

**НАЦІОНАЛЬНИЙ ПЕДАГОГІЧНИЙ УНІВЕРСИТЕТ
ІМЕНІ М.П. ДРАГОМАНОВА**

**НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ БІОРЕСУРСІВ
І ПРИРОДОКОРИСТУВАННЯ УКРАЇНИ**

**НАЦІОНАЛЬНА НАУКОВА СІЛЬСЬКОГОСПОДАРСЬКА БІБЛІОТЕКА
НАЦІОНАЛЬНОЇ АКАДЕМІЇ АГРАРНИХ НАУК УКРАЇНИ**

ВІСНИК АГРАРНОЇ ІСТОРІЇ

НАУКОВИЙ ЖУРНАЛ

Випуск 27-28

Київ - 2019

**ВІСНИК
АГРАРНОЇ
ІСТОРІЇ**

27-28'2019

Науковий журнал

Редакційна колегія: Editirial board:

С.О. Білан (заст. гол. редактора)	S.O. Bilan (deputy editor-in-chief)
І.С. Бородай	I.S. Boroday
В.А. Вергунов (заст. гол. редактора)	V.A. Vergunov (deputy editor-in-chief)
С.В. Віднянський	S.V. Bydnjanskij
Вас. М. Даниленко	Bas. M. Danylenko
В.О. Доценко	V.O. Dotsenko
І.І. Дробот	I.I. Drobot
О.Ю. Єліна	O.Yu. Yelina
І.В. Жалоба	I.V. Zhaloba
С.М. Живора (відповід. секретар)	S.M. Zhyvora (executive secretary)
М.П. Жолоб	M.P. Zholob
М.А. Журба (головний редактор)	M.A. Zhurba (editor-in-chief)
І. Ілчев	I. Ilchev
О.С. Каденюк	A.S. Kadenjuk
Д.В. Карев (заст. гол. редактора)	D.V. Karev (deputy editor-in-chief)
К. Карльчак	K. Karlchak
Н.П. Коваленко	N.P. Kovalenko
В.Ф. Колесник	V.F. Kolesnyk
В.Л. Комар	V.L. Komar
С.В. Корноненко	S.V. Kornovenko
О.М. Кропивко	O.M. Kropyvko
А. Куїк-Каліновська	A. Kuik-Kalinowska
В.І. Марочко	V.I. Marochko
В.В. Марчук	V.V. Marchuk
Н. Мгалоблішвілі	N. Mhaloblishvili
О.А. Мельничук	O.A. Melnychuk
А.Г. Морозов	A.G. Morozov
О.П. Моця	O.P. Motsya
О.Ф. Нікілев	A.F. Nikilev
П. Новаковський	P. Nowakowski
С.С. Падалка (заст. гол. редактора)	S.S. Padalka (deputy editor-in-chief)
В.О. Погромський	V.O. Pogromsky
О.П. Реєнт	A.P. Rejent
Н.І. Романюк	N.I. Romanuk
І.М. Романюк	I.M. Romanuk
С.М. Свистович	S.M. Svistovich
С.М. Тимченко	S.M. Tymchenko
Ф.Г. Турченко	F.G. Turchenko
В.В. Шелепов	V.V. Sheleпов
Н.Б. Щебетюк	N.B. Shchebetyuk

ISSN 2307-3179

Засновники:

- Національний педагогічний університет ім. М.П. Драгоманова
- Національний університет біоресурсів і природокористування України
- Національна наукова сільськогосподарська бібліотека НААН України

*Свідоцтво про державну реєстрацію
КВ № 19525 – 9325 Р від 13.11.2012 р.*

*Наказом МОН України № 1528 від
29.12.2014 р. видання включено до Переліку
наукових фахових видань України*

Макетування та верстка:

С. Живора

Комп'ютерний набір:

О. Кропивко, Л. Лановюк

Оформлення обкладинки

А. Мельник

Адреса редколегії:

03037, м. Київ,
вул. Освіти, 6, кім. 24.
тел./факс (044) 520-12-05; 258-21-42;
e-mail: visnykai@gmail.com,
kafedra_slovjan@ukr.net;
zhyvora@bigmir.net

Друкується за рішенням:

Вченої ради факультету історичної
освіти НПУ ім. М.П. Драгоманова
(протокол № 9 від 15.05.2019);

Вченої ради ННСГБ НААН України
(протокол № 6 від 27.05.2019)

Підп. до друку 28.05.2019

Формат 70 x 108 1/16.

Папір офсет. Друк. різногр.

