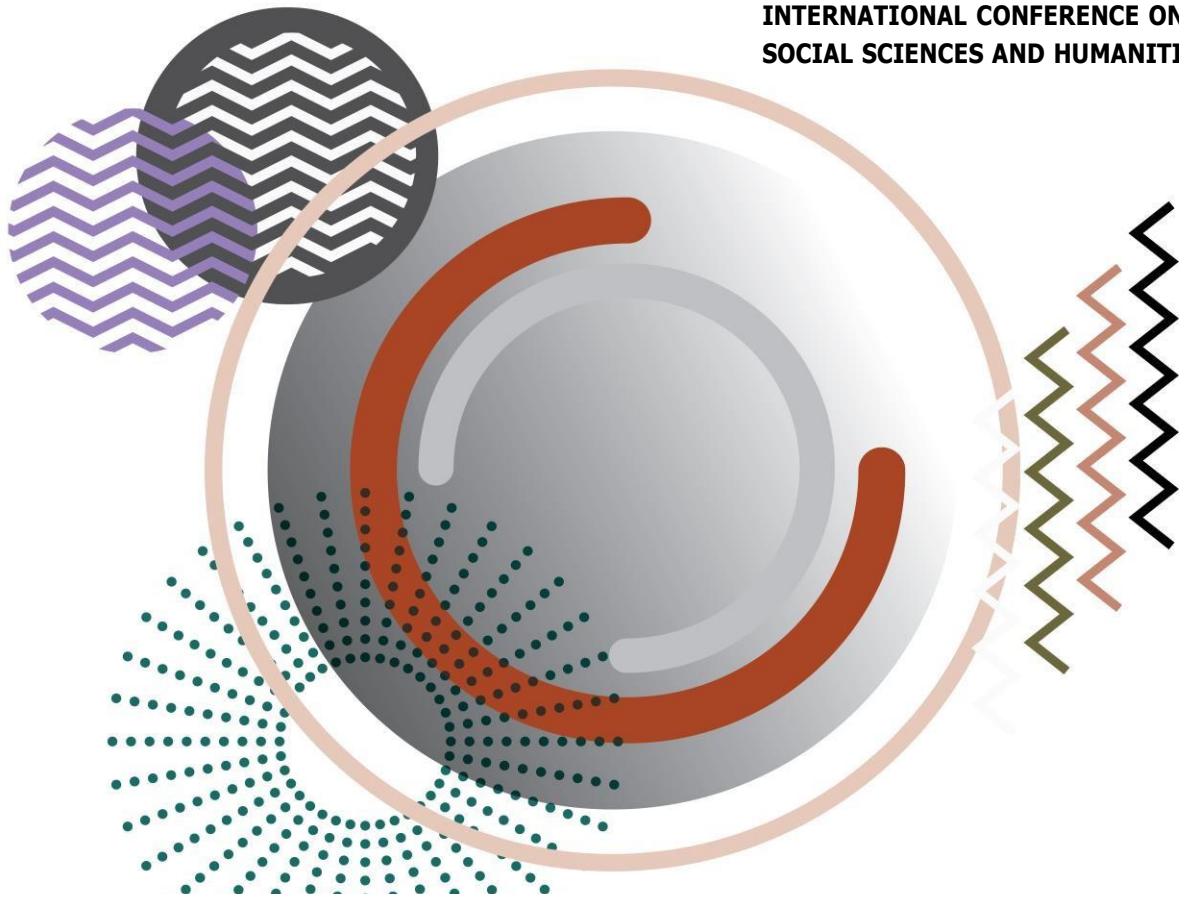


ICSSH2021

INTERNATIONAL CONFERENCE ON
SOCIAL SCIENCES AND HUMANITIES



BOOK OF PROCEEDINGS

**CHALLENGES OF THE
CHANGING WORLD
-BUILDING A SAFER FUTURE**

BOOK OF PROCEEDINGS

4th INTERNATIONAL CONFERENCE ON SOCIAL SCIENCES AND HUMANITIES

Challenges of the Changing World - Building a Safer Future

*10-12 June 2021
E-conference, North Macedonia*

CIP - Каталогизација во публикација

Национална и универзитетска библиотека "Св. Климент Охридски", Скопје

3(062)

008(062)

304(062)

INTERNATIONAL conference on social sciences and humanities (4 ; North Macedonia)

Challenges of the changing world - building a safer future : book of proceedings : 4 th International conference on social sciences and humanities 10-12 June 2021, e- conference, North Macedonia / [editor Aleksandra Porjazoska Kujundziski]. - Skopje : International Balkan University, 2021. - [380] стр. : илустр. ; 31 см

Фусноти кон текстот. - Регистар. - Библиографија кон трудовите

ISBN 978-608-4868-16-3

а) Општествени науки -- Собири б) Хуманистички науки -- Собири

COBISS.MK-ID 55978245

Book of Proceedings

4th International Conference on Social Sciences and Humanities

Publisher:

International Balkan University

EDITOR:

Aleksandra Porjazoska Kujundziski, Prof. Dr.

