
CHAPTER 1

Emotional intelligence and decision-making in multicultural foreign language education: Ukrainian and English contexts

Oksana Chaika

Natalia Berezovska-Savchuk

Oksana Hutyriak

Abstract

This study examines the relationship between emotional intelligence (EI) and ethical decision-making in foreign-language teaching under conditions of prolonged social and wartime crisis in Ukraine (the Russia-Ukraine war). The analysis draws on quantitative and qualitative data collected in 2023–2024 across higher-education institutions in several Ukrainian regions, involving philology students and faculty. The study aimed to clarify how emotional self-awareness, self-regulation, and empathy contributed to ethical judgement in multilingual educational settings. The findings indicate a stable association that has been observed in both students and teachers, between EI level and the character of ethical decisions in language learning and teaching. The findings also reveal that moral reasoning in language pedagogy is not formed solely through normative guidance; rather, it develops primarily through its interaction with learners' and teachers' cognitive-emotional competence. Qualitative evidence further showed that cognitive-emotional resilience, ethical empathy, and linguistic integrity operated while expanding broader than abstract values, thus, resulting in everyday pedagogical practices, both within and beyond the classroom. In wartime, routine linguistic actions, from *how* meaning is formulated and *how* error correction is delivered to *how* and *which interpretation* is selected, acquire explicit ethical weight and become tied to the maintenance of human dignity, truthfulness, and mutual respect. A specific contribution of the work lies in its articulation of the ethical distinction between multiculturalism and polyculturalism in the contemporary Ukrainian context. Educational practices associated with Ukrainian and English as a mother tongue or a foreign language correspond to a multicultural model grounded in coexistence and reciprocal respect, whereas the linguistic paradigm

associated with Russian displays assimilationist and hierarchical features and correlates with broader practices of cultural and linguistic displacement; remarkably, it is far beyond Ukrainian language and culture, it is also observed that it affects other languages and cultures within the Russian Federation itself. The conclusion underscores that EI, ethical decision-making, and language pedagogy form an integrated foundation of contemporary multicultural education, and that foreign-language teaching today should be understood more than pedagogical activity; it is an ethically motivated practice directed at preserving cultural agency and emotional resilience, especially under conditions of systemic instability.

Keywords

Emotional intelligence, ethical decision-making, multicultural education, Ukrainian as a foreign language, English as a foreign language, linguistic identity, emotional-cognitive competence, psycholinguistics, intercultural empathy, value-based pedagogy, emotional literacy, resilience in communication, human-centered linguo-didactics, postcolonial education.

1.1 Introduction

Foreign-language teaching is not, by its very nature, a value-neutral pedagogical activity. It takes place within ethical environments which, at least in our understanding, include value systems (based on inter-social values and orientations), power relations, and, crucially, historical experience. In combination, these factors shape *what* is taught and learnt along with *why* it is done and *how* meanings are constructed and interpreted. In Ukraine, years of Russian aggression, and with particular intensity since the full-scale invasion, have made visible the sustained circulation of Russian propaganda narratives across global media spaces. This reality renders analytical and critical thinking integral to the educational continuum, while the ethical dimension and the ability to make well-grounded judgements become a foundation for cognitively organized learning processes.

Beyond the Ukrainian context, in recent decades educational environments have also witnessed increasing instability [1, 2], marked by COVID and other global crises, cultural polarization [3, 4], accelerated digitalization in all areas of human activity, and growing pressure on educational institutions that are expected at any moment to respond to moral as well as cognitive challenges [5, 6].

Back to Ukrainian contemporary realities, these dimensions are becoming more and more visible and start taking an especially acute form. Ongoing military aggression [7–9], systematic destruction of cultural infrastructure, and continuous violent

attempts at linguistic erasure and cultural absorption have transformed Ukrainian education into a space where linguistic choice, emotional regulation, and ethical judgement intersect on a daily basis.

Today, it matters what is said in the classroom and how it is said, the ways mistakes and inaccuracies are corrected, and the linguistic forms that are recognized as normative all carry increasing significance. Taken together, this exceeds purely didactic tasks and becomes directly connected to human dignity, truthfulness, and the collective task of survival of Ukrainians as a people, together with their language, multi-century culture, and shared traditions, while preserving linguistic and cultural identity without coercive assimilation or dispersal in occupied territories. In multilingual contexts this tension intensifies, because languages do not coexist neutrally: they represent different historical trajectories and value systems. For this reason, the present study emphasizes that every pedagogical decision is ethically determined and endorses more global research where cultural diversity is perceived and experienced differently depending on whether it is framed through multicultural or polycultural paradigms, with distinct psychological and ethical consequences [1, 10].

Accordingly, teaching Ukrainian and English as foreign languages occupies a particular place. Learning and teaching operate as a triadic configuration: a cognitive domain, an emotional space, and an ethical dimension of educational interaction. As previous research suggests, terminological precision in language pedagogy [10] and in linguodidactics as well is not reducible to formal lexical correctness or to searching for semantic or grammatical equivalents in translation. It entails ethical responsibility for intellectual honesty and cultural reliability of what is communicated, and it functions as a necessary condition for educational standardization [11]. This approach aligns with value-oriented pedagogy, within which careful and precise language use is treated ethical and serves as a basis for cultural recognition and intercultural empathy [12, 13]. It fosters deep appreciation in language teaching for linguistic identity and continuously cultivates teachers' and students' emotional-cognitive competence.

In this chapter, emotional intelligence (EI) is not treated as a purely fixed personal trait; it is seen as a multidimensional capacity that integrates empathy, emotional self-regulation, and decision-making under emotional load. The psycholinguistic model of cognitive-emotional bilingual activation [12] conceptualizes language learning as a continuous interaction between emotional involvement and rational control. Cognitive-emotional competence therefore includes the capacity to select communicative strategies in an ethically responsible way, i.e. strategies that sustain balance and reciprocal respect in multicultural interaction. In the Ukrainian educational context, this capacity is critical. Ethical breakdown does not always appear as overt norm violation; more often it takes the form of emotional distancing,

mechanical correction, or silent normalization of injustice through language practice. Such "micro-ethical" situations are typically outside the scope of EI models oriented primarily to managerial or leadership environments, which focus on decision-making at the level of authority rather than interaction [14]. Yet in multilingual classrooms where participants may represent different ethnic groups and culturally shaped patterns of thinking, emotional-cognitive competence of students and teachers plays its vital role; ethical consequences are produced precisely through sequences of small, repeated speech interactions, not through declarative statements, and where emotion and meaning intersect repeatedly as well.

