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Humanitarian Determinant of Development

Once the dominant social population group determining the forms and types of life comes from villages or small provincial towns, parochialism will be a determining factor of the country development. The parochialism is characterized by the system of beliefs, values and motives, which are highlighted in the article.

The extended analysis of the phenomenon of parochialism in the Ukrainian context is made. Arguments are given that parochialism has been the dominant behavior mode in Ukraine throughout the independence years. Its negative consequences for the governance performance in Ukraine are shown. In the national science system the parochialism is expressed in extreme conservatism, stagnation of the science system and degradation of the education system. The ways the parochialism affects the national science system are shown, with emphasizing the specific Ukrainian phenomenon of parochialism in the science system: veneration of titles and awards, on the one hand, and active demand for them, on the other. Parochialism has not bypassed the national culture. In the culture context it is demonstrated that the dominance of parochial attitude in Ukraine makes it radically different from the tolerant Europe, which association is sought for by Ukraine. The impact of the parochial mentality on emigration is highlighted: because parochial mentality judges critically the abilities of individuals in their own region or country, because top positions are already occupied and nepotism does not allow a stranger to get through to social lift, career expectations make individuals seek for emigration. Yet, paradoxically, given the system crisis in Ukraine, it is the parochialism that holds together different layers of society and helps preserve the unitary status of the Ukrainian state. Ukraine is likely to live with parochialism for a very long, with the unknown outcome.

Keywords: parochialism, mentality, region, country, society, development.

Putting aside the state of the economy and politics, one of the main factors of development of a country becomes the national mentality or ethics code of the population, developed by Mario Grondo (Argentine sociologist). Today the dominant social population group determining the forms and types of life (through their representatives at all levels of government) is the people coming from villages or small provincial towns. Therefore, the parochialism has become a determining factor of the country development.

The parochialism is characterized by the system of beliefs, values and action motives. The most important characteristics of the parochialism are as follows:

- Fear of innovation and desire to preserve the existing relationships. Any innovation is perceived through the prism of personal gain (acceptability) or personal preferences to others of one's own social circle (area). Effective rules are: "do not stand out from the crowd", "be easy going" or "be like everyone else". The interior comfort is above all.

- Personal empathy combined with a desire of sincerity from the external environment.

- The tendency towards unification and unitarity with a strong focus on a group, crowd, "Maydan", the majority. A group should be "personal", regional or on the basis of kinship (nepotism).

- Absolutization of area (region) where one was born, lived and spent his childhood (or now lives), where his parents live or were buried. At this, relationships, customs, manners, views of the representatives of this region are recognized as axiomatically correct. The country is perceived through the prism of the region.

- Personification of the Law in the face of the chief and the perception of democracy as permissiveness. The law is not a measure of justice, but it is oriented on personal will. Whenever ruled by the Law, but not the chief, the democracy is perceived badly and with fear of losing the existing preferences or stability.

- Recognition (legitimization) of corruption as a social norm both for bribe-takers and bribe-givers.
- Recognition of leadership positions at all levels as the most reliable and safe way to social success and personal enrichment (as well as the welfare of family and relatives).
- Mutual guarantee and collective responsibility.
- Explanation of personal failures, errors or miscalculations by the machinations of external enemies or local detractors.

These are not comprehensive characteristics of the parochialism, but they are basic. They govern the relationships between people in the country, which in turn produces a vector, forms and ways of development of Ukraine.

The parochialism has two sides, both positive and negative. For example, a kind of regional clan system (“regional brotherhood”) allows the beginner to emerge from the village to the big society, to secure the support by administrative resource or by informal lobbying (or protection and assistance) of his countrymen. Not without a reason the Donetsk, Luhansk, Dnipropetrovsk (Dnieper), Zhytomyr, Volyn, Transcarpathian, Vinnitsa and other fraternities are officially registered in Kiev. In general all regions of Ukraine are represented by the fraternities. On the other hand, when a person, who comes from a certain region, occupies the leadership position in higher echelons of power, he can rely on his countrymen, establishing the appropriate top-down command structure. The negative side of this practice reveals in the creation of mafia and corruption or extremely conservative and closed communities which unfortunately guide the development of the country according to the parochial views of their own region. Ukraine was unsuccessfully (to the same extent) governed by the representatives of Dnipropetrovsk, Western Ukraine, Lugansk or Donetsk region. Now the power belongs to the representatives of Vinnitsa region.