DESIGN & DTP:

Damir Rahmani

Vladimir Gjorgjieski, Asst. Prof. MSc. (Cover Page Design)

COPYRIGHT:

International Balkan University

CIP – Каталогизација во публикација

Национална и универзитетска библиотека "Св. Климент Охридски", Скопје

ISBN: 978-608-4868-16-3

TABLE OF CONTENT

CONFERENCE TOPICS.....	6
ORGANIZING COMMITTEE	11
SCIENTIFIC AND PROGRAM /COMMITTEE	13
ARTS	
“THE USE OF MODERN COLOR THEORIES IN ADVANCED ARCHITECTURAL INTERIOR DESIGN”	16
ASSOC. PROFESSOR PHD. SC VIKTORIJA MANGAROSKA	
BUSINESS	
INFLUENCED INFLUENCERS: THE EFFECT OF SOCIAL MEDIA MARKETING AND ONLINE PEER PRESSURE ON FAMILY PURCHASING DECISION	32
VERONIJA NOLCHESKA, PHD	
COMMUNICATIONS	
A CRITICAL DISCOURSE ANALYSIS OF THE METAPHORICAL CONSTRUAL OF THE WESTERN BALKANS	46
DR. LEDIA KAZAZI	
”THE ROLE OF SOFT POWER, IN THE ACCESSION PROCESS OF THE EUROPEAN UNION, THE CASE OF NORTH MACEDONIA”	52
HAVA MUSTAFA	
JOURNALISM IN THE DIGITAL AGE – TIME FOR NEW SKILLS	61
VIKTORIJA KAFEDZISKA	
THE USE OF THE TERMS FAKE NEWS AND DISINFORMATION IN THE PUBLIC DISCOURSE IN NORTH MACEDONIA.....	66
SEAD DZIGAL	
ECONOMICS	
GENERAL EVALUATION OF SOYBEAN FARMING IN RECENT PERIOD OF TURKEY	71
MUSTAFA HAKKI AYDOĞDU, ZELIHA ŞAHİN	
EDUCATION	
‘GRUPLA DİL ÖĞRETİM YÖNTEMİ’ İLE YABANCI DİLDE KISA ÖYKÜ TÜRÜNÜN ÖĞRETİLMESİ.....	80
PROF. DR. MUNİSE AKSÖZ	

LANGUAGE TEACHERS AND ONLINE TEACHING: EXPERIENCES, PRACTICES AND FUTURE IMPLICATIONS.....	87
ASST. PROF. DR. EMIN IDRIZI	
COMPARATIVE EVALUATION OF ONLINE AND IN-CLASS STUDENTS' PRESENTATIONS DURING COVID -19 PANDEMIC IN NORTH MACEDONIA	93
PROF. DR. BRIKENA XHAFERI, DOC. DR. JETA HAMZAI	
ATTITUDES TOWARDS STUDENT-GENERATED TEST QUESTIONS IN EFL CONTEXT. CASE OF IBN KHALDOUN UNIVERSITY OF TIARET. ALGERIA	99
DR. LAHMER MOKHTARIA	
HALK OYUNLARI OYNAYAN ÜNİVERSİTE ÖĞRENCİLERİNİN SÜREKLİ KAYGI DÜZEYLERİ İLE SOSYAL BÜTÜNLEŞME DÜZEYLERİ ARASINDAKİ İLİŞKİNİN.....	103
HULUSİ ALP	
CRUCIAL IMPORTANCE OF REGULAR PHYSICAL ACTIVITY IN TIMES OF A PANDEMIC.	116
SASO DANEVSKI, ALEKSANDAR PETROVSKI	
INTEGRATING ESP AND EAP IN EFL COURSES IN TERTIARY EDUCATION	120
MARIJA STEVKOVSKA	
YABANCILARA TÜRKÇE VEYA TÜRKLERE YABANCI DİL ÖĞRETİMİ BAĞLAMINDA KARŞILAŞTIRMALI DİLBİLGİSİ VE SÖZLÜK KULLANIMI*	126
PROF. DR. TAHİR BALCI	
THE IMPACT OF COVID-19 IN STUDENT'S PERFORMANCE: A STATISTICAL ANALYSIS	133
INA SHEHU	
THE STORY-BASED AND THE EDUCATIONAL TECHNOLOGY FRAMEWORKS WITHIN A SYLLABUS	137
NIKOLAOS PAPADOPOULOS	
HIGH SCHOOLS STUDENTS' VIEWS ABOUT THE TEACHING PROFESSION	143
SONJA PETROVSKA, DESPINA SIVEVSKA, JADRANKA RUNCEVA	
OUTDOOR ACTIVITIES AND THEIR IMPORTANCE FOR PROPER DEVELOPMENT OF CHILDREN - SPECIAL REVIEW OF THE PANDEMIC SITUATION	150
DESPINA SIVEVSKA	
BETTER TO WEAR OUT THAN TO RUST OUT: OPPORTUNITIES AND CHALLENGES FOR TEACHERS' SELF-DEVELOPMENT AND RESPONSIVENESS DURING COVID-19.....	156
NAIMA SAHLI, PHD	

BLOOM’S TAXONOMY AND THE INTEGRATED SKILLS APPROACH-ANALYZING MODERN LITERATURE160

IGBALLE MIFTARI-FETISHI, PHD

SETTING UP VIRTUAL EXCHANGE FOR PRE-SERVICE TEACHERS: A COLLABORATIVE PROJECT BETWEEN A MACEDONIAN AND A US UNIVERSITY169

ELENA ONČEVSKA AGER (PHD)

