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Religious pluralism and decolonization of Indian mind

Abstract

This article presents the study of religious pluralism and decolonization of Indian mind in Russia. The paper analyzes the investigation results concerning psychological features of modern Indian students from universities in Russia and India. For measuring of connection between religious pluralism and decolonization of Indian mind we made socio-psychological investigation of Indian students. We made 254 semi-structured interview with Indian students who are studying in Russia and India.

According to the result of investigation that decolonization of Indian mind is connected with the level of religious pluralism. Among the values principles of religious pluralism get more significance and importance in decolonizing mind of Indian students.

Keywords: religious pluralism, decolonization of mind, semi-structured interview, psychological features, Hinduism, Indian culture, religious rights of human.

1. Introduction

Modern post-humanistic and post-modernistic development of Indian culture, education allow Indian mind to divorce with social and political influence of religious heritage of Hinduism (Elst, 1999). In condition of growth of religious pluralism the study of decolonization, its consequences and the impact on contemporary international relations on the example of India as the previous part of British Empire, which did not destroyed full, but remained in the form of the Commonwealth, is interest object of study. Caused by decolonization process the large-scale transformations of the entire system of relations with the former colonies on the economic, political and cultural levels led to a revision of the migration policy of Romania and other European countries and the emergence of development policy that has become one of the main activities of the European Union.

One of the consequences of the decolonization is transformation of social mind in India. Aspects of decolonization aren't only economical and political (Tlostanova, 2008, 2009). In our opinion the central aspect of decolonization is decolonization of mind which includes the following elements:

1. Feeling of independence from mother country.
2. Feeling of belonging to one nation with specific history and culture.
3. Patriotism as ability to struggle for interests of native land
4. Intellectual and political matureness expressed in ability to install and establish own political system.
5. Reliance on cultural power and tradition to achieve nation's goals.

In these article we will focus on fifth aspect of decolonization of Indian mind, because of two reasons:

- ✓ religious aspect of culture still impact Indian mind and consequently decolonization of Indian mind.
- ✓ traditional religious pluralism has significantly transformed in India.

For measuring of connection between religious pluralism and decolonization of Indian mind we made socio-psychological investigation of Indian students. We made 254 semi-structured interview with Indian students who are studying in Russia and India. The language of investigation was English because Indian's origin was from different states of India and English is the common language for all Indians.

2. Religious pluralism

The first publications which was devoted to the analysis of modern religious pluralism appeared in the late 1990s - early 2000s, which is explained by a number of factors. One of the main factors is overcoming in the last 1990s the methodological stagnation in the sociology of religion (J. Beckford, 1985, 1989; R. Robertson, 2001, Giordan, 2014). Since the early 1990s the problems of religious pluralism has become the new topic in the sociology of religion. Within framework of religious pluralism different investigations of religious diversity in global and regional contexts are conducted. The project of study the religious pluralism of the American sociologist D. Eck (2007) is directed on the investigation of multi-religious realities in the United States and other regions on the planet.

D. Eck impact the formation in sociological discourse so-called normative-evaluative approach to understanding the concept of "religious pluralism". Discussion of this topic was presented on the conference "After pluralism: re-drawing models of interreligious interaction", 2007. The conferences revealed the lack of agreement on the interpretation of the concept of "contemporary religious pluralism".

The questions of comprehension and methodological apparatus of the study of "religious pluralism" in the last decade attracted the attention of such sociologists of religion as J. Beckford (1985, 1989), R. Wutnow (2005), P. Berger (Berger, 2007, Berger, Davie, Fokas 2009), M. Chaves, P. Gorsky (2001), O. Riis (1999), J. Giordan (2014) et al. Their publications reveal the wide range of perspectives of the analysis of religious pluralism. Contributions to the

comprehension of these issues are made by collective monographs: "Religious pluralism: delineating the framework of religious pluralism in the modern world", edited by Italian sociologists Giordan G., Pace E (2014), and "Democracy and New Religious Pluralism" edited by American sociologist of religion T. Benchoffl (2007).

Investigations, based on the positive significance of religious pluralism, contain discussions about ecumenism, religious aspects of multiculturalism, intercultural education, interfaith activities, religious dialogue, and so on. They all analyze and defend respect to the positive role or connotation of religious pluralism. According to our opinion through religious pluralism achievement of goals of social or cultural solidarity and harmony is possible. The realization of these goals implies the policy that unites diverse communities with overlapping but at the same time different ethics and interests, as well as the freedom of choice implied by pluralism. J. Beckford focuses on the factor of freedom and consider the religious pluralism as the cornerstone of democracy (Beckford, 2003, p.79). Although P. Berger expresses doubts as whether religious pluralism is good for democracy or not (Berger, 2007, p.27. The goals of tolerance and pluralism are not as non-problematic as they seem to us (O. Riis, 1999). Nevertheless, according to common point of view religious pluralism has political dimension. T. Benchoff, the American sociologist of religion, defines religious pluralism as a peaceful interaction of different religious actors (Benchoff (a), 2007, p.5-6). Moreover,. It is "the interaction of religious actors with each other, society and with the state around specific cultural, social, economic and political agendas " (Benchoff (a), 2007, p.5). Moreover, Benchoff emphasizes the peaceful nature of this interaction and stresses that over the past decades, active international religious actors have emerged in the international arena (Benchoff (b), 2007). They started to interact more closely with each other and with secular society for decision the most burning issues. The Roman Catholic Church first raised the problems of peace, human rights and development at the Second Vatican Council (1962-1965). During the rule of Pope John Paul II (1978-2005) the papacy began to play the role of an

