ACTA UNIVERSITATIS LODZIENSIS
KSZTAŁCENIE POLONISTYCZNE CUDZOZIEMCÓW 32, 2025, s. 245–282
https://doi.org/10.18778/0860-6587.32.19

Natalia Tsai[1]

https://orcid.org/0000-0002-3965-5704

PANU BOGU ŚWIECZKĘ, A DIABŁU OGÓREK POSITIVE EDUCATION AND POLISH LANGUAGE INSTRUCTION IN TAIWAN (THE MUSEUM OF WORLD RELIGIONS)

Abstract: Adopting Martin Seligman's PERMA model in education has been widely discussed in the literature. Still not enough, however, is known about it in the LOTE (Languages Other Than English) setting. This paper provides a detailed account of the deployment of PERMA in Polish language instruction in Taiwan. The lessons were conducted at the university and in the local Museum of World Religions (in New Taipei City). The author intended to see (a) the relationship between positive education and academic achievement, (b) how learners perceived religion in the curriculum, and (c) whether museum-based instruction enhanced learning. Given the soaring interest in PERMA, realistic accounts like this are essential. In this qualitative study, Seligman's model provided a framework for exploring a potentially risky topic in an unobvious setting, a gallery filled with religious artifacts from all over the world. The data was obtained from a bilingual questionnaire and paired with the students' actual performance, exam included. The instructor's observations were described in detail. Unlike in other studies, the project did not produce excellent learning results, despite positive participant feedback and the teacher's efforts to introduce and consolidate the material. One of the key findings was that a cheerful atmosphere of PERMA-enhanced learning did not necessarily translate into desired academic outcomes. Regarding religion in LOTE classrooms, there is no need to shy away from the topic if it is handled appropriately. The paper is meant to be a part of the global discussion on positive education while providing a realistic insight into the reality of foreign language instruction in this part of Asia.

Keywords: PERMA, positive education, museum, religion, Polish as a foreign language, LOTE, Taiwan

[1] natalia.tsai@one.eu, Hsing Wu University, College of Hospitality and Tourism, Department of Applied English, No. 101, Sec. 1, Fenliao Rd, Linkou District, New Taipei City, 244, Taiwan.

Received: 9.12.2024; Revised: 12.02.2025; Accepted: 24.02.2025.
Funding Information: not applicable. Conflicts of interests: none. The Author assures of no violations of publication ethics and takes full responsibility for the content of the publication. Declaration regarding the use of GAI tools: not used.

Streszczenie: W literaturze przedmiotu dużo uwagi poświęcono jak dotąd zastosowaniu modelu PERMA Martina Seligmana w szkolnictwie. Wciąż niewiele wiadomo jednak na temat możliwości, jakie daje on nauczycielom języków obcych innych niż angielski (Languages Other Than English, LOTE). Niniejszy artykuł to szczegółowy opis doświadczeń z lektoratu języka polskiego na Tajwanie. Zajęcia przeprowadzone zostały zarówno na uczelni, jak i w muzeum religii (Museum of World Religions, New Taipei City). Celem autorki było ustalenie, na ile edukacja pozytywna idzie w parze z wymiernymi osiągnięciami studentów, jak postrzegają oni włączenie religii do programu zajęć oraz czy wyprawa do muzeum przekłada się na wyniki w nauce. Biorąc pod uwagę rosnące zainteresowanie modelem Seligmana, realistyczne sprawozdania (jak to) są istotne. Tu model ten posłużył jako punkt wyjścia do wyłożenia dość ryzykownego tematu w niestandardowym miejscu, to jest w galerii pełnej obiektów religijnych z całego świata. Dane zebrano za pomocą kwestionariuszy i zestawiono je z rzeczywistymi osiągnięciami uczestników zajęć, egzaminu nie wyłączając. Szczegółowo opisano też obserwacje nauczycielki. W przeciwieństwie do wielu innych projektów, w tym wypadku trudno było mówić o znacznym postępie językowym studentów. Niewiele zmieniło tu staranne wprowadzenie i utrwalenie wiadomości. Ustalono zatem, że radosna atmosfera kojarzona z edukacją pozytywną niekoniecznie znajduje odzwierciedlenie w sukcesach uczestników zajęć. Co się zaś tyczy religii, o ile temat wprowadzany jest umiejętnie, nie należy się go wystrzegać. Podsumowując, artykuł ten stanowi głos w światowej dyskusji na temat edukacji pozytywnej i daje Czytelnikowi szczegółowy wgląd w rzeczywistość lektoratu w tej części Azji.

Słowa kluczowe: PERMA, edukacja pozytywna, muzeum, religia, język polski jako obcy, jpjo, LOTE, Tajwan

1. INTRODUCTION

Practical applications of positive psychology in foreign language didactics have been a trendy research topic over the past few years. Not enough, though, has been found about its possible implementation in Polish language teaching, especially overseas. This study aims to fill this gap by providing a detailed account of a PERMA-informed intervention in the Taiwanese academic setting. Moreover, it combines two other elements, religion (as a learning topic) and a museum (as a physical setting where the instruction takes place). The paper is meant to present Polish as a foreign language (henceforth, PFL) in the wider context of LOTE education in Taiwan, the latter acronym being an umbrella term for teaching Languages Other Than English. The author's goal was to test to what degree the sanguine assumptions shared by the PERMA promoters would be true when paired with a tough classroom reality. The gap was huge, but it did not stop the researcher from seeing positive education in a favorable light.

2. PERMA IN FOREIGN LANGUAGE DIDACTICS

Seligman (2019, pp. 8–9) postulated positive reframing of one's self-image by redefining the perspective and presenting oneself to others in a new light. This approach might spark an interest in Taiwan, where people appear to diminish themselves while glorifying others, often out of what they perceive as courtesy. Observably, it might come at the expense of self-awareness and lead to young adults avoiding responsibility for their choices. By contrast, PERMA promotes autonomy, previously linked to success in language learning. Its relevance and implementation in pedagogy have been widely discussed in the field. The current project aimed to encourage a positive reframing of one's self-image by three Polish learners. However, the findings indicated that learning Polish did not have to top their lists. Only one of the learners stayed until the end of the intervention.

The PERMA model has sometimes been shown concerning culture, for the latter represents the foundation for interpreting the world and, in Seligman's words, it is the school where its values are "installed in young people" (Seligman 2019, p. 15). Optimistic teachers, modeling trust and hope in the future, have a positive effect on students, with the opposite being true for gloom-ridden ones. Studying a language allows people to incorporate new dimensions into their current frameworks to optimize their chances for success (Oxford & Cuéllar 2014, p. 195). Some values, such as kindness, wisdom, integrity, and courage, are believed to be shared throughout the world, while others are not. Positive psychology's goal is not to impose its principles wherever it is used, but to help individuals achieve what is important for them: "Positive psychology does not do the prescribing. The values of the culture or the values of the individual do that; positive psychology is not an exercise in changing values but in helping cultures and individuals better achieve what they already value" (Seligman 2019, p. 10).

As noted by Khaw & Kern (2015, p. 6), subjective well-being varies from culture to culture and it is not necessarily related to wealth. On the other hand, it might be affected by the worldview; in countries conditioned individualistically, respondents tend to rely on emotional experiences, while in collectively oriented communities life satisfaction judgments are based on cultural norms. Interestingly, Taiwan, where the study was set and the United States, where PERMA was originally developed, represent opposing poles in terms of cultural dimensions (Chen, Chen & Chi 2019, pp. 2 & 11). The society of the Republic of China can be characterized as hierarchical, collectivistic, consensus-oriented, avoiding uncertainty, long-term oriented, and neither restrained nor indulging.[2]

[2] Country comparison tool, https://www.theculturefactor.com/country-comparison-tool [27.06.2024].

Many Taiwanese endorse traditional Confucian values (interpersonal harmony, relational hierarchy, and traditional conservatism), although, in the age of globalization, they seem to be competing with alternative moral codes from the West (Zhang et al. 2005, pp. 111–112). Foreign influences are also transplanted into academia, traditionally reflecting a Confucian commitment to education. This leads to various tensions and discrepancies, with the school structures being more Westernized than actual people's daily lives (Lin 2020, p. 218; Lin & Yang 2022, p. 2). In the World Happiness Report, a study measuring subjective well-being relying on life evaluations and positive/negative emotions, Taiwan ranked 31st globally, right after Singapore, 20 or more positions ahead of Japan, South Korea, the Philippines, and Vietnam, placed 51st, 52nd, 53rd, and 54th, respectively (Helliwell et al. 2024, pp. 15–17). Finland, topping the list, on average, got 7.741 points, 1.238 more than Taiwan.[3] Young Taiwanese (below 30) scored 6.908, meaning that they were doing relatively well, reportingly better than other age groups (Helliwell et al. 2024, pp. 23 & 30).

Now, let us see what implications the approach has for teaching. As suggested by Waters, after Benţea 2018, p. 263, the application of positive psychology at school can be performed fourfold: by including certain topics in a regular curriculum, encouraging an institution-wide approach, implementing a strategic framework, and, finally, by engaging in interventions in educational systems. Such practices are necessary, as the numbers of students struggling with depression and other disorders are alarming. Statistically, a decade ago 300 million people, which accounted for 4.4% of the world's population, were depressed, contributing to disabilities and suicides. In 2015, suicide was among the top 20 leading causes of mortality, causing 1.5% of all deaths in that year. However, for 15–29-year-olds, it is the age group that most university students fall into, taking one's own life was the *second* largest death contributor. A deeper analysis of the factors leading to high depression rates lies beyond the scope of this paper, but it has been linked to problematic internet use (Lin et al. 2023, p. 2). Depressive symptoms have also been proven to affect one's employment and income status, as indicated in a recent study in Taiwan (Chen et al. 2023, p. 7).