Taking into consideration the different historically formed mentality and peculiarities of development of each region, there is no clear and consistently focused concept of development in the country during the last 25 years.

Regional parochialism requires from a leader to care about the development of his region in the first place and afterwards about the country as a whole. This can be easily grasped by looking at the condition of roads or social infrastructure.

In the national science system the parochialism is expressed in extreme conservatism, stagnation of the science system and degradation of the education system. A prime example is the attempt to promote local regional “thinkers” and writers rediscovering to the world that nature consists of animate and inanimate. Any innovation in science and education is looked at with caution, because it has no immediate visible effect, but fraught with risks of the uncertainties. A small-town scientist or teacher is extremely afraid of taking any risks that can damage his stable existence in familiar coordinates. By the way, the parochialism of domestic scientists gave rise to an interesting phenomenon: veneration of titles and awards, as well as high demand for them. That’s the reason why in Ukraine there are so many “sectorial” awards and so strong desire to purchase the titles like “Man of the year”, “Choice of the year”, “Financial Olympus”, etc. From the parochial point of view, the sequence of acceptance in society adopted in his region has the following algorithm: head – state award – academic title. Such person, from parochial point of view, deserves respect and reverence automatically.

Thus, the possibility of social lift for individuals from the other regions or individuals who do not have the aforesaid features is extremely remote.

The national culture also suffers from parochialism, but to a lesser extent. In architecture there are simple and practical peasant forms, in music – epic ballads, heroic-patriotic themes and love lyrics, in literature – hard protectionism, despite the low readership demand.

Domestic writers, such as Kapranov brothers, prefer to appeal to the government with demands to ban foreign literature and to print only national authors, rather than to produce a quality art work in the book market. Gradually they are pushing the society to the third rate by speculating on national motives, under the pretence of returning to national origins. And this is the radical difference from tolerant Europe, which Ukraine wishes to be associated with.

The common language is constantly replenished with colloquialisms, dialectical and regional expressions, again under the guise of “authenticity”.

At the same time it should not go unmentioned that according to the data of the Defense Ministry of Ukraine and volunteer organizations, more than 2/3 of the military men involved

in the antiterrorist operation speak in Russian. This aspect of provincialism is especially valuable during military operations in the Eastern region of the country.

Parochial view at the chief-position of any level (watchman, controller, law enforcement officer, judge, tax inspector, etc.) implies that it is a position which automatically allows obtaining illegal benefits and preferences. Unfortunately, this makes the anticorruption efforts in our country fictitious and extremely prospectless in the nearest future.

Orientation to maintenance of the gained status, in the parochial sense, is an obstacle for estimating the critical or any other view, which narrows the information base for making management decisions in consideration of the alternative information (opinions). This leads to doubts and requires the intervention of authority. Taking into account that parochial mentality is extremely respectful to everything foreign, the best authority is a foreign expert (his authority is based on his position and his foreign status). For example, the appointment of Georgians, Armenians, Lithuanians, Germans and Polacks to positions in the government and other executive authorities of Ukraine.

Usually parochial mentality judges critically the abilities of individual in their own region or country. Since the top positions are already occupied and nepotism does not allow a stranger to get through to social lift, the expectations and aspirations of material nature are turning to emigration. This is the reason why 40% of students in Poland are people from Ukraine, and the main attraction for students in Ukrainian universities is the possibility for training and working abroad. The labor emigration to Portugal, Italy, Germany, Poland and other European countries grows actively. As a result, the Ukrainians, instead of developing Ukraine as a European country, go to “build up Europe” in Europe itself.

In general, the problem is transparent and studied in Ukraine. This can be revealed in fairly extensive publications of the famous Ukrainian philosopher Mr. Eugene Sverstyuk, a former President of the Supreme Court of Ukraine Mr. Malyarenko and others [1]. But in reality it is almost impossible to influence the current situation. Changing of the ethical peasant code in the conditions, when, figuratively speaking, “the village has conquered the city”, is possible only in a very remote historical prospect. Nowadays parochial approach towards the development of the country and society is only strengthened.