influential force in international relations. Another example, The World Council of Churches, the largest ecumenical Christian organization, was founded in 1948. This organization has grown until membership of up to 348 churches representing 400 million Christians from more than 100 countries. In recent years, the Council has expanded its cultural, social and the political agenda and strategic interaction with governments and international organizations.

In our previous investigations authors considered coping behavior of Orthodox students and problem of communication in the context of feministic ideology. (Pavenkov, Rubtcova 2016a, 2016b; Pavenkov, Rubtcova, Pavenkov, 2016, Pavenkov O., Shmelev I., Rubtcova M., 2016, Shmelev I., Pavenkov O., 2016, Pavenkov, Pavenkov, Rubtcova 2015, Shmelev I., Rubtcova M., 2017, Pavenkov, O. Shmelev, I. 2017a,b, Starovoytenko E.B., 2015, Starovoytenko, Isaeva, Zapekina, 2017, Petrovskiy, , Starovoytenko, 2012, Starovoytenko, Isaeva, 2016)

3. Decolonization of mind

Topic of decolonization on the example of the British Empire became the object of different interpretations and the process that has been stretched for many decades. The decolonization is used for understanding of the origin and essence of the relationship between Great Britain and previous colonies in the context of development and migration policies of Great Britain, India, and the European countries. The process of decolonization has two main directions: political decolonization and decolonization off mind. Both directions are the direct consequence and expression of decolonization of world.

One of the most important for our topic event is Indian independence from British Empire. In 1947 Indian Independence Act was signed. India became independent country. In the early 1960s, when the process of decolonization get the large scale. For example, in 1960, the "year of Africa", 17 colonies were granted independence. Serious changes took place in the migration legislation of European countries (Devidson, 2006, p.17).

These changes impact on the migration policy of the number of West European countries, primarily Britain. The British authorities encouraged the entry of immigrants from the Commonwealth countries because British authorities considered it as maintaining their influence on the former colonies.

The term "decolonization" was first used in 1932 by the German scientist M.J. Bonn in the section "Imperialism" of the Encyclopedia of Social Sciences. «Decolonization» was initially understood as "the process of conquering by peoples of the Third world the independence from the colonial authorities" (Chamberlain, 1985). The Encyclopedia Britannica gives the similar definition of decolonization as "the process by which colonies become independent of the colonizing country. Decolonization was gradual and peaceful for some British colonies largely settled by expatriates but violent for others, where native rebellions were energized by nationalism." (Encyclopedia Britannica Inc., 1985).

The traditional interpretation of decolonization consider this phenomenon as the legal process of gaining constitutional independence by colonies. On political level decolonization entering previous colonies in the system of international relations as sovereign countries. However, modern sociologists, historians stressed the clear lack of such explanation. If we will focus exclusively on political and constitutional changes, we will excludes for consideration the economic, socio-psychological, mental, and cultural consequences of the process of decolonization. According to G.S. Ostapenko, decolonization in a broader sense is "the process that affected all aspects of the economic, political and spiritual life of the previous colonies and the mother countries" (Ostapenko, 1995, p. 3). J. Darwin, a British historian and specialist in colonial history, characterizes decolonization as the phenomenon much broader than "the concession of political sovereignty to the large number of dependent territories". Decolonization is connected with decrease of influence and power of industrialized countries in the previous colonies " (Darwin, 1988, p. 16). J. Darwin is against the formal understanding of decolonization as a replacement the "colonial world" by the "third world" (Darwin, 1988, p. 16).

The chronological framework of decolonization is also blurred. Choice of chronological framework depends on the interpretation of the phenomenon itself and its consequences. If we will follow the formal definition of decolonization, then the granting of sovereign status to the Asian colonies of the British Empire (- the independence of India and Pakistan was granted in 1947 year) or "year of Africa" (as the peak of decolonization) can be considered as starting point. Finishing of the process is the liberation of all dependent territories. It is much more difficult to determine the chronological framework of another interpretation of decolonization as the process which embraces all areas of the relationship of the previous mother countries with sovereign territories. In this sense, from the point of view of development policy of the European Union and continued entry of immigrants into the territory of England, Romania and other European countries, decolonization cannot be considered as completed process.

