

## MULTICULTURAL FOREIGN LANGUAGE TEACHING OF FUTURE LAWYERS

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*Abstract.* The article aims to study multiculturalism as a modern reality and implement this theoretical knowledge into the process of foreign language teaching of future lawyers. Appeal to philosophy and culturology makes it possible to see the deeper truth about upbringing and teaching as multi-ethnic phenomena, identify effective strategies of multicultural foreign language teaching. The authors of the article consider the process of foreign language teaching of non-linguistic higher school students from the aspect of developing their professional competences in close contact with foreign peers in international groupwork providing the acknowledgment of pluralism and equivalence of customs and beliefs represented in the academic community of different countries. The notions of multicultural and intercultural education are separated as the first deals with the ideas of humanism and diversity of people on our planet and the second – with interethnic relations. Both ideas are combined in this research to strengthen the course of English language teaching to students – future lawyers with practices of real interaction with representatives of law departments of foreign universities. The combination of the dialogue approach (communication with partners on cultural differences in legal sphere), the competence-based approach (getting skilled in finding out information on solving legal issues taking into account ethnic and national aspects of a certain country), and the socio-psychological approach (developing socio-oriented and value-oriented predispositions, communicative and empathic skills) proves to be effective to implement the elaborated procedure of professional interaction between students in international groups. The methodological procedure suggested by the authors contains culturally enriched topics within legal sphere, the work on each is based on three main components: material study, whole group communication and focused project-oriented communication in pairs or mini-groups. The results show that students – future international lawyers start understanding that some seemingly dead end situations may be regarded from different positive perspectives due to international interaction and taking into account interethnic characteristics of the problem. The contribution of each author in this research is the following: N. Sergeeva – 30%, S. Tayurskaya – 70%.

*Keywords:* multiculturalism; multicultural education; intercultural education; foreign language teaching (FLT) methodology; principles of multicultural foreign language teaching; cultural diversity.

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## МУЛЬТИКУЛЬТУРНОЕ ОБУЧЕНИЕ ИНОСТРАННОМУ ЯЗЫКУ БУДУЩИХ ЮРИСТОВ

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*А н н о т а ц и я .* Целью написания данной статьи является изучение идеи мультикультурализма как современной реалии и внедрения этих теоретических знаний в процесс обучения иностранному языку будущих юристов. Обращение к философии и культурологии позволяет глубже осознать воспитание и обучение как многоэтнические феномены, выявить эффективные стратегии мультикультурного иноязычного образования. Авторы статьи рассматривают процесс обучения иностранному языку студентов неязыкового вуза с позиции развития профессиональных компетенций в тесном контакте с зарубежными студентами в междуна-

родных группах, обеспечивая понимание существования плюрализма и равноценности традиций и убеждений, имеющих место в университетских сообществах разных стран. Разводятся понятия мультикультурного и межкультурного образования: первое имеет отношение к идеям гуманизма и многообразия среди людей на планете, второе – к межэтническим отношениям. Обе идеи соединились в данном исследовании для усиления курса обучения английскому языку будущих юристов посредством внедрения практик взаимодействия с представителями юридических факультетов зарубежных университетов. Комбинация диалогического (коммуникация с партнерами по вопросам культурных различий в юридической сфере), компетентностного (развитие умений получения информации для решения юридических вопросов, учитывая этнические и национальные аспекты определенной страны) и социально-психологического (развитие социально-ориентированных и ценностно-ориентированных предрасположенностей, коммуникативных и эмпатических способностей) подходов доказала свою эффективность при внедрении разработанной процедуры профессионального взаимодействия между студентами в международных группах. Технология обучения, предложенная авторами, включает темы из сферы юриспруденции, обогащенные культурной информацией, работа над каждой из которых основана на трех компонентах: изучение материала, групповая коммуникация и сфокусированная на совместном проекте коммуникация в парах или мини-группах. Результаты показывают, что студенты – будущие международные юристы стали понимать, что к кажущимся нерешаемыми ситуациям можно найти конструктивный подход посредством международного взаимодействия и учитывая межэтнические характеристики проблемы.

