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THE ROLE OF DE-COMMUNIZATION AND COMMEMORATION (IMMORTALIZATION) IN THE FORMATION OF THE WORLDVIEW OF THE POST-SOVIET INDIVIDUAL

Machulin L. The role of de-communization and commemoration in the formation of the post-Soviet individual's worldview. The interconnection, between two concepts, is investigated in the article: commemoration (immortalization) and de-communization (the release of the post-Soviet individual's memory from the impact of a totalitarian symbolic characterized system). The process of de-communization entered into the contradiction with commemoration, and as a final result, the public consciousness of the «the Soviet people» has obtained the state of the ambivalence. The duality of experiences is concluded in that fact that one of the states is a loss and a gain, which simultaneously causing both opposing feelings of the individual. With the loss of the USSR, the Soviet individual has parted with those positive things, conditions, which were in his life at time of the USSR period, and with the acquirement of the independence of the new national states has not been brought the material prosperity. Considering of the (commemorative) memorialization's practices of the Ukrainian society of the two last decades, the author defines the role of this phenomenon in the formation of ideological views of the society in the post-Soviet territory.

Keywords: de-communization, memorialization (commemoration), memorial places (memory places), national memory, the legislative basis of commemoration.

Мачулін Л. І. Роль декомунізації і комеморації у формуванні світогляду пострадянського індивіда. У статті досліджується взаємозв'язок двох понять: комеморації (увічнення пам'яті) і декомунізації (визволення пам'яті пострадянського індивіда від дії тоталітарної знаково-символьної системи). Процес декомунізації увійшов в протиріччя з комеморацією, внаслідок чого суспільна свідомість «радянського народу» набула стану амбівалентності. Подвійність переживання полягає в тому, що один стан — втрата і набуття, викликає в індивіда одночасно два протилежних почуття. З втратою СРСР радянська людина розлучилася і з тими позитивними явищами, які були в її житті, а здобуття незалежності новими національними державами

не принесло з собою матеріального благополуччя. Розглядаючи комеморативні практики українського суспільства останніх двох десятиріч, автор визначає роль цього феномену при формуванні світоглядних уявлень суспільства на пострадянському просторі.

Ключові слова: декомунізація, комеморація, місця пам'яті, національна пам'ять, законодавча основа комеморації.

Мачулін Л. И. Роль декоммунизации и коммеморации в формировании мировоззрения постсоветского индивида. В статье исследуется взаимосвязь двух понятий: коммеморации (увечечения памяти) и декоммунизации (освобождения памяти постсоветского индивида от действия тоталитарной знаково-символьной системы). Процесс декоммунизации вступил в противоречие с коммеморацией, в результате чего общественное сознание «советского народа» вошло в состояния амбивалентности. Двойственность переживания заключается в том, что одно состояние — потеря и обретение, вызывает у индивида одновременно два противоположных чувства. С потерей СССР советский человек расстался и с теми положительными явлениями, которые были в его жизни, а обретение независимости новыми национальными государствами не принесло с собой материального благополучия. Рассматривая коммеморативные практики украинского общества последних двух десятилетий, автор определяет роль этого феномена при формировании мировоззренческих представлений общества на постсоветском пространстве.

Ключевые слова: декоммунизация, коммеморация, места памяти, национальная память, законодательная основа коммеморации.

Problem formulation. Social consciousness of the post-Soviet territory that was accommodated into «national flats-quarters» in the last decade of the XX century, has the general aim to put in order the «images of the past», to bring them into a homogeneous state. This tendency of striving was caused by the process of de-communization, launched in 1991 after the collapse of the greatest empire the world — the Soviet Union. But if in Russia, the largest in scale, territory, that is the «fragment» of the disintegrated state, de-communization is done in a formal way [1], but in Ukraine, that is the main dominion of the former USSR, the final of de-communization [2] had provoked stormy reaction. Which option of de-communization is more attractive for the transition from a totalitarian to a democratic country, evolutionary, gradual or revolutionary, that might be conducted in a short space of time? The answer to this question can give the study of the problem of de-communization with the framework of the commemorative practices in forming of the world views' lines of the post-Soviet society.

