

COPYRIGHT, DEFAMATION, AND PRIVACY IN SOVIET CIVIL LAW

by
SERGE L. LEVITSKY

No. 22(I)

LAW IN EASTERN EUROPE

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General editor: F. J. M. Feldbrugge

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De lege lata ac ferenda

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To A.

*“La dispietata mente, che pur mira
di retro al tempo che se n'è andato . . .”*

Dante

PREFACE

(in guise of an Introduction)

I

Since the publication in 1964 of my *Introduction to Soviet Copyright Law* (vol. 8 of *Law in Eastern Europe*), two unrelated developments have exerted an undeniable influence upon the direction in which Soviet copyright law was to move. A third development, just as unrelated, influenced my own choice of the manner in which the system of Soviet copyright norms was to be approached and presented in the present study.

(a) In the 1960's, when the union republics of the USSR were enacting new copyright statutes as separate Chapters in their civil codes, fourteen republics provided, within these specialised Chapters, for a "right to one's own image" (Section 514 in the RSFSR Civil Code of 1964), and two republics (Kazakh and later also Uzbek), included in their own copyright provisions the right to the confidentiality of one's personal letters, diaries, notebooks, and other private writings. Soviet jurisprudence was quick to point out that the rights "to one's own image" and to protection of one's private writings were more closely related to civil defamation (defined in the civil codes of all fifteen republics as the "right to protection of one's honour and dignity"), than they were to copyright itself: For not unlike the right to the protection of one's honour and dignity, the two pseudo-copyright provisions, designed as they were to protect an individual's "intimate, private sphere," clearly belonged to the category of "personal non-property rights *not* connected with property rights." In contrast, all "personal rights" in the rest of the copyright provisions were *connected* with property rights.

There can be no doubt that since the mid-1960's, the system of "personal non-property rights not connected with property rights," first introduced into Soviet civil legislation in 1961, *and not copyright law*, constituted that larger context within which the rights to "one's own image" and to protection of one's private writings – although both were formally norms of copyright law – became more easily intelligible. Within the context of the copyright law itself, on the other hand, the distinctive legal nature of these two rights warranted hardly more than a footnote.

(b) The second development which was to have a significant impact upon Soviet copyright was the accession by the Soviet Union to the Universal Copyright Convention in 1973. This step entailed important revisions of the municipal Soviet law in order to bring it into conformity with the provisions of the UCC, accompanied by the

creation of appropriate new institutions, as well as other changes, particularly in the area of authors' contracts and schedules of remuneration.

(c) After 1977, it was no longer possible to treat the rights "to one's own image" and to the protection of one's private writings as mere footnotes to the copyright statutes. A new Constitution had been enacted which elevated the right to "protection by law" of the "private life of citizens" to the rank of a "fundamental," a constitutional, right (Article 56), along with the rights to "judicial protection" of the citizens' "honour and dignity" (Article 57), and "protection by the State" of other "rights of authors" (Article 47). In the domain of *Soviet civil law*, the rights to "one's own image" and to protection of one's private writings were the only means with the aid of which the provisions of Article 56 of the new Constitution could be brought into play; just as "civil defamation" was the only institution capable of implementing the "guarantees" of Article 57. For in spite of the apparent differences in the manner of protection, inaccurately implied by the language of the Constitution, the remark made in 1955 by the late Reinhart Maurach continued to apply to Articles 56 and 57: They were "nichts anderes als eine Verweisung auf die einschlägigen Vorschriften ausserverfassungsrechtlicher Normen."¹

The body of the Soviet statutory copyright provisions must thus be divided into two categories: Those which ensure the implementation of the constitutional right of "privacy" (the right to "one's own image"; the right to protection of the confidentiality of one's private writings); and those which implement, in the area of civil law, the constitutional right to the protection of other "rights of authors" (Article 47). While the latter can be studied and analysed within their own context, the former become more meaningful when studied in conjunction with the remaining third "personal non-property right not connected with property rights," namely the right to protection of one's "honour and dignity" (civil defamation). The pairing of defamation and privacy permits the analyst to address himself to two important questions relating to the rights of citizens: (1) while copyright statutes have been "borrowed" to implement, in the area of civil law, the constitutional right to the protection of "citizens' private life," to what extent is Soviet law (or Soviet jurisprudence) moving closer towards recognition of the concept of a *general* "right of privacy"?; and (2) having recognised the citizen's right to protection of his own image, of the confidentiality of his private writings

1. Reinhart Maurach, *Handbuch der Sowjetverfassung*. Munich 1955, p. 379.

(albeit in only two republics), and of his "honour and dignity", what attitude does Soviet law (or Soviet jurisprudence) adopt towards the concept of an *allgemeines Persönlichkeitsrecht*? For the Constitution of 1977 itself carefully avoids providing a common denominator for these separate rights, but neither does it limit the legislator in the number of new "personality" rights which he can add to those expressly recognised in Soviet civil law.