Among approaches that attempt to reconnect emotion and ethics, it is important to mention the "karmic reflection" model [15] that conceptualizes ethical learning as a cycle of *perception*, *intention*, and *action* and positions the moral depth of emotional (ethical) awareness in the center, with emotions functioning as the medium of ethical learning. Although this model is conceptually compatible with value-oriented education [16], its explanatory power diminishes within the constraints of everyday teaching marked by time pressure, emotional fatigue, and historical asymmetry. In real educational situations, ethical decisions rarely emerge from abstract moral dilemmas; they are situational, embodied, and mediated through language. In teaching Ukrainian and English as foreign languages under Ukrainian value-based pedagogy [12], EI functions less as a transferable "soft skill" and more as a form of ethical vigilance to foster maturity of a linguistic identity. It shapes the "how" triangle – *how* language norms are upheld, *how* cultural boundaries are respected, and *how* resistance to assimilation is enacted through ordinary communicative decisions. Under wartime conditions, this function extends beyond pedagogical effectiveness and becomes a basis for ethical resilience and a humanistic orientation in educational practice where empathy sustains more than authority, it is about linguistic integrity and human-centered teaching within an environment where neutrality as highlighted above is neither possible nor desirable.

The empirical material for this chapter did not come from a new data collection. Instead, it draws on a reanalysis of the corpus gathered in 2023–2024 and previously examined in [17] through the lens of multicultural development among philology students during foreign-language teaching, including through comparative approaches to teaching phraseology. The earlier study focused on linguistic indicators of tolerance and empathy, whereas the emotional and ethical processes enabling those linguistic and communicative choices remained insufficiently examined. Reworking the material through a different analytical lens made it possible to deepen the inquiry and identify the underlying dynamics of emotional-ethical support for language behavior.

In concrete terms, 316 philology students continued learning under conditions in which air-raid alarms, chronic sleep deprivation, and prolonged uncertainty were part of everyday life. Recent research [18] indicates that sustained emotional load negatively affects attentional control and affect regulation, it is harder to evaluate risk and respond to needs of others.

In this vein and within this environment, the role of the teacher appears to be far more than just instructional competence. It acquires an ethical dimension that no longer can be referred to as heroic or declarative. S. Anastasiou [19] describes this form of leadership as "ethical confidence", grounded in emotional balance and moral consistency as opposed to authority. Reverting to Ukrainian classrooms, this confidence became visible through small, unremarkable decisions by teachers and students, making part of their emotional-cognitive competence, such as maintaining linguistic standards without humiliation, choosing patience over irritation, preserving openness while refusing assimilation. It may sound too much but at these moments EI becomes ethically operative.

Next and crucially more important, in our opinion, is the capacity for such regulation, which is not accidental. Research on EI training indicates that empathy, self-regulation, and ethical clarity with a linguistic identity can be cultivated deliberately rather than assumed as personal traits [20, 21]. When EI is treated as an educational objective (being also a background condition), students begin to recognize communication itself as a moral act. Language learning then extends beyond accuracy or fluency. It becomes a space where responsibility, restraint, and respect are practiced repeatedly, often under pressure.

For Ukraine, seen from a postcolonial education perspective, this convergence of emotional regulation and ethical choice acquires particular significance. Russian educational policy towards the Ukrainian language, culture and people historically advanced so called "brotherhood", presenting polycultural integration as a normative ideal, while systematically suppressing linguistic autonomy and cultural difference. Ukrainian education, by contrast, articulates multicultural coexistence as its ethical foundation, rejecting assimilation and hierarchy in favor of reciprocal respect. As it has been emphasized, terminological imprecision in such contexts is not a neutral error, it arises as a civilizational distortion [10]. It is agreed here that to misname coexistence is to misframe ethics.

Based on the discussed and what was found, the Ukrainian educational context displayed a specific and stable pattern that may be of significant input for postcolonial education: emotional exhaustion coexisting with sustained ethical engagement. This pattern became a key impetus for the present work: the educational process continued, pedagogical interaction persisted, and linguistic integrity was affirmed as a daily practice.

Therefore, the study proceeds from the assumption that EI and ethical decision-making are inseparably linked in multicultural language education when teaching Ukrainian or English as a foreign language. Repositioning EI and shifting the focus from an auxiliary or managerial competence to a central capacity supporting ethical teaching practice makes it possible to delineate a shared field uniting value-oriented pedagogy, humanistic language didactics, and cultural resilience along with significant contribution to postcolonial education.

1.2 Theoretical and conceptual foundations

Contemporary education faces problems that cannot be solved through methodological refinement alone. Under cultural tension, historical asymmetry, and moral uncertainty, educational models focused exclusively on cognitive outcomes reveal clear limitations. In such circumstances, language ceases to be merely a vehicle for transmitting knowledge and becomes a space of ethical self-positioning. According to recent studies, terminological precision in language didactics is simply far more than technical [10, p.170–172]; it is an indicator of responsibility and epistemic truthfulness in teaching Ukrainian as a foreign language similarly to teaching English as a foreign language. In human-centered linguodidactics and advocating for value-based pedagogy, it is worth noting that when concepts become blurred, value orientations blur with them.

The link between linguistic precision and moral clarity is particularly visible in postcolonial societies and in countries affected by war or political conflict. In such conditions education is unlikely to remain detached from historical trauma; rather, transformation unfolds through stages in which language users and other participants are compelled to recognize trauma, understand its consequences, and partially address these "ruptures" through developing a culture of speech, a culture of thought, and ethical and emotional culture like that of mutual dignity. C. Sleeter and J. Stillman warn that excessive standardization without ethical reflection may flatten cultural plurality and displace moral complexity from educational practice [11]. In that case, "unified" language does not secure shared understanding; it produces conformity. Ukrainian language didactics within the broader frame of human-centered linguodidactics counters this risk by treating conceptual and terminological awareness as an ethical practice, especially where linguistic sovereignty and cultural identity remain under threat and value-based pedagogy becomes prerequisite for multicultural education.

Further empirical work in Ukraine supports this position. O. Chaika et al. show that phraseological sensitivity and processes of idiom learning contribute to both

linguistic competence but, more importantly under present conditions, to the development of empathy and tolerance, thereby modelling multilingual coexistence in the learning environment. This process is not spontaneous. It is shaped through systematic engagement with culturally marked linguistic units (in Ukrainian, English, and other languages), which requires conscious interpretation, restraint, and ethical attention during communication. For this reason, the conceptual distinction between *multiculturalism* as a model of reciprocal respect and non-violence [10, 17] and *poly-culturalism* as a model that can conceal assimilation under the appearance of diversity [1] has not only theoretical value but also direct practical relevance for Ukraine. It helps assess whether language education supports difference and embraces diversity as enrichment, or instead contributes to its dissolution and full assimilation, erasing even minimal expressions of linguistic and cultural identity.

