

Sri Aurobindo says, patriotism is the pure love and devotion for the motherland. He dreamed of a nationalism which moved towards universal humanism. He believed that the educational system should be capable of infusing nationalism among the new generation. It is for this that he put forward the concept of national education. For him national education is indigenous (*swadesi*) education. He knew that for the growth of patriotism a *swadesi* concept is inevitable. The aim of education should not be confined to a means of livelihood. Instead it should lead to the total development of one’s personality and make one a complete person. The educational system evolved by the nationalist leadership as part of the freedom struggle was the blueprint for the future.

Education was the pursuit of knowledge rather than the pursuit of jobs. Contemporary education system serves to popularize the culture of consumerism. This leads the society unavoidably to a situation of cut-throat competition. The reason for the present societal restlessness can be traced to this philosophy of ‘the survival of the fittest’. Sri Aurobindo agrees to this observation and states that, our goal is not mechanical – it is spiritual and based on the concept of ‘dharma’ (righteousness); our target is not the establishment of new system of government but the reconstruction of the entire nation.

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UNHAPPINESS IN UKRAINE AS COLONIAL LEGACY

1. One of the postcolonial syndrome’s manifestations in Ukraine is lack of psychological happiness among the majority of Ukrainians. Despite all the evident achievements of the post-Maidan period, which have expanded the zone of the individual freedom, Ukrainians’ world perception remains quite dim, negative and pessimistic. The establishment of a visa-free zone between

Ukraine and the EU, autocephaly of the Orthodox Church of Ukraine, a stronger army, an improved business environment have not managed to solve the task of convincing Ukrainians that not everything is lost yet, that the country is going along the path of development as a sovereign national state. Thus, according to the Doing Business 2019¹ ranking, which is annually conducted by the World Bank, Ukraine now ranks 71st among 190 countries, having moved 5 positions up. It is worth mentioning that back in 2012 Ukraine ranked 152nd. If truth be told, Ukraine’s performance is way lower than that of Russia and Belarus. However, it reveals the tendency of the emergence of simplified requirements for doing business in Ukraine, not the other way around. Out of 10 indices standing for Ukraine’s ranking, 8 show signs of improvement, with the average wage of Ukrainians being estimated as lower middle income. It is hence irresponsible to speak of “impoverishment”, “genocide” and “experiments conducted on the people”². Nevertheless, it is the political rhetoric that creates the atmosphere of despair and disappointment, ruling the Ukrainian civil discourse.

2. The outcome of the recent presidential election displays the signs of the Ukrainian society’s anomie (Émile Durkheim), when the vast majority of voters chose a dream (fantasy) over an idea. Anomie is defined as a state of society lacking in constant norms and rules that would regulate the behaviour of individuals, it is though filled with vacuum of values and norms, with old norms no longer working and new ones not being born yet. Normally, the concept of anomie is used in the context of transitive countries. However, a lingering and unstable character of Ukraine’s transitive period points to its postcolonial nature. The latter means that the Ukrainian society has not come

¹See <http://www.doingbusiness.org/en/data/exploreeconomies/ukraine>

² See Y. Tymoshenko’s statements from her electoral campaign “New course for Ukraine” See <https://vezha.vn.ua/zubozhinnya-obtyazhene-eksperymentamy-nad-narodom-tezy-tymoshenko-u-vinnytsi/>

up with its own idea³ yet. The process of finding one is hampered by: 1) cultivation of the inferiority complex (preservation of the “khokhol”⁴ identity, not of that of the Ukrainian; by imposing an image of Ukraine as of a rural and underdeveloped country); 2) dominance of the “black-and-white” view of the world in its radical form “friend-or-foe” (standing up for traditional values⁵, conservatism, radicalism); 3) «Afro-pessimism» (Frantz Fanon), implying that along with the process of renunciation, refusal, distancing and abjection of traumatic outcome of historical wounds inflicted by colonialism/totalitarianism, a destruction of modern social and political institutions is taking place; 4) a deep distrust of authorities and their institutions⁶; 5) the state’s inability to maintain its existence, thus acknowledgement of the country being governed by external forces (Ukraine as failed state or a “pornographic actress”⁷); 6) the absence of an own church as of a social, idea-driven, standard and institutional experience (Ukrainian autocephaly as an illicit and non-canonical institution, Tomos as “thermos”⁸ (the Ukrainian for a vacuum flask); 7) supremacy of paternalism (with the state or the ruler acting as a “father”, its citizens being

³ “The most important ideological value is Ukraine” (Lukyanenko L. From the khokhol to the Ukrainian: reflections / Levko Lukyanenko – K., 2018, p. 6).

