MULTICULTURALISM IN EDUCATION: TEACHING FOREIGN LANGUAGES AND TRANSLATION

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Abstract: The article is devoted to the growing role of multicultural education and concentrates on forming a personality that can easily adapt to an intercultural environment. The study thoroughly analyzes the forms, techniques, and means used in the education process, considering the European experience, and discusses practical ways of organizing scholarly work in a foreign language and translation, which contribute to the mastery of not only the skills and abilities of communication in a foreign language, but also the understanding of a different culture. The importance of extracurricular work in a foreign language is noted, which contributes to the formation and maintenance of interest among students in a language and culture other than native. It raises the level of speaking practice and translation skills, expanding students' learning horizons, developing their creative abilities, imagination, aesthetic taste, and memory, and giving them a tolerant attitude towards the carriers of another culture. The article shows different types of extracurricular activities. It is concluded that the system of classroom activities and types of students' extracurricular activities are united by educational goals, the implementation of which creates conditions for the personal development of students, increasing the level of communication and intercultural skills.

Keywords: Education, Foreign languages, Multiculturalism, Multicultural processes, Peoples and cultures, Teaching, Translation.

1 Introduction

Recently, modern society has been developing into a global and multicultural society [2]. The flow of migrant workers and refugees to European countries from countries with political and military conflicts is increasing. In cities and regions with a high percentage of migrant population, the integration issue is especially acute. Along with teaching foreign languages and mastering professional translation skills from one language to another, it is necessary to restructure the thinking of the mono-national status of countries in favor of a multinational and multilingual society [25]. There is a need to work to eliminate the stereotypes that have developed in many countries in relation to other peoples and their cultures, i.e., increase their prestige in society. Transformations in the world have changed the infrastructure of society towards its democracy and multiculturalism. It led to the activation of the national self-consciousness of ethnic groups and indicated the need for a new worldview aimed at the integration or preservance of cultures with the aim of their further rapprochement, cultural and historical interaction, and spiritual enrichment. Under these conditions, new values and goals of education are being formed. The importance of multicultural education and the role of the cultural component in the pedagogical process is increasing [1]. This process focuses on developing a creative and humane personality, capable of an active and effective life in an intercultural environment. It will be about the social and cultural transformation of the education system in the field, directly teaching foreign languages and translation.

Dialogue of cultures is a concept that has received wide circulation in philosophical journalism and essayism. It is often understood as the interaction, influence, integration, or repulsion of different historical or modern cultures as a form of confessional or political coexistence. In philosophical works, the concept relating to a dialogue of cultures is put forward as a possible foundation of philosophy. The meaning of education in the culturological aspect is to ensure cultural maturation, create conditions for fully realizing the individual's potential, and be open to the dialogue of cultures and cooperation [15]. The content of education is considered a pedagogically adapted social experience of humankind. Following cultural conformity, it is believed that integrating educational and extracurricular work will serve the better basis for teaching students tolerance and respect for cultures other than their native and improving their speaking skills via communicative activities [16].

The isolated existence of peoples and cultures may turn quite complicated since the intensification of migration and demographic processes, the increase in the number of ethnically mixed families, and the emergence of multinational teams in social institutions (such as education) significantly expand the scope of interactions of diverse cultures. Education has always been an institution for translating the cultural field of various civilizations, which in its essence, defines people. Using foreign language teaching tools [5] to represent the variability of cultures of the native country or region can help strengthen ethnic self-identification, form a tolerant attitude towards representatives of various ethnic groups, and foster a culture of interethnic interaction. Considering the new needs of the societal development, an additional specialty, Intercultural Pedagogy, has already appeared in various universities in Europe.

2 Literature Review

For a long time, there have been active discussions about how education should be changed to consider the interests of the incoming and receiving parties. In a foreign language classroom, students most often encounter the study of a foreign culture, a foreign way of thinking, and a foreign language in everyday life [39]. There has been a clear tendency for reduced education organization in the context of multicultural development to implement individually shaped educational courses, which in its scope may contribute little, taking into account the interests of each country [3]. An understanding has emerged that focuses not so much on the specifics of the education content, i.e., enriching various disciplines with a cultural component, but also on searching for new educational practices with researchers from different countries.

