

EVERYDAY LIFE OF PEASANT FAMILY IN NEP ERA IN KHARKIV REGION

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Introduction

Recently, attention has increased to the daily research of peasants during the new economic policy period. A peasant farm is a production unit in agriculture, a family organization. Without a peasant family, it is impossible to achieve an efficient economy. Therefore, turning to everyday research, the authors primarily study the culture, way of life, family traditions, and religious ideas of the peasant family. An in-depth study of the peasant family and experience during the NEP period is relevant today. It will allow us to understand the past from the point of view of ethnographic research. The study and preservation of folk traditions is an important task for new research.

The aim is to study the main directions of everyday life of a peasant family in Kharkiv region.

The object of research is a peasant family in the everyday aspect during the new economic policy in Kharkiv region. Most modern social sciences, investigating various aspects of people's daily life, focus on rural areas, everyday life, and culture.

When writing the study, the authors used the following groups of sources: ethnographic sources, statistical materials, periodicals, etc.

The historiographic review of literature on the ethnographic study of the peasant family of the NEP period in Kharkiv region primarily highlights certain aspects of family life. Many works are devoted to family and everyday themes, folklore traditions of peasants. Modern Ukrainian researchers V. Kalinichenko¹, O. Mykhailiuk², and Yu. Prysiazhniuk³ devote themselves to the evolution of the Ukrainian peasant family in a general aspect. Researcher O. Kis conducted the first comprehensive historical and

¹ Kalinichenko V. Selianske gospodarstvo Ukrainy v dokolhospnyi period (1921–1929) [Peasant economy of Ukraine in the pre-kolkhoz period (1921–1929)]. Kharkiv, 1991. 131 p. [in Ukrainian].

² Mykhailiuk O. Selianstvo Ukrainy v pershi desiatylittia XX st.: sotsiokulturni protsesy [Peasantry of Ukraine in the first decades of the XX century: socio-cultural processes]. Dnepropetrovsk, 2007. 456 p. [in Ukrainian].

³ Prysiazhniuk Yu. Ukrainse selianstvo XIX–XX st.: evoliutsiia, mentalnist, tradytsionalizm [Ukrainian peasantry of the XIX–XX centuries: evolution, mentality, traditionalism]. Cherkassy, 2002. 119 p. [in Ukrainian].

technological study of the situation of women in the Ukrainian countryside based on a gender approach in Ukraine⁴. We should mention a significant study devoted to the state regulation of marriage and family relations in the 1920s and 1930s, the monograph by T. Lakhach⁵. A. Lokhmatova considered the family as an integral part of the social and cultural and demographic everyday life of the Ukrainian peasant family⁶. Researchers T. Grusheva, A. Ryabchevskaya, and A. Sedenkova devoted their research to the social status of women in Soviet Ukraine in the 1920s⁷.

So, the analyzed scientific studies indicate an increase in the interest of scientists in the direction of everyday research of the Ukrainian village, namely family traditions, culture and everyday life, marriage and family relations, and so on. However, even in modern research, there are issues that should be considered more carefully and prove that presenting the mentality and real picture of the life of a peasant family is an important task for the future generation.

1. Peasant household

The new economic policy began in a period of political, economic and social changes. When studying the ethnographic features of a peasant family, you should pay attention to such aspects of the study as everyday life, housing, folk customs, traditional holidays, clothing, food, etc. Researchers are interested in certain elements of religious beliefs, the significance of Ukrainian songs, dances, and the like for related customs.

⁴ Kis O. Zhinka v tradytsiinii ukrainskii kulturi (druga polovyna XIX –pochatok XX st.) [A woman in traditional Ukrainian Culture (second half of the XIX – beginning of the XX century)]. Lviv, 2012. 287 p. [in Ukrainian].

⁵ Lakhach T. Derzhavna rehlamentatsiia shliubno-simeinykh vidnosyn u radianskii Ukraini 1920-1930-kh rokiv [State regulation of marriage and family relations in Soviet Ukraine in the 1920s and 1930s]. (Candidate's thesis). Poltava V. G. Korolenko National Pedagogical University. Poltava, 2010 [in Ukrainian].

