

Paremic Cliches as a Spiritual Layer of Multicultural Communication: Cultivating Respective Values for Educators



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ABSTRACT: The article considers the linguistic and cultural aspects of paremic clichés as expressions of the spiritual layer of national culture in the context of multicultural communication. The research is based on the main theoretical approaches to understanding the importance of paremiology for the processes of multicultural communication, which makes one of the study objectives, and the material describes such theoretical approaches by underpinning the importance of cultivating multicultural / polycultural values for educators as a fundamental skill for reaching out to and teaching various audiences. The paper reveals a set of language means attributable to nomination of spiritual markers of national culture in paremias, which may as well speak of ethnic identity in the multicultural complexity. Multiculturalism and polyculturalism are distinguished as opposing each other ideologies and/or trends despite the shared concept of intercultural engagement and communication. The paper reveals that paremic clichés as language units, firstly, make part of diversified linguistic corpus in any language and, secondly, are respected as a spiritual layer of multicultural communication in the ideologies of multiculturalism and polyculturalism. Finally, paremic clichés may best serve as intercultural similar and/or distinct indicators for cultivating culturally marked values for global educators, which carry on their roles and responsibilities in the light of mission rather than classroom instruction in multicultural / polycultural settings.

KEYWORDS: Paremic Cliché, Multicultural Communication, Polycultural Values, Multiculturalism, Polyculturalism

INTRODUCTION

By considering the issues and trends of multiculturalism as a clear feature of modern post-industrial society, it is important to focus on issues related to the comfortable conditions of interlingual and intercultural interaction of different ethnic groups. In the course of intercultural communication, one may observe the processes of formation and development of the personality as a social individual, who constantly engages as becomes active in globalizing interaction and rises above the national framework, however, remains its carrier. For example, it is clearly noticeable in polycultural classes of versatile ethnic backgrounds in schools and tertiary educational institutions, multinational corporations and international governmental organizations.

Language is a reflection of the mindsets and culture of the people, and it opens the way to a new understanding of multiculturalism and polyculturalism. It is emphasized that the contemporary society is characterized by some states when the society experiences simultaneous co-existence of “representatives of different nationalities who have the opportunity to absorb new socio-cultural knowledge, gain experience of intercultural interaction and at the same time maintain contact with native language and culture” [1, p. 4].

The aim of the article is to study the linguistic and cultural aspects of paremic clichés as expressions of the spiritual layer of national culture in the context of multiculturalism, on the one hand, and on the other, to see to the best possible way of cultivation of respective values for educators in educational institutions of secondary and tertiary levels. Accordingly, it is distinguished that the following objectives appear significant:

- 1) To reveal the main theoretical approaches to understanding the importance of paremiology for the processes of multicultural communication;
- 2) To identify a set of linguistic means of nomination in the paremias of spiritual clusters associated with the national culture;
- 3) To emphasize the significance of cultivating spiritually marked cultural values for global educators irrespective of educational institutions and/or polycultural and multicultural educational settings;
- 4) To differentiate the contents planes of multiculturalism and polyculturalism, especially attributive to areas of cultivating cultural values for global educators.

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Importantly, from the very start as following the latter of the above-defined objectives, multiculturalism and polyculturalism are not seen as interchangeable terms. On the contrary, it is necessary to draw a distinct line between the two linguistic and cultural phenomena. Despite the fact that both multiculturalism and polyculturalism are characteristic of the consequences pertaining to intercultural engagements within some certain geographical location, it is critical to note as follows:

- Multiculturalism is perceived to underline the importance of diversified interaction between the identities of self-identifying cultural groups, however, it stresses on separateness of such identities in order for them to preserve and celebrate their respective differences.
- Polyculturalism is understood to focus on similarities found between the self-identifying groups, which are comfortable with absorbing / eliminating elements of other culture(s) when acceptable and necessary for the identity, by blurring the ethnic / cultural boundaries of distinction between such members in the group.

Therefore, firstly, paremic clichés as language units make part of diversified linguistic corpus in any language and, secondly, are respected as a spiritual layer of multicultural communication in the ideologies of multiculturalism and polyculturalism. Finally, paremic clichés may best serve as intercultural similar and/or distinct indicators for cultivating culturally marked values for global educators, which carry on their roles and responsibilities in the light of mission rather than classroom instruction in multicultural / polycultural settings.

METHODOLOGY AND LITERATURE REVIEW

Methodology

In the course of the work, the following research methods and techniques were applied:

- (i) The analysis of scientific literature, in order to describe the theoretical provisions of paremiology study and issues of multicultural communication;
- (ii) Synthesis, used in general theoretical and applied aspects;
- (iii) Descriptive method as applied for selection of paremiological units in the aspect of the research topic;
- (iv) Differentiation of paremias on the basis of binary opposition;
- (v) Comparative method, for comparison of paremic clichés;
- (vi) Differentiation of categories based on contrast.

Literature review

Challenging as it is, the issue of the relationship between language and ethnicity covers a number of philosophical and anthropological problems, among which language and self-awareness are the most representative. According to Sharmanova, all of the above is the essence of the principle of ethnic socialization in the linguistic interaction of speakers whose background links to different linguistic cultures [20, p. 175].

Spiritual culture creates a special world of values, forms and satisfies the intellectual and emotional needs of communicators. It is a product of social development, which task is to produce consciousness. However, the spirituality of the people is deeply rooted in the language world, which is sometimes too difficult to find fragments of it in language signs. These days modern scholars are increasingly fast turning to the language material, which encodes a system of concepts and ideas that are specific to a particular ethnic group [1; 4; 5; 6; 7; 11; 18].

