Historical information about the rural (land) community as an element of the intangible cultural heritage of Ukraine

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Abstract.
The historical development of the traditional peasant institute of self-government of the rural (land) community is being explored, it was proved that it can be considered a manifestation of intangible cultural heritage of Ukraine.

Keywords:
- rural
- land community
- intangible cultural heritage
- Ukraine
In Ukraine, in recent years, the rural population has been steadily decreasing, the number of economically capable and socially active people is decreasing, the process of the disappearance of the peasantry, as a social stratum, has acquired threatening proportions. The number of villages is decreasing, it is necessary to compete for their preservation. The spiritual values of Ukraine are preserved in the villages. In order to preserve the peasantry as a social stratum, it is necessary to preserve the peasant yard as a separate peasant household, and to revive the traditions of peasant self-government – the village (land) community.

A rural (land) community is a land, economic, and social association of peasant yards, a system of neighborly and family ties, relationships, and traditions. The term «intangible cultural heritage» means those customs, forms of display and expression, knowledge and skills, as well as related tools, objects, artefacts and cultural spaces, which are recognized by communities, groups and in some cases by individuals as part of their cultural heritage [1].

The tradition of self-governance of the social land institute – a rural (land) community that has existed for thousands of years can be considered an element of intangible cultural heritage and can be entered into the relevant registers.

The term «community» is used in scientific literature in several meanings. In a broad sense, the community is various human communities: a peasant association, an urban commune, a community, a religious group, etc. In some countries, it is a lower administrative-territorial unit. In the narrow sense of this term, it is the original form of social organization of people, which later turned into a neighborhood (territorial, village) community.

The rural (land) community evolved under the influence of many factors. External factors include: economy, ideology, tax policy of the state. Internal factors include factors related to the peculiarities of the development of the peasant «world».

Throughout the history of mankind, rural community exists as one of the basic types of social organization that determines the structure of society and the order of its life.
activities. Indirectly, the village (land) community is connected with the original system, but it did not disappear in the era of civilizations. With the development of society, the forms of community changed: ancestral community, family community, village community, land community. Signs of a village community were customary forms of self-government and joint ownership of the means of production.

In the VI–IX centuries the rural (land) community existed in three stages: large-family, territorial-large-family and territorial community. From the 10th to the 11th centuries, there were independent rural communities and communities of princely villages dependent on castles.

In the 14th–16th centuries the most common form of rural communities were parish communities. An integral part of such communities were large peasant household. In fact, it is a territorial and large-family community. The territorial and large-family community was characterized by the following functions: management, judiciary, regulation of forms of land use, fiscal powers.

Volost communities in the 15th–16th centuries are transformed into communities of a rich household village. Family household were their integral part, preserving their own self-government, customs and the cult of ancestors. The community gradually transitions to a territorial (neighborhood) type.

In the XVII–XVIII centuries, the territorial (rural) community becomes an extension of the estate system. [2, p. 18–19]

Since 1839 the rural community became the lowest administrative and economic unit on the lands where the state peasants lived. In the course of the peasant reform of 1861, rural communities were legally established in the former landlords [3]. So, in the second half of the 19th century – 1917, the village community was an administrative and economic unit.

The revolutionary events of 1917 and related processes of political instability, economic devastation, and the destruction of the legal environment contributed to the restoration of the rural community as an institution of rural self-government. The village community became an important
factor in agrarian transformations, becoming an intermediary between the Bolshevik government and a separate peasant household.

The highest authority in the village community was the assembly (general assembly) of householders. The household is the head of the household, the household is an integral part of the community. Peasant meeting, the headman and other representatives of the village administration were elected. The main feature of a rural (land) community as a social institution is the fact that power in it belongs to all its members, and not to any person or group of persons. Peasants exercise their will in the peasant meeting. Peasant meeting of the community, where all issues of internal life are resolved, is the main essential feature of the community, without which it cannot exist.

After seizing power in 1917, the bolsheviks tried to destroy the rural community. They transferred administrative functions to the newly created village council. A common threat, in times of revolutionary changes, forced the peasants to unite. Connections within the community strengthened, the authority of the village community increased, it continued to be active. The Bolsheviks decided to use the village community in the collectivization of the village [4, p. 52-53]. The redistribution of former landlord lands was to take place with the participation of rural communities [5, p. 18]. The rural community was defined as one of the categories of land users [6, p. 79].

In addition to the redistribution of confiscated landlord lands, the village community performed the following functions: care for communal lands; public buildings; on the basis of customary law, the resolution of property disputes within the community; maintenance of order in the village; performance of social duties [7, p. 56-59].

