

Merzova Radana,
Doctor of Philology,
Senior Lecturer at the Department of Slavic Studies
Olomouc University of Palacký, Czech Republic
ORCID: 0000-0002-3958-3165

Dzhus Oksana,
Doctor of Pedagogical Sciences, Professor,
Head of the Department of Professional Education and Innovative Technologies
Precarpathian V. Stefanyk National University
dzhus1.oksana@gmail.com
ORCID: 0000-0001-9363-689X

Bereziuk Yuliia,
PhD in Pedagogy,
Associate Professor of the Department of
of Natural and Social Sciences and Humanities
Zhytomyr Medical Institute
uajully@gmail.com
ORCID: 0000-0001-9853-1237

INNOVATIVE TECHNOLOGIES FOR THE FORMATION OF MULTICULTURALISM IN TEACHING A FOREIGN LANGUAGE

The article analyses the content and structure of innovative technologies used in teaching a foreign language, which influences the formation of multiculturalism of a personality, defines their qualitative characteristics, analyses in detail the technology of "dialogue of cultures" as the ability to hear the other, which is becoming increasingly relevant in a multiethnic and multinational environment. The authors emphasize that multicultural education, on the one hand, is aimed at adapting to other cultural values, preserving and enhancing them, and on the other hand, it is a network of educational processes characterized by the coexistence of children and adults as representatives of different cultural generations and environments.

The article emphasizes that the integration processes taking place in the educational space contribute to the development of multicultural training of the individual and offer methodological suggestions for the use of innovative technologies for the formation of multiculturalism in foreign language teaching. Hence the importance and necessity of ethnographic knowledge, knowledge about different cultures for a better understanding of students, their interests, and hobbies, since establishing a congruent relationship between teacher and student requires a full understanding and perception of the other's personality

The authors note that the formation of interest in national culture in its relationship with the general history of mankind is successfully implemented by using the principles of dialogue of cultures. Therefore, when teaching foreign languages, the knowledge of different cultures, skills, and abilities to understand other people help students to understand not only the national history and traditions of a particular race but also their biography and history.

Key words: multiculturalism, multicultural education, multicultural competence, innovative technologies, foreign languages

Radana Merzowa, Oksana Dzhus, Yuliia Bereziuk. Innowacyjne technologie kształtowania wielokulturowości w procesie uczenia się języka obcego

W artykule analizuje się treść i struktura innowacyjnych technologii stosowanych w nauczaniu

języka obcego, które wpływają na kształtowanie wielokulturowości osobowości, określa się ich cechy jakościowe, szczegółowo analizuje się technologię "dialogu kultur" jako umiejętności słyszenia drugiego, która nabiera coraz większego znaczenia w środowisku wieloetnicznym i wielonarodowym. Autorzy podkreślają, że edukacja wielokulturowa z jednej strony ma na celu adaptację do innych wartości kulturowych, ich zachowanie i wzmocnienie, a z drugiej strony jest to sieć procesów edukacyjnych charakteryzujących się współistnieniem dzieci i dorosłych jako przedstawicieli różnych pokoleń i środowisk kulturowych.

W artykule podkreślono, że procesy integracyjne zachodzące w przestrzeni edukacyjnej przyczyniają się do rozwoju wielokulturowego wykształcenia jednostki i oferują sugestie metodyczne dotyczące wykorzystania innowacyjnych technologii do kształtowania wielokulturowości w nauczaniu języków obcych. Stąd znaczenie i konieczność wiedzy etnograficznej, wiedzy o różnych kulturach dla lepszego zrozumienia uczniów, ich zainteresowań i pasji, gdyż nawiązanie kongruentnej relacji między nauczycielem a uczniem wymaga pełnego zrozumienia i dostrzeżenia osobowości drugiego człowieka

Autorzy zauważają, że kształtowanie zainteresowania kulturą narodową w jej związku z ogólną historią ludzkości jest z sukcesem realizowane poprzez stosowanie zasad dialogu kultur. Dlatego podczas nauczania języków obcych znajomość różnych kultur, umiejętności i zdolności rozumienia innych ludzi pomagają uczniom zrozumieć nie tylko historię narodową i tradycje danej rasy, ale także własną biografię i historię.