PERMA is not the only model on which positive psychology interventions are based (Butler & Kern 2016, p. 2). A detailed overview was offered by Barker et al. (2021, p. 628) who proposed the PERMANENT structure, slightly modifying the original frame. Notably, they incorporated the possibility of failure as an inextricable component of human endeavors. For an integrant to be regarded separately, the following conditions should be met: it should contribute to well-being, be pursued for its own sake, and get measured independently of the other components (Khaw & Kern 2015, p. 4). The research on positive

[3] In contrast, Afghanistan closed the ranking with 1.721 points in total.

education and PERMA, in general, is abundant; a great variety of methods have been used, both qualitative and quantitative, with the former informing further research questions and strategies and the latter extending the qualitative conclusions and drawing generalizations (Khaw & Kern 2015, p. 6). Among qualitative studies, Oxford & Cuéllar (2014, p. 179) studied five Chinese language learners in Mexico, using first-person narratives to gain "richer, more contextualized data and greater psychological insights." Grounded theory provided a framework for their project. Gush & Greef (2018, p. 8) applied PERMA among Afrikaans first additional language learners "in such a way that positive psychology interventions could be practiced or demonstrated in a natural, fluent manner, while not distracting from, but rather enhancing, the language learning," creating an entire textbook. This study offers an extensive list of possible pedagogical solutions and exercises. The authors noted that experiences outside of the classroom that involve the presence of others, like going to the theater or on a hike, resulted in positive emotions and a sense of well-being.[4] They cautioned against the deficit-fixing approach and encouraged building on the student's potential instead (Gush & Greef 2018, p. 4). In Malaysia, Khaw & Kern (2015, p. 6) applied a mixed-model design, relying on both qualitative and quantitative data. Their sample included 342 individuals. Butler & Kern (2016, p. 6) presented large-scale numeric data, and provided a wider outlook on PERMA, deploying an online questionnaire filled by 3,751 people. A pioneering study in Latvia revealed a positive correlation between flourishing and one's educational level, concluding that better schooling came with stronger self-realization and self-satisfaction (Pakse & Svence 2020, p. 119). Here the sample included 312 residents from Riga and rural areas, with three-fourths having a university education. In Poland, a recent study at the University of the Third Age (46 persons 55+) confirmed the importance of social relationships in learning. Happiness, satisfaction, a sense of belonging to the group, and the teacher-student relationship emerged in most of the responses (Niewczas 2023, pp. 153–154). Numerous projects involved educators or teachers in training. Yang et al. (2023, p. 18) emphasized the importance of the instructor's well-being since it potentially affects the whole room, for good or bad. Their study included 496 Iran-based teachers, drawing a link between mindfulness and workplace enjoyment. In Adelaide, Lovett & Lovett (2016, p. 109) examined 12 secondary school employees, including 9 teachers and 3 ancillary staff, and deployed the PERMA Profiler along with 3 qualitative items. Their purpose was to analyze the well-being of the employees. Again, in Poland, Ożańska-Ponikwia's sample (2017, p. 52) included 27 pre-service English teachers, mostly women. In this qualitative study, the participants

[4] The author of the current study is very grateful to Prof. Gush for providing additional detailed information on the project via email.

reportedly demonstrated high awareness of the benefits of incorporating positive education in foreign language instruction. Semi-structured interviews consisting of two open questions were used. A study by Osuch & Majchrzak (2023, p. 255) confirmed the role of positive institutions in supporting teachers' well-being through physical, pedagogical, and psychological aspects. In this project, interviews were conducted among three English teachers in the city of Łódź.[5]

3. RELIGION IN FOREIGN LANGUAGE TEACHING

At this juncture, a clarification should be made: Including religion in the curriculum might not be an obvious choice for all. What is more, how the topic is brought up matters a lot. The goal of this study is to show *that* and *how* it can be introduced. In this particular setting, three conditions were met: the student was declaring an interest in religion, I had several years of experience in teaching culture-related courses, and, finally, there was an interesting venue worth a visit. In that place, various traditions were presented, providing a valuable context for teaching. On the other hand, I recall one of my professors, with over two decades of experience, warning us to avoid it altogether. He had been working with heterogeneous groups of Polish FL learners where potential conflicts were easy to trigger. However, some scholars, with Liyanage, Birch & Grimbeek among them (2004, pp. 222–223), are convinced that it is hard, if not impossible, to draw a clear line between a culture and a religion and that there is "no known society in which religion has not played a part." For others, like Almayez (2022, p. 9), teaching a language does not necessarily lead to teaching a culture. Arguably, this might be true for a lingua franca that, widely spread, is (1) no longer inextricably linked to a single national culture and (2) might be learned for specific purposes (like, for instance, ESP). Polish, however, can be successfully taught in association with the culture of the people who speak it, both in Poland and overseas.[6] Back to the cautionary advice, an authority in the field, C. Kramsch (2013, p. 59), warned against threatening the learner's

[5] More studies on PERMA have been discussed in my previous paper (Tsai 2024).

[6] It may be roughly assumed that one-third of Poles live abroad. In 2020, almost 2,240,000 of my compatriots stayed abroad temporarily, mostly in the EU (Informacja o rozmiarach i kierunkach czasowej emigracji z Polski w latach 2004–2020, https://stat.gov.pl/files/gfx/portalinformacyjny/pl/defaultaktualnosci/5471/2/14/1/informacja_o_rozmiarach_i_kierunkach_czasowej_emigracji_z_polski_w_latach_2004-2020.pdf [27.06.2024].). In the US alone, 8,249,491 people reported Polish ancestry (Census Bureau Tables, https://data.census.gov/

identity by imposing excessive amounts of culture-related information since many students focus solely on the linguistic system. At the same time, she saw a positive correlation between one's eagerness to explore "the other" and his or her social background: the higher the status, the greater the openness. The flux and the multitude of perspectives make transmitting accurate knowledge a real challenge (2013, pp. 71–71). For many, adding religious beliefs to the equation could be overwhelming.

Religion might be brought up in various ways in a foreign language classroom. Some instructors would do so by focusing on the vocabulary. After Dazdarević (2012, no page indicated), Crystal proposed a model consisting of four concentric circles. Obviously religious words like *God*, *baptize*, or *sin* constitute the first, narrowest, group. Next, there are items not necessarily associated with beliefs, used within a community of believers, that undergo "a specific shift in intention," (Dazdarević 2012) with *love*, *truth*, and *fellowship* being good examples. The third circle would be filled with ordinary words typical for non-religious registers, denoting well-known and often tangible objects, including *Father*, *kingdom*, *shepherd*, or *vine* that may be used metaphorically to refer to spiritual traditions. The largest cycle contains vocabulary reflecting religious practices: *altar*, *monk*, *incense*, *etc*. An interesting study was conducted by Foye (2014) who investigated English teachers' perceptions of religion in the curriculum. Generally, his informants did not oppose the idea. Only 9% strongly resisted. Instructors based in the Middle East were 50% more likely to stay alert, at least to some degree. A common message was to avoid evangelization in the class. Promoting cultural awareness or responding to a student's question was approved since religion was seen as a part of daily life. The question surfaced anyway, especially during discussions on family planning or same-gender relationships (Foye 2014, p. 9). Inquired whether religious vocabulary should be present in regular exercises, as in *I went to the church yesterday*, the overwhelming majority (70%) found it acceptable. This was believed to enable more religious learners to talk about their daily lives. Foye (2014, pp. 11–12) concluded that it was not necessary to shy away from religion, provided the topic was "handled appropriately." Because of its vital role in individuals' lives and, in turn, in national cultures, "it need not be excluded from the ELT classroom any more than any other topic in life." One, however, needed to distinguish between bringing religion to teach a language and promoting it to convert the learners, with the latter course of action to be avoided. Looking at Foye's findings, one may conclude that when it comes to English, an official language of

table?text=B0400 [27.06.2024]). In these communities, the Polish language and traditions are often maintained.

63 nations,[7] the omnipresence of the tongue complicates the picture.[8] Similar questions, if about PFL instruction, could be answered differently.

A series of collaborations were made by Liyanage (2004, 2010a & 2010b) who investigated a relationship between one's ethnoreligious affiliations and the preferred learning style. The first study, conducted among 1,027 teenage English learners in Sri Lanka and Japan, led the authors to the conclusion that there is a link between one's beliefs and the learning strategies one applies (Liyanage, Birch & Grimbeek 2004, p. 223). Later on, it was suggested that teacher training programs should be more sensitive to the actual needs of students instead of showing a strong pro-Western bias, since "long-standing religious influences have predisposed learners to prefer particular culturally determined learning strategies" (Liyanage, Bartlett & Bryer 2010a, p. 172, see also Liyanage, Bartlett & Grimbeek 2010b, p. 29). In similar vein, a link between religion and learning process was investigated by Betash & Farokhipour (2017, p. 17) whose sample included 29 male Iranian learners of English. By contrast, Almayez (2022, p. 3) was interested in how religion shapes teachers who should not be seen as "technicians who need merely to apply the right methodology." From his perspective, a more holistic approach was needed. This study is linked to the present investigation because it emphasizes a connection between one's religious tradition and supporting well-being, both being vital parts of my project, although presented in slightly different configurations. While I focused on students' thriving and applied religious content for a PERMA-informed project, Almayez investigated how Islam helps a professional relieve work-related stress and shape his relationships with the students, viewed "not solely as language learners but also as valuable human beings who are worthy of care, love, and respect" (2022, pp. 8–9). Ding et al. (2022, pp. 8–9) studied the link between religion and well-being. They concluded that it is not that important which religion one joins, but rather how structured and organized their life becomes. The following features were emphasized: frequency of participation in rituals, regularity, fixed places, and stable religious rituals.