Доля участия в данном исследовании: Н. Н. Сергеевой – 30%; С. Н. Таюрской – 70%.

*Ключевые слова:* мультикультурализм; мультикультурное образование; межкультурное образование; методика обучения иностранным языкам; принципы мультикультурного иноязычного образования; культурное разнообразие.

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**Introduction.** Beginning with the 60s of the 20<sup>th</sup> century the geopolitics witnessed a sequence of global cataclysms unknown to previous history which resulted in mass global migration. Step by step nation-states were continuously broken up along their republics' borders, and their traditional geopolitical boundaries were refashioned. Simultaneously, multinational and transnational organizations were made up actually leaving no mono-ethnic states on the modern political map of the globe. All around the world, nations are transforming into multicultural, ethnically heterogeneous cosmopolitan societies. These conditions develop the principles of socio-cultural integration policy of immigrants. It began to be considered as a tool contributing to the mutual enrichment of cultures and the construction of a harmonious society. The multiculturalism practice is not obviously an unconditional recognition of cultural diversification, but in some way a consensus between the dominant majority represented by the state and ethnic minorities, who are indigene or migrated from other communities.

These are the main processes that predetermined the emergence of multiculturalism as a political and cultural concept. Recently, the scientists in Canada, the United States,

Great Britain, Germany, France, Australia, New Zealand and some African countries have increasingly attached their attention to multicultural research in different scientific fields. All in all, philosophical knowledge organized and logically formed the essence of multicultural normative theory into a socio-cultural reality and political doctrine.

Unlike with previous generations, diversity and multiculturalism are engrained in the lives of today's adolescence. Within their culturally varying urban settings, juveniles from dissimilar backgrounds now habitually meet with one another in their everyday lives and negotiate and contest ways of living together and sharing communal space. Without doubt, teachers are to be mediators in young people's work of designing strategies for producing, disrupting and living well with their difference [Stenishcheva 2020: 38].

That is why in our research we reconsider the process of foreign language teaching from the position of multiculturalism which gives an opportunity to shape polycultural linguistic competence of students, develop their competences in the sphere of intercultural interaction which they will be able to apply while working in multicultural groups acknowledging cultural pluralism and equivalence of beliefs and cus-

toms, accepting social diversity as resource for life-long self-education.

**The change of the vision of FL teachers to the issues of cultural diversity.** It is significant that multiculturalism appears as a new trend in the Western philosophy within the framework of the open discussions between two methods of cognition – liberalism and communitarianism. Logic and critical analysis of philosophical thinking tried to justify and synthesize cultural diversity and the desire for unification into an integral concept [Volkova 2008]. The value of epistemological disputes is that they lead to such a multicultural approach in education as the acceptance of justice, the common benefit, freedom and equality.

The generally recognized founder of the theory of multiculturalism in foreign philosophy is the Canadian philosopher Charles Margrave Taylor. He theorized on issues of political and social philosophy, the history of philosophy. The “policy of acceptance” is a key concept and the starting point of Taylor’s theory of multiculturalism. According to the thesis under discussion, the “cultural diversity” that exists in every society is not subject to any political, legislative, or any other coordination and should be recognized *a priori* [cit. ex Borisov 2001: 121–125]. Acceptance and respect for diverse ethnic cultures is the primary basis of a beneficial dialogue of civilizations, contributing to the universalization of human essence; and at the global level, it adds to the integrity of the state and the preservation of traditional moral foundations of society. In modern researches multiculturalism is defined as a complex of diverse development processes, during which many cultures are revealed as opposed to a single national culture [Sakharova 2010].

