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Post-colonial society: European model of modernization or post- soviet version of neo- traditionalism?

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The process of reforming in Ukraine is facing multiple difficulties due to the lack of authentic and successful tools for social modernization.

Based on the interpretation of M. Heidegger's concept (Zwischen) and the idea of "clash of civilization" (S.Huntington) I interpret the process of cultural and social changes in Ukrainian

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society as both modernization and decolonization. I also analyze the Ukrainian personality as “the colonial and post-colonial subject” (post-colonial theory). It should be noted that Ukraine continues to be a country where society is culturally and morally colonized by Russian cultural markers. Public and private life of citizens is largely controlled by the state which social policy reproduces the dominance of Russian cultural hegemony. Communities and social groups are subjected to the double pressure in our society: colonial violence of Russia, its symbolic domination in public space as well as total corruption by the post-Maidan power. In spite of the radical rhetoric, the social trend to the preservation of the old post-soviet social order continues to prevail in the minds of our ruling class. It is evident that post-revolution Ukrainian power has lost its legitimacy and the capability to the historical and social changes.

In the context of the dramatic failure of the nomenclature version of modernization related to the total centralization, cosmetic innovations and in effective social management of resources in our country, the weakness of liberal trend in Ukraine we are faced with the contradiction of two fundamental antinomic versions of modernization: the post-soviet traditionalism versus modernization of values.

The priority of the first model in media is related to the social manipulation, and the demands of some groups within Ukrainian elite to a “new industrialization”, the appeals to the decentralization and “cultural pluralism”, as well as the recognition of Russian language and culture as a “factor of social integration for all social communities in Ukraine” (V. Novinski). Political rhetoric and cultural position of pro-Russian intellectuals and social experts are more oriented to the common with Russia “industrial heritage” and “values of Russian world” that is historically connected with the theoretical line in philosophy of P. Florenski, A. Losev, A. Dugin.

In conditions of the oligarchy’s total monopoly over social resources and disappearance of middle class as a driving force for national changes, a significant part of Ukrainian society continues to be in a state of social frustration and total recognition of Russian cultural symbols and markers.

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The total bureaucratizing of social life, the weakness of modern social institutions in the country as well as the tendency to the refeudalization of Ukrainian society continue to be a serious obstacle for social changes and precondition for social conflicts. As an example of Donbass testifies, In fact, this model of social life is organically linked with the confrontational version of social life, lack of freedom and produces a continuation of social exclusion and loss of the political and cultural sovereignty.

Another model of modernization is connected with the conservative Ukrainian heritage, norms and rules, the interpretation of traditional culture as tools of decolonization. The issue of social changes in Ukraine is considered with in this discourse par excellence as a transformation of values and the incorporation of lustration process. The process of decommunization is interpreted as a the recognition of common with Central Europe heritage, and the receiving of parameters of European legitimacy, the priority of the European individual and collective rights .

In this context the legitimization of traditional values considered as real mechanisms of social integration, the Ukrainian and Central European decolonization (J. Staniszkis, Z. Krasnodębski), as well as the shaping of social capital (R.Putnam), resource for generation of human dignity, work ethic, moral duty that was considered in the encyclical *Centesimos Annus*.

The decolonization organically leads to the reconciliation, the social joining around common with central Europe identity. The dimensions of historical and cultural identity could be an important factor of the national transformations and social evolution to the "individual self-expression". In this context it is necessary to use the theoretical foundations of post-colonial theory as a focus of power relations, representation, the legacy of "conservative modernization" (Z. Krasnodębski), critical social theory (J. Habermas), the theory of social modernization (Inglhart, Vencel), as well as the classical theory of social institutes (K. Polanyi, D. North).