

**LANGUAGE, CULTURE, COMMUNICATION****NATIONAL VALUE ORIENTATIONS AMONG  
HIGHER EDUCATION STUDENTS IN THE CONTEXT  
OF THE RUSSIAN-UKRAINIAN WAR****Hanna Chorna**

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**Summary**

The article reveals the relevance of forming national value orientations among higher education students, taking into account the influence of the Russian-Ukrainian war on this process. The concepts of “values” and “value orientations” are defined. Based on scholarly research, a classification of values is highlighted and presented. The study outlines the key aspects of investigating the process of forming national value orientations in higher education students (theoretical, psychological, philosophical, and general pedagogical). Two groups of values significant for the individual are distinguished (collectivist and individualist). The authors analyze scholarly works on the formation of national value orientations and propose conditions for their development: using the educational potential of academic disciplines for fostering national and patriotic education of students and shaping national values (involving higher education students in socially significant projects of a national-patriotic nature; active study of various aspects of the national and cultural heritage of the Ukrainian people by future professionals). The stages of forming national values and the components of this process among higher education students are identified. The necessity of cultivating students’ values under the conditions of the Russian-Ukrainian war is substantiated.

**Key words:** educational process, academic community, impact of war, self-identification, tertiary education, cultural and historical heritage.

DOI <https://doi.org/10.23856/7301>

**1. Introduction**

The formation of national value orientations among youth is a critical dimension of contemporary educational research, particularly in the context of social and political challenges.

In Ukraine, the ongoing Russian-Ukrainian war has heightened the relevance of fostering national consciousness, civic responsibility, and patriotism among students, positioning higher education institutions as key agents in this process. The ability of students to internalise and act upon national values not only shapes their personal development but also contributes to the resilience and future reconstruction of Ukrainian society.

Values and value orientations serve as the foundation of an individual's worldview and guide behaviour, decision-making, and social interaction. Philosophical and psychological scholarship has long explored the nature of values, from classical discussions by Plato and Aristotle to modern theories in axiology and social psychology. Values are both socially transmitted and personally internalised, manifesting as cognitive, emotional, and behavioural components of personality. In the context of higher education, these orientations are not formed passively but require targeted pedagogical strategies, integration across academic disciplines, and engagement in socially meaningful activities.

This study addresses the theoretical, psychological, philosophical, and general pedagogical aspects of forming national value orientations among higher education students. It examines the roles of collectivist and individualist values, the stages of value formation, and the structural components of the process. Special attention is given to the influence of the Russian-Ukrainian war, which has intensified students' engagement in volunteerism, social initiatives, and cultural preservation, thereby reinforcing national consciousness.

By analysing scholarly perspectives and proposing practical conditions for the development of national value orientations—including the educational potential of academic disciplines, participation in socially significant projects, and active study of Ukraine's national and cultural heritage—this paper aims to provide a comprehensive framework for understanding and fostering values among higher education students. The ultimate goal is to equip students not only with knowledge and skills but with a value-based civic identity capable of contributing to Ukraine's sustainable development and cultural preservation.

## 2. Results

At present, a pressing issue for Ukraine's development in the context of political instability is the formation of citizens with national values, a well-developed civic position, and civic consciousness. In the conditions of modern challenges and war, as well as a complex demographic situation, Ukraine requires a society prepared to restore and rebuild the country after the war. Therefore, it is essential to foster national value orientations among children and youth at all levels of education.

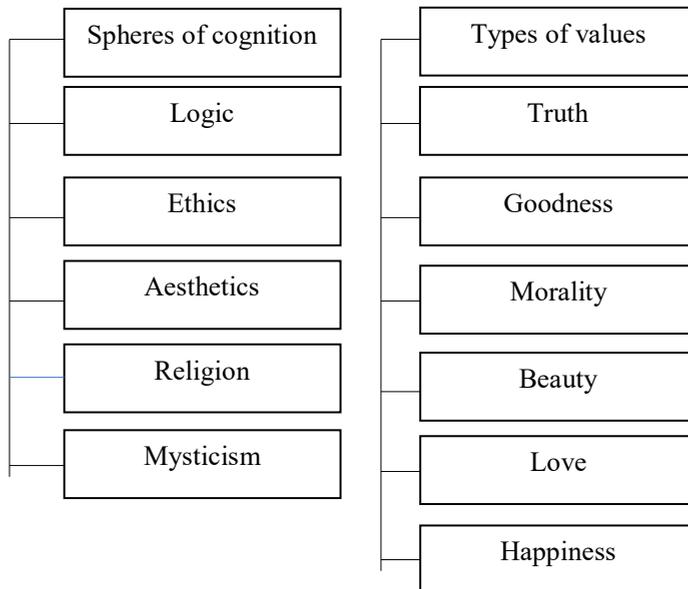
For the purposes of this study, it is necessary to clarify the concept of national values and the aspects of their formation and investigation within academic research.