4. Religious pluralization and reformation of traditional Hinduism as the results of political transformation

The strength of the main religion in India - Hinduism is caused by number of reasons. First, deep philosophical roots which is capable to face challenges of new knowledge. Secondly, it is not centralized, independent from the state, "self-governing" caste system that is stable against historical shocks, such as the Great Britain's conquest. Thirdly, his ideological pluralism, connected with the fact that in the Hindu caste society the status of the brahmanas was guaranteed by the fact of their birth. Only members of the highest cast are able to perform the most important religious rites. In such case it was not needed to establish a rigid ideological discipline, and create the organization of the church type. Because of absolutely unshakable status, brahmanas could allow yourself and others the greater degree of ideological freedom. But since there is no single rigid orthodoxy, the contradiction between rite or belief with new knowledge and needs is perceived as a particular contradiction inside this doctrine and rite. Such features of

Hinduism causes the situation when process of religious pluralization has the form of a reformation, and not a single process, but the set of partial reform processes: new religious teachings, individual rules of behavior of certain castes die is emerging. Idea of religious pluralism was expressed by Vivekananda.

"According to the followers of Hinduism, the Absolute can be described and revealed only in relative things, and various symbols, such as deities, crosses and crescents, which serve as a kind of support for spiritual representations" (Vivekananda, 1963, p. 17).

According to Vivekananda all religious symbols which point out on something incomprehensible. Such view consider religious symbols and values as conventional. Modern theoretic of Hinduism and Indian mind Kapoor K. introduce the new concept of pluri-theism in relation to Indian mind.

The Indian civilization has always been plural-civilization — pluri-cultural — while seeking at the same time some kind of unity. You see it in grammar, where you begin with the phoneticists and you come to *sabda Brahman*, you see it in *rasa* theory, where you begin with eight *rasas* and come to Abhinavgupta's one — *shantarasa*. But pluri-theism is never rejected. (Kapoor. Kapil (2001)

The difference in the processes of religious pluralization is also the difference in the forms of socio-political development. During and after colonization of India Hinduism has survived. Caste and caste hierarchy continue to exist. Caste hierarchy changes and gradually transformed into the hierarchy of a new type: education, wealth, elective posts. So the transformation of Hinduism and other aspects of Indian mind is evolutionary process. However it does not mean that the first way is slow and smooth.

The ideology of the Indian national liberation movement and the modern parties of the country is not completely ideology of Hinduism. The values embodied in the political and ideological structure of the new India are not Hindu. These values are not some kind of alternative Hindu system of innovation, but there

is the complex synthesis of modern values (democracy, progress, science, national independence) and reforming Hinduism. Substantiation of these values inside Hinduism and other India religions and beliefs is actual and urgent task of Indian mind. In India, there was nomodern political orthodoxy, as well as Hinduism did not form the single canonical belief system. Hinduism is based on idea of true reality - the Absolute, which is behind this world. In traditional India, there is the world of renounced ascetics who are "on the back" of social everyday life. The religious situation is connected with the political life. In the ideological and political life of the country there is a second, "deep" plan, which fully manifested in the national liberation movement. On the one hand, the Indian National Congress is a modern secular democratic organization. On the other hand, the religious and reform movement, led by the ascetic person Mahatma Gandhi, who does not need any posts in the hierarchy. He was "beyond" any formal organizations.

The newest history of India knows the whole galaxy of political figures of this type, who has the smaller significance in comparison with Mahatma Gandhi. These people rejected the formal power, but has the colossal real power of semi-politicians-semi-conspirators. Thus, religious ideology is always present in political life of India. Indian politicians often demonstrate their religiousness, listen to religious figures. Political activity itself sometimes takes the form of some ascetic feat. For example, almost mandatory imprisonment for participating in various campaigns of civil disobedience, hunger strikes is considered as ascetic feat.

Thus there is struggle between reform movement connected with developed religious pluralism and traditional for India caste hierarchy, ideology of ascetic feat, rejection the formal power. These struggle is demonstrated by Kapil Kapoor on the example of the democratical concept of human rights and Hinduism's religious principle of *dharmā*.

So, it also yields a different political system — one, which is based on the survival of the fittest — a political system which is based on the concept of rights. From that great falsehood of the French Revolution that all men are born equal to the theory of rights — to rights oriented civilizations and institutions. A right is directed towards your own self. Therefore ‘rights’ is in the conflict mode. Rights are always in the conflict mode, just as the notion of progress is in the conflict mode, because you progress by shedding the ‘garbage’ — you clean up — let only the best and the clean survive. Against ‘rights’ our culture’s driver is *duty* — *dharma*. (Kapoor, 2001)

Substantiation of value of religious pluralism, feminism, tolerance, postcolonial thinking, democratic ideals and other value of postmodern society is very important for Indian mind and development of Indian society. Some of these value exist traditionalist thinking. For example, India does not need painfully develop world outlook of tolerance. It is needed to "remodel" traditionalist thinking of tolerance, connected with the caste system and transform it into tolerance of modern type.

5.Features of the Indian model of religious pluralism

As a result of reformation and transformation of traditional Hinduism and traditional cultural values of India new model of religious pluralism was constructed. The Indian model can be derived from the best aspects of intercommunal practices, as well as from the Indian Constitution, if it is correctly interpreted. In India initially there was a huge amount of religious communities, movements, etc. It led to the fact that conceptual response of Indian mind on the challenges of intra-religious and interreligious conflicts was developed.

