following words: *Bushido, kamikaze, kimono, Mikado, samurai, judo, haiku, geisha,* etc. As we may see the words from Japanese are connected with the Japanese culture and social structure, while the words from Chinese are of a wider use and also refer to European realias.

From the facts mentioned above we draw a conclusion that Asian languages had not great influence on the English language vocabulary in comparison eith European languages. However, some words are quite widely used, while others have not gathered general usage.

Bibliography

1. Barhet, L., *The Treasure of Our Tongue, London University Press,* 1992.
2. *Oxford Companion to the English Language,* Oxford Univercity Press, 2001.
3. Torben, Kisbye, *A Short History of the English Language,* Aerhus Univercity Press, 1992.
4. Mario Pei, *The Story of English: the Past, the Present, the Future*, George Allen, London, 1953.
5. Sandor, Rot, *From Middle English to the Macroszstem of Modern English,* London Univercity Press, 1995.
6. Orembovskaya, M., and others English lexicology, Tsodna, Tbilisi, 1964.

THE CROSS – CULTURAL APPROACH TO EFL TEACHING AND LEARNING

CRAVCENCO Tatiana, lector universitar

Summary

The present article focuses on intercultural approach in teaching and learning English as a foreign language. A foreign language instruction cannot be reduced only to teaching of linguistic skills like pho-nology, morphology, vocabulary, and syntax, it should also include such vital component as cultural knowledge and awareness. The article gives some suggestions for intercultural

activities as well as the ways of motivating students. Intercultural education leads, to a certain extent, to the acceptance of values, beliefs, and behavior that may conflict with one's own. Systematic intercultural training is a pre-condition for educating a new generation of young people who will not only tolerate, but also understand, accept, and respect people from different world cultures. This article will discuss the intercultural approach and present ideas and resources for English language teachers who wish to broaden their students' multicultural awareness.

It is a widely known fact that teaching and learning a foreign language cannot be reduced to the direct teaching of linguistic skills like phonology, morphology, vocabulary, and syntax. In other words, to learn a language well usually requires knowing something about the culture of that language. Communication that lacks appropriate cultural content often results in humorous incidents, or worse, in the source of serious miscommunication and misunderstanding [4. 53].

However, when writing or talking about "teaching culture", theoreticians and practitioners often restrict themselves to the specific culture of the target language. In English as a second language (ESL) contexts, where students live and are immersed in the culture of the English speakers, this may be a satisfactory approach. But in English as a Foreign Language (EFL) this is a very narrow view.

Culture is a very broad concept, so to get to know a given culture means to gain extensive knowledge. It seems useful to make a distinction between the so- called big-C culture and small-C culture. The big-C part of a given culture is usually easy to study, as it constitutes factual knowledge about the fine arts such as literature, music, dance, painting, sculpture, theatre and film. Small-c culture comprises a wide variety of aspects, many of which are interconnected, including attitudes, assumptions, beliefs, perceptions, norms and values, social relationships, customs and celebrations, politeness conventions, body language. Needless to say, language is

also part of what we call culture, and it also reflects and interprets culture.

Some of the small-c cultural aspects are directlty observable, and hence easy to grasp and learn (e.g. rituals and celebrations). However many dimensions of a given culture are hidden from the eye. Here belong the small-c cultural aspects that, being imparted to us from birth, are deeply internalized and subconscious and are often noticed only in contrast with another culture. It is mainly these non-tangible cultural aspects that have an enormous influence on people's way of thinking and their linguistic behaviour and that determine the expectations and interpretations of other people's linguistic behaviour. A person who encounters an unfamiliar culture will lack knowledge of such behaviours, which may lead to amusing situations, and even conflict, caused by miscommunication. This happens because these culture aspects are unspoken rules created by a community. Because these cultural rules are full of meaning and allow people to anticipate events, they often acquire a moral rigidity that engender stereotypes and even prejudices.

Let us consider a few examples of unsuccessful cross-cultural encounters. Such misunderstanding of verbal or non-verbal messages often leads to a distorted picture of another society and its culture.

