

Experiencing Conflict And Crisis In Language/Culture Learning

Abstract: In Foreign Language Education The Teaching Of Culture Remains A Hotly Debated Issue, Causing Many Controversial Questions. Although Learning Language Through Learning The Whole Culture Is Considered As One Of The Ways Of Learning Foreign Language - Another Perspective Considering Language Being A Part Of The Culture - However, It Can Lead To Critical Incidents Resulting From Conflict/Crisis In Communication The Article Makes An Attempt To Answer These Questions Showing Different Backgrounds Of Such Conflicts/Crisis And What Are The Ways Of Overcoming Them Based On The Method Of Participatory Observation. It Discusses The Issue Of Language And Culture With A Focus On The Culturally Induced Language Misunderstanding, Confusion, And Conflicts As A Result Of The Global Language Contact.

Key Words: Culture, Conflict/ Crisis In Language Education, Cognitive-Emotional Approach, Cultural Differences.
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1. LANGUAGE LEARNING THROUGH LEARNING CULTURE

The late 20th and the early 21st centuries have seen a renewed interest in language education and language learning/acquisition due in part to economic globalization. Yet the inclusion of culture in language teaching remains an unresolved issue for the following reasons: 1) Culture is complex and elusive, incorporating as it does elements such as attitudes, beliefs, ideologies, perceptions, ways of behaving and thinking and values. These elements cannot be included in language programs in the linear and objective instructional formats that have traditionally been employed. 2) Many teachers say: "Culture is not a language, why should we have to deal with it and its complexities? It takes away from the needed focus on the language and communication. 3) Any discussion of cultural differences could cause language learners to change their own ways of thinking and behaving. In other words, culture takes the learning experience far beyond the realm of comfort, experience, and interest of both teacher and the learner (Paige, 1993 On the nature of intercultural education and intercultural experiences as cited in Dale L. Lange and R. Michael Paige 2003: introduction). It is simply too challenging. Each of these three concerns has played a role in maintaining the diminished position of culture in the language classroom. In spite of this, the debate about the role of culture in language curriculum refuses to go away, for 50 plus years it has been a topic of discussion in the language education field. During this past-half century, several scholars have made notable efforts to include culture in language learning. Brooks (1960), for example, enumerated a variety of culture-related topics that could be applied generally to any culture.

alternative teaching strategies in teaching of culture, and appropriately, evaluate culture learning. Stern (1983) showed us how culture could be integrated into the language curriculum through the interviewing of four syllabi (linguistic, cultural, communicative and general language education). Crawford Lange and Lange (1984) created a process by which the intertwining of language, culture, communication and language learning could be directed towards higher levels of learning in both the cognitive and affective domains (Bloom, 1956; Krathwohl, Bloom and Masia 1964). Allen (1985) directed student, learning towards awareness and appreciation of other cultures through progressive discovery in three content areas: information, experience and authenticity. These scholars have made an important contribution to the discussion by articulating how culture learning can occur in the second language learning classroom. Thus, at this particular point in culture learning and teaching we are at a crossroads. On the one hand, we can safely say, that culture in the second language learning classroom is still treated as a second cuisine, twice removed; it is not recognized as the core, for language continues to be taught as language. On the other hand, as with every school subject, at this moment, new national standards have been written for foreign language, and culture figures much more prominently than previously. Within the broader environment of five areas (communication, culture, connections, comparisons and communities) culture plays the central role because it is now viewed as the context and content of communication in any form, the link to any discipline, the opportunity to contrast and compare cultures and cultural contexts and the most authentic way to connect the individual language learner to the broader target language community. Devotion to a language other than one's own is quite common among those who venture into other languages, most often with the connection in mind between the language and the people who speak it. One says, "I love French – it is so musical and expressive", and produces a mental image of a Frenchman or a woman speaking in pleasing notes with sparkling eyes and communicative gestures. Another says, - "I love German – It is so precise, regular, and dependable", and the stereotype that peeks out from the mind of the speakers is of a sturdy blond plodding down a straight path, keeping a wary eye out for accusatives and datives. Such reactions to both languages and people are subjective, impressionistic, and fortunately variables. Yet, it is very natural to associate people – in appearance, manners, and possibly thought patterns - with