Ум. друк. арк. 32,1 Обл.-вид. арк. 33,4

Наклад 100 прим.

Друк СПД ФО Куц В.М.

*Автори опублікованих матеріалів
несуть повну відповідальність за підбір,
точність наведених фактів, цитат,
економіко-статистичних даних, імен та
інших відомостей.*

Prykhodko M. M.

Special service of diplomatic corps of Hetmanate in implementation of external policy of P. Skoropadsky.

In this article, on the basis of a representative array of literature, the processes of formation of the diplomatic corps and the military intelligence service of Hetmanate P. Skoropadsky are analyzed. The processes of organization of activity of the diplomatic corps on the way of formation of relations with European countries are highlighted. Characterized the specifics of the functioning of the special services of the Ukrainian State in the process of counteraction to external and internal threats.

Key words: *Ukrainian State, Hetman P. Skoropadsky, geopolitics, diplomacy, foreign policy.*

UDK 94(477):314.151.3:316.343.37 «1920»

**V.O. DOTSENKO,
S.M. SVYSTOVYCH**

**THE LIFE OF THE JEWISH PEASANT SETTLERS
OF THE SOUTH OF UKRAINE IN 1920'S**

The article attempts to show the life and features of the arrangement of Jewish settlers in the southern regions of Soviet Ukraine during the 1920s, to determine the particularities of the relations of settlers with local authorities, Jewish colonists and local people. Some features of the process of Sovietization of Jewish settlers, conducted by the authorities with assistance of methods of cultural-educational and anti-religious propaganda, are analyzed. It is concluded that the process of resettlement and adaptation of Jews to new social, domestic and economic conditions of rural life was quite difficult. The new arrivals were in an environment alien to them, which required them tough reactions, related to the tension of all internal physical and moral forces. The settler was in a new world, which was opposed to its traditional world of right-bank shtetl. In the new settlements, the colonist fell into a harsh ideological pressure from the Communist Party bodies and local Soviet activists, gradually losing his own cultural and religious identity. The process of gradual ethnic blurring carried out by the Communist Party bodies intensified with the commencement of collectivization and curtailment of the processes of coronation. In the second half of 1930s, the program of Sovietisation of Jews through their transition to agriculture was completely curtailed.

Key words: *Jews, agriculture, resettlement, Communist Party bodies, South of Ukraine.*

The experience of building a multiethnic state in the Soviet Union in the interwar years testifies that, in circumstances of constant state standardization of the existence of different ethnic and social groups, national minorities retained their identity. They reacted differently to the attempts of the authorities to integrate them into a new Soviet society. Among the various ethnic minorities in the Soviet Ukraine, it is necessary to allocate the nation's largest community, the largest after the titular nation, the Jewish. The Jews, who actively reacted to the revolution of 1917-1921, in the early 1920's were in a difficult socio-economic and political situation. This led to a negative response to the first steps of the new Communist Party power. The latter tried to pursue a policy of social adaptation to a new society that was supposed to change the economic, cultural and religious conditions and construct the living conditions of the Jews. Among the components of the Sovietization program, a special place was occupied by the campaign for the resettlement of Jews in rural areas of the South of Ukraine and the transition to occupation in agriculture. Campaign participants, moving to new places, changed their traditional way of life. The urgency of the research of the daily life of the Jewish population of Soviet Ukraine in the 1920s-1930s is beyond doubt, because neither the Soviet nor the modern domestic science did not research until recently problems of everyday life, in particular in their ethnic dimension. This area of research is relatively new.

The research on issues of implementation by the Communist Party bodies of the program for the resettlement of Jews in the southern regions of Ukraine and the Crimean peninsula was carried out by both domestic and foreign scientists. [1; 2; 3; 8; 13; 23] They were mainly interested in the reasons and peculiarities of the establishment of Jewish agricultural areas and colonies in the region, as the program for settling Jewish pale brings

into correlation with the program for the relocation of Jews to the Far East of the Russian Federation and the establishment of the Jewish Autonomous Region. Some researchers, in particular G.M.Kondratyuk, V.S.Orlyansky, [10; 16] considered the program of the resettlement of Jews as an integral part of the processes of coronentiation and Sovietization that the Communist Party organs implemented in the 1920s - early 1930s. However, the issue of the settlement of Jews in the newly formed colonies, their adaptation in the new social and economic environment remained poorly researched. Therefore, the purpose of our article is an attempt to show the life and features of the settlement of Jewish settlers in the southern regions of Soviet Ukraine during the 1920s, to determine the particularities of relations of settlers with local authorities, Jewish colonists and local people.

