively produced and normalised. If culture is conceptualised as a process of meaning-making (see section 1 & 2 of background above) enacted through language, then textbooks function as key mediating artefacts through which learners encounter and interpret socially situated identities and relation. Language teaching must therefore attend not only to the linguistic form but also to the symbolic and ideological dimensions embedded within discourse (Kramsch & Hua, 2016). In this sense, representations of gender in EFL textbooks participate in the construction and legitimisation of particular configurations of power, influencing learners’ interpretive framework, positioning them within specific sociocultural hierarchies.

These representational asymmetries have important psychological consequences. Drawing on Bandura’s (1997) theory of self-efficacy, and L2 Motivational Self System (Ryan & Dörnyei, 2013), gendered representations can shape learners’ beliefs about who can legitimately envision themselves as confident, competent users of English. When learners are not exposed to diverse and empowered representations of their own gender, their imagined future selves, and consequently their motivation and engagement, may be constrained.

Despite the growing emphasis on IC in language education (Byram, 1997; Deardorff, 2006), many textbooks continue to approach culture through folkloristic or tokenistic representations, focusing on surface level practices while avoiding deeper engagement with social inequality and power relations (López-Rocha, 2016). Gender is frequently treated, if at all, as an isolated topic rather than as a constitutive dimension of cultural meaning. This creates a conceptual gap: learners may be encouraged to demonstrate openness and respect toward cultural difference without being equipped to critically engage with the gendered structures that shape interaction, identity, and communication across contexts.

Furthermore, drawing on Kramsch’s (2011) notion of symbolic competence as the ability to interpret and negotiate meanings across cultural and ideological systems, EFL textbooks can be understood as symbolic spaces where culture, language, and gender intersect. Through discourse and imagery, they position learners within narratives of identity, belonging, and social participation. When representations remain constrained, learners may internalise narrow understandings of both gender and culture. Conversely, more inclusive and diverse portrayals can foster empathy, curiosity, and intercultural openness (Byram, 1997; Deardorff, 2006).

Taken together, these observations illustrate that gender is a structural dimension of IC. This sets the stage for the reconceptualisation of IC through GIC lends, which is explored in the discussion.

Positioning of the Study and Theoretical Contribution

This article provides a theoretical reconceptualisation of IC by proposing GIC as a necessary integrative lens. The present paper is strictly conceptual in focus. Its primary contribution lies in reframing IC by positioning gender as a core cultural dimension embedded within its fundamental components, attitudes, knowledge, skills, and critical awareness, rather than as an external or supplementary variable.

Building on existing IC frameworks, GIC extends the literature by explicitly foregrounding gender, highlighting how it shapes identity, interaction, and power dynamics in educational and intercultural contexts. In doing so, Deardorff's (2006) Pyramid model is used as a primary reference point due to its integrative structure and its widespread application in educational contexts; in particular, its organisation of IC into attitudes, knowledge, skills, and developmental outcomes (internal & external). While different models conceptualise IC through slightly different dimensions, this article adopts a synthesised view in which attitudes, knowledge, skills and critical awareness are treated as core components. In applying Deardorff's framework, critical awareness is understood as embedded within and developed through its internal and external outcomes.

Grounded in a critical constructivist paradigm, the study combines the meaning-making focus of constructivism with a critical emphasis on uncovering power relations and ideological structures in education (Freire, 1970; Taylor & Medina, 2011). From this perspective, IC cannot be fully realised without addressing the ways in which gender operates as a fundamental dimension of culture that is constantly negotiated in discourse.

To support this conceptual argument, the discussion draws illustrative examples from EFL educational contexts. These references serve to highlight how gendered representations manifest in practice; the article does not, however, present empirical data from specific national settings. Rather, it draws on published research across diverse socio-cultural contexts to demonstrate that gendered patterns in EFL textbooks are structurally recurrent rather than culturally isolated. In doing so, the paper fills a critical gap in existing intercultural models, arguing that the negotiation of gendered identities is central to the interculturality (Zhu, 2014) that learners encounter both inside and outside the EFL classroom.

Discussion: Toward Gendered Intercultural Competence

The previous sections have established three interconnected arguments: that IC models tend to conceptualise culture primarily through nationality and ethnicity, leaving gender under-theorised (Section 1); that gender functions as a culturally embedded system of meaning that shapes identity, power, and interaction (Section 2); and that EFL textbooks, as ideological artefacts, actively produce and normalise gendered meaning through the hidden curriculum (Section 3). Building on these foundations, this discussion articulates what GIC adds as a conceptual intervention and explores its implications.

GIC is proposed not as an additional component, but as an integrative lens through which existing models can be fully theorised and critically applied. This reconceptualisation positions gender as central to intercultural meaning-making, bridging intercultural studies and gender studies, which are often treated separately in EFL research. Reframing IC in this way highlights that intercultural communication is fundamentally shaped by power, ideology, and socially constructed identities. Drawing on Zhu Hua (2014), GIC foregrounds gender both as a relatively stable "master identity" and as a dynamic, negotiable aspect of intercultural interaction. It also draws attention to how gendered representations in EFL textbooks function as part of dominant discourses, shaping the cultural and identity markers available to learners. Through critical engagement with

these representations, learners develop the skills to question, contest, and negotiate gendered norms, reinforcing the centrality of gender awareness to IC.

This perspective aligns with intersectional approaches, recognising that gender intersects with other dimensions of identity, including ethnicity, class, and social positioning. The relative absence of gender within IC frameworks therefore limits learners' ability to critically engage with difference. While learners may be encouraged to demonstrate openness or respect toward cultural others, they may remain unaware of how participation, authority, and legitimacy are structured through gender. Intercultural competence, therefore, cannot be fully realised without attention to these dynamics.

The value of this reconceptualisation (as illustrated in Figure 4 below) becomes particularly evident when applied to established models such as Deardorff's (2006) pyramid-oriented framework. A gendered re-reading does not replace this framework but extends it by making its implicit dimensions explicit.

Within this integral view, *attitudes* involve not only openness towards cultural difference in a general sense, but also a specific willingness to engage with diverse expressions of femininity and masculinity and to question naturalised gender norms. *Knowledge* is expanded to include an awareness of how gender roles, expectations, and relations are culturally constructed and vary across societies, shaped by historical, institutional, religious, and social factors. In the pedagogical context of textbooks, this also entails recognising how textual and visual representations actively construct these meanings.

Similarly, the *skills* component is deepened to include learners' ability to interpret and critically evaluate gendered representations, identify implicit bias, and mediate between differing perspectives. *Internal outcomes* reflect deeper shifts in worldview, such as empathy, flexibility, and an ethnorelative understanding of gender. *External outcomes*, in turn, involve observable behavior, including respectful communication across genders and cultures, and the capacity to adopt negotiated or oppositional readings of gendered discourse (Hall, 1980).

This suggests that a GIC-competent learner does not engage with gender bias solely as internal cognitive exercise, but develops the communicative agency to negotiate it in interaction. In this sense, GIC positions the learner as an active participant rather than a passive recipient of cultural norms, translating internal critical awareness into discursive intervention in both the classroom and in real-world global communication.

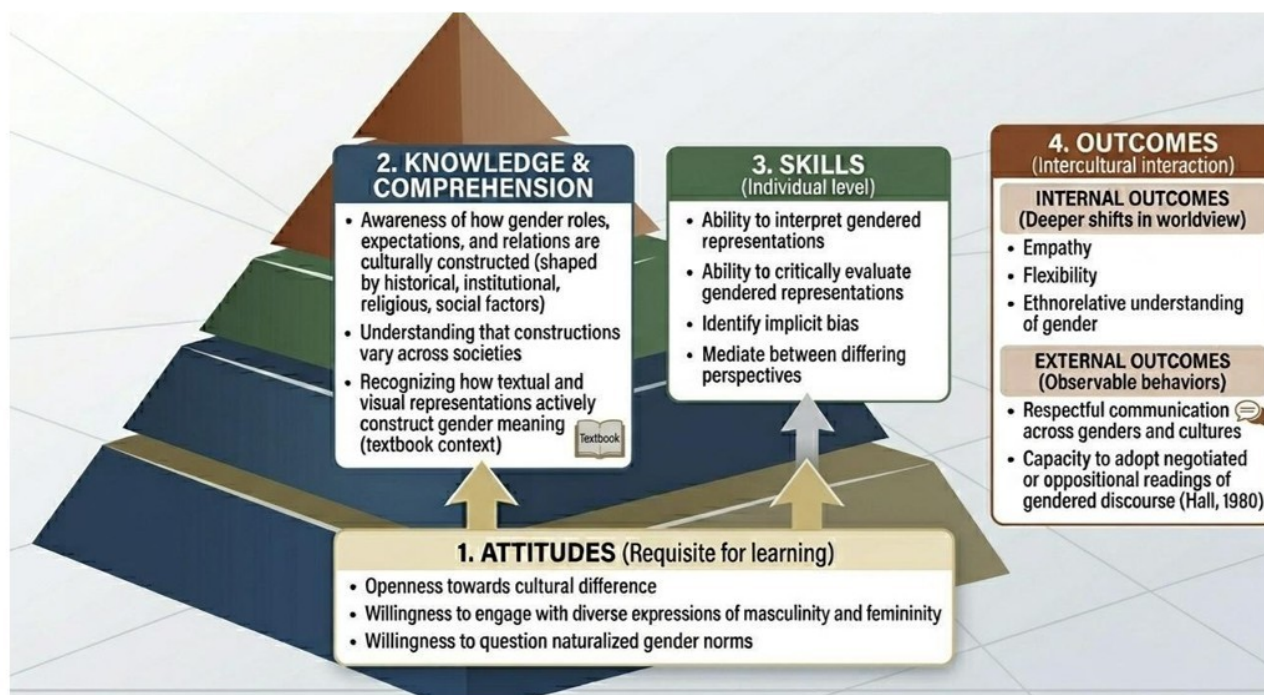


Figure 4. A Gendered Re-reading of Deardorff's (2006) Pyramid Model

GIC reframes how we understand the role of EFL textbooks. As established in Section 3, textbooks do not merely reflect cultural realities but actively participate in the construction and normalisation of meaning. Within a GIC framework, this means that textbook dialogues consistently portraying women in caregiving roles and men in positions of authority are not simply reflections of social patterns but active reinforcements of gendered expectations about participation and legitimacy in communication. Learners equipped with GIC can critically examine such representations, question their underlying assumptions, and explore alternative interpretations, thereby developing greater agency in negotiating gendered meanings in intercultural contexts.

The persistence of gendered patterns across diverse national and cultural contexts, as documented in research spanning European, Asian, African, and Middle Eastern EFL settings, suggests that such representations are not solely culturally specific, but are also shaped by globalised EFL publishing practices (Baker, 2015; Gray, 2010). Addressing this issue therefore requires moving beyond increased visibility toward critically engaging with how gendered identities are discursively constructed within intercultural narratives.

GIC has significant implications for pedagogy. While Hall's (1980) encoding/decoding model highlights the potential for negotiated and oppositional readings, the cumulative effect of repeated gender representations means that critical engagement cannot be left to interpretation alone. Teachers play a central role as mediators of meaning, and GIC requires that they are equipped to address gender explicitly as part of intercultural learning. For example, learners might analyse a unit on "Success" that exclusively links leadership to masculine archetypes while attributing female figures to domestic or supportive roles. Rather than accepting these as neutral career profiles, the learner can challenge the text by proposing oppositional readings that detach leadership from gendered expectations. This, in turn, necessitates a reorientation of teacher education.

At the level of teacher education, existing research highlights inconsistencies in the integration of global and intercultural competencies, pointing to a gap between policy discourse and pedagogical practice (Saenghong et al., 2024). Intercultural pedagogy, thus, must shift from transmitting cultural knowledge to emphasising reflexivity, critical awareness, and engagement with the ideological dimensions of discourse (Deardorff,

2006; Sercu, 2004; Zhu, 2014). This shift is essential for developing the professional reflexivity necessary to recognise when textbooks function as symbolic spaces that can marginalise certain identities (Kramersch, 2011).

From a classroom perspective, this shift can be operationalised through tasks that explicitly engage learners with gendered meaning-making. For example, learners may be asked to analyse textbook dialogues or images to identify how gender roles are constructed and to consider alternative interpretations. Similarly, classroom discussion can explore how communicative practices are shaped by gendered expectations across cultures, encouraging learners to reflect on how authority, agency, and participation are distributed in interaction. Such activities move beyond comprehension toward critical engagement, supporting the development of learners' interpretive and reflexive capacities.

Central to this discussion is the recognition that both teachers and learners bring internalised cognitive schemas into the classroom. As explained by Gender Schema Theory (Bem, 1981), these frameworks shape how individuals perceive and interpret gendered meanings, often operating implicitly. For learners, exposure to diverse and inclusive representations can expand the range of identities they are able to imagine for themselves as users of English. Conversely, limited or stereotypical portrayals may constrain motivation, self-efficacy, and the development of possible L2 selves (Bandura, 1997; Ryan & Dörnyei, 2013). Embedding gender within intercultural competence enhances not only critical awareness, but also learner agency and engagement.

This reconceptualisation also has implications for European frameworks of intercultural and democratic education, particularly those developed by the Council of Europe. While the RFCDC emphasises values such as respect, openness, and equality, gender is not explicitly theorised within these competences. From a GIC perspective, this absence limits the framework's capacity to address how power and inequality are enacted in everyday communication. This aligns with the RFCDC's goal of fostering 'intercultural dialogue,' as such dialogue cannot be truly equitable if participants are constrained by unexamined gendered power structures. Integrating gender as a lens would strengthen its critical dimension, enabling learners to engage more fully with how identities, including gender, shape participation, voice, and legitimacy in democratic and intercultural contexts.

The integration of gender into intercultural competence also raises important questions for assessment. As Byram (2019) argues, the evaluation of IC frequently involves affective and attitudinal dimensions such as openness, tolerance, and the willingness to engage with difference, which are difficult to measure and ethically complex to assess. The absence of gender within these frameworks further limits their explanatory power, as it overlooks a key dimension through which power and inequality are experienced and negotiated. From a GIC perspective, assessment cannot be reduced to measurable outcomes alone, but must account for learners' capacity to engage critically with gendered meanings and power relations. In practice, moving away from a focus on static knowledge, this may involve the use of reflective journals, discourse analysis tasks, or scenario-based assessments. These activities allow learners to demonstrate their ability to identify, interpret, and respond to gendered meanings in intercultural communication. Such approaches allow for a more nuanced evaluation of learners' critical and reflexive development.

In this sense, GIC does not add a new dimension to IC, but reorients its existing components toward a more critically grounded understanding of culture and power.

Limitations and Future Directions

As a conceptual study, this article does not provide empirical validation, but instead establishes a theoretical foundation for further research. Its contribution lies in articulating GIC as a lens that bridges intercultural studies and gender studies, two fields that are often treated separately in EFL research. Future research can build on this framework by exploring how gender aware intercultural pedagogy is enacted in practice, how learners interpret and negotiate gendered representations, and how teachers mediate these processes in classroom interaction, particularly in relation to the design and critical use of EFL textbooks.

Conclusion

This article has argued that gender must be understood as a constitutive dimension of IC rather than a peripheral concern within EFL education. While IC frameworks have made important strides in emphasising openness, reflexivity, and critical engagement, gender has often been treated as a secondary or implicit dimension rather than as integral to intercultural meaning-making. By bringing together insights from intercultural studies, feminist theory, and textbook research, this study has addressed this conceptual gap through the proposal of GIC.

Rather than introducing a separate framework, GIC reconceptualises the core components of intercultural learning, attitudes, knowledge, skills, and critical awareness, by foregrounding how gender shapes the construction, negotiation, and contestation of meaning in intercultural communication. Drawing on Dearsdorff's (2006) pyramid-oriented model, this article has demonstrated how each dimension of intercultural competence can be extended through a gendered lens.

The discussion has further highlighted the central role of EFL textbooks as ideological and symbolic spaces in which language, culture, and gender intersect (Baker, 2015; Blumberg, 2008; Gray, 2010). Despite policy-level commitments to equality and intercultural openness, gendered representations in textbooks often remain selective and/or stereotypical. Published research across diverse national contexts demonstrates that such patterns are structurally recurrent and reinforced through the hidden curriculum.

Pedagogically, GIC underscores the role of teachers as active mediators of meaning. Developing learners' capacity for critical engagement with gendered representations cannot be left to interpretation alone but requires pedagogical reflexivity, particularly teachers' awareness of their own internalised gender schemas and assumptions (Bem, 1981). For learners, more inclusive and reflexive representations of gender have the potential to enhance agency, motivation, and support the development of more empowered intercultural identities as users of English.

Without integrating gender as a constitutive dimension of intercultural meaning-making, IC risks remaining analytically limited and pedagogically insufficient for addressing the complexities of contemporary global communication.

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A gender fókuszú interkulturális kompetencia felé: Az angol mint idegen nyelv tankönyvekben megjelenő nemi előítéletek újragondolása interkulturális oktatási problémaként

A nem továbbra is meghatározza az egyének tapasztalatait, lehetőségeit és önképét olyan oktatási kontextusokban, amelyeket gyakran semlegesnek vagy haladónak tekintenek. Ugyanakkor az interkulturális kompetencia (IC) a globalizációra és a kulturális sokszínűségekre adott válaszként egyre nagyobb jelentőségre tesz szert, kulcsfontosságú az oktatásban. Ennek ellenére a fontosabb interkulturális kompetencia-elméletek a kultúrát elsősorban a nemzetiség és/vagy az etnikai hovatartozás szempontjából vizsgálják, így a nemi dimenzió elméleti feldolgozása nagyrészt elmarad. A tanulmány arra hívja fel a figyelmet, hogy az interkulturális kompetencia széles körben alkalmazott modelljei elméletileg hiányosak maradnak, ha a nemi dimenziót – annak ellenére, hogy az identitásképzésben, a hatalmi viszonyokban és a mindennapi interakciókban központi szerepet játszik – csak korlátozott mértékben veszik figyelembe. A tanulmány Byram (1997) és Deardorff (2006) által javasolt keretrendszerre összpontosítva kiemeli a nemi dimenzió integrálását az interkulturális kommunikáció (IC) kifejezett elemzési és pedagógiai dimenziójaként. A tanulmány fogalmi megközelítést alkalmazva azt vizsgálja, hogy a tananyagokban megjelenő nemi szerepekre vonatkozó ábrázolások hogyan közvetítik az interkulturális jelentést, melynek illusztrációjaként elsősorban az angol mint idegen nyelv (EFL) tankönyveket veszi alapul. A cikk az interkulturális kompetencia (IC) újragondolásaként a nemi dimenziót figyelembe vevő interkulturális kompetenciát (GIC) javasolja, amely a nemet a hozzáállás, a tudás, a készségek és a kritikai tudatosság alkotóelemeként értelmezi. Ezzel a cikk hozzájárul az inkluzív és társadalmi szempontokat figyelembe vevő oktatásról folyó vitához, és rávilágít arra, hogy olyan elméleti modellekre és tantervi megközelítésekre van szükség, amelyek pontosabban tükrözik a tanulók identitását a kulturálisan sokszínű osztálytermekben.