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- set culture-learning goals and objectives, effectively utilize

the language they speak. (Joyce Merrill Valdes: 1986: 2) Like similarities and contrasts in native and foreign languages can even be useful tools in language study, so cultural similarities and contrasts, once identified and understood, can be used to advantage. However, many people do not consider themselves being cultural beings. After being guided to recognize the cultural basis of their own attitude and behavior they can accept the others in a more favorable way. In other words, once the second language learner comes to understand the behavior of the target language speakers, regardless of own motivation, the learning language task becomes much easier. As a result through acceptance of the speakers of the language, and through increased language knowledge he understands what it says. Young people of all backgrounds struggle with issues of identity and belonging, and for those who are culturally marginalized, the stress is even greater. Questions of identity are related to learning, because it's through their identities as competent learners that students can succeed academically. Hence, matters of identity are central to an appreciation of linguistic and cultural diversity. Each person is an individual but an individual influenced by family, community, country, society and even language. When a person who has been nurtured by another culture is placed in juxtaposition with another, his reaction may be anger, frustration, fright, curiosity, entrancement, confusion. If the encounter is occasioned by study of another language the reaction may be all the stronger because he is faced with two unknowns simultaneously. It is the responsibility of second language teacher to recognize the trauma their students experience and to assist in bringing them to the point that culture becomes an aid rather than a hindrance.

2 CRITICAL INCIDENTS RESULTING FROM CONFLICT/CRISIS IN COMMUNICATION

Although learning language through learning the whole culture is considered as one of the ways of learning foreign language - another perspective considering language being a part of the culture - however, it can lead to critical incidents resulting from conflict/crisis in communication. In intercultural contexts, critical incidents describe situations in which a misunderstanding, problem or conflict arises due to cultural differences between the interacting people. As interpreting and dealing with cultural differences constitutes a key element of intercultural learning, critical incidents have been used in intercultural communication studies since the 1960s (cf. WIGHT, 1995, pp.128). Advocates of cross cultural psychology regard them as "one of the most useful and effective training tools" (cf. WIGHT, 1995, The critical incident as a training tool. p.127 as cited in Gundula Gwenn Hiller 2009:2). Due to its clear structure, the analysis of critical incidents has developed into a classic method in intercultural training. Among multicultural groups studying foreign languages crisis is observed. Which is sometimes not the rich diversity of languages spoken in some schools (even if a wide range of languages in a single classroom may in fact pose real challenges to educators). The language crisis does not reside in the reality of the many languages spoken in homes and at work. Nor is the language crisis the vigorous stream of other languages that people bring into the country through immigration. We are confronting a stark alternative: either

open ourselves to an appreciation of human plurality and the diversity of cultures around the globe or limit ourselves to a narrowly normative culture. Will schools and colleges provide students with opportunities to learn to understand other voices, or will our educational system succumb to the temptations of isolationism and xenophobia? ("The Real Language Crisis, Russell A. Berman). Despite the understandable criticism that has been leveled at the usage of a nationally related concept of culture by recent intercultural research a way has to be found to make cultural imprinting comprehensible in culture contrastive research. For this reason, when dealing with the consequences of lacking cultural knowledge it is suitable to refer to a concept of culture that is based on a comprehension of culture as an interpretation system which has developed from a common pool of knowledge (cf. GOODENOUGH, 1964; HABERMAS, 1981; REHBEIN, 1985; SCHÜTZ & LUCKMANN, 2003).⁷⁾ According to this approach, individuals provide themselves "with interpretations of their surrounding life environment based on their shared cultural knowledge base" (cf. BOLTEN Interculture online 2008: 6 as cited in Gundula Gwenn Hiller 2009: 6-7). Criteria for the identification of critical incidents The definition of critical incidents in the ECIA follows a perception of interculturalism which claims that culture will become relevant as a factor if the assumptions of normality and expectations of plausibility of the interacting individuals collide on culturally immanent knowledge of the spectrum of differences. According to that, these are case studies in which violations of "assumptions of normality and expectations of plausibility within intra or intercultural actions" are documented (BOLTEN Interculture online: 2002, p.5 as cited in Gundula Gwenn Hiller 2009: 7-8). Critical incidents that can be operationalized are characterized by the following criteria in detail (cf. FIEDLER et al., 1971; HERINGER, 2004):

- a typical everyday situation in which a representative of culture A starts an interaction with a representative of culture B;
- this situation turns out to not be as expected; respectively, conflictual, puzzling or ambiguous for at least one of the people involved;
- the behavior of the person representing the other culture can easily be misinterpreted, but could be interpreted plausibly on the basis of sufficient knowledge about culture B.

