

State Policy On Scientific Research On National Minorities In Ukraine As A Factor In Realizing Their Rights In The 1920s

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Abstract

This scientific study aims to determine the influence of the state policy of the Union of Soviet Socialist Republics (USSR) regarding the research of national minorities in Ukraine on the practical implementation of their rights in the 1920s in the context of forming a totalitarian political regime. The following methods were employed: statistical, synthesis, and textual analysis of legislative acts on protecting national minority rights in Ukraine, adopted by the USSR's state bodies in the 1920s, as well as various archival sources on the topic. Given the multi-ethnicity and multiculturalism of Ukraine, the state undertook a large-scale reform aimed at the maximum use of national minorities' potential for creating the state apparatus and developing the economy, science, and culture of the Soviet Union, which provided for the granting of equal rights to national minorities with the Ukrainian autochthonous population. To achieve optimal results, scientific research was organized and funded, and scientific institutions were established, including museums, institutes, electives, courses on the study of languages and the history of national minorities at higher educational institutions, and archive departments. The Cabinet for the Study of National Minorities under the Ethnographic Commission of the All-Ukrainian Academy of Sciences of Ukraine, created on March 29, 1929, headed this work. Its chairman, Yevhen Rykhlik, developed a new scientific discipline – national minority studies. He involved leading specialists in the work, founded a scientific periodical, worked out demographic statistics, and collected unique information. After economic and political stabilization, the Soviet Union government used the results of scientific research on the national minorities in Ukraine to eliminate their national identity.

Keywords: Cabinet for the Study of National Minorities of Ukraine, polyethnicity and multiculturalism of Ukraine, rights of national minorities, right of nations to self-determination.

INTRODUCTION

In the 1920s, Ukraine was a complex multinational and multicultural territorial-ethnic system that combined the culture and traditions of many peoples, whose representatives had migrated here from different countries of the world over the centuries. When the Ukrainian lands were part of the Russian Empire, at the state and everyday levels, representatives of non-Russian nationalities, even the Ukrainian population living on their ethnic lands, were treated with contempt. They were restricted in their rights to full participation in public administration, political, economic, scientific, and educational activities, freedom of religion, use of their own language, and the expression of creative initiative in cultural life. There was a consistent, persistent Russification [1]. In relation to the Ukrainian population, the imperial government pursued a policy of administrative unification, forced social and cultural integration, and Russification, often applying segregation, discrimination, and repression methods to other nationalities in Ukrainian territories [2].

After the establishment of Bolshevik power and the proclamation of the Ukrainian Socialist Soviet Republic (Ukr SSR) on January 9, 1919 [3], the new government paid special attention to these categories of the population, which received the official name of “national minorities.” They were defined as separate national groups of non-Russian origin, included in compact groups of the majority of other nationalities, and, for the most part, not having a specific territory [4]. Such attention from the new authorities was due to the large percentage of national minorities in Ukraine and the fairly high level of their national self-awareness. According to the All-Union Population Census of December 17, 1926, the total population of Ukraine was 28,996,540 people. Among them, there were 23,218,860 Ukrainians

(80.14%), and representatives of national minorities, respectively, 5,777,510 people (19.86%). There were more than 40 nationalities represented in Ukraine at that time [5].

PURPOSE/OBJECTIVES

The purpose of this study is to determine the influence of the state policy of the Union of Soviet Socialist Republics (USSR) on studying national minorities in Ukraine on the practical implementation of their rights in the 1920s in the context of forming a totalitarian political regime. To achieve this purpose, it is necessary to solve the following tasks: to find out the reasons for the growing interest of central government bodies in the specifics of economic activity, everyday life, religion, traditions, culture, and history of national minorities in Ukraine in the 1920s; to analyze the main methods and activities for studying national minorities; and to determine the results and consequences of this national policy direction in the context of protecting and implementing the rights of national minorities in Ukraine.