The Indian model of religious pluralism has some vivid distinctive features, which has growing significance in condition of transition of Indian society to postmodern’s society. Firstly, religious pluralism in India is not the sudden factor, it exists from the beginning of Indian culture. This model is based on the idea religious diversity. As prof. M.Chatterjee (1994) mentioned, ’’religious plurality... does not present itself as a problem to the Hindu, but something which in India has

always been primarily a fact.” (Chatterjee, 1994) Indian secularism has always closely intertwined with religious diversity.

Secondly, model of religious pluralism focuses on multiple values. Democratic values of freedom and equality are understood in it not in the narrow individualistic sense, but in the broadest sense. Freedom and equality signify the relative autonomy of religious communities, equality of its status in society. Model of religious pluralism include other basic values, including peace and tolerance in relations of different religious communities to each other. It contains not only the individual's right to believe in any religion, but also the right of any religious community to establish and support educational institutions which is needed for its survival and maintenance of the corresponding religious traditions.

Thirdly, Indian model of religious pluralism emerged in the situation of a multi-confessional society. So it is directed on the solving problems not only intra-, but also inter-confessional domination.

Fourthly, this model does not "build a wall" between the state, government and religion. There are certain boundaries, but they are completely transparent. Indian government can intervene in the affairs of religions, can restrain or encourage some religious communities. However government cannot controlling them or destroy them. The role of the Indian government can be different: government can help educational institutions of religious communities in the framework of charity or interfere in the affairs of religious organizations which refuse to recognize equal dignity and equal status of believers of their own or others' religion. For example Indian government abolished the caste of untouchable and gave permission to all people, regardless from caste, to visit Hindu temples. Indian government tries to solve the problem of gender inequality in the context of religious plurality. Indian model of religious pluralism is based on the more subtle understanding of the principle of equal concern and respect for all individuals and

groups. This model consider separation inside religious communities not as a strict exception or strict neutrality, but as increasing of social-religious distance.

Fifthly, this model does not include idea of any hostility to the presence of religion in public space. Although Indian state is not associated with any particular religion, nor with religion as whole, there is the official, and therefore public recognition of religious communities.

Sixth, this model shows that we do not need to choose between active hostility and passive indifference or between disrespectful dislike and respectful indifference. Person can find something average. Person can feel the necessary dislike, if it does not exclude active respect. The Indian government can intervene to ban on certain religious practices. At the same time Indian government demonstrates respect for other forms of religious practice of the religious communities and openly supports them.

Seventh, Indian constitutional religious pluralism doesn't focus on individual or group values from the very beginning, and doesn't establish rigid boundaries between public and private spheres. However Indian constitutional religious makes it possible to take decisions on these issues within the open process of democratic politics, or through contextual polemic in the court.

Eighth, focusing on multiple values proclaimed in Western model of religious pluralism signifies that the Indian government try to maintain a balance between different, sometimes conflicting, but equally important values. As a result, based on Western model of religious pluralism Indian religious pluralism is presented as more contextual, more sensitive to the specifics of the religious situation, more predisposed to political compromises. Because of Western model Indian religious pluralism didn't become the abstract scientific doctrine, invented by ideologists and imposed by politicians. It is the main advantage of Indian model of religious pluralism.

Thus according to Indian model of religious pluralism the state must save the principled distance from any public or private, focused on the individual or on a group religious institutions and promote equally important Western values: peace, the benefits of the world, dignity, freedom and equality. Emerged in the context of decolonization of mind religious pluralism in India was and developed on the idea of consent between different religious groups, communities and values.

6.Critical analysis of realization of Indian model of religious pluralism in the condition of Indian decolonization.

Despite of positive moments and advantages of Indian model of religious pluralism this model is not without any problems especially in practical realization. Indian government constantly have to make agreement with different religious communities, correct own mistakes and make compromises. We will made critical analysis of realization of Indian model of religious pluralism on the historical example, that is the real situation which happened in the 70's and 80's years of XX century. It was the famous case of Shah Bano (Jenkins, 2000). Muslim Sha Bano filed a legal claim against her husband, who decided to divorce her. According to Islamic laws or according to some understanding of these laws the husband is obligated to pay alimony for the former wife for a very short time. After that, he is completely free and doesn't have any obligations in front of her. The woman said to the court that such order of payment of alimony would mean inevitable poverty for her. The court took her side and held that the previous spouse must pay alimony for life time. Then in 1985 the Supreme Court approved this decision. This is the positive example of government actions directed at leveling of intra-religious gender domination. Government supported idea of gender equality and based on this idea stopped the domination of Muslim men over Muslim women. However, Muslims did not agree with this decision, considering it as the violation of their rights. Active political agitation around this issue had started. After this India parliament took the side of the Muslims."The Muslim Women (Protection of Rights on Divorce) Act" was passed and admitted in 1986

(Shelke, 2015). According to this law Muslim women were removed from the general Indian laws and were deprived of the right to claim life-long alimony. They had to live according to Islamic laws. This is already the example of direct opposite to the principles of the model of religious pluralism and noninterference of state in religion's deals. The state intervened not to reduce, but on the contrary, to increase intra-religious gender domination.