In the early 1920s, Jews employed in agricultural production in Ukraine accounted for only a few percent of all other economically active Jewries. Most of them lived in agricultural colonies created during the nineteenth century by royal officials.

The movement for the transition of Jews to agriculture and resettlement to the South of Ukraine and the Crimea began in the early 1920's. Initially, it was the initiative of Jews in Ukrainian towns of Right-Bank Ukraine. In 1924 the authorities joined the movement. The communist authorities elaborated a resettlement program that had to defuse the tense economic situation prevailing in the Jewish towns of the former "pale". According to the resolution of the People's Commissariat of Ukraine of January 1, 1923, 1,420 million acres of land were allocated for resettlement within Ukraine, among them 963 thousand acres were allocated in the Odessa Region, 370 thousand acres in Ekaterinoslav Region and 69 thousand in Donetsk Region. On the Crimean peninsula for the reception of settlers 400 thousand acres were allocated [15, p. 36].

The poor Jews of the towns, who believed in the idea of improving their own lives in the new region, joined the resettlement. Big families moved to, taking to new places their simple belongings and their own working hands. On new places they were waiting for mostly virgin lands, the lack of minimal household amenities, and in some cases and drinking water. "We met the land strictly", – a resident of the village Larinskoe in Kryvorizhyatold. "The earth was firm and stubborn, but we were scarce and inexperienced. Some hard-nosed people did not pass the exams, gave up positions and fled from those awkward places back to the towns and the majority, firmly clenching their teeth, stubbornly dug dugouts. So they lived for the first time, like real moles are not on the ground, but underground. "[12, p.19] Brightly depicted the lands allocated for resettlement V. Mayakovsky, who visited resettlement funds of Crimea and Southern Ukraine with a group of Soviet writers. He wrote:

And hunger in the ear shouted: – Earth!
Earth and labor, or death!
There is neither sea, nor bush, nor selenium,
The worst of the worst places in Russia
The place where the settlers came
A tent pulling sail canvas.
This desert is zealously eagerness
What devoured locust?
The salt flats were replaced by weeds,
And again there was salt marsh!

For the solution of drinking water issues only during 1926-1927, 49 new wells and 4 ponds were excavated by workers of the All-Ukrainian TZET, which allowed some improvement in the water supply problem of the resettlement funds of the South of Ukraine. But the problem still remained unresolved until the end [7, p. 164].

In addition, there were often bad, sometimes hostile relations between settlers and the local population. As urban residents and identifying themselves, first of all, with urban culture, settlers began to cultivate it. We began to engage in crafts and crawl as in towns, not showing a particular zeal for the cultivating business. This caused a misunderstanding and annoyed the inhabitants of neighboring villages and colonies who did not understand why the state was spending money and land resources [6, p. 94].

The Jewish writer P. Gishbein visited the oldest Jewish colony of Seyedemnuhka (Kaliningrad), disappointed that old colonists, whose families had converted the steppe into productive cultivated land for several generations, did not generally welcome newcomers from shtetls. Some of the old-timers even thought that new settlers could bring the climate of their previous environment, and therefore, they considered them responsible for local drought. Other old-timers were less superstitious, but many feared that the authorities would take their lands to give them to new settlers [5, p. 148].

In his work of the experimental Jewish peasantry O. Mitsuk notes that under the KrivoyRog on February 8, 1926, the peasants attacked the newly arrived settlers who lived in dugouts, beat them, spoiled property. In one of the Jewish settlements of Crimea there was a clash between local peasants and Jewish colonists. The peasants defeated the cultural institutions of the Jewish community. Several colonists were injured. Pakhomov, a villager in a pogrom, was brought to justice. In the village Zapyty near Mariupol, the facts of the mass beatings by colonists of Jews during their departure to work were fixed [14, p. 150-151].

In 1928, crop failure in Ukraine led to new conflicts between Jewish settlers and local peasants. In the area of the village Pokrovskoe in Zaporizhzhia Region, in the colonies "Michael Kalinin" and "Uspenskaya" in the afternoon, a crowd of peasants defeated the colonial settlement, took away all dead and living standards [14, p. 150].

