

The Harmony between Ukrainian and European Values

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This article is devoted to the problem of comparing Ukraine's national values with European values. According to the Law of Ukraine "On National Security", Ukraine's national security is defined as "the protection of state sovereignty, territorial integrity, democratic constitutional order, and other national interests of Ukraine from real and potential threats". Experts rightly criticise this definition for being incomplete, since national values are no less important than interests. Values are also not mentioned in the Law of Ukraine "On the Basic Principles of State Policy in the Sphere of Establishing Ukrainian National and Civic Identity". However, interests need to be complemented by values, as national interests in today's world can change rapidly under the influence of external and internal circumstances, while values are a stable foundation for statehood. Ukraine's strategic orientation towards European integration involves comparing Ukrainian and European values as part and whole. The basis of this process is a dialogue between European and Ukrainian cultural values. The system of values is revealed: a meaningful life, a vital system, an interactional, and a socializational system. To the usual complex of European values, such as freedom, democracy, and equality, others are added: "inner world", "deep respect for ordinary life", "self-fulfillment", as well as "freedom", "acceptable difference" and "practical rationalism of world domination". Among the Ukrainian values, the following are being analyzed: "desire for Order", "heartiness and sincerity", "freedom", "a feeling of a special connection with the environment", "a feeling of involvement in the affairs of other people", "the ability to overcome geopolitical traumas". Ukrainian cultural values are an open system, complemented by other components. Demonstrating the similarity between Ukrainian and European values in the table, the author concludes that the similarity of cultures makes Ukraine an integral part of the European sociocultural space.

KEYWORDS

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Introduction

According to the Law of Ukraine "On National Security" (2018), Ukraine's national security is defined as "the protection of state sovereignty, territorial integrity, democratic constitutional order and other national interests of Ukraine from real and potential threats". Experts rightly criticise this definition for being incomplete, as national values are no less important than interests. Values are also not mentioned in the Law of Ukraine *On the Basic Principles of State Policy in the Sphere of Affirming Ukrainian National and Public Identity* (2022) and the corresponding Strategy (2023). Nevertheless, interests need to be complemented by values, as national interests in the modern world can change rapidly under the influence of external and internal circumstances, while values are the stable foundations of statehood. Ukraine's strategic orientation towards European integration involves comparing Ukrainian and European values as parts of a whole. Currently, Ukraine, like Europe, is going through difficult times, which will affect the configuration of world powers in the future. Some world players question the value of Ukraine as a country fighting for its independence and subjectivity.

The **aim of the research** is to clarify the similarities and differences between the cultural values of Ukraine and Europe.

Research methods

The concept of value in philosophical discourse denotes 1. A holistic organic reaction of a person, which concerns the acceptance or rejection of some phenomena and which subsequently serves as a motive for human behavior. 2. The significance of certain things or phenomena for a person. 3. Those properties of things and phenomena in their relation to a person, which are formed or fixed by social relations between people (Petrushenko, 2009). The definition of values in modern philosophical thought fluctuates between norms and desires. Very often, speaking of values, we actually declare our desires. These are not identical concepts.

It is worth adding that in psychology there are four main types of personal value systems:

1. A meaningful life system that defines the goals of existence, human essence, the values of freedom, truth, beauty, that is, universal human values.

2. Welcome system: values of preserving and maintaining everyday life, health, safety, and comfort.

3. Interactional system: values and judgments important in interpersonal and group communication (good relationships, clear conscience, power, mutual assistance).



4. Socialization system, i.e. values that determine the process of personality formation (*Filipova, 2018: 140*).

The author of this classification – I. Filipova – attributes these value systems purely to the individual, or more precisely – to the altruistic individual. At the same time, such a classification has a more universal nature, which allows it to be extrapolated to the social and societal level, using it as a methodological basis for organizing and comparing European and Ukrainian values.

Results and Discussion

Since the subject of this theoretical exploration is European values, it would be appropriate to turn to the analysis of the discourse of studying this concept. When we talk about the values of Europe, several stereotyped thoughts usually arise in our imagination. First, Europe is a holistic homogeneous subject of socio-political action. Second, the main values are visualized immediately, namely democracy, freedom and rationality. Let us try to understand these axiological problems, starting from the collection of articles by German authors "Cultural Values of Europe", which analyzes the socio-philosophical discourse of value orientations of Europe.