Subsequently, the Supreme Court after proceedings about the constitutionality of this law, approved the such understanding that was sufficiently favorable for divorced women. However another problem was that the Supreme Court made the mistake in its decision. Instead of building his argument on the basis of secular logic and model of religious pluralism, the Supreme Court allowed the condemnation of Islam for mistreatment of women, Such condemnation of the high state's level can provoke not only painful reaction from the side of Muslim, but real Muslim's rebellion or even revolution. The state intervened in intra-religious affairs and created a threat to religious freedom which is not acceptable from the point of view of principle of religious pluralism and equality of all religions in front of law and state. The principles of religious pluralism were violated, because violation of freedom of religion was allowed by court. According to the model of religious pluralism it was needed to reduce intra-religious domination. Equality of man and women irrespective of age, ideology or religion is extremely important. So, on the one hand, freedom of religion is important, and on the other - equality of women is not less important. If there is a situation in which a woman from the Muslim world says that she wants to be free from the law written by Muslims, the government should accept her, take her side and didn't support the canonical Muslims. In this position there is nothing anti-Islamic, because it is a choice between two Muslims. It was needed to look into the Constitution. If the constitution meets the law of Muslims, there is no problem in it. But why it was needed

publish the "The Muslim

Women (Protection of Rights on Divorce) Act'', that contradicts the constitution and unties the hands of the Muslims?

Thus as we can see on the example decolonization of mind is needed for full and perfect realization of Indian model of religious pluralism because decolonization of mind include main elements of the freedom and independence of thinking and accumulation of cultural capital.

7.The procedure of the current investigation

To check our theoretical assumption we made the investigation of the correlation between religious pluralism and decolonization of Indian mind. The data analyzed was collected from Indian students.

Participants of study are 254 Indian people (age 18-30 years) who belongs to different religions. 75% of students are Hindu, 15% are Muslims, 7% are Christians. 1% are atheists. 2% belongs to other religious traditions.

Empirical research included the study of three different characteristics and structures of Indian mind:

1. political relation to previous mother country – Great Britain
2. Relation to values of religious pluralism
3. Connection between decolonization of mind and religious pluralism.

On the first phase of investigation we applied own questionnaire in order to reveal four groups of personalities. We surveyed 254 students – Indian citizens.

8. Results

On the basis of application of own questionnaire, we were divided our sample on four experimental groups, separated by the criterion of the degree of relation to religious pluralism and decolonization of mind.

Group 1 – people who agree with religious pluralism and accept decolonization of mind as mainstream trend in Indian culture. (53,54%);

Group 2 - people who agree with religious pluralism, but who doesn't accept decolonization of mind as mainstream trend in Indian culture. (22,04%);

Group 3 – people who doesn't agree with religious pluralism, but who accept decolonization of mind as mainstream trend in Indian culture (16,53%).

Group 4 – people who doesn't agree with religious pluralism and doesn't accept decolonization of mind as mainstream trend in Indian culture (7,87%).

According to results, the first group was 178 people - 53.54%; the second, 56 people – 22.04%, third group was 42 people – 16.53% and fourth group 20–7,87% This group is not included in the object of our study, as the focus of our investigation of interest are only religious personalities.

Statistical calculations were performed by using standard packages Microsoft Excel and SPSS v.22.0. data processing software for Windows.

For analysis the characteristics of correlations between parameters within each group people, we used Spearman's rank correlation coefficient. We use the Spearman rank correlation coefficient for revealing of correlations between variables. Advantage of using of such measure of correlation is Spearman's rank correlation coefficient is non-parametric measure. But other measures of correlation are parametric in the sense of being based on possible relationship of a parameterized form.

The results demonstrate the existence of significant relationships between the parameters of decolonization of mind and religious pluralism (figure 1 and figure 2)

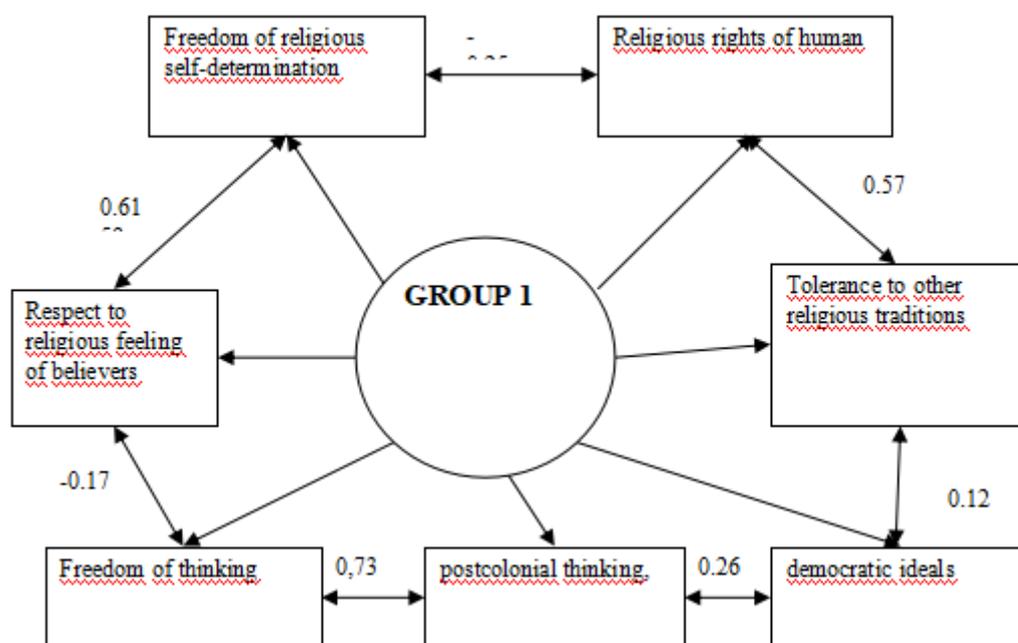


Figure 1. Correlation 1. Selected variables - "Group 1"