The bolsheviks tried to introduce a collective form of land use, but due to peasant resistance to collectivization, the Soviet government collapsed in the summer of 1919. In the Dnieper Ukraine at the end of 1919 – the beginning of 1920, the Bolsheviks restored Soviet power.

As a result of the policy of pro-distribution, at the beginning of 1921, the insurgent movement against the Soviet
government intensified among the peasantry. The bolsheviks, in order to retain power, were forced to give in to their ideological principles. In March 1921, the 10th Congress of the RCP(b) was held, the decision of which was the transition to a new economic policy.

There was a need to specify the attitude of the bolshevik regime towards the peasantry and the rural community. The Soviet government could not ignore the community. In November 1922, the Land Code of the Ukrainian SSR was adopted [8, article 750]. According to the Land Code of the Ukrainian SSR, the Soviet authorities legalized the village community under the term «land community». The creation of a legal basis for the functioning of the rural (land) community testified to the recognition by the Soviet authorities of the dominant role of this land-based social institution in the life of the village. Thus, under the pressure of the realities of 1917–1921, the Soviet authorities recognized the village community. At the same time, the Bolsheviks tried to limit the community's responsibilities to land affairs only [9, article 43]. According to the Land Code of the Ukrainian SSR of 1922, the village community became a land community.

A land community is a collection of peasant farms, not individuals. In its activities, the land community applied only to the household, which had to include every member of the community. A peasant acquired the right to use land only when he was in the land community and only as part of the household [9, article 93, 97, 127, 136].

According to the Land Code of the Ukrainian SSR, administrative issues were transferred to the village council, and land management issues were to be dealt with by the land community. But in real life, the land community continued to perform all other important social functions in the village. In fact, the community functioned as a land organization and as a self-governing peasant organization. Contradictions between the land community and the village council were constant.

Village councils, in their majority, did not have their own budgets, so they were financially dependent on land communities. For example, in 1927, the budgets of all village councils of the USSR amounted to 600,000 roubles, and the
budgets of land communities 13 million roubles [10, p. 240]. Only 500 of the 10,500 village councils of the republic had their own budgets [11, p. IX].

The land community had wide internal possibilities for the organization of cooperative associations, it had strong private ownership incentives (economic independence of the peasant household, the right to freely dispose of the results of labor, etc.) and could not become the basis of collectivization. Collectivization did not correspond to the mentality of the peasantry, and as a result, took on a violent character. Land communities, in their vast majority, did not become means of collectivization, and the Bolsheviks could not put up with a self-governing and democratic social institution.

In 1928–1929, the Bolsheviks forced the land communities to switch to the charter of a joint cultivation society. Peasants did not see advantages in this form of farming, so they resisted collectivization. As of October 1929, according to official data, only 355 of the almost 40,000 land communities in Soviet Ukraine switched to a collective form of land use [12, p. 351].

With its democratic, self-governing essence, the land community contradicted the totalitarian regime that began to form in the USSR. In February 1930, the Soviet authorities, in areas of complete collectivization, liquidated land communities, and their duties were transferred to village councils [13, p. 465-466; 14].

In the conditions of the collective farm-state farm system (which was created as a result of the complete collectivization of agriculture), that is, in Soviet times, there was no peasant self-government institute.

After the declaration of independence, land reform continues in Ukraine, which has become the longest in the world. Within the framework of the reform, united territorial communities were created. According to the bills, the united territorial communities will be able to freely dispose of the lands located on their territory [15; 16]. Whether the united territorial communities will be able to continue the traditions of the village community is the subject of a separate study.
Results. Rural (land) community has evolved under the influence of both external factors and internal, associated with the peculiarities of the development of the peasant "world". Rural (land) community - a naturally created or historically developed local neighboring socio-economic, political, ideological, domestic association of peasants and their households, created in order to service and meet their own needs and interests as co-owners of land, pastures, water, etc.; it is social organization of peasant households (individual producers), combining a system of neighboring and family ties, relations, traditions; it is a social organism associated with the traditional form of resettlement, democratic system of governance, self-government and regulation of land, economic, domestic, social and other relationships of its members; it is an element of intangible cultural heritage of Ukraine.

Research perspectives are related to the need to consider the rural (land) community as an object of environmental museification; to find out the unity and difference between the modern united territorial community and the rural (land) community. It is planned to write a series of articles related to the use of customary law by the village community in resolving internal village disputes; use of traditional forms of public leisure; organization and holding of traditional holidays.

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