The issue of value formation among youth has been examined by many scholars. The problem of values and their essence is thoroughly represented in philosophical literature. The essence of values was indirectly addressed as early as Plato and Aristotle. The emergence of axiology as a science is associated with the works of philosophers such as R. Hartmann, P. Lapie, R.-H. Lotze, among others. Original interpretations of values were offered by I. Kant, G. Hegel, F. Nietzsche, M. Scheler, R. Hartmann, and others. Meanwhile, the concept of meaning as a philosophical category was investigated by H. Rickert, E. Husserl, N. Lossky, and others.

In philosophical reference literature, values are understood as something “due,” “desirable.” Clearly, they are interpreted as an abstract, ideal category—something to be striven for.

That which brings benefit is acknowledged as a value, including reason, science, progress, freedom, and so forth. Hegel considered “values” as human needs and noted that a thing in itself has no significance, i.e., it is not valuable per se but becomes valuable only when it satisfies a particular need (Venher). Thus, Hegel sought to connect the categories of “value” and “significance.” A value in the form of a norm or ideal becomes personal when it acquires meaning for an individual. The nature of values present in society at the time is further elaborated by F. Nietzsche, who defined them as what a person accepts on a personal level and for the sake of which they act and live.

Rickert considered it necessary to make a logical distinction between spiritual existence or psychological acts of evaluation and the values themselves along with their significance (Fig. 1). According to Rickert and other thinkers, under certain conditions, the nature of values becomes culture.



**Fig. 1. The opposition of the world of culture as the sphere of the predominance of values to the world of nature, where laws prevail, as the fundamental idea in Heinrich Rickert's teachings**

Yu. Shaigorodskiy notes that a person adopts only those values that exist in society; consequently, value orientations are essentially the values of society (*Shaigorodskiy, 2001*). The philosopher's reflections on the place of value orientations within the structure of personality are particularly significant, as he considers them a kind of filter in the process of distinguishing what is meaningful for a specific individual.

M. Rokeach defines values as enduring beliefs that a particular mode of conduct or ultimate goal of existence is personally preferable to an opposite or converse mode of conduct or ultimate goal. Values are understood as properties of social objects or phenomena that meet needs, interests, and desires. In other words, they represent socially significant conceptions of what constitutes goodness, justice, patriotism, love, friendship, and so forth. They are usually

not questioned but undergo transformations, serving as standards and ideals for individuals. On the other hand, values are also the relation of the subject to objects and phenomena of reality, expressed through value orientations, social attitudes, and personality traits. In this sense, they act as a particular structure of the personality (*Vasiutynskyi, 2006*).

The process of value formation begins in early childhood, when an individual becomes acquainted with the values of others and becomes aware of their essence and meaning. Later, in the course of learning, comprehensive development, and accumulation of life experience, the individual develops the ability to independently choose a system-forming value – that is, the one perceived at a given moment as the most significant, simultaneously determining a certain hierarchy of values.

Among the numerous classifications of values, a widespread one is their division into two groups (*Kavalerov, 2001*):

1. Collectivist values – encompassing those that correspond to the way of life within a collective;
2. Individualist values – encompassing those that characterise the interests of a particular individual.

Civic and social values are based on every citizen's awareness of belonging to society, their role in the public and political life of the country, the honest fulfilment of professional, civic, and family responsibilities, adherence to societal norms and the laws of Ukraine, and readiness to defend the Homeland.

National values are defined by the specific features of national culture, lifestyle, and the spiritual unity of each nation. They reflect a person's worldview, attitude toward life, science, and education.

Analysing the concept of “national values,” H. Sytnyk justifiably asserts that, based on the analysis of the notion of “national security,” one can conclude that national values encompass the values of the individual (personality), the values of society, and the values of the state. The objective existence and impact of natural and social phenomena on the security of the individual, society, the state, and human civilisation as a whole justify the division of values into natural and social. In general, natural and social values should be distinguished (*Lien, 2016*).

