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INTELLECTUAL IMAGES OF UKRAINIAN VILLAGE XX-XXI CENTURIES. THE MEASURE CHANGES THE PARADIGM OF HISTORICAL MEMORY OF UKRAINIAN SOCIETY

The article deals with the conceptual approaches to understanding the intellectual image of the Ukrainian village and the criteria for its definition in the context of changing the paradigm of historical memory of Ukrainian society in the XX-XXI centuries. The main structural elements that are traced in each definition of "village" are identified: the form of the settlement of the non-urban type, agriculture, the carrier of folk traditions, the source of the gene pool, the culture and spirituality of the people. Particular attention is paid to the study of the genesis of the village. It is noted that the Ukrainian village in its main mass is monoethnic, the overwhelming majority of it are Ukrainians. The forced changes in the countryside carried out in the Soviet era caused not only the alienation of peasants from the land and the destruction of the methods of cultivation approved by many years of popular experience, but also contributed to the loss of many traditional customs and rituals aimed at preserving human well-being.

Keywords: village, agriculture, rural territory, customs, traditions.

The definition of the term "village" is considered in various aspects: historical, legal, socio-economic, psychological, philosophical and others. Let us turn to the historical retrospective of the encyclopaedic editions XX – beginning XXI century, both domestic and diaspora, on the image of the village. Significantly that the general part of the historical excursion regarding the definition of the concept of "village" and its genesis in encyclopedic reference publications are typical.

In one of the first fundamental scholarly works on Ukrainian studies, conceived and implemented under the auspices of the T. Shevchenko Scientific Society by diaspora scholars in France, according to the editor-in-chief of Volodymyr Kubiyovych, – Encyclopedias of Ukrainian Studies, its vocabulary part, on ten pages we find the characteristics of the village. Consequently, a village that is large outside the territory and the number of residential buildings is a non-urban type, most of whose inhabitants are engaged in agriculture. *The village is the source of the pedigree, the "home" of the people, the source of his gene pool, culture and spirituality.*

The village is an ancient type of settlement, widely known among all Slavs. The term village, according to linguists, is ethnologically linked to other languages: Latin "solum" (soil), Lithuanian "sala" (island), eastern-latin "ciems" (land), gothic "salipwos" (shelter, housing), etc.

The emergence of the village is associated with the decay of the tribal system and the formation of territorial neighboring associations. Known since ancient Rus the "Verve" was not a tribal organization, but rather a significant socio-territorial unit, which collectively owned the land and carried out self-governing, although its members were an individual farm. That Verve, was a few villages, united around a certain center. A similar structure was preserved and later, with the XI century, with the formation of other territorial-administrative units – volost. In the Old Russian sources, in particular, "Ruska Pravda", the countryside was considered to be a land cultivating unit with two plows and a field planted with 16 cads (kad – bread measure, about 4 pounds) of rye. Subsequently, this term extended to the settlement as a whole.

In the late Middle Ages, the village was an administrative and economic center of feudal possession, a sign of which was the palace court. The presence of the church in the most such courtyards conditioned in later (in the nineteenth century) determined the village as a large peasant settlement with the church, the economic and administrative center for neighboring settlements.

Subsequently, in addition to the common name of the village, other types of rural settlements are formed in Ukraine: hills – settlements, separated from the countryside or emerging in new places, reflecting different stages of land development; slobody (in the western Ukrainian regions "will", a name that is often

found in toponyms) – settlements associated with the liberation from feudal duties; hutors (courtyards, smoke) – single-dwelling peasant small settlements, the formation of which is associated with the development of capitalist relations in agriculture; posts – a transition type of settlement from rural to urban. Some rural settlements called corners (with the same name as separate parts of the village), colony or lands. Among the few settlements of the southern Ukrainian steppe, one can name the temporary, located outside the Sich, settlements of the Zaporozhian Cossacks – winterers, in which in the late 1780s lived about 8,000 people. From the term village also formed a lot of derivatives: peasants, population, resettlement, house warming and many others.

It should be noted that the peculiarities of the historical development of the ancient Slavic lands, in particular Ukrainian ones, can be regarded as the fact that almost all rural settlements here were called villages. Formation of villages in Ukraine and their historical development are connected with a whole complex of industrial, economic and legal norms.

