



doi <https://doi.org/10.58256/rjah.v4i1.1119>



Research Article

Section: Literature, Linguistics & Criticism



Published in Nairobi, Kenya
by Royallite Global.

Volume 4, Issue 1, 2023



Article Information

Submitted: 27th April 2023

Accepted: 19th June 2023

Published: 13th July 2023

Additional information is available at the end of the article

<https://creativecommons.org/licenses/by/4.0/>

ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

To read the paper online,
please scan this QR code



How to Cite:

Chaika, O. (2023). Professional terminology in modern Slavonic pedagogy: Focus on term accuracy. *Research Journal in Advanced Humanities*, 4(1). <https://doi.org/10.58256/rjah.v4i1.1119>

Professional terminology in modern Slavonic pedagogy: Focus on term accuracy

Oksana Chaika

National University of Life & Environmental Sciences of Ukraine, Ukraine; University of Luxembourg, Luxembourg

Email: oxana.chaika@yahoo.es

<https://orcid.org/0000-0002-4317-9456>

Abstract

The purpose of this research is to explore the issues surrounding professional terminology in the field of Slavonic pedagogy, addressing the theoretical challenges associated with defining terms and identifying their practical use across various domains of Slavonic educational practices. The study employs a comprehensive analysis of the system of concepts, examining terms characterized by connotations, ideals, higher values, and principles related to life intentions, culture, religion, and geography. The primary approach involves an investigation of mechanisms and verbalization patterns of scientific knowledge in modern languages, focusing on the correlation between form and concept as well as term and definition. Our findings reveal that professional terms in Slavonic pedagogy constitute the “core” of the system, often carrying similar yet distinct meanings. This presents a potential challenge to researchers who might use different terms interchangeably, leading to confusion or misinterpretation. The term-forming model in Slavonic pedagogy is developed based on traditional culture, highlighting the connection between culture and consciousness. By contributing to a deeper understanding of the intricacies of professional terminology within the scope of Slavonic pedagogy, our research aims to improve the overall clarity and accuracy of terminology use. This enhanced precision will promote the practical application of research findings and encourage further theoretical advancements in the field.

Keywords: Slavonic pedagogy, system of concepts, interpretation of concepts, professional terminology, culture



Introduction

Modern education acknowledges the integral role of culture in teaching and the development of pedagogical approaches (Ma, et al., 2022). In the context of Slavonic pedagogy, particular attention is devoted to examining cultural aspects and their impact on educational strategies and practices. The formation of a conceptual framework and the use of accurate terminology play a crucial role in effectively conveying knowledge and understanding the discussed ideas. However, a need has arisen to determine the degree of accuracy and relevance of the terms applied within the context of contemporary Slavonic pedagogy.

The concept of “culture,” originating from the Latin term “cultura,” has evolved to encompass the entire spectrum of human life as a social phenomenon dictating individual behavior (Zubkov et al., 2017). Contemporary cultural studies adopt an anthropological perspective, valuing each culture’s intrinsic worth and viewing culture as a mode of human existence expressed through local cultures. This approach emphasizes understanding human beings within their communities’ context.

Culturalism focuses on transforming culture into an individual’s world and generating cultural forms in personality development, serving as an alternative to naturalism and socio-morphism. It emphasizes rejecting individual assumptions about a person. The cultural perspective on personality and development involves overcoming basic connections between “human & nature” and “human & society” (Lotherington & Paige, 2017). Nature and society reveal themselves as specific cultural forms, contributing to human abilities through a transformation of mental forms into ideal ones. This process aims to address traditionally opposing concepts in classical psychology paradigms in pedagogy, such as external vs. internal and objective vs. subjective (Stille & Prasad, 2015).

The purpose of this article is to systematically analyze the terminology related to cultural issues in Slavonic pedagogy to identify and propose optimal definitions of terms that ensure clarity and relevance in the discourse. The research focuses on the analysis of key concepts such as multiculturalism, polyculturalism, monoculturalism, biculturalism, socioculturalism, ethnoculturalism, crossculturalism, transculturalism, and interculturalism to discern common features and differences in their usage, as well as pinpoint potential issues with the application of these terms.

This analysis offers a foundation for creating a revised and refined conceptual framework that enriches pedagogical literature and enhances the accuracy of research papers and educational practices. This progressive approach will enable a deeper understanding of the influence of cultural factors on learning, leading to more effective and inclusive pedagogical approaches.

Research Hypothesis. We put forward the hypothesis that scrutinizing the terminology within contemporary Slavonic pedagogical science will facilitate the recognition of common cultural patterns and the development of more efficacious methodologies to promote intercultural communication.

Research Aim and Objectives. The research aims to explore the terminology of modern Slavonic pedagogical science, its structural elements, and evolution from the viewpoint of cultural patterns.

To accomplish this aim, we have established the following objectives:

1. Analyze the structure of the linguistic worldview in contemporary Slavonic pedagogical science.
2. Determine the idiosyncrasies of Slavonic pedagogical science terminology, its historical development, and its relevance to the modern context.
3. Investigate the potential for devising educational programs tailored for advanced study of terminology through an intercultural perspective.

Theoretical Framework

Integrating some aspects of Slavonic pedagogy into education systems with diverse cultural backgrounds will improve mutual understanding, address language barrier issues, and increase the effectiveness of

the educational process. Therefore, let us proceed with a meticulous examination of the main terms and concepts articulated within the literature review, aiming to uncover appropriate studies for incorporation in a meta-analysis.

Multiculturalism, a concept encompassing various phenomena, can be understood as a theoretical construct (Andrea et al., 2021), discourse on cultural differences (Anderson, 2018), a reflection of a society's heterogeneous ethnonational structure (Huda et al., 2021), or a policy for integrating minorities and managing intercultural interaction (Iqbal, 2022). Essentially, it represents unity within diversity, focusing on the harmonious coexistence of different cultures within a nation-state (Bennett et al., 2018).

Multiculturalism in Slavonic pedagogy pertains to the development of educational approaches and strategies within Slavonic countries to accommodate the diversity of cultures. This pedagogical focus emphasizes the design of curricula and teaching methods that account for local cultural differences while integrating international cultural relations (Sawicka, 2019; Kovalchuk et al., 2021).

A key feature of multiculturalism in Slavonic pedagogy is the recognition and respect for various cultural, ethnic, and linguistic groups, ensuring equal access to education and diverse educational resources for learners (Samoilova et al., 2020). This fosters students' respect for other cultures, tolerance, and openness in communication with different ethnic groups.

The aim of multiculturalism in Slavonic pedagogy is to create an educational environment promoting mutual understanding, exchange, and collaboration among students from different cultural and ethnic backgrounds (Kyppö, 2019). This nurtures a global perspective, preparing students for productive lives and careers in an increasingly globalized world.

