



ОСВІТИ І НАУКИ УКРАЇНИ / MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE

НАЦІОНАЛЬНЕ АГЕНТСТВО ІЗ ЗАБЕЗПЕЧЕННЯ ЯКОСТІ ОСВІТИ /  
NATIONAL AGENCY FOR HIGHER EDUCATION QUALITY ASSURANCE

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NATIONAL ERASMUS+ OFFICE IN UKRAINE

ЗАПОРІЗЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ /  
ZAPORIZHZHIA NATIONAL UNIVERSITY

## **ЄВРОПЕЙСЬКІ ЦІННОСТІ В УКРАЇНСЬКІЙ ОСВІТІ: ВИКЛИКИ ТА ПЕРСПЕКТИВИ**

## **EUROPEAN VALUES IN UKRAINIAN EDUCATION: CHALLENGES AND FRONTIERS**

*Колективна монографія*

*Collective Volume*



With the support of the  
Erasmus+ Programme  
of the European Union

*Reviewed and edited by:*

Olena TUPAKHINA, Zaporizhzhia National University (Ukraine)

Kateryna SIRINYOK-DOLGARYOVA, Zaporizhzhia National University (Ukraine)

Rusudan MAKHACHASHVILI, Kyiv Borys Hrynchenko University (Ukraine)

*In cooperation with:*

Nico DROK, Windesheim University of Applied Sciences (the Netherlands)

Ian GADD, Bath Spa University (UK)

Roman HORBYK, Södertörn University (Sweden)

*Рецензенти:*

Олена ТУПАХІНА, Запорізький національний університет (Україна)

Катерина СІРІНЬОК-ДОЛГАРЬОВА, Запорізький національний університет (Україна)

Русудан МАХАЧАШВІЛІ, Київський університет ім. Бориса Грінченка (Україна)

Publication prepared and funded under Erasmus+ Jean Monnet Actions 599918-EPP-1-2018-1- UA-EPPJMO-MODULE EUVOLIA ("EUROPEAN VALUES IN LITERARY ARTS") The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Видання здійснено в рамках проекту Європейського Союзу за програмою Еразмус+, напрям Жана Моне, 599918-EPP-1-2018-1-UA-EPPJMO-MODULE EUVOLIA ("EUROPEAN VALUES IN LITERARY ARTS") Підтримка Європейської Комісії у створенні цього видання не означає схвалення змісту, який відображає лише погляди авторів, і Комісія не може нести відповідальність за будь-яке використання інформації, що міститься в ньому.

With Ukraine's European future at stake, educational institutions step forth as powerful agents of change in terms of European Values promotion. By focusing on European Values' role as an all-encompassing groundbreaking framework for national education reform, we treat this concept first and foremost as values in action – be it teaching, studying, policy making, quality assurance procedures, academic process management, student government or intellectual product design. Our aim therefore was to discuss topical case studies, best practices analysis and success stories just as much as cross-sectoral and multidisciplinary theoretical contributions. We specifically encouraged Erasmus+ project coordinators to make use of this volume as a dissemination and visibility enhancement tool.

У часи, коли вирішується європейське майбутнє України, заклади освіти стають потужними агентами змін у напрямку вкорінення й поширення європейських цінностей в українському суспільстві. Фокусуючись на європейських цінностях як на фундаменті національної освітньої реформи, ми розглядаємо їх передусім як **цінності в дії** – невід'ємний компонент навчальної й наукової діяльності, управління освітою, забезпечення її якості, студентського самоврядування тощо. Колективна монографія, видана за підсумками Міжнародної науково-практичної конференції «Європейські цінності в українській освіті» (м. Запоріжжя, 2021), презентує **історії успіху й кращі практики впровадження ціннісно-орієнтованих підходів у середній і вищій школі, а також міждисциплінарні і крос-секторальні теоретичні розвідки**, виконані у тому числі в рамках проектів програми Еразмус+.

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## INTRODUCTION

With Ukraine's European future at stake, educational institutions step forth as powerful agents of change in terms of EU Values promotion. As the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education explicitly states, "Education plays an essential role in the promotion of the core values of the Council of Europe: democracy, human rights and the rule of law, as well as in the prevention of human rights violations. More generally, education is increasingly seen as a defense against the rise of violence, racism, extremism, xenophobia, discrimination and intolerance... In all areas of education, member states should promote educational approaches and teaching methods which aim at learning to live together in a democratic and multicultural society and at enabling learners to acquire the knowledge and skills to promote social cohesion, value diversity and equality, appreciate differences – particularly between different faith and ethnic groups – and settle disagreements and conflicts in a non-violent manner with respect for each other's rights, as well as to combat all forms of discrimination and violence, especially bullying and harassment".

By focusing on EU Values as an all-encompassing groundbreaking framework for Ukraine's national education reform, we treat this concept first and foremost as values in action - be it teaching, studying, policy making, quality assurance procedures, academic process management, student government or intellectual product design. This monograph, prepared and funded under Erasmus+ Jean Monnet Actions 599918-EPP-1-2018-1-UA-EPPJMO-MODULE EUVOLIA ("EUROPEAN VALUES IN LITERARY ARTS"), sums up some of the most relevant case studies, best practices, and success stories, as well as cross-sectoral and multidisciplinary theoretical contributions presented and discussed at the First International Conference "European Values in Ukrainian Education" hosted by Zaporizhzhya National University, Ukraine, May 28-29, 2021.

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Bearing in mind that any educational activity is, first and foremost, a values-laden practice, one can easily reveal the symbolical meaning under EUVOLIA project's acronym. Euvolia is a medical term meaning normal water content or volume of a given compartment. By referring to the metaphor of water balance, we stress the necessity to address values issue in each and every aspect of student training. This challenging task requires diverse communication channels, effective practices and innovative teaching methodologies, many of which have arisen from a powerful synergy of Erasmus+ projects implemented at ZNU, including DESTIN "Journalism Education for Democracy in Ukraine: Developing Standards, Integrity and Professionalism" (project No. 598964-EPP-1-2018-1-UK-EP-PA2-CBHE-JP), EU-Indy "European Media Standards and Values for Independent Journalism in Post-Truth Era" (project No. 620745-EPP-1-2020-1-UA- EPPJMO-MODULE) and Multi-ED "Foreign Language Teacher Training Capacity Development as a Way to Ukraine's Multilingual Education and European Integration" (project No. 610427-EE-2019-EPPKA2-CBHE-JP).

On behalf of Zaporizhzhia National University and EUVOLIA team, we would like to thank all our contributors, teachers and researchers whose outstanding professional qualities combined with sincere devotion and enthusiasm work for Ukraine's European future.

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# A Queen of Hearts: Towards the Conceptual History of “Europe” in Ukraine, 1591-2014

**Roman Horbyk**

*Media and Communication Studies, Södertörn University, Sweden*

<https://orcid.org/0000-0003-4808-7670>

## **Abstract**

This paper presents an outline of the conceptual history of the idea of Europe in Ukraine, since the first written record of “Europe” in a Ukrainian source (1591) to Euromaidan (2014), focusing on key sister- and counter-concepts as well as threshold periods. The main finding is that Europe has been imagined primarily as a geographical reality in 1591-1800, with an ever stronger symbolic component since 1800. However, the symbolic connotations can be tentatively traced to the early 1700s. Historically, Europe has been mainly imagined by Ukrainians as a place of material abundance and a source of progressive social values. This Europeanism has also activated anti-Europeanism and respective discourses (in anti-Maidan and official Russian discourses). Anti-Europeanism is demonstrated to be a form of debating what kind of Europe is needed rather than a negation of anything European (with a parallel in the fascist discourses on Europe in the 1930s).

**Keywords:** Europe, conceptual history, Ukraine, key concepts, discourse.

## **A Queen of Hearts: Towards the Conceptual History of “Europe” in Ukraine, 1591-2014**

Europe has become a key word in Ukraine over the last thirty years. Hardly a day passes without us mentioning that something is or is not “European” or how things are done “in Europe”. Europe is where we travelled when it was possible and where we will travel when it becomes possible. Free travel to the European Union, the proverbial *bezzviz*, became one of the major election issues. Europe is one of the benchmarks against which we measure the performance of our governments. When we like something, we say it is according to “European standards”. The political programme many of our friends and relatives go to defend with arms is

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described as “the European choice”. When we want to justify or condemn something, we invoke “European values”. And even in our daily lifeworld, we are surrounded by a universe of “Euro-things”: “Euro-renovations”, “Euro-windows”, “Euro-doors” (cf. Hrytsenko, 2001).

It seems that Europe wields a special power over us, the power to persuade, enchant and enamour. Where there is enchantment, there is also a space for disenchantment, and we like to cherish our little offences, our perceived wrongs, all the occasions Europe did not support us as much as we believe it should. Hence all our periods of intermittent “Europe fatigue” and “disappointment”. “Nobody is awaiting us in Europe” is the logical continuation of “Europe is where we should move”, even though this disappointment is self-contradictory: it is not the goal that strives towards the one who will reach it but it is rather the one who will reach it should strive towards it. Not to say that the field is uncontested: not only the ancient idol, Russia, is offering itself as a usual pattern for imitation, but the US and increasingly China (especially after its totalitarian covid-19 crack-down won many hearts longing for an effective iron hand) are sometimes dislodging Europe from its throne. Yet what exactly is this throne, and how did Europe end up on it? Is it a new development or a logical continuation of a century-long journey? In this essay, I will try to sketch out a tentative outline of the career of a defining concept: the concept of Europe and European values.

### **“Our Europe”: Historical transformations**

In order to follow this vertiginous career, I will summon some spectres. And the first of them will be Reinhart Koselleck, the key theorist and practitioner of conceptual history. Koselleck was a young Wehrmacht artilleryist who went to war in 1941 and passed Southern Ukraine with his unit, perhaps also in or in the vicinity of Zaporizhzhia. Soon enough, he had his leg crushed by an artillery wagon, which made him limp for life—and saved that life, making possible conceptual history as we know it. Koselleck suggested that while speech and action, *logoi* and *erga*, represent two different types of historical event, historical experiences can only be made sense of through language, and language represents the primary tool and one of the prerequisites for history’s very existence. Linguistic concepts always structure the present historically:

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The concrete concepts around which the political debate turned were bound to the historical experiences that had made their way, at one time or another, into these concepts. Put differently, in each specific discursive situation the greater durability that language in general possesses [...] reveals distinct deep structures which are temporally stratified. (Koselleck, 1989, p. 659)

Historical actors' use of language and concepts embodied in language drags earlier historical experiences into contemporary moments thanks to the layered temporal structure of concepts, especially defining concepts (*Leitbegriffe*). At the same time, there is a certain threshold period (*Sattelzeit*) that represents a break and discontinuity with the previous uses of concepts, before which a translation into the modern language is required (Koselleck, 1972/2011). Thus, a study of "Europe" as one of Ukraine's defining political concepts has to reconstruct its diachronic layering and identify such threshold moments.

There are three main types of concepts that conceptual history identifies:

Concepts acquire their charisma in the process of building context-specific relations with other concepts. For that reason, BG differentiates between (a) the so-called basic or key social and political concepts (*Grundbegriffe*), (b) their neighbouring or sister-concepts (*Nebenbegriffe*) and (c) their adversary or counter-concepts (*Gegenbegriffe*). (Krzyżanowski, 2016, p. 312)

Europe as a geographical idea emerged in East European imaginary in the sixteenth century. Ukrainian discourses are particularly difficult to disentangle from Polish ones; narratives and perceptions moved rather freely among the literate within the Polish-Lithuanian Commonwealth, relatively open to Western influences (at a time when Muscovy kept itself isolated from Europe and was busy warding off its "corrupting influences", typically imagined as channelled through Ukrainian and Belarusian lands). The Commonwealth itself was orientalist in the seventeenth century thanks to the Ottoman influences (Ševčenko, 1992, p. 178). The currency of "Europe" as a concept in this early modern state, an East European empire of sorts, can be dated to the 1517 geographical treatise by Maciej of Miechów (1457-1523), *Tractatus de duabus Sarmatiis, Asiana et Europiana* [The

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Treatise on the Two Sarmatias, the Asian and the European] (Yakovenko, 2012, p. 204). This was the difficult and exciting era for the Commonwealth, marked by its struggle against the pressure from Crimean Khanate and Muscovy, and attempts to gain influence and prestige among other European monarchies. Only three years earlier, Prince Kostiantyn Ostrogski mobilised the cutting-edge European military knowledge and technology to inflict a crushing defeat on the Muscovites. Not even ten years had passed since the failed revolt and defection to Moscow of another prominent Ukrainian, Prince Michael Glinski, one of the most brilliant and cosmopolitan Europeans of his era, alumnus of University of Bologna and personal friend to Albrecht of Saxony and “the last knight” Emperor Maximilian I. It is highly likely that this top sliver of *magnateria* professed a sort of aristocratic cosmopolitanism that was conducive to imagining Europe at the intersection of classical myths, Christian ideology, and contemporary politics. In this narrow circle, Maciej of Miechów’s concept of Sarmatian origin for the peoples of Commonwealth was gaining currency as a source of justification and prestige, and the concept of Europe with it.

By 1525-1550, Europe became fashionable as a geographical frame of reference in the Polish and Latin discourses in the Commonwealth while the Ukrainian (Ruthenian) tradition continued to operate within Eastern/Orthodox versus Western/Catholic frame of reference (Yakovenko, 2012, p. 204). Early Polish narratives of Europe, summarised, among others, separately by Walicki (1994) and Wierzbicki (2010), focused on the country’s own role as a natural barrier and a defender of the continent from the Asian threat. Later still, the Poles fashioned their own narratives of Europe—as a religious community of Western Christianity—around the resilient Ottoman threat and especially the Battle of Vienna, when the Polish army under King Jan Sobieski played an important part in laying this threat to rest.

Natalya Yakovenko (2012, pp. 205–206) found the earliest Ukrainian record of the word “Europe”—three times in one text already—in a panegyric written in 1591 as a reference to the continent, within which the anonymous author (likely Kyrylo Trankvilion-Stavrovetsky) confidently positioned himself and his native city of Lviv. However, in the following decades, Ukrainian sources very rarely mentioned Europe, which hints to the unique situation of the said author, an Orthodox citizen of the most Westernised Ukrainian city. The frequently mentioned West was portrayed

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as the enemy of the Orthodox faith and a source of heresy, lies and moral corruption, for example in the anti-Catholic Zahorovsky collection. Yakovenko finds a surge in the number of references to Europe in the 1630s (in relation to the work of Petro Mohyla and his Collegium), and later in the second half of the seventeenth century, when such authors as Ioannykiy Galiatovsky or Mykhaylo Losyts'ky spoke of "our Europe", wherein they also imagined themselves. Some of Yakovenko's sources are rather indirect, for example the works of the scholars at Kyiv-Mohyla Academy that had reference lists with almost exclusively West European material. This surely indicates the presence of Europe on the mental map as a frame of reference; yet what makes these early discourses common is the lack of ideological abstraction associated with it. The West may be condemned as evil and soiled; Europe is a neutral geographical nomenclature. In the seventeenth century, Europe is still merely a part of the world, on an equal footing with Africa, Asia or America, even when Europe is referred to as "ours", as home.

However, all these references are confined to the learned and predominantly clerical circles. Secular elites of the era, statesmen and nobles, remain silent about Europe and thus stand in a marked contrast with the clerics. Well-researched *Discursus de bello Moscovitico* (1632) by the highly educated Yuriy Nemyrych, dealing with the military and geopolitical threat from Muscovy to his Sarmatian fatherland, is well-placed in the European context, but in spite of this Europe is never mentioned in this text of considerable length; the continent is a mosaic of competing states and hardly a unity of any kind. *Universaly* and letters of hetmans such as Bohdan Khmelnytsky and Ivan Samoylovych contained no references to Europe, even when they described the geopolitical situation on the continent at great length (such as in the 22 January 1686 epistle of Samoylovych to the Russian co-regents Peter I and Sophia, even though it can be explained by the irrelevance of Europe to his addressees; see Butych & Runtsevych, 2006).

The spill-over of Europe as a concept in the Ukrainian imagination and discourse from the learned Kyiv-Mohyla Academy circle to secular intellectuals can be tentatively dated to the era of Ivan Mazepa. It was surely prepared by the Academy and its education of the secular elites, rulers and administrators of the Hetmanate; the popularisation of Europe as a geographical reference and a signification of home in a broader sense was

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most likely a direct result of this activity. Some of the earliest conscious mentions of Europe as a geographical frame of reference in a secular work by a secular author are found in the chronicle by Samiylo Velychko, likely written between 1703–1708 and 1715–1728). His is one of the most important spectres in this haunted topic—but he was keen on summoning (or creating) spectres himself. In the speeches he composed in the style of Thucydides for the *dramatis personae* of his history, such as Khmelnytsky himself, the European realm, focused on “the famed European rivers of Vistula and Oder”, is defined as a geographical denotation and the space where “the Ukrainian glory” is spread as much as it is in the Asiatic lands whose location is given as “lying across the Black Sea” (Krypnyakevych & Butych, 1998, p. 252). Moreover, Velychko’s pseudo-Khmelnytsky claimed that Ukrainians were behind the AD 476 takeover of Rome, which “can be called the mother of all European cities” by suggesting a “Ruthenian” identity for “our ancestor” Odoacer (ibid., 256), a Germanic king whose assault on the capital of the Western Roman Empire is now widely used to mark the watershed between antiquity and the Middle Ages. In Chapter 1 of Part VII of his history, Velychko directly places Ukraine and Poland “in our European part [of the world]” (Velychko, 1991, p. 235; all translations from Velychko my own).

Velychko was a supporter of the Khozar myth of the Cossack origin. Like the Roxolan myth, it was developed in relation to the Commonwealth myth of the Sarmatian origin and was a cornerstone of the ideology that the elite of Mazepa’s Hetmanate adhered to; the addition of the obscure Odoacer represented a new twist to this imaginary but above all emphasised the belonging of Ukrainians to a common European home. Educated by the religious and scholarly elites, the members of the emerging Cossack aristocracy were less constrained by the clerical worldview, often hostile to the West, than their educators; it is within the discourses of this group that the secular political imagination would develop. Thus, the earliest Ukrainian secular and political texts consciously mentioning Europe as a closely knit community date back to 1703–1728 but reflect images that took shape earlier, between 1630 and 1690, when the Hetmanate emerged and stabilised internally.

Later texts from the eighteenth century testify to a gradual increase in understanding Europe as a family of monarchies and on the occasion of

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individual contacts with Western lands to the perception of their higher level of technological and material development, as well as the difficulties in crossing borders. Daniel Beauvois (2004), Orlyk was “a typical representative of Eastern Europe, significantly closer to the Sarmatian baroque, in whose spirit he was educated, than to the Enlightenment that was only nascent then” (p. 324; my translation). This was a truly Europe-wide endeavour to persuade Europe of Ukraine’s existence and importance and to get it embroiled in Ukraine’s struggle for independence (which luckily coincided with Orlyk’s personal interest and claim to power). Regarding the Ukrainian elite’s idea of Europe, the figure of Orlyk was an equally eloquent witness: while deeply integrated into Europe at the personal level, they were Europeans of the past. The baroque people were led by rationally pursued opportunistic self-interest rather than by rational ideological principles. They were light years from the Enlightenment and its value-based European discourse.

One such example was the encounter Vasyl Hryhorovych-Barsky (1701-1747), the son of a wealthy merchant family, had with both Europe and Asia. This ghost occupies a special place in the “hauntology” (Jacques Derrida) of Ukraine’s vis-à-vis with Europe. In 1724, he left on a practically life-long pilgrimage. Even one of his first stops, namely the Central European city of Košice, receives a favourable mention in his lengthy travelogue; Naples is admired for its regular street planning and the beautiful marbled facades hiding “affluent and noblemen drinking coffee and liquors [vodky] and other expensive drinks from dawn till dusk at the pharmacies” (Hryhorovych-Barsky, 1748/2000, pp. 66–67; my translation). The bourgeois traveller enters Vienna on 1 June 1724, perhaps missing out on meeting the aristocratic and scheming Orlyk on the same street by several months. The former sees it thus:

...like a beautiful paradise, as there stand orderly and very beautiful mason houses, each adorned with a lamp hanging from a piece of iron. [...] I have also seen finely crafted stone wells or fountains from which water flows in many directions. [...] Every house there has a separate well fitted with a pump [smok]; some are in view and some are concealed within a wall through which they pull the water whenever anyone likes. We were greatly astonished by this” (ibid., p. 30; my translation)

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It seems a likely conjecture that Kyiv's first public water supply network, centred on the famous Samson fountain, was constructed in 1748 by the writer's own brother, the architect Ivan Hryhorovych-Barsky (1713–1791), only one year after his vagabond sibling had finally returned to their home city to die a few months later, bequeathing the manuscript I have quoted from. If Vasyl's stories inspired this public infrastructure development, it would be one of the early examples of Western Europe taken by Ukrainians as a benchmark of living standards and urban planning to directly follow. To give justice to this extremely interesting account, it must be said that the Ukrainian traveller found many wonders (such as a clever ventilation system) in Egypt, Palestine and Syria, the destinations of his pilgrimage; but he was definitely not fascinated by chaotic street planning and a lack of water, which became a commodity for sale in Cairo (a big surprise to the author). Even though these narratives strikingly resemble contemporary Ukrainian narratives, it is problematic to interpret this as a continuity of narrative; rather, I am inclined to see it as a continuity of experience. The old texts have been hardly known and read, yet the authors separated by centuries often found themselves exposed to similar encounters with Western Europe and thus produced narratives that appear similar.

Gradually, through such discursive steps, the geographical connotations of the concept of Europe develop ever more symbolic connotations. Yet it is only at the end of the eighteenth century, whose beginning marked the earliest symbolic connotations, that Europe fully becomes a stand-in for purely abstract ideas, such as civilisation, human rights, culture and other values. And this perspective is shaped completely under the Enlightenment's influence. The speech by Khmelnytsky that Velychko crafted is quoted word-by-word in one of the foundational documents of Ukrainian nationalism, *History of the Rus* (written no earlier than 1769 and no later than 1809, yet earlier dates are not easily accepted by historians, and the final editing took place most likely well after the French Revolution due to a strong sense of civic identity in the text, so the most likely dating seems to be 1790–1809). The anonymous manuscript penned by a member of Ukraine's old Cossack elite resurfaced in the late 1820s and became widely read among the Ukrainian and Russian intelligentsia and nobility. It had a tremendous influence on those who developed a modern Ukrainian project. Besides this speech, the text mentions Europe well over

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a dozen times. Europe also acquires the meaning of “the civilisation per se”. Describing the Cossack massacre of the Polish troops who attacked them despite the ceasefire, the author says “their slaughter was cruel and ruthless like that of the filthy predators rather than the European troops” (Anonymous author, 1991, p. 151; my translation). When the author opposes Europe and filthy predatory behaviour that deserves a ruthless extermination, Europe is defined as non-filthy, non-predatory, and deserving compassion; to be short, it becomes a shorthand for civilisation and a fully human status with all respective rights (including the combatant’s right not to be exterminated after surrender). Thus, one can confidently date the Ukrainian culture’s threshold period of transition from Europe as primarily geographical reference to Europe as location of values to the last quarter of the eighteenth century. By no later than 1809, and no earlier than 1790, this transition had already happened. It is tempting to connect this *Sattelzeit* with the French Revolution and the dissemination of Enlightenment ideas throughout Europe.

Just like Poland, Ukraine entered the nineteenth century divided between empires. Much of the territories of Ukraine and Poland, as well as a notable part of the cultural elites, belonged to the Russian empire and shared the same legal and political context. The narratives of Europe around 1800 were similar in Ukrainian, Russian and Polish sources. It is important to note that the three countries’ foundational myths attribute the origins of their statehood to Germanic Europe: the more advanced Holy Roman Empire (Poland) and the more provincial Scandinavian Viking clans or slave-traders (Russia and Ukraine). A more fundamental difference was that Christianity was adopted from Rome via Germany in Gniezno and Krakow, and from Byzantium in medieval Kyiv; Moscow was later to inherit the Byzantine version of Christianity secondarily from Kyiv. This infused the literary traditions of how the West was portrayed in early modern Ukraine and Russia with a strong anti-Catholicism. At the same time, the flashy European imagery from Greek and Roman mythology that came via Poland, placed the self-perception of educated Ukrainians within the confines of baroque Europe. Constituting the backbone of the Russian imperial elite at the early stage of the Petrine reforms, these baroque Ukrainians did their best to wed this imagery and self-perception with that of the previously more isolated Muscovy.

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These origins developed in an intricate and multifaceted way. There were no consistently loyal sympathisers of Europe in Eastern Europe, and no constant anti-Europeans. None of these countries has either constantly rejected Europe or had a constant immunity to anti-Europeanism. Their ambivalent vacillation and interaction between different positions have been driven by indigenous factors whereby the same nation may have embraced the idea of Europe at one time and rejected it at others. This situation is in flux, and cultures that once eschewed Europe may have later or even at the same time turned to it for technology, knowledge and ideology, although changes were often gradual and slow, prolonged for decades or even centuries.

In the three countries, different classes dominated the development of the idea of Europe. While Polish narratives were typically created first by the petty gentry, which professed values of personal freedom and (thoroughly intermixed with other social groups) comprised up to 10 per cent of the population, Russia's most Europeanised class was the senior nobility, numerically an insignificant minority detached from the rest of the population. Another significant educated class of bureaucrats was dependent on the state. Besides being an empire, the Romanovs' Russia also lacked internal homogeneity for uniform narratives to penetrate all its classes and ethnic groups. In Ukraine, the Cossack nobility, petty gentry and clergy were economically and culturally closer to the lower classes, like in Poland, but also statistically a small group, rather like in Russia. All in all, this reduced distance in Poland between the educated and lower classes helped integrate the idea of Europe into the national self-identification, while Russian Europeanism remained distant from the broader population and confined to debates in isolated groups. In Ukraine, the national idea was Europeanised like in Poland but had like in Russia difficulties reaching all the strata.

Perhaps counterintuitively, the underlying perception of Europe in all the three countries has been rather pro-European. However, partly thanks to this divergent class dynamics, different aspects of Europeanness came to the fore: the rationalism-Europeanness and the humanism-Europeanness. Whereas the Europe that the Russian ruling classes learnt from was the Europe of the French and British empires and German bureaucracy, the Ukrainian elites learnt from the Europe of revolutions and national and

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social liberation. Russian Europeanism was therefore dictated by the drive to be accepted into the Europe of powerful states, but Ukraine's Europeanism was driven by the urge to become part of the Europe of rights and values.

Because the Slavophilic idea (dominant as the geopolitical ideology in Russia, and popular in Poland for a while) was becoming more and more objectionable, Ukrainian nationalism later drifted towards socialism, and the two merged in the political programmes of Mykhaylo Drahomanov (1841–1895) and Ivan Franko (1856–1916). It was Drahomanov, an offspring of a noble Cossack family and a professor at the newly founded University of Sophia in Bulgaria, who is credited with drafting the first consistent Ukrainian political programme. He also invented Europe as a political idea in and for Ukraine. His well-known formula taught young Ukrainians to “stand with your feet and heart in Ukraine, keep your heads in Europe and embrace all of the Slavdom [Slov”yanshchyna] with your hands” (Prykhoda, 2007, p. 143; my translation). Drahomanov saw Europe as an epitome of modernity and progress: “the language must be made the organ of a genuine European culture”. Drahomanov also was among the first to credit Europe with the potential to solve Ukraine's problems when he spoke about “the need to put the Ukrainian movement on a foundation that is European in ideology and geography – only on such a foundation can the Ukrainian cause in general succeed and in particular survive the present reaction” (Drahomanov, 2013, p. 378). A lot more famous and influential than his teacher, Franko became one of the most stubborn Drahomanovians in his treatment of Europe. As a scholar of his work noted (Prykhoda, 2007), Franko reserved the greatest praise for anyone he was writing about who thought and spoke like a European, as “the European” was for him synonymous with being highly cultured or developed, also urban, rational, regular, well cared for. National difference was a frame that should have been filled with the content of European achievements. One of his more important articles is unambiguously titled “We too are in Europe” (Prykhoda, 2007, p. 144). The Ukrainian nation “also lives undoubtedly in Europe”, where it is “a living flame among the family of the European nations and an active collaborator in the European civilisational work” (Franko, 1896/1986, p. 340; my translation). Franko's political programme included not only transplanting entire genres, poetic and

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academic forms, onto Ukrainian soil but also contrasting with the Russian experience, where Europeanness was superficially and forcefully imposed without properly digesting it.

At the same time, the value-based view on Europe co-existed, often infused with the continued materialist admiration for the Continent, or its part that lay to the west, echoing the eighteenth-century narratives by Hryhorovych-Barsky. In 1857–1858, one of the finest hotels in Kyiv was built in what was then known as Theatre Square, and it was christened *Hôtel l'Europe*. The square thus began to be referred to as “European” until it was renamed in 1869 as Tsar Square. Rebranded once more, this time as the Third International Square, by the Bolshevik authorities in 1919, it was renamed Adolf-Hitler-Platz by the Nazi occupiers between 1941 and 1943, after which it was again renamed Stalin Square. After another Communist-themed change, it was finally renamed European Square in 1996 in tribute to the nineteenth-century hotel and the square’s short-lived name. Its close proximity to Maidan (Independence Square) played a role in the 2000s–2010s protests being held in this part of the city. Occupying European Square was a symbolic act, as symbolic as the number of renamings itself, each in support of the changing powers: the Tsar, Hitler, Stalin.

The twentieth century brought a crystallisation of these narratives. Ukrainian nationalism was married to Europeanism, as was evident in the events of 1917–1921 and the subsequent decade. A plethora of Ukrainian discourses, from the extreme right to the extreme left, defined themselves as aspiring to a European ideal, which made it a golden age of Europe in Ukrainian thought. The left-winger Mykola Khvylovy called for Ukraine’s reorientation towards the “psychological Europe” at the same time as the émigré ultranationalist and fascist sympathiser Dmytro Dontsov chose European imperialism as a clear example for Ukraine to follow if it wanted to succeed. Centrist and liberal figures such as George Shevelov and Yuriy Kosach also declared the Europeanisation of Ukraine as their priority. These discourses, however, had to migrate spatially (outside Ukraine) or hierarchically (to *samizdat* and kitchen-talk) as the dominant regime of power-knowledge was delimited by the Soviet anti-Western policy. In Russia itself, these official discourses suppressed more moderate Westernism, but also many key émigré figures such as the Eurasianists formulated anti-European ideas. During the Cold War, dissidents and diasporas

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preserved and developed alternative narratives of Europe in all three nations, with the West seen as the key ally in the struggle against the Soviet regime. At the same time, the materialist perspective gained an impetus thanks to the inflow of pop music and consumerist goods that formed a sort of cargo cult. In the 1989–1991 period, Europe became more accessible and developed into a focal point for a number of domestic political issues.

Having examined this change of the narrative dynamic, this pattern of interaction suggests to me an interpretive schema whereby East European narratives of Europe tend to oscillate between (1) idealising admiration, (2) materialist pragmatics, and (3) geopolitical demonising—depending on the internal situations in the three societies. Once Europe appears as a concept, it becomes a factor of internal politics especially actively used during times of internal instability, crises and transitions. From this perspective, the long tradition of positive portrayals of Europe in Ukraine can be explained not only through the use of Europe as a legitimating and identity-building device by Ukrainian nationalism but also by the fact that in the divided and stateless nation, the crises never truly ceased, and even the plentiful times had an unresolved ghost—yet another spectre—of its own self-identification and legal status hovering over all such discourses: was it to be a colony, an autonomous province or a state?

### **Values versus valuables: Euromaidan as the Threshold Moment**

On 11 October 2013, when the country was still on Yanukovych's European integration track but pressed hard by Russia, the prominent Ukrainian intellectual and Soviet dissident Yevhen Sverstyuk published an article, *Problema vyboru napryamku* [The Problem of Choosing the Direction], in *Dzerkalo Tyzhnya*. Apparently, the text was written with the intention to influence the choice between the European and the Russian vectors, so in some ways it was also addressed to the responsible authorities, not only to Ukrainian civil society or the general public. Sverstyuk consistently advocated choosing the European option in spite of the ongoing hardships. A strongly religious person, he argued from a Christian perspective (perhaps also bearing in mind Yanukovych and his allies' demonstrative allegiance to Orthodoxy) that although the real, flesh-and-blood Europe is controversial, its values are morally superior. The appeal to religion (in an

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ethical rather than cultic sense) also enabled the author to push Ukraine's pro-Western vector back to the country's adoption of Christianity in 988. Later on, Sverstyuk continued, as the West fought for its rights and freedoms, Russia was stuck in its traditions of selective justice. Many people fled from Russia to the West in a quest for personal safety and freedom, he writes, but hardly the other way around.

The European choice is a choice of values [vartosti]. In the Ukrainian language, the word "values" [vartosti] slightly differs from the word valuables [tsinnosti], because the latter one relates to material goods. When someone says "European choice", they typically mean political orientation and material abundance. In fact, the basis for this notion is the choice of fundamental values, the choice of freedom, human rights, law [zakonu], the rule of law [prava].

Sverstyuk thus explicitly contrasted the cargo-cultic and the value-based narratives of Europe (both of which I traced back to the eighteenth century in the historical section above). His call to choose values not because they bring material well-being but because they bring ethical dignity fell on deaf ears, however. In a notable failure of an intellectual to use public discourse and project influence on the powerful, a month after this article was published, the government rejected the European vector and opted to head in the pro-Russian direction, citing precisely its material advantages. Yet Sverstyuk's call equally fell on many open ears too. Maidan—with its de-facto centrism, which combined a demand for rights and dignity with republican non-ethnic nationalism and could accommodate religious ethics and the church—looks very much like a brainchild of Sverstyuk's and a realisation of his programme in that text: away from Russia and lawlessness, and towards Europe and mutual respect. This text, published in a leading weekly by a prominent author positioned at the intersection of several levels of authority, was undoubtedly read by most of those who became Maidan leaders: both civic and political actors.

The differences between Ukraine and its neighbors are indeed significant and context-specific. Euromaidan created an exceptional situation where journalists found themselves able to project a much stronger influence on audiences and politics. The revolution itself was largely created

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by oppositional activist journalists who promoted it as both participants/organisers and heralds who made the protest known. When the state authorities and their monopoly on violence crumbled, journalists and oppositional media often had to fulfil unusual power functions such as surveillance, the registration of crime and, together with activist self-defence units, patrolling the streets. The conventional media simultaneously ensured a smooth transition and prevented further rips in the social fabric. Prominent journalist figures managed to project influence on foreign policymakers by furnishing them with information and lobbying for them to become greater involved in the Ukrainian situation. The social perception of their power position as well as their self-perception thereof were very positive. However, following the consolidation of the state and the war situation, the autonomy of the journalists is perceived as clearly diminished. With no autonomous legitimacy in the political field, the journalists' power function collapsed, but the fusion of the journalism and the political fields was maintained.

In Ukraine, the flexible discourse of journalists allows them to leave and return to the profession in a matter of minutes. There, the professional standard of autonomy is rather weak, but this on the other hand empowers journalists to carry out social action in the political field. In Russia, the discourse of professional standards and autonomy instead functions as a social constraint that prevents journalists from conducting social action and detaches them from social practice. This practice of self-disempowerment is something that Krzyżanowski (2014) also found among Polish journalists. My own findings indicate that in Poland the focus is on the inter-party struggle and political parallelism, while the perception of the social power of journalists is a rather controversial issue: some find this power quite strong, others do not. In any case, there is a considerable foreign policy consensus among journalists and politicians, resulting from a permanent negotiation and recontextualisation between and within these groups. In Russia, a similar consensus exists but is weakened by strongly oppositional and critical journalists. Overall, the support for the state among pro-government journalists is more unconditional and the criticism by their oppositional counterparts is harsher than in either Poland or Ukraine. The latter seems to have undergone a change during Euromaidan whereby the oppositional criticism of the country's foreign

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policy became a source of the formulation of a new foreign policy practically forced on the post-Maidan state authorities by Ukrainian civil society – the public discourse of Europe was recontextualised to the foreign policy discourse, while in Russia the official discourse was recontextualised by the public discourse and, even framed by oppositional criticism, continues to function even in the most critical statements. In all three countries, political decision making is a prerogative of the authorities and the political elites, yet the concept of recontextualisation redefines the power status as who makes powerful utterances. In terms of discursive power patterns, Ukraine, Russia and Poland have produced very different social structures.

In Ukraine, the idea of Europe as socially and materially superior was used by oppositional activist journalists to alter the societal power balance in their own favour, as the narrative of Europe they popularised became dominant and adopted as official. In Poland, the consensus among journalists and politicians was formed long ago. Thus, the system remained in equilibrium throughout the country's European integration and later during the Ukrainian crisis, even though certain cracks appeared when the conservative-populist government came to power in 2015. In Russia, activist journalists remain in a similar situation as their Ukrainian colleagues before Euromaidan: they produced narratives of Europe that are suppressed by the state-sponsored media and the government, which continue to promote the antagonistic narrative of Europe as a threat and a problem. Thus, my interpretation of the narratives of Europe is that the social power of journalists perhaps resides in Poland in a relative equilibrium based upon a narrative consensus; in Russia, this social power is weaker against a much stronger state; and in Ukraine, it is stronger against a considerably weaker state.

It is important to note that when political power fails or collapses, journalists and traditional media can temporarily take over. Hannah Arendt (1972) famously defined power as an effect of a collective action rather than brutal coercion. As long as the authorities cannot be trusted, the media in their contemporary, late/liquid modern, mediatised form are likely to be turned to as a force to be used for cementing social cohesion and steering society. The public senses the media's proximity to the state power: they perceive the media as a site of power and intuitively interpret their surveillance capacity and discursive capacity of producing validating statements as a potential that can fill the void left by the abdicating illegitimate government.

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From this Arendtian perspective, the Yanukovych regime in 2010–2014 was dismantling rather than consolidating power. Journalists at that time were actively taking sides, gaining authority and articulating objectives and demands. This was facilitated by a strong culture of revolutionising activism. Were these journalists performing an unusual power role, exerting an advanced civic practice, or was the whole situation rather a sign of systemic dysfunctionality in a critical state of emergency? This needs to be further discussed and investigated. Back in 2014, I would bet on the former. From the perspective of 2021, I would cast my vote for the latter. In any case, during Euromaidan the distances within the political field between Ukrainian politicians, journalists and ordinary citizens were notably reduced. In Poland, the distance was greater – and this distance has defined the “public sphere”. However, it also shrank so much that it resulted in an overwhelming compromise between the elites, the media and public opinion during the Ukrainian crisis. The Russian case likewise demonstrated a notorious fusion of political rhetoric and public opinion with a weak opposition. However, the attempts at a comparison should always consider the extent to which Russia is a genuinely autocratic society, in which case neither “public opinion” nor the “public sphere” make sense as explanatory concepts.

### **From ghosts to vampires: Towards new understanding**

Metaphorically speaking, Eastern Europe’s narrative relationship to Europe at large (often understood as Western Europe) is reminiscent of vampirism. In times of weakness, East Europeans turn to Europe for ideas, technologies, techniques and cash that, once injected into their societies, will allow them to function more successfully for a while; yet when such an East European society is saturated with all of the above, it feels that it does not need Europe as much and is likely to become sceptical or defiant until the next internal crisis forces it to seek new resources in Europe again. This may seem counterintuitive for a postcolonial reading that suggests a subordinate position of dependence for Eastern Europe. Yet the relationship between a vampire and its victim is unequal in precisely this way: despite its threatening and aggressive bent, the vampire needs a victim and is dependent on it. The insufficiency of one’s own blood to sustain an autonomous life and the necessity of feeding on someone else’s vital forces are

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the definition of dependence and lack of autonomy. And just as vampires depend on their victims, Eastern Europe's dependence on the West can be seen as either voluntary and ego-centric or forced and circumstantial. In either case, it is a compulsive dependence.

Such a relationship may also be best theorised not as economy-driven but as psychology-driven. What matters is not only the actual strength of the society (although it can certainly matter a lot too) but above all its self-confidence and perceived autonomy. Here postcolonial theory becomes even more relevant. Despite many difficult encounters and physical traumas inflicted on Eastern Europe by Western Europe, there is nothing comparable with the colonial domination of Europeans in Africa and Asia. This does not mean, however, that the East European trauma is a fiction (although it is indeed largely imaginary). Within the European context, the presence of a more successful, more accomplished subject aspiring to represent the universal subject is already traumatic; it is impossible, deep down, for the human psyche to admit the other's ontological superiority without profound and mostly negative consequences for the psyche itself. This calls for two reactions: either aggression or fantasy. The oscillation of the Ukrainian, Polish and Russian narratives of Europe between "pro" and "anti" stems, I believe, either 1) from the urge to obliterate or devalue the traumatic Other, the better Other (the urge inherent in all nativisms) by its physical or symbolic destruction or denigration, or 2) from identifying with it in order to acquire the same qualities and the same level of standing, i.e. by erasing one's own current identification. Tactically, one can also embark on the identification project in order to develop the power necessary to destroy the successful rival later. It is likely a mere function of political unification and strength that determines the current status of the denial mechanism as the language of power in Russia and of the identification mechanism as the language of power in Ukraine: strong, unified, consolidated political agents tend to be more confrontational. As is obvious from all the historical examples I have presented, there is no such thing as an inherent cultural tendency to be more pro-European; it is simply a function of the domestic and international power dynamic. At the end of the day, what has been historically going on between Western and Eastern Europe can be interpreted as a case of the Hegelian "master/slave" dialectic between independent and dependent self-consciousnesses.

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The narrative constellations described here represent an interesting case of a narrative parallax (a concept used by, among others, Slavoj Žižek, 2006), suggesting that a change in the observed and represented object is caused primarily by a change in the observing and representing subject (akin to celestial bodies that seem to move less due to their own movement and more due to the movement of the Earth-based observers). The narrative discourses on Europe are changing first and foremost because the narrators are changing.

Now I would like to expand this physical metaphor. The way Europeaness functions in the discourses is not only a binary quality that can be used to define whether someone or something is European or not, but, metaphorically speaking, it also behaves like a wave or a field. This is why locating a border or a limit to it is such a futile enterprise. Rather than a walled fortress, Europe is a constellation of epicentres surrounded by a bundle of shock waves or ripples. One could imagine that, at some point in time and space, there was a series of fluctuations and perturbations associated with establishing a paradigm of modernity and Europeaness. The shock waves penetrated much further than the events themselves. It is virtually impossible to specify where these waves cease to exist, but they get fainter with distance in time and space. Hence, Europeaness is perceived as a degree, a shade of colour, so that people or geopolitical actors can be “more” or “less” European. Also, similar to massive celestial bodies, which distort and curve space-time by forcing the surrounding matter to move in response to them, these epicentres of Europeaness create a “gravitational field” that is not uniform and homogenous but exerts a stronger pull on that which is closer. Therefore, asking whether some place is European is futile; and even asking what is more and what is less European is similarly unproductive. Europe is an effect rather than a quality. This is why virtually no place would be totally devoid of Europe, but its effect is also clearly stronger in the places closer to it, geographically and mentally. This explains several of the differences and similarities between Ukraine, Russia and Poland.

