Everyday of the Ukrainian during Khrushchev’s Thaw: culturological context

Olga Tevikova
Poltava National Technological University named after Yuriy Kondratiuk, UKRAINE, Poltava, Pershotravneviy Ave 24,
E-mail: tevikolya@ukr.net

The article studied integrality and from the all sides everyday of
the Ukrainian during the period of liberalization in the human
and cultural dimensions. Delineated topic is in the socio-
anthropological conception of historical studies that is actual
school of thoughts in history. System colligation and
conceptualization of everyday life was made through the study
material and spiritual culture of the society, the characterization
of moral values and imperatives of socium.

Key words – everyday, liberalization, everyday life, moral value
imperatives, leisure, welfare, ritualism.

I. Introduction

One of the important and turning for the transformation of
everyday life of the Soviet period was a period of def
Stalinization U krainian or Khrushchev’s “Thaw” (1953 -
1964). Controversial and disputable for the development of
the Soviet state t ake r egime of Khrushchev’s governance e ra is
characterized by partial democratization of Stalin’s totalitarian r egime and car ing of liberal r eforms in all
spheres of life. This is about easening of the Soviet Union's
isolation from the Capitalist world, liberation of the Soviet society from an autocratic regime, stopping of mass terror and
repression, easing of hypertrophy ideological control
over the population and granting greater freedom of citizens.

II. Main Part

Ukrainian everyday life of that period should be studied at
two levels: on the material co nsumer level, in cluding the
material co nditions of life and the welfare of citizens, and on the spiritual level, which provide
analysis of moral imperatives of socium, characteristic of public conscience, studying of sphere of education, language,
routines and leisure.

First, we should analyze the material and consumer culture
of the people, which forms the “matrix” of everyday life and determines t he i l ing conditions and i l i ng s tandards of
citizens. Material and consumer sphere of public life of that
time has gone through a significant transformation as a result of s ocial and economic reforms of government. Attempt of
new government to r eorient the e conomy o f f the So viet regiment to meet the needs of people has changed for the better
living s tandards U krainian people. Focusing on t he d evelopment of co nsumer g oods m anufacturing, f ood industry agriculture makes possible to satisfy many basic and
sometimes also very crying wants of the people. This means
resolving o f e housing probl em, de velopment o f e electri fication, g asification, h eating, w ater s upply a nd sanita tion of
buildings, w idening of serv ices sector, g rowth range o f social welfare facilities, e xpansion o f p roduction
and the range of i tems of g oods, i mprovement o f material
welfare, human service and social protection of citizens and putting scientific a nd t echnological ad vancements i nto
everyday li fe and product ion (radi os, T Vs, r efrigerators, washing machines, etc.).

Was solved major problem - lack of housing (if the 1955
there was on ly 6 m2 of housing per capita at an average,
when sanitary standards was set as 9.1 m2, along in 1965 -
there w as as 10.9 m2 o f housing per c apita). [1] T hrough acceleration of o utbuilding t housands f amilies a ave changed less adapted for habitation placements and rooms in
unsafe houses for new family type houses. The appearance of many t housands ae sthetically poor l iving bl ocks with
compact little flats, which where far from perfect, dubbed “Khrushchevki” was see n a sa g reat bl essing, and t his
massive housebuilding - as one of the most important events
Khrushchev t hat was ai med at i mproving t he welfare o f
citizens.

Resettlement of families in separate flats not only resolve the
housing problem, s ays Russ ian researcher of Soviet everyday life Elena Zubkova, as well as making private life of
the Soviet people really private, less accessible for soc ium
and the t ake s a s co mparison to forc ed co habitation in
dormitories, shared apartments and small family apartments
[2]. Personalization of ev eryday li fe f acilitated
individualization of the way of thinking.

Soviet e veryday li fe i mproved g radually, b ut t he
living standards were s till o bviously in sufficient, e specially
comparing with W estern c apitalist co untries, ec onomical
crisis o f t he Soviet Union. T he e ra of Khrushchev’s was that was pre ferrer
position of e a vy and w ar industries, e command and d
administration system in management and negligent from the
state to the community needs and comfort requirements for
t heir l ives. In pa rticular, d espite the e e r a of ingenious
engineering and d evelopment of automobile, t he world, for the average
Ukrainian car has re mained a drea m and p ublic service
vehicle was insufficient. Therefore, widely used in a horse-drawn carting (chariots, road carts), which together with the
low q uality of e h the p avement (90 % were still so il) made
transport connection between settlements more complicated.