Polyculturalism highlights the interconnectedness of multiple ethnic communities within a society, advocating for cooperation instead of concentrating on established borders (Kruhlenko, 2020). This concept posits that cultures evolve through dynamic interactions, rather than functioning as isolated entities. Polyculturalism influences individual and societal levels and holds considerable importance in the realm of education (Bevzo et al., 2021).

Polyculturalism in Slavonic pedagogy refers to educational principles and methods that recognize and support the presence of multiple cultural traditions within Slavonic countries (Absatova et al., 2013). This approach acknowledges that cultures are not isolated units but instead intersect and interact with one another (Chala, 2018). The aim of polyculturalism in Slavonic pedagogy is to prepare students for life in a globalized world, where understanding and respecting cultural diversity serve as the foundation for intercultural understanding and cooperation (Chaika & Zakrenytska, 2022).

Monoculturalism supports and protects the cultural expression of specific ethnic or social groups within distinct regions (Arias Ortega et al., 2019). It aims to preserve a group's cultural heritage and can be a response to social issues such as alienation or political oppression. However, in multiethnic societies, monoculturalism can lead to ethnocentrism, where dominant groups consider their culture superior to others (Sun & Kwon, 2020).

Monoculturalism in Slavonic pedagogy refers to an educational approach that predominantly focuses on a singular cultural tradition within Slavonic countries (Koshmanova, 2006). This approach often emphasizes homogeneity and seeks to maintain cultural uniformity within the educational context. It may place less importance on exploring other cultures or facilitating intercultural communication (Kramersch, 2022).

In a monocultural pedagogical framework, the curriculum and teaching methods may be tailored to align exclusively with the dominant culture's values, beliefs, and customs, potentially limiting students' exposure to diverse cultural perspectives (Phillipson, 2015). Consequently, students may not fully develop the skills and understanding necessary to navigate the increasingly interconnected and multicultural world outside of their own cultural context.

Biculturalism is a state wherein individuals acquire and maintain two distinct cultural identities (McKenzie et al., 2023). This occurs through processes of ethnic assimilation and acculturation, with

immigrants adopting the host culture at varying rates while preserving their original culture to different extents.

Biculturalism in Slavonic pedagogy refers to an educational approach that acknowledges and supports the presence of two cultural traditions within Slavonic countries (Kunschak & Kono, 2020). This approach appreciates the value of integrating cultural diversity into the educational experience by combining elements and perspectives from two cultural backgrounds.

In Slavonic pedagogy, biculturalism facilitates students' ability to navigate between two distinct cultural spheres while fostering understanding and appreciation for both cultures (Wang et al., 2017). Additionally, it enables students to develop crosscultural competencies and increases their adaptability in diverse social and professional environments.

Implementing biculturalism in Slavonic education may involve incorporating elements from a dominant and a minority culture, depending on the country's specific historical context and demographics. This approach can contribute to promoting social cohesion, inclusivity, and an open-minded attitude towards cultural differences (Beaudrie & Loza, 2023).

Socioculturalism is a foundational concept in the study of human societies, as it provides the basis for developing more specific, yet interrelated ideas. This concept is rooted in the core principle that cultural and social aspects are inseparable, and their interactions reflect sociocultural factors and phenomena (Allman, 2020).

Socioculturalism in Slavonic pedagogy refers to an educational approach that emphasizes the importance of social and cultural factors in shaping learning experiences within Slavonic countries (Kvieskienė & Gorlanova, 2008). This approach is grounded in the understanding that cognitive development and knowledge acquisition occur in the context of social interactions and cultural practices (Larina et al., 2017).

In Slavonic pedagogy, socioculturalism fosters an awareness of how societal factors, like customs, beliefs, and practices, contribute to the learning process (Tusheva et al., 2021). This approach encourages educators to consider varying cultural backgrounds and unique social experiences when designing curricula and instructional strategies, thereby promoting cultural competence and inclusivity in the learning environment.

Ethnoculturalism integrates cultural elements and structures with ethnic specificity, referring to the unique aspects of a particular group's material and spiritual culture (Leigh & Murray, 2022). While several ethnic groups can coexist in a given territory, each with cultural features, monuments, and tourist attractions, the concept of ethno-culturalism becomes more complex than simply focusing on a single group.

Ethnoculturalism in Slavonic pedagogy refers to an educational approach that acknowledges and respects the unique cultural and ethnic diversity within Slavonic countries. This approach highlights the significance of ethnic and cultural identities in relation to learning and personal development.

In Slavonic pedagogy, ethnoculturalism aims to create an inclusive educational environment that values diverse cultural expressions and fosters intercultural understanding (Mykytenko, 2022). It encourages students to appreciate the richness of their own culture while promoting empathy and respect towards other cultural backgrounds (Fahrutdinova et al., 2020). This approach facilitates the development of critical thinking skills and cultural competence, preparing students to engage successfully in an increasingly interconnected world (Kholodova et al., 2022).

Crossculturalism is a vital field of study that fosters tolerance and is essential for peaceful coexistence among diverse peoples and the progress of multicultural societies. This approach is crucial in disciplines such as pedagogy, philosophy, and psychology, as it enhances the understanding of the linguistic personality in a multicultural world (Fox & Bourgeois, 2022).

Crossculturalism, as a methodological foundation for humanities research, explores the interpenetration of languages and cultures and the interplay of familiar and different aspects (Khushbo

& Samy, 2020).

The term “crosscultural” originated in the 19th century and referred to the “crossing of cultures.” In modern intercultural philosophy, proponents seek common ground for communication and adopt a hermeneutic approach that does not absolutize any culture, including one’s own (Tareau et al., 2020). Crossculturalism in Slavonic pedagogy refers to an educational approach that promotes interaction and understanding between different cultural groups within Slavonic countries (Semenog, 2014). This approach embraces cultural diversity and encourages the sharing of knowledge, ideas, and experiences across cultures.

In Slavonic pedagogy, crossculturalism fosters open-mindedness, critical thinking, and empathy by incorporating diverse cultural perspectives into the curriculum and learning experiences (Zornytskyi, 2014). This method aims to break down barriers and develop mutual respect, enabling students to become effective communicators and global citizens.

Transculturalism is an emerging area of cultural development that transcends established national, gender, and professional cultures. It seeks to overcome the limitations of traditional norms and values to expand the realm of “supra-cultural” creativity (Silius, 2020). Transculturalism is distinct from multiculturalism and rising specialization tendencies across various cultural domains, and is characterized by its awareness of the integrity of all disciplinary components, including scientific, artistic, political, and religious aspects (Casinader, 2019).

Transcultural competencies contribute to the enhancement of educational processes and foster a deeper understanding between students and teachers (Bartosch, 2019). As an evolving academic subject, transculturalism enriches intercultural discourse and provides a nuanced perspective on the complexities of modern society.