First of all conflictual thematic/religious, political, racial, discriminative, etc./ should be avoided. So language teachers need to have information on diversity in order to be effective with a wide range of students. What about book illustrations, we are living in a new century which is different from the others in many ways not the least of which is cultural and linguistic diversity at the language courses. So teachers should be prepared to meet these diversities as well as the books should meet the new requirements. In this context however we need such kind of course books which represent the language culturally, respect professionalism of teachers, honor the identities of students and their families and validate the nation's claim

to educate all students of all backgrounds. For example, in order to make students think about the given society, and bring the experience to the classroom, including cultural elements, teacher can do the following - ask students bring to a class a "cultural bag" with concrete objects describing their identity in a new language. These can include photos, cards, gifts and other things which are important to them, and they can reflect not only ethnic, racial backgrounds, but also family traditions, hobbies, and other interests. It is very helpful for modeling what teacher means especially teaching young people, by bringing in her/his own "cultural bag". Invitation of family members is also encouraged. So each students will describe the contents of their bags. In this way the others will learn how to be tolerant and respectful towards the other culture representatives. The Language Experience Approach (LEA) is a literacy development method that has long been used for early reading development with first language learners. It is also perfect for diverse classrooms. It combines all four language skills: listening, speaking, reading, and writing. Working on the four language skills side by side aids fluency. An LEA lesson is centered around a learner-generated text. The rationale behind LEA is that materials with familiar vocabulary and ideas are more meaningful and accessible than texts found in pre-prepared books. For teachers wanting to work on reading fluency with emergent readers, learner-generated texts are ideal. <http://k12teacherstaffdevelopment.com/tlb/understanding-the-language-experience-approach-lea/>

3 EMOTIONAL - COGNITIVE APPROACH TO CONFLICTUAL SITUATIONS

In this context, emotional cognitive approach which has been neglected so far, may be considered as one of the main threats in a context where all these conflicts and crisis in language learning can be looked at from emotional perspective – misunderstanding, frustration, feeling of discomfort are emotions experienced by learners during critical incidents. Cognitive movement - as a new approach to teaching and learning, cognitivism emerged during the 1970s in response to the inability of behaviorism to account for aspects of language learning. Unlike behaviorists, cognitivists deemed language learning a conscious and reasoned thinking process, and language learners as active processors of information (Ausubel et al. 1978). A key notion was that of students' engagement with instructional materials as a major contributor to their own language learning. The teachers were to provide an effective environment along with a rich context of authentic language for students to negotiate meaning and develop strategies for language discovery (Anderson 1985). In response, students would combine their prior knowledge with the new language input to construct and reconstruct meaning. Contrary to the traditional concept of development which separates affect from intellect, Greenspan (1992) posits that emotions play a critical role in improving the intellectual faculties. Given the paramount role of emotional interactions in cognitive functioning, Greenspan went beyond the previous observations of the time. He synthesized various insights and added the key concept of emotional development as the essence of his vision. According to his view, language, as a substantial cognitive process, does not occur suddenly at some pre-

determined manner; instead, it emerges out of the child's interaction with his parent or caregiver in co-regulated activities, namely playing, sharing, and naming (Wikipedia.org: 2009) / https://en.wikipedia.org/wiki/Cognitive_linguistics. It is noteworthy to refer to Bloom's taxonomy which was created 1956 in order to promote higher forms of thinking in education, such as analyzing and evaluating concepts, processes, procedures and principles rather than just remembering facts (rote learning). From the three domains of educational activities or learning Cognitive: mental skills (knowledge)

