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S. V. Berezhna, M. S. Voronina, O. S. Honcharova, Yu. F. Matei

H. S. Skovoroda Kharkiv National Pedagogical University, Kharkiv, Ukraine

WOMEN IN THE POLITICAL AND SOCIO-ECONOMIC LIFE OF MYKOLAIV REGION FROM THE SECOND HALF OF THE 19th TO THE FIRST THIRD OF THE 20th CENTURY

E-mail: beregnasv@gmail.com

ORCID: <https://orcid.org/0000-0001-7629-2175>

E-mail: VoroninaMS@i.ua

ORCID: <https://orcid.org/0000-0002-7533-7463>

E-mail: olia.goncharova2016@gmail.com

ORCID: <https://orcid.org/0000-0002-8697-3211>

E-mail: matejula4@gmail.com

ORCID: <https://orcid.org/0000-0003-3833-2564>

Abstract. The article analyzes the societal status of women, their possibilities for social activity, and the types of women's movements in the second half of the 19th to the first third of the 20th century, taking into account regional specificities. The chosen region for the study is Mykolaiv Oblast, which is determined by the existence of a number of distinctions in defining gender roles in comparison to the overall Ukrainian practice. The militarized nature of the region led to the preservation of a significant masculine component in the mentality of the local population for an extended period. It was the military personnel who constituted the local elite, among whom emancipatory attitudes characteristic of the Russian Empire in the second half of the 19th century were supposed to form. Furthermore, the gender ratio in the population of Mykolaiv Oblast was not in favor of women. By the end of the 19th century, the majority of the male population had state-guaranteed earnings and pension provision for their families in case of tragic events, while the female segment, even if comparable in numbers, was still perceived mentally as mere «ornaments» confined to the private sphere. Therefore, more ideal conditions for preserving a patriarchal order in society could hardly be sought. It has been demonstrated that Mykolaiv Oblast underwent a unique transformation from a region characterized by a “dual” masculinity and the dismissal of the «women's question» to a more emancipated state of the community. In this community, the structure of «Soviet feminism» in the form of women's departments found its niche and laid the foundation for the social mobility of the younger generation of women.

Key words: gender practices, gender-mental characteristics, women's history, masculinity, feminism.

С. В. Бережна, М. С. Вороніна, О. С. Гончарова, Ю. Ф. Матей

*Харківський національний педагогічний університет імені Г. С. Сковороди,
Харків, Україна*

ЖІНКИ В СУСПІЛЬНО-ПОЛІТИЧНОМУ ТА СОЦІАЛЬНО-ЕКОНОМІЧНОМУ ЖИТТІ МИКОЛАЇВЩИНИ ДРУГОЇ ПОЛОВИНИ ХІХ – ПЕРШОЇ ТРЕТИНИ ХХ СТОЛІТЬ

Анотація. У статті аналізується суспільний статус жінок, можливості їх суспільної активності та типи жіночого руху в другій половині ХІХ – першій третині ХХ століть з огляду на регіональну специфіку. Регіоном для дослідження обрано Миколаївщину, що обумовлено існуванням ряду відмінностей у визначенні гендерних ролей порівняно із загальноукраїнською практикою. Воєнізований характер регіону призвів до того, що його населення зберігало суттєвий маскулінний складник у ментальності протягом тривалого часу. Саме військові склали місцеву еліту, в середовищі якої мали б формуватися емансипаторські

