

ДЕМОГРАФІЯ, ЕКОНОМІКА ПРАЦІ, СОЦІАЛЬНА ЕКОНОМІКА І ПОЛІТИКА

UDC 338.124.4:330.534.4:330.342.11

Filon M.M.

Candidate of Economic Sciences,
Lecturer at Department of Political Science and Law
South Ukrainian National Pedagogical University
named after K. D. Ushynsky

Borsuk Yu.N.

Graduate Student,
Centre of Correspondence Education,
Odessa National Economic University

ORIGINS AND ANALYSIS OF CONSEQUENCES OF DECOMMUNIZATION

This article is about such a popular term “decommunization”. Its manifestation is covered in the countries of the former Warsaw Pact and in Ukraine, in particular. The attention was paid to the financial and socio-political aspects of decommunization. On the basis of the conducted research, conclusions are made on the necessity and expediency of this process.

Keywords: *communism, decommunization, economic crisis, communist party.*

Дана стаття присвячується дослідженню такого відомого в останні роки явища як декомунізація. Освітлюється прояв його в країнах колишнього Варшавського договору і в Україні, зокрема. Приділено увагу фінансовій та соціально-політичній сторонам декомунізації. На основі проведеного дослідження робляться висновки про необхідність та доцільність цього процесу.

Ключові слова: *комунізм, декомунізація, економічна криза, Комуністична партія.*

Данная статья посвящается исследованию такого популярного в последние годы термина как декоммунизация. Осветляется проявление его в странах бывшего Варшавского договора и в Украине, в частности. Уделено внимание финансовой и социально-политической сторонам декоммунизации. На основе проведённого исследования делаются выводы о необходимости и целесообразности этого процесса.

Ключевые слова: *коммунизм, декоммунизация, экономический кризис, Коммунистическая партия.*

Formulation of the problem. Three years have passed since the adoption of the Law of Ukraine “On Conviction of the Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and the Prohibition of the Promotion of Their Symbols”. Today’s Ukrainians almost every day hear from TV screens and radio the general word “decommunization” but do they understand what is behind this term?

Analysis of recent research and publications. Volodymyr Vyatrovich [1], Volodymyr Stus,

Volodymyr Granovsky, David Marples [2], Yevgey Zakharchenko, Yaroslav Hrytsak [3] and others contributed to the study of the development and influence of processes of decommunization in the world, and in particular in Ukraine.

Many foreign scholars and historians have repeatedly expressed their views on the process of decommunization and its impact on public structures.

So, before the signing of the Law “On Conviction of the Communist and National-Socialist (Nazi)

Totalitarian Regimes in Ukraine and the Prohibition of the Promotion of Their Symbols”, a group of sixty-eight scholars led by Professor of the University of Alberta in Canada, David Marples, opposed the signing by the President of Ukraine of this law, interpreting his actions as an attempt to “rewrite history.” In their view, these actions politicize history and contradict one of the main political rights – freedom of speech [2].

On May 10, 2017, the Ukrainian branch of the international human rights organization Amnesty International criticized the detention of “peaceful demonstrators for the non-violent use of Soviet symbols.” “The prohibition of symbolism associated with the Communist Party and the Soviet past (adopted in May 2015 by the laws of “decommunization”) constitutes a violation of the right to freedom of expression while the detention of peaceful demonstrators is a step towards the restriction of freedom of speech and peaceful assembly by the Ukrainian authorities” – said Oksana Pokalchuk, director of Amnesty International in Ukraine [2].

There was a lot of controversy around the Communist Party, as Ukraine took an example from countries such as Estonia, Lithuania, Latvia, and the Czech Republic – banned the Communist Party, despite the fact that the party’s statutory documents do not contain calls for the establishment of a totalitarian regime, but rather speak about the need for democracy.

According to the CPU, the Law “On Conviction of the Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and Prohibition of the Promotion of Their Symbols” is in conflict with the provisions of the Constitution of Ukraine, which has a higher legal force. In particular, Article 24 (equality of all citizens, regardless of various circumstances, including political views), Article 15, proclaims the principle of ideological diversity in Ukraine and prohibits censorship. In addition, the state’s implementation of policies against communist ideology, in essence, introduces as an obligatory for all and the state ideology of anti-communism [2].