The unity of language, emotion, and ethics is widely supported by research in contrastive emotion semantics. Comparative analysis of linguocultural concepts in Germanic and East Slavic traditions [22] indicates that emotion vocabulary is not confined to describing inner states; it also encodes a culture's moral orientations. Ways of naming feelings shape behavioral expectations, from *openness / directness* vs *restraint* to *empathy* vs *distance*, and become embedded in national linguistic traditions. Subsequent studies [23] and the analysis of the concept "Disgust" across Ukrainian and German corpora show that emotion words function as carriers of collective moral judgement based on the findings from examining vicarious shame (es. *vergüenza ajena*, de. *Fremdscham*), and that emotional perception is linguistically mediated and ethically situated [24]. Analyses of French color idioms [25] likewise indicate that phraseology contains ethical and aesthetic evaluations interpreted through learners' emotional experience. Taken together, this body of work confirms that emotional cultivation through language is an integral component of ethical formation.

In light of such recent research trajectories, EI can hardly be treated as peripheral. Studies in EI and ethical choice indicate that emotional self-regulation plays a key role under stress and moral uncertainty. M. Awais et al. argue that empathy and self-regulation (including "ability to handle feelings such as anger, stress, and impulsivity, all while demonstrating honesty, reliability, and flexibility") based on emotional self-awareness ("the cornerstone of emotional intelligence") predict ethical reasoning and fair decisions [20]. M. Valdez reaches similar conclusions in educational settings [21], demonstrating that purposeful EI development strengthens teachers' moral responsibility and reflective empathy. These findings align with the cognitive-emotional bilingual activation model [12], in which language learning is conceptualized as an interaction between emotional involvement and rational control.

From a broader philosophical frame, S. Kayal and T. Tewary, drawing on the Bhagavad Gita, propose a pedagogical-ethical model structured around four interdependent dimensions [15]: *Jnana Yoga* (critical reflection), *Karma Yoga* (ethical action), *Sthitaprajna* (emotional composure), and *Lokasangraha* (social responsibility). Their model conceptualizes ethical learning as a cyclical movement between *perception*, *intention*, and *action*. Despite differences in cultural sources, this approach converges with contemporary didactic models on one crucial point: ethics is not an external "add-on" to education; it is produced within communicative action.

When translated into linguodidactic terms (Table 1.1 below on the correspondence between Kayal & Tewary's and Chaika's models), this cycle captures how emotional intelligence enables learners and teachers to convert knowledge into ethically informed communication, a logic that converges with O. Chaika's framework [12] despite differing cultural origins.

Table 1.1 Correspondence between S. Kayal & T. Tewary's ethical dimensions and O. Chaika's linguodidactic model

Kayal & Tewary (2025)	Chaika (2023–2024)	Pedagogical application	Outcome in multi-cultural education
Jnana Yoga – critical reflection	Terminological awareness and intellectual clarity on mono-, bi-, poly-, multi-, socio-, ethno-, cross-, trans-, interculturalism	Precise use of professional and ethical language	Moral cognition through linguistic accuracy
Karma Yoga – ethical action	Empathic classroom communication	Translating empathy into responsible teaching choices	Ethical multicultural interaction
Sthitaprajna – emotional composure	Cognitive-emotional bilingual activation	Emotional regulation in intercultural dialogue	Psychological resilience in communication
Lokasangraha – social responsibility	Value-based linguodidactics	Integrating empathy and ethics into curriculum design	Collective moral identity and civic integrity

To complement the comparison, research in educational leadership likewise confirms the interdependence of emotional balance and ethical consistency. H. Sinaga notes that high EI correlates with adaptability, empathy, and a sense of justice [14] whereas S. Anastasiou, applying these ideas to education, defines ethical trust and refers to it as *ethical confidence* seen as "resilience, [that] in the context of educational leadership, encompasses the ability to adapt, recover and even thrive in the face of adverse conditions, stress and the potentially harmful effects of the dark side" [19]. From this perspective, the capacity to maintain moral coherence and

emotional equilibrium under prolonged stress matches the educational need in war-time Ukrainian educational practice, where it amounts to pedagogical resilience: the ability to act thoughtfully and responsibly despite fatigue, interruptions, and persistent uncertainty.

Thus, in contemporary didactics, emotion is not opposed to rational thought. It provides a necessary medium for ethical reflection. EI creates conditions under which moral judgement can be sustained and enacted, while ethical decision-making gives emotional experience social and cultural meaning. In Ukrainian language didactics, this unity shifts emphasis from narrowly cognitive outcomes toward education as a moral practice of coexistence. It is in this intersection where ethical didactics combines with EI and value-oriented pedagogy, that a coherent model of humane, multicultural, and resilient education takes shape. Moral reasoning, emotional literacy, and terminological accuracy cannot be viewed parallel; on the contrary, they grow as convergent dimensions of education, grounded in empathy, integrity, and truth.

1.3 Research methodology

The study was conducted within a mixed-methods paradigm and was based on the empirical corpus developed in prior work [17]. For the purpose of this research, the material is presented through analysis from a different analytical stance, focusing on emotional-ethical and psycholinguistic perspectives as the primary lenses. Data collection took place during the spring semesters of 2023 and 2024 across three Ukrainian regions (central, western, and southern) and involved three higher-education institutions offering philology programs and foreign-language teacher training.

The sample included 316 undergraduate students (aged between 18 and 22) and 12 teachers (four from each institution) working with Ukrainian and English as foreign languages. Using the same participant pool as the 2024 study ensured methodological continuity and enabled direct comparison between two analytical approaches.

A convergent parallel design was employed, involving simultaneous collection and integration of quantitative and qualitative data [26]. The quantitative component measured EI and characteristics of ethical decision-making. The qualitative component reconstructed narrative experience, perceived dilemmas, and language choices associated with intercultural empathy and ethical tensions in classroom interaction under wartime conditions.