The basis of linguistic and cultural interaction of representatives of a national community is the ethnic mindset, or mentality, which is revealed through the symbolic units of language. The use of units of ethnographic, culturological components has an exceptional opportunity during intercultural communication, where spiritual and material culture, life of the people, its mentality, history, social and family structure are extrapolated. In addition, the content of the country component is realized through reproducible units, thematically and pragmatically focused on each individual and ethnic group as a whole, on the material and spiritual identity of the culture of society.

Significant units that act as the quintessence of the national mentality, reflect the worldview of the people, social order, psychology, various aspects of the people's existence of the ethnos, are referred to as components of paremiology. Following the *Encyclopaedia of the Ukrainian language*, such components of paremiology are folk expressions detected in sentences or short chains of sentences that are clichés, used as linguistic signs and are characterized by three structural planes - lingual and logical-semiotic structures, and the plane of realia [14, p. 424 - 425].

The material of the study refers to the five paremiographic sources in the Ukrainian language, which were used to analyze in paremic samples the manifestation of brightly expressed spiritual clusters that are relevant in the process of communication in a multicultural environment and serve fundamental to cultivate multicultural values for the educators [9; 12; 15; 16; 17].

Lexicographical works may give various definitions of the basic term. Instead and largely, the following short interpretation may outline the meaning of the term "paremia": it is a kind of teaching, or expression, or moralistic word, or tale [2, p. 88].

The textbook *Ukrainian Paremiology* edited by Koloiz provides a more comprehensive definition of paremia. Thus, a paremia is a unit of paremiology, characterized by its aphoristic properties, set expression, rethoughtfulness or literal generalized

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meaning, mostly instructive by content; it is a linguistic sign that conveys information about traditional values based on the life experience of the people, and denotes a typical life situation [8, p. 16], for example:

UA *На красиву жінку гарно дивитися, а з розумною гарно жити* (Na krasivu žinku harno divyytysya, a z rozumnoyu harno žyty) – EN lit. ‘It is good to look at a beautiful woman and to live well with a smart one’;

UA *Не родись багатий, а родись щасливий* (Ne rodys' bahatyy, a rodys' shchaslyvyy) – EN lit. ‘Do not be born rich, be born happy’.

It is agreed with the authors in the above mentioned textbook that, firstly, the cliché is a standard reproducible language formula that correlates with a particular area of use, and secondly, a paremic cliché means the generalized name of units of paremiology, which covers a set of ontological features and has a stereotypical reproducibility.

Sharmanova (2013) outlines relevant features of paremia as a type of cliché and groups them under such criteria (see Figure 1. *Features of paremia as a cliché*) :

- Constant lexical composition,
- Usageability,
- Clear nominative (denotative) meaning,
- Compliance with mental stereotype,
- Reproducibility as a complete form,
- Pragmatic nature associated with situational conditionality in specific developments,
- Frequency and regularity of actualization,
- Autosemanticism as a discourse property [21, 269].

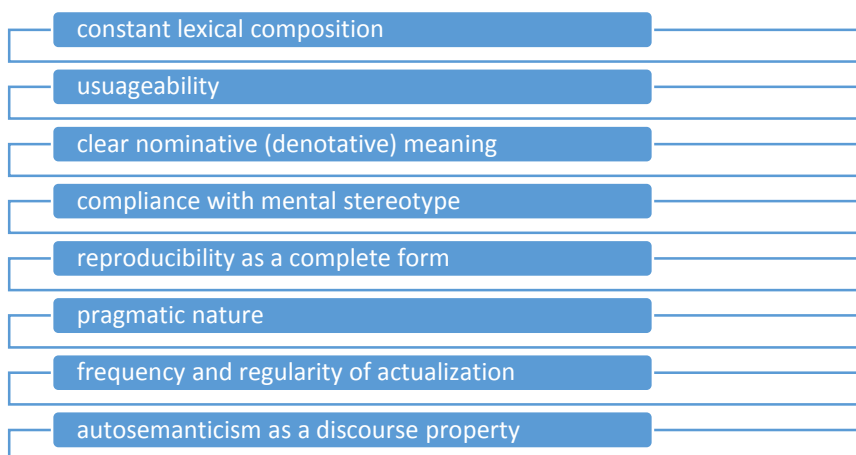


Fig. 1. Features of paremia as a cliché

Next, Selivanova (2004) notes that the term paremia is usually used “to denote stable reproducible units of sentence structure, proverbs, in particular” [13, p. 242]. An analysis of the linguistic literature has clarified the question on distinguishing between functional and genre types of paremia, the main of which are proverbs and sayings.

It is established that a proverb is a folk expression of instructive content (literal or allegorical) expressed by the structure of a sentence (see Figure 2 *Proverb as a paremic cliché*). A proverb formulates a certain pattern of life or a rule, which is a broad generalization of centuries-old observations of the people, its social experience; characterized by such features as independence of judgment, intonation and grammatical design; didactic potential, and pragmatic meaning [8, p. 440], for example:

UA *Де відвага, там і щастя* (De vidvaha, tam i ščastja) – EN lit. There is courage, there is happiness.