METHODS

This study is based on a comprehensive analysis of legislative acts on restoring and protecting the rights of national minorities in Ukraine, adopted by state bodies of the Ukr SSR and the USSR in the 1920s, searching and processing various archival sources (published and unpublished), scientific periodicals of the period under study, and scientific literature on the specified topic. The following methods were used: statistical, synthesis, comparative, and textual analysis. This allowed us to find, process, select, and systematize written documentary sources that reveal individual aspects of the problem.

RESULTS

Ukrainian multiculturalism was initially viewed by the Soviet state as a problem, a danger, and an obstacle to building a centralized state with communist ideology. The first steps in state creation took place under the slogans of internationalism with absolute disregard for the natural desire of the Ukrainian ethnic group peoples for self-determination [6]. However, since the early 1920s, a significant slowdown in economic growth caused by the grave consequences of the First World War and the Ukrainian Revolution of 1917–1921, post-war devastation, a significant lag behind the world's leading countries, a deep economic crisis, lack of funds for industrialization, loss of markets, a shortage of qualified personnel, a food crisis and, as a consequence, strong political resistance of the population to Soviet power forced the government to think about the need to integrate all ethnic components of the country into socio-political, economic, and spiritual-cultural life, using their experience, potential, survival skills, and specialized knowledge in the field of economic management. The incentive policy involved providing national minorities, who under the previous government felt humiliated, inferior, and deprived of basic civil rights and freedoms, with legal equality and even preferential conditions for optimal development.

The Russian Communist Party (bolsheviks) (RCP(b)) emphasized that it recognized the right of every nation to self-determination. In 1921, the 10th Congress of the RCP(b) confirmed this and expressed their attitude to the national problem: “Now that privileges have been abolished, the equality of nationalities has been put into practice, and the right of national minorities to national development has been ensured by the entire character of the Soviet system, the task of the Party concerning the working masses of these national groups is to help them to take full advantage of this right to free development that has been guaranteed to them.” [7] To achieve maximum results in involving national minorities of Ukraine in the “building of socialism,” it was necessary to use effective methods of working with the population, taking into account different languages, religions, traditions, and customs. To attract representatives of different nationalities to cooperate, inspire trust, and force them to take advantage of the rights and benefits provided, the state had to study them thoroughly, understand them, establish optimal communication, develop a strategy, and adapt the state apparatus to serve them.

During the first half of the 1920s, a number of relevant legislative acts were adopted and special bodies were created. From May 1921 to January 1924, the Department of National Minorities operated under the People's Commissariat of Internal Affairs (abbreviated as NKVD) of the Ukrainian SSR with Polish, German, and Jewish subdivisions [8]. In June 1921, the Council of National Minorities under the People's Commissariat of Education (NKO) began its work [9]. The Council, through its special apparatus, began to actively work in the area of developing the culture of national minorities, expanding the network of national schools, training teachers, and publishing auxiliary literature [10]. Since August 1922, following the “Regulations on the Organization of Education of National Minorities Living on the Territory of the

Ukrainian SSR,” the Central National Bureau of the NKO and the district national bureaus subordinate to it joined in serving the non-Ukrainian population [11].