For the purpose of analysis, it was decided to design and use the *Emotional Intelligence Scale* (EIS) having adapted it from M. Awais to read and measure self-awareness, self-regulation, motivation, empathy, social skills and emotional

awareness [20]; the *Ethical Decision-Making Inventory* (EDMI) developed from S. Anastasiou to evaluate moral reflection, integrity, and fairness in pedagogical contexts [19]; *Multicultural Empathy Questionnaire* partially derived from O. Chaika et al. [7] assessing phraseological sensitivity and intercultural tolerance whereas reflective journals and semi-structured interviews were collected monthly from participants to trace emotional and ethical evolution during the academic year. The instruments demonstrated acceptable internal consistency in the sample (Cronbach's $\alpha = 0.78 - 0.84$, depending on the scale), consistent with prior validation research.

The quantitative phase followed the general logic of [17] and consisted of two measurement points: at the beginning of the semester (spring 2023) and at the end (spring 2024). On both occasions, participants completed questionnaires and produced short reflective texts combining elements of phraseological analysis with evaluative judgements concerning linguistic and cultural environments associated with Ukrainian, Russian, and English. The same dataset of phraseological expressions and reflective statements, originally examined for indicators of empathy and intercultural tolerance, was reinterpreted here to identify manifestations of emotional intelligence and ethical decision-making.

Qualitative materials were collected continuously through digital submissions and follow-up (clarifying) interviews. Interviews were conducted in Ukrainian or English depending on the participant's primary language of study. Comparative attention remained oriented toward Ukrainian, Russian, and English contexts. At the same time, the analytical emphasis shifted from "linguistic tolerance" to ethical self-positioning, i.e. how students used emotionally loaded expressions to affirm or reject value systems they associated with each language.

Textual materials were coded independently by three qualified researchers using NVivo 12. High inter-rater agreement was achieved ($\kappa = -0.86$), matching the standards of the 2024 project. This procedure ensured continuity and comparability between phraseological-linguistic analysis and the emotional-ethical reading of multicultural competence.

The analytical strategy did not rely on a pre-set methodological hierarchy; instead, it followed the nature of the empirical material. The dataset combined quantitative indicators of EI and ethical decision-making with narrative and linguistically situated evidence from participants' real educational experience. Separating these dimensions would have created an artificial split between emotion, ethics, and language, one that would contradict both the study's theoretical framework and the educational reality in which the data were produced.

Quantitative analysis served an orienting rather than definitive explanatory function. Descriptive statistics, paired-samples *t*-tests, and Pearson correlations

were applied to identify coordinated changes among emotional self-awareness, self-regulation, and ethical sensitivity. These procedures were not used to predict individual behavior; their purpose was to outline relational trends within language learning under sustained emotional load.

Qualitative analysis followed a different logic, mirroring V. Braun and V. Clarke's reflexive thematic approach [27] and allowing patterns to emerge through iterative engagement with the data. Consequently, reflective texts and discourse fragments were examined to identify recurrent patterns in emotion vocabulary, implicit ethical evaluations, and value positions realized through language choice. Three interrelated domains emerged:

- 1) cognitive-emotional resilience;
- 2) ethical empathy;
- 3) linguistic integrity.

These domains did not function as rigidly separated categories; they overlapped, reinforced one another, and varied with situation, reflecting the instability and pressure under which learning took place.

Ultimately, triangulation functioned as a test of interpretive coherence. Quantitative trends associated with rising EI were compared with qualitative indicators of ethical sensitivity and intercultural adaptability. Where the strands converged, findings gained stronger interpretive weight; where they diverged, the divergence itself became analytically meaningful, pointing to cases where emotional awareness had not yet translated into ethical clarity, or where language competence advanced faster than emotional self-regulation.

Ethical considerations were integrated at all stages. Participation was voluntary; informed consent was obtained prior to data collection. Anonymity and confidentiality were ensured in line with the Ukrainian law and Ukrainian standards for academic research. Given the wartime context, special attention was paid to minimizing psychological burden. It was guaranteed that participants could pause or discontinue participation at any stage, and tasks did not require direct narration of traumatic events. The absence of external funding and conflicts of interest supported the ethical independence of the research design.

The methodological novelty of this work lies in the re-reading of the same linguistic material previously analyzed from a phraseological angle. Whereas the earlier study treated language choices primarily as indicators of intercultural tolerance, the present analysis interprets them as manifestations of emotional self-regulation and ethical reasoning. This dual lens connects micro-linguistic phenomena to macro-pedagogical principles and treats language learning as an ethically situated practice rather than a neutral skill.

Of crucial contribution were recent works in the area, e.g. S. Kayal and T. Tewary's concept of *Karma Yoga* [15] including ethical action as a conscious practice of responsibility provided a useful interpretive frame for the moral dimension of language use and M. Valdez's findings [21] on structured EI development supported the claim that emotional literacy and ethical clarity can be intentionally cultivated in educational environments.

Under this framing, everyday decisions starting from how to phrase error correction in class (if necessary) under the grammar model as opposed to communicative model of foreign language teaching to recommendations of how to interpret an expression, which word to choose etc., became points where EI and moral judgement intersected, enacting a human-centered language pedagogy highly sensitive to social and cultural pressure. These small decisions made it possible to view language teaching as a complex system that shows how emotional resilience, ethical awareness, and respect for language develop side by side under cultural pressure and social instability.

1.4 Findings and discussion

Both quantitative and qualitative evidence indicates a clear and stable relationship between EI and ethical decision-making in the teaching of Ukrainian and English as foreign languages. Yet the significance of this relationship is not exhausted by statistical magnitude. As demonstrated in **Fig. 1.1**, between spring 2023 and spring 2024, mean EI scores increased from 68.4 to 78.2, while ethical decision-making indices rose from 64.7 to 75.9. Both differences were statistically significant ($p < 0.01$).

This parallel growth suggests that emotional and ethical development do not proceed in isolation; rather, they are mutually reinforced within language learning.

As **Fig. 1.1** indicates, the upward trends reflect a cumulative effect of reflective didactic practices, resilience-oriented pedagogy, and emotionally balanced teacher leadership. The correlation coefficient ($r = 0.72$) supported by data in **Table 1.2** below confirms a strong positive association and points to a shared developmental trajectory rather than a coincidental alignment.

Substantively, these results imply that emotional self-awareness and self-regulation account for a considerable proportion of variation in ethical decisions. In the Ukrainian context language education, moral judgement relied less on adherence to abstract rules and more on the capacity to regulate emotion in complex intercultural interaction. Similarly, prior studies [20] have already documented links between empathy, self-regulation, and moral courage; the Ukrainian material added a specific motivational dimension. In students' reflections, the responsibility "to speak

Ukrainian correctly and truthfully" recurs. According to their comments linguistic precision is not perceived as a technical requirement or academic convention alone; it is framed as an ethical and civic stance growing more with self-motivation and self-awareness of what matter most and why. Language mastery became a form of moral self-consistency and fidelity to truth, including resistance to propagandistic distortion.

