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**POSTCOLONIAL VISION  
IN THE MODERN UKRAINIAN LITERARY CRITICISM**

**ПОСТКОЛОНІАЛЬНА ВІЗІЯ  
У СУЧАСНОМУ УКРАЇНСЬКОМУ ЛІТЕРАТУРОЗНАВСТВІ**

*The theoretic-methodological principles of research of postcolonialism as interpretative literary trend have been generalized in the article. After all, the contemporary cultural reality requires new literary views for reading and rereading texts through the prism of problems of national conceptional preservation at this conjuncture of world globalization. Therefore, we try to analyze the conceptual aspects of concepts, to identify features of the postcolonial paradigm.*

*Key words: posttotalitarizm, colonial, postcolonial, interpretation, discourse.*

*У статті осмислюються теоретико-методологічні засади дослідження постколоніалізму як інтерпретаційного напрямку літературознавства. Адже сучасна культурна дійсність вимагає нових літературознавчих поглядів у прочитанні та перепрочитанні текстів, крізь призму проблеми збереження національних концептів за умов світової глобалізації. Тому, зроблено спробу проаналізувати концептуальні аспекти понять, виявити особливості постколоніальної парадигми.*

*Ключові слова: посттоталітаризм, колоніальне, постколоніальне, інтерпретація, дискурс.*

The phenomenon of globalization is the undisputed fact of history, that requires elevation Ukrainians cultural potential for creation a civil society with a new quality of thinking. Our nation will hold itself, as long as we keep our culture, spirituality, language and literature, because the wisdom of the dialogue of cultures is the ability to collect "drops of differences in the vast

ocean of goodness." In this context, priority is not only national, moral and spiritual education, but also the preservation and development of Ukrainian language, literature and culture, which is the basis of security Ukrainian nation. Ukrainians have suffered a significant imperial influence of Russia.

The problems, which include fundamental criticism of Western notions of cultural and racial superiority, which are discussed in light of postcolonial theory by means of subjective approaches previously marginalized or drowned colonialism, are palpitant nowadays.

The aim of our research is comprehension of the main aspects of postcolonialism as interpretative strategy in the modern Ukrainian literary criticism.

Postcolonial studies are research interests of national scientists V. Aheeva, T. Hundorova, P. Ivanyshyn, S. Pavlichko M. Riabchuk, O. Yurchuk and the members of diaspora M. Pavlyshyn, M. Shkandrij and etc. Fundamental principles of postcolonialism are originated in scientific works by G. Bhabhy, A. Mukherjee, E. Said, F. Fanon, M. Foucault and others.

The postcolonialism as an ideological trend has been studying the identity, culture and literature, emerged at the end 70th of XX century in the English literary criticism. The founder of this trend is American scholar Edward Said, his works "Orientalism", "Culture and Imperialism" are based on the principles of deconstruction, new historicism, psychoanalysis, feminism. E. Said shows formative efforts of colonized peoples were systematic and conscious, but a large number of different areas of expertise were actively involved in the representation of repressive discourses. The researcher tried to verify the narratives' changes in colonial process, to construct ways of perceiving reality, to analyze the images created in the stories about the Orient and its research. E. Said pointed at his method is intended for focus on specific works, its reading as a masterpiece of creative imagination and then as demonstration of their constituent between culture and empire [8, 12]. Demonstration and proof the fact, that Oriental scholars and writers do not only investigate but also interpret the language, history, culture, analyze the past and make projections for the future of European positions, have become one of the main research purposes. The result of this analyze is the scientific conclusion about the existence of binary opposition We – They, that laid the foundations of postcolonial theory. The issues of language and literature are particular for the author. E. Said considers texts can create not only knowledge but also the reality, and function of language is to express the information and its exchange, representation of reality, so narratives "have become the method that was used by colonized peoples, defending own identity and history" [8, 13].

Postcolonial reading is focused on the texts reflected the benefits of the colonized under colonizer. However, later this approach is complemented by

analyze of oppressed cultures, trying to build a system of cultural activities. The colonial discourse is a form of imperial influence on the "small" culture, in turn, reflects the strategy anticolonial opposition pressure [5]. This approach builds understanding of the ways "dependent" peoples and their spiritual life, which often takes the form of opposition.