All arrows are bidirectional because its show inter-connection between indicators of religious pluralism and decolonization of mind. These variables are expressed as characteristic of people who have specific correlation between these indicators.

We have found (Fig. 1) the significant correlation between the variable "Tolerance to other religious traditions" and the variable " Religious rights of human" (0,57). The identity of this group of Indian students is characterized by the high level of consciousness of religious tolerance, in which Respect to religious feeling of believers (0.61) is manifested. These group of people obtain postcolonial thinking correlated with freedom of thinking (0,73) and democratic ideals (0,26)

However the higher the Freedom of thinking (-0.17), the lower the respect to religious feeling of believers. Similarly, the lower freedom of religious self-determination is expressed, the higher are religious rights of human (-0.25).

Thus for first group of students is characterized the high level of religious pluralism and decolonization of mind. But freedom of their religious self-determination and thinking can be limited by other humanistic and post-humanistic values, for example, freedom of word of other people.

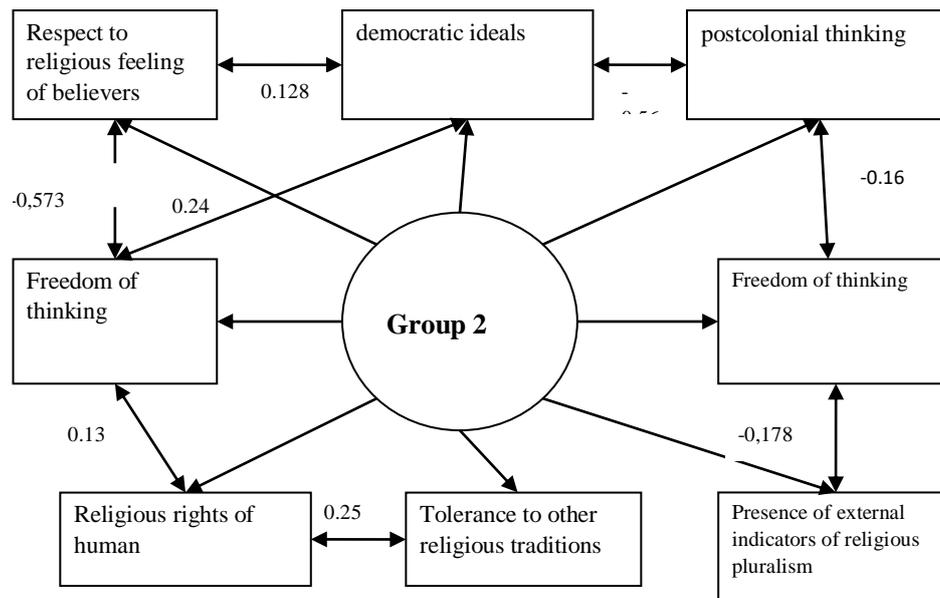


Figure 2. Correlation 2. Selected variables - "Group 2"

We have found (Fig. 2) the significant correlation between the variable "Religious rights of human" and the variable "Freedom of thinking" (0,25). The identity of this group of religious people is characterized by the middle level of religious plurality, in which Tolerance to other religious traditions (0.25) is manifested. These group of people aren't active in manifestation of ideas of religious pluralism (-0,178) that is for example they don't have such symbols as has shown on figures 3, 4, 5.



Figure 3. External indicators of religious pluralism at home



Figure 4. External indicators of religious pluralism

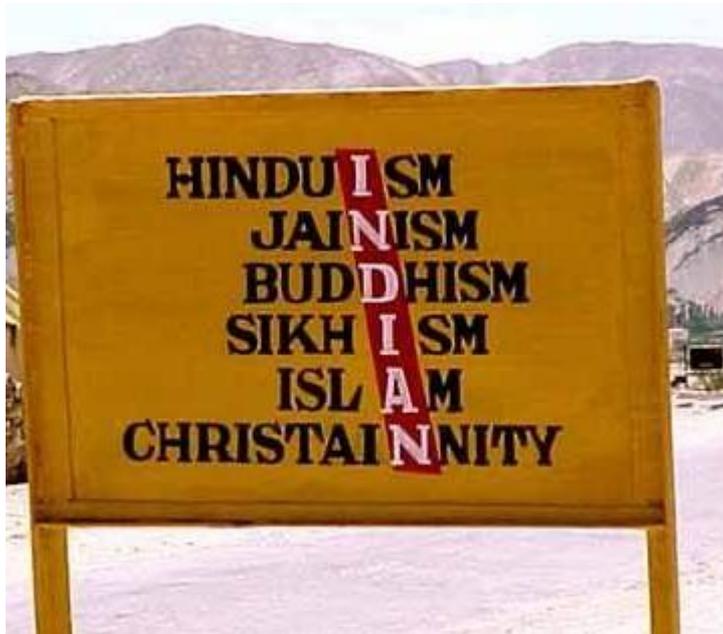


Figure 5. Mera Bharat Mahan... We are united forever. Photograph was made at December 4, 2008¹