Ukraine’s relation to Europe has become the principal way of defining the nation’s identity and overall relation to the world. In fact, Europeaness has gradually come to be embedded within Ukrainianness. This can be traced in landmark events of the state’s political history: the

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1991 opening up to the West; the 1999 turn towards the EU and NATO; the Orange Revolution's invocation of the European standards of living and political freedoms; the 2008 announcement of the planned association; Yanukovych's contradictory flirt with Brussels; and, finally, the culmination at Euromaidan, where protesters were ready to sacrifice their lives in the name of national identity as well as European ideals, under Ukrainian as well as European flags. While Euromaidan was to a large extent about Ukrainian internal problems and choices, it signified a certain finality and completion of what is often, if vaguely, called "the European choice", whereby even those sceptical about the EU per se (such as right-wing supporters) accepted the European orientation here-and-now. The confrontation at Euromaidan, culminating in the ultimate and irreconcilable choice between Europe conflated with independence and Russia conflated with dependence, drew an identifying line that included all who choose a self-sufficient Ukraine in a European frame of reference and excluded all who choose a subordinate Ukraine in a quasi-civilisational Russian(-world) frame of reference. The two identifications, styling themselves as Euromaidan and anti-Maidan, defined the contours of the Russo-Ukrainian War.

Thanks to the intensity of this confrontation, and because Ukraine defines itself as European (at least in aspirations) vis-à-vis a distinctly anti-European Russia, it is easy to perceive this conflict as a clash of these opposing identifications, European and anti-European. However, this anti-Europeanism deserves a closer look. Actually, it is not without precedent. Hardly was anti-Europeanism manifested as vocally and dramatically as in a journal *Anti-Europa*, founded in April 1929 by the Italian Fascist activist and journalist Asvero Gravelli (1902–1956) and intermittently published throughout the Mussolini regime. Who would imagine that, paradoxically, it was the same person also authored books such as *Europa con noi!* (Europe with us!). This is the paradox inherent to all anti-Europeanisms: they not so much reject Europe as such as *this* Europe, to which they propose their own desired and radical alternative. For Gravelli, the Europe he cast away was a "liberal and Communist Europe" of the democratic, egalitarian, rationalist tradition embodied by the spirit of French Revolution. The Europe he aspired to was a Europe of undemocratic, elitist, and authoritarian neo-aristocracies.

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Jose Ortega y Gasset, commenting on the extremes of Bolshevism and Fascism, pointed out the futility of all radical negations beginning with “anti-” as they are driven by a reductionist impulse to bring the world to the past where the thing they negate would not exist. However, as this past world is identical in all aspects to the present world with the sole exception of the negated thing, this is also the world where the emergence of this very thing is inevitable. “Every anti is nothing more than a simple, empty No.” (Ortega y Gasset, 1930/1932, p. 66). All anti-Europeanism is fundamentally futile, and what better proof of it can be than the collapse of the anti-Europa project of the Euro-Fascists like Gravelli.

If we look closer at the Russian foreign policy, we will see it is not anti-European in the sense it seeks to destroy Europe. Much like Gravelli’s Fascist anti-Europeanism, it seeks a different version of Europe. It is formally guided by “The Foreign Policy Concept of the Russian Federation” signed by Vladimir Putin on 12 February 2013 (Ministerstvo Inostrannykh Del, 2013). The vision of Europe in this text is to become a part of a larger entity, a single space from Lisbon to Vladivostok, expressing a foreign doctrine based on Eurasian ideals: “In its relations with the European Union, the main task for Russia as an integral and inseparable part of European civilization is to promote creating a common economic and humanitarian space from the Atlantic to the Pacific” (ibid., 2013). Russia aims to safeguard its sovereignty and even achieve domination over this single space. Thus, although the narrative is that of a latent conflict, it does not target the destruction or annihilation of Russia’s rival, the West; instead, it is aimed at forcing the West to accept Russian terms. Rather than a clash of different civilisations, it is a clash within one civilisation about who will define its future and its priorities.

Although accorded no official status, an article by Russian Foreign Minister Sergey Lavrov, “Russia’s Foreign Policy: Historical Background” (Lavrov, 2016), published on 3 March 2016, is a more informal declaration of Europe as the foreign policy priority. It starts from the very inception of Russian foreign policy, which according to Russian convention begins in Kyiv and Ukrainian lands. Lavrov invokes Kyiv-Rusian, Ruthenian relations with European monarchs as foundational for Moscow’s later international activity. Europe is everywhere in this text. Judging by its title, one would expect it to be about Russia’s global foreign policy. Yet the only vector

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mentioned is that of Europe. Lavrov recounts that the times when Russia acted in concert with West European states and sometimes took the lead were high points of European history. However, the occasions when the West clashed with Russia are portrayed as times of discord and everyone's loss. Reading between the lines, the following conclusion can be drawn: forget the sanctions and return to business as usual, which neatly incorporates the logic of Russia's aspiration to work in concert with the West without, however, conceding anything.

All three states selfishly pursue their interests, but these interests themselves differ drastically. If Ukraine wants to complete the straightforward process of becoming fully admitted to Europe, Poland's priority is to strengthen itself by bolstering Europe as well as its own position within Europe. Russia, rather, wants a piece of the European pie and be included in the Western world on its own terms, without adapting to "European standards", hoping instead in the process to change these standards to become more like "Russian standards" and allowing Russia a leading role in a Eurasian super-region that would also include Europe.

The ongoing war is not a war against Europe; it is a war over Europe, or, rather, an episode in a much longer war, punctured by frequent turns of luck, ceasefires, victories and defeats. Ukraine is much less a victim of aggression than an active belligerent in this war. And, instead of being a belligerent, Europe itself—passive and reluctant to take sides clearly—acts as a trophy to win in the centuries-long war, sometimes semantic and sometimes kinetic, of East Europeans over Europe. Such is the final summary of the conceptual history of Europe in this part of the world, crowded with ghosts and vampires: the ultimate rape of Europa.

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# Values and Role Conceptions in European Journalism Education

**Nico Drok**

*Professor of Media & Civil Society,*

*Windesheim University of Applied Sciences, the Netherlands*

*<https://orcid.org/0000-0001-8494-4540>*

## **Abstract**

Journalism has an important role in raising awareness about society's central values and in maintaining them by reporting on violations, such as abuse, corruption or discrimination. Next to that, journalism has the important task to provide the information that is needed for good citizenship in a democratic culture. These indispensable functions are under pressure because of technological and economic demands for speed. The resulting emphasis on fast and top-down journalism contributes to the erosion of the public's trust in the profession. Journalism education should stick to the idea that journalism has a social responsibility and should serve the public by strengthening democracy at all levels. Journalism teachers should be aware of the changing role of journalism in society and its consequences for the culture of the profession. The European Journalism Training Association has initiated a research on this issue, with the title "Journalistic Roles, Values and Qualifications in the 21<sup>st</sup> century; How European journalism educators view the future of a profession in transition". This research has been replicated in Ukraine and the outcomes will be compared at the conference.

**Keywords:** European values, Democratic culture, Journalistic roles, Journalism Culture, Journalism Education

## **Values and Role Conceptions in European Journalism Education**

The role of journalism, and therefore journalism education, in raising awareness about and preserving society's central values is indispensable. From a sociological point of view, journalism has an important role in maintaining the value system through its reporting. A major task of journalism is to disclose violations of the values and norms of society by exposing social abuses, corruption, exploitation, harassment, discrimination, violence, misuse of power, and so on.

The central European values have a long history. The year 1789 can be seen as a milestone. In that year, precisely two hundred years before the fall of the Berlin Wall, the French formulated three core values: freedom, equality and solidarity.<sup>1</sup> These have served as an important basis for the six values that in our time are considered to be an integral part of the European way of life: human rights, human dignity, rule of law, freedom, equality and democracy.<sup>2</sup>

These values can be seen as necessary building blocks for constructing a democratic culture. That is a culture where people are enabled to solve their common problems or conflicts of interest in a peaceful and balanced manner, where they can lead the life they choose – within the limits of the law – and where all people are included, regardless of their race, gender, sexual orientation, religion, political conviction, cultural or geographical background. Such a democratic culture needs several independent institutions to safeguard its values, such as an independent parliament, independent judges and independent journalists.

In order to sustain a democratic culture we cannot do without professional journalists that have a commitment to the core values of society. Journalism contributes to the stability of democratic communities by providing the information that is indispensable for good citizenship (UNESCO, 1978). This is not a task that can be given in the hands of the State, in the hands of the Market or in the hands of Amateurs or Volunteers. This essential task for society must be carried out by independent, knowledgeable, critical, accurate professionals, which have a broader task than simply reporting the news.

Much of the daily news comes from press releases, political agendas, deliberate leaks, press conferences, and many other institutional sources. However important, this type of news reflects and reproduces the world of the power elite in a top-down way. Journalism has often been criticized for this. *"It puts citizens' concerns at a distance; it underestimates ordinary knowledge; it perpetuates preconceived notions, it disables participation"* (Waisbord, 2013, p. XX).

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<sup>1</sup> "liberté, égalité, fraternité"

<sup>2</sup> Each of these values contains many elements. Freedom, for instance, stands for several types of freedom, such as freedom of thought, freedom of speech, freedom of religion, freedom of assembly. Equality stands for several types of equality, such as gender equality, ethnic equality, cultural equality, equality for all before the law.

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However, to survive in today's competitive market, professional journalists are forced to work under a huge time budget and money budget pressure. Fast news journalism becomes a more common approach, even within segments of the quality press; double checking sources and facts is not always possible, nor is thorough research. Over the past years the emphasis on speed has further increased in journalism practice as a result of the arrival of new technologies, which changed the traditional news cycle with fixed deadlines into a 24/7 news production process with continuous deadlines (Greenberg, 2012; Starkman, 2010). The ongoing stress on speed has its downsides. It can strengthen the fixation on disaster, drama, clashes, accidents or sensationalism (Haagerup, 2014). In 'No time to think; the menace of speed and the 24-hour news cycle', Rosenberg and Feldman (2008) go one step further, in claiming that every mistake in the newsroom in the end is the result of a too strong ambition to be first.

In order to fulfil its mission to help establishing a true democratic culture, journalism should put more emphasis on slower forms of journalism (Drok & Hermans, 2016; Laufer, 2011), allowing more time for verification and for investigative, reliable, inclusive and bottom-up reporting. Journalism justifies itself in the name of the public (Tartu Declaration, 2013). Journalists belong to the kind of professionals that the public must be able to trust. Yet, trust in professional journalists is rather low within European countries. For instance, according to Eurobarometer 80 on average about 40% of European citizens tends to trust the press, whereas almost 55% does not (European Commission, 2013). It is vital for the future of professional journalism to regain the trust of the public. Therefore, it is vital that the journalistic work should more often start with the concerns of the public in mind, not with those of the people in power.

In the Preamble of the Tartu Declaration, the European Journalism Training Association (EJTA, 2013) explicitly states that EJTA-members educate their students from the principle that journalists should serve the public. Students must learn that they can serve the public by:

- strengthening democracy at all levels,
- strengthening personal and institutional accountability,
- strengthening an open and respectful public conversation,
- strengthening the possibilities for citizens to make choices in societal and personal contexts,

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- providing an insight into political, economic, socio-cultural conditions, while:
  - feeling responsible for the freedom of expression,
  - respecting the integrity of individuals,
  - being critical of sources and independent of vested interests,
  - using customary ethical standards.<sup>3</sup>

The value-orientation on which this 'mission statement' of EJTA is based, aligns with the view of the famous Commission on Freedom of the Press that it is the first responsibility of professional journalists to serve the public through providing "*a truthful, comprehensive, and intelligent account of the day's events in a context which gives them meaning*" (Hutchins, 1947). The competences and qualifications that are included in EJTA's Tartu Declaration, that serves as a common framework of reference for journalism education in Europe, resemble the competences for democratic culture that the Council of Europe (2013) has formulated in its 'Reference Framework of Competences for Democratic Culture'.

One of the most important challenges for journalism education in the 21<sup>st</sup> century is to maintain these principles in a fundamentally changing context. Socio-cultural, technological and economic developments have induced a complex and multi-faceted process that can be summarized as a transition from the mass-media era to the network era (Drok, 2018). This transition has important consequences for the goals of journalism in society. "*At issue is not only what is the role of journalism in society but above all what this role should be. Such a perspective of the media's mission in democracy leads us to a normative level – beyond factual landscapes toward values and objectives*" (Christians et al., 2009, p. vii).

However, much of the discussions about the future of journalism is not focused on objectives or values, but on means: technological means and financial means. This seems logical. As technology is changing rapidly and business models are disrupted, rethinking the means is a necessary condition to ensure a sustainable version of professional journalism. But it is not a sufficient condition. We also need to consider the journalistic goals, roles, values and norms, in other words: the culture of journalism. Unfortunately, this important topic does not get the attention that is needed. It is, as Franklin has stated, "*the too often missed cultural component in expla-*

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<sup>3</sup> See: <https://www.ejta.eu/tartu-declaration>; the newest version will be published soon.

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*nations of the current crisis facing news, democracy and journalism in an age of digital media"* (Alexander et al., 2016).

One way of changing that, is to discuss the changing role of journalism in society. Journalistic roles or role conceptions are a key element in the study of the culture of journalism. Hallin defines role conceptions as *"normative understandings of what journalism is and what it should do"* (Mellado et al., 2017, p. xi). He adds that *"journalistic role conceptions are in this sense central to the culture of journalism, but also part of a culture more widely, since they can't function to legitimize journalistic practices unless they are accepted to a substantial extent by other actors."* Over the past decades there has been a lot of research on journalistic role orientations (Hanitzsch & Vos, 2018). Most of the studies have focussed on the view of journalists themselves (e.g., Worlds of Journalism Study). In recent years, a comprehensive study on the views of students of journalism – as being the future generation of journalists – has been initiated (Journalism Students around the Globe).

In 2018 the EJTA has initiated a research on the view of European teachers on 'Journalistic roles, values and qualifications in the 21st century' (Drok, 2018). It was based on the premises that the views of teachers have an impact on the courses and curricula they develop. And these courses and curricula are supposed to have influence on the way new generations of journalists will define their role in society. *"The discourse of journalistic roles is the central arena where journalistic culture and identity is reproduced and contested; it is the place where the struggle over the preservation or transformation of journalism's identity takes place"* (Hanitzsch & Vos, 2018, p. 151). It seemed interesting to find out the view of journalism teachers and see if these views relate to background characteristics, including geographical region.

The study of journalistic roles deals with a range of basic philosophical questions, which are linked to ontology (who are we, what should we do?), epistemology (what can we know?), deontology/ethics (how should we act?) and eschatology (where do we go, what can we expect?). In the EJTA research, these philosophical questions were translated into practical survey questions about background characteristics, about the position in society and about journalistic tasks (ontology), about the position towards reality/truth (epistemology), about ethics (deontology) and about views on the future directions of journalism (eschatology).

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# Intercultural Awareness as One of the Learning Outcomes under Internationalization of Higher Education

**Iryna Sikorska**

*Department of Sociology of Management,  
Donetsk State University of Management in Mariupol, Ukraine  
<https://orcid.org/0000-0002-6649-3974>*

## **Abstract**

Intercultural awareness has gradually become under the research focus of the educators and scholars as one of the desirable learning outcomes of the internationalization of higher education. Intercultural awareness can be viewed as the cognitive ability to understand oneself and others in a modern interconnected world, also as the ability to communicate successfully with representatives of other cultures using one's intercultural knowledge, skills, and attitudes. Nevertheless, this aspect of the intercultural dimension of internationalization efforts of higher education is somewhat neglected, but how can it be achieved? This paper aims to explore this question through content analysis of the available international research and offer insights on how to tackle the major challenges of developing intercultural awareness in students. The author suggests looking at the variety of definitions and various interpretations of intercultural awareness through studies of international scholarship and official documents of the influential international organizations. It is attempted to emphasize the importance of intercultural awareness and to understand the effective strategies of developing IA in students. The author also assumes that the development of intercultural awareness should be highlighted as one of the meaningful learning outcomes of higher education through internationalization policies and practices.

**Keywords:** higher education, internationalization, intercultural awareness, intercultural learning, learning outcome

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## Introduction

Internationalization has become a maximum for higher education across the world. Under these conditions, there is growing emphasis on intercultural learning and how students embrace intercultural awareness, which can be described as one of the most important educational objectives and learning outcomes and an umbrella term including certain knowledge, skill, and attitudes. Pike and Selby (1988) offered a more detailed and comprehensive taxonomy of educational objectives, which they consider essential in preparing students for a world of increased global interdependence and interaction. Intercultural awareness (IA) begins with an awareness of oneself and one's own culture; this implies an awareness of the role of the self in interaction and the ability to learn from the interaction.

Both scholarly literature and common understanding of intercultural awareness often refer to this concept in a broader, sometimes vague sense. In this research, we envisage looking at IA as a relevant learning outcome of higher education. IA, in a broader sense, implies that through knowledge, skills and competences, we become aware of what it means to be different from each other, and how through empathy, tolerance and inclusion we can be able to engage meaningfully with each other. IA also enables inclusion, tolerance and empathy as well as intercultural dialogue and mutual understanding among the representatives of different cultures.

At the outset, it should be referred to "awareness" itself, which appeared almost half a century ago in the works of the interculturalists (Stevens 1971, Gattegno 1976 and others) who considered awareness (of self and others) as the keystone on which effective and appropriate interactions depend. Awareness is in and of the "self" and it is always about the self in relation to someone or something else. It is reflective and introspective. In turn, it can be optionally expressed or manifested both to the self and to others. Awareness is difficult to reverse; that is, once one becomes aware, it is difficult to return to a state of unawareness (and even though one may try to deceive oneself, the self knows of the deception). Awareness leads to deeper cognition, skills, and attitudes just as it is also enhanced by their development. It is pivotal to cross-cultural entry and to acceptance by members of other cultures on their terms and for this reason, it has a role in most cross-cultural orientation models (Fantini, 1994). Awareness development, directly or indirectly, affects cultural and intercultural awareness.

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In fact, the terms cultural and intercultural awareness are all found in the literature, inevitably given the variety of disciplines interested in the concept, such as cross-cultural psychology, anthropology, socio-linguistics, intercultural communication and education, business studies, cultural studies. Each discipline studies and conceptualizes the term in the realm of different definitions and meanings, but it will be appropriate here to clarify the difference between the terms cultural awareness and intercultural awareness.

One of the world-known interculturalists, British scholar Michael Byram (1997, 2012), uses the term to stress the need for a reflective and analytical stance towards one's culture to appreciate the other's meanings, beliefs, behaviors, and ways in which they have been formed. According to Byram (2000) cultural awareness is a more general, non-technical term. Based on this assumption McKay (2002) states that mere knowledge about a culture is insufficient for gaining insight into intercultural encounters, rather it fills a gap in foreign language learning as it focuses on a successful interaction between people of different cultural backgrounds.

While there is general agreement in the literature on the need to include an intercultural awareness within the internationalization of teaching and learning

there is little development in this literature, either theory or practice; thus the aim of the article is to seek the connection between the internationalization agenda in higher education and IA as one of the learning outcomes.

## **Methods**

To gain insight on how IA is conceptualized, I looked through the definitions of IA invented by different international scholars within different contexts, in terms of personal and social phenomenon. The content analysis was applied to allow the researcher to read and analyze large numbers of texts and identify trends and patterns at an individual, institutional, or social level (Krippendorff, 2012). In addition, content analysis provides descriptions, analyses and potential solutions to problems related to the case in hand, making it possible to discuss events from a relativistic cultural prospective (Horntvedt & Fougner, 2015). The nature of the trends and patterns searched for and identified depend on the topic of that particular

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research. In this research, I was looking at the results related to the obtaining and enhancing of intercultural awareness as a learning outcome in the context of internationalization of higher education.

### **Literature review**

The American scholar Milton Bennet in 1980s created the model of developments of intercultural sensitivity. The main concept behind Bennett's model is what he calls «awareness», that is, how one develops the capacity to recognize and live with diversity. «Awareness» refers to two phenomena: the first is that people perceive one thing in different ways; and others, that «cultures differ from one another in the way they maintain different patterns of differentiation, that is, worldviews.» This second aspect relates to Bennett's view of culture as a way for people to interpret reality and for someone to view the world around them. This interpretation of reality, or worldview, is different from culture to culture (Bennet, 1986).

Killick (2005) identified that: “the awareness of self in relation to the ‘other’, the ability to communicate effectively across cultures, and the confidence to challenge one's own values and those of others responsibly and ethically, are all aspects of what is meant by intercultural awareness and communication skills in a cross-cultural capability context”.

Rong Zhang & Dennis C. McCornac (2007) approached IA in the following way: “A general definition is a willingness and ability to realize the need for social changes within an international context, as well as to understand the increasing connectivity between different cultural groups. Ideally, this increasing connectivity will be seen as an uneven process of development upon which further efforts to improve the situation will need to be undertaken in order to ensure a more globalized social community. Intercultural awareness is necessary in order to achieve competence in intercultural relations”.

A group of the authors coined another definition: «Intercultural awareness is the ability to empathize and to decentre. More specifically, in a communication situation, it is the ability to take on the perspective of a conversational partner from another culture or with another nationality, and of their cultural background and thus, to be able to understand and take into consideration interlocutors' different perspectives simultaneously” (Korzilius, Hooft and Planken, 2007).

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Chen (2007) argues that IA is: "...the cognitive aspect of intercultural communication" and refers to "...the understanding of cultural conventions that affect how people think and behave."

Kramsch (2009) in his research came to the conclusion that: "... intercultural awareness is not merely a skill, but a collection of skills and attitudes better thought of as a competence. It is not just a simple knowledge base, a body of knowledge, but a set of practices involving knowledge, skills and attitudes".

Baker (2011) suggested that: «intercultural awareness from a global perspective is defined as follows: intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and content-specific manner in real-time communication».

Another opinion developed within the international co-authorship reads: "Awareness is enhanced by developments in areas of knowledge, attitudes, and skills, and, in turn, furthers their development. Awareness differs from knowledge in that it always involves the self vis-à-vis all else in the world (other things, other people, other thoughts, etc.) and ultimately help clarify what is deepest and most relevant to one's identity" (Fantini & Ruks, 2016).

To consider IA as a system of values was suggested by Baccin & Pavan (2014): "The intercultural awareness develops as the system of values, beliefs, attitudes, variations inside a community, the consideration of the individual as a representative of his/her uniqueness inside a community, the way language and culture contribute to the creation of meanings" (Baccin & Pavan, 2014, p.11). The authors continue: "intercultural awareness, a process through which it is possible to provide and acquire the multiple perspectives necessary to understand and interpret reality that, as we have stated, is multicultural. Such a process implies the ability to decenter and the willingness to consider and understand others' points of view which, beyond the acquisition of second and foreign languages, will lead to a dynamic approach to culture.... Intercultural awareness is a skill that has to be developed within an ongoing process, it is not a fixed objective to be considered separately, apart, on its own, and the process we suggest is that of observation, analysis and comparison; the activities

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proposed give practical examples of how such a process might be carried out in class" (Baccin & Pavan, 2014, p. p15-16). Conceptually IA implies also ethical relativism, critical self-reflection (Fisher-Yoshida, 2005), openness towards a potential change, suspending judgment, reframing meanings, curiosity and self-decentralization (Byram, 1997, Deardorff, 2006).

The majority of scholars and practitioners so far have viewed IA as an integral part of foreign language development (Byram & Fleming 1998, Corbett 2003), which was to some extent legitimized by the Council of Europe in 2001: "The linguistic and cultural competences in respect of each language are modified by knowledge of the other and contribute to intercultural awareness, skills and know-how. They enable the individual to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences" (Council of Europe 2001).

In the Common European Framework of Reference for Languages (CEFR, 2001) it was pointed out that "intercultural awareness includes an awareness of regional and social diversity in ... [the 'world of origin' and the 'world of the target community']" (CEFR, 2001, p.103). It was argued that "intercultural skills and know-how" include:

- the ability to bring the culture of origin and the foreign culture into relation with each other;
- cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
- the capacity to fulfill the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
- the ability to overcome stereotyped relationships.

To this one might add:

- critical cultural awareness: personal engagement in understanding oneself and others and being conscious of the ethical and moral basis on which judgments are made;
- multiperspectivity: the capacity to see things from more than one point of view (CEFR, 2001, p.104).

The international organizations (Council of Europe, 2008; Council of the European Union, 2008; UNESCO, 2013) in their documents, stated that one possible way to manage and, prevent intercultural conflicts could be

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to encourage the development of intercultural awareness among citizens. This growing interest towards IA as a learning outcome on is for example demonstrated in the documents of such influential international organizations as within the general trend of “rethinking education” and the need in providing graduates not only with employable skills, but also transferable skills, due to the necessity for university graduates to be more flexible in a changing global contexts.

Nowadays, it can be stated that the relevance of IA as one of the university graduates’ learning outcomes caused a growing interest not only among educators and policy-makers but also among employers, and labor market in general. Today, the employers expect the workforce can think globally. Furthermore, this becomes the tendency in any country across the world. To think globally means recognizing the cultural differences and being capable of being open to international perspectives. Such an awareness can pave the way for more creative and productive collaboration when working across cultures. Teichler (1999) listed a range of general and specific graduate attributes, emphasizing the need for graduates to develop both an “understanding of various cultures” as well as “generic skills which cut across specific disciplines.” IA goes along in line with this concept of “intercultural” which has a significant correlation with the idea of interaction, an action between two or more poles (individuals or groups) (Baiutti, 2016). As Portera (2008) states “there is a game, an ‘interaction,’ between people with different ethnic, linguistic and cultural backgrounds in which the aim is not assimilation or fusion, but encounter, communication, dialogue, contact, in which roles and limits are clear, but the end is open”.

The analyzed literature does not provide a fixed clear definition of IA. The scholars emphasize on the complexity of the concept and its polysemantic character. In their trial to define the meaning of IA, they underline its continuity and complexity. IA is said to be developed and enhanced by knowledge, comprehension and skills. Knowledge comprises self-awareness; meanwhile, skills cover the ability to listen, interpret, analyze, evaluate, and relate to cultural differences and similarities.

## **Discussion**

The concept of IA implies a process of mutual exchange where each person acknowledges the other and is acknowledged by the other, a con-

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sequence of an interaction between people who have different cultural backgrounds. Though, this interaction might be problematical, therefore, awareness of cultural backgrounds and intercultural nuances is required in order to facilitate this interaction.

The inquiry whether the internationalized university helps build IA has appeared recently at the agenda in higher education. How relevant is this concept to the higher education institutions strategies and policies? Does it meet societal needs, including long-term interests of students, academia and society? Is it the challenge for higher education system to promote development of IA of the graduates and by this helping them to live and work in modern interconnected world? These are the questions to address theoretically and realized in practice.

Today, educational institutions can create and introduce to the curriculum suitable programs, activities, and experiences that allow students to develop knowledge, skills, and attitudes necessary to live and work in heterogeneous and interconnected societies. Implementing intercultural education through internationalization practices enables universities to deal with academic multicultural diversity positively and to see the advantages of all the possibilities and richness that a diverse classroom offers to students as learners and to teachers. Nowadays, university classrooms are multicultural, even where there are no students from minority ethnic backgrounds. Students have different cultures. Their backgrounds differ in terms of earlier education, religion, socio- economic status, household and family form. Additionally, they differ in values and attitudes, lifestyles, abilities/disabilities, and ethnicity or nationality. Therefore, ethnicity or nationality is only one of the factors that make our classrooms diverse and thus influence our student's culture. Mattia Baiutti (2016) cited Portera (2011): "Intercultural and international education, which has gradually become more crucial and urgent, is currently understood as "the most appropriate response to the challenges of globalization and complexity". It is revealing to see how the terminology used to describe the international dimension of higher education has evolved over the past decades. Higher education systems capitalize on the internationalization trend by promoting outcomes and opportunities for fostering international connections that can increase global and cultural awareness as well as intercultural communication effectiveness necessary for today's global citizens

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and tomorrow's workforce (Pitts & Brooks, 2016). Knight and de Witt (2018) emphasize, that "internationalization of higher education has become a very broad and varied concept, including many new rationales, approaches and strategies in different and constantly changing contexts. For the most part, international programmes have remained unchecked or unmonitored by policymakers and administration who may assume that internationalizing the university will enhance students' cultural awareness or foster global citizenship (Peacock and Harrison, 2009). Framing internationalization as a dialectical process of becoming places the journey, and not the destination, in the foreground (Gesche and Makeham, 2008) and allows us to move beyond traditional disciplinary perspectives on pedagogy and learning (Leask, 2015), and beyond the dichotomous us-other thinking that pervades intercultural interactions (Martin and Nakayama, 2011), into a more transformative space (Pitts & Brooks, 2016). Thus, beyond exposure students must also be guided through a process of self- and cultural awareness. This can be accomplished, for example, through a well elaborated institutional policies and well elaborated university studies where students can develop their cultural awareness and build intercultural communication skills through learning and application. Students can be motivated to reflect on their experience that reveals their own cultural identity, cultural expectations, and similarity, difference, and/or power assumptions. According to this and simply put it, faculty must learn to recognize that beyond the more pragmatic and financial goals of administration, internationalization has value in and of itself (Stohl, 2007).

### **Conclusion**

Intercultural awareness is not an easy concept to perceive. It is polysemantic and has many definitions and interpretations. In most cases scholars and practitioners connect IA with learning foreign languages, in other words with intercultural communication competence. IA is often referred to as a cognitive ability that allows one to be open to cultural diversity and accept cultural differences.

In this research it was not pursued to find the most comprehensive definition of IA, but to provide the generalized groundwork for further research of IA as a complex phenomenon. Clarity in regards to IA could help in many ways. On the other hand, the more definitions, interpretations,

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domains are elaborated the more spheres of application and education programs to foster IA can be designed. Similarly, better understanding IA can better equip educators with the methods and instruments to achieve the learning objectives and outcomes and guarantee the learners' development and growth.

In the research, it was argued that IA can be considered one of the most valuable learning outcomes of higher education, namely of the institutional internationalization practices. IA can be seen as one of many soft skills that can appropriately form the basis of modern educational programs. The higher education system is entitled to equip students with the knowledge and skills that will enable them to gain greater awareness of their own cultural values and intercultural issues and develop a working knowledge of life in the country or countries in which they intend to live and work. It is also a matter of how to integrate these aspects of the curriculum as a matter of routine teaching and learning practice, drawing on and raising awareness of, the fact that both learners' and teachers' are themselves reflexively engaged with languages, cultures and in ongoing learning in their own lives, and, together, in relation to 'internationalisation' (Crichton & Scarino, 2007).

From this position, internationalization of higher education can be viewed as a wide-ranging process that is ideally situated for developing IA of the graduates. There are evident stimulating factors for such a commitment:

- an environment of the interconnected, globalized world which needs citizens which are capable to live together
- a societal need for a comprehensive understanding of cultural diversity among all citizens and cultivation of intercultural dialogue, which should be supported by quality education, a strong media sector and adequate knowledge dissemination
- a conceptual reflection of IA in higher education and introducing it academic communities through theory and practice
- an encouraging institutional policy, including the internationalization of higher education with clear and specific priorities towards IA
- a multilevel, all-encompassing approach to develop and nurture the practices on development of IA.

The key implication of this way of understanding IA for teaching and

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learning is that in particular internationalization of the curriculum is not only a matter of what content, materials, skills, tasks or other items to add to or 'include'. It is also a matter of how to integrate these aspects of the curriculum as a matter of routine teaching and learning practice, drawing on, and raising awareness of, the fact that both learners' and teachers' are themselves reflexively engaged with languages, cultures and in ongoing learning in their own lives, and, together, in relation to 'internationalisation' (Crichton and Scarino, 2007).

Educating for IA through the internationalization efforts in higher education would create and nurture the conditions in which both the knowledge and understanding of different ways of life may lead to the development of IA, as a set of competences and skills to be developed in a life-long ongoing process.

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# Communicating European Values to Students through Ukrainian Popular Culture: Case Study of Erasmus+ Jean Monnet Module *European Values in Literary Arts*

**Olena Tupakhina,**

*Foreign Philology Department, Zaporizhzhya National University*

<https://orcid.org/0000-0003-2920-1167>

## **Abstract**

Popular culture's social impact has been widely recognized and reflected upon in the culture studies discourse. Traditionally regarded as immanently conservative, artistically superficial, and inferior to the "high", "elitist" or official types of culture, popular culture at once provides valuable insights into the cultural climate of the age, not only signalling the important cultural shifts and transformations taking place in the society but also shaping the audience's preferences, behaviour and values sets. For Ukraine as a country painfully rebuilding its national identity through the long-lasting resistance to Russian colonization and at the same time paving its way towards the European political, economic, and cultural area, the matter of pro-European cultural politics conceptualization and development has become subject of ongoing public and expert discussions outlining the Ukrainian culture industry's mission as the European values communicator. However, the industry's actual response to this challenge remains largely unexplored. This study, aimed at investigating the existing axiological climate as revealed through the popular culture products generated for and consumed by the Ukrainian audience, sums up the results of 10 student research projects developed under Erasmus+ Jean Monnet European Values in Literary Arts module implemented at Zaporizhzhya National University throughout 2018-2021. Encompassing a variety of music videos, movies and TV series produced in Ukraine within the last 5 years, the study attempts at reconstructing the axiological messages the products under consideration deliver to their recipients throughout visual and verbal codes, character concepts, inner hierarchies, core binary oppositions, conflict setting, building and resolution etc.

**Keywords:** pop culture, mass culture, European values, axiology, deconstruction, critical media literacy

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## Introduction

Traditionally perceived as opposed to other forms and types of culture (i.e., the high culture) and widely criticised for its consumerist nature both from Marxist (Adorno & Horkheimer, 2002) and Postmodern (Jameson, 1991) point of view, within the last decades the popular culture has been subject to multiple studies revealing its considerable potential not only to cater to the mass audience's tastes but also to shape individual opinions, attitudes and values (Kellner & Share, 2005; Tisdell & Thompson, 2007; Dazed Media, 2020). Given the scale of an impact the popular culture casts upon the audience's *Lebenswelt*, Herman and Chomsky (1988) go as far as to proclaim it an innovative, highly efficient, and ever-pervasive propaganda system – a claim paving the way towards modern vision of pop-culture as a kind of warfare for hybrid wars (Razumkov Centre, 2016).

This vision largely determines both the critical discourse (Denisiuk, 2017) and public discussion (Babenko, 2019) around Ukraine's pop-culture development in times of ongoing political and military confrontation with Russia, resulting, on the one hand, in banning pro-Russian cultural products from internal market, and, on the other hand, in numerous grassroot attempts at regulating the content of the domestic cultural products expected to deliver strong pro-Ukrainian and pro-European messages (Melnyk, 2019).

However, the industry's ability to respond to this demand is yet to be determined. While obviously raising its stakes as a means of influencing public opinion (with the President Zelensky's election campaign featuring District 95 Studio's *The People's Servant* TV series' imagery serving as an exemplary case) and getting consciously involved into national identity-building process, Ukraine's popular culture industry, Melnyk (2019) argues, is still struggling to move away from Russian cultural impact as well as to develop clear strategies and policies regulating the values-shaping messages of the cultural product in balance with the terms of commercial success. What hinders this process, alongside the governments' contradictory and often confusing initiatives in the sphere of cultural policies backed by confronting groups of influencers, is the lack of understanding of the essence of European values pointed at by numerous social surveys. Due to Ukrainian society's predominantly survivalist values paradigm, Gorshenin Institute's survey (2018) claims, the citizens tend to fragmen-

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tize the European values rather than accept it as an integral axiological construct: “a considerable number of citizens is focused predominantly on personal well-being and prosperity values and thus tends to prioritize the values they find personally profitable at the moment” (p. 28), with the values of tolerance, equality or human rights protection tossed away as less significant.

Another important trait considerably influencing the values-related aspects of Ukraine’s cultural politics in lieu of a prolonged Russia-backed crisis is growing disappointment in European democracy. A strong disbelief in Ukraine’s ability to install democratic institutes capable of fighting corruption, injustice, and nepotism that led to positioning Europe and its values as “an unattainable object of desire” way before the Revolution of Dignity (Yavorska & Bogomolov, 2010) seems to have boosted isolationist moods: the percentage of respondents supporting neither European (EU) nor Eurasian (the Customs Union) integration has grown from 7,2% in 2014 to 24,4% in 2017 (Gorshenin Institute, 2018). New Europe Center’s *Generation Z Values and Priorities* (2017) survey focused on Ukrainian youth points out that the percentage of those trusting the EU institutions and those doubting their functionality is roughly equal among people aged 14 to 30 (29% to 28%).

Due to the popular culture’s immanent direction at mass appeal (Crothers, 2021), the hypothesis of current survey is that Ukraine’s popular culture product would bear a strong imprint of the society’s contradictory European Values reception. This is where the matter of cultural products’ responsible consumption comes into view, raising issues of the stakeholders’ shared responsibilities and critical media literacy skills mastered through specific academic courses. As Kellner and Share (2005) argue, a deconstructive interpretation applied to popular culture products to subvert their aesthetical encodings and generic conventions and hence that to reveal the way they conceptualize the reality could lead to important insights in terms of debunking social myths and addressing issues of tolerance, equality, human dignity etc. Within the last decades, popular culture has been gradually paving its way to the classroom not only as a means for the teacher to connect to students (Tisdell & Thompson, 2007), but also as a powerful tool to raise issues of race, class, gender, and sexuality (Joanou and Griffin, 2010; McGaha, 2015). Dazed Media’s *The Era of Mono-*

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*mass* (2020) analytical report demonstrates a growing concern among the young pop culture consumers over the issues of equality, race, environmental issues and women rights as a cumulative result of balanced media policies and the Gen Z's growing media literacy skills.

The double research optics of this study is therefore determined by focusing not only on the values modern Ukrainian pop-culture entertainment products (movies, TV shows, TV series, music videos made after 2014) communicate to public, but also on the way they are perceived by the "naïve" and "critical" recipients, thus revealing their own values profile. With this aim in view, the following research questions have been formulated:

- What values-stating messages have been delivered through Ukrainian popular culture products after 2014?
- What way are the values communicated by Ukrainian pop-culture recognized and interpreted by target audience (TA)?
- To what extent could formal training influence the TA's comprehension skills?

## Method

### Theoretical framework

The theoretical framework of this study is determined by Hans-Georg Gadamer's (2004) philosophical hermeneutics, with particular emphasis put on the concept of hermeneutics as "a philosophical effort to account for understanding as an ontological—the ontological—process of man" (p. 78) rather than a process aimed at revealing a particular meaning. Gadamer's concepts of *wirkungsgeschichtliches Bewußtsein*, *Horizontverschmelzung*, *Vorverständnis* and *Vorurteil* have been taken into consideration when assessing the reception of axiological messages delivered by media products under analysis.

Edmund Husserl's (1962) concept of *Lebenswelt* is of particular importance when addressing pop-culture products as derived from and oriented at the pre-scientific, pre-philosophical comprehension level.

Umberto Eco's (1989) receptive aesthetics, specifically the idea of a cultural product as *opera aperta*, a field of meanings interlinking the mind, society, and life and hence that subject to multiple, diverse, and dynamic interpretations arising from the product/recipient macro communication and largely dependent on the recipient's subjective encodings is applied to distinguish the naïve and critical recipient profiles.

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The methodological apparatus of the study is determined by critical global education (CGE) as well as by critical media literacy (CML) framework, the first one providing tools and approaches for dealing with multicultural experience, and the latter applied for media product analysis. Deconstruction as a method of subverting core binary oppositions and hierarchies underpinning the media products' ideological framework to demonstrate its contextual determinacy and the relativistic nature of any possible meaning acquired from it was applied to reinforce the ethical dimension of the analysis, as suggested by Simon Critchley (2014).

### **Participants and Procedure**

The project assignments were issued to mixed groups of Bachelor students (1<sup>st</sup> to 4<sup>th</sup> year of study, average group size 4 to 6, average age 21, male/female ratio 30/70, 64 students in total) majoring in Humanities, Social, Natural and Exact Sciences and enrolled for Jean Monnet European Values in Literary Arts Module as a part of their qualification training. Due to academic process specificity (interdisciplinary course taught to a mixed, otherwise fragmented group of students for 4 academic hours per week, 13 weeks per course iteration) the students were given 3 weeks to form a project team and to come up with the pop-culture product choice they would work upon for another 10 weeks alongside progressing through the EUVOLIA course. Each course iteration would end up with a public presentation of the projects' results subject to open discussion and peer assessment. The students would also take a wrap-up self-assessment survey to reflect upon their discoveries and skills they acquired.

### **MPA algorithm**

To secure projects' quality and to grant theory to practice balance via experiential learning, a media product analysis (MPA) algorithm was developed. The MPA procedure is applicable to visual and textual entertainment products with coherent narrative (i.e., movies, fiction, plot-based music videos or advertisements) and provides a thorough, step-to-step guidance through each stage of the research process.

The initial MPA stage comprises defining the product's messages as recognized by students (first impression self-assessed via questionnaire), wide audience (review aggregators feedback analysis) and project creators (interviews, behind-the-scenes, and other add-ons). The second stage is focused on the product's historical, cultural, political context anal-

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ysis and aims to find out the role the context plays in understanding the product's message by imaginatively transposing it to other cultural or historical context. At the third stage, the agents (characters) are examined in their role of values communicators in terms of their appearance, behavior, language, race, gender, nationality, and perception by other characters as well as by the audience. The fourth stage is devoted to conflict analysis. The core conflicts and their resolutions are mapped through a set of binary oppositions (i.e., rich vs poor, male vs female, "normal" vs "deviant", us vs Others, rational vs emotional, collective vs individual, war vs peace, nature vs civilization, modern vs traditional) to identify the position the product holds in each specific case. The fifth stage accumulates the previous ones to build up the product's ideology, focusing on the values it promotes for its "naïve" and "critical" recipients.

## **Results and Discussion**

### **Values communicated by Ukraine's popular cultural product: MPA results.**

One of the primary research outcomes derived from projecting the empirical results upon Inglehart-Welzel's values classification matrix (Inglehart & Welzel, 2010) is that, despite the ostensibly postmodern aesthetic codes applied, content-wise Ukraine's cultural product made for general audience appeals to survivalist and traditionalist values rather than self-expressive and secular-rational ones. Praising heritage and traditional family values goes in line with depicting fictional worlds based on absolute categories, urging the audience to identify with what is positioned as a "norm". I.e., in Vlad Dyky's *The Crazy Wedding* (2018) comedy loosely based on Philippe de Chauveron's *Qu'est-ce qu'on a fait au Bon Dieu?* (2014) and retelling the story of interracial marriage reluctantly approved by a conservative Ukrainian family patriarch, it is the French African fiancé's adjustment to traditional values rather than his Ukrainian in-laws' eagerness to embrace the Other that grants success to the whole issue.