настрої, характерні для Російської імперії другої половини XIX століття. Та й гендерна пропорція населення Миколаївщини була не на користь жінок. Наприкінці XIX століття більшість чоловічого населення мала гарантований державою заробіток та пенсійне забезпечення для родин у разі трагічного випадку, а жіноча частина, якщо й зрівнялась за чисельністю, ментально все ще сприймалася як «окраса» і лише в приватній зоні. Тож більш ідеальних умов для збереження патріархального порядку в суспільстві годі шукати. Як і в інших регіонах імперії, тут з кінця XVIII століття засновувались освітні заклади для різних верств населення, однак вони мали один напрям – військово-морський, де навчатись мали можливість лише чоловіки. На заваді розвитку жіночої освіти стала й велика частка євреїв серед мешканців регіону, бо іудейська громада сприйняла важливість її тільки на початку XX століття. Однак коли у 1913 р. багатонаціональна миколаївська громада домоглась відкриття вищого навчального закладу, жінки, на жаль, в ньому не мали права навчатись. До того ж у другій половині XIX століття традиційні галузі жіночої зайнятості (ткацтво та килимарство) зійшли нанівець, а альтернативи не з'явилося. Відповідно через економічні чинники не було умов для суттєвої фемінізації найманої праці в містах Миколаївщини. У результаті всіх наведених вище фактів перша хвиля фемінізму пройшла осторонь Миколаївщини, а решта емансипаторських хвиль все ж таки зачепили регіон. Зокрема, тут спостерігається український освітянський рух, проявом чого стало заснування «Просвіти», у роботі якої були залучені й жінки. Децю більше зростання жіночого фактору відчувається в період Першої світової війни, коли через постійну мобілізацію чоловічого населення присутність жінок за межами домогосподарства починає сильно впадати у вічі. Однак етнопсихологічна особливість регіону все одно зберігається. Після закріплення влади більшовиків регіон потрапляє у вир «радянського фемінізму». Доводиться, що Миколаївщина пройшла особливий шлях трансформації від регіону з «подвійною» маскуліністю, з неприйняттям «жіночого питання» до більш емансипованого стану громади, в якій структура «радянського фемінізму» у вигляді жінвідділів знайшла свою нішу й створила фундамент для соціальної мобільності молодого покоління жінок.

Ключові слова: гендерні практики, гендерно-ментальні особливості, жіноча історія, маскуліність, фемінізм.

Introduction. The contemporary development of socio-political and socio-economic life in Ukraine is characterized by equal status for men and women. All prerequisites have been established for this: a state policy in this sphere has been formulated and implemented, both governmental and public structures have been formed, which have made resolving the gender issue a fundamental aspect of their activities. Women, on par with men, actively participate in state-building processes, occupy leadership positions within various structures and organizations, and are represented in governmental bodies. They are provided with opportunities to pursue professional careers across diverse fields of endeavor. The position of women in society reflects the true level of civilization within a given social community, while also illustrating the adherence of its members to principles of humanism, equality, and democracy. The study of the specificities of women's practices within the socio-political and socio-economic spheres through a historical retrospective will enable the reconstruction of an objective historical process and the formation of a comprehensive understanding of the modernization of Ukrainian society. Given this context, a significant scholarly interest is directed towards the period spanning the second half of the 19th century to the first third of the 20th century, during which the initial signs of dismantling the patriarchal system emerged. Considering the distinct societal status of women in various Ukrainian regions, their varying possibilities for social activism, and the different forms of the women's movement, regional investigations into this issue become pertinent. In particular, it is advisable to examine the socio-political and socio-economic position of women in the Mykolaiv region, where gender role traditions significantly diverged from the nationwide Ukrainian norms.

Historiography. The history of Mykolaiv region during the first four decades of the 20th century has thus far eluded gender examination by scholars. Moreover, independent inquiries into the history of this region are largely absent. Information about it can only be gleaned from scholarly explorations dedicated to the history of Southern Ukraine [20; 21; 23; 29]. This can be attributed to the ever-changing status of the city of Mykolaiv and the lack of pre-revolutionary traditions in researching the history of the native land, with a potential university center. Over the years of independence, only V. Dobrovolska has

devoted a dissertation and a series of scholarly articles to the topic of women's education in Southern Ukraine. However, the flaw in these works lies in the absence of consideration for the specificities of gender processes within various administrative-territorial units of the region [16; 17]. Therefore, a gender examination cannot be undertaken in the discourse. In our opinion, studying the entire South and drawing generalized conclusions without intercomparisons among its different territories is fundamentally erroneous. Mykolaiv, in terms of its urban planning mentality, is more akin to Sevastopol than to Kherson, let alone Odessa. The «women's question» itself serves as a litmus test capable of highlighting the uniqueness of this city.