According to the Doctor of Historical Sciences, Yaroslav Hrytsak, the adoption of the law on decommissioning was an untimely victory. So, according to the historian, any result from this law will be only when it will be accompanied by loud reforms and not words from the rostrum. Yaroslav Hrytsak expresses concern that “if the rhetoric of power rises to the fact that the war is now underway and that reforms are impossible, then, in the end, we will return to Yushchenko’s policy when

everything was reduced to the reform of historical memory. If that happens, it will be murderous.” The scientist believes that the only correct thesis, which he repeated for a long time and which is built not on his desire, but on the analysis of historical policy of Europe, it is – initially reforms, then – historical policy” [3]. And with this, it is worth not agreeing.

Statement of the task. The purpose of this study is to study the results obtained two years after the adoption of the Law “On the Conviction of the Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and Prohibition of the Promotion of Their Symbols”. An analysis of the need for decommunization to become a free, economically independent country.

Description of the main research material. Communism (from the Latin *communis* “general”) – in Marxism, a hypothetical, social, and economic system, oriented towards full equality, public ownership of means of production [4].

Decommunism is an activity aimed at abandoning communist ideals, eliminating communist ideology from all spheres of society’s life [4].

As a social and mass phenomenon, decommunism originates from the late 80s – early 90s, the impetus for which was the collapse of the Soviet Union. Most countries aimed at developing European cooperation began to massively adopt laws condemning the communist regime along with Nazism. Since most of the countries under the influence of the USSR were not voluntarily affected by this influence, the collapse of the Union served as the basis for the creation of a large number of committees for investigating communist crimes: the Institute for the History of the Hungarian Revolution of 1956, the Genocide and Resistance Research Centre of Lithuania, the National Memory Institute (Poland, Slovakia), Institute for the Investigation of Communist Crimes in Romania, Office for the Documentation and Investigation of the Crimes of Communism Police (Czech Republic), Estonian International Commission for Investigation of Crimes Against Humanity [5].

And although in each individual country, the process of decommunization was accompanied by individual peculiarities, however, the purpose of this process was the only one – not to learn from the mistakes of the past but simply to erase them from the pages of history.

The populations of countries such as the Czech Republic, Poland, Hungary, Slovakia, and Serbia undoubtedly have the right to some claims not only

to their governments but also to the Soviet Union, which, in all available ways, including military intervention, tried to keep under its controlled by independent states of central and eastern Europe [6]. But even in these countries, in most cases, measures for decommissioning were abolished or weakened under the pressure from international organizations.

Moreover, to date, in such countries as Poland, the Czech Republic, and Slovakia, which simultaneously recognized the communist regime as occupying (and in some cases criminal), along with the laws on the prohibition of communist propaganda, communist parties are still free.

In history, conditionally distinguish two periods of decommunism: early – the end of the 80s – the beginning of 90s and late – the beginning of 2000s. If the early was characterized as liberation from the communist past, then the late is rather an attempt to increase the trust of citizens in state institutions and the political elite [5].

Ukraine managed to combine the characteristics of both periods skilfully since, at the legislative level, the process of decommissioning in Ukraine began only in 2015. It is reflected in four basic laws:

The Law of Ukraine on the Conviction of the Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and the Prohibition of the Promotion of Their Symbols (With amendments and additions introduced by the Law of Ukraine dated July 14, 2015, No. 595-VIII);

The Law of Ukraine on Access to Archives of Repressive Bodies of the Communist Totalitarian Regime for 1917–1991 as of 09.04.2015 No. 316-VIII;

The Law of Ukraine on the Legal Status and Honouring of Fighters for Ukraine's Independence in the XX century as of 09.04.2015, No. 314-VIII;

The Law of Ukraine on Perpetuation of the Victory over Nazism in World War II of 1939–1945 as of 09.04.2015 No. 315-VIII [5].

Thus, the country during the economic crisis and the desire to catch up with the EU countries, which have adopted similar laws much earlier, decided to send their residual resources to decommissioning, which was manifested, first of all, in the renaming of topographic objects.