Kulcsszavak: *gender fókuszú interkulturális kompetencia, EFL tankönyvek gender előítéletei, rejtett tanterv, interkulturális oktatás*

Tanulmányok

Körkép

A Rövidített Friedben Tesztszorongás Skála (B-FTAS) magyar adaptációja: egyetemi hallgatók tesztszorongásszintje és nemi különbségek

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A tesztszorongás jelentős mértékben befolyásolja az egyetemi hallgatók tanulmányi teljesítményét és mentális jóllétét, ezért kiemelten fontos, hogy rendelkezésre álljanak érvényes, megbízható és könnyen alkalmazható mérőeszközök a tesztszorongás szintjének felmérésére és változásának nyomon követésére. A magyar szakirodalomban több mérőeszköz is elérhető, ugyanakkor jelenleg nem áll rendelkezésre olyan hazai kérdőív, amely a tesztszorongás biológiai, pszichológiai és szociális dimenzióit együttesen ragadja meg. Hiányosság továbbá, hogy viszonylag kevés kutatás vizsgálta a magyar diákok tesztszorongásszintjét, valamint a nemek közötti eltéréseket. Jelen tanulmány célja a Brief Friedben Test Anxiety Scale (B-FTAS) magyar adaptációjának bemutatása, az egyetemi tanulmányaikat megkezdő hallgatók tesztszorongásának jellemzése, valamint a nemi különbségek feltárása. A kutatásban 1792, a Szegedi Tudományegyetemre felvételt nyert hallgató vett részt, akik az eDia online rendszeren keresztül töltötték ki a 12 tételes, hatfokú Likert-skálát alkalmazó kérdőívet. Az elméleti modellel összhangban a megerősítő faktorelemzés három faktort azonosított: a Társas Leértékelés, a Kognitív Gátoltság és a Feszültség alskálákat. Az eredmények alapján a B-FTAS magyar változata megbízható és érvényes mérőeszköznek bizonyult. A vizsgálatban részt vevők 20,6%-a magas, 68,2%-a közepes, 11,2%-a pedig alacsony szintű tesztszorongással jellemezhető. Az eddigi nemzetközi és hazai kutatási trendekkel összhangban a női hallgatók szignifikánsan magasabb tesztszorongást mutattak, különösen a Társas Leértékelés és a Feszültség alskálák esetében. A kutatás eredményei hozzájárulnak a tesztszorongásról szerzett eddigi ismeretek bővítéséhez, és megfelelő alapot nyújthatnak célzott intervenciók megtervezéséhez és hatékony megvalósításához.

Kulcsszavak: tesztszorongás, B-FTAS Rövidített Tesztszorongás Skála, bio-pszicho-szociális modell, nemi különbségek

Bevezetés

A tesztszorongás jelentős pszichológiai, fiziológiai és viselkedéses következményekkel jár, emellett számos iskolai változóval, így a tanulmányi eredménnyel, a motivációval, az énképpel és az önbecsüléssel is összefüggést mutat (Robson et al., 2023; von der Embse et al., 2018). Becslések szerint a közoktatás különböző szintjein a tanulók 15–22%-a magas tesztszorongással jellemezhető (Putwain & Daly, 2014; Thomas et al., 2017), és a

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nők jellemzően magasabb szintű tesztszorongást tapasztalnak (Hembree, 1988; Núñez-Peña et al., 2016; Robson et al., 2023; von der Embse et al., 2018). Egyetemi hallgatók körében a 2000-es években végzett vizsgálatok hasonló, 15–30%-os arányt mutattak, az utóbbi években azonban több tanulmány egyre magasabb előfordulási gyakoriságról számol be (Cassady et al., 2025). Egyes becslések szerint a hallgatók akár 80%-a is tapasztalhat közepes vagy magas fokú tesztszorongást (Cassady et al., 2023), míg más kutatások mérsékelt arányt jeleznek, 20–40% közötti előfordulással (Gerwing et al., 2015; Maier et al., 2021). Összességében megállapítható, hogy a tesztszorongás jelentős mértékben jelen van az egyetemi hallgatók életében.

Mivel a tesztszorongás kedvezőtlenül befolyásolja a tanulók teljesítményét és mentális egészségét, elengedhetetlen, hogy rendelkezésre álljanak érvényes, megbízható és könnyen alkalmazható mérőeszközök a tesztszorongás felmérésére és változásának nyomon követésére. A tesztszorongás vizsgálatának egyik széles körben elfogadott elméleti keretét a tesztszorongás bio-pszicho-szociális modellje adja (Engel, 1977; Lowe, 2022; Lowe et al., 2008; von der Embse et al., 2013). Bár a hazai szakirodalomban a tesztszorongás kutatása és mérése régóta jelen van (Németh & Bernáth, 2023; Nótin, 2015; Sipos & Sipos, 1978), nem áll rendelkezésre olyan, magyar nyelven alkalmazható mérőeszköz, amely a tesztszorongás bio-pszicho-szociális szempontból releváns dimenzióit együttesen méri. Emellett kevés empirikus ismeretünk van arról, hogyan alakul a magyar egyetemi hallgatók tesztszorongásszintje, illetve milyen nemi különbségek figyelhetők meg e téren. Jelen tanulmány ezen hiányokra reagál: egyrészt bemutatja a Rövidített Friedben Tesztszorongás Skála (B-FTAS) magyar adaptációját, másrészt empirikus adatokat közöl az egyetemi tanulmányaikat megkezdő hallgatók tesztszorongásáról és a nemek közötti különbségekről.

A tesztszorongás elméleti háttere: a specifikus szorongáselmélet, a gátló teória és a figyelmi kontroll elmélete

A specifikus szorongáselmélet szerint a tesztszorongás helyzetspecifikus vonásszorongásnak tekinthető (Harper, 1971; Mandler & Sarason, 1952). A vonás- és állapotsszorongás elméletével összhangban ez azt jelenti, hogy a tesztszorongás nem pusztán teszthelyzetben megjelenő átmeneti reakció, hanem viszonylag tartós személyiségjellemző is, amely azt fejezi ki, hogy valaki általában mennyire hajlamos szorongást átélni vizsgaszituációkban (Spielberger, 1972). Sarason úttörő munkája nyomán a tesztszorongás két fő összetevője különíthető el: az aggodalom, amely a teszttel kapcsolatos negatív gondolatokat foglalja magában, valamint az érzelmi arousal, amely a teszthelyzethez kapcsolódó fiziológiai reakciókban nyilvánul meg, például megemelkedett pulzusszámban vagy szapora szívverésben (Morris & Liebert, 1970; Sarason, 1950).

A specifikus szorongáselmélet alapot adott olyan modellek kidolgozásához, mint a deficit- és az interferencia- (debilizáló) modell (Tobias, 1985; Wine, 1971). A deficitmodell szerint a tesztszorongás háttérében elsősorban a tanulási hiányosságok és a nem megfelelő felkészülés áll, míg az interferenciamodellel szerint a szorongás a már meglévő tudás előhívását zavarja meg (Wine, 1971). A gátló teória ezt a megközelítést tovább árnyalja: a tesztszorongás a figyelem feladatról való elterelődésén keresztül gátolja a kognitív folyamatokat, különösen a memória működését (Sarason, 1984; Wine, 1971). A szorongás hatására a figyelem a feladatról az önmagunkra irányuló gondolatok felé fordul (például a kudarcról való félelemre), ami rontja a koncentrációt és ezáltal a teljesítményt.

Az interferenciára és gátlásra építő megközelítésekhez kapcsolódik a feldolgozási hatékonyság elmélete (Processing Efficiency Theory, PET; Eysenck & Calvo, 1992), illetve annak továbbfejlesztett változata, a figyelmi kontroll elmélete (Attentional Control Theory, ACT; Eysenck et al., 2007). Az elmélet szerint a tesztszorongás gyengíti a figyelmi kontrollt, különösen a gátlást és a figyelmi váltás képességét, továbbá kedvezőtlenül befolyásolja a munkamemória működését. Ennek következtében a vizsgázó nehezebben szűri ki a zavaró ingereket,

nehezebben irányítja át figyelmét egyik részfeladatról a másikra, és kevésbé hatékonyan használja fel a feladatmegoldás során megjelenő új információkat.

A tesztzorongás bio-pszicho-szociális megközelítése

A tesztzorongás eddig tárgyalt modelljei elsősorban a kognitív funkciók és az érzelmek szerepét hangsúlyozták (Eysenck et al., 2007; Mandler & Sarason, 1952; Robson et al., 2023; Spielberger, 1972; von der Embse et al., 2018; Zeidner, 2010). Más irányzatok a tesztzorongás mögött zajló folyamatokat további tényezőkkel egészítik ki, multidimenzionális okokra vezetnek vissza (Francis et al., 2024; Lowe, 2021; Lowe et al., 2008; Putwain et al., 2020). Ilyen széles körben elfogadott elmélet a tesztzorongás bio-pszicho-szociális modellje (Lowe, 2022; Lowe et al., 2008). A bio-pszicho-szociális modell szerint a tesztzorongást három tényező határozza meg: egy fiziológiai („bio”), egy kognitív („pszicho”) és egy szociális aspektus (Engel, 1977; Friedman & Bendas-Jacob, 1997; Kőműves, 2017; Lowe et al., 2008; Schwartz, 1982). A biológiai tényezők olyan fiziológiai válaszok, mint a stresszhormonok (például kortizol) szintjének emelkedése, a szapora szívverés vagy az alvászavarok, amelyek a teszthelyzettel kapcsolatos szorongás hatására lépnek fel. A pszichológiai tényezők a kognitív és érzelmi komponensek, például a negatív gondolatok, az önbizalomhiány vagy a kudarcról való félelem, amelyek befolyásolják a mentális állapotot. A szociális tényezők közé tartozik a külső nyomás, például a szülők, tanárok elvárásai, a társak közötti versengés vagy a kulturális teljesítménykényszer, amelyek felerősíthetik a szorongást (Engel, 1977; Friedman & Bendas-Jacob, 1997; Lowe et al., 2008; von der Embse et al., 2013; Wuthrich et al., 2021).

A tesztzorongás mérőeszközei

A tesztzorongás mérésére számos kérdőív áll rendelkezésre, amelyek különböző elméleti megközelítésekre épülnek, többek között a specifikus szorongáseméletre (Harper, 1971; Mandler & Sarason, 1952), a vonás- és állapotszorongás megkülönböztetésére (Spielberger, 1972), a gátló teóriára (Sarason, 1984; Wine, 1971), valamint a figyelmi kontroll elméletére (Eysenck et al., 2007). Az első széles körben használt mérőeszköz a Tesztzorongás Kérdőív volt (Test Anxiety Questionnaire, TAQ; Mandler & Sarason, 1952), amely az aggodalomra és az érzelmi arousalra fókuszált. Ezt követte a Teljesítményszorongás Kérdőív (Anxiety Achievement Test, AAT), amely külön alskálákon mérte a szorongás facilitáló és debilizáló hatásait (Alpert & Haber, 1960). Később az Állapot- és Vonásszorongás Kérdőív (State-Trait Anxiety Inventory, STAI) lehetővé tette a tesztzorongás vonás- és állapotszorongás dimenzióinak differenciált vizsgálatát (Spielberger, 1970). Hosszú ideig a gátló teória alapjain álló Vizsgaszorongás Kérdőív (Test Anxiety Inventory, TAI) számított az egyik legelterjedtebb mérőeszköznek (Spielberger, 1980; Szafranski et al., 2012), majd a figyelmi kontroll elméletének térnyerésével fokozatosan átvette a helyét a Kognitív Vizsgaszorongás Kérdőív (Cognitive Test Anxiety Scale, CTAS; Cassidy & Johnson, 2002), amely a tesztzorongással összefüggő kognitív folyamatokat állítja a középpontba.

A mérőeszközök fejlődésével egyre nagyobb hangsúly került a tesztzorongás különböző dimenzióinak feltárására, beleértve a biopszichoszociális modell által leírt biológiai, pszichológiai és szociális összetevőket is. E fejlődési irányhoz illeszkedik Friedman és Bendas-Jacob Friedben Tesztzorongás Kérdőíve, amely Friedben Test Anxiety Scale néven vált ismertté (FTA; Friedman & Bendas-Jacob, 1997). A modell nyomán több mérőeszköz is született, például a Gyermekek és Serdülő Tesztzorongás Leltár (Test Anxiety Inventory for Children and Adolescents, TAICA; Lowe et al., 2008) és a Multidimenzionális Tesztzorongás Skála (Multidimensional

Test Anxiety Scale, MTAS; Putwain et al., 2020). Ugyanakkor a Friedben-kérdőív a terület egyik leggyakrabban alkalmazott eszközének tekinthető (Thomas et al., 2018; von der Embse et al., 2013).

A hazai szakirodalomban hosszú múltra tekint vissza az Állapot- és Vonásszorongás Kérdőív (STAI) magyar változata (Sipos & Sipos, 1978), és az elmúlt években rövidített változatának adaptációja is elkészült (Zsido et al., 2020). A nemzetközi szinten gyakran alkalmazott Kognitív Vizsgaszorongás Kérdőívnek szintén létezik magyar adaptációja (Németh, 2022; Németh et al., 2022; Németh & Bernáth, 2023). A hazai tesztszorongáskutatásban emellett a gátló teóriára épülő kérdőívek is megjelennek, például a Vizsgaszorongás Kérdőív (TAI-H) és a Feladat Szorongási Skála (Arany et al., 2017; Sipos et al., 1988; Ware, 2021), valamint a gátló teóriával és a figyelmi kontroll elméletével is összhangban álló Westside Vizsgaszorongás Skála (Westside Test Anxiety Scale; Driscoll, 2007; Lisznyai et al., 2011). A tesztszorongás hazai kutatása tehát több évtizedes hagyományal rendelkezik (Németh & Bernáth, 2023; Nótin, 2015; Sipos & Sipos, 1978), ugyanakkor nem áll rendelkezésre olyan, magyar nyelven alkalmazható mérőeszköz, amely a tesztszorongás biopszichoszociális modell által leírt dimenzióit együttesen ragadja meg.

A Friedben Tesztszorongás Kérdőív

A Friedben Tesztszorongás Kérdőív a biopszichoszociális modellel összhangban a tesztszorongás biológiai, pszichológiai és szociális dimenzióit méri (Friedman & Bendas-Jacob, 1997; von der Embse et al., 2013). A kérdőívet eredetileg középiskolai tanulók körében fejlesztették és validálták, azonban alkalmazhatóságát felnőtt, egyetemi mintákon is vizsgálták. Spanyol egyetemistákkal végzett kutatásokban a teljes és az alskálák megbízhatósága is megfelelőnek bizonyult, és a háromfaktoros szerkezet is igazolást nyert (Bados & Sanz, 2005). Thomas és munkatársai (2018) amerikai hallgatói mintán megerősítették a mérőeszköz megbízhatóságát, ugyanakkor egy ötfaktoros modell jobb illeszkedését találták. Későbbi, szintén egyetemi hallgatókkal végzett vizsgálatokban az eredeti, háromfaktoros struktúrát alkalmazták, amely kiváló megbízhatóságot mutatott (Thomas & Fitch, 2023). A kutatások összességében azt jelzik, hogy a mérőeszköz felnőtt populációban is alkalmazható, ugyanakkor a vizsgálatok korlátozott száma és a faktorstruktúrára vonatkozó vegyes eredmények alapján további kutatások szükségesek a konstruktumvaliditás megerősítéséhez.

Az FTA rövidített változatát 2013-ban dolgozták ki azzal a céllal, hogy rövideége révén elősegítse a kérdőív szélesebb körű alkalmazását (Dunne et al., 2018; von der Embse et al., 2013). A Brief Friedben Test Anxiety Scale (B-FTAS) a biopszichoszociális modellel összhangban három alskálát tartalmaz: a szociális dimenziót megragadó Társas Leértékelést (Social Derogation, 5 tétel), a kognitív aspektusokat jelző Kognitív Gátoltságot (Cognitive Obstruction, 4 tétel), valamint a fiziológiai dimenzióhoz kapcsolódó Feszültséget (Physiological Tenseness, 3 tétel; von der Embse et al., 2013). A Társas Leértékelés alskála a teszt kudarcától való félelem társas következményeit, vagyis a mások negatív megítélésétől való szorongást méri. Erre példa az 1. tétel: „Ha megbukom egy teszten, attól félek, hogy a barátaim hülyének fognak minősíteni.” A Kognitív Gátoltság alskála a szorongás kognitív folyamatokra gyakorolt kedvezőtlen hatását tükrözi, így a koncentráció, az emlékezet és a teljesítőképesség gátoltságát. Ezt szemlélteti a 6. (fordított) tétel: „Egy teszt kitöltése alatt a gondolataim letisztultak, és precízen válaszolok az összes kérdésre.” A Feszültség alskála a szorongás fiziológiai és érzelmi tüneteit ragadja meg, mint a feszült állapot, a szívdobogásérzés vagy a félelem. Példaként említhető a 10. tétel: „Nagyon feszült vagyok a teszt előtt, még akkor is, ha jól felkészültem.” B-FTAS pszichometriai vizsgálatát 15–19 éves diákok bevonásával végezték el, és a feltáró, valamint a megerősítő faktorelemzés egyaránt alátámasztotta a feltételezett háromfaktoros struktúrát ($\chi^2 = 149,06$; $df = 49$; $p < 0,01$; CFI = 0,98; TLI = 0,97; RMSEA = 0,05). A mérőeszköz mind a Társas Leértékelés (Cronbach- $\alpha =$

0,88), mind a Kognitív Gátoltság (Cronbach- α = 0,86), valamint a Feszültség (Cronbach- α = 0,81) alskála tekintetében is megbízhatónak bizonyult (von der Embse et al., 2013).