Today, changes in education closely relate to the issue of the intercultural dimension [40], which was clearly articulated at the Conference of European Ministers of Education from the Member States back in 1983 due to the difficulties faced with the integration of migrants. The inclusion of a "European dimension" in the curricula during the implementation of the "Secondary Education for Europe" project intended to prepare young people for life in a "multilingual and multicultural Europe". However, the researchers note that such recommendations could not accurately determine the content aspects of education, except for a language [11]. In the 1980s, Europe at School and Modern World at School programs addressed the need for paying more attention to such phenomena as nature and civilization, which had been almost wholly supplanted in school curricula. With the introduction of a "European dimension" into the teaching of various subjects, it became possible to balance better the teaching of literature, geography, art, and culture [6]. At the same time, it is emphasized that such recommendations could not influence the formation of ideas about a certain "mandatory" content of education [35]. Moreover, according to experts, such proposals could only be successful.

Representatives of the Council of Europe noted that they needed the right to change existing programs; the only thing that could be done was to propose and formulate recommendations. This situation has become quite evident in connection with attempts to introduce a "European dimension," the presence of which in the curricula turned out to be formal. That is why education, which is changing in the context of multicultural processes [15], turned out to be not so much about the teaching of some other

subjects but somewhat different teaching within the framework of an already existing set of topics and programs. In this regard, the "European dimension" example has also become very indicative. In the Resolution adopted by the European Ministers of Education in 1997, it was pointed out that education, developed in the context of multicultural processes, should not be based on creating a new subject but on the broader use of cross-disciplinary methods and the principle of "teamwork" among teachers. In other words, the enrichment of educational practice and the expansion of interaction between various states transform education, which develops under the influence of multicultural processes [21].

To date, the level of ethnic intolerance, and the prevalence of negative ethnic attitudes and prejudices, especially among young people, remain pretty high, and the level of multicultural competence is low [16]. According to experts, in adolescence, the accumulation of acquired ethnic values, symbols, and stereotypes of behavior, laying the foundation of ethnic self-awareness and the foundations of culture and interethnic relations, is completed. Education, performing social, cultural, and pedagogical functions under appropriate organizational and substantive conditions, plays a vital role in this process. Many works recognize the importance of including an ethnocultural component in teaching a foreign language [7, 9, 20, 28]. On our part, it is taken further, i.e, to teaching translation in a foreign language classroom. At the same time, the analysis of theoretical literature and educational practice shows that the possibility of including an ethnic-regional component in the content of students' academic activities needs to be sufficiently studied and implemented.

3 Materials and Methods

Following cultural conformity, it is considered reasonable to integrate educational and extracurricular work as the basis for teaching students foreign languages and translation via communicative activities. One of the most important goals in education is the effective organization of educational and extracurricular work in a foreign language [22]. It contributes to the mastery of not only the skills and abilities of communication in a foreign language and implementation of professional translation, but also acceptance and/or integration into and understanding of another culture. The modern educational paradigm is focused on the competence-based model of teaching a foreign language, which makes it possible to introduce innovative approaches into the educational process. This model is a multi-level system of competencies that represents the socio-cultural process of foreign language proficiency, has heuristic value, and provides the ability and readiness for intercultural communication [4] in the target language.

The purpose of learning a foreign language is to develop students' multicultural, professionally oriented competence, expressed by a set of skills and abilities [17]. By competence, it is meant not so much the formed and improved skills or the skills of listening, speaking, reading, and writing acquired at a particular stage but rather the ability to communicate through the prism of multiculturalism. This allows using a foreign language in real day-to-day communication, including for professional purposes. Professional multicultural competence implies the ability to communicate professionally in one's own country and abroad in an intercultural environment [36].

