Formation of Multiculturalism via Phraseology

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ABSTRACT: The article considers aspects for formation, education, cultivation and fostering multiculturalism as opposed to polyculturalism in national and international classrooms, as well as in intercultural communication. The development of polycultural and multicultural aspects in the educational and life settings provides access to the study of language units, including the most presentable part of the universal cultural fund - the phraseological composition of national languages. Under the new approaches, both the areas seek to reveal the similarities and differences in the ways of how the language of culture gets absorbed into a language. The paper describes the main theoretical approaches to understanding the importance of multiculturalism in the light of intercultural communication and identifies cultural layers in the formation of mindsets (mentality) of the peoples globally and relevant linguistic representations (pictures) of the world by means of phraseology (idiomacy). The research findings underline the importance of phraseology (idiomacy) as an expression of national culture to present the translation aspect of the processes of poly- and/or multicultural communication in international classrooms. The languages used for the purposes of the study are Ukrainian, Russian, English, German, and French. A good number of dictionaries used allowed for samplings of populations as the research methodology. Given many aspects of analysis connected with formation of multiculturalism as opposed to polyculturalism, it is found that multicultural orientation in mastering phraseology aims mainly at diachronic and synchronous planes to identify cultural layers in the formation of linguistic (phraseological) representations / picture of the world. In the process of forming multiculturalism, such a phraseological layer as non-equivalent phraseology needs special attention. One of the most effective ways to master this type of phraseological units is the method of comparison, widely used for semantic analysis of phraseology, which is carried out by comparing its meaning with the lexical meaning of words of homonymous free combination. The effectiveness of semantization of phraseology unknown or incomprehensible to communicators is achieved by using similes and the method of comparison.

KEYWORDS: Multiculturalism, Polyculturalism, Polylingualism, Phraseology, Phraseme.

INTRODUCTION

One of the most current trends in modern linguistics is the study of linguistic phenomena in their relationship to culture, which leads to the further foci of formation and cultivation of polyculturalism and multiculturalism in international classrooms, in particular. The development of polycultural and multicultural aspects in the educational and life settings provides access to the study of language units, including the most presentable part of the universal cultural fund - the phraseological composition of national languages. Under the new approaches, both of these areas seek to reveal the similarities and differences in the ways of how the language of culture gets absorbed into a language. These processes become noticeable and evident with the phrases of culturally important information.

The purpose of the study links to the formation of multiculturalism in national and international classrooms with the help of the phraseological fund of national languages, with the students who intend to make into foreign language instructors in the future and specialize in not only teaching foreign languages, but also languages of specific purposes (LSP). In accordance with the research purpose, it is distinguished to follow the following objectives:

1) To reveal the main theoretical approaches to understanding the importance of multiculturalism in the light of intercultural communication;

2) To identify cultural layers in the formation of mindsets (mentality) of the peoples and relevant linguistic representations (pictures) of the world by means of phraseology (idiomacy);

3) To find out the importance of phraseology (idiomacy) as an expression of national culture to present the translation aspect of the processes of multicultural communication in international classrooms.

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Intercultural communication is a complex structural phenomenon that is the subject of analysis by representatives of different fields of knowledge: (i) linguists [28; 12; 11; 29], (ii) culturologists [20], (iii) philosophers [4; Fedotova; 25; 30], (iv) sociologists [Omelko17], (v) language instructors as foreign language teachers (including teaching languages for specific purposes, or LSP as abbreviated) and teachers in general [3; 10; 22; 26], and others.

Assimilation of multiculturalism presupposes acquaintance with such a national-cultural layer as phraseology (idiomacy), and this appeals to the philosophy of language and culturology, presentation of the cultural component, which became an accumulator of extralinguistic information during the long development of an ethnic group. This is the way how the cultural memory of native speakers is formed. The cultural component of language at the level of phraseology (idiomacy) to some extent fixes the culture of each nation as a native speaker, as the phraseological fund contains in its semantics nationally marked, ethnocultural and linguistic-cultural components. The discussed shapes the methodological basis for the study of phraseology (idiomacy) in terms of multiculturalism and intercultural interaction in international classrooms.