Transculturalism in Slavonic pedagogy refers to an educational approach that transcends cultural boundaries within Slavonic countries by emphasizing the interconnectivity of diverse cultures. This approach facilitates the development of a broader, more inclusive perspective and encourages learners to explore and appreciate the commonalities and differences among various cultural groups (Tarsoly & Čalić, 2022).

In Slavonic pedagogy, transculturalism promotes a global outlook, fostering the development of cultural competence and adaptability, which are essential skills in an increasingly interconnected world (Stadler, 2022).

Interculturalism is a complex, self-organizing phenomenon that characterizes the dynamic, unpredictable relationships between cultures in today’s global context. It emphasizes interaction as a key concept, reflecting the mutual influence and interdependence of various cultural systems. This interaction is an essential form of movement and development in the modern world (Schat et al., 2021).

Interculturalism represents the synergistic relationships between cultures, recognizing the unpredictability and stochastic nature of cultural interactions (Corbett, 2021). This understanding is crucial in shaping educational and business practices in an increasingly interconnected world, promoting respect, understanding, and effective communication across cultural boundaries.

Interculturalism in Slavonic pedagogy refers to an educational approach that values and respects the interaction between various cultural groups within Slavonic countries (Kurteš et al., 2017). It seeks to foster mutual understanding, appreciation, and communication among individuals from different cultural backgrounds (Rušitoru & Kallioniemi, 2020).

In Slavonic pedagogy, interculturalism encourages educators to create inclusive learning environments by incorporating diverse cultural content, perspectives, and practices into the curriculum (Chaika et al., 2021). This approach aims to enhance students’ cultural sensitivity and awareness, ultimately preparing them to effectively navigate and engage in a multicultural world.

Methods

Terminology embodies the accuracy of scientific speech. One of the requirements for the term is its modernity, i.e., obsolete terms are replaced by new terms. According to Cabré (1999) a term can be international or close to terms created and used in other languages (communication, hypothesis, business, technology, etc.). Therefore, the term also includes international word-formation elements.

In this study, the following terms were selected for analysis: (i) multiculturalism; (ii) polyculturalism; (iii) monoculturalism; (iv) biculturalism; (v) socioculturalism; (vi) ethnoculturalism; (vii) crossculturalism; (viii) transculturalism; (ix) interculturalism. The structure is represented in Figure 1.

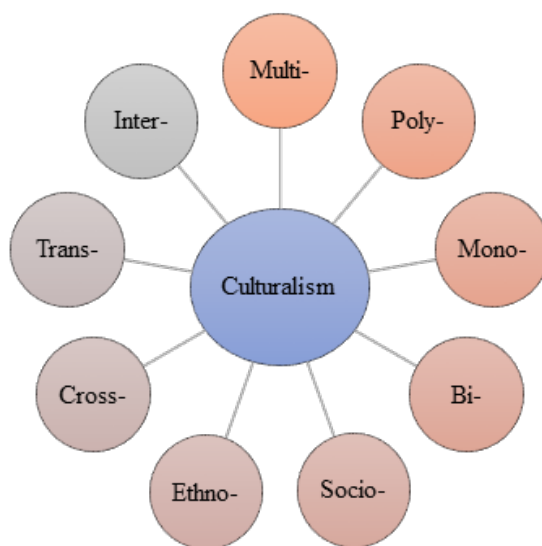


Figure 1. A model of professional terminology formation based on the culturalism concept

The choice of these terms is based on the observation of the general methodological approach of “culturalism” in Slavonic pedagogy (Sizov et al., 2022), which involves limiting the main concepts of cultural variability in modern educational systems.

The following methods were applied during this research:

1. Content analysis of the research literature was conducted to systematically explore and evaluate the occurrence and use of the selected terms related to cultural aspects in Slavonic pedagogy. The content analysis methodology comprised the following steps:
 - a. *Literature collection.* We gathered relevant articles, textbooks, and conference papers on Slavonic pedagogy, focusing on educational practices influenced by cultural contexts. The search targeted peer-reviewed papers published within the last 15 years in order to capture contemporary discourse on the subject.
 - b. *Inclusion criteria.* We established specific inclusion criteria to filter the collected literature, selecting only the most relevant sources. These criteria included empirical measurement, sample size, a clear focus on Slavonic pedagogy, and content which addressed at least one or more of the cultural terms we identified.
 - c. *Data extraction.* We analyzed the selected text corpus to extract data on the usage frequency and semantic contexts of the chosen terms. This involved identifying patterns, trends, and associations between terms and their application in the field of Slavonic pedagogy.
 - d. *Coding and categorization.* We coded and grouped the extracted data into categories representing various pedagogical approaches or themes connected to the cultural terms. This facilitated a systematic evaluation of the content and allowed for identification of consistent trends and patterns.
 - e. *Interpretation and synthesis.* Upon obtaining a clear understanding of the frequency, distribution,

and relationships between the cultural terms in the literature, we assessed the implications of the findings for the field of Slavonic pedagogy. This step involved synthesizing the literature and drawing conclusions on the most effective approaches and practices associated with the specific cultural aspects we analyzed.

2. Comparative analysis, enabling comparison of terms with respect to their meanings, use, and contextualization in various educational and cultural environments. To conduct a comparative analysis, we undertook the following steps:

- a. *Identification of key terms.* We selected terms related to cultural aspects in Slavonic pedagogy that had been investigated in the literature collection.
- b. *Examination of sources.* We delved deeper into each source where the key terms were used to determine the context of their application and discuss possible variations in usage.
- c. *Comparison of terms.* We compared the use of terms in research originating from different countries and regions to identify prevailing trends in usage, as well as discrepancies between research traditions and practices.
- d. *Assessment of term accuracy.* We analyzed the accuracy of the terms, identified areas of ambiguity or potential confusion, and proposed recommendations for refining and standardizing terminology usage in Slavonic pedagogy.
- e. *Synthesis and conclusions.* We systematized the findings and drew conclusions regarding similarities and differences in terminology usage within the field of Slavonic pedagogy, and suggested future directions for research and development in this area.

3. Structural-functional analysis, which assists in identifying and analyzing the main functional similarities and differences between terms while considering their interrelation within the system of Slavonic pedagogy. The method was implemented following the next approaches:

- *Term identification.* We systematically listed the terms found in the literature collection, ensuring that they were directly related to the cultural aspects of Slavonic pedagogy.
- *Functional analysis.* We assessed the purpose and meaning of each term in relation to specific pedagogical processes and practices, exploring similarities and differences in their utilization.
- *Structural analysis.* We investigated the interplay between the terms and examined their position within the conceptual framework of Slavonic pedagogy, identifying any possible hierarchies, relations, and overlaps.
-

Integration of findings. After analyzing the functional and structural aspects of the selected terms, we synthesized our results to offer a comprehensive understanding of their role and relevance in modern Slavonic pedagogy, highlighting the importance of term accuracy for effective communication and further development of the field.