Various methods and tools were applied in the studies mentioned above. There was also a large variety in terms of the populations. Foye (2014, p. 6) relied on quantitative data and a questionnaire. His project involved 277

[7] According to the Ministry of Foreign Affairs of the Republic of China (Taiwan), https://www.ihrd.ntnu.edu.tw/wp-content/uploads/2023/04/The-List-of-Nations-with-English-as-the--Official-or-Common-Language.pdf [27.06.2024].

[8] It should be noted, though, that many common expressions reflect the original Christian faith of the United Kingdom, with *OMG* being a good example. Other commonly known locutions include *heaven in my mouth*, *seventh heaven*, *bless you*, or *go to hell*, to name a few. This is by no means a comprehensive list. One may argue that the concepts are present in other religions as well, but such divagations go beyond the scope of this text.

English teachers from 44 countries (46% from Japan), representing different traditions (Christians, atheists, agnostics, and others). The studies by Liyanage also looked at numerical data and surveys. For instance, in Liyanage, Bartlett & Bryer (2010a, p. 172) four distinct groups were included, namely Japanese, Sinhalese, Tamil, and Muslims, aged 16–18. In 2010b, three groups of students constituted the sample, namely Buddhists, Hinduists, and Muslims, although the number lacked precision ("almost" 1000). The participants came from 6 state-owned schools and offered an equal representation of two genders (Liyanage, Bartlett & Grimbeek 2010b, pp. 31–33). In contrast with these large-scale projects, Almayez conducted in-depth interviews with two male English teachers.

4. MUSEUM-BASED FL PEDAGOGY. PRACTICAL CONSIDERATIONS

In the following subsection, a handful of reflections on the role of exhibitions in FL instruction will be shared. A museum will be henceforth understood as "a not-for-profit, permanent institution in the service of society that researches, collects, conserves, interprets, and exhibits tangible and intangible heritage. Open to the public, accessible, and inclusive, museums foster diversity and sustainability. They operate and communicate ethically, professionally and with the participation of communities, offering varied experiences for education, enjoyment, reflection and knowledge sharing."[9] For educators, it is also a space of multiple narrations and a multidimensional discourse, a synecdoche portraying a multitude of meanings (Niklewicz 2015, pp. 165–166), and a zone where the following contexts coexist in a dynamic ecology: (1) *personal*, relating to what the students bring as they come (motivation and expectations; prior knowledge, interests and beliefs; as well as choice and control); (2) *socio-cultural*, involving mediation; (3) *physical*, i.e., advance organizers and orientation; design, reinforcing events and experiences outside the venue, as well as (4) *instructional*, stemming from the awareness of the central role of careful preparation of activities offered before and after the trip (Fazzi 2018, p. 522). For Horowitz & Masten (2017, p. 151), such an institution is a great fit for language instruction, "as a place that speaks a multitude of languages."

[9] Museum Definition – International Council of Museums, https://icom.museum/en/resources/standards-guidelines/museum-definition/ [2.06.2024]. This is the latest definition available, formulated in 2022. See also Altinas & Yenigül 2020, p. 120.

When it comes to the technical aspects, a couple of recommendations can be offered, although, as suggested by Allard, Boucher & Forest (1994, p. 200), there is no one-fits-all approach: "As with pedagogy in general, there is no particular activity that guarantees academic success, and the same holds true for museum pedagogy." But still, they identified four trends that should be considered by teachers planning an excursion. First, *more active participation* was linked to better learning outcomes. Second, the instructional repertoire ought to harmonize with the actual setting (layout) and participants' ages. Next, it was noted that follow-up activities were highly beneficial to retention (see also: Fazzi 2018, pp. 523–524). Finally, no significant change in students' attitudes toward the school subject was found across the groups, regardless of what type of activities were offered. Additionally, Horowitz & Masten (2017, p. 155) encouraged educators to carefully pre-plan the visits to advantageously use the limited time at the venue. Such practices optimally included an informal trip preceding the actual trip with the students. Promoting greater independence was encouraged as well. As noted by Fazzi (2018, p. 524), students visiting exhibitions benefited from gaining autonomy. This happened as they actively constructed new meanings built upon their background knowledge. For Horowitz & Masten (2017, p. 159), making meaning took precedence over looking for the right answer, allowing for more creativity and subjectivity. Finally, in the study by Fazzi (2018, p. 523), a word of advice for material designers was offered. Students have been found to show more engagement in worksheets that offer a structured direction while allowing some control and freedom in exploring the venue. Five conditions should be met for your materials to be effective: they should (1) encourage observation, (2) allow time for observation, (3) refer to objects rather than labels, (4) be unambiguous about where the information might be found, and (5) encourage talk among group members (Fazzi 2018, p. 523).

Regarding the studies on enriching foreign language instruction with trips to exhibitions, the following might be of interest. In the Polish FL context, Žák-Caplot (2020, p. 191) provided a vivid description of the activities offered by the Museum of Warsaw.[10] Except for visiting the exhibitions, the program included city games, workshops, and linguistic training, enriched with a ludic component (theatricalization, storytelling, and gamification), bringing it closer to the current study of positive interventions in PFL class. AlAljan (2021) and Kostova (2022) described ESP interventions, where English for specific purposes was taught, respectively, to engineering and tourism students. The former project, qualitative in nature, included a sample of 11 male Kuwait students visiting a science museum, asked to write a narrative essay describing the experience.

[10] Let's learn Polish!, Muzeum Warszawy, https://muzeumwarszawy.pl/en/warsaw-for-the-intermediates/ [8.06.2024].

Kostova's test involved 64 people from various ethnic and socio-economic backgrounds in Burgas. This technology-enhanced intervention lasted an entire academic year (60 hours) and included virtual visits to three British venues and, offline, to nine expositions in different cities in Bulgaria. Her quantitative data shows a dramatic improvement in the experimental group. Compared to the group who received only traditional textbook-based instruction, students who participated in the program unsurprisingly reported "more positive emotions and enjoyment" (Kostova 2022, pp. 118–120).[11] Talking of the Balkans and a legacy, one might pay attention to an investigation by UK-based authors describing instruction of Greek as a heritage language, "Going Green in Greek (GGG)" by Charalampidi, Hammond, Hadjipavlou & Lophitis (2017). In their science CLIL project,[12] the data obtained from questionnaires, interviews, and field notes, revealed the positive influence of museum-based activities on students' linguistic progress, including the improved ability to express complex scientific concepts in the target language. Interestingly, here the learners were accompanied by their family members, which fostered the *relationship* element.

Practicing instructors and teachers in training also benefit from programs involving galleries. Remaining in the philological field, Lee & Christelle (2018, pp. 135–138) wrote about a Louvre-based development program, an intervention joined by 11 French teachers from across the United States, that lasted 2 weeks and allowed an active immersion in creative activities, including an attempt to see and closely analyze *The Wedding Feast at Cana* by Paolo Veronese. The data was acquired from audio recordings of the walks, journaling, field notes, artifacts, and museum texts, namely works of art, maps, pamphlets, and instructional materials. The authors also analyzed photographs, sketches, collages, soundscapes, museum walk itineraries, descriptions of the collections, as well as lesson plans. In this very realistic study, plenty of practical observations can be found. Altinas and Yenigül's project (Altinas & Yenigül 2020, p. 120), set in Turkish Anatolia, involved Social Studies teacher candidates. The intervention was spread across seven weeks. The sample consisted of 19 students, mostly women, and the data was collected from an activity evaluation form. The researchers found that the museum-enriched experience was correlated with improved retention, valuable social experiences, and higher levels of professional training.

As we have seen, teachers play a vital role in museum-enhanced instruction. It is not a luxurious addition to formal instruction, but rather a reasonable choice reflecting the current trends in the global job market where intercultural

[11] To me, her project holds particular meaning, since I had previously visited these venues as a Bulgarian major and a participant in summer language courses in Veliko Tarnovo. Cultural patrimony was then a vital component of the instruction.

[12] CLIL standing for Content and Language Integrated Learning.

expertise increases one's competitiveness (Fazzi 2018, pp. 519–520). The museal component contributes to the diversification of foreign language classes, allowing students to draw knowledge from different sources, making it more than merely a tourist attraction (Altinas & Yenigül 2020, p. 120). It is also rational to link such practices to Seligman's model and apply them in interventions informed by his approach. The methodological variety of the previous studies seems to encourage further creativity.

5. PERMA AND A MUSEUM

Components of Seligman's model and their possible applications in museum-based teaching will be discussed in the following paragraphs. First, *positive emotions*. As noted by Oxford & Cuéllar (2014, p. 174), a shift of identities that occurs as the learner progresses causes a wide array of emotions. The expansion of personal capacities is often amplified by individual reactions that give a sense of urgency and energy to exhibit desirable behaviors. For Falecki & Green (2018, pp. 104–105), planning, investing in, and participating in healthy positive experiences is important. It is encouraged to proactively create situations in which gratifying emotions are present, for they are linked to success and accomplishment across different domains of life. Such states include joy, love, gratitude, hope, pride, inspiration, curiosity, amusement, serenity, and awe. How are exhibitions linked to that? As discussed elsewhere in this paper, well-designed museum-based interventions offer plenty of opportunities for a learner to cherish their own autonomy while exploring the venue. Such dedication to the task at hand, especially an enjoyable one, widens their capacity to think, gain a sagacious insight, get ingenious, and initiate actions. This, in turn, strengthens one's physical, intellectual, social, psychological, and emotional assets, resulting in greater durability and willpower in the face of adversity, change, and other occasions and broadening their thought-action repository (Khaw & Kern 2015, p. 4). Importantly, positive emotions stem from our interpretations of the events and are not conditioned by the events themselves (ibid). Excursions with students, often full of unexpected events, provide bountiful opportunities for modeling such behaviors.