METHODOLOGY

As regards the research methodology, accounting for the nature of the paper, in the course of the study the following methods and techniques were used:

(i)   The analysis of scientific literature - to describe the theoretical and conceptual frameworks of the study in the area of phraseology, the aspects of poly-/ multicultural communication in international classrooms;

(ii)   Synthesis - used in general theoretical and applied aspects of translation studies;

(iii)   Descriptive method – to select phraseological units in the aspect of the research topic;

(iv)   Comparative method – to compare the phraseological funds of different languages.

The following dictionaries and books made source for the samplings in relevant languages under study:

- The Dictionary of Ukrainian phraseologisms edited by Bilonozhenko,
- The English to Ukrainian phraseological dictionary by Barantsev,
- Wisdom Folklore to Wisdom International, a book of proverbs, sayings, clichés and language patterns in the nine languages,
- Dictionary of foreign set expressions and words by Babkin and Shendetsov,
- Selected proverbs and sayings in five languages, by Bihun,
- Proverbs and sayings in six languages, by Bihun,
- The French proverbs and sayings, by Shpak,
- The Multicultural Dictionary of Proverbs, by Harold V. Cordry
- Cambridge Advanced Leaner's Dictionary, edited by Colin McIntosh.
- Ukrainian to Russian and Russian to Ukrainian phraseological dictionary, by Oliynyk and Sydorenko,
- Phraseologie. Eine Einführung am Beispiel des Deutschen, by H. Burger
- Anti-proverbs of the Russian people, by Walter and Mokienko.

LITERATURE REVIEW

In philosophical research, intercultural interaction is defined as a complex contradictory and ambivalent characteristic of modernity, which Bushkova (2001) determines as a combination of many components and thus, this complex depends on the influence of a number of systemic factors, in particular: socio-political, ideological-axiological, historical-hereditary, cultural-civilizational, stereotypical, etc. [4, p. 5].

Today a transition from disparate countries and peoples to the history of mankind as a whole is becoming more and more visible. Analyzing the socio-philosophical problems of the current days, Shashkova (2011) emphasizes that modern society is characterized by openness, high dynamism and a free combination of equal and independent partnerships. It is this combination that lays the foundations of a multicultural interdependent transitive world [25, p. 123–28].

Despite all the diversity of cultures, researchers see the world as a whole, so in the context of globalization it is about polyculturalism rather than multiculturalism in a variety of sources, literature, music, and art, a few to mention. However, researchers turn to issues of multiculturalism and intercultural interaction in overcoming intercultural barriers and solving common global problems in a more growing polycultural community.

Language is the main tool of intercultural communication, it reflects the features and differences of national and cultural communities. Therefore, the units and means of language allow us to optimally establish a dialogue between representatives of different cultures. This is the opinion of Kosmeda, and the known Ukrainian linguist defines intercultural communication as a phenomenon that covers a range of phenomena related to the comparison and interaction of cultures [12, p. 126-132].

By studying the problem of overcoming differences in the process of interaction of cultures, scientists warn of the desire to dominate a culture (and hence language), the desire to impose themselves on other, so-called less developed cultures, which can lead to conflicts of various types. Accordingly, following the discussion of the Slavonic philosophers at the round table to share their

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knowledge, opinions and arguments as to the unitedness and unity of the global world and rich variety of cultures, it is emphasized that the development of a global human society can lead to a reduction in cultural diversity [30, p. 3–33].

In this regard, it should be underlined that in the course of intercultural communication "one may observe the processes of formation and development of the personality as a social individual, who constantly engages as becomes active in globalizing interaction and rises above the national framework, however, remains its carrier" [5, p. 812]. Moreover, following the idea of formation and growth of such individuals "language is a reflection of the mindsets and culture of the people, and it opens the way to a new understanding of multiculturalism and polyculturalism" [5, p. 812].

Ter-Minasova (2008) strongly engages in considering the issue of intercultural communication and emphasizes that one of the main functions of language is the preservation of cultural values, and it manifests itself "in vocabulary, grammar, idiomatics, proverbs, folklore, art and scientific literature, in the forms of oral and written speech" [28, p. 15].