And if in the first year, the law was adopted by the people of Ukraine with a passionate enthusiasm (one should only mention the massive destruction of the monuments to Lenin), then in the following, this enthusiasm turned into something that more resembles anger.

So, according to a social survey of the research company SOCIOPOLIS: Social, Political & Market Research, which resulted in 1600 respondents interviewing at the age of 18 years, the policy of decommissioning is perceived ambiguously.

Decommunization is supported (fully or mainly) by about a third of the respondents (32.8%), while 41.1% of respondents do not support it (fully or mainly). About a quarter of respondents (24.5%) are neutral or indifferent to this process, the level of support for decommissioning is the highest in the West of Ukraine (44.3%), while the lowest is in the South (27.8%) and East (25.1%) Among the main age groups of the population, the largest number of adherents of decommissioning is observed among respondents aged 40-49 (37.4%), while the largest number of opponents of decommissioning is among respondents aged 60 and older (48.6%). At the same time, among the young (18-29 years old), there is the largest number of respondents who are neutral to decommissioning (36.3%) [7].

Another “dark” side of Ukrainian decommissioning is the consumption of financial resources. In the time of a clear economic crisis, reforms require financing of foreign currency funds, and the government is striking in its efforts to finance renaming the streets, which itself accompanies the costs of new signs and indicators. Thus, according to the preliminary estimate in 2015, the cost of replacing the same plates and indicators should have made 5 billion UAH [8].

And this is without taking into account changes in all national structures (Ukrposhta, Ukrtelecom, data on the place of state registration of residence of physical persons and the location of legal entities).

Conclusions from the conducted research

Based on the above examples, one can conclude that the decommissioning of public structures is a necessary component for creating a qualitatively new management structure of the state and the case is very important and relevant, but attempts by politicians to “deconstruct” the past of their own country borders on the possibility of repeating the same mistakes, which brought us today in an era of crisis and accelerated inflation. History, scientists, the whole world shout that orientation towards the future is important, but is the focus on the future of the people not a priority in a democratic state? Today, decommunism has become a new weapon of propaganda of national unity, which, on the one hand, calls the Ukrainian people a new European future, and on the other hand, it continues to divide

the country into the east and west. After all, as the famous classic said, – “Brother is not in the clots, but in my head” [9].

And the guarantee of a state that functions qualitatively is the partnership of the people with politicians. But as long as the dialogue between the two camps is not settled, a mechanism called “decommunism” will operate with constant interruptions, moving forward then backward.

And the process of decommunization will only work when, during another “breakdown,” someone thinks that change should begin not based on international standards but on human needs and on the condition of interaction between politicians and people confident in the future.

References:

1. Decommunism and academic discussion [Electronic resource]. Access mode: <https://krytyka.com/ua/solutions/opinions/dekomunizatsiya-i-akademichna-dyskusiya>
2. Decommissioning in Ukraine [Electronic resource]. Access mode: https://ru.wikipedia.org/wiki/Деконмунизация_на_Украине#Оценказаконів
3. Yaroslav Hrytsak: Ukraine is between hell and paradise [Electronic resource]. Access mode: <https://www.obozrevatel.com/politics/82906-yaroslav-gritsak-ukraina-znahoditsya-mizh-raem-i-peklom.htm>
4. A glossary of sociological terms / N. E. Yatsenko. – St. Petersburg : Lan, 1999. – 528 p. – (Textbooks for high schools: special literature): 72.80.
5. Demobilization: European experience and Ukrainian realities [Electronic resource] Access mode: <http://hvylya.net/analytics/society/dekommunizatsiya-evropeyskiy-opyit-i-ukrainskie-realii.html>
6. Decommunize – what does it mean? Decomposed cities. [Electronic resource]. Access mode: <http://fb.ru/article/301577/dekommunizirovat---eto-chto-oznachaet-dekommunizirovannyye-goroda>
7. Attitudes of Ukrainians to the policy of decommunization (April 2017) [Electronic resource]. Access mode: <http://sociopolis.ua/ru/doslidzhenya/doslidzhenya/224-decomunisation-april-2017/>
8. Decommissioning in figures: how much they will spend on renaming the streets in Ukraine [Electronic resource]. Access mode: <http://news.bigmir.net/ukraine/901070-Dekomunizacija-v-cifrah--skol-ko-potratjat-na-pereimenovanie-ulic-v-Ukraine->
9. Mikhail Bulgakov, (2015. – 409, [7] p.) / Dog's heart: collection – Moscow: AST Publishing – (Russian classics).