As for the deference to authority as one of the key traditionalist values traits, it is often re-established through substituting the "fake" legal authority (disempowered or corrupted by the current system's declared "lawlessness") with the "real" moral one. In District 95 Studio's *Sugar Daddy* TV series (2019), a retired actor boasting over his "Soviet" upbringing

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based on “eternal values” of justice, equality, empathy, and spirituality, reluctantly teams up with the young female gold digger (meant to portray the “lost” young generation falling victim to a corrupted and “lawless” society) to reinstall social justice in a lawless world by robbing the local oligarchs of their “ill-gotten” wealth. This way, he acquires a role of the young woman’s mentor, gradually indoctrinating her in his system of values by stimulating her cultural and intellectual growth and granting integrity to her insecure and split personality. This paternalistic vision, together with the fact that the younger character possesses rather skills than values, dismantles all the claims for transgenerational values diffusion the authors make by introducing learning-from-each-other tropes (i.e., the elder character mastering the Internet as a response to the younger one reading a book).

Paternalistic trend is clearly distinguished in District 95 Studio’s yet another extremely popular product, *The People’s Servant* TV series (2015-2017, over 98 mln viewers making it Ukraine’s most high-rated TV series ever) vividly depicting the Ukrainians’ vision of an ideal leader of the state. Vasyl Holoborodko, an everyman-turned-president, is an archetype of caring father-of-the-nation figure (wifeless and childless, as he fathers the whole nation and is symbolically married to the country) whose exceptional moral qualities grant him exclusive right to violate the law (presumed to be installed by evil oligarchic clans Holoborodko fights single-handedly) for great justice. Holoborodko’s social role as the father substitute is further stressed upon by depicting “the people” he is supposed to “serve” as infantile, incapable of rational decision-making and easily manipulated by corrupted oligarchic clans. Within the TV series’ fictional world, they possess neither personality nor authority, acting as a silent and often passive majority under authoritarian rule.

Directly derived from the patriarchal world picture established at the generic conventions level is the products’ overt misogyny and gender inequality commonly traded for humorous depiction of gender stereotypes. Neither of the above listed products passes the Bechdel test nor establishes positive female role model other than the mother of the family. In *TET Superwoman* TV show (2019-2020) claiming to debunk social shibboleths around modern femininity, misogyny is brought to extremes by the concept of the show (male expert assessing female participants’ qualities), as

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well as by its visual style (bottom to top camera angle when shooting male expert, symbols, colors, credits design etc.).

Whatever attempts at raising the issues of tolerance, equality and democracy had been made in the products under discussion, the impact of these values upon the narratives' plotlines and ideology remained largely superficial – more visual than structural one. The racial Other in *The Crazy Wedding* is orientalized and exoticized in the colonial tradition, while the democratic transformations in *The People's Servant* are limited to the President's riding a bicycle rather than establishing the rule of law. Women characters meant to fill in the strong woman niche are marginalized, depicted grotesquely and act mostly as supporting characters.

Among the products under analysis, *Crazy Wedding* and *The People's Servant* attract specific attention as referring to the image of a European modelled by the Ukrainians' collective consciousness. In *Crazy Wedding*, the Europeaness (understood primarily as politeness, rationality, prosperity and restrained behavior as opposed to Ukrainians' levity, sincerity, primitive tastes, low incomes and emotionality) is attributed to a French African character to debunk racial prejudices shared by his Ukrainian in-laws-to-be (who associate Europeaness with whiteness) and thus to subvert on multiple levels the civilization vs savagery opposition. *The People's Servant*, on the contrary, greenlights the negative stereotype: the series' Season 2 features greedy, false, and shrewd EU officials who urge the President Holoborodko to initiate unpopular – and seemingly unproductive – reforms in exchange for financial support. In his answering speech, seemingly resonating with the audience's moods, Holoborodko condemns the Head of IMF for his intent to "take advantage" of Ukraine's current financial hardships as well as for treating Ukrainians as "beggars" and "Gasterbeiters", and rejects the EU support by claiming his "beautiful and strong" nation would prosper using its own resources. This isolationist and ethno-centric narrative displaying low level of trust firmly positions the product within the traditionalist/survivalist values set.

The values of transcendency and self-expression become more tangible when it comes to products specifically targeted at younger audience – mostly music videos or high school dramas communicating complex ideas through the narratives relevant to the recipients' personal experience. I.e., the value of human dignity as one of the fundamental European

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values is addressed through narratives of bullying (AlyonaAlyona's *Bullying* (2019) music video), home violence (Kazka's YUNA award winning *Crying* (2018) music video grossing over 363 mln viewings on YouTube) and rebellious physicality (Zlata Ognievych's *Goddess* (2019) music video declaring "my body, my business" principle). Although the very nature of the genre makes carnivalization almost inevitable (i.e., Ognievych's somewhat grotesque characters of a transgender, a body positive woman, a female MMA fighter, an elderly lady etc. meant to fight existing stereotypes, in fact, embody them at least visually and all end up in a carnival time-space of a nightclub as the only place they can feel at home), the messages of tolerance and equality generated this way are driven home rather efficiently. Both products grossed over 1 mln viewings each (almost as much as *Rizni.Rivni* (Different. Equal) LGBT Musical Collaboration (2019) supported by numerous NGOs and governments of Great Britain, Sweden, and Canada) and got mostly positive feedback on YouTube.

In Starlight Production's *The First Portent* (2019) TV series, the values of tolerance, equality and human dignity are raised through the tabooed topic of a teenage suicide. By critically deconstructing the parent-child ties as a traditional values' backbone, the authors of the show create a gallery of equally deviant family relationships between abusive parents and silenced children feeling rejected on grounds of sexuality, ability, and appearance. The discourse of deference to power and authority is, in its turn, effectively deconstructed by depicting teacher-student relationships as those of indifference, oppression and incompetence. The institutionalized power, be it educational establishment or police, notoriously fails at its protective function exactly because of communication failure resulting from their disability to recognize their charges' individuality. The screenplay firmly differentiates the concepts of collectivism and solidarity, depicting the further as an utterly formal entity imposed by the authority (i.e., school class) opposed to the latter, rising out of interpersonal ties, common goals, acceptance, and respect (a group of students investigating their friend's suicide).

An interesting case of raising issues of democracy and populism through popular culture could be found in Antytila's *The Movie* (2020) music video that turns carnival into a powerful visual metaphor of a political process. By introducing the character of a Jester enchanting the crowd

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with magical tricks and subsequently leading it into a desert, the authors directly allude to the Ukraine's last presidential election campaign won by former comedy actor Volodymyr Zelensky. Although the Jester's good intentions (symbolized by the heart he passes on to a boy after having been rejected by his former fans) are never doubted in the visual and verbal narrative, it is his incompetence that leads to a tragic end: upon the Jester's dismissal, the power is taken by aggressive and oppressive backstage assistants who turn out to be the real driving force behind the whole show. It should be noted that, unlike *The People's Servant*, the crowd's passiveness in *The Movie* is never taken for granted but critically reconsidered as a principal cause of what had happened.

### **Reception: Vorverständnis vs critical analysis.**

In line with Gadamer's idea of *Vorverständnis* as a pre-understanding determined by the context and tradition the recipient lives in and belongs to, the students assessed their first impression from the cultural products under analysis as mostly positive (58 out of 64). Apart from the explicit misogyny found in *Superwoman* and marked as disturbing, they found it possible to solidarize with the products' agents positioned as positive role models, to understand and partially share their values declared verbally or through actions, or to emotionally react accordingly to the products' genre framework. While some products' topics or imagery (teenage suicide in *The First Portents*; transgender person depicted in *The Goddess*) were declared provocative, the students did not report these cases as disturbing but rather stressed the social importance of addressing such issues visually or plot-wise.

However, upon applying the CML toolkit to the products they picked on for analysis, 46 out of 64 students reconsidered their initial experience and found the national pop-culture products' quality in terms of delivering axiological messages, as well as the messages per se, less than satisfactory. To raise the European values awareness through the national media product, 14 respondents suggested implementing more precise ethical codes and guidelines based on European media standards; 28 students voted for introducing critical media literacy courses into secondary school curriculum; 10 stated professional media critics should pay more attention to pop-culture products; 12 believed media would change their policies and values set only in response to social changes.

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Among the messages revealed via MPA procedure, those of misogyny and gender inequality were marked as most harmful. The recipients proved to be particularly sensitive to the human dignity issues raised through narratives of bullying, home violence and rebellious physicality, while the issues of tolerance and democracy seemed the hardest to grasp.

### **Conclusions**

The Ukraine's pop-culture products of the last five years (since the beginning of the Russian aggression) arise from a complicated political context to bridge two contradictory demands: to deliver strong pro-European and at the same time ethno-centric messages to an audience gradually coming in terms with European integration as a real perspective rather than an unattainable object of desire. As a result, the Ukrainian pop-culture products' perspective on the European Values directly follows the contradictory and fragmented interpretations they acquire in the national mass consciousness. Despite some attempts at visual or verbal manifestation of the European values set through some easily recognizable markers, structurally and content-wise domestic media products targeted at general audience firmly position themselves in a traditional/survivalist values paradigm. This strategy, however, changes when it comes to products specifically targeted at teenage and young adult audience, thus signaling the younger generations' gradual shift towards secular-rational/transcendence values set, mostly addressed through tolerance, gender equality and human dignity narratives. A visible performance gap in communicating the ideas of democracy, human rights and racial equality can be traced, mostly due to the audience's lack of personal connection to these issues. Although the recipients' critical media literacy skills are yet underdeveloped, a short-term formal training in media product analysis could significantly raise their awareness in informational manipulations and thus stimulate responsible consumption of entertainment products.

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# Improving Journalism and Media Training in Ukraine through a Values-based Approach: the DESTIN Story

Ian Gadd<sup>1</sup>, Rachael McDonald<sup>2</sup> and Adele Keane<sup>3</sup>

<sup>1</sup>Head of Development for European Projects, Bath Spa University, UK

<sup>2</sup>International Grants Administrative Manager, Bath Spa University, UK

<sup>3</sup>EU and International Grants Administrator, Bath Spa University, UK

<https://orcid.org/0000-0002-6154-5990>

## Abstract

*DESTIN: Journalism Education for Democracy in Ukraine: Developing Standards, Integrity and Professionalism* is an Erasmus+ funded project involving twenty partners across Europe and Ukraine that aims to transform the environment for journalism in Ukraine by working with university departments, employers, and other key stakeholders to ensure that higher education programmes better match the needs of students, the media sector, and democratic society more generally. Begun in November 2018, it has already seen the development of twenty new and revised BA and MA programmes in journalism and media at ten Ukraine universities; now in its final stages, its focus is on developing outreach courses and holding dissemination activities that will help to improve media literacy, ethical practices, and the public understanding of journalism and the media. This chapter will review DESTIN's ambitions, achievements, areas for improvement, and plans for the future.

**Keywords:** journalism, media, universities, students, Bologna Process, Ukraine

## Improving journalism and media training in Ukraine through a values-based approach: the DESTIN story

*DESTIN: Journalism Education for Democracy in Ukraine: Developing Standards, Integrity, and Professionalism* is a three-year Erasmus+ funded KA2 Capacity Building in Higher Education (CBHE) project that began in November 2018 (awarded: €798 470). The project involves twenty partners based in Ukraine, UK, Ireland, Netherlands, Sweden, Poland, and Austria, and includes a mix of university departments and professional organisa-

tions. It is led by a UK-based partner, Bath Spa University, but the majority of partners are based in Ukraine: ten university journalism and media departments, the Ukrainian Association of Students, Hromradske Radio, and the Ministry of Education and Science; the remaining six partners are based in the EU and UK: three universities/higher education institutions, two professional associations, and a quality assurance organisation (Tables 1 and 2). From the outset, DESTIN's goal was to help to transform education journalism in Ukraine, first by raising the quality of journalism and media BA and MA degrees and, second and more broadly, by improving 'media literacy' across Ukrainian society. The purpose of this article is to reflect on how these original aims, the project's achievements to date, and its potential legacy are built on a series of shared values, all of which are fundamental to the EU project itself.

**Table 1**

*Partners in DESTIN*

<b>Partner</b>	<b>Country</b>	<b>Role</b>
Academician Stepan Demianchuk International University of Economics and Humanities	Ukraine	
Adam Mickiewicz University	Poland	<i>Leading on work-package 4</i>
Bath Spa University	UK	<i>Project lead; leading on work-packages 1 and 10</i>
Bohdan Khmelnytsky National University of Cherkasy	Ukraine	
Ethical Journalism Network	UK	
European Journalism Training Association	Netherlands	
Hromradske Radio	Ukraine	
Institute of Art, Design and Technology	Ireland	<i>Leading on work-package 3</i>
Ivan Franko National University of Lviv	Ukraine	<i>Leading on one work-package</i>

Linnaeus University	Sweden	
Mariupol State University	Ukraine	
Ministry of Education and Science, Ukraine	Ukraine	
Sumy State University	Ukraine	<i>Leading on one work-package</i>
Taras Shevchenko National University of Kyiv	Ukraine	<i>Lead Ukrainian Partner; leading on work-packages 2 and 5</i>
Ukrainian Association of Students	Ukraine	
Ukrainian Catholic University	Ukraine	
Uzhhorod National University	Ukraine	
World University Services Austria	Austria	<i>Leading on work-package 7</i>
Yuriy Fedkovych Chernivtsi National University	Ukraine	<i>Leading on one work-package</i>
Zaporizhzhia National University	Ukraine	

**Table 2**

DESTIN's Work Packages

<b>Title</b>		<b>Work-package lead</b>
<b>Preparation</b>		
1	Preparation	Bath Spa University
<b>Development</b>		
2	Curriculum audit and action plan	Taras Shevchenko National University of Kyiv
3	European curriculum design: principles and practices	Institute of Art, Design and Technology
4	Curriculum models: European models of journalism	Adam Mickiewicz University

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5	New/Revised curriculum, evaluation, and National Guidelines	Taras Shevchenko National University of Kyiv
6	University outreach online 'Media Literacy' courses	Sumy State University

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### ***Quality Plan***

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7	Quality management: monitoring and evaluation	World University Services Austria
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### ***Dissemination & Exploitation***

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8	Dissemination and participation	Yuriy Fedkovych Chernivtsi National University
9	Sustainability	Ivan Franko National University of Lviv

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### ***Management***

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10	Project Management	Bath Spa University
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## **DESTIN's Aims**

Few need reminding about how vital a free press is for a successful democratic society. But journalists, whether in Ukraine or elsewhere, are not born: they are made. Consequently their training—at university through undergraduate or postgraduate degrees and during their careers through professional courses and workshops—is crucial to ensure that the media sector as a whole is informed, engaged, and effective.

Before DESTIN was even planned, the need to improve journalism education in Ukraine was clearly recognised. As early as 2010, there was already an apparent mismatch between the needs of a rapidly growing and changing journalism and media sector, and the number and quality of journalism and media graduates from Ukraine's universities (Rozvadovskyy, c.2010). A report by Media Detector on the state of journalism education in Ukraine specifically highlighted weaknesses in the knowledge and skills of graduates, a lack of resources and infrastructure in university departments, little international engagement, and a lack of confidence in the degree programmes among students and employers (Dutsyk

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& Shutov, 2016). Little wonder that the Ministry of Education and Science of Ukraine had identified the reform of journalism education as a national priority for curriculum development.

More generally, Ukraine itself has been working to align its higher education system with European practices for over fifteen years. It has been a full member of the Bologna Process and the European Higher Education Area since 2005, meaning that has been committed to structural reforms of Higher Education on the basis of shared key values: freedom of expression, autonomy for institutions, independent student unions, academic freedom, free movement of students and staff and so on (European Commission, 2020). The DESTIN project is explicitly aligned with the goals of the Bologna process: it aims to make Ukraine's higher education system for journalism more compatible with European norms, to strengthen the relevant quality assurance mechanisms, to increase the international opportunities for students and staff, and to improve employability for journalism graduates.

The DESTIN project though didn't emerge from a vacuum. In part, it drew on the strong institutional ties that Bath Spa University had been building with Ukrainian universities for several years, especially Taras Shevchenko National University of Kyiv and Sumy State University. It also built directly on the work of an earlier project, *ALIGN: Achieving and Checking the Alignment between Academic Programmes and Qualifications Framework*, which was funded by the EU's Tempus programme and ran from 2013 to 2016. Its purpose was to support the alignment of university programmes in Armenia, Russia, and Ukraine with European and national qualifications frameworks (ALIGN, 2016). The ALIGN project did not focus on any single subject area but no fewer than six of the partners involved in that project would join DESTIN, bringing their knowledge, experience, and collaborative spirit: in Ukraine, Taras Shevchenko National University of Kyiv, Sumy State University, and the Ukrainian Association of Students; in Poland, Adam Mickiewicz University; in Ireland, the Institute of Art, Design and Technology; and in the UK, Bath Spa University.

The continuity between the ALIGN and DESTIN projects has proved crucial, and speaks to the value of developing strong, sustainable relationships between universities across the European Higher Education Area. DESTIN itself combines these two separate aims—greater alignment

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of Ukraine's higher education system with European standards and improved journalism education in Ukrainian universities—and recognises that they depend on one another. Alignment is meaningless unless it has 'buy in' from universities, faculty, students, employers, and other stakeholders. Similarly, reforming journalism education cannot be as successful if it only focuses on minor changes to the curriculum. To quote the ALIGN project itself:

the processes of alignment are often challenging for any university, involving technical changes (as the use of common nomenclature for awards), conceptual changes (as in understanding student-centred learning) and cultural changes (as in the developing a university community in which everyone has a role and responsibility for maintaining and improving the quality of courses) (Hyland et al, 2017).

Journalism education is a particularly interesting subject to reform in this way. Journalism is, of course, a very vocational subject with a strong relationship with a distinctive professional sector, so the Bologna Process's focus on improving employability is particularly relevant. Better trained students are better qualified for jobs and, in turn, should do those jobs better. However, journalism education cannot be taught just in the lecture halls. Students need knowledge, of course, but they also need skills, cultural awareness, work-based learning, and professional training – all elements that would be expected in a journalism or media department in a European university. Journalists need to be excellent communicators; they have to be self-directed and self-motivated; they should be comfortable moving between multiple disciplines; and they have to be able to work together with others as well as work on their own. Increasingly, too, they need to be technologically adaptive, able to work effectively across different media platforms.

Journalists also need to have principles. As our project title says, DESTIN focuses not just on 'standards' but also 'integrity and professionalism'. Journalists need to understand, embody, and promote those central values of the EU – human dignity, freedom, democracy, equality, the rule of law, and human rights – and here DESTIN's approach has been directly informed by two professional associations: the Ethical Journalism Network

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(EJN) and the European Journalism Training Association (EJTA). In particular, it has drawn on the guidance of EJTA's 'Tartu Declaration' (2020) which not only outlines the core competencies and skills of journalists, but also identifies the underlying principles and values of journalism itself:

Members of the European Journalism Training Association educate or train their students/participants from the principle that journalists should serve the public by:

- providing an insight into political, economic, socio-cultural conditions,
- stimulating and strengthening democracy at all levels,
- stimulating and strengthening personal and institutional accountability,
- stimulating and strengthening an open and respectful public conversation,
- strengthening the possibilities for citizens to make choices in societal and personal contexts, while:
  - feeling responsible for the freedom of expression,
  - respecting the integrity of individuals,
  - being critical of sources and independent of vested interests, • using customary ethical standards.

There is also an important international context to all this as well. Ukrainian university students, of any subject and at any level, are among the least internationally mobile of any country in the European Higher Education Area, and Ukrainian universities are amongst the least international in terms of their students (European Commission/EACEA/Eurydice, 2020). Yet, no matter where you are and no matter the story, journalism has to be understood in a global context: small pebbles can make large ripples. So not only do journalism students need opportunities for international mobility but university departments themselves also need to strengthen their own international relationships.

To achieve all this—to produce journalism graduates with the knowledge and skills to succeed in an increasingly global media landscape—DESTIN needed to assemble seven key elements:

1. Open-minded university departments of journalism and media who are willing to think about how to improve their degrees, courses, and classes, and how to place students at the centre of the learning process;
2. Teaching staff having the time, support, and commitment to devel-

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op—and maintain—the skills, knowledge, and approaches required;

3. Sufficient institutional resources to provide students with specialist equipment and dedicated spaces;

4. Trusted relationships between students, university departments, and employers to ensure they have a shared understanding of the value and content of a degree in journalism and media;

5. Effective quality assurance processes for evaluating and improving teaching that will allow degrees to be able to adapt rapidly to the changing needs of students, employers, and wider society;

6. External funding (especially to support elements 2 and 3);

7. A shared vision and a commitment to work together to achieve it.

DESTIN's shared vision and commitment was no accident. It was a response to the external factors already mentioned – Ukraine's ongoing educational reforms and the challenges facing journalism and journalism education in Ukraine – but it also depended on a judicious mix of expertise and experience as well as a good deal of careful planning. ALIGN had identified six potential partners but they alone were not enough. DESTIN found ten Ukrainian journalism and media departments willing not only to learn new approaches and change their practices but also to put in the time, effort, and resources to reform their programmes; three key Ukrainian-based stakeholders able to provide insights about students, employers, and national policy (Ukrainian Association of Students, Hromadske Radio, and the Ministry of Education and Science of Ukraine); selected European partners with expertise in pedagogical training and with experience of reviewing, reforming, and evaluating degree programmes in line with European standards and approaches, some of whom also have distinctive and successful journalism and media programmes of their own (Adam Mickiewicz University, Bath Spa University, Institute of Art, Design and Technology, and Linnaeus University); specialist European organisations dedicated to ensuring the quality of university and professional training of journalists and media professionals (EJN, EJTA, and the FoJo Media Institute based at Linnaeus University); and a partner partner with considerable experience in ensuring quality assurance on multi-national and multi-partner projects (World University Services, Austria).

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## DESTIN's Achievements

As of June 2021,<sup>1</sup> DESTIN is two-thirds of the way through and it has already achieved something that is, by any international standard, quite remarkable: in just under three years it has helped design *and* launch 20 new BA and MA journalism and media courses in Ukraine. In other words, there are now journalism and media students at ten Ukrainian universities who are studying degrees that did not exist in this form two years ago. There is no better testament to the hard work of DESTIN's Ukrainian university partners and the dedicated support of the other partners.

This process began with a careful audit and evaluation of existing degree programmes at each Ukrainian university as well as extension consultation with local students and employers. DESTIN provided a series of targetted pedagogical training sessions as well as several international fact-finding trips to learn about European models of journalism education. Each degree course had to complete the slow, complicated process of planning, designing, reviewing, and approving each new course; DESTIN also organised panels to provide a detailed 'peer review' of each proposed course, offering feedback and suggestions for improvement. Although the courses have now begun, DESTIN's work is not over as the project partners are now evaluating how those courses have gone in their first year—a year, of course, like no other in recent history—through student surveys; a further set of 'pastoral visits' (all virtual) will allow the peer review panels to follow up with course teams on their experiences.

## DESTIN's Legacy

European values have informed DESTIN's aims and achievements but for DESTIN to be a true success, those values need to last beyond the project's conclusion. In part, that legacy is already 'baked in' because of those new degrees. The students on those courses will become graduates who will become journalists: what they have learned—and how they have learned—will shape their own professional practices and outlook. Over the next few years, these degree courses will establish themselves but they will also improve in response to student evaluations, departmental reviews, and employer consultation.

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<sup>1</sup> At the time of writing, the project is considering applying for an extension as the COVID-19 pandemic has delayed some of the remaining activities and has prevented many of the intended in-person activities from taking place.

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But while the students of today will become Ukrainian journalists of tomorrow, it is important that DESTIN uses its strengths to engage more effectively with employers now. It is already doing this through individual university partners but there is more planned; for example, it is actively looking to lay the groundwork for developing an Ukrainian employers and professional database and forum. It recognises too that the ten selected university departments do not represent all of Ukraine's journalism and media departments so the project is looking to disseminate its experiences as well as share new resources, including the preparation of extensive 'National Methodological Guidelines for the Content, Development and Implementation of the Bachelor's and Master's Study Programmes' which is currently being drafted. It is strengthening international ties: for example, the Ukrainian partners are actively looking to join the European Journalism Training Association, and some are developing dual degrees with EU-based universities.

This chapter has focused primarily on DESTIN's commitment to improving journalism education at university, but DESTIN has another, secondary goal that is also fundamentally driven by a commitment to core European values. While better trained journalists will ultimately make for a better quality media sector, the readers, listeners, and viewers of journalism also need to be better educated about the media they encounter. As the last few years have demonstrated, 'media literacy' is an increasingly vital skill for all citizens. This is a challenge far bigger than Ukraine or indeed Europe but with DESTIN's support, the Ukrainian university partners are working together with students and employers to organise events and to develop online courses designed to improve the public understanding of the role—and responsibilities—of journalism and the media within a diverse and democratic society. These are of course small steps but the hope is that there will be successors to DESTIN that will be able to continue the important work that it has started.

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# Teaching European Values to the Students of Exact and Natural Sciences through Works of Fiction: Jean Monnet Module EUVOLIA toolkit

**Kateryna Vasylyna, Olena Tupakhina,  
Oleksandra Nikolova, Stanislav Cherkasov**

*Zaporizhzhia National University, Ukraine*

*Kateryna Vasylyna: <https://orcid.org/0000-0002-7885-5418>*

*Olena Tupakhina: <https://orcid.org/0000-0003-2920-1167>*

## **Abstract**

Lack of effective and balanced methodological approach remains one of the most visible performance gaps in terms of introducing students to European Values, specifically in case of students of Natural and Exact Sciences often left behind EU-related cultural initiatives on campus. This study, based on Erasmus+ Jean Monnet Module “European Values in Literary Arts” (EUVOLIA) implementation results, sums up the experience of teaching European Values through fiction to the students of Mathematics, Physics, Engineering, and IT at Zaporizhzhya National University. The paper highlights both best practices and challenges arising from students’ specific educational background and tangible lack of cultural awareness, thus raising the issue of balancing humanitarian and non-humanitarian component of their professional training.

**Key words:** European Values, critical media literacy, values education

## **Introduction**

The relevance of this study is determined by the complex process of integrating Ukrainian society into European axiological framework, which is one of strategic aims of national educational reform. According to a number of topical surveys (Gorshenin Institute, “Ukrainian Society and European Values” project, 2017; Third Pan-Ukrainian Municipal Survey commissioned by International Republic Institute, 2017; European Social Survey, 2004 – 2012; World Values Survey, 2015 - 2020 etc.), Ukrainian society’s devotion to the survivalist set of values formed under authoritarian regime

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remains one of the core challenges of the transition phase. Ukrainian's cherishing tradition, stability and personal safety over innovation, experiment and openness to the world goes in line with choosing social status, income level, dominance, and power over such post-materialistic, in R. Inglehart's terms, values as tolerance, justice and dignity.

The very term "tolerance", as Gorshenin Institute's survey has spotted, could serve as a verbal trigger, provoking negative emotional response. According to the survey, half of the respondents treat the value of tolerance as something contradictory to traditional Ukrainian values and therefore impermissible for Ukrainian society. Tolerance and respect to other cultures are rated as the least important amongst the European values for Ukrainians (5,4% and 9% respectively). This disturbing tendency is further highlighted in the last wave of the World Values Survey conducted in Ukraine in 2020.

Although the background of existing situation is quite complex and largely underpinned by economic reasons, the impact of educational factor cannot be underestimated. As the Council of Europe (2010) states, "Education plays an essential role in the promotion of the core values of the Council of Europe: democracy, human rights and the rule of law, as well as in the prevention of human rights violations. More generally, education is increasingly seen as a defence against the rise of violence, racism, extremism, xenophobia, discrimination and intolerance". To further strengthen the values-oriented component in education, the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education adopted Recommendation CM/Rec(2010)7, which states that: "In all areas of education, member states should promote educational approaches and teaching methods which aim at learning to live together in a democratic and multicultural society and at enabling learners to acquire the knowledge and skills to promote social cohesion, value diversity and equality, appreciate differences – particularly between different faith and ethnic groups – and settle disagreements and conflicts in a non-violent manner with respect for each others' rights, as well as to combat all forms of discrimination and violence, especially bullying and harassment".

The lack of distinct vector of European identity construction in Ukrainian HEI curricula is therefore one of the key factors influencing axiological climate in the society. Though over 40% of Ukrainians reached

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school age after 1991 (with roughly 28% of current population born after 1991), considerable part of the post-Soviet generations fell victim to the outdated and ideologically biased methods of and approaches to teaching Humanities inherited from Soviet times and mechanically reproduced due to inertness of a then heavily centralized educational system.

This problem is specifically relevant for Exact and Natural Sciences, where the cluster of Humanities is largely neglected even in case of students obtaining professional qualification of a schoolteacher, which undermines the very concept of teaching as a values-laden practice (Brady, 2011, p. 56-57).

Another challenge lies in the field of methodology: the so-called traditional approaches to teaching Humanities were shaped to a great extent by system that actually suppressed any critical reflection upon the once established set of values. As Yurii Kaganov (2019) aptly points out in his *Homo Sovieticus Identity Construction: Case of Ukraine*, the very function of the Humanities cluster under the Soviet educational system was to construct a passive, obsequious mediocrity. This overtly dogmatic approach based on the state's intention to monopolize the rights for identity construction led to a well-spread double-think practice, drastically influencing students' capacities for critical thinking and self-reflection.

Turning to fiction as an unanimously acknowledged means of values education, JMM EUVOLIA course sets its long-term goal at forming a new generation of broad-minded and well-read secondary school teachers capable of understanding the logics of cultural development and serving as devoted agents of influence upon the process of axiological transformation of Ukrainian society. Our tactical goal comprises the development of skills and competences required for overall understanding of and critical reflection upon cultural, political, and ideological background of axiological frameworks either promoted by governments or communities or constructed by an individual. This task proves to be quite challenging in case of students of Natural and Exact Sciences, whose set of specific skills (such as close reading, understanding intercultural or intertextual ties, cultural context analysis etc.) rarely evolves over average school level. As early as 1985, Patrick Welsh (1985) points out that this problem cannot be solved by merely introducing a core curriculum in the Humanities for all students. While creating "condensed, watered-down versions of the great novels and plays so that these

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kids will at least be familiar with the characters and plot lines of these works” (Welsh, 1985, p.155) might serve as a functional tactical solution, strategically, Welsh argues, the situation can only be improved by paying more attention to reading proficiency throughout the whole course of study.

Lack of interdisciplinary ties between the subjects from the cluster of Humanities and Social Sciences is yet another challenge hindering with their holistic understanding of the logics of civilizational and cultural development. Heavily fragmented, pixelized vision of historical process combined with rather superficial comprehension of the fundamentals of political and economic development makes part of student audience vulnerable to propaganda-generated myths and fakes based on false “European vs Traditional values” controversy.

To grant the effectiveness of EUVOLIA approach, the following **research questions** have been set:

- To measure the level of TA’s initial European Values awareness and compare it to the results obtained from the students of Humanities and Liberal Arts;
- To see whether this level can be efficiently raised by methodologies and tools applied throughout the *European Values in Literary Arts* course.

## Method

### Theoretical framework

Conceptual core of the EUVOLIA course is largely determined by Kohlberg’s (1958) theory of moral reasoning, the Cognitive Developmental Approach denying values absolutism, and Shafstel’s (1967, 84) vision of role-playing as ‘the opportunity to explore through spontaneous improvisation...typical group problem situations in which individuals are helped to become sensitive to the feelings of the people involved’.

### Sample and procedure

The course was taught through 2018-2021 to 7 mixed groups of Bachelor students (1<sup>st</sup> to 4<sup>th</sup> year of study, average group size 20, average age 21, male/female ratio 30/70, 189 students in total) majoring in Humanities, Social, Natural and Exact Sciences and enrolled for Jean Monnet European Values in Literary Arts Module either voluntarily or as a part of their qualification training. Out of them, 71 students majored in Natural and Exact Sciences (Faculties of Mathematics, Physics, Biology and Engineering).

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## **EUVOLIA toolkit**

As EUVOLIA course developers, we tend to move away from an outdated model of passive comprehension in favor of creative interaction, teamwork and experience-oriented learning built upon trainings, role-playing games and group projects.

In order to stimulate critical comprehension of a literary work, we present texts as polemic cases to be discussed from three different points of view: that of the author's contemporaries (to be reconstructed based on historical analysis provided by the teacher), that of the typical Ukrainian (represented by student him/herself) and that of his/her European counterpart (to be reconstructed with regard to the European values concept). We find it crucially important to demonstrate that there might be no "right" answer to the questions we discuss, thus encouraging the students to value and to make use of their personal experience as well as of theoretical knowledge gained from the course. Another important outcome from this task is bridging the (often imaginary) gap between European and Ukrainian sets of values through focusing on similarities rather than differences. One of the tools applied with this aim in view is a set of charts summarizing the results of social surveys undertaken by Ukrainian and European sociologists to monitor opinions on such matters as wealth/poverty, personal success, happiness, femininity/masculinity constructs etc. As a first step, the students are asked to provide their own answers to the questions of the survey; next step is to compare their results with those obtained from Ukrainian and European respondents.

The selection of textual sources has been made based on their cultural status, importance for European cultural code, axiological problematic and polemic points suitable for the debates. Another important criterium for text selection is potential intermediality of the source, i.e. availability of screen versions, theater adaptations etc. that would enable comparative analysis of original text and its modern interpretations regarding axiological framework. Limited amount of the texts under consideration gives students more time for close reading and analysis; at the same time, by focusing on the most prominent samples of European literature, the course provides its audience with general overview of cultural dominants of the European civilization.

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In order to improve students' rhetorical and critical thinking skills, a format of a mock court hearing (i.e. "The Devil's Advocate") is applied while analyzing some of the texts, thus stressing their axiological component. The format of a brainstorm is used to boost students' creative thinking; an element of role-playing game (i.e. "Time Travelling" or "Body Swap") encourages them not only to rethink critically their own systems of values but also to overcome the social deafness around such burning national issues as gender inequality, racial or national biases, social inclusion etc.

Visualization is yet another functional tool to be applied, not only as a means of singling out and underlining basic concept in PPT presentation, but also as a powerful communication means. Memes based on images and ideas of a certain age are used as a means of evoking certain relations as for the main concepts of the time. They prove that values can be reconsidered in terms of modern world view and help to create a relaxed atmosphere in the class, to make the older times closer and more meaningful for the youngsters. Topical works of art presented for discussion could serve as a good starting point for deducing values set of a certain age. Mind-mapping and mind-charting are especially valuable in practical classes and are much liked by the students due to their ability to simplify complex ideas and to graphically depict the comprehension process. Venn diagrams can be used for comparative analysis.

To stress the practical value of the knowledge gained, the course drops the traditional individual exam in favor of a group project devoted to axiological code analysis in modern Ukrainian literature, media and art. A thorough step-by-step guide (available for download from EUVOLIA website) was designed to ensure the quality of the projects submitted. By comparing axiological messages transmitted by national fiction or cinema to the concept of European values, the students draw their own conclusions about current axiological climate in the country and identify key gaps to be diminished by joint efforts of educational system and civil society. Within a year and a half of EUVOLIA lifecycle, our students have turned to both mainstream and challenging media products (mostly TV series, movies, TV shows and songs) to reveal the messages concerning the role of the state and the vision of an ideal statesman (*People's Servant* TV series, 2015-2018), racial biases in the representation of the Other (*Crazy Wedding*, 2018), the ideal femininity concept imposed by popular culture (*Su-*

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*perWoman* TET TV show, 2019 – present), the deconstruction of family values (*The In-Laws* TV Series), human dignity protection issues (*The First Portents*, 2019) etc.

### **Assessment**

To assess the TA's initial level of awareness, EUVOLIA Incoming Students Survey was applied. This is a type of survey students undergo when enrolling for the course. As of March 2021, the survey spans 189 respondents from 11 faculties (Foreign and Slavonic Philology, Journalism, History, Engineering, Biology, Physical Training, Mathematics, Economics, Management and Law) and a group of 20 teachers enrolled for career enhancement training. The survey comprises five basic questions:

- Have you ever heard of European values?
- Do you understand the concept of European values?
- Name five most important European values as you define them (pick out from the list/write your own answers)
- To what extent did Ukrainian society embrace the European Values?
- How would you define your own set of values?

To assess the effectiveness of the course, standard formative and summative assessment tools were applied, as well as oral self-assessment in a form of interview.

### **Results**

As of March 2021, the survey was taken by 189 attendants, 71 of them (Group 1) representing the departments of Exact and Natural Sciences of Zaporizhzhya National University (Mathematics, Physics, Biology, Engineering Institute) and 45 (Group 2) representing the departments of Humanities and Liberal Arts (History, Philology and Journalism). The rest of the sample (students of other departments) was not considered for the sake of more precise comparison.

While all the students claim to have heard of the European Values, only 28% of them get this information on a regular basis – from topical media products, internet communities, relevant publications, and university subjects. Of those regularly engaged into European Values matters, the vast majority belongs to Group 2.

Most of the respondents (61%) comes in touch with the subject occa-

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sionally and non-systematically, while the rest of the surveyed (11%, mostly Group 1) admits the presence of European values in their informational space is even lower. No wonder only 3,9% of students (mostly Group 2) claim to have a deep and profound understanding of the concept of European values. While Group 2 mostly assesses its awareness as “general”, Group 1 tends to define it as “basic”. A considerable number of respondents (8%, mostly Group 1) claims to have no idea about the concept of European values at all.

However, when defining their own sets of values, both Group 1 and Group 2 students tend to call it “mostly European” (74%) or “partially European” (21%). Only 5% of students (mostly Group 1) claim their values to be “non-European”.

Group 1 also proves to be more skeptical towards Ukraine’s perspective on European Values implementation: only 3% of Group 1 students (as compared to 11% of Group 2 students) think that Ukrainians share European values to a considerable extent. 75% of the respondents are sure that we have embraced the idea of the European values but superficially and would grasp the essence of this concept within the lifespan of the next two or three generations. 14% are even more pessimistic in their predictions, claiming that Ukraine’s turn to European values is out of question for any time soon.

When asked to name the five most important values they consider European, both groups picked out Tolerance, Democracy, Equality, and Independence. Whereas Group 2 prioritized Personal Freedom, Group 1 picked out Individualism. The Rule of Law was largely neglected by both groups. Students from Group 1 also generated several emotionally charged definitions, such as Selfishness or Rational Egoism.

As expected, working with Group 1 students proved to be challenging in many aspects, both technically and content-wise. Due to a considerable lack of historical and cultural context understanding, it took more time to get the students introduced to the idea of civilizational approach to values, as well as to value sets of different eras. This is where visualization tools proved their effectiveness, allowing students to grasp complex ideas in a more holistic way. I.e., over 90% of Group 1 respondents stressed upon the functionality of visual references to popular culture when explaining the Renaissance axiology.

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It was also spotted that initially Group 1 students were much more reluctant to engage into brainstorming activities, self-reflections, and group work. One of the reasons for such behavior is that Group 1 rhetorical skills (underdeveloped as compared to those of Group 2) influence their ability to clearly express their point of view, specifically, when it comes to debates or role simulations. The other reason concerns motivation: as considerable part of Group 1 (over 50%) states in their self-assessments, initially they didn't treat the course as practically oriented, close-to-real-life experience.

It is only through continuous training and growing engagement based on the tasks referring to their everyday experience that Group 1 students gradually changed their minds about the course's relevance. I.e., when discussing the topic of tolerance to the Other (based on Victor Hugo's "The Man Who Laughs"), the students were asked to present a "modernized" version of the plot taking place in modern Ukraine. The task was aimed at both checking the level of students' awareness over such values as tolerance, gender equality, social justice, and stimulating their reflections over sharing these values in a local context. Surprisingly enough, this kind of work, although complicated and challenging, proved to be the most attractive for Group 1 students, many of whom referred to their personal experience of being bullied or marginalized.

Thus, by applying the modes of experience-oriented learning, EUVOLIA course encourages its key beneficiaries (students obtaining qualification of secondary school teachers of humanities, social sciences, natural and exact sciences) to critically rethink their own sets of values, to overcome social deafness over "inconvenient" issues, to turn into conscious media product consumers capable of sharing their experience in the classroom.

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# Gender-Oriented Strategy of Philological Higher Education: Experience and Challenges

**Olena Brovko, Snizhana Zhygun**

*Department of Ukrainian Literature, Comparative Studies and Grinchenko Studies of the Institute of Philology of Borys Grinchenko Kyiv University, Ukraine*

*Olena Brovko: <https://orcid.org/0000-0001-7519-4725>*

*Snizhana Zhygun: <https://orcid.org/0000-0003-1193-2949>*

## **Abstract**

The subject of this research is the strategy of gender mainstreaming in philological education. Gender mainstreaming is the UN and UE approach to making progress in realizing gender equality for women and girls compared to men and boys. The key problem is that, despite the equality of women in the opportunity to receive education, there is an inequality in the very content of education, which reproduces the androcentric world.

The purpose of the study is: 1) to justify the need to adjust the educational program, in particular for philological specialties, for a) integration into the European educational space; b) empowerment of female students; c) achieving gender equality; 2) to offer a variant of such correction. The research method is gender analysis.

The EU-Ukraine Association Agreement guarantees equal opportunities for women and men in employment, education, training and more. One of the areas that require correction is education, in particular philology, since it traditionally has a high percentage of girls.

The article shows the work results of the Department of Ukrainian Literature, Comparative Studies and Grinchenko Studies of the Institute of Philology of Borys Grinchenko Kyiv University in area of overcoming sexist stereotypes in the practical training of higher education students on the material of Ukrainian literature. Also the article proposes the correction of curricula, focused on the development of the model for constructing women's identity in modern conditions in the light of European gender studies and national tradition.

**Keywords:** gender mainstreaming, philological education, gender analysis, sexist stereotypes, women's identity.

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## **Gender-Oriented Strategy of Philological Higher Education: Experience and Challenges**

The urgency of the topic is due to the need to discuss and comprehend European integration as the main course of public policy; acquaintance with the history of the orientation of Ukrainian culture (and literature) to the European one, acceptance of its values. The formation of a common anti-discrimination culture and the popularization of the principle of equal rights and opportunities of men and women as European values remain relevant. The Council of Europe's actions are aimed, in particular, at "promoting the implementation of documents and recommendations the purpose of which is to eradicate prejudices, customs and traditions based on stereotypical gender roles; to develop instruments for supporting Member States in the implementation of relevant documents, in particular the Istanbul Convention; to promote the implementation of the recommendations of the Helsinki Conference (2014) "Combating gender stereotypes in education and through education"; to promote the implementation of the recommendations of the Amsterdam conference (2013) "Media and the image of woman"; to identify, compile and disseminate good practices of gender stereotypes eradicating" (*Стратегія гендерної рівності Ради Європи на 2018-2023 роки*). The Council of Europe's Gender Equality Strategy for 2018-2023 states that regular monitoring and research show that progress in women's political participation, access to justice and the eradication of harmful gender stereotypes and sexism is too slow.