In an actual educational process, these competencies should be carried out in a complex and contribute to the optimal assimilation of a foreign language [41]. Moreover, multicultural competence is especially in demand in the modern world [18], which confirms the need to implement a competency-based model in teaching a foreign language and translation in higher education.

The competency-based approach involves personal interaction between a teacher and a student. In this interaction, the student becomes an active participant in the educational process, empowered to independently choose the current needs and needs of the modern educational space, and is responsible for self-control of the developed competencies [14]. Under conditions of reasonable autonomy, the student is "delegated" some of the teaching functions, primarily monitoring their own language progress. When determining a student's language level, it is necessary to consider their achievements during the period of learning a foreign language rather than the language skills in the group [38]. Thus, a significant achievement of the competency-based approach is the ability to track an individual development path in mastering foreign language skills and growing abilities, including through the optimal organization of students' independent work, which is a crucial element of the educational process.

Any language system is a socio-historical product that reflects a people's history, culture, social relations, and traditions [14]. According to a figurative definition, language is the soul of a nation; it captures its entire national character. A foreign language, unlike other subjects, is both a goal and a means of learning. The specifics of a foreign language lesson are the conditions, techniques, and methods of mastering foreign language means and ways of expressing thoughts, and assimilation, which implies the presence of a student's communicative need to generate or receive a speech statement in a foreign language. An equally crucial distinguishing feature of a foreign language lesson is its focus on developing students' communicative abilities by means and methods of the foreign language being studied. Issues related directly to classroom activities and conduct primarily link to many pedagogical, linguistic, and methodological challenges [31]. The optimal organization of classes depends on the correct understanding of the tasks – what and how to teach. The purpose of language teaching is to transform the studied language from a subject of study into a means of teaching and education [29]. Depending on the dominant goals and characteristics of students' assimilation of knowledge, skills [38], and abilities, the following links in the learning process in the lesson are distinguished:

- Formation of new knowledge,
- Consolidation and improvement of knowledge,
- Formation of skills and growing abilities,
- Application of knowledge, abilities and skills in practice,
- Repetition,
- Identification of difficulties,
- Systematization of knowledge, and
- Monitoring the assimilation of knowledge, skills, and abilities.

Through each lesson, within the framework of educational activities, the actual states of the personality qualities being formed are excited. Their stimulation and reinforcement from lesson to lesson contribute to developing a holistic personality quality.

4 Results

The basis of teaching a foreign language and translation in multicultural education is made of four educational areas (Figure 1).
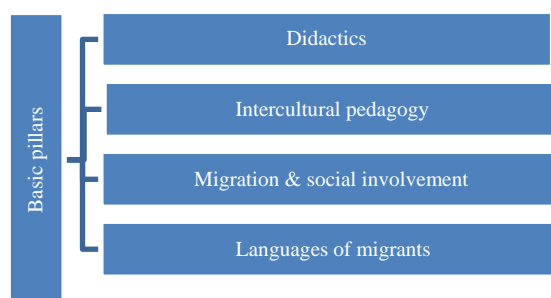

Figure 1 – Basis of teaching a foreign language and translation

1. Didactics and methods of teaching a foreign language as a second language:

- Bilingualism and multilingualism in school, family, and community.
- Didactics of a foreign language as a second language in multilingual and multinational groups, taking into account the language specifics of school subjects and various professions.
- Foreign language and native language with the literature of migrants in comparison.
- Foreign language and its forms, structures, and functions.

2. Intercultural pedagogy:

- Education and socialization from an intercultural perspective (interdepartmental conditions, pedagogical programs).
- Education and teaching in multilingual and multicultural study groups and individual support programs.
- Intercultural didactics, subject and non-subject programs.

3. Migration and social involvement:

- Social, economic, cultural, legal, and political consequences of migration.
- Theory and history of migration, nation, and racism.
- Analysis of the situation of migrants; issues of social involvement and isolation.