In International Interdisciplinary Encyclopedic Dictionary, *multiculturalism* is defined as 1) “multicultural situation, cultural diversity, cultural, linguistic and confessional mosaic of the population of the state”; and 2) “state policy aimed at encouragement and legal defend of multiculturalism, as well as at the theoretical and ideological justification of such a policy” [Глобалистика...]. The dictionary offers a different, in comparison with the above ones, interpretation of the philosophical foundations of the theories related to multiculturalism and traces their emergence to the end of the 19<sup>th</sup> century. It is argued that the initial provisions of the concept of our interest were formulated in

the works of representatives of pragmatism – C. S. Pierce, W. James, J. Santayana, J. Dewey and W. E. B. Dubois. These philosophers theorized much on the problems of pluralism, multicultural society and humanism.

Introduction of multiculturalism into the education systems of the USA, Canada, Australia, the United Kingdom, the Netherlands, Germany, etc. is also dated these years.

In general, the western scientists recognize the problem of multiculturalism as insufficiently studied. N. Prostakishina following the views of R. Bernstein, an American liberal historian and publicist, writes that multiculturalism is definitely an indefinite concept [Prostakishina 2014: 306].

On the background of statements by the western politicians about the crisis, and sometimes the collapse of the policy of multiculturalism, a new wave of interest in understanding discourse in philosophy, politics, and ideology has actually commenced. Thus, the conceptually reconstructed hypothesis of Russian polyculturalism and foreign multiculturalism shifts the focus of the study to a close connection between all ethnic groups that live in the same society.

It should be noted that unlike foreign multiculturalism, Russian polyculturalism grew up on the ideas of internationalism and patriotism. The latter works sometimes as a factor restraining intercultural communication. This may be the reason that not all the teachers of foreign languages in Russia understand the necessity of multicultural approach in education and mostly dwell upon the form and correctness of the language rather than the diversity of cultures and intercultural communicative interaction skills.

**The definition and principles of multicultural education.** The philosophical concept organizes social perception and sets up a constructive pedagogical behavior in the ideological system of multicultural education. L. L. Suprunova, M. A. Shaykhov, referring to the concept of “multicultural education”, noted that its evolution is predetermined not only by the historical and socio-cultural preconditions of the new time, but comes from the traditions of philosophy, pedagogy and psychology [Suprunova 2013]. The questions of the development of learner’s personality in a multicultural environment were raised in the works of A. Disterveg, I. L. Pestalozzi, J. A. Comenius

[Shaikhov 2012]. The postulates of the great Czech humanist thinker J. A. Comenius about the common origin and purpose of “everyone who was destined to be born a human being” justify the developed program “Panpedia” about universal education and upbringing: “... so that in the end the entire human race comes to culture regardless of age, class, gender and nationality” [Comenius 1982: 384]. On the pages of Panpedia, J. A. Comenius also said that it is necessary to enlighten most barbaric peoples in order to get rid of the darkness of their barbarism, because they are part of the human race and of the whole world. The ability to culture is endowed not only with all peoples, but also with each individual tribe [Comenius 1982: 403].

A. N. Djurinsky notes that for a multicultural, ethnically diversified world and separate nations, taking into account the factors of multiculturalism and poly-ethnicity becomes a priority pedagogical task. The positive resolution of this problem will be a significant prerequisite for the democratization of public life, education and training. In his numerous works devoted to multiculturalism, the scientist emphasizes the exceptional role of education and training in overcoming possible interethnic conflicts. A. N. Djurinsky calls the isolation of culturally distinct communities, interethnic hostility and clashes as negative results of a combination of social factors. In multinational groups total xenophobia, ignoring multiculturalism and poly-ethnicity in the upbringing and training are considered especially unfavorable factors. “Not drawing lessons from this for the education system means turning a blind eye to the growing and imminent danger of a social explosion” [Djurinsky 2008].