Słowa kluczowe: wielokulturowość, edukacja wielokulturowa, kompetencja wielokulturowa, innowacyjne technologie, języki obce

Радана Мерзова, Оксана Джус, Юлія Березюк. Інноваційні технології формування полікультурності особистості при викладанні іноземної мови

У статті проаналізовано зміст і структуру інноваційних технологій, застосовуваних при викладанні іноземної мови, які впливають на формування полікультурності особистості, визначено їх якісні характеристики, детально проаналізовано технологію «діалогу культур» як уміння почути іншого, котра в умовах поліетнічного та багатонаціонального середовища набуває актуальності. Автори підкреслюють, що полікультурна освіта, з одного боку, спрямована на адаптацію до інших культурних цінностей, на їх збереження й примноження, а з іншого – це мережа освітніх процесів, які характеризуються співіснуванням дітей та дорослих як представників різних культурних поколінь і середовищ.

У статті наголошено, що інтеграційні процеси, котрі відбуваються в освітньому просторі сприяють розвитку полікультурної підготовки особистості й містять методичні пропозиції щодо використання інноваційних технологій формування полікультурності при викладанні іноземної мови. Звідси випливає важливість і необхідність етнографічних знань, знань про різні культури для кращого розуміння учнів, їх інтересів та зацікавлень, оскільки для встановлення конгруентних відносин між викладачем й студентом необхідне повне розуміння й сприйняття особистості інших.

Автори зауважують, що формування інтересу до національної культури в її взаємозв'язку із загальною історією людства успішно реалізується за умови використання принципів діалогу культур. Тому при викладанні іноземних мов, здобуті знання про різні культури, уміння та навички розуміння інших людей допомагають студентам усвідомити не тільки національну історію та традиції тієї чи тієї раси, але також свою власну біографію та історію.

Ключові слова: полікультурність, полікультурна освіта, полікультурна компетентність, інноваційні технології, іноземні мови

Introduction of the issue. Ukraine's aspirations for Eurointegration are manifested in the strengthening of globalization processes not only in the economy, politics, and culture but also in the field of education. The process of forming and developing a free individual capable of living in an open, universal cultural environment is extremely important. Modern education aims to elevate the

spirituality of a person and shape them as an individual within any culture, as culture itself is the concentration of all spiritual, moral, and ethical aspects in personal development. A significant characteristic of any culture is its national component, ethnic peculiarities, the idea of nationality, knowledge of the native language, history, folklore, and ethnography. The peculiarity of ethnocultural education lies in the multifaceted nature of its content, which allows for the exploration of ethnocultural issues in the study of humanities [1, p. 79]. Ethnocultural education of youth is a relevant issue in contemporary pedagogical theory and practice in the context of the new educational situation, characterized by the strengthening of the ethnocultural content of education and the increasing role of the ethnocultural factor in teaching, as well as the ideas of folk pedagogy in the pedagogical process [2]. Ethnocultural knowledge, skills, and abilities acquired by young people through education are undoubtedly important. Therefore, vocational training is not limited to the transfer of knowledge, skills, and competencies but also involves the organization of the formation of intercultural competence as an integrated quality of personality [3; 5]. However, alongside this, the concept of learners' competence, determined by various factors, becomes significant. And it is precisely this that allows determining the readiness of young people for active participation in social life and their cultural development.

Analysis of basic research and publications on the issue. The problem of organizing interculturality is significant. One of the main ways to address this issue is through the appropriate study of various academic disciplines. Proponents of interculturalism believe that incorporating an intercultural component into educational subjects allows for the accomplishment of a dual objective: stimulating children's interest in new knowledge while simultaneously presenting different perspectives on the surrounding world.