Among the various problems we should point also a low
level o f health services. Lack of q uality of medical e xamination
and undeveloped network of medical centres forced most people
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Introducing in to practice n ew m aterial and technical
means, e lectrification and d e mechanization of wor k an d l ife was slow. Still in th at t ime e c oll ective f arms men
continued to make the bricks by hand and temper clay using
horses, w omen - c arry hea vy ca ns o f m ilk, t hey us ed the
grds were transferred straw and d hay, and buckets to carry
water.

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“HUMANITIES & SOCIAL SCIENCES 2013” (HSS-2013), 21–23 NOVEMBER 2013, LVIV, UKRAINE

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It should pay special attention to the significant retardation of socio-cultural infrastructure in countryside when urban development had fast pace. Increa sed a sentiment of government to negotiate the decline of the country has failed to bring its 1st living standards to city standards. Collective farmers were practically excluded from scientific and technological progress and did not have so lot of advances of civilization, already familiar for city people, for example gas, central heating, car, mobilization, 1st saving of values, consumer services (restaurants, laundries, hairdressers, tailors) etc. Quantity of cultural and education events, that could mix up leisure of peasants, was insufficient. Important features of rural homestead were petrol-lamps, skips, ovens, wells and own boreholes.

Significant deformation in the development of agriculture, arduous working conditions of peasants and low salary level predetermined a much more odset compared to urban external view and simple construction of homes, as well as a low level of needs of this people. Noteworthy is the fact that alcoholism was widespread in the countryside, probably because of the spiritual de gradation of village and poor living and working conditions of collective farmers.

Advantages of cities in the urban area, cultural and infrastructural provision determined to a stable migration of the countryside population, especially a mong young and working age. As a result of urbanization processes, the village and continue destroying tradition for Ukraine a grarian structure of the population, vanished traditions and began emigrants of popular culture, Ukrainian language, kept by the peasantry. Take an as a whole, the processes went against the traditional basis of the nation and discourage the preservation of the original Ukrainian flavour. However, on the other hand, they formed advanced industrial type society. In addition, collective farmers as the main carriers of national identity, traditions and mental characteristics helped to spread the Ukrainian culture in cities that often bring up simplicity, modesty and caused drabness in the external view and simple construction of homes, as well as a low level of needs of this people. Noteworthy is the fact that alcoholism was widespread in the countryside, probably because of the spiritual de gradation of village and poor living and working conditions of collective farmers.

Eventually people get used to existing realities: apartments with a.m. in a rural area, cultural and infrastructural provision determined to a stable migration of the countryside population, especially a mong young and working age. As a result of urbanization processes, the village and continue destroying tradition for Ukraine a grarian structure of the population, vanished traditions and began emigrants of popular culture, Ukrainian language, kept by the peasantry. Take an as a whole, the processes went against the traditional basis of the nation and discourage the preservation of the original Ukrainian flavour. However, on the other hand, they formed advanced industrial type society. In addition, collective farmers as the main carriers of national identity, traditions and mental characteristics helped to spread the Ukrainian culture in cities that often bring up simplicity, modesty and caused drabness in the external view and simple construction of homes, as well as a low level of needs of this people. Noteworthy is the fact that alcoholism was widespread in the countryside, probably because of the spiritual de gradation of village and poor living and working conditions of collective farmers.

Welfare of people during Stalinization period depended on the working conditions, salary level, pock nook and social security. The specificity of the Soviet communist system was planned distribution of specialists in the specialty with the soviet Union an d the eacific way. The main objective was to mix up leisure of peasants, was insufficient. Important features of rural homestead were petrol-lamps, skips, ovens, wells and own boreholes.

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and expansion of distance education, evening forms of education and the establishment of schools for working and rural youth.

The characteristics of youth education in the spirit of communist morality, Soviet patriotism and proletarian internationalism. The school was as bound to the state interests, so it deprived opportunities for young people to recognize themselves as a part of the separate Ukrainian nation, since the content of education has not helped to popularize Ukrainian history and culture. I consider it to have developed a prejudice attitude to all Ukrainians.

The processes of nationalization and red ed ucation of the Ukrainian identity manifested in the peculiarity of behavior characterized by active purposeful Russification of all spheres of life. An important lever of this process was the system of education, from preschool to higher education, publishing, public events, the establishment of educational, cultural, and entertainment centers.

The leisure of that time was diversified as a result of the lack of private property and economic freedom, which limited the rural population's access to luxury goods, and economic achievements (television, cinema, theater). There were traditional and universal modern achievements and cultural attainments (television, cinema, theater, radio). There was an improvement of new, communist rituals (ceremonies of marriage, newborns, abolition of marriage and birth rituals). The official ideology persistently spread the cult of work and the importance of education for future citizens. The government encouraged and supported education, but did not develop critical thinking, did not focus the sense of self-independence of citizens, developed nihilism. But the lack of private property and economic freedom gave rise to political passivity, mutated in individuality and initiative, reduced self-independence.