Thus, Wolfgang Schluchter in the article *Rationality – the Specificity of Europe?* emphasizes that

Europe, and this should be noted, was not, and is not, therefore, a once and for all established quantity, but rather a historical construction that participants and observers constantly reinvented and introduced into reality. But despite all the variability, Europe has relatively stable outlines, which primarily concern Western Europe. However, today, when we are increasingly arguing about the borders of the European Union, we should more often recall the apt formulation of the Frenchman François-Poncet, who once said: there are "no convincing historical, geographical and cultural grounds that would allow us to clearly define the borders of the European Union. Europe is a political and cultural construction dependent on the interests of the designers" (*Schluchter, 2014*).

Or Michael Borgholte in the article *How Europe Found Its Diversity* points out:

Anyone who expresses a judgment about Europe in our time usually has in mind the union of democratic states called the European Union. Although everyone knows that Europe and the EU are not identical, it is still considered possible that as a result of future enlargements of this union of states, these concepts will become equivalent (*Borgholte, 2014*).

It should be noted that, developing, the system of *European values* has gone through several important historical stages, which introduced certain adjustments into it. These are the Greco-Roman period, the Judeo-Christian period, the Renaissance, the Enlightenment and the final approval of liberalism, the controversial period between the First and Second World Wars, the modern stage of the creation of the European Union. "Each historical milestone has contributed to what can now be conditionally called "European values", namely: a certain attitude towards man, his place and role in society, and also - attitude towards property" (*Bondarets, 2018: 122*).

Providing a brief historical background, we will clarify that the concept of "European values" has come into circulation in EU documents and declarations since 1970. Historically, the category of *European values* has become directly linked to the category of *European identity* since December 14, 1973. It was then that the Declaration on European Identity was signed in Copenhagen by nine member states of the European Communities.

Within the framework of this declaration, it was emphasized that the participating states share the same attitude towards life, which is based on the belief that the needs of every person should be realized in society, the principles of representative democracy and the rule of law should be protected, and social justice as the main goal of economic progress, respect for human rights were highlighted as the fundamental foundations of European identity (*Document on The European Identity, 1973*).

European values are standards of certain activity algorithms in various spheres of life of society and the state. It is possible to outline the main European values on which the European community is based – this is respect for human dignity, fundamental rights, including the rights of the community and families, freedom (freedom of expression, freedom of speech, freedom of the media), democracy, equality of all members of society, including minorities and regardless of gender, the rule of law, pluralism of opinions, lack of discrimination, tolerance, justice, responsibility, equal gender rights (*Piren, 2014*).

Hans Joas emphasizes that the value complexes of Europe are "inner peace", "deep respect for ordinary life", "self-realization", as well as "freedom", "acceptable difference" and "practical rationalism of world domination", which originated at certain stages of European history and have today become self-evident parts of culture (*Cultural Values of Europe, 2014: 25*). Let us consider in more detail the justification of these value positions as the "axiological coordinates" of Europe.

Thus, the "idea of the inner world of man" has its roots in Socratic and Platonic philosophy, namely the understanding of thinking as a decisive factor in the attitude towards the world, as well as the Christian understanding of the inner world of man, religious contemplation in the persons of Augustine and Eckhart. As Kurt Flash notes,

this discovery of the value of the inner world of man became an element of European identity; it was often presented in this role. Less well known is another achievement of European thought: it reflected on the value of the inner world and did not silence the considerations that were also produced by the culture of the inner; it revealed the problematic that its discovery contained. At the same time, it revealed the ambivalence of the inner world, indicating the need for its supplementation. European philosophy was aimed not only at self-examination and confession; it was a process of reflection on the inner world (*Flash, 2014: 228*).

Thus, European axiology "did not discover a single value in the inner world, it reflected it in a special way and in a special way intensified the tension between the inner world and activity" (*Flash, 2014: 310*). Today, the inner world of a person is under threat, so reflections on this issue are very timely. We have an ambivalent situation. On the one hand, a person immerses himself in his inner world, hiding from the external threatening environment; on the other hand, the modern inner world very often has an ugly form in the form of a few minutes of meditation, maxims of lyricists, and reasoning of artificial intelligence.

