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## **EDUCATION IN THE PROCESS OF POSTCOLONIAL TRANSITION**

Considering transitional societies, the main accent is on the processuality and contextuality of the postcolonial transition. Obviously, this "transit" cannot be considered as a linear process, but only as a multi-directional, multi-speed and ambivalent one, accompanied by eclecticism of values as obligatory attribute. Rapid development of social phenomena and structural changes of recent decades (information revolution, humanization, democratization of society, intensification of cross-cultural communication, globalization, etc.), have made a colossal impact on the fundamentals of social systems and given rise to profound changes in the essence of social institutions and practices. These developments and changes contribute to the formation of a new infrastructure of social relationships; provoke new challenges that lead to need of reconsideration of some features of the current educational system.

K. Watson (2000, 2001) distinguishes three main areas of reforms occurred in transitional societies worldwide (and Ukraine is a vivid example of them):

### **1. Administration and finance reforms.**

One of the main areas of reform is educational decentralization. It has become a key feature of many governments' stated educational policy; also it is a central plank of major international efforts at restructuring education in transitional societies.

### **2. Reform in the content of what is taught.**

K. Watson (2000, p.55 ) wrote “In all dictatorships, whether of the Left or the Right, especially in those states bent on creating a new society through “The new Soviet Man” or Chinese citizens who were both “Red and Expert” or based on racial supremacy, there is a certainty about what should be taught, the ideas that can be discussed and the questions that are not allowed to be discussed. Control is exercised through officially approved textbooks, an official curriculum, examinations and inspections. Those involved in education in all the countries under review would have been familiar with the scenario. Dismantling such a system can be easily done; replacing it with something of value is more problematic, especially given the confused process of administrative and financial decentralization that has been taking place in most of the transitional and transformational states.”

### **3. Reforms in language of instruction.**

Mainly this is implemented by the rejection of languages of oppression and the adoption of English as a major global language.

One of the main questions that arises is how the values should be represented in the educational system of unstable Ukrainian society in which a number of shifts occurs at the same time: from a command economy to the market one, from a closed society to open one, from one-party state to plural one, from the ethno-national state development to the civil-national state development, etc.? From my point of view, the following recommendations will be useful (Matusevych, 2016):

1. To explore the principle of flexibility. To inform, not to proclaim. In the Soviet system in the best traditions of repressive pedagogy the values were proclaimed, perceived as not discussed and very often even implanted. The Ukrainian education system is still not free of these rudiments. In the transitional societies, where values are always in motion, the presentation of taken-for-granted assumptions in educational process may lead to strengthening the contradictions.

2. To exclude the inconsistency and deformed understanding of social phenomena and processes. Rights are always accompanied by responsibilities; certain behavior has certain consequences and so on.

3. To include the concept of citizenship education into educational theory and practice.

This issue is crucial as empirical results show that young Ukrainians have high passive and semiactive citizenship levels but low active citizenship (Bondarevskaya, Krzywosz-Rynkiewicz, Bondar, 2017). UNESCO (UNESCO, 2017) defined citizenship education “as educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society.” “Society” is here understood in the special sense of a nation with a circumscribed territory which is recognized as a state. The knowledge of the nation’s institutions, and also the awareness that the rule of law applies to social and human relationships obviously form a part of any citizenship education course. Taken in this sense, citizenship education is based on the distinction between: the individual as a subject of ethics and law, entitled to all the rights inherent in the human condition (human rights); and the citizen entitled to the civil and political rights recognized by the national constitution of the concerned country. All human beings are both individuals and citizens of the society to which they belong. Therefore, human rights and citizen rights are interdependent. A separate and very important part of the citizenship education should focus on responsibility issues. The postcolonial heritage of thriftlessness, caused by the principle “all is collective—all is no one’s” has resulted in that the modern Ukrainian society is suffering from a lack of responsibility at both the political and the narrow-minded level (UNESCO, 2017).

4. To include the values of peacebuilding education and education for social cohesion into the curricula.

Ukraine now is a conflict-affected country and it is high time to embed the issues of peacebuilding and social cohesion into the educational policy and

practice. For a long time Ukraine's development was basing on the conflict accumulation and the contrast between the Western and Eastern identification models. Therefore for Ukraine education for social cohesion is vital. The future of the country depends directly on adopting by students and citizens, in general, such values as tolerance, the understanding of otherness, empathy and dialogue.

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