Gradually the relationship was normalized. People peered to each other, found common themes for discussion, and were married. The formation of personal relationships was accompanied by the emergence of healthy competition: compared with Ukrainians, Jews were more successful in commerce. The peasants received from the former craftsmen and artisans quality goods of everyday use, newly arrived help in the organization of their own economy. Most illustrated is the description of the Stalindorf district bazaar in relations between Jews and local people. Local residents and residents of nearby villages brought products for sale. It was here that the most active cultural diffusion took place. The Jews traded petty crops, Ukrainians - seeds, beans, poultry, Germans – with milk, sour cream and meat. All of this was placed on narrow shelves, and every bazaar day trade opened disputes and exchanges for trading places. Among themselves, the Jews "jerked" in Yiddish, and just approached the Ukrainian sellers, smoothly passed to Russian. It often aroused laughter, as the vocabulary of the Russian language did not always allow verbal translation in Ukrainian [6, p. 100].

Jewish resettlement groups, which were quickly formed, could not survive in new places due to lack of preparation for agricultural labor. The formerly Jewish mostly poorshopkeepers, handicraftsmen and artisans, who were barely surviving in the town, moved. The poverty of settlers, was mentioned in the internal report of COMZET of April 4, 1927: "The issue of food is very acute. Up to 50% of immigrants arriving with their families do not have the means to even pay 4-5 rubles per month for an apartment. New settlers for a few rubles were forced to rent dugouts to residents who managed to build a decent home for two to three years in a colony [4]. It can be seen that the economic situation of settlers deteriorated, the settlers who arrived after they survived the winter, looked tortured, without farms, in some cases even sold out their property to feed themselves [18, p. 33].

Quickly created teams were not monolithic. People gathered here were not prepared for collective labor on earth, so when the first difficulties arose, the newly established resettlement collective farms collapsed. The authorities responsible for resettlement on the

ground ignored the orders of the People's Commissariat for Land on the priority departure of families where three family members were able-bodied. Conflicts between the settlers were also triggered by a policy of attracting resettlement groups as more affluent migrants and some of the poor (500 rubles were promised for them), which led to conflicts between them in the places of resettlement. Affluent families demanded the return of funds promised by the state for poor migrants. Because of their lack of poor settlers were excluded from the teams, and their places were occupied by solvent.

New resettlement villages were erected both at public expense and through financing of the project by foreign charitable organizations. The main foreign sponsor of the program was the American philanthropic organization "Joint" and its representation in the USSR "Agro-Joint". New Jewish villages differed considerably from neighboring villages: they were built on a clear plan with equal and symmetrical streets, similar buildings of improved planning and quality. During 1924-1930, 30 new Jewish villages were built in the south of Ukraine. In them the houses were high-quality, albeit one and the same type, neatly whitened and fenced with barbed wire. Near them the gardens and vineyards grew. In some villages houses were built on the model of city. They had two or three rooms with large windows, which caused anxiety in the visitors, because their heating was quite expensive. "Eats the straw," the settlers complained, "we have to turn to coal." Under one roof with living rooms there were also barns. The farmsteads had a wooden fence. In the yard there were barns, cellars, straw skewers. However, most of the houses had a primitive, unsightly look: casually covered with straw gray dirty huts with "bog walls" [4].

Life in Jewish villages was difficult. There was a lack of working capital, sowing material, and fuel. The difficult economic situation was further complicated by the drought of 1928. The drought was accompanied by fires and cattle. In July 1928, during the dry summer, a fire occurred in the village Dzhigovki. The property and houses of 67 Jewish settlers were destroyed in the fire. UkrTZET, having conducted an economic survey of the villagers, together with Silbank allocated a new village 60 thousand rubles of interest-free loan [19, ark. 146].

The drought in 1927-1928 caused a famine among the Jews of the South of Ukraine. Professionally unprepared Jewish settlers in the areas of resettlement could not in the first years gather a large harvest. The funds allocated by the state were enough only for the first months of management after the move, and the Jews could no longer reside. Local authorities are reluctant to help settlers. They could not even solve the problems of the local peasantry, let alone the newcomers. In a letter to the Central Committee of the CPU (b) U of May 5, 1928, it was stated: "The situation in the steppe was difficult for the entire peasant's poor. But for the poor of the new Jewish villages the situation is even more difficult because they do not have any reserves in the village, and the the Jewish settlers are not able to get the bread from Ukrainian peasants to now" [22, p. 75].

The rich and secure settlers looked only at the illustrations of Soviet agitation brochures and newspapers, which featured "Potemkin Jewish Villages", and there was no word about the problems of settlers. In particular, Wendrov [2; 3] in their articles about the life of Jewish colony peasants depicted the settlers with beautiful homes, clubs, which thank the Soviet authorities. There were no words about the economic problems, famine and lack of cluster.