Ursula von der Leyen, President of the European Commission, said: "Gender equality is a core principle of the European Union, but it is not yet a reality. In business, politics and society as a whole, we can only reach our full potential if we use all of our talent and diversity. Using only half of the population, half of the ideas or half of the energy is not good enough. With the Gender Equality Strategy, we are pushing for more and faster progress to promote equality between men and women" (*Gender Equality Strategy*). "No EU Member State has so far achieved equality between women and men. The progress is slow while gender gaps persist in employment, pay, care and pensions. To bridge those gaps and allow Europe to reach its full potential in business, politics and society, the strategy outlines a set of key actions including: ending gender-based violence and stereotypes;

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ensuring equal participation and opportunities in the labour market, including equal pay; and achieving gender-balance in decision-making and politics”(Ibid.).

To address this, the Gender Equality Strategy 2020-2025 sets out key actions for the next 5 years and commits to ensure that the Commission will include an equality perspective in all EU policy areas (Ibid.).

The subject of this research is the strategy of gender mainstreaming in philological education. Gender mainstreaming is the UN and international community’s approach to making progress in realizing gender equality for women and girls compared to men and boys (Marcus 2018). The key problem is that, despite the equality of women in the opportunity to receive education, there is an inequality in the very content of education, which reproduces the androcentric world.

The purpose of the study is:

- 1 ) to justify the need to adjust the educational program, in particular for philological specialties, for a) integration into the European educational space; b) empowerment of female students; c) achieving gender equality;
- 2) to offer a variant of such correction.

## **Method**

The research method is gender analysis – a critical analysis of how differences in gender roles, activities, needs, opportunities, norms affect men and women in certain (in our case, educational) situations and contexts. In particular, gender analysis examines the opportunities and limitations that women and men have to prevent inequalities. Also, the methodological basis of the article is feminist studies, revealing the causes and consequences of the gender gap.

The EU-Ukraine Association Agreement guarantees equal opportunities for women and men in employment, education, training and more. Accordingly “Ensuring gender equality, empowering all women and girls”, are defined as the goals of sustainable development for the period until 2030.

One of the areas that require correction is education, in particular philology, since it traditionally has a high percentage of girls. For example, over 89% of girls study at the Institute of Philology, so there is a need to provide them with examples of successful women’s self-realization: pro-

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fessional, creative, and personal. It is worth mentioning the famous experiment of Philip Goldberg (Goldberg 1968), who invited graduate girls to read an article signed by either John Mackay or Joan Mackay. The text was the same, but the girls attributed the depth of thinking to John, and they criticized Joan, that is, the assessment of the text depended on the gender of the author. Goldberg concludes that women accept society's disdainful attitude and translate it onto themselves and each other. This situation arises because during their studies girls have almost no examples of successful self-realization. Courses in history and theory of literature reproduce the androcentric story, in which women are given a secondary and passive role.

In 2016, UNESCO published a document (*Text books pave the way to sustainable development*), which warns that the prevalence of sexism in textbooks negatively affects girls' education and limits their career growth and life expectancy. Scientists also have a lot of works for the selection of fiction used in the educational process. In particular, it is recommended to include books depicting girls / women with an active role in a positive light, as well as to give preference to texts where both gender roles are not stereotyped. Rudman (1984) recommends books with characters that have gender neutral roles, that is, personal traits are portrayed as being gender independent; achievements are assessed without regard to gender; professions are presented as gender neutral; women are not necessarily portrayed as weaker and more vulnerable than men, individuals show logic or emotion depending on the situation, and so on. When studying the history of literature, the choice of texts is based on cultural, historical and stylistic principles, so the above recommendations cannot always be followed. In such cases, it is important to identify gender stereotypes and develop gender-equitable perceptions. It is suggested to pay attention to the presence of gender stereotypes and offer a critical analysis, in particular, asking the question: what would happen if the protagonist was of the opposite sex? (Temple, 1993), to suggest that a view of events be reproduced from the opposite gender perspective (Lawrence, 1995). Literary texts can and should be an occasion to discuss gender roles so that students are aware of the construction of these roles.

The national tradition limits the woman's possibility to the role of "Berehynia". At the same time, advertising products and glossy magazines

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impose certain standards of beauty on women, often incompatible with the natural state of the woman's body, which causes frustration and lowered self-esteem (N. Wolfe, K.-P. Estes, O. Mukha). Taken together, these problems cause limited perceptions of girls about their abilities, reduced social and professional activity.

## Results

Overcoming sexist stereotypes in the practical training of higher education students on the material of Ukrainian literature is one of the areas of work of the Department of Ukrainian Literature, Comparative Studies and Grinchenko Studies of the Institute of Philology of Borys Grinchenko Kyiv University within the scientific theme "Typology of identities in art and critical discourse" (2017-2022). In 2019, a survey was conducted among students of the educational program "Ukrainian Language and Literature" of the first (bachelor's) level regarding the understanding of the system of European values and the formation of an adequate literary canon in Ukrainian literature. As a result, the question "What do you mean by the concept of "European values"?" was asked to 78 respondents and only one participant named gender equality, one - same-sex marriages (2.56%, respectively).

The results of the survey convinced us of the urgency of reviewing the content of training programs for philologists and the implementation of these changes in the educational process. The implementation of the experience of research construction of the gender-sensitive space of modern humanities has acquired the following practical manifestations:

1) Special course "Gender artistic models of modern Ukrainian literature" (Bashkyrova 2018) – 4 credits (educational program "Literary Creativity" (second (master's) level)). Disciplines "Scientific basis for the examination of educational literature" (Topic: Anti-discriminatory Examination of Educational Literature. Legal Bases of Anti-discrimination Policy in Ukraine. Gender Discrimination and the System of Measures to Combat It. Gender Examination of Educational Literature. Forms of Textual Expression of Discrimination on Various Grounds, Ways to Avoid Them. – 1 credit) (educational program "Ukrainian Language and Literature" (second (master's) level)).

Themes of final qualifying works, defended by applicants in 2020-2021

- Children's works by Borys Hrinchenko: gender aspect;
- *By the Black Sea* by I. Nechuy-Levytsky and *Comrades* by Olena Pchilka: gender issues and the patriarchal system in Ukraine in the middle of the XIX century;
- Women's destiny in the prose by Olena Pchilka and Lesya Ukrainka;
- Problems of gender identity in the prose by Irina Wilde;
- Emigrant woman's search for identity in short prose by Maria Tsukanova;
- Women's lyrics of the second half of the twentieth century: the originality of themes, images, genres;
- Feminine creativity in media: features of functioning.

In January-February 2021, a second survey of applicants (158 people) was carried out on the basis of the Institute of Philology of Borys Grinchenko Kyiv University. 21 people out of 115 respondents (18.26%), answering the question "What meaning do you put into the concept of "European values"?" indicated gender equality as a European value. The survey confirmed the need for further correction of the content of educational components of higher education training:

The proposed correction of curricula is focused on the development of the model for constructing women's identity in modern conditions in the light of European gender studies and national tradition. We are also talking about the dissemination of European achievements in the field of gender policy when discussing the topics and problems of training courses. Discussion of women's experiences, represented by the artistic and journalistic work of women writers, will create conditions for female students to become self-aware and promote their ideas about their own life opportunities and rights. An important aspect of the project is the development of methods for the text analysis for gender discrimination. The interdisciplinary approach involved in teaching the course will contribute to the formation of synthetic knowledge, and the problematic direction will be to change the format: from mentor lectures to heuristic conversations that will actualize the knowledge acquired by students and personal acquaintance with European standards.

Thus, the correction tasks are:

- By means of literary texts to correct the idea of the modern image of the Ukrainian woman, which would correspond to European ideas

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- about gender equality and would be based on the national tradition;
  - To provide examples of successful self-realization of women in various spheres of life, by introducing more writers, critics and artists to the program;
  - Encouraging young scholars, critics and journalists to study and to disseminate women's experience in literature.

Correction of the program is expected to have the following results:

- Students' awareness of the formation of contemporary women's self-identity under the influence of European gender policy and national tradition.
- Modernizing the content of literary education, equalizing the gender composition of the authors who are studied at education institutions, providing examples of successful women's self-realization, introduction of women's experiences.
- The accumulation and deepening of knowledge about women writers, the conditions of their work and achievements; reassessment of their contribution to Ukrainian and European culture.
- Promotion of European gender policy.
- Creating preconditions for successful self-realization of female students and schoolgirls in the professional, civil and personal sphere.

As the theme of Ukrainian women's literature is insufficiently studied, research-based teaching will be an effective method, as it will promote an active and creative approach to the problems of the courses. The focus on research-based learning will promote active and creative approaches to course issues, and the research component of the project is designed to disseminate knowledge of national women's experiences and demonstrate the nature and dynamics of the complex interaction between domestic and world sociocultural trends, which will provide it with a constructive and creative approach to gender policy contradictions.

Correction of the curriculum can be implemented through changes in the History of Ukrainian and Foreign Literature courses, as well as through introduction of special courses, for example "Women's Experience and Self-Identity in Ukrainian and Foreign Literature: Traditions and Deconstruction" or "Modern Ukrainian Woman: Berehynia or Feminist?". Correction of topics and problems of the course in the History of Ukrainian Literature and Criticism will further the formation of knowledge about feminism as a liter-

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ary methodology, the expansion of knowledge about Ukrainian women's literature, its problems and achievements, the reassessment of the status of women in literature, the provision of examples of successful women's literary projects. Tentatively, the course on the History of Ukrainian Literature is proposed to be supplemented with the following topics:

- Women's literary creativity of almanac *First wreath*.
- Olena Pchilka and her influence on Ukrainian literature.
- Subjects and problems of works by M. Kybalchych, G. Hryhorenko, Dni-prova Chaika, M. Zagirnia.
- Genre and style specifics of women's art work at the turn of the century.
- Women's literature of the 1920s: the fate of the authors and texts.
- Works of Maria Galych and Alexandra Svekla.
- Lyrics by N. Zabyla and R. Troyanker.
- Genre diversity of women's works in the 1920s.
- Women's works of the 40s-50s.
- Authoress of Diaspora literature: D.Gumenna. L. Kovalenko, P. Kylyna
- Children's and biographic works by O. Ivanenko, N. Zabyla, V. Chered-nichenko.
- The hypostases of femininity at the turn of the millennium (neo-narod-nist, feminist, deconstructive tendencies in modern Ukrainian litera-ture).
- Cultural aspects of "wome's issues" in Ukrainian literature at the turn of the 20th – 21st centuries.
- Woman and man: socio-cultural roles (based on works by modern Ukrainian authors).
- Problems of Ukrainian women's criticism (G. Ulyura, Ya. Tsymbal, T. Trofymenko).

Special course "Women's Experience and Self-Identity in Ukrainian and Foreign Literature: Traditions and Deconstruction" will further the forma-tion of knowledge about European women's studies, anti-discrimination standards; knowledge of the main achievements of the French school of feminism; demonstration of successful women's literary projects; the formation of ideas about the modern image of women in Europe and Ukraine, the understanding of the problems of perceiving it, a deeper un-derstanding of the women's world of fiction. The approximate themes of the course will cover the following topics:

- The European Movement for Women's Rights: main stages and achievements;
- Modern European woman in literature and media;
- Modern Ukrainian woman in literature, media and facts;
- Women's canon of Ukrainian literature and criticism.

Another special course master-class "Modern Ukrainian Woman: Berehynia or Feminist?" will also form knowledge about European gender policy and discuss the idea of the modern image of women, identifying the causes and consequences of maintaining/destroying gender stereotypes.

Its topics may be as follows:

- European experience of the women's rights movement: historiography of the issue
- French school of feminist criticism: representatives, issues.
- The concept of Berehynia and the ideology of nationalism.
- The "new woman" of the 1920s.
- What did it mean to be a Soviet woman?
- Women's images in literary texts of the 19th, 20th and 21st centuries.

Domestic and foreign gender specialists will be invited during the sessions.

The project plan includes 4 stages of implementation:

- 1) Developing European experience in the field of gender studies; Accumulation of resources; Formation of research theory and methodology.
- 2) Development of methodology and methods for the interpretation of fiction in the light of gender studies.
- 3) Implementation of the project results into the education process.
- 4) Processing of results.

Stage I: Accumulation of resources and development of project methodology:

- understanding the main stages in the formation of the European gender policy and approaches in the study of women's texts;
- definition of content and basic approaches to the description, generalization, systematization of literary evidence of women's experience and self-identity in the works of Ukrainian writers of a modern, post-modern, post-postmodern era;
- development of theoretical and methodological approaches to the study of problems of women's experience in literary criticism on the

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principles of gender studies, literary anthropology, post-colonialism, etc.;

- determination of the basic parameters of the Ukrainian literature interpretation model in the aspect of gender studies.

Stage II: Development of methodology and methods for the interpretation of fiction and critical literature in the light of gender studies:

- determination of the main parameters of the interpretation of feminism and traditional image of Berehynia in fiction, models of influence of the EU member states politics and culture on the Ukrainian women's identity, the formation of stereotypes;
- analysis of the identity text projections in contemporary art and critical discourse;
- study of the literary vectors of the problem of person identity transformations and comparison with the EU countries literature.

Stage III: Implementation of the project results. Adaptation of the identified and agreed theoretical and methodological approaches to the needs of the education process:

- development of programmes, methodological recommendations;
- introduction of educational courses.
- development and implementation of content of educational courses for students;

Stage IV: Processing of the project results

- monitoring the results of implementation of the project topics in the training courses for bachelors and masters;
- preparation of practical recommendations for various groups of interested persons.

## **Discussion**

The survey results indirectly indicate that more than a third of the respondents consider gender correction to be an irrelevant task. So, the risk of introducing such a correction is the possibility of public resistance, which, however, is exposed to any changes in national education.

A controversial aspect is the stage of introducing such a correction, on the one hand, gender-acceptable models are formed in preschool and school age, so students already have largely formed views, on the other hand, they have developed skills of analysis and critical thinking to independently identify and evaluate gender stereotypes. Agreeing with both

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theses and noting the work that has now begun in Ukrainian schools to eliminate the imbalance (*Henderny pedagogichny almanah* 2017), we insist on the need to support it at the level of higher education for the successful professional implementation of female students.

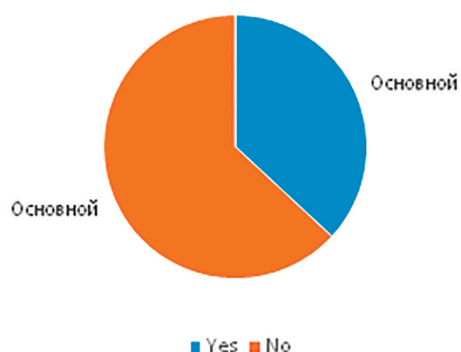
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**Figure 1**

Do you agree, that in the course of the history of Ukrainian literature women's experience is sufficiently covered?

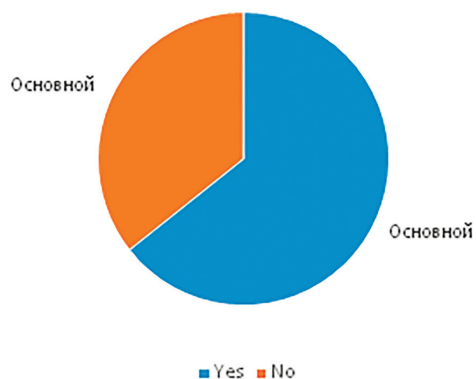
157 respondents



**Figure 2**

Have you felt a lack of successful examples of female self-realization during your study?

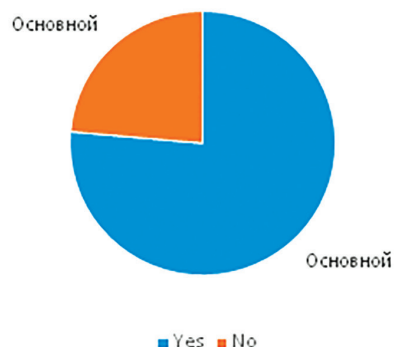
157 respondents



**Figure 3**

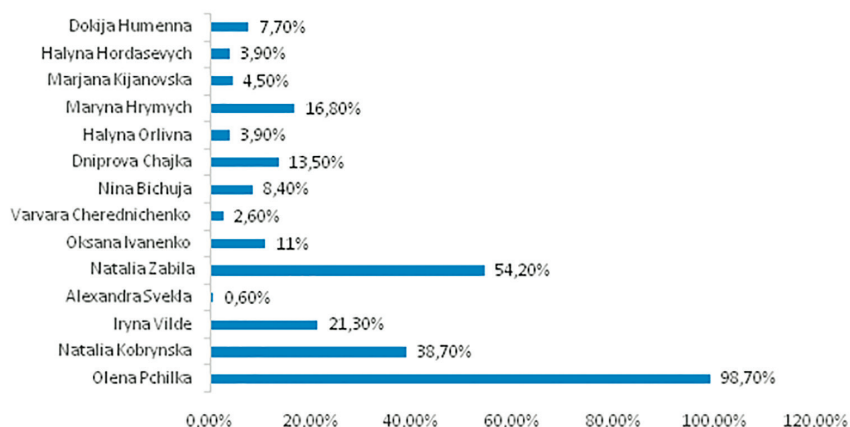
Do you agree, that female self-realization is different from male self-realization (for example, it has other obstacles, achieves other goals)?

157 respondents



**Figure 4**

Which of these writers have you read?



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# Ukrainian TFL Curricula and Teaching Practices in the Context of European Values in Higher Education

**Svitlana Zapolskykh<sup>1</sup>, Katerina Sirinyok-Dolgaryova<sup>2</sup>,  
Halyna Moroshkina<sup>1</sup>, Iryna Andryeyeva<sup>1</sup> and Victoriia Pohonets<sup>1</sup>**

<sup>1</sup>*Faculty of Foreign Philology, Zaporizhzhia National University*

<sup>2</sup>*Faculty of Journalism, Zaporizhzhia National University*

*Svitlana Zapolskykh* <https://orcid.org/0000-0002-8815-6688>

*Katerina Sirinyok-Dolgaryova* <http://orcid.org/0000-0003-1703-1295>

*Halyna Moroshkina* <https://orcid.org/0000-0002-2079-6769>

*Andryeyeva Iryna* <https://orcid.org/0000-0002-3436-1037>

*Victoriia Pohonets* <https://orcid.org/0000-0003-2002-4758>

## **Abstract**

The article deals with the potential and challenging issues of Ukrainian curricula and teaching practices (Faculty of Foreign Languages, Zaporizhzhia National University) in the context of European values in education. The research was conducted in the framework of Erasmus+ CBHE action MultiEd. The questionnaire, developed for the students was aimed to assess their curricula and teaching methods. The survey results show the flaws of the curricula and teaching methods, outline the directions of their elimination. The research enables us to conclude that special attention should be paid to relevance of the curriculum courses to the needs of modern job market, revision and modernizing materials for courses, practical application of each curriculum course, development of teaching practices to promote creativity and critical thinking, making teaching more student-centred, teaching academic writing, professionally oriented practices, extra-curricular activities. The possible ways to solve the problems are already under consideration.

**Keywords:** Erasmus+ CBHE action, MultiEd, curriculum, Ukrainian higher education, TFL, teachers of foreign languages

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## Ukrainian TFL Curricula and Teaching Practices in the Context of European Values in Higher Education

The research has been conducted in the framework of the Erasmus+ CBHE action Foreign Language Teacher Training Capacity Development as a Way to Ukraine's Multilingual Education and European Integration (MultiEd) – reference number 610427-EE-2019-EPPKA2-CBHE-JP. The consortium is headed by the University of Tartu (Estonia) and consists of Pädagogische Hochschule Heidelberg (Germany), Aston University (the United Kingdom) and Zaporizhzhia National University along with seven other Ukrainian universities and a professional NGO TESOL-Ukraine (MultiEd, n. d.). The main goal of the project is to update the curricula of a teacher of foreign languages, to develop it in compliance with the requirements and standards of the European Union taking into account best national and institutional practices.

It should be noticed that scholars distinguish *three types of approaches to curriculum design*, depending on the priority of input, process, and outcomes. *Forward design*, still a popular practice, begins with syllabus planning, moves to methodology, finally teachers formulate learning outcomes (Hall, 2016). *Central design* starts with methodology, syllabus and learning outcomes are developed in the process of implementation. *Backward design* begins from learning outcomes, methodology and syllabus are based on them (Richards, 2013). The Common European Framework of References (Trim, 2012), which is our guidance, is a recent example of backward design. It is also obvious that the modernized curricula should be based on the effective higher education core principles (Eklund, n. d.), contain the relevant courses, taught with efficient methods applied.

Given that students are at the centre of higher education, and invest time and money in the system, involving them could improve the curricula design QA processes (Ryan, 2015). Therefore, to assess the curricula and teaching practices the consortium referred to students as major stakeholders. Curriculum development seminar (ZNU, 2020), held by the European partners and the discussion afterwards led the Ukrainian Partners to the conclusion that tracing back to Soviet traditions, students in Ukraine were supposed to absorb the material silently. They developed the skills professors considered essential for their future career on condition administration approved of it. Few students dare inquire about learning objec-

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tives from their professors even now, the problem of the agreement of the outcomes with the competences, important for their future career was almost out of the question. Now professors are more interested in involving students into the process of teaching through assessment of their courses.

## **Method**

The grant holder The University of Tartu (Estonia) developed a questionnaire for the students of the Ukrainian universities to assess their curricula, study programmes, courses and teaching methods. The questionnaire consists of 3 parts: *Curricula Assessment*, *Teaching Practices Assessment*, *Obstacles in Learning English*. “*Curricula Assessment*” part was designed so that the students express their opinion on the relevance of their courses for the future possible job, relevance of their curricula for the job market, materials used, theoretical or practical character of the courses, motivation, possibility to choose some of the classes, mobility programmes. “*Teaching Practices Assessment*” part contains questions on whether the teaching style is interactive, promotes creativity and critical thinking, teaching is student-centered, whether the students interact actively in language classes or mostly read and translate in language classes, write essays to develop our skills in written communication, plagiarism issues, speaking clubs, whether teachers use scaffolding and adjust the material to suit the interests or level of the group. “*Obstacles in Learning English*” part was designed to get ideas from students to overcome the obstacles and solve the problems, English was chosen as the main language in international communication. The issues in focus were the quantity of foreign language classes at the university, teachers’ motivation, whether books, learning materials and teaching methods are modern, whether students have opportunities to practice the language outside of the classroom and their level of language knowledge on entering the university. Each Ukrainian university launched the questionnaire separately. The following results are based on the answers given by the respondents from Zaporizhzhia National University, the Faculty of Foreign languages.

## **Results**

The survey covered 371 students of the of the Faculty of Foreign Philology. The sample comprises 328 BA students and 43 MA: 235 BA students

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major in English, 45 in French, 18 in German, 1 in Russian and 29 in other languages; 36 MA students major in English, 1 in French, 1 in German, 5 in other languages. The following analysis focuses on BA students majoring in English, French and German and MA students majoring in English owing to the sample size and character.

### **Current curricula assessment**

235 BA students majoring in English, 45 BA students majoring in French and 18 BA students majoring in German assess the curricula they are currently following at the university. 8 statements were formulated for the participants to express the extent of their agreement or disagreement (see **Table 1**). As a result, the first two statements received the most positive reaction, the responses to the last two issues are confusing.

More than 75 % of BA students majoring in English and French and more than 83 % of students majoring in German totally or partially characterized their courses as highly relevant for their future possible job. Only 6 % of BA English students expressed their negative attitude, 10, 2 % partially disagreed with the statement, 8, 1 % remained uncertain. BA French students are more positive with 2,2 % who totally disagree. Among BA German students nobody admits complete irrelevance of the courses for their future career, though 11,1% think they are partially irrelevant.

The prevailing majority, i.e. 89, 3 %, 93, 9 %, 88, 8 % (English, French and German BA students respectively) admitted they can choose classes themselves, and only 2, 1 % of students, majoring in English totally disagreed.

The rest of the statements were accepted completely or partially by more than a half of the respondents with some exceptions, BA students majoring in German demonstrated the best picture: 62, 9 %, 68, 9 %, 88, 9 % (English, French and German BA students respectively) totally or partially agreed with the statement "My university offers exchange semesters (e.g. Erasmus+) or opportunities abroad", 59, 6 %, 51, 1 %, 77,8 % (English, French and German BA students respectively) admitted that the curriculum courses are modern and resonate well with the job market.

**Table 1**  
**Curricula Assessment (BA students)**

Answer options	FL	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
My courses are highly relevant for my future possible job	English	32,3%	43,4%	8,1%	10,2%	6 %
	French	28,9%	46,7%	4,4%	17,8%	2,2%
	German	38,9%	44,4%	5,%	11,1%	0%
I can choose some of the classes myself	English	57,4%	31,9%	6%	2,6 %	2,1%
	French	62,8%	31,1%	4,4%	2,2 %	0 %
	German	44,4 %	44,4 %	11,1%	0 %	0 %
My university offers exchange semesters (e.g. Erasmus+) or opportunities abroad	English	30,6%	32,3 %	18,7 %	7,2 %	11,1%
	French	33,3%	35,6 %	15,6 %	6,7 %	8,9%
	German	55,6%	33,3%	5,6 %	5,6 %	0 %
The curriculum courses are modern and resonate well with the job market	English	17 %	42,6 %	16,6%	15,7%	8,1%
	French	20 %	31,1 %	20,0%	13,3%	15,6%
	German	11,1%	66,7 %	16,7 %	5,6 %	0 %
The materials / books for courses are modern	English	17 %	42,6%	16,6%	15,7%	8,1%
	French	6,7%	20,0 %	15,6%	28,9 %	28,9%
	German	27,8%	27,8%	27,8%	11,1 %	5,6%
The curriculum is challenging and motivating	English	16,2%	46,4 %	9,8 %	16,2 %	11,5%
	French	8,9%	35,6 %	24,4%	26,7 %	4,4%
	German	16,7%	61,1%	16,7%	5,6 %	0%

<b>The curriculum courses have practical application (are practical)</b>	English	21,3 %	43,8 %	11,9 %	15,7 %	7,2 %
	French	11,1 %	51,1 %	8,9 %	15,6 %	13,3 %
	German	22,2 %	38,9 %	16,7 %	22,2 %	0 %
<b>The curriculum is too theoretical (too many theoretical courses)</b>	English	26,8 %	44,3 %	15,7 %	11,5 %	1,7 %
	French	24,4 %	44,4 %	17,8 %	11,1 %	2,2 %
	German	27,8 %	44,4 %	27,8 %	0 %	0 %

59,6 %, 26,7 %, 55,6 % (English, French and German BA students respectively) agreed that the materials / books for courses are modern, 62,6 %, 44,5 %, 77,8 % (English, French and German BA students respectively) think the curriculum is challenging and motivating. Students majoring in French desperately need to have their materials and books for courses modernized.

**Table 2**  
**Curricula Assessment (MA students majoring in English)**

Answer options	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
My courses are highly relevant for my future possible job	25,0 %	58,3 %	2,8 %	11,1 %	2,8 %
I can choose some of the classes myself	41,7 %	27,8 %	2,8 %	13,9 %	13,9 %
My university offers exchange semesters (e.g. Erasmus+) or opportunities abroad	22,2 %	38,9 %	13,9 %	8,3 %	16,7 %
The curriculum courses are modern and resonate well with the job market	16,7 %	30,6 %	27,8 %	16,7 %	8,3 %

The materials / books for courses are modern	13, 9 %	33, 3 %	19, 4 %	22, 2 %	11, 1 %
The curriculum is challenging and motivating	16, 7 %	36, 1 %	22, 2 %	16, 7 %	8, 3 %
The curriculum courses have practical application (are practical)	22, 2 %	36, 1 %	13, 9 %	19, 4 %	8, 3 %
The curriculum is too theoretical (too many theoretical courses)	30, 6 %	38, 9 %	16, 7 %	11, 1 %	2, 8 %

The statements “The curriculum courses have practical application” and “The curriculum is too theoretical” should have demonstrated certain single tendency, though we cannot notice it. 65, 1 %, 62, 2 %, 61, 1 % (English, French and German BA students respectively) believe the curriculum courses have practical application. 71, 1 %, 68, 8 %, 72, 2 % (English, French and German BA students respectively) think the curriculum is too theoretical. In fact, the results may be treated as mutually exclusive. Thus, we can come to the conclusion that the situation is quite satisfactory, though we need to improve the BA curricula overall, make the courses more relevant and modern, challenging, motivating and practical.

**Table 2** shows that most of 36 MA students majoring in English consider their courses highly relevant for their future possible job, as 83, 3 % demonstrated their total or partial agreement. MA students are less confident as for their freedom to choose courses 69, 5 % compared to BA students (from 88,8 % to 93,9%). Moreover, 27, 8 % of respondents partially or completely believe that they have no possibility to choose classes. 61, 1% of MA students believe that university offers exchange semesters (e.g. Erasmus+) or opportunities abroad, though 25 % disagree completely or partially.

MA students are less optimistic concerning the curriculum courses and materials / books modernity, their relevance to the needs of the job market (see **Table 2**) as fewer than half of the respondents confirmed totally or partially the corresponding statements. 52, 8 % of the interviewees think

the curriculum is challenging and motivating, 22, 2 % are in doubts, 33 % disagree completely or partially. 69, 5 % of MA students characterized the curriculum as too theoretical on the one hand, but on the other, 58, 3 % confirm that the curriculum courses are practical.

### Foreign language teaching practices

235 BA students majoring in English, 45 BA students majoring in French and 18 BA students majoring in German evaluate the foreign language teaching practices at their university. 10 statements were formulated for the participants to express the extent of their agreement or disagreement (see **Table 3**). 77, 8 % of BA students majoring in English and French, 72, 2 % of BA students majoring in German consider the teaching style interactive totally or partially. Only 8, 5 % BA English students and 11, 1 % BA French and German students disagree partially or completely.

67, 2 %, 64, 5 %, 61, 1 % (English, French and German BA students respectively) admit that teaching style promotes creativity and critical thinking, but 20, 8 %, 18, 6 %, 27, 8 % (English, French and German BA students respectively) partially or completely disagree. Students majoring in German believe they have less encouragement for creative work and critical analysis.

**Table 3**  
**Teaching Practices Assessment (BA students)**

Answer options	Foreign Language	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
Teaching style is interactive	English	37,4 %	40,4 %	13,6 %	5,1 %	3,4 %
	French	17,8 %	60 %	11,1 %	8,9 %	2,2 %
	German	44,4 %	27,8 %	16,7 %	11,1 %	0 %
Teaching style promotes creativity and critical thinking	English	31,5 %	35,7 %	11,9 %	12,3 %	8,5 %
	French	26,7 %	37,8 %	17,8 %	11,9 %	6,7 %
	German	27,8 %	33,3 %	11,1 %	22,2 %	5,6 %

We interact actively in language classes	English	51, 1 %	34,5 %	4,3 %	7,2 %	3,0 %
	French	57, 8 %	20, 0 %	17, 8 %	0 %	4, 4%
	German	66, 7 %	27, 8 %	0 %	5, 6 %	0 %
We mostly read and translate in language classes	English	32, 3 %	45, 5 %	10, 6 %	10, 2 %	1, 3 %
	French	24, 4 %	42, 2 %	15,6 %	13, 3 %	4, 4 %
	German	37, 9 %	44, 8 %	10, 3 %	6, 9 %	0 %
We frequently write essays to develop our skills in written communication	English	35,3 %	38, 3 %	13, 2 %	9, 4 %	3, 8 %
	French	31, 1 %	33, 3 %	20, 0 %	6, 7 %	8,9 %
	German	44, 4	39, 9 %	16, 7 %	0 %	0 %
Essays / term papers are checked for plagiarism	English	58, 3 %	23 %	13, 6 %	4, 3 %	0, 9 %
	French	75, 6 %	15, 6 %	6, 7 %	0 %	2, 2 %
	German	55, 6 %	22, 2 %	22, 2 %	0 %	0 %
We have speaking clubs / native speakers to develop our skills	English	28, 1 %	27, 7 %	19, 1 %	10, 6 %	14, 5 %
	French	42, 2 %	37, 8 %	11, 1 %	4, 4 %	4, 4 %
	German	55, 6 %	22, 2 %	5, 6 %	11, 1 %	5, 6 %
The teacher adjusts the material to suit the interests / level of the group	English	27, 2 %	40, 4 %	11, 1 %	9, 8 %	11, 5 %
	French	31, 1 %	33, 3 %	11, 1 %	15, 6 %	8, 9 %
	German	77, 8 %	11, 1 %	0 %	11, 1 %	0 %
Teaching is student-centred	English	43 %	30, 6 %	11, 5 %	9, 8 %	5, 1 %
	French	37, 8 %	33, 3 %	20, 0 %	4, 4 %	4, 4 %
	German	72, 2 %	11, 1 %	5, 6 %	11, 1 %	0 %
During practical classes students speak 80% of the time	English	28, 9 %	35, 3 %	15, 7 %	10, 6 %	9, 4 %
	French	28, 9 %	35, 6 %	28, 9 %	0 %	6, 7 %
	German	38, 9 %	27, 8 %	11, 1 %	16, 7 %	5, 6 %

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73, 6 %, 64, 4 %, 84, 3 % (English, French and German BA students respectively) frequently write essays to develop their skills in written communication, meanwhile 13, 2 %, 15, 6 disagree (English and French BA students respectively). Students majoring in German showed no negative reaction.

73, 6 %, 71, 1 %, 66, 7 % (English, French and German BA students respectively) state that teaching is student-centred, 14, 9 %, 8, 8 %, 11, 1 % (English, French and German BA students respectively) disagree partially or completely. Teaching practices are mainly student-centred, though teaching English and French BA students is more student-centred than teaching BA German students.

81,3 %, 91.2 %, 77, 8 % (English, French and German BA students respectively) think their essays / term papers are checked for plagiarism, which is quite satisfactory, though the French department is leading, German department is a little behind. 55, 8 %, 64, 4 %, 88, 9 % (English, French and German BA students respectively) have speaking clubs / native speakers to develop their skills. 67, 6 %, 64, 4 %, 88,9 % (English, French and German BA students respectively) believe the teacher adjusts the material to suit the interests / level of the group. The German department is in the leading position due to the opportunities Goethe Institute provides. Therefore, foreign language teaching practices received mostly positive students' evaluation.

Although, certain issues show a kind of misunderstanding: 85, 6%, 77,8 %, 94, 5 % (English, French and German BA students respectively) interact actively in language classes, meanwhile 77, 8%, 66,6 %, 82,7 % (English, French and German BA students respectively) mostly read and translate in language classes; 64, 2 %, 64,5 %, 66,7 % (English, French and German BA students respectively) of students during practical classes speak 80% of the time. If the students interact actively and speak 80% of the time, they cannot mostly read and translate, it's mutually exclusive.

Thus, updating teaching practices should focus on promoting creativity and critical thinking, interactive character of practical classes.

### **Motivation to learn English**

Answering the question about the motivation to learn English the most popular choices were "to communicate fluently" - 98, 3 %, 95,6%,

94,4 % and “to travel freely” - 88, 9 %, 84,4%, 94, 4 % given by English, French and German BA students respectively. The third popular was the option “to read and understand texts” given by 79, 1 %, 75, 6%, 77, 8 % of respondents, majoring in English, French and German respectively. Then the interviewees chose “to write comprehensively”, “to learn about other countries and cultures” and “to make new friends from abroad” respectively 67, 7 %, 51, 5 %, 46, 4 % - English BA students; 57, 8 %, 60 %, 46, 6 % - French BA students; 61, 1 %, 55, 6 %, 61, 1 % - German BA students.

The reasons “to study abroad afterwards” 39, 6 %, 33, 3 %, 50 % and “to take part in international projects” 38,7 %, 33, 3 %, 55, 6% chosen by the English, French and German BA students respectively. We noticed that BA students, majoring in German give priority to these reasons.

Only 28, 9 %, 23, 8 % and 20, 4 % students majoring in English pointed among the reasons for learning English “to pass the course” and “to pass master’s entrance exams”, “to write academic texts” accordingly. 40 % and 33, 3 % respondents among BA students majoring in French and German stated the reason “to pass the course”, 17, 8 %, 22, 2 % - “to pass master’s entrance exams”, 17, 8 %, 11, 1 % “to write academic texts”.

**Table 4**

**Teaching Practices Assessment (MA students majoring in English)**

Answer options	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
Teaching style is interactive	33, 3 %	36, 1 %	19, 4 %	11, 1 %	0 %
Teaching style promotes creativity and critical thinking	22, 2 %	41, 7 %	11, 1 %	19, 4 %	5, 6 %
We interact actively in language classes	50, 0 %	33, 3 %	2, 8 %	13, 9 %	0 %
We mostly read and translate in language classes	29, 8 %	44, 9 %	11, 8 %	11, 0 %	2, 6 %

We frequently write essays to develop our skills in written communication	13, 9 %	44, 4 %	13, 9 %	16, 7 %	11, 1 %
Essays / term papers are checked for plagiarism	47, 2 %	41, 7 %	5, 6 %	5, 6 %	0 %
We have speaking clubs / native speakers to develop our skills	26, 1 %	27, 2 %	19, 5 %	12, 1 %	15, 1 %
The teacher adjusts the material to suit the interests / level of the group	26, 1 %	40, 1 %	11, 4 %	9, 9 %	12, 5 %
Teaching is student-centred	36, 1 %	22, 2 %	19, 4 %	8, 3 %	2, 8 %
During practical classes students speak 80% of the time	36, 1 %	16, 7 %	19, 4 %	19, 4 %	8, 3 %

The least popular is an option “to become a teacher of English” 22, 6 %, 20 %, 22,2 % which may be a matter of concern as the respondents are mostly enrolled in teachers’ training programmes. 0,2 % of BA students majoring in English and 8, 8 % of BA students majoring in French mentioned that they do not have any motivation to learn English.

**Table 4** demonstrates how MA students evaluated teaching practices. 69, 4 % of the respondents think that teaching style is interactive, 63, 9 % admit that it promotes creativity and critical thinking. 58, 3 % of MA students characterized the teaching as student-centred (lower compared to BA). 88, 9 % MA students frequently write essays to develop their skills in written communication, which is rather positive.

We notice the same inconsistency with reference to active interac-

tion in language classes – 83, 3 % and meanwhile 74, 7 % mostly read and translate in language classes and only 52, 8 % during practical classes speak 80% of the time. The rest of the MA figures are similar to BA and show common problems and challenges (see **Table 5**). MA students' motivation to learn English demonstrate similar trends, i.e. the most popular reasons are "to communicate fluently" - 97, 2 %, "to travel freely" - 83, 3 %, "to read and understand texts" - 86, 1 %, etc.

It should be noted that MA students are more aware of their future career – 41, 7 % of respondents stated the reason for learning English "to become a teacher of English" which is almost twice as much compared to BA students.

### Obstacles in studying English

235 BA students majoring in English, 45 BA students majoring in French and 18 BA students majoring in German expressed their opinion on the obstacles which exist when learning English at university. 6 statements were formulated for the participants to demonstrate the extent of their agreement or disagreement (see **Table 5**).

The majority of the respondents define the main challenge in the fact that "there are no opportunities to practice the language outside of the classroom" - 71, 9 %, 62, 2 %, 83, 3 % (English, French and German BA students respectively). Moreover, 59, 6 %, 57, 7 %, 94, 5% interviewees (English, French and German respectively) admitted low language level of students who enter the university.

**Table 5**

#### Obstacles in learning English (BA students)

Answer options	FL	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
There are not enough foreign language classes at the university	English	26 %	15, 7 %	12, 8 %	14 %	31, 5 %
	French	26, 7 %	44, 4%	17, 8 %	6, 7 %	4, 4 %
	German	16, 7%	44, 4%	11, 1%	16, 7%	11, 1%

High motivation from a teacher	English	14, 5 %	35, 7 %	21, 3 %	16, 6 %	11, 9 %
	French	46, 7 %	31, 1 %	13, 3 %	4, 4 %	4, 4 %
	German	27, 8 %	33, 3 %	22, 2 %	5, 6 %	11, 1 %
Modern books and other learning materials	English	24, 7 %	30, 2 %	14 %	14 %	17 %
	French	42, 2 %	22, 2 %	22, 2 %	2, 2 %	11, 1 %
	German	44, 4 %	44, 4 %	5, 6 %	5, 6 %	0 %
Modern teaching methods	English	21, 7 %	33, 2 %	14, 5 %	18, 7 %	11, 9 %
	French	37, 8 %	33, 3 %	15, 6 %	6, 7 %	6, 7 %
	German	34, 5 %	48, 3 %	13, 8 %	0 %	3, 4 %
No opportunities to practice the language outside of the classroom	English	38, 7 %	33, 2 %	14 %	5, 1 %	8, 9 %
	French	28, 9 %	33, 3 %	17, 8 %	11, 1 %	8, 9 %
	German	33, 3 %	50, 0 %	11, 1 %	5, 6 %	0 %
Low language level of students who enter the university	English	21, 3 %	38, 3 %	23, 8 %	13, 6 %	3 %
	French	13, 3 %	44, 4 %	31, 1 %	8, 9 %	2, 2 %
	German	27, 8 %	66, 7 %	5, 6 %	0 %	0 %

50, 2 %, 77, 8 %, 61, 1 % and completely or partially confirm that they get high motivation from their teachers (French department is in the leading position). 54, 9 %, 64, 4 %, 88, 8 % (English, French and German BA students respectively) are taught with modern books and other learning materials, which can be seen as satisfactory. Though, we observe certain discrepancy and lack of consistency: Statements in **Table 1** include a similar utterance "The materials / books for courses are modern" and the results given are different (59, 6 %, 26, 7 %, 55, 6 % (English (+9, 4), French (+51 %) and German BA (+27.7 %) students respectively)).

**Table 6****Obstacles in learning English (MA students majoring in English)**

	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
There are not enough foreign language classes at the university	22, 2 %	38, 9 %	5, 6 %	19, 4 %	13, 9 %
High motivation from a teacher	19, 4 %	41, 7 %	8, 3 %	11, 1 %	19, 4 %
Modern books and other learning materials	11, 1 %	38, 9 %	22, 2 %	16, 7 %	11, 1 %
Modern teaching methods	22, 2 %	33, 3 %	19, 4 %	13, 9 %	11, 1 %
No opportunities to practice the language outside of the classroom	41, 7 %	27, 8 %	5, 6 %	16, 7 %	8, 3 %
Low language level of students who enter the university	22, 2 %	38, 9 %	16, 7 %	22, 2 %	0 %

**Table 6** demonstrate the obstacles seen by MA students. The main obstacle coincides with the obstacle defined by BA students: 69, 5 % of respondents believe there are no opportunities to practice the language outside of the classroom. 61, 1 % MA students think there are not enough foreign language classes at the university and the language level of students who enter the university is low. At large, the figures are almost the same (see **Table 6**). MA students can be characterized as a little more “reserved” and “pessimistic”, though it can be explained by the former controversial experience they had getting their BA degree.

## Discussion

Overall, the programmes and teaching practices got a satisfactory evaluation. Special attention should be paid to the following issues:

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1. Relevance of the curriculum courses to the needs of modern job market. To improve the situation, we should get the employers' point of view: school administration, in-service teachers' assessment can give the light to the issue.

2. Revision and modernizing materials / books for courses. The consortium already planned to introduce eight new courses and update 14 of them, peer review assessment method will contribute to their efficiency.