The relevance of the topic is to research the problem of de-communization in the context of commemorative practices that have received a new filling of the content on the grounds of these events in the for-

mer Soviet Union's territory in the second decade of the XXI century.

Analysis of recent research and publications.

At the turn of the century, scientists have noticed the boom of the awakening (revival) of the historical memory [3]. In different countries of the world this revival was produced by the various causes and had revealed itself in different ways: «the events of commemoration and construction of the new History museums, the return to the previously repressed sings of the past, the growing interest to «roots», to the «heritage» (patrimoine) in France and «Heritage» (heritage) in the UK and in its former colonies. There was a real boom of the memory in the times of the reorganization in the USSR, it seemed that everyone has turned into (became) the amateur historians [4].

The massive interest to the historical memory has given a rise to the natural aspiration of the historians with the purpose of investigation in the conceptions that are used for the indication of a connection between the professional historiography and the collective memory. French sociologist M. Halbwachs has developed the concept of the «collective memory» – a special form which is socially constructed and transmitted by the individual memory [5]. The ideas M. Halbwachs were developed by a German Egyptologist J. Assman who has divided the collective memory into two notions of «memory» into the communication and cultural memory [6].

Using, for example, of the terms such as «politicization of history», «politics of memory», «historical policy» in different countries depends not only on public opinion, not on the adherence of the ruling party, but also on the shapes of the deformations of the social consciousness of the studied period [7]. The intensive investigation of the various aspects of the memory and memorialization's (commemoration) phenomenon led to the formation of a new paradigm in the social-humanitarian research as well as the emergence of the works which are connected with the concept of the «memory». At the same time, however scientists state that up to now there are not any total, comprehensive, philosophical and cultural studies in the field of commemoration's phenomenon of the contemporary socio-cultural processes in the context of «memories (remembrances) of Art Nouveau» [8].

Purpose of the article is to explore the relationship between the two concepts, the be exact: they are commemoration (memorialization) and de-communization (the memory release from the impact of totalitarian, semiotic and symbolic typed systems), both concepts had the coincidence of periods and territory, to determine the role of this phenomenon in the formation of the ideological views of society in the former post-Soviet territory.

The presentation of the basic materials of the research. If the main subject of the memory's history is not an event from the past and exactly the memory of it, so all the following generations are engaged in its

restoration, reconstruction and – depending on the assessment of the events – the conviction, perpetuation, or both simultaneously, at the same time depending on whether the national State has formed or not formed [9]. The Soviet Union declared itself as a multinational state, which included 15 national republics, in each of them there were national administrative units (autonomous SSR, autonomous regions and municipalities). In a multinational state commemoration was being built on an ideological basis by the principle of devotion to the idea of communisms. Commemoration it is a conscious act of the transfer of the ideologically relevant, significant information about the past by means of the commemoration of certain individuals and events via the creation of «places of memory» (the author of the concept of P. Nora [10]). «Places of Memory», they are the points of intersection, the concentration of cultural memory. Their function is the preservation of the collective memory. They remind us of the past and give (fill) the meaning of life in the present [11]. The «Memory Places» are divided into two types: the written and the visual type. Leaders of the Soviet state were engaged in a creation of the «Cultural Memory» the whole seventy years of its existence. The consequence of this «cultural activities» was the creation of a «Soviet man». The historical memory of the «Soviet people» was formed by a polar way, all that was connected with the communist ideology was meritorious and vice versa. The critical completion of the communist experiment in 1991 that has launched a process of de-communization, which came into the conflict with commemoration, that was held virtually not only till the last days of the collapse of the Soviet Union, but still. As a result of the public consciousness of the «Soviet people» against the background of the difficulties, being experienced permanently in economic and political terms entered into a state of ambivalence from which it has not recovered until now. The dual nature concluded in that one state of a loss and a gain, causes, at the same time the two opposite individual's feelings. With the loss of the Soviet Union, a «Soviet individual» had separated from those positive things, phenomena which he had in his life and after receiving of the independence of the new national states, not having brought him the material prosperity.