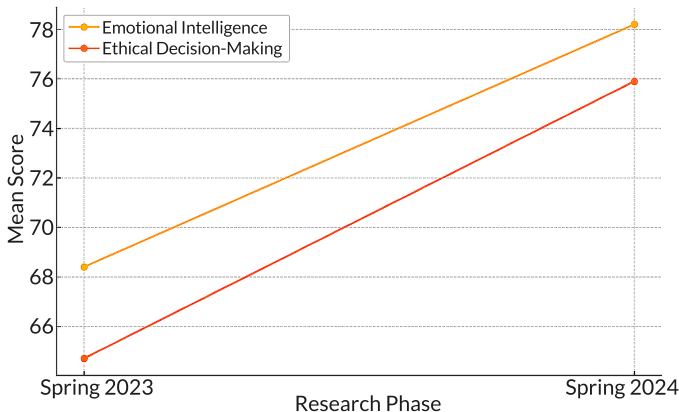


Fig. 1.1 Dynamics of emotional intelligence and ethical decision-making (2023–2024)

Table 1.2 Correlation between emotional intelligence and ethical decision-making

Variable	Mean (2023)	Mean (2024)	Change (Δ)	Correlation (r)
Emotional intelligence	68.4	78.2	+9.8	0.72
Ethical decision-making	64.7	75.9	+11.2	0.72

Qualitative analysis rendered this dynamic more visible. Diaries and semi-structured interviews showed a gradual shift in *how* intercultural experience was verbalized. Emotionally neutral or distanced formulas (e.g., en. *to turn a blind eye*) increasingly gave way to expressions that foreground shared vulnerability and empathy (e.g., en. *to feel another's heart*). In earlier work, such shifts were interpreted mainly as signs of intercultural tolerance [17]; in the present analysis, they appear as markers of ethical self-positioning. Language ceases merely to reflect values and begins to produce them.

This interpretation aligns with contrastive research in emotion semantics. Studies by K. Mizin et al. of the concept *Disgust* in Ukrainian and German corpora [23]

show that emotional nominations carry collective moral evaluations rather than simply recording sensory reactions. Analyses of French color idioms [25] likewise demonstrate that phraseology conveys ethical and aesthetic judgements, which learners reinterpret through emotional experience. Research on vicarious shame across Spanish and German (es. *vergüenza ajena* / de. *Fremdscham*) further suggests that emotions linked to moral exposure and empathy are linguistically distributed and yet cognitively shared [24] when the capacity to feel shame "for others" stands for ethical empathy while encoded linguistically. Together, these findings support the claim that emotional phraseology is a privileged space of moral reflection.

Another aspect worth mentioning is the distinction between multiculturalism and polyculturalism that emerged with particular clarity. When comparing linguistic environments, 81% of participants described Ukrainian and English as "value-compatible" languages associated with openness, honesty, and respect for individuality and opposed it to Russian, which was frequently associated with "abuse of power", "overexercised control", "pressure", and "linguistic aggression". This perception corresponds to the differentiation between *multiculturalism* grounded in reciprocity and coexistence and *polyculturalism* which, under the guise of diversity, tends toward assimilation [1, 10]. It was supported with qualitative findings with students' reflections that indicated a parallel between Ukrainian and English educational contexts referring to their lived experience of multicultural, open and respectful dialogue without erasure; at the same time, they emphasized their perception of the Russian linguistic and cultural model as assimilative and hierarchical, approximating monoculturalism [10], using such terms for the Russian Federation as a "culture-stealing country", a "shameless robber" meaning rewritten historic facts and claiming possession of globally known / recognized identities with Ukrainian roots.

Qualitative analysis allowed to spot that students' ethical positioning was articulated differently depending on English-, Ukrainian-, and Russian-related linguistic contexts. It was evidenced through evaluative statements and how participants shared their experience, how they reflected on responsibility, and their ability to see and express affect.

For instance, one participant's note on using English as a linguistic medium for discussion was similarly repeated by others, leading to the baseline for plural interpretation without immediate ethical pressure: "*When we discuss difficult topics in class, it feels more like analyzing positions than defending identities*". Another student framed English as emotionally mediating, rather than value-imposing by saying, "*English gives some distance and more privacy in space. I can always pause and think before I react; no one is angry when we disagree because disagreement doesn't feel personal*". At the same time, another student's reflection pointed to procedural ethics as

"In our English classes, fairness comes from how discussion is organized when we have our brainstormings, and I like nobody judges me what position I take". With such findings it is observed that in English-medium educational contexts, students predominantly articulated neutral-to-reflective positioning, emphasizing dialogic structure and interpretive flexibility rather than moral obligation in itself. These comments suggest that English functioned as a language of ethical process, supporting reflection through structure, moral proximity deriving.

When referring to Ukrainian-medium classrooms, students' statements were markedly more affective and explicitly ethical. Moral self-positioning was often central to linguistic accuracy and stylistic care. One student (originally Russian speaking) stated, *"When I speak Ukrainian in class, I feel more responsible for how I say it, not only what I say"* underlining that correctness is important for the meaning. Another reflected on emotional involvement, *"Using Ukrainian now is never neutral because with Russians stealing our history and culture it is an obligation of everyone to start acting responsibly and understand that even choosing the right expression feels like taking a stand"*. A third participant connected language use to dignity and mutual respect, *"It is difficult for me to switch to Ukrainian on everyday basis. But I understand that correct Ukrainian is a form of respect to the people around you and to yourself"*. These findings underscore that ethical engagement is inherent to language use, it is not seen as an external normative layer.

What was more challenging to analyze is Russian-associated linguistic and cultural contexts. They often elicited more emotionally charged comments as well as predominantly critical and affect-laden responses. It was frequent that these were characterized by perceived asymmetry and narrative constraint. A foreign student in the Ukrainian class described a sense of discursive closure as, *"In Russian materials, it often feels like meanings are already decided. You have no choice, nor alternative thinking. You are simply expected to accept them, never question them"*. Another student emphasized hierarchical pressure over dialogue, *"Even when Russian discourse talks about 'unity' of the Russians, Ukrainians, and Bielorrussians, it feels like Ukrainians and Bielorrussians had never been asked for their vision, which means that is a kind of unity without choice"*. A more emotionally charged comment explicitly framed Russian discourse as appropriative, *"It's not just the language but it's the way it takes **чуже** [ukr. 'somebody's' / 'what is not its own'] and presents it as its historically own, making everyone believe it as natural or inevitable"*. These reflections illustrate how students experienced Russian when completing their semester projects – it is a language, but it is also a totalitarian or imperialism-laden system associated with assimilation and control.