Title and subject of research. The purpose of the article is to uncover the nuances in defining the role of women in socio-political and socio-economic life based on regional specificity. The subject of the research is gender practices within the territory of Mykolaiv region during the second half of the 19th century through the first third of the 20th century.

Historical sources. Peculiarities of the socio-political and socio-economic position of women on the territory of the Mykolaiv region in the second half of the 19th – the first third of the 20th century are analyzed on the basis of documents from the funds of the State Archives of the Mykolaiv and Odesa regions.

Basic material and results. Mykolaiv was the fifth most populous city in Ukraine at the beginning of the 20th century. Since the end of the 18th century, this city has gained the fame of the «city of ships», as a result of which other features of this region have faded into the background. According to O. Marchenko, Steppe Pobuzhzhia «has an earlier time of settlement compared to other territories of the South of Ukraine: about 25 % of the 83 investigated settlements arose before the beginning of mass settlement of the region at the end of the 18th century» [21, p. 10]. It was here that the Cossack winter camps were located, which makes it possible to draw parallels with Slobozhanshchyna. However, unlike her, there are no feminine markers among the subjects of the historical process. This situation did not change even after the disbandment of the Buzk Cossack Army in 1817, as the Cossacks became military settlers, and the militarized character of the region remained unchanged. O. Marchenko is not the only one to have noticed this peculiarity among other researchers [21, p. 10–11]. By the way, in the multivolume study «History of Cities and Villages» throughout the pre-revolutionary history of the region, only one woman is mentioned – the «female warrior» of the 4th century BCE from a Scythian burial [18, p. 10]. The population of this region maintained a significant masculine component in their mentality for an extended period. Subsequently, maritime forces joined the land-based military, which had a substantial impact on the common of Mykolaiv. This was due to the fact that the headquarters of the Black Sea Fleet commander was located here, who concurrently held the positions of the military governor of Mykolaiv and Sevastopol. They constituted the local elite, within which the emancipatory sentiments characteristic of the Russian Empire in the second half of the 19th century were taking shape. The majority of prominent figures in the Mykolaiv region were not only representatives of the male gender, as in other regions, but were specifically military personnel who not only excelled in their profession but also had contributions to science and public life: Admiral Lieutenant General Z. Arkas [25, p. 493], Admiral M. Arkas, Adjutant to the Commander of the Black Sea Fleet M. Arkas, Rear Admiral M. Kumani, Naval Admiral V. Melykhov, Lieutenant General K. Konstantinov [20, p. 13].

The gender ratio of those who populated Mykolaiv region was not favorable to women. For instance, in the typical Admiralty settlement of Voskresensk (nowadays part of Mykolaiv district), there resided 290 men and 152 women, meaning that the former outnumbered the latter by two times [18, p. 447]. A similar situation was observed in Mykolaiv, where, according to the 1897 census data, the male population constituted 53,71 %, while the female population was 46,28 %. Large population centers like Voznesensk exhibited a similar gender proportion, with the male population at 52 % and the female population at 47,9 %. In Ochakiv, the gender distribution among the population showed that men accounted for 57,8 %, while women represented 42,2 %. These data highlight a distinctive characteristic of Mykolaiv Oblast, as our calculations suggest that in the entire Kherson guberniya, this

gender gap was not as pronounced. In the Kherson guberniya as a whole, the male population stood at 51%, while the female population was 48,9% [26, p. 22]. When compared to other cities in Ukraine, the difference becomes even more pronounced. For instance, in Chernihiv, only 48,6% of the population were men, while women constituted 51,3% [27, p. 5].

At the end of the 19th century, the majority of the male population had guaranteed state earnings and pension provisions for their families in the event of a tragic incident, while the female segment was still mentally perceived as «decoration» and confined to the private sphere. Therefore, one can hardly find more ideal conditions for preserving the patriarchal order in society. As in other regions of the Russian Empire, educational institutions for various segments of the population were established in Mykolaiv region from the late 18th century. However, they had a military and maritime focus, allowing only males to receive education in these establishments. Additionally, in rural areas, most populated settlements had cantonist schools for boys during the times of military settlements. For instance, such an educational institution existed in the village of Vossiatstke in the Yelanezkyi district and in the town of Yelanets itself. The only gender exception was the establishment of a school for girls in 1826, focusing on sewing sailor uniforms [18, p. 80].