⁶ Lokhmatova A. Selianska simia poreformenoi Ukrainy: pobutovo-demohrafichni aspekty (druga polovyna XIX – pochatok XX st.) [Peasant family of post-reform Ukraine: everyday and demographic aspects (second half of the XIX – beginning of the XX century)]. *Naukovyi chasopys Natsionalnoho pedahohichnoho universytetu imeni M. P. Dragomanova. Seria 6: Istorychni nauky* [Scientific journal of the National Pedagogical University named after M. P. Dragomanov. Series 6: Historical Sciences]. 2008;6:225-229 [in Ukrainian].

⁷ Hrusheva T., Riabchevska A., Siedienkova A. Sotsialnyi status zhinky v radianskii Ukraini u 20–30-ti rr. XX st. [Social status of women in Soviet Ukraine in the 20-30s of the XX century]. *Naukovi pratsi istorychnoho fakultetu Zaporizkoho natsionalnoho universytetu* [Scientific works of the Faculty of history of Zaporizhzhia National University]. 2017;47:122-126 [in Ukrainian].

During this period, the peasant family was a social community based on family ties, which is characterized by joint household management, Children, and family traditions. The basis of peasant survival was constant work on the land. The maintenance of the yard depended on the personal efforts of the peasant and his family members. An ordinary peasant farm was a family farm⁸, because outside the family it could not exist in a traditional society. That is, to ensure material well-being, the work of both men and women and even children was necessary. In the Kharkiv region, a peasant family consisted of spouses and their children. There were also simple and complex families. Peasant families where the number of family members at working age was more than four were called complex. These families were mostly found among multi-land farms. The work was quite difficult and required skill and effort. The families of wealthy owners were larger in number, and large families met here, which allowed them to use family cooperation to improve their economy. Consequently, the quantitative and qualitative composition of the family influenced the peasant economy.

Work and daily life in the family had different aspects. Cooking, caring for children, washing clothes, spinning and making various household goods and for sale. The main occupation of the peasant family was agriculture. In April, the peasants harrowed arable land and started sowing. Cattle breeding work was also added. Caring for animals that were driven to pasture. The peasants had a lot of work to do in kindergarten. The peasant family watched the seedlings, grew Berry plantations. Each family had a vegetable garden, where they dug beds together, sowed, and took care of vegetables. Often in a peasant family there was an apiary, which also required effort and talent. In June, farmers of Kharkiv region weeded, broke through beets, corn, potatoes. During this period, they already began to choose early potatoes, and fruit crops were harvested in the garden. In July, they actively carried out haymaking and prepared for the harvest. With such fieldwork, there are many customs and rituals. The peasants adhered to religious holidays, folk traditions and lived their usual rural life. In August, they already started preparing the soil for winter crops. In September, they started digging potatoes and picking vegetables. Of course, such a life required coherence and patience, so the importance of the peasant family in agriculture had a significant place in the productivity of the village. In October and November, farmers switched to winter farming. In the Kharkiv region, in those villages where sugar factories worked, farmers carried beets. In December, with the beginning of frosts, the peasants prepared for winter and engaged in fishing. In Kharkiv region, three

⁸ Kalinichenko V. Selianske gospodarstvo Ukrainy v dokolkhoznyi period (1921–1929) [Peasant economy of Ukraine in the pre-kolkhoz period (1921–1929)]. Kharkiv, 1991. P. 19 [in Ukrainian].

main industries were widespread: crafts for processing plant raw materials, processing animal raw materials, and the use of minerals. The largest share in the peasant industry in Kharkiv region was held by crafts for processing from vegetable raw materials. In different periods of the new economic policy, from 50 % to 70 % of all peasant industrialists in the region participated in this area, which fully corresponded to the overall indicator for the country of 62.6 % in 1926 ⁹. The peculiarity of peasant crafts was that they almost always had an exclusively Family character. Entire families were engaged in fishing and acquired professional skills. Such work combined family relations and improved the standard of living. The peasantry was forced to engage in crafts: meeting domestic and cultural needs, replenishing the family budget.

In winter, the peasants, in addition to being engaged in fishing, prepared for spring work. We cleaned seeds for sowing, prepared equipment for sowing, took care of bees in the dungeon, and took care of trees in the garden. So, the peasant family had to have labor skills and abilities to preserve the well-being of the family. the peasant had to know and skillfully manage: sow, mow, plow, take care of livestock, engage in crafts. Women's work was also not easy: spinning, weaving, tailoring, housework, child care. The individual economy was based on a strong peasant family, on Labor Relations.