HISTORY

AMERİKAN TARİHİNDE KIZIL DERİLİ KÜLTÜ VE SEMİNOLE KIZIL DERİLİLERİNE UYGULANAN SOYKIRIM (1817-1858)175

DOÇ. DR. HAYDAR ÇORUH

THE PLAGUE AND ITS EFFECTS ON THE MAMLUK ECONOMY AND SOCIETY189

ABDULLAH MESUT AĞIR

THE MUSEUM UNDER OPEN AIR194

NİLUFER AGHAYEVA

INTERNATIONAL RELATIONS

CHANGING WORLD ORDER DURING INTERREGNUM198

IVAN IVANOV

SUBSTANTIVE ANALYSIS OF THE PRESPA AGREEMENT AND THE IMPACT ON MACEDONIA AND GREECE206

DOC.DR.SENADA LAÇKA

MIGRATION CHALLENGES FOR SECURITY OF THE REPUBLIC OF NORTH MACEDONIA AND WAY OUT213

ALEKSANDAR PETROVSKI, TONI STOJANOVSKI, SASO DANEVSKI

THE SECOND KARABAKH WAR IN THE GLOBAL AXIS222

DR. ZARİFA NAZİRLİ

LEGAL STUDİES

LEGAL AND ETHICAL ISSUES OF SCIENTIFIC RESEARCH IN THE REPUBLIC OF NORTH MACEDONIA227

M-R BETİM AMETİ

THE ROLE OF JUDGES, LAWYERS AND CITIZENS IN THE SUCCESS OF THE MEDIATION PROCEDURE IN THE REPUBLIC OF NORTH MACEDONIA231

FJOLLA KAPROLI ISMAILI

RECOGNITION OF HUMAN RIGHTS AND EQUALITY OF NATIONS IN INTERNATIONAL LAW	238
LARISA VASILESKA, PHD	
MEDIATOR`S STATUS IN THE REPUBLIC OF NORTH MACEDONIA.....	247
ELIZABETA SPIROSKA	
CURRENT AND EXPECTED EFFECTS OF COVID-19 PANDEMIC ON TURKISH COMMERCIAL LAW.....	252
ASSOC. PROF. DR. MUSTAFA YASAN	
MANAGEMENT	
ANALYSIS OF BENEFITS AND RECOGNITION PROGRAMS AWARDS ACCEPTANCE BY THE FOOD INDUSTRY ORGANIZATIONS IN NORTH MACEDONIA	259
BUJAMIN BELA	
PHILOLOGY	
YABANCI DİL OLARAK TÜRKÇE ÖĞRETİMİNDE ARABULUCULUK KAVRAMININ YERİ VE ÖNEMİ	271
SERDAR BAŞUTKU, NİLGÜN ÇELİK	
IRIS MURDOCH`S <i>THE BLACK PRINCE</i> AS A REPRESENTATION OF OUR CURRENT CONDITION	280
VICTORIA BİLGE YILMAZ	
YABANCI DİL OLARAK TÜRKÇE ÖĞRETİMİNDE NOKTALAMA İŞARETLERİ VE YAZIM KURALLARI ÖĞRETİMİNE İLİŞKİN ÖĞRETİCİ GÖRÜŞLERİ	285
DR. ÖĞRETİM ÜYESİ KÜBRA ŞENGÜL AND BEYZANUR DURMUŞ ÖZ	
SUBSTITUTION OF THE NOUN PHRASE IN THE MACEDONIAN LANGUAGE COMPARED TO THE ENGLISH LANGUAGE.....	295
BLAGOJKA ZDRAVKOVSKA-ADAMOVA	
KÜLTÜR AKTARIMI YOLUYLA TÜRKÇENİN YABANCI DİL OLARAK ÖĞRETİMİNDE EDEBİ METİNLER VE SÖZLÜ KÜLTÜR UNSURLARININ KULLANIMI	300
NABİ YAVUZ ŞENTURAN	
ISSUES OF INTERCULTURAL COMMUNICATION IN ENGLISH LANGUAGE TEACHING.	310
NATKA JANKOVA ALAGJOZOVSKA	
THE L-VERB FORM IN THE MACEDONIAN LANGUAGE.....	319
ALEKSANDRA P. TANESKA	
ORTAK TÜRK DİLİ MESELESİNDE İSMAİL GASPIRALI ÖRNEĞİ	324

International Conference on Social Sciences and Humanities (IBU-ICSSH21)

NURCAN YILDIZ

PICTURES VS. DICTIONARY IN SECOND LANGUAGE ACQUISITION.....330

SHEJLA TAHIRI, MSC

ALMANYA VE TÜRKİYE’DE DİL DERNEKLERİ.....336

PROF. DR. TAHİR BALCI

POLITICAL SCIENCES

A CRITICAL OVERVIEW OF THE CONNEECTION BETWEEN ELDERLY PEOPLE`S QUALITY
OF LIFE AND THE USAGE OF TECHNOLOGY348

MOTORGA MONICA ELIZA

ETHICS AND POLITICS IN THE REPUBLIC OF NORTH MACEDONIA.....354

DENİZ MEMEDİ, DRITA MEMETI

PSYCHOLOGY

SATISFACTION WITH DEMOCRACY AND SUBJECTIVE HEALTH IN ALBANIA360

DR. MERITA H. MEÇE

SPORT SCIENCES

EXPLORİNG THE ATTİTUDES OF THE STUDENTS MAJORİNG İN SPORTS SCIENCES
TOWARDS THE TYPES OF DİSTANCE EDUCATION ENVİRONMENTS DURING THE
PANDEMİC370

SEVİNÇ NAMLI, DENİZ BEDİR, BÜŞRA KARABACAK

INDEX

ISSUES OF INTERCULTURAL COMMUNICATION IN ENGLISH LANGUAGE TEACHING

NATKA JANKOVA ALAGJOZOVSKA
natka.alagozovska@ugd.edu.mk

Abstract

The increased globalization of the economy and the interaction of different cultures was a reason for the concept of world culture to emerge. It is an idea that traditional barriers among people of different cultures will break down the traditional barriers among people. Intercultural communication takes place between nations and governments rather than individual to individual and it is quite formal and ritualized. Thus successful communication depends on shared cultural norms. The concept of interculturalization emphasizes communication as the primary goal of language learning, sees culture and language as closely linked; recognizes that culture is always present when language is used, sees cultural skills as important as language skills in language learning. When the communication takes place between people of different cultures and they share a common language, things can certainly go wrong. Moreover speaking the language does not mean that you have the background knowledge that native speakers assume you have. The issues of IC such as barriers in communication, stereotypes, ethnocentrism, culture shock and conflicts will be discussed in this study in terms of English language teaching.

Key words: intercultural communication, ELT, globalization, foreign language, teaching.