The mentioned phenomenon is inherent for literatures of Asian, African, American, Australian and European nations, which are liberated from colonial oppression. Methodologically the postcolonial criticism is the combination of different interpretational traditions mainly of XX century. The distinctive features of postcolonial criticism is not so much fight against cultural imperialism as self-expression through confession postmodern ideology and combatting imperialism and its consequences, representation of national culture, national identity in own country.

In this regard, Indian literary critic A. Mukherjee's assertion is appropriate: "cultural products are made according to our needs, and we have more needs than the permanent needs of "parody of imperialists" [6, 563].

Considering the theoretical constructs of postcolonialism for A. Mukherjee problematic definition of "postcolonial" as such "covering culture, which was affected by the processes of imperial moment and colonization to the present day" [6, 563], which reduces the essence of the concept. In contrast to the literature argues that the post-colonial literatures emerged from the experience of colonization and were a reflection of the empire based on accentuation of their differences from it [6].

Describing the post-colonial criticism, Western scholars S. Slemon and G. Tiffin, emphasize "the constructive essence of theoretical discourse". Based on the combination of two concepts about the position of the colonized nations, authors give the definition of the term "postcolonial" that "means a specific form making of discursive resistance to the colonial power. This resistance is rooted in the experience and begins at that time, when colonial culture operates on the body and the space of its otherness" [12, 538].

Postcolonial criticism is directed at the colonial or imperial discourse, that promotes ideas like "empire is the hearth of culture", voluntary accession of colonies, non-binding assimilation of the colonized population by "superiority" of imperial language and culture. The discrimination of colonized society is manifested in various forms such as ethnocide and linguocide, which lead to genocide. The ethnocide is a kind of colonial policy aimed at destroying of ethnic group through the destruction of its culture (cultural genocide), language (linguocide), a perception of belonging to a traditional culture (acculturation), ethnic identity (assimilation).

Ukraine along with other post-Soviet countries experienced during the colonial era in the totalitarian conditions, which ruled in the field of culture completely. M. Riabchuk notes, that Ukrainian culture "as a minority culture in

their own sovereign country is fatally marginalized by unfamiliar discourse field and prepotent imperial institutions" [9]. It concerns the literature too, because revolutionary (October Revolution in 1917), party (Bolshevik's image) and manufacturing (work at the factory and on the collective farmers' fields) and others were considered relevant topics

Ukrainian postcolonial criticism is based on the concept of national-existential methodology. Substantial completion is works by scientific literary critic, culture expert, journalist P. Ivanyshyn.

P. Ivanyshyn considers, that the national imperative is the main systemmaking factor of nation-centered thinking. The specific feature of nation-centered direction we need to think is "interaction between nation's fate and literature. It apprehended an awareness of the fatal dangers during the colonial time" [5, 32]. Such concepts, as "national identity", "national idea", "national art", "national life", "national aesthetics", "national culture", "national revival", "national consciousness", "national mentality" "national history". Are keywords in the discourse of national originality, which became the core of national-existential verification.

T. Hundorova, the specialist in literature, speaks about the retention of national tradition and its expedience. This is the opposition between "organic" (associated with the national tradition) and "inorganic" (postmodern oriented) cultures has appeared at the frontier of transformation. Studying the modern literary trends, the author emphasizes on its contemporaneity in post-totalitarian period of Ukrainian literature development, the time of the changing of creative thinking has been affected on the way of perception, shaping and adapting art system [3].

The modern scientist O. Yurchuk interprets national literature, presenting two-levels reinterpretations has been reflected in the "deconstruction and construction of Ukrainian national" face ". The author notes down the postcolonial theory is focused on "establishing identity by isolating historical significance to the colonial nation" [14, 21]. In the Ukrainian context the interpretation of colonial experience has been oriented on such concepts as "Empire - Colony - Empire", where the lack of space for the establishment of national external imperial discourse; the imagination about Ukrainian nation, which has built its identity in the context of the colonial paradigm or against it, has being formed [14, 22].

As conclusion, we can say the national-existential conception is one of the methodological foundations of Ukrainian postcolonial studies. The basic consistent patterns of culture and literature of postcolonial period has been represented and interpreted with the paradigm of next definitions: "national identity", "national idea", "national art", "national existence," "national culture", "national revival", "national consciousness", "national identity", "national mentality".

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