For the purposes of our study, one of the key notions is that of value orientations. Value orientations are a set of hierarchically interconnected values that determine the direction of a person's life activity. The source of value orientation formation lies in the meaningful life activity of the individual, which defines the level of their needs and their orientation toward achieving specific goals in the course of activity.

In the consciousness of every individual, personal values are reflected in the form of social value orientations, figuratively referred to as the “axis of consciousness,” which ensures the stability of personality. “Value orientations are the most important elements of the internal structure of personality, consolidated by an individual's life experience and the entirety of their feelings; they distinguish what is meaningful for this person from what is insignificant and irrelevant” (*Yakovenko, 2007*).

Value orientations are formed in the process of assimilating social experience and manifest themselves in one's goals, beliefs, and interests, that is, in the process of socialization. The system of an individual's value worldview develops under the influence of global changes in the hierarchy of universal human value orientations. It is worth noting that the transformation of social life has brought to the forefront values of a personal level, those that ensure individual needs and personal well-being.

In foreign psychology, value orientations are also predominantly regarded as the connecting link between social values and the individual's worldview position. According to T. Parsons' theory of social systems, social order depends on the existence of values shared by all members of society, values that are considered legitimate and obligatory, functioning as standards by which action goals are selected (*Yakovenko, 2007*).

Today, our society is characterised by an identity crisis, which manifests itself in worldview uncertainty, the blurring of social values, fragmentation, and significant differentiation of Ukrainian society. We are convinced that this crisis can be overcome through the re-evaluation of former (outdated) norms and the construction of a new value system on this basis. Only national values can serve as a stable foundation for harmonising human interests, strengthening social stability, and ensuring sustainable development of the state.

In view of the above, it is necessary to emphasise that, at present, educational institutions of various levels must direct their efforts toward the formation of national value orientations, taking into account the conditions and influence of the Russian-Ukrainian war.

Higher education institutions, at the current stage of social development, are tasked with orienting their work toward the priority of fostering patriotism as a component of the student's worldview and attitude toward their native country, other nations and peoples, national sanctities, and with strengthening love for Ukraine, its language, the sense of responsibility for its independence, and the preservation of material and spiritual values.

The process of forming national values has been explored in scholarly works by renowned researchers.

Theoretical foundations of patriotic education were developed by prominent Ukrainian educators of the past such as Kh. Alchevska, H. Vaschenko, B. Hrinchenko, M. Hrushevskiy, O. Dukhnovych, M. Drahomanov, A. Makarenko, and I. Ohienko, who paid considerable attention to cultivating love for one's land and native language, and to shaping national self-consciousness.

Within the framework of the new paradigm of education and upbringing, the philosophical dimension of forming national values was developed by M. Antonets, A. Boiko, L. Vovk, M. Yevtukh, P. Kononenko, M. Stelmakhovych, M. Yarmachenko, and others. The issue of the essence of patriotic consciousness is reflected in the works of A. Bychko, I. Nadolnyi, L. Sokhan, among others. This problem has also been studied by foreign scholars, including I. Kant, C. Rogers, E. Fromm, and others.

General pedagogical issues of forming values among higher education students in the course of professional training are addressed in the works of O. Antonova, O. Dubaseniuk, R. Hurevych, I. Zyazyun, N. Kichuk, and O. Kutsevol.

The psychological process of value formation in higher education institutions was studied by B. Ananiev, P. Blonskyi, H. Kostyuk, O. Petrovskiy, and P. Yakobson.

I. Bekh defines the process of patriotic education and the formation of national values as guiding the individual's development as a patriot and conscious citizen, which presupposes the formation of a value-based positive (cognitive-emotional) attitude toward the Homeland. The psychic structure of a person's attitude is formed by a distinctive blend of cognitive and emotional components, with the latter considered predominant (*Vasiutynskiy, 2006*). According to the scholar, at every level of education, teachers should design new conditions for value formation, taking into account all psychological and pedagogical aspects of this process.

In our view, the effective formation of national value orientations in a higher education institution will occur through the implementation of the following conditions:

1. Utilising the educational potential of academic disciplines to foster students' national-patriotic upbringing and the formation of national values.
2. Engaging students in socially significant projects with a national-patriotic focus.
3. Encouraging future specialists to actively study the national and cultural heritage of the Ukrainian people across various fields.