The second cultural value that the authors of the monograph highlight is "a deep respect for ordinary life". The elevation of the everyday to the level of values should be associated with Judeo-Christian norms, not with the Greek tradition, as should the interest in the individual, which is also based on Christian values. To illustrate this value, one should "recall the early modern European Dutch still life, which depicts not saints, kings or mythological figures, but ham, grapes, a glass of wine" (*Reinhart, 2014: 310*). Wolfgang Reinhart emphasizes that the main components of

European everyday life were "work, trade, usury and sexuality". The author shows how in the history of Europe, everyday economy, sexual relations are legitimized, and love is singled out as a type of spiritual activity. He emphasizes that values always correspond to the needs of social groups, although this does not mean that they are an element of group ideology. In this case,

we are talking about the emancipation of the laity from the clergy. After all, we are dealing with the acquisition of value by typical types of secular activity – work, making money, love – which have no meaning for the life of the clergy, who at best put up with them or even despise them altogether (*Reinhart, 2014: 310*).

The third cultural value of Europe – "self-realization" – arises at the end of the 18th century as a result of the weakening of the estate structure, the consequence of the Great French Revolution and the practical implementation of the ideas of the Enlightenment. The value of self-realizations connected with the problem of freedom and authenticity of a person, defined as a free or worthy life, which is "my own" life. The realization of the goal of development, therefore, no longer occurs in a pure process of "maturation", so to speak, without one's own help, but requires the efforts of the individual and his self-knowledge. If at first, the process of self-realization concerned abstract entities, then later this activist turn was aimed at individualization: the goal of the individual's development differs from the goals of other people. Christopher Menke emphasizes,

the ideal of authenticity or self-realization is aimed at the correspondence between the natural forces of the individual and the socially acquired form of the subject. The ideal of authenticity or self-realization establishes the practice of a new radical form of criticism of culture and society. Freedom in the understanding of the romantics is aimed at relations of expression or correspondence: between what I do and what I am. In the post-romantic culture of Europe, self-realization forms its own form of publicity. However, this is "publicity of a special kind: it is not a homogeneous medium in which all individuals appear as the same person. It is an arena of struggle – an agonal medium (*Menke, 2014: 356*).

In addition to the three value complexes mentioned above, the basic cultural values of Europe are "freedom", "acceptable difference" and "practical rationalism of world domination".

In the textbook, in social and humanitarian thought, freedom is considered the main European value. Orlando Patterson, in his article *Freedom, Slavery, and the Modern Construction of Rights*, emphasizes "freedom is a triune concept that emerges with the emergence of the West." He emphasizes that from the middle of the 5th century BC, the phenomenon of freedom emerges as

a cultural triad of personal freedom, civil freedom, and sovereign freedom. Personal freedom is the absence of restrictions on the desire to do what we like; civil freedom is the ability to participate in community affairs; sovereign freedom is the ability to do what we want, both in relation to ourselves and in relation to others (the latter aspect is more controversial today, but it was actively defended during Western freedom) (*Patterson, 2014: 174*).

The next European cultural value is "acceptable difference". According to Hans Joas, the latter is not identical with tolerance in the sense of protecting someone else's freedom. The history of this kind of tolerance begins only with the end of the Middle Ages.

That is why it would be a mistake to include tolerance (and not only acceptable difference) among the traditionally valid values of Europe. The idea of tolerance arose from a specific understanding of religious conflicts in Europe and North America

and forced us to look for traces of its previous spread in the Middle Ages (*Cultural Values of Europe, 214: 24*).

On the contrary, when understanding the essence of the value "acceptable difference", we are talking about the historical diversity of Europe and the possibility of the existence of different European ethnic groups and countries.

The last European value is considered "the practical rationalism of world domination". The process of rationalization has always been inherent in the history of humanity, but the emergence of a new quality and intensity is associated with the era of Modern Times and the emergence of bourgeois relations. It is in the process of rationalization that Western culture breaks up into autonomous value spheres: religion, science, law, morality, economics, politics, art. The essence of the process of social rationalization lies not only in calculation, although this is also an important aspect of it, but in the liberation of the interests of an individual from the general interests of a social group. The growth of freedom and responsibility become central features of rationalization. According to Weber, the differentiation of value spheres is the key to explaining the rationalism that characterizes modern Western society.

Wolfgang Schluchter questions purposive rationality as the main characteristic of the axiological framework of Europe, which was formed mostly in the Modern Age. On the contrary, Weber saw many semantic bridges between antiquity, the Middle Ages and the early Modern Age, which lie both in institutional features and in spirituality. Although it is ascetic Protestantism that is original and has made a significant contribution to the development of the modern European cultural world.