The topical question of constructing conditions for stability and protection of personal and collective identity and cultural sustainability, which are the traits of multiculturalism, has been enhanced in international societies in the beginning of the XXI century. Dynamic demographic processes and constant changes in socio-political lifeforms, general confusion and genuine people’s separation due to some global disasters have stimulated the predicament. To approach the issue constructively and comprehensively, we addressed the sources, highlighting the subject matter in foreign countries because the idea of multiculturalism has been put forward mostly in the developed western countries, which have encountered ever since sig-

nificant immigration inflow.

Investigating *multiculturalism* and *multicultural education*, we also studied geopolitical tragedies of the XX and XXI centuries, the etymology of *multiculturalism* concept, demonstration of multiculturalism as a social movement, conception trend, ideology, and pedagogy. Knowledge and experience in the line of creative tactic of preparing youths to live in poly-ethnic environment can prove to become a solid resource of poly-cultural education ideas.

In modern foreign pedagogy, J. Banks is considered a pioneer and one of the founders of the discipline “multicultural education”. Studying the specifics of the relationship of the US residents who have full or partial descent from Africans belonged to the Black race with representatives of other races, and later considering the development of the situation of ethnic minorities living together with each other, the scientist built a theory of education for a multicultural society. J. Banks has also comprehensively developed the structure and models of multicultural education, which are quite applicable not only in the United States, but also in other countries with a multiethnic population. In the most generalized form, it can be formulated that J. Banks’s multicultural education outlines the formation of a national community in a multinational society, and multicultural education itself is the formation of “knowledge, attitudes, skills necessary to function in a different cultural environment (diverse cultural settings)” [Banks 2001: 22–28]. But this is only one of many approaches to define the concept and principles of multicultural education. We have to state that at the moment there is no unified understanding of the phenomenon of multiculturalism in education, but due to the given above analysis it is evident that a large number of authors justify this as a teaching approach.

The followers of J. Banks’s multicultural ideas in education are American and Canadian teachers R. Barnhardt, K. Bennett, J. Bailey, D. Gollnik, K. Grant, W. Gudikunst, E. Jackson, Ya. Kim, D. Ravich, P. Shin, J. Gummins, J. Gay, A. Fleras, J. Elliot, etc. Among most famous modern theorists of multicultural education in the USA K. Grant, P. Young, P. Shin, D. Gollinik, M. Gomez, K. Sleeter can be named. Canadian supporters of multicultural education and upbringing are represented by

A. Fleurance, J. Elliot, M. Ashworth, J. V. Barry, D. S. Conner, P. Gorsky, M. Ledoux, M. Lupul, K. A. McLeod, K. Moodley, S. V. Morris, J. Porter, R. J. Samuda, D. Taylo, S. Tator. Australian scientists M. Carray, B. Elaskay, T. S. Elliott, J. Marshall, R. Morginson, J. M. Moody, J. Sachs, R. Sykes, J. J. Smolich, R. Taft, J. Wood also made a significant contribution to the development of the concepts of education and upbringing in a multinational environment. The issues of multicultural education are in the focus of attention of a number of Western European pedagogues – N. M. Gordon, J. Lynch represent Great Britain; O. Anweiler, S. Luchtenberg are Germans.

In the International Encyclopedia on Education, multicultural education is defined as the knowledge of other cultures, the understanding of differences and similarities, universal and unique in cultures, traditions, lifestyle, the formation of an axiological judgment about the diversity of cultures and their native speakers [International Encyclopedia... 2009].

The main postulate of multiculturalism is the recognition of the intrinsic value of the cultural diversity of the country (region, the whole world) and the fundamental inadmissibility of ranking cultures according to the principle of “lowest – highest”, “main – secondary” [Galinskaya 2012].

It is not difficult to recognize the existing interethnic distinctive features, but there is a serious problem in the constructive development of intercultural education in the direction of transforming society. In order to be successful in this we are to turn to the idea of intercultural education as a political movement aimed at achieving justice, equality and accessibility of education to everyone, rather than perceiving it only as a cultural exchange. There is no solution among scientists concerning how to call this type of education – multicultural or intercultural. According to I. Balitskaya, multicultural education in Russian studies focuses on the training of an individual rather than on an analysis of the functioning of various societies and communities. The scientist considers “intercultural education” as a synonym for “multicultural education”, and the learning process as a joint reproduction of intercultural and multicultural education [Balitskaya 2012: 19].