2. Everyday life

The life of a peasant family in the era of the new economic policy was distinguished by such aspects as Family Association, individual economy, and the division of labor among members of a peasant family. We should also mention the moral state, relations, and way of life of the peasants. S. Vasilchenko's short story "Peasant arichmetics" depicts with humor the daily life of the family, shows contradictions, being. Close connection with the land influenced the formation of the life of the peasants. Family relationships had their own characteristics and charismatic features. So, an important stage in their life was the conclusion of marriage. Special importance was attached to these events. In many localities, they agreed and discussed the future life of the newlyweds. The relationship between husband and wife on the farm was often called "Union", because they outlined the specifics of the village. A significant share of the peasant family was occupied by housing and living conditions. The hut for the peasant was the best place and family nest. It provided shelter, creating conditions for everyday life. A family atmosphere, moral values, and leisure activities were formed here. In different regions of Ukraine, the features of the peasant's hut were formed.

⁹ Kustarna promyslovist ta kustarno-promyslova kooperatsiia URSS (Zbirnyk statei) [Artisanal industry and artisanal-industrial cooperation of URSS (collection of articles)]. Kharkiv. 1927. P. 17 [in Ukrainian].

But there were general requirements regarding the family's belonging to a social group. Factors such as climate, local building materials, and so on were also taken into account. The quality of construction depended on the standard of living of the peasants. The worst on the sanitary side were huts built of brushwood, which were based on a raft smeared with clay from the outside and inside, as well as mud huts¹⁰. The hut for the peasants served primarily as a living space, but in winter small works were carried out here, pets found shelter. The family lived in the House, kept the property. The lighting was natural, and the house smelled of herbs, lovage, and mint. The floor was shot with herbs. "Marigolds, immortelles, cornflowers, harmoniously fit into the interior of the hand-drawn chest"¹¹. Usually, Ukrainian peasant huts had an elongated shape, where there were huts-vestibules-storerooms. They were whitewashed and preened in every possible way. So, living conditions had common features, but there were also special features.

So, in the Kharkiv region, there were aspects inherent in this particular region. Sometimes each village had its own specific features of housing arrangement. Based on the materials of the Slobozhansky Museum of local lore, the authors observed the following features. They were distinguished by their color, embroidery, and location of individual household items. They preserved the traditions of their parents, passed down from generation to generation. Along the way, we note that in a peasant family, a woman kept traditions. She looked after the house, children, and husband, and did not only housework, but also agricultural work. The woman preserved the spiritual state of the family, worldview, beliefs. The religiosity of the peasants of Kharkiv region during the NEP era is a set of ideas, images, feelings, and experiences. They combined their lives with beliefs, work, and the struggle of good and evil. Most of the peasants remained faithful to orthodoxy, went to church, kept icons at home, observed fasts and holidays. There were also other faiths, they had features inherent in regional traditions.

Overall, the overall tone of life was extremely harsh. My mother and father spent their time in constant care of the land and worked very hard themselves. Children, growing up, helped their parents. All efforts were aimed at increasing prosperity, getting rich, and saving a penny. And only on holidays were some luxury allowed. The biggest holiday was Easter. In folk life, this holiday was carefully prepared, decorated the House, put on festive clothes, prepared festive food. Regarding the coloring of Easter eggs, it should be

¹⁰ Zakharchenko M. V. Zhytlovo-pobutovi umovy ukrainskoho selianstva u 20-ti roky XX st. [Housing and living conditions of the Ukrainian peasantry in the 20s of the XX century]. *Visnyk Cherkaskoho universytetu. Seriya: Istorychni nauky* [Bulletin of Cherkasy University Series: Historical Sciences]. 2006;48(35):37-40 [in Ukrainian].

¹¹ Danyliuk A. H. *Ukrainska khata* [Ukrainian Hut]. Kyiv, 1991. 112 p. [in Ukrainian].

noted that the peasants passed on traditions in the family. Therefore, slobozhansky Easter eggs had their own specific colors and ornaments. Many symbols remained in the life of slobozhans, they determine the identity of the nation.