In general, researchers distinguish between the following main types of geographical location of the village, such as riverside, lakeside, ravine-beam, water-steppe. In the planning of the village, the location in its streets, squares, houses, as well as their development distinguish the main types: nest, heap, unsystematic, ordinary, street and others. The oldest settlements in Ukraine were grouped by nests near the rivers. One or more such dwellings belonged to an ancient related community – the so-called big family or patronymy. As a relic, such settlements in the future became part of a different type of multi-dwelling villages. The presence of patronymic remnants is evidenced by a significant number of inhabitants of multi-dwelling settlements of the nineteenth and twentieth centuries with the same surnames. With the development of productive forces and the disintegration of the tribal-generic organization of the settlement, based on blood affinity, give way to a territorial neighbor.

Growing up from a single-dwelling settlement, the village could have been formed without any plan, to form free, unsystematic or heap settlements. Such villages were the most widespread in Ukraine. *Organically combined with the surrounding natural environment, buried in greenery, with churches, windmills, whitewashed cottage under straw bands, extremely attractive, they were a peculiar national feature of Ukraine.* Subsequently, the buildings began to be erected in one row, along rivers, later on the roads (routine planning), the further development of which has now become widespread street development. Mass formation of multi-dwelling settlements in Ukraine took place, starting from the XIV century.

Traditional forms of social and family life of Ukrainians are intimately connected with the rural, territorial community. In the Middle Ages, it existed under the name of a cop and was a body of local self-government. Intensive development of society contributed to the destruction of the land community. Its main feature was the gradual transition from public land tenure to the private ownership of individual landowners. While in the Western Ukraine and the Right Bank in connection with the intensive development of the farms, the rural community was undermined already in the seventeenth and eighteenth centuries. In the Left Bank and Slobodian Ukraine, this social institution was actively functioning later. The dissipation of feudal and the establishment of capitalist relations finally destroyed the community's economic base. Reforms in Austria-Hungary (1848) and tsarist Russia (1861) legislated its transformation into the lowest administrative-territorial unit of local government subordinated to the state authorities. In the 19th – the beginnings 20th century domestic land tenure was completely reigning in Ukraine. However, in the life and everyday life of the peasant firmly kept numerous community remnants that played a huge role in organizing the peasantry, democratizing his life, fighting for his rights. This refers in particular to the whole system of national legal customs and norms, public land tenure, construction of buildings, collective mutual assistance (toloka, supryaga etc.) and self-government, participation in public ritual ceremonies and holidays and massive folk entertainment.

Determining positive phenomena in the life of a prerevolutionary Ukrainian village, but it should not be idealized. It is a question of social contradictions, serfdom, landlessness, epidemic, and low education, which prompted thousands of Ukrainian peasants to leave the great-grandfather's corners and look for a better destiny in foreign lands. Only from 1897 to 1916 from the Above Dnieper land moved to Siberia and the Far East 912.8 thousand peasants, and from the western Ukrainian lands at the end of XIX – beginning XX century in the countries of the American continent about 700 thousand people.

During the Soviet era, there were significant changes in the settlement and social structure of the village, the ratio of the proportion of rural and urban population, its cultural and educational level. The socio-political basis of the village has also changed, which often became an administrative-territorial center with the relevant state authorities – village councils of workers' deputies.

Growth of cities and urban population as a result of urbanization was accompanied by a steady decline in the proportion of rural population. From the map of Ukraine, hundreds of "unpromising" rural settlements began to disappear. Instead, there were dozens of "demonstration" villages that became the object of attention of privileged delegations as a "model" of socialist management. As a result of urbanization processes, the social structure of rural settlements has become more complicated and their status has often changed. The number of rural population of Ukraine was particularly affected by the decline in its natural growth, demographic losses caused by terrible social catastrophes of the twentieth century, both global and local.

All villages, by the nature of employment of their inhabitants, were divided into three main types: 1) agricultural; here, in addition to the villages of collective farms and state farms, also included small departments or farms; 2) non-agricultural, inhabitants of which were employed in industry, construction, transport, forestry and other non-agricultural sectors; 3) mixed or agro-industrial villages, which are closely connected with the city. This is primarily a suburban settlement with a large number of so-called "swing" migrants who worked in cities. In general, the rural population occupied by non-agricultural activities was almost one-third, and there was a tendency for a further increase in the number of this category of people and agro-industrial and recreational settlements.