In April 1923, the 12th Party Congress was held, which set a course for *korenizatsiia* (transl. indigenization or nativization). The term comes from the words “root,” “rooted,” and literally means “granting full rights to indigenous peoples.” This campaign envisaged the implementation of a policy in the Soviet republics aimed at training, educating, and promoting personnel of indigenous nationalities, considering national factors when forming party and state apparatuses, organizing a network of schools at all levels, cultural institutions, newspapers, and journals, and publishing books in the languages of indigenous nationalities [12]. As part of this large-scale reform, the state provided comprehensive support to representatives of all peoples living among the indigenous peoples. By the resolution of the All-Ukrainian Central Executive Committee (VUTsVK) of the Communist Party (bolsheviks) of Ukraine (CP(b)U) of April 28, 1924, the Central Commission for National Minorities (CCNM) was created under the VUTsVK. By the beginning of 1926, the formation of district commissions and commissioners for national minority affairs at district executive committees was completed, and by the end of 1927, at district executive committees [13]. National sections were organized in some city councils, and a number of national village and settlement councils were created [14]. In the first half of the 1920s, CCNM at the All-Ukrainian Central Executive Committee organized a series of excursions to areas where national minorities lived in compact settlements with the aim of conducting a comprehensive survey of them [15]. However, the first experience of establishing contacts with the non-Ukrainian population of the republic showed that “practical workers among national minorities, even cultural and political workers, not excluding teachers, often do not know the objects of their work at all and, of course, often make mistakes” [16]. The ignorance or disrespect shown by visiting government officials towards the religious views, customs, traditions, and behavioral characteristics of the local national population caused indignation, irritation, and sometimes even hatred among the residents of the national colonies. However, it was possible to study German, Polish, Bulgarian, Tatar, Greek, Jewish, and other national minorities [17]. In the late 1920s, as a result of the work carried out by central and local government bodies, a wealth of material was accumulated that was to become the basis for a new national strategy for the state and the development of which required the involvement of specialists in the study of national minorities in Ukraine. At this stage, the foundations of the relationship between the state and national minorities were laid.

On January 8-11, 1927, the First All-Ukrainian Conference on Work Among National Minorities was convened in Kharkiv, which brought together the most proactive representatives of the various peoples living in Ukraine. The Conference attracted the general public’s attention to the relevance of the national question in Ukraine, gave impetus to activating enthusiasts of national minorities, and identified key problems in implementing national minorities’ rights. There were complaints about unsatisfactory national zoning, the legal lack of protection of non-Ukrainians’ rights to participate in the activities of local government bodies and other state institutions, the language barrier between the population and officials, the lack of national schools, teachers, textbooks, fiction and scientific literature, periodicals, theaters, libraries, and other cultural institutions. The speakers’ speeches about the lack of funds for purchasing agricultural equipment, seeds, and fertilizers, and the deplorable state of affairs in the healthcare sector caused acute concern. At the meeting, resolutions were adopted on the Russian, Jewish, German, Bulgarian, Greek, and Moldavian sections, as well as on the section of small nationalities, which included Tatars, Latvians, Lithuanians, Armenians, Assyrians, Chinese, Czechs, Belarusians and Gypsies. They defined priority tasks in the areas of Soviet construction, election campaigns, economic work among workers, cultural and educational work, and healthcare. The following point was included in the resolution: “It is necessary to pay attention to scientific research work in the field of studying the language, literature, history, economics, ethnography, and art of national minorities in the Ukrainian SSR, contacting for this purpose the All-Ukrainian Academy of Sciences (VUAN), the Institute of Marxism, the Committee on Regional Studies, the Institute of Soviet Construction, and other scientific organizations” [18].

By the end of the 1920s, a number of institutions in Ukraine were engaged in the study of individual aspects of the life and history of national minorities. The All-Ukrainian Museum of Jewish Culture in Odesa, the Palace-Museum of Tatar Culture in Bakhchisarai [19], the Crimean Research Institute of Local History [20], national departments and subdepartments of the Poltava [21], Mariupol [22], Volyn [23], Korosten, Zaporizhzhia, Kamianets-Podilskyi, Vinnytsia, Berdychiv, Shepetivka, and other museums [24].