Regarding the situation of a peasant woman, when studying the issues of the peasant family, it is necessary to highlight the place of a woman, the peculiarities of her everyday life, everyday life, and leisure. The authors of the study found out the place and role of female farmers in the development of Agriculture during the new economic policy era. In the 20s, an important issue of socialization of women in rural areas arose. It was about eliminating the inequality of women with men, freeing women from housework. Such changes significantly affected the position of women in society. Women worked in agriculture because of the lack of men. They mastered male professions and were involved in social work. Heavy physical and psychological stress affected the situation of women. In addition, they had family responsibilities that were part of their daily lives. They started to get sick, had psychological problems.

Since women's gender identity in Soviet society during the NEP period was controlled by ideas about the ideal image of a female worker¹², the Soviet government created a new image for the average Soviet woman. And it was a rather modest semblance of a man's appearance. Clothing-comfortable and simple cut, hair – short or hidden under a headscarf, made up with cosmetics, fashionable clothes were condemned by ideology as philistinism and limitation¹³. The woman was used to solve public problems of the state.

3. Cultural life

And if we analyze the daily life of the peasants in the cultural aspect, it should be noted that in comparison with urban life, where there were many opportunities, the peasants got a “bitter life”. “You will see it in Kharkiv itself. There are theaters, there are movies, there are libraries, there are radio stations on the streets themselves, orchestras in kindergartens...You can't list everything.” In the village, on the contrary: “now turn your eyes to our village, what you will see: a ragged, poor, gray and dark village .the inhabitant of the

¹² Zemziulina N. I. Stanovlennia systemy zakhystu prav zhinok u protsesi yikh zaluchennia u suspilne vyrobnytstvo v SRSR (1920-ti rr.) [Formation of the system of protection of women's rights in the process of their involvement in public production in the USSR (1920s)]. *Ukrainskyi selianyn* [Ukrainian peasant]. 2014;14:182-185 [in Ukrainian].

¹³ Lapchenko A. S. Pravovyi status zhinky-selianky v 1920–1930-ti roky v USRR [Legal status of a peasant woman in the 1920s and 1930s in the Ukrainian SSR]. *Litopy Volyni* [Chronicle Of Volhynia]. 2021;24:108-112 [in Ukrainian].

village was and is completely dark, undeveloped by anything”¹⁴. Therefore, this area needed to be refined. Since the spiritual life of a person has always been of great importance for the development of society. The entire adult population in the village was covered by the control of the Bolsheviks. Gradually, they began to form clubs that became centers of cultural life in the village. For example, in the Kharkiv region, the center of cultural life in the village of Chapayevo, Krasnogradsky uyezd, as elsewhere in the villages, was supposed to be a club. In the information from the Ziegler factory dated April 10, 1921, it is noted: “the plant has a cinema and a club with a Drama Club of amateurs from workers and peasants. There is also a library, a lot of books” from another document it is known that in the 30s the projectionist in Chapaevo was S. I. Vishnevetsky. From the information of the chairman of the trade union committee Zyubra, it is known that in 1925 the prizavodsky library had 1,263 books and 143 readers. Further, on November 7, 1925, in the sponsored village of Shlyakhovaya, a reading hut was opened with the help of the head of the Sugar Factory, which simultaneously served as a club. The club had a Drama Club and a brass band¹⁵. So, on the example of one of the ordinary factory-type villages, we observe changes in the cultural life of peasants. Whether the needs of peasant families were fully met. Of course not, since the peasants had great needs, but there was little time and opportunity. As for libraries, yes, they were of great importance for the life of the peasantry. Libraries became the center of cultural life. They organized evenings, held lectures, and United rural youth. Therefore, of course, there was a need for such cultural leisure activities. The village needed attention and cultural transformation.

4. Clothing and food

When studying the issues of everyday life, you should pay attention to the study of the peasant family in the everyday aspect, namely the clothes and food of the peasant family. It should be noted that the farm of a peasant family was a family union. Children’s clothing is a homespun shirt and no shoes. For the whole long winter – an untidy place in the house in anticipation of summer¹⁶. So the peasant family tried to survive. The father in the family was considered the main one, so he managed monetary policy. My mother had

¹⁴ Kulchytskyi S. (ed.) *Suspilstvo i vlada v radianskii Ukraini rokiv nepu (1921–1928)* [Society and power in Soviet Ukraine during the NEP years (1921–1928)]. Kyiv, 2015. Vol. 1. P. 381 [in Ukrainian].