The structure of the present study reflects all these considerations. In the first volume, two separate constitutional rights are dealt with, as they relate to *civil law*: In *Part One*: "Defamation"; in *Part Two*: "Privacy." Together, the two Parts provide a detailed analysis of the three "personal non-property rights not connected with property rights" which are at present recognised in Soviet civil law. The first (protection of one's "honour and dignity") is found in the General Part of the Principles of Civil Legislation (1961) and of the individual civil codes; the remaining two continue to be treated as part of copyright statutes. In this study, each of the three rights is analysed separately in its civil-law setting, and all three are assessed as a common category in civil law.

Part Three of the study deals with those other "rights of the author" which are referred to in Article 47 of the Constitution of 1977. They, too, are analysed from the point of view of Soviet civil law only. Part Three comprises a separate second volume of the present study.

II

Serious Western interest in Soviet copyright law coincided with the accession of the USSR to the Universal Copyright Convention. The first serious Western confrontation with the Soviet institution of "civil defamation", on the other hand, occurred only in 1978, when the Soviet State Committee for Television and Radio brought a libel suit against two American correspondents accredited in the USSR. As for the civil-law implications of the new constitutional right of "privacy", they have remained thus far unexplored even in Soviet jurisprudence. Keeping in mind these different circumstances, I have adopted a somewhat different approach in dealing with each of the rights and institutions discussed in the present study. In regard to copyright proper, the focus of the discussion and analysis is upon the most recent trends, but I have endeavoured not to neglect the elements of continuity. In discussing civil defamation I have tried to provide a complete analysis of the landmark case *Gosteleradio SSSR v. Whitney and Piper* (1978), and assess the relative merits of the plaintiff's and the defendants' cases, as well as dissect the institution of civil libel and slander itself, upon which this law suit was based.

Finally, in discussing the protection of "privacy" in Soviet civil law,

I have looked for a larger context beyond and outside Soviet law:

Protection under Soviet civil law of an individual's right "to his own image", and of the confidentiality of his personal letters, diaries, notebooks, and other private writings, is a very narrow topic for which I should have been hardly justified in claiming the reader's attention, particularly since there is no case law to illustrate how the law is applied. I am painfully aware that the author of a legal analysis with scholarly pretensions, in Mérimée's words, "...risque de fatiguer l'attention de son lecteur en lui présentant des sujets assez peu dignes d'occuper son attention."² Has the topic been "shamefully neglected" by Western students of Soviet law as well as in Soviet jurisprudence? But it is not easy to get around the objection made by John Fowles in *The French Lieutenant's Woman*, that this is "a familiar justification for spending too much time in too small a field."³

But I had not meant to apologise for my topic. For it is part of a broader theme and of a more important problem: Where does an "author's privacy" end and "public interest" begin? I have used the "problem" itself as the larger context within which the immediate topic can be more intelligently understood and meaningfully discussed. Within this broader context, too, the Soviet contribution to the solution of the problem can be more objectively evaluated and assessed.

In regard particularly of the individual's right to protection under civil law of his "private writings",

(a) I have had recourse to *history*: (1) to show that the "problem" has existed in Russian copyright law, in virtually identical terms, since 1830; letting individual jurists speak for themselves during this century and a half, I have tried to make the reader a judge of the intellectual quality of jurisprudential arguments, "then" and "now", in relation to an analogous problem; (2) to illustrate the constant "swings" in the balance between "privacy" and "public interest," as well as the changing legal nature of the individual's right in his "private writings," from *res*, to an "intellectual property" right, to a "personality" right. In Russia, these changes had come about long before the Soviet State has come into existence.

(b) I have drawn amply upon *literature*: (1) because literature is often a faithful mirror of the problems confronting the jurist, and serves as evidence to support or disprove his arguments; in the

2. Cf. R.C. Dale, *The Poetics of Prosper Mérimée*. The Hague/Paris 1966, p. 45, note 11.

3. John Fowles, *The French Lieutenant's Woman*. Boston/Toronto 1969, p. 46.

pages of literary journals, legal issues are discussed or enacted which will never reach a court of law; (2) to show not only the intensity of the debate, but the “universality” of the “problem” itself – that it is unconnected with socialism or with Soviet law, but has preoccupied wise men even in the days of Cicero, just as today it still constitutes a challenge to the jurist and the man of letters alike, regardless of juridical or literary tradition to which they belong.