The second element, *engagement*, has been linked to the state of flow and intrinsic motivation, both associated with attaining language aims. The pursuit of involvement and meaning has been proven far more productive in terms of life satisfaction than the chase after pleasure (Seligman 2019, p. 18). Learners displaying these qualities delight themselves in discovering new information, assimilating challenging concepts, and simply using the target language

to communicate (Oxford & Cuéllar 2014, p. 174). For museum visitors, the flow, i.e., the feeling of deep involvement and effortless progression, is experienced when the task harmonizes with the current abilities of a student and all senses are involved (Fazzi 2018, p. 524). This state has been linked to heightened curiosity, passion, grit, absorption, focus, and vigor (Butler & Kern 2016, p. 3). Notably, achieving the goal is not necessarily a prerequisite to satisfaction. Applying character strengths promotes engagement and intrinsic motivation (Falecki & Green 2018, pp. 106–107).

The acronym R stands for *relationships*. Learning rarely occurs in isolation. One remains involved in a vibrant system of social experiences, interactions, and contexts (Oxford & Cuéllar 2014, p. 176). They, optimally, remain integrated with the community, enjoy being cared for, and derive satisfaction from their network (Khaw & Kern 2015, p. 5), all of which have been to learners' well-being. In contrast, social isolation leads to symptoms associated with mental ill-health (Falecki & Green 2018, pp. 104 & 108). By definition, language is learned to facilitate human interactions. Efficient communication skills and habits should be acquired in an FL classroom or through informal initiatives like field trips. In museums, knowledge is brought to light by the visitors who all carry their repertoires of unique experiences and information (Horowitz & Masten 2017, p. 159). There is always some interaction, at least at the basic level of one's reaction to the realia, but preferably between the visitors. Additionally, the FL teacher has a chance to design activities that require collaboration and discussion between the sightseers, given that the sociocultural facet has been associated with our ability to remember experiences and it shapes our future perceptions of the objects, ideas, and events (Fazzi 2018, p. 524).

The next integrant, *meaning*, refers to actions guided by purpose, thinking beyond oneself, and contributing to higher pursuits and to society. It comes when individuals have a direction in life, feel connected to "something larger than themselves" and perceive their own devotion as valuable. The endeavor may not cause positive emotions right from the start, but with persistence and observable triumphs, as one goes, one finds satisfaction and fulfillment. This state, again, has been linked to improved health, lower mortality risk, higher life satisfaction, increased well-being, and lessened depression (Butler & Kern 2016, p. 3; Falecki & Green 2018, pp. 104 & 109). During an excursion, students may come closer to this by showing consideration for others and contributing to the group cohesion, both spontaneously and planning their actions. They may let others benefit from their expertise in given fields. The very act of leaving the classroom and drawing a connection between the curriculum and the real world adds meaning to learning.

Finally, *accomplishment*, related to defining obtainable targets, pursuing learning success, and achieving linguistic proficiency (Butler & Kern 2016,

p. 2), this element can be understood as "the skill and effort people use in striving towards, reaching, and reflecting on their goals in the pursuit of mastery" (Falecki & Green 2018, p. 104). Linked to motivation, flexibility, and persistence, this constituent has often been linked with grit and a growth mindset. Reportedly, individuals assuming that intellect and character can be developed are more likely to achieve their goals than those who suppose that these characteristics are fixed. Praising one's efforts and reflecting on the process and strategies that contributed to the success are often found in positive psychology interventions (Falecki & Green 2018, p. 110), but are closely related to daily teaching practice, where they are known as positive feedback and learning strategies. The latter can be seen as a notable contributor to one's progress (Oxford & Cuéllar 2014, p. 179).

6. THE CURRENT PROJECT

6.1. BACKGROUND

The investigation was based on Seligman's model because it was dedicated to the needs of a student diagnosed with depression. Since positive psychology has been linked to improved well-being, applying it in the class seemed reasonable, despite potential cultural, contextual, and individual differences (Ciarrochi et al. 2024). Additionally, more down-to-earth pedagogical interventions should be documented so that positive education is taken seriously. Numerous studies on PERMA in education offer cheery conclusions without a strong background or consideration, undermining the impact. Here the goal was to provide a detailed description, deeply rooted in the reality of the foreign language didactics. Finally, there was hope that PERMA could improve the cold emotional climate in Taiwanese classrooms. In general, many students seem to just "come to take": They see the teacher mainly (if not solely) as a provider of information and – more importantly – grades, and see their classmates only as tools to carry out the pair work or do not see them at all. Teaching in small groups, I witnessed the following scenarios: Students were passive and ignored each other's presence. They interacted only when there was no choice and their behavior showed that more individual benefits could be gained if the other person was absent. This has become unnervingly common. Positive psychology may provide an antidote (Falecki & Green 2018, p. 108). Unlike the first intervention which included an excursion to the local zoo and

involved plenty of hiking in the open air (Tsai 2024), this study did not include the *health* component of the framework. Most of the activities were carried out indoors. The venue was set in a busy district of New Taipei City. Students arrived by the metro and not by foot or bike. Regarding the topic, I did not shy away from religion because I felt comfortable navigating the realm. In Taiwan, religion does not seem a touchy issue, so including it in the curriculum did not feel like a risk. The current project intended to (1) equip the students with the knowledge necessary for efficient communication in the target language and (2) spark their interest by introducing popular conventions while honoring diversity and prioritizing linguistic content. It was a language course; Polish culture was covered in detail on other occasions. Importantly, students were not encouraged to share their own beliefs. As in my previous study, the main goal was to achieve satisfying educational results while promoting well-being. Thus, the following questions were posed:

1. How does PERMA "work" in this particular context? To what degree does it translate into improved learning outcomes?
2. What are Taiwanese PFL/LOTE learners' perceptions of implementing religion in the curriculum?
3. Which aspects of museum-enhanced instruction do and do not help to attain the academic goals?
4. What can be understood from this PERMA-informed intervention about Taiwanese PFL/LOTE learners, their preferences, and habits?

6.2. METHODOLOGY

This was a qualitative study in which a bilingual questionnaire served as a tool for data collection. Given that there were three participants, not one, it felt more appropriate than an interview. Undoubtedly, the latter would give more detailed insights but generate too much text. The form included 25 open, 12 Likert-scale, and 2 closed items. It was handed to the students on the way to the exhibition. They could fill it in when the impressions were still fresh. The questions were written in Polish and English to facilitate the respondents' task and obtain more reliable data. So were the answers. The original code-switching from the responses was not kept. The answers were translated into English and edited for basic mistakes, including capitalization, punctuation, articles, or verb forms. The original meaning and sentence structure were kept. Apart from this, quantitative data were offered when quoting the exam results (not too many, though, since only one person took the test), accompanied by my observations from the class and the exhibition, journaled right on the spot.

6.3. SETTING

The project was carried out in a prestigious state-owned university where Polish was taught as a selective course, available for students from different departments, 3 hours per week. Its culminating stage, a visit to the Museum of World Religions in Zhonghe, New Taipei City, involved leaving the campus and changing the environment. Importantly, none of the participants was familiar with the venue. This influenced their perceptions of the excursion. Two of the students were from remote counties; this added yet one more layer to the experience.

Student 1, henceforth S1, was a man in his late twenties, diagnosed with depression. He stated it clearly from the very first class. Out of respect for his privacy, I did not ask about the details, focusing on learning Polish. Depressive moods were, however, common for all three participants, since the other two students, henceforward S2 and S3, also reported such lowered emotional states. S1 majored in Russian, although he declared that he desired to learn Polish which had brought him to the Slavic Department. (The Russian language was mandatory; Polish was selective.) Officially, he was the only person enrolled. S2 and S3 were free auditors. They were allowed to join us, despite my reservations.[13] They studied at another top university, specializing in business administration and psychology, respectively. S2 had joined us at the beginning of the previous semester, back in September 2023. S3 came, encouraged by her schoolmate, in the third week of the second term, in March 2024. It was hard for this learner to catch up since she did not understand the most basic terminology. All, the man and the two women, had been learning Polish for 5 semesters, although S1 demonstrated the most determination.

6.4. THE PREPARATION STAGE

The first phase of work, initiated during the winter break, started with a visit to the museum. This step allowed for a preliminary insight into the current exhibition. Next, applicable vocabulary items were listed. Activities were

[13] Note: In my previous years as a PFL teacher, I avoided unenrolled students, due to some unpleasant experiences. One person was openly disrespectful toward the Polish government. He tended to dominate the class and expected an unfair share of attention. His assignments contained sexually abusive expressions. Another person joined an intermediate course without knowing the basic spelling and pronunciation. In small groups, such "guests" may seriously impair the dynamics.

planned, based on the material collected at the venue. Additionally, I reflected on what was *not* being presented and, as such, needed extra research and elaboration. After choosing enough linguistic and culture-related information, I prepared the handouts, PPT presentations, and teaching aids.

6.5. THE IN-CLASS INTERVENTION

In class, the following aspects were covered: (1) vocabulary related to religion, (2) masculine personal (*buddysta – buddyści*, *katolik – katolicy*, *ksiądz – księża*, *muzułmanin – muzułmanie*, *etc*.) and, when applicable, their feminine counterparts, with special attention paid to (3) word formation and alternations. These were followed by (4) Polish proverbs and (5) information about Polish religious practices. It was less than in the previous project carried out in the zoo. Spending too much time on one theme would come at the expense of other topics, which should be avoided. I was selective. Some content referred directly to the religion. Other parts were more of an extension, building upon the new material and bridging the gap between the old and the new. A revision was offered before the trip. Humorous situations did happen, for instance when one person confused the last word in a proverb saying *Panu Bogu świeczkę, a diabłu – ogórek*, which completely changed the meaning.[14] To provide a realistic account, I also had a slip-up while explaining, all in simple Polish, the meaning of the word *bóstwo* ('deity, divinity'). I went on to say that it means *mały bóg* (lit. 'a little god'), when a student challenged me by asking if I considered Vishnu "a little god." It was not what I meant, so I immediately apologized and once again reminded them that some concepts are hard to explain in simple terms. In Polish tradition, the word *bóstwo* often referred to pagan worship, which I meant. That was the only problematic moment throughout the entire intervention. In class, we talked about religion for about 10 teaching hours. To maximize the benefits and optimally use the time, the project took off right at our first session, when many teachers offered mainly an introduction to the course. The excursion, reported in more detail in the next subsection, was scheduled for the fifth week of the semester. Importantly, the task did not end with the trip. A week after the visit, a handful of follow-up activities were offered, including handouts, slides, and extra materials.