Felitsyna and Prokhorov (1988) earlier recognize that the greatest manifestation of national-cultural semantics is observed in "structural units of language that expressly and directly reflect the extralinguistic reality and name objects and phenomena of the world", to which linguists include phraseology. Besides, Teliya (1996) in her monograph on the Russian phraseology, in which she analyses semantic, pragmatic and linguo-cultural aspects, notes,

> "*The system of images enshrined in the phraseological structure of the language accumulates a worldview and, to a greater extent, is associated with the material, social or spiritual culture of a particular language community, and therefore may indicate a national-cultural experience and traditions*" [27].

Language preserves and transmits from generation to generation only those phraseologies that directly or indirectly relate to the universal units and uniqueness of national culture - both material and spiritual. Acting as a presentation of cultural signs, phraseological units not only preserve the memory of figurative motivation of meaning, but also consolidate the basic knowledge of native speakers of a national language, mastering which communicators are aware of their involvement in ethnicity, emotional and cultural component of culture, hence multiculturalism will go keeping its borders in not dissolving its uniqueness and cultural specificity.

Speaking of phrasemes in their unveiling multiculturalism for the peoples, Rainer Eckert notes, "phraseologisms in particular preserve antiquity, reminiscences from the history of the people, from their customs, and generally from the people's national culture. Many phrases and phraseotextemes reflect the national character of the language in a special way" [7, p. 72].

The study of phraseology as a form of ethnos fixation is associated with the search for answers to various questions. In linguistic works, the object of attention is the linguistic and ethnocultural features of phraseological units, or phrasemes. Intercultural communication also employs the term of phraseme similarly to various linguistic fields, in addition to theoretical phraseology [19; 1; 29; 7; 31], linguoculturology [6; 27], ethnolinguistics [14; 24; 21].

Studying phraseology itself, Alefirenko understands the phraseme as "analytical in its form, but semantically integral and syntactically indivisible linguistic sign, which by its origin and functioning is due to the combinatorial interaction of meanings of lexical and grammatical components of its free syntactic genetic type" [1, p.12].

When involving the phraseological fund in the aspects of mastering and developing multiculturalism as opposed to polyculturalism, it should be taken into account that by phraseologists and other researchers understand a relatively constant, reproducible expressive combination of tokens that have a holistic meaning. They are reproduced as verbal complexes and are mainly a means of figurative and emotional reflection of reality with a clear emotional color. As a result, they are widely used as carriers of cultural memory in various styles of literary language.

RESULTS AND DISCUSSION

Recently, more and more domestic and foreign linguists have been studying the phraseme. Scholars have repeatedly emphasized that "the phraseological means of language are the quintessence of its national face. They contain a great power of expression and emotional inspiration" [31, p. 14], which helps maintain the uniqueness of the peoples, its culture and language despite the growing globalizing trends and incline to polyculturalism. For example, Rainer Eckert specifies that phraseological means of language "corresponds to the essence of phraseology - valuations, emotional characterizations and expressive increases are involved" [7, p. 68].

It is revealed in the study of ethnocultural features of phraseology in the multicultural context that there is a common phraseological fund according to a single structural model, which irrespective of particularly identified language and culture makes the basis of phraseological units. Next, it is stated that the linguistic value of phraseology as linguistic signs of culture consists of several factors that reflect the national culture:

1) Complex, with all its idiomatic meanings; some of them name the phenomena of the past and the present, which do not exist in foreign national cultures;
2) Units of their composition; some of these words belong to non-equivalent vocabulary;

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3) Their prototypes, as they reflect the customs, traditions, details of life and culture, historical events and other phenomena inherent to national culture [29, p. 20].

It becomes clear how linguistic and aesthetic signs of culture, embodied in national phraseologies, preserve ttheir multiculturalism taken the fact that they have the ability to accumulate extralingual information.

