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**ВСЕУКРАЇНЬКА
НАУКОВА КОНФЕРЕНЦІЯ**



СОЦІАЛЬНО-ГУМАНІТАРНІ АСПЕКТИ РОЗВИТКУ СУЧАСНОГО СУСПІЛЬСТВА

27-28 квітня 2023 року

Матеріали

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
СУМСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ
ФАКУЛЬТЕТ ІНОЗЕМНОЇ ФІЛОЛОГІЇ ТА
СОЦІАЛЬНИХ КОМУНІКАЦІЙ**



**СОЦІАЛЬНО-ГУМАНІТАРНІ АСПЕКТИ РОЗВИТКУ СУЧАСНОГО
СУСПІЛЬСТВА**

**МАТЕРІАЛИ X ВСЕУКРАЇНСЬКОЇ НАУКОВОЇ
КОНФЕРЕНЦІЇ СТУДЕНТІВ, АСПІРАНТІВ,
ВИКЛАДАЧІВ ТА СПІВРОБІТНИКІВ**

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До збірника увійшли наукові матеріали, присвячені актуальним проблемам сучасного перекладу, етнолінгвістики, стилістики, методики та методології сучасних мовознавчих та літературознавчих дисциплін. Складовою збірника є наукові розвідки з питань релігії та культури, соціальних і міжкультурних комунікацій, психологічної теорії та практики, соціологічних досліджень.

Для викладачів закладів вищої освіти, аспірантів, студентів, учителів загальноосвітніх шкіл, гімназій, ліцеїв та коледжів, усіх, хто цікавиться питаннями соціогуманітарного напрямку.

Матеріали друкуються в авторській редакції.

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THE FORMATION OF EUROPEAN VALUES

We use the word ‘values’ to describe those beliefs or ideal mental images used to maintain social customs or habits of interest to us or to introduce new ones. If some habits or customs have become obsolete, the values that surrounded and sustained them will also fade away. This could happen in Europe’s future. Today, the works of M. Nabok and other scientists are devoted to this issue [1, 2, 3].

Values tend to be studied on the small or medium scale, no more. Analyzing them on a continental or planetary scale is not free from imprecision or even error. To do so, we need to be reminded, first of all, of a few key features of the history of the concept of Europe and to see whether we have any basis (more than merely speculative, at least) for talking about inherently 'European' values.

Paradoxically, the idea of Europe grows as divisions within the continent increase, and as there is a degree of awareness of the latter. First came the practical division, in 314, of the Roman Empire into East and West. This division, which would give rise to Constantinople, the 'New Rome', arose for internal reasons within the Empire, something that would not be the case with the second split in 768, with Charlemagne's Germanic Holy Roman Empire and its increasing confrontation with Islam, which was approaching from the Mediterranean and which led to a separation between the Carolingian North and the Muslim South.

The third division arose out of the schism between East and West in the Christian Church in 1054. A cause – internal this time – that would create a dividing line between the West, with its Latin rite, and the East, with its Greek one. But the fourth division, internal once again, turned out to be the greatest, taking place within the Western Church itself in 1517, between the Protestant North, followers of Luther, and the Catholic South. For many Christians, this was a blow comparable only to that suffered by the same religion back in 314, when the Roman Empire was divided, and they felt that the end of the world was upon them. In the sixteenth century, the Lutherans were regarded, despite the obvious differences, much as the jihadists are viewed (and condemned) today. A real shock to the system that just happened to coincide with the Turks' expansion across the Mediterranean. Finally, the very last internal division in Europe, one that will surely have contributed to its self-awareness, took place in 1945 after the defeat of the Nazis, between the capitalist West and the communist East.

Each division of Europe bolstered the idea that the different parts had of themselves and, indirectly, due to this very division, the idea of Europe itself. An idea that would begin forming after the collapse of the Western Roman Empire in 476 and

at the end of the Eastern Empire in 1453, with the fall of Constantinople to the Ottomans. The former crisis led emperor Justinian to restore the old empire from Byzantium, the *renovatio imperii romanorum*, and to codify all existing Roman law into the *Corpus Iuris Civilis*. The latter crisis of the Empire, in the fifteenth century, led to the Humanist movement and the imitation of the Classical Greco-Roman world, something that still reverberates in the modern idea of Europe. However, we should not forget, in the formation of this idea, the leading role-played by the wish for imperial recovery and, associated with this, by the strength of Christianity as a political tool. Let us take a closer look at the issue.