The biggest problems arose in those resettlement farms where Jewish collectives arrived in the summer and autumn of 1927, and not in the early spring, as planned. The delay in the state financing of the organization of transportation of migrants in the winter of 1927 led to the fact that the new arrivals did not have time to carry out the necessary crops on their holdings. In them the famine began firstly. To mitigate the situation in the colonies, free lunches and centralized feed supplies were organized. Funding for the starving came from local executive committees and non-governmental organizations. Jewish colonies of the

Gulyaipole district received 200 rubles for organizing dinners from the local executive committee 84 rubles from the Red Cross and 1200 rubles from the All-Ukrainian TZET. The old Jewish district colonies identified newly arrived food and fuel [16, p. 84]. In addition to the collection and transmission of food and feed aid, the public took measures to organize their earnings in the autumn-winter period. Only in the presence of a small number of resettlement collective farms during 1928 the situation was succeeded.

In 1928, the central board of the TZET elaborated the first five-year program for the development of cultural services for Jewish settlers. It emphasized the full coverage by the end of the five year period of all school-age children with a school network with special school buildings; the construction of special homes for hat-readers upon the norms of the People's Commissariat for Education and equipment in them red corners; the creation of specialized schools of peasant youth in a ratio of one school for 200 people; to create a network of schools for illiterates with such a condition that, by the end of the five year period, eliminate illiteracy among the adult population; to conduct cinema-radiography of all Jewish settlements; to promote the development of theatrical and artistic education of immigrants (assistance to amateur theatre in the creation of a repertoire), as well as the creation of a network of kindergartens, playgrounds and other pre-school institutions [19, p. 13].

In the new resettlement villages, the government actively pursued ideological work. Places were not allowed to create any religious buildings. Their place was occupied by hut-reading rooms, village farms and village clubs. In the Jewish colony Priutniy of Zaporizhzhya District, there were a farm construction and library that had 400 books in Jewish and Russian, and several Jewish newspapers were corresponded. In order to work in the farmconstruction of this colony, a section of the Zaporizhzhya District Committee of CP (b) U sent two people, one party and one Komsomol activist [16, p. 126].

The work of farm construction and reading-houses was carried out taking into account the characteristics of settlers, mostly handicraftsmen and shopkeepers, with their life psychology and habits, which, according to the Communist Party bodies, had to be changed to a new workers 'and peasants' consciousness. Residential houses were also created. The buildings function as an outpost in propaganda work with Jewish settlers. In the days of religious holidays at the houses, lectures worked, and evenings of centres of the Society of Warfare without Wardens were held. At homes there were cash assistance to the settlers. The first such House was opened in Kherson on April 27, 1926 [20, p. 56]. In 1927, a free legal consultation was launched at the Immigrant's House. The following year, the tour desk was opened, which organized excursions to the city for children of migrants, there were cultural and educational circles. During summer holidays at the House of Resettlement students of pedagogical universities worked with children [17, p. 61]. Similar Residential Houses were opened in Kaliningrad, Stalindorf, Novo-Zlatopilly, Dnipropetrovsk.

Active anti-religious propaganda was conducted in schools and collective farms. In 1930, TZET conducted 50 assemblies among resettlement artels. The meeting was held in the days of religious holidays. On Easter Sunday, TZET members collected funds for the Birobidzhan plane and the Jewish tractor column. In the same year on the day of Rashamon (Jewish New Year), TZET held a women's conference. On October 13, on the day of the Yasch-Kilur holiday, in the BilaTserkva, the Union of Fighting Fellows held a great carnival, 5,000 people took part in it. [18, ark. 67].

At the same time, schools and points for illiterate were opened. In 1925 adult schools operated in the Jewish colonies Mezhirich, Privitnaya, Rozkoshna, Vesela, Krasosilka of Gulyaipilskyi District. The training in them was conducted both in Russian and in Yiddish. Teaching in schools for illiterate lasted 3 to 5 months. Classes at the Veselivska School of illiterates and Krasnosilsk School for illiterates were held daily in the evening, at the Rozoshenskaya School for illiterate, four times a week [9, p. 173].

Education also covered Jewish teens. In villages, there were created points for the elimination of illiteracy among adolescents, where both local children and children of immigrants aged 11 to 15 years were taught together. Their classes were conducted mainly in the Ukrainian language. In schools, in accordance with the ideas of the Soviet pedagogical science concerning the necessity to combine education with the communist collective, there were children's executive committees, school cooperatives, and sanitary, economic and cultural commissions.