¹⁵ Kalinichenko V. V., Olianych V. V., Puhach Ye. P. *Stolittia postupu* [Centuries of progress]. Kharkiv, 1999. P. 74 [in Ukrainian].

¹⁶ Kulchytskyi S. (ed.) *Narysy povsiakdennoho zhyttia radianskoi Ukrainy v dobu nepu (1921–1928 rr.)* [Essays on the daily life of Soviet Ukraine in the NEP era (1921–1928)]. Kyiv, 2009. Vol. 1. P. 140 [in Ukrainian].

casual clothes that were simple and comfortable. There were festive clothes, which in the Kharkiv region had their own characteristics. During this period, clothing becomes a sign that determined belonging to social status.

In the early 1920s, clothing had a paramilitary appearance: men wore straight trousers, breeches tucked into boots, kosovorotki shirts or gymnasts, sheepskin coats belted with a belt, greatcoats, cotton quilted jackets, peasant Lamb hats, cloth caps or Red Army budenovka. Women wore satin kosovorotki, mostly dark tones, skirts made of cashmere, satin or moleskin, sheep fur coats, cloth coats¹⁷. Of course, the clothing of the peasants was primarily practical, but the peasant youth followed fashion and tried to copy the urban ones. Shoes and clothing were made independently if the family had an average income. Private entrepreneurs began to import clothing from Europe. Families of average nepmans dressed in expensive clothes. The peasants of Kharkiv region still spun and wove on their own, instead of shoes there were bast shoes. Older rural women remained committed to traditional clothing. They decorated their clothes with embroidery.

Fashion is a multidimensional phenomenon that has absorbed socio-economic and political changes in society. It should be noted that the Soviet authorities did not pay attention to the nutrition of Ukrainian peasants. In the 20–30s in Kharkiv region, nutrition depended on political, socio-economic factors. The peasant family kept the traditions of food. We used products of our own production. The farm was engaged in agriculture and animal husbandry, as well as brzhilnichestvo and various crafts.

An important issue of everyday life of the peasants of the NEP era is nutrition. The use of cereals in the diet of Ukrainian families was in late winter and in the spring months. Despite the attempts of the Soviet authorities to separate rural life from church traditions, the peasants adhered to customs that had developed over the centuries¹⁸. Vegetables and vegetables were also used: tomatoes, cabbage, cucumbers. In the post, many people used oil. Dairy products were consumed in various forms: cheese, butter, milk. Lard was of great importance in the diet of peasants. It was stored in salted form in a bag, sometimes in a wooden box.

¹⁷ Hlushko Yu.S. Osnovni tendentsii rozvytku mody radianskoi Ukrainy 20–30-kh rr. XX st. [The main trends in the development of fashion in Soviet Ukraine in the 20–30s of the XX century]. *Naukovi pratsi istorichnogo fakultetu Zaporizkoho natsionalnoho universytetu* [Scientific works of the Faculty of history of Zaporizhzhia National University]. 2016;45(1):208 [in Ukrainian].

¹⁸ Kotsur V., Tarapon O. Kharchuvannia silskoho naselennia Ukrainy u 20–30-kh rr. XX st. [Nutrition of the rural population of Ukraine in the 20–30s of the XX century]. *Problemy istorii Ukrainy: fakty, sudzhennia, poshuky: Mizhvidomchyi zbirnyk naukovykh prats* [Problems of the history of Ukraine: facts, judgments, searches: interdepartmental collection of scientific works]. 2003;8:146 [in Ukrainian].

The main dishes of the peasant family were: borscht, potatoes, meat dishes. The family sat down at a large table, preserving the traditions of their ancestors. This action was part of communication, building new plans for the future. In Kharkiv region, holidays, fasting, and economic factors influenced nutrition. Housewives prepared dishes according to the needs of the family. So, traditionally cooked food in the oven, which had a special taste. In the everyday life of the peasant, there were dishes on the table: borscht with cabbage, dumplings, dumplings, uzvar. During the holidays, the dishes were more refined: pies with cheese, potatoes, cherries. At Christmas and Easter, homemade sausage, baked lamb, delicious pastries. So, in the Kharkiv region they have always liked to eat delicious food. For a Ukrainian peasant family, food was a real art that reflected the Ukrainian soul.