Even from these examples it is obvious that some degree of larger subjectivity was observed with students' comments, e.g. contradicting the polyculturalism model propagated by Russia in regard to Ukraine and Belarus while referring to the three

states as the "cradle of Slavic brothers" and being declared so in Russian discourse; furthermore, some pointed to neglect of multiculturalism in the Russian Federation – conventionally speaking, highlighting their reflection and doubts that such has hardly ever been adopted there.

In this light, to some extent Ukrainian language education appeared as a process of ethical formation while promoting respect without subordination and openness without loss of identity [13]. The sustained growth in EI and ethical decision-making indices reflected the cumulative result of consistent pedagogical practice and emotionally stable teacher leadership together with the impact of isolated interventions. From this perspective, Ukrainian language education emerges more than skills training, it arises as ethical formation.

Next step was the findings on teacher role that proved decisive. Interviews indicated high levels of cognitive-emotional resilience among both students and educators. Despite fatigue, air-raid alerts, and persistent uncertainty, classroom interaction remained attentive and empathic. This pattern corresponds to the notion of "ethical confidence" [19], where pedagogical leadership is defined by moral consistency and emotional equilibrium, not only formal authority. In practice, teachers' refusal to normalize aggression in language, attentiveness to students' fatigue and their emotional states, calm error correction where applicable helped foster such confidence and, consequently, such and similar behaviors mirror *Sthitaprajna* via emotional composure as an ethical state [15]. The result was teachers' emotional stability positively impacting sustainability of students' intellectual engagement and encouraging progress in their linguistic competence [28] even under extreme psychological load. This also resonates with comparable dynamics as reported by [29] showing that emotionally intelligent and ethically grounded leadership fosters trust and resilience in high-pressure environments.

In addition, thematic analysis led to identify three core axes. The first was cognitive-emotional resilience disclosing the capacity to maintain students' learning and empathy under external threat. The second was ethical empathy, i.e. recognizing language choice as a moral act. Participants actively avoided manipulative or propagandistic formulations and preferred emotionally honest expressions, while also recognizing that subjective positioning remains still present in speech. Feelings of shame were often present linking to distortion or (more often) silence, which might speak of dynamics close to vicarious shame [24]. The third axis was linguistic integrity, understood as the conviction that precise, non-manipulated language – echoing O. Chaika's emphasis on terminological precision as ethical responsibility [10], protects intellectual freedom and moral truth and the implications are farther than just the Ukrainian context.

Statistical and qualitative findings converge on a single conclusion where EI and ethical decision-making develop conjointly, reinforcing the psycholinguistic model of cognitive-emotional bilingual activation [12]; it is based on the findings that students with higher emotional-awareness scores demonstrated greater intercultural sensitivity and finer linguistic judgment, confirming that emotional regulation directly supports ethical reasoning in multilingual contexts and aligning with M. Valdez's evidence on the role of structured EI development in fostering moral courage and empathetic communication [21].

No evidence of assimilationist "poly-identity" tendencies was identified. Instead, participants consistently articulated multicultural empathy alongside cultural self-preservation, corresponding to the model of reciprocal diversity [1, 10] and to Ukrainian-European humanism grounded in dignity, solidarity, and non-erasure [13]. Within this framework, emotional-ethical education in wartime Ukraine functions concurrently as postcolonial resistance and as a vector of European integration, sustaining linguistic integrity while enabling intercultural dialogue [2, 3].

Taken together, these studies support the conclusion that emotional phraseology operates as a site of moral reflection. It is revealed that EI enabled learners to perceive, evaluate, and enact values through linguistic choice with ethical decision-making, linguistic integrity, and resilience in communication forming a triad central to value-based education [11, 21]. In the current circumstance, such education becomes a form of moral defense with empathy as endurance and linguistic accuracy as truth, supporting emotional-cognitive resilience and cultural survival.

1.5 Practical significance and limitations

The findings of our study focus on reconsideration of how competence in foreign-language education is defined, particularly via the lens of ethical decision-taking in postcolonial and conflict-affected contexts; they also identify the *three 'how's* in foreign language teaching: starting with *how linguistic norms are upheld*, complemented with *how cultural boundaries are respected*, resulting in *how resistance to assimilation is enacted through ordinary communicative decisions*. The obtained findings underscore that EI and ethical decision-making are not supplementary skills layered onto linguistic competence, nor should they be considered soft skills only. In principal, they are foundational conditions that make meaningful language education possible. Teaching competence, in this sense, as compared to learning journey of students, extends beyond methodological proficiency to include emotional-cognitive awareness

and moral responsibility, a position consistent with the model of human-centered linguodidactics articulated by [12].

This perspective also reframes multicultural pedagogy. It is argued when ethical reflection and emotional literacy are treated as integral to language instruction, multicultural education supports both communicative effectiveness *and* emotional stability along with civic resilience. Similarly, European approaches emphasize intercultural empathy, dialogue, and responsibility as educational values rather than abstract ideals [3, 13]. Within Ukrainian and English language education, the results suggest that curricula benefit from balancing terminological precision with opportunities for ethical reflection and emotionally informed practice, especially under conditions of prolonged stress or insecurity.

At the same time, the study remains shaped by its context and scope. The empirical material was drawn from higher education institutions in central, western, and southern Ukraine, which means that experiences from other educational institutions like those in Melitopol, Mariupol, Donetsk, Luhansk etc. (temporarily occupied or frontline regions) were not represented. While the mixed-methods design strengthened internal coherence, it is possible to assume that the wartime setting limits the extent to which the findings can be generalized beyond similar conditions. Another limitation may speak of reliance on self-reported data in emotionally charged contexts, which raises the possibility of social desirability effects or trauma-related distortions, despite efforts to minimize pressure on participants.

The intensity of the war environment may also have amplified emotional and ethical responses, both constructive and adverse. It is important to stress that the patterns identified here should be understood as situated rather than fixed. Finally, longitudinal research extending beyond 2024 will be necessary in the future to assess whether the observed emotional-ethical dynamics remain stable over time or evolve as external conditions change. In addition, broader comparative work, including other postcolonial or crisis-affected education systems, building up emotional-cognitive competence of students and teachers in multicultural classrooms, in particular, would further clarify which aspects of the findings reflect context-specific resilience and which point to more general principles of value-based language education. Digital pedagogy of open education, leadership and quality management in higher education [16, 30] through the lens of "economics of happiness" and technologies such as guided self-reflection platforms, emotion-aware feedback systems, or simulated intercultural scenarios may also offer new ways to support emotional awareness and ethical reasoning, but requires more in-depth study and comparative analyses; human judgement remains crucial but such platforms may complement pedagogical presence.