However, it should be emphasized that phraseology is always deeply original and national. It is at the phraseological level that the national and cultural features of the language system are most vivid and original. At the heart of the internal form of the phraseme is a figurative worldview based on a metaphorical understanding of life, traditions, customs, rituals, beliefs, emotional integrity and mentality. Accordingly, Sharmanova (2015) states that "the mindset of the people in the most condensed form accumulated and material activities, feelings, thinking, and all the like is reflected in the language, its national identity, at all levels - in phonetics, grammar, vocabulary, phraseology, established, more or less, in texts, including proverbs, sayings, songs, etc." [24, p. 56]. Next, the author explains that in turn, the latter, especially textual elements of language, as well as all of them as a whole, become "construction material" for the further development of culture. Interconnectedly, the development of culture associated with changes in the life of the peoples, in turn, once and repeatedly would (and will) lead to certain, greater or lesser, changes in the peoples' mindsets" [24, p. 56].

In the context of the formation and cultivation of multiculturalism as opposed to polyculturalism, it is found that it may occur by means of preserving and growing phraseology via the verbalization of mental features of such language units in the form of different types of representations. In this regard, Levchenko notes,

> *"At the conceptual level, we have invariant models of prototype representations of certain entities, phenomena, processes. Interlingual and national is observed at the level of mental representations - concepts, prototypes. A prototype representation of a certain object can be represented as a network of certain structural parts - frames, which in turn contain relevant slots according to the object belonging to a certain category - creatures, artifacts, etc."* [14, p. 49].

Furthermore, the Ukrainian Lvovite linguist explains the above with that:

> *"Community exists at a high level of abstraction, due to the similarity or similarity of the architecture of human cognition regardless of language, and particularly, when it comes to the "civilized" world, not the language of tribes. However, the experience of societies differs significantly, and therefore the content of "modules" is different, as well as inter-conceptual, inter-frame relations – proposals. These statements illustrate the reconstruction of concepts and prototypes using various methods, both purely linguistic and psycholinguistic"* [14, p. 49].

In the multicultural dimension of intercultural communication, phraseology as a nationally marked component of intercultural communication traditionally begins with the study of this cultural layer in the native language. In the course of the mastery associated with phraseology, many refer to the widely accepted approaches based on methodological principles due to the peculiarities of phraseological phenomena of language.

According to the *Methodology of teaching the Ukrainian language in secondary educational institutions*, these are based on a comparison of the word and the reality denoted by the word; lexical and grammatical meaning of the word; units of lexical paradigm with each other; words and phrases in the areas of their use; history of a word or phraseology with history [16, p. 185].

In addition, it is agreed with Onkovych (1994) that the study of the ethnocultural component in Ukrainian idioms is an important area of modern linguodidactics. The reason for this is it is inextricably linked with the knowledge of the history of the people; it also provides background knowledge of man. Besides, phraseology appeals to the addressee, which covers a certain encyclopedic fund of knowledge - about aesthetic values, laws of human behavior, on the one hand, and on the other, it arises as a carrier of ideas about the aesthetic value of speech and language unit. It is a combination of linguistic and ethnographic (cultural) learning goals [18, p. 12].

Further readings in the multiculturalism and intercultural communication, in particular, unveil what Bakum and Kostyuk, the distinguished Ukrainian language teachers, note about language and its role in polycultural and multicultural domains of communication. The scholars underline that the main means of intercultural communication has always been language, which opens a real perspective of interaction between representatives of different countries and cultures [3]. Bakum and Kostyuk reasonably stress out that each language has its own means. We absolutely agree to that, and in our opinion, for the purposes of multiculturalism in the forefront should be phraseology, in order to convey relevant representation ("picture" in the Slavonic academic literature) of the world.

Therefore, to master a foreign language, including language for specific purposes (LSP), it is not enough to learn the rules of grammar and translate words, it is necessary to be aware of the structure of the world, i.e. to follow the social and cultural layers of the language and culture, to be mastered by the communicant. When translating the phraseological fund from one language to another, it is compulsory for accurate and fair translation to keep to real concepts with the least deviations possible, as well as thoroughly account for the mindsets of each people, embodied in the language structure – grammar, and vocabulary, and pragmatics.