A Moldavian person in the United States, after being offered a meal and refusing politely, could be unpleasantly surprised to be given nothing to eat, and might even think that Americans are stingy with food. The American host would not realize that refusing food is a sign of modesty and the person offering a meal should insist.

A Briton might be amused if a Moldavian person on hearing the conventional greeting „How are you?'' started complaining about her health, the Moldavian on the other hand, would wonder why her interlocutor was amused.

Successful international communication is reason enough to introduce the intercultural approach into EFL classrooms. However there is another good reason . In many countries there is still much

intolerance and prejudice against other nations and cultures. Intensive intercultural education seems to be a good way to sow the seeds of tolerance, respect, acceptance and understanding.

In this respect the teachers should focus their attention on the students' own culture, which has always been taken for granted and is as natural as breathing and which should be seen as one of the many diverse world cultures and part of the world cultural heritage.

So the teacher can introduce the following activities.

Activity 1. The students observe carefully various aspects of their native culture and look at the given data objectively as if from the position of a representative of another culture. For example ,,In Moldova you have to take off your shoes when entering somebody's house. We think this is silly, because it means you have to walk around the house in your socks."

Activity 2. Students invent alternatives to existing manifestations of their own culture – their ideas may be the following-.E.g. instead of shaking hands with people, you might jump three times, or – nodding the head could mean ,,no" instead of ,,yes"

Activity 3. The students are asked to discuss in groups the following question: Which aspects of my own culture may seem weird to a foreigner? Then they read or listen to descriptions of their native culture given by representatives of other cultures, which can be printed out from the internet or recorded from a TV program. Aspects as seen through someone else's eyes provide a totally new perspective. What has always been obvious and often subconscious may be perceived differently for the first time- and sometimes noticed for the first time.

For example one can read that in Moldova business people shake hands each morning even after years of working together, as if they were meeting for the first time. In Moldova men usually shake hands when they meet and take leave of each other and this is not a formal gesture, but a customary greeting, exchanged even by closest

friends. Reading this info Moldovan students may realize that in different cultures a handshake may have different level of formality. Thus such info serves a double purpose: informing about some people's habits and informing about other people's misunderstanding of those habits.

On the next stage of activities the aim of a teacher is to widen learner's perspectives by getting them to know the cultures of the English-speaking countries and to compare those cultures to their own. Since students have already learned to view their own culture from an objective point of view, it should be easier for them to view another culture objectively, not as a curiosity, but simply as an alternative. And here a teacher should start with British and American cultures

Activity 1. The teacher prepares copies of excerpts from literature. Students read the excerpts in groups and decide what would be different if a given novel was written by the author from their native culture. For example, while reading *Harry Potter and the Philosopher's Stone* Moldavian students might point out the cultural contrasts about cupboards under stairs, having bacon and eggs for breakfast, and a letter being put through a slot in the door to fall on the doormat. When all the ideas have been discussed, students rewrite the literary excerpts so that they are in agreement with their native culture.

The final stage is one of true intercultural education. Here, students expand their cultural knowledge by learning about all cultures of the world. Obviously, this stage is the longest and most difficult one..

A few EFL textbooks contain texts and activities providing information about world cultures. Their main advantage is that they are written at a language level appropriate for the learners. Their serious drawback is that they typically present information about foreign cultures with no initial preparation of the students (a foreign culture is very often just a topic suitable for the introduction of some

language aspect. It is possible that not all students will be interested from the start in learning about foreign cultures. The teacher's task is to convince them that intercultural training is in fact an indispensable element of modern education. The teacher may use accounts of real-life situations where the lack of intercultural awareness led to amusing, embarrassing or even dangerous situations.

It is vitally important that students do not treat the info about the world's cultures as a curiosity, or even worse ridicule it. The teacher's task is not to convert the students to other cultures; the role of the teacher for the EFL is to help students get to know and understand different cultures because this knowledge and understanding are indispensible for successful cross-cultural communication.