In addition, a significant portion of the Jewish population resided in the city (around 20% in the mid-1840s), at times even outnumbering their numbers in Odessa [29, p. 31]. This, in turn, hindered the development of female education, as the Jewish community only recognized its importance at the beginning of the 20th century. It was during this period that ethnically marked surnames for girls began to dominate the lists of female students attending Higher Women's Courses of all disciplines and commercial schools. However, one can hardly compare the situation in Mykolaiv and Odessa, where according to the 1897 census, this ethnic minority constituted 34,4% of the population already [29, p. 32]. It is evident that there was a more intensive socio-economic initiative here, and the teaching resources in the university town were superior. An excellent example illustrating the life of the «Jewish aristocracy» is found in the facts from the biography of the revolutionary Fanni Moreinis-Muratova (1859–1937). She was born into a wealthy patriarchal merchant family. Her maternal grandfather, Rafalovich, was a shipbuilding contractor. Fanni's father was a grain exporter. In such families, a formal education was typically not a priority, limited only to basic knowledge. As a result, she often had to engage in various activities secretly from her parents. For instance, she managed to attend performances at the Russian theater and started taking lessons from future populists. At nineteen years old, she fled to Odessa from home, and later, all her Mykolaiv companions (most of them of Jewish origin) followed her there [24]. The multi-ethnic Mykolaiv community only achieved the establishment of a higher educational institution after a considerable period of time. In 1913, the Teacher's Institute commenced its operations, unfortunately excluding women from studying. [18, c. 88].

By the end of the 18th century, in addition to the naval shipyard, another masculine layer emerged in the region: the development of heavy industry. According to the «History of Cities and Villages of the Ukrainian SSR» it is reported that «the absolute majority of workers in Mykolaiv – 91% were employed in 17 metalworking enterprises, which produced over 90% of the city's industrial output» [18, p. 20]. Of course, there were other enterprises in the region, such as breweries, tanneries, pottery workshops, wineries, brickworks, and flour mills [18, pp. 19–20], but the share of female labor in them did not exceed 30%. Meanwhile, in enterprises related to sugar, confectionery, tobacco, wool processing, and other rapidly developing industries in the Kharkiv Governorate, women played a significant role in the production process [3, pp. 89–128]. Until the beginning of the First World War, this sector of production relied exclusively on male labor. The highest wages were granted, along with laws concerning workers' life insurance and frequent strikes were common [28, sh. 17]. Prior to Mykolaiv region becoming the center of heavy industry in Kherson Governorate, according to the assertion of researcher O. Marchenko, «among the most widespread crafts practiced by women were weaving and carpet-making. However, the sharp reduction in flax cultivation areas and the decrease in sheep population had a negative impact on these crafts. In the absence of a significant market for sales, carpets were primarily produced for personal

use» [21, p. 14]. The traditional field of women's occupation has crumbled, and alternatives have not emerged. Consequently, due to economic factors, conditions were not created for a significant feminization of wage labor in the cities of Mykolaiv region.