1 Introduction

The increased globalization of the economy and the interaction of different cultures, was a reason for the concept of world culture to emerge. This is an idea that traditional barriers among people of different cultures will break down the traditional barriers among people. Intercultural communication takes place between nations and governments rather than individual to individual and it is quite formal and ritualized. "Since all international business activities involve communication, knowledge of intercultural communication and intercultural business communication is needed" (Chaney & Martin, 2014, p.14). If communication is the process by which people exchange information or express their thoughts and feelings or ways of sending and receiving information, the process can become very

difficult if there is a big difference between the two cultures. As Gibson points out "if there is too much cultural noise the communication can break down completely" (Gibson, 2002, p.9). Thus successful communication depends on shared cultural norms. According to Anggraini (2015), the cultural and language knowledge are essential for highly effective communication. "This concept emphasizes communication as the primary goal of language learning, sees culture and language as closely linked; recognizes that culture is always present when language is used, sees cultural skills as important as language skills in language learning" (Anggraini, 2015, p. 2). When the communication takes place between people of different cultures and they share a common language, things can certainly go wrong. Moreover speaking the language does not mean that you have the background knowledge that native speakers assume you have. The issues of IC such as barriers in communication, stereotypes, ethnocentrism, culture shock and conflicts will be discussed in the following sub-chapters.

2 Barriers in Communication

Communication barriers are obstacles to effective communication and a very common example of such barrier is the head nod (in the U.S.A. means understanding, in Japan means only listening, in Bulgaria means a negative answer). Some of the barriers to communication are the following (Smith and Bell, 1999, p.40):

- a) physical - connected to time zones, the environment and the comfort needs
- b) cultural - ethnic, religious, social differences in the surrounding
- c) perceptual - viewing what is said from your own mind set
- d) motivational - the listener's mental inertia
- e) experiential - lack of experiencing similar happenings
- f) emotional - personal feelings of the listener

- g) linguistic - different languages used by the speaker or listener or the use of a vocabulary beyond understanding
- h) non - verbal - non-verbal messages
- i) competition - the listener's ability to do other things rather than hear the communication

All these barriers can lead to different problems in communication according to the situation. The Internet and the current innovations have opened up new commercial centers that enable to elevate the organizations and institutions to new geographic areas and societies. If the correspondence is electronic, it is as simple to work with somebody in another nation as it is to work with somebody in the following town. Lunenburg (2010) concludes that "communication is the process of transmitting information and common understanding from one person to another. The elements of the communication process are the sender, encoding the message, transmitting the message through a medium, receiving the message, decoding the message, feedback, and noise" (p.10). Understanding cultural diversity is another thing that can help towards effective communication. In diverse social settings, this conveys new correspondence difficulties to the working environment. Without getting into societies and sub-societies, the most important thing for individuals to understand is that an essential comprehension of social assorted variety is the way to viable culturally diverse correspondences.

3 Stereotypes

In the nature of humankind there is an inclination to characterize and classify and after that to make speculations regarding new individuals and things because of absence of likeness. Generalizations mirror the dread of the "obscure" and by diminishing vulnerability they make individuals feel more confident. In each culture there are various jokes and drama characters in light of generalizations. According to Gibson "a stereotype is a fixed idea or image that many people have of a particular person or thing which is not true in reality" (p.12). Generalizations and categorizations are needed but if they are too strict they can also be a barrier in communication. Bad intercultural training will confirm stereotypes. Good training avoids stereotyping and encourages trainees to change their view in the light of what they observe. Allport (1954) defines the stereotype as an exaggerated belief associated with a category. Its function is to rationalize our conduct in relation to that category. In intercultural communication it is very important to differentiate what

is part of the person's own character, what is part of the cultural background and human nature. Lippman (1922) indicated that stereotypes were means of organizing your images into fixed ideas and simple categories that use to stand for an entire collection of people. Hofstede (1991) uses a pyramid to illustrate the levels of uniqueness of humankind and according to him, every person is some way like all other people, some, or none (Gibson, 12). People as a whole have certain things in common. We need to rest, eat, and survive. These are widespread acquired qualities. We additionally do a few things on account of our way of life: when we eat and rest, how we attempt to survive. These are particular qualities to specific groups of individuals and are learnt. What is more, we additionally do a few things due to our individual identity. Those characteristics are both inherent and learnt. If we want to understand the behavior of a person, it is essential to consider all the levels of uniqueness. Stereotypes, perceptions about certain groups of people or nationalities, exist within every culture.

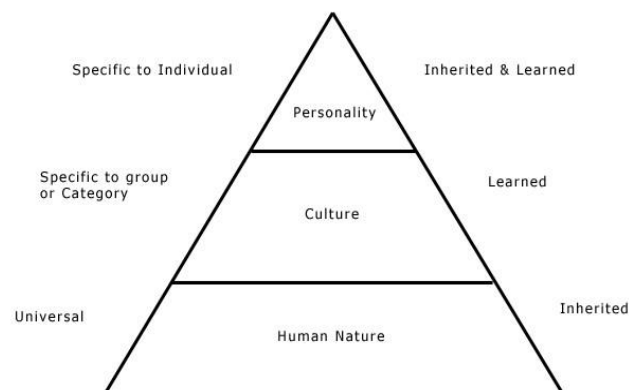


Figure 1 – Hofstede's three levels of uniqueness (1991)

Inside a culture there will be a scope of states of mind, convictions, qualities and practices. It is conceivable to make speculations regarding society. However care ought to be taken in applying those speculations to people. When we meet an individual we cannot tell where he/she is on the range depending on the number of people and how certain norms are accepted by this group of people.