3. Practical application of each curriculum course. Clear specification of learning objectives in the syllabi, their relevance with the curricula learning outcomes, stakeholders' (employers' and students') assessment can solve the problem.

4. Development of teaching practices to promote creativity and critical thinking. This drawback can be eliminated by introduction content and language integrated learning as an umbrella methodology, making teaching more interactive.

5. Student-centred approach. New courses with specified learning objectives in the syllabi, presented to the students at the beginning of each course, introduction of courses assessment by students on a regular basis, their involvement into teaching process will provide transition to student-centred approach.

6. Focus on basic academic writing. A special course on Academic Writing for Philologists will solve the problem.

7. Professionally oriented practices. Close link with stakeholders and efficient internship organization should specify career guidance and increase students' motivation.

8. Extra-curricular activities (speaking clubs). Involvement of Students' Council to organize the events can be considered a way out, students' and teachers' international activity.

Thus, we consider it reasonable to introduce assessment questionnaires of the courses on a regular basis. We can also engage Students Council members in programme assessment discussion and take into account their suggestions. It will show students' needs, problematic issues and demonstrate whether the expectations of both parties (students and teachers) come true. As a result, students will be more motivated and conscientious, teachers will have independent assessment of their performance, administration will get an idea of the academic staff potential.

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# Enseigner/apprendre une langue étrangère avec la communauté européenne

**Galyna Moroshkina, Iryna Shargay**

*Département de philologie romane et de la traduction,*

*Université nationale de Zaporijjia*

*Galyna Moroshkina <https://orcid.org/0000-0002-2079-6769>*

*Iryna Shargay <https://orcid.org/0000-0002-0470-3948>*

## **Abstract**

In the modern world, where the processes of globalization, transparency of borders, and wide opportunities for mobility for the participants of the academic space have become a reality, the issue of teaching French as a foreign language seems to be especially relevant. The article focuses on the continuous linguistic and cultural unity in the process of learning a foreign language, both special and non-special. This approach to teaching / learning French as a foreign language has become evident. Under the influence of the latest communicative and interactive techniques that have appeared in recent decades, the interpretation of the object of study has changed. Since a language is a reflection of the thinking process of the nation, the norms and rules of behavior accepted in the community, it should be understood that the process of learning another language leads to a deep understanding of the culture stored in signs.

Long-term continuous cooperation between the French Le Mans University and Zaporizhzhia National University (14 years) provided an opportunity for bilateral joint training of Ukrainian and French students. Distance learning acquainted with the specifics of the organization of the educational process and didactic material, forms of control, and clearly defined requirements for the quality of the step-by-step implementation of tasks and the terms of their realization. Full-time education allowed immersing in such a similar and different from the usual academic space, which gradually led to the integration of Ukrainian students into the European community. French students listened to lectures of Ukrainian teachers in French, and also obtained pedagogical practice at ZNU in the specialty «French as a foreign language». The fact of mutual enrichment and rapprochement of cultures is undeniable.

**Keywords:** language, culture, enseignement, français langue étrangère, partenariat

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## Introduction

L'intérêt à l'apprentissage d'une langue étrangère témoigne du pragmatisme et de la culture générale de la personne. La sensibilisation à une autre langue et une autre culture contribue à l'enrichissement intellectuel de l'individu. La nécessité de connaître autrui, ses moeurs, ses habitudes, sa culture sert à comparer, à s'identifier, à former la représentation adéquate de la ressemblance et de la différence de l'humain, le sentiment de l'empathie à l'égard de l'autre. « La connaissance des langues étrangères est un moyen voire même un accès privilégié à d'autres cultures » (Beacco, 2000). Apprendre une langue c'est apprendre à communiquer avec le représentant d'une autre culture, s'échanger, interagir dans des situations de la vie quotidienne et professionnelle en intégrant la dimension culturelle en classe de FLE. La didactique des langues face aux défis du progrès technologique et le processus permanent de la globalisation cherchent de nouvelles approches correspondant au niveau du développement de la science et de l'intérêt des apprenants.

### **Les demandes des publics « spécialisés » et « non spécialisés »**

Cet article va s'interroger sur la pratique de la formation en Français Langue étrangère et sur les différentes activités, appliquées par l'équipe de professionnels en FLE au but de pourvoir toutes les demandes des apprenants au sein de l'Université. A l'époque de la globalisation où le déplacement en général est devenu un fait de la réalité, la mobilité des étudiants et des professeurs devient incontournable. Un semestre d'études à l'étranger, des cours suivis en ligne dans une autre Université européenne rendent la formation de spécialistes plus moderne et perfectionnée parce qu'on partage et on harmonise les compétences adoptés de deux contextes académiques au moins.

Les publics dits « spécialisés » ne sont pas nouveaux sur le terrain de la didactique des langues. Quant aux publics qui ont des objectifs précis, ils se caractérisent par la multiplicité de demandes à cause d'une extrême variété de matières et de professions. Plusieurs dénominations pour ces publics spécifiques extériorisent leur hétérogénéité disciplinaire: français fonctionnel, instrumental, spécialisé, des sciences, du droit, du tourisme etc. (Carras et al., 2007).

Les programmes de doubles diplômes, d'échanges universitaires, de

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coopération scientifique mettent en place la formation en langue française à destination des publics « spécialisés » et des publics spécifiques.

### **Le capital culturel de l'individu**

Toute langue est un système de signes organisés, « elle est la somme de différents éléments dans laquelle la linguistique n'est que l'un d'entre eux ... La culture, qu'elle soit anthropomorphique ou cultivée, constitue une composante inhérente à chaque individu et à la langue dans laquelle il s'exprime » (Leylavergne & Parra, 2010).

Comprendre ce que dit l'autre signifie savoir ce qu'est l'autre, sa manière de penser, d'interagir avec les individus du même groupe linguistique. « La justification majeure de la prise en compte de la culture en Didactique des Langues étrangère et seconde, est qu'elle établit le domaine de références hors duquel la production langagière ne fait pas sens » (Cuq & Gruca, 2003).

« Une culture est un ensemble de pratiques communes, de manières de voir, de penser et de faire qui contribuent à définir les appartenances des individus, c'est-à-dire les héritages partagés dont ceux-ci sont les produits et qui constituent une partie de leur identité » (Delamotte-Le-grand, 1995).

D'après Pierre Bourdieu pour recevoir et produire du sens en langue étrangère il est indispensable d'avoir « le capital culturel d'un individu » (Bourdieu, 1979).

Deux versions de la culture, « la culture cultivée » et « la culture anthropologique », faisant partie intégrante, mobilisent en même temps les concepts qui sont différents. La première relève directement de la didactique générale et de la didactique des langues, la seconde relève de la didactique des langues et des cultures. L'objet d'étude donc n'est pas le même. Pour la culture cultivée ce sont la littérature, la peinture, l'architecture, la sculpture, la musique, les sciences, les techniques. Pour la culture anthropologique, qui porte le caractère social, on a la tendance à s'incliner vers l'approche interculturelle incluant la comparaison entre les deux cultures au moins : celle de langue cible et celle de l'apprenant. Donc, l'individu est le résultat de deux composantes : son héritage génétique (l'inné) et son héritage culturel (l'acquis). L'objectif de l'apprenant ce n'est pas accumuler le capital culturel total d'un individu pour s'intégrer dans

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une autre société, mais de maîtriser l'essentiel qui permette de recevoir et produire le message correspondant à la culture cible.

Robert Gallison dans son livre « De la langue à la culture par les mots » insiste sur la nécessité de développer à partir de la didactique des langues, une nouvelle discipline qu'il appelle didactologie des langues-cultures. Sa motivation consiste en ce que nous apprenons une langue pour être capable de fonctionner dans la culture des locuteurs natifs de cette langue.

La langue étrangère n'est pas une fin en soi, mais un moyen pour comprendre et pour produire du sens dans le contexte du locuteur de la langue-culture cible. Il est indispensable que dans le processus d'E/A la langue et la culture se nourrissent l'une de l'autre, agissent en symbiose, soient indivisibles (Gallison, 1991).

### **De l'expérience de la coopération**

#### **L'Université de Zaporijjia (Ukraine) / la Communauté européenne**

L'Université nationale de Zaporijjia (ZNU) étant ouverte à toutes les nouveautés, à toutes les approches modernes et surtout à la coopération avec les institutions académiques des pays européens, grâce à multiples programmes internationaux (France, Allemagne, Italie, Slovénie, Estonie, Pologne) tend à perfectionner la formation de ses étudiants en introduisant dans le processus d'apprentissage de la langue la dimension culturelle.

L'intégration de l'Université de Zaporijjia dans l'espace académique européen a sa propre histoire, qui débute aux années 1990. Il nous est arrivé de participer au programme Tempus-Tacis, qui a fonctionné en 1995-1998. La découverte de l'espace académique de la France (Université de Rouen) et de l'Allemagne (Université de Heidelberg) a beaucoup marqué la Faculté de la philologie étrangère de ZNU. On a été impliqué dans ce *Compact Project* dont l'objectif principal était de former un spécialiste en langues étrangères d'une nouvelle qualité. De nouvelles technologies ont été incorporées dans le processus éducatif de ZNU grâce aux multiples stages scientifiques (de trois à six mois) et la bibliothèque scientifique acquise. Tout cela a inévitablement affecté la qualité de l'enseignement des langues étrangères et la recherche scientifique des professeurs et des étudiants à l'Université nationale de Zaporijjia.

L'expérience reçue nous a donné un nouvel essor pour la recherche de nouvelles méthodes et approches dans l'enseignement du français

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langue étrangère. Ce fait a poussé l'équipe pédagogique à suivre le vecteur de l'intégration dans l'espace éducatif et culturel européen. Les accents commencent à se déplacer sur des autres composantes qui ne sont pas moins importantes que les unités linguistiques, telles sont la culture, les moeurs, les habitudes des Français. La réalisation de cet objectif devient possible grâce au travail en commun avec les partenaires européens.

La recherche de partenariat a donné ces fruits et en 2008 la Convention de la coopération entre l'Université nationale de Zaporijjia et Le Mans Université a été conclue. L'objet de cet accord repose sur la définition de dispositifs générales de l'organisation du programme de double diplôme entre le Mans Université et l'Université nationale de Zaporijjia. L'objectif principal de l'accord est de fournir aux étudiants des connaissances plus approfondies dans le domaine de la science et de la technologie, des mathématiques appliquées, de la science des matériaux physiques, de la biotechnologie. En plus, l'accord signé assure la possibilité de faire ses études parallèlement à l'Université nationale de Zaporijjia et au Mans Université. Faire des études à l'Université française c'était aussi pour nos étudiants l'opportunité de s'intégrer dans une communauté particulière, caractérisée par une vie intellectuelle et sociale distinctive, par le fait de la diversité culturelle des apprenants, par la pluralité des disciplines représentées, par le dynamisme des associations culturelles estudiantines où ils pouvaient participer.

La tâche suivante, qui s'est posée, c'était la formation linguistique des professeurs ayant envie de faire leurs recherches en partenariat dans les domaines concernés et des étudiants de ZNU pour faciliter leur entrée dans les études au niveau de Master au Mans Université. Pour apprendre la langue française, les universitaires intéressés à ce programme de coopération et les étudiants de notre établissement ont été orientés vers le Centre linguistique de français qui fonctionne depuis 1997 au département des langues romanes et de la traduction et qui a une grande expérience de la formation des non-spécialistes en français. L'enseignement dans le Centre linguistique de français se basait sur les nouvelles méthodes de FLE où l'approche culturelle a été intégrée. On a réussi à former des groupes d'enseignants et d'**étudiants non-spécialistes** et depuis 2008 le Français aux objectifs spéciaux est enseigné aux universitaires et aux étudiants de la Faculté de biologie et chimie, physique et mathématiques en vue de préparer la base linguistique pour la participation au programme de double diplôme.

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Aux années 2008 – 2019 le Centre linguistique des études intensives du français a formé 148 personnes ( 85 étudiants et 63 professeurs non-spécialistes). Durant cette période 20 étudiants non-spécialistes sont entrés au niveau Master 1 au Mans Université après avoir fait leurs études au Centre linguistique de ZNU et 13 parmi eux ont réussi leurs diplômes et ont eu l'opportunité de valoriser leur expérience interculturelle dans un des meilleurs établissements d'enseignement supérieur en France. En 2010, 12 étudiants de la Faculté de management, de philologie étrangère et de la faculté d'économie ont suivi au Mans Université des stages linguistiques et culturels et ont reçu des certificats. Dix universitaires de Zaporijjia ont séjourné au Mans Université en tant que professeurs invités où ils réalisaient les travaux expérimentaux dans les laboratoires bien équipés et donnaient des conférences aux étudiants français.

La soutenance de la thèse du Docteur ès sciences à la Sorbonne en 2020 par l'enseignant-biologiste de l'Université nationale de Zaporijjia Volodimir Sarabéév a couronné la formation des professeurs non-spécialistes en langue française.

Les étudiants de la spécialisation « langue et littérature française » se joignent au Programme de double diplôme depuis 2009. Ils ont été placés dans de nouvelles conditions éducatives reposant sur une pédagogie innovante d'apprentissage mixte combinant 60% de cours en ligne au Mans Université et 40% en présentiel à l'Université de Zaporijjia. Cette alternance entre les cours en présentiel, permettant échanges et rencontres, et le distanciel, offrant l'autonomie dans l'apprentissage, a permis à nos étudiants non seulement d'assister aux cours des spécialistes français, mais aussi d'accéder à l'espace éducatif européen et d'acquérir de nouveaux savoir faire. En plus, cette nouvelle expérience de l'enseignement à distance a permis de tirer les bénéfices pour l'adaptation à une nouvelle forme de formation sur le long terme et elle est jugée opportune dans les nouvelles conditions où nous nous trouvons aujourd'hui. Les cours en distanciel ont permis de booster la participation des étudiants autant que des enseignants pour tester de nouvelles méthodes de travail, dont certaines vont se pérenniser. De 2009 à 2017 25 personnes ont suivi au Mans Université la formation en FLE à distance, niveau Master 1 et 12 entre eux ont validé leurs diplômes. De plus, il est important d'accentuer ici le fait que par des doubles diplômes nos étudiants ont aussi reçu la

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formation interculturelle à travers des textes littéraires français, l'insertion dans le processus éducatif français, etc.

Le programme de partenariat dans le domaine de double diplôme a ouvert de nouvelles perspectives pour nos étudiants apprenant le français comme LV1 et LV2. Il s'agit de la réalisation en permanence des visioconférences (elles en sont 33 jusqu'ici) entre les deux Universités – le Mans et Zaporijjia. Cela a fait possible « l'entrée » des étudiants ukrainiens dans la salle d'étude française et le partage des connaissances de nos collègues français avec deux auditoires – française et ukrainienne. L'avantage incontournable de cette forme d'enseignement n'est pas seulement l'acquisition de nouvelles connaissances par les étudiants, mais aussi une augmentation significative de leur niveau de langue et de la culture.

Un autre volet de notre coopération – ce sont les stages linguistiques et professionnels des enseignants et des étudiants de l'Université **nationale** de Zaporijjia. Chaque année les étudiants francophones de l'Université participent aux concours de bourse d'étude. En 2010- 2014 trois étudiants de la faculté de physique et un étudiant de la faculté du management ont reçu les bourses régionales pour faire **leur Master 1** au Mans Université. En 2015 un étudiant de physique a reçu la bourse de l'Ambassade. En 2016 quatre étudiants (mathématiques, FLE) deviennent bénéficiaires de la bourse de mobilité étudiante entrante ERASMUS + pour effectuer leurs études en M1 au Mans Université et deux étudiants (de FLE) la bourse de trois mois. Outre cela en 2008-2016 la convention entre l'Université de Zaporijjia et Le Mans Université a fait possible aux cinq professeurs non-spécialistes de faire leur stage professionnel au Mans. Les cadres de la convention de la coopération bilatérale ont permis aussi la présence des jeunes spécialistes manceaux du FLE qui, faisant leurs stages du M1 et M2, ont donné des cours et ont attiré les étudiants au travail hors classe.

Les étudiants prennent aussi une part active aux concours mis en place par l'Association des professeurs de français de l'Ukraine et l'Ambassade de France en Ukraine. Ainsi en 2013, 2015 N.Povalikhina et O.Nagorna après avoir gagnés aux concours de la traduction des poésies françaises ont été décernées par les primes. En 2015 et 2016 nos apprenants, sous la direction de la stagiaire du Mans Université C. Langlais, ont présenté à l'auditoire universitaire deux spectacles du théâtre français. En 2016 ils ont pris part au Festival de Théâtre Francophone (le FTF) à Odessa et après

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ont été invité pour titre du gagnant à Kiev pour montrer leur spectacle au Théâtre Molody dans les cadres du Printemps français en Ukraine. Ces activités permettent aux étudiants non seulement de se réaliser, d'organiser leur vie extra-scolaire, mais aussi de s'investir dans des actions autour de thèmes humanitaires, culturels et d'assumer des rôles très divers: participant au festival, comédien de théâtre, responsable du club de discussion, etc.

Les enseignants de la chaire des langues romanes font appel à des matériels pédagogiques innovants qui satisfont les exigences de la discipline ainsi que de la langue. Ainsi, la bibliothèque universitaire possède 20116 livres en français auxquels s'ajoutent des ressources électroniques (revues, ouvrages, thèses, documents multimédia...).

Aujourd'hui l'Université nationale de Zaporijjia relie, dans une large mesure, le développement de nombreuses spécialités au renforcement des rapports internationaux existants et à la mise en place de nouveaux liens éducatifs et scientifiques qui vont offrir des possibilités d'enrichissement de l'expérience en matière de formation et seront conformes aux tendances de l'intégration sociale, économique et culturel des pays.

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# Values of Modern Education in the Professional Development of Future Psychologists

**Tetiana Yablonska, Nataliya Bulatevych**

*Faculty of Psychology, Taras Shevchenko National University of Kyiv*

*Tetiana Yablonska <https://orcid.org/0000-0001-7272-9691>*

*Nataliya Bulatevych <https://orcid.org/0000-0002-2971-8740>*

## **Abstract**

A necessary condition for reforming the domestic higher education system and bringing it to a new level should be a focus on European values and progressive approaches. The basic values and approaches of the higher education system, as well as current trends in reforming its content and forms are analyzed. The task of the modern system of higher education is not only the development of competencies of future professionals. It is necessary to focus on the development and self-development of the student's personality in the process of studying in a higher education institution, which is especially important for representatives of socioeconomic professions, in particular future psychologists. The empirical research of the value orientations of future psychologists has shown that the values of modern students correspond to the general tendencies of social orientations to changes, on democratic development of society in general and the higher education system in particular. The value priorities of students are the desire for independence, independence from social expectations, and the value of hedonism. And the values of power, traditions and social status are the least important for them. Based on the results of the study, it is stated that the professional training of future psychologists, based on humanistic values, should combine the formation of professional competencies and the activation of personal development of students. The value component of professional training of future psychologists can be realized through the formation of personal attitudes to certain theories and facts, discussion of ethical aspects of future professional activity, as well as through the widespread use of active teaching methods in the educational process.

**Keywords:** European values, higher education, value orientations, professional development, future psychologists.

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## **Values of modern education in the professional development of future psychologists**

The process of reforming the domestic system of higher education in the direction of transition to European models and standards is designed to ensure high quality training of future professionals, their professional and personal development. Young people form the necessary knowledge and competencies for professional activities, worldview, develop self-awareness and value orientations during the education. The value component is especially important for the training of future specialists in socio-economic professions, in particular, psychologists. The profession of psychologist is extremely popular in modern society because significant socio-political challenges have led to a public need to expand psychological services in recent years. Besides, the COVID-19 pandemic has raised many issues related to the mental health of the population, and, accordingly, the need for psychological assistance, education, prevention has increased either. That is why it is important to provide quality training for these professionals. This training is focused on the values and standards of European education, which will allow to provide citizens with a wide range of psychological services and at the same time it will act as bearers of humanistic values in society.

European values are included in the concept of the European dimension in education and they complement the universal values enshrined in the European Convention on Human Rights (European Court of Human Rights, 2010). European values are reflection of universal human values. They include freedom, equality, human dignity, the rule of law, respect for human rights, pluralism and tolerance. They objectify both a holistic approach to man and the humanistic ideas of pedagogy and psychology.

The higher education system in the EU is based on the principles of social duty and responsibility, wide and open access to different levels of education, access to lifelong learning, a combination of innovation and tradition, academic excellence and socio-economic validity, and consistency and freedom of choice for students, the formation of critical thinking skills. High quality of education is achieved through a combination of various approaches and areas of education and flexibility of programs, mastering transversal skills (communication and knowledge of languages, ability to solve problems, work in a team). The content of professionally-oriented

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disciplines is focused on the acquisition of basic knowledge and skills in information technology and their application in practice, the formation of skills which will help to solve professional problems (Martynenko, 2013).

The process of transition of the domestic higher education system to the European model is rather complex. It involves not only a change of forms, but also the transformation of the paradigm of education on the basis of modern values and new approaches, which is sometimes contradictory and inconsistent. Along with the task of quality professional training, the task of the higher education system is personal and professional development on the basis of socially significant values. All these become very important for the training of specialists of helping professions, in particular future psychologists.

**The aim of the article** is a theoretical and empirical study of the value orientations of future psychologists and ways of their formation in the process of professional training at the university.

## **Method**

### **Methodical tools of research**

In the process of theoretical and methodological research, methods of analysis and generalization of the results of psychological research of the problem of personal values, as well as reforming the system of higher education were used. The Schwartz questionnaire in the adaptation of V. Karandashev was used for the empirical study of personality values (Karandashev, 2004). The questionnaire consists of 2 parts, which differ in the procedure. In the first part «The review of values» - the normative ideals, the values of the individual at the level of beliefs, as well as the values that have the greatest impact on the whole personality are studied. However, such values are not always manifested in real behavior. And in the second part of the questionnaire the values at the level of behavior are studied.

Besides, the author's questionnaire was used to study the orientations on the values of the European educational space as components of the professional values of the psychologist's activity and their realization in the educational process of the university. This questionnaire consists of 2 questions, in which the Likert scale was used to assess the importance of these values in the professional activities of a psychologist, as well as

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their implementation in the educational process of the university. The list of values includes the following 9 positions: social duty and responsibility, respect for human rights, freedom of choice, democracy, practical competencies, justice, humanity, tolerance, focus on self-development and self-realization. Descriptive statistics, Pearson correlation coefficient, comparative analyses with the Mann-Whitney's criteria and cluster analysis by the K-means method were used for statistical data processing. Data analysis was performed using the SPSS-17 program.

### **Characteristics of the sample**

The sample consisted of 76 people aged 18 to 36 years (mean age 21.9), including 70 women (92.1%) and 6 men (7.9%). At the time of the survey, all respondents were studying in the last year of a bachelor's degree or in a full-time master's degree (64.5%) or external degree program (35.5%) in the specialty «Psychology» at universities in different cities of Ukraine.

## **Results**

### **Values and value orientations in the development of personality**

Values are one of the bases of social life. They are passed from one generation to another in the process of cultural development of society, socialization and contacts with other cultures. Values serve as guidelines for people in the social space, composing elements of culture and the basis of moral principles.

At the level of the individual, value formations are considered as individual values or value orientations. Value formations are understood as an element of the motivational structure of the individual, on the basis of which he chooses a goal, motive, specific activity, taking into account the peculiarities of the situation. Value orientations can be considered as a system of personal attitudes in relation to existing material and spiritual values. It is not just a certain amount of knowledge, but a holistic system of cognitive formations (ideas, concepts, ideas) associated with emotional and volitional components. They are formed in the real conditions of human life and they become a part of the structure of the individual in the course of its socialization (Schwartz, 2012). All value orientations are a standard for evaluating phenomena, objects, actions of other people, social phenomena. Therefore this knowledge functions as an ideal model of individuals' behavior. In this regard, we should mention the idea of R.

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Havighurst that the main task of a personality development is self-determination in the spheres of universal values and the development of one's own value system (Craig & Baucum, 2001).

Different approaches to the classification of values, available in modern psychological science, do not exclude, but rather complement each other. V. Frankl classified values depending on the individual's choice of a meaningful life. He understood values as semantic universals that crystallize as a result of generalization of typical situations in life (Frankl). M. Rokeach's approach is based on goal-setting, as values are directly or indirectly related to the purposeful activity of people, the achievement of goals. According to all mentioned, values-goals (terminal) and values-means (instrumental) are distinguished (Rokeach, 1979). According to S.H. Schwartz's theory, personality values exist on two levels: the first level of «normative ideals» is more stable and reflects a person's idea of how to act and determines the life principles of behavior. The second level is more dependent on the external environment and it correlates with specific human actions (Schwartz, Verkasalo, Antonovsky, & Sagiv, 1997). Value orientations form a kind of axis of consciousness, which ensures the stability of the individual, the adoption of a certain type of behavior and activities, which is expressed in the direction of needs and interests (Zdravomuslov. 1986). It saturates human activity, consciousness, personality structure, acting as the basis of motivational processes (Galiyan, 2016). Value types form an integrated motivational structure, combining into a common system with other variables, such as attitude, behavior, etc. (Schwartz, 2012).

Modern psychology considers the individual as a dynamic system that is in a state of continuous development and change (Erikson, 1993; Craig, & Baucum, 2001; Schachter, & Galliher, 2018 and others). The system of personal values is formed as a result of the expansion of activity and responsibility, the development of intelligence, emotions and will in the course of practical activities of the individual and his communication with other people. In the process of personal development, the internal driving forces that allow to independently determine the direction of one's own development are gradually becoming more and more important. The system of value orientations acts as a regulator of this development; in turn, the level of personality development consistently creates new preconditions for the development of value orientations. Therefore, the sys-

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tem of value orientations of the individual does not remain unchanged throughout human life; its dynamism is manifested in the development and change of attitudes of the individual to his environment and to the products of his life.

### **Values in the higher school system**

Recent studies show a significant change in the values of society and, in particular, young people as an integral part of it. The transformation of public life has brought in the first places the values of the personal level, which provide their own needs and well-being. The generalized value profile of modern Ukrainian youth includes rationality, independence, criticism and individual choice about their prospects. Young people focus on achieving social status and successful careers, self-improvement, material well-being, readiness to give birth and raise children; they focus on the conscious mastery, first of all, of instrumental values, which would be a guarantee of the acquisition of socially significant terminal values (values-goals) (Dmytruk, 2017).

Young people perceive education as one of the instrumental values. Young people think that education gives them the opportunity to get a profession and make a career, to become educated. It helps to be prepared for independent living and it is a tool for self-affirmation. More than half of young people are generally satisfied with their level of education; at the same time, young people who have full and basic higher education are most satisfied (Youth of Ukraine, 2017).

The system of higher education, in turn, has a great importance for the development of value orientations of young people, in particular professional values. Discussions about the state and directions of development of higher education reflect both the problems of its current state and certain positive changes. The strategy for the development of education, in particular the Bologna Process, prioritizes the formation of a creative person, who not only has certain skills and professionally necessary knowledge, but also who is able to comprehend something new, and who has a necessity in self-development and self-creation.

According to scientists, the discussion on the values of reforming modern education reflects the collision of four educational paradigms as: cognitive-informational, personal, cultural and competence (Radchuk, 2015). Thus, the cognitive-informational paradigm interprets the orientation

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of the educational process as a focus on subject programs, fixed results, while the needs of the individual, as a rule, are not taken into account. Through the personal paradigm, a person is considered as a complex self-organized system, its uniqueness, self-worth of each individual and the trajectory of its development is recognized either. At the same time, the goals of education are shifted to creating conditions and helping the individual in his self-determination and self-development, and to creating space for the manifestation and development of students' individuality, ensuring freedom of choice. The culturological paradigm is based on the value view of the quality of education. And the main task is recognized in the formation and development of personality. Through the competency paradigm the result of the educational process is seen as a set of key competencies. Without key competencies human activity in the intellectual, socio-political, communication, information and other spheres is impossible. It is aimed at strengthening the practical orientation of education, it tries to prepare a person who does not have a set of facts, and methods and technologies for obtaining them (Radchuk, 2015).

It seems reasonable to think that each of the paradigms can set its own vector in modernizing the content of education. At the same time, modern education should be focused primarily on the formation of a holistic personality. Therefore, the cognitive-informational component of education should be instrumental in relation to the basic value - cultural, value-semantic development of human (Radchuk, 2015).

Vocational training in the higher education system is a key stage in the professional development of the individual. After all, during this period the interest in the chosen profession deepens, and the accumulation and development of knowledge and skills takes place and formation of competencies. There is an idea of professionally important qualities and the development of the subjectivity of the individual, his worldview and self-esteem occurs.

Researchers emphasize the extreme complexity, non-standard, fluidity of their subjects and means of influence while analyzing professions belonging to the socionic type (Klimov, 1996). This fully applies to the profession of psychologist and causes high demands on it, such as: high level of qualification, developed motivation for help, organization, observation and well-structured thinking, developed emotional potential, awareness

of the psychologist. The personal growth of a specialist is considered as a condition for the success of professional activity and a component of readiness for it (Chepeleva, 1998).

The period of study at the university is the most sensitive to the search and finding the meaning of life, the crystallization of professional values and it usually coincides with the period of adolescence. Educational and professional activity most intensively affects the personal growth and professional development of students, their acquisition of professionally important knowledge, skills and abilities (Podoliak & Yurchenko, 2006). The value-semantic sphere of the future specialist develops under the influence of the educational environment of the university (Radchuk, 2014). Value orientations are components of all types of human activity. Value orientations satisfy a person's need to acquire the meaning of their own activity, because realizing the meaning, a person realizes himself (Frankl, 2006).

**Values in the process of professional training of future psychologists: the results of empirical research**

The received results make it possible to assess the structure of value orientations of future psychologists, as well as to identify the importance of certain values for the future profession and their implementation in the process of higher education. Empirical research shows that at the level of normative ideals (beliefs), the values of independence, security and hedonism are the most significant for future psychologists (Table 1). At the level of individual priorities (specific actions) the values of independence and hedonism are at the top of hierarchy. But instead of the value of security, universalism, which closes the top three most important values, turned out to be more significant. The values at the bottom of the hierarchy are tradition, power, conformity, and stimulation.

**Table 1**

*Hierarchy of values in the personality structure of future psychologists according to the Schwartz method*

Rank	Values-normative ideals		Values are individual priorities	
	Value	Indicator	Value	Indicator
1 rank	Independence	5.62	Independence	2.57
2 rank	Security	5.38	Hedonism	2.27
3 rank	Hedonism	5.37	Universalism	2.25
4 rank	Achievement	5.32	Achievement	2.19

5 rank	Universalism	5.19	Kindness	2.15
6 rank	Kindness	5.10	Security	2.04
7 rank	Conformity	4.60	Stimulation	1.79
8 rank	Stimulation	4.36	Power	1.56
9 rank	Power	4.20	Conformity	1.30
10 rank	Traditions	3.55	Traditions	0.78

*Note.* Total  $N = 61$ .

Values-normative ideals and values-individual priorities are interconnected within the system of value orientations of the personality of future psychologists (Table 2). The values of universalism ( $r = 0.593$ ,  $p < 0.01$ ), independence ( $r = 0.587$ ,  $p < 0.01$ ), stimulation ( $r = 0.571$ ,  $p < 0.01$ ) and power ( $r = 0.568$ ) are more consistent with each other at the level of beliefs and actions.  $p < 0.01$ ).

**Table 2**

*The connection between the values of future psychologists at the level of normative ideals and individual priorities*

The name of the value		Pearson's correlation coefficient
1.	Conformity	,287*
2.	Traditions	,422**
3.	Kindness	,394**
4.	Universalism	,593**
5.	Independence	,587**
6.	Stimulation	,571**
7.	Hedonism	,324**
8.	Achievements	,243*
9.	Power	,568**
10.	Security	,441**

*Note.* \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

The analysis of the ideas of future psychologists about the importance of certain values that constitute the essence of modern principles of education in the profession of psychologist, as well as their representation in the educational process of higher education is presented in Table 3.

**Table 3**

*The importance of values for the profession of psychologist in the imagination of students and the degree of their implementation in the educational process*

Value	Assessment of importance for the future profession	Value	The degree of implementation in the educational process
Respect for human rights	6.46	Focus on self-development and self-realization	5,45
Focus on self-development and self-realization	6.36	Respect for human rights	5,36
Freedom of choice	6.32	Humanity	5,36
Justice	6.28	Tolerance	5,33
Humanity	6,28	Public duty and responsibility	5,05
Tolerance	6,26	Justice	4,96
Practical competencies	6,17	Democracy	4,86
Democracy	5,93	Freedom of choice	4,75
Public duty and responsibility	5.70	Practical competencies	4,75

*Note.* Total  $N = 61$ . Points on a 7-point scale

From the Table 3 we can see that the three most important values for the future profession, according to students, are: respect for human rights, focus on self-development and self-realization and freedom of choice. As we can see from the right part of the table, two of these values (focus on self-development and self-realization and respect for human rights) are implemented in the educational process mostly according to respondents. Therefore, the most important values for the future profession are embodied in the system

of university education, as the students-psychologists think. At the same time, the degree of realization of these values while studying at the university is slightly lower than their significance for the profession (5.45 and 6.36 for self-development and self-realization; 5.36 and 6.46 for respect for human rights). Besides, the value of freedom of choice, which is assessed by students as important for the future profession, is significantly less realized in the educational process of the university (6.32 and 4.75, respectively).

As a result of cluster analysis, the sample was divided into 2 clusters. The first cluster included 43 respondents, the second - 28, 6 respondents did not get into any cluster due to the presence of single missed answers in the questionnaire. As we can see from the Table 4, students who entered the first cluster can be characterized by a much greater expression of a number of values, such as normative ideals (conformity, independence, hedonism, stimulation, achievement, power, security) and values-individual priorities (stimulation, achievement, power), as well as a significantly lower expression of universalism as an individual priority.

**Table 4**

*The results of cluster analysis*

List of values	Cluster centers		Mann-Whit- ney statistics	Cluster centers		Mann-Whit- ney statistics
	1	2		1	2	
	Values-normative ideals			Values-individual priorities		
Conformity	4,95	4,17	325**	1,24	1,33	541.5
Traditions	3,77	3,34	471	,73	,75	584.5
Kindness	5,18	5,09	572	2,01	2,33	458
Universalism	5,21	5,14	577	2,01	2,74	274.5***
Independence	5,85	5,28	311.5**	2,69	2,48	523.5
Stimulation	4,82	3,54	265***	2,12	1,21	269***
Hedonism	6,05	4,23	90***	2,37	2,07	462.5
Achievements	5,70	4,69	192***	2,42	1,85	383**
Power	4,99	3,03	69.5***	1,97	,82	197.5***
Security	5,74	4,94	307.5**	2,17	1,94	534.5

*Note.* \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$

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No significant differences were found between these groups of students in terms of assessing professional values and implementing them in the higher education system.

## **Discussion**

According to the research, the values of modern students-psychologists in general correspond to the general tendencies of social orientations to change, the democratic development of society in general and the higher education system in particular. Therefore, the last position of the value of traditions in the ranking of student values is quite expected. This reflects the current mood among young people, that is leaving traditions and the search for new forms in various spheres of socio-economic life. In the last positions of the ranking of values we can also see power, conformity and stimulation - both at the level of beliefs and at the level of behavior. Therefore, we can state that the value priorities of students of psychology departments are the desire for independence, independence in their behavior from social expectations, enjoying life. For the studied group in general, power and social status are not priority values. This fact is generally confirmed by sociological research of young people (Dmytruk, 2017).

At the same time, the group of respondents is not homogeneous in terms of value orientations, it includes two subgroups. The first subgroup consists from more ambitious students who focus on socially accepted norms, at the same time appreciating comfort, new experiences and opportunities to enjoy life. The second group includes less ambitious students, with less acute need for impressions, satisfaction, more tolerant to others. The study shows that the values of the future profession are realized in the process of training future professionals in higher education institutions. At the same time, the students' assessment shows that the degree of realization of many values while studying at the university is slightly lower than the assessment of their significance for the profession. This may indicate, on the one hand, a certain idealization of professional values by students and their idealized expectations from the educational process in higher education, and on the other hand - the need for further steps to improve the higher education system. This may indicate, on the one hand, about a certain idealization of professional values by students

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and their idealized expectations from the educational process in higher education institutions, and on the other hand - about the need for further steps to improve the higher education system.

It should be emphasized that in universities in recent years there have been significant changes related to the reform of higher education in the direction of European standards at the level of content and organization of the educational process. The value priorities of modern higher education are reflected in the student-centered orientation of the educational process, in updating the content, the use of more effective forms and methods of teaching in the training of psychologists. The modern researches of problems of higher education emphasize the need for widespread use of innovative methods and forms of learning as: modeling, role and didactic games, micro-teaching, organization of discussions (Martynenko, 2013). Active teaching methods - such as lectures-discussions, writing and defending projects, trainings, case studies - are focused on activating the communicative, cognitive and creative activities of students, on the formation of soft skills, related to communication, social interaction, understanding of the psycho-emotional state of man. These forms of work personify the focus on the values of self-development of the student's personality as a future professional, his conscious and active position, strengthening the responsibility of all participants in the educational process (Yablonska, 2018). Personality-oriented technologies emphasize the value of personality. They are focused on partnership in relationships, development of spiritual qualities of personality, respect and care for each person, empathy, ability to empathize with others, naturalness and openness of relationships as a significant indicator of personality development (Radchuk, 2015).

The training of future psychologists, in whose professional activity the humanistic component is significantly expressed, requires not only theoretical training, but also it requires the formation of personal attitudes of students to certain ideas, theories, facts, which becomes the basis of their value orientations. Discussion of ethical aspects of future professional activity contributes to the awareness of the requirements of the profession, professional code of ethics and the formation on this basis of students' own ideas and positions on specific ethical dilemmas, which becomes the basis of their professional values (Yablonska, & Bulatevich, 2018).

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In the process of training future psychologists, the acquisition of key competencies is combined with the activation of personal development, awareness of the need for self-development and self-improvement throughout life. Recognition of the leading role of the subject in their learning and self-development takes into account the ideas of the andragogical model of education (Knowles, 1984). These ideas are productive for modern higher education because the student plays an active role in the process of his learning and in determining the trajectory of this process. And the experience gained in the process of involvement in active forms of work is a source of learning. So the educational process becomes a joint activity of the student and the teacher and it is focused on practical skills.

### **Conclusion**

The main tendencies in the development of modern higher education include changes in values and priorities. This is reflected in the restructuring of the higher education system, changes in the content of education and modernization of learning technologies and keeping the focus on the development of scientific potential, individualization of learning. For the domestic system of higher education, the focus on European values and progressive approaches, built on the principles of humanism, is a necessary condition for overcoming the traditionally formed reproductive nature of education and improving the quality of education and competitiveness of specialists.

It is revealed that the values of modern students-psychologists correspond to the general tendencies of social orientations for changes, democratic development of society in general and the system of higher education in particular. The value priorities of students are the desire for independence, independence from social expectations, enjoyment of life; the values of power, traditions and social status are the least important for them. The values of the future profession are realized in the process of training future specialists in higher education. At the same time, the assessment of the degree of their implementation indicates the need for further improvement of either the value and content component of the educational process at the university, or organizational component.

Professional training of future psychologists, based on humanistic values, should combine the formation of professional competencies and the

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activation of personal development of students. The value component of the training of future psychologists is realized through the formation of a personal attitude to certain theories and facts and through discussion of ethical aspects of future professional activity, as well as through the widespread use of active teaching methods in the educational process.

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# European Values Through the Lens of Conceptual Metaphors and Rhetoric of Academic Written Discourse

**Tetyana Kozlova**

*Department of English Philology, Zaporizhzhia National University, Ukraine*  
<https://orcid.org/0000-0001-5879-6054>

## **Abstract**

The issues of European values are studied in various disciplines and mainly approached from two perspectives. One perspective appeals to European values as universal ones, whereas the other perspective emphasizes sociocultural relativism and differences in the value systems of individual countries. The academic audience has arguably become cognizant of positive images of European values as well as inured to disapproving tints in their representations. The purpose of this study is to examine how scientists conceive the European values, what conceptual links they establish, and how language is structured in the academic written discourse to manifest abstract evaluative concepts in terms of more concrete domains. The results indicate that the use of metaphoric expressions suggests a strong advocate of European values in academic discourse and preference for the conceptual domains relating to highly positive, cooperative sentiments. However, scholars may sometimes noticeably resort to less approvingly connoted concepts, as likely as not, for the purpose of eloquent effects and persuasive intentions.

**Keywords:** European values, conceptual metaphor, academic discourse, evaluative concept, rhetoric

## **European Values Through the Lens of Conceptual Metaphors and Rhetoric of Academic Written Discourse**

In recent decades, European values (EV) have become a topical issue in scholarly literature. Plethora of publications resulted from collaborative research projects, such as the survey initiated by *The European Value System Study Group* in the late 1970s (EVS), as well as from proliferating individual investigations targeted at discovery and interpretation of fundamental values in the western society. In spite of undisputable significance of the core values – human democracy, dignity, freedom, equality, solidarity, hu-

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man rights, rule of law (CFR, 2000), and the instrumental goodness of the key evaluative concepts they relate to, “European values’ ... often sound vague” (WEV, 2019) and appear to be “an imaginary continuum of social values” (Murphy et al. 2020, p. 341). It is arguably so just because different people prioritise different values.

Driven by concerns about the rapid social changes, scientists are endeavouring to explain the great relevance of the most fundamental European principles to modern life. Dissimilarities in cultural traditions and history of states, individuals’ experience of dealing with socially approved things in a diversity of situations have resulted in ineradicable abstractness and, therefore, fuzziness of the evaluative concepts: “...assuming the universal ... nature of human rights, their historical and political dimension can have quite different implications envisaging them as absolute limits to state and individual actions or as rights regulated by the constitutional settings” (Micklitz, 2014, p. 33).

Whatever may be expert views on EV or how these basic ideas compile with member states’ cultural and social values, it is essential that any knowledge representation finds clear means of expression. Leaving the issues of shaping social behaviour and clarification of these concepts to political scientists, we shift the EV research from a purely social aspect (Arts & Halman, 2004; Karagiannis, 2007; Manners, 2002; Pettersson & Esmer, 2008) to a cognitive linguistic perspective. This approach allows to look into how scientists conceive the EV by establishing conceptual links, and manifest abstract ideas in terms of more concrete domains.

It is hypothesized that academic audience has become cognizant of positive images of European values as well as inured to disapproving tints in their representations. The purpose of this study is to explore how we think about the European values, and how language is structured in the academic written discourse conducted in English.

This study is of value to scholars and students carrying out EV research in different fields of science, because it does not attend to the specificity of disciplinary approaches. Instead, it appeals to the synergy of multifarious perspectives and opinions on the EV concept expressed in academic English. Taking into consideration the status of English as an academic lingua franca in Europe and beyond, the study puts a special focus on the EV representation in the written mode of scientific communication which in-

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creasingly involves scholars with non-native competence, hence expands the EV discursive space. This study can also cause interest in general public and provide information on scholars' knowledge, objective opinions or speculations excited by the crucial social changes in the epoch of social and intellectual integration. The scientific written discourse appears to be influential in shaping today's communication where academic text readers are no less important than writers. Less specialised audience may be willing to know about expert attitudes to democratic Europe and see how unbiased opinions are communicated through academic rhetoric.

