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COLLEGE OF ARTS, SCIENCE AND COMMERCE  
(AFFILIATED TO UNIVERSITY OF MUMBAI, INDIA)**

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## **CONFERENCE PROCEEDINGS**

**THE 5<sup>th</sup> INTERNATIONAL SCIENTIFIC AND  
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“CHALLENGES OF POSTCOLONIALISM:  
PHILOSOPHY, RELIGION, EDUCATION”**



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**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ**



**НАЦІОНАЛЬНИЙ ПЕДАГОГІЧНИЙ УНІВЕРСИТЕТ  
ІМЕНІ М. П. ДРАГОМАНОВА**

*ФАКУЛЬТЕТ МЕНЕДЖМЕНТУ ОСВІТИ ТА НАУКИ*



**УНІВЕРСИТЕТ ВАРМІНСЬКО-МАЗУРСЬКИЙ  
В ОЛЬШТИНІ (ПОЛЬЩА)**

*ФАКУЛЬТЕТ ТЕОЛОГІЇ*



**РАМНЕРАНЯН ДЖУНЖУНОЛА КОЛЛЕДЖ  
МИСТЕЦТВ, НАУК ТА ТОРГІВЛІ  
(МУМБАЙСЬКИЙ УНІВЕРСИТЕТ, ІНДІЯ)**

*КАФЕДРА ФІЛОСОФІЇ*

**ЗБІРНИК ТЕЗ УЧАСНИКІВ**

**V МІЖНАРОДНОЇ НАУКОВО-ПРАКТИЧНОЇ КОНФЕРЕНЦІЇ  
«ВИКЛИКИ ПОСТКОЛОНІАЛІЗМУ:  
ФІЛОСОФІЯ, РЕЛІГІЯ, ОСВІТА»**



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**“CHALLENGES OF POSTCOLONIALISM: PHILOSOPHY, RELIGION, EDUCATION”  
«ВИКЛИКИ ПОСТКОЛОНІАЛІЗМУ: ФІЛОСОФІЯ, РЕЛІГІЯ, ОСВІТА»**

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V 43 “Challenges of Postcolonialism: Philosophy, Religion, Education”: Materials of the 5<sup>th</sup> International Scientific and Practical Conference (Kyiv, May 16-17, 2019). – Kyiv: Publishing House of NPU Dragomanov, 2019. – 71 p.

For contemporary domestic and foreign discourse in the field of philosophy, history, religion, education, and others, there is an urgent appeal to the problem of dismantling specific post-colonial (post-totalitarian) ideological ideas and types of thinking, in particular the specificities of homo soveticus anthropological phenomena, the study of the role of religion and education in overcoming the challenges of post-colonialism and post-totalitarianism, etc.

The organizers of the conference are intended to carry out a professional discussion of the problem of post-colonialism among representatives of socio-humanitarian disciplines. It is planned to consider Ukrainian and international experience in overcoming postcolonial syndrome.

For researchers, lecturers, doctoral students, graduate students and students.

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**“CHALLENGES OF POSTCOLONIALISM: PHILOSOPHY, RELIGION, EDUCATION”  
«ВИКЛИКИ ПОСТКОЛОНІАЛІЗМУ: ФІЛОСОФІЯ, РЕЛІГІЯ, ОСВІТА»**

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**В 43 «Виклики постколоніалізму: філософія, релігія, освіта»:** Матеріали V Міжнародної науково-практичної конференції (м. Київ, 16 – 17 травня 2019 року). – Київ: Вид-во НПУ імені М. П. Драгоманова, 2019. – 71 с.

Для сучасного вітчизняного та закордонного дискурсу у галузі філософії, історії, релігієзнавства, освіти та інших є актуальним звернення до проблеми демонтажу специфічних постколоніальних (посттоталітарних) світоглядних настанов та типів мислення, зокрема специфіки антропологічних феноменів *homo soveticus*, дослідження ролі релігії та освіти у подоланні викликів постколоніалізму та посттоталітаризму тощо.

Організатори конференції мають на меті здійснити фахове обговорення проблеми постколоніалізму у колі представників соціогуманітарних дисциплін. Планується розглянути український та міжнародний досвід у подоланні постколоніального синдрому.

Для дослідників, викладачів, докторантів, аспірантів та студентів.

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імені М. П. Драгоманова, 2019

## CONTENT

<b>Panos Eliopoulos. <i>From the Moral Limits of Personal Interest to the Derogation of Individual Identity: Colonialism and Oppression</i>.....</b>	<b>7</b>
<b>Anatoly Oleksiyenko. <i>Why Is Governance Research Important for University Reforms in Ukraine?</i>.....</b>	<b>10</b>
<b>Kamila Ziółkowska-Weiss. <i>Postcolonial Aspect of Cultural Tourism as Exemplified by Jewish Heritage in Cracow</i>.....</b>	<b>12</b>
<b>Amita Valmiki. <i>Is Decolonization or Revitalization of Education Necessary in Post-Colonial India? A Philosophical Introspection</i>.....</b>	<b>15</b>
<b>Wiktor Możgin. <i>The Condition of Contemporary Postcolonial Ukrainian Culture</i>.....</b>	<b>26</b>
<b>Rina Avinash Pitale Puradkar. <i>Sri Aurobindo’s Educational Policy in Pre- and Post-Colonial India</i>.....</b>	<b>30</b>
<b>Olga Gomilko. <i>Unhappiness in Ukraine as Colonial Legacy</i>.....</b>	<b>32</b>
<b>Mykhailo Boychenko. <i>Client-States as a Digression of Post-Colonial Trajectory of Democratic Transition: Case-Study of Ukraine Half-Independence</i>.....</b>	<b>35</b>
<b>Denys Svyrydenko. <i>Ukrainian Higher Education as a Tool of Decolonisation</i>.....</b>	<b>38</b>
<b>Liudmyla Fylypovych. <i>Post-Colonialism and Religion: Ukrainian Case</i>.....</b>	<b>40</b>
<b>Valentin Yakushik. <i>The Status of Cultural and Religious Communities in the Context of Post-Colonial Discourse in Ukraine</i>.....</b>	<b>44</b>
<b>Serhii Terepyschyi, Gleb Khomenko. <i>Transcultural Identity: Ukrainian Higher Education Strategy as a Tool for Peacebuilding</i>.....</b>	<b>49</b>
<b>Vitali Turenko. <i>Research on Ukrainian Soviet Philosophy as One of the Factors to Overcoming of Postcolonialism</i>.....</b>	<b>52</b>
<b>Olena Yatsenko. <i>The Transgression of Contemporary Strategies of Colonialism</i>.....</b>	<b>54</b>