Stereotyping can be positive as long as it encourages you to see some ordinary qualities of the individuals' conduct. Then again it can cause issues if you have previously established inclinations about all individuals for a particular group without considering their individual contrasts. Being misrepresented, overstated

and summed up, generalizations do not have the feeling of variety from the assumed example. They are a sort of channel which permits the flow of the information which is reliable with the same information already held. stereotypes are predominantly negative but they can be positive as well. Even when they are positive, they can narrow your perception. Stereotypes are learned at home from parents and later children learn them at school from their peers in the process of the socialization.

Teaching English as a foreign language requires teaching certain elements of foreign cultures and presenting relevant and objective information should be an important aim in the teaching process. However, times change and also stereotypes. Thus, the English language teacher should help their students understand and accept cultural diversity, teach them how to avoid criticizing and idealizing other cultures and finally teach them how to appreciate their own culture. Because no culture is better or worse but it is just different. As the famous Levi Strauss pointed out in 1991:

Cultural relativism affirms that one culture has no absolute criteria for judging the activities of another culture as 'low' or 'noble.' However, every culture can and should apply such judgment to its own activities, because its members are actors as well as observers. (p.7)

4 Ethnocentrism

Stereotypes are merely connected to ethnocentrism. The reason for that is the explanation of ethnocentrism as a belief that one's own culture is superior to others. A very good example of it is the stereotype tourist in the host country complaining about how much better is everything back home (Verderber, Verderber & Sellnow, 2012). Ethnocentrism assumes that our own culture is superior to others, and it is considered to be the only one right, while others are underestimated. Everything that deviates from the norms, customs, the value system, the habits of behavior in one's own culture is considered to be of low quality and qualifies as incomplete with respect to it. The latter is placed in the center of the world and used as a benchmark in assessing the manifestations of other cultures, as foreign values are viewed and valued from the standpoint of their own culture.

According to Levinson (1950), the term is used to mean cultural limitation, the tendency of the individual to be

"ethnically centered", to strictly follow the idea of "cultural equivalence" and to reject the idea of "uniqueness". Reynolds (1987) states that ethnocentrism is a belief that its own culture (ethnicity, race, gender, class, country) truly outperforms all others, and the tendency not to recognize that understanding is a prejudice. LeVine and Campbell (1972) define ethnocentrism as an "attitude or perspective in which values derived from their own cultural background (preparation) and are applied in other cultural contexts in which different values take place."

Ethnocentric overestimation of one's own culture and underestimation of strangers is found in many cultures in different regions of the world and is known to scientists as a fact with a long history. The majority of the cultural anthropologists say that ethnocentrism to one degree or another present in each culture. They believe that looking at the world through the prism of its own culture is natural and that it has positive and negative consequences. The first is that ethnocentrism allows unconsciously to recognize the bearers of foreign culture, and the second is in the conscious attempt to isolate people from one another and to form a negative attitude towards others. In the process of intercultural communication, representatives of different cultures are forced to perceive and interpret foreign culture with its peculiarities. This process implies a new way of thinking because the use of the values of one's own culture to evaluate others is most often a mistake. The interpretation of the foreigner occurs in the process of comparison with our own.

Ethnocentrism is a phenomenon which is encountered on a daily basis when comparing ourselves with people of the opposite gender, different age, members of different communities when there are differences in the cultural patterns of the representatives of the social groups. The alternative to ethnocentrism is cultural relativism, which allows us to find a way to cooperate and mutually enrich the cultures of different groups. According to Bennett (2004), as people became more interculturally competent it seemed that there was a major change in the quality of their experience, which was called the move from ethnocentrism to ethnorelativism. Bennett has used the term "ethnocentrism" to refer to the experience of one's own culture as "central to reality." By this he assumed that the beliefs and behaviors which people receive in their primary socialization are unquestioned; they are experienced as "just the way things are and the term "ethnorelativism" actually means the opposite of ethnocentrism – the experience of one's own beliefs and

behaviors as just one organization of reality among many viable possibilities (Bennett, 2004). There are six stages through which people should go through in order to become ethnoculturalists. The most ethnocentric phase is the denial of cultural differences, followed by the defense against cultural difference. The third phase which is in the middle of the model is the minimization of cultural differences which looks like a changing point of the "isolated" behavior towards other cultures and continues with acceptance and adaptation of cultural differences. Finally, integration is the last stage of becoming ethnocultural and the whole sequence has formed the DMIS model which will be discussed in details in the literature review.

The school is a social-pedagogical institution that obliges us to abide by certain rules of conduct and communication that are based on the imperatives of society. By going to school, children from different ethnic and social groups form a new community that has its own rules, values and norms that often go hand in hand with the norms and rules of the family community from which they originate and who have mastered at an earlier age. If the teacher shares the ideas of cultural relativism, he or she could ease the transition from the norms, values and rules of one culture (family, ethnic) to the other - the school, which is multicultural. The new multicultural environment also involves different approaches to interaction between individuals and groups in school. Among them, as the most productive and prosperous is the intercultural approach, through which conditions for mutual acquaintance and enrichment of cultures are created. The main "antidote to ethnocentrism" is the respect for diversity, which must become an educational goal (Maude, 117). It requires observing the basic principle - one who respects diversity does not determine what values should prevail when the values of different cultures are in contradiction. In the multicultural classroom, the teacher should be a model for such an attitude and the relationships in the classroom should be based on mutual respect. Finally, the learning content should not be ethnocentric, and must give enough opportunities for other cultures to appear and do not give them opportunities to be minimized.

5 Culture Shock

Culture shock is something that should be looked into details because as mentioned above, when you visit another country you can have problems with the locals or experience culture shock. Oberg (1960) defined culture shock as "a malady, an occupational disease of

people who have been suddenly transplanted abroad". Even though globalization has come to the world, most of the world's people are still not globalized. The reason for that are the issues discussed in this chapter and one of them is culture shock. Everyone is excited when visiting a foreign country no matter what the purpose is: studying, travelling, business, etc. When going abroad people encounter unfamiliar things such as different language, food, everyday life, verbal and non-verbal communication, expressing feelings and so on. These activities can lead to frustration, stress and anxiety which are actually the symptoms of experiencing culture shock.