The Central Polish State Library in Kyiv [25], the Ethnographical Dialectological Section of the Odesa Regional Studies Commission [26], the Central Archive of Ancient Documents in Kyiv [27], etc. were also involved in the development of national minority themes. An important guarantee of the success of the Ukrainian scientific community's efforts to collect and process national minority materials can also be considered the extraordinary revival of the local history movement. The interest of regional centers in national trends, the initiative of the most conscious part of the intelligentsia of national minorities on the wave of national-cultural revival movements of the era of *korenizatsiia* made it possible to collect regional history materials of unprecedented volume and value from the most remote corners of the republic, which required immediate scientific processing and use by government bodies. Scattered throughout Ukraine, very weakly connected to each other, and poorly informed about the latest achievements of domestic and foreign scientists, these scientific institutions needed a consolidating center that would unite the republic's single scientific forces. In addition, the actual achievements accumulated by ethnographic science required detailed analysis, systematization, careful preservation, and, undoubtedly, further development. To achieve this, each researcher in the field of national minority studies required information and material support, as well as the creation of the necessary conditions for scientific communication and publication of the results of their creative research. All this was possible with the presence of a single coordinating center for the study of national minorities, which had its own periodical.

The All-Ukrainian Academy of Sciences (VUAN) took up the task of solving this problem., and the Ethnographic Commission operated within the Historical and Philological Department. By a resolution of March 29, 1929, the Historical and Philological Department of the VUAN decided to create a Cabinet for the Study of National Minorities of Ukraine under the Ethnographic Commission [28]. The outstanding Ukrainian Slavist and ethnologist of Czech origin, Yevhen Rykhlik (1888–1937), was unanimously elected as its head. This was a person with bright talent, great authority, deep knowledge, erudition, sufficient life, scientific, and organizational experience. He had close ties with local national cadres, domestic and foreign scientists, and also possessed exceptional knowledge of literature that in one way or another covered issues related to national minorities in Ukraine and other countries of the world [29]–[30]–[31]. Having analyzed the results of the Cabinet of National Minorities' activities and Yevhen Rykhlik's plans, the following forms of scientific and organizational work of the Cabinet of National Minorities can be identified: 1) Cabinet member meetings at which scientific and organizational reports were read and discussed; 2) scientific trips; 3) scientific expeditions; 4) individual and collective research by Cabinet members; 5) individual and collective work of Cabinet correspondents in places of compact settlement of national minorities; 6) publishing; 7) popularization work; 8) events to train specialists in the study of national minorities in Ukraine.

After the creation of a new division of the VUAN, the scientist had all the necessary conditions for a certain concentration, analysis, and systematization of materials on a comprehensive study of national minorities in Ukraine, that is, for the theoretical development of a new scientific discipline in the Ukrainian SSR – national minority studies, the founder of which he can be considered. According to Ye. Rykhlik, the object of Ukrainian national minority studies has a complex structure: a multinational territorial-ethnic complex on the territory of Ukraine, which is divided into the Ukrainian ethnographic formation (a term introduced by Professor Yevhen Kaharov in the 1920s) [32], national minorities existing at the time of the study, and national minorities that have disappeared. National minority studies are interested in the first component only based on the influence it has on national minorities. The second component is the focus of national minority studies in all manifestations of its life activity. The third component is also comprehensively explored by national minority studies to determine its impact on the entire territorial-ethnic complex as a whole and its individual components in the past, and which is felt at the time of the study. The scientist considered the subject of national minority studies to be “the history, economy, social structure, way of life, worldview, and culture” [33] of national minorities, that is, all aspects of their lives, both material and spiritual.

Ye. Rykhlik believed that national minority studies should not turn into a purely theoretical, academic, abstract science, but should bring real benefits in solving urgent problems, primarily of national minorities, helping them survive, adapt, take a worthy place in society, exercise their rights, and protect national interests in accordance with the Constitution of the Ukrainian SSR [34]. Ye. Rykhlik considered the main tasks to be “the collection, preparation, and development of materials for further theoretical comparisons and fundamental generalizations.” He clearly defined the directions of scientific research on