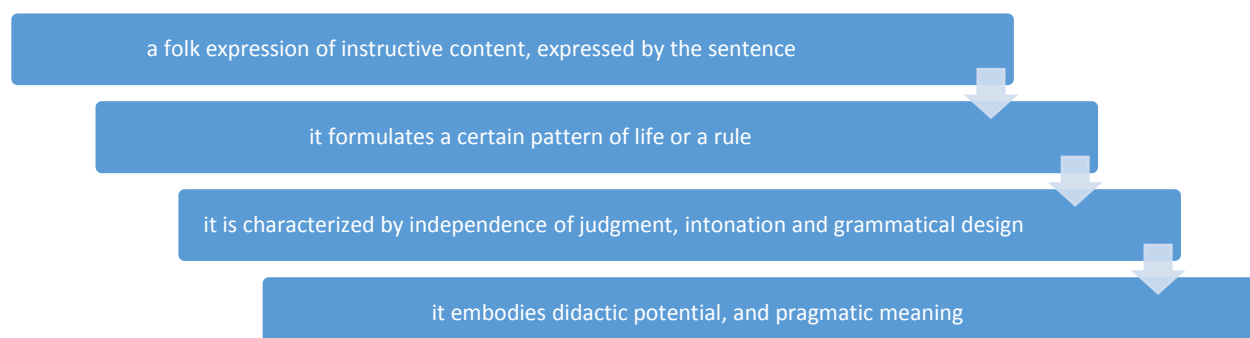


Fig. 2. Proverb as a paremic cliché

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Thus, in a national or multicultural context, a saying means a stable expression of folk origin (see Figure 3 *Saying as a paremic cliché*). It figuratively reveals a certain phenomenon primarily in terms of its emotional and expressive characteristics; it is characterized by a set of features: makes part of the judgment, has an incomplete opinion, or is part of the judgment, which has the form of an open cliché, is characterized by the lack of instructive content as such [8, p. 338], for example:

UA *Кому яке щастя* (Komu jake šťastja) – EN lit. Everyone with their fortune (= happiness);

UA *Смішки з чужої лемішки* (Smišky z čužoji lemišky) – EN lit. Laughter from someone else's ploughshare;

UA *Без року три дні* (Bez roku try dni) – EN lit. Three days without a year.

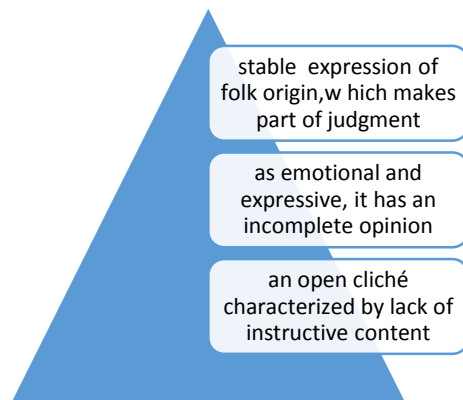


Fig. 3. Saying as a paremic cliché

Paremic clichés reveal the linguistic and ethnocultural specifics of language, the linguistic consciousness of communicants. The connection between paremias and the mental traits of the people can be traced in two directions: going from ethnic traits, to find their fixation in paremic clichés; and vice versa - by analyzing the ethnocultural component of the paremia to identify features characteristic of the native people.

Scientific interest in the communicative manifestations of paremiological issues can be found in a number of works by Ukrainian linguists who choose factual material from different languages for analysis, and their works are published almost simultaneously by chronological criteria. Thus, Dudenko (2002) thoroughly describes the nominative and communicative nature of Ukrainian paremias [6], Holubovska (2004) considers paremic analogues from different ethnic conceptospheres and analyzes paremias through the prism of reflecting in them the value priorities of the ethnic community on the material of the Ukrainian, Russian, English and Chinese languages [4], whereas Pyrohov (2003) analyzes the structure and semantics of paremic units of the Japanese, English, Ukrainian and Russian languages, and provides an interlingual classification of semantic oppositions in linguo-cultural and comparative-typological aspects [11].

RESULTS AND DISCUSSION

Following the literature review and analysis, as well as the expression plane of the Ukrainian paremias in multicultural settings, it is found that the deeper meaning of the paremic cliché is based on reasoning. Prescriptive paremias are characterized by a value scale of modes associated with social behavior of members in a particular ethnic group:

UA *Хороший, як Микитина свита навиворіт* (Khoroshiy, yak Mykytyna svyta navyvorit) – EN lit. Good as Mykyta's retinue inside out;

UA *Соромно, як тій кобилі, що воза перекинула* (Soromno yak tij kobyli, ščo voza perekynula) – EN lit. So ashamed as the mare that overturned the cart;

UA *Бовкнув, як дурень у воду* (Bovknuv jak duren' u vodu) – EN lit. [He] mumbled like a fool into the water;

UA *Робота сама за себе скаже* (Robota sama za sebe skaže) – EN lit. The work will speak for itself (cf: *Actions speak louder than words* – an English proverb, not a saying).

It is also found that another semantic variety of language units in the Ukrainian language is such paremic clichés are of instructive nature. They teach, give advice or instruction. Linguistically, such expression plane is expressed by imperative syntactic constructions, in particular:

UA *Хліб-сіть їж, а правду ріж* (Khlіb-sil' yіž, a pravdu riž) – EN lit. Eat bread and salt, but cut the truth;

UA *На чийм возі їдеши, тому й ласку твори* (Na čyjim vozi yidesh, tomu y lasku tvory) – EN lit. Please the one whose cart you ride;

UA *За хлібом хліба доставай* (Za khlіbom khlіba dostavay) – EN lit. Get bread after bread;

UA *Надійся, як на кам'яну стіну* (Nadijsia jak na kamyanu stinu) – EN lit. Hope as if he/she were a stone wall; etc.

Next, it is identified that according to their spiritual potential and content richness, paremias reveal various aspects of human life, social and family relations, subtly notice the worldview and worldview of the bearers of linguistic culture:

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UA *Без гетьмана військо гине* (Bez het'mana viys'ko hyne) – EN lit. Without the hetman, the army dies (hetman in the Ukrainian culture and history is Chief Commander, the head of the army);

UA *До булави треба голови* (Do bulavy treba holovy) – EN lit. The mace needs a head (the mace makes solid part of the Ukrainian culture based on history);

UA *Гуртом добре й батька бити* (Hurtom dobre y bat'ka byty) – EN lit. When altogether, it is good (= it is not hard) to beat a father;

UA *Як хочеш багацько жати, то треба мало спати* (Jak khočeš bahats'ko žaty, to treba malo spaty) – EN lit. If you want to reap a lot, you need to get little sleep.