In the policies of many European countries, multicultural education is seen as one of the priority areas of activity of educational institutions. The term multicultural education is based on the concepts of culture, multiculturalism and multicultural society. Thus, multicultural education includes five main elements: nationality, language, culture, society and gender. The British Dictionary of Cultural Communication Theory defines the concept of multiculturalism as follows: a term denoting society as a whole, with its many distinct but interrelated traditions and practices, which can often be seen as certain ethnic characteristics of that society. Recognition of a society as multicultural entails two consequences: rethinking of the cultural identity of society as a whole, which includes the rejection of attempts to "integrate" different ethnic groups ("integration") of different ethnic groups.

The problems of multicultural education are in the field of view of both foreign (J. Banks, K. Grant, V. Kimlichka, D. Konieczka-Śliwińska, A. Kraszewski, S. Ossowski, K. Sliter, E. Sowa-Behtane) and Ukrainian (O. Berezuyk, Y. Hulecka, O. Gurenko, S. Lukianchuk, O. Slonovska, L. Khomych, T. Shakhrai) researchers. Polish tradition is firmly ingrained in multiculturalism and, connected with it, is the concept or attitude of openness and tolerance. In Polish education, multiculturalism has been present in the form of an interdisciplinary path and is defined as the cultivation of certain universal values, characteristic of modern democratic societies, such as respect for human rights, developing a sense of global citizenship and national identity, defining one's place in the hierarchy of values and culture of Europe, basing on the grounds of love to the homeland.

In this regard, bilingual and multilingual education (native language, language of the dominant ethnic group, foreign languages) remains crucial. Therefore, special attention is given to the cultural orientation of philological education.

Researchers rightly argue, for example, that learning foreign languages not only serves communication purposes but also enables individuals to engage with different ways of thinking, perspectives, behavior, and other human values. In addition to languages, a wide range of disciplines from the humanities, aesthetics, and natural sciences are studied in the implementation of interculturality. Sonia Nieto (USA) and Le Than Thoi (France) argue that interculturalism should permeate all subjects in the educational curriculum. Therefore, when studying social sciences, it is important to help students understand why Islamic fundamentalism does not embrace Western secular governance. Literature courses should include the study of masterpieces from various world

civilizations [4; 7]. Teaching literature based on comparative literature principles, focusing on the best examples of world literature, allows for the illumination of the universal essence and richness of human nature's nuances. The study of history should demonstrate the connections between peoples and cultures, emphasizing the importance of cultural interactions with the surrounding world in the creation and enrichment of major civilizations.

The presentation of the main material with the justification of the obtained scientific results. Intercultural education holds great promise for civic education in the complex conditions of a multicultural state. Intercultural education is not solely an ethnic phenomenon but a process aimed at preparing active citizens in an anxious and ethnically polarized world [8; 9]. Such education should meet the needs of both national and pan-European cultures.

Intercultural education shares many similarities with international education. Moreover, possessing intercultural competence has become an integral part of the professional qualifications of a modern educator. Researchers and progressive segments of society are simultaneously exploring new opportunities, types, and forms of communication to achieve better mutual understanding, effective dialogue between cultures, tolerance, and respect for the culture of interlocutors. This has led to a greater focus on intercultural communication in foreign language learning.

The goal is to equip individuals with the skills and knowledge necessary for intercultural communication and interaction. This includes developing an understanding of different cultural perspectives, practicing empathy, recognizing cultural diversity, and fostering a spirit of tolerance and respect [11]. By promoting intercultural competence, education contributes to the creation of a more inclusive and harmonious society.

Understanding the essential characteristics of language and culture is possible only through comparative study. While the language barrier is evident, the cultural barrier becomes apparent only when one's own culture is confronted or compared with others that are different from it. To make the teaching of foreign languages more effective, the practice of conducting bilateral lessons, as has been done in Europe for a long time, is beneficial. In these lessons, one session is taught by a native speaker of the language and culture being studied, while the next session is taught by a native speaker of the students' own language and culture. This allows for a more comprehensive and multifaceted understanding of the culture of the country whose language is being studied. Since reading texts of a country's cultural nature is evaluated through the lens of one's own culture, it can lead to misunderstandings between cultures. As we can see, the combination of elements from both the native and target cultures is an important condition for achieving the goal of teaching any foreign language, namely, the development of students' intercultural competence.