In order to prevent the degeneration of the idea of multicultural education into a ran-

dom slogan, and even more ordinarily interpreted, teachers need to have knowledge of modern innovative pedagogical approaches of intercultural and multicultural education.

So, the concepts of *multiculturalism* in education may be united into a number of characteristics:

- multicultural education as a moral idea of implementing a common democratic pedagogical strategy in a multiethnic academic environment, a social value, the philosophy of humanism. As far as the essence of pedagogical multiculturalism is concerned, it is necessary to dwell in more detail on the humane origins of this concept. A number of scientists consider the principle of *multiculturalism* as one of the aspects of liberal education, since it is based on the humanistic idea that there is no good or bad culture. All cultures are different in content, and the message of each is determined by individuals. The multiethnic culture of the multinational Western society is represented by various elements – ethnic cultures, this fact makes it the universal property and wealth of the people living on the same territory. The national culture of every single multinational state is the product of the historical process of mutual enrichment and interpenetration of ethnic cultures. Being humanistic in nature, the principle of multiculturalism undoubtedly contributes to the democratization of society, all its institutions and the processes taking place in it. In this discourse, scientists interpret multiculturalism in education as the genesis of respect for ethnic and cultural values, the development of effective intercultural and interethnic communication, the evolution of socio-cultural mobility and flexibility, the formation of cultural identification and the advancement of national consent. L. S. Miller emphasizes that in the light of these essential characteristics of the phenomenon of multiculturalism, education is understood as the process of mastering ethnic, national and world culture by the younger generation for spiritual enrichment, the development of planetary consciousness, the formation of readiness and ability to live in a multicultural poly-ethnic environment, represented by a system of cultural values [Miller 2008];

- multicultural education as a reform movement for the institutionalization of the multicultural component in education. It is no secret that many Western politicians have proclaimed the collapse of multiculturalism at the

present stage. (In 2010 the leaders of Germany, the UK, and France declared failure to multiculturalism.) Indeed, the policy of multiculturalism is experiencing a crisis: in the Western countries and in North America, the titular nations treat the recognition of the culture of small ethnic groups as a threat to their identity. On the other hand, more and more immigrants come against assimilation, reject host country law, and riot on every possible occasion. All of these things cause outbreaks of nationalism. In reality, the emerging phenomenon of “cultural diversity” should be regarded not as a simple sum of cultures, but as a qualitatively different multiple identity. Ethno-cultural diversity sets the basis for combining opposite and dissimilar experiences, thanks to which the country can become a society capable of interaction and mutual enrichment.

The multiethnic academic societies of modern Russian universities pose a problem for university foreign language tutors: how to organize the educational process so that intensive interethnic contacts and intercultural life activities contribute to high-quality and effective teaching of a linguistic discipline. The solution to this problem is the actualization of multicultural foreign language teaching. Multicultural teaching of a foreign language to students is understood as a process of developing multicultural foreign language competence and other professionally significant competences of multicultural interaction in a broad social reality and in the field of the profession. The requisite conditions of training is cooperation of representatives of various micro-cultural groups, cultural pluralism, recognition of the equivalence of all cultures represented in an academic community, with an attitude of conscious regard of the diversity of society as a resource for self-education.

The critical essence of multicultural teaching of a foreign language will be the development of the teaching process from the study of different texts and materials in a foreign language of cultural content to cooperation in multicultural groups in order to carry out educational tasks and personality or character building activities at the foreign language lessons.