Indicative as regards spiritual potential and content richness, encoded in paremias, which describe a wide range of varieties in human life, including social and family relations, is multiculturalism, accompanied by the analysis of the paremic layer of the English, Portuguese and Ukrainian languages with the interpretation of archetypal ideas, and in particular the symbolism of water and fire, carried out in the research by Chaika [18].

Cherkasky notes that one of the main features of paremia is its ability to extrapolate evaluative and ethical information because “paremiology ... reflects a sign of “the good / the evil” from the standpoint of the worldview level” [19, p. 38].

It is identified that paremias reflect universal, universally accepted human values, essences, ideals, but at the same time capture ethnically marked stereotypes of communicators about the world, helping to comprehend their own existence in the universe structure. That is why it is understood that paremic clichés are symbolic language units that present the axiological orientations of the people. It is also traceable that paremias very often contain clearly evaluative judgments that characterize socially significant situations when communicating with relevant markers, for example:

UA *Краще нині горобець, ніж узавтра голубець* (Krašče nyni horobets', niž uzavtra holubets') – EN lit. Better a sparrow today than a rice-and-meat roll tomorrow (cf: English paremic equivalent *Better a poor horse than no horse at all*);

UA *Краще з доброго коня впасти, ніж на поганому їхати* (Krašče z dobroho konya vpasty, niž na pohanomu yikhaty) – EN lit. It is better to fall from a good horse than to ride a bad one.

It is known that paremias are correlated with precedent phenomena such as names, situations, texts - based on the background knowledge of communicators. Thus, paremias (i) determine the world of norms, patterns [5, p. 251], (ii) outline the strategy of human behavior in society in intercultural communication, (iii) reveal the spiritual priorities of a national community, especially in the polycultural context:

UA *Праця людину годує, а лінощі марнують* (Pratsya lyudynu hoduye, a linoshchi marnuyut') – EN lit. Labor feeds a person, and laziness wastes;

UA *Хто матір забуває, того Бог карає* (Khto matir zabuvaye, toho Boh karaye) – EN lit. He who forgets his mother is punished by God.

– or its exclusivity (national / individual) as respective separateness, which is *inter alia* characteristic of the multicultural context:

UA *Кожний кулик своє болото хвалить* (Kozhnyy kulyk svoye boloto khvalyt') – EN lit. Each sandpiper praises its swamp;

UA *Кожний кухар хвалить свою страву* (Kozhnyy kukhar khvalyt' svoyu stravu) – EN lit. Every chef praises his dish;

UA *Кожний дубок хвалить свій чубок* (Kozhnyy dubok khvalyt' sviy čubok) – EN lit. Each [young] oak praises its bangs;

UA *Кожда лисиця свій хвостик хвалить* (Kozhda lisytsya sviy khvostyk khvalyt') – EN lit. Each fox praises its tail.

The paremic clichés reproduce specific situations with the generalized type of mental processing and transmission of communicators' opinions, which are a reflection of the diversity of social experience by generations. Since paremias are general reference language units, their designation is a single event rather than a generalized typical micro-situation with a modular assessment and evaluation of communication.

It is necessary to underline that the analysis of the source data arrived at the following paremic groups, with their relevant distinct similarities.

Group 1. It is revealed that the main sign of detecting the good or evil is evaluation. It always needs a “plus” or “minus”. Evaluation is a subjective phenomenon that reflects cultural norms. Analysis of linguistic facts gives allow for some findings that the Ukrainians in their worldview are quite optimistic, positive-minded people, which is reflected in paremiology.

The good is a set of things, values, etc. belonging to someone [7, p. 191]. In the life of the people, their economic activity was of great importance, because they profited from hard work. No wonder as it is because welfare in the family has always been valued. Here below are some examples of the Ukrainian paremias to evidence national comprehension of the good:

UA *Добре господарині, коли повно в судині* (Dobre hospodyni, koly povno v sudyni) – EN lit. Good is for a hostess when the pot's full (a pot can mean a bowl, a saucer, a jug);

UA *Тоді сусід добрий, коли мішок повний* (Todi susid dobryy, koly mišok povnyy) – EN lit. The neighbor feels good when the bag is full;

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UA **Добре** тому, хто в своєму домі (Dobre tomu, khto v svoiyemu domu) – EN lit. One feels good when at home.

In Ukraine, in order to enjoy prosperity in the house, it was necessary to work day and night, so the below paremiias characterize Ukrainians as a hard-working nation:

UA У **доброї** господині і півень несеється (U dobroyi hospodynii i pivень nesets'ya) – EN lit. With a good hostess a rooster also lays eggs;

UA **Із** благовісного теляти **добра** не ждати (Iz blahovisnoho telyaty dobra ne ždaty) – EN lit. Do not expect good from an evangelical calf.

Group 2. One of the most numerous linguistic markers of the good and the evil is the understanding of another opposition: “mine [one’s own]” and “the stranger’s [belonging to somebody else]”. It is seen that egocentrism is an element of any culture, and this should be taken into account in particular in intercultural contacts. The category “mine / his / hers / ours [one’s own]” (the own) is characterized as a set of ideas, beliefs, according to which “the own” is the center, the measure of everything, a comparative scale for all other people and social groups. Most often the category “mine [one’s own]” indicates that something belongs to a certain person or group of people [3, p. 1298], for example:

UA **Свій** своєму лиха не мислить (Sviy svoiyemu lykha ne myslyt') – EN lit. He does not think of any misfortune for **his**;

UA **Кожна** голова **свій** розум має (Kožna holova sviy rozum maye) – EN lit. Each head has **its** own mind;

UA **Своє** золото і в попелі можна узнати (Svoye zoloto i v popeli možna uznat') – EN lit. You can find **your** gold in the ashes;