The policy of the Soviet government provided for the mass involvement of women in public work. Public catering provided for the liberation of women from kitchen slavery. In 1927, the country declared war on kitchens. Therefore, field kitchens and canteens were used in agriculture. Family nutrition was to be replaced by public nutrition. In the village, amateur canteens were created, which served for eating and communicating between peasants. They prepared simple food that was supposed to feed the peasant. When field work took place, the peasants ate in mobile canteens. During lunch, lecturers were often invited to talk about the achievements of the Soviet government. This example reflects the era of the communist regime. Gradually, the peasants got used to eating in public canteens. These changes affected all strata of the village. And if the doors of buffets and canteens were already opening in cities, they were not in villages¹⁹. In the Kharkiv region, plantstead canteens were built in villages where there were sugar factories. Thus, the food culture during the NEP period has undergone drastic changes.

5. Marriage institution in countryside

Marriage relations in rural areas also changed during the NEP era. They were associated with the political and socio-economic changes of the Soviet government. Decrees on family and marriage issues were introduced. On December 18, 1917, the decree of the Council of people's commissars of Russia on civil marriage, children and the introduction of books for civil

¹⁹ Braichenko O. *Kultura kharchuvannia ukrainsiv u 1920–1930-kh rr.: tendentsii ta zminy* [Food culture of Ukrainians in the 1920s and 1930s: trends and changes]. *Etnichna istoriia narodiv Yevropy* [Ethnic history of the peoples of Europe]. 2017;53:112 [in Ukrainian].

registration was issued²⁰. As for Ukraine, the legislative relations came into force later. The first decrees on family and marriage were issued on February 20, 1919. Under the new laws, only civil marriages that were registered with the registration authorities (civil registry offices) were recognized in Ukraine. Freedom of divorce was also proclaimed in the registry office at the request of one of the spouses. Such changes affected the personal life of the peasants. Times and traditions changed. According to statistics, the most fragile among the Ukrainian population were the so-called “young marriages”, which were concluded “in a new way”. So, a large number of couples (34 %) in 1924–1925 divorced in the first year of married life²¹. The rural family, which had been formed for centuries, underwent revolutionary changes. There are many memories and testimonies that the changes brought a lot of negative things. For example, an employee of the Department of social hygiene of the Kharkiv Medical Institute, Z. A. Gurevich, explained that the nature of sexual relations in Ukraine was significantly affected by the long war period, because he instilled a new psychology of sexual relations. Hundreds of thousands of peasants were cut off from their usual way of life, were temporarily separated from their loved ones; a large crowd of men who also had free time, meetings with women of different localities – gives enough incentives for extramarital sexual relations²². We see that the marriage lost its stability and young couples had the opportunity to quickly divorce. The rate of divorce among the rural population was growing. In 1924, it was 1.28 %, in 1925 – 1.49 %, in 1926 – 1.68 %, and in 1929 – 2.08 %²³. So, in the Kharkiv region, peasant families underwent significant changes, which were influenced by the Soviet government. Gradually, family traditions that had been formed over the centuries were lost. Young people tried to follow the citizens and copy them.

²⁰ Pustokhod P. Demografichni osoblyvosti liudnosti Ukrainy naprykintsi XIX ta na pochatku XX viku [Demographic features of the population of Ukraine in the late XIX and early XX centuries]. Demografichniy zbirnyk [Demographic collection]. Kharkiv, 1926;IV: 1-68 [in Ukrainian].

²¹ Hrushevskyi M.F. Dytyna u zvychaiakh i viruvanniakh ukrainskoho narodu [A child in the customs and beliefs of the Ukrainian people]. Kyiv, 2006.256 p [in Ukrainian].

²² Pryrodniy rukh naselennia naivazhlyvishykh mist Ukrainy v 1924 r.[Natural movement of the population of the most important cities of Ukraine in 1924]. Statystyka Ukrainy. Serii 1. Demohrafiia [Statistics of Ukraine. Series 1. Demographics]. Kharkiv. 1926. No 80. Vol. 4. Iss. 2. 40 p [in Ukrainian].