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Hordy (2020), following the views by Alekseenko and considering Typology of the translation equivalents for phraseological units by Mikhail Alekseenko in the light of linguistic equivalence, writes in his paper,

"*Multi-component reproducible linguistic units - phraseological units - form a typologically diverse group. These units refer to history, culture, social events, folk knowledge, etc. They contain expressive, evaluative, stylistic and pictorial elements in their semantics, which makes them problematic for the process of translation*" [9, p. 45].

In order to study knowledge base related to phraseology in the process of forming and educating multiculturalism in national and international classrooms with the focus on polylingual cross-cultural (intercultural) communication, it is stated that at first it is necessary to pay attention to a number of significant constituents interconnected and accompanying each other (see Figure 1).
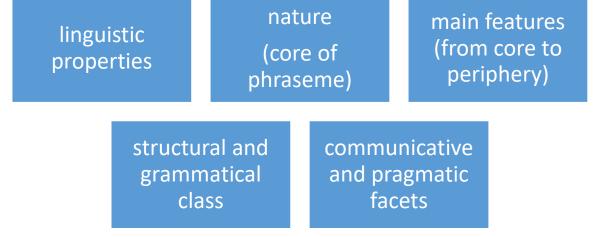
linguistic properties	nature (core of phraseme)	main features (from core to periphery)

structural and grammatical class	communicative and pragmatic facets

Fig. 1 Phraseme (and constituent facets) as underlying means in phraseology for formation of multiculturalism

To be more precise, the below will enable for crafting multicultural background in intercultural communication by means of adopting phraseology as underlying facet:

(i) Linguistic properties of the phraseological units, or phrasemes in a language,

(ii) 'What' in semantic terms makes a phraseological unit,

(iii) What are main features of the phraseme (phraseological unit),

(iv) Class of a certain structural and grammatical type, to which it belongs, and most importantly,

(v) Communicative and pragmatic available facets of set expressions, phrases, phrasemes, which are used in different situations of everyday use in the course of intercultural communication.

To demonstrate the practical plane of the above discussed, it is suggested considering some examples in different languages – Ukrainian, Russian, English, German, and French, in particular. It is also suggested the examples break into some groups either by the language family criterion or level and scope of equivalence – full or partial, complete or incomplete.

Group 1, the Slavonic language family, and Ukrainian and Russian as the languages compared:

(a) UA *заварити кашу* (zavaryty kashu)

   RU *заваривать кашу* (zavarivat kashu)

   EN lit. brew porridge, and cf:

   EN *put the chestnuts in the fire* 'make a hazardous situation and strive hard to succeed in such an undertaking',

(b) UA *увести в оману* (uvesty v omanu)

   RU *ввести в заблуждение* (vvesti v zabluzhdenije)

   EN lit. to mislead,

(c) UA *як корові сідло* (yak korovi sidlo)

   RU *как корове седло* (kak korove sedlo)

   EN lit. like a saddle on a cow, and cf. EN *a fish with golf clubs*.

As seen from the Ukrainian and Russian examples above, phrasemes may be used similarly in the languages that belong to the same language family. In translation, such phrasemes may hardly cause much difficulty, and the contents plane, as well as the structural plane, may be easy to follow and understand. With the related words in the phraseological (lexical) fund, the two phrasemes may appear confusing in terms of language recognition.

Group 2, the Germanic and Slavonic languages, let us compare the below:

EN   *[to] play the first fiddle*, however, *to play the second fiddle* is more frequently seen in different contexts,

DE   *die erste Geige spielen*

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UA   *грати першу скрипку* (hraty pershu skrypku)
RU   *играть первую скрипку* (igrat pervuju skripku)

The examples in the English, German, Ukrainian, and the Russian languages share much in common in terms of underlying role and scope of leader in a group or team, especially in the course of performance. The culture boundaries are vague as linguistically the relevant phrasemes follow similar patterns at the grammatical level and employ similar words at the lexical level in all the four languages as compared. This may speak of express polyculturalism in polylingual environments. To this extent, it may be broadly used for teaching foreign languages in national and international classrooms, forming, cultivating, and growing polyculturalism with any bilingual or polylingual personality, especially that who would make into a future foreign language instructor, including LSP teacher / instructor.