1.6 Conclusions

The findings of our study indicate that EI and ethical decision-making operate as interdependent foundations of contemporary foreign-language education although some scholars would see them supplementary competencies. It is a different approach to understanding how language education functions under moral pressure. Emotional awareness, self-regulation, empathy, and motivation form an emotional-cognitive core that enables learners to act responsibly through language, transforming linguistic practice from an instrumental activity into a human-centered ethical engagement.

It is possible to describe these findings as the transformation that occurs through three interrelated processes. The findings show how emotional intelligence supports ethical judgement: students with higher emotional self-awareness and regulation demonstrated more consistent ethical positioning in intercultural communication, evidenced by the strong correlation between EI and ethical decision-making ($r = 0.72, p < 0.01$). That confirmed that moral reasoning in language learning is grounded in emotional competence rather than abstract norms. The data also clarify how linguistic accuracy became an ethical practice. Phraseological and lexical choices were experienced as expressions of honesty, responsibility, and respect. Emotional literacy and linguistic precision thus reinforced one another as dimensions of identity and integrity, extending earlier findings and expanded vision of quality management in higher education. Finally, the qualitative results illustrated how ethical resilience had been enacted in everyday pedagogy and how it can contribute to the EU Strategy for International Cultural Relations [31]. Correcting language without humiliation, refusing manipulative expressions, or choosing emotionally truthful wording became routine moral decisions, especially under Ukraine's wartime conditions where emotional regulation functioned as survival pedagogy.

The Ukrainian context renders these processes particularly visible. Students' and teachers' reflections confirm that emotional-cognitive resilience, ethical empathy, and linguistic integrity are lived necessities as opposed to abstract ideals. Descriptions of learning "with trembling hands but steady hearts" captured how EI sustains ethical conduct under chronic threat. Here, ethical decision-making is not episodic as it is observed in daily language use.

Another part of the study distinguished between multiculturalism and polyculturalism. Multiculturalism, as reflected in Ukrainian and English educational environments, is grounded in coexistence, dialogue, and reciprocal respect among distinct identities. Polyculturalism, by contrast, tends toward assimilation and hierarchy, and under the context of Ukrainian and Russian contacts often masking Russian

domination as Slavic integration. In the current Russian-Ukrainian wartime developments, this distinction is absolutely concrete: Russian language and education policies have continuously through years sought to suppress, appropriate, or erase Ukrainian language and culture, the actions internationally recognized as elements of cultural and linguistic genocide. In this setting, terminological precision and linguistic integrity acquire civilizational significance, determining whether education sustains cultural survival or facilitates erasure.

More broadly, our study demonstrates that language teaching can respond to aggression differently, i.e. avoiding ideology or counter-propaganda, but through value-based communication grounded in emotional clarity and moral responsibility. Emotional intelligence serves both as psychological resilience and ethical orientation, while ethical decision-making becomes the daily enactment of dignity through language for teachers and students. Rather than offering a prescriptive model, it is believed that the study provides a substantiated example of how education can protect what is most fragile and most essential at once: the human capacity to feel, to judge ethically, and to remain truthful through language in the face of violence and erasure.

Conflict of interest

The authors declare that there are no financial, institutional, or personal conflicts of interest that could have influenced the design, analysis, or reporting of this research. The study was conducted independently and did not receive external funding from governmental or private entities. The authors also acknowledge their scholarly continuity in the field, including prior publications on related topics [10, 11], which informed the conceptual development of the present work.

Use of artificial intelligence statement

The authors declare to have used artificial intelligence to verify the accuracy of terminology when aiming at academic consistency of the English translation of the manuscript in its respective parts, e.g. ChatGPT (OpenAI, GPT-5.1 Instant) and GPTZero (AI Reviewer) to linguistically proof-edit the paper, create the visual for **Fig. 1.1** as per the research findings (GPT-5.2 Auto), receive suggestions on stylistic refinement where appropriate and academic feedback on manuscript quality. The authors bear full responsibility for the content of the final manuscript; the AI tool is not credited as an author and is not responsible for the reported results.

Authors' contribution

Oksana Chaika: Conceptualization, Methodology, Supervision, Formal analysis, Final analytical synthesis, Writing – original draft, Editorial integration, Final review and editing, Investigation, Data curation, Validation.

Natalia Berezovska-Savchuk: Investigation, Data curation, Validation, Preparation of analytical materials and draft sections in Ukrainian, Translation of contributed materials into English, Visualisation of results, References formatting.

Oksana Hutyriak: Investigation, Data curation, Validation, Preparation of analytical materials and draft sections in Ukrainian, Translation of contributed materials into English, Visualisation of results, References formatting.

References

1. Osborn, H. J., Sosa, N., Rios, K. (2019). Perceiving demographic diversity as a threat: Divergent effects of multiculturalism and polyculturalism. *Group Processes & Intergroup Relations*, 23 (7), 1014–1031. <https://doi.org/10.1177/1368430219880606>
2. Deportations and forcible transfers of Ukrainian children and other civilians to the Russian Federation or to temporarily occupied Ukrainian territories: create conditions for their safe return, stop these crimes and punish the perpetrators (2023). Resolution 2495. PACE. Available at: <https://pace.coe.int/en/files/31776/html>
3. Byram, M. (Ed.) (2021). Teaching and Assessing Intercultural Communicative Competence. *Multilingual Matters*. <https://doi.org/10.21832/9781800410251>
4. Dobrovol'skij, D., Piirainen, E. (2021). Figurative language: Cross-cultural and cross-linguistic perspectives. Vol. 350. Walter de Gruyter GmbH & Co KG. <https://doi.org/10.1515/9783110702538>
5. Azarova, L., Pustovit, T., Radomska, L., Horchinska, L. (2020). Use of information technologies in studying phraseology in the course of Ukrainian as a foreign language. *Advanced Education*, 7 (16), 39–48. <https://doi.org/10.20535/2410-8286.206786>
6. Svyrydiuk, V., Bodyk, O., Kalinina, L., Prokopchuk, N., Khrystych, N. (2024). The digital frontier: strategies and tools for cultivating educational-strategic competence for pre-service teachers. *Information technologies and learning tools*, 3 (101), 1–14. <https://doi.org/10.33407/itlt.v101i3.5547>
7. BBC. Available at: <https://www.bbc.com/news>
8. Analysis. Russia and Ukraine. ISW. Available at: <https://understandingwar.org/analysis/russia-ukraine/>