Further, it is worth noting that for a long period of time, politicians and scientists have been discussing in what way education should be revised so that it takes into account the interests of migrants and indigenous people

on the one hand, and the dominant nation on the other. It is necessary to recognize the fact that the current trend observed in educational institutions towards the implementation of individual author's educational courses does not contribute to the development of a multicultural pedagogical policy that takes into account the needs of each of the parties. Obviously, there is an understanding that it is necessary to emphasize not the cultural specifics of the content of training, but to look for new educational strategies and tactics.

Multicultural education, which is changing in the discourse of migration processes, becomes not so much the teaching of a new subject, but rather the teaching of a different type within the framework of an already existing set of subjects and programs.

In total, the model of schooling reform takes shape of the following system: at the first level, the content of education is transformed; at the second stage, training strategies and tactics are improved; at the third stage, the forms and methods of interaction between education systems and institutions are optimized [Zhukova 2016].

The idea of multicultural education and movement for the reform of the entire education system should result in the provision of equal academic opportunities for different categories of students [Bessarabova 2008]. Since the early 1980s, after accepting the first waves of migration, most European countries have focused on reforming their education systems; the process continues up to the present. We are talking about creating a completely new multicultural education system in which students belonging to various “racial, ethnic, linguistic and cultural groups had equal access to educational services, thereby receiving matching opportunities to achieve academic success” [Banks 1993: 228]. Multicultural education supports ethnic, racial, linguistic, religious pluralism. During the years of reforms, a huge number of new specialties and applied programs of university training have appeared.

At the same time, there has been a revival of interest in the problem of “lifelong learning” and the creation of a system of “continuing education”. Another important factor influencing education policy since the end of the XX<sup>th</sup> century was the transition of developed countries from an industrial to a post-industrial model of progress, which at the beginning of the XXI<sup>st</sup>

century took the form of a knowledge economy, in which knowledge and expertise become the main productive force. Multicultural education promotes democratic principles of social justice based on the provisions of critical pedagogy, innovative knowledge, reflection and the promotion of social changes [Bessarabova 2008].

Researching materials with the purpose of writing the text of this article we analyzed theoretical and scientific literature on the problems of multiculturalism and multicultural education and of definitions given to the notion of multicultural education. According to the view of E. A. Nechaeva, the most common approaches to understanding the essence of multicultural education are the following:

- an acculturation approach. Adherents of this constructive principle understand multicultural education as the process of mastering ethnic, national and world culture for the purpose of personal enrichment, the development of planetary consciousness, the formation of readiness and ability to live in a multicultural poly-ethnic environment;

- a dialogue approach is based on the ideas of openness, polylogue of cultures, cultural pluralism. The development of the ideas of the dialogue approach is possible provided that visitors strictly observe certain cultural traditions of the host country; and the dominant nation accepts immigrants rejecting extremism, national and cultural intolerance;

- a conflict-oriented approach. The proponents of this strategy of multicultural education research determine the formation of a student's conflict competence as their subject matter;

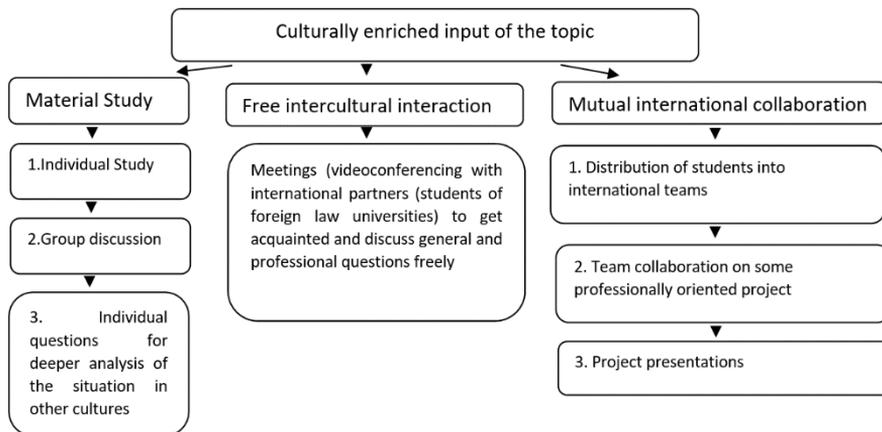
- a competence-based approach, in which multiculturalism is considered not only from the position of professionalism, but also as a key component of the educational result;

- a socio-psychological approach is supported by the concept of anti-racist education, and its distinctive attributes are the consideration of multicultural education as a system of methods for the formation of certain socio-oriented and value-oriented predispositions,

communicative and empathic skills.

