

Participation of women of Kharkov region in social and political life of the Russian Empire (the second half of the XIX – the first half of the XX century)

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The reforms of the second half of the XIX century gave the start to emancipation of Russian women. Women started to be actively involved in social and political life. The most active ones among them support populists, socialist revolutionaries and other parties. Most of Kharkov women showed themselves in the field of education. They were the first in the Empire to start creating Sunday schools. K. D. Alchevskaya, who became the initiator of this work, was supported by many Kharkov women. The teachers of the schools were not only giving their pupils profound knowledge in the language and mathematics, but also were cultivating love of art and music.

A good grounding of the schoolgirls allowed to open the Higher courses for women in Kharov.

Key words: *women, education, culture, social and political life.*

The reforms made by Alexander II in the 60 years of the XIX century enhanced social and political life in the country. To this field emancipated women became involved; feminist movement emerged. The researcher L. V. Phillippenko writes: "New social changes in the life of women, and development of the feminist movement ensured actuality of knowledge about women". [24, p.11]

In Ukrainian and Russian historical and social, political literature researchers, in the context of the state, strived to determine the place and the role of women in the historical process, study their influence

on the development of the economy, improvements in social situation, education, cultural life and everyday life conditions. [3; 5; 23; 24.] Certain attention in literature was given to the participation of women in the revolutionary and liberation movement in Russia in general [6; 7; 19.], and also to creation and the activity of local revolutionary groups and societies in certain places. [14; 22.]

However, the participation of women in social and political, cultural and revolutionary activity within the territory of Kharkov region, to our opinion has not been studied enough.

The documents remaining in the archives of Kharkov and Moscow, memoirs and accounts of the participants of the events that took place within the territory of Kharkov region, allow us to fill this gap.

In the second half of the XIX century Kharkov was quickly becoming a large industrial, trading, and cultural center of the Russian Empire. In the 70s the University, the Veterinary Institute, gymnasiums, and private schools functioned here. In 90s 259 factories and plants worked in Kharkov.[15, p.10] Railways connected Kharkov with Moscow, Sevastopol, Kursk, Nikolayev and other cities. The population of Kharkov was over 150 thousand people, and it was steadily increasing. People of different nationalities, religions, and political convictions were coming to Kharkov. A well-known ethnographer, Eduard Pavlovych Pekarskiy who was studying at that time at the Kharkov Veterinary Institute recollected the following: 'Here in Kharkov not only representatives of Southern Russia lived; young people from different places of our enormous country came to Kharkov in search of knowledge and application of their abilities to any useful activity'.[17, p.79]

With the increase in population, the quantity of workers at enterprises and duration of the working day increased. For example, in 1898 the average duration of the working day at Kharkov enterprises was about 12 hrs. [16, p.51] A worker received such pitiful wages for their hard labour. For example, unskilled male labourer received 60-65 kopecks, and female laborer – 38-40 kopecks a day, at sugar factories the wages were 46-48 and 21-22 kopecks a day, correspondingly.[16, p.56-63]. The miserable living conditions required the considerable part of their income (the annual expenses of workers' families made 269 rubles 25 kopecks, that was three rubles more than an average wages of a worker in the region).

The despotism of autocratic and official functionaries and landowners made advanced people, many women among them, to look for a way out. Some of them saw the way in organization and activity of different revolutionary groups and societies. Others, as, for example, Aleksandra Yakovlevna Yefimenko, professor of the Kharkov Imperial University, became the first woman in Russia who gained the grade of honorable doctor of Russian history in the sphere of education and enlightenment of the population.

In the 70-80s due to the reasons mentioned above Kharkov became one of the centers of populists' movement. Among the members of the Kharkov organization "Zemlya i Volya" ("Land and Freedom") was the daughter of the province secretary Anna Vasilievna Andreyeva, who established a small political circle with the students of the local railway technical school in the spring of 1874. [7, p.59] The goal of the circle was promotion of the populists' ideas among the population. However, the propaganda was unsuccessful both in the region, and in the whole country. Besides that, activation of the students' movement in Russian university centers made populists to change the tactics of their work.