The analysis allows us to conclude that the initial wave of feminism bypassed the Mykolaiv region, while subsequent emancipatory waves did manage to influence the area. Particularly noteworthy is the presence of the Ukrainian educational movement here. The founder and inspiration behind the Mykolaiv «Prosvita» in 1907 was, in line with local tradition, a military figure – the adjutant to the commander of the Black Sea Fleet, M. Arkas. On one hand, Mykola Arkas went against the «masculine norms» of his family: he resigned from service immediately after his father's death, to whom he was actually an adjutant, and furthermore, having a father and uncle of Greek origin who dedicated their accomplishments to the Russian Empire, he identified his own national affiliation based on his mother's Ukrainian heritage [19, p. 119]. However, his mother instilled in him the Ukrainian spirit and feminine traits rather than a leaning towards feminism. At first glance, within the Ukrainian Society «Prosvita», there appears to be a complete gender idyll: among the four lifelong members, two are women (N. Kudryavtseva and T. Yuritsyna). However, such esteemed status was often linked to the level of charitable contributions made. Actual membership in 1908 was less presentable – around 13 female members out of 80 individuals [7, sh. 2]. In the same year, E. Deynekova found herself among the two candidates for members of the Revision Commission; however, in 1910, women were entirely absent from the board. Moreover, there were only about 3 actual female members out of 79 individuals. Unfortunately, the absence of gender markers complicates the accuracy of calculations. In 1911, it is also challenging to identify female surnames among those in the twice-reduced composition, and they are only represented by actresses who were involved in performances, honorary members, and L. Levadna, who was a constant collaborator of the society [7, sh. 1–3]. The provided text showcases a certain utilization of femininity, both during the tenure of M. Arkas (1907–1909) and after his demise. Some shifts are discernible in the report for the year 1916, during the analysis of which researchers no longer raise questions regarding gender marking, as alongside the surnames of actual members, first names and patronymics are indicated.

The general trend of an increasing female presence during the First World War did not bypass the Mykolaiv region, and perhaps even had a more pronounced effect due to the high masculinity of this region. Already in the second year of the large-scale war, due to constant mobilization of the male population, the presence of women outside the household becomes significantly noticeable. However, the ethno-psychological particularity of the region still persists, as evidenced by the composition of the «Prosvita» Society: out of 58 active members, there were only 8 women [8, sh. 78–79]. And even after the revolutionary changes of 1917, on March 6, a man was elected to the Public Committee from «Prosvita» – B. Broyakivskyi [9, sh. 40]. This can be explained solely by the peculiarities of the region, as, for example, in the neighboring Podil Governorate, one of the leaders of «Prosvita» was Olympiada Paschenko (Shulminska), who subsequently became a member of the Central Rada [22]. The political emancipation of Mykolaiv Region followed the following pattern: the first groups of social democrats emerged in shipbuilding enterprises, while the initial Bolshevik centers in Mykolaiv and Voznesensk were also closely connected to the enterprises where men worked [18, p. 25]. Unlike most Ukrainian regions, in the list of prominent members of the local committees of the Russian Social Democratic Labour Party, we won't find any women. And for some reason, the Central Committee didn't send professional female revolutionaries from other regions here, which was a widespread practice. For instance, in the neighboring city of Odessa, both first and second-wave female revolutionaries were present [2, p. 158]. Soviet historians also avoided mentioning the first woman People's Commissar of Internal Affairs and de facto head of the Ukrainian People's Republic's first Soviet government, Y. Bosh, who began her party activities precisely in the present-day Mykolaiv Oblast – in Voznesensk. Only in an article «History of Cities and Villages of the Ukrainian SSR», dedicated to the history of this locality, was it noted that: «At the beginning of 1900, Yevheniya Bosh (later a professional revolutionary), who was then living in Voznesensk,

established contacts with socialist-democratic circles in Odessa and spread illegal Marxist literature in Voznesensk». She was even attributed parallel leadership with E. Sinyakov in 1903 within the Organization of the Russian Social Democratic Labour Party [18, p. 290].