The schools had dining rooms where children from the poorest families had the opportunity to receive free lunches. They were paid at the expense of the public. During January-July 1929, in the colony of Rosenfeld, the Odessa branch of TZET, together with the local Red Cross office, 50 Jewish pupils, and another 50 pupils at the school were provided with free rations at the expense of the company [19, p. 16].

During 1929, hot dinners were received in Krivoy Rog by 90% of the children of immigrants. At the community's expense, the local district committee bought 100 rations for Jewish schoolchildren from poor families. For the Kherson boarding school, the All-Ukrainian TZET purchased food products for the school year of 112 children [19, p. 1].

Most Jewish women worked in the field and looked after artillery or collective livestock. Part worked on vineyards. More testimony was found in nursery schools, schools, farm constructions or libraries. They, though their husbands lacked agricultural knowledge and skills and energy to rural life. Women were not only more affiliated with their homes in shtetls (who liked them much more sheltered with straw and clay houses of OZET built on the model of traditional Tatar or Ukrainian houses), but also felt much bigger aversion that their husbands and children became peasants as who were non-Jews who were their customers in the stores and markets in the shtetl [5, p. 147]. According to tradition, Jewish women from wealthy families did not work in collective farms, they only participated in seasonal grape harvesting. This caused dissatisfaction among local women. In addition, Ukrainian women were hired by domestic cleaners, chefs and various agricultural work, which resulted in the appearance of jokes and anecdotes that spread across the closed door ("Aunt Betty in the buffet sells gas-water", "Smart as in Beth Fima", "Tumbala-Tumbala-Tumbalalayka – Torn Boots, Drawn Vest", etc.) [6, p. 98].

Consequently, the process of resettlement and adaptation of Jews to new social, domestic and economic conditions of rural life was quite difficult. The new arrivals were in an environment alien to them, which required them tough reactions, related to the tension of all internal physical and moral forces. The settler was in a new world, which was opposed to its traditional world of right-bank shtetl. In the new settlements, the colonist fell into a harsh ideological pressure from the Communist Party bodies and local Soviet activists, gradually losing his own cultural and religious identity. The process of gradual ethnic blurring carried out by the Communist Party bodies intensified with the commencement of collectivization and curtailment of the processes of coronation. In the second half of the 1930s, the program of Sovietisation of Jews through their transition to agriculture was completely curtailed.

1. *Бренер И. С., Заремба А. В.* Биробиджанский проект в научных исследованиях. Ценности и интересы в истории Еврейской автономной области. Киев: Золотые ворота, 2013. 632с.
2. *Ведров З.* По еврейским колониям: Очерк. Харьков, 1927.
3. *Гордон И. З.* Так возрождается степь. Москва, 1930.
4. *Гуменюк В.* Житлово-побутові умови національних меншин Півдня України (1920-1930-і рр.) https://www.google.com/url?sa=t&trct=j&q=&esrc=s&source=web&cd=7&cad=rja&uact=8&ved=2ahUKewiotomq4v7hAhVwsIsKHaUvBclQFjAGegQIAxAC&url=http%3A%2F%2Fdspace.tnpu.edu.ua%2Fbitstream%2F123456789%2F9160%2F1%2FHumenyuk.pdf&usg=AOvVaw15mn_OE9SIHpnZLUEK-cB.
5. *Естрайх Г.* Культура мовою їдиш. Україна, перша половина XX ст. Київ: Дух і Літера, 2016. 320с.
6. *Єврейська національна спільнота в контексті інтеграції українського суспільства: Монографія.* Київ: ППЕНД ім. І.Ф. Кураса НАН України, 2014. 376 с.