If one decides to move to a different country then he or she will meet people from another culture with different religion, traditions and habits practiced by that group of people. In that case the person will probably have problems in adjusting to the new culture and this leads to feelings of confusion, insecurity, trauma and strangeness. The term "cultural shock" was first used in 1951 by anthropologist Douthett in connection with the experiences of anthropologists in their encounter with unknown cultures, and in 1960 Oberg extended the use of this concept, assuming that it is applicable to all individuals who are confronted with new onestray cultures. According to him, the process can be described as follows: "honeymoon - crisis - recovery - adaptation". However in studies affecting academic education, these terms are known as U-Curve and are usually presented as below:

1. Honeymoon stage
2. Grief (confusion/disintegration) stage
3. Re-integration stage;
4. Self-government/ adjustment stage
5. Independence stage

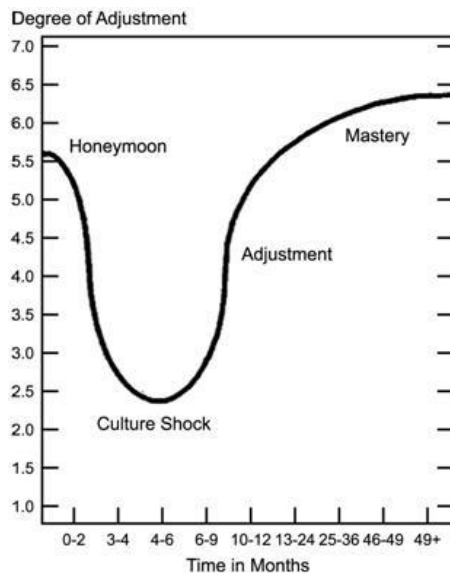


Figure 2 - Stages of culture shock (Kim 2001)

The concept of "cultural shock" for Kim (2001) is limited in a relatively short period of time disorientation and a sense of discomfort from the unfamiliar environment and the lack of acquaintances elements that give a sense of tranquility (p.18). In 1977 Bennett described cultural shock as "variation and the sum of reactions caused by significant changes in the whole spectrum of circumstances (p.46) . Church in 1982 gave the following definition of cultural shock: "the physical, psychological and behavioral reaction that often occurs when individuals are trying to live, work or study in a strange cultural context" (p.555). The term "cultural shock" is now understood to be a stress caused by contact with the unknown culture, accompanied by a lack of skills to overcome the situation and other terms are also used in this sense such as "adaptation," and "acculturation".

Oberg states that culture shock is the feeling of anxiety that results from losing all the familiar signs and symbols of social intercourse. Those signs include the ways we orient ourselves in everyday life (1960, p.167). It is actually a communication problem that involves lack of understanding of the verbal and non-verbal communication of the host culture, its traditions and values. People who experience culture shock can become home-sick, eat or drink compulsively and show unexplained anger and aggression towards the local people.

Understanding the different aspects of cultural adaptation and methods for an easier transition during the period of acculturation are crucial for achieving

success in learning a foreign language. In the era of globalization, the clash with some of the elements of cultural shock cannot be avoided in business communication, social life and cultural exchange. Culture shock happens due to intercultural communication and the cultural diversity of today's world. It can happen in the English classroom due to having students from different ethnic backgrounds who sometimes move in a different city or country and students can experience the mentioned feelings. What should be done about it is to acquire some knowledge beforehand in order to acquire skills for intercultural communication which are of particular importance at the moment when in all spheres of life we encounter the necessity of intercultural competences - in academia, globalized business, daily communication.

6 Dealing with Conflicts in the English Language Classroom

Conflicts exist in every culture. Societies are like underground waterways that have gone through our lives giving us messages that shape our observations, attributions, judgments, and thoughts of self and the other. In spite of the fact that societies are powerful, they are frequently oblivious, influencing in the process to determine ways to solve conflicts in subtle ways. Anne Campbell (2000) points out that "the development of the individual cultural identity is a process of acceptance of the cultural norms, beliefs, attitudes and values of one cultural group and the concepts of the cultural identity fails to allow that individuals may identify with more than one cultural group, may change their cultural identity in a new cultural context, or may have developed the ability to move between different cultural contexts without losing their sense of individual identity" (p.31). This confirms that societies are more than one dialect or one dress code, and nourishment traditions. Social groups may share race, ethnicity, or nationality, yet they additionally emerge from cleavages of era, financial class, political and religious alliance, dialect, gender etc. However, two things are fundamental about societies: they are continually changing, and they are identified with the symbolic measurement of life.

Conflict situations may happen in the foreign language classroom due to different reasons such as cultural misunderstandings, personal clashes, different goals in life, prejudice etc. If the teacher does not deal with conflicts and allows the conflict to escalate, students may act aggressively or frustrated. According to Morrisette (2001), instructors sometimes feel that

International Conference on Social Sciences and Humanities (IBU-ICSSH21)

whenever conflict occurs in the classroom that it is a reflection of their shortcomings as teachers (p.5). Furthermore, this can result in hostile learning environment where students do not feel confident to study, participate or have friends in that surrounding. Conflict situations can be solved effectively through a variety of activities and strategies such as mutual understanding, giving opinions, debates. However, in order to achieve that numerous skills are needed: listening skills, assertiveness, intercultural knowledge which includes respect, empathy and sensitivity towards the other. The nature of teaching a foreign language includes dealing with different ethnicities and nationalities and many qualified English teachers usually experience difficulties adjusting to the culture of their students. These feelings of anxiety and a lack of understanding of the students' culture can lead to conflicts in the classroom that interfere with learning (Kramsch, 1993; Al-Issa, 2005). Moreover, when teachers face cultures much different than their own sometimes they are not aware that the conflicts happen because they teach students from different cultural backgrounds. The reason for that is the lack of knowledge of intercultural communication and of course intercultural communication competence. Teachers who have developed the intercultural competence whether from trainings or going on mobility abroad are able to adapt to the students' culture and will allow them to be effectively engaged and connected with students from different ethnicities than their own.