On December, 13, 1878, several students of the University were arrested. In connection with that and with the assassination of the Kharkov governor, prince D. N. Kropotkin, numerous searches were conducted by the police. A witness reported so: "Police was rushing about the town without an apparent cause. Gendarmes visited almost every house asking where every lodger or householder was and what was doing that night." [19, p.268] Due to those facts the propaganda work among the population of the city was activated. A great contribution to this work was made by a member of the organization "Zemlya i Volya" Sofiya Lvovna Perovskaya, who arrived to Kharkov in June 1878, in order to organize an escape of political prisoners from a Kharkov prison, and to a resident of Kharkov, Yelizaveta Nikolayevna Kovalskaya who had known S.Perovskaja since the early 70s. [8, p.46]

E. N. Kovalskaya (Solntseva) was the daughter of a rich landowner and his serf peasant Zubatenkova. "Young, beautiful, attractive, self-controlling, advanced, responsive to all society initiatives in which she took an active part completely captivated by the mental movement of the 60s, by the first facet of her young life which determined her personality, firmly outlined her personal and social behavior, zealous advocate of

women emancipation", wrote O. V. Aptekman, one of the "Zemlya i Volya" leaders. [1, p.388]

In one of her houses in Staromoskovskaya Street in Kharkov, E. N. Kovalevskaya established a club of self-education, free of charge courses for women. Here young people met and studied works of socialist-utopians. Some time later, "In spring, 1879, as Kovalevskaya wrote in her autobiography, [she] organized two clubs for workers of metal plants: one of them at the Vesberg plant, and the other one at Ryzhov plant, and a club for political economy study for studying youth." [10, p.194] Female gymnasium students, O. Vitte, Smorodskaya, Kudrevich attended classes in political economy. [26, F.112,L.1,f.534,p.43,83]

A little later, she organized a new group, the task of which was, as she put it, to "maintain social affairs" [the same source, l. 78], to teach workers, and, later, also peasants. Olga and Eugenia Rubanchik, [19, p.22] and the daughter of a Kharkov merchant A. S. Balashova [17, pt.78] took an active part in the work of the group, in purchasing, storage, and spreading of the literature, prohibited by tsarism. A Kharkov resident Ananyeva, together with her brother Georgiy forwarded an appeal wrote by A. V. Dolgushin to the Russian society in Paris. In that appeal inhuman conditions of confinement of political prisoners were described "Buried Alive" [7, p.279] A woman who lived that time in Kharkov under the names Sofiya (Olga) Pavlovna Filatova (Perovskaya) assisted the work of that group. [22, p.76]

In August –September 1879 a new student group was established in Kharkov. A teacher who worked in the Pesochin village, P.I.Chernyshova, was close to this group. [26, F.112,L.1,f.534,p.76] This group had a mutual assistance fund. However, the group was very poor, because its members could not afford paying considerable contributions. The group was financially supported by the wife of the chairman of Kharkov court of justice. Every month she paid 34 rubles in silver to the assistance fund. [the same source, p.46] The members of the group and members of other groups supported the program of the "Narodnaya Volya" ("The Will of People") organization and took an active part in preparation of the attempt to murder Aleksandr II. A report to the IIIrd security department by the office of the temporary general governor of Kharkov vividly shows the social and political situation in Kharkov. "In the second half of September, 1879, with the beginning of lectures at educational

establishments noticeable activity was became evident among students and some individuals living in Kharkov and working for Kursk-Kharkov-Azov railway; their communications with politically unreliable persons living in Kiev, Odessa, and other cities intensified. [4, F.5,L.2,f.107,p.22] A. V. Arkhangel'skiy, a student of the Kharkov University, in a letter to his friend in Kazan directly mentioned: "Socialism took deep root here". [26, F.109,L.1,f.1642,p.1]

However, unsuccessful attempt to murder czar, in preparation for which in Kharkov the daughter of a rural clergyman, the member of "Zemlya i Volya", of executive committee of the organization "Narodnaya Volya" Anna Vasiliyevna Yakimova-Dikovskaya, took part, led to mass arrests. The leaders of the group were deported to Siberia. It is significant that Mariya Sytsyanko, the sister of one of the group leaders, and the wife of Legkiy (nee Sarandina) voluntarily followed the party of exiles. [26, F.112,L.1,f.554,p.3,21]