It is vitally important that students do not treat the information about the world's cultures as a curiosity, or, even worse, ridicule it. The teacher has to see to it that students make a serious attempt to get to know and understand other. Both the teacher and the students have to fully understand that intercultural knowledge is indispensable for successful communication all over the world. Stereotyped views and prejudices will prevent students from developing intercultural competence. The teacher must help students understand that there can be different sets of behaviors, beliefs, and values, and the fact that we represent just the one that we have been "born into" is pure coincidence. As Kramsch writes, "breaking down stereotypes is not just realizing that people are not the way one thought they were, or that deep down 'we are all the same.' It isclear that we are irreducibly unique and different, and that I could have been you, you could have been me, given different circumstances" [4, 82].

Of course, there are aspects of some cultures that students need not accept, such as inequality between men and women or an inhuman attitude toward animals. The teacher's task is not to "convert" the students to other cultures; the role for the EFL teacher is to help students get to know and understand different cultures

because this knowledge and understanding are indispensable for successful cross-cultural communication.

Conclusions

1. Intercultural training is an indispensable element of modern education.

2. Intercultural education leads, to a certain extent, to the acceptance of values, beliefs, and behavior that may conflict with one's own. "The language teacher, in guiding the learner to new perspectives and new identities, is tampering with fundamentals of human identity" [6, 220]. Therefore, the EFL teacher must implement the intercultural approach in a tactful, skillful, and conscious way.

3. Systematic intercultural training is a pre-condition for educating a new generation of young people who will not only tolerate, but also understand, accept, and respect people from different world cultures, will communicate with them successfully, and will learn from them through that communication.

4. Successful international communication is reason enough to introduce the intercultural approach into EFL classrooms.

5. In many countries, there is still much intolerance towards and prejudice against other nations and cultures. Intensive intercultural education seems to be a good way to sow the seeds of tolerance, acceptance, understanding, and respect.

Bibliography

1. Arlekin, C., Towards Intercultural Communicative Competence in ELT, 2002.
2. Bachman, I. F., fundamental considerations in language Testing, Oxford University Press, 1990.
3. Kramsch, C., Context and Culture in Language Teaching. Oxford University Press, 1993.
4. Edwards, M., and Csizér., K., Developing pragmatic competence in the EFL classroom, English Teaching Forum, 2004, 42 (3), 16–21.

5. Gee, J. P., Dracula, the vampire Lestat, and TESOL. TESOL Quarterly, 1988, 22 (2), 201–255.

6. Günthner, S., Language and culture: An analysis of a Chinese-German conversation, Erfurt Electronic Studies in English, 1998, www.unierfurt.de/eestudies/eese/artic98/guntner/2_98. html#conv

7. Günthner, S., and Luckmann T., Asymmetries of knowledge in intercultural commu-nication: The relevance of cultural repertoires of communicative genres, Working Paper 72, Department of Linguistics, University of Kon-stanz, Germany, 1995. http://ling.uni-konstanz.de/pages/publ/PDF/ap072.pdf

8. Ho, C. M. L., Developing intercultural aware-ness and writing skills through email exchange, *The Internet TESL Journal, 2000,* 6 (12). http://iteslj.org/Articles/Ho-Email.html

10.House, J., Toward a model for the analysis of inappropriate responses in native/nonnative interactions. In *Interlanguage pragmatics*, ed. G. Kasper and S. Blum-Kulka, 161–83, Oxford University Press, Oxford, 1993.

11.International Business Center, The web's leading resource for international business, 2008

Etiquette and manners. www.cyborlink.com

PARADIGMA TEORIILOR DE INTELIGENȚĂ
ȘCHIOPU Lucia, lector

Summary

Teoriile de învăţare a inteligenţei arată modul în care evoluează inteligenţa, originea şi interacţiunile senzorio-motorii ale subiecţilor cu mediul înconjurător. Aceste teorii sunt de natură constructivă, deoarece insistă mult pe construirea inteligenţei pe baza interacţiunilor dintre individ şi mediul său. Trăsăturile caracteristice ale inteligenţei au fost identificate în diverse teorii în care au fost oglindite capacitatea de copiere şi adecvare la noi situaţii a unor simbioze comportamentale, capacitatea de a induce comportamente în mediul social, capacitatea de a exprima trăiri care pot induce altora aceleaşi trăiri sau trăiri asemănătoare, capacitatea de a estima complexitatea unui fenomen ş.a.