¹ Photograph was made at December 4, 2008. URL: <https://sethuram.wordpress.com/2008/12/04/mera-bharat-mahan-we-are-united-forever/> (assessed on: 24.11.2017)

It is needed to note that the higher freedom of thinking the lesser presence of external indicators of religious pluralism (-0.178) (see. Fig. 2) There are significant negative correlations between "democratic ideals", "Freedom of thinking" (-0,16) and democratic ideals (-0,56) in mind of second group of Indian students.

Thus this group is characterized the most clearly by the following qualities: deeply religious pluralism, negative attitude to decolonization's trend and presence of external indicators of religious pluralism.

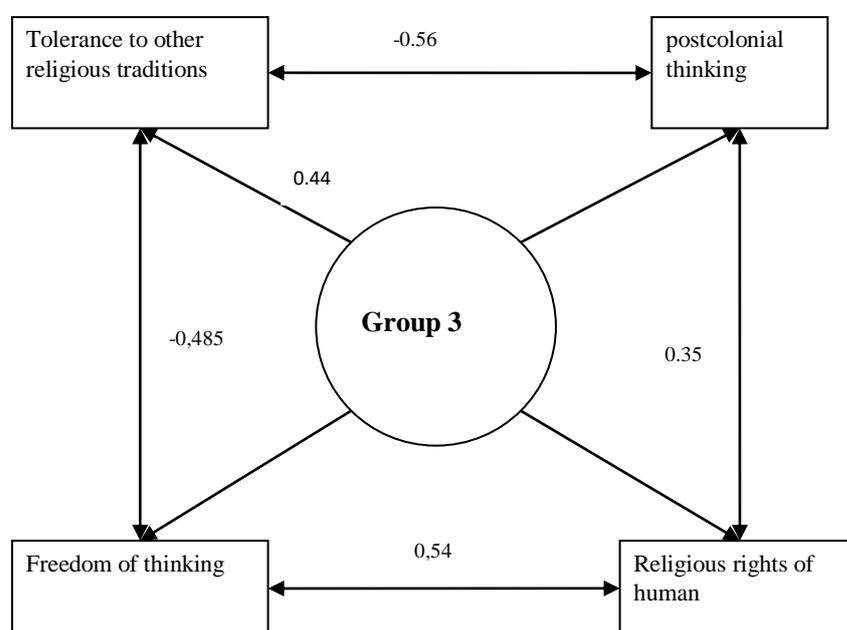


Figure 6. Correlation 3. Selected variables – Group 3.

The given data (see Figure 6) allows us to talk about the ambivalence of the mind of Indian group of students. On the one hand, we observe positive relationship between postcolonial thinking and Religious rights of human(0.35), and on the other hand this students looks in religious pluralism tolerance to other religious traditions (0.44). External indicators of religious pluralism aren't presented. We observe the negative correlation between postcolonial thinking and tolerance to other religious tradition (-0,56). The higher freedom of thinking the lower Tolerance to other religious traditions (-0,485). These two significant

negative correlations prove the contrary positions of religious pluralism and decolonization of mind as mainstream trend in Indian culture.

Thus ambivalence of the mind of third Indian group of students presents the contradiction between decolonization in socio-psychological sense and principles of religious pluralism. This group cannot be considered as “outsiders” of Indian society. It is needed to take into account their opinion for development of further strategies of decolonization of mind.