Nemek közötti különbségek a tesztszorongásban

Számos empirikus kutatás és metaanalízis támasztja alá, hogy a nők jellemzően magasabb tesztszorongást élnek át, mint a férfiak (Cassady & Johnson, 2002; Hembree, 1988; Núñez-Peña et al., 2016; Putwain & Daly, 2014; Robson et al., 2023; von der Embse et al., 2018; von der Embse & Witmer, 2014). Az eddigi vizsgálatok jellemzően kis és közepes hatásméretet állapítottak meg (Hembree, 1988; Robson et al., 2023; von der Embse et al., 2018). A Friedben Tesztszorongás Kérdőívvel középiskolás mintán végzett vizsgálatokban közepes méretű hatásméretet jelentek meg a Társas Leértékelés (Cohen d = 0,33), a Kognitív Gátlás (Cohen d = 0,50), valamint a Feszültség alskála esetében is (Cohen d = 0,68; Putwain & Daly, 2014). A rövidített, B-FTAS kérdőív vonatkozásában nem állnak rendelkezésre hasonló elemzések.

A lányok magasabb tesztszorongásszintje hazai kutatásokban is megjelenik, többek között más szorongásformák, például a matematikai szorongás (Svraka & Ádám, 2018) vagy a tantárgyi szorongás (Nótin et al., 2015) kapcsán, azonban összességében kevés empirikus eredmény érhető el a témában (Lisznyai et al., 2011; Németh, 2022; Sipos & Sipos, 1978). Sipos és Sipos 1978-as vizsgálatában a vonásszorongás vonatkozásában kis különbségről számoltak be, az állapotszorongásban nem detektáltak szignifikáns különbséget. Lisznyai és munkatársai (2011) 18 és 27 év közötti résztvevők bevonásával, a STAI vonásszorongás alskáláját alkalmazva, hozzávetőlegesen egyharmad szórásnyi különbséget azonosítottak a nők és a férfiak tesztszorongásszintje között (Cohen d = 0,29). Németh (2022), egyetemi hallgatók körében szintén arra a következtetésre jutott, hogy a nők szignifikánsan magasabb vizsgaszorongással jellemezhetőek, a különbségek egynegyed szórás körüliek (Németh, 2022).

A kutatás célja

A tesztszorongás negatív hatással van a teszteken elért teljesítményre és számos további, a tanulmányi eredményességgel összefüggő változóra, ezért kiemelten fontos a megbízható, érvényes és könnyen alkalmazható mérőeszközök elérhetősége a szakemberek számára. Hazai kontextusban bár több kérdőív is rendelkezésre áll, a biopszichoszociális modell dimenzióit megragadó mérőeszköz adaptációjára mindeddig nem került sor. A nemzetközi kutatások széles intervallumban határozzák meg a magas tesztszorongással jellemezhető egyetemi hallgatók arányát, keveset tudunk azonban arról, hogy magyar viszonylatban ezek az arányok miként alakulnak, valamint a nemek közötti különbségek vonatkozásában is kevés empirikus eredmény áll rendelkezésre. Mindezek fényében a kutatás célja a Rövidített Friedben Tesztszorongás Skála (B-FTAS) adaptálása, az egyetemi tanulmányaikat megkezdő hallgatók tesztszorongásának jellemzése és a nemek közötti különbségek vizsgálata. Az eddigi kutatások alapján a következő hipotéziseket fogalmazhatjuk meg:

- H1. Az elméleti modellel összhangban a megerősítő faktorelemzés eredményei igazolják a Friedben Tesztszorongás Skála három faktoros struktúráját (Bados & Sanz, 2005; Friedman & Bendas-Jacob, 1997; Thomas et al., 2018; Thomas & Fitch, 2023; von der Embse et al., 2013).
- H2. A B-FTAS-H Rövidített Friedben Tesztszorongás Skála megbízható becslést ad a tanulók tesztszorongásáról mindhárom dimenzióban (von der Embse et al., 2013).

H3. A hallgatók 20-40%-a magas tesztszorongással jellemezhető (Cassady et al., 2023, 2025; Gerwing et al., 2015; Maier et al., 2021).

H4. A nők magasabb szintű tesztszorongásról számolnak be, mint a férfiak (Lisznyai et al., 2011; Németh, 2022; Robson et al., 2023; von der Embse et al., 2018).

Módszerek

Minta, eljárások

A kutatás célcsoportját a Szegedi Tudományegyetemen tanulmányaikat megkezdő nappali tagozatos hallgatók alkották, összesen 4794 fő. Az adatfelvétel a Karrierépítés alapozó kurzus keretein belül zajlott, melynek során a hallgatók különböző tudásterületekről kaphattak visszajelzést (például olvasás-szövegértés, matematikai-logikai gondolkodás, gondolkodási képességek), a feladatsorok és kérdőívek kitöltéséért 1 kreditpontot szerezhettek (Csányi & Molnár, 2024; Kocsis & Molnár, 2023; Molnár & Csapó, 2019). A felmérésben való részvétel önkéntes volt, a hallgatók az egyetemi tanulmányi rendszeren keresztül kaptak tájékoztatást a kurzus elvégzésének lehetőségéről. A kérdőívet 1792 fő töltötte ki, ami 37,7%-os részvételi arányt jelent. A nemmel és az életkorral kapcsolatos kérdésekre 1739-en válaszoltak, eszerint a nők aránya 58,25%, a kitöltők átlagéletkora pedig 19,54 év (szórás = 1,81 év).

Az adatfelvételre az egyetem könyvtárának számítógéptermben került sor. A kérdőív kiközvetítéséhez az eDia rendszert alkalmaztuk (Csapó & Molnár, 2019; Molnár et al., 2021), a kitöltést mérési koordinátorok felügyelték. A hallgatók leültetését, a rendszerbe történő beléptetését, valamint személyazonosságuk ellenőrzését szintén a mérési koordinátorok végezték. A kutatás az etikai bizottság jóváhagyásával valósult meg, és a vizsgálat során minden releváns, az oktatáskutatásra vonatkozó etikai irányelvet betartottunk (etikai engedély száma: 11/2023).

Mérőeszköz: a Rövidített Friedben Tesztszorongás Skála magyar adaptációja

A B-FTAS Rövidített Friedben Tesztszorongás Skála (von der Embse et al., 2013; Dunne et al., 2018) tételeit lefordítottuk, majd egy független fordító szakember visszafordította az eredeti angol nyelvre. Az eredeti, és a visszafordított tételekben megjelenő különbségek és a felmerült kérdések megvitatását követően véglegesítettük a magyar nyelvű tételeket. A magyarra fordított B-FTAS kérdőív a B-FTAS-H (H=Hungarian) struktúrája, valamint a tételek sorrendje is megegyezik az eredeti mérőeszközével. Az első öt tétel tartozik a Társas Leértékelés (TL), majd négy tétel (6-9) a Kognitív Gátoltság (KG), végül három tétel (10-12) a Feszültség alskálához (F). A Kognitív Gátoltság faktorhoz sorolt tételek mindegyike fordított (1. táblázat). Az instrukció a következő volt: „Mennyire jellemzőek Önre az alábbi állítások? Minden sorban jelölje a megfelelő választ!” A tételekre az eredeti mérőeszközzel összhangban 1-től 6-ig terjedő intenzitásskálán lehetett válaszolni (1: Egyáltalán nem; 6: Teljes mértékben; 1. ábra).

Faktor	Tétel sorszáma	Mennyire jellemzőek Önre az alábbi állítások?
Társas Leértékelés (TL)	1	Ha megbukom egy teszten, attól félek, hogy a barátaim hülyének fognak minősíteni.
	2	Ha megbukom egy teszten, attól félek, hogy az emberek értéktelennek fognak tartani.
	3	Nagyon aggódom, hogy mit fognak gondolni vagy tenni velem a tanárain, ha megbukom a tesztjükön.
	4	Aggódom, hogy az összes barátom magas pontszámot fog elérni egy teszten, és csak én kapok alacsony pontokat.
	5	Aggódom, hogy egy teszten való kudarc esetén megszegyenülök a társaim előtt.
Kognitív Gátoltság (KG)	6 (fordított)	Egy teszt kitöltése alatt a gondolataim letisztultak, és precízen válaszolok az összes kérdésre.
	7 (fordított)	Egy teszt kitöltése alatt úgy érzem, hogy jó formában vagyok és összeszedett vagyok.
	8 (fordított)	Úgy érzem, hogy jók az esélyeim, hogy jól teljesítsek a teszteken.
	9 (fordított)	Általában jól teljesítek a teszteken.
Feszültség (F)	10	Nagyon feszült vagyok a teszt előtt, még akkor is, ha jól felkészültem.
	11	Miközben fontos tesztet töltök ki, úgy érzem, hogy hevesen ver a szívem.
	12	Borzasztóan félek a tesztektől.

1. táblázat: A Rövidített Friedben Tesztszorongás Skála magyar adaptációjának (B-FTAS-H) tételei

Mennyire jellemzőek Önre az alábbi állítások?

Minden sorban jelölje a megfelelő választ!

1 = Egyáltalán nem

6 = Teljes mértékben

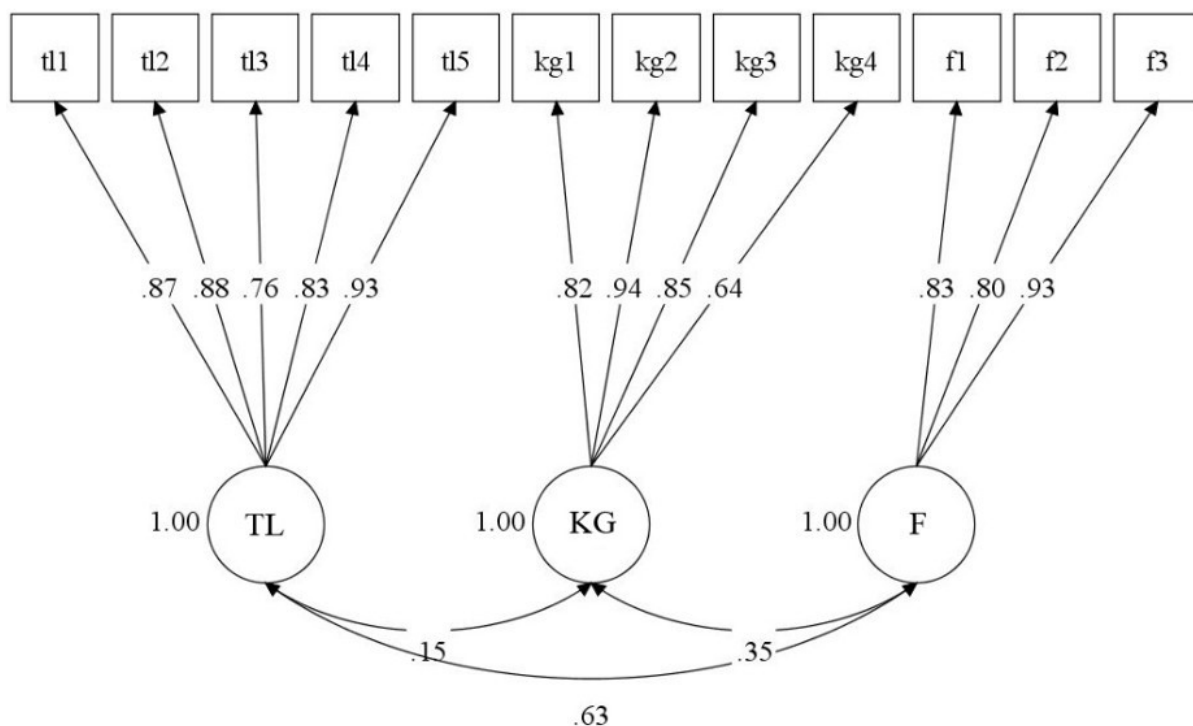
	1	2	3	4	5	6
Ha megbukom egy teszten, attól félek, hogy a barátaim hülyének fognak minősíteni.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ha megbukom egy teszten, attól félek, hogy az emberek értéktelennek fognak tartani.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nagyon aggódom, hogy mit fognak gondolni vagy tenni velem a tanárain, ha megbukom a tesztjükön.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Aggódom, hogy az összes barátom magas pontszámot fog elérni egy teszten, és csak én kapok alacsony pontokat.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

1. ábra: A Rövidített Friedben Tesztszorongás Skála (B-FTAS-H) tételeinek megjelenése az eDia rendszerben

Eredmények

A B-FTAS-H kérdőív konstruktum validitása

A faktorstruktúra elemzésére megerősítő faktoranalízist (CFA) alkalmaztunk, az ordinális válaszkálára való tekintettel WLSMV becslési eljárást használtunk (Weighted Least Squares Mean and Variance Adjusted). A háromdimenziós modell illeszkedése megfelelő volt (CFI = 0,984, TLI = 0,980, RMSEA = 0,081, SRMR = 0,035). A mutatók kiváló illeszkedést jeleznek, kivéve az RMSEA értéket, de ez a mutató is az elfogadhatóság határán helyezkedik el. A háromdimenziós modell szignifikánsan jobb illeszkedést mutatott az egydimenziós modellhez képest (CFI = 0,771, TLI = 0,720, RMSEA = 0,301, SRMR=0,189; $\chi^2 = 2197,966$; $df = 3$; $p < 0,01$), további megerősítést adva az adatok elméleti modellhez való illeszkedéséhez. A standardizált faktorsúlyok értékei 0,64 és 0,94 között mozogtak, ami a tételek megfelelő illeszkedését mutatja az egyes látens faktorokhoz (2. ábra). A látens változók közötti pozitív korrelációk azt jelzik, hogy a kérdőív három alskálája egymással összefügg, ugyanakkor a tesztszorongás eltérő aspektusait méri. A legerősebb kapcsolat a Társas Leértékelés és a Feszültség alskálák között mutatható ki ($r = 0,63$). A Kognitív Gátoltság és a Feszültség közötti összefüggés közepes erősségű ($r = 0,35$), míg a Társas Leértékelés és a Kognitív Gátoltság kapcsolata gyenge ($r = 0,15$; $p < 0,01$).



2. ábra: A B-FTAS-H megerősítő faktorelemzése. TL: Társas Leértékelés, KG: Kognitív Gátoltság, F: Feszültség. Az exogén változók varianciája 1-re standardizáltak. Az egyirányú nyilakon a számok a standardizált faktorsúlyokat, a kétirányú nyilak a látens változók közötti korrelációs együtthatókat jelölik.

A B-FTAS-H kérdőív megbízhatósága

A 12 tételt tartalmazó kérdőív megbízhatósága jónak tekinthető, Cronbach- $\alpha = 0,87$. A Társas Leértékelés alskála magas, Cronbach- $\alpha = 0,91$, míg a Kognitív Gátoltság és Feszültség alskála realibilitás értékei szintén jó-

nak ítélték meg, rendre Cronbach- α = 0,86 és 0,87 (2. táblázat). A korrigált tétel-összpontszám korrelációk a Társas Leértékelés alskála tételei esetében 0,60 és 0,70, a Kognitív Gátoltság alskála tételeinél 0,21 és 0,43, a Feszültség alskála vonatkozásában pedig 0,58 és 0,71 közötti értékeket vesznek fel. A Kognitív Gátoltság faktor tételei alacsonyabb korrelációs együtthatókkal rendelkeznek, a legalacsonyabb a 9-es tétel esetében (*Borzasztóan félek a tesztek től*, $r = 0,21$), azonban értéke pozitív és kellően magas ahhoz, hogy a konstruktum részeként tekintsünk rá. A reliabilitásvizsgálat alapján megállapítható, hogy a B-FTAS-H kérdőív megbízhatóan méri a teszt szorongást és annak három dimenzióját.

Az egyetemet megkezdő hallgatók teszt szorongásszintje

A teljes skála maximum értéke 72, a válaszok átlaga 38,48, amely közel áll a középértékhez (2. táblázat). Az összevont skálaátlagok alapján a hallgatók a Kognitív Gátoltság és a Feszültség tételeit értékelték a leginkább magukra jellemzőnek. A két alskála közötti különbség szignifikáns ($t = -2,05$; $p = 0,04$), de hatásmérete kicsi (Cohen $d=0,06$). A Társas Leértékelés tételeire adott átlagos válaszok szignifikánsan alacsonyabbak voltak mind a Kognitív Gátoltság ($t = -13,94$; $p < 0,01$), mind a Feszültség ($t = -14,83$; $p < 0,01$) átlagainál, a különbségek nagyságrendje közepes mértékű (Cohen $d = 0,44$, illetve 0,33).

Skála	Tételszám	Cronbach- α	Átlag (szórás)	Összevont skálaátlag (szórás)	A skála elméleti minimuma-maximuma
B-FTAS-H	12	0,87	3,21 (0,96)	38,48 (11,53)	12-72
TL	5	0,91	2,91 (1,41)	14,56 (7,05)	5-30
KG	4	0,86	3,45 (1,02)	13,79 (4,07)	4-24
F	3	0,87	3,38 (1,38)	10,13 (4,15)	3-18

2. táblázat: A B-FTAS-H kérdőív és alskáláinak pszichometriai mutatói. TL: Társas Leértékelés, KG: Kognitív Gátoltság, F: Feszültség * $p < 0,01$

Az egyes tételek válaszgyakoriságának eloszlásából leolvasható, hogy a válaszadók kihasználták a hatfokú skálát: mind a hat lehetséges értékhez számottevő mennyiségű válasz tartozott (3. táblázat). Ezt a mintázatot a jellemzően magas szórásértékek is megerősítik (2. és 3. táblázat). A skálák átlagaival összehangban a Kognitív Gátoltság tételek esetében figyelhetünk meg több magas értéket, például a 6. és a 7. tételeknél, ami arra utal, hogy a hallgatók kevésbé érzik letisztultnak a gondolataikat, valamint kevésbé érzik magukat összeszedettnek egy teszt kitöltése közben. Egy további magas átlagértékű tétel a Feszültség skálán látható, mely szerint a tanulók jellemzően akkor is feszültnak érzik magukat egy teszt előtt, ha arra jól felkészültek. Alacsonyabb értékek jellemzőek a Társas Leértékelés alskálára, ami azt jelzi, hogy a hallgatók kevésbé szoronganak attól, hogy a társaik mit gondolnak róluk a teszten elért esetleges alacsony teljesítményük tekintetében (3. táblázat).