Researchers argue that for successful interaction between two individuals with different mentalities in the educational process, it is important to teach students to interpret different values, understand the realities of the country whose language is being studied, orient themselves in it, learn about the thoughts of representatives of other cultures about their own native culture. They must perceive the constant and changing aspects of culture, such as traditions and innovations in various spheres of life, understand jokes, idioms, and phrases in the culture of the language they are studying, accept new knowledge in a foreign culture to gain a deeper understanding of their own, as well as synthesize and generalize their own experience in intercultural dialogue, and live in harmony and peace with people of different nationalities, races, and beliefs [3; 6; 10].

One of the main functions of multicultural education is to overcome the contradiction between the systems and norms of upbringing and education that exist in dominant nations and ethnic minorities. Among other functions of multicultural pedagogy, we can note the formation of concepts about the diversity of cultures and their interconnections, conscious understanding of the significance of cultural diversity for personal self-realization, fostering a positive attitude towards cultural differences, as well as the development of skills and abilities to interact between representatives of different cultures based on tolerance and mutual understanding.

Researchers argue that the future foreign language teacher acts as a "cultural mediator". In other words, they are specialists who actively engage in intercultural and multilingual communication.

Such professionals serve as intermediaries between cultures – the culture of their homeland and the country whose language is being studied. They possess the foreign language as a means of intercultural communication. Therefore, any knowledge acquired through a foreign language will be assimilated only through the lens of knowledge shaped by the perception and acquisition of one's own culture.

The significant impact of the information society has contributed to multicultural pedagogy, opening up broad prospects for the application of information and communication technologies (ICT) in higher professional education. The rapid development of ICT and its active use in the educational process also requires a revision of the existing pedagogical paradigm. To improve the quality of education, it is necessary to implement new approaches to teaching that are better adapted to the needs of modern learners. It should be noted that the process of forming a multicultural language personality is closely related to the process of teaching a foreign language and organizing productive independent work for learners. Proficiency in foreign languages allows for more effective communication and facilitates productive intercultural dialogue.

The effective use of ICT tools in the process of teaching foreign languages in multicultural groups contributes to the formation of a digital learning environment, which has several advantages: Access to a wide range of authentic language resources and cultural materials from different cultures. Interactive and engaging language learning experiences through multimedia, online platforms, and virtual communication tools. Opportunities for collaborative learning and intercultural exchange among students from diverse backgrounds.

Personalized learning experiences through adaptive learning platforms and digital language learning applications. Enhanced language skills development through language learning software, pronunciation tools, and language practice platforms. Efficient assessment and feedback mechanisms using online assessment tools and digital portfolios. Flexibility in learning schedules and access to educational resources anytime and anywhere.

Overall, the integration of ICT into foreign language education in multicultural settings contributes to the development of a digitally enriched and culturally inclusive learning environment, fostering the growth of students' language proficiency and intercultural competence:

- Flexibility and adaptability of the educational process.
- Multifunctionality of educational content – the ability to present information about a specific cultural phenomenon by combining text, video, and audio simultaneously.
- Interactive collaboration among participants in the educational process.
- Increased motivation and level of student autonomy. Researchers identify the following pedagogical tasks that are important for the formation of a multicultural language personality:
 - Deep and comprehensive mastery of the history and culture of the respective nation as an (ethno)ethnic group.
 - Formation of an understanding of cultural diversity in Ukraine and the world, comprehension, and internal acceptance of the equality of nations and their cultures, fostering a positive attitude towards cultural differences as a factor in progressive development of world civilization and self-realization of individuals.
 - Promoting a positive attitude towards cultural differences that ensure human progress and contribute to the self-realization of individuality.
 - Creating conditions for the integration of learners into the culture of other nations.
 - Development of skills and abilities for productive interaction with representatives of different cultures.
 - Education in the spirit of peace.
 - Development of ethnic tolerance.
 - Formation of conscious positive values and orientations of the individual regarding cultural heritage.
 - Fostering respect for the history and culture of other nations.