Defeat of Kharkov groups and clubs weakened but not suppressed the revolutionary burst, the revolution and liberation idea. Among young people and the progressive intelligent people social-democratic ideas and principles gradually strengthened. G. P. Paramova in 1898 became a member of the established Kharkov committee of RSDWP. In the beginning of XX century she joined the editorial staff of the Southern Department of the newspaper "Iskra" ("Sparkle"). One of the organizers of the Kharkov organization "Soyuz Borby za Osvobodneniye Rabochego Klasa" ("Union for Struggle for the Working Class Liberation") in the end of 1900 – the beginning of 1901 was a draughtswoman Mariya Petrovna Polyakova. The group maintained contacts with the "Iskra" newspaper, created its own library, and spread leaflets among young people. The members of the group took an active part in preparation and carrying out a strike of tailors in September and a students' demonstration in November, 1901, that ended with a battle against gendarmes and Cossacks. [26, F.146,L.1,f.503,p.137] The delegate to the II Congress of RSDWP representing the Kharkov organization was E. Levina. [17,p.31]

The following revolutionary events in Russia drew into their vortex new strengths of women. Thus, in April 1915 to Kharkov arrived a group of Bolsheviks from Petersburg, Moscow and Riga. Among them was M. Skobeyeva. They formed the core of the party cell, and later also its committee. [20, p.218] The names of many others are still to be found.

Women were also members of other parties. Thus, in 1901-1902 years to the combat team of the Socialists-Revolutionaries belonged K. K. Brenko-Brenkovskaya [18, p.431]. In 1903 to the city from Petersburg arrived S. G. Klitchogu, who took part in preparation of the assassination attempt against the Minister of foreign affairs of the Empire V. K. Pleve [12, p.46].

Nevertheless, only some individuals dared to struggle against tsarism unreservedly. Most of women chose the way of educating people, as they realized that only the society of educated people would eliminate inequality and discrimination in the state.

The start to such work in Kharkov region was given by creation in 1864 of the organization "Kharkovsko-Kievskoye Obschestvo" ("Kharkov and Kiev society") (founders Ya. N. Bekman and M. D. Muravskiy). [22, p.1462] Besides the political goals, the society set the following task: organization of free education in the native language. With this aim Sunday schools were created in Kharkov. This initiative was later taken up in many Ukrainian and Russian cities.

A particular contribution to creation of Sunday schools, development of education in Kharkov was made by Khristina Danilovna Alchevskaya, born in Chernigov region. Since 1862 upon her initiative in the city literacy schools for adults started being created, and since 1869 Sunday schools for women were created also [27, p. 72-96]. It is interesting to note that special educational plans and programs at those schools did not exist. Every teacher taught what he wanted and how he wanted. For example, K. Alchevskaya taught children using the book "Grammar" written by P. Kulish in the Ukrainian language. However, the ardent desire to enlighten the people, to bring their level of education close to their own level was so large; that the school did miracles.

The province administration, frightened with increase in popularity of the school and with the possibility of its turning into a revolutionary circle, closed the school in 1868. [22, p.765] This fact did not stop K. Alchevskaya. She continued teaching 50 female students at home. She was supported by E. D. Chirikova and several other teachers who were not afraid of conducting classes in secret. Only in the middle of 1870 Alchevskaya and her colleagues managed to officially open a private Sunday school for women. The position of headmistress was taken by the wife of the head of the governor's office Ye. I. Tsvetkova. She was

not only the head of the school; she also became a teacher herself.

There were 200 female students at the school; their ages varied from 8 to 40 years. Classes were carried out successfully. A little later E. I. Tzvetkova moved to Moscow and there established the first Sunday school of the same type as those in Kharkov. The school in Kharkov was headed by K. Alchevskaya. [22, p.42] The school was the example for new schools established in different regions of Russia, and kept up regular correspondence with them. The exhibits of the school made by teachers and pupils, including educational literature, were presented at world exhibitions in Paris, Chicago, and Antwerp, all-Russian exhibitions in Moscow and Nizhniy Novgorod. The book "What people should read?" written by the school teachers, was awarded with high prizes at several exhibitions. Also the international community highly appreciated the work done by K. D. Alchevskaya. In 1890 in France she was elected the vice president of the International Educational League. [the same source] During 43 years of its existence the school gave the city 20000 literate women. [2, pp.699-718]. In many respects due to the school Kharkov gained the status of the cultural center of the whole southwestern region of Russia.