4. Languages of migrants:

- Learning the basics when relating to one of the languages with migrants and analyzing their learning process.
- Application of acquired knowledge for contrastive linguistic analysis.

From the European experience, the student should submit one qualified credit and two or three standard credits for each subject area to the examination committee upon graduation. The requirements for the credit are determined by each teacher individually. In addition, a student has to write a work or report on a seminar topic. Furthermore, testing in the language of migrants takes place in written and oral forms [23]. Finally, six months before graduation, the student must choose the format of the exam and three examiners from those proposed by the faculties representing all three first educational areas and report their decision to the examination committee.

There are two forms of the exam:

- A four-hour written work as well as an oral examination consisting of two parts of 20 minutes each (covering the first three educational areas);
- One-hour discussion on a completed and written project for one of the topics in the specialty.

For the above, the advantages and disadvantages of organizing classes in multicultural pedagogy and the content of studies should be noted [19]. This specialty is well structured in the above educational areas, requirements for each area – number of attendance hours and qualified / unskilled credits, conditions and requirements for final examinations – written and oral examinations in three educational areas, or oral defense of a conducted and written project in one or several educational areas. Each lecture and seminar has a commentary in which the teacher briefly describes the course content and the requirements for the credit. This allows students to orient themselves in the proposed classes, considering their inclinations and needs, and make an appropriate choice. Students with study experience need to have a choice of lectures and seminars in each educational area. Each student can study one or two educational areas out of the four proposed in-depth, considering future work. In this context, the choice of the form and content of the exam is also essential.

The teaching content and presentation level of most lectures and seminars within the specialty correspond to its goals and objectives [32]. Paramount for this specialty and for students who have completed their basic studies are seminars with a practical bias and practice opportunities.

Among the areas for improvement of the study organization is limited access to seminars. Students may be denied participation because there is a limit on the participants for each seminar. The result of multiple refusals to participate in seminars leads to potential delay in studies; thus, learning time may extend [37]. Students will often have to ask the teacher for an opportunity to increase the number of participants in the seminar. There is no centralized coordination of the class schedule since there are no fixed groups of students, as in the domestic education system. It often happens that classes chosen by the student overlap, so they have to select favor of one, leaving out the others . An organization of the educational process in some European universities often speaks of the need for more methodologists and curators; in many a case the student should organize their curriculum. For international students, this is often another of the learning difficulties in general [8].

As for the content side of the training, the number of seminars with a practical bias or workshops in general is not sufficient, nor is that of seminars on methodology, psychology, multicultural competence, and conflict management [20]. Moreover, there are no special seminars and lectures for this specialty. Instead, students are offered the classes, taught at these faculties and for other specialties, the content of which generally fits the four educational areas of this specialty.

In recent years, due to the signed Bologna Convention, there have been organizational changes resulting from the modularization of the educational process in universities. Multiculturalism in pedagogy has become part of the mandatory module of intercultural education [38]. There is also a separate specialty for graduate students – intercultural communication and education. The study covers four semesters. During this time, the student must receive 40 points (Credit Points) in the required modules and 36 points in the elective modules. In general, the study covers more than 100 topics. The required modules are as below:

1. Ethnology and language:

- Introduction to ethnology, and
- Ethnolinguistics.

2. Interculturality and migration:

- Globalization, urban life, interculturality, and
- Public aspects of interculturality.

3. Language and communication:

- Fundamentals of interpersonal communication, and
- Discourse and pragmatics in an intercultural context.

4. Intercultural education:

- Research in the field of the education system in various countries, and
- Theory and practice of intercultural education.

5. Social and communicative psychology:

- Conflicts and cooperation: socio-psychological perspectives,
- Social psychology (lecture), and
- Communication and interaction.

Optional modules sub-break in 9 relevant sections:

1. Construction of cultural identity:

- Cultural identity in cultural space.

2. Transculturalism:

- Cultures in their development, and
- Transculturality in the artistic embodiment.

3. Mobility and citizenship:

- Seminar on project preparation, and
- Preparation of presentations and presentations of projects *per se*.