Бібліографічний список:

1. Декомунізація і академічна дискусія [Електронний ресурс]. Режим доступу: <https://krytyka.com/ua/solutions/opinions/dekomunizatsiya-i-akademichna-dyskusiya>
2. Декомунізація на Україні [Електронний ресурс]. Режим доступу: https://ru.wikipedia.org/wiki/Деконмунизация_на_Украине#Оценказаконів
3. Ярослав Грицак: Україна знаходиться між пеклом і раєм [Електронний ресурс]. Режим доступу: <https://www.obozrevatel.com/politics/82906-yaroslav-gritsak-ukraina-znahoditsya-mizh-raem-i-peklom.htm>
4. Толковый словарь обществоведческих терминов / Н. Е. Яценко. – СПб. : Лань, 1999. – 528 с. – (Учебники для вузов. Специальная литература) : 72.80.
5. Декомунізація: європейський опыт и українські реалії [Електронний ресурс] Режим доступу: <http://hvylya.net/analytics/society/dekommunizatsiya-evropeyskiy-opyit-i-ukrainskie-realii.html>
6. Декомунізувати – це що означає? Декомунізовані міста. [Електронний ресурс]. Режим доступу: <http://fb.ru/article/301577/dekommunizirovat---eto-chto-oznachaet-dekommunizirovannyye-goroda>
7. Відношення жителів України к політиці декомунізації (Апрель 2017) [Електронний ресурс]. Режим доступу: <http://sociopolis.ua/ru/doslidzhenya/doslidzhenya/224-decomunisation-april-2017/>
8. Декомунізація в цифрах: скільки потратять на перейменування вулиць в Україні [Електронний ресурс]. Режим доступу: <http://news.bigmir.net/ukraine/901070-Dekomunizacija-v-cifrah--skol-ko-potratjat-na-pereimenovanie-ulic-v-Ukraine->
9. Собачье сердце : сборник / Михаил Булгаков. – Москва : Издательство АСТ, 2015. – 409, [7] с. – (Русская классика).

Filon M.M.

Candidate of Economic Sciences,
Lecturer at Department of Political Science and Law
South Ukrainian National Pedagogical University
named after K. D. Ushynsky

Borsuk Yu.N.

Graduate Student,
Centre of Correspondence Education,
Odessa National Economic University

ORIGINS AND ANALYSIS OF CONSEQUENCES OF DECOMMUNIZATION

This article is about such a popular term “decommunization”. Three years have passed since the adoption of the Law of Ukraine “On Conviction of the Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and the Prohibition of the Promotion of Their Symbols”. Today’s Ukrainians almost every day hear from TV screens and radio the general word “decommunization”, but do they understand what is behind this term?

Decommunism is an activity aimed at abandoning communist ideals, eliminating communist ideology from all spheres of society’s life.

As a social and mass phenomenon, decommunism originates from the late 80s – early 90s, the impetus for which was the collapse of the Soviet Union. Most countries aimed at developing European cooperation began to massively adopt laws condemning the communist regime along with Nazism.

And although in each individual country, the process of decommunization was accompanied by individual peculiarities, the purpose of this process was the only one – not to learn from the mistakes of the past but simply to erase them from the pages of history.

If during the first year the law was adopted by the people of Ukraine with passionate enthusiasm, this enthusiasm turned now into something that more resembles anger.

Decommunization of public structures is a necessary component for creating a qualitatively new management structure of the state and the matter is very important and relevant, but attempts by politicians to “deconstruct” the past of their own country borders on the possibility of repeating the same mistakes that led us today in the era of the crisis and accelerated inflation.

Today, decommunism has become a new weapon of propaganda of national unity, which, on the one hand, calls the Ukrainian people a new European future, and on the other hand, it continues to divide the country into the east and west.