This set of methods was selected to provide a comprehensive and in-depth understanding of professional terminology in the field of Slavonic pedagogy.

Research scheme. At the first stage, the experimental basis preparation takes place, including the selection of scientific and educational materials, the content analysis of which is conducted in the course of our study. Then, with the application of the mentioned methods, the analysis of terms is performed concerning their definition, usage, and contextualization, revealing general and specific principles of their formation. In the final part of the study, conclusions are drawn regarding the key features of each term in the context of Slavonic pedagogy, contributing to a more precise and comprehensible use of professional terminology.

Results

Cultural expressions are influenced by various factors such as geography, traditions, and the ethnic environment (Huda et al., 2021). Perceptions of concepts and behaviors differ significantly across cultures. The development of intercultural communication necessitates studying cultural norms and historically transmitted patterns of meaning with language revealing these norms and shared ideas.

Presentation of key statistical data. 75 articles and books were examined during the study. In 67% of cases, the use of terms was accurate and consistent with the generally accepted standard. The diversity in terminology is attributed to various scientific approaches, economic and social dispositions of authors, and cultural and historical factors.

The analysis of the literature sources demonstrated that the accuracy and consistency of terminology usage significantly impact the quality of pedagogical approaches in Slavonic education (Table 1).

Table 1. Comparison of key terms and their definitions across various Slavonic pedagogical literature sources

Key term	Definition in Source I	Definition in Source II	Definition in Source III
<i>Multiculturalism</i>	Multiculturalism as an educational principle: This definition emphasizes the role of multiculturalism in education, which involves incorporating diverse cultural perspectives into the curriculum and cultivating a culturally-responsive learning environment. This approach supports inclusive pedagogy and aims to promote cultural awareness, tolerance, and empathy among students (Samoilova et al., 2020).	Multiculturalism as a socio-political approach: This definition views multiculturalism as a set of policies and practices that encourage the coexistence of diverse cultural groups within a society. It highlights the importance of fostering mutual respect, understanding, and tolerance among different cultures and ethnicities (Kyppö, 2019).	Multiculturalism as a demographic phenomenon: In this context, multiculturalism refers to the presence of distinct cultural, linguistic, or ethnic groups within a single societal framework, often resulting from immigration or historical circumstances. This definition acknowledges that the complexity of a society's cultural makeup can impact various aspects, such as language policies, education, or labor market dynamics (Sawicka, 2019).
<i>Polyculturalism</i>	Polyculturalism as a socio-educational strategy: This definition highlights polyculturalism as an inclusive approach in education, which seeks to integrate the cultural diversity present in the classroom by acknowledging and appreciating the interconnectedness of diverse cultural experiences and perspectives (Absatova et al., 2013).	Polyculturalism as a social awareness approach: This definition considers polyculturalism as a personal and social attitude that promotes appreciation, understanding, and respect for the complex relationships and interactions between different cultures, rather than focusing solely on the differences between them (Chaika & Zakrenytska, 2022).	Polyculturalism as a theoretical perspective: This definition views polyculturalism as the recognition that all cultures are interconnected, shaped, and influenced by their interactions with each other. It emphasizes the dynamic and evolving nature of cultures and their relationships (Chala, 2018).

<i>Monoculturalism</i>	Monoculturalism as a social belief: This definition views monoculturalism as the idea that a single, homogenous culture should dominate and be the norm within a society, often leading to the suppression or marginalization of other cultural groups (Koshmanova, 2006).	Monoculturalism as a policy approach: This refers to situations in which governments or organizations promote and enforce the dominance of a single culture by implementing laws, regulations, and norms that favor one cultural or ethnic group over others, often leading to cultural assimilation and exclusion (Phillipson, 2015).	Monoculturalism as a social dynamic: In this context, monoculturalism describes the phenomenon of individuals, communities, or organizations that prioritize and exclusively adhere to one specific culture, leading to a lack of exposure to and engagement with other cultural perspectives and diversity (Kramsch, 2022).
<i>Biculturalism</i>	Biculturalism as a personal experience: This definition views biculturalism as the lived experiences of individuals who have internalized and adapted to two distinct cultures, enabling them to navigate both cultural contexts with ease (Kunschak & Kono, 2020).	Biculturalism as an institutional policy: This definition regards biculturalism as a set of policies and practices that recognize and promote the equal status of two distinct cultural groups within a society, often with a focus on preserving and fostering the unique identities of these groups (Beaudrie & Loza, 2023).	Biculturalism as social integration: This definition sees biculturalism as a process in which members of minority cultural groups integrate into the majority culture while still maintaining aspects of their original culture, thus developing a blended identity that encompasses elements of both cultures (Wang et al., 2017).
<i>Socioculturalism</i>	Socioculturalism as an educational philosophy: This definition considers socioculturalism as the foundation for practices and strategies that recognize and value the diverse cultures and social contexts within which learners develop, thus facilitating inclusive and culturally responsive learning experiences (Tusheva et al., 2021).	Socioculturalism as a research approach: This definition regards socioculturalism as a methodological approach that focuses on investigating the influence of social interactions, cultural norms, and historical contexts on human behavior, learning, and cognitive processes (Kvieskienė & Gorlanova, 2008).	Socioculturalism as a theoretical framework: This definition views socioculturalism as a perspective that emphasizes the interconnectedness of social and cultural factors in shaping individual development, behavior, and cognition (Larina et al., 2017).

<i>Ethnoculturalism</i>	Ethnoculturalism as a study of cultural diversity: This definition regards ethnoculturalism as the analysis of different cultural groups' practices, beliefs, and values, aiming to understand their unique attributes and contributions within a multicultural society (Kholodova et al., 2022).	Ethnoculturalism as a social identity: This definition views ethnoculturalism as the emphasis on a shared culture, language, religion, and customs as the foundation of group identity and cohesion, often involving an awareness of common historical experiences (Fahrutdinova et al., 2020).	Ethnoculturalism as a political ideology: This definition views ethnoculturalism as the belief that the preservation and promotion of distinct ethnocultural identities are essential for societal well-being and harmony, which may manifest in advocating for specific cultural rights and recognition within a diverse nation (Mincu, 2009).
<i>Crossculturalism</i>	Crossculturalism as an approach to understanding diversity: This definition views crossculturalism as a perspective that seeks to explore, examine, and compare the similarities and differences between various cultural groups, aiming to foster communication, empathy, and understanding among them (Oxford & Anderson, 1995).	Crossculturalism as a skill set: This definition regards crossculturalism as the ability to effectively navigate and adapt to different cultural contexts, demonstrating sensitivity, respect, and flexibility when interacting with individuals from diverse backgrounds (Semenog, 2014).	Crossculturalism as an interdisciplinary field: This definition considers crossculturalism as an area of study that draws upon various academic disciplines, such as anthropology, psychology, and sociology, to investigate the dynamics, challenges, and opportunities involved in diverse cultural interactions (Zornytskyi, 2014).
<i>Transculturalism</i>	Transculturalism as a cultural exchange: This definition views transculturalism as a process in which individuals or groups from different cultural backgrounds engage in the exchange, adaptation, and integration of ideas, values, beliefs, and practices from multiple cultural origins (Stadler, 2022).	Transculturalism as a theoretical framework: This definition regards transculturalism as a lens to study and understand the development and transformation of cultural phenomena across different societies, highlighting the dynamic nature of cultural encounters and the creation of new shared meanings (Zaitseva, 2017).	Transculturalism as an attitude: This definition considers transculturalism as an attitude that promotes openness, curiosity, and appreciation for diverse cultural expressions, emphasizing the value of intercultural dialogue, understanding, and collaboration (Tarsoly & Čalić, 2022).