Group 3, the examples in the Slavonic languages, which demonstrate incomplete equivalence:

(a) UA   *з дощу та під ринву* (z doshchu ta pid rynvu), EN lit. from the rain and under the gutter, cf. EN *out of the frying pan into the fire*

     RU   *из огня да в полымя* (iz ognya da v polymya), EN lit. from flames into the fire, cf. EN *out of the frying pan into the fire*

(b) UA   *серед села дорогу не знайти* (sered sela dorohu ne znayty), EN lit. in the village is no way to see / *заблукати межи хатою і коморою* (zablukaty mezhy khatoyu i komoroyu) and EN lit. get lost between the house and yard pantry house

     RU   *заблудиться в трёх соснах* (zabludit'sya v trokh sosnakh), EN lit. get lost in three pines,

Despite the fact that the Ukrainian and Russian phrasemes may trace some similarity, which is not so obvious, it is not always to be so with other languages, hence multiculturalism, e.g. compare (b) with EN *miss the wood for the trees.*

Group 4, the Germanic, Romance, and Slavonic languages, let us compare:

EN   *like a **bull** in a china shop*
DE   *wie ein **Elefant** im Porzellanladen*
FR   *se conduire comme un **éléphant** dans un magasin de porcelaine*
RU   *вести себя как **слон** в посудной лавке* (vesti sebya kak slon v posudnoy lavke), EN lit. behave like an elephant in a china shop

In Group 4, the German, French, and Russian phrasemes feature the head noun 'elephant' in the phraseological expressions to convey the meaning that someone is 'too big' for a place, and thus, staying closer culturally from a polycultural perspective, as opposed to the English phraseme with its 'bull'. However, further the English, German, and French phrasemes share the same concept of a 'china shop' – German *Porzellanladen* and French *un magasin de porcelain.* In the Russian language, the locus / place is more generalised – it is not a china shop, it is much simpler, it is *посудная лавка* (posudnaia lavka) 'a pottery shop'. Historically, china has always been treated in Russia, Ukraine and other post-Soviet countries as something of very aristocratic nature. China was associated with capitalism and the riches, and never welcomed for any mentioning and discussion among the "working class". To this end, the Russian *посудная лавка* (posudnaia lavka) 'a pottery shop' is a specific culturally marked element in the intercultural communication, which remains unchanged even today, in the 21st century, when all the world goes globalising and tends to adopt polyculturalism.

Given many aspects of analysis connected with formation of multiculturalism as opposed to polyculturalism, it is noted that multicultural orientation in mastering phraseology aims mainly at diachronic and synchronous planes to identify cultural layers in the formation of linguistic (phraseological) representations / picture of the world [23]. In the process of forming multiculturalism, such a phraseological layer as non-equivalent phraseology needs special attention. One of the most effective ways to master this type of phraseological units is the method of comparison, widely used for semantic analysis of phraseology, which is carried out by comparing its meaning with the lexical meaning of words of homonymous free combination. The effectiveness of semantization of phraseology unknown or incomprehensible to communicators is achieved by using similes and the method of comparison. A word-identifier is added to the phraseology, which, when compared / contrasted, makes it possible to distinguish the phraseology and reveal its specifics and peculiarities of use in each language. For example, compare the following (a) Ukrainian and Russian phrasemes, on the one hand, and on the other, (b) the German, French, and Russian phrasemes:

(a) UA   *калиновий міст* (kalynovyy mist), EN lit. guelder rose bridge
     RU   *показать кузькину мать* (pokazat' kuz'kinu mat'), EN lit. show Kuzkin's mother
(b) DE   *German Geist* 'the German spirit'
     FR   *esprit français* 'the French spirit'
     RU   *русский дух* (russkii dukh) 'the Russian spirit'