Other women also supported undertaking in education that was started by K. Alchevskaya. In 1868 Darya Dmitriyevna Obolenskaya, and in August, 1873, Yekaterina Nikolayevna Drashkovskaya opened private boarding-schools, which were intended to prepare girls for studying at the Kharkov Institute for Noble Maidens. [2, pp.699-718] The success of this experiment permitted D. Obolenskaya and Ye. Drashkovskaya to change the status of their boarding-schools into gymnasiums in 1880 and 1882, correspondingly. Here girls obtained deep knowledge in different subjects, and after graduating they were ready to enter the Institute or to work in rural schools. Thus, only in D. Obolenskaya's gymnasium 490 students finished the seven-year course from 1880 to 1908, and 276 pupils studied at 8th form.[the same source]

The educational process was successful also in the schools founded by the Kharkov organization "Obshchestvo po Rasprostraneniyu Gramotnosti" ("Literacy Spreading Society"). A teacher of the second school M. Rayevskaya together with her husband created a pupils' musical collective, which took part in benefit event, preparing performances and musical numbers. At the lessons pupils made different things of ropes, bast fiber, cigarette paper, and shaving. Work of the teachers E. Ivanova

and N. Gutnikova was awarded with silver medals of the Ministry of Education of Russia. [2, p.933] Art education started with opening of the appropriate private school by a graduate of the Petersburg Academy of Arts M. D. Ivanova-Rayevskaya. [2, p.760].

In the beginning of the XX century the interest to education increased so that necessity arose to open new educational establishments.

In April 1906 in Kharkov started working the private commercial college for women, opened at the expense of R. Orlovskaya [3. pp.3-5]. In 1912 the Alexander college, consisting of two grades, started teaching girls. The girls were taught housekeeping and culinary art. The tutor of the college was G. P. Ponomaryova. Private professional schools were kept by Trifilyeva, Ilyasheyeva-Menchits, the school for studying fashion and sewing was kept by Nezhinskaya [14, p.10]. In the same years the organization "Obshchestvo Vzaimopomoshchi Rabotayushchih Jenschin" ("The Society of Mutual Help of Working Women") opens a school for both boys and girls. Later this school was changed into a gymnasium for girls, headed by S. Rodionova.

In 1907 in Kharkov courses for women of the organization "Obshchestvo Vzaimopomoshchi Rabotayushchih Jenschin" were opened. [7.p.325] Creation of higher courses for women, having the rights of higher educational establishments, in Russia was the result of a long-term struggle of advanced intelligent people for equal rights of women.

A considerable role in the process of development of education, forming social and political climate in the society belongs to libraries. Many Kharkov scientists, administrators, intelligent people, among them also women A. N. Mozharova, S. F. Rusova, Ye.V.Ponomaryova and others were initiators of creating libraries, rural libraries, editing books for people. Under their initiative on September, 28, 1885, a public library was opened in Kharkov; its book stock increased gradually. During the first 19 years the library purchased books for 109087 rubles. It gained a great popularity in Kharkov at once. [2, p.763] A. P. Yakovleva, B. G. Filonova, and other women paid a great attention to the question of development of the library. Kharkov was proud of its library. It took one of first places among the similar establishments in the Russian Empire.

However, even the first years of work of the public library showed that it is insufficient for all the people who want to read. On March 31, 1891, L. Ye. Yefimovich spoke at the general meeting of the "literacy

society" and offered to open a free public reading-room. The members of the society supported this offer and elected the preparatory committee consisting of L. Yefimovich, a professor of the University N. Gredeskul, and professor V. Danilevskiy. [2, p.771] It is necessary to note that equipping of the reading-room was carried out at the expense of voluntary contributions made by residents of the city. Thus, the first contributions were made by K. Alchevskaya, and M. Kharkova gave her own house for the place of the library. [2, p.774] On December, 1, 1891, the reading-room began to work.