UA **Пізнав** **свій** свого (Piznav sviy svoho) – EN lit. **He** knew **his** (English equivalent is Birds of a feather);

UA **Свій** свояка вгадує здалека (Sviy svoiyaka vhaduye zdaleka) – EN lit. **He** guesses **his** relative from afar (English equivalent is Birds of a feather);

UA **Свій** своєму не ворог (Sviy svoiyemu ne voroh) – EN lit. **Mine for me** (his for him / hers for her / theirs for them etc.) is not an enemy (English equivalent is Birds of a feather);

UA **Своє** на ніжки ставить, а чуже з ніг валить (Svoye na nižky stavyt', a čuže z nih valyt') – EN lit. **He** puts **his** own on his feet, and knocks someone else off his feet;

UA **На** **своім** коню, як хочеш, їдеш (Na svoiyim konyu, yak khočeš, yidesh) – EN lit. You ride **your** horse as you wish.

Everything following the interests of a certain person will always be better than that of stranger’s as a stranger is someone else, someone other than oneself (yourself / herself / himself, etc.). It is arrived that in general and in the Ukrainian culture, in particular, paremiias emphasize not only egocentrism, but also the perfection of everything personal due to the communicator.

At this point, many paremic clichés feature some specific properties, which embody into more focused groupings, thus, making sub-categories in Group 2.

Subgroup 1. It is necessary to note that this category also distinguishes a subgroup that outlines the relationship of excluding “one’s own” from “the own” turning him/ her / them, etc. into someone else for the evil committed in any form. The following examples from the Ukrainian language and culture demonstrate such exclusion from the group:

UA **Хоч** **свій**, а гірш **чужого** (Khoč sviy, a hirsh čužoho) – EN lit. Though **mine** (his / hers / ours / theirs etc.) but worse than a **stranger**;

UA **Свій** своєму поневоли брат (Sviy svoiyemu ponevoli brat) – EN lit. Take it or leave it but **mine** (his / hers / ours / theirs etc.) is a brother to **me** (him / her / us / them etc.);

UA **Свій** не свій, а у город не лізь (Sviy ne sviy, a u horod ne liz') – EN lit. Whether or not **mine** (his / hers / ours / theirs etc.), however, the garden is not **yours**;

UA **Брат** **мій**, а хліб їж **свій** (Brat miy, a khlib yiz sviy) – EN lit. Though you are **my** brother, eat **your** own bread.

Subgroup 2. It is also found that the category “stranger” / “the other” / “the foreign” explains the things belonging to someone else, to someone other than the communicant, i.e. it is not his / her / their own [3, p. 1608]. Moreover, the morale is a kind of teaching and hints at no value when the stranger’s belongings are stolen / taken by chance / borrowed for a time, without awareness of the owner, etc. Below are some Ukrainian examples as translated into English:

UA **Чужий** кожух не гріє (Čužyuy kožukh ne hriye) – EN lit. A stranger's casing does not keep you warm;

UA **На** **чужому** коні далеко не поїдеш (Na čužomu koni daleko ne poyidesh) – EN lit. You can't go far on someone else's horse / You can't go far on a stranger's horse;

UA **На** **чужий** кусок не роззявай роток (Na čužyuy kusok ne rozzyavay rotok) – EN lit. Do not open your mouth to someone else's piece / Do not open your mouth to a stranger's piece;

UA **Чуже** добро боком вилізе (Čuže dobro bokom vylize) – EN lit. Someone else's good will come out sideways / A stranger's good will come out sideways;

UA **Чужим** добром не розбагатієш (Čužym dobrom ne rozbahatiyesh) – EN lit. You will not get rich with someone else's good / You will not get rich with a stranger's good;

UA У **чужої** торби хліба не жалують (U čužoyi torby khliba ne žaluyut') – EN lit. They don't like bread from someone else's bag / They don't like bread from a stranger's bag;

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UA **Чужий** біль нікому не болить (Čužy bil' nikomu ne bolyt') – EN lit. Someone else's pain does not hurt anyone / A stranger's pain does not hurt anyone;

UA В **чужий** черевик ноги не сажай (V čužy čerevyk nohy ne sažay) – EN lit. Do not put your feet in someone else's shoe / Do not put your feet in a stranger's shoe;

Subgroup 3. Since a stranger / the other is far from the communicant, stranger's things, feelings, thoughts are very far from those one's own, it is very difficult to comprehend their significance personally, inasmuch nobody can read the other's mind or feel the other's pain, etc.:

UA **Чужа** голова – темний ліс (Čuža holova – temny lis) – EN lit. Another's head is a dark forest;

UA В **чужу** душу не влізеши (V čužu dušu ne vlizeš) – EN lit. You can't get into someone else's soul.

Subgroup 4. What is typical of the Ukrainian culture and as noted by the Ukrainian people is that it is always necessary to make effort to achieve the goal, however, never use others for one's own (personal) purposes. Many paremias in the Ukrainian language associate with the concept that any land outside the country may be seen foreign to a Ukrainian, which speaks of unwillingness to assimilate with others:

UA В **чужий** край не залітай, щоб крильця мати (V čužy kray ne zalitay, ščob krylečka maty) – EN lit. Do not fly into another's land to keep your wings safe;

UA **Чуже чужим** і пахне (Čuže čužym i pakhne) – EN lit. The stranger's [thing] smells a stranger.

These examples demonstrate that polyculturalism as a phenomenon or ideology enjoys much weaker positions as opposed to multiculturalism in the Ukrainian territory.

The analyzed paremias are characterised by the shared morality - a stranger will always remain a stranger, and therefore, will never benefit. These truths are universal for communicators who are carriers of other linguistic cultures, thus, may refer to either multiculturalism or polyculturalism, where the boundaries are rather blurred and values may easily assimilate.