**Methodology of the research.** In order to implement the mentioned above principles of multicultural education in foreign language teaching we decided to find what recommendations are proposed by different scientists. Effective ways and practical solutions to the problems of multicultural education are suggested by A. Syrodeeva: peaceful and profitable interaction of different cultures; enriching and expanding each student's view of the world, freeing it from xenophobia and stereotypes in relation to people of other description; developing skills for producing a constructive dialogue; empathy, complicity, acceptability and respect for otherness [Syrodeeva 2001: 5–6]. D. Starkova and E. Rogova in their research mention the dead end situation in communication between students of different countries [Starkova 2020: 115]. It happens when representatives have opposite opinion about some issue. It may be a question connected with religion or other cultural phenomena at the invisible layers of the so called cultural "iceberg". In such situations the support of a teacher is very valuable who may prompt either to smoothly change the topic or promise to think on the issues later, to persuade students not to be persistent and impose their opinion on others but to learn to accept another vision and ways of life. This will help students find conflictless ways out of such situation.

Thus the foreign language course with the focus on multicultural component as introduced in the Ural State Law University to provide students with deeper knowledge of cultural traditions of English language native speakers and other cultures where English serves as a lingua franca. The students of different specialization can be taught within this program: International Law, Foreign Trade and Customs Law, International Business Law, etc. Topic of the course correlate with typical professional communicative situations and the process of teaching it is subject to the following structure:



**Fig. 1. Procedure of multicultural approach in teaching a foreign language**

This procedure is to be realized on the basis of a combination of three approaches described above: the dialogue approach (communication with partners on cultural differences in legal spheres) plus the competence-based approach (getting skilled in finding out information on solving legal issues taking into account ethnic and national aspects of a certain country), and the socio-psychological approach (developing socio-oriented and value-oriented predispositions, communicative and empathic skills).

During the implementation of the foreign language course with the focus on multicultural component students are communicating professionally and producing international projects on different issues such as the work of the International Court of Justice or the Human Rights Council, rights of minorities and even arms control instruments, regarding different ways of lowering down geopolitical tensions. This practice proved to be very motivational for future international lawyers as they themselves notice that their attitude to many questions and topics has changed from entirely dead end to seeing the different positive approaches to the situations.

**Conclusion.** The scientific novelty of the summarized outcome is that our interested readers from among teachers of foreign languages at different levels of education are furnished with heuristic resource of approaches to intercultural education and upbringing of the youths. It is essential for them as diversity and

multiculturalism are engrained in their lives today due to Internet communication and a vast number of opportunities of online and offline mobility. Teachers are to provide students with strategies for living well with their own peculiarities and other people differences.

Defining the concept of multicultural foreign language education on the recognition of social, political and economic realities of culturally diverse and complex human interaction, we are also to take into account cultural, racial, gender, religious, class affiliation in the educational process. Effective way of providing multicultural principles in foreign language teaching is to organize regular interaction with real representatives of other cultures; to enrich and expand each student's view of the world, freeing it from xenophobia and stereotypes in relation to people of other description; to develop skills for producing a constructive dialogue; to cultivate empathy, complicity, acceptability and respect for otherness.

These provisions were implemented in multicultural foreign language teaching in the Ural State Law University and proved to be resultative as the future lawyers demonstrated higher levels of acceptability and empathy to cultural discrepancies after the course with the focus on multicultural component where students got deeper familiarization with cultural traditions of English language native speakers and of other countries where English serves and a lingua franca.

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