7. Журба М. А., Доценко В. О. Шестикутна зірка над полем: Життя і смерть єврейського землеоблаштування в Україні (20-30-ті роки ХХ століття): Монографія. Київ: МП Леся, 2005. 230с.
8. Козерод О. В. Євреї України в період нової економічної політики: 1921-1929 рр. Київ: СПД Савчина, 2003. 313с.
9. Козлова І. Документи фонда «Запорожское окружное статистическое бюро» о еврейских учебных заведениях Гуляйпольского района // *Седьмые Запорожские еврейские чтения*. Запорожье, 2003. С. 170-174.
10. Кондратюк Г. М. Національна політика в Кримській АРСР у 20-30 роках ХХ століття. Монографія. Вінниця: Нілан-ЛТД, 2014. 252 с.
11. Крацифельд Я. «Агро-Джойнт» на Україні // *Истоки*. 1998. № 2. С. 91-92.
12. Кудрявцев М. По єврейських колоніях Криворіжжя // *Соціалістична борозна*. 1929. № 1. С. 18-20.
13. Мартин Тері. Імперія національного вирівнювання. Нації та націоналізм у Радянському Союзі (1923-1939 роки). Київ: Критика, 2013. 639с.
14. Мицюк А. Аграризація жидівства України. Прага, 1932.
15. Місінкевич Л. Л. Коренізація і національні меншини Поділля. Київ, 2000.
16. Орлянський В. С. Євреї України в 20-30-ті роки ХХ сторіччя: соціально-політичний аспект. Запоріжжя: ЗГТУ, 2000. 240с.
17. Центральний державний архів вищих органів влади та управління України (ЦДАВО України). Ф. 571. Оп. 2. Спр. 186.
18. ЦДАВО України. Ф. 571. Оп. 2. Спр. 2.
19. ЦДАВО України. Ф. 571. Оп. 1. Спр. 265.
20. ЦДАВО України. Ф. 571. Оп. 2. Спр. 1.
21. ЦДАВО України. Ф. 505. Оп. 1. Спр. 236.
22. Чирко Б. В. Національні меншини України (в 20-тих – 30-тих роках ХХ століття). Київ, 1995.
23. Якубова Л. Повсякденне життя етнічних меншин радянської України у міжвоєнну добу / НАН України. Інститут історії України. Київ: Інститут історії України, 2011. 339 с.

References

1. Brener I. S., Zaremba A. V. Birobidzhanskiy proekt v nauchnykh issledovaniyakh. Tsennosti i interesy v istorii Evreyskoy avtonomnoy oblasti. Kiev, 2013. 632 s.
2. Vedrov Z. Po evreyskim koloniyam: Ocherk. Kharkov, 1927.
3. Gordon I. Z. Tak vozrozhdaetsya step. Moskva, 1930.
4. Humeniuk V. Zhytlovo-pobutovi umovy natsionalnykh menshyn Pivdnya Ukrainy (1920-1930-i rr.) https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=7&cad=rja&uact=8&ved=2ahUKEwiotomq4v7hAhVwslsKHaUvBclQFjAGegQIAxAC&url=http%3A%2F%2Fdspace.tnpu.edu.ua%2Fbitstream%2F123456789%2F9160%2F1%2FHumenyuk.pdf&usg=AOvVaw15mn_OE9SIHpnZLUEK-cB.
5. Estraikh H. Kultura movoiu idysh. Ukraina, persha polovyna XX st. Kyiv: Dukh i Litera, 2016. 320 s.
6. Yevreiska natsionalna spilnota v konteksti intehratsii ukrainskoho suspilstva: Monohrafiia. Kyiv: IPiEND im. I.F. Kurasa NAN Ukrainy, 2014. 376 s.
7. Zhurba M. A., Dotsenko V. O. Shestykutna zirka nad polem: Zhyttia i smert yevreiskoho zemleoblashtuvannia v Ukraini (20-30-ti roky XX stolittia): Monohrafiia. Kyiv: MP Lesia, 2005. 230 s.
8. Kozerod O. V. Yevrei Ukrainy v period novoi ekonomichnoi polityky: 1921-1929 rr. Kyiv: SPD Savchyna, 2003. 313s.
9. Kozlova I. Dokumenty fonda «Zaporozhskoe okruzhnoe statisticheskoe byuro» o evreyskikh uchebnykh zavedeniyakh Guliaypolskogo rayona // *Sedmye Zaporozhskie evreyskie chteniya*. Zaporozhe, 2003. S. 170-174.
10. Kondratiuk H. M. Natsionalna polityka v Krymskii ARSR u 20-30 rokax XX stolittia. Monohrafiia. Vinnytsia: Nilan-LTD, 2014. 252 s.
11. Krantsfeld Ya. «Агро-Джойнт» на Украине // *Istoki*. 1998. № 2. S. 91-92.
12. Kudriavtsiv M. Po yevreyskym koloniyakh Kryvorizhzhia // *Sotsialistychna borozna*. 1929. № 1. S. 18-20.
13. Martyn Teri. Imperiia natsionalnogo vyrivniuvannia. Natsii ta natsionalizm u Radianskomu Soiuzi (1923-1939 roky). Kyiv: Krytyka, 2013. 639 s.
14. Mytsiuk A. Ahraryzatsiia zhydivstva Ukrainy. Praha, 1932.
15. Misinkevych L. L. Korenizatsiia i natsionalni menshyny Podillia. Kyiv, 2000.
16. Orlianskyi V. S. Yevrei Ukrainy v 20-30-ti roky XX storichchia: sotsialno-politychnyi aspekt. Zaporizhzhia: ZHTU, 2000. 240 s.