Tétel	A válaszok gyakoriságának eloszlása (%)						Átlag (M)	Szórás (SD)
	1	2	3	4	5	6		
Társas Leértékelés (TL)								
1	34,92	20,76	15,34	12,72	7,98	8,26	2,63	1,63
2	34,43	19,98	14,45	13,01	9,71	8,42	2,69	1,66
3	23,27	20,82	18,08	15,95	11,55	10,32	3,03	1,64
4	19,31	17,63	16,74	15,90	14,90	15,51	3,36	1,72
5	26,34	23,55	15,85	15,12	10,76	8,37	2,86	1,61
Kognitív Gátoltság (KG)								
6 (fordított)	4,52	14,62	26,06	26,50	18,25	10,04	3,69	1,32
7 (fordított)	2,73	12,95	26,00	30,52	19,08	8,71	3,76	1,23
8 (fordított)	5,25	15,90	30,52	28,18	12,67	7,48	3,50	1,26
9 (fordított)	7,53	31,03	37,39	19,64	3,24	1,17	2,84	1,01
Feszültség (F)								
10	7,70	18,86	20,20	18,86	16,57	17,80	3,71	1,56
11	12,05	18,02	20,48	19,03	15,95	14,45	3,52	1,59
12	21,48	24,33	22,27	15,40	7,98	8,53	2,90	1,53

3. táblázat: A B-FTAS-H kérdőív tételeinek válaszadási gyakorisága, a tételek átlaga és szórása

A hallgatók szorongásszintjének további jellemzésére a 6 fokozatú skála alapján a mintát három részre osztjuk: a 2, vagy az alatti átlagos pontszámot elérők az alacsony, a 3–4 közötti átlagos pontszámmal rendelkezők a közepes, míg az 5–6 közötti átlagos pontszámmal rendelkezők a magas tesztszorongással jellemezhető csoportot alkotják. Eszerint a teljes kérdőív tekintetében a minta 11,22%-a sorolható az alacsony, 68,20%-a az átlagos, míg 20,60% a magas tesztszorongást megélők kategóriájába. Az egyes alskálákra vonatkozó adatokat a 4. táblázat összegzi. Az eddigi eredményekkel összhangban a Társas Leértékelés skála esetében a legkisebb a magas tesztszorongással jellemezhető aránya. Az átlagos skálaértékek, valamint a tételek átlagai alapján a legmagasabb arányt a Kognitív Gátoltság skála esetében várhatnánk, de az a Feszültség skálánál figyelhető meg (29,13%). A háttérben a hallgatók más eloszlása áll a két skála vonatkozásában: a Kognitív Gátoltságnál lényegesen magasabb a közepes tesztszorongású hallgatók aránya, ez a szorongástípus általánosságban jellemzőbb a mintára, míg a Feszültség skála esetében nagyobb különbségek tapasztalhatók a hallgatók között (4. táblázat).

Skála	Alacsony tesztszorongású hallgatók aránya (%)	Közepes tesztszorongású hallgatók aránya (%)	Magas tesztszorongású hallgatók aránya (%)
B-FTAS-H	11,22	68,20	20,60
Társas Leértékelés (TL)	34,38	44,09	21,54
Kognitív Gátoltság (KG)	10,55	63,67	25,78
Feszültség (F)	23,00	47,88	29,13

4. táblázat: A hallgatók eloszlása az alacsony, a közepes, és magas tesztszorongással jellemezhető csoportok között

Nemek közötti különbségek

A nemek közötti különbségek értelmezhetőségének ellenőrzésére mérési invarianciaelemzést végeztünk. Az invariancia igazolása azt jelenti, hogy a kérdőív a férfiak és a nők körében azonos látens konstruktumokat mér, így a csoportok közötti különbségek érdemben összehasonlíthatók (Milfont & Fischer, 2010). A mérési invariancia vizsgálata a konfigurális, a metrikus és a skaláris modellek egymásra épülő tesztelésével történt. A nagy mintanagyságra tekintettel a modellek összehasonlításakor a χ^2 -különbségpróbát nem tekintettük elsődleges döntési kritériumnak, mivel a szakirodalom szerint ez a mutató nagy minták esetén túlérzékeny, és triviális mértékű eltérések esetén is szignifikáns különbséget jelezhet (Cheung & Rensvold, 2002). Emiatt az invariancia megítélését elsősorban az illeszkedési mutatók változására alapoztuk, követve Cheung és Rensvold (2002), illetve Chen és munkatársai (2005) ajánlásait. Ennek megfelelően a Δ CFI és a Δ TLI legfeljebb 0,010-es, valamint a Δ RMSEA legfeljebb 0,015-ös változását tekintettük az invariancia fennállásával összeegyeztethetőnek. Az 5. táblázatban bemutatott eredmények alapján a konfigurális modell illeszkedése megfelelő volt, ami azt jelzi, hogy a B-FTAS-H faktorstruktúrája mindkét nemben azonos módon írható le. A metrikus modellre való áttérés nem járt érdemi illeszkedésromlással (Δ CFI = 0,002; Δ RMSEA = 0,003), a skaláris modell esetében pedig szintén nem mutatkozott jelentős mértékű változás (Δ CFI = 0,004; Δ RMSEA = 0,008). Mivel ezek az eltérések a javasolt küszöbértékek alatt maradtak, a B-FTAS-H nemek szerinti mérési invarianciája megalapozottnak tekinthető. Ennek alapján a férfiak és nők átlagpontszámai közötti különbségek összehasonlíthatók és érdemben értelmezhetők.

Modell	χ^2	df	CFI	TLI	RMSEA	CI	Δ CFI	Δ TLI	Δ RMSEA
(1)	636,917	102	0,984	0,979	0,078	0,072-0,083			
(2)	650,821	111	0,984	0,981	0,075	0,069-0,080	0,000	0,002	0,003
(3)	770,935	156	0,982	0,985	0,067	0,063-0,072	0,002	0,004	0,008

5. táblázat: A B-FTAS-H nemek szerinti mérési invarianciájának illeszkedési mutatói. A modellek jelölése: (1) konfigurális modell, (2) metrikus modell, (3) skaláris modell. CFI: comparative fit index; TLI: Tucker-Lewis Index; RMSEA: root-mean-square error of approximation; CI: 95%-os konfidenciaintervallum

A nemek közötti összehasonlításra vonatkozó elemzés azt mutatja, hogy a nők szignifikánsan magasabbra értékelték teszt szorongásukat a teljes B-FTAS-H skálán, valamint mindhárom alskálán is (6. táblázat). A legnagyobb különbség a teljes skálán jelentkezett, a nők és a férfiak között háromnegyed szórásnyi a különbség (Cohen $d = 0,75$). Ezt követi Társas Leértékeléssel kapcsolatos szorongás, ahol szintén nagy a hatásméret (Cohen $d = 0,70$). A Feszültség skálán közepes mértékű a különbség, de itt is fél szórás felett van (Cohen $d = 0,59$). A Kognitív Gátoltság esetében alacsonyabb, nagyságrendileg egyharmad szórás különbség figyelhető meg (Cohen $d = 0,28$).

Skála	N	M	SD	Különbség	Levene-teszt		t	Cohen-d
					F	p		
B-FTAS-H	1739	38,48	11,57					
Nő	1013	41,86	11,27	8,08	8,08	<0,01	15,52*	0,75
Férfi	726	33,78	10,28					
TL	1739	14,60	7,06					
Nő	1013	16,53	6,95	4,61	15,70	<0,001	14,40*	0,70
Férfi	726	11,92	6,30					
KG	1739	13,75	4,06					
Nő	1013	14,22	4,01	1,12	0,02	p=0,88	5,70	0,28
Férfi	726	13,10	4,04					
F	1739	10,13	4,16					
Nő	1013	11,11	4,06	2,36	3,32	p=0,07	12,14	0,59
Férfi	726	8,75	3,90					

6. táblázat: Nemek közötti különbségek a B-FTAS-H eredményeiben. TL: Társas Leértékelés; KG: Kognitív Gátoltság; F: Feszültség; *Welch-próba. A különbségek minden esetben $p < 0,001$ szinten szignifikánsak

A nemek közötti különbségek természetébe további betekintést nyújt az alskálák közötti összefüggések erősségének elemzése, a korrelációs együtthatókat a 7. táblázat összegzi. A teljes skála és az alskálák közötti kapcsolatok mintázata alapvetően hasonló a két nem esetében, ugyanakkor az alskálák közötti összefüggésekben eltérések mutatkoznak. A Társas Leértékelés és a Kognitív Gátoltság között a nők körében a teljes mintára jellemző gyenge kapcsolat kimutatható ($r = 0,15$; $p < 0,01$), míg a férfiaknál ez eltűnik ($r = 0,04$; $p = 0,29$; $z = 2,28$; $p = 0,01$). Ezzel szemben a Feszültség és a Kognitív Gátoltság közötti összefüggés a férfiaknál valamivel erősebbnek bizonyult ($r = 0,30$), mint a nőknél ($r = 0,22$; $z = 1,763$; $p = 0,04$).

Skála	Teljes minta			Nők			Férfiak		
	B-FTAS	TL	KG	B-FTAS	TL	KG	B-FTAS	TL	KG
Társas Leértékelés	0,86			0,85			0,83		
Kognitív Gátoltság	0,54	0,14		0,55	0,15		0,50	0,04*	
Feszültség	0,80	0,55	0,29	0,78	0,50	0,22	0,78	0,52	0,30

7. táblázat: A B-FTAS-H és alskálái közötti korrelációk nemek szerinti bontásban. TL: Társas Leértékelés; KG: Kognitív Gátoltság; F: Feszültség; A korrelációk minden esetben szignifikánsak ($p < 0,01$), kivéve * $p = 0,29$

Diszkusszió

A kutatás elsődleges célja a Rövidített Friedben Tesztszorongás Skála (von der Embse et al., 2013, B-FTAS) magyar nyelvre való adaptálása volt, amely alkalmas a tanulók tesztszorongásának gyors és hatékony jellemzésére a biopszichoszociális modell értelmezési keretében. Hazai kontextusban viszonylag kevés kutatás vizsgálta a magyar diákok tesztszorongásszintjét, valamint a nemek közötti eltéréseket, így további célként fogalmaztuk meg az egyetemi tanulmányaikat megkezdő hallgatók tesztszorongásának jellemzését és a nemek közötti különbségek elemzését.

A B-FTAS-H kérdőív konstruktum validitása és megbízhatósága

Kutatásunk első hipotézise, miszerint az elméleti modellel összhangban a megerősítő faktorelemzés eredményei alátámasztják a Friedben Tesztszorongás Skála három faktoros struktúráját, igazolást nyert (Bados & Sanz, 2005; Friedman & Bendas-Jacob, 1997; Thomas et al., 2018; von der Embse et al., 2013). A mutatók kiváló illeszkedést mutattak, kivéve az RMSEA értékét, ami az elfogadhatóság határán volt. A hosszabb tesztváltozattal kapcsolatban korábbi kutatások azonosítottak öt faktoros struktúrát is (Thomas et al., 2018), jelen kutatásban az alacsony tételszám miatt ennek ellenőrzésére nem volt lehetőségünk, ugyanakkor az RMSEA értéke felhívja a figyelmet arra, hogy további kutatások szükségesek a faktorstruktúra megerősítésére.

Második hipotézisünket szintén sikerrel igazoltuk, a magyar nyelvű Rövidített Friedben Tesztszorongás Skála (B-FTAS-H) megbízható becslést ad a tanulók tesztszorongásáról mindhárom dimenzióban. Az általunk tapasztalt 0,86 és 0,91 közötti Cronbach-alfa értékek jól illeszkednek a korábbi kutatások eredményeihez (Bados & Sanz, 2005; Friedman & Bendas-Jacob, 1997; Thomas & Fitch, 2023; von der Embse et al., 2013).

Az egyetemet megkezdő hallgatók tesztszorongásszintje

A nemzetközi kutatások széles intervallumban határozták meg a magas tesztszorongással jellemezhető egyetemi hallgatók arányát (Cassady et al., 2023, 2025; Gerwing et al., 2015; Maier et al., 2021), így harmadik hipotézisünkben tág becslést tudunk adni, 20–40% arányt feltételeztünk. A teljes kérdőív tekintetében 20,60% adódott a magas tesztszorongást megélők arányára, így ezen hipotézisünk is igazoltnak tekinthető. Ez az érték alapvetően illeszkedik az eddig közölt adatokhoz (Cassady et al., 2023, 2025; Gerwing et al., 2015; Maier et al., 2021). Bár vannak ennél magasabb becslések is, a 20,60% nem feltétlenül alacsony arány, hiszen ez azt jelenti, hogy a mintában minden ötödik hallgató tapasztalhat magas fokú tesztszorongást tanulmányai során. Ha ehhez hozzáadjuk a közepes tesztszorongással jellemezhető hallgatók arányát, 88,80%-ot kapunk, amiből adódik, hogy a minta csupán 11,22%-a tartozik az alacsony tesztszorongást megélők kategóriájába. Tehát összességében az állapítható meg, hogy az egyetemi tanulmányaikat kezdő hallgatók körében erőteljesen jelen van a tesztszorongás jelensége. Az eredményeket tovább árnyalhatjuk az alskálákra vonatkozó skálaátlagok és arányok vizsgálatával. A feltárt mintázat szerint legkevesebbé a Társas Leértékelés miatt szoronganak a hallgatók, ugyanakkor a Feszültség skálához hasonlóan itt is nagy különbségek tapasztalhatók a hallgatók között, míg a Kognitív Gátoltságnál a legmagasabb a közepes tesztszorongásúak aránya, ez a szorongástípus általánosságban jellemzőbb a mintára. Ez a mintázat a korábbi nemzetközi kutatások eredményeiben is tetten érhető (Dunne et al., 2018; Putwain & Daly, 2014; von der Embse & Witmer, 2014).

Nemek közötti különbségek

Negyedik hipotézisünk szintén igazolást nyert, a nők magasabb szintű tesztszorongásról számoltak be, mint a férfiak (Lisznyai et al., 2011; Németh, 2022; Robson et al., 2023; von der Embse et al., 2018). Az eddigi kutatások, metaelemzések jellemzően kis és közepes határméretekről számoltak be (Cassady & Johnson, 2002; Hembree, 1988; Putwain & Daly, 2014; Robson et al., 2023; von der Embse et al., 2018; von der Embse & Witmer, 2014). Adataink alapvetően illeszkednek ezen kutatások megállapításaihoz. A minta eredményei alapján jelentős nemi különbségeket mutattunk ki, a határméretet 0,28 és 0,75 között mozogtak, a nagyobb különbségek a Társas leértékelés és a Feszültség alskálákon mutatkoztak. A nemek közötti eltéréseket tovább árnyaltuk az alskálák közötti összefüggések elemzésével, ami alapján azt találtuk, hogy a Társas Leértékelés és a Kognitív Gátoltság között a nők körében a teljes mintára jellemző gyenge kapcsolat a férfiaknál eltűnik, miközben a Feszültség és a

Kognitív Gátoltság közötti összefüggés a férfiaknál valamivel erősebbnek bizonyult. Úgy tűnik, hogy a férfiak esetében a Kognitív Gátoltsággal kapcsolatos szorongásban kevésbé játszhat szerepet a Társas Leértékelés, valamint erőteljesebb hatása lehet a Feszültséghez köthető fiziológiai és érzelmi aspektusoknak. A tesztszorongásban jelentkező nemi különbségekre többféle magyarázat is adható, egyrészt szerepet játszhatnak az eltérő szocializációs minták, a nők nagyobb társadalmi nyomást élhetnek meg az akadémiai sikerességgel kapcsolatban, másrészt az is lehetséges, hogy a férfiak hajlamosabbak kevésbé beismerni a szorongásukat (Núñez-Peña et al., 2016).

A kutatás korlátai, további javaslatok

A kutatás egyik legfőbb limitációját a mintavétel sajátosságaiból fakadó korlátozott általánosíthatóság jelenti. Bár a minta mérete jelentős, a kutatásban való részvétel önkéntes volt, ezért a szűkebb értelemben vett populáció, vagyis a Szegedi Tudományegyetemen tanulmányaikat megkezdő nappali tagozatos hallgatók tekintetében sem tekinthető reprezentatívnak. Ebből következően az eredmények általánosíthatósága korlátozott a pszichometriai jellemzők, a tesztszorongásszint, valamint a nemek közötti különbségek vonatkozásában is.

A mérőeszköz konstruktumvaliditása megfelelőnek bizonyult, ugyanakkor az RMSEA mutató az elfogadhatóság határán helyezkedett el, ezért a jövőbeni kutatások egyik fontos feladata a faktorstruktúra további vizsgálata és alternatív modellek tesztelése. Mivel a tesztszorongásszintre és a nemi különbségekre vonatkozóan is korlátozott számú hazai eredmény áll rendelkezésre, az elkövetkező kutatások ígéretes iránya lehet e kérdések vizsgálata más egyetemi mintákon, illetve további korosztályok bevonásával. A nemi különbségek kapcsán kapott alskálaeredmények és azok összefüggéseinek alaposabb feltárása szintén fontos feladat a jövőben.

A kutatás további lényeges korlátja, hogy a vizsgálatban egyetlen mérőeszköz szerepelt. A Rövidített Friedben Tesztszorongás Skála validitását ezért szükséges lenne további mérőeszközök bevonásával is megerősíteni. A konvergens validitás vizsgálatára két, Magyarországon széles körben alkalmazott kérdőív kínálkozik: az állapot- és vonásszorongást mérő rövidített STAI kérdőív (Zsido et al., 2020), valamint a figyelmi kontroll elméletének keretében értelmezhető Kognitív Vizsgaszorongás Kérdőív, a CTAS (Németh, 2022). A diszkriminációs validitás vizsgálatához célszerű lenne a tanulmányi szorongás más formáját mérő eszközt is bevonni, például a Hopko és munkatársai (2003) által kidolgozott, hazai adaptációval is rendelkező Rövidített Matematikai Szorongás Skálát (Abbreviated Math Anxiety Scale, AMAS; Bernáth et al., 2017). A konvergens és diszkriminációs validitás vizsgálata egyúttal a tesztszorongás összefüggérendszerének részletesebb feltárásához is hozzájárulhat.