The turbulent year of 1917 in Mykolaiv region did not become a particularly pivotal time for women, despite the trends in the Russian Empire. It's hard to consider the «Statement of the Female Workers of the Levikov Rope Factory to the Mykolaiv Council of Workers' Deputies, Requesting Support for the Establishment of an 8-hour Work Day» on April 14, 1917 [1, p. 56], as a manifestation of the feminist movement, since similar statements were being made from all enterprises across the country. Women were not represented in significant events and governing bodies of both the Bolsheviks and their competitors [1, p. 127, 136]. The rise of local Bolsheviks to power clearly demonstrated gender and mental peculiarities. Firstly, on January 12, 1918, a general meeting of workers at the «Russud» factory decided to «dismiss women whose husbands returned from the front and replace them with men, as well as to dismiss those women whose husbands and fathers work anywhere and can support the family». Secondly, on February 18, 1918, no women were included in the composition of the Council of People's Commissars of Mykolaiv. Thirdly, as Austro-German forces began to approach the city, on March 2, 1918, it was revealed that there existed a municipal union (committee) of female workers, which decided to organize a «voluntary women's brigade to assist the Red Army». The location and time of the meeting on this matter became known only on this day from the newspaper [1, p. 218, 235, 247]. Regarding such a «feminine» mobilization, certain conclusions can be drawn: this alliance likely did not engage in any actual work and was probably created on the eve of the very concept of organizing an analogue to the well-known «women's battalions» of the Russian Empire. Moreover, it appears that female workers were possibly released from the city's largest enterprise on the eve, in order to have the opportunity to take up arms. And during the subsequent establishment of Bolshevik power, they did not harness the vast potential of the female electorate in Mykolaiv, primarily the young active girls, as was done in other regions [2, p. 159]. According to tragic statistics, among the 61 communards executed during the Denikin period (November 1919), there was only one woman – 20-year-old Rosa Pecherska [13, sh. 1].

The periphery, however, operated by different laws. And even though the intellectual circles of Mykolaiv didn't set a “feminist tone”, applying a gender approach to the “History of Towns and Villages”, we can observe a significant number of socially and politically active women in Mykolaiv region. For instance, on December 17, 1905, in the village of Velykooleksandrivka in the Kazankiv district, a resolution was adopted during a general assembly. The second point of this resolution stated that «all local governing bodies must be elected by the entire population, regardless of gender, nationality, religion, through a general, equal, direct, and secret vote». In 1928, E. Volosovetska served as the head of the local village Council. In the 1930s, the example of P. Angelina was followed by 100 young women. 82 women took up the combine harvesters and 25 women became drivers. Furthermore, in Mykolaiv region, there were also followers of M. Demchenko [18, p. 424, 427]. A similar situation occurred in the Bashkivtsi district. Women also took part in the uprising of the Bashkivtsi Republic. Later, in 1938, tractor operator M. Ryzhyk achieved the first place in a socialist competition in the country [18, p. 158]. In 1922, the village of Zaselye was completely renamed in honor of the communist F. Barmashova (immediately after her murder) [18, p. 417].

The post-revolutionary period in Mykolaiv region marked a pivotal juncture in terms of «dual» masculinity. The base of the Black Sea Fleet had definitively relocated to Sevastopol, which allowed for a certain demilitarization of the city and its surroundings. However, the number of industrial centers in the region did not increase, in contrast to more masculine regions like Donbas and Katerynoslavshchyna, with their steadily rising levels of industrialization and urbanization. Instead, the region remained stable and was distributed relatively evenly across its territory. Perhaps a certain role was played by the fact that from 1922 to 1937, this region was administratively associated with Odesa Oblast and its feminine gender-mental characteristics. Be that as it may, all these factors created

conditions for the practical implementation of «Soviet feminism», not merely on a legal level. However, in Mykolaiv itself, the situation was rather complicated, as noted in 1929 by the People's Commissariat of Health of the Ukrainian SSR, O. I. Yefimov: «Mykolaiv is a city dominated by the dictatorship of two factories, which even before the revolution had influence over the city – everything in the city depended on the workers» [4, sh. 106]. At that time, approximately 30% of the population worked in these factories, meaning the majority of inhabitants were not engaged in their sphere of interest. This circumstance led to the situation where only a small portion of the population had access to worker's medical insurance, consequently resulting in limited funding allocated to the maintenance of urban hospitals, and even more so to childcare facilities. As a result, their budget was lower than the average Ukrainian indicator. Furthermore, even those medical establishments that operated were referred to by Zeyman as «abortionist hospitals», and she insisted, «We cannot allow abortions to take over the entire hospital» [4, sh. 107]. Indeed, the most viable option for artificial birth control for women was performed primarily in hospitals. Due to the level of contraception at that time, the surge of the sexual revolution, and the lamentable financial situation of the population, cutting costs on establishing childcare facilities created a closed loop in this situation: there was no place to leave the child, the mother couldn't work and earn a living, and new job opportunities didn't arise, as the majority of the workforce in daycare centers and nurseries was composed of women. Therefore, the majority of women resorted to pregnancy termination as their only choice.