### Method

The methodology employed in this study is based on the theory of conceptual metaphor posited in (Lakoff & Johnson, 1980) and further developed in (Kövecses, 2020). The theory suggests that metaphoric language is the surface-level of semiotic delivery of the concept. Linguistic encoding is preceded by conceptualisation processes, that is a set of mental operations allowing to cognize new things in terms of clearer, more concrete concepts formed by a previous experience of cognisers. Linguistic metaphors, which since antiquity have been tackled as rhetorical figures of speech, are therefore verbal exponents of mental images of events, objects, etc. From a cognitive perspective, metaphor is acknowledged as an instrument of reasoning about the world due to which the interplay occurs between two knowledge domains – the source and the target of metaphorisation. The source of metaphor identifies the newly acquired knowledge and provides cognitive structures for mapping them into the target domain. The target domain for abstract concepts, in particular evaluative ones, can be derived from several source domains establishing a network of conceptual relations.

In this study, we consider 'European values' as the target domain containing metaphorical entailments from various source domains. The conceptual metaphors of EV will manifest in the verbal contexts realising the formula  $A(EV) = B$ .

**The material used in this research consisted of 100 contexts containing metaphoric manifestations of the EV concept. The contexts were selected randomly from** monographs, research articles, reports, and textbooks published in the last two decades. **Since there are** no ex-

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explicit methods for identifying conceptual metaphors, a set of criteria was applied to the empirical data. The first criterion was the presence of the expression *European values*, or its abbreviated variant *EU values*, in the samples. The key naming of the concept was treated here as the umbrella term covering a diverse repertoire of principles and practices fostered by the communities in Europe to build free and democratic society. The second criterion to be fulfilled was the presence of some word/s that could be taken figuratively in the written utterance. The selected data were subjected to descriptive, contextual, semantic, and structural analysis employed in combination with conceptual analysis to make judgements about the mappings and the types of metaphors. Finally, the data were systematised to discover the source domains of metaphorisation and linguistic means of metaphoric manifestations.

## Results

Considered in social sciences and humanities, EV are approached from two perspectives: shared and individual principles. These points of view can be clearly evidenced by the following quotes: “ ‘universal’ (European culture and values) founded on the understanding of the ‘peculiar’ ” (Takashi et al., 1999: 149) and “ ‘European’ values, as opposed to the traditionally esteemed ones that the majority of EU citizens are familiar with ” (Thiel, 2017: 67).

One perspective appeals to European values as universal ones, that is beliefs people have about what is most important in life: “*Human rights, separation of religion and politics, and respect for the individual are not just European values, but universal ones that Islam shares*” (Baran, 2010: 12). This conception finds support in the treatise on the social patterns that have shaped modern Europe. The authors argue that social changes towards the respect to inclusive identity are beneficial to beat radicalism: “...many EU leaders reemphasized that the best way to combat terrorism was to support the EU values – its cosmopolitan, democratic, and inclusive identity” (Costello & Robinson, 2020: 300). The priority given to the principles of inclusivity and solidarity is communicated through the image of ‘constructing a solid building’. The metaphoric depiction projected on the creation of common political space of safety and security is in perfect consonance with the explicit title of the collective volume ‘Comparative European Politics: Distinctive Democracies, Common Challenges’.

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The other perspective revolves sociocultural relativism, differences between the Western European system and some other principles, such as American, Asian, or Eastern European values. Conscious awareness of the sociocultural pressures towards the diversification in value systems caused candid discussions in comparative politics. Some experts express their concerns of faulty assumptions that *"In the early twenty-first century... the European values were safe in the whole Europe"* and that *"the new members from Eastern and central Europe had fully accepted them"* (Talyor, 2007: 146). The focus on distinctive assets also sheds light on the fact that *"such a thing as a European identity ... was sharply different from that of the USA"* (ibid.). The increased protective sentiments run parallel to metaphorical manifestations presenting the military image of the battlefield: *"...European values and attitudes ...were worthy of rigorous defense", "Europeans needed to sharpen their awareness... defend them [values] internally... resist a progressive Americanisation... and pursue them [values] in their external relations"* (ibid.). The metaphoric embodiment is consistent with the image of the front line explicit in the title of the volume *'The End of European Integration: Anti-Europeanism Examined'* (ibid.).

Whatever the EV conception is, its linguistic repertoire reflects a metaphoric duality of unity/commonality and diversity. In what follows, we discuss a reasonably limited number of contexts realising conceptual metaphors targeted specifically at the EV domain.

The metaphor EV = COMMODITY manifests the mapping of marketing as the source domain. Cognisers view exchanging principles of life among people or countries as trading goods: *"...the most distinctive qualities of the EU lie in its mission to promote the values of democracy and human rights worldwide"* (Prado & Zahavi, 2020: 4-5), *"the export of values that actors need to internalize"* (Stivachtis, 2020: 62). The employment of the commodity metaphor helps to relay the information about the EU eagerness to extend and position the fundamental ideas and standards of social behaviour beyond Europe. The conventionalised expressions used in representations of the metaphor include traditional marketing terms (*to promote* "to encourage to buy or want something", *to export* "to send goods to another country"). Their occurrence in the EV discourse might be necessitated by establishing consistency between the state of affairs and its encoding as *"in practice more attention has been focused on economical*

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rather than political values... political and economic values can be at odds, and when this happens economic concerns always prevail" (ibid.: 61).

The biological metaphor addresses the idea of EV diversity and enables the relation EV = GARDEN: *"a common set of values defining EU identity... fairly resembles a basket of fruits picked from rather different trees"* (Collins, 2014: 33), *"These values already inhabit the whole world, and Europe's task is to cultivate them for the rest of the planet's peoples, to water their 'deep roots' so that they may grow and flourish"* (Borg, 2015: 106). The exponents of the metaphor (*fruits, trees, deep roots, to inhabit, to cultivate, to water, to grow, to flourish*) are a linguistic evidence for mapping from biodiversity domain (the source) to EV domain (the target). The metaphor is based on the image of the cultivated flourishing beauty, possibly contrasting with the ugliness and wilderness outside the garden, where the principles of goodness are devalued. It is also noteworthy that since ancient times, fruit has been involved into a symbolic reference to growth, development and advancement towards a pleasant and successful result of actions, beginning/life and end/death contemporaneous to each other. Stemming from the deep level of the collective unconscious, these symbolic associations stay up-to-date to shape our cultural and linguistic behaviour. In the EV context, the complex conceptual metaphor of a fruit-giving tree in the flourishing garden predisposes cognisers towards regeneration, improving the social order.

The fundamental importance of EV emerges as a construction metaphor made by the correspondence EV = BUILDING. The target concept is viewed as the solid structure below the surface of the ground that supports a building: *"...European model of society built on a set of values common to all"* (Shore 2013: 40), *"This entailed attempting to define some strictly 'European' values, a distinctive foundation of 'European culture' "* (Busch & Krzyżanowski, 2013: 107).

It has been mentioned that the MILITARY metaphor addresses less attractive aspect of EV (see the examples above). Namely, the risks of EV incompatibility with culture and/or religion determined values of the communities outside and even inside the EU. The basis of the military metaphor is in the frame correspondences between the source and target domains: 'aggressors – EV' as in *"aggressive European values"* (Wang, 2001: 265), 'intervention – spreading EV' as in *"As it was, Christianity and European values entrenched themselves in the Americas"* (Davis, 2000: 174).

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In a reverse direction from the opponents of integrational processes, military metaphor addresses the target domain as the protector: *"How do we combat organised crime and environmental pollution effectively? How do we spread European values like democracy and human rights?"* (Corijn & Krings, 2004: 50), *"...their deep-felt appreciation of European life ... made them stern defenders and apologists of European values"* (Afolabi, 2021: 76).

As to the rhetoric features, the scientific discourse concerning EV employs a variety of functional linguistic means. Lexical repertoire predominantly consists of neutral words and word combinations which increase clarity of communication. Words with evaluative connotations, for instance, *entrench* marked as disapproving, or words with inherent expressivity, such as *aggressive* "very forceful and competitive", *flourish* "be very successful", are negligible occurrences. When the informativity of utterances is achieved by the involvement of vocabulary strongly associated with business, military, etc. spheres, it helps researchers to focus on relevant facts about the situation. Careful choice and prevalence of the neutral lexical items allows significant pragmatic effects of content-oriented and convincing claims.

The informativity of the utterances can be manipulated with the help of grammatical structures. Syndetic coordinative constructions, comparative structures with focus on no difference, and limited modality in EV discourse attract readers' attention to the idea of universality, commonness.

## Discussion

The results indicate that metaphoric representations of European values vary depending on the researches' perspectives, attitudes and opinions. The use of metaphoric expressions suggests a strong advocate of European values in academic discourse and preference for the conceptual domains relating to highly positive, cooperative sentiments. However, scholars may sometimes noticeably resort to less approvingly connoted concepts, as likely as not, for the purpose of eloquent effects and persuasive intentions. The findings about conceptual metaphors addressing European values allow to conclude that their treatment is more interpretative than descriptive and knowledge-providing.

Further research is needed to compare frequency and types of metaphoric manifestations in EV discourse conducted in various languages, find out about systemic and occasional means of expression, look into language constructs relating to particular values.

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# Nuclear Fiction in the Context of the EU Green Deal's Priorities: Ukraine's Perspective

**Inna Sukhenko**

*Mass Media and Communication Studies Department,*

*Oles Honchar Dnipro National University, Ukraine*

*<https://orcid.org/0000-0002-8359-4419>*

## **Abstract**

The paper highlights the singularity of nuclear fiction - a fictional reconsideration of nuclear-related events – within the multidisciplinary agenda of energy humanities with a focus on studying energy as a social and cultural value of the energy-dependent society. Such vision on energy is regarded as a societal response to 'clean energy' initiatives, declared by «European Council's Strategic Agenda for 2019-2024» and «The European Green Deal». The focus on the literary implications of depicting nuclear energy and nuclear energy-related issues in a fictional writing practices enables outlining the reconsideration of the value paradigm's transformations in the technology-driven post-traumatic society. The 'literary energy narrative' perspective on energy dependency against the background of geopolitical, technological, environmental and socio-cultural priorities enhances re-reading the energetic history of humanity in the context of the current interdisciplinary agenda of energy humanities on the way to the formation of sustainable society as a priority of the European community.

**Keywords:** sustainable development goals, EU Green Deal, energy humanities, nuclear fiction, nuclear narrative, Chornobyl fiction

## **Nuclear Fiction in the Context of EU Green Deal's Priorities: Ukraine's Perspective**

Building a greener and more resilient Europe is among the European community's priorities for the nearest future (The European Commission's priorities, 2019), as it was declared by the European Commission in *European Council's Strategic Agenda for 2019-2024* (European Council's Strategic Agenda for 2019-2024, 2018). Together with *Recovery Plan for Europe* (Recovery Plan for Europe, 2020), these action plans are introduced to emphasize the European Commission's strategy in order to protect en-

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vironment, support biodiversity, reduce risks to human health, related to climate change and the environmental situation. (European Commission's priorities for 2019-24, 2018). Announced in December 2019 as a response to these environmental challenges of the contemporary European community, *the European Green Deal* (The European Green Deal, 2019) is a new growth strategy that aims to make Europe the world's first climate-neutral continent, in particular through the development of ecologically cleaner and sustainable energy sources and environmentally friendly green technologies, which is regarded as a step towards transforming the EU into a prosperous sustainable development society with a competitive economy, without greenhouse gas emissions and with the efficient use of natural resources (The European Green Deal, 2019), that encourages 'turning climate and environmental challenges into opportunities, and making the transition just and inclusive for all' (A European Green Deal, 2019).

*The European Green Deal* is an integral part of the *European Commission's Strategy 2019-2024* (Political Guidelines of President Elect Ursula von der Leyen, 2019) on the way of implementing the United Nation's 2030 Agenda about the Sustainable Development Goals (Sustainable Development Goals, 2015).

Within this *The European Green Deal* the European Commission launches the EU economic policy activities, aimed at coordinating the development of sustainable society and well-being for its citizens. Such activities are emphasized within the EU strategy for integrating sustainable development goals, declared and outlined by the UN General Assembly Resolution *Transforming Our World: the 2030 Agenda for Sustainable Development* (Transforming Our World: the 2030 Agenda for Sustainable Development, 2015). Adopted on September 25, 2015, this resolution outlines 17 sustainable development goals and their corresponding 169 tasks (Transforming Our world: the 2030 Agenda for Sustainable Development, 2015, 5), which cover the critical areas of the contemporary humanity and our planet as well as balance the three dimensions of sustainable development – economic, social and environmental, and defines a strategic action plan for the global society until 2030 on the way to sustainable development.

Among such sustainable development goals (Sustainable Development Goals, 2015), outlined in the UN General Assembly Resolution *Transforming Our World: The 2030 Agenda for Sustainable Development* is SDG

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№7 'Affordable and clean energy', which encourages the steps, aimed at providing the access to all people to affordable, reliable, sustainable and modern energy sources (Transforming Our World: the 2030 Agenda for Sustainable Development, 2015, 23). Achieving this goal involves the actions, focused on ensuring the common open access to low-cost electricity through investments into the clean energy sources, such as solar, wind and thermal, the introduction of cost-effective standards for a wider range of green technologies, [...] and infrastructure expansion and technological modernization with the aim to ensure environmentally friendly and clean energy [...], which stimulates the economic growth of the society and contributes to environment protection. (Глобальні цілі сталого розвитку, 2015). Such strategical priorities on achieving SDGs are a core of the *Action Plan of the European Green Deal* with an emphasis on reinforcing energy efficiency and renewable energy policies (The European Green Deal, 2019), and refreshed by *2030 Climate Target Plan* and the *EU Member States' National Energy and Climate Plans for 2021-2030* (Alongside the 2030 Climate Target Plan, 2020).

As one of the key components of 'clean energy' concept (SDG №7 – 'Affordable and clean energy'), it is nuclear energy, which is considered to be as an alternative source of energy in order to achieve high standards of living and health (SDG № 3), reduce greenhouse gas emissions and take urgent action to combat climate change and its impacts (SDG № 13) in the context of building resilient infrastructure, promoting inclusive and sustainable industrialization and fostering innovation (SDG № 9) (Nuclear Power and Sustainable Development, 2017).

The International Atomic Energy Agency (IAEA) pursues a policy of supporting the *2030 Sustainable Development Strategy* and the *European Green Deal* in the countries that demonstrate their intention to use nuclear technology in order to promote sustainability and achieve these sustainable development goals in such fields as energy, health, food production, water management and environmental protection (Sustainable Development Goals, 2020). The IAEA's slogan '*The Atoms for Peace and Development*' summarizes the Agency's mission to ensure that nuclear technology is used only for peaceful purposes for improving the well-being and prosperity of the humankind. According to Yukiya Amano, the Director General of the IAEA, 'transferring nuclear technology to developing countries

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is core IAEA business and one of the most important areas of our work' (Amano, 2018), which summarizes the IAEA's mission to improve people's lives around the world with the help of peaceful nuclear technology. In its resolution *Nuclear Power and Sustainable Development* (Nuclear Power and Sustainable Development, 2017), the IAEA states that nuclear energy requires a critical reconsideration in the context of addressing the key issues of sustainable development, by emphasizing that 'irrespective of the economic and environmental performance of nuclear power, its contribution to the SDGs will ultimately be determined by political and public support. The general public has little direct experience with complex nuclear technologies, creating a situation where the benefits of nuclear power are unclear and risks can be exaggerated' (Nuclear Power and Sustainable Development, 2017, 6).

On the way to the climate-neutral future with clean energy infrastructure *the Action Plan* for implementing the objectives of *the European Green Deal* prioritizes knowledge management in the energetic field and energy-related areas, access to information on energy sources and technologies, and setting the energy communication system (The Action Plan: for nature, people and the economy, 2017, 21) in order to create the favorable conditions for reconsidering energy as a socio-cultural value of the contemporary energy-dependent society.

### Method

The given paper's outcomes result from the interdisciplinary perspectives of energy humanities, applied to the singularity of fictional figurations of energy and energy-related issues and how they are narrated within the public perception of energy and various energetic resources. Such multi-/inter-disciplinary approaches shape a multisided and critical reconsideration of energy as a societal value, shaped by the contemporary 'energy' narratives.

The literary implications of energy and energetic event (nuclear energy and a nuclear disaster, in our case) are studied in the perspective of posthumanism, which can help to think critically about the human agency about a nuclear disaster and its aftermath within duality of human/non-human relations by reconsidering the human's domination over the non-human, including not only the consequences of a nuclear disaster in the Exclusion

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zone but the human's intention 'to tame' nuclear energy itself. According to O. Abbot, 'much of the previous literature on the disaster takes the perspective of human exceptionalism, which has led to a failure to accurately interpret how the disaster unfolded and how it continues to emerge' (Abbot, 2016, 231), which encourages readers/critics to reconsider the role of 'a human/non-human' connections in the energetic history as well as to think critically about the possible 'human-energy' interrelations in future with a view to 'understanding disasters retrospectively, and ...planning for mitigating future disasters' (Neisser 2014, 88).

The research methodology is based on the comparative narrative analysis (Riessman, 1993; Sverbilova, 2020), with a special focus on the relations between events and their narrative representations in the aspect of researching narrative strategies towards textual coherence and structure within the transformations of political, social and cultural contexts. The literary implications of nuclear energy within energy humanities' and eco-critical studies' agendas are studied through 'narrativization of experience' (Mishler, 1995, 88), which allows considering 'personal' narratives as a contributing component into 'nuclear narrative', related to the mediated ways of promoting sustainable energy in the context of energy transitions.

The narrative analysis is based on the achievements of 'literary energy narrative' frames (Goodbody, 2018) with its focus on studying energy storytelling through genres, narratives and images, which allows to understand the individual value sets and collective identities about energy and energy-related issues through allusions to myths, fictions and historical narratives (Goodbody 2018, 15). This perspective of studying energy, the energetic history and the possible energetic future scenarios through implementing 'interdisciplinary projects collecting and examining the stories which we are telling about our use of energy, its role in our lives, and the future, by revealing where perception has been blocked by historical experiences and cultural traditions resulting from them, and publicising counter-narratives and images' (Goodbody, 2017, 6). The appeal to the literary and rhetorical methods of textual analysis is implemented via the perspective of econarratology (James, 2015), which 'asks on the one hand whether and if so how textual, filmic and other forms of narrative engage readers and viewers and influence their attitudes and behaviour, and on the other whether the Anthropocene calls for new narratives' (James, 2015, 9).

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All together these approaches make the methodological platform for investigating the tools of narrating nuclear energy within nuclear fictional writing in the frames of energy humanities' agenda.

### **Results**

The current energy dependence of the society not only enables, but also encourages the development of new concepts, new methodological toolkits, and new approaches which can shapes the reconsideration of energy and energy sources within the agenda of socio-cultural studies, related to researching the environment, ecology and climate. Such perspective on energy as a sociocultural value leads to the formation of 'energy humanities' (Szeman, Boyer, 2017, 10) as a cross-/multi-disciplinary field of studies, focused on researching the tools for shaping our values, beliefs, priorities and behavior through social, economic, political and cultural practices of the energy-dependent society. Appealing to the statement that today's energy and environmental challenges stem from the problems of ethics, imagination, beliefs and priorities, energy humanities appeals to the ethical and aethetical dimensions of energy and energy sources in shaping the modern value paradigm and rethinking our current future energy dependencies and its consequences.

Referring to I. Szeman, it is literature with its focus on an 'easy access to energy' that plays 'a secondary role in history by comparison with human intellect and the adventure of progress' (Szeman, 2011, 324), and can be one of the factors of shaping the contemporary narrative – 'literature participates in it just as surely as every other social narrative in the contemporary era» (Szeman, 2011, 324). In this aspect he outlines the function of literature that shapes our current perspective on energy as a economical and political concept and on the unlimited access to energy resources by neglecting the role of energy and energy resources in the formation of our values' paradigm, by ignoring the dependence of the periodization of the literary history, literary forms and styles on the energetic history of humanity and by shaping the post-apocalyptic scenarios for the future.

### **Discussion**

The literary reconsideration of nuclear energy related events contributes to shaping the system of values and priorities about the role of ener-

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gy on our life, developing the public acceptancy of various kinds of energy and energetic resources as well as creating the figurations of energetic history and energy-related events in the public memory. The literary reconsideration of Chornobyl – the Chornobyl accident (April 25, 1986) and its aftermath – in the fictional writing practices of the post-Chornobyl Age was not only a significant contribution to the formation of a contemporary vision of nuclear energy but also a factor of transformations of nuclear discourse, which was characterized by appealing not to reality, but to literature; and was regarded as ‘a textual figure’, according to T. Hundorova (Hundorova, 2005, 13).

It is the literary figurations of reconsideration Chornobyl in the literary practices of Ukrainian (Drach, 1988; Kostenko, 1989; Yovenko, 1996, 2016; Sirota, 2009, 2011; Arie, 2016 etc ) and foreign (Pohl, 1988; White, 2008; Ackermann, 2016; Blackman, 2020 etc) writers that appeal not only to the evident understanding of economic, political, environmental consequences of the nuclear disaster and the further various problems of the region, affected by the nuclear disaster, but also emphasize the transformations of the human’s value paradigm. It is the literary Chornobyl that becomes a factor of the societal orientations’ transformations within the formation of ecological consciousness and trigger the development of the Exclusion Zone’s culture as a component of the global nuclear culture.

The appeal to the factual component (spatial and temporal data, social and cultural realia etc) and its introduction into the literary space of fictional writings, depicting a nuclear disaster and its aftermath (the Chornobyl disaster, in our case) tend to shape the information settings of nuclear fiction and outline the debates about the interrelations of the factual and the fictional in the aspect of ‘fictionalizing the factual’, where the factual component is used by writers as a reference of literary reconsideration of fictionally depicted events to real events of nuclear history. Such way of introducing ‘the factual’ (real locations, dates, names, organizations etc) into the literary space of fictional writings not only launches the emotional and cognitive framing of the plot, but also fades the border line between ‘the factual’ and ‘the fictional’ in the fictional writing, which, according to T. Hundorova, landmarks ‘the entry of virtuality into the real world’ – ‘входження віртуальності в реальний світ’ (Hundorova, 2012, 384).

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The introduction of these spatio-temporal and other data of the Chernobyl nuclear disaster and its consequences gives a chance to situate the basic knowledge about nuclear technologies and nuclear advantages and challenges, to inform about the cultures of nuclear risks as a component of literary consideration of the nuclear event. Within such perspective the fictional implementation of a nuclear disaster becomes not only a set of the archival data about a nuclear event but also a tool of formation of public nuclear literacy of as a component of the contemporary nuclear culture outline.

The focus on the literary implications of the factual component of nuclear fiction, depicting nuclear energy, nuclear events and nuclear energy-related issues in a fictional writing, enables to research the transformations of the value paradigm in the energy-dependent society against the background of geopolitical, technological, environmental and socio-cultural priorities. The literary representations of nuclear energy, as one of energy humanities' foci, encourage re-reading the energetic history of humanity in the context of the current interdisciplinary agenda of energy transitions' studies on the way to the formation of sustainable society as a priority of the European community.

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# Shakespeare Festivals as a Medium of Value Transfer

**Nataliya Torkut<sup>1</sup>, Maiia Harbuziuk<sup>2</sup> and Oksana Sobol<sup>3</sup>**

<sup>1</sup>*English Philology Department, Zaporizhzhia National University*

<sup>2</sup>*Department of the theatre studies and actor's art,  
Ivan Franko Lviv National University*

<sup>3</sup>*English Philology Department, Zaporizhzhia National University*

Nataliya Torkut <https://orcid.org/0000-0002-8905-6769>

Maiia Harbuziuk <https://orcid.org/0000-0002-6215-9477>

Oksana Sobol <https://orcid.org/0000-0002-6871-8671>

## Abstract

Shakespeare festivals are an essential part of Shakespeare discourse and have a significant impact on modern culture. Serving as a bridge between 'high' and mass culture, Shakespeare festivals create a productive space for axiological dialogue. The major objective of this study was to highlight the contribution of Shakespeare festivals into the process of creating and transferring axiological meanings to modern recipients. The object of the research was the Shakespeare festival practice. The study sought to address the following questions: is there any correspondence between festival format and its productivity; and how European values are actualized and transferred via adaptation of William Shakespeare's works. The study was based on the discourse analysis method and the conception of European values provided by *The Treaty of Lisbon* (2007). The paper contains the analysis of the representative Shakespeare festival examples from each region (North America, Western and Eastern Europe) over the last two years (2020 being excluded because of the pandemic). The productivity of the Shakespeare festival depends on three major factors: its location (North America vs Europe), status (international vs local), and format (theatrical only or combined). Shakespeare festivals combining several (theatrical, scientific, mass culture) elements in their structure turned out to be more efficient for axiological dialogue due to socialization of theatre, communicative space engaging all festival participants, and inclusiveness of festival environment. The programmes

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of most Shakespeare festivals showcased a direct correlation to the main axiological discourses of modern Europe (gender equality, the trauma of the Holocaust, the problem of the Other, issues of democracy, respect for individual freedom and human rights). Thus, Shakespeare festivals proved to be a promising medium for interpreting Shakespeare's works and adapting them to contemporary challenges. However, the question of 'faithfulness' to the original axiological meaning implied by Shakespeare opens perspectives for further discussion.

**Keywords:** Shakespeare festival, Shakespeare, festival, European values.

### **Shakespeare Festivals as a Medium of Value Transfer**

The information revolution has opened up a wide range of opportunities for scientific and technological progress, reforming the environment, where people live, and the way they perceive the world. Thus, the contemporary society meets civilization challenges (like clip thinking, 'a truncated development' of human perception (Wolf & Barzillai, 2009), atomization of society, the emergence of the so-called 'one-dimensional man' (Marcuse, 2002), 'expansion of mass culture' (Blumenkrantz, 2017), and the abundance of simulacra-content free of the axiological meaning), which raise the problem of preserving and transferring values. In this regard, culture should be a constructive force that helps to preserve the unity of the world and overcome the challenges caused by contemporary civilizational tendencies.

A productive means of transferring values is festival culture. It often combines different forms and means of interaction between participants that helps to create a more significant impact on the recipient and promotes more effective dissemination of values not only through passive contemplation but also through active participation. The festival movement and its effects on culture and society have been examined by R. Knowles (Knowles, 2020), W. Cudny (Cudny, 2014), I. Guerrero (Guerrero, 2017), D. Getz (Getz, 2012), M. Carlson (Carlson, 1993), K. Zaiontz (Zaiontz, 2018), J.R. Gold and M.M. Gold (Gold & Gold, 2020).

A festival, in general, may be defined as an event (typically celebrated by a community) that focuses on a specific cultural or social aspect, like an art festival, a music festival, or a theatrical festival. The discussion over

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the festival culture arises, first of all, because of its form of an entertaining event. 'This critique of the festival as a 'meaning-free zone' seems to be linked with a kind of revulsion at the range of excesses often associated with the phenomenon of the festival in the contemporary industrialized world, and the argument goes that these excesses tend to obscure and diminish the 'original purpose' of festivals as we have understood it via various anthropological and sociological discourses' (Martin et al, 2004, 92).

Thus, a festival may be presented as a cultural form 'where the everyday life event (performing a play, a concerto, a dance, exhibiting a painting, a sculpture, an installation) is turned into a significant Cultural Event, framed and made meaningful by the presence of an audience and reviewers who will respond to the celebrated event. Festivals thus become a means of retaining the event in the cultural memory of the particular society' (Hauptfleisch, 2007, 39).

Being a cultural event, theatrical festivals create the communicative space where all the participants – directors, playwrights, actors, spectators, and scholars of either theatrical or literary studies – can take an active part, exchange their opinions, and feel incorporated into a peculiar community. The emerging dialogue creates a productive background for awaking the axiological context as well, because, being involved in the discussion, people join the exchange of aesthetical, spiritual, and moral values.

The traditional cultural forms have always been a medium of preserving and transferring values. It is difficult to overestimate William Shakespeare's influence on the development of theatrical art and culture in general. His works have long been an inexhaustible source of values that have made Shakespeare a timeless classic. Interpreting and adapting the values inherent in William Shakespeare's works to modern recipients, festivals act as a bridge between 'high' culture and mass culture, transferring values to a modern audience. The axiological code of Shakespeare's works has been studied by M. Dobson and S. Wells (Dobson & Wells, 2001), Ch. Wells (Wells, 1993), M. Garber (Garber, 2009), C. Greer (Greer, 2003), K. McLuskie and K. Rumbold (McLuskie & Rumbold, 2014), S. Purnomo (Purnomo, 2013), S. Putra (Putra, 2019).

However, the question of the axiological value of the festival as a cultural phenomenon has not been fully resolved and still stir concerns

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among researchers. Thus, the research attempts to emphasize the ability of Shakespeare festivals to act as a powerful channel for the transfer of values and a productive strategy for their formation.

The object of the research is the Shakespeare festival practice. The focus of the study is determined by the contribution of the Shakespeare festival movement in such aspects of Shakespeare studies as theatre and literary studies, and the notable ability of Shakespeare festivals to function as a medium for actualization and transmission of axiological meanings.

As Michael Dobson states, 'Shakespeare himself and his works are quite cosmopolitan, European. Of course, he managed to work well with British history but at the same time, his works are connected with the developing world, a world that is expanding its borders. For each country, working on Shakespeare's plays is a study of own culture, and simultaneously a dialogue with other interpretations of Shakespeare both at home and abroad. These plays are non-didactic, they offer us a conflict, but they do not limit us in its interpretation. In fact, these plays interpret us better than we interpret them. They encourage internal and external dialogue' (Dobson, 2018, 58).

Shakespeare festival movement demonstrates how global Shakespeare combines with local interpretations, thus encouraging recipients to explore the world of William Shakespeare's creative contribution. Therefore, it is quite natural that such a phenomenon as the Shakespearean festival movement was formed and became widespread in the theatrical environment.

To define the role of Shakespeare festivals as the medium of value transferring, two research questions should be considered: 1) which festival formats prove to be the most productive in terms of transferring the values; and 2) which values inherent in Shakespeare's works become emphasized and actualized in Shakespeare festival culture and how they are made relevant to the needs of modern society.

### **Method**

The discourse analysis method was applied to examine the scale of the Shakespeare festival movement, its mass media coverage, and its impact on the scientific discourse. The statistical data was collected from open sources (mainly, from the *European Shakespeare Festivals Network (ESFN)* and dedicated festival websites).

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The study is based on the conception of European values provided in the *Treaty of Lisbon* (2007/C 306/01). According to it, the fundamental values, relevant for modern European society, are 'respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities' (Treaty of Lisbon, 2007). This conception served as a framework for further analysis of Shakespeare festival practice and theoretical justification of the significance of Shakespearean festivals as the medium of value transferring.

The materials of the research included the representative examples of Shakespeare festivals from each region, namely, *Oregon Shakespeare Festival* (North America), *Shakespeare Festival at Globe Neuss* (Western Europe), *Craiova International Shakespeare Festival* and *The Gdańsk Shakespeare Festival* (Eastern Europe and the Caucasus). To cover the research question, there were analyzed the programmes of the selected festivals of the last two years (2020 being excluded as due to the COVID-19 pandemic outbreak the majority of festivals were cancelled or the programme was significantly clipped and adapted to online streaming).

## Results

Since 1816, when the first Shakespeare festival was established in the Danish city of Helsingør, over sixty Shakespeare festivals emerged all over the world. Admirers of Shakespeare's works organize theatrical Shakespeare-centric events everywhere from North America (for example, *Oregon Shakespeare Festival* in the USA or *Stratford Festival* in Canada) to Eastern Europe (for example, *The Summer Shakespeare Festival* in the Czech Republic, *Craiova International Shakespeare Festival* in Romania, *The Gdańsk Shakespeare Festival* in Poland) and the Caucasus (*Yerevan International Shakespeare Theater Festival* in Armenia).

Shakespeare festivals may be classified according to several criteria. According to the status, Shakespeare festivals fall into international (like *The Itaka Shakespeare Festival* in Serbia or *Bitola Shakespeare Festival* in Macedonia) and local (like *Utah Shakespeare Festival* in the USA or *Cambridge Shakespeare Festival* in Great Britain) categories. According to the staff involved, we differentiate professional festivals (for example, *Shakespeare Festival at Globe Neuss* in Germany), amateur festivals (for example, *Pendley Open Air Shakespeare Festival* in Great Britain), and children's cre-

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ativity festivals (for example, *Shakespeare Freestyle* project held as a part of *Shake Nice!* festival in France). According to the frequency, Shakespeare festivals may be either annual (almost all festivals are held yearly, though *Craiova international Shakespeare festival* in Romania takes place once in two years) or one-time (for example, *World Shakespeare Festival* which was a Shakespeare-focused event of 2012 Cultural Olympiad accompanying the Olympic Games).

Taking into account the diversity of Shakespeare festivals, it is necessary to consider them crossing the border of the actual theatrical event. Most festivals have a hybrid form, combining theatrical, scientific, and cultural elements in one event.

For example, *the Craiova Shakespeare Festival* is a complex of various events: from mass (such as choreographic performances by amateurs in the square in front of the theatre or the launch of a huge balloon with the festival logo on the day of its opening) to exhibitions and scientific workshops. The scientific program includes workshops by the *European Shakespearean Research Association (ESRA)* which serve as a platform for effective interaction between young researchers, who study William Shakespeare and his works, and renowned experts in Shakespearean studies as, for example, Honorary President of the *Shakespeare Trust* Stanley Wells, Director of the Shakespeare Institute Michael Dobson, chief editor of *Blogging Shakespeare* Paul Edmondson and others. The space of dialogue is expanding due to the communication of scientists with theatre critics, directors and actors who regularly attend the workshops. The participants have the opportunity to share scientific reflections on the axiological basis of Shakespeare's works.

Another example is the *Gdańsk Theater Forum*. It is also not limited to the theatrical component. In the days of opening and closing of this large-scale forum, there is a solemn costumed parade, which is attended not only by actors but also residents and guests of the city. During the costumed parade, people become involved in the course of the theatre festival in person. Physical presence contributes to the transformation of a passive recipient into an active participant and enhances the axiological impact on the human personality, promoting the active acquiring of aesthetic and spiritual values. Besides, the festival hosts meetings of the *Summer Shakespeare Academy*. This educational project also includes a series

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of acting masterclasses, Shakespearean lectures, seminars and round tables conducted by famous actors, directors and experts in the field of literature and theatre. People join the creative legacy of William Shakespeare and acquire values not only through contemplation of Shakespeare's plays interpreted by directors, but also have the opportunity to actively participate in the process of interpreting the work of William Shakespeare and the values inherent in his plays.

Diversification of forms of interaction between festival participants as well as format experiments contribute to the enrichment of the paradigm of values and have a positive effect on the transfer and production of axiological meanings. It is extremely important that open-air or site-specific theatre performances also involve not only conscious, active spectators (who bought a ticket and thus showed their interest in the show), but also quite random, passive spectators, to whom such a performance comes quite unexpectedly – in the yard or square, where they rest, often with children, and the space of which becomes a stage for play. The active intrusion of the theatre into the living, domestic, everyday space of the city and its inhabitants destroys stereotypes about the separateness, tightness, remoteness of the performing arts from everyday life. Thus, a phenomenon of socialization of the theatre appears. It is important Shakespeare's works become the medium of this close, direct contact between the viewer and the theatre, and this is another way to demonstrate to the modern viewer the unlimited possibilities of interpreting Shakespeare's works in modern theatrical practice.

For example, during the *Craiova Shakespeare Festival*, the participants were invited to listen to the jazz compositions based on W. Shakespeare's sonnets. The concert took place on the banks of the Danube river that created an informal atmosphere. This experimental format proved successful, as many people joined the performance, thus becoming included in the axiological interchange.

Another example of socialization of the theatre is a free outdoor *Green Show* that takes place as part of the *Oregon Shakespeare Festival*. Its program combines different genres and forms of performative art. Performers show diverse variations on Shakespeare, in particular, unusual musical metal, improv, or rock-n-roll 'adaptations' of Shakespeare's works. Such experimental forms attract spectators and contribute to the enrichment of the axiological paradigm.

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The communicative space emerging during Shakespeare festivals is also highly inclusive. It involves people with special needs in the process of structuring the axiological paradigm of society, facilitating the development of a culture of communication and mutual respect between different categories of society. For example, open-air performances by the *Parrabola Company* (in particular, *A Midsummer Night's Dream*) involve volunteers in the performance: local students, theatre enthusiasts, and people with special needs. They work on an equal footing with professional actors both in the play itself and performing technical support. For the community of each city where the project takes place (most often these are the cities where Shakespeare festivals take place), such an experience of communication with the authors of the play (Philip Parr), professional performers, with each other, and with the audience is an important way to learn Shakespeare's world and its 'adaptation' to specific location or community.

Shakespeare festivals are annually attended by millions of visitors from all over the world. The number of attendees depends on three basic criteria: the location of the festival, the status of the festival, and the format of the festival. While European festivals attract about 150,000 spectators maximum (the data is relevant both for Western and Eastern Europe), the North American festivals are visited by 100,000-400,000 people annually. The international festivals attract more visitors than local ones (the average number of international Shakespeare festival is around 210,000 which over ten times more than the average number of local Shakespeare festival attendees), as there are more vicarious promotional channels involved. The format of the festival also has a significant influence on the attendance numbers. For example, the average audience of the *Shakespeare Festival in the Globe Neuss* is 15,000 people, as it focuses on creating an 'immersion effect' (small auditorium, spectators are quite close to the stage during the performance, so they can interact with the actors), while the *Craiova Shakespeare Festival* draws 10,000 visitors daily, as it combines theatrical performances with scientific workshops and mass culture event forms (concerts, open-air performances, etc.) that attracts diverse audience groups.

The majority of Shakespeare festival events are covered via digital resources (by *ESFN*, on dedicated websites, or social media), though several

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festivals even have their own periodicals, where the reviews of the festival events, the announcements, or other festival-connected content is printed (for example, the *Gdańsk Shakespeare Festival* every season issues its own newspaper called *Shakespeare Daily*). Besides, the Shakespeare festival events are typically discussed by regional or local press periodicals, like *The Guardian*, *The New York Times*, *Die Deutsche Welle*, etc.

The Shakespeare festival movement also stands as an object of scientific discourse. According to *Google Scholar*, since 2018, about 1,500 scientific papers have been written on Shakespeare festivals in English alone. Most of the research is carried out in the fields of theatre studies, cultural studies, and literary studies. This data gives reason to assert that the Shakespeare festival movement is a relevant topic for the modern scientific community.

The scientific dialogue around Shakespeare festivals is also supported by the *ESRA* activity. It includes direct participation in Shakespeare festivals (the *Craiova Shakespeare Festival*, the *Gdańsk Theater Forum*), conducting conferences where the Shakespeare festival movement is discussed, and publishing research papers on the topic.

The research showed that there is a correlation between basic European values and William Shakespeare's works most frequently staged on modern Shakespeare festivals. The choice of performances is often determined by the problematic discourses relevant to modern viewers. The values inherent in William Shakespeare's works are interpreted and used to overcome modern challenges.

In particular, the issue of gender equality is urgent for modern society. The question of the woman's role in society, raised by William Shakespeare, becomes relevant primarily while adapting such plays as *Macbeth* and *The Taming of the Shrew*.

Interpretation of the character of Lady Macbeth has always stirred concerns in the scientific community and her status remains dubious today. Modern directors often shift the focus of attention, giving Lady Macbeth more importance, for example, *Lady Macbeth* (2019) performed at the *Gdańsk Shakespeare Festival* or *Macbeth* (2018) performed at the *Craiova Shakespeare Festival*. The latest not only placed Lady Macbeth in focus but also metaphorically reconsidered the paradigm of traditional gender roles of men and women in society. Indicative was the episode when Lady

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Macbeth put on male military boots (they were presented as the symbol of power) claiming herself to be a new ruler. Thus, she tried on the traditionally male role, destroying gender stereotypes inherent in the patriarchal social system.

Another representative example of changing the gender axiological paradigm and exposing 'patriarchal male fantasies' is *The Taming of the Shrew*. Perceived as a light-hearted comedy in Shakespeare's times, the play acquires acute gender and social message in a contemporary world. In particular, the play *Die Zähmung der Widerspenstigen – oder: DIE WIDERSPENSTIGE* (Germ. The Taming of the Shrews – or: THE SHREWS) presented in 2019 at the Shakespeare Festival at Globe Neuss ponders upon the problem of 'marriage market' and the need imposed by patriarchal norms for a girl to get married on time. The director questions this thesis claiming that the concept of 'fitting marriage market' should be no longer relevant in modern society and supports the idea of women being equal to men in their rights and social status.

One of the main traumatic discourses of modern Europe – the trauma of the Holocaust – has triggered an upsurge of interest in William Shakespeare's *The Merchant of Venice*. It is primarily relevant for Polish theatre and Polish directors, though it has a response in other European Shakespeare festivals as well. Modern troupes try to reflect on these traumatic events stating that respect for human rights and dignity is over any prejudice or stereotypes.

The representative example is *The African Stories* (2019) by K. Varlikovsky's who directly states the problem of the Holocaust and considers its destructive effects upon person and society. The problem of antisemitism is also covered by *The Merchant of Venice* (2019) presented at the *Gdańsk Theater Forum*.

A significant concept in William Shakespeare's works is the Otherness, which is actively covered and actualized in Shakespeare festival practice. The concept of Otherness is most productively demonstrated during adaptations of *The Tragedy of Othello, the Moor of Venice* by William Shakespeare. It is noteworthy that the axiological discourse around the figure of the Moor of Venice is not limited to the problem of racism, but promotes respect for human identity in general. For example, in *Othello* (2018) performed at the *Shakespeare Festival in the Globe Neuss* the character of Oth-

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ello was made an albino man, who was nevertheless regarded as an outsider because of his Otherness.

Political issues such as democracy and overcoming the dictatorial regime often become relevant for Shakespearean festivals. This is illustrated by the upsurge of interest in Shakespeare's Roman plays (Rome (2019) and Titus Andronicus (2019) performed at the *Gdańsk Theater Forum* by companies from Germany and Croatia correspondently) and historical chronicles (*Henry V* (2018, *The Craiova Shakespeare Festival*), *Henry V* (2018, *The Oregon Shakespeare Festival*), *King Henry V* (2018, *The Shakespeare Festival in the Globe Neuss*), *Richard III* (2019, *The Shakespeare Festival in the Globe Neuss*)).

Traditionally, one of Shakespeare's most popular plays, *Romeo and Juliet*, is perceived in modern Shakespeare festival discourse from a perspective of the realization of individual freedom. The prohibition to love a person, which the one wants, is viewed as a disrespect to individual and human inherent right to make their own life choices.