national minorities: 1) productive forces, production technology, features of the organization of economic life, economic needs, and difficulties; 2) social forms and class structure, the influence of religion, and the idea of national unity on reducing social tension between different strata of the national minority village; 3) processes of Sovietization of national minorities, participation in the political life of the republic, and the degree of use of rights granted by Soviet legislation; 4) everyday phenomena, habits, and traditions; 5) ideological superstructures: religion, beliefs, superstitions, worldviews, and attitudes; 6) the national minority school, its history, problems in the past and present; features of the development and upbringing of a national minority child; basic principles of national minority pedagogy; 7) history of colonization, history of metropolises, participation in the First World War, revolution and civil war; 8) languages and dialects; 9) study of national minorities' demography, in particular, statistical data processing; 10) creating a new detailed ethnographic map; 11) literature bibliography compilation on national minorities; 12) organization of the collection, systematization, description and analysis, preservation and exhibition of material and spiritual culture monuments; 13) organization of the identification, concentration, description, and publication of archival materials; 14) organization of the concentration and accounting of book collections; 15) developing a methodology for collecting "national minority materials", studying the experience in this matter of various institutions of the Ukrainian SSR, other Soviet republics, and countries of the world; 16) creating monographic descriptions of individual national minorities; 17) developing a historiography of national minorities' problems [35].

Ye. Rykhlik paid special attention to the methodology of national minority studies. At the initial stage of developing Ukrainian national minority studies, he proposed to use the experience of Ukrainian and foreign ethnographic science, which at that time had carefully developed and refined methods for collecting, systematizing, storing, criticizing, and interpreting sources. In essence, the scientist used a universal scheme of ethnographic research methodology, which offered two methods for collecting ethnographic materials – laboratory and field, with the latter having varieties – short-term and stationary. The laboratory method, which involved searching for materials in museums, libraries, and archives of various institutions, was used in the scientific national minority laboratory on the initiative of Ye. Rykhlik as one of the areas of work of the Cabinet of National Minorities [36].

The short-term field method was applied during short excursions or expeditions to places of compact residence of individual national minorities, for example, the expedition to collect musical folklore of non-Ukrainian peoples by O. Kurylo and K. Kvitka in Podillia in 1924 [37]; ethnological and linguistic expeditions of scientists from the Leningrad State University under the leadership of Professor M. Derzhavin in the summer of 1927 and 1928 to the settlements of the Mariupol Greeks [38] and under the leadership of Professor V. Zhyrmunskyi in 1926 to the German settlements in Ukraine [39]; folklore and ethnographic expeditions of S. Tsvetko in 1928 and 1929 to the Bulgarian villages of Odesa and Kherson regions and Crimea [40]–[41]; scientific expedition of Ye. Rykhlik in the summer of 1929 to Czech settlements in Volyn [42], etc.

According to Ye. Rykhlik, the most effective and promising method of studying national minorities is the method of stationary or monographic research of a "national minority" village. This method of ethnographic research became popular in Ukraine in the early 1920s. It assumed a long stay of a researcher in a certain territory for at least an "ethnographic year," which was defined as "a winter and two summers," with the aim of "giving a complete description of the village in economic and everyday terms." [43]. V. Petrov formulated the main objectives of monographic research as follows: "a comprehensive study of village life, covering all aspects of economic relations, clarifying the changes that the revolution brought to the village's economic structure, and at the same time new features that characterize everyday life in recent years" [44]. In the field of studying national minorities, Ye. Rykhlik stood at the origins of the monographic method. His expedition to the Czech colony of Vilshanka in the Zhytomyr region, which lasted from July 1920 to August 1924 and yielded valuable scientific materials and conclusions, was the first attempt and example of a monographic description of the national minority village in Ukraine.

Taking into account the achievements of science, Ye. Rykhlik planned to widely use technical means in conducting field research. This concerned, first of all, work with song material in studying the oral folklore of national minorities. The scientist intended to purchase a phonograph for the Cabinet of National Minorities to record original national folklore works, based on the experience of creating phonograms of Belarusian, Moldovan, and Bulgarian folk music works by members of the Cabinet of Musical Ethnography of the Ethnographic Commission – O. Kurylo, K. Kvitka, and S. Tsvetko, as well as Jewish

songs by the Music Commission of VUAN's Department of Jewish Culture headed by M. Berehovskiy [45]. Secondly, in the spring of 1929, an agreement was reached between VUAN and the All-Ukrainian Photo and Cinema Department on the participation of professional cinematographers in scientific expeditions to the "national minority colonies" of the Ukrainian SSR [46].