<i>Interculturalism</i>	Interculturalism as an educational approach: This concept considers interculturalism as a method for promoting cultural competence and understanding within educational settings, preparing individuals to interact effectively with diverse populations (Kurteš et al., 2017).	Interculturalism as a philosophy of cultural interactions: This definition views interculturalism as the belief that positive, meaningful, and mutual engagement between people from different cultural backgrounds is essential for societal harmony and progress (Chaika et al., 2021).	Interculturalism as a policy framework: This definition regards interculturalism as a set of policies and strategies aimed at cultivating cultural diversity, fostering respect and tolerance, and promoting cultural exchanges and dialogue within a society or organization (Rușitoru & Kallioniemi, 2020).
-------------------------	---	---	---

The diversity of these terms underscores the variety of cultural processes and interactions in society and education. The terms, such as multiculturalism, polyculturalism, and monoculturalism, indicate different approaches to perception and interaction between cultures. Terms like ethnoculturalism, cross-culturalism, and interculturalism reflect various aspects of cultural interactions and methods of investigating cultural processes. Socioculturalism focuses attention on the influence of social factors on the development of a cultural context. Transculturalism is based on the concept of integration, adaptation, and exchange of cultural elements between different cultures.

Despite slight variations, these definitions all emphasize the integration of culture and education within the teaching process, underscoring the importance of consistency and term accuracy in Slavonic pedagogy. In practice, Slavonic pedagogical theory and practice may analyze and take into account these terms to create effective strategies and teaching methods that consider cultural diversity and foster mutual understanding between different cultural groups.

In contemporary Slavonic pedagogical science, the linguistic worldview structure can be analyzed through a variety of factors, including historical (Bartmiński, 2009), cultural (Larina et al., 2017), and sociolinguistic aspects (Chaika et al., 2021). This analysis focuses on the interplay between the key terms provided earlier, as well as their significance in the development of effective educational practices:

Historical context. Slavonic pedagogical science has a rich and diverse history, with cultural influences from both East and West, resulting in unique educational philosophies and methodologies (Sizov et al., 2022). The study of this historical context is important, as it has a direct impact on the linguistic worldview that shapes contemporary educational practices.

Relationship between key terms. The comprehensive understanding of multiculturalism, polyculturalism, monoculturalism, biculturalism, socioculturalism, ethnoculturalism, crossculturalism, transculturalism, and interculturalism helps to elucidate their interconnectedness in the development of a linguistic worldview. By examining these terms and their relationship to each other, it's possible to identify the main paradigms and principles that guide contemporary Slavonic pedagogical science (Table 2).

Table 2. Key paradigms and principles in contemporary Slavonic Pedagogical Science

Paradigm	Meaning and application in Slavonic Pedagogical Science
<i>Multiculturalism</i>	This paradigm emphasizes the importance of understanding and respecting cultural diversity while promoting equality and equal opportunities for all individuals. In education, this approach supports the development of inclusive curricula and teaching methods that cater to the varying cultural backgrounds of students.

<i>Polyculturalism</i>	This perspective acknowledges the intermingling, overlapping, and interaction of multiple cultural influences in modern societies. Slavonic pedagogical science based on this principle encourages the incorporation of these diverse influences into educational practices to facilitate versatile and adaptive learning experiences.
<i>Monoculturalism</i>	Contrary to multiculturalism and polyculturalism, this approach encourages preserving and maintaining a single, dominant culture within an educational system. In a Slavonic context, this could mean emphasizing traditional values, cultural heritage, and local languages in the education process.
<i>Interculturalism</i>	Akin to multiculturalism, this principle supports the active engagement and interaction between different cultures within the educational environment. It seeks to improve cross-cultural understanding and cooperation by fostering dialogues and respect for diversity.
<i>Socioculturalism</i>	This paradigm frames education within the broader social and cultural context, taking into account the societal norms, values, and practices that shape the learning process. It encourages educators to be mindful of socio-cultural factors when designing and implementing educational strategies.
<i>Ethnoculturalism</i>	Highlighting the importance of ethnic and cultural affiliations, this principle promotes the preservation and development of ethnic and cultural identities, languages, and customs within education.
<i>Crossculturalism</i>	This perspective emphasizes the comparison and examination of different cultures and their attributes in order to gain a deeper understanding of cultural processes and dynamics.
<i>Transculturalism</i>	Focused on transcending cultural boundaries, this paradigm encourages the development of education that moves beyond cultural differences and instead fosters a shared and common understanding of human values.
<i>Biculturalism</i>	This principle supports the development of individuals who can navigate and thrive in two distinct cultural settings. In Slavonic pedagogical science, this might involve nurturing bilingualism or fostering appreciation for dual cultural heritages.

These nine paradigms and principles shape the framework of contemporary Slavonic pedagogical science, providing a variety of approaches to understanding and addressing cultural complexities in education.

In the context of the linguistic worldview of Slavonic pedagogical science, sociolinguistic factors play a crucial role in shaping educational practices (Ostrovskaya et al., 2023). Social, economic, and political circumstances influence the ideology of pedagogical theory, as well as language policy and educational strategies (Kuchkarova, 2022). Factors like linguistic diversity, minority languages, and regional dialects can all play a significant role in shaping the linguistic worldview within Slavonic pedagogical science (Kruhlenko, 2020). Recognizing the importance of cultural diversity and the linguistic worldview in Slavonic pedagogical science requires an examination of culturally-responsive pedagogies. These educational approaches acknowledge and respect the cultural, ethnic, and linguistic backgrounds of students in order to create a more inclusive and effective educational environment.

Therefore, the structure of the linguistic worldview in contemporary Slavonic pedagogical science can be analyzed by exploring the historical and cultural factors, examining the relationships between key terms, paying attention to sociolinguistic factors, and evaluating the implementation of culturally-responsive pedagogies. Through this analysis, it becomes possible to appreciate the rich and nuanced linguistic worldview that shapes Slavonic educational practices and policies today.