4. New media and intercultural communication:

- Mass media and communicative psychology,
- Cultural diversity in new media, and
- Intercultural communication on the Internet.

5. Multilingualism:

- Basic concepts of multilingualism,
- Empirical work in multilingualism research, and
- Language contact, multilingual societies.

6. Learning a second language:

- Second language acquisition,
- Psychological and sociological perspectives of language learning, and
- Language acquisition, bilingualism, and language learning.

7. Diagnosis in the context of multilingualism:

- Methodical bases of diagnostic research,
- Methods for diagnosing competencies in the context of bilingualism and multilingualism, and
- Application of diagnostic procedures in practice and scientific research.

8. Foreign as a second language:

- Linguistic foundations, styles, and dialects, and
- Didactic and methodological principles, processes, and forms of work in teaching a foreign language as a second.

9. International collaboration and global learning:

- Sociology of developing countries, global economic problems,
- Migration and development, and
- Global learning.

Seminars are included in the module on language foundations and didactic and methodological principles of teaching a foreign language as a second language for undergraduate students [22]. Bachelor students and future teachers of various types of schools can also choose language seminars. At the first seminar, students present their native languages compared with foreign languages at different linguistic levels (phonological, morphological, syntactic, semantic-stylistic, and cultural). The seminar objectives are as follows: through language comparisons, to identify differences and commonalities in the structure of languages, taking into account the typical difficulties (interference-transfers) that arise when learning a second language under the influence of the first. Understanding the many sources of common errors in language learning optimizes the process of language teaching. Also, it develops a tolerance for specific linguistic and intercultural difficulties in mastering a foreign language and culture. An important goal is also to comprehend one's linguistic and cultural identity and to change attitudes towards the so-called non-prestigious languages of the peoples of Europe and other continents.

Students get acquainted with various aspects of intercultural language communication at the second seminar. This topic is considered at the linguistic, sociolinguistic, psycholinguistic, and pedagogical levels. Acquaintance with different theoretical models allows a deeper and more comprehensive understanding of the problems of linguistic and cultural integration. Students should, in the first seminar, prepare and conduct a presentation of their native language in comparison with a foreign language and possibly a dialect of the language and write a written work in which they analyze the languages presented at the seminar to receive a qualified credit. The qualification credit for the second seminar consists of an abstract and presentation on one of the seminar topics and a written work analyzing the seminar content and its applicability in practice. To receive an unqualified credit, one of the types with tasks is sufficient. There is another form of credit, the main one in some European universities, the so-called "homework" (a term paper in miniature). This is an in-depth critical presentation of scientific positions on a specific topic, discussed at the seminar in the appropriate format and volume (determined by each department individually). The positive aspects of such teaching include a reasonably free choice of topics and material for seminars and the absence of requirements for the course program design. The teacher has a clear idea of what is being taught. Already at the first lesson, they must present to the students the thematic plan and structure of the entire course, the topics of the abstracts (if this form of work is available), the list of references, and the requirements for credits. But the relatively free choice of course topics and the change in course topics from semester to semester by each teacher leads to the absence of a permanent educational canon, characteristic of the usual educational system.

The absence of methodologists is compensated by the intra-university electronic system, in which the student can register for seminars and lectures and print the credit form upon completion of the course and electronic receipt of the credit. The teacher fills in the specified system data on their seminar or workshop (schedule, audience, number of hours and participants, summary, and course requirements). After registration, they can print a list of participants in the course. The same system is used for billing. The teacher can also add to the list of participants students, which have been rejected by the system, but neither can change the registration within the module.

Students' motivation in the content of the educational process leaves much to be desired [13]. Due to the organization of the educational process (obtaining a certain number of points and credits in various modules), students often come to classes primarily for credits rather than for knowledge. But the gradual transformation of studies into management does not correspond to the original idea of the university (acquisition of knowledge).

