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POST-COLONIALISM IN CONTRADICTION BETWEEN REAL AND NOMINAL POWER

The post-colonial epoch is marked by stunning ideological shifts. The basic principles of postcolonialism postulate the rejection of the basic principles of the classical metaphysical paradigm, ideas about the linear development of history and the practice of diversification, or alteration in analytical activity. Such a change in the focus of perception and assessment of processes and phenomena of socio-cultural dynamics implies the extrapolation of the "systematic, politically colored concept of decolonization into the level of discursive practice" [1]. Accordingly, post-colonialist analysis is carried out in two interrelated domains: in the field of political relations and influence, that is, in the interpretation of the phenomenon of power, as well as in the discursive-critical analysis of the practices of definition and sensation. There are new analytical concepts that are reflected in the course of modern life. The policy area is very indicative in this respect, namely the phenomenon of the gap between nominal and real power in societies of varying degrees of organization [2].

Let's consider in more detail the foundations of the explication of post-colonialism in modern politics.

1. The "re-writing" concept involves the rejection of monolingual speech, from the established canon and sample, the plasticity of the disadvantage of a semantic design. The theoretical substantiation of "re-writing" legitimizes the field of manipulative practices, which, unlike physical coercion and economic dependencies, form the basis of modern relations of power in most modern societies.

2. "Integrity" as a self-sufficient form of existence. Eclecticism and cultural identity, intensive processes of globalization, integration in the field of education and science equate the notion of "pure" form. Accordingly, those forms of systemic and structural organization, which demonstrate their efficiency and viability, receive the necessary justification and updating.

3. The distinction or "différance" (in the terminology of J. Derrida) in post-colonial thinking focuses on the very course of semantic and analytical work, as well as the refusal to conclude any evaluation and conclusions.

4. The term "third space" or the boundary space of definition articulates such a setting of postcolonial thinking, according to which the logic of formation prevails the content of classical theoretical constructs.

5. "Identity" as the goal of self-actualization of the individual. A society based on the principles of democracy and liberalism forms a significant spectrum for self-determination of the individual, that is, the role and importance of social

stereotypes and social roles is no longer so important in public opinion. But as a result of the actualization of the concept of identity, it also becomes a field for political manipulation. Thus, various political forces use the gap between retrospective national self-identity and promising identification of comopoliticalism or self-identification as a citizen of the European Union.

So, let's analyze the extrapolation of the principles of post-colonialism into the problem of real and nominal political power.

The modern Ukrainian politician is going through terrifying transformations. Post-colonial development tendencies pose serious challenges to civil society and its management system.

Nominal and real power is differ from the point of view of representation and institutionality. Nominating power acts as representing the interests of the community. That is why the charisma of the leader and the success, efficiency in the work of the nominal power is so important. But real power is often not concentrated in the hands of official bodies of power, but belongs to certain institutions of statehood, such as the education system, or law enforcement agencies. Is it possible to carry out an illegal referendum on the territory's membership of a particular state, with the absence of support from the educational institutions where this event was held, or under the condition of a good work of the law-enforcement system in this area? It's hardly possible. Except this, there are numerous examples of illegal possession of someone's property during the political instability in Luhansk and Donetsk region during 2014-2018. The conclusion is obvious that institutions of statehood have a significant influence of real power in society. A nominal, representative political power is the governing, but derivative of the basic, fundamental level of the real power of state institutions.

Thus, democracy is the most widespread form of social organization in the modern world. But given the specific conditions for the formation of statehood, the declarative principles of democracy are undergoing significant transformations, resulting in different forms of quasi-democracy. Ukraine, the Russian Federation, and the United States of America – all these countries are democratic in the state system. However, do we have any reason to assert the identity or, at least, the similarity of these democracies? It is obvious that the practical mechanisms of the exercise of state power in these countries are significantly different. Declaratively proclaimed democracy in the Russian Federation in the last two decades demonstrates signs of a monarchical system. Therefore, in the Russian Federation, we observe a quasi-form of democracy-monarchy. Such tendencies can be traced, in particular, in the management technologies of other states of the former Soviet Union: Belarus, Azerbaijan, Tajikistan and others. Or the militarized monarchist republic of North Korea clearly manifests the viability of such a quasi-form of government. An interesting nominative tendency of representing power in a totalitarian system is a demonstration of its perfection.

If we analyze the specifics of state power in Ukraine, then the existence of a democracy-oligarchy in our country is quite obvious. Nominee political power is

delegated not by the people, by the general public, but by separate oligarchic structures. The basis of motivation in such a policy is the protection of business interests, not social justice and the stabilization of public life. Of course, Ukraine is not unique in its oligarchic democracy. The vast majority of South American countries have been fruitfully implementing similar principles of public administration.

And the developed forms of democracy of the advanced countries of the world, such as the USA, France, Germany, can hardly be called democracies in its pure form. Rather, it is certain forms of democracy-aristocracy, when real power is concentrated in the hands of political groups that have tradition, authority and weight of influence on public opinion and the course of social life. Thus, the gap between nominal and real power takes place in countries with different levels of development of democracy.

Consequently, the thinking of post-colonialism is realized in the way of exercising both daily practices and at the level of political organization of the life of society. Thus, the differentiation of power into nominal and real in the information society is a natural and inevitable phenomenon. Minimizing the risks of such differentiation is possible by increasing publicity and accountability of government actions.

References:

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