Under these circumstances, the political elite of the new national post-Soviet countries reacted differently to the formation of the new nations. Those matters, to which the elite was not ready, the elite could not perform the controlled conduction of de-communization, this process was launched to fend for themselves (the process was left into the hand of fate) or it was suspended in a disguised way. In Russia, the place of the national emblem was taken (replaced) by the two-headed eagle. It was given back the former names to Leningrad and Stalingrad, periodically it was changed the names of the streets. At the same time the Communist Party of the Russian Federation continues to take place in the State Duma, the country's administrative and operational nomenclature machine puts into prac-

tice the same principles, as before. Trying to homogenize consciousness, society, being under the influence of sign-symbolic of the Soviet past, began to transmit the discontent of its own existence from the outside – to those countries, which had got rid of the remains of the totalitarian past. Here, under the homogenization process, it is meant the process of the reaching by the consciousness exactly of those images, symbols, survivals of the ideology of the ruling party, ideas, which are related to religion and the other commemorators, to the uniform structure with the object of the self-identity and the development of a conceptual foundation.

In the Baltic republics, on the contrary, in a short time it was held De-communization, lustration, was dismantled the system of the signs and the symbolic image of the «Soviet man». Lithuania, Latvia, Estonia have carried out all the necessary reforms and became full-fledged members of the European Union, entered into NATO.

The last bastion of the Soviet past, oddly enough, until recently, remained Ukraine. The process of the «history», which separating from the jointed, with Russia, cultural and historical space, having got the start in the years 1986-1989, is completed only now, after two revolutions (2004 and 2014). This evolutionary path of more than twenty years, was passed by the Ukrainian society, as if following according to Renan's thesis: «... Oblivion is a crucial factor in the creation of the nation ... The unity is always achieved by means of rude ... The essence of a nation lies in the fact that individuals have much in common amongst themselves and they have forgotten a lot ... Every French citizen must forget that there was «Bartholomew's night» («the massacre of St Bartholomew») [12].

On this evolutionary path of «forgetting»/ oblivion of/ the Ukrainian society, as a result of a consensus, it was selected the following landmark (symbolic) historical myths and symbols regarding to the past: history of the Cossacks and the Holodomor, the Great Patriotic War, the nationalist movement 1930-1940s (events, personalities, organization of OUN and UPA). There is a revision of the history of the Soviet period, especially of 1920-1930s, «De-Sovietization» of history and history education.

In the specified period, on the basis of a sovereign nation's history were being carried out the following social commemorative practices: festivals of Cossack glory on the island of Khortytsya; a human chain between Kiev and Lvov that was held at the anniversary in honour of the reunification (reunion) of the UPR and the ZUNR, the automobile rally «East and West-together»; the program of the historical researches and the teaching of history; commemorative arrangements (memorial events, that were devoted to the Holodomor, involving thousands of volunteers, researchers, amateur ethnographers, tens of thousands of «mobilized» teachers, students, librarians, museum professionals, students, journalists and many others. Only with regard to the Holodomor, there was created 18 regional vol-

umes of the Book of memory and one nationwide volume, they were made to data more than 800 thousand of the Holodomor victims. With the framework /as a part/ of these activities, there were carried out the mass actions («Light a Candle», «Inextinguishable Candle»), mourning meetings and concerts, competitions, contests of the fine and literary works, students' works, the Memory lessons in schools, there were held exhibitions in museums as well as and libraries.

To the public commemorative practices are referred the «places of memory», where the crosses were installed as well as memorials and mounds of sorrow, the planted guelder rose /viburnum/ groves, created memorial complexes. The mass replacement of Lenin statues in the West of Ukraine, monuments and memorials, dedicated to UPA soldiers and leaders of the nationalistic movement – a certain kind of the fixed visual representation of the act of the public commemoration.