[14] Orig. *Panu Bogu świeczkę, a diabłu – ogarek*. If translated verbatim, the proverb means, 'One lights a candle to God and a candle-end to the devil.' According to the PWN Oxford Dictionary (2006, p. 1112), its English equivalent is "to run with the hare and hunt with the hounds." Now, it meant something closer to 'One offers a candle to God and a cucumber for the devil,' since the person confused *ogarek* (candle-end) with *ogórek* (cucumber).

6.6. THE ACTUAL TRIP

Right before the outing, I worried whether three teaching hours (150 minutes) were not too much for the museum. If students acted passively or showed little interest, I could be left with time. Contrary to my estimations, the meeting took four hours, including waiting at the assembly point, the taxi rides, the actual visit, and a coffee time. I was afraid that someone would be late or they would not come at all. We were out of the safe school setting and if anything went wrong, I could not ask for assistance. It all felt like a risk.

A week before, all the arrangements were made clear and written on the blackboard. We were to meet at the Yongan Market MRT station at 11:30. Then we would hire a taxi to the museum. Nobody was going alone. On the outing day, stressful situations happened twice. One of the participants ignored the arrangements and went to the museum on their own, making the rest of us wait at the MRT station. Later the same person disappeared again and was nowhere to be found. This time the student revisited the exhibition, causing yet another delay. Most calmly, I made it clear to them that everyone was expected to follow the arrangements. Had I overreacted, it would have affected the atmosphere. Leaving it with no comment at all was not a solution, either. The other two students were observing my reactions.

When it comes to the students' performance at the exhibition, it left a lot to be desired, despite me having spent plenty of time on revisions. They twisted the words that should have been learned (*krzyż* **prawosławialny* instead of *prawosławny*), failed to recall basic terms or their correct forms, as in the following situation when I asked S2 to explain what the person in the video was doing: Q: *Co robi ten muzułmanin?* A: *Mo… mo… mo…* [Drawing letters in the air, with her finger.] Modlić się. My hint: *On się modli*.[15] Certain Polish words were still substituted with their English equivalents, as in **Dom na Skale* or **Domka na Skale* instead of *Kopuła na Skale* (Dome of the Rock). Body language was used when Polish words should have been known. Plural forms had sunk into oblivion, as in *mnich* (a monk) – *mnisi*, sadly, since I had focused on words directly applicable in the local context where Buddhist monks are seen daily. By the way, we saw objects referring to the previous PERMA project, at the zoo. Here, again, not much was remembered. S1 relied on his knowledge of Russian, calling a tortoise **terebashka* (Rus. теребашка) instead of *żółw* and animals **zhivothnye* (Rus. животные) and not *zwierzęta*. None of them remembered the Zodiac signs, which had been covered extensively during the previous project.

[15] *What is this Muslim doing? – To pray. – He is praying*.

On a more positive note, S1, now in his element, impressed us with his extensive knowledge of religious systems. This was, however, declarative knowledge, not purely linguistic one. Unlike the girls, who were quite passive, he used every chance to talk. S2 and S3 also seemed to enjoy the gallery, especially the images provided by the micro-cameras installed inside the miniature buildings. They spent plenty of time at each section and took some pictures. Had language learning been removed from the program, the exhibition would have been fascinating enough to commend the students' attention. Additionally, one of the maquettes represented the Altneuschul Synagogue in Prague. The content seemed applicable for S2 who had just received a scholarship to the Czech Republic and could soon visit the spot. A bunch of new words were needed, some closely related to religion (for instance, *apostoł* – 'Apostle,' *chrzest* – 'baptism,' *Ewangelia* – 'Gospel,' or *ikona* – 'icon') and some not (as in *lodowiec* – 'glacier,' *mozaika* – 'mosaic,' *sponsor* – 'sponsor,' or *trumna* – 'coffin'). Certain items from the previous semester were recalled, now vividly illustrated and brought to life by the exposition, for example *kadzidło* – 'incense' or *rzeźba* – 'sculpture.' New concepts were discussed, including religious symbolism, sacraments, and the Christian chronology (*BC*, *AD*). S1 offered an interesting cross-cultural remark as we saw an image of St. George killing a dragon: "We wouldn't kill it, because, in our tradition, it evokes more positive feelings," he said.[16]

6.7. THE MUSEUM

The venue was very well-suited for the task. Except for abundant interactive exhibits, the collection included many realia, providing a fertile ground for spontaneous conversations and pre-planned vocabulary reinforcement (compare Fazzi 2018, p. 522). The employees were friendly and supportive, making us feel welcome at every single step. While working on the literature review, I started to appreciate two additional aspects. Firstly, the museum aspired to be more inclusive. The study by Horowitz & Masten (2017, p. 151) allowed me to understand that this feature should not be taken for granted. Secondly, we were the only visitors. It was not the case with Lee & Christelle (2018, p. 140) who documented difficulty accessing *The Wedding Feast at Cana* by Paolo Veronese. While Lee & Christelle described a group of American teachers who traveled to the Louvre but failed to see the painting, we could peacefully enjoy

[16] On another occasion he went on to suggest that the Paradise Myth, if set in Asia, would take another course, for snake's meat is considered a delicacy by some locals.

the galleries. The docents, glad to see a group of students and a teacher, were eager to assist when needed. Technically, it was a dream venue for a trip. Here is a short list of the spots we stopped at. (There was still more to be explored, depending on the specific needs and ages of the learners.)

1. *The Pilgrims' Way* – an array of columns with text displayed in different languages, to my advantage not including Polish. The students were asked to translate the sentences, previously exercised in class. On the wall, one could see images of pilgrims representing different traditions, in various poses, giving a base for explanations in the target language. It was a valuable warm-up activity.
2. *The Palm Print* – warm palm prints left on the wall. There was no language task assigned. The activity provided a base for spontaneous conversations and seemingly aroused curiosity in the guests.
3. *The Golden Lobby* – Zodiac signs. Religion and astrology do not seem like an obvious match, but we could review the Zodiac signs introduced in the previous semester. Unfortunately, the students had forgotten most of it.
4. *The Great Hall of World Religions* – the main point of interest. Realia presenting every major religion or denomination were displayed, accompanied by vivid mosaics and fabrics to showcase the spirit of the given faith. This part and the one that follows sparked the greatest amusement in the participants.
5. *The Greatest Sacred Buildings* – high-precision architectural maquettes, equipped with mini-cameras to show the interior. Here we could name particular places of worship (like *katedra* – a cathedral, *synagoga* – a synagogue, or *meczet* – a mosque), discuss their style (as in *gotycki* – Gothic or *prawosławny* – Orthodox), and consolidate the knowledge of real places introduced in class (for instance, *Kopuła na Skale* – the Dome of the Rock).
6. *The Avatamsaka World* – a ball-shaped mini theater with digital images displayed both on its external walls and inside the little dome. The students used Polish to explain what they saw and spontaneously expressed their opinions.
7. *The Creations* – video material shown in another tiny cinema room about the origins of the universe, the world, and mankind. We took a break and sat down for a while. This was perceived as the weakest part of the exhibition since, as my students commented, none of the problems in the film were presented in depth.
8. *The Hall of Life's Journey* – a display showing different life stages and transition rituals. Here I brought up topics not discussed in class, including the sacraments of baptism and Holly Communion. I also explained how they affect the Polish perception of age (as in *wiek komunijny*, when

a child gets their First Communion, typically at the age of 7 or 8). I had not known about this gallery before, so I improvised.

Having seen the souvenir store's offer during my previous visit, I did not see the necessity to stop by with the students. Over the years, their offer had changed and there were just a few items to get. Instead, we headed to a nearby café and then back by taxi to the nearby metro station. After seeing the students off, I sat down in a quiet bistro, numb and stressed to the maximum. The satisfaction from the successfully conducted project was mixed with anxiety. Their actual performance was less than awesome and they did not seem to mind.

6.8. BACK TO CLASS

Importantly, the task did not end with the trip. A week after the visit, we had follow-up activities. Students were offered a thorough revision to wrap things up before the midterm. However, only I was ready for class. Nobody had done their homework from two weeks before. S2 was 30 minutes late, despite living close to the school. That was a breakthrough moment. The two auditors were informed that if they wanted to keep coming and take further benefits from my work and resources, they had to pass the midterm. S2 asked for an extra exam date, since she had "something important" and could not come on time. She was allowed to write it a week later, but it took me some additional time to prepare another test for her. A week later, unfortunately, she ended up on the East Coast, not in class, wondering whether I would allow her to take the test on her return. I did not. She finally decided to switch her focus to the Czech language, since she was awarded the governmental scholarship. S3, in turn, sent me an e-mail explaining that her schedule was too hectic to carry on. She was anxious about the exam. I still encouraged her to come back and try, for an achievement would give her a needed boost. She did not. Only S1 stayed, relieved and delighted to have all my attention.