- Creating a multicultural environment as a basis for interaction between individuals from different cultures.
- Overcoming prejudices and promoting tolerance, improving academic achievements of learners from minorities.
- Study, analysis, and evaluation of concepts from different cultures.
- Incorporating real communication situations into the educational process.
- Studying and understanding "universal" and "individual" characteristics of personality.
- Creating cases to promote democracy in foreign language learning.
- Incorporating problem-based learning approaches.

Undoubtedly, for faster progress in poly-/multicultural education, foreign language teachers and instructors can apply various pedagogical methods aimed at satisfying the needs of successful intercultural communication in class.

Conclusions and prospects for further research. Multiculturalism in teaching a foreign language refers to the incorporation of diverse cultural perspectives, experiences, and content into language instruction. It recognizes and values students' cultural backgrounds and promotes an inclusive and intercultural learning environment. Multiculturalism in teaching a foreign language, including cultural awareness alongside language proficiency (customs, traditions, history, literature, and arts of the target language's culture(s)), fosters understanding, respect, and appreciation for different cultural perspectives, promoting intercultural competence.

The formation of multiculturalism in teaching a foreign language is important for several reasons:

cultural understanding and empathy (gaining insights into the customs, traditions, values, and perspectives of the target language's culture(s) and as a result – breaking down stereotypes, fostering empathy, and encouraging respectful interactions with individuals from different cultural backgrounds; intercultural competence (enhancing students' ability to navigate and interact effectively with people from diverse cultures, equipping students with the skills needed to understand and interpret cultural nuances, adapting their communication styles, and demonstrating respect for cultural differences); language and culture connection (by exploring cultural practices, customs, literature, and history, providing a deeper context for language learning, gaining a more comprehensive understanding of the target language, enriching students' language proficiency and enabling them to communicate more effectively within cultural contexts); global citizenship (encouraging students to develop a sense of responsibility, empathy, and respect for people from diverse backgrounds, engaging in intercultural dialogue, and contributing positively to a diverse and inclusive world); critical thinking (exposing challenges ethnocentrism, expanding students' worldview, and encouraging them to question assumptions and biases, developing the ability to think critically and analyze information from multiple cultural sources).

Teaching multiculturalism in foreign languages in high education prepares students to navigate an interconnected world, appreciate cultural diversity, and contribute to a more inclusive and harmonious society. By embracing multiculturalism, language education becomes a powerful tool for promoting intercultural understanding and positive cross-cultural interactions.

Therefore, the teacher should take into account the development of learners' ability to "engage in group interaction, possess the linguistic and cultural vocabulary of the corresponding society". Modern learners note that they cannot live in today's world of communication without media platforms, ICT, and digital technologies. They have become the new norm for contemporary generations, especially for Generation Y and Z. Therefore, it becomes evident and necessary to communicate on social media platforms such as Facebook, Instagram, Twitter, LinkedIn, Telegram, Whatsapp, TikTok, and others. Learners can communicate with each other in different languages and adapt to any linguistic environment, attempting to understand and master foreign languages within a multilingual space. If necessary, they can reread comments, posts, and blogs, observing sentence structures, language units, and functional elements of foreign language speakers. They can encounter slang, phrasal verbs in context, vocabulary, and grammar that indicate specific language usage,

including abbreviations and unexpected words based on regular format and content. For example, abbreviations and acronyms can serve as a good information base for poly-/multicultural learning and teaching. Therefore, the academic language taught in schools and universities, which is rarely used in everyday communication by native and foreign language speakers, should be understood and used alongside modern ICT tools for foreign language learning in various spheres of life and academic activities. Monologues and dialogues on social media platforms play a significant role in real-time communication.