A háttérváltozók hiánya további kutatási korlátként jelenik meg, a tesztszorongásszintek és a jelentős nemi különbségek mögött rejlő lehetséges okok és mechanizmusok feltárása a jövőbeni kutatások kiemelt területeiként azonosíthatóak. Ehhez további kognitív és affektív tényezők bevonására van szükség, lehetőség szerint longitudinális és intervenciókat is alkalmazó kutatási elrendezésekben.

Összegzés

A kutatás eredményeképpen hazai kontextusban egy új, megbízható mérőeszköz áll rendelkezésre a tesztszorongás mérésére, a Rövidített Friedben Tesztszorongás Skála (B-FTAS-H). A kérdőív a tesztszorongás biopszichoszociális modelljével összhangban három dimenzióban ad visszajelzést a tanulók tesztszorongásáról. Rövidségéből adódóan könnyen alkalmazható a kutatói és a mindennapi pedagógiai munkában egyaránt. Hazai kontextusban hiánypótlónak tekinthető, hogy a biopszichoszociális megközelítésre épülő tesztszorongás-vizsgálatokhoz mindeddig nem álltak rendelkezésre empirikus adatok, így jelen kutatás eredményei érdemben bővítik a tesztszorongásról szerzett hazai ismereteinket. A vizsgálat révén differenciáltabb képet kaphatunk a

tanulók tesztzorongásának különböző aspektusairól, általános tesztzorongásszintjéről, valamint a nemek között megfigyelhető különbségekről. Az eredmények megfelelő alapot adhatnak célzott intervenciók megtervezéséhez és hatékony megvalósításához is.

Támogatás

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Függelék

Hogy érzed magad, amikor dolgozatot, tesztet vagy vizsgát írsz? Kérdőív

Az alábbi kérdőív azt vizsgálja, hogy hogyan érzed magad, amikor dolgozatot, tesztet vagy vizsgát írsz. Nincsenek jó vagy rossz válaszok, bátran lehetsz őszinte.

Olvasd el figyelmesen az alábbi állításokat, és dönts el, mennyire jellemzőek rád! Karikázd be a megfelelő számot!

Az 1-es érték jelöli azt, hogy az állítás egyáltalán nem jellemző rád, a 6-os pedig azt, hogy teljes mértékben jellemző rád. Tehát minél magasabb értéket jelölsz meg, annál inkább igaz rád az adott állítás.

1 = egyáltalán nem jellemző rám

6 = teljes mértékben jellemző rám

1.	Ha megbukom egy teszten, attól félek, hogy a barátaim hülyének fognak minősíteni.	1	2	3	4	5	6
2.	Ha megbukom egy teszten, attól félek, hogy az emberek értéktelennek fognak tartani.	1	2	3	4	5	6
3.	Nagyon aggódom, hogy mit fognak gondolni vagy tenni velem a tanárain, ha megbukom a tesztjükön.	1	2	3	4	5	6
4.	Aggódom, hogy az összes barátom magas pontszámot fog elérni egy teszten, és csak én kapok alacsony pontokat.	1	2	3	4	5	6
5.	Aggódom, hogy egy teszten való kudarc esetén megszégyenülök a társaim előtt.	1	2	3	4	5	6
6.	Egy teszt kitöltése alatt a gondolataim letisztultak, és precízen válaszolok az összes kérdésre.	1	2	3	4	5	6
7.	Egy teszt kitöltése alatt úgy érzem, hogy jó formában vagyok és összeszedett vagyok.	1	2	3	4	5	6
8.	Úgy érzem, hogy jók az esélyeim, hogy jól teljesítsek a teszteken.	1	2	3	4	5	6
9.	Általában jól teljesítek a teszteken.	1	2	3	4	5	6
10.	Nagyon feszült vagyok a teszt előtt, még akkor is, ha jól felkészültem.	1	2	3	4	5	6
11.	Miközben fontos tesztet töltök ki, úgy érzem, hogy hevesen ver a szívem.	1	2	3	4	5	6
12.	Borzasztóan félek a tesztektől.	1	2	3	4	5	6

Kiértékelési útmutató

A Rövidített Friedben Tesztszorongás Skála (B-FTAS-H) a tanulók tesztszorongásának szintjéről nyújt visszajelzést. A kitöltőknek különböző állításokat kell értékelniük egy hatfokú skálán aszerint, hogy mennyire jellemző rájuk az adott kijelentés. A mérőeszköz 12 tételt tartalmaz, amelyek három alszába rendeződnek.

A **Társas Leértékelés** a tesztkudarctól való félelem társas következményeit, mások negatív megítélésétől való szorongást méri.

A **Kognitív Gátoltság** alszába a szorongás kognitív folyamatokra gyakorolt hatását tükrözi, például a koncentráció, emlékezet és teljesítőképesség gátoltságát.

A **Feszültség** alszála a szorongás fiziológiai és érzelmi tüneteit ragadja meg, mint a feszült állapot, a szívdo-
bogásérzés vagy a félelem.

Az alszálaákhöz az alábbi tétélek tartoznak:

Társas Leértékelés: 1–5.

Kognitív Gátoltság: 6–9.

Feszültség: 10–12.

A Kognitív Gátoltság tétélei fordított megfogalmazásúak, ezért az ott adott válaszokat át kell kódolni (1 → 6, 2 → 5, 3 → 4, 4 → 3, 5 → 2, 6 → 1). A kérdőíven elért magasabb összpontszám magasabb tesztzorongás-
szintet jelez.

The Hungarian Adaptation of the Brief Friedben Test Anxiety Scale (B- FTAS): University Students' Levels of Test Anxiety and Gender Differences

Test anxiety significantly impacts university students' academic performance and mental well-being. Therefore, valid, reliable, and easily applicable instruments are crucial for assessing test anxiety and monitoring changes over time. While several instruments are available in the Hungarian literature; no questionnaire based on the biopsychosocial model is currently available in the Hungarian context. Another limitation is that relatively few studies have examined levels of test anxiety and gender differences among Hungarian students. The present study aimed to adapt the Brief Friedben Test Anxiety Scale (B-FTAS) into Hungarian, to describe the test anxiety of first-year university students, and to investigate gender differences. A total of 1,792 students admitted to the University of Szeged participated in the research. They completed the 12-item, six-point Likert-type questionnaire through the eDia online system. In line with the theoretical model, confirmatory factor analysis identified three factors: Social Derogation, Cognitive Obstruction, and Tension. The results indicated that the Hungarian version of the B-FTAS is a reliable and valid tool for measuring test anxiety. In the sample, 20.6% of students showed high, 68.2% moderate, and 11.2% low levels of test anxiety. Consistent with previous international and Hungarian findings, female students reported significantly higher levels of test anxiety, particularly on the Social Derogation and Tension subscales. These findings expand our understanding of test anxiety and may provide a foundation for the design and effective implementation of targeted interventions.

Keywords: *Brief Friedben Test Anxiety Scale (B-FTAS), test anxiety, gender differences, biopsychosocial model*

A világ első gyermekújságja és Európa nevelőnője

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Marie Leprince de Beaumont (1711–1780) francia nevelőnő, mese- és esszéíró, levélregények megalkotója, valamint az Angliában 1756-tól megjelent, a világ legelső, gyermekeknek szánt sajtóterméke, a *Le Magasin des enfants ou Dialogues entre une sage gouvernante et ses élèves* (Gyermekmagazin, avagy Dialógusok egy bölcs nevelőnő és növendékei között) című lap alapítója, írója és szerkesztője volt. Színes és sokoldalú életútjáról, 70 kötetnyi, többnyire a gyermek- és nőneveléshez kapcsolódó műveiről ugyan hosszabban-rövidebben számos nevelés- és gyermekkortörténeti mű megemlékezik, tapasztalataink mégis azt támasztják alá, hogy életműve és hatása napjaink magyar olvasói előtt nem kellően ismert. A nevelés- és művelődéstörténet keretei közé illeszkedő, szinkrón közelítéssel felépített tanulmány francia, angol, spanyol és magyar nyelvű szakirodalom- és forráselemzésre támaszkodva mutatja be az író-, nevelő- és szerkesztőnő életpályáját, pedagógiai gondolatait, a világ első gyermekújságja történetét, és annak európai, sőt, a kontinens határain is túlnyúló fogadtatását és hatását. A korabeli európai és magyar sajtó cikkei, a nevelőnő levelezése és esszéi, gyermeklapja egyes példányai, illetve magánkönyvtári katalógusok (például a marosvásárhelyi Teleki Téka anyagai) jelentették vizsgálódásaink forrásalapját. Kutatási céljaink között szerepelt Madame Beaumont lánynevelésre, és tágabban a nők társadalmi, művelődési lehetőségeire vonatkozóan írt műveinek az elemző áttekintése. Vizsgáltuk továbbá gyermekújságja létrejöttének előzményeit, körülményeit, tartalmát, európai és amerikai fogadtatását. Kutatásainkban kiemelten fókuszáltunk a szerzőnő és művei magyarországi recepciójára, azok fordításaira, feltárva azt is, hogy milyen magyar gyermeklapok alapítói számára jelentett inspirációt a francia nevelőnő munkássága. Összefoglalóan megállapíthatjuk, hogy a gyermekkortörténet és a gyermekirodalom, valamint a lánynevelés és női művelődés szempontjából az elmúlt másfélszáz évben háttérbe szorult Marie Leprince de Beaumont ismertsége és hatása a saját korában és még a 19. században is nagyon jelentős volt, és életművének egyértelműen helye van a neveléstörténeti kánonban

Kulcsszavak: Marie Leprince de Beaumont, felvilágosodás kora, gyermekújság, hatás- és recepciókutatás, nőnevelés-történet

Bevezetés

Ez a tanulmány egy olyan, a pedagógia történetében műveikkel jelentős hatást kiváltó, ugyanakkor máig többnyire csak kevéssé ismert, a neveléstörténeti kánonban sokszor nem is szereplő, női szerzőkkel kapcsolatos, átfogó kutatás (lásd erről: Kéri, 2024) részeredményeit közli, melyek Marie Leprince de Beaumont (1711–1780) francia nevelőnő, mese- és esszéíró munkásságát állítják fókuszba. A művelt és igen ambiciózus, termékeny íróként, fáradhatatlan lapszerkesztőként ismert francia szerzőnő műveivel nem csupán a saját korában, hanem azon túlmutatóan is jelentős hatást gyakorolt a transzatlanti térségben, beleértve a magyar olvasó- és íróközönséget is.

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Kutatásainkat az a felismerés inspirálta, hogy bár a nemzetközi kutatások és törekvések eredményeként az utóbbi évtizedekben több olyan, mikrobiográfiákat tartalmazó gyűjteményes kötet jelent meg, amely neves pedagógiai gondolkodókat mutat be az ókortól napjainkig, közöttük többnyire csak elvétve fordul elő néhány női szerző. Éppen emiatt úttörő vállalkozás a Jean Houssaye, francia kutató szerkesztésében 2008-ban és 2009-ben Párizsban napvilágot látott, kifejezetten női szerzőket bemutató, számos ország kutatóinak a közreműködésével készült, két kötetes pedagógiatörténeti életrajzi és forrásszöveg-válogatás (Houssaye, 2008–2009). Ennek első, az ókortól a 19. század végéig tartó évezredek felölelő részében az itt bemutatásra kerülő Madame Leprince de Beaumont biográfiája is helyet kapott. Az ő életműve fontos hatást gyakorolt kora lánynevelésére, és műveinek elemzői – például Peggy Schaller – napjainkban kiemelik, hogy az ifjúsági irodalom és a pedagógia területe mellett milyen jelentősek voltak a társadalmi és politikai kérdésekről írott munkái is. Saját korában ismertsége és népszerűsége felülmúlta a később nála ismertebbé vált francia íróknét, és az európai gondolkodás és a viselkedéskultúra szempontjából még 19. századi időmetszetben is nagy hatást gyakorló műveit Voltaire és Rousseau kötetei mellett helyezték el a korszak francia, angol, német, sőt, amerikai magán- és nyilvános könyvtáraiban is (Schaller, n. d., p. 1). Franciául írott munkáit angolra, németre fordították, ezeket aztán tovább fordították más nyelvekre, például hollandra, spanyolra, portugálra, magyarra, szerbre, továbbá dán, cseh, orosz, görög, bolgár nyelvre: páratlan népszerűsége, ismertsége nagyban ennek volt köszönhető.

Madame Leprince de Beaumont élete

Madame Leprince de Beaumont életéről – például a levelezése nyomán – sok adat maradt az utókorra, ugyanakkor életútjának számos részlete nem ismert, mert például emlékiratokat nem hagyott hátra. 1711-ben született a franciaországi Rouen városában, Jean Baptiste Nicolas Le Prince szobrász és festő, valamint felesége, Barbe Plantant gyermekeként, Marie-Barbe keresztnévvel, amit később Jeanne-Marie-ra változtatott. A család több tagja korának elismert művésze volt: festőként szerzett hírnevet rokonuk, Angrand, és a Versailles-i kápolna szobrászaként lett híres Claude Leprince. Jeanne-Marie fivére, Jean Leprince pedig többek között arról volt ismert, hogy ő festette meg a szentpétervári cári palota mennyezetképeit. A kislány 11 éves korában elveszítette az édesanyját, és a család anyagi nehézségekkel találta magát szembe. Ettől kezdve, 1725 és 1735 között, az egyik húgával együtt, 10 éven át az ernemont-i kongregáció nevelőintézetében tanult, ahol kiváló nevelésben részesült. Az iskola 1690 óta működött, és az egyházmegyében élő szegény leányok nevelését felkaroló kongregáció 1789 előtt további, mintegy 100 iskolát nyitott a régióban. Legelső pedagógiai tapasztalataira a fiatal lány itt, Ernemont-ban tett szert, bár az ott tapasztalt pedagógiai eljárásokat későbbi életében jelentősen átalakította. Egyáltalán nem értett egyet például a szigorú fegyelmezés ottani szabályzatban történt előírásával, a diákjait mindig magával egyenragú félként kezelte (Muglio, 2018, p. 18).

A zárdából Metzbe költözött az édesapjához, és Lunéville udvarába került, ahol a lotaringiai hercegné, a régensként kormányzó Elisabeth Charlotte d'Orléans idősebb lányának, apai ágon XIV. Lajos király unokahúgának, a későbbi szardíniai királynőnek, a 14 éves Elisabeth-Thérèse-nek a nevelőnője lett (Boyer-Vidal, 2008, pp. 173–174; Muglio, 2018, p. 19). Ez a kivételesen jó helyzet azonban nem tartott sokáig, XV. Lajos király ugyanis 1737-ben Lunéville-t a lengyel Stanislas Leszyskinek adományozta, a régensnőt és a hercegnőt pedig elűzték az udvarból. Marie Leprince viszont ott maradt, énekesi és színészi játékával vett részt az udvari szórakoztató programokban, és valószínűleg zongorázást is tanított (Janssens, 1999; Muglio, 2018, p. 20). Abban az időben ment nőül egy francia libertinus nemeshez, Claude-Antoine Malterhez, akitől egy Elisabeth nevű leánya született. A férjével mindössze két évig volt együtt, azt követően 1743-tól 48-ig Antoine Grimard de Beaumont feleségéként élt, akinek a vezetéknevét is felvette (10 Facts about Madame Leprince de Beaumont,

2020). Ebben a házasságában sem volt azonban boldog, a luneville-i udvarban is egyre kevésbé találta meg a számításait, így Angliába ment, ahol nevelőnőként dolgozott, jóllehet, egyetlen, az életével kapcsolatos forrás sem utal arra, hogy akkortájt tudott volna angolul, így azt feltételezhetjük, hogy a francia nyelvtudásával boldogult, ami az akkori Európában a legfelső, művelt társadalmi réteg tagjai által ismert és széles körben használt nyelv volt valamennyi országban.

1748-ban Londonba érkezve Madame Beaumont sokat köszönhetett az Oglethorpe családnak, mert az angol elit köreibe ők vezették be. „James Edward Oglethorpe katona volt, akit 1775-ben tábornokká neveztek ki, és 1723-tól 1754-ig parlamenti képviselő volt. Ő alapította Georgia államot, amely menedéket nyújtott az elnyomott német protestánsoknak, és javította az angliai foglyok nyomorúságos sorsát is.” (Muglio, 2018, p. 25). A politikus ajánlotta a nevelőnőt Lady Pomphret-nek, a királynő egykori udvarhölgyének, aki épp a leánya mellé keresett egy művelt nőt. Marie ismertségét és megbecsültségét tovább növelte, hogy a korábbi miniszterelnök, John Carteret lányát, a művelt és tehetséges, ugyanakkor az anyja elvesztése miatt a nagyanyjánál nevelkedő, elkényeztetett Sophie-t is az ő nevelésére bízták, más előkelő lányok mellett. Boyer-Vidal azt írja erről, hogy a nevelőnő különösen erre a leányra fordított figyelmet, és főként Sophie volt az, aki nevelési tárgyú művei megírására is inspirálta őt, és egész életében, az elválásuk után is leveleztek egymással (Boyer-Vidal, 2008, p. 175). A nevelőnő és Sophie kapcsolata tehát bensőséges és szoros volt, előbbi „szívem gyermekének” nevezte növendékét (Muglio, 2018, p. 25). Angliában a francia származású, széles látókörű Thomas Tyrel (eredeti, francia vezetéknevén Pichon) lett Madame Beaumont társa, és kapcsolatukból gyermekek is születtek.

Madame Leprince de Beaumont már csaknem 40 éves volt, amikor első írásai (például regények, pamflet) megjelentek, ezek azonban még nem hoztak számára ismertséget, jóllehet, már ezekben is jelen voltak a később írott műveiben megtalálható retorikai fordulata, illetve a nők társadalmi, művelődési jogaiért való egyértelmű kiállása. 15 évnyi angliai tartózkodás után, 1768-ban Annecy-be, Savoyába költözött, hogy 1751-ben örökbe fogadott lánya közelében élhessen. (Ennek a leányának az unokája volt később Prosper Mérimée.) A nevelőnő Franciaországban sem hagyott fel a lapkiadással, ám a gyermekek és fiatal lányok helyett más olvasóközönségnek szánta újságjait: 1768-tól adta ki Lyonban a *Magazin des Pauvres, des Artisans, des Domestiques et des Gens de Campagne* (A szegények, a kézművesek, a cselédek és a vidéki emberek magazinja), 1773-ban pedig Liège-ben a *Menteur Moderne ou Instruction pour les Garçons et ceux qui les élèvent* (A modern hazug, avagy tanítás a fiúknak és azoknak, akik őket nevelik) című lapot, 1779-től pedig, ugyancsak lyoni megjelenéssel szerkesztette a *Magazin des Dévotes* (A jámbor nők magazinja) újságot (Janssens, 1999). Később több hónapot töltött spanyol földön, végül 1780-ban Chavanodban halt meg.