Affective: growth in feelings or emotional areas (attitude or self) **Psychomotor:** manual or physical skills (skills) Particularly with regard to emotional perspective of conflicts we should take into consideration Affective domain: growth in feelings or emotional areas (attitude or self). Our beliefs and values are combined with our cognitive component; thus, two components (affective and cognitive) give us our long range or persistent measurements for dealing with the world (Bootzin, 1983). While a person may have the competency to perform a task, that does not mean he or she will have the desire (attitude) to do so correctly. In other words, competencies give us the ability to perform, while attitudes give us the desire to perform. Attitudes change with various events in a person's life. These emotional changes also vary in length of time (nvlinc.com:2015) Each human emotion mobilizes the mind and body to meet one of the challenges of living and reproducing in the cognitive niche. Some challenges are posed by physical things, and the emotions that deal with them, like disgust, fear, and appreciation of natural beauty work in straightforward ways. Others are posed by people. The problem in dealing with people is that people can deal back. The emotions that evolved in response to other people's emotions, like anger, gratitude, shame, and romantic love, are played on a complicated chessboard, and they spawn the passion and intrigue that misleads the Romantic. Steven Pinker - How the Mind Works (1997) p.374). This is important in a sense that we use the words of a given language depending on a context. It is worth to recognize the importance of emotional capacities, particularly the ones which the learners possess while learning their mother tongue and probably carry over to their L2 learning process. According to cognitive linguistics language is embodied and situated in a specific environment. This can be considered a moderate off-shoot of the Sapir-Whorf hypothesis in as much as language and cognition mutually influence one another and are both embedded in the experiences and environments of its users.

4 MANAGING CULTURAL DIFFERENCES

Cultures have always been distinct, mostly separate and independent. Over the past 100 years, and especially the last 25 years, cultures and nations have remained unique, but have become increasingly more interconnected in complex and non-obvious way. (Robert T. Moran, et.al 2014:6) Culture is a distinctly human means of adapting to circumstances and transmitting this coping skill and knowledge to subsequent generations. Culture gives people a sense of who they are, of belonging, of how they should behave and of what they should be doing. Culture

impacts behavior, morale and productivity at work and includes values and patterns that influence company attitudes and actions. Culture is dynamic, culture changes, but slowly. Culture is often considered the driving force behind human behavior everywhere. The concept has become the context to explain politics, economics, progress and failure. In this regard Huntington has written: "It is my hypothesis that the fundamental source of human conflict in this new world will not be primarily ideological or primarily economic. The great divisions among human-kind and dominating source of conflict will be culture (Robert T. Moran, et.al 2014:15).. Culture and cultural identities are shaping the patterns of cohesion, disintegration and conflict in the post-cold war. Global politics is being reconfigured along cultural lines... peoples and countries with different cultures are coming apart. (Robert T. Moran, et.al 2014:11-12) Through cross-cultural experiences we become more broad-minded and tolerant of cultural uniqueness. When this is coupled with some formal study of the concept of "culture", we do not only gain new insights for improving our human relations, but we become aware of the impact of our native culture. Cultural understanding may minimize the impact of cultural shock and minimize intercultural experiences, as well as increase professional development and organizational effectiveness. Cultural sensitivity should teach us that culture and behavior are relative and that we should be more tentative and less absolute, in human interaction. The first step in managing cultural differences effectively is increasing one's general cultural awareness. We must understand the concept of culture and its characteristics before we can fully benefit from the study of cultural specifics and foreign language. Further we should appreciate the impact of our specific cultural background on our own mindset and behavior. (Robert T. Moran, et.al 2014:29). Overview on Interpersonal and intercultural communication – It is hard enough to communicate successfully, and stay out of misunderstandings or conflicts with one's own work colleagues/classmates may be used in my context/, friends and family. It can be much more challenging when differing culturally based assumptions or behaviors make interpretation on either side more difficult. People used to believe that if you learned the language you could make yourself understood in a foreign culture. It is very valuable to learn the language but communications experts know that people communicate in ways that are outside of their awareness – unconsciously, if you like. Edward Hall, the founder of the intercultural communication field, argues, as much as 80 to 90 percent of the message we communicate or receive is nonverbal (Robert T. Moran, et.al 2014:29). Any culture is primarily a system for identifying and processing relevant information so most cultural behavior entails communication whether we realize it or not (Robert T. Moran, et.al 2014:6). At the same time we should not allow our focus on the effects of cultural differences blind us to cross-cultural similarities that may be used to reduce the effect of the cultural differences. For example, humans as species, have been observed to have the same set of personality dimensions across cultures, and the effects of personality are independent from those of culture. Personality similarities across cultures may be used to reduce the complexity and effects of cultural differences. We recognize that we most comfortable

communicating with those who are the most similar to us. This comfort level tends to decrease as dissimilarity increases. Research has demonstrated that communication openness tends to be precursor to different group members' response to conflict which can impact a diverse group's performance. (Robert T. Moran, et.al 2014:11). Reasons cited include that members prefer to communicate and are more open with others who are most similar to themselves, and perceived dissimilarity tends to negatively impact communication. People are often unaware that when misunderstandings occur or "errors" are committed while working with persons from different cultures. A cross-cultural faux results when we fail to recognize that persons from other cultural backgrounds have certain goals, customs, thought patterns, and/or values different from our own. This is particularly true in a diverse workforce with increasing numbers of expatriate workers not familiar with others' home cultures, languages and communication systems. Conflict tends to result from any of these kinds of misunderstandings, and it becomes more challenging to integrate diverse viewpoints to achieve positive outcomes. (Robert T. Moran, et.al 2014:37-38 pages)