5 Discussion

The emerging phenomenon of cultural diversity is regarded not as a simple sum of cultures but as qualitatively different multiple identities [28]. Cultural diversity sets the basis for combining other ethnic experiences, thanks to which the country can become a society capable of interaction and enrichment. This unity is created based on tolerance for differences and the willingness to believe that community is strengthened through the exchange of different development paths since there is no single way to think or be that is best for everyone. This is what should become a fundamental component of education that develops in the conditions of multicultural processes.

There is a clear need to streamline existing knowledge and positions regarding transformational processes in education and model development: at the first level, changes in the content of education are recorded; at the second, the improvement of educational practices; and at the third, optimization of the ways of interaction between educational institutions. The teacher is the leading role in creating forms when organizing room for learning. They select the optimal combination of methods, conditions, means of training, activity style under students' characteristics, and learning objectives [33].

Much depends on professionalism, personal qualities, and the ability to interact with people [10]. Therefore, when organizing educational work, forms of organizing learning are used, which

are combined into a frontal, group, and individual forms of educational work and contribute to the effective preparation of communicative activities. However, the lesson scope needs to fully solve the problem of teaching communication in the language [24]. Therefore, the teacher's task is to create an extracurricular artificial environment to teach communication in a foreign language.

Extracurricular work is specially organized extracurricular activities that contribute to the deepening of knowledge, developing skills, satisfaction, and developing interests and abilities. Experience and observations show colossal potential in extracurricular work when learning a foreign language [27], and acquiring or polishing translation skills. Extracurricular work promotes:

• Development and maintenance of students' interest in a foreign language and translation, improving their practical speaking skills;
• Helps to overcome communication difficulties;
• Fosters a tolerant attitude towards a different culture;
• Contributes to expanding their horizons and developing their abilities.

Extracurricular work in a foreign language enables students to use a foreign language as a means of communication; it shows its expansive possibilities.

In many countries, representatives of the dominant population perceive the recognition of minority cultures as a threat to their identity, which causes a surge of nationalism. We need multiculturalism based on the self-realization of different ethnic groups and life by common rules [26].

People who are entirely faithful to their ethnic and religious identity and true to their social mission should learn to live in one world with others who are also true to their mission and identity [30]. In other words, follow the principle of unity of diversity. The agreement focus on diversity recognizes the difference in the motives of ethnic groups: some strive for ethnic assimilation, and others create parallel societies. At the same time, both migrants who want to assimilate and migrants who are trying to preserve their national identity are the realities of today's society. This means that conditions should be for both: the possibility of effective assimilation for the former (teaching the legal framework, language, employment, direct support, etc.) and the possibility of creating national-cultural autonomies for the latter. But all this must be implemented with the current legislation and the formed bilateral (receiving and merging side) general model of tolerant behavior.

Equally important is the fact that different countries are in varying stages of development today, but it would be wrong to believe that some countries are still entirely in an industrial or pre-industrial state. In contrast, others have already wholly entered the post-industrial state. One can talk about which type is dominant in a particular country today, but the interaction of these two civilizational types is essential. It is important to understand that it has an infrastructural character, penetrating from the inside both the being of all humanity and the social life of each individual country, and more and more – the life of every person, their sense of self, values, and life orientations.

The characteristics of the latter determine the existence of the ideas of multiculturalism in the period of globalization [2]. The protest against globalization has a dual effect on the world as a whole: on the one hand, the world is becoming more homogeneous, and on the other, more and more heterogeneous. Homogeneity is that we increasingly present our cultural differences in the same ways that are easier to understand. The new era is characterized by organized cultural diversity, precisely what provides for the emergence of a global culture. Cultural features are formed against a worldwide culture, a new cultural reality. The new global cultural system produces and reinforces differences instead of suppressing them, but these are differences of a particular kind. Their hegemony concerns the

form rather than content. The system of global culture is a common code that expresses differences and boundaries [2]. However, it is already becoming obvious today that not all cultural differences will become part of the global culture, which is undoubtedly worth fighting for, particularly with educational opportunities.