Thus, for more than two decades, by dint of a huge variety of commemorative practices was gradually cleared from the legacy of the Soviet past. However, the commemoration that was aimed at the creating of the Ukrainian nation, in the minds (consciousness) of many individuals, entered into the contradiction with the commemorative practices of the totalitarian past, which continues to be in existence. A huge number of communistic symbols, images, traditions, festivals, on the one hand, having restrained the paces of the state-building, on the other hand, having called the permanent reflection in that certain part of the Ukrainian society, in which, the cultural memory was in the thrall (captivity) of the communist ideology.

As succinctly said Barbara Correll, «Monuments rule the crisis of the nation by means of the creation of the national memory and at the same time, are the archived of the crisis, (reducing all the crises exclusively to recording and transfer /enumeration/» [13]. Archiving of the crisis was carried out through the cultural memory – the traditions and images of the past, that having become as myths in the new ideological conditions – traditions and images of the past, continued to be maintained by the rituals and celebrations as well as through art and literature and the other commemorative practices. In more than twenty thousand settlements in Ukraine, local authorities are situated the Lenin Street. Hundreds of villages with the name of Lenin are located in the heart of Ukraine – Vinnitsa, Kirovograd and Zhytomyr regions. Millions of «independent» of Ukrainians continue to live in «collective-farm», «Kirov», «Kalinin», «Shchors» and even «Dzerzhinsky» streets. Only in Donetsk region, there are around 1350 of /place names/, which are associated with the Soviet period. In general, a modern map of Ukraine has the titles with the Soviet meanings in 20 times more than the titles/designations/ which are related with the «independence» meanings [14].

State, local and church holidays – the same commemorative practices of the Soviet past, continue to work on a non-existent state. With a great resistance,

coming from the public opinion the legislature refused from the celebration of the such holidays like: the 7th of November and the 23rd of February. The holidays: the 8th of March, the 1st of May and the 9th of May are still remained the red days of the calendar, as well as numerous former professional holidays (e.g. Days of certain areas of production) are kept now. To conduct public and professional holidays there was shaped a certain ritual, based on the Soviet stereotypes, which is almost unchanged, was transferred to the everyday life of society to the new ideology. Holidays are considered as common sources for all citizens – at the level of involvement, regardless of nationality, religion, party affiliation /membership/, etc. As a distinctive feature of the holidays are – crowds. In the central square of the settlements, or in the largest halls of the cultural centers, it is going from hundreds to 100,000 people, to whom are the first persons of the city as well as the region come out and send certain /some their/ messages across to their voters.

The situation is clear: the new political elite is not being implemented the commemorative practices in the holidays foundations, based on the national traditions. Bojana Pejic provides an explanation for this in the following way: «All this became possible because after the «acceleration /speeding-up/ of history», since the events of 1989 and the (new) Birth of the nations, yesterday's «tomorrow's» is defeated or, in any case, it is injured /it is acknowledged as its victim/. But the problem consists in that fact that «it» tomorrow became really our «today» [15].

Conclusions. Despite the rather lengthy process of commemoration of the new ideological symbols, images, meanings, traditions, holidays, etc., the parting with the past, in the public minds /consciousness/ of a significant part of Ukrainian society, passes painfully long. Sporadic protests of the consciously minded part of the Ukrainian society were more likely as a part of a political struggle, rather than an element of the strategic plan for the restoration of the political elite of the nation. A consequence of the lack in the social and memorial commemorative practices the legislative framework (basic of de-communization) got the registered referendums in 2014 in the Crimea, Donetsk and Lugansk regions.

Prospects of studies on the subject. De-communization process can enter into the final stage, if four essential laws, adopted by the Verkhovna Rada of Ukraine, April 9th, 2015, will be implemented. A study of the role of legislative basis of commemoration will provide /give/ answers to questions concerning the ways of the formation of the post-Soviet individual's world view.

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