After all, ethically founded professional humanity reaches far beyond the boundaries of the economy in its cultural significance. It forms the basis for theoretical and, above all, practical rationalism, the reverse side of which can be considered moral individualism (*Schluchter, 2014: 271*).

Thus, purposive rational orientations are always immanently connected with value-rational ones.

In the collective monograph *Spiritual Values of the Ukrainian People* the basic values are called "national statehood, Christian faith and native language". The authors explain their choice as follows:

The choice of these value priorities is dictated by their role in the national and spiritual revival of Ukraine. In studying the place of national statehood in the system of values of the Ukrainian people, emphasis is placed on the traditions of state formation, on the analysis of historical lessons, the consideration of which is necessary in the development of the Ukrainian state. Understanding the Christian faith as a value refutes the stereotypes of "scientific atheism" in the assessment of the religious phenomenon. The role of Christian values in the spiritual life of the Ukrainian people, their significance in national revival is revealed. Language as one of the main attributes of the nation is considered not only as a national value, but also as a means of national self-awareness, a factor of ethnic integration. This interpretation of language serves as the methodological basis of the state's language policy at the present stage (*Spiritual Values of the Ukrainian People, 1999: 5*).

In other words, as in the case of freedom/slavery, the basic values of Ukrainians are a reaction to the prohibition and persecution that accompanied national development for a long historical period. The value of the state is a consequence of statelessness, the value of faith – of the persecution of the church, the value of language – of its prohibition. Such an approach, on the one hand, indicates the historical reasons for the emergence of the corresponding values in modern Ukrainian society, but on the other hand,

suffers from tendentiousness and excessive politicization. Obviously, here it is necessary to distinguish between national and ethnic values.

For a correct comparison of European and Ukrainian values, it is worth referring to those of them that have received the status of cultural universals and have an archetypal basis. This approach is used, for example, by G. Filipchuk (*Spiritual Values*, 1999), who emphasized such important values for Ukrainians as unity, independence of Ukraine, national identity, human dignity, spiritual and political unity, a local single Ukrainian church, statehood, the Ukrainian language, respect for national memory and one's own history, social justice, welfare, education, innovation, morality of civil society, European choice and Euro-Atlantic security.

N.V. Turpak systematically highlights the cultural values of Ukrainians in the section of the monograph *Geopolitical Subjectivity of Ukraine in the Face of Global Challenges* (2024). Among them, she highlights:

"The Desire for Lad" – the value of order, harmony, the attempt to live by the rules, by the law. The archetypal source of the desire for Order is the phenomenon of Sophianism. The harmonizing order of Sophianism, according to S. Krymsky, manifested itself in the fact that Ukraine has always been the border of safety of peoples from the chaos of the Great Steppe, the alternative to which was the reasonable oikumen of Kyivan Rus. National culture contains vivid examples of the ordering and harmonious arrangement of human life in everyday life, economic activity, and social relations, recorded in Magdeburg law, Cossack law, Lithuanian legal statutes, the "Constitution of the Hetman State" by P. Orlyk, the work of figures of the Cyril and Methodius Society, the work of M. Drachmanov, etc. "Heartfulness and spirituality" are the defining values of Ukrainians, which are associated with the significance of moral and ethical aspects in spirituality and the way of being and activity of a person and the people. The archetypal source of warmth and spirituality is cordocentrism as a "philosophy of the heart". Due to the appearance of the phenomenon of "philosophy of the heart" in Ukrainian culture, a cordocentric line of Ukrainian humanistic philosophizing was formed, which manifested itself in the work of prominent Ukrainian philosophers: H. Skovoroda, P. Yurkevich, T. Shevchenko, P. Kulish, M. Gogol, and also largely determined the features of the Ukrainian mentality (Turpak, 2024: 236-237).

"Love of freedom, the desire for freedom" is a value that is associated with the significance of the moral-volitional principles of being and behavior of a person and the people. Love of freedom (the desire for freedom) has archetypal origins. This path began with the formation of the principles of personal freedom, heroic moral ideals in the web of folk culture of the epic of the Kiev cycle. Feeling of a special connection with the environment (anthemism) is an essential value of Ukrainians, which is associated with the special significance of the natural environment, the native Earth and Home, with special respect for the area, which is the historical arena of the emergence of the people and its further development. The archetypal source of the feeling of a special connection with the environment is the symbol of Mother Earth, inextricably linked with the agrarian dimension of Ukrainian civilization, with the calendar ritual of peasant life, etc.