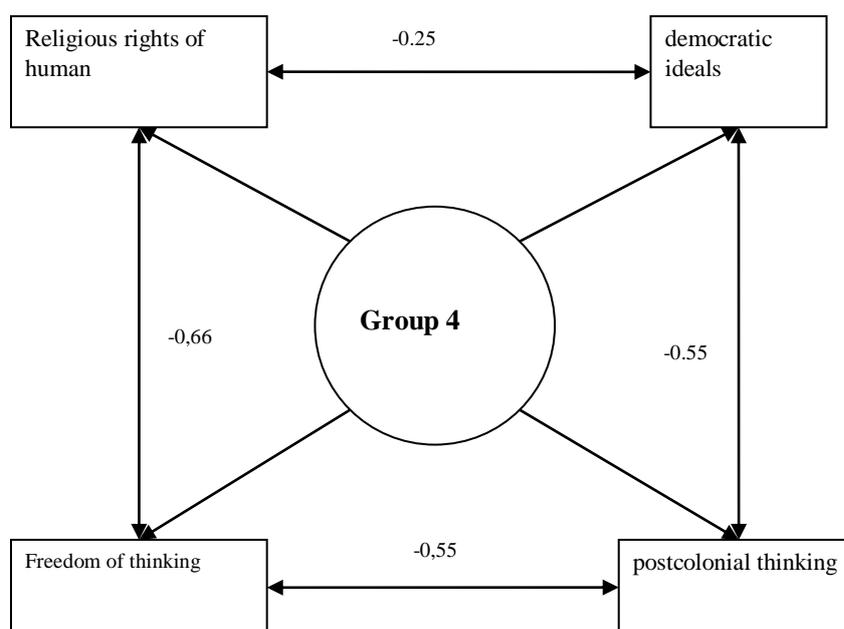


Figure 7. Correlation 4. Selected variables – Group 4

The fourth group of Indian student characterizes the rejection of both religious pluralism and decolonization of mind (see Figure 7). There are negative correlations between freedom of thinking, post-colonial thinking as an indicator of decolonization of mind (-0,55) and religious rights of human as an indicator of religious pluralism (-0,66). Rejection of democratic ideal by this group of student is expressed in denial of correlation between this variable and religious right of human (-0,25) and postcolonial thinking (-0,55). This group of student can create problems and new challenges for development and further involvement of principles of religious pluralism into decolonizing Indian mind.

8. Impact of decolonization of mind on personality according to personological approach.

According to the results of our investigation decolonization of mind is always positive personological process. This construction of the new type of decolonized personality has the following basic characteristics which were formulated by founders of personology Petrovskiy, V.A. (2010) and Starovoytenko E.B. (2015):

1. The decrease of the level of aggression and violent actions.

The level violent action directed to oneself and others is decreased. This includes rape, murder, assault, sexual abuse of children, suicide, etc. The decrease of irrational aggressiveness and violence is caused by decrease of frustration situations (Petrovskiy, 2010, p.266), growth of welfare, reinforcing of family institute and nation structure, development of new decolonized identity.

2. Collectivism - common interest.

With the development of instituted of the nation and family, unity, community and togetherness has replaced the fragmentation and of colonized society. Individualization of colonized society is based on the principle "to be not like others" (Petrovskiy, 2010, p.146)

3. Development of own culture.

A key tactic of decolonization is to portray the own culture as positive and relevant to postmodernism which recommend person "to be above choice" (Petrovskiy, 2010, p.506). So person of decolonized culture have no alternative but to accept new standards of behavior and thought.

4. Identity growth.

The objective of the decolonized society is to have the person believe that there are a lot of positive aspects within the decolonized culture. In situation of colonization person was in danger of suppression of his/her national, cultural and religious ideas and values. (Starovoytenko, 2015, p.157) Physical and mental development, constant positive portrayals of nation and own history play fundamental role in the development of the decolonized inferiority complex. The

decolonized person can easily find the answer to question "Who am I?", "What is the mission of Indian people?" because there aren't any contradictions between historical concepts, traditional and present day Indian reality. " Major contributing factors to these questions are secondary government and international schools, decentralization in urban areas, development native languages and Indian culture.

5. Feeling of independence (Starovoytenko, 2015, p.330)

Decolonization creates the feeling of independence from colonially established institutes. Decolonized people shouldn't migrate in territory of mother country because people can live on their territory.

Thus according to Petrovskiy, V.A. (2010) and Starovoytenko E.B. (2015) decolonized personality is the result of formation and development of decolonization process in mind.

9. Research ethics

It is need to stress some questions concerning aspects of research ethics. This investigation of religious pluralism and decolonization of Indian mind was conducted on the principle of anonymity. Other principle of participation in investigation was voluntariness. The list of requirement to majority investigations in Russia does not include need to sign any informed consent form. All prospective participants gave freely voluntarily verbal consent to take part in research. More than 5 people were witnesses of this consent. Students offered the right to leave the exploration at any moment. All students-participants did not suffer from psychological problems. Thus investigation was conducted according this requirement of research ethic.

10. Conclusion

Decolonization of mind is the transformation of world outlook. In Indian context cultural and religious ideas don't decolonize mind of Indians. However the process of ideological transformation is happening under influence of factors development of values of democracy, feminism, equality, peace, tolerance.

Among the values principle of religious pluralism get more significance and importance in mind of Indian students. Traditional view on religious tolerance was transformed in modern idea of religious plurality and equality.

In our opinion the decolonization of India mind has three interconnected aspects. For each aspect we have found empirical indicators:

1. decolonization of behavior. Respect to religious feeling of believers is empirical indicators of first aspect that is decolonization of behavior;
2. decolonization of thinking (freedom of thinking, postcolonial thinking);
3. decolonization of knowledge (democratic ideals).

All these aspects is directly connected with the rethinking of the role religions and religious communities in society and in this sense allow to enter and continues dialogue with Western projects of secularization and religious pluralization.

According to the results decolonization of mind based on the openness and freedom of thinking allow to realize Indian model of religious pluralism on the new quality level. Postcolonial identity of Indians is transforming in decolonialized identity formed on the basics of Western ideologies of post-humanism, postmodernism, secularization and religious pluralism. This transformation lead Indian mind to acceptance innovative technologies in social, political and economic sphere of life.

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