5 DIAGNOSTIC INTERVIEW BY METHOD OF PARTICIPANT OBSERVATION

For her diagnostic interview the author used method of Participant observation which is one type of **data collection** method typically used in **qualitative research**. It is a widely used methodology in many disciplines, particularly **cultural anthropology** and (European) **ethnology**, less so in **sociology**, **communication studies**, **human geography** and **social psychology**. Its aim is to gain a close and intimate familiarity with a given group of individuals (such as a religious, occupational, sub cultural group, or a particular community) and their practices through an intensive involvement with people in their cultural environment, usually over an extended period of time (<https://en.wikipedia.org/2016>). https://en.wikipedia.org/wiki/Participant_observation /later put in internet bibliography/**Observation is a very important tool in social science** so in this way it is connecting humanistic and sociological spheres. Participant observation was the method the author/ by profession linguist, philologist/ based practical part - her empirical research on. The whole image is as follows: being selected for Erasmus-Mundus student exchange program for doctoral studies at Adam Mickiewicz University, Multidisciplinary International Studies in Humanities and Social Sciences she had an occasion to participate in intensive foreign language courses, particularly course of Polish language, specially organized for incoming students which later became a very good lab, very good environment to observe and make analysis with regard to foreigners' learning Polish language and all conflict/crisis they experience. One of the most important factors is that she appeared in a multicultural group consisted of representatives from different countries, religions, cultures, traditions and customs, mentality, way of thinking... As a main tool diagnostic interview was conducted among the group members. It consisted of two parts: statistical survey asking their country, culture, specialization, level of study, program within which they are studying in Poland,

knowledge of Polish language and that of foreign languages/ and open questions. The geography looks like this - out of 15 respondents 6 were from Armenia, 2 – from Germany, 1 – United States of America, 1 – Taiwan, 1 – Republic of Korea, 1 – Turkey, 1- Belarus, 1- Pakistan, 1- Croatia, 1- Spain. They belong to different cultures – Himalayan, Slavik, Mediteranian, Turkish, Armenian, Asian, East Asian, Chinese, European. By their background they represent different specializations – Sociology, philology, linguistics/ translation/, ethnology, programming, sport, biology, informatics, food technology and agriculture. Level of study 3 – PhD, 3-Bachelor, 7-Master and 3-not studying, they are just working in Poland and want to study the language. Program within which they study in Poland – AMU MobilityPlus, Erasmus, Erasmus +, Erasmus Mundus/EMINENCE II project/, KNOW/Polish national science center/. Knowledge of Polish language in case of all of them is A1/beginners/. With regard to the knowledge of foreign language the group was multilingual, all of them speak many languages – English, Spanish, Catalan, German, Italian, French, Russian, Old Greek, Latin, Romanian, Armenian, Chinese, Taiwanese, Belarussian, Urdu, Pashto, Portuguese, Bulgarian, Ukrainian. The second part included open questions aiming at revealing the intensity of involvement of cultural component into language learning, its influence on learning process, existence of conflicts in multicultural group and their reaction on it, teacher's role in preventing and/or overcoming critical situations during the lesson. According to the results of survey, all the 15 respondents answering the first question/is cultural component involved in your studies of Polish language?/ answered that it is not only included as a component but also from their own experience they understood that learning language without understanding culture is impossible. Polish teacher always tells them about Polish people and their mentality to help them understand certain phrases or words that make no sense without understanding the culture. They considered it to be of high importance as they learned a lot from their Polish teacher who is a holder of the Polish culture and by her personality represents real image of typical Polish woman. Language is always connected to culture. So if talking about food of course they learn some peculiarities of Polish food as well. When talking about Christmas, learning all relevant vocabulary within the topic they learnt a lot about Christmas in Poland, even sang Christmas carols. Among the answers to the second question / Is it easier to learn language as a part of whole culture or vice versa/ many of them stated that for them it is much easier to learn language as a part of the whole culture, as language is the key to the culture; it is easier to learn foreign language if you are in this country because you are surrounded by this language in your everyday life – studying, shopping, communicating to people). So when you live surrounded by native-speakers you “experience it on your skin” which is essential as you're becoming a part of that culture, which is new to you. Of course it is a change and brings new things with it thus broadening horizons. Some of them even stated that languages are never easy for them and the only way they can learn is through learning cultural connotations with context to words, structures. There was also one answer, stating that it is easier to learn about culture as a part of language