17. Tsentralnyi derzhavnyi arkhiv vyshchych orhaniv vlady' ta upravlinnia Ukrainy (TsDAVO Ukrainy). F. 571. Op. 2. Spr. 186.
18. TsDAVO Ukrainy. F. 571. Op. 2. Spr. 2.
19. TsDAVO Ukrainy. F. 571. Op. 1. Spr. 265.
20. TsDAVO Ukrainy. F. 571. Op. 2. Spr. 1.
21. TsDAVO Ukrainy. F. 505. Op. 1. Spr. 236.
22. *Chyrko B. V.* Natsionalni menshyny Ukrainy (v 20-tykh – 30-tykh rokax XX stolittia). Kyiv, 1995.
23. *Yakubova L.* Povsiakdenne zhyttia etnichnykh menshyn radianskoi Ukrainy u mizhvoennu dobu / NAN Ukrainy. Instytut istorii Ukrainy. Kyiv: Instytut istorii Ukrainy, 2011. 339 s.

Доценко В. О., Свистович С. М.

Життя єврейських селян-переселенців Півдня України у 1920-ті рр.

У статті робиться спроба показати життя та особливості облаштування єврейських переселенців у південних регіонах підрадянської України упродовж 1920-х років, визначити особливості стосунків переселенців з місцевою владою, євреями-колоністами та місцевим населенням. Проаналізовано деякі особливості процесу радянзації єврейських переселенців, який проводила влада за допомогою методів культурно-освітньої та антирелігійної пропаганди. Робиться висновок, що процес переселення і адаптації євреїв до нових соціально-побутових та господарських умов сільського життя проходив досить складно. Новоприбулі опинялись у чужому для них середовищі, яке вимагало від них жорстких реакцій, пов'язаних з напруженням всіх внутрішніх фізичних та моральних сил. Переселенець опинявся у новому світі, який був протилежним його традиційному світу правобережного штетла. У нових поселеннях колоніст, потрапляв під жорсткий ідеологічний пресинг з боку компартійних органів та місцевих радянських активістів, поступово втрачаючи власну культурно-релігійну ідентичність. Процес поступового етнічного розмивання, яку проводили компартійні органи, посилювався з початком колективізації та згортання процесів коренізації. В другій половині 1930-х рр. програма радянзації євреїв через їх перехід до занять сільським господарством була повністю згорнута.

Ключові слова: євреї, сільське господарство, переселення, компартійні органи, Південь України.

Доценко В. О., Свистович С. М.

Жизнь еврейских крестьян-переселенцев Юга Украины в 1920-е годы.

В статье делается попытка показать жизнь и особенности адаптации еврейских переселенцев в южных районах подсоветской Украины на протяжении 1920-х годов, определить особенности отношений переселенцев с местной властью, «старыми» евреями-колонистами и местным населением. Проанализировано некоторые особенности процесса советизации еврейских переселенцев, которую проводила власть с помощью методов культурно-просветительской и антирелигиозной пропаганды.

Ключевые слова: евреи, сельское хозяйство, переселение, компартийные органы, Юг Украины.

УДК: 94(477):331.105.44 «1920»

Т.С. СЕМАНИШИН

**ДІЯЛЬНІСТЬ ПРОФСПІЛОК УКРАЇНИ
ПРОТЯГОМ ПЕРШОЇ ПОЛОВИНИ 1920-Х РР.**

На основі аналізу наукових праць сучасних українських дослідників досліджуються особливості функціонування профспілок в УСРР упродовж 1920-х рр. Класифікуються професійні робітничі об'єднання, які існували у цей час. На прикладах діяльності одержавлених профспілок розглядаються процеси, які ілюструють наслідки уніфікації більшовиками громадської ініціативи в Україні. Здійснено спробу визначити роль профспілкових робітничих організацій у залученні громадян України до втілення пропагованих радянською владою соціально-економічних проектів та ідей.

Ключові слова: громадські об'єднання, радянська Україна, більшовики, профспілки.

Право на створення різного роду громадських об'єднань було закріплено в Конституції Української СРР 1919 р. Де зазначалось, що «з метою забезпечення за трудящими дійсної свободи спілок, УСРР, зламав економічну і політичну владу експлуататорських класів і цим усунувши всі перепони, які до цих пір заважали в буржуазному суспільстві робітникам і селянам використовувати свободу об'єднань і