Besides, at *The Craiova Shakespeare Festival* Shakespeare's play became the basis of axiological dialogue between different cultures. The troupe from Seoul (South Korea) transferred *Romeo and Juliet* to traditional Korean culture (costumes, decorations, folk musical instruments), and presented the play as the story of children who perceive life as an endless game. The performance took into account the fact that the older generation of Korean spectators (unlike the younger one) is not familiar with William Shakespeare's works.

The performance represented a combination of two different approaches to Shakespeare's legacy. The first approach was the inconspicuous but precautionary flirtation of Eastern theatre with the European one (fragments of musical accompaniment, choreographic and staging nature of mass scenes), the second one, which dominated, demonstrated bold adaptation of Shakespeare's text to Korean national tradition (costumes, ritual elements, finally, a certain naivety: simplification of the initial plot and relationships between characters). The concepts of colonial self-representation (well-researched in post-colonial critique) hidden behind the concept of childishness in this Korean version made 'naivety' a sign of the immaturity of their national culture, which strives to join the word cultural legacy and share European values.

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Ukraine also does not stand aside from the global Shakespeare festival movement. Ukrainian troupes have already presented their own adaptations of Shakespeare's plays at the *Gdańsk Theater Forum* three times. Andriy Zholdak became a pioneer of entering the Shakespeare festival movement with the play *Hamlet. The Dreams* (2003), the next one was *Prologue to 'Macbeth'* (2005) by Vladislav Troitsky, and, finally, Rostislav Dzerzhapilsky presented his 'horror opera' version of *Hamlet* in 2017. Active participation in Shakespeare festival culture stands as the opportunity for Ukraine to gain new European experience and contribute to the understanding and transfer of the values embedded in the works of William Shakespeare.

### Discussion

Shakespeare festivals proved to be much more than an entertaining event. Combining mass culture form and significant axiological meaning, Shakespeare festivals serve as an efficient medium of transferring the values inherent in William Shakespeare's works. Shakespeare festivals are realized both in the revision of stereotypical ideas about the axiological content of Shakespeare's works and in the expansion of the interpretive potential for minor collisions and motives.

The creative dialogue of contemporary artists with the Renaissance genius contributes to the re-actualization of the inexhaustible axiological potential of Shakespeare's word. However, there arises a question: whether the original content of William Shakespeare's works is distorted in the process of the reception by a director and adaptation to the challenges of modernity. Taking into consideration the variety of approaches to the process of adaptation and interpretation of literary texts, it is difficult to provide an ultimate answer but it opens wide perspectives for further research and scientific dialogue.

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# Henry Roberts's Novels in the Context of European Values

**Kyryl Tarasenko**

*Department of Theory and Practice of Translation,  
Zaporizhzhia Polytechnic National University, Ukraine  
<https://orcid.org/0000-0002-0724-808X>*

## **Abstract**

The article deals with the ways and mechanisms of representing the protoforms of European values in the Renaissance text. The novels of English Renaissance writer Henry Roberts («A Defiance to Fortune» (1590), «Pheander. The Maiden Knight» (1595)) are analyzed in the context of European values (a human in the centre of a being, gender equality, social justice and building a democratic society, political aspects of governing the state and rebuff to war aggression, religious tolerance).

The paper highlights the way of representing these topics in the text and impact upon the reader they make. Though some of the senses and meanings are expressed implicitly using «romance» model of making a text, some elements of true-to-life content can be seen. This genre diffusion gives the reader an opportunity to reconsider the text on different levels. So Roberts's texts are the ones which can potentially form the certain stereotypes and mental orientations, which represent the early forms of implementing European values.

**Keywords:** Elizabethan Late Renaissance Novel, Henry Roberts, European values, Romance, protoformes

## **Introduction**

European Values in fiction have always been an interesting case to study especially in the context of Ukraine's European vector of development. In this case one should mention not only the novels, which have already become the face-and-image of the epoch, but the works of the non-professional writers that reflect the expectations, mental attitudes and ideology of the European reader. Moreover, historical-and-literary process is an uninterrupted process, where the literary masterpieces as well as less popular and estimated texts can be the inflection points, but

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not the break points in the history of Literature. Namely the texts oriented to the reader's audience, now called «popular literature», influence and make a positive and fruitful impact on the literary process and can be a reliable source of ideology and values.

English Late Renaissance prose writer Henry Roberts (fl. 1585?-1616?) belongs to the category of authors who are very vivid in the aspect of ideology. He wrote numerous patriotic pamphlets and some novels («A Defiance to Fortune» (1590), «Pheander. The Maiden Knight» (1595) etc). His full list of works is represented in old catalogues (Dictionary of National Biography, 1882; A Short-Titled Catalogue of Books, 1976) and his novels as K.Pask says «retained their marketability throughout the XVII<sup>th</sup> century» (Pask, 1996).

In a few research works dedicated to Henry Roberts, he is characterized as a «patriotic propagandist and novelist» (Wright, 1932, p. 176), «a conveyor of an ideology» (Salzman, 1985, p. 99), «prolific Henry Roberts» (Baker, 1960, p. 198), an «author of commonplace tales» (Stevenson, 1960, p.26-27), «Renaissance personality, aimed at making an experiment and creative search» (Tarasenko, 2009, p.16), whose «novels represent «formula literature»» (Tarasenko, 2009, p.16) and who represents the «ideology of incipient nationhood» (Lockey, 2010, p.16). Although the poetics of Henry Roberts's novels is considered in latest papers (Tarasenko, 2018; Tarasenko, 2018; Tarasenko, 2019 etc), they haven't been analyzed in the context of European values yet.

The paper intends to show the way European values are implemented and expressed implicitly in the texts because of several reasons. So the aim of this paper is to highlight the plot/themes/topics in of Henry Roberts's novels in the context of European values and the ways they are represented. With this aim in view, the following research questions have been formulated:

- Which values are represented in Henry Roberts's novels?
- What way are the values interpreted by the author?
- How do they correlate with today's European values?

### **Method**

The methodological framework of the research is based on the socio-cultural analysis which also includes the elements of Receptive Aesthetics and New Historicism. As W. Izer suggests «an activity of reading

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can be characterized as a sort of kaleidoscope of perspectives, preintentions, recollections»; «reading reflects the structure of experience to the extent we must suspend the ideas and attitudes that shape our own personality... » (Izer, 1972).

As Henry Roberts wrote primarily for the non-elitist audience we can't but mention Ortega-y-Gasset «for the majority of the audience esthetics in the text is similar to the everyday emotions... when they don't recognize usual for them Huan or Maria they don't know if the text is worth further reading» (Ortega-y-Gasset, 1957). It means that Roberts' novels reflect the meanings and senses usual and habitual for the Elizabethan reader as well as reflected his/her values.

All the conventional motifs and themes of the analyzed novels inspire to decode the information based on the knowledge of the epoch, literary context, literary conventions and commonplaces which helps to comprehend the mechanism of forming the expectations, mental attitudes and ideology of the English reader in the context of European values, which in the Renaissance text are represented implicitly and on the level of the plot and characters we can only see the protoforms of today's European models and values, quite archaic in form, but promising to evaluate in meaning.

### **Results and Discussion**

While creating his novels («A Defiance to Fortune» (1590), «Pheander. The Maiden Knight» (1595)) English Late Renaissance writer Henry Roberts accounted for the non-elitist readers' audience and this fact is to be taken into account as the interests, mental orientations and expectations of this very category of the reader are reflected in his books. Under the veil of the «romance» genre, pragmatic-oriented «novel» problems and issues are represented in his novels and these texts in some aspects reflect European mental orientations which existed in the Renaissance epoch and correlate with today's European values (human in the centre of the being, gender equality, justice and building a democratic society, political aspects of governing the state and rebuff to war aggression, religious tolerance). Surely, the form of their representation in the text of the novel is rather implicit and far from being expressed directly, but we can't neglect their presence even in some small episodes and the impact on the reader even in the Renaissance text.

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Henry Roberts in his novels touches upon the problem of power which is represented on the level of the plot in the aspects of state revolt, military help to restore the institution of power and the Renaissance interest to political theories. In the novel «A Defiance to Fortune» (1590) the author writes about the problem of governing the state and revolt as a protoform of establishing democracy. The plot of the story tells about Andrugio, a young man, who is eager to travel to Italy in order «to spend his time in study, as also to acquaint himselfe with other princes which came from all partes to this place to see their behaiour, and knowe the maners of their countrie» (Roberts, 1590). The nobles of Saxony «hearing so honorable a motion of the yoong Lord, wel noting his delight in studie at home, bee- ing of years so tender, not yet attaining to the full tearm of sixteen yeers, wer wōderfully amazed to hear so e-nest a suit from so childish a mouth. wherefore, as desirous to further his suite, hauing considered what profite it would be vnto them, and their posteritie in time to come, to haue a wise, learned, & well gouerned prince, with other vertues which attend the learned, which bring knowledge of the Gods, and indue the followers with ciuill pollicie, and good gouernment, liuing in great hope hee woulde prooue to be such a one as he seemed: they geue their consent for his departure» (Roberts, 1590).

Though the experience of the main character turned to be more dramatic and full of misfortunes the fact of mentioning the state problems proves the interest of the English people towards continental political theories and the ways of their implementation. In the last part of the book the episode which is to be taken into account is that the inhabitants of Saxony make a revolt against the king Andrugio, which was unsuccessful. This revolt was suppressed by Andrugio's best friend Galastino, who offered a military help as the way out of the situation. In this case we can see that a revolt can be the way out in the political life of the country. Even if it is suppressed, this form of communication between government and society could be possible. Surely, Roberts hides the reality under the mask of actions of non-English foreign and exotic characters, but the attentive reader can guess the message of the author.

In the novel «Pheander. The Maiden Knight» (1595) the author also touches upon the problem of power and tyranny. In the beginning of the novel when the main character Prince Dionikus (later - Pheander) leaves

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his homeland, the noble and virtuous Bernardin saves the country from anarchy by appointing six nobles to rule and help his prince. In this passage we can see that society can't function without governing and political aspects play an important part in the life of every citizen.

The power discourse can also be observed in the episode when Dioniskus (Pheander) helps the king of Thessalia to return his right to be a king of his land by means of military help to the country. In this very episode, when fair, but aggressive and active actions become the alternative to political weakness we can see the influence of Machiavellian theories (see in detail about this theory in Renaissance England in (Tarasenko, 2001)) as one of the ways of governing the country. This very idea is also expressed by Roberts in the form of a verse, making a prosometric form in the text:

«Ambitious shall your land with warres annoy,  
Taking perforce, what subjects doth enjoy,  
A forrance power, these Rebells pride shall quell,  
Thorough whom, your commons shall in quiet dwell.  
Before his face, whom they suppose for dead,  
The traytors shall for life, with pittie plead» (Roberts, 1959)

We can't but agree with B. Lockey, who in his work «Law and Empire in English Renaissance» (2006) describes this novel as such, which «gives negative portrayal of the domestic legal apparatus» (p. 92). It can be explained by the fact that in this epoch the forms and ways of governing the country were being looked for and in search of an ideal model of the society the writer could implement in his novel and approbate the political theory which was popular or seemed to be applicable. That is why the attempts of Henry Roberts to describe a political and power discourse can serve a reflection of his political views as well as the outlooks of the audience. At the same time depicting the overturning the unjust regime Roberts actualizes the political topics and, in these episodes, the faint hints towards protoforms of democratic society could be seen. Nowadays it is transformed into such European value as military help in case of aggression of another country and revolts can be seen as an early form of democratic society.

However, in his novels Roberts also deals with the social aspect and establishing social justice where all the citizens could be equal. In the episode in «Pheander. The Maiden Knight» when the poor widow meets

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the King of Thessalia and tells him about her greif and personal problems one can see the actualization of social aspects by means of genre convergence: this novelistic episode which was inserted in the text of the novel also deals with the political-and-law aspects in forming a society of social justice. The idea of fair monarch is expressed in the monologue of a poor widow and in this case one can observe the influence of Robin Hood legends. The attempt to set the social justice as a form of making a society of social justice is clearly seen in the monologue of the King of Thessalia: «Thus haue I heard gentle Knight, and gréeue, that honour should so unkindly bée rewarded; or that any subiect, should forget his dutie so much, as for his owne lucre, cause those that spende their bloud in their countries defence, their landes and possessions, with emptie purses and heaueie heartes, like men forlorne to walke the streets: exclaiming on them that should sée their seruice better rewarded to the dishonor of the state they liue in.» (Roberts, 1595). This very episode is very important for understanding the message Roberts himself wanted to express as it is closely connected with his biography. Roberts himself took part in many marine operations under the aegis of Queen Elisabeth I and he was appointed a pension of two shillings a day. That is why we can see the psychological projection of the author and at the same time the appeal to change the system of praising the people who have made a valuable contribution into the development of the country. If we combine the law-political and social aspects of the novels we can see the projection of Roberts' vision of the processes in the society, surely being far from ideal and sometimes disputable, but at the same time the protoforms of democratic processes can be seen in his novels.

The next aspect which is worth considering is the problem of gender equality as seen by Roberts. In his first novel «A Defiance to Fortune» (1590) he introduces a type of female character – Melissina, who is quite opposite to the virtuous and positive Nutania and at the same time active and emancipated. Namely Melissina uses tricks to be close to the main character Andrugio and even seduces him (this episode Henry Roberts masks under the so-called «chess play» what can be considered the «illusion» of gender equality). She makes the step to the equality of gender and even domination of a woman: «Wherefore (*Andrugio*) if thou be, feare not to disclose it vnto me, for a womans helpe may stand in such a cause in more

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steed then the counsell of an experienced wise man: and for my part I vow vnto thee by the honour I owe to Diana» (Roberts, 1590). These words of Melissina are hardly to be appraised in the context of male domination in the novel but can be regarded as the step of Roberts, who created his novels mainly for the men, towards the gender quality, though expressed not vividly in the novel.

The second novel «Pheander. The Maiden Knight» (1595) seems to be more productive and representative in this aspect. The matter is that the author apart from male-oriented passages makes a certain shift in the reception of a woman in the society: she is no more the submissive shadow of a man, but the partner, equal in rights with the man. Thus, the main female character of the novel Nutania gives the Title of the «Maiden Knight» to the main character Pheander. This ritual makes him strong and shows the positive changes in his behavior; emotional and physical state. In another episode Roberts modifies the chivalric romance by means of giving the woman magic power: «womens curses, are as bad as the curse of holy saint *Gillian*: which is said to be ten times worse then the diuels» (Roberts, 1595).

Feminists traits are also seen in the character of Nutania; who tries to break all the stereotypes of woman's behavior (modesty, submission to the man, absence of the initiative). She is no longer the woman, expecting the first step of the man. She is pragmatic in her deeds and actions, brave in her words and independent in her beliefs, what contradicts the traditional patriarchal reception of the woman in Elizabethan society. Roberts makes his steps to gender equality decoding the main «romance» stereotypes and enlarges the semantics of the female vision by creating a strong character whose name is Nutania.

The next aspect worth being considered is the conflict between the representatives of different religious groups: Christian and Muslim and, if to be more precise, Christians and Non-Christians. This conflict is typical for Elizabethan prose fiction but in Roberts's interpretation as a real Pheander (Christian) after the battle with Mustapha (Muslim), though expressing his distrust to the representative of another religion «In faith Pagane, for thy sake ile neuer credite anie Heathen on his worde hereafter.» (Roberts, 1595), doesn't kill him and gives him the opportunity to express his views and later on Mustapha (Muslim) wonders and appreciates the actions of

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Pheander (Christian). This very small episode, though representing conflict and being quite difficult and disputable for reception witnesses the protoform of religious tolerance, which in the Renaissance epoch couldn't be expressed directly and that is why Henry Roberts makes a slight hint to the reader towards the religious tolerance and equality. These values are quite important in today's European society and as we can see they were implicitly represented in the Elizabethan novel.

The next issue quite important for forming European values is the fact that a human being becomes the centre of the so-called «chain of a being», namely Renaissance anthropocentrism. The man/woman in the Roberts novels are represented as persons who are in search of the proper life strategies. In the novel «A Defiance to Fortune» Roberts proposes the reader to think over the problem of ambitiousness and ability to deal with the Fortune. Surely, his vision seems to be quite contradictory and manneristic in form/style and idea, but at the same time he underlines the necessity of trust to God and sometimes be not so ambitious as it may ruin the human's life. All these views are expressed in the monologue of the main character Andrugio, who appears to be alone in the desert Guskue-no and in his character Roberts represents exile-motif as a escapist way of re-thinking one's values, form a new identity.

The second novel «Pheander. The Maiden Knight» (1595) represents a wider spectrum of questions worth considering: giving the reader the apology of certain moral and ethic standards such as the ambitious way towards the goals, practicality and pragmatism in choosing life strategies, active desire to get power and high social status, to get rich and prosperous. Surely Roberts ruins certain stereotypes and keeps re-considering them. As a bright example Pheander becomes a top because money is his outlook has become the necessary attribute for being famous, successful in love, in war and in politics. We can't but agree with Brian Lockey, that there is «no contradiction between Pheander's role as a knight and his role as a merchant» and «his new identity as a merchant doesn't seem to to conflict with his noble warrior identity» (Lockey, 2006). In this novel Roberts tries to compliment the reader's audience – representatives of the non-elitist society by means of proposing them new, quite different from described in chivalric romances ways of behavior and solving private, psychological, religious, social and political conflicts.

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This article outlines the protoforms of European values in Henry Roberts's novels and shows that this topic is applicable to his works. Though represented quite implicitly the ideas, expressed in his novels, are very interesting from the socio-cultural perspective and as a reflection of the popular topics in the Renaissance epoch. And if the analysed protoforms of European values were seen to the Renaissance reader, could they be seen or the modern one? What reaction of the modern reader to the Renaissance topics and problems is expected? Could these novels attract so much attention as they did in the XVI-XVII centuries if they were translated into Ukrainian? Are there any similarities in the reception of ambitiousness then and now? These Renaissance texts leave us too many questions to discuss, think and re-consider.

### **Conclusions**

This vision largely activates the critical discourse and changes the reception of this author like a writer, who only combined «conventional elements well known to the English reading public» (Tiegel, 1974). Traditionally perceived as «forgotten sailor author» (Wright, 1932, p. 182) his contribution is severely reduced only to literature, but as seen from the perspective of ideology and cross-cultural studies, Henry Roberts, whose pamphlets and novels as well as his patriotic position and personal outlooks, which glorify his native land, could be a person worth being praised in the context of post-colonial studies and cultural research.

The texts of Henry Roberts's novels («A Defiance to Fortune» (1590), «Pheander. The Maiden Knight» (1595)) reveal the protoforms of aesthetic and mental values which we now call European ones. Expressed quite implicitly and not directly they are represented under the veil of «romance» though some actual «novel» and true-to-life content can be seen.

As an example Roberts in episodes but quite emotionally and great tension suggests the reader questions for (re)considering the vital problems of a human being. Having read the novel, the reader starts thinking: To be ambitious or not? What life strategy to choose? Are females equal to males? How to make a society of justice? How to govern the state successfully? Should be war aggression the way out? Should be the people be equal in rights?

All these questions were important for the Elizabethan reader and kept

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him/her thinking the possible ways and models how to go on living. They might be projected to a modern society and they way the Renaissance people found the answers can be quite interesting and challenging in the context of implementing European values today. Moreover we can see the evolution of views and mental orientations in the historical perspective.

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## Meme as a Form of Promoting Ideas among Youth

**Liudmila Cherniavska<sup>1</sup>, Artem Kurikhin<sup>2</sup> and Maryna Zaluzhna<sup>3</sup>**

<sup>1</sup> Journalism Department, Zaporizhzhia National University

<sup>2</sup> Journalism Department, Zaporizhzhia National University

<sup>3</sup> Foreign Philology Department, Zaporizhzhia National University

Liudmila Cherniavska <https://orcid.org/0000-0002-1110-3174>

Artem Kurikhin <https://orcid.org/0000-0001-8995-9506>

Maryna Zaluzhna <https://orcid.org/0000-0001-9316-452X>

### Abstract

Internet memes have become an accessible way of illustrating and demonstrating thoughts, and in this form they turn into the elements of social consciousness. They most frequently have a comic connotation, and therefore an entertaining purpose, but this does not mean that they should be classified as frivolous and low-quality content. Nowadays viewing Internet memes means following the news, finding out the opinions of Internet users, communicating. And all of this without putting in a lot of effort and time – to view one image, a modern user needs just a few seconds. The importance and necessity of studying such Internet folklore is successfully illustrated by the Ukrainian political memes that intensified during the post-protest period, the change of government and the formation of civil society. Memes and photoshops related to the latest political events in the country circulated in the media, they were actively shared and distributed on social media, and the phrases from there became easily recognizable and widespread among the Ukrainian population, for example, derogatory nicknames given to government officials. The destruction of Soviet symbols in Ukraine – the demolition of monuments, the renaming of streets – also became the reason for jokes and their active interpretation on the Internet. With the help of the memes of that time, it is possible not only to understand what events took place in the country, but also, more importantly, how the population treated them. Internet creativity testifies to people's moods, because if a meme cannot reflect the opinions of the masses, it will not be successful – it will not spread, much less remain in history.

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An alternative theory of generations, which emerged in 2018 within the framework of anonymous folk art, has become another phenomenon in the field of modern memes. It is expressed in the form of Internet memes and deserves research and comparison with the most famous Strauss-Hove theory, the chronological framework of which is constantly changing and expanding, but still has strict limits. For this reason, people born in the second half of the 1990s, according to various versions, belong to both generation Y and generation Z. This also applies to the worldview of these individuals, which may have the striking features of both generations, but within conventional classifications should be subject to one definition. The new theory of generations, which originated on the anonymous imageboard "4chan", does not relate to chronological boundaries, but is based on the general characteristics of generations. This classification is modernized in the format of Internet folklore, where each of the links is a collective image of the bearers of different generations' worldviews, and which is complemented by are those people who come into contact with the representatives of these paradigms and reflect their defining features in a comic strip format. Within the framework of this alternative theory, a character first appeared that illustrated the worldview of a person formed between the narratives of generations Y and Z, but does not correspond to the characteristics of any of them – a doomer.

This comic strip character is of particular interest as a product of postmodern society at the time of its decline and recession. He has no clear life guidelines, because he was formed in an epoch when any values were questioned. Within the public consciousness, a doomer became a symbol of a pessimistic view of the future and escapism among people born at the turn of the XX-XXI centuries. We studied the features of a doomer as an Internet meme character and a link to an alternative theory of generations, made a portrait of him as a representative of the generation of people born in the second half of the 1990s, explored the way of his modernization within Internet folklore.

**Keywords:** meme, viral content, doomer, generation theory, Internet meme, Internet folklore, "4chan".

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## **Meme as a form of promoting ideas among youth audience**

The role of Internet memes within communicative processes was studied by such Ukrainian scientists as L. Cherniavska, S. Chemerkin, O. Syrotenko, T. Khraban and T. Poda. The origins of meme culture research go back to the works of S. Blackmore and R. Dawkins.

Based on the research of S. Blackmore, R. Brodie, Yu. Danylov, R. Dawkins, O. Dubinska, S. Kanashina, S. Kataiev, A. Kviat, K. Pivovarovska, H. Semeniuk, K. Sokolova, A. Stoletov, E. Tsykhovska and others, the following features of memes can be distinguished: viral distribution, easy memorability, self-organization, the Internet is the environment of creation and distribution. The viral nature of the distribution lies in the loss of control over the meme after its publication. Memes have a convenient form with a determinable meaning or direction of interpretation, which helps to memorize them easily. Memes consist of visual parts (template) and text that is changed by the user, so the cultural context of the template is combined with the actual text (event). Memes occur spontaneously, they are determined by synergies. Their spread is facilitated by "likes" which mark the memes that users liked. Memes are created on the basis of Internet technologies, so the Internet is a platform for creating and distributing memes.

Memes, having a game nature, are not viewed as purely entertaining content, in the researches of R. Milner (Milner 2016), A. Nissenbaum and L. Shifman (Nissenbaum, Shifman 2018) memes are considered as means of management of political processes and creation of cultural values. The emotional constituent of memes is mostly negative or ironic, so their purpose is criticism.

Special attention is paid to memes by those young people who use memes and hashtags for the purpose of making a public impact on events. P. Mihailidi (Mihailidi 2020) reveals this in his research. The study is based on a survey aimed at identifying the perception of memes as a means of civic expression.

The English-language scientific discourse is actively developing the issue of viral content, including meme culture as a form of young people's reaction to current events and the use of memes as a tool for generating popular ideas. Michael Johann, Lars Bülow (Johann, Bülow 2019) explore the integration of the linguistic component with the visual one in the

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Merkel meme (photo from the 2015 G7 summit with Barack Obama), the success of which they see in the close connection of meme creators with the demands and needs of young consumers.

Andrew S. Ross, Damian J. Rivers (Ross, Rivers 2019) note the traditional media framework for the formation and interpretation of the news, but nowadays framing is used in the context of creating Internet memes. The authors propose to consider memes as one of the means of forming public opinion on climate change and environmental issues. In the context of environmental issues, Corey B. Davis, Mark Glantz, David R. Novak (Davis, Glantz, Novak 2016) pay attention to the effectiveness of memes and viral content for the implementation of environmental projects.

The researcher K. Zadyraka (Zadyraka 2017) has already described the phenomenon of Internet folklore within anonymous Internet forums, but the alternative theory of generations, which originated within the comic strips on the “4chan” imageboard, and doomer, as one of its links, is being covered in the scientific community for the first time.

## **Method**

### **The structure and main characters of memes**

The study of the memes’ structure and their main characters was carried out using the general scientific theoretical methods of analysis, synthesis, terminological analysis, classification and interpretation. It enabled to consider the phenomenon of meme creation, expound the term “meme”, classify meme as a communicative phenomenon, consider the history of a number of memes used in the media and relevant for young people, as well as to trace the increase of interest in memes from the media in the post-protest period in Ukraine.

### **“Theory of Generations” and Boomer, Zoomer, Doomer memes**

We have focused on the analysis of Boomer, Zoomer, Doomer memes from “4chan” imageboard. Our initial analyses have concentrated on the “Theory of Generations”. Monitoring of visual and textual content of memes in social media showed the connection of meme characters with their creators and users who belong to different generations.

### **Political memes in Ukrainian media (2016-2019)**

In our research, we chose memes that had been popularized in the mass media. Monitoring of political memes revealed the interest to polit-

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ical memes in the Ukrainian mass media. The memes of pro-political figures were selected, and the nature of political memes was determined on the basis of their textual and visual constituents.

## **Results**

### **The structure and main characters of memes**

There are two versions of the origin of the word “meme”. The first one attributes the authorship to Richard Dawkins (in “The Selfish Gene” (1976) and later “The Extended Phenotype”), who coined it from the Greek word “mimema” (meaning “to imitate”, “similarity”) to introduce a short word similar to “gene”. According to another version, the author of the word “meme” is considered to be biologist Richard Simon, who used it in the book “Die Mnemische Empfindungen in ihren Beziehungen zu den Originalenempfindungen”, translated into English as “The Mneme”, and the Oxford English Dictionary fixed the word according to this publication in 1921.

The Internet has become a medium for the emergence and existence of memes due to its viral nature. A simple program allows any network user to create a meme. One may use a template that has a specific meaning and helps to interpret a new meme. There are encyclopedias of memes (memopedias on MediaWiki) that can be grouped in the following way:

1. English-speaking: Encyclopædia Dramatica, Uncyclopedia, Lurkmore.com;
2. Russian-speaking: Lurkmore.to;
3. Ukrainian-speaking: Енциклопедія Драматика, Файна Меморія, Інциклопедія.

Richard Dawkins introduced the concept of “meme” into scientific discourse in 1976, comparing it to a gene that stores the cultural code. Today, this word is most commonly used to refer to Internet memes – funny images, sometimes videos, that enable to reflect on the agenda, to express a point of view. Even Richard Dawkins has become an Internet meme thanks to his most popular book, “God as an Illusion”, which consists of arguments aimed at disproving the existence of the supernatural creator. Now the scientist’s name is identified with the very concept of atheism and numerous illustrations with jokes on a religious subject are created. For example, the photos of Dawkins with the captions “God forbid this gorgeous scientist” or “God-given scientist”.

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Although Internet memes are easy to understand information media, they function as a full-fledged element of social memory. It is quite possible that in the future these images from the Internet will convey the most accurate idea of our contemporaries' worldview. The reason is the fact that Internet users create memes, trying to express their attitude to a particular event. Memes are not censored and always appear on time, which distinguishes them advantageously from mass media. Also, unlike journalists, meme authors do not try to maintain a balance of opinions and dryly convey some information. They are not restricted in their expressive means. As a result, memes are uploaded to the network, and if properly targeted into the audience, they become the symbols of time, based on which one can create a portrait of the era.

If we take the example of the Internet meme with Richard Dawkins, our descendants will be able to conclude that in the 2010-2020s the famous scientist enjoyed the greatest fame as a popularizer of atheism. For Dawkins, however, anti-theological activity was not central, he was most active in ethology and evolutionary biology. Given this, our descendants will be able to assume that at the beginning of the XXI century there was a trend towards atheism, and they will be right.

Internet memes in the form of images can be found on every social network and on many sites, which, at first glance, are not intended for such illustrations. They spread quickly outside the network – are used in advertising, art, design. For instance, the Tardar cat, the character of the Grumpy cat meme, could appear in "Friskies" food commercials, became the face of the "Grumppuccino" coffee brand, became a popular clothing print, and brought the owner \$100 mln. (Thompson, 2014)

Memes are modernized because they are becoming a relevant way to express people's thoughts and emotions. Susan Blackmore wrote about this: "memes are copied from person to person and vie for survival in the limited space of human memories and culture" (Blackmore, 2020). These are copies of copies, and the originals of meme images often appear on imageboards, anonymous forums that do not require registration. The most popular imageboard is the American site "4chan", where a number of cult Internet memes originated. For example, pedobear – a drawing of an anthropomorphic bear that has become a symbol of pedophilia (Lamont, 2019). The meme has turned into a recognizable element of public

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consciousness, now even similar images are considered to be provocative materials. For example, in 2012 “Nestle” company had to remove the picture of an animator wearing a bear costume from their Facebook page because it visually resembled a pedobear, which outraged the customers (Bhasin, 2012).

Meme has become a recognizable element of public consciousness. Kostiantyn Zadyraka argues that the joint creation and modification of characters on imageboards can be seen as folk art, because “the forms meet the characteristics of traditional folklore, they are collective, anonymous, and follow certain canons” (Zadyraka, 2012). Within the framework of folk art, an alternative theory of generations emerged, which is depicted in modern memes. Within it, the representatives of different generations have become the characters of Internet folklore.

The structure of memes is three-tiered:

1. Text (word, statement, phrase).
2. Visual element (picture, graphic object, symbols, photo, video).
3. Audio materials (music or musical elements, utterances, excerpts from radio programs, etc.).

Online games (such as “Flappy Bird”) and real people can also become sources of memes. Memes with real people can be divided into two groups:

1. Famous people: actors, politicians, singers, athletes, etc. E.g. the photo of a cheerful Leonardo DiCaprio walking down the street and waving his arms (this photo became the basis of various memes with different captions); a photo of Keanu Reeves taken in the park while the actor was eating a pie and looked quite sad (the photo became one of the most popular bases for creating memes); the face of the Chinese basketball player Yao Ming served as the basis for creating memes with a reaction of indifference, a calm attitude of strong and confident people to anything, etc.

2. Non-media personalities who become media ones in a certain period. For example, the Ukrainian boy Sashko Fokin became the basis for creating a meme with a reaction of loss. The boy was a participant in a TV show in which his favorite online games were deleted, and his reaction to this event recorded by the camera became the basis for his virtual image. The images of little children are also used in memes. For instance, the boy Sammy with a handful of sand symbolizes success and perseverance, the popularity of the boy helped the family to raise money for the treatment

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of his father. The photo of Zoe – the girl with quite an unusual facial expression for a fire witness – appeared in 2007 and also became the basis for memes. In 2009, a photo of a girl in a yellow cloak who was running away was posted on the Internet. This photo became the basis of numerous memes in which the girl runs away from various threats: bears, dinosaurs, etc. The face of a little boy with his eyes half-closed is used in memes to express misunderstanding. It originates from an educational video for children that contained instructions for using the toilet.

We can allocate memes with politicians in a separate group. The researcher O. Zhulynska notes that “political events are one of the richest sources of Internet memes. For instance, the years 2014-2015 were not just eventful. This was probably the most hectic period in the history of independent Ukraine. The media and social networks reacted to it with the appearance of new expressions and memes that reflected reality – pathetically, ironically, and sometimes even offensively: “візитка Яроша”, “Няш-мяш”, “сміттєва люстрація”, “колоради”, “зелені чоловічки”, “ввічливі люди”, “правосеки”, “укроп”, “кіборги”, “легіон НАТО”, “таргани”, etc. (Zhulynska & Smolyar, 2015). Memes highlight the brightest events and can be seen as markers of current events in society.

### **“Theory of Generations” and Boomer, Zoomer, Doomer memes**

The researchers William Strauss and Neil Hove in their “Theory of Generations” argued that generational change occurs about every 20 years, based on the fact that history is cyclical and has similar stages that shape individuals. They distinguished the following generations: baby boomers (born 1943-1963), generation X (born 1963-1984), generation Y, millennials (born 1984-2000) and generation Z (born after 2000) (Strauss, 1991). We believe that such a distribution is conditional and therefore cannot have a rigid chronological framework. The Strauss-Hove theory was derived in 1991, and since then significant changes in culture and politics have become much more frequent.

People born in the mid-1980s and late 1990s were raised in different settings, although they belong to the same category – millennials. If the former’s childhood took place during the Soviet times, and the period of growing up on the economic crisis of the 1990s, the latter almost did not feel the effects of the Soviet paradigm and the perestroika period. The role of computers and smartphones is also worth emphasizing, as they have

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particularly influenced the formation of personality. Therefore, a person who grew up without gadgets and access to the Internet will have a different way of thinking and understanding of the world than a person who encountered the Web as a child.

The alternative generation theory, which appeared in memes thanks to anonymous "4chan" users, does not use a rigid chronology and is subject only to the general characteristics of the generations. Its characters are: boomer, bloomer, doomer and zoomer. If the boomer and zoomer have full-fledged analogues in conventional theories (baby boomer and generation Z representative, respectively), then the bloomer and doomer are unique, although they are variations of generation Y, millennials.

It is worth noting that this classification omits Generation X, which is often referred to in memes as the category of boomers, because the word "boomer" is used by young users of social networks to identify anyone considerably older than them. The proof of this is the phrase "Okay, boomer", which went viral in November 2019. As the journalist Nina Hryhorska writes: "The time limits in the meme have been stretched, so now "Okay, boomer" can be said to any "buzzkill" over 30 years old, for example, if the zoomer does not see the point of proving anything or arguing with the boomer" (Hryhorska, 2019).

The boomer meme appeared on April 7, 2018 on "4chan". Then he was schematically depicted as a drawing in "Paint", a standard "Windows" graphics editor. In the future, this primitive style will be used in all memes of alternative generation theory. The picture of the boomer depicted a bald man with wrinkles and five o'clock shadow. Over the next three months, the character was upgraded to include sunglasses and strong tastes, such as the old "Quake" computer game and the "Monster" energy drink.

Within the relationship between the memes characters, Boomer primarily represents the old idea of the world and unwillingness to accept the modernity. His disrespect for the younger generations was portrayed in the first popular video meme with the character "Boomer USA", which was uploaded on June 27, 2018 to the YouTube channel "30 year old boomer". This is a 31-second video in which the boomer mows the lawn in the morning, which keeps the neighbors awake, especially the guy in the foreground.

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“Zoomer” meme is a symbiosis of a stereotypical image of a young man and a conventional portrait of a Generation Z representative. This is a smart person 18-20 years old, who cannot imagine what the world would be without the Internet and gadgets. He knows English, possibly develops a startup in the mobile application format, and goes to public rallies. Zoomer is concerned about climate change and the future of the planet, may be a vegan, has liberal or anarchist political views, supports LGBT people. On memes, a zoomer is depicted as a boy wearing glasses with his hair combed back and his temples shaved.

Bloomer is the type of millennials who could find their place in life. They live in megacities, work in prestigious positions, lead a healthy lifestyle and look to the future with optimism. Hence the name, which originated from the English word “to bloom”. The “bloomer” meme depicts a young man with a wide smile, wearing a blue hooded sweatshirt.

A doomer is the complete opposite of a bloomer, although he can also be considered a millennial, based on chronological boundaries. He has no hope for a better future, lives in the past and ruins his body with bad habits. This character illustrates those people who were born in the 1990s, but could not find their way among the represented ones, because they did not make it to any of the generations. The idea of saving the world, which zoomers live by, is as uninteresting to doomers as the millennials’ desire to build a successful career.

The formation of the doomer as a personality occurred at the time of the “death of postmodernism”, when the old cultural paradigm had receded into the background and a new holistic system of values had not yet emerged. Given that postmodernism was based on the principles of deconstruction, after it any idea was called into question, and the old meanings did not matter. As a result, the members of the alternative generation could not answer the question of what might be of value in modern world even to themselves.

The first meme about a doomer appeared on September 16, 2018 on the “4chan” imageboard. It was uploaded by an anonymous user. The image was a variation of the *Wojak* character and depicted a young man in a hooded jacket, a black beanie and a cigarette in his mouth. His eyes on the first memes did not express any feelings, but later the character often showed the emotion of despair. At the top there was the title – “The

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23-year-old doomer”, below – his 12 features: “maybe plays PS1...sometimes”, “alcoholism”, “ashamed speak with family”, “another night in”, “no hope of career advancement”, “tried reading... tried fashion... tried lifting”, “High Risk for Opioid Addiction”, “hasn’t made a friend since 2012”, “Lost Youth”, cares... but knows there’s nothing he can do”, “Cloud Rap”, “has a Tinder but too disgusted to use it”. In the future, doomers began to be depicted against the background of industrial landscapes – bedroom communities, factories, empty streets. Five o’clock shadow appeared on his face and bags under his eyes.

Doomer was unlucky in love, and by the beginning of 2020 he had no partner. A popular meme that covers this topic tells about the character’s attempts to go on a date. He invites the girl to “go round”, to which he receives a portion of criticism related to his passion for smoking. This underscores his anti-sociality – even when the doomer pulls himself together and tries to build a relationship, he fails.

The situation changed when on January 2, 2020 a comic strip appeared on the Reddit web-forum featuring a new character – a *Doomer Girl* or *Doomerette*. She was depicted with a black bob hairstyle, wearing a black sweatshirt and with a choker around her neck – the same color scheme as the canonical doomer’s. On this image, the guy offers to “go out sometime”, as in the previous meme, but this time the girl answers shortly “yes”. In the following illustration, they both look happy, and the doomer has lost eye circles and bristle. The caption says “a few weeks later”.

This comic strip provides confirmation that the term “doomer” can be applied to depressed millennials without relying on gender. Also, the meme imposes the conclusion that doomers can get along well with each other, despite the fact that it is difficult for them to build relationship with representatives of other generations and worldviews. Now the template of this comic strip is widely used with added specifics. For instance, instead of “going out”, web-forum users write invitations to their favorite band’s concert or suggestions to watch a certain movie.

The caption “maybe plays PS1...sometimes” refers to doomer’s escapist mood. It’s not just that video games can distract from reality where there are no friends and no hope of career advancement. Retro gadgets and the atmosphere of retro futurism seem especially attractive to the generation of millennials, because they remind them of their childhood. The console

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went on the market in 1994, and was the most popular video game until the early 2000s. It was the period of the doomers' childhood. In general, the meme character is not interested in the industry of e-sports and computer entertainment, so he focused on the first model of "Playstation", which sends him back in time.

This can be confirmed by the first noticeable reaction to the meme, which occurred the day after its publication. An anonymous "4chan" user attached to his comment a screenshot of Officer K, the character of the "Blade Runner 2049" movie, played by Ryan Gosling. The character's name refers the viewer to the protagonist of Franz Kafka's novel "The Castle", the main themes of which are despair and wandering. In the future, memes will be spread on the Internet, where doomer will be portrayed as a character of "Blade Runner 2049" movie or actor Ryan Gosling in his other roles.

"Blade Runner 2049" is a science fiction movie directed by Denis Villeneuve, which repeats the aesthetics of science fiction of the 1980s, while acting as a sequel to the cult film of 1982. The main character is an android that looks for other failed androids with the purpose of their further destruction. The film critic Anton Dolin gives the character the following description: "He knows perfectly well that he is not a human, but a replicant. However, today's replicants are obedient to people and submissive to fate, it is not their style to complain about it. Despite his meekness, for some reason since he was a child he was disturbed by the memory of a wooden horse with a date carved on the stand" (Dolin, 2017). It can be concluded that Ryan Gosling's character and a doomer share stolidity and emotional focus on their childhood, where the "wooden horse" is a metaphor for everything that a person loses in adulthood, it is the same artifact as the game console of the 1990s.

Another parallel to the culture of old science fiction and video games of the 1990s is the play on words embedded in doomer's name. The generation can easily read a hint of a "Doom" series of shooters, one of the most popular games of all time, which has affected the entire gaming industry. According to the plot, a marine finds himself on Mars alone, where he has to fight zombies and monsters from hell. The developers of "Doom", as well as the screenwriters of "Blade Runner 2049" used the artistic tool through which players could associate themselves with the protagonist and put themselves in his place – they did not give the character a full name and story.

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The game is full of scenes of violence and has 18+ rating. Satanic symbolism is scattered throughout the levels, and the locations themselves have names that are commonly attributed to various places in hell, such as the Styx River in ancient Greek mythology and the town of Diet in Dante Alighieri's "Divine Comedy". Despite this, the game was especially popular in 1990-2000 with children and adolescents. It was easy for the Ukrainians to circumvent the age restrictions because games were usually bought on pirated CDs. It can be assumed that the excessive viciousness and fatalistic mood of "Doom" could have influenced the worldview of the generation that faced the game in their childhood.

It is worth noting that other films, games and television products that were in demand among the 1990s children often contained violent content. "Doom" began to stand out from a number of other games in 1999, when ardent fans of the game Eric Harris and Dylan Klebold committed a mass shooting at the American High School "Columbine", Colorado. They killed 12 peers and their teacher using two *shotguns*, a carbine and a *semi-automatic* handgun, and then killed themselves (Rosenberg, 2020). Harris had developed game levels for "Doom", which are now publicly available online under his name. The teenager himself never used his real name in the game – one of his nicknames was "Rebdoomer", where "Reb" stood for "rebel", and "doomer" – for a fan of the "Doom" game (Shepard, 1999). There is a legend that he had also created the Columbine high school level within the game before the terrorist attack, but no convincing evidence was found. Klebold's nickname was "VoDKa", where the letters DK are his initials, and the word itself stands for "vodka", alcoholic drink. The teenager, like the character of the "doomer" meme, had problems with alcohol. "Alcoholism" and "high risk for opioid addiction" in the description of the character can also be seen as the ways to escape from reality.