The Ukrainian village is mostly mono-ethnic, the vast majority of it is made by Ukrainians. The processes of ethnic assimilation affected the rural population to a lesser extent than urban, but they also took place here. This is typical for industrially developed southeastern regions (Donetsk, Lugansk, Dnipropetrovsk), regions marked by ethnically mixed population (Odesa, Zakarpattia, Chernivetska, and Zaporizhzhya), as well as suburbs, especially among groups that are in the orbit of the swinging migration.

The forced changes in the countryside carried out in the Soviet period caused not only the alienation of peasants from the land and the destruction of the methods of cultivation approved by many years of popular experience, but also contributed to the loss of many traditional customs and rituals aimed at increasing human productivity and well-being. Artificially created and "top-down" official so-called Soviet socialist holidays and ceremonies, due to their unnatural origin, have not been widely disseminated and practically have not been recognized, although some of them, traditional on their basis (bedding, holiday of the first sheaf, abundant crop) are kept and so far.

50% of Ukrainians are collective farmers – this figure offers us statistics on the population of the largest nationalities of Ukraine by social groups as of 1989. It confirms the general thesis about Ukrainians as one of the recognized "cultivating" peoples of the world¹.

In the two republican encyclopedias (60s and 80s of the XXth century), the village is characterized by the position of Soviet ideology, with the loss of a socialist euphoria, the description becomes guaranteed not more realistic but more restrained, but with the preservation of the tradition of support in society, the illusions of the Soviet socialist state.

According to the content, *the village* – a type of settlement, whose inhabitants are mainly engaged in agriculture. Historically, the village is the primary form of settled settlements. The nature of rural settlement and settlement of villages is closely linked with the development of productive forces and industrial relations of a certain historical epoch. Historically, the location of the village was made in accordance with the requirements of agricultural production and under the influence of natural geographic conditions (water resources, terrain topography, soil, vegetation, availability of land suitable for agriculture).

The victory of the Great October Socialist Revolution and the liquidation of the capitalist system in the USSR, the nationalization of land and the collectivization of agriculture created the preconditions for socialist transformations in the countryside. They were characterized by the transition of peasants to the socialist forms of economy, the strengthening of the alliance of the working class and peasantry, the rise of the material and cultural level. On this basis, there were favorable conditions for the emergence and development of socialist forms of settlement, the transformation of old villages into urban-type settlements.

The modern village is an administrative and cultural center of the countryside, an economic center of agricultural enterprises (collective farms, state farms, inter-farm enterprises, regional branches of "Agricultural machinery", etc.), their departments and brigades. Rural settlements include a part of rayon centers, as well as station villages, road sections, settlements of forestry enterprises and others like that.

¹ Енциклопедія українознавства: Словникова частина. Доповнення (1995). Т. 11. Париж – Нью-Йорк: Молоде життя, 176-185.

By the beginning of 1981 in Ukraine we have more than 29 thousand rural settlements, the population in them was 18.7 million people, or 37% of the total population of the republic, whereas in 1913 in rural areas of Ukraine (within the boundaries of the courts) lived 28.4 million people, or 81% of the population. The development of productive forces, industrialization, cultural revolution and the collectivization of agriculture have led to significant changes in rural settlement and social structure of the rural population. In the years of collectivization (until 1939) in Ukraine more than 180 thousand peasant households were transferred from farms. During the Great Patriotic War of 1941-1945, more than 28 thousand villages were completely or partially destroyed in the republic. In 1961-1978, the number of villages in Ukraine decreased by 12.4 thousand units, or almost 30%, due to their unification, conversion into urban-type settlements and accession to cities. According to the number of villages divided into large (more than 5 thousand inhabitants), medium (2-5 thousand inhabitants), small (1-2 thousand inhabitants) and extra small (up to 1 thousand inhabitants). At the beginning of 1981, in Ukraine, small villages were over 78%, medium and large – 6%. On average, 644 people lived in one village, compared with 526 people in 1961. The largest villages in the steppe zone, in particular, in the Odessa region. Among the rural population, according to the census of 1979, collective farmers were 53.3%, workers – 38.4%, official – 8.3%.

Strengthening the country's economic potential has enabled the transition to a gradual, scientifically grounded plan for the reconstruction of rural settlements. The new socialist village is clearly divided into two zones: production with household and warehouse facilities and housing with residential houses and farmsteads of collective farmers and workers, utilities, cultural and educational and medical institutions, administrative institutions, etc. The main direction in the reconstruction of the village is their reconstruction in accordance with new requirements and in part – the construction of settlements on free territories.