Conflicts may arise because of different reasons. Speaking about the Roma students in Strumica, the case is that they are not usually accepted by the rest of the students because of the different cultural values, and religion. What is appropriate for the Macedonian students may not be appropriate for the Roma students. Sometimes, the language can be a barrier - either the English or the Macedonian language in this case. Unfortunately, it is very common that Roma students go to school and do not know the Macedonian language and cannot communicate with everybody in the classroom. Very often in such cases cultural clashes are common and if the teacher remains calm and is not interested to address the situation, everything will go out of control. It is essential to overcome the cultural and language barriers and to solve the situation in a sensitive and careful manner. It is very important to find a way to communicate with all of the students. The teacher should have open communication with the students, finding a way to help them understand each other remaining calm, cool and honest. In addition, it is

important to teach them how to respect themselves finding particular activities to make them speak freely about their culture, compare it to another, discuss the norms and traditions and from all these experiences they will finally learn how to appreciate and respect everybody in the classroom. Because of immigration and globalization the classrooms have become increasingly diverse so the differences between students are of huge importance. "As long as students remain in their own culture, they take their culture for granted. When surrounded by those who are different, they become more consciously aware of their own culture" (Weaver, 1995, p.24). Very often the awareness gives feelings of anxiety or even haltered leading to students' comments that may be disturbing or offensive.

Observing delicate situations such as clashing cultural conclusions because of the course material is a decent approach to start. Some course themes will stress contrasts between cultures in ways that will create unsurprising differences in behavior. In any circumstances, when an exasperating comment leaves unpleasant feeling for example furious, or outraged, it can rapidly energize the classroom in profound and alarming ways. At such cases it is evident how individuals' dissimilarities can make a climate that disrupts the learning process. These situations of profound contradiction will definitely happen in the intercultural classroom, regardless being unequivocally or not. Recognizing contrasts and the clashing perspectives they bring enables teachers to be more successful similarly as the tendency to our students' uneasiness to empower the difficulties and make them end up as more compelling students. When differences in cultural norms and values between home and school automatically have the effect of alienating students there are different possibilities. Some of the students are able to switch cultural identities with ease and achieve better results at school (Campbell, 2000).

My personal experience has taught me that it is very important to establish some rules for acceptable behavior in the classroom early in the term. Those rules can be written on a wallpaper and all the students should be able to see them whenever they enter the classroom. Another important thing is to follow the communication and interaction of the students. If the teacher feels some kind of a tension this should be discussed aloud in front of everybody and all the students should express their opinions and reactions. The most important rule is that students should treat each other with respect. They should listen actively and be aware of other students'

International Conference on Social Sciences and Humanities (IBU-ICSSH21)

perspectives. Very good examples to do this are the following activities:

1. To ask students to talk about their beliefs by taking others' views into account.
2. To ask each student to reformulate the other student's point in a manner satisfactory to that person before responding to it. This will help prevent careless arguing.
3. Challenging students' unwarranted assumptions (such as, "That's an example of how all Xs act like Y.")
4. Make argumentative debates with affirmative and negative teams whereas a thesis would be given and the teams should provide either positive or negative arguments, defend and justify them and accept the winner without having the feeling of a loser.
5. Encouraging students to use a perception check if they fear they have inadvertently offended another student (or modeling such behavior yourself). To do so, describe what you think another person is feeling/thinking and request that the person confirm or correct this. "You seem offended. Are you?" or "Did I paraphrase your last comment incorrectly?"

This will help improve intercultural communication by making sure every student feels heard and understood, even when there is a difference of opinion (Brookfield 143).

7 Conclusions

Intercultural communication as a complex term should be explored from different perspectives in order to define it. First, it is important to explore the terms culture and communication which are in relation to intercultural communication. There are numerous definitions of culture amongst which a very interesting one is by Tylor who wrote it in 1871 stating that culture is "that complex whole which includes knowledge, beliefs, arts, morals, law, customs and any other capabilities and habits acquired by a human as a member of society (p.2)". It is difficult to define culture and it is not strange that this word has also been described as one of the two or three most complicated words in English language. A very famous scholar in this field Hofstede (2001) defined it as "the collective mental programming or the software of the mind that distinguishes the members of one group or category of people from others" (p.9). However in his book *Culture's Consequences* (1980) he introduces the use of the concept of dimensions of culture: basic problems to which different national societies have over time developed different answers. National culture is what

distinguishes one country from another. It is what every individual belonging to that culture is indoctrinated with. In one of his interviews, Hofstede makes the claim that the acquisition of one's national culture is an unconscious process, because we are born into a certain culture and by the age of 9 or 10 we have already acquired all of the elements, language, behaviors, values, history and organizations of that culture (October 10, 2011). This is done subconsciously, simply because that particular culture is the only culture we know and are exposed to. Consequently, one is so thoroughly imbued with all of the elements typical of their own culture that while growing up it becomes almost impossible to comprehend how anyone else's culture could be any different from theirs. The second level of culture defined by Hofstede is the culture we encounter as part of the working world i.e. organizational culture. The definition of this cultural subtype can be embedded in Hofstede's definition of national culture by simply replacing the terms group or category of people with organization, i.e. "the collective programming of the mind that distinguishes the members of one ... [organization] from others" (Hofstede, p. 9).