The question concerning the dialogue of cultures is just the name for a complex of other issues [34], at least three: mutual understanding, mentality, and the relationship between culture and language. It is assumed that mutual understanding is a natural, self-evident result of learning foreign languages. However, practice does not justify these hopes. The system does not give the expected result: mutual understanding is too complex, and a phenomenon is expected to appear out of nothing.

Therefore, it is emphasized that mutual understanding consists of the following components:

1. *Sociological aspect*. The awareness of community and one culture's dependence on another.

2. *Valuable aspect*. Only awareness and understanding of the values of another culture provide mutual understanding. Therefore, a mutual understanding based on the recognition of other people's values, the recognition of the other's rights to these values, and respect for these values, can and should be a desirable goal.

3. *Psychological aspect*. Mutual understanding always leads to coordination and cooperation, which is possible only under conditions when:

• The subject of communication becomes personally significant to both the interlocutors;
• Relations of empathy (emotional contact) are manifested;
• Both communicants accepted the situation, understood it, and removed semantic barriers.

Mutual understanding is only possible with the above conditions since there is no main prerequisite for mutual understanding [29]. Its basis is culture. Assigned culture is not always shown in communication but is always implied as the invisible part of the iceberg. People who communicate with each other are united not by what they say but by what they are silent about, although they know. Lacking this, there will be no mutual understanding, which means there will be no acceptance of someone else's mentality.

There are several approaches to organizing the dialogue of cultures:

• The first approach involves the dialogue of cultures in the broadest use in teaching individual subjects: from philology to technology (dialogue as a method).
• The second is the dialogue of cultures in the schools of ethnic diasporas (in a generalized version, multiculturalism; recently, its popularity has grown dramatically).
• The third is the dialogue of cultures as the basis of the entire educational process in classes with a pronounced mixed ethnic composition.
• The fourth is the dialogue of cultures as the core of the entire educational program within an educational institution, the specifics of which involve an in-depth study of a different culture (or culture and language).

In some universities, a short course of regional studies is used in foreign language classes. During such a course, students get acquainted with significant dates from history of other countries, with the inhabitants' daily lifestyle of these countries, and their culture and cuisine. Each major topic of the course ends with a screening of either a feature film or a documentary video on a particular topic, after which students discuss some of the most exciting points and complete assignments. Students are also encouraged to study foreign language culture compared to their native culture and arrange meetings with international students

and teachers. During such events, they undoubtedly begin to understand foreign cultures and behavior better and feel a sense of pride in their culture and country when communicating with representatives of other countries and cultures.

6 Conclusion

The priorities in education include ensuring students' academic mobility and integrating the education system and the world's educational system. In addition, it necessitates the preparation of members in a society with a clear ethnic and civic identity owning cultural and linguistic norms, and respect for not only their ethnic culture, but also the culture of other ethnic groups.

By mastering a foreign language and getting acquainted with its relevant culture, students get the opportunity to expand their socio-cultural space and culturally self-determine – to realize themselves as cultural and historical subjects in the spectrum of cultures in a country other than theirs, unveiling the communication potential in both native and studied languages. To completely understand the studied (foreign language) culture, it is necessary to look into the native culture simultaneously since an adequate understanding of others is possible only with understanding the self. In addition, students should understand what culture is, how it is formed, what is included in its scope, and how relationships between cultures are in the modern multicultural world. Therefore, when teaching a foreign language, culture, and translation, it seems appropriate to pay attention to (a) native culture; (b) culture as a theoretical construct; (c) the culture of the country of the language being studied.

Extracurricular activities, which are a logical continuation of training sessions, improve and consolidate the knowledge gained in the classroom. Preparation for extracurricular work is carried out in practical classes using active teaching methods. The system of classroom activities and types of extracurricular activities are united by educational goals for the student; the implementation of these goals creates conditions for the student's personal development, increasing their level of communication and growing their intecultural skills as the basic competence.

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Primary Paper Section: A

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