⁴ “Khokhol – the assimilated part of an ethnos that has lost its mother tongue, customs, culture and spiritual dimension” (Dictionary of the Moscow patois of the Russian language, V. Dal).
V. Zelensky: "We live a superb life, we are khokhols. Khokhols were so lucky to have the prince Volodymyr the Great bring Christianity to Kievan Rus'. What would have become of them had he brought Islam instead? Can you imagine a khokhol refusing voluntarily to eat cured pork fat?" See <https://gazeta.ua/articles/politics/zyavilosya-video-yak-zelenskijhohol-prinizhuyetsya-pered-rosiyanami/887445>

⁵ The failure of Ukraine’s parliament to ratify the Council of Europe Convention on preventing and combating violence against women and domestic violence based on warnings voiced by the Council of Churches and religious organizations regarding popularization “in Ukrainian schools and universities of new “gender roles” and same-sex relationships”.

⁶ The results of social researches conducted in 2018 in regard to the level of trust of ordinary Ukrainians in state and social institutions attest to their inclinations toward “a dark vision”. The findings of the research revealed a remarkably low level of trust in the very institutions that play a crucial role in Ukrainian statehood – presidency, government, parliament, courts: 13.8% of respondents trust Ukraine’s President, 80,6% of them don’t; the respective figures for the government are – 13.7% and 80.7% , for the parliament – 10,3% and 85.6%, for the National Bank of Ukraine – 14.1% and 76.2%, for the Supreme Court – 10.6% and 75.%. 8.6% of respondents put trust in state employees, whereas 85.3% of them don’t.

⁷ Zelensky’s mocking authorities in Ukraine <https://www.youtube.com/watch?v=6peyoMKanxc>

⁸ Zelensky’s ridiculing the independence of the Orthodox Church of Ukraine <https://www.youtube.com/watch?v=6peyoMKanxc>

“children”⁹) and 8) populism (political rhetoric is aimed not at the development of state, but rather at catering to materialistic values of the masses of people as well as counterposing the interests of those very people to the elites known as “oligarchs”).

3. Little wonder, Ukraine ranks 133rd among other 156 countries in the international rating of “happy” countries, which is traditionally drawn up by a group of scientists commissioned by the UNO¹⁰. According to their report, “Among the 20 largest losers, all of which show ladder reductions exceeding about 0.5 points, seven are in the Middle East and North Africa, six in Sub-Saharan Africa, three in Western Europe, with the remaining significant losers being Venezuela, India, Malaysia and Ukraine». Among the European countries Ukraine has turned out to be the most unhappy one.
4. The prevailing in the Ukrainian society climate of pessimism and distrust creates fertile soil for various political shenanigans that threaten Ukrainian statehood and revival of its neocolonial status.

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CLIENT-STATES AS A DIGRESSION OF POST-COLONIAL TRAJECTORY OF DEMOCRATIC TRANSITION: CASE-STUDY OF UKRAINE HALF-INDEPENDENCE

All client-states have similar situation, similar problems and similar history of their lost of independence and own geopolitical subjectivity. But the way out of this weakness could be very different. Modern Ukraine could be a classic case of such situation.

⁹ N. Gogol on Ukrainians’ paternalism: «Zaporozhian Cossacks bowed down to his knees. “Is everyone here?” – he asked in a long drawn-out manner, pronouncing the words a bit through his nose. “Everyone’s here, father!” – the Cossacks replied, bowing once again. “Will you not forget to speak the way I taught you?” “No, father, we won’t”. (N. Gogol – The Night Before Christmas).

¹⁰ See <https://s3.amazonaws.com/happiness-report/2019/WHR19.pdf>