"A sense of involvement in other people's affairs (solidarity)" is the spread of society and mutual assistance to a significant circle of people, which forms a sense of involvement in other people's affairs, also has archetypal roots. The conditions for the formation of the Ukrainian ethnic group in a certain territory, a common language, faith, traditions, as well as the need to overcome the challenges of

the natural environment and resist attempts at belligerent actions by aggressive neighbors have formed the need for collective activity, mutual assistance and solidarity communication. M. Popovych noted that the sense of involvement in other people's affairs creates the basis for the formation of various types of solidarity, in particular, such a variety as national solidarity. With the help of the concept of solidarity, such aspects of involvement in other people's affairs as shared responsibility, freedom, social justice, human rights are revealed (Popovych, 2013: 216).

Concluding the review of worldview values, we would like to add that the highest value in Ukrainian culture remains the human being himself. In the context of understanding values as a social phenomenon, Ivan Franko's view on the values of human life is relevant, where he stated that they are free labor, freedom, and man as the highest value.

The value scale in modern Ukraine is changing quite quickly. Those value guidelines that were relevant a few years ago are now proving to be irrelevant and outdated. Thus, Ukrainian researcher M.I. Piren, reflecting on the state of Ukrainian society in 2016, recorded the following value orientations among Ukrainian citizens:

orientation on material needs; constant narrowing of the field of social interest; plasticity of the mentality of the Ukrainian population, which continues with the ability to adapt to any changes; subordination of mass consciousness to a certain extent of influence of the mass media, which are not always responsible for information; lack of regulated functions of mass consciousness due to the lack of ideological and educational work in society; patience of part of the population of "ineffective authorities" even in a situation of relative freedom of choice of alternatives; low cultural exactingness and readiness sometimes to sponsor any cultural surrogates; "the growth of religiosity as a positive value, but not always effective in terms of active work and morality; the gradual growth of ethnocentrism and the feeling of being Ukrainian; the extreme unpopularity of violence, especially caused by terrorism and the war in Eastern Ukraine (Piren, 2016: 13-14).

In 2025, some elements of such a scale of values cause frank surprise.

According to more recent sociological research, moreover, conducted during a full-scale war, Ukrainians have confirmed the value of a democratic system. According to the results of a survey by the Razumkov Center conducted in June 2024, the majority of Ukrainian citizens share democratic values that belong to European and Western ones. In particular, 61% of respondents answered that democracy is the most desirable type of state system for Ukraine. 50.5% agreed with the judgment "democracy is more important for our country than strict order in the country", while only 21% agreed that "strict order is more important than democracy". 47%, choosing between freedom and material prosperity, prefer freedom (and only 24% – material prosperity). Support for democratic values is expressed to a greater extent than in 2021, that is, before the start of a full-scale war. As noted on the Center's website, "support for democratic values is more characteristic of those respondents who identify themselves with Ukraine (71.5% of them answered that democracy is the most desirable type of state system for Ukraine), while among those who associate themselves with their settlement – 52%, with the region – 46%. They believe that democracy is more important for the country than strict order, 58.5%, 43% and 41%, respectively. They prefer freedom to material wealth, 53%, 41% and 41%, respectively" (*Identity of Ukrainian citizens*, 2024).

K. Grabczak emphasizes that Ethnic values can manifest themselves at the following levels:

- 1) the level of the ethnos (ethnic nation);
- 2) the level of the political nation;
- 3) the level of a separate civilization;
- 4) the world level (*Grabczak, 2024*).

Therefore, ethnic values can be included in the values of larger communities, for example, in the values of a political nation, which includes a greater or lesser part of the ethnic nation, and in the values of certain civilizations. The

values of Western (Euro-Atlantic) civilization are accordingly larger and broader than the values of a separate Ukrainian ethnos. In addition to ethnic, national values, European, universal values are distinguished.