Based on our research, the idiosyncrasies of Slavonic pedagogical science terminology can be determined as follows:

- Slavonic pedagogical science terminology exhibits a strong orientation towards cultural diversity, social cohesion, and respect for different traditions. The various terms reflect the historical interplay between Slavonic and other cultures, as well as the importance of balancing the local and global dimensions of modern education.
- Regarding historical development, the terminological landscape of Slavonic pedagogical science has evolved throughout history, influenced by political, social, and cultural factors. Historical events such as the formation of Slavonic states, their interactions with other cultures, and the emergence of national education systems contributed to the diversity and richness of pedagogical terminology.
- The relevance of Slavonic pedagogical science terminology to the modern context is evident in today's increasingly interconnected world. The importance of recognizing and appreciating cultural differences, fostering inclusive educational practices, and promoting social cohesion is crucial for the harmonious coexistence of global communities.

The idiosyncrasies of Slavonic pedagogical science terminology, its historical development, and its relevance to the modern context provide valuable insights into the dynamic interplay between educational theory and practice, culture, and societal development in the Slavonic context. They demonstrate the ongoing importance of mutual understanding, respect, and collaboration between diverse cultural and linguistic communities in a rapidly changing world.

In our article, we highlighted the importance of accurate terminology in the pedagogical field. By building on this foundation, there is significant potential for developing educational programs that cater to the in-depth study of terminology from an intercultural perspective.

One primary goal of these educational programs would be to promote cross-cultural understanding and effective communication among educators and scholars from various cultural backgrounds. This objective aligns with the increasingly diverse student populations seen in the modern educational landscape, and the need for educators to be well-versed in nuanced terminological frameworks.

To achieve this, these programs would:

- A. Offer comprehensive coursework on terminological study, exploring terminologies from diverse cultural backgrounds and traditions, focusing on key concepts in pedagogy and education.
- B. Encourage linguistic diversity among participants, utilizing multilingual resources and content that fosters an inclusive learning environment. This approach would also facilitate an exchange of ideas and experiences that stem from different cultural and linguistic origins.
- C. Emphasize on intercultural communication skills, empowering educators to effectively navigate the unique terminological nuances across various educational systems, and to adapt their pedagogical practices accordingly.
- D. Collaborate with experts in the field of pedagogy and intercultural communication to develop cutting-edge teaching materials that can enhance students' learning experience and drive advancements in terminological understanding.
- E. Provide practical training opportunities in diverse, multicultural settings, thereby allowing educators to apply their newfound terminological knowledge in real-world situations.

Educational programs designed for in-depth study of terminology from an intercultural perspective have considerable potential to contribute to the ongoing development of professional pedagogical terminology, ultimately supporting educators in fostering more inclusive and multicultural learning environments.

Discussion

Within the scope of this article, we explored terminology in contemporary Slavonic pedagogy with an emphasis on term accuracy. The hypothesis was that the presence of clear and precise terms in Slavonic pedagogy could significantly enhance the understanding of cross-cultural interactions and mutual

comprehension in an educational context. Our research was conducted using comparative analysis and examination of various literature sources. We identified key terms in contemporary Slavonic pedagogical science and uncovered the peculiarities of the historical development of terminology. Cultural interaction between Slavonic and other cultures throughout history contributed to the formation of unique terms reflecting this interculturality. Furthermore, political and educational reforms that changed over time greatly influenced the development of terminology in the field of pedagogy. The implementation of new methodologies, educational standards, and innovative approaches necessitated the creation and adaptation of new terms (Horban et al., 2023).

The local features and traditions of each Slavonic country also played a role in the development of pedagogical science terminology. Cultural, historical, and linguistic traditions determine the uniqueness of terms for each country (Sizov et al., 2022). In addition, the linguistic peculiarities of Slavonic languages are important for shaping and developing pedagogical terminology.

Considering these aspects, one can gain a deeper understanding of the historical development and relevance of Slavonic pedagogical terminology. This knowledge will help develop more effective and culturally adapted educational programs.

During the study, it was found that the accuracy and clarity of terms play an essential role in cross-cultural education, ensuring effective learning and mutual understanding.

In comparing our investigation with other studies, we identified several problematic areas within Slavonic pedagogy due to the lack of standardization or the diversity of terminology. These areas include:

- *Reduced communication effectiveness.* The diverse terminological system can complicate communication and information exchange among professionals and scholars, leading to misunderstandings, particularly among different cultural and language groups.
- *Limited collaboration.* Non-standardized terminology might hinder cooperation and synergy in educational and scientific projects, as participants may use various terms for the same concepts.
- *Translation challenges.* The presence of multiple terms for the same phenomenon can pose difficulties for translators and interpreters, potentially leading to errors and inaccuracies.
- *Learning and teaching delays.* The abundance of terminology options may slow down the process of learning and teaching, as students and scholars need to navigate various terms instead of focusing on core concepts and ideas.
- *Barriers to comparative studies.* Variations in terms can create difficulties when conducting comparative research in the field of pedagogical sciences, as standardization and consistency of terminology are necessary for data comparability and analysis.

To address these issues and promote standardization in terminology, developing educational programs and fostering collaboration between specialists and cultures can contribute to ensuring more accurate and consistent terminology on an international level.

Thus, based on the obtained results, we can conclude that our hypothesis has been confirmed. However, it is crucial to continue research in this area, as there remains significant room for deepening knowledge and developing approaches to intercultural understanding of terms in an educational context. The exploration of this domain opens up the potential for several directions:

- *Teaching and adaptation of pedagogical terms.* The development of educational programs that consider the intercultural peculiarities of different Slavonic peoples, promoting a better understanding and deepening of knowledge about local and global pedagogic science.
- *Intercultural interaction.* The development of teaching methods and strategies that focus on the awareness and recognition of cultural particularities related to the use of terminology in a pedagogical context. This can lead to more efficient and open communication among professionals

from different cultures and countries.

- *Developing new approaches to the study and teaching of terms.* Utilizing innovative methodologies and technologies, such as AI-assistants and interactive platforms, for the study and adaptation of a terminology set that meets the intercultural requirements of the educational process.
- *Deepening the scientific analysis of intercultural dynamics of terminology.* Conducting research within comparative and diachronic linguistics, history, and anthropology to expand our knowledge of terminology formation and adaptation processes in an intercultural context.

Overall, the deepening of knowledge and the development of approaches to intercultural understanding of terms in an educational context can contribute to the quality of education, fostering intercultural dialogue, and strengthening global exchange among educational and pedagogical communities.

Conclusion

Recognizing the importance of an interdisciplinary approach in the educational context, researchers can continue to build knowledge in the fields of cultural linguistics and pedagogy. Since standardization and accuracy of terms are crucial to precise knowledge formation and exchange, future research may focus on examining the integration of educational approaches from different cultures. This can help overcome cultural barriers and improve understanding and learning on an international level. Moreover, Slavonic pedagogy can serve as a starting point for a comparative analysis of terminological systems and teaching methods with other pedagogical traditions. This would expand the scope of research and lead to the development of new approaches to education and collaboration among professionals from different countries.