The Midterm Exam

S1 was the only person to take the test. This included four types of questions: (a) fill-in-the-blank; (b) proverb completion; (c) recalling the vocabulary related to the museum, and (d) providing synonyms. The man's overall score, 62%, was 2 points beyond the passing threshold, two to three times higher than his exams in the first semester. Interestingly, he correctly answered 75% of the questions related to the project. He still had a hard time:

- remembering correct forms, as in ~~*bogestwo*~~ (*bóstwo*, 'deity, divinity'), ~~*katolizm*~~ (*katolicyzm*, 'Catholicism'), ~~*prawosławiański*~~ (prawosławny,

'Orthodox'), ~~*sprawdziwy*~~ (*sprawiedliwy*, 'just, fair'), wierzenia ~~*egipcji*~~ (*wierzenia Egipcjan*, the beliefs of the Egyptians);

- using correct grammar forms, as in w *Nie taki ~~diabła~~* (cor. *diabeł*) *straszny, jak go malują*;[17]
- applying gender, as in *Gompa w Darnkowie to polski …~~centrum~~… buddyjski*. Here the adjective (*buddyjski*) required a masculine noun, *ośrodek*, and not the neuter gender (*centrum*). Although these two are synonyms, there must be an agreement between the adjective and the noun it describes;
- spelling, thus ~~*czekawość*~~ instead of *ciekawość* in *Ciekawość to pierwszy stopień do piekła*.[18]

Two months later, S1 took his final exam (unrelated to the PERMA intervention) and got 30 points out of a hundred, while the passing threshold was 60. To give him his due, he never skipped an hour and came punctually. His engagement in class was maximum and his attitude showed much respect and liking. Given his piercing sense of humor, each session was fun. In all ways, a dream student you would all like to have.

6.9. QUESTIONNAIRE FINDINGS

The overall impressions regarding the whole project were favorable. S1 expressed his satisfaction: "It is unusual, but interesting and special. Normally, teachers tend to avoid controversial topics such as religion. But […] I myself read a lot, and I am interested in how different groups of people worship their gods. And how they establish a concrete system of explaining their moral standards." S2 and S3 both wrote that the subject matter itself was not particularly close to them, but they still found the intervention pleasurable. S2 admitted: "At first, I felt that this topic wasn't particularly practical because I didn't think I'd discuss religion much in everyday life, and many religious terms are similar in spelling between English and Polish, so I figured I could understand some content without specifically studying them. However, throughout the process, I learned many interesting religious facts and grammar, so overall, I quite enjoyed it." For S3, it was a new experience to learn about religions in a foreign language. She reported that her background knowledge was rather limited, but

[17] Polish equivalent of: *The devil's not so black as he is painted*. Both versions sound pretty much the same. In Polish, the devil is not black, though, but dreadful.

[18] Meaning: *Curiosity killed the cat*. Translated literally, the proverb would go like "The curiosity is the first step to the hell."

listening to the information provided in class helped her a lot, adding: "I was little worried this topic would be boring and unpractical, but turns out I really enjoyed. Also it was great that we practiced some grammar and learned useful phrases by this topic."

The visit to the museum evoked buoyant feelings as well. S1 had not been familiar with the venue. The man was pleased with the selection of items on display, though harbored some reservations regarding the overall framework: "Great! I didn't know about the place. The museum houses more artifacts than I expected. Although the interpretation isn't perfect, it is still worth visiting. They try their best to respect all religions (and beliefs), but I still can tell that they tell the story from a Buddhist-centered perspective." S2 noted the uniqueness of the exhibitions. S3 valued the opportunity for material consolidation: "I really liked that. The museum was cool. I saw plenty of things that I had previously heard of in class. This trip made that knowledge more memorable. Besides, it was an intensive vocabulary exercise that enabled me to make real use of the words. I know it's necessary for language learning, so I appreciate that. Walking around, seeing interesting pieces of stuff, and learning, at the same time, was so wonderful, no doubt. Overall, I was super excited to go to the museum and have fun with everybody."

Asked whether they were **anxious about anything before the excursion**, the man confessed that he feared losing his way: "I am not a person of directions, I get lost very easily, even with the help of a map. So, I'm worried if the place is where I have never been to. His classmates were more concerned about the material: "I was worried that I hadn't memorized the vocabulary well, and I might not know how to say certain things in Polish when I visit the museum" (S2). "I was slightly concerned that I might not be able to understand you or to answer your questions" (S3).

Next, the students were asked to explain **how they felt afterward**. S1 was satisfied. The stress of getting lost on his way was soon replaced by more pleasant experiences: "I enjoy the atmosphere of a small group of close people." S2 also valued the presence of her group, which compensated for the perceived imperfections of the setting: "I found this field trip quite interesting. If I had come alone, I would have found the museum boring because the collection is not extensive, and I'm not particularly interested in religion. But coming with the teacher and classmates, and immersing in Polish, made it more enjoyable." S3 was glad that she woke up on time and did not miss the appointment, adding that it was fun and motivated her to keep learning.

Asked to judge whether **the material was practical**, the participants almost unanimously agreed. They positively rated learning relevant vocabulary, masculine nouns in the plural, proverbs, and information on Polish religious traditions. Both S1 and S2, who had attended the course from the start, valued

the comments on morphological variations (alternations) observable throughout the words, as in *droga – przydrożny* (*g* : *ż*). S3, who had joined us later, did not understand the point.

The perceived applicability of the project. The Likert scale was used in the next seven questions, where students rated the degree to which the project: helped them to talk/write about their homeland, Taiwan, in the target language (rated at 4, 3, and 2 by S1, S2, and S3, respectively); promoted their ability to talk about Poland in Polish (3, 4, 3); allowed them to understand the mentality and culture of Poles (3, 4, 4); motivated them to learn about the Polish language (2, 2, 5), Polish culture (2, 4, 5) and other cultures around the world (5, 4, 5), and facilitated the retention of knowledge, as compared to the traditional in-class teaching (5, 4, 5).

Asked to provide more details on why the intervention did or did not **motivate them to learn Polish**, S1 explained that his motivation had been high enough anyway before he participated in the project. For S2, the topic was not appealing enough: "Because I'm not particularly interested in religion, this topic didn't really inspire my Polish learning." Her schoolmate seemed much more enthusiastic, despite realizing that she still had a long way to go: "Because learning new things is always fun and inspiring. Even though I don't think I already know lots about religion in Poland after this project – there is still so much I don't know! – getting to know more about this language and the culture behind it made me feel more connected to Polish."

S1 did not get **motivated to learn more about Polish culture**. The perceived religious homogeneity was not appealing: "As far as I know, Polish culture is more related to only Catholic. So, if the goal is to know «more» about Polish culture, perhaps we can only focus on Catholicism, but it'll be less interesting." His fellows were keener. S2 thought it was a chance to learn something she knew little about, given that it was a key value of the target language community: "Since religion seems to be an important part of life for Polish people, and I didn't have much prior knowledge about Christianity, I could learn about Polish culture through this class." S3 explained her high motivation in the following fashion: "Language and culture are connected closely to each other, so it's hard to separate them."

Asked about any **preparation**, S1 brought up his factual knowledge earned from reading various sacred texts, adding that he had always been fascinated by the topic. Material revision was mentioned by both S2 and S3. The former focused on the new words, although she paid less attention to grammar ("I memorized the vocabulary and verbs related to religion, but I didn't memorize the grammar very well"). Regarding **learning strategies**, the participants reported extensive reading (S1, first in Chinese and then in Polish), rereading the handouts (S2), and mind maps (S3).

Next, I inquired **what students had learned during the trip**. Two of them found it helpful in associating the vocab with its actual representations: "Most of the artifacts in the museum are already things I know, but only in Chinese. It's good to know them in Polish" (S1). "It deepened my impression of the words learned in class, for example, *cerkiew prawosławna* and *katedra gotycka* ('an Orthodox church' and 'a Ghotic cathedral' – N.T.) because seeing actual images can help with memory. Many words I didn't fully understand their meanings in class" (S2). Their classmate reportedly benefited from learning a word that described her zodiac sign. She understood how the Catholics associate bread and wine with the Body and the Blood of Jesus and that the Holy Communion is an important event in a girl's life so she gets dressed with great care. In the museum, she saw that a dove symbolizes God.

They all believed that the trip came with an **opportunity to talk in Polish**. The desire to share the extensive knowledge about the artifacts was expressed by the man. Additionally, he felt empowered by the change of the setting and now he was in charge: "There were so many things that I wanted to say. Since it's a topic I'm deeply interested in, I want to share them in Polish. In a traditional class, we are more listeners than speakers." The setting showcased not only the items, but also my students' skills: "It provided me with more opportunities to speak. Seeing physical objects naturally makes me want to say their names out loud," wrote S2, who added that she was flattered that she could impress the museum attendants: "Speaking Polish to Poles in front of other Taiwanese people looks cool." S3 was pleased, too, as she reported: "I had a chance to practice speaking, not only about the beliefs, but on other topics as well. Hopefully we can have more opportunities to talk in class." Did the trip offer plenty of **opportunities to improve one's listening**? For S1, it did not. He was displeased that the museum aides constantly initiated interactions with us, which he found distracting. S2 was glad that Polish was used throughout the excursion, seeing it as a chance to practice her listening skills. At this point, her friend saw no difference between the trip and a regular class, politely asking me to speak slower.

Leaving the traditional classroom and having a class outside had certain benefits and drawbacks. Among the advantages, students saw:

a) *tightening of the student-teacher relationship* (S1);
b) *giving more power to the student*, thus, promoting his status (S1);
c) *sparking interest*, less than politely expressed in "It's less boring" (S2);
d) *adding a touch of usefulness while improving retention*: "I can learn more practical and diverse things, and the impressions are deeper" (S2), "providing students with opportunities to apply what they have learned in the classroom to real-life situations" (S3);

e) *offering various and applicable input*: "Students could learn practical conversations on different occasions" (S3).

For the **imperfections**, students listed:

a) *getting lost*: "A student (a male student) can lose his way" (S1);

b) *overwhelming abundance of information*: "The downside is that I can only focus on reviewing what was taught in class because if a lot of new things are taught during the trip, it can make me feel overwhelmed and very tired due to the amount of information" (S2), as well as

c) *the burden on the teacher's side*: "It requires a lot more work for the teacher: Going to the museum in advance, preparing the materials, handling every unexpected moment, and so on" (S3).