Thus, starting from the second half of the XIX century Kharkov becomes a large economical, political and cultural, and also educational center of the Russian Empire. Many women among the advanced intelligent people were in the forefront of struggle against tsarism for equal rights, freedom, opportunities for broad education, improvement of social and living conditions. And they did everything that was possible to make their dream become true. This struggle was crowned with certain success.

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Духопельников В. М. Участие женщин Харьковщины в общественно-политической жизни Российской империи (вторая половина XIX – начало XX столетий)

Реформы 2-й половины XIX ст. положили начало раскрепощению русских женщин. Женщины активно включались в общественно-политическую жизнь. Наиболее активные поддерживают народников, эсеров и другие партии. Большинство харьковчанок проявили себя на ниве просвещения. Они первыми в империи начали создавать воскресные школы. Х. Д. Алчевскую, которая стала инициатором этого дела, поддержали многие харьковчанки. Учителя школ давали ученикам не только хорошие знания, по языку и математике, но прививали любовь к искусству и музыке.

Хорошая подготовка школьниц позволила открыть в Харькове Высшие женские курсы.

Ключевые слова: женщины, образование, культура, социальная и политическая жизнь

Духопельников В. М. Участь жінок Харківщини в суспільно-політичному житті Російської імперії (друга половина XIX – на початку XX ст.)

Реформи 2-ї половини XIX ст. поклали початок розкріпаченню російських жінок. Жінки активно включалися суспільно – політичне життя. Найбільш активні підтримують народників, есерів та інші партії. Більшість харків'янок проявили себе на ниві просвіти. Вони перші в імперії почали створювати недільні школи. Х. Д. Алчевську, яка ініціювала цю справу, підтримало багато харків'янок. Вчителі шкіл давали учням не тільки гарні знання з язика та математики, а і прививали любов до мистецтва та музики.

Гарна підготовка учнів дозволила відкрити у Харкові Вищі жіночі курси

Ключові слова: жінки, освіта, культура, соціальне та політичне життя

УДК 930.2: [82-94:627.8.05-051 (477.64)]:141.319.8

«"Інший" у спогадах робітників-дніпробудівців, 1920-і – перша половина 1930-х рр.»

Клименко О. М.

Статтю присвячено аналізу образу «іншого» у спогадах дніпробудівців 1920-х – 1930-х рр. Зроблено спробу продемонструвати як населення «вчилось» говорити про «соціалістичне будівництво» «правильно», «по-більшовицьки». На основі спогадів робітників про будівництво Дніпрогесу розглянуто особливості «пригадування» основних характеристик різних типів цього образу, зокрема, іноземців та «шкідницьких елементів».

Ключові слова: Дніпрогес, іноземці, «інший», «соціалістичне будівництво», «шкідницькі елементи».

Перші десятиліття існування СРСР насичені різноманітними більшовицькими проектами, завданням яких було «виховання» «нової людини» (пролетар, що походив з бідної сім'ї, у 1917 році підтримав більшовиків, а потім брав активну участь у «соціалістичному будівництві»). «Нова людина» мала «навчитись» беззаперечно вірити в комуністичні ідеали й правильність обраного більшовиками курсу, а також говорити і пам'ятати минуле «як треба». Одним з інструментів «виховання» «нової людини» було конструювання образу «іншого»: іноземець, «шкідницький елемент», куркуль, той, що мав девіантні форми поведінки (алкоголізм, проституція) тощо.

У статті образ «іншого» буде реконструйовано по матеріалах стенограм «вечорів спогадів» (1933 р.), що були присвячені «пригадуванню» будівництва промислового гіганта першої п'ятирічки – Дніпрогесу. Відповідно ми маємо справу з досить цікавим і водночас складним джерелом. Адже «вечори спогадів» були одним зі способів «збирання» споминів для написання історії фабрик та заводів – кампанії, що проводилась централізовано на всій території СРСР у 1930-х рр. Розповіді робітників, які лунали на «вечорах спогадів»,