Subgroup 5. At the same time, the people emphasize that it will be necessary to pay for something that belongs to somebody else, another person, a stranger – stakes for someone else's property:

UA **Чуже** личко ремінцем платиться (Čuže lyčko remintsem platyt'sya) – EN lit. Another's face is paid with a strap;

UA **Хто чуже бере, того Бог поб'є** (Khto čuže bere, toho Boh pobyje) – EN lit. Whoever takes the stranger's (what does not belong to them), God will beat them.

These language units emphasize that the use of other people's things will inevitably lead to punishment in front of relatives, society, the highest Spiritual being. Thus, the analyzed material shows that paremic clichés represent the logical-conceptual and emotional internalization of reality by various means, especially those that reveal the specifics of the linguistic picture of the world, the basic norms of human coexistence.

It is another subgroup of the Ukrainian paremic clichés which expression plane and contents plane underline that the people warn against encroachment on “someone else's good”, for example:

UA **Чужим добром не розбагатієши** (Čužym dobrom ne rozbahatijesh) – EN lit. You will not get rich with someone else's good;

UA **Чуже добро ребром вилізе** (Čuže dobro rebrom vylize) – EN lit. Someone else's good will get out with an edge.

These paremias make it possible to trace that the Ukrainian people keep to the Ten Commandments of God, which are integral elements of the spiritual culture of the people. This religious component of the cultural spiritual layer may fit either the multicultural, or polycultural contexts of intercultural communication.

Group 3. Further, it is important to note that the concept of the good is associated with everything positive in people's lives that meets their interests, desires and needs:

UA **Добре все по мірі** (Dobre vse po miri) – EN lit. All is well in moderation;

UA **Усе добре впору** (Use dobre vporu) – EN lit. Everything is fine;

UA **Раз добром налите серце – вік не прохолоне** (Raz dobrom nalyte sertse – vik ne prokholone) – EN lit. Once you have a good heart, the age will not cool down;

UA **Доброму чоловіку продовж, Боже, віку** (Dobromu čoloviku prodovž, Bože, viku) – EN lit. Good life to a good man, God;

UA **Коли люде до тебе добрі, а ти будь ліпший** (Koly lyude do tebe dobri, a ty bud' lipšyy) – EN lit. When people are kind to you, you are better (= kinder);

UA **Од доброго коріння добрий пагоніць піде, од доброго батька – добра дитина** (Od dobroho korinnya dobryy pahonets' pide, od dobroho bat'ka – dobra dytyna) – EN lit. From a good root a good shoot will go, from a good father - a good child;

UA **Доброму добре буде** (Dobromu dobre bude) – EN lit. It will be good for the good;

UA **Добре роби, добре буде** (Dobre roby, dobre bude) – EN lit. Do well, life will be good to you;

UA **Добре з добрим і в стовпа постоять** (Dobre z dobrym y v stovpa postoyat') – EN lit. It is good with good even to stand at a pillar;

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UA *Як хліб буде, то й все буде добре* (Yak khlib bude, to y vse bude dobre) – EN lit. There is bread, there will be everything to go well;

UA *Все добре, що добре кінчається* (Vse dobre, ščo dobre kinčayet'sya) – EN All is well that ends well (the English equivalent).

The analysis of the language material shows that Ukrainians are good, sincere people by nature. At the same time, given the historical events that are etched in the minds of native speakers, carrying sadness and grief, paremias are featured to contain negatively colored information via the grammar patterns of negative nounal composition, such as:

UA *Нема добра в нашім селі, бо панів багато* (Nema dobra v našim seli, bo paniv bahato) – EN lit. There is no good in our village, because there are many gentlemen;

UA *Не було добра з роду, не буде й до гробу* (Ne bulo dobra z rodu, ne bude y do hrobu) – EN lit. There was no good from the family, there will be no good to the grave.

These paremias represent the ways communicators adapt to the circumstances in which they find themselves. It is found that there is a direct connection with modernity, when during interpersonal communication the language unit is actualized:

UA *Доброго чоловіка тепер і з свічкою не знайдеш* (Dobroho čolovika teper i z svičkoyu ne naydeš) – EN lit. You will not find a good man now with a candle.

This confirms the fact that the paremias reproduce the mindset of the people, which is broadcast through the ages.

The group of paremic clichés other than discussed links to the applied principle of the binary oppositions as which opposing elements arise in various combinations. On top to the discussed above, paremic layers of different languages are built on the universal opposition of the good and evil. The category of “the evil” characterizes something bad, negative as opposed to the category of “the good”. From times immemorial, the evil was embodied in the evil forces of nature, in the bad deeds of people. Various peoples, including the Ukrainians, watch negatively colored / evaluated happenings and talk about evil people describing them correspondingly:

UA *Злий зле і думає* (Zlyy zle i dumaye) – EN lit. An evil man thinks evil;

UA *Зла личина* (Zla lyčyna) – EN lit. An evil seed (An evil face – the English equivalent);

UA *У злому зле й сидить* (U zlomu zle y sydyt') – EN lit. The evil hosts evil;

UA *Такий злий – аж в роті чорно* (Takyy zlyy – až v roti čorno) – EN lit. Such an evil - even the mouth is black.

It should be noted that the category “the evil” has a wide range of synonyms, which can include synonyms of disaster, grief, misfortune, anger as the names of something evil, bad, for example:

UA *Вогонь – біда і вода – біда, а без вогню і без води ще більше біди* (Vohon' – bida i voda – bida, a bez vohnyu i bez vody šče bil'she bidy) – EN lit. Fire is trouble and water is trouble, but without fire and without water there is even more trouble;

UA *Нема ліса без вовка, а села без лихого* (Nema lisa bez vovka, a sela bez lykho) – EN lit. There is no forest without a wolf, and a village without the evil;

UA *Лихий чоловік, як хвороба: усе запакостить* (Lykhyy čolovik, yak khvoroba: use zapakostyt') – EN lit. A wicked man is like a disease: everything will get dirty;

UA *Погане дерево – погана з нього й тріска* (Pohane derevo – pohana z n'oho y triska) – EN lit. A bad tree means that even splinter is bad.