Since 1965, the construction of pilot-demonstration villages has begun in Ukraine, which combines the urban level of cultural and communal services with the use of natural conditions in rural areas. The program documents of the CPSU set the task of overcoming the significant differences between the city and the countryside¹.

The Ukrainian Encyclopedia of an Independent State examines the village through the prism of an unbiased view of the realities of the XXth – early XXI century, based on impartial statistical information of modern researchers². As for the image of a village in independent Ukraine, modern historical science depicts it through the prism of changes that are predominantly crisis-related. The village has slowed the pace of development and has steadily reduced its number. The state pursued a non-systematic and inconsistent agrarian policy. Legislative, political, economic and social rural development programs were insufficient, one-legged, largely decorative, and not co-ordinated with each other. As far as access to cultural goods is concerned, most villages remained the most socially marginalized. During the years of independence, spiritual changes have undergone structural changes. In specific crisis conditions, the spiritual potential of peasants was more and more realized through religious activity³.

In the public free, multilingual online encyclopedia "Wikipedia," we find a polyprofile interpretation of the definition of the concept. Thus, *the village*- is one of the types of settlements in Ukraine and some other countries, the smallest administrative-territorial unit in Ukraine, one of the oldest settlements names of the Slavs.

"Village" is a Slavic word, and is distributed in Bosnia and Herzegovina, Bulgaria, Croatia, Macedonia, Serbia, Slovenia and Montenegro. In the Ukrainian language, the term "village" comes from the word "settle" (settlement).

The life of each of the territorial communities was historically carried out in its consciousness in the model of the village. With the development of the human community as a whole conscious model undergone a transformation. The further transformation was imposed by the Soviet regime with the ideology corresponding to it. In the legacy of the USSR, society received a negative emotional coloration of the terms "village" and "peasantry" in the post-Soviet territories.

Mainly, the purpose of the built vertical of power was to separate the settlements of the same origin in the ranks (cities, villages, small villages, etc.), as well as to the administrative-territorial units (political and territorial division), which undermined the "peasant (national, bourgeois) movement."

¹ Українська радянська енциклопедія (1963). Т. 13. Київ: Голов. ред. УРЕ, 34-35; Українська радянська енциклопедія (1983). Т. 10. Київ: Голов. ред. УРЕ, 94-95.

² Енциклопедія історії України (2012). Т. 9. Київ: В-во «Наукова думка», 509-512.

³ Енциклопедія історії України (2012). Т. 9. Київ: В-во «Наукова думка», 513-514.

As for the modern Ukrainian village, now in Ukraine there is an alarming phenomenon of the ruin, a deepening process: an extremely disgraced national being, a deformed national consciousness of a large part of Ukrainians, disastrous in all respects the village policy.

In Ukraine, there is a depopulation of rural areas, the removal of uninhabited settlements from the register and, as a consequence, the degradation of the village settlement network. The rate of natural population decline in the countryside is much higher than the average in Ukraine and the urban population.

The system of the administrative-territorial system that came to Ukraine from the former USSR is characterized by a high degree of centralization of power in the vertical, which results in low efficiency of local government activities, which is largely due to insufficient level of budget financing and the lack of a mechanism for transfer of financial resources to the level territorial communities.

The Ukrainian village is an effective and unique system of comprehensive material and spiritual life-giving, national human formation and national preservation, which has been formed for millennia.

This human-forming and nation-preserving potential of the Ukrainian village as a system is convincingly revealed on the example of the Ukrainian diaspora. After emigrating massively, for example, to Canada and the United States more than a hundred years ago, Ukrainians, surprised by American ethnologists, were not dissolved in a foreign-speaking environment, but remained there as still the most numerous and stable, highly spiritual and patriotic national minority. The organization of the life of the Ukrainian community in places of resettlement was carried out according to the model of the Ukrainian village, coded in its mind¹.

Consequently, the village was and remains a viable source of national revival. Traditional culture, national language, various types of folk art are quite stable here. It is no coincidence that folk culture is often associated with rural. The culture and way of life of the rural population of Ukraine, having many national traits, and in our time retain certain features. Some of them date back to ancient times, these features are manifested in the territorial aspect and are caused by many factors.

On the one hand, today, when we use the term "village", historical memory very often forms an image that is shrouded in a halo of romance. On the other hand, we are convinced that a village is a dead end, which gradually turns into an anachronism.

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