The current study opens opportunities for further exploration of professional terminology in the educational sphere. Future work can contribute significantly to the development of intercultural educational approaches, enhancing pedagogical literacy and creating bridges between cultures. The importance of this research for global science lies in expanding knowledge about the complex structure and origin of professional terms in contemporary Slavonic pedagogy, catering to the interests of multiple linguistic and cultural communities. This enables scholars from diverse countries and scientific disciplines to exchange ideas and results of their work.

From a practical application standpoint, the results of this paper will help educational professionals better understand Slavonic scholarly thought and pedagogical approaches, thereby promoting intercultural connections and collaboration in scientific and educational settings. Moreover, accurate and careful terminology forms the foundation for effective communication of innovations and advanced ideas in pedagogical science. Reflecting on all these aspects, this research contributes to the development of global knowledge and international interaction in education and science.

Funding: This research did not receive any financial support.

Conflicts of Interest: The author declares no conflict of interest.

Author Bionote

Oksana Chaika, PhD (linguistics) is an Associate Professor at NUBiP Ukraine and Visiting Researcher at University of Luxembourg; lectures on coaching, mentorship, leadership and effective communication. The principal interest in scholar research relates to multiculturalism, poly- and multilingualism, cultural studies, idiomacy and semantics, grammar; terminology and translation studies.

References

- Absatova, M., Nurpeisova, T., Tektibayeva, D., & Mamytbekova, L. (2013). Scientific-theoretical basis of polycultural education development in polyethnic medium. *World Applied Sciences Journal*, 23(10), 1360-1365.
- Allman, B. (2020). *Socioculturalism*. The Students' Guide to Learning Design and Research. <https://open.byu.edu/studentguide/socioculturalism>.
- Anderson, L. (2018). Building Empathy, Strengthening Relationships: The Benefits of Multiage Classrooms for Young Children and Their Caregivers. *YC Young Children*, 73(3), 34–42.
- Andrea, K., García-Carrión, R., & Villardón-Gallego, L. (2021). A systematic review of the literature on aspects affecting positive classroom climate in multicultural early childhood education. *Early Childhood Education Journal*, 49(1), 71–81. <https://doi.org/10.1007/s10643-020-01054-4>.
- Bartmiński, J. (2009). *Linguistic worldview as a problem of cognitive ethnolinguistics*. Plenary lecture at the October-2009 Slavic Cognitive Linguistics Conference.
- Bartosch, R. (2019). *Literature, pedagogy, and climate change: Text models for a transcultural ecology*. Springer Nature.
- Beaudrie, S. M., & Loza, S. (2023). *Heritage Language Program Direction: Research into Practice*. Taylor & Francis.
- Bennett, S. V., AnnMarie, A. G., Gayle-Evans, G., Barrera, E. S., & Leung, C. B. (2018). Culturally responsive literacy practices in an early childhood community. *Early Childhood Education Journal*, 46(2), 241–248. <https://doi.org/10.1007/s10643-017-0839-9>
- Bevzo, G., Vyshkivska, V., Titarenko, I., & Remnova, A. (2021). *Blended learning: features of application in the modern educational system*. *Intellectual Archive*. Toronto: Shiny Word Corp. (Canada), 124–133. https://DOI.org/10.32370/IA_2021_12_1813.
- Cabré, M. T. (1999). *Terminology: Theory, methods, and applications* (Vol. 1). John Benjamins Publishing.
- Casinader, N. (2019). *Transculturalism and teacher capacity: Professional readiness in the globalised age*. Routledge.
- Chaika, O., & Zakrenytska, L. (2022). Dialogic interaction in foreign language instruction and acquisition: implementation stages of poly-/multicultural education. *Int. J. Soc. Sci. Human. Res.*, 5, 718-725.
- Chaika, O., Sharmanova, N., & Zakrenytska, L. (2021). Formation of Multiculturalism via Phraseology. *International Journal of Social Science and Human Research*, 4(08), 2160-2168.
- Chala, A. (2018). *Modern training of future teachers of the institutions of general education of Ukraine at the stage of its introduction into the European educational space: language aspects* (Collective monograph.) Sandomierz: Izdewniciba «Baltija Publishing», 2, 412-431.
- Corbett, J. (2021). Revisiting mediation: implications for intercultural language education. *Language and Intercultural Communication*, 21(1), 8–23.
- Fahrutdinova, G., Kozhanov, I. V., Kozhanova, T. M., & Velieva, S. V. (2020). Ethnocultural Approach in the Formation of Civic Identity. *ARPHA Proceedings*, 3, 527-539.
- Horban, Y., Gaisynuik, N., Dolbenko, T., Karakoz, O., Kobyzhcha, N., & Kulish, Y. (2023). The Media Space of a Modern Library in the Context of Its Organizing by Virtual and Augmented Reality Technologies. *International Journal of Information and Education Technology*, 13(4), 718-723.
- Huda, M., Mazlina, C. M., & Ahmad, K. M. (2021). Understanding of multicultural sustainability through mutual acceptance: Voices from intercultural teachers' previous early education. *Sustainability*, 13(10), 5377. DOI: 10.3390/su13105377
- Iqbal, M. (2022). History of multiculturalism study of literature review scientific research methodology. *European Journal of Research Development and Sustainability*, 3(6), 41–47. <https://scholarzest.com/index.php/ejrd/article/view/2309>.