If we return to the above-mentioned basic European and Ukrainian values and try to organize them according to value systems (according I. Filipova), it becomes clear that in both cases there are correlations. The values identified independently by German and Ukrainian philosophers echo each other:

Value system	Ukrainian values	European values
life Meaningful	desire for harmony, warmth and sincerity, freedom (desire for freedom)	freedom, practical rationalism of world domination
Greeting	a feeling of special connection with the environment (anthemism)	a deep respect for ordinary life
Interactive	a feeling of involvement in other people's affairs (solidarity)	inner world, accepted for distinction
Socialization	ability to overcome geopolitical traumas (resilience)	elf-realization"

It would seem that the presence of similar values in the general European and Ukrainian humanitarian space, which have been formed over the centuries and have their own archetypal origins, makes it possible to conclude about the "Europeanness" of Ukrainians. However, this is not yet a matter of dialogue. The latter involves not just a mechanical comparison, but also the interpenetration, mutual enrichment of values, which is achieved in intercultural communication. In scientific discourse, intercultural communication is defined as "a symbolic process of exchange, through which individuals, social groups, from two or more different cultural systems discuss common meanings in an interactive situation" (*Kisla, 2022: 369*). That is why in intercultural communication, issues of empathy, understanding of each other by different people with different social and cultural orientations come to the fore. According to G.O. Kisla, intercultural communication includes **(1)** Interaction, that is, joint creation of a conversation, joint creative action, creation of a new intellectual or material product. **(2)** Exchange of information, socio-cultural experience, and communication experience as well. In this aspect, cultural diversity affects the content of communications, enabling creative use of the achievements of another culture, dialogue of cultures, and fostering interest in the Other. The basic basis of communications can be considered solidarity between communication subjects. This value is one of the basic values of both the European Union and Ukraine.

Another basis for value-oriented communication is tolerance. It appears in its traditional understanding as tolerance, as a behavioral imperative – "not to impose" one's own uniqueness, as meaningful complementarity, as plurality in diversity.

Tolerance in the context of intercultural communication is, first of all, a respectful attitude towards various cultures in the world, towards the cultural characteristics of the communication partner, towards norms of behavior and expression of thoughts that differ from one's own. Tolerance implies the ability of communicators to perceive certain facts from another culture, especially if they differ from the norms and customs of one's own culture (*Sulyatitska, 2013: 83*).

Intercultural communication as a two-way process assumes the presence of a tolerant attitude and a desire for mutual understanding of all participants in intercultural communication. Understanding the role and significance of

intercultural communication in resolving conflict situations, it is necessary to recognize the fact that scientists significantly exaggerate its capabilities. This situation should be described by the philosophical categories of "the current and the proper", where the guidelines of intercultural communication act as a categorical imperative, as a factor of the proper. If intercultural communication were a panacea for all ills, then, of course, humanity would live a happy life. Using the modern tragic experience of Ukraine, it should be noted that it is necessary to communicate with states in the same language: either the language of dialogue, if such is possible, or the language of weapons, if there is no other choice.

It is worth noting that the gradual inclusion of Ukrainians in the pan-European dialogue is not a one-time act, but a long-term process. The number of Ukrainians who understand and share European values is constantly growing, which is recorded by sociological surveys. Here it would be appropriate to recall the functioning of large-scale research projects World Values Survey (WVS) and European Values Study (EVS), focused on longitudinal surveys on the evolution of values in different societies. At the global level, the program was launched by R. Inglehart, J. Kerkhoffs and R. de Moor, at the European level – by G. Joas, K. Menke, K. Flyash. Since the late 1990s, large-scale surveys have been conducted in Ukraine as well. As K. Grabczak notes,

...you can look at Ukrainian values against the background of a broader international panorama and, if necessary, compare them with the values of residents of other countries. According to the system proposed, R. Inglehart and his followers, in the display on the summary diagrams, the lower scale denotes the survival/self-realization dimension, and the upper one denotes the religious-traditional/secular-rational dimension. According to these dimensions, Ukraine has preferred and still prefers survival values over self-expression values and secular-rational values over religious-traditional ones. Unfortunately, it can be predicted that as a result of the Russian-Ukrainian war, Ukrainian values on this scale will tend to shift even more towards survival values (*Grabczak, 2024*).

In the context of the correlation of European and Ukrainian values, the opinion of T.S. Vajda is correct, emphasizing that

(1) in general, the European worldview and values are recognized by Ukrainian citizens as a worthy ideal for imitation, they

are a necessary condition for the normal functioning of a civilized society; (2) a number of basic European values are perceived by Ukrainians as an integral perspective of civilizational development, which must be strived for and which in the future may affect positive social trends in international communication; 3) at the same time, some Ukrainians are characterized by a tendency to hypothetically support these values, and in everyday practice, to implement them selectively (Vaida, 2022: 349).