I wondered what the students had **learned during the trip that they had not learned otherwise**, just by coming to class. The man dismissed my question, but he admitted that the excursion enabled him to remember more: "I'm not able to *know* what I *cannot* learn in the classroom. Because I assume I can learn all of them in the classroom, but perhaps it'll be easier to forget." The women enjoyed the presence of physical representations of the words: "Some nouns' physical appearances. Sometimes I still don't understand just by listening to the lecture" (S2). "The architectural models were really impressive it really helped me remember words like *świątynia*, *meczet*, *cerkiew*, *synagoga*, *kaplica* (English: *a temple*, *a mosque*, *a synagogue*, *a chapel* – N.T.) and what they look like. I think on this matter it would be difficult to create the same learning effect in the classroom" (S3).

Asked what new words they had learned during the trip, S1 recalled *ciężarna bogini *hipopotama* (meaning a pregnant hippopotamus goddess; here the form **hipopotama* is incorrect, as S1 has changed its gender) and *wapień* (*a limestone*). S2 wrote "There might be some [new words that I have learned], but I don't remember because I didn't write them down immediately." *Kaplica*, *gołąb*, and *marmur* (*a chapel*, *a dove*, and *a marble*) were recalled by the third participant, who added: "I remember it's a kind of rock and *ciasto* (*a cake*), but I am not exactly sure what it was."

None of my students **took notes** in the museum, but S1 did so afterward. He even checked the correct translation of English *limestone*, which in Polish is *wapień* and not, as I first said, *piaskowiec*.[19] S3 expressed her desire to jot down some words in the future since it would be "such a waste" if she did not. S2 did not write down anything after leaving the venue.

Regarding their independent **trip to the meeting point and back home**, basically, everything went well, although S1 got lost twice: on his way to and

[19] This was the reason why S3 mentioned a word meaning both a kind of cake and a building material ('sandstone'). The word *piaskowiec* in Polish has several different meanings. In the museum, I confused the two.

from Zhonghe where the museum was located. S2 rode a bike, as she usually did, while her schoolmate took the MRT and safely went back to the dorm, which was not far away.

Asked to explain if anything in the museum gave them **a sense of joy**, all of them mentioned the artefacts, "despite some being replicas" (S1). The miniatures of religious landmarks greatly impressed S2: "The religious architectural models in the museum made me very happy because they were crafted with great precision." S3 mentioned hand-like metal pointers in the Jewish section. What **stressed** S1 was that there was no chance to get any souvenirs (S1). S2 was displeased with the films presented at the movie theater and in the Avatamsaka World: "I didn't like the two videos we watched in the museum. There wasn't much informative content, just a lot of missionary implications." S3 did not express any reservations.

PERMA. When I inquired what **positive emotions** the visit evoked [P], the man wrote: "I recall the peace and safety, when I visited Notre Dame and other big cathedral-like temples. They [the museum] built the atmosphere well." Both of his classmates enjoyed the curiosity aroused by the setting. S2 enjoyed the novelty, while S3, not unlike S1, felt "happy and peaceful." In terms of **engagement** [E], the trip had little to no impact on S1's desire to study. In his typical, ironic manner, he added: "Although it might sound disgusting, my motivation mostly comes from wanting to know a young Polish lady, whom I can spend the rest of my life with. I wish as I learn, Jezus Chrystus would grant me chance to actually know one." His fellow participants provided more standard insights: "Yes, I studied more seriously in class so that I could speak Polish during the trip" (S2). "Of course! I think because there were many interactions during the trip, I felt a sense of accomplishment whenever I could express myself in Polish or when I learned something I didn't know before. This positive emotional feedback always made me happier and engaged" (S3). Regarding the **relationships** [R], I wanted to know whether the trip helped them to deepen their connections with the other two students. The first two responses were positive, though S1 was rather careful, suggesting that "it helped, but not too much." He went on to state that if his classmates are good and cheerful, it would help him a lot. S2 saw the correlation between the peers' presence and a boost for work: "Yes, because I chatted with my classmates while exploring the museum. It's important because I'm someone who lacks internal motivation and often relies on external factors to get things done. If my relationships with classmates are good, I'll be more motivated to attend class." S3's judgement revealed more detachment as she wrote, "Perhaps not. [S2's name] and I have already became familiar with each other. [S1's name] and I did not talk much. I don't really think it matters to me at all. We can still get along well in class." The same pattern was present in the responses regarding

the relationship between the students and me. It got deepened for the first two, but not for the new student. “To me, the teacher is more than a teacher. She’s an important person” (S1). S2 was positive as well, explaining that “because the teacher chatted with us, and we could observe her attitude towards handling things during the trip. It’s important to me because I don’t have any specific interests, so the content of the course isn’t the most important thing; what matters most is the teacher’s personality and teaching style.” S3, again, kept her distance: “Perhaps yes? I could know her a bit better thanks to the trip. I’m not sure, though, if it has any meaning to me or not. I’m glad to understand my teacher better, but if it wasn’t like this, I wouldn’t be upset.” One of the model’s components is the **meaning** [M], which can be obtained from developing a sense of belonging. Thus, the participants were asked to explain whether the trip gave them such a feeling. For S1 it did not, since each of them had been important, anyway. He expressed his thoughts using the verb *istnieć*, one of the words introduced during the project.[20] Although applied incorrectly, the word still carried special significance, as it has been repeatedly consolidated. By choosing it, he emphasized the sense of belonging to our team. S2 seemed to have noticed my constant efforts to keep her in, as she stated, “Yes. I’m a bit of an outsider, so I usually walk at the edge of the group, but the teacher always notices if I’m keeping up and gently pulls me back into the center when I drift too far.” Her schoolmate, again, did not care much about that. Her response was, “Maybe yes? But I did not think of that too much. What mattered to me was having a good time in all of that and whether I could learn anything.” The last element of Seligman’s original framework was **achievement** [A]. The trip evoked a sense of accomplishment in all participants. For the man, it was “a reward,” since he “felt a step closer to [his] dream, both in reality and in a spiritual way.” He went on to express his hope to keep travelling together, so that he could be my Polish-speaking guide. S2 was pleased with my efforts and wrote, “I feel that coming to class is very worthwhile because it feels like going out for fun while also learning and enjoying delicious things.” Her schoolmate’s response was in similar vein: “I have to say it was beyond my expectation. Because I really had no interest in religion, but getting to know about cultures and seeing them in person was so fascinating that I just wanted to learn more and more.”

[20] „Nie, ponieważ każdy człowiek już ISTNIEJE ważną częścią grupy,” literally meaning ‘No, because each man already exists as an important team member.’

7. DISCUSSION

As stated earlier, the study was guided by four research questions and based on three pillars: Seligman's model, religion as a PFL/LOTE topic, and museum as a learning venue. The above aspects were interwoven in the responses, but still, the answers can be grouped.

Regarding PERMA, the following can be said: The visit did evoke positive emotions [P] in students, who reported feeling peace, happiness, safety, and curiosity aroused by the exhibition, as in Kostova (2022, pp. 118–120) who linked visits to museums to "more positive emotions and enjoyment," evoked by the presence of unique artifacts (for all) and the presence of others (S2). Additionally, S3 was glad that she did well and felt "motivated" to carry on, at least at the surface. More difficult feelings, like anxiety, stemmed from within and oscillated around the fear of getting lost (S1), underperforming (S2), and poor comprehension (S3). Unlike S1 who believed that his investment was high anyway, the two auditors reported increased engagement [E] thanks to the trip. S2 knew about the upcoming excursion, so she applied herself to her studies, or so she thought. Her schoolmate saw it as a booster: her involvement grew thanks to her interactions with others. Here, however, one needs to be cautious since their declarations were not followed by actual learning. The alleged heightened interest could be either momentary or non-existent. Had the research ended at the point of data collection, the overall picture would be optimistic and simple. When paired with the overall performance, reservations should be made. S1 passed the midterm, which included religion-related content, so he did relatively well in the short term. Two months later, unfortunately, he did not receive a positive score. The two women gave up as soon as they understood that they were required to pass the exam if they wanted to continue their free participation. Next, we analyzed the relationships [R] within our team. S1 was rather passive and did not care much about his classmates, but he valued the chance to talk to me, his instructor. S2 believed that the presence of others motivated her to perform since she lacked the spark within. At the same time, she kept her eye on me, since the language as such was out of her current focus. She was more concerned about my behavior, which may serve as a reminder to all of us, teachers. One may be surprised, to say the least, that for S3 the relationships with others had little to no meaning. Mind you, she was a psychology major. The woman also gave little thought to the next question, which was on meaning [M], often related to the sense of belonging. Here she admitted not caring about that too much, since all she wanted was to have a good time and gain some learning benefits. These findings are in stark contrast with a large body of research on positive education, where interpersonal aspects are seen as a vital component of one's well-being and heightened performance,

as in Niewczas (2023, pp. 153–154). One possible explanation is that in that study, the participants were in their fifties or older. This student was in her early twenties. But still, prioritizing individual achievement is thought to stand in opposition to the Confucian tradition (Zhang et al. 2005, p. 108). For S1, the group cohesion was reached in class, throughout the semester, and not during the trip. The trip as such was not the magic pill. It amplified the patterns observable in class. S2 appreciated my efforts to make her feel included. More agreement was found in the last aspect, namely the accomplishment [A], positively rated by all. At the same time, too little effort was invested into learning, both before and after the excursion. S1 declared reading a lot. His factual knowledge was enormous, but this should not be confused with learning the linguistic material per se. The two female students did some preparations, but it is hard to feel any passion or grit in their accounts, as Butler & Kern (2016, p. 2) saw it. Basically, for S1 who was the only person enrolled and, equally important, evaluating my teaching efforts at the end of the semester, the project was a great success. If positive education was meant to build on the learners' potential, as opposed to a deficit-fixing approach (Gush & Greef 2018, p. 4), it worked in this case. On the other hand, if it was meant to promote learner autonomy, it did not. At the end of the semester, little to no evidence could be found to claim otherwise: S1 passed the midterm test, but he, overall, received only 2 points beyond the passing threshold. He managed to answer two-thirds of the questions referring to the project. Two months later, however, the final exam left me with no illusion. The two auditors gave up soon after the trip. Hopefully, the seed had been planted. Maybe one day they will recall the experience and regain their learning agency.