²³ Kachan Yu. V. Evoliutsiia selianskoi simi pivdenoukrainskoho rehionu v konteksti modernizatsiinykh protsesiv kintsia XIX- pershoi chverti XX st. [Evolution of the peasant family of the South Ukrainian region in the context of modernization processes of the late XIX – first quarter of the XX century]. (Candidate’s thesis). Zaporizhzhia National University. Zaporizhzhia, 2018. P. 105 [in Ukrainian].

6. Children's leisure

When investigating a peasant family, it is impossible to avoid the issue of children. Rural children were significantly different from urban children. Their lives were closely connected with family responsibilities, household chores, gardening, crafts, and helping their parents. Rural life taught children to work from childhood. Seeing the faces of rural children plays an important role in the study. It is during the years of childhood that a person develops character, life values, which then form a civic position all his life. Difficult times affected the daily life of children, their everyday life, leisure, toys. Most of the children needed state care. First of all, there were problems with providing clothing, shoes, and toys. The rural family brought up first of all the future farmer, worker. Therefore, little attention was paid to Entertainment. Children were happy to attend kindergartens and schools. There they received not only knowledge, but also the joy of communication and leisure.

Political events also affected education. In many villages, schools were in a difficult situation. Thus, in the Krasnogradsky uyezd at the Ziegler Sugar Factory, the school was clearly insufficient to cover all children. The act of inspection of the Ziegler Sugar Factory and Shlyakhovskaya economy of October 29, 1922 noted: "the air in the classroom is stale and heavy, the cubic capacity of the room does not correspond to the number of students. Length 5.6 meters, width 6 meters, height 2.8 meters. The number of students is 40. there is another classroom in this room that is quite suitable for learning, but does not function due to the absence of a teacher." Later, in 1924, a school for 400 students was built in the prizavodsky village. It was a one-story structure made of cinder block under an iron roof with an area of 505 square meters²⁴. It should be noted that the Bolsheviks paid attention to the elimination of illiteracy for the purpose of political education of children in the spirit of Marxism-Leninism. Rural children were not only starving, but also needed shoes, clothing, and the like. Not every child had toys, they were made independently.

The image of a "happy Soviet childhood" was formed by providing children with ideologically correct goods, including toys, clothing and other assortment. In his consumer choice, the child was not completely independent, because the social environment and family were important factors that influenced the formation of his tastes²⁵.

²⁴ Kalinichenko V. V., Olianych V. V., Puhach Ye. P. *Stolittia postupu* [Centuries of progress]. Kharkiv, 1999. P. 73 [in Ukrainian].

²⁵ Skubii I. "Dity – radist krainy sotsializmu, shcho buduetsia": tovary dlia ditei v radianskii Ukraini ["Children are the joy of the country of socialism under construction": products for children in Soviet Ukraine]. [in Ukrainian]. URL: <https://uamoderna.com/md/skubii>

CONCLUSIONS

So, studying the daily life of a peasant family during the NEP era, the authors came to the conclusion that the peasant family during this period was influenced by Soviet ideology. There were major changes in the peasant family: the simple family became the dominant type of family. In the context of the new economic policy, everyday life acquired new aspects. The traditions of the peasant family were preserved, but the features of the Soviet era were also added. The daily life of men and women also acquired new signs of Soviet society. Culture, everyday life, and nutrition have changed significantly, although they have preserved the traditions of their ancestors. Rural children lived a specific rural life, but new realities of the communist regime were added to them. The ideology of the Soviet system controlled the daily life of the peasant family and outlined the directions of the future. Thus, the authors revealed the everyday life of the peasant family, although some aspects remained for future research.

SUMMARY

The article is devoted to the daily life of a peasant family during the NEP era in Kharkiv region. In the life of a peasant, an important place is occupied by the family. During the period of the new economic policy, changes took place in the peasant family and new life realities appeared. To study the situation of the peasant family and to study the peculiarities of everyday life, religious beliefs, nutrition, clothing, the situation of women and children is a significant task of our research. Based on sources and modern research, we can recreate the reality of the NEP era.

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