The author of the original meme calls "cloud rap" doomers' music. It's a calm, melancholic kind of hip-hop that usually sounds monotonous on one note. The music journalist Nico Amarca describes the sound of "cloud rap" in such way: "It is easy to recognize by relying on an unearthly atmosphere, similar to New Age, rather than deep lyrics and fast style" (Amarca, 2015). Music of this genre is often distributed for free on the Internet on hosting sites such as "Spotify". You won't come across these songs while listening to the radio and watching TV – you need to be an active network

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user to be interested in this narrow hip-hop subgenre. This feature unites cloud rap and imageboards – it can be concluded that doomers spend a lot of time on the Internet, deeply immersed in some trends.

The face of non-commercial cloud rap is the Swede Yung Lean, who became world famous thanks to the video clip “Ginseng Strip 2002” in 2013. The video turned viral and generated a number of memes, which allowed it to collect 30 mln. hits on YouTube, as of September 30, 2020. The artist deliberately used such primitive visual effects as mirroring and superimposing of one image on another to style the video in the aesthetics of 2002, which is mentioned in the lyrics. His reflection, like Doomer’s, is aimed at childhood and the atmosphere that surrounded the generation during adulthood. The rapper’s escapism can also be traced in his hit “Yoshi City”, 19 mln. hits. In the song, Yung Lean describes the fictional city of Yoshi, where he would like to hide from the real world, contrasting the fantasy to his native Stockholm.

“Doomer” meme itself influenced the music industry, giving rise to a subgenre of popular songs’ remixes. Now the term “doomer wave” means an unofficial version of the song, the sound of which was deliberately made as depressing as possible, added noise, and slowed down. Typically, such tracks are uploaded to YouTube, accompanied by a video depicting a looped animation with the meme character. For example, he walks between old high-rises, smokes on the balcony or sits in a room in the dim light of a monitor. Sometimes in such videos doomers are portrayed as Ryan Gosling’s characters from the movies “Drive”, “Only God Forgives”, “Blade Runner 2049”, etc. The most popular channel with similar content is JustMyFavStrangeMusic, with 143,000 subscribers. The doomer mix for the song “Somebody that I used to know” by Belgian singer Gauthier garnered 2.5 mln. hits, and the doomer version of the track by American DJ Porter Robinson “Goodbye To A World” – 2 mln.

There is also a demand for playlists with depressing music and a corresponding video series, called “doomer music” and also presented on the channel “JustMyFavStrangeMusic”. Usually there are Russian-speaking bands that perform songs in the post-punk style – a monotonous rock with alienated vocals and melancholic lyrics. Such music is widely represented on the Russian stage by such groups as “Ploho”, “Uvula”, “Црвених Цветова” and others. Their main references are the British bands “Joy Divi-

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sion", "The Cure" and the Soviet band "Kino", which also sometimes appear in doomer playlists. The duration of such videos can be several hours. In the comments, users share their worries or, conversely, words of support, because they know that listeners choose such playlists when they are sad. Often these comments have a volume of 4-5 paragraphs, in which listeners briefly describe their whole lives and explain why they feel bad. The most popular video of this type, "Russian Doomer Music vol.3 (Superior)", has 4.7 mln. hits.

### **Political memes in Ukrainian media (2016-2019)**

Political memes comprise a separate group, their task is to interpret the current socio-political situation and convey their attitude to events. The analysis of Ukrainian political memes in Ukrainian media space was conducted during two periods – the first half of 2016 and 2019. The analysis showed that memes reflect the current situation, are reactions to it, however, political memes very quickly lose their relevance and the game load is lost. In 2016, 9 media cases were included for analysis, which contained political memes or their reviews:

1. In the material of "Channel 24" from March 6, 2016 "The funniest memes of the week. If the Oscars were presented to politicians, Klitschko's new blunders" the journalists posted the information that Facebook users had held a kind of Oscar contest called «The OCbBAM» among Ukrainian politicians, which suggested the winners in the following humorous nominations: "The bestest makeup" ("Самий луччий грім") – Anna Herman; "The bestest film in a foreign language" ("Луччий фільм на іноземному мові") – Mykola Yanovych (Mykola Azarov); "The bestest supporting role" ("Сама лучча роль другого плану") – Misha Dobkin; "The bestest scenery" ("Сама лучча декорація") – Vitali Klitschko; "The bestest special affects" ("Самі луччі спецафекти") – She ("Вона", Yulia Tymoshenko); "The bestest costumes" ("Самі луччі костюми") – Kirill Gundyayev; "The bestest probably male role" ("Лучча напевно мужська роль") – Oleg Lyashko. This material is purely humorous, it represents those politicians who impressed the Ukrainian society with their actions during the year, and therefore became the characters of photoshops.

The material also contains memes of Ukrainian politicians, who are gathered in one room (Fig. 1). The game effect of the photo is that the author of the meme offers his versions of people's opinions which their

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facial expressions illustrate. For example, Z. Shkiryak, known for his sporting hobbies and love for improvement practices, has the caption "Oh, the chakra has opened", a rather funny facial expression of the mayor of Kyiv V. Klitschko is accompanied by the caption "I'm in a SAF" ("SAF" stands for a "small architectural form", numerous attempts to tackle which Klitschko is known by). The head of Ukrainian police Kh. Dekanoidze's caption comes in Georgian to highlight her Georgian origin and some alienation from the other characters.

This material on the "Channel 24" website is entertaining; it demonstrates the level of critical attitude of Ukrainian society towards the Ukrainian government and politicians. In our opinion, in this case we deal with the channel journalists' robust critical assessment of the political and social life of the Ukrainians.

2. The theme of the Pokemon game has gained worldwide scale, and in Ukraine it was marked by new types of memes featuring Ukrainian politicians. "Channel 24" published a game of Pokemon for Ukrainian politicians in the article "If Ukrainian politicians used Pokemon in their advertising: witty memes" from July 17, 2017. The author of these memes was the Facebook user Dmytro Kovalenko, who played with the advertising posters of Yu. Tymoshenko, O. Lyashko, the Svoboda party, the Opposition Block, and the Samopomich Association. Fig. 2 shows an example of such a Pokemon go for O. Lyashko.

The purpose of such games is to create a humorous vision of Ukrainian politicians, who are offered the unusual role of Pokemon hunters, just like they catch their voter with their advertising materials.

3. The Censor.net edition (Цензор.нет) contains a separate section, which contains memes and photoshops of Ukrainian political life. They are sorted by the following principles: by time, by rating, by popularity. Interestingly, sorting by time is possible by the following parameters: one day, week, month, year, all the time. The subject of these materials for the specified period is diverse. We have identified the main thematic groups:

1) Photoshops on the representatives of Russian politics (Vladimir Putin, Sergei Medvedev, Sergei Lavrov, etc.), the relations between Russia and Turkey (photoshops and memes on the topic "Knife in the back")

2) Representatives of illegal armed groups in some territories of Donetsk and Luhansk regions, "рузке мир" ("Russian world").

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- 3) Crimea: occupation, tourist season.
  - 4) Russian agents in Ukraine, destabilizing the situation (Yefremov, Nadiya Savchenko, Vilkul, Akhmetov, etc.).
  - 5) Populism of Ukrainian politicians (Yulia Tymoshenko, O. Lyashko, etc.).
  - 6) "Pokemon Go" in the Ukrainian version.
  - 7) Criticism of the Ukrainian government.

4. The Korrespondent.net edition also contains a section of photo-shops, which reflects the reaction of the Ukrainians to current events. This edition, unlike Censor.net, not just offers memes, but selects them and includes into journalistic material.

One of the first topical and resonant events in the spring of 2016 was the demolition of Lenin monument in Zaporizhzhia. It was one of the largest monuments in the country, so the demolition caused technical problems and it took 2 days to dismantle it. Material "I'm separating! Zaporizhzhia Lenin writes on Twitter" from March 17, 2016 tells about the course of dismantling events. Its complexity has become a topic for discussion, as well as a source for creating memes about Lenin, who does not want to leave this place.

Among the templates of the images there are works of famous Zaporizhzhia journalists. Fig. 2 presents a photo made by Maxim Shcherbina. Fig. 3 shows one of the most popular plots of how the monument clings to a pedestal.

These memes demonstrate the willingness of the Ukrainians to change and implement the plan to renew Ukrainian society, in particular, liberation from the communist past. It is known that the monument in Zaporizhzhia was the subject of many discussions, it was tried to be demolished, it was wearing an embroidered shirt and a T-shirt of the national football team of Ukraine, but its legal demolition took place without problems, except for the technical side.

The resignation of A. Yatsenyuk's prompted the Internet to respond to this event with a significant number of memes. The prime minister, who had become a favorite of Ukrainian meme makers over Russia's accusations of involvement in the Russian-Chechen war, rekindled interest in his persona. The material "I stole, I'm leaving. Yatsenyuk's resignation in memes" of April 11, 2016 offers, in addition to official videos and photos, also photoshops, cobwebs about A.Yatsenyuk's resignation.

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The appointment of Prime Minister Volodymyr Groysman became a notable event, to which a number of memes on social networks immediately responded. The publication combined these memes in the article "How they chose Groysman's Cabinet: photos and memes" dated April 14, 2016. In addition to a selection of memes, the material also contains photos and videos from the event, and a journalistic commentary is offered. In our opinion, such use of memes is a very successful move for the edition, which demonstrates awareness of the Ukrainian citizens' mood, the ability to make interesting material not only by informing about the event itself, but also by reflecting the citizens' reaction.

The material "Game of Thrones-6 and Bloom in Ukraine: memes of the week" of April 29, 2016 presents a selection of memes that illustrate current events in Ukraine. Their topics are defined as Easter, the arrival of Orlando Bloom in Ukraine and his visit to Donbass, Savik Shuster's hunger strike, the release of the next season of the game "Game of Thrones". The Easter subject presents various political forces (for example, memes "left egg", "right egg", "kosher egg", etc.) and politicians (President of Belarus O. Lukashenko, P. Poroshenko, etc.). This selection of memes as a kind of information materials diversifies the form of information in the media. The comic effect created by memes on politically relevant topics is a kind of indicator of the critical nature of society and public control over the government's actions. Memes with famous people are also elements of increasing public interest in their activities and evaluating these activities or recording the reaction to these activities.

The edition responded to the appointment of Yu. Lutsenko as the Prosecutor General of Ukraine with a selection of memes and videos featuring him "Everyone will go to jail. The brightest memes and videos with Lutsenko" of May 1, 2016. The network has responded to this appointment with a wide range of assessments encrypted in memes, as the politician is known for his emotionality and involvement in a number of scandalous stories.

The edition was noted for a number of materials on the process of decommunization, in particular, renaming of Ukrainian cities, to which Ukrainian society responded with humorous and sarcastic memes. For example, the material "What about Kherson? Memes on the renaming of Dnepropetrovsk" of May 19, 2016 raised the issue of the reaction of individuals to this renaming, in particular, the negative feedback from the

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Opposition Block representatives. In fact, the memes themselves are not presented in the material, but it is accompanied by screenshots of famous people's Facebook reviews: D. Horokhovsky, H. Korban, Ye. Sobolev, O. Vilkul, M. Zakharova, T. Berezovets, A. Denisenko, H. Hopko, D. Yarosh. Thus, the material adheres to the principle of presenting different viewpoints on this event and creates a balance of opinions.

The memes of 2019 reflected the situation of the change of the President of Ukraine and the assessment of Volodymyr Zelensky's actions in this post. If in the previous group of memes there was an approval of a number of reforms that were taking place, President Zelensky's activities are considered in the context of his failed actions and the failures of the representatives of presidential "Public servant" party.

Unlike political sphere, which has always been and quite predictably still remains in the centre of Internet folk art creators' attention, a new subject for meme creativity emerged at the beginning of 2020. Since that time up to now we have observed the surge of interest in memes devoted to coronavirus pandemic and its numerous consequences – lockdown, quarantine, remote work, distance education, vaccination. As a result, we see the rise of memes featuring a new type of doomer – Corona doomer, who expresses all the fears and threats of the present-day situation (Fig. 5).

So, meme creativity is quite susceptible to the changes in society and responds immediately to current issues, local problems and global challenges – political, social, cultural and even medical – if they are relevant for the youth audience.

## **Discussion**

The image of a doomer became a collective portrait of the generation of today's 20-26-year-olds who could not be realized in their profession, personal life, etc. This alternative link refers to people born in the second half of the 1990s, because their reflection is focused on the cultural narratives of childhood, and has parallels with works of art popular in their adulthood – science fiction films of 1980-1990 and video games, first of all, with a "Doom" series of shooters. The doomers' realization failure may be due to the fact that they came at a time of paradigm shift, and this generation was the product of the decline of postmodernism.

Ukrainian mass media use such a form of communication as memes

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and their varieties in order to diversify journalistic material, enrich it with visual elements and humor. The main source of distribution of memes is the Internet, and their creators are usually users of social networks, so the media offer reviews of memes that reflect some current events taking place in the world and in Ukraine. We have considered in more detail the actual Ukrainian memes, the producers and consumers of which are the Ukrainians.

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**Table 1**  
*The most common images of meme*

Animal images	Movie characters	Graphic images (faces)
<p>1. Grumpy Cat. This is a real animal, not a Photoshopped photo. She looks extremely dissatisfied, but this is her true appearance, caused by some genetic abnormalities. Her name is Tardar Sauce, and she lived in the United States (died on May 14, 2019). A meme featuring her first appeared in 2012. She was also involved in advertising cat food, which made her even more recognizable. Of course, this cat is not the only one. Cats are traditional meme images, such as Johnny Catsville, a red cat that became a blogger making photos against the background of various events.</p> <p>2. Dog images: Russian-speaking “smiling doggo” (“собака-улыбака”), “bewildered doggo” (“собака-недоумевака”), “hesitating doggo” (“собака-сомневака”), “scheming doggo” (“собака-что-то-затевака”) and other.</p> <p>3. Animals help people express different feelings and states. One of the popular animal memes is the lemur, which urges to remain calm.</p> <p>4. The image of a fox, made by taxoder Adel Morse, resembles a sad drug addict, so it complements the pictures of different content. This image is popular in the post-Soviet space.</p>	<p>1. The image of confusion is embodied in one of the memes by John Travolta (his role as Vincent Vega from the movie “Pulp Fiction”).</p> <p>2. The most famous today is a meme about Carl, as well as a phrase addressed to Carl. The meme with a boy who is sitting silent, bowing his head to his father, who speaks emotionally to him, comes from the American series “The Walking Dead”. It is commonly known in the United States, but not everyone understands the origin of this meme in Ukraine.</p> <p>3. The popularity of the movie “The Lord of the Rings” became the basis for the creation of various photoshops, the scene with Boromir’s phrase “One does not simply...” being the most iconic and elevated to <i>meme status</i>. This phrase has various humorous continuations. In the film it follows “...walk into Mordor”. But everyone can rework this phrase according to their own needs and comic situation.</p> <p>4. The image embodied by Leonardo DiCaprio in “The Great Gatsby” is used to show approval. This meme uses the image of a character with a wineglass, which can mean greeting, triumph and praise. This meme is accompanied by various captions.</p> <p>5. Facepalm from the American series “Star Trek”.</p>	<p>Troll- and ragerfaces were among the first memes in 2008. These are images of different types of faces that depict various emotions. These images are distinguished from stickers and standard emoticons by their technique. They seem to be made by hand, and therefore they are close to the images in the comic strips. They are used in various types of demotivators, as stickers for commenting, etc. Each of the types of faces is assigned a certain meaning. In order to discern what these memes mean, one must be included in the cultural context.</p>

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*Note.* The most common images of meme templates are animals, movie characters, and graphic images. We have made up a scheme of the most common meme images.

**Image 1.**

*Boomer (left) and zoomer.*



**Image 2.**

*Doomer and Doomer Girl, original meme.*



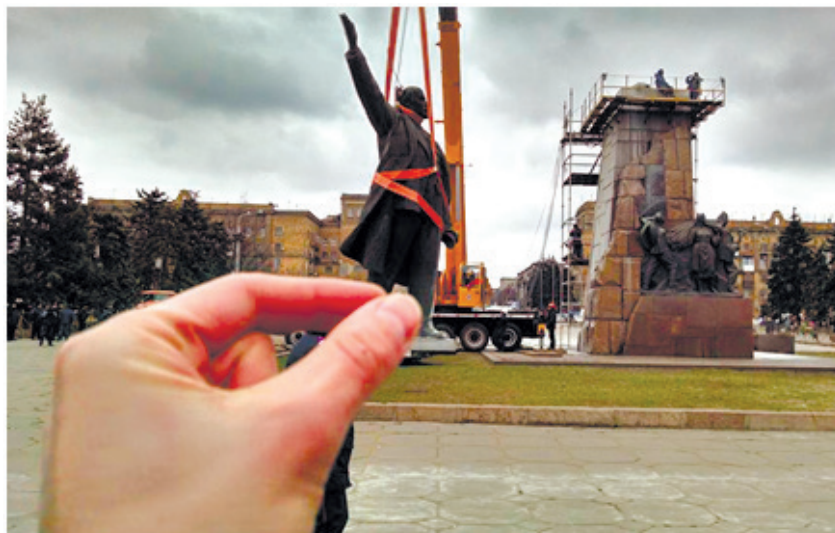
Figure 1



Figure 2



**Figure 3**



**Figure 4**



**Figure 5**

*Corona doomer.*

## **The 23 year old Corona Doomer**

thinks that Corona could be a hand made pandemic to reduce population, increase panic or to test a biological weapon

would have no personal problem if the humanity dies

doesn't need to akquire food stoks because of Corona - regardless of Corona he does it anyway in order to go outside as infrequent as possible

had no infection since 2015 due he doesn't get in contact with other people and therefore not in contact with pathogens

feels like anything is happening in the world finally

thinks about going outside to get in live danger

doesn't wear his mask because he want to protect himsself rather because it is his doomer style at the moment

his immune system is very weak due his unhealthy food and his stay away from pathogens

has really no problem to stay inside but also no problem if he would die

had massiv food stocks in his home even before Corona occured in media



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# Public Relations as an Instrument for European Values' Implementation in Ukrainian Society

**Vita Berezenko, Natalia Sanakoieva and Tetyana Ivanyukha**

*Journalism Department, Zaporizhzhya National University*

*Vita Berezenko <https://orcid.org/0000-0002-6657-5451>*

*Natalia Sanakoieva <https://orcid.org/0000-0003-2977-7676>*

*Tetyana Ivanyukha <https://orcid.org/0000-0002-9264-9848>*

## **Abstract**

In the article the features of research approaches to the development of scientific knowledge about public relations in modern Europe and Ukraine are analyzed in the context of the formation of civil society in Ukraine and the implementation of European values in the field of public relations in Ukrainian society.

The role of modern science of social communications, which assigns the function of a tool for implementing European values in the life and consciousness of the citizens of Ukraine to public relations, is considered, the relevance of public relations in a democratic society is proved.

The application of logic methods in the analysis of the source base, helped to formulate a system of initial theoretical positions and principles of selection, analysis and generalization of research material. The use of the social communication approach allowed to analyze the phenomenon of public relations as a social interaction between the subjects of communication and a tool for the implementation of European values in Ukrainian society.

The scientific-theoretical and practical relevance of the chosen topic is due to three reasons. The first is the comprehensive role of public relations in the development of the world community and its participants, in the transformation of socio-political and economic processes that can not but affect the functioning of society in Ukraine. The second reason has scientific and theoretical character and causes necessity to develop the concept of scientific knowledge about public relations as a communication sphere, and to analyze public relations as a social communication phenomenon in the context of the formation of civil society in Ukraine. The third rea-

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son concerns the applied nature of public relations science, the development of which reflects the characteristics of communication management models in order to acquaint, explain and implement European patterns of existence of individuals in Ukrainian society.

The conclusion is made that views and values that play such an important role in the formation of European values, which must be professed by the state of Ukraine and its citizens, depend on the ability to build effective civilizational communicative relations.

**Keywords:** PR, social institute of PR, communication, social communication, media space, communicative relations, European values.

### **Public Relations as an Instrument for European Values' Implementation in Ukrainian Society**

By its nature, public relations is a social communication activity that seeks to solve problems by making changes inside the communicative flows in society. Therefore, today there is an urgent need to analyze the phenomenon of PR, technologies for its operation, to study the democracy of PR-communication, which takes place in a dialogical conditions. The relevance of such analysis is confirmed by the emergence of a significant number of scientific studies on PR - both translated and Ukrainian, both scientific-theoretical and methodological. However, a certain fragmentation of PR analysis leads to a limited understanding of the essence of this phenomenon, both in its content and historic aspects. This problem is manifested in excessive technocratic approaches to studying the role and place of PR in the development of democratic principles of our state and implementation of European values, which would cause the new stage of development of Ukrainian society - transparent, with the rule of law, ensuring the rights and freedoms of citizens of Ukraine, the ability to freely demonstrate their thoughts and aspirations, defend universal values. Evolutionary and predictive understanding of the phenomenon of public relations becomes relevant to the theory of applied social communications, that is amplified due to its multidimensionality.

In our work we turn to the classical scientific investigations of M. McLuhan (M. McLuhan, 2003) G. Mead (G. Mead, 1934), J. Habermas (J. Habermas, 2000), N. Luhmann (N. Luhmann, 1995). ), L. Festinger (L. Festinger, 1984), J. Baudrillard (J. Baudrillard, 2000), G. Bush (G. Bush, 1992), S. Ka-

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ra-Murza (S. Kara-Murza, 2000), to scientific researches of A. Lutsyshyn (A. Lutsyshia), V. Rizun (V. Rizun, 2008), U. Stefanchuk (U. Stefanchuk, 2007), V. Berezenko (V. Berezenko, 2011), M. Ovchinnikova (M. Ovchinnikova, 2001). We use the data of sociological research «Ukrainian society and European values» (2017), «Ukraine in World Values Survey 2020: Resume of the Analytical Report» (2020).

Problems of formation of the science of public relations in the context of the general theory of communication, its relations with other scientific disciplines and theories are actualized in researches of such foreign scientists, as: C. Aronoff (C. Aronoff, 1992), R. Stichweh (R. Stichweh, 2003), J.T. Klein (J.T. Klei, 2004), J. L'Etang (J. L'Etang, 2006), X. Jordi (X. Jordi, 2007), M. Taylor (M. Taylor, 2011), D. Wilcox (D. Wilcox, 2011), Akwari Charles C. (Akwari Charles C., 2018), T. Roberson (T. Roberson, 2020) J.Hall (J.Hall, 2020).

The purpose of the study is to analyze peculiarities of research approaches to the development of scientific knowledge about public relations in modern Europe and Ukraine in the context of the formation of civil society in Ukraine and the implementation of European values to the sphere of public relations in Ukrainian society.

The tasks of the research: to consider the role of modern science of social communications, which assigns to public relations the function of a tool for implementing European values in the life and consciousness of Ukrainian citizens, to prove the relevance of public relations in a democratic society.

### **Method**

The application of logic methods in the analysis of the source base, helped to formulate a system of initial theoretical positions and principles of selection, analysis and generalization of research material. The use of the social communication approach allowed to analyze the phenomenon of public relations as a social interaction between the subjects of communication and a tool for the implementation of European values in Ukrainian society.

The scientific-theoretical and practical relevance of the chosen topic is due to three reasons. The first is the comprehensive role of public relations in the development of the world community and its participants, in the transformation of socio-political and economic processes that can

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not but affect the functioning of society in Ukraine. The second reason has scientific and theoretical character and causes necessity to develop the concept of scientific knowledge about public relations as a communication sphere, and to analyze public relations as a social communication phenomenon in the context of the formation of civil society in Ukraine. The third reason concerns the applied nature of public relations science, the development of which reflects the characteristics of communication management models in order to acquaint, explain and implement European patterns of existence of individuals in Ukrainian society.

### **Results**

For the formation of a social institution of public relations in Ukraine, which by its main function is a communicator between different groups of society, it is important to realize the fact that communication is a condition for the existence of any human community - a particular social group and nation, states - it is a source, a means of supporting the existence of social memory, which contains the socio-cultural and national-historical experience of social actors. PR is carried out by social actors on the basis of common ideas or to identify common values and interests and reach consensus. Without taking into account the socio-cultural and national-historical experience of the public and its aspirations for living conditions, it is impossible to build effective communicative discourses in the system of public relations, because it is social values and social memory that become factors integrating society. Back in April-May 2017, the Gorshenin Institute, in cooperation with the Representation of the Friedrich Ebert Foundation in Ukraine and Belarus, conducted a sociological survey «Ukrainian society and European values.» The results of the public opinion survey allowed scholars to conclude that European values are quite attractive to Ukrainians and the need for their implementation finds unanimous support among both supporters and opponents of EU accession [24].

What role does modern science play in public relations as a tool for implementing European values in the lives and minds of Ukrainian citizens? What makes public relations more relevant in democracies around the world? These important questions cannot be answered without considering the communicative component of the process of existence of modern societies, which should be presented as systems of social partnership.

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Communications permeate all spheres of society and relations between people. Modern civilized society is considered to be a society of social partnership, which is realized through a multilevel structure of permanent social communications (civil society, developed parliamentarism, responsible government as a government of the parliamentary majority, the constant functioning of various social groups, professional communities etc.)

Consideration of society as a system of social partnership, namely social partnership is one of the leading qualities of developed European countries, involves determining the role of public relations in its integration, which is based, in turn, on the study of communication processes. Within public relations, this becomes possible through discourse, which is the practice of communication in order to achieve public consensus and the implementation of common, and in this case - European, values in the life of our country.

Mechanisms of communication, its subject, actors, essence in different philosophical doctrines are interpreted differently, because the philosophical interpretation of communication is not always limited to the problem of information exchange between individuals and language communication. Communication is defined as a course of resources within the subsystems of society - earlier T. Parsons wrote about this, - and as economic exchanges, considered in the works of J. Baudrillard, and as a socio-psychological exchange, described in the research of O. Leontiev. Socio-anthropological interpretation of communication, occupying one of the central places in communicative philosophy, is of unconditional interest for the science and practice of public relations. But if, considering communication as a semantic and meaningful aspect of human interaction, social philosophy emphasizes that communicative activity consists of certain communicative actions aimed at perceiving their meaning, the science of public relations focuses on defining technologies of social communication, aimed at conveying the content of communication. Among these contents should occupy an honorable place such European values as the foundations of European statehood, civil society, an efficient market economy, a system of social justice.

Philosophers, depending on the interpretation of the essence of social life, differently understand the content of communication and the

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activities of society as a communicative system. However, approaches to communication have constant features that are crucial for understanding PR-communications that function in modern society. Thus, the German researcher G. Stromayer [27] claims that the latest communication technologies have opened wide opportunities for the process of creating a new reality by mass media - virtual, and the French theorist of postmodernism J. Baudrillard even uses the concept of hyperreality to characterize media reality [15]. Public relations functions in a common communicative space with adjacent mass communication processes that create media reality. But here it is worth mentioning the understanding of the essence of communication, proposed at the time by G. Bush. According to him, communication is not limited to interpersonal direct communication between people, but can also act as a one-way communication of a person with a particular social group or society as a whole, i.e. with the collective subject. It can be carried out, for example, through the media or texts, works and other phenomena of the material and spiritual world, as well as through various forms of human communication, that are carried out using modern information technology [16, p. 12]. For example, the above-mentioned research of Gorshenin Institute, in cooperation with the Friedrich Ebert Foundation in Ukraine and Belarus, has shown that information about European values comes to Ukrainians from a huge number of sources, and above all, it is personal experience, media and social networks. The all-Ukrainian poll confirms that for the vast majority of Ukrainian citizens (74.8%) television is the main source of information about the course of events in European countries, and at the same time every fourth Ukrainian receives information about events in Europe from conversations with family, friends, acquaintances living in Ukraine - 26.9%; social networks - 26.4%; Ukrainian news Internet sites - 24.7%. [24]. Actually communication creates a reality of a special kind, the basis of which is publicity. Media reality, or communicative reality, is characterized by the fact that, on the one hand, it influences the content of public discourses created through public relations, and on the other hand, it can be formed under the influence of PR-discursive communication practices.

The period of the second half of XX - early XXI century in science is characterised by an intensive study of the essence of processes, functions and tasks that are associated with the formation of the information society

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and the development of applied communication technologies. In addition, modern society has already formed large areas of practical activity (business communication, served by public relations, advertising or integrated marketing communications; organizational communication related to communication management; socio-political communication that produces political PR, etc.) that require scientific understanding.

The formation of new areas of practical social communication activities can be explained by the fact that modern communication processes are characterized by constant multiplication and acceleration, consolidation and globalization trends. Today, the number and quality of communications is constantly growing; more and more people are involved in the communication process, the spread of communication opens up new opportunities that help people protect themselves from social control and coercion. The relationship between the various spheres of communication is becoming wider, the influence of communications on the development of civilizations is growing significantly, and society is beginning to focus on reaching agreement in the system of mutual relations and establishing a balance between the subjects of communication. This makes it possible to build states with a European experience of democracy, to spread universal values and to build countries of the European type, where the protection of rights and freedoms is a fundamental value.

Philosophical studies of communication are also of great importance for the formation of both theoretical and practical spheres of public relations, especially those in which the mechanisms of influence and manipulation of mass consciousness are considered. Researches of manipulation allow us to determine the patterns of occurrence of this phenomenon in the process of social relations and provides an opportunity to reveal some essential aspects of modern social communications. These are, first of all, the works of S. Kara-Murza [17], M. McLuhan [20], M. Ovchinnikova [21] and others. The nature and essence of manipulation, revealed in their works, make it possible to define manipulation as a technology of covert management of human behavior, the purpose of which is to program people's thoughts and aspirations, their moods and even mental states to ensure the desired behavior for manipulators. An obvious sign of manipulation is the attitude towards people who are manipulative, not as individuals, but as objects, things. This is a special kind of management, which is

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carried out with dexterity and is based on knowledge of psychology. Manipulative techniques can become serious weapon if they become part of a certain technology. A comparative analysis of theories of manipulative influence and modern theory of PR, give us reason to deny the affiliation of public relations to this type of technology on the grounds that work with the public in the field of PR is quite the opposite. Their purpose is to introduce subject-subject models of communication, to establish trusting and equal relations between these subjects.

Scientific knowledge of public relations is based primarily on the theory of communication, which was developed within the following scientific areas and theories: behaviorism (representatives - K. Leshley, B. Skinner, D. Watson, etc.), symbolic interactionism (G. Blumer, C. Cooley, J. Mead, etc.), in the theory of communicative action of J. Habermas, the communicative community of K.-O. Apel, communicative rationality of N. Luhmann, because it is in the works of these authors the essence of communicativeness is revealed, which has important theoretical and praxeological significance for the formation of the science of public relations.

Behaviorists claimed that any science should study its subject based only on objective (as the only scientific) methods aimed at understanding the objects and phenomena of the external world. This involves the introduction of objective observation and objective experimentation and does not include the study of subjective experiences. Analysis of social space and of social communication allowed behaviorists to see that human behavior in society is determined by the influences of the external environment, which are mechanistic in nature and carried out on the principle of «stimulus - reaction», rather than its internal mental processes. The connection between a stimulus and a reaction in this case is interpreted rather harshly: a certain stimulus must provoke a certain reaction, and the basis of communication is not language as a system that actualizes its communicative function in speech, but direct speech signals. For the formation of PR theory behaviorism representatives' beliefs are important that under the influence of the environment the individual can adapt to the rules of social communication. Although in explaining PR-communications behavioral methodology is limited due to ignoring socio-cultural factors that often have a decisive influence on human behavior..

Representatives of another trend - social interactionism - claim that

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each individual has his own interpretation of his actions and actions that he does during the act of relationship. Therefore, it is social interaction that has become the subject of comprehension and analysis by representatives of this theoretical and methodological direction. According to them, in order to understand the life, activities, patterns of behavior, social attitudes, beliefs and values of certain social groups, it is necessary to take into account the context of communication. This thesis is extremely important in the formation of European values in the Ukrainian community through public relations, as the contextual approach makes it possible to understand and predict the actions of a social group or individual behavior at a certain time and under certain circumstances. In addition, the following fact is important for PR researchers: symbolic interactionism itself is based on the belief that the orderliness of social life, as well as human nature itself, is a product of everyday interaction of people, their constant mutual adaptation, which becomes possible through social communication and PR communications in particular. George H. Mead believed that communication is a process of «symbol exchange» and that each individual forms his social world through the process of social interaction. It is interaction (as the interaction of people in communication) and is the main form of social interaction, in addition, social life depends on a person's ability to be in communicative relationships [8]. Modern concepts of symbolic interactionism, which are the result of assimilation and processing of the ideas of G. Mead, contain the main thesis: symbolic interaction (interaction of individuals in society) should be understood primarily as a system of communication occurring at the level of interpersonal communication. For scientific reflection of public relations, it is important to understand that this «symbolic interaction» between individuals is manifested in communicative forms (language, information process), which directly affect the content of PR practice and are reflected in its theory.

It should be noted that within the theory of symbolic interactionism, communication is not seen as a passive reaction (as claimed, for example, by behaviorists), but as a subjectively meaningful action aimed at others (another). In the conditions of formation of democratic bases of existence of the Ukrainian society the consideration of interaction as continuous dialogue during which its participants observe, comprehend and react to each other's intentions deserves special attention.

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For the formation of scientific knowledge about public relations, in addition to the theories, represented above, two different approaches of understanding communication (the way it works and its role in society) are valuable. The first approach presented in the German philosophy by K.-O. Appel, J. Habermas and their followers, is based on German classical philosophy and transcendental pragmatics. J. Habermas, as one of the leading representatives of communicative philosophy, held the view that the constant fluctuations between the empirical and the transcendental lead to the exhaustion of the potential of the philosophy of consciousness.

It is this fact that led to a new paradigm of knowledge of the world around us - the paradigm of mutual understanding. Therefore, these fluctuations within the philosophy of consciousness between the transcendental and the empirical can, according to J. Habermas, be overcome through intersubjective relations. «In the paradigm of mutual understanding, the performative instruction of the participants of interaction, who coordinate their action plans while reaching an understanding of something in the world, becomes thorough "[26, p. 259]. In this context, the other his statement is important: «... the paradigm of cognition of objects should be replaced by a paradigm of mutual understanding between people who are able to speak and act» [26, p. 288]. Based on this thesis, we can say that, in its formation, the science of public relations integrates the leading trend of Western philosophy of the twentieth century - abandonment of belief in the outstanding properties of human consciousness and the transition to a new paradigm constituted by the concepts of «mutual understanding» and «intersubjectivity». Thus, communication can be characterized as a means of connection of any objects and acquires socio-cultural significance, because it is closely related to information exchanges in society.

The second theoretical approach to understanding communication is presented by N. Luhmann. This approach is based on the differentiation of society as a social system and the environment. Today, N. Luhmann's idea of communication as an essential characteristic of modern society, his statement that «human relations and social life itself are impossible without communication», that only «communication can communicate» [18, p. 118], acquires new significance and is of particular interest to researchers of the phenomenon of public relations.

Modern researchers (G. Gerasimova, V. Konetska, O. Makukh, V. Rizun)

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consider the theory of selective attention relevant for understanding social communications. It is based on the fact that the PR message is not perceived by the individual as a whole, and his attention is focused on those areas that are consistent with his social attitudes, values, beliefs, patterns of behavior and, conversely, blocked on information that contradicts these views. Thus, Professor V. Rizun identifies three forms of information organization and avoidance of dissonance, in particular: "selective exposure - the desire of people to deal with those messages that correspond to their views and interests, and to avoid those that cause cognitive dissonance; selective memorization - the desire of people to better remember information that corresponds to their attitudes; selective perception - the desire of people to perceive in the message what corresponds to their own beliefs «[22, p. 212].

L. Festinger's theory of cognitive dissonance [25] as a theory of human motivation is based on the fact that any information containing contradictory and opposite, according to the available human ideas and knowledge, causes psychological discomfort, i.e. dissonance, which it tries to get rid of. Based on this theory, we assume that in the process of PR-communication people often try to take note of the information that corresponds to their ideas, guidelines and interests and therefore, consciously or unconsciously, avoid incomprehensible, inappropriate or contrary to their own beliefs. If the information contained in the PR-message is far from understanding or unpleasant, then such a message is not perceived by the audience at all or is processed, interpreted in such a way that it meets expectations, or is completely forgotten. The theory of cognitive dissonance, in our opinion, is relevant for the formation of scientific knowledge about public relations, is the methodological basis of a new scientific discipline and should be taken into account when planning practical activities in the field of public relations.

The theory of cognitive dissonance is opposed by the theory of cognitive balance, according to which a person feels the desire to organize, regulate the world as understandable for himself, i. e. people try to reconcile their behavior with their own thoughts, beliefs, views, knowledge of the environment and other people's views. If there is a conflict between the actions and beliefs of the individual, then there is a situation of cognitive dissonance, to eliminate which must be corrected cognitive component. This theory also occupies an important place in the PR methodology.

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Summarizing the integration of knowledge of philosophical science in the science of PR, we draw the following conclusion: communicative philosophy, recognizing that social relations are communicatively determined, significantly affects the solution of problems facing the science of public relations and is its methodological basis. We agree with the opinion of Ukrainian scientist A. Lutsyshyn, who, reflecting on the potential of the communicative direction in philosophy, writes that for Ukraine it can become both a basis for criticism of values and norms of Soviet totalitarianism and a means of forming democratic European values and norms that affect intellectual and spiritual renewal of Ukraine: «The outlined situation provides important prospects for further study of the communicative paradigm in the Ukrainian context. In particular, the possibility of combining its theoretical principles with the Ukrainian reality seems quite fruitful» [19, p. 66].

PR also integrates theoretical and practical knowledge of sociological science. In solving cognitive problems, PR relies on both the methods of sociological research and the content of sociological knowledge in general, and such categories of sociological science as social relations, public, public opinion, are central to the conceptual apparatus of PR science. The use of the methodological base and tools of sociology to create a scientific idea of public relations is explained by the fact that its main task is also to study such unique social complexes, in which the central place is occupied by man and his activities. This unites the two sciences, but each of them, integrating into each other, still appear as independent, as they have different object and subject bases of research. Both sociology and the science of PR study the formation, functioning and development of society, but each from its own, specific point of view: sociology - through the prism of social connections, processes and phenomena that determine the content of social reality; the science of PR - through the prism of social communication practices that result from communicative relationships in society.

The existing sociological reflection on the phenomenon of PR is of unconditional interest for understanding public relations as a type of social communication practice. It is carried out through social categories that are also important to the science of PR, such as «relationship», «interaction» and «mutual influence». We explain this by the fact that PR is a form

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of social connections because they are based on an understanding of social interaction. Consideration of public relations as one of the manifestations of social interaction, understanding the socially oriented nature of PR-communication opens up new opportunities for creating a theoretical basis for PR as a science related to socio-humanitarian knowledge. This fact is reflected in the work of V. Berezenko «Integration of sociological knowledge into the science of public relations» (2012) [14, p. 145–149].

At the heart of the theory of public relations is the communicative action and interaction of people and their associations, so for its formation are important those scientific explorations of sociology that explain the interaction and behavior of people in society, study socially significant, stable and typical forms of their behavior, that are determined by status, social role, as well as social values and norms of society. With the help of the same sociological practice we can have a picture of today's perception of Ukrainians about European values. For example, on the basis of a sociological study «Ukrainian society and European values» conducted by the Gorshenin Institute, the hypothesis was confirmed that Ukrainians' perception of European values is fragmentary and contradictory, however, they mostly share the basic values of the European community [24]. Another sociological study is «UkrainianWorldValuesSurvey 2020» [12]. The project was realized with support of Ukrainian Cultural Foundation. The field stage in Ukraine was conducted from July 21, 2020 to August 17, 2020. The aim of the project is to assess the impact that stability or change of values over time has on the social, political and economic development of countries and societies. The researchers claim: «However, the values and cultural field of Ukrainian society is characterized by a contradictory and very slow shift from post-Soviet orientations in the areas of state and political system development, economy, interpersonal relations, legal sphere and so on. Ukraine has clearly declared a European path of development, but, according to empirical data of 2020 compared to the results of most EU countries, the value-regulatory system is one of the barriers in this direction» [14].

Public opinion is a set of individual views, attitudes and beliefs about a particular problem or phenomenon, which is expressed by a large part of society. The place and role of public opinion, which presents a generalized synthesis of opinions and is an important element of the social system,

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are considered in various areas of sociological knowledge of the XX-XXI centuries - psychological (social aspects in ethnopsychology, crowd psychology; imitation theory; interactionism), in the first empirical studies of social processes (statistical surveys of society, «moral statistics» and «social hygiene», etc.). Political scientists and some historians have tended to emphasize the role of public opinion in government and politics, paying particular attention to its influence on public policy. Sociologists (V. Ivanov, M. Lukashevich, G. Osipov, etc.), as a rule, consider public opinion as a product of social interaction and communication. According to this view, there can be no public opinion if members of the public do not communicate with each other. Even if a person has his own opinion and it is in many ways similar to the opinions of others, as long as it is not brought to others in one form or another, it is not to be expected that these individual opinions will become public opinion. Sociologists also point to the possibility of different public opinions on one issue over a period of time, although one will inevitably dominate.

Thus, the conclusions of this sociological study are as follows: «The results obtained according to the results of the survey within the 7th wave of WVS, provide an opportunity to understand the place of Ukraine in the value and cultural dimension at the present stage both in Europe and in the world. This provides us with an understanding of the areas of consistent formation of values based on the system of European values, in particular, equality before the law, self-fulfillment, tolerance, openness to changes, individual responsibility and mutual assistance» [14].

An important thesis is also declared by the Ukrainian researcher U. Stefanchuk: «public opinion should be analyzed with considering of situational element, and real factors of influence. It should be borne in mind, that even being a subjective, inadequate reflection of reality, public opinion reproduces it adequate not in relation to the object (reality), but in relation to the subjectivity of the individual (i.e., this is, albeit erroneous position, which, however, is considered correct for a certain group of people, hence its inadequacy is relative). Public opinion always, in all cases, in one way or another reflects reality, because in any position of the group there are real reasons, events or social relations» [23, p. 144]. We consider views and values to be the main components of public opinion that are important for the sphere of public relations. How many Ukrainians

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are actually able to form their own opinion on the understanding of European values and their implementation in their own lives, as well as how they form these opinions, depends in part on the immediate situations in which they find themselves; partly from the more general social, economic, political and other factors that characterize modern Ukraine; partly on their knowledge, existing attitudes and values. It should be borne in mind that the views and values that play such an important role in the formation of European values, which must be professed by the state of Ukraine and its citizens, depend on the ability to build effective civilizational communication.

Thus, the XXI century is a time of development of complex, integrative knowledge. Scientists and practitioners of various fields come together for a holistic, systematic view of the phenomena and processes of the surrounding reality. Integration processes in science are a need of life. It is difficult to find a field of knowledge where new scientific directions do not arise, and such areas include the science of public relations - the science of the formation and development of communication with the public. The practice of using public relations allows us to consider it as a powerful instrument for implementing European values in Ukrainian society.

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Тупахіна Олена Володимирівна  
Сірінюк-Долгарьова Катерина Григорівна  
Махачашвілі Русудан Кирилевна

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