It is the paradox, but at this stage of the crisis in economics, politics, morals and religion in Ukraine, it is the parochialism that holds together different layers of society and helps preserve the unitary status of the Ukrainian state. That is the positive aspect of parochialism.

In business, parochialism also allows to maintain and support individual enterprises, preserving workspaces and expectations of people. On the other hand, the one-time economic success, despite the subsequent negative environmental or economic loss (sometimes non-recoverable), leads to the collapse of many social constitutive agglomerations and causes all the negative results for the population of the region and the country as a whole.

In all appearances, Ukraine will have to live with a factor of parochialism for a very long, trying to develop itself. And the result of such development is unknown.

Reference

1. Argumentua.com, 2016.

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Гуманітарна детермінанта розвитку

Коли основна група населення країни, яка визначає форму і спосіб життя, походить із сіл або малих провінційних міст, містечковість стає визначальним фактором розвитку цієї країни. Містечковість характеризується системою поглядів, цінностей і стимулів, які висвітлено у статті.

Наведено докладний аналіз феномену містечковості в контексті України. Обґрунтовано, що містечковість є переважною моделлю поведінки в Україні протягом років незалежності. Показано негативний вплив містечковості на ефективність

державного управління в Україні. В науковій системі містечковість виражається в крайньому консерватизмі та застої, у занепаді системи освіти. Показано, у який спосіб містечковість впливає на національну наукову систему; підкреслено суто українське явище містечковості в науковій системі: благоговійне ставлення до звань та нагород, з одного боку, та високий попит на них, з іншого. Містечковість не обійшла і вітчизняну культуру. Стосовно культури показано, що панування містечкового менталітету докорінно відрізняє Україну від толерантної Європи, до якої вона прагне приєднатися. Показано вплив містечкового менталітету на еміграцію: оскільки такий менталітет не цінує здібності людей в їх рідному регіоні або країні, оскільки вищі посади вже зайняті, а непотизм не дає "стороннім" можливостей для кар'єри, бажання робити кар'єру підштовхує людей до еміграції. Хоча, як це не дивно, в умовах системної кризи в Україні саме містечковість скріплює різні прошарки суспільства і сприяє збереженню унітарного статусу української держави. Містечковість, скоріш за все, ще довго зберігатиметься в Україні, але результати такої моделі розвитку невідомі.

Ключові слова: містечковість, менталітет, регіон, країна, суспільство, розвиток.

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Гуманитарная детерминанта развития

Когда основная группа населения страны, которая определяет форму и образ жизни, происходит из сел или небольших провинциальных городов, местечковость становится определяющим фактором развития этой страны. Местечковость характеризуется системой взглядов, ценностей и стимулов, которые освещены в статье.

Приведен подробный анализ феномена местечковости в контексте Украины. Обосновано, что местечковость является преобладающей моделью поведения в Украине в период независимости. Показано негативное влияние местечковости на эффективность государственного управления в Украине. В научной системе местечковость выражается в крайнем консерватизме и застое, в деградации системы образования. Показано, каким образом местечковость влияет на национальную научную систему; подчеркнута чисто украинское явление местечковости в научной системе: благоговейное отношение к званиям и наградам, с одной стороны, и высокий спрос на них, с другой. Местечковость не обошла и отечественную культуру. Применительно к культуре показано, что господство местечкового менталитета коренным образом отличает Украину от толерантной Европы, к которой она стремится присоединиться. Показано влияние местечкового менталитета на эмиграцию: поскольку такой менталитет не ценит способности людей в их родном регионе или стране, поскольку высшие должности уже заняты, а непотизм не дает «посторонним» возможностей для карьеры, желание делать карьеру подталкивает людей к эмиграции. Хотя, как это ни удивительно, в условиях системного кризиса в Украине именно местечковость скрепляет прослойки общества и способствует сохранению унитарного статуса украинского государства. Местечковость, скорее всего, еще долго будет сохраняться в Украине, но результаты такой модели развития неизвестны.

Keywords: местечковость, менталитет, регион, страна, общество, развитие.

Посилання на статтю:

Red'ko A. Y. Humanitarian Determinant of Development // Scientific Bulletin of the National Academy of Statistics, Accounting and Audit: Quarterly Collected Scientific Papers. 2016. No 4. P. 90-83.