For the purposes of our research, it is necessary to elaborate on these conditions. Utilising the educational potential of academic disciplines to foster students' national-patriotic upbringing and the formation of national values is an essential condition, as it is during the process of studying academic disciplines that students acquire knowledge, skills, and competencies. The process of instilling values and cultivating respect for the homeland, its people, and national traditions should be implemented across multiple disciplines.

The next condition – engaging students in socially significant projects with a national-patriotic orientation – is equally crucial for the educational process in higher education institutions. Participation in societal projects allows individuals to internalise values and deepen the essence of their national value orientations. This condition is particularly relevant in the context of the Russian-Ukrainian war, as young people are increasingly involved in volunteer activities and seek to participate in charitable initiatives supporting military personnel and prisoners of war. Such engagement fosters an active civic position and a developed national consciousness among youth.

Active study of the national and cultural heritage of the Ukrainian people by future specialists is another essential condition. This condition should be implemented through both classroom and extracurricular activities. Participation in national-patriotic events organised in youth centres and projects ensures that students acquire knowledge about the history and distinctive features of Ukraine while simultaneously promoting the formation of national value orientations.

Therefore, in our view, the implementation of these conditions will positively influence the formation of value orientations among higher education students.

The necessity of forming national value orientations and fostering patriotic education among students is highlighted by O. Stepina, who defines the phenomenon under study as an integral value and a spiritual-moral quality of the individual, expressed in the sense of love for the homeland and a spiritual connection with it, moral responsibility for the fate of the homeland and readiness to defend it, free ethnic and national self-determination, and conscious preservation and enhancement of national spiritual and material values (*Piekhota, 2001*).

Based on the above research, the stages of forming value orientations among higher education students are defined as follows:

1. Formation of love and respect for one's parents and family, which should begin in early childhood within the framework of family education.
2. Cultivation of a positive attitude toward one's city, region, or locality, i.e., ethnic self-identification, which develops at various stages of life and education.
3. Fostering a positive attitude toward one's country, or "state patriotism," which is developed during different levels of education.
4. Developing awareness of belonging to the historical community and the cultural-religious traditions of the East Slavic peoples, i.e., promoting tolerance in interethnic relations through positive ethnic identification – one of the priority objectives of higher education institutions.
5. Cultivating a benevolent attitude toward all peoples of the world—a quality inherent to a highly spiritual individual, developed through lifelong self-education.

In our view, the implementation of these stages in higher education institutions will ensure the effective formation of national values in students and their overall personal development.

Equally important is the implementation of the components of the structure of the process of forming national values. O. Zharovska identifies the following components of this process:

- Spiritual-moral component: feelings of love for the homeland, moral responsibility toward it, and a sense of spiritual connection with one's people.
- Cognitive component: comprehensive knowledge of the history and culture of the homeland and patriotic consciousness.
- Value component: the need to internalize a system of spiritual, moral, and cultural national and universal values, with patriotism occupying a central place.
- Activity component: readiness to act for the benefit of one's country, defend its interests, and protect it.
- Identificational component (Zharovska, 2015).

We argue that ensuring the presence of these components in the process of forming national values provides an opportunity to assess the level of value formation in higher education students.

### 3. Conclusions

Thus, the cultural revival of a society should be guided by both the state and the nation, since only the joint efforts of governmental institutions and civic initiatives can create a sustainable foundation for cultural development. The absence of a strong and consistent state authority largely explains the current vulnerable position of Ukrainian culture, which is compelled to devote a significant portion of its creative energy not to innovation but to the preservation and defence of national identity. This situation demonstrates that the tasks of cultural policy and national self-preservation remain interdependent and inseparable.

At the same time, higher education institutions bear special responsibility for shaping the intellectual and moral potential of society. They must not only direct the work of teaching staff toward academic excellence, but also organise the entire educational process in a way that fosters the development of the value system of future specialists. Universities are called to serve as centres of cultural and civic consolidation, nurturing individuals capable of defending democratic principles, cherishing national traditions, and contributing to global cultural dialogue. Only under such conditions can the cultural revival of Ukraine become an irreversible process and provide a reliable foundation for the progressive development of society.

Prospects for further research include determining the levels of formation of value orientations among higher education students and identifying and developing effective methods for cultivating values in students.

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