Innovational phenomena of daily life became the television and tourist trips on own cars. The foreign radio stations appeared in the beginning of 1960s brought the peculiar radio revolution with the information and political character. Such as the Voice of America was forbidden for listening by the Soviet citizens because of its ideological harmfulness. But secretly, mostly at night, the Ukrainians, adjusting their radios on this channel, obtained information, dramatically opposite to the official.[7]

The population ritualism of those times was determined, on the one hand, by religious traditions, and on the other hand – by the focused state ritual policy that co-ordinated all aspects of society. Popular holidays and rituals of those times can be grouped into those of life and death – funerals, civil marriage ceremony, celebration of a child's birthday, wedding, family anniversaries, housethawing, funerals and other events, and public complex which consisted of state, professional - labor and industrial holidays.

Despite the government's anti-church campaign and religious registration of marriage, newborns, civil burial ritual, rites of passage, getting a passport, receiving a license to work, a worker's annual leave, the rite of death, the everyday culture of the society Christian rites still had their value. In the people minds they were associated not only with religious rituals but also with folk customs. The official statistics of the state authorized fixed high religious activity of citizens, especially in the western regions of the USSR comparing with the eastern, as well as in rural areas than in urban. In general, the sacrament of baptism was carried out in rural areas almost as often as newborns, and burial according to the church rite – half of the occasions. It is because of the existence of ancient folk traditions in contrast to the cities, where citizens adapted faster to the new conditions of life and custom.[8]

However, the authority targeted agit ation and propaganda, prohibitive, punitive, and ritual measures deprived them of Ukrainian folk rites of traditional or national. Education was a new, communist science. Large-scale anti-church authority attack a nd the reformation changes. A characterizing feature of a totalitarian regime was a state dominant role in the society life. The result of such measures was the complete displacement of religious and folk culture from the cities, where citizens had their value. In the people minds they were associated not only as a purely religious but also as a folk, long-established, habitation. Their traditionalism prevented fast and complete displacement of religious and folk culture from the citizens’ life.

The characteristics of the education process were high public activity and extraordinary labor. The result of such education was high public activity and extraordinary labor enthusiasm. The government encouraged and supported education, but did not develop critical thinking, they gave all their strength to the defense of the state in society. The result of such education was high public activity and extraordinary labor enthusiasm.

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anti-sexual. Among the school subjects there was no subject that would be studied psychology and health sexuality, intimate scenes were missing in Soviet films and literature.

We can observe equality between men and women and further woman role in increasing in the society. The sexual imbalance and a lack of manpower led to an active women employment in public life, the widespread of the female labor was in all sectors of the economy, even where the significant physical efforts were required (for example, work in the mines, spave aviation). It has broken the tradition of having many children, which was typical for Ukrainian society of the early period. Also the women system values seemed to gather to the men value of rientations. So the formation of a new character — virile muscular type.

Meanwhile the Communist system had its own advantages. The demand for ideology, patriotism, collectivity, internationalism, a sense of security and confidence in their future, their state has guaranteed protection, employment, to the extent of which they consider, on trade unions. The main feature of the Ukrainian ideological education of citizens, however, was the uniformity of style, al the ideological one-dimensionality and flatness, promoted the ideological uniformity, led to the deformation of the ideological artistic tastes, led to the change in the paradigm of thinking impossible.

Primarily the progressive part of Ukrainian intellectuals has experienced these effects, who as a con trast to the passive perception ion of the existing order, these aesthetic and common forms and methods of "socialist realism", initiated new, modern art and non-conformist tendencies in it. This is about the art of F.M. V. Ingraukovskiy, I. van Drach, L. K. Ostanko, D. Pavlychko, V. Symonenko, V. Stus, A. Gorska, S. Parajanov, L. Tanyuk, T. Yablonska.

Also on-typical for the Soviet era is the everyday changes in clothing, behavior manner, the special vocabulary and a system of cultural and aesthetic preferences inherent to Western capitalist world. Because it is adherent to foreign culture the authority attributed th is movement to the political opposition, as the population observed a direct threat to the ideological edification of newness or the rejection of foreign peers. However, the "stilyazhnytstvo" cannot be considered as a youth fashion.

Conclusion

So, everyday life of the Ukrainians in the period of Khrushchev's "thaw" was determined by a combination of traditional and new processes in life and culture with the new rules and standards of living and predetermined by the totalitarian regime and the communist ideology, also the reform changes within the partial liberalization of all spheres of life. The tenor of society made fast and radical change in the paradigm of thinking impossible.

References

[8] Central State Archive of the Ukraine's associations, f.1, r.24, f.3532, p.69.