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The examples in (a) speak of express and bright multiculturalism. It is only with knowledge of mythology, cultural stereotypes, understanding the Ukrainian people's customs and traditions, which ultimately became reflected in the mindset of the Ukrainian ethnos, it is possible to follow that *калиновий міст* (kalynovyy mist) is one of the images of Slavic mythology, including Ukrainian. It is the boundary between opposite places and states. In particular, in the Ukrainian language, literature, and culture *калиновий міст* (kalynovyy mist) acts as if it were a boundary between the worlds of the living and the dead. In the contexts of rituals, so called *rites de passage*, it divides life before marriage and after. Symbolically, the sun, spring, and love came across the symbolic bridge of guelder rose.

The Russian phraseme in (a) above is also culturally marked and leads to gap in translation in other languages for absolutely silent denotation, reference, and connotation. In the Russian language, literature, and culture, *показать кузькину мать* (pokazat' kuz'kinu mat') refers to a Russian idiomatic rude vernacular or a jokingly ironic expression, which stands for the following 'to threaten someone with punishment, reprisal'. The phraseme received wide publicity after it had been pronounced by Nikita Khrushchev, the First Secretary of the Communist Party Soviet Union Central Committee, in the political meetings in 1959 with the US authorities. Etymologically, *показать кузькину мать* (pokazat' kuz'kinu mat') traces the mention of Kuzma as a boy's name in the Russian language. Moreover, Kuzma in Russian proverbs and sayings is presented as an evil, vindictive and pugnacious character. It is mentioned in different sources in a different way, and oftentimes Kuzma could have been the adopted son of a tough-minded woman.

Therefore, the examples in (a) differ from those in (b). The latter blur the etymological specifics and are understood in a more or less similar way, under which the German spirit, or the French or Russian spirits mean "the spirit" of the nation, the ethnos, the people.

In the end, it is important to remember the principal need in intercultural communication. It focuses on the ways to solve the problem of the equivalence and adequacy in translation, especially translating phraseology from one language to another, taking into account all the degrees of equivalence between units of different national languages and cultures. To select an adequate phraseological equivalent in translation, it is necessary to have sufficient professional and background knowledge. It is adhered to the opinion of Amelina (2018), who writes that in the process of translating phraseology it is crucial to "understand and decode phrasemes, in order to transmit a specific amount of information to the target language so that the target category (recipients) can optimally perceive the translation" [2, p. 193].

The formation of speech and local lore skills, according to Tareva (2013), occurs through the interaction of cultures, when "mine / ours" is revalued due to "theirs" (belonging to someone else but me or us), i.e. another culture and vice versa [26, p. 65].

CONCLUSION

Formation of multiculturalism in national and/or international classrooms may be carried out via implementation in the secondary and tertiary educational institutions of curricula that presuppose a certain focus of phraseology and its prerequisites.

Accordingly, the characteristic features of the intercultural approach in the assimilation of phraseology rest on the following criteria:

1) Focus on knowledge and decent awareness of the cultural and linguistic representations ("pictures") of the world;
2) Focus on the study of errors in intercultural communication and ways to eliminate them;
3) Focus on the study of language features in the context of their interconnectedness with the cultural ones;
4) Focus on the study of second language personality together with the analysis of factors that determine the level of language proficiency [10, p. 43].

Thus, the basis of the worldview / world representation in the mindsets and language of each nation is its own system of subject meanings, social stereotypes, cognitive schemes, reflected in the cultural units of language. Mental associations of each individual, ethnically marked assessments, and evaluations, as well as emotional reactions, standards and stereotypes of behavior of the bearer of ethnic consciousness are more or less able to influence the cultural connotation of phraseology.

The involvement of these approaches to the problem of forming multiculturalism covers a number of issues interpreted in the theoretical and applied aspects of phraseology, necessary for communicators to function properly in a multicultural environment.

Multicultural orientation in mastering phraseology aims mainly at diachronic and synchronous planes to identify ethnic mindsets and cultural strata in the formation of linguistic (phraseological) representation / picture of the world. The stated represents the essence and implementation of the theoretical and applied principles of multiculturalism, including translation studies.

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