It may be important to mention that in the most difficult periods of life people believe in the future and even will find the positive in the worst, show their optimizing origin, connect good with the realm of the sacred, in particular:

UA *Диво, як сито, а чудо, як решето* (Dyvo, yak syto, a čudo, yak rešeteto) – EN lit. A miracle is like a sieve, and a wonder is like a sieving net (the Ukrainian *диво* (dyvo) and *чудо* (čudo) are interchangeable synonyms similar to the other Ukrainian synonyms *сито* (syto) and *решето* (rešeteto), respectively);

UA *Навчить горе вгору дивитися* (Navchyt' hore vhoru dyvytysya) – EN lit. Grief will teach you to look up.

Following the above Ukrainian examples it is understood that the categories of “the good” and “the evil” are the basic categories that make it possible to assess all human existence, splitting it into “the good” and “the bad”. It is these concepts that allow to trace how the analyzed binary oppositions cause categorical oppositions and appear in a number of paremic analogues:

UA *Лихо не без добра* (Lykho ne bez dobra) – EN lit. The evil is not without the good;

UA *З лихого трави не буде доброго сіна* (Z lykhoyi travy ne bude dobroho sina) – EN lit. There will be no good hay from the wicked grass;

UA *Огонь і вода – то добро і біда* (Ohon' i voda – to dobro i bida) – EN lit. Fire and water are the good and the trouble;

UA *Лихий доброго не любить* (Lykhyy dobroho ne lyubyt') – EN lit. The evil may not love the good;

UA *Щастя і нещастя – як день та ніч* (Ščastya i neščastya – yak den' ta nič) – EN lit. Happiness and unhappiness are like day and night.

It is identified that quite often in paremic clichés the notions of the good and the evil, which are in opposition, are reduced to one unit in order to strengthen the pragmatic purpose of their use in this or that communicative situation.

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The analysis of linguistic facts shows that a number of paremias can be distinguished that evaluate the universe and human life from the point of view of another evaluative opposition(s): “happiness” and “unhappiness”, “fortune” and “misfortune”, “happy” and “unhappy”, “fortunate” and “unfortunate”, respectively.

Happiness, in both the multicultural and polycultural contexts, is seen as a state of complete satisfaction with life, a feeling of boundless joy that someone experiences [3, p. 1638], for example:

UA *Кому яке щастя* (Komu yake ščastyja) – EN lit. Everyone is happy as he is;

UA *Хоч сопливий, а щасливий* (Khoch soplyvyy, a ščaslyvyy) – EN lit. Although snotty, but happy;

UA *У працюючому колективі всі заможні і щасливі* (U prats'ovytomu kolektyvi vsi zamožni i ščaslyvi) – EN lit. In a hard-working team, everyone is wealthy and happy.

Further, it is noticed that in the multicultural context, happiness is personified because it is understood as opposed to the opposition category in the Ukrainian language:

UA *Щастя розум відбирає, а нещастя назад вертає* (Ščastyja rozum vidbyraje, a neščastyja nazad vertaje) – EN lit. Happiness takes away the mind, and misfortune brings it back;

UA *Щастя, як трясця: кого схоче, того й нападе* (Ščastyja, yak tryastsya: koho skhoče, toho y napade) – EN lit. Happiness is like shaking fever: whoever it wants, it will attack.

Furthermore, in the multicultural / polycultural contexts, happiness is associated with the presence / absence of money or human well-being:

UA *Грошей багацько (на світі), а щастя мало* (Hroshey bahats'ko (na sviti), a ščastyja malo) – EN lit. Money is plentiful (in the world), and happiness is scarce;

UA *Не родись багатий, а родись щасливий* (Ne rodys' bahatyy, a rodys' ščaslyvyy) – EN lit. Do not be born rich, but be born happy, etc.

The analysis of the source entries leads to understanding that multiculturally, a people's worldview anticipates happiness and destiny as such that appear to be interrelated categories, which presuppose each other:

UA *Кому як на роду написано* (Komu yak na rodu napysano) – EN lit. To whom as destined;

UA *Під щасливою зіркою народився* (Pid ščaslyvoyu zirkoyu narodyvsvya) – EN lit. He was born under a lucky star (cf: the English equivalent is to be born with a silver spoon in a mouth);

UA *Хвортуна йому служить* (Khvortuna yomu služyt') – EN lit. Fortune serves him;

UA *Щасливий, в сорочці родивсь* (Ščaslyvyy, v sorotstsi rodyvs') – EN lit. Happy as born in a shirt (cf: the English equivalent is to be born with a silver spoon in a mouth);

UA *Не родись красна, а родись щасна* (Ne rodys' krasna, a rodys' ščasna) – EN lit. Do not be born beautiful, but be born happy;

UA *Хоч ряба й погана, та її доля кохана* (Khoch ryaba y pohana, ta yiyi dolya kokhana) – EN lit. Although speckled and bad, her fate is beloved.

In the Ukrainian polycultural and multicultural diversities, the presented paremias emphasize that the communicator is set up for a positive result, regardless of different life and communicative situations. It should also be noted that different people are happy despite the fact which social status is attributable and irrespective of their appearance. Therefore, happiness does not depend on money, well-being or appearance, but is due to higher spiritual forces, which is significant in the light of intercultural communication.