Another method of collecting materials on the history and contemporary life of national minorities in Ukraine was cooperation with the extensive network of correspondents of the Cabinet of National Minorities, most of whom were representatives of the national minority intelligentsia and nationally conscious peasantry. The correspondents on the ground were required to record information according to questions proposed by the Cabinet of National Minorities or individual researchers specializing in national minorities. Having studied the experience of Russian, Ukrainian, and foreign scientists, Ye. Rykhlik proposed using questionnaires, programs, forms, cards, instructions, diagrams, and questions that were in scientific circulation in national minority research. These are ethnographic recommendations of a general nature, such as "Program for Collecting Information about the Ukrainian-Russian People" by M. Hrushevsky [47], "Brief Guide and Programs for Collecting Ethnographic Materials in the USSR" by Ye. Kaharov and S. Makariev [48], special programs with a narrow focus on studying oral and song, children's and professional folklore, languages and dialects, forms of economic activity and household appliances, the history of settlements, developed by the Ethnographic Commission, the Soviet Village Cabinet, the Commission of Customary Law, the Cultural and Historical Commission and other scientific centers of the VUAN, the Ethnographic Society, the Cabinet of Anthropology and Ethnology named after F. Vovk, programs published in the journals "Local History", "Collection of the Historical and Philological Department of the VUAN," to which Ye. Rykhlik refers [49]. Realizing that the specific features of work among national minorities would require developing special programs and questionnaires, the scientist compiled instructions published in Ukrainian, Bulgarian, and Polish [50]. In 1929, Ye. Rykhlik developed a special "Program for Collecting Information about Czech Colonists in Ukraine" [51] and a series of questionnaires, each of which was devoted to a separate issue ("Khmilnytstvo," "Obzhynky," "Song repertoire," "Festive entertainment", etc.) [52]. At the end of 1930, Ye. Rykhlik managed to establish contact with the most remote national settlements of the Ukrainian SSR. Among the Cabinet's correspondents were researchers from the VUAN and local history museums, teachers, graduate students, and students of secondary special, higher, and party educational institutions, employees of libraries, archives, and hospitals, and even ordinary collective farmers from among the nationally conscious residents of the colonies.

During the short period of his leadership of the Cabinet of National Minorities, Ye. Rykhlik founded the "Archive of National Minorities of Ukraine," which, in his opinion, should contain "all written and printed materials that have any relation to national minorities – historical documents, letters, protocols, population lists, photographs, plans, etc." He began to organize search work in all archives of the Ukrainian SSR, other republics of the USSR, and abroad with the aim of "identifying, concentrating and describing relevant archival materials for conducting historical research on national minorities" [53]. The scientist personally assembled a collection of materials, "The History of Czech Book Printing in Ukraine," which included books, brochures, newspapers, magazines, and calendars (more than 100 titles in total), and the "Archive of Ukrainian Czechs," which consisted of copies and originals of documents, programs, posters, announcements, photographs, handwritten songbooks, etc. [54]. He founded a special auxiliary library for national minority studies in the Cabinet of National Minorities, which consisted of three sections: 1) books on the national question and national minority studies; 2) printed works of Cabinet employees; and 3) national minority press in Ukraine. The scientist also began work on creating national minority museums, processed statistics, analyzed the national zoning of the Ukrainian SSR, and managed to found a publishing house for the collection "Works of the Cabinet of National Minorities." He planned three series of publications for the Cabinet: 1) programs, questionnaires, and instructions for correspondents; 2) research papers; and 3) popular science publications on national minority themes [55]. However, in the early 1930s, mass repressions began in the Soviet Union, including against national minority representatives in Ukraine [56]. Those who suffered the most were party members of the Communist Party (bolsheviks) of Ukraine, civil servants, teachers, and creative and scientific intelligentsia, who were native speakers of national languages, educated, ideologically aware, nationally self-aware, and motivated. The successfully carried out national administrative-territorial zoning of the Ukrainian SSR, the separation, state registration, and control of national minorities made it possible to quickly, massively, and mercilessly destroy the most dangerous representatives of different peoples of the