The reason why culture is something that one should be aware of is that people need something to rely on. Everyone needs some moral and legal rules to follow and obey in order to know whether what is being done is right or wrong. Culture is what makes people feel as being part of something, and this is an inevitable desire of every human being. People want to know that they are a part of something and that there are other people who share their views, opinions and experiences. Culture and intercultural communication are inevitably connected. Culture gives essential information to communication. This brings understanding through a common background of mutual experiences, histories and geographical location. Shared experiences over the years and centuries create culture which is essential for understanding and communication. As Helen Spencer Oatey points out "the shared assumptions of a group of people help to interpret the behavior and words of those in and outside the group" (2012, p.2). She explores the interactive accepts of cross-cultural communication. Cross-cultural communication is not the same as intercultural communication. On the one hand, cross-cultural communication is not about the communication of people from different cultures but the comparison of their differences across culture. This means that cross-cultural communication is comparative in nature and deals with the communication patterns of different

cultures. On the other hand intercultural communication examines how the specific cultural differences affect the interactions of the people involved in that communication. (Gudykunst, 2002).

Intercultural communication is interdisciplinary and integrates disciplines such as: anthropology, sociology, linguistics, psychology, history, geography, arts, music etc. Intercultural communication is defined as interactions with members of other cultures in which an individual strives to understand the cultural values, beliefs and norms of other parties and to use that understanding to adapt his/her communication style to achieve a meaningful exchange and win-win result (Sadri & Flammia, 2013, p.26). When people have mutual experiences this leads to deeper understandings of the group. It is not surprising that the idioms, proverbs and non-verbal gestures are very often misunderstood by people who are outside the group i.e. from a different culture. In order to communicate, if people are from a different culture, they do not just need a mutual language, but they should also make an effort to understand the culture. No matter the fact that English language has become a global language, its use as a means of communication cannot remove the need for cultural understanding between people from different cultures. Communication, as an element of culture is a symbolic process by which people pass the information to each other and create shared meanings. (Gudykunst, 2002).

References

- [1] Adorno, Theodor W., Frenkel-Brunswik, Else, Levinson, Daniel., Sanford, Nevitt. (1950). *The Authoritarian personality*. Harper & Brothers. Print
- [2] Allport, G.W. (1954). *The nature of prejudice*. Reading: Massachusetts. Addison-Wesley Publishing Company.
- [3] Bell, A. & Smith, D. (2010). *Management communication*. Hoboken, N.J: John Wiley & Sons.
- [4] Bennett, M. J. (2004). *Becoming interculturally competent*. In J.S. Wurzel (Ed.) *Toward multiculturalism: A reader in multicultural education*. Newton, MA: Intercultural Resource Corporation.
- [5] Campbell, A. (2000). *Cultural identity as a social construct*. *Intercultural Education*, Vol. 11, No. 1
- [6] Chaney, Lillian H., and Jeanette S. Martin. (2014) *Intercultural business communication*. Boston u.a: Pearson
- [7] Fred C. Lunenburg (2010). "Communication: The Process, Barriers, And Improving Effectiveness" *SCHOOLING VOLUME 1, NUMBER1*, Sam Houston State University
- [8] Gibson, Robert. (2002). *Intercultural Business Communication*. Oxford: Oxford UP, 2002
- [9] Gudykunst, W.B. & Mody, B. (2002). *Handbook of international and intercultural communication*. Sage.
- [10] Gudykunst, W.B. (1993). *Toward a theory of effective interpersonal and intergroup communication: An anxiety/uncertainty management (AUM) perspective*. In R. L. Wiseman, and J. Koester (Eds.), *Intercultural communication theory* (pp. 33-71). Newbury Park, CA: Sage.
- [11] Hall, Edward T. (1959). *The Silent Language* New York: Doubleday
- [12] Hofstede, G. (1991). *VSM 94*. In *Research and VSM*. Retrieved from <http://www.geerthofstede.com/vsm-94>
- [13] Indrani Dewi Angraini (2015). *The Importance of Teaching Intercultural Communication In ELT within South Asian & Pacific Context Through Their Children Literature*
- [14] Kim, Y. (2009) *Internet Use And Cross-Cultural Adaptation*. Retrieved April 22, 2011, from <http://www.immi.se/intercultural/nr20/wang-ying.htm>
- [15] Kramsch, C. (1993). *Context and culture in language teaching*. Oxford, UK: Oxford University Press.
- [16] LeVine, R. A. & Campbell, D. T. (1972). *Ethnocentrism: Theories of conflict, ethnic attitudes and group behaviour*. New York: Wiley.
- [17] Lippmann, Walter. (1922). *Public Opinion: The Original Edition*. 2018.
- [18] Maude, B. (2011). *Managing cross-cultural communication : principles and practice*. Houndmills, Basingstoke Hampshire New York: Palgrave Macmillan.
- [19] Oberg, Kalervo. (1960). *Culture Shock: Adjustment to New Cultural Environments*.
- [20] Reynolds, Vernon., Vincent, Falger. and Ian Vine. (1987). *The Sociobiology of Ethnocentrism*. London: Croom Helm.
- [21] Sadri, H. & Flammia, M. (2011). *Intercultural communication : a new approach to international relations and global challenges*. New York: Continuum International Pub.

International Conference on Social Sciences and Humanities (IBU-ICSSH21)

- [22] Spencer-Oatey, H. (2012) What is culture? A compilation of quotations. GlobalPAD Core Concepts. Available at GlobalPAD Open House
- [23] Strauss, Anselm L., and David R. Maines, editors. (1991). Social Organization and Social Process: Essays in Honor of Anselm Strauss. A. de Gruyter,
- [24] Verderber, R., Verderber, K. & Sellnow, D. (2012). Speak. Boston, Mass: Wadsworth/Cengage Learning.
- [25] Weaver, G.R (1995).. “Communication and Conflict in the Multicultural Classroom.” Adult Learning 6