Írói, lapkiadói munkássága

Madame Leprince de Beaumont írói életműve igen jelentős, mintegy hetvenkötetnyi művet hagyott hátra. Ezek egy jelentős része mese, anekdota, újságcikk, regény vagy levél formájában íródott. Legelső, *Le Triomphe de la vérité ou Mémoires de Monsieur de la Villette* (Az igazság diadala avagy Monsieur de la Villette emlékirata) című műve 1748-ban jelent meg, és ez egy, a kereszténység védelmében írott, moralizáló regény volt, amit személyesen adott át a lengyel királynak (May, 1973, p. 136). 1749–50-ben *Lettres diverses et critiques, suivies d'un traité sur l'éducation* (Különféle és kritikai levelek, majd egy értekezés az oktatásról) című művében már kifejtette a véleményét arról, hogy milyen fontos a nőnevelés, valamint hitet tett arról is, hogy a nevelőnek tisztelni és szeretni kell a növendékeit (Boyer-Vidal, 2008, p. 175).

Pedagógiai szempontból is fontos és értékelhető műve volt az először 1756-ban, a szerzői név jelölése nélkül kiadott, majd számos további kiadást megért, több nyelvre lefordított tanácsadó könyve, a *Lettres de Mme*

*Du Montier à la marquise de ***, sa fille, avec les réponses, où l'on trouve les leçons les plus épurées et les conseils les plus délicats... pour servir de règle dans l'état du mariage...* című kötet (Leprince de Beaumont, 1756). May István *A magyar regény külföldi előzményei* című munkájában részletesen is taglalta Madame Beaumont-nak ezt a regényét, bemutatva a mű különböző kiadásainak és átdolgozásainak a történetét. Ez a könyv szerinte „a XVIII. századi levélregények hagyományaihoz híven valóságos levelek hiányos gyűjteményének látszatát akarja kelteni” (May, 1973, p. 136).

A nevelőnő és író 1750 és 1752 között, majd 1755 és 1758 között egy olyan lap kiadásába kezdett, ami akkoriban – különösen nőként belevágva ebbe a munkába – igen kockázatos és merész vállalkozás volt. Az angliai alapítású *Spectator* mintájára *Le nouveau Magasin français* (Új francia magazin) címmel szerkesztett és árusított lapot, amelyben a saját írásai mellett számos neves és kevésbé ismert francia szerzőtől (például Voltaire) közölt cikkeket, műveiből vett szövegrészleteket.

Madame Beaumont igazi sikereit azonban nem ezzel, hanem a gyerekeknek és fiataloknak írt meséivel és újságjaival érte el. Az irodalomtörténettel foglalkozó szerzők, például 1932-ben kiadott művében Paul Hazard, többnyire a 17. század végére teszik a gyermekirodalom európai megszületését. Ennek első alkotásai közé tartoztak az olyan mesegyűjtemények, mint Perrault 1697-es *Les Contes* (Mesék) című könyve, vagy az *Histoires ou Contes du temps passé, avec des moralités* (Történetek vagy mesék a múltból, erkölcsi tanulságokkal) című munkája. Ezek már egyértelműen más tartalommal készültek, mint a korábbi, iskolásoknak tanulási, nyelvtanulási céllal készült könyvek. Az ezekben és más kötetekben közölt mesék évszázadok, vagy akár évezredek hagyományai nyomán alakultak ki, és korábban sokszor nem is volt írásban rögzített formájuk, csak szóban hagyományozott változataik (Ottavi, 2007, p. 83).

A világ legelső gyermekkönyvét *A Little Pretty Pocket-Book* (Egy kis csinos zsebkönyv) címmel John Newbery adta ki Londonban, 1744-ben. Ennek nyomán aztán az egész kontinensen elindult a gyermekkönyvek és -újságok kiadása (Fehér, 2004). Számos, külföldön kiadott, gyermekeknek szánt mű eredeti nyelven vagy fordításban Magyarországon is ismert volt a 18–19. század fordulóján. Fehér Katalin kutatásai szerint „Sajtótörténetünk ezeket a fordításokat a sorozat és a folyóirat közti átmenetként írja le. Nézetünk szerint azonban, ha ezek nem is periodikumként láttak Magyarországon napvilágot, mégis azok anyagát tartalmazták, tehát joggal tekinthetők az első magyar nyelvű gyermeklapoknak” (Fehér, 2004).

Az Angliában 1756-tól megjelent, legelső európai, gyermekeknek szánt sajtótermék, a *Le Magasin des enfants ou Dialogues entre une sage gouvernante et ses élèves* (Gyermekmagazin, avagy Dialógusok egy bölcs nevelőnő és növendékei között) című, más, későbbi címe szerint a *Young Ladies' Magazine or Dialogues between a Discreet Governess and Several Young Ladies of the First Rank under Her Education* (Fiatal hölgyek magazinja vagy Dialógusok egy diszkrét nevelőnő és több, az ő nevelése alatt álló első rangú fiatal hölgy között) alapítója, írója és szerkesztője Mme Leprince de Beaumont volt. Az újság, szerkezetét tekintve Sarah Fielding 1749-ben Londonban kiadott didaktikus regényéből, a *The Governess or the Little Female Academy* (A nevelőnő vagy a kis női akadémia) című munkából (Fielding, 1749) merített ihletet. A francia nevelőnő leginkább azzal a céllal indított lapot, hogy ifjú olvasóit érdekes és tanulságos olvasmányokkal segítse a francia nyelv tanulásában. Madame Beaumont – Fieldinghez hasonlóan – szeretett volna érdekes, olvasmányos, szórakoztatva tanító, gyakran dialógusos formában megírt műveket publikálni, a nyelvtanítás mellett a morális nevelés egyértelmű szándékával.

A dialógusok a nevelőnő, Mlle Bonne, és hét, különböző korú leány növendéke közötti beszélgetések. A kis csoport különböző helyeken jár a párbeszédük szerint: megfordulnak a halpiacon, sétálnak, ecetceppet vizsgálnak mikroszkóp alatt, térképek segítségével tanulják a történelmet és a földrajzot, állatkertbe látogatnak. A *Le Magasin des enfants* lapjain látszólag színes egyvelegként jelentek meg meséi, fabulái, bibliai történetei, földrajzi

tanmeséi, ám valójában nagyon is átgondoltan kívánta tanítani, nevelni ezek segítségével ifjú olvasóit, a gyerekeket: szórakoztató, vidám módon, de biztos erkölcsi útmutatást nyújtva számukra. Az újságnak 1756-ban egy, a következő évben már három száma jelent meg, egyenként 120 oldalon, és mindegyik szám dialógusai hét tanítási napot öleltek fel. Janssens kutatásai szerint „az első londoni kiadást hamarosan újranyomták Lyonban (1758), Hágában (1759) és Leidenben (1759). 1760-tól kezdve egész Európában egymást követték a kiadások. Csak a legfontosabb városokat említve, a magazint újra kiadták Hollandiában, Leydenben, Hágában és Maastrichtban; Németországban Berlinben, Lipcsében és Frankfurtban; majd természetesen Londonban, Dublinban és Glasgowban, Bernben, Athénban, Bécsben, Moszkvában, Szentpéterváron és Madridban, összesen 115 újranyomtatással 1883-ig” (Janssens, 1999, p. 155). Ez a gyerekújság egész Európában páratlan népszerűsége tette szert, kontinensünk legtöbb nyelvére lefordították legalább néhány számát. Az első, holland nyelvű fordítás már 1758-ban megjelent, ezt követték a német, spanyol, portugál, orosz, modern görög, svéd, szerb és magyar nyelvű átültetések. Spanyolországban 1790-ben készült egy katalán nyelvű is, amely Osuna hercegnő könyvtárában található. Számos előfizetővel is büszkélkedhetett a lap, még az orosz cárnő is járatta Szentpéterváron. Az újságnak tehát óriási volt a hatása az egész kontinensen, sőt, azon túlnyúlóan is. Ez a hatás a nagyszámú újranyomás és fordítás, átírás mellett más forrásokkal is alátámasztható: tanulmányában Uta Janssens idézte egy goudai francia leánykollégium holland igazgatónőjének 1829-ben papírra vetett sorait: „Néha egy-egy fiatalkori benyomás örökre megmarad az emlékezetünkben; így az a benyomás is, amelyet Mme Leprince de Beaumont *Magazin des Enfants* című művének olvasása váltott ki, soha nem fogom elfelejteni. Tudjuk, hogy amikor ez a mű megjelent, a jó gyerekkönyvek nagyon ritkák voltak. Ki csodálkozna tehát azon, hogy ezt, a gyerekeknek annyira megfelelő és általuk olyan jól megértett magazint a fiatalok szinte felfalták?” (Janssens, 1999, p. 156).

A francia író 1760-tól újabb, *Magasin des adolescentes* (Kamaszok újságja) című lapot jelentetett meg, mely újság 1760 és 1828 között nem kevesebb, mint 40 kiadást ért meg, és lefordították németre, angolra, hollandra, olaszra, spanyolra, portugálra, lengyelre, oroszra, görögre és svédre (p. 155). Ebből a lapból világosan kiderül, hogy Madame Beaumont véleménye szerint kora nevelőinek „többsége” képtelen volt arra, hogy növendékeivel megszerettesse az erényeket, és nem rejtette véka alá a megvetését azok iránt, akiket nem tartott eléggé felkészültnek erre a fontos feladatra, mások nevelésére. Nem volt jobb véleménnyel általánosságban az édesanyjakról sem, akikkel szerinte az a legnagyobb baj, hogy mást mondanak, és mást várnak el a leányaiktól, mint amit ők maguk tesznek (Bérenquier, 2007). 1764-ben a *Magazin des Jeunes Demoiselles* (Fiatal hölgyek magazinja) című újsággal, amely eredeti címe *Instructions pour les Jeunes Dames qui entrent dans le monde et se marient* (Útmutatások fiatal hölgyeknek, akik belépnek a társasági életbe és férjhez mennek) lépett a nyilvánosság elé, mely később különösen Amerikában lett népszerű: két kiadása jelent meg 1792-ben és 1800-ban Philadelphiában, és két újabb 1806-ban és 1816-ban New Yorkban (Janssens, 1999, p. 155).

Az említett gyerekújságok mellett különösen népszerűek voltak a Madame Leprince de Beaumont által írott mesék. Ezek közül kétségtelenül a legjelentősebb, máig világszerte ismert történet a *La belle et la bête* (A szépség és a szörnyeteg), amit eredetileg egy népmese alapján S. de Villeneuve írt meg, de Madame Beaumont átírata tette igazán ismertté a történetet (Kovács, 1982, p. 203). Az ő meseváltozatát vitte filmre és nagy sikerre 1946-ban – Jean Cocteau forgatókönyvével – René Clemens francia rendező. További, főbb meséi: *Aurore és Aimee*; *Belote és Laidronette*; *A kíváncsiság*; *Joliette*; *A daliás herceg*; *Drága herceg*; *Jácint herceg és a drága kis hercegnő*; *Tity herceg*; *A halász és az utazó meséje*; *Mese a három kíváncsigról*; *Az özvegyasszony és két lánya*. Nem csupán mesékkal, de lányregényeivel is hatást gyakorolt ifjú olvasóira, 1765-ben Párizsban jelent meg például a *Lettres d'Emerance à Lucie* (Emerance levelei Lucie-nek) című levélregénye, melyben egy érett, erényes nő beszélget egy ifjú leánnyal (Leprince de Beaumont, 1765).

Műveinek fogadtatása és hatása

Madame Leprince de Beaumont műveinek fordításai és átíratái hatalmas írói és kereskedelmi sikert hoztak számára. Egy kutató, Alicia Montoya könyvtári aukciós katalógusok segítségével tárta fel a francia szerző 18. századi hollandiai jelenlétét, ezzel mintát nyújtva más, hasonló kutatásokhoz. Azt találta, hogy az összes, általa átvizsgált könyvjegyzék mintegy felében szerepelt Madame Beaumont valamelyik műve, és ezzel a francia nevelő a tízes népszerűségi listán a negyedik helyen állt, megelőzve olyan szerzőket, mint Montesquieu, Rousseau, Swift, Defoe, Fielding vagy Richardson (Montoya, 2015, p. 3).

Madame Beaumont életműve, pedagógiája számos kortárs és későbbi szerzőre volt hatással, köztük írónókra is. Ez utóbbiak közül kiemelkedett Foa Eugénie, születési nevén Esther-Eugénie Rodrigues-Henriques Grades (1796–1852) spanyol származású francia író, aki Madame Beaumont-hoz hasonlóan, az ő nyomdokain járva főként nevelési, moralizáló munkákat publikált franciául. Szefárd családból származott, és életrajzírói őt tartják az első olyan, zsidó származású nőnek, aki a tollforgatásból élt. Bár Foa asszony leginkább gyermekművek írójaként volt ismert, politikai tárgyú művei is voltak. A korabeli francia újságokban is gyakran írt novellákat, Maria Fitz-Clarence álnéven. Vélhetően ő volt a *Journal des enfans* (Gyermekújság) című újság alapítója, írt továbbá a *Journal des demoiselles* (Kisasszonyok Újságja), a *La Mère institutrice et l'institutrice-mère* (Az anya mint tanítónő és a tanítónő-anya), a *Le messenger des demoiselles* (A lányok hírnöke) és a *Dimanche des enfants* (Gyermekek Vasárnapja) című lapokban, és közreműködött az 1848-ban megjelent *La Voix des femmes* (A nők hangja) című lap kiadásában is (Fernández Fraile, 1999; Moses Leff, 2021).

Foa elkötelezett volt a nők művelődési, tanulási lehetőségeinek javítása terén, és az ezzel kapcsolatos írásműveinek is éppen Madame Beaumont volt az egyik legfontosabb ihletője. Életútjuk számos ponton hasonlóan alakult, ahogyan ezt kutatásai során Fernández Fraile feltárta (lásd erről: Fernández Fraile, 1999, pp. 436–452). Foa a gyermekeknek szánt történetmesélésben és újságkiadásban egyértelműen követte francia elődjét. Bár hozzányúlt Madame Beaumont régebbi írásaihoz, és azokat témájukban, stílusukban a 19. század közepéhez igazította. Francia területre, francia nevű szereplőkre adaptálta elődje angol környezetben mozgó, angol nevű főhőseit, és 1846-ban elkészítette a *Le Magasin des Enfants* című új, párizsi kiadását (Leprince de Beaumont, 1846). Ennek az átdolgozott lapnak már nem a francia nyelv megtanítása volt a fő célja, amit a korábbi, londoni kiadással Madame Beaumont szeretett volna elősegíteni, Eugénie Foa sokkal inkább lányoknak és fiúknak szóló, tartalmas és értékes olvasmányokat kívánt egybefogni. Ezzel együtt azonban mégiscsak jelentősen hozzájárult a francia nyelv tanulásához és pallérozásához: szerte Európában mindenütt keresték és olvasták ezt a gyűjteményt és az író más, további, saját történeteit is, köztük kiemelten a *Petit Robinson de Paris, ou le triomphe de l'industrie* (Párizs kis Robinsonja, avagy az ipar diadala) című, 1851-ben magyar fordításban is megjelent munkát (Foa, 1851). A *Le Magasin des Enfants* 1846-os párizsi változata azonban nem egyszerűen az erényesség diadaláról szóló, régi mesék frissített átírata volt: a család értékét, a tanulás, a tudás, a művelődés hasznosságát, az értelemben vetett hitet hirdette Foa, aki a kiadást példaképe és ihletője, Madame Beaumont életrajzának a leírásával is megtoldotta (Fernández Fraile, 1999).

Madame Beaumont magyarországi hatás- és recepciótörténete jól követhető a tőle merített, illetve a róla vagy vele kapcsolatosan írott források, illetve régi magánkönyvtárak katalógusai segítségével. Kalmár Anna egy kutatásában az 1760 és 1815 közötti időszak metszetében vizsgálta nyolc, reprezentatívnak mondható magyar főnemesi-nemesi magánkönyvtár katalógusait, ezek közül is több tartalmazott a francia nevelő tollából való műveket, illetve azok fordítását (Kalmár, 2014). Ez utóbbira példa: Madame Beaumont fentebb említett gyermekmagazinja magyar nyelven először 1781-ben jelent meg Kolozsváron, négy szám erejéig, Derzsi János és

Tordai Sámuel német szövegváltozat nyomán készült fordításában, a következő címmel: *Kisdedek tudománnyal tellyes tárháza*. Tordai Sámuel valószínűleg utrechti és berni tartózkodása alatt ismerte meg Madame Beaumont magazinját (Kalmár, 2014, p. 167). Ebben a magyar nyelvű könyvben olyan ismereteket találhattak az olvasók a mű előszava szerint, „mellyek egy jó neveltetésű Leány-gyermeknek, sőt egy Föszületésű Kis-Aszszonynak, (nem rekesztvén innen ki a' Férfji Gyermekeket-is) szívének formálására, és a szükségesebb Tudományokban való oktattatására szükségesek.” (Derzsi & Tordai, 1781). V. László Zsófia szerint ez, a Madame Beaumont műve nyomán kiadott magyarországi munka olyan magas szintű ismereteket fogott egybe, hogy valóban hasznára lehetett nem csupán a lányoknak, hanem a fiúknak is (V. László, 2011, p. 73). „A nevelőnő és kis tanítványai beszélgetéseik során érintettek vallási és erkölcsi kérdéseket, történelmet, irodalmat, művészettörténetet, földrajzot, fizikát és államigazgatási ismereteket is” – írja V. László Zsófia (2014, p. 104).