world for the authorities within the borders of the Ukrainian Republic, depriving them of the right to education, work, protection of their national interests and even life. After the arrest of Yevhen Rykhlik in January 1931, the activities of the Cabinet of National Minorities were suspended [57]. For some time, the Cabinet formally existed under the Department of Oral Folk Literature, which worked in the ethnographic cycle of the Historical and Philological Department of the VUAN [58], but soon this promising VUAN center was finally liquidated. A large number of people involved in studying national minorities in Ukraine were repressed, deprived of the opportunity to continue their work or even killed. The government of the Soviet Union was no longer interested in stimulating the national consciousness of citizens and moved towards an aggressive policy of Russification and ignoring the specifics and national interests and needs of the national minorities in Ukraine. In the Soviet Union, the subject of scientific research on national minorities became "toxic" – undesirable, hushed up, and dangerous. In everyday life among ordinary people, the concept of "national minority" takes on a derogatory, offensive meaning. However, extraordinary efforts to study the history, culture, realities of life of that time, the potential and prospects of national minorities in Ukraine, enormous scientific developments, and experience in lawmaking and state national policy were not in vain and made it possible, although not for long, to create conditions for the revival, implementation, and protection of the rights of national minorities. In the 1920s, a real national renaissance took place in Ukraine, which demonstrated the success of the korenizatsiia policy. Thus, in the Ukrainian SSR by the end of the 1920s, national administrative-territorial construction was carried out with the creation of national districts and village and settlement councils [59], and 5,579 schools with national languages of instruction operated. The training of teachers and other specialists was carried out by several national institutes and 9 national sectors (faculties) of general institutes of people's education, as well as 8 pedagogical, 19 industrial, 18 agricultural technical schools, and 14 national departments of other technical schools. There were 600 national libraries, almost 100 clubs, more than 350 rural cultural centers, and more than 300 reading rooms in the country. About 500 newspapers and more than 100 journals were published in the languages of national minorities in the republic; a separate state publishing house – Derzhnatsmenvydav [State Publishing House of National Minorities] – specialized in publishing literature [60].

After the proclamation of Ukraine's independence, Ukrainian science returned to the study of national minorities in Ukraine. Scientific research on the relevant topics has been carried out and continues to this day by historians, economists, religious scholars, cultural scientists, sociologists, ethnologists, and legal scholars at research institutes, structural divisions of the National Academy of Sciences of Ukraine (NASU), educational institutions of all levels, museums, etc. Documents from the era of korenizatsiia, previously inaccessible for study, have been selected, processed, and introduced into scientific circulation. The historiography of the problems of national minorities in Ukraine has been enriched by a huge complex of monographs, articles, and encyclopedic publications. However, it should be noted that in Ukraine there is no single scientific institution, no single organizational center, whose activities would be focused exclusively on studying national minorities, such as, for example, the Cabinet for the Study of the Late 1920s – Early 1930s.

This study is relevant and contains scientific novelty due to the lack of a comprehensive, thorough work devoted to the topic covered in the article. Most of the scientific works, materials from scientific and journalistic periodicals, and archival funds used when preparing the article have not yet been digitized and are available for processing only in paper form directly in Ukraine's archival institutions and libraries. Given the modern scientific interest in the world in polyethnicity and multiculturalism problems, the experience of multinational countries in organizing state policy towards national minorities, the problems of overcoming conflicts caused by national and religious hostility, and the prevention of hate crimes, we believe that the results of our scientific study will be useful and will be continued.

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