The overall perception of religion as a topic of instruction was favorable, especially for S1 who declared his deepened interest. As often happens in foreign language classrooms, his understanding of some issues was much greater than mine, but my focus was mainly on language and Polish culture. He was passionate about different belief systems, and my task was to enable him to express himself in the target language. For the auditors, religion was not on the list. S2 went on to say that it did not inspire her to learn Polish, although, just like S3, she did not mind discussing the problem and enjoyed the trip. Students saw religion as an unusual and unobvious addition to the course, despite realizing that it was a part of the culture and, as such, could be discussed in class, but none of them expressed openly negative feelings (as in Liyanage, Birch & Grimbeek 2004, pp. 222–223; Foye 2014, p. 9). In fact, the topic was introduced with respect to students' original beliefs, whatever they were, with no attempt to influence them or "threaten" their identity (Kramsch 2013, p. 59). Referring to S2's initial conviction that there was no point in learning the topic since many of the words were similar to their English equivalents, these same similarities were used as a bridge between the two linguistic systems, not an

excuse to pass them over. The meaning was often easy to grasp, as in *katolik*, *buddyzm*, or *islam*, but still, some paradigms and principles were to be mastered and then applied in other contexts. What is more, not all basic words related to religious practices sound alike across European languages, with *świątynia* (‘a temple’) or *modlić się* (‘to pray’) being clear examples. It can be concluded that none of the participants openly opposed the idea of introducing religion due to privacy issues or the controversiality of the topic. By contrast, it was seen as a desired addition (S1) or, at the very least, acceptable, despite not being interesting (S2, S3).

None of the informants had ever seen the museum before. Asked to evaluate it as a learning hub, the participants were particularly pleased to see the artifacts and apply the information presented in class in this new, realistic context. For S1 and S3, it promoted material retention, adding extra appeal in S2’s view, since the material was “not interesting otherwise.” S3 could extend her understanding of the Christian faith she knew little about. Additionally, it was seen as a valuable social experience, in agreement with Altinas & Yenigül (2020, p. 120). On the other hand, leaving the campus had its drawbacks as well. One person got lost while the other felt overwhelmed by the amount of information to process. We did not visit the souvenir store, which further disappointed S1. On a practical note, an optimal use of the time and space resulted from the careful preparation that included an extra visit, several weeks beforehand, as discussed by Horowitz & Masten (2017, p. 155). The materials offered later in class strictly referred to the exhibitions, large and various enough to provide abundant input. The classes were about religion, but they were also designed to teach about the content shown in Zhonghe, allowing more control over matters.

From the students’ point of view, the trip provided abundant opportunities to practice speaking. This was true, especially for S1 who felt like sharing his knowledge with others. The expositions provided a stimulus to talk. Showing off to the docents was exciting for S2 who enjoyed using Polish in front of strangers. The informants did not see many chances to practice listening: S1 was irritated by the museum aides who wanted to assist us, S2 believed that it was just like in class, and S3, relatively new in our group, had trouble following my speaking pace. None of the participants took notes at the museum, impacting the learning outcomes. Only S1 admitted to jotting something down afterward. Little (if any) progress would be made without additional activities in class, a week after the excursion. Thus, teachers willing to take the students out may either remind them to take notes or do it themselves and review the material at school. Regarding motivation, the project did not increase it too much, as in the study conducted three decades ago by Allard, Boucher & Forest (1994, p. 200). For S1, the declared enthusiasm was high, anyway. S2 was not fond of the theme, which acted as yet another excuse not to study, while S3’s

actions showed that she lacked any desire to carry on, despite writing that the trip was a booster. Once again, both of them quit soon afterward, unwilling to face the midterm test. Besides, the study did not produce increased interest in Polish culture. S1, for instance, perceived it as predominantly Catholic, despite my efforts to show that the overall picture was not so simple. This limiting perception cooled down his desire to know more.

What else can be learned about Taiwanese PFL/LOTE learners in the context of the project? First and foremost, they are very responsive. I was very grateful for their participation. The perceived applicability of the material surely played its part (despite the women's initial lack of interest in the theme). They got ready for the excursion, following two different paths. The man had previously read a lot in Chinese, so he brought his extensive knowledge to the venue. The other two students reviewed the material introduced in class. If done correctly, this could guarantee them greater linguistic improvement. How much was done is out of the researcher's control. S1's example illustrates the need to distinguish between overall knowledgeability and actual language learning. Although well-read and able to communicate, he still needed to invest more effort to improve grammatical and lexical correctness. On the other hand, S2 lacked passion. She was searching for a spark, having no motivation to study. It could be the case that, like in S3, religion played only a little part in her life, so the content did not seem useful for her potential interactions. It is not uncommon for Taiwanese youth to have only a basic understanding of their religious rituals, performed with little reflection. However, using the word "stuff" to describe religious artifacts, as S2 did, may suggest at least a lack of knowledge, if not a lack of respect. In contrast, S3's responses, as previously mentioned, were smooth and polished. They, however, did not reflect what I saw in class. She eagerly reported growth in motivation just to come to class unprepared and then quit. In addition, S3 had a hard time giving negative responses. Her "Maybe yes" seemed actually to mean the opposite. Keep that in mind if you conduct research in a different culture. Also, depending on your teaching setting, be mindful of whom you let in. Some free auditors might be grateful for what you generously offer, but many take advantage of opportunities while not willing to invest any effort. This seriously affects the dynamics in small groups and limits the attention you would otherwise offer to the enrolled students who pay for it.

In contrast with the collective Taiwan stereotype, two students seemed to follow their agendas, giving little to no thought to the group. S1 would not mind interacting with others if they were positive enough, but it did not show, in class or the museum. S3's responses revealed a strong focus on self, as discussed above. S2, on the contrary, relied on the presence of others for motivation. More research is needed to understand these mechanisms, especially in the light of positive education.

Finally, a handful of reflections. This was the last activity of this kind offered to the group. The stress of waiting for a latecomer who did not follow the arrangements was too intense to risk again. I was boiling with rage, too aware of the students observing my every move to lose control. Bridging the gap between the required positivity and my actual anxiety required a great deal of self-discipline. After seeing the group off, I felt numb and devastated, struggling with migraine for two days. A week after the trip, all students came to class (S2 was late for 30 minutes, as she often did). None of them did their homework or were ready to resume regular activities. They perhaps confused the cheerfulness of the trip with me being nice and naïve: a stressful, disillusioning, and disenchanting session. The undertaking went well, so they took what I offered, but they mistakenly thought that I was the only one who needed to work hard. They could not be more wrong. This is how each year of work leaves me even more cautious and prone to setting clear boundaries. I wish implementing positive education freed me from this need, but so far it is not the case. This was also the last time that any unenrolled students were allowed to attend my class. Had they not disregarded the course, which they could take for free, they could stay. I was grateful for the school's understanding and support when I announced my decision.

Finally, a couple of closing remarks. Needless to say, the project was not free from imperfections. The first one was in the method of data collection. A questionnaire was used to allow presenting all cases within one paper. S1, however, first filled it in rather sloppily, providing trite answers. As a result, he was asked to redo it. Interviewing the students would be a chance to confront S2 and S3 on the discrepancies in their answers. Secondly, as a language educator, I have not paid enough attention to the relationship between this PERMA application and S1's mental health. I could apply positive psychology tools within the PFL/LOTE learning context. The rest was the student's private business which I never dared to violate. All my efforts, however, were dedicated to his betterment. He was a fascinating person to work with and I wish him the best. Thirdly, the students could have been more actively involved in the preparation and the visit. More autonomy would perhaps result in different findings. That is, however, a good hint for future investigations.

One may wonder whether the intervention was successful since the two female students quit. Would I not prefer them to stay? I certainly would, but not at the expense of approval for their bad attitudes. Unenrolled, they were spoiled by a chance to hop from one teacher to another, picking what served them well and avoiding responsibilities. Was their absence a great loss? Certainly not for the man, who now got the full attention he deserved.

8. CONCLUSIONS

It might be uncommon to see positive education, religion, and a museum incorporated into a single project. Keeping this in mind, increased efforts were made to cover each of these informatively, hoping that this unusual mixture would shed new light on each pillar. Since the second aspect feels controversial for some, let me conclude that there is no need to shy away from religion, as long as one can gracefully navigate the theme. Even basic topics such as family, if handled inappropriately, can be a minefield. So, it is perhaps not what you teach, but *how* you make it. However, the students' enthusiasm toward a new and exciting activity does not necessarily translate into their passion for learning. This is certainly true in many Taiwanese classrooms.

As a teacher deeply passionate about her subject, I had done my best to provide a valuable learning experience. What the students gained from it is beyond my control. I hope that this paper can encourage the Readers to carry out their projects. Highlighting the merits and not hiding the flows may serve as a guide. Depressive feelings are far more common in students than one may want to admit. A young adult, just like anyone else at any age, does not need a formal diagnosis to struggle with a lowered mood. It shall not provide an alibi for idleness or an excuse to negotiate an unfair grade, but it can be a hint for teachers to incorporate positive education into their daily practice. Overall, it feels that adopting PERMA in a language class might be a pleasant experience for the students and, as such, can be recommended. It does not, however, guarantee improved academic achievements. The intervention described above shows that the overall picture is much more complex when paired with tough classroom reality, with its limitations and challenges. The students whom you have just read about represent two prestigious universities. The society perceives them as leaders. Hopefully, the time can prove it right.

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