Constantine the Great's restoration of imperial unity in 324, from the former Byzantium, was accompanied by a historical milestone: the recognition of Christianity, which would later become the official religion, in 380, under Theodosius. The *Vulgata*, or Latin Bible, would begin to be translated two years later in Rome by Saint Jerome, who deserves to be regarded as another 'Father of Europe' because of the fusing, in this key work for Europeans, the wisdom of the ancient Jews, the logic and concepts of the Greeks and the literary art of Cicero. The next combination of imperial recovery and Christianity was to be found in 527 in Justinian, the last Latin-speaking emperor and the first to proclaim that the Empire's unity was conditional on unity of faith and orthodoxy.

A renovation of empire and religion would come in 768 at the hands of Charlemagne, called 'the Father of Europe'. His resistance against the Muslim world and rivalry with Byzantium would bolster internal unity, focusing on Christian faith and Latin culture, with this language being decreed the continent's leading *lingua franca*. A similar set of circumstances would not again be witnessed until 1516 under Charles V, discoverer of the 'New World', whose *Monarchia universalis* was based, like that of Charlemagne, on neo-imperial ambitions and Catholic unity, triggered this time both from outside, due to the Turkish expansion, and from within, due to the Protestant threat. And Europe would see one more amalgam of Empire and Church with the defeat of Napoleon and the meeting of the victorious powers in 1815, in

Vienna, to draw up the new map of the continent and return to the Ancien Régime: the Europe of the ‘Restoration’.

How many restorations has Europe not had since that of Constantine the Great? European values are closely linked to its culture, and the latter to its ecclesiastical and imperial history, which transmits and transforms the values of the Jewish and Greco-Roman worlds. There is a pre-Europe up until Charlemagne: that of the idea of *Imperium* as its cornerstone. Then, there is a proto-Europe, first under the notion of *Christianitas*, from the First Crusade until the fifteenth century, that of Humanism.

At the Council of Constance, in that same century, the parties discussed the tacit premise that ‘Europe and Christianity are the same thing’, as noted in its Acts (III). Much earlier, in the eleventh century, Pope Gregory VII said of the Crusades: ‘In the whole of Earth, where once Augustus ruled, now rules Christ’. We are speaking of a proto-Europe that would later continue under the banner of Occidens, from the voyages of Columbus until the Treaty of Westphalia in 1648, which would provide the basis for the current map of Europe. Until the discovery of America, ‘the West’ was a part of Europe but, from that day on, Europe has been a part of the West, beginning to acquire, with the new *mapa mundi*, a certain notion of itself.

However, Europe would not consider itself ‘Europe’, a cultural unit, until the eighteenth century, with the crises of *Latinitas* and *Religio* – which had survived as paradigms of the Western European Empire – and due to the appearance of the Enlightenment, which would identify Europe with cosmopolitan values such as peace, freedom and the progress of the sciences. Starting with the ‘Century of Light’, *Europeitas* would be based on secular and democratic rather than religious and imperial values. Rousseau would even postulate a ‘République Européenne’. The so-called ‘Europeanism’ would nail this down in 1957, with the Treaties of Rome, which established commercial interests and good neighborliness between liberal democracies as the reasons underpinning the new European Union.

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ДЕМОКРАТИЧНІ ЦІННОСТІ В ПРОЦЕСІ ЄВРОІНТЕГРАЦІЇ УКРАЇНИ

Багатоаспектна проблематика європейської інтеграції України досі залишається під особливою увагою українських науковців. Найбільш обговорюваними в наукових колах є питання зовнішньополітичного та економічного характеру, а також питання безпеки. Окремим, дуже важливим напрямком у дослідженнях європейської інтеграції України, з точки зору безпеки, є питання євроатлантичної інтеграції України. Багато наукових праць присвячено створенню європейської ідентичності України, різноманітним проблемам культурологічного характеру, пов'язаним із євроінтеграцією держави.