Számos közgyűjteményi helyen fellelhető annak a nyoma, hogy milyen széles körben ismert volt ez a munka a magyar olvasók előtt. Ennek alátámasztására a Kalmár Anna által említett katalógusok mellett felhasználható például a Teleki Téka cédulakatalógusa: a marosvásárhelyi gyűjtemény¹ négy tételt jelez a francia szerzőnőtől: ezek közül egy ez az 1781-es kiadvány, de mellette ott szerepel ugyanennek a gyereklapnak a német nyelvű, 1777-ben Bécsben megjelent változata, továbbá a francia nyelvű, 1767-es, párizsi kiadású *Magazin des jeunes dames* című lap két kötetben (Leprince de Beaumont, 1767), valamint egy bécsi kiadású, francia nyelvű, Trattner-nél 1764-ben kiadott *Instructions pour les jeunes dames, qui entrent pour le monde...* (Útmutatások fiatal hölgyeknek, akik belépnek a társasági életbe...) című, 235 oldalas mű.

A pozsonyi kiadású, 1780-ban indult *Magyar Hírmondó* szerkesztője, Rát Mátyás már a mű kiadása előtt tudósított Derzsi János és Tordai Sámuel könyvéről (Tudománybéli dolgok, 1781a, p. 53), majd az 1781-es, az újságban 21. sorszámmal jelölt levelében is szó esett erről a kolozsvári, németről magyarra fordított kiadványról, és az újság Madame Beaumont gyereklapjának egy másik, akkoriban készüléfében lévő magyar fordításáról is hírt adott, a következő sorokkal: „(...) hasznos dolog, nem csak a nyomtatott és világra jött könyveket, hanem azokat- is, amellyek együtt vagy másutt a nyomtató sajtó alá vagy alól készülnek, hírré adni. Szinte ezt írhatom, ama híres Francia Tanító Aszszonynak, *Bomon (Beaumont) Máriának* azon nagy hasznú s mindenek előtt kedvet talált könyvei felől, mellyek *Magazin* név alatt, először Francziául, az-után majd csak-nem minden Európai nyelvekre fordíttatva, az ifjúságnak, nevezetesen pedig a fehéj népek oktattatása végett, közre botsáttattak. Ezeket régölta fordítgatja Magyarra, sok darabjait már el- is készítette, valamelly *Nógrád-Vármegyei ifjú Aszszonyság, Darvas Ilona* Aszszonynak Leánya; (...) Most leg-közelebb pedig, *Kolozsvárról* hozzám küldött levelek-benn, több jeles könyvek között, a mellyek ottan a Ref. Kollégium könyv-nyomtató műhelyében rész szerént sajtó alatt vagynak, rész szerént a nyomtatásra el-készültenek, ezt-is olvasom: „Kisdedek Tár-háza, mellyet Francia nyelven Beaumont Mária Aszszony írt vólt *Magazines des Enfants* titulus alatt, mostan Német fordítás-ból Magyarra fordítva, nyomtattatik 8 rétű formában: a több *Magazinjai*-is ezen Aszszonynak utánna következ-nek rövid időn, most éppen munkában lévén.” (Tudománybéli dolgok, 1781b, p. 165).

Az ugyancsak pozsonyi kiadású *Magyar Múzsza* 1787-es 11. száma közölte egy bizonyos „Karolina” nevű kisdasszony naplójegyzeteit, aki olvasta Madame Beaumont művét: „Kedden Aug. 18dikán. Ma Beaumont Aszszonyságának *Kisdedek' Tárházából* a' Szépnek Meséjét olvastam. Valahányszor ezt a' Könyvet olvasom, mind annyiszor szívemben el-ragadtatom, és annak olvasásával bé nem telek. Hallom hogy vagyon még ezen Angyali Aszszonynak más nyelveken; Ifjak Tárháza is: oh mennyi háládatossággal tartoznám én annak, a' ki azt az én született nyelvemre fordítaná! Isteni Beaumont! vajha én valaha csak egy részét birhatnám-is a' te szelidséggel és alázatossággal egybe-kottetett böltességednek és tudományodnak!” („Karolina”, 1787, p. 175). A közölt naplórészlet-

1. <http://www.telekitekita.ro/files/kcfinder/files/Basta%20-%20Bechorius.pdf>

hez egy csillaggal megjelölt, újságszerkesztői lábjegyzet is tartozott: „Itt egy pár köny-tsepppek láttzatának a' papi-rossan, a' melyet ez az érzékeny Leányzó ezen áldott Asszonyság' hamvainak áldozza.” („Karolina”, 1787, p. 175).

A Tudományos Gyűjtemény egyik, 1824-es, a regényekről szóló írásában Almási Balogh Sámuel a leánynaplóban leírtakhoz hasonlóan, elismeréssel szólt a francia szerzőnő tündérmeséiről. Kónyi János és más írók történeteivel összevetve azokat, így összegezte véleményét: „Beaumont Asszony' Kisdedek' Tárházának fordításában lévő tündér mesék, valamint sokkal elmésebbek, úgy tanúságosabbak is.” (Balogh, 1824, p. 80). A 19. század közepén egy újabb magyar nyelvű kiadása is megjelent Madame Beaumont történeteinek, Foa Eugénie francia átdolgozása nyomán (Leprince de Beaumont, 1848).

A francia író nő más munkái is ismertek voltak magyarul: bodó-baari és nagy-lucsei Mészáros Ignác a *Der Frau du Montier lehrreiche Briefe* (Montier asszony tanulságos levelei) című, 1784-ben Frankfurtban kiadott levélregényét fordította le németről magyarra, *Montier asszonynak a maga leányával közlött tanulságos, igen jeles és mindenféle úri rendnek nemes mulatására nagyon alkalmas levelei* címmel. A tanácsadókönyv fordítása 1793-ban Pesten jelent meg (Leprince de Beaumont, 1793). Ugyanerről a műről a *Magyar Hirmondó* egyik, 1781-es híradása ezt írta: „Montier Asszonynak a' maga leányához intézett Levelei, mellyeket Bomon Mária Asszony irt francia nyelven, és azoknak Németre tett fordittatásokból (nem tehetvén szert a' Francia eredeti munkára hamar) egygy Uriembernek kívánságára Magyarra fordítottak” (idézi Baranyai, 1927, pp. 429–430; György, 1941, p. 240). Arról azonban, hogy ez a mű a későbbi Mészáros-féle volt-e, vagy egy egészen másik fordítás, nincs tudomásunk.

A könyv több hazai forrás szerint népszerű olvasmánnyá vált a társasági élet iránt érdeklődő olvasók (különösen a nők) kezében. Szegedi Éva kutató nő például Gróf Mikó Imréné Rhédey Mária – részben apjától örökölt – könyvtára darabjai között találta meg ezt a könyvet (Szegedi, 2018, p. 212). Több más terület és téma mellett Madame Beaumont még a magyar alkímistákra is hatással volt a 18–19. század fordulóján, a *L'adepte moderne ou le vrai secret des francs-maçons* (A modern követő vagy a szabadkőművesek igazi titka) című, 1777-es, párizsi kiadású regénye Báróczy Sándor, testőrirő fordításában 1810-ben Bécsben kiadásra került, *A mostani adeplus vagyis a szabadkőművesek titka* címmel (Magyary-Kossa, 1929, p. 286).

Madame Beaumont nem csupán íróként, de lapszerkesztőként is széleskörű hatást gyakorolt kontinensünkön, így Magyarországon is. Az első magyar nyelvű gyerekújság, a kolozsvári *Magyar Gyermekbarát* – köszönhetően többek között Madame Beaumont mintaként szolgáló gyereklapjának – 1843–44-ben indult útjára Szilágyi Ferenc szerkesztésében, a *Mult és Jelen* című lap hetente kiadott melléklapjaként, amiről több lap is közölt információt. 1842-ben a pozsonyi kiadású *Hirnök* című újságban maga Szilágyi ezekkel a sorokkal harangozta be a melléklap indulását: „A „Magyar Gyermekbarát” célja s iránya, a nőnemre is tekintettel a magyar gyermekek számára egy szívet nemesítő, értelmet fejtő és hasznos ismeretekkel s igazságokkal ébresztő, szóval gyönyörködtetve oktató olvasást nyújtani, mellynek tárgyai az erkölcs, história, geográfia és természet köréből lesznek leginkább merítve, s melléje néha képek adva.” (Szilágyi, 1842, p. 6). 1843-ban az Athenaeumban ugyancsak Szilágyi – a szülők, nevelők és tanítók pártfogásába ajánlva új lapját – így írt: „Annak kitűzött célja szerint, a' mi a magyar fiu- es leánygyermekeknek szívet nemesítő értelmet fejtő, és hasznos ismeretekkel, igazságokkal gazdagító olvasást nyújtani – javítása, tökéletesítése főtörekvésünk lesz. A' jövő félévben legalább öt képet, sőt pártfogoltatásunk' esetében többet is adandunk mellette: azok közt Vajda–Hunyad várát Erdélyben, és I. Rákóczi György fejedelmet, mikhez lesz kapcsolva Hunyadi János és a' nevezett fejedelem' életleírása, szerkesztő' tollából.” (Szilágyi, 1843, p. 586).

A gyereklap terjesztésének a nehézségeiről, végül a lap megszűnéséről is számos korabeli hazai újság beszámolt. Legrészletesebben a *Társalkodó* című sajtótermék 1845-ös cikke foglalkozott a témával: fél újságoldalnyi terjedelemben olvashattak a kortársak arról – egy színházi darabban kacérságával, divatos ruházatával fel-

tűnő, tizenéves kislány példájából indítva a cikket –, hogy mennyire nem jó úton halad Magyarországon a lányok nevelése, milyen fontos volna annak céljaihoz, tartalmához megfelelő kapaszkodót keresni. A téma fellelésének apropója épp a *Magyar Gyermekbarát* megszűnése volt, amiről a szerző úgy vélte, ez a lap lehetett volna a szülők és nevelők kezében a megfelelő kapaszkodó a helyes neveléshez. A cikk végén szó szerinti átvételben ismertették Szilágyi Ferenc utolsó lapszámában közölt, búcsúzó sorait: „Kedves gyermekek! Midőn két évvel ezelőtt e' folyóírást, melly maga nemében a' magyar irodalom mezején még egyedül van, kiadni kezdtük, remélheik, hogy magyar szülők, gyermekeik értelme fejtésére és szívük nemesítésére szánt ezen vállalatot, a' gyenge kor legjobb, leghívebb barátját, ha egyébért nem is, csak a' cél szentségét tekintve pártolni fogják; 's azért az utolsó évben annak árát jóval lejjebb szállítottuk. Reményünkben csalatkoztunk, sőt az árleszállítással szülötteken tett könnyebbítés súlya ránk nehezedett. (...) a' jó Isten uralma legyen veletek az új évben 's gyenge korotok egész idejében; legyetek vallásosak, jámborok, jóerkölcsűek, szorgalmatosak; igyekezzetek szüléiteknek vagy azoknak, kik rátok gondot viselnek, örömet, magatoknak becsületet keresni; így kedves gyermekek az Isten áldása fog titeket kíséni, mit szívükből óhajtunk.” (A' magyar Gyermekbarát, 1845, p. 21). 1847-ben, a *Honi Irodalmi Hirdető* információja szerint a heti kétszer kiadott, 6 forintért előfizethető *Mult és Jelen* melléklapjaként egy ideig a *Magyar Gyermekbarát* aztán újra megjelent (*Mult és Jelen*, 1847, p. 5).

Kunkin Zsuzsanna kutatásai szerint Madame Beaumont angliai szerkesztésű gyermeklapja adta a mintát a jóval később, 1871-től Szabadkán elindított, Márki József által szerkesztett *Kis Tükör* című lap kiadásához is, melynek hasábjain mások mellett a fiatal Mikszáth Kálmán és Jókai Mór publikáltak (Kunkin, 2019, p. 24). „Kis Tükör, melybe nagyok is nézhetnek.” A lap 1873-ban összeolvadt a *Kis Újság*-gal, vélhetően azért, mert így próbálták felvenni a versenyt a külföldi lapokkal.

Összegzés

Madame Leprince de Beaumont fordulatos, Európa több helyszínén eltöltött életet élt, és jöllehet, életrajzának számos adata máig nem feltárt vagy nem maradt ránk, annyi összefoglalható vele kapcsolatosan, hogy bátor, határozott, kreatív nő, és igen termékeny író volt. Írásaival, különösen is a tanító, erkölcsjavító céllal írott meséivel, újságcikkeivel nagy hatást gyakorolt a 18–19. századi európai és észak-amerikai olvasókra, főként a fiatal leányokra. Keresztény szellemben megfogalmazott történetei összességében olyan irodalmi örökségként értékelhetők, amelyek hozzájárultak a nők művelődési lehetőségeinek a kiszélesedéséhez, tanulmányi lehetőségeik, társadalmi jogaik későbbi kiteljesedéséhez. Életművének egyértelműen helye van a pedagógiatörténeti kánonban, és a korabeli könyvtári állományok további feltárása hozhat még új eredményeket munkássága árnyaltabb megismerésében. A világ első gyermekújságjának írója és kiadója, a felvilágosodás-kori Európa „nevelőnője” abból a szempontból is fontos inspirációt jelenthet a jövő kutatóinak, hogy nevelés- és művelődéstörténeti szempontból fontos figyelmet fordítani a korábban nem, vagy nem átfogó módon vizsgált olyan forráscsoportokra is, mint a gyermekújságok, meséskönyvek, valamint az egodokumentumok csoportjába sorolható kútfók, például a magánlevelezések darabjainak elemzésére.

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Függelék



1. kép. Madame Leprince de Beaumont Forrás: <https://wizzley.com/10-facts-about-madame-leprince-de-beaumont/>

The World's First Children's Magazine and Europe's Governess

Marie Leprince de Beaumont (1711–1780) was a French governess, fairy-tale and essay writer, and author of epistolary novels, as well as the founder, writer, and editor of **Le Magasin des enfants ou Dialogues entre une sage gouvernante et ses élèves** (Children's Magazine, or Dialogues Between a Wise Governess and Her Pupils), which was published in England beginning in 1756. Although numerous works on the history of education and childhood have commemorated her colourful and multifaceted life and her 70-volume body of work – mostly related to the education of children and women – our experience nevertheless confirms that her life's work and influence are not sufficiently known to today's Hungarian readers. This study, which fits within the framework of the history of education and culture and is structured using a synchronic approach, presents the career of the writer, educator, and editor by drawing on an analysis of scholarly literature and sources in French, English, Spanish, and Hungarian scholarly literature and source analysis to present the career of this writer, educator, and editor; her pedagogical ideas; the history of the world's first children's newspaper; and its reception and influence in Europe and even beyond the continent's borders. Articles from the contemporary European and Hungarian press, the educator's correspondence and essays, individual issues of her children's magazine, and private library catalogues (such as the materials from the Teleki Library in Marosvásárhely) formed the basis of our research. Among our research objectives was an analytical review of Madame Beaumont's writings on the education of girls and, more broadly, on women's social and cultural opportunities. We also examined the background, circumstances, and content of her children's magazine, as well as its reception in Europe and the United States. In our research, we placed particular emphasis on the reception of the author and her works in Hungary, as well as their translations, and we also explored how the French governess's work served as an inspiration for the founders of Hungarian children's magazines. In summary, we can conclude that, from the perspectives of the history of childhood, children's literature, as well as from the perspective of girls' education and women's cultural development, Marie Leprince de Beaumont – whose fame and influence have faded into the background over the past century and a half – was highly significant in her own time and even throughout the 19th century, and her body of work clearly has a place in the canon of the history of education.

Keywords: *Marie Leprince de Beaumont, Enlightenment, children's magazines, impact and reception studies, history of women's education*

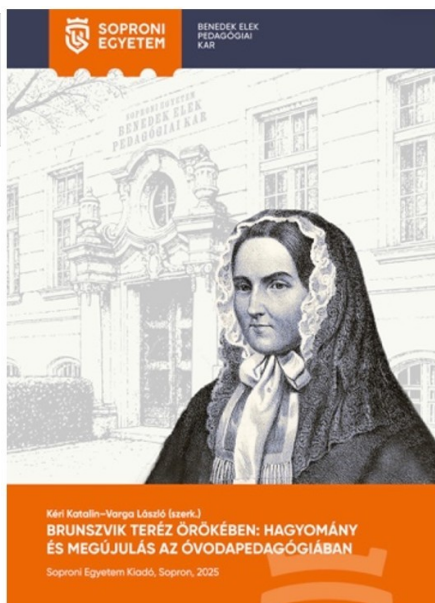
Szemle

Aktuális olvasnivaló

Múlt és jelen találkozása Sopronban: gondolatok a Soproni Egyetem Benedek Elek Pedagógiai Karának Brunszvik Teréz tanulmánykötetéről

Heidt Judit*

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Kéri Katalin és Varga László (szerk.) (2025): *Brunszvik Teréz örökében: Hagymány és megújulás az óvodapedagógiában*. Soproni Egyetem Kiadó.
<https://publicatio.uni-sopron.hu/3796/>

A Kéri Katalin és Varga László szerkesztésében megjelent Brunszvik Teréz örökében című kötet a magyar neveléstörténet azon metszetét tematizálja, ahol a kora gyermekkori nevelés intézményesülése, a női filantrópia és az óvodatörténet eszmetörténeti folyamatai érintkeznek egymással. A jubileumi, több szerzőt felvonultató tanulmányválogatás olyan komplex Brunszvik-képet körvonalaz, amelyben az életmű nem kizárólag óvodaalapítói szerepben, hanem egy tágabb társadalmi és kulturális átalakulás aktoraként válik értelmezhetővé. Recenzióban amellet érvelek, hogy a kötet egyrészt érdemben árnyalja Brunszvik Teréz nevelés- és óvodatörténeti pozícióját a hazai kánonban, másrészt rámutat azokra a pontokra is, ahol a koragyermekkori nevelés

történetének feltárása további nemzetközi és kutatásmetodológiai kitekintést igényelne.

A Brunszvik-életmű a magyar neveléstudományi diskurzusban elsősorban az óvodaalapítás kanonizált narratíváján keresztül vált ismertté, miközben a hozzá kapcsolódó eszmetörténeti, társadalomtörténeti perspektívák csak töredékesen jelentek meg a szakirodalomban. A kötet szerzőinek egyik törekvése, hogy Brunszvik Teréz tevékenységét a korai gyermekkori nevelés, a női művelődés és a filantrópia metszéspontjában helyezze el, s ezzel a hazai óvodatörténeti kánon implicit előfeltevéseit, mint a „magányos alapító” képét, kritikai vizsgálat tárgyává tegye. Kéri Katalin és Pukánszky Béla tanulmányai expliciten kapcsolódnak azokhoz a nemzetközi eszmetörténeti és neveléstörténeti irányokhoz, amelyek a gyermekkort történetileg változó, társadalmilag konstruált kategóriaként, az intézményes nevelést pedig a modernitás átalakuló hatalmi, felekezeti és társadalmi viszonyainak tünete-ként értelmezik. A kötet így nem csupán a Brunszvik-recepciót gazdagítja, hanem hozzájárul ahhoz is, hogy a koragyermekkori nevelés magyarországi intézményesülését a neveléstudomány elméleti diskurzusaiban differenciáltabban, a korabeli eszmei és társadalmi konstellációk összefüggésrendszerében lássuk.