The system of developing intercultural competence does not end with the completion of an educational institution but continues throughout a person's life. Although the structural components of intercultural competence remain unchanged for each stage, in our view, different components become dominant in different age periods.

The purpose of the system of developing intercultural competence is to prepare highly educated individuals capable of creative activities, self-realization, and self-improvement in professional, social, and personal spheres of life. They should be free from negative ethnocultural stereotypes, adopt a global citizen's perspective, and have a sense of global responsibility for the fate of our planet. Intercultural competence has a complex structure, making the process of its formation challenging and time-consuming. It is impossible to confidently state that a person will fully develop intercultural competence. This is because culture is a multifaceted and dynamic phenomenon that constantly evolves and undergoes modifications, making it impossible to fully comprehend. Additionally, the ethnocultural environment can constantly change, requiring continuous learning about new and different ethnic cultures.

Список використаних джерел та літератури

1. Березюк О. Системний підхід до формування полікультурної компетентності майбутніх фахівців в сучасному освітньому просторі. *Професійна педагогічна освіта: системні дослідження*. 2015. С. 193–209. Режим доступу: <http://eprints.zu.edu.ua/18253/1/%D0%B1%D0%B5%D1%80%D0%B5%D0%B7%D1%8E%D0%BA.pdf> (дата звернення 18.01.2023)
2. Березюк О. Проблема формування етнокультурної компетентності в науковій літературі. *Інноваційні підходи до виховання студентської молоді у вищих навчальних закладах*. 2014. С. 278–285.
3. Дирда І. Розвиток полікультурної компетентності студентів-іноземців у процесі навчання української мови. *Science and education. A new dimension. Pedagogy and psychology*. 2018. №170. С.14–17.
4. Іваницька О., Редько С., Панченко А. Розвиток освітнього середовища закладів середньої освіти в умовах інтеграції в європейський простір освіти. *Освітологія*, 2016. №5, С. 94–99. Режим доступу: <https://doi.org/10.28925/2226-3012.2016.5.9499> (дата звернення 10.01.2023)
5. Кендзьор П. Основні засади організації полікультурного виховання в педагогічній системі школи. *Педагогічні науки: теорія, історія, інноваційні технології*. 2016. № 1. С. 213–220.
6. Ушакова Н. Концепція мовної підготовки іноземців у ВНЗ України. *Викладання мов у вищих навчальних закладах освіти. Міжпредметні зв'язки*. 2011. Вип.19. С. 136–146.
7. Chaika O., Savytska I., Sharmanova N., Zakrenytska L. Poly- and/or multiculturalism of future teachers in foreign language instruction: methodological facet. *Wisdom*, 2021. 4(20). С. 126–138. Режим доступу: <https://doi.org/10.24234/wisdom.v20i4.583>. (дата звернення 17.01.2023).
8. Gołębiowski B. About forms of modern regionalism. *Profile*. № 3. 1970. S. 17
9. Konieczka-Śliwińska D. Place and role of regional education in higher grades of secondary school. *Historic and civic education in secondary school*. Toruń. 2003. S. 378–388.
10. Sowa-Behtane E. Akademia Ignatianum w Krakowie Wielokulturowe przedszkole/wielokulturowa szkoła jako idealna przestrzeń dla edukacji międzykulturowej (na przykładzie przedszkoli i szkół krakowskich). *Pedagogika Przeszkolna i Wczesnoszkolna*. Vol.6. 2018. S. 105–114
11. Vlasenko O. Organizational aspects of involving students of high school in governance of civic society: citizenship education policy brief. *Вісник Житомирського державного університету імені Івана Франка. Педагогічні науки*. 2020. Вип. 4(103). С. 28–34

References (translated & transliterated)