Analysis of archival sources and literature presents certain regional peculiarities. The establishment and organization of childcare facilities receive more attention from representatives of health protection institutions rather than from the Women's department (Zhenotdel) of the Central Committee of the Communist Party of Ukraine (Bolsheviks) that work among working women. This is a common characteristic shared with the Odessa region [2, p. 160]. The Women's department of Mykolaiv region focus their activities on organizing traditional delegate assemblies and increasing the percentage of women's representation in elected positions and within the party. The best results were achieved in Mykolaiv, where as early as 1926–1927, women comprised 29,5% of the city Council. However, outside the city, the situation was less diverse – ranging from a minimum of 6,74% (Novobuzky district) to a maximum of 13,45% (Volodymyrskyi district) [5, sh. 40, 161]. But in 1923, women members of village councils were from 0,5% to 8% [15, sh. 74]. The rest of the directions of victory and defeat were purely regional. As for the increase in the Communist ranks, significant successes were not achieved: during the “Lenin Enlistment” and the entry in honor of March 8 in 1924, their percentage amounted to only 8% [6, sh. 16]. And only in 1928–1929 did they reach an average rate of 10% according to the USSR [12, sh. 14]. However, the success in involving girls into the Komsomol was mostly due to the emergence of a new generation that was growing up not in a «dual» masculine environment. In the city, by 1925–1926, it was already 34,7%, in rural areas 23,5%, while the quota was 25% [10, sh. 121]. The most intense struggle revolved around the employment of women in the industrial sector, yet it yielded little success. In 1930, for instance, the Labor Exchange of Mykolaiv sent 233 women to enterprises, but only 27 were accepted [14, sh. 12]. Moreover, even when women were hired, they were paid less than men for the same work, thus adhering to the pre-revolutionary tradition [11, sh. 2]. There were also entirely pragmatic reasons in the management of the enterprise not to increase the number of female workers, as according to the resolution of the All-Ukrainian Central Executive Committee of 1925, in the presence of «... more than 200, it was necessary to organize a nursery with the calculation of one bed for every 10 female workers» [4, sh. 47a], and the factory itself was not supposed to allocate funds for this. It is not surprising, therefore, that a certain resemblance emerged with the Donbas and Central Ukraine. As mentioned earlier, it was in the early 1930s that women began to actively assert themselves in rural agriculture, encompassing all facets: management of agricultural machinery, cultivation of sugar beets, and animal husbandry. In the majority of settlements, their achievements surpassed those of local men [18, p. 45].

Conclusions. Thus, from the very beginning of the settlement of this region, gender disparities in the population were established, persisting until the beginning of the 20th century. This was due to the predominance of economic sectors with a predominantly male workforce, such as military-naval service and industry. The dominance of men in the economic and socio-political life of Mykolaiv region led to the preservation of a patriarchal structure for a considerable period and hindered the infiltration of emancipatory sentiments, which were actively spreading in the Ukrainian gubernias of the Russian Empire in the second half of the 19th to the early 20th century. Among the factors contributing to this situation, one can also attribute a significant proportion of the Jewish population in the region, which adhered to the unchanging rules of traditional life where the dominant role was assigned to men. It was only with the onset of the First World War, when the proportion of the male population decreased, that women began to assume certain positions in the socio-political life of Mykolaiv region. However, these positions were not leading, and this phenomenon did not gain wide prevalence. Their activity noticeably increased only after the establishment of Soviet power in the region and the implementation of a deliberate Bolshevik policy to promote the role of women in society. Thus, we can see that Mykolaiv region has gone through a special path of transformation from a region with «double» masculinity with rejection of the «women’s issue» to a more emancipated state of the community, in which the structure of «Soviet feminism» in the form of women’s departments found its niche and created a foundation for social mobility young generation of women.

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