- Kholodova, U., Bereziuk, O., & Mykytenko, I. (2022). Ethnoculturalism as a basis for the formation of a personality's multicultural competency. *Ukrainska polonistyka*, 20.
- Khushboo, N., & Samy, K. (2020). A Study of Cross-Culturalism in Derek Walcott's "Ti-Jean and His Brothers". *Smart Moves Journal Ijellh*, 8(4). DOI: 10.24113/ijellh.v8i4.10533
- Koshmanova, T. (2006). National identity and cultural coherence in educational reform for democratic citizenship: The case of Ukraine. *Education, Citizenship and Social Justice*, 1(1), 105-118.
- Kovalchuk, A., Horban, Y., Gaisynuik, N., Koshelieva, O., & Karakoz, O. (2021). Teaching Students in a Multicultural Environment. *Review of International Geographical Education (RIGEO)*, 11(3), 855-863. Doi: 10.33403/rigeo. 800533.
- Kramsch, C. (2022). *Re-imagining Foreign Language Education in a Post-COVID-19 World*. Global Citizenship in Foreign Language Education (pp. 15-40). Routledge.
- Kruhlenko, L. V. (2020). Polycultural education: world and domestic articulation of the problem. *Collection of scientific works "Pedagogical sciences"*, 90, 7-11.
- Kuchkarova, M. Y. (2022). Linguistics is a branch of science. *Economics and Society*, 12-1(103), 166-168.
- Kunschak, C., & Kono, N. (2020). Post-Native-Speakerism and the Multilingual Subject: Language Policy, Practice, and Pedagogy. *Native-Speakerism: Its Resilience and Undoing*, 213-241.
- Kurteš, S., Larina, T., & Ozyumenko, V. (2017). *Constructivist approach to intercultural communication teaching and learning*. In Edulearn17 Proceedings (pp. 591-597). IATED.
- Kvieskienė, G., & Gorlanova, J. (2008). Sociocultural integration challenges in modern society. *Socialinis ugdimas*, (5), 5-30.
- Kyppö, A. (2019). 'So close, yet so different'—reflections on the multicultural course of Slavic languages. *CALL and complexity*, 247. DOI: 10.14705/rpnet.2019.38.1017
- Larina, T. V., Ozyumenko, V. I., & Kurteš, S. (2017). I-identity vs we-identity in language and discourse: Anglo-Slavonic perspectives. *Lodz Papers in Pragmatics*, 13(1), 109-128.
- Leigh, J., & Murray, C. (2022). *Race, Identity and 'the Global'*. In Globalizing International Theory: the Problem with Western IR Theory and How to Overcome It. <https://www.routledge.com/Globalizing-International-Theory-The-Problem-with-Western-IR-Theory-and/Layug-Hobson/p/book/9781032281834>.
- Lotherington, H., & Paige, C. (Eds.). (2017). *Teaching young learners in a superdiverse world: Multimodal approaches and perspectives*. New York: Routledge.
- Ma, L.F.H., Horban, Y., & Skachenko, O. (2022). Enhancing academic integrity in academic libraries: The experience in Hong Kong and Ukraine. *Portal*, 22(4), 797-810. DOI: 10.1353/pla.2022.0042.
- McKenzie, J., Lopez, C. T., Dionicio, N., Ford, S., Thao, M., & Virani, S. (2023). Biculturalism as a double-edged sword: The perspectives of Mexican American emerging adults. *International Journal of Intercultural Relations*, 92, 101754.
- Mincu, M. E. (2009). Myth, rhetoric, and ideology in Eastern European education: Schools and citizenship in Hungary, Poland, and Romania. *European Education*, 41(1), 55-78.
- Mykytenko, I. (2022). *Ethnoculturalism as a basis for the formation of a personality's multicultural competency*. According to the decision of the Academic Council of Ivan Franko Zhytomyr State University, protocol No. 21 of November 25, 22, 137.
- Ostrovska, M., Ostrovski, O., & Margitich, K. (2023). The Concept of Professional Training of Future Teachers of the Ukrainian Language and Literature for Innovative Activities in an Intercultural Educational Environment. *Journal of Higher Education Theory and Practice*, 23(5), 175-186.
- Oxford, R. L., & Anderson, N. J. (1995). A crosscultural view of learning styles. *Language teaching*, 28(4), 201-215.
- Phillipson, R. (2015). English as a threat or opportunity in European higher education. *English-medium instruction in European higher education*, 3, 19-42.

- Rușitoru, M. V., & Kallioniemi, A. (2020). *Religious education as a human right and an intercultural value in Europe from a perspective of lifelong learning policies: Overview on Orthodox Christianity*. International Symposium on Science, Theology and Arts (ISSTA 2020). <http://hdl.handle.net/10138/326543>
- Samoilova, G. S., Komyshkova, A. D., Patsyukova, O. A., & Budaragina, E. I. (2020). Old Slavonic language as a didactic resource for developing a strong language student personality. *Amazonia Investiga*, 9(29), 327-335.
- Sawicka, I. (2019). Macedonian reflexes of the common Slavic nasal vowels as products of Balkan convergence. *Multiculturalism and language contact*, 25-38.
- Schat, E., Van der Knaap, E., & de Graaff, R. (2021). Key principles for an integrated intercultural literary pedagogy: An educational design research project on arts integration for intercultural competence. *Language Teaching Research*, 13621688211045012.
- Semenog, O. (2014). Professional Training of Future Teacher in Cross-Cultural Dialogue. *Comparative Professional Pedagogy*, 3(4), 38-43.
- Silius, V. (2020). Diversifying academic philosophy: The post-comparative turn and transculturalism. *Asian Studies*, 8(2), 257-280.
- Sizov, V., Slavskaya, Y., & Alforov, O. (2022). Professional Worldview as a Determinant of The Slavic Cultural Archetype and Its Transformation into Pedagogical Forms. *Journal of History Culture and Art Research*, 11(1), 13-26.
- Stadler, W. (2022). In Focus: Multilingualism and Transcultural Learning: Mono-/multi-/pluri-/inter-/trans-iiin Council of Europe language policy documents: a synopsis. *Didaktik Slawischer Sprachen*, (2), 102-104.
- Stille, S., & Prasad, G. (2015). "Imaginations": Reflections on plurilingual students' creative multimodal works. *TESOL Quarterly*, 49(3), 608-621.
- Sun, W., & Kwon, J. (2020). Representation of monoculturalism in Chinese and Korean heritage language textbooks for immigrant children. *Language, Culture and Curriculum*, 33(4), 402-416. DOI: 10.1080/07908318.2019.1642346.
- Tarsoly, E., & Čalić, J. (2022). 6 Language Studies as Transcultural Becoming and Participation: Undoing Language Boundaries across the Danube Region. *Liberating Language Education*, 101, 118.
- Tusheva, V., Guba, A., Kalina, K., & Temchenko, O. (2021). Culturological approach as a conceptual basis for renewing modern higher pedagogical education. *Journal for Educators, Teachers and Trainers (JETT)*, 12(1), 1-7.
- Wang, S., Gorbunova, N. V., Masalimova, A. R., Bírová, J., & Sergeeva, M. G. (2017). Formation of academic mobility of future foreign language teachers by means of media education technologies. *Eurasia Journal of Mathematics, Science and Technology Education*, 14(3), 959-976.
- Zaitseva, I. P. (2017). On the need to harmonize the language of interaction in a closely related bilingualism. *Polylinguality and Transcultural Practices*, 14(2), 187-191.
- Zornytskyi, A. V. (2014). *The semantic aspect of slavic-yiddish language interference in the light of cross-cultural differences*. Die Ukraine und der deutschsprachige Raum: Osijeker Studien zu slawisch-deutschen Kontakten in Geschichte, Sprache, Literatur und Kultur. Herausgegeben von Oleksandr Oguy unter Mitwirkung von Željko Uvanović, Band 1. Aachen: Shaker Verlag.
- Zubkov, M., Mykulchyk, R., & Mysak, R. (2017). Development of DSTU ISO 860 "Terminology work. Harmonization of concepts and terms" new edition. *Herald of Lviv Polytechnic National University "Problems of Ukrainian Terminology"*, 869.