In order not to fall into everyday romanticism, Ukrainians should learn to distinguish "grain from chaff", rationalize the meanings of Western European values and the feasibility of their application in Ukrainian territories.

Conclusion

Summing up the results of reflection on the problem of correspondence of values the following should be noted. In philosophical discourse, the following system of European values is usually announced: respect for human dignity, fundamental rights, including community and family rights, freedom (freedom of expression, freedom of speech, freedom of the media), democracy, equality of all members of society, including minorities and regardless of gender, the rule of law, pluralism of opinions, lack of discrimination, tolerance, justice, responsibility, equal gender rights, etc. Instead, there is another set of cultural values of Europe that are not often found in scientific literature, namely: "inner world", "deep respect for ordinary life", "self-realization", "freedom", "acceptable difference" and "practical rationalism of world domination", which originated at certain stages of European history and have today become self-evident parts of culture.

The cultural and spiritual values of the ethnic group focus on its character, ideals, and traditions. They encode historical memory, the peculiarities of its mentality, and the vicissitudes of historical development. The system of Ukrainian values changed depending on the historical and socio-cultural context. Thus, the value palette of the first years of independence included three components: the national state, religion, and the Ukrainian language. Over time, these values did not yield to others, but were supplemented, in particular, "the desire for Order", "heartiness and sincerity", "freedom (the desire for freedom)", "a feeling of a special connection with the environment (anthemism)", "a feeling of involvement in the affairs of other people (solidarity)", "the ability to overcome geopolitical traumas (resilience)". Ukrainian cultural values are an open system that is constantly updated and supplemented by other components.

Analyzing the procedural nature of intercultural communication, it becomes obvious that it acts as a means of transmitting information about value systems, which can be acceptable and actualize the revision of one's own systems, or ignored and not influence these systems. Values are a semantic node of interaction between society and the individual, using value guidelines; one can explain the nature and content of intercultural relations. The peculiarities of European civilization are manifested in the created system of values, which have undergone a difficult path of transformation and today dominate the civilized world. Intercultural communication is implemented at the level of individual and social values, which intersect with each other and create a value-semantic complex. In the postmodern world, communication itself acts as a value, since it creates conditions for the realization of the creative potential of the individual. The kinship of the values of Ukraine and Europe indicates the kinship of ideals, cultures that make Ukraine

an integral part of European society. This fact should influence the formation of a positive image of Ukraine.

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Суголосність українських та європейських цінностей

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У статті проведено порівняльний аналіз національних цінностей України з цінностями європейськими. Відповідно до Закону України «Про національну безпеку» національна безпека України визначається як «захист державного суверенітету, територіальної цілісності, демократичного конституційного ладу та інших національних інтересів України від реальних і потенційних загроз». Експерти справедливо критикують це визначення за його неповноту, оскільки не менш важливими, ніж інтереси, є національні цінності. Цінності також не згадуються в Законі України «Про основні засади державної політики у сфері утвердження української національної та громадянської ідентичності». Проте інтереси потрібно доповнювати цінностями, оскільки національні інтереси в сучасному світі можуть швидко змінюватися під впливом зовнішніх і внутрішніх обставин, тоді як цінності є стабільним фундаментом державності. Стратегічна орієнтація України на європейську інтеграцію передбачає порівняння українських і європейських цінностей як частини та цілого. Основою цього процесу є діалог європейських та українських культурних цінностей. Виявляється система цінностей: сенс життя, життєва система, система взаємодії та соціалізації. До звичного комплексу європейських цінностей, таких як свобода, демократія та рівність, додаються інші: внутрішній світ; глибока повага до звичайного життя; самореалізація; а також свобода; прийнятна різниця; практичний раціоналізм світового панування. Серед українських цінностей аналізуються такі: прагнення до порядку; сердечність і щирість; свобода; відчуття особливого зв'язку з навколишнім середовищем; відчуття причетності до справ інших людей; здатність долати геополітичні травми. Українські культурні цінності є відкритою системою, яку доповнюють інші компоненти. Продемонструвавши в таблиці спорідненість цінностей України та Європи, авторка доходить висновку про спорідненість культур, що робить Україну невід'ємною частиною європейського соціокультурного простору.

Ключові слова: цінності, система цінностей Європа, Україна, діалог, міжкультурна комунікація.

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