A kötet szerkesztése koncepcionális ívet követ, az első egység az életmű történeti és eszmetörténeti konstellációját rekonstruálja, ezt a koragyermekkori nevelés, illetve az óvoda intézményesülésének különböző aspektusait tárgyaló tanulmányok követik. A záró fejezetek, többek között Varga László, valamint Borbás Mónika Lívia, Hartl Éva és Zsubrits Attila írásai, a Brunszvik-recepció, az emlékezetpolitikai elrendeződések és a később-

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bi neveléstörténeti folyamatok felől értelmezik újra a pályaképet. A szövegek forrásbázisa kifejezetten plurális: a levéltári dokumentumok, levelezés- és sajtóanyagtípusok, memoárok és nevelélméleti szövegek a hazai és nemzetközi szakirodalommal együtt olyan intertextuális mezőt hoznak létre, amelyben az eszmetörténeti és a mikrohistóriai megközelítésmód együttesen artikulálódik. Módszertani értelemben a kötet egyik hozadéka, hogy a Brunszvik-életművet nem biografikus adalékokkal igyekeznek „kitölteni”, hanem a gyermekkép, a női filantrópia és az intézményes nevelés diskurzív kereteinek elemzésén keresztül rendezi át a korai óvodatörténet interpretatív horizontját, ugyanakkor a módszertani megközelítések heterogenitása miatt a kötet nem minden esetben kínál egységes elemzési keretet, és a komparatív óvodatörténeti perspektíva, illetve a nemzetközi neveléstörténeti párhuzamok szisztematikusabb bevonása több tanulmány esetében további elméleti mélyítés lehetőségét jelzi.

A tanulmánykötet belső súlypontjait mindenekelőtt Kéri Katalin, Pukánszky Béla és Varga László írásai jelölik ki, amelyek Brunszvik Teréz munkásságát nem elszigetelt „óvodaalapítói” aktusként, hanem a koragyermek-kori nevelés eszmetörténeti és társadalomtörténeti folyamataiba ágyazott eseményként értelmezik. Kéri Katalin írása korabeli egodokumentumok – több nyelven írott naplók, úti jegyzetek, memoár és levelek, és a releváns historiográfia – szisztematikus elemzésével rajzolja meg a Brunszvik-életmű tematikus szerkezetét, külön hangsúlyt fektetve az óvodaszervezéssel és a leányneveléssel kapcsolatos tevékenységre.

Pukánszky Béla tanulmánya a 19. századi kisgyermeknevelési irányzatok – Owen infant schooljai, a monitormódszer, Wilderspin óvodapedagógiája és Fröbel Kindergarten-koncepciója – gyermekkép-változatait veti össze, és ezek nemzetközi recepciójának feltárásán keresztül pozicionálja Brunszvik budai kisdédóvóját a korai óvodaügy nemzetközi genealógiájában.

Varga László és Borbás Mónika Livia tanulmánya az 1970-es Óvodai foglalkozások Módszertanainak Programjának forráselemzésén keresztül vizsgálja az óvodáskori tanulási tevékenység módszertani sajátosságait a klasszikus tanulásméletek fogalmi keretében, rámutatva a játékoság, a motiváltság és az aktív részvétel szerepére a késő szocialista óvodapedagógiai gyakorlatban.

Hartl Éva írása a soproni óvodapedagógus-képzés több mint másfél évtizedes gyakorlatán keresztül mutatja be a természetszeretetre és a környezettudatosságra nevelés lehetőségeit, míg Faragó Beatrix, Varga László, Kissné Zsámboki Réka, Németh Dóra Katalin és Major Zsolt Balázs tanulmánya az életvezetési készségek óvodai integrációját két hazai esettanulmány kvalitatív tartalomelemzésén keresztül értelmezi, az élménypedagógia és a szociális-érzelmi kompetenciák fejlesztésének horizontján.

Az óvodatörténeti fókuszú fejezetek közös jellemzője, hogy a korai intézményes nevelés genealógiáját a felvilágosodás, a női művelődés és a filantrópia diskurzusainak metszéspontjában rekonstruálják, s ezzel elmozdulnak a „magányos alapító” narratívájától egy komplexebb, hálózatos olvasat irányába. E szövegek fontos elméleti hozadéka, hogy a gyermekkort, a család és az intézmény viszonyát, illetve a női szerep performativitását nem adottnak tekintik, hanem történetileg változó, normatív elvárásokkal átszőtt konstrukcióként tárgyalják. E nevelésről szóló szövegek, levelek és intézményalapítási dokumentumok elemzését olyan értelmezési keretben végzik el, amelyben a koragyermek-kori nevelés nem csupán pedagógiai, hanem egyúttal társadalómátalakító projektként jelenik meg. A szerzők ugyanakkor különböző mértékben élnek a nemzetközi összevetés lehetőségével, míg egyes fejezetek reflektálnak a külföldi óvoda- és neveléstörténeti párhuzamokra, más szövegek elsősorban a hazai kontextuson belül maradva rajzolják át Brunszvik pozícióját.

Kritikai szempontból mindez arra mutat rá, hogy a kötet azon fejezetei bírnak a legerősebb elméleti és neveléstörténeti relevanciával, amelyek a Brunszvik-életművet a kora óvodatörténet interpretatív csomópontjaként, nem pedig lezárt biografikus egységként kezelik. Ugyanakkor a komparatív dimenzió következetesebb ér-

vényesítése – különösen a nemzetközi óvodatörténeti szakirodalom bevonása és a transznacionális kapcsolódások szisztematikusabb feltárása – tovább erősíthetné azt az elméleti ambíciót, amely a kötet egészét áthatja. E hiányjelzések azonban inkább a további kutatási irányokat, semmint a vállalkozás érdemi korlátait teszik láthatóvá: a válogatás jelzi, hogy Brunsvik Teréz alakja a magyar neveléstudomány számára ma már nem kizárólag emlékezeti hivatkozási pont, hanem a koragyermekkori nevelés történetének újrendezését ösztönző hermeneutikai kihívás is.

A kötet egészét tekintve megállapítható, hogy a Brunsvik Teréz örökében című kötet a hazai neveléstörténeti kutatás egyik fontos, részben újraértelmező referenciapontjaként értelmezhető, jelentős hozzájárulást nyújt a magyar neveléstörténet azon törekvéseihez, amelyek a koragyermekkori nevelés intézményesülését a gyermekkép, a női szerepek és a társadalmi-kulturális kontextus összefüggésében kívánják vizsgálni. A tanulmányok forráskezelése, eszmetörténeti érzékenysége és több esetben mikrohistóriai perspektívája meggyőzően támasztja alá azt az értelmezési javaslatot, amely Brunsvik Terézt a hazai óvodatörténet kiemelt, de egyúttal újraértelmezendő alakjaként pozicionálja, mely elsősorban neveléstörténeti és óvodapedagógiai témákkal foglalkozó kutatók, doktoranduszok, valamint a koragyermekkori nevelés történetét tárgyaló egyetemi kurzusok hallgatói számára kínál jól hasznosítható, elméletileg megalapozott szövegkorpuszt.

Szerzőink

Azam Md Ahmedul

a japán Hirosima Egyetem Bölcsészettudományi és Társadalomtudományi Karának doktorandusza. Kutatásai a tanárképzésre összpontosítanak, különös tekintettel a kisebbségi származású tanárookra, az oktatási esélyegyenlőségre és az inkluzív oktatásra. Bangladesből származik, korábban a bangladesi Dhakában található Prime Egyetemen dolgozott oktatóként. Kutatói munkája mellett aktívan részt vesz az oktatásban, a hallgatói támogatásban és a kulturális cserékben, emellett angol és japán nyelvű cikkeket is publikál. Tudományos pályafutása az esélyegyenlőség, a globális tanulás és a kultúrák közötti megértés iránti elkötelezettségét tükrözi.

Bui Thi Thu Linh

jelenleg az Eötvös Loránd Tudományegyetem (ELTE) Angol Nyelvpedagógiai Tanészékén folytatja tanulmányait az angol mint idegen nyelv szakon, mesterképzésben. Angol nyelv és irodalom szakon szerzett alapképzési diplomát. Kutatási érdeklődése a nyelvvizsgázás és -értékelés, valamint a nyelvtanulási motiváció területére irányul, különös tekintettel az értékelési gyakorlatok fejlesztésére és a hallgatói elkötelezettség növelésére.

Chea Chanponna

pedagógusképző és a Kambodzsai Nemzeti Oktatási Intézet (NIE) Folyamatos Szakmai Továbbképzési (CPD) Osztályának vezetője. Neveléstudományból szerzett doktori fokozatot (PhD) a japán Hirosimai Egyetemen. Munkája a tanárképzésre összpontosít, különös tekintettel a mentorálásra és annak szerepére a tanárképző hallgatók szakmai identitásának kialakításában. Aktívan részt vesz tanárok, iskolaigazgatók és tanárképzők számára szóló CPD-programok kidolgozásában és megvalósításában. Kutatási területe magában foglalja a tantervfejlesztést, a szakmai továbbképzést és tanulást, a kutatási tevékenységbe való bevonást, valamint az oktatási mentorálást. Munkájával arra törekszik, hogy hozzájáruljon a tanárképzés kontextusérzékeny megközelítéseihez, és javítsa a tanítás és a tanulás minőségét Kambodzsában.

Endrődy Orsolya

az Eötvös Loránd Egyetem Pedagógiai és Pszichológiai Karának adjunktusa, doktori fokozatát neveléstudományból szerezte. Kutatási területei a korai gyermekkor, az összehasonlító pedagógia, a vizuális tanulmányok, az inklúzió és az interkulturális nevelés. Szerkesztőként és szerkesztőbizottsági tagként dolgozik Magyarország vezető tudományos folyóirataiban. Nemrég jelentette meg második monográfiáját a gyermekkori tanulmányok vizuális elemzési módszereiről, amelyben vizuális és szöveges források alapján tárja fel az interkulturalitás és gyermekkor kutatás kapcsolódásait, és európai és ázsiai narratívákat alkot. Emellett számos kutatást publikált az oktatás, a gyermekkori tanulmányok és a nyelvészet területén. Első monográfiájában a reneszánsz korszakban megjelenő gyermekábrázolásokat vizsgálta. Az inklúzió és a kreativitás témájában Erasmus+ KA2 projekteket vezet, valamint vendégelőadó a thaiföldi Chiang Mai Egyetemen, a vietnami Hue Egyetemen és az Oszakai Egyetemen Japánban.

Heidt Judit

gyógypedagógus, neveléstudományi kutató, az Eszterházy Károly Katolikus Egyetem Neveléstudományi Doktori Iskolájának doktorandusza. Kutatásai elsősorban az orosz autizmustörténetre, valamint a mesterséges intelligencia gyógypedagógiai alkalmazási lehetőségeire irányulnak. Tudományos munkájában foglalkozik a nyílt forrású információszerezés (OSINT) neveléstudományi és pedagógiatörténeti kutatásokban való alkalmazásával is. Kutatási eredményeit rendszeresen mutatja be hazai és nemzetközi tudományos fórumokon, továbbá publikál folyóiratokban és tanulmánykötetekben. Gyakorló gyógypedagógusként munkájának középpontjában a ritka betegséggel élő és autista gyermekek támogatása és fejlesztése áll.

- Jhabli Inasse* az Eötvös Loránd Tudományegyetem (ELTE) másodéves doktorandusza Budapesten, a „Kultúra, sokszínűség és oktatás” program keretében. Kutatásában az oktatás és a kultúra metszéspontjait vizsgálja, különös tekintettel arra, hogy az angol mint idegen nyelv (EFL) tankönyvekben megjelenő nemi szerepek hogyan befolyásolják a diákok motivációját, hatékonyságát és interkulturális tudatosságát. Munkájával olyan pedagógiai keretek kialakítását tűzte ki célul, amelyek inkluzívabbak, és jobban figyelembe veszik a társadalmi igényeket.
- Kéri Katalin* 2016 óta az MTA doktora a neveléstudomány területén. Tagja számos hazai és nemzetközi szakmai-tudományos testületnek, folyóirat-szerkesztőségnek. Létrehozója és vezetője az MTA Veszprémi Akadémiai Bizottsága Nőtörténeti Munkabizottságának, 2024-től elnöke az MTA PTB Neveléstörténeti Albizottságának, tagja az MTA Nők a Kutatói Életpályán Elnöki Bizottságnak. Fő kutatási területei: Magyarországi női történet és gyermekkor-történet a 18–19. században; A lánynevelés és női művelődés egyetemes és magyar története. 9 önálló könyve, 370 tudományos közleménye jelent már meg, rendszeres szereplője hazai és nemzetközi női történeti és neveléstörténeti konferenciáknak.
- Lakatos Kristóf* az Eötvös Loránd Tudományegyetem Pedagógiai és Pszichológiai Karának Iskola- és Pedagógiai Pszichológia Tanszékén egyetemi tanársegéd, valamint az Iskola-pszichológia és Tanárképzés Kutatócsoport munkatársa. Pszichológia mesterdiplomáját 2020-ban szerezte, jelenleg a Szegedi Tudományegyetem Neveléstudományi Doktori Iskolájának doktorjelöltje. 2022-ben ösztöndíjasként Németországban, a Deutsches Institut für Pädagogische Forschung (DIPF) intézetben végzett vendégkutatói tevékenységet. Kutatási érdeklődése elsősorban a teszt-szorongás, a matematikai szorongás, valamint a szorongás motivációs módszerekkel történő csökkentésének lehetőségeire irányul. Tudományos munkája mellett számos hazai és nemzetközi folyóirat lektorálási folyamataiban vesz részt. Emellett általános iskolás tanulók számára tart foglalkozásokat a hatékony tanulás támogatása érdekében.
- Molnár Gyöngyvér* a Szegedi Tudományegyetem egyetemi tanára, a Neveléstudományi Doktori Iskola, valamint az MTA-SZTE Digitális Tanulási Technológiák Kutatócsoport vezetője. Kutatási területei közé tartozik a technológiaalapú mérés-értékelés, a gondolkodási képességek fejlődésének vizsgálata, valamint a digitális technológiák oktatási alkalmazása az oktatás minőségének fejlesztése érdekében. A nemzetközileg is alkalmazott eDia online diagnosztikus mérési rendszer fejlesztésének szakmai vezetője. Számos hazai és nemzetközi tudományos szervezet és folyóirat szerkesztőbizottságának tagja. Tudományos és oktatási tevékenységét több rangos szakmai díjjal ismerték el, köztük az Apáczai Csere János-díjjal, az SZTE Innovációs Díjjal és az SZTE Év Kutatója elismeréssel.
- Nasee Pisith* a thaiföldi Chiang Mai Egyetem (CMU) Pedagógiai Karának adjunktusa, doktori fokozatát neveléstudományból szerezte. Jelenleg a pedagógiai posztgraduális program vezetője is. Emellett a CMU Multikulturalizmus és Oktatáspolitikai Kutatóközpontjának vezetője. Kutatásai a fejlődésre, a multikulturális oktatásra, a társadalmi mozgalmakra és a társadalmi igazságosságra összpontosítanak, különös tekintettel a marginalizált közösségekre. Akadémiai tevékenysége mellett Pisith aktívan részt vesz civil társadalmi kezdeményezésekben is. 2022 óta az Etnikai Munkavállalók Egészségéért és Tudásáért Alapítvány kuratóriumi tagja, amely egy elismert civil szervezet, amely a Thaiföldön élő migráns munkavállalók és családjaik jogait és jólétét támogatja. Emellett helyi civil szervezetekkel együttműködve egy tanulást támogató projektben is részt vesz, amelynek célja a chiangmai városi környezetben élő, migráns és etnikai kisebbségi háttérrel rendelkező gyermekek segítése.

Ngo Huy Tú

az Eötvös Loránd Tudományegyetem (ELTE) doktorandusza Budapesten, valamint angol nyelvtanár és kutató Vietnamban. Kutatásai az alkalmazott nyelvészetre, a nyelvi értékelésre, valamint a tanári és tanulói identitásra összpontosítanak, különös figyelmet fordít az angol mint idegen nyelv (EFL) tanárainak gyakorlati tapasztalataira és a nagy tétellel bíró nyelvvizsga-helyzetekre. Tanulmányokat publikál az EFL-oktatásról, a nyelvtanulási motivációról és a metaforaelemzésről.

Nguyen Luu Lan Anh

vietnami születésű, Budapesten élő interkulturális- és szociálpszichológus. Az Eötvös Loránd Tudományegyetem Pedagógiai és Pszichológiai Karának Interkulturális Pszichológia és Pedagógia Intézetének igazgatója, egyetemi tanár. Fő kutatási területei közé tartozik a migránsok és a külföldi hallgatók akkulturációja, a csoportközi kapcsolatok, a kulturális és etnikai identitás, a nemi szerepekkel kapcsolatos meggyőződések, valamint a tanárok sokszínűséghez való hozzáállása.

Pásztor Attila

a Szegedi Tudományegyetem Neveléstudományi Intézetének habilitált egyetemi docense, az MTA-SZTE Digitális Tanulási Technológiák Kutatócsoport munkatársa, az SZTE Neveléstudományi Doktori Iskola oktatója és témavezetője. Pszichológus mesterdiplomáját követően neveléstudományból doktorált. Kutatási érdeklődése elsősorban a kognitív képességek, a gondolkodási folyamatok, valamint a technológiaalapú mérés-értékelés és fejlesztés területeire irányul. Részt vesz hazai és nemzetközi kutatási projekteken, valamint mérő- és fejlesztőeszközök kidolgozásában. 2023–2026 között MTA Bolyai János Kutatási Ösztöndíjas. 2014-2020 között az MTA Szegedi Akadémiai Bizottság Oktatáselméleti Munkabizottságának, majd 2020-tól az MTA SZAB Neveléstudományi és Pszichológiai Szakbizottságának titkára.

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