9. Europe. Reuters. Available at: <https://www.reuters.com/world/europe/>
10. Chaika, O. (2023). Professional terminology in modern Slavonic pedagogy: Focus on term accuracy. *Research Journal in Advanced Humanities*, 4 (1), 165–185. <https://doi.org/10.58256/rjah.v4i1.1119>
11. Sleeter, C., Stillman, J. (2005). Standardizing Knowledge in a Multicultural Society. *Curriculum Inquiry*, 35(1), 27–46. <https://doi.org/10.1111/j.1467-873x.2005.00314.x>
12. Chaika, O.; Jiang X. (Ed.) (2024). Psycholinguistic Factors in Second Language Acquisition: Foreign Language Teaching via Coaching. *Psycholinguistics – New Advances and Interdisciplinary Insights*. IntechOpen. <https://doi.org/10.5772/intechopen.1003720>
13. Bondarchuk, L., Podgurska, T., Kovtunets, O. (2020). Intercultural Component in Teaching Foreign Students in Ukraine. *Proceedings of the III International Scientific Congress Society of Ambient Intelligence 2020 (ISC-SAI 2020)*. Atlantis Press, 316–322. <https://doi.org/10.2991/aebmr.k.200318.039>
14. Sinaga, H. R. (2025). The Relationship Between Emotional Intelligence and Leadership Styles: A Systematic Literature Review of Their Impact on Leadership Effectiveness. *MANAJEMEN*, 5 (1), 373–378. <https://doi.org/10.51903/manajemen.v5i1.1038>
15. Kayal, S., Tewary, T. (2025). The theoretical and pedagogical framework: integrating Bhagavad Gita concepts for holistic engineer development. *International Journal of Ethics Education*. <https://doi.org/10.1007/s40889-025-00230-7>
16. Chaika, O. (Ed.) (2025). *Educational Policy and Reforms: The Impact of Globalization*. Kharkiv: Technology Center PC, 164. <https://doi.org/10.15587/978-617-8360-20-7>
17. Chaika, O., Sharmanova, N., Hutyriak, O., Shynkaruk, V.; Tolochko, S. (Ed.) (2024). Cultivating multiculturalism via teaching phraseology to philology students. *Transformation of Education: Modern Challenges*. Kharkiv: Technological Center PC, 80–105. <https://doi.org/10.15587/978-617-8360-06-1.ch4>
18. Skurvydas, A., Valanciene, D., Lisinskiene, A., Dadelienė, R., Sarkauskiene, A., Fernāte, A. et al. (2025). Self-rated health habits, mental health, emotional intelligence, and impulsivity across the Baltic States. *Frontiers in Public Health*, 13. <https://doi.org/10.3389/fpubh.2025.1522918>
19. Anastasiou, S. (2025). Counteracting Toxic Leadership in Education: Transforming Schools Through Emotional Intelligence and Ethical Leadership. *Administrative Sciences*, 15 (8), 312. <https://doi.org/10.3390/admsci15080312>
20. Awais, M., Ishaq, H. M., Gillani, S. I. A. (2025). The Impact of Emotional Intelligence on Rational and Ethical Decision-Making. *Scholar Insight Journal*, 3 (2), 105–121. Available at: <https://scholarinsightjournal.com/index.php/sij/article/view/64>

21. Valdez, M. A. (2025). Emotional Intelligence in Schools: The Soft-Skill With a Hard Impact. [Doctoral dissertation; Northeastern University]. Available at: <https://www.proquest.com/openview/c7cae43b2b63b211d2d9154c35669b8d/1?pq-origsite=gscholar&cbl=18750&diss=y>
22. Mizin, K., Letiucha, L., Petrov, O. (2019). Deutsche linguokulturelle Konzepte im Lichte der germanisch-ostslawischen Kontraste: Methode zur Feststellung von spezifischen bzw. einzigartigen Bedeutungen. *Germanoslavica*, 30 (1), 49–70. Available at: <http://www.slu.cas.cz/4-germ-opc-191.pdf>
23. Mizin, K., Slavova, L., Letiucha, L., Petrov, O. (2023). Emotion concept disgust and its German counterparts: Equivalence determination based on language corpora data. *Forum for Linguistic Studies*, 5 (1), 72–90. <https://doi.org/10.18063/fls.v5i1.1552>
24. Mizin, K. I., Slavova, L. L. (2024). Vicarious shame in a cross-cultural perspective: emotion concepts A.-S. SPANISH SHAME and Ger. FREMDSCHÄMEN/FREMDSCHAM. *Alfred Nobel University Journal of Philology*, 1 (27), 233–250. <https://doi.org/10.32342/2523-4463-2024-1-27-16>
25. Semenova, O., Khrystych, N. (2022). Representation of COLOR Concept in the French Phraseological Picture of the World and its Perception by Ukrainian Francophone Students. *PSYCHOLINGUISTICS*, 32 (2), 76–105. <https://doi.org/10.31470/2309-1797-2022-32-2-76-105>
26. Creswell, J. W., Plano Clark, V. L. (2018). *Designing and Conducting Mixed Methods Research*. Thousand Oaks: SAGE.
27. Braun, V., Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9 (1), 3–26. <https://doi.org/10.1037/qup0000196>
28. Chaika, O., Sharmanova, N., Hutyriak, O., Berezovska-Savchuk, N., Vakulyk, I. (2025). Lost in Stereotypes: Gender Clichés in Intercultural Translation of Media Discourse. *OIDA International Journal of Sustainable Development*, 18 (12), 249–262. Available at: <https://ssrn.com/abstract=5676062>
29. Rayets, M. (2023). The Role of leadership in Stimulating Innovation and the Creative Potential of the team. *Economic Affairs*, 68 (3), 1603–1612. <https://doi.org/10.46852/0424-2513.3.2023.26>
30. Bakhmat, N., Voropayeva, T., Artamoshchenko, V., Kubitskyi, S., Ivanov, G. (2022). Quality management in higher education in terms of sustainable development. *International Journal for Quality Research*, 16 (4), 1107–1120. <https://doi.org/10.24874/ijqr16.04-10>
31. European Parliament resolution of 14 December 2022 on the implementation of the New European Agenda for Culture and the EU Strategy for International Cultural Relations (2022/2047(INI)) (2022). Strasbourg. Available at: https://www.europarl.europa.eu/doceo/document/TA-9-2022-0444_EN.html