learning. To the question/what kind of conflicts you experience in multiculturalgroup?/ majority stated that in general they do not experience conflicts and crisis. In other cases the answers were abstract, as not all of them got the question and answered exactly to it, but still it is of particular interest. First of all, language barriers are making the process of learning more complicated. Sometimes students' inability to express their thoughts clearly in English and second, a group of students from different countries have different ideas about how the lectures should be designed. Some of them mentioned about confusion they experience not knowing what kind of behavior is polite attitude because of cultural differences. Also communication problem, mainly due to incorrect pronunciation. Of course due to the variation of accents they find it difficult to understand students in Polish because of their native speech, but on the other hand, it depends on the individual abilities; but still it is not a reason for a conflict, it is even better as it forces everyone to use Polish to communicate. Anyhow, even stating that they never experience conflict, they confess that it sometimes may cause difficulties in terms of belonging to different cultures and ways of thinking – mentality. The reason of not experiencing conflicts in many cases was considered calm character, non-problematic, flexible, sociable personality, tolerance towards the other cultures. In terms of competition between each other an interesting thing was pointed out that it should be taken into account that in a multicultural group with different linguistic backgrounds some learn faster as their native languages are more similar to Polish, and it is quite natural, also in case of some of them who are not students and just attend classes to learn language, they say that of course their progress will be slower, as they do not spend so much time on studying, etc. The fourth question/How do you feel and behave?/ was also answered from different points of views. They try to avoid all those conflicts as all of them are here for academic purpose. They are sure that tolerance plays a big role in multicultural language group. Letting others express themselves than expressing your ideas and trying to have “win-win” option. Being silent, calm, not making problems with the others, being sociable and open to other cultures, no matter what religion they belong to, where they come from, help learning more. In their answer to the question what does teacher do in order to prevent conflictual situations during lesson many students mentioned that first of all the absence of conflicts is also due to teacher's proper behavior and attitude towards the group, she tries her best to ensure environment of tolerance showing and teaching it by her own behavior. Besides explaining everything connected with Polish culture, customs and traditions, thus guiding how to behave in particular situations, she shows deep respect towards representatives of each culture, getting interested in every detail, asking to tell more about their traditions, customs using Polish vocabulary and at the same time raising cultural awareness and tolerance among group members. Even noticing and misunderstanding at speech level, she makes every efforts to clarify it for both sides so that it can be more understandable and interpreted from the positive point of view. Acting in a very diplomatic, delicate way, trying not to provoke conflictual topics or issues. The lack of conflicts particularly in surveyed group is conditioned by

many factors – the above-mentioned position and role of the teacher, tolerance and understanding level of students. Of course the author has heard of conflictual situations occurring in other groups based on discrimination, religion, politics and so on, but UAM with all its teaching and administrative staff is a bright example of teaching tolerance and the author brings the example of one of the lecturers. It is already two years that dr. Rafał Dymczyk/ lecturer at Multidisciplinary International studies in Humanities and Social sciences Faculty of Polish and Classical Philology/ invites a group of International students to his place to celebrate Christmas together. This is of course very nice attitude from his side, as all international students are far from their families, and as Christmas is a family holiday it is so nice of him letting everybody feel home and be happy surrounded by warm people. That is really worth appreciating but it plays an important role not only from the above-mentioned point of view. Inviting international group of students to celebrate Polish Christmas together, he first of all represents the whole holiday, customs connected with it, thus giving opportunity to experience it in a relevant atmosphere and feel a part of it, but also in this way he teaches tolerance by his own example – In addition to many typical Polish dishes there is always special food prepared for Muslim representatives who have some restrictions related to religion. On one hand he shows his tolerance inviting and accepting them, showing to other group members that this is the right way of treating the others, and on the other hand, he teaches them to appreciate all this attitude and respect customs of others. In general, this prevents all possible conflictual situations and ensures environment of tolerance and peace during the whole academic year.

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