Consequently, it is understood that the category of “misfortune” is extremely undesirable for members of any linguistic culture, as such brings disaster, causes pain and frustration to someone, for example:

UA *В нещастю нема ні брата, ні свата* (V neščastyu nema ni brata, ni svata) – EN lit. With misfortune, there is neither brother nor matchmaker;

UA *Без матки нещасливі дітки* (Bez matky neščaslyvi ditky) – EN lit. Without a mother, unhappy are children;

UA *Хто плаче, а хто скаче* (Khto plače, a khto skače) – EN lit. [it is a question] who cries and who jumps;

UA *Нещастя ніколи само не приходить* (Neščastyja nikoly samo ne prykhodyt') – EN lit. Unhappiness never comes by itself (cf: It never rains it pours, the English equivalent);

UA *Сьогодні пан, а завтра пропав* (S'ohodni pan, a zavtra propav) – EN lit. Today you are a lord, and tomorrow you are gone (cf: Neck or nothing, the English equivalent).

The above paremias show that, in a multicultural as well as polycultural settings, happiness is easy to lose, so people keep it, appreciate it. At the same time, the peoples globally believe that happiness may be perceived only with experiencing what misfortune is.

CONCLUSIONS

Well noted in the course of the paper study and relevant analysis, the main theoretical approaches to understanding the importance of paremiology for the processes of multicultural communication are as follows: (i) determination of ethnic, lingual and cultural

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peculiarities of paremic clichés for polycultural and multicultural (educational) contexts, (ii) semiotic approach to the analysis of paremic clichés, including identification of semantic and deeper structures of such paremic clichés, (iii) functional approach to study of paremias in intercultural communication, (iv) differentiation of concepts “multiculturalis” and “polyculturalism” according to the modern trends in intercultural engagement of different ethnic groups, (v) importance of cultivating cultural and spiritual values for global educators as a fundamental layer of educational paradigm.

It is identified and described as sets of linguistic means of nomination in the paremias of spiritual clusters associated with the national culture provethat in multicultural communication paremias arise as transmitters of spiritual culture. Paremic clichés are true clusters of spirituality, marked by the universality of content and evaluation. At a deeper level, they express intercultural information and specific perception of the world by carriers of different linguistic cultures in multicultural and polycultural settings. At large, that provides improvement of interethnic contacts, education of mutual respect and tolerance, adequate multicultural and polycultural communication of representatives of different ethnic and linguistic communities and groups.

The valuable findings of the research point out to the following: 1) prescriptive paremias are characterized by a value scale of modes associated with social behavior of members in a particular ethnic group, 2) paremic clichés are of instructive nature and they teach, give advice or instruction, which results in imperative syntactic constructions on the expression plane, 3) paremias reveal various aspects of human life, social and family relations, subtly notice the worldview and worldview of the bearers of linguistic culture in both polycultural and multicultural (educational) settings, 5) paremic clichés present the axiological orientations of the people as very often contain clearly evaluative judgments that characterize socially significant situations when communicating with relevant markers. Therefore, paremias (i) determine the world of norms, patterns, (ii) outline the strategy of human behavior in society in intercultural communication, (iii) reveal the spiritual priorities of a national community in the polycultural context or its exclusivity (national / individual) as respective separateness, which is characteristic of the multicultural context.

It is also crucial to note that paremic clichés are most tightly associated with detecting and telling the good from the evil via evaluation. To this end, the research has resulted in identified three groups of paremic clichés, i.e. 1) evaluation as underlying criterion for paremic clichés in multicultural and polycultural contexts, by opposing the good and the evil, 2) binary opposition of “mine [one’s own]” and “the stranger’s [belonging to somebody else]”, 3) “the good” VS “the evil” corresponding to “the positive” VS “the negative”.

It is relevant to mention that Group 2, i.e. binary opposition of “mine [one’s own]” and “the stranger’s [belonging to somebody else]”, sub-breaks into five more: (a) exclusion “one’s own” from “the own” turning him/ her / them, etc. into someone else for the evil committed in any form. (b) “someone’s VS personal” in the form of a delicate explanation that stolen / taken from someone discretely may not bring good luck / happiness, etc., (c) “someone’s [things, ideas] / someone = darkness, impossibility to fully understand”, (d) “the own / personal” as opposed to “someone’s” in terms of native land, or motherland, (e) “own / personal” VS “someone’s [things]” in the context of high stakes and dues to be payable as a kind of punishment by higher spiritual being.

Thus, the binary opposition of these concepts makes it possible to assess the communicative situation, to draw certain conclusions for representatives of different nationalities and linguistic cultures. Linguistically, such binary oppositions envelope in different patterns, e.g. categorical oppositions of both “the good” and “the evil”, clichés reduced to one element of the opposition to strengthen the pragmatic purpose of their use, happiness personified as opposed to unhappiness, “happiness” VS “unhappiness” as corresponding to presence / absence of money or human well-being, “happiness” and “destiny” as interrelated categories, “misfortune” as extremely undesirable in the concept associated with disaster, pain and frustration, etc.

These as specified above and many other factors play an important role to follow what contribution it makes to the context of value cultivation for the peoples globally, and especially educators. It is found that the issue of cultivating spiritually marked values for global educators would be highly desirable and expected irrespective of educational institutions and/or polycultural and multicultural educational settings.

The differentiation of the contents planes of multiculturalism and polyculturalism, especially attributive to areas of cultivating cultural values for global educators, arises as solidifying pillars for understanding the importance of multicultural communication in the educational paradigm.

Finally, paremic clichés as units of paremiology are social markers and ethical correctors. Their key role is to contribute to the synthesis of a number of communication skills in various types of social life. It is worth mentioning of their contribution to that the peculiarities of the national mentality / mindset unveil. Moreover, it is found that paremic clichés in any of the contexts – multicultural or polycultural, transmit the original moral values and universal ideals. Paremic clichés are given the role of integral components of a national culture, they seem to level the trends and processes of consumer aesthetics with a postmodernist focus on global awareness.

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