**Yevhen Muliarchuk. *The Problem of Self-Actualization in Postcolonial Reality: Calling as a Motivating Factor of Personal Development*.....56**

**Shyngys Riakhanov. *The Assembly of the People of Kazakhstan in the Context of Post-Colonial Framework of Inter-Ethnic Relations in the Republic of Kazakhstan*.....59**

**Petro Potopakhin. *Mahatma Gandhi’s “Satyagraha” Theory and Practice of Non-Violent Overcoming of Colonialism*.....63**

**Leonid Kyianytsia. *National Identity, Anti-Colonialism, and Race: The Case of Early Irish Nationalism*.....67**



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## **THE TRANSGRESSION OF CONTEMPORARY STRATEGIES OF COLONIALISM**

The phenomenon of colonialism is interpreted in negative evaluative coordinates as archaic and illegitimate in contemporary humanitarian discourse. However, how correct would be the conclusion about the end of the era of colonization and the existence of only its consequences in modern socioculture?

To answer this question, it is necessary to analyze the content of European identity, its ideological and methodological foundations. The well-known historian F. Chabod [1] analyzes the content of the idea of Europe as a political association based on common values and ideological principles. Such an ideological basis was formed in the works of N. Machiavelli, Sh. L. Montesquieu, F. Voltaire, and others. Its meaning is to abandon the geographical understanding of the term of Europe in favor of the political, cultural and moral. It means that European identity is formed with unites people of different ethnic groups and cultural and religious traditions.

Note that this political strategy is a product of intellectual activity, namely, the Greek-Roman philosophy and law, the Judeo-Christian religion and the Enlightenment-humanistic philosophy. These cultural traditions contain legitimization of the axiological foundations of European identity. However, contemporary philosophical discourse subjects to crushing criticism the traditional narrative of the justification of identity. In contrast to the classical metaphysics of Aristotle, based on identity as a fundamental characteristic of Being, modern humanities produce the principles of pluralism and tolerance, the rejection of essentialism and centralization. In addition, according to the ideas of postmodernism, the definition of identity is not constant, but is based on the

principles of hybridity, fluidity and plasticity. Therefore, the ideas of cosmopolitanism as a conceptual scheme for the formation of European identity are replacing national identity determination strategies. The concept of cosmopolitanism is logically unambiguous. The range of its interpretation varies from the radical project of U. Beck [2], who sees in him the principle of the modern global empire, to a more consistent explanation of G. Delante [3], who understands cosmopolitanism as a fundamental multiplicity of initial practices of identity. Consequently, identity formation techniques retain signs of totalitarianism even in cosmopolitan concepts.

The totality of influence on self-determination lies in the fact that at the present stage of the development of society, identity does not take shape spontaneously, in line with the historical and cultural tradition, but institutionally by implementing a balanced and systematic strategy of the intellectual and political elite.

The problem of European identity causes a significant resonance among researchers and inhabitants of this process. This is due to legitimize the chosen strategy of political identity. The question is: how liberal (really, not nominally) is this strategy? The French philosopher M. Crepon substantiates the idea of the heterogeneity of European identity as a compilation of European and non-European ideas and values. In his opinion, the process of the formation of Europe is fundamentally diversified, that is, the values on which the European identity is based arose not autonomously, but under the influence of other cultures and civilizations. This process of interaction cannot be conserved, the clash of meanings, symbolic and semiotic systems continues. Therefore, M. Crepon considers it necessary to replace the strategy of appropriation (conversion of quality into property) to de-privatization (recognition of one's quality with the quality of another) and re-appropriation (recognition of his otherness with his quality and property).



Therefore, we can conclude that modern strategies of colonialism were transformed on the basis of a transgressive principle. The political will of introducing European identity blurs historical and national criteria for identification, and the methods of political influence acquire the features not of physical influence, but of a manipulative and informational character.

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## **THE PROBLEM OF SELF-ACTUALIZATION IN POSTCOLONIAL REALITY: CALLING AS A MOTIVATING FACTOR OF PERSONAL DEVELOPMENT**

Self-actualization and identity is a problem not only for every person, but also for social groups and nation especially in the situation of Postcolonial reality. For Ukraine, as for the other former Soviet Republics, it is a matter of transformation from totalitarian organization to democratic civil state. At the days of collapse of Soviet Union in 1991 sociologists V. Bakshtanovskiy and U. Sogomonov foresaw that it would be a long time and that the mixed authoritarian and democratic system would appear [1]. That is exactly what we could have seen for the last 27 years.