1. Berezyuk, O. (2015). Systemnyi pidkhdid do formuvannia polikulturnoi kompetentnosti maibutnikh fakhivtsiv v suchasnomu osvithomu prostori [A systematic approach to the formation of multicultural competence of future specialists in the modern educational space]. *Profesiina pedahohichna osvita: systemni doslidzhennia [Professional pedagogical education: systemic research]*. 193–209. Rezhym dostupu: <http://eprints.zu.edu.ua/18253/1/%D0%B1%D0%B5%D1%80%D0%B5%D0%B7%D1%8E%D0%BA.pdf> [In Ukrainian].
2. Berezyuk, O. (2014). Problema formuvannia etnokulturnoi kompetentnosti v naukovi literaturi [The problem of ethno-cultural competence formation in the scientific literature]. *Innovatsiini pidkhody do vykhovannia studentskoi molodi u vyshchyykh navchalnykh zakladakh [Innovative approaches to the education of students in higher education institutions]*. 278–285. [In Ukrainian].
3. Dyrda, I. (2018). Rozvytok polikulturnoi kompetentnosti studentiv-inozemtsiv u protsesi navchannia ukraïnskoi movy [Development of multicultural competence of foreign students in the process of teaching Ukrainian]. *Science and education. A new dimension. Pedagogy and psychology*. 170. 14–17. [In Ukrainian].
4. Ivanitska, O., Redko, S., Panchenko, A. (2016). Rozvytok osvithoho seredovyscha zakladiv serednoi osvity v umovakh intehratsii v yevropeïskyi prostir osvity [Development of the educational environment of secondary education institutions in the context of integration into the European education area]. *Osvitolohiia [Education]*. 5, 94–99. Rezhym dostupu: <https://doi.org/10.28925/2226-3012.2016.5.9499> [In Ukrainian].
5. Kendzior, P. (2016). Osnovni zasady orhanizatsii polikulturnoho vykhovannia v pedahohichnii systemi shkoly [The basic principles of organising multicultural education in the pedagogical system of the school]. *Pedahohichni nauky: teoriia, istoriia, innovatsiini tekhnolohii [Pedagogical sciences: theory, history, innovative technologies]*. 1. 213–220. [In Ukrainian].
6. Ushakova, N. (2011). Kontseptsiiia movnoi pidhotovky inozemtsiv u VNZ Ukrainy [The concept of language training for foreigners in Ukrainian universities]. *Vykladannia mov u vyshchyykh navchalnykh zakladakh osvity [Teaching languages in higher education institutions. Interdisciplinary connections]*. 19. 136–146. [In Ukrainian].
7. Chaika, O., Savytska, I., Sharmanova, N., Zakrenytska, L. (2021). Poly- and/or multiculturalism of future teachers in foreign language instruction: methodological facet. *Wisdom*. 4(20), 126–138. Rezhym dostupu: <https://doi.org/10.24234/wisdom.v20i4.583>. [In Ukrainian].
8. Gołębiowski, B. (1970). About forms of modern regionalism. *Profile*. №3. 1970. 17 [In Polish].
9. Konieczka-Śliwińska, D. (2003). Place and role of regional education in higher grades of secondary school. *Historic and civic education in secondary school*. Toruń. 2003. 378–388. [In Polish].
10. Sowa-Behtane, E. (2018). Akademia Ignatianum w Krakowie Wielokulturowe przedszkole/wielokulturowa szkoła jako idealna przestrzeń dla edukacji międzykulturowej (na przykładzie przedszkoli i szkół krakowskich). *Pedagogika Przedszkolna i Wczesnoszkolna*. Vol.6. 105–114 [In Polish].
11. Vlasenko, O. (2020). Organizational aspects of involving students of high school in governance of civic society: citizenship education policy brief. *Visnyk Zhytomyrskoho derzhavnoho universytetu imeni Ivana Franka. Pedahohichni nauky [Bulletin of Zhytomyr Ivan Franko State University. Pedagogical sciences]*. 4(103). 28–34 [In English].

Статтю отримано 02.02.2023 року.

Прийнято до друку 02.03.2023 року.