(c) I have used *comparative law*: (1) to provide contrasts and to point out parallels and similarities in discussing the solutions proposed by Soviet law and Soviet jurisprudence; (2) to show the influence upon Soviet law of the legislations of other East European countries, and to suggest intellectual connexions with the currents and trends in Western jurisprudence; (3) to assess the relative originality of Soviet arguments and solutions.

(d) I have, in the final analysis, left to the reader the task of judging the merits of the Soviet claim that protection by law of an individual's right to the confidentiality of his private writings, just as the legal protection of all other “personality” rights, is predicated upon the completion of socialism in the USSR; and I have left it up to the reader to speculate *why* Soviet jurisprudence has been unable to come up with a theoretical foundation for the various “privacy” and “personality” rights “derived” from the ethos of a collectivist society.

III

A word about my use of *footnotes* may now be in order. I am aware how numerous they are. I am also aware of Mérimée's warning against the tendency of some authors to allow details to become more important than the narrative.⁴ But my footnotes were not meant either to impress or to depress. Nor were they intended to become the literary equivalent of Filene's bargain basement in Boston. Their purpose is quite different. In *Either/Or*, Søren Kierkegaard had referred to “... the relation we sometimes see in the theatre between the forestage scene in the regular acting area and a scrim scene projected behind it.”⁵ In the main, such is the intended relationship between my text and the footnotes, particularly in the pages dealing with “privacy”:

(a) If an “independent action” sometimes appears to take place in

4. Cf. Dale, *op. cit.*, p. 44.

5. Søren Kierkegaard, *Either/Or*. Vol. I. Transl. from the Danish. Princeton University Press, 1971 edit., p. 302.

the "Notes", seemingly unrelated to the "action" in the main text, on the "main stage" as it were, this may be merely an illusion. The framers of the new U.S. Copyright Revision Act of 1976 have concluded that there was "clearly no way" to satisfactorily reconcile within one legislative act two contradictory interests: That of the individual and that of the public.⁶ In the present study, I have tried to preserve a certain "balance" between "privacy" and "public interest", in relation to writings of a private character, by quoting in my footnotes arguments which often contradicted those expressed in the main text. Thus, an argument in favour of the posthumous protection of an author's private letters against their divulgation not authorised by him during his lifetime, cited in the main text, may be accompanied by a footnote showing the literary value of these same letters for posterity.

(b) Footnotes were often used to preserve a comparative approach to a given topic, when comparison might have been intrusive within the context of the main narrative.

(c) There were cases when I have used footnotes to provide *literary* examples to illustrate the *juridical* arguments used in the main text.

For all these reasons, footnotes should be therefore considered as an integral part of the present study.

IV

Two individuals and three institutions deserve a special mention before I surrender my book to the reader. Prof. mr. F.J.M. Feldbrugge, scholar of renown and Director of the Documentation Office for East European Law, was my gracious host at the University of Leyden in 1978, where a large portion of the present study was written. To his efforts I also owe the generous grant provided for the completion of the work by the *Nederlandse Organisatie voor Zuiver Wetenschappelijk Onderzoek* (Z.W.O.). The entire staff of the Documentation Office has contributed to making my stay in Leyden a most happy one. And when several documents were urgently needed, the Amerikaanse Bibliotheek of the U.S. International Communication Agency in Amsterdam has cheerfully gone out of its way to provide the needed assistance.

To William B. Simons, *Jur. Doc.*, I should like to record my special gratitude. His friendship, efficiency, and dedication have made it easy for me to achieve a quick transition from an endless exile, in

6. *Copyright Revision Act of 1976* (P.L.94-553, as signed by the President, 19 October 1976): Law; Explanation; Committee Reports. Chicago, Ill. 1976, p. 7.

Heinrich Heine's definition,⁷ to what had become a happy home in Rembrandt's charming birthplace.

The book now belongs to the reader. In stepping back, the author claims for himself that aspect of the "right of privacy" which he values most: *Le droit à l'oubli*. His book must now speak for itself.

Leyden, 1978
The Netherlands

Serge L. Levitsky

7. Cf. A.I. Sandor, *The Exile of Gods: Interpretation of a Theme, a Theory and a Technique in the Work of Heinrich Heine*. The Hague/Paris 1967, pp. 26, 28.

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