

the state of health. Large physical activities, resulting in the overstrain of all systems of an organism, decline of their functional state, reduction of resistibility to the infections et cetera are harmful. Therefore forming necessary knowledge, abilities and skills for determination of the optimal motive modes, which increase the functional state and health of a man are one from the basic tasks of valueological education on reading with the students of secondary specialties.

Aspects of mental health and social components are examined similarly. The study of mental health is bound overcoming external manifestations of tension, resistance of mental and motor functions, as well as self-control in an emotional state of a student. Social components entirely depend on the culture of health and lifestyle, such as its level of quality, style and strength- fret. The second stage of the development of health-technology department is bounded with the development of a comprehensive program to promote a culture of health and healthy lifestyles.

A designed activity is realized by university management in two directions. They are planning a healthy way of life and organization of activity services, and carrying out activity is realized in three ones. They are the following: the way of life and states of student's health are analyzed, the setting for the healthy way of life is formed and health-prophylactic activity is held.

Among reasons of inattention to the state of the students' physical health are marked: shortage of time (18,5% women and 41% men); absence of necessary persistence will (17,5% women and 20,8% of men). It tests to insufficient organization and demand to students in their self-organization of vital functions, where the volitional beginning is organically present.

The received information was analyzed and the pedagogical model of health's forming is built, with the final stage of health keeping technologies development.

The offered model of health's forming allows to realize in complex educational, educator, developing and health improving focuses of educational and educator process.

Conclusion. The conceptual orientation of planning of health keeping technologies of process of P.E of students of nonspecialized specialties, oriented to preparation of specialists for a new labour-market, is definite; transition expediency is reasonable from health keeping technology of P.E of students to health keeping, methodological basis of that is a healthy way of life, forming the new vital paradigm of student and providing realization of organizational principle quality professional preparation of specialists.

Student's kind of life is produced In the process of practical realization of health keeping technologies. For example a lot of them stop smoking and drinking like a fish, pay attention to what they eat, control physical activity in the process of employment and continue watching the health, it means that young people conduct medical checkup. It helps to find illness, in the very beginning. All this factors testify to the positive options on the healthy way of life.

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#### SOCIAL AND ECONOMIC PORTRAIT OF JEWISH FARMERS IN BELARUS IN THE SECOND HALF OF THE XIX CENTURY

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*The key goal of the issue is to give a social and economic characteristic to the particular part of Jewish farmers, who decided to create agricultural settlements on the Belarusian part of the Pale of Settlement. In the article the author analyses archive materials, which inspired the creation of historical portrait of the Jewish farmer in Belarusian agricultural colonies and settlements in the second half of the XIX century.*

If turn back to the distant past of Jewish history, one of the greatest events in the history of the people was the appearance of the Jews in the Promised land - the land of Canaan. Here the Jews found their home and their Land; on this land nomads-cattlemen and former Egyptian slaves in a relatively short historical period became farmers. Historical facts from the Tanakh (Bible) convincingly demonstrate it. Its texts are the main source of study of the ancient Jewish history. Examples of the Jewish successful transition to agriculture can be found in the book of Devarim (Deuteronomy) [1]. The religious holidays in the Jewish tradition also closely connected with the seasonal agricultural works. But in the XVIII century Jewish people were put in such conditions, when the crop farming, the settled way of life became impossible.

However, conversion of the Jews of Russian Empire to agriculture cannot be associated only with the moment of occurrence agricultural colonies in the early XIX century, when "Regulation on the Jews" was adopted in 1804. According to B.D. Vajnrub, in 1772 one of the largest tenants Jacob Hirsch received from the authorities of Poland several villages in Mogilev province for breeding sheep. In 1794 – 1795 in several districts of Minsk province the Jews were mentioned among the peasants [2, p. 26].

The aim of this article is to give the socio-economic characteristics of the certain layer of Jewish farmers, who have decided to establish agricultural settlements on the territory of Belarus. In this regard, the chronological scope of this research covers the period from 1835, when according to the "Regulation on the Jews" Jewish population got the right to settle on the state and private lands and buy plots of land into private ownership. Belarusian Jews got the right to arrange colonies not only in the Southern provinces, but in the Western provinces, among which there were five Belarusian provinces.

#### *The economic component of the portrait*

While imperial society kept the class hierarchy one of the most important characteristics of Jewish population was not only a religion, but occupied economic niche. This special economic niche assumed special rights on the type of activity, formulated differently at different historical stages. It is difficult not to agree with the opinion that in the light of the legislation of Russian Empire ethno-confessional group of the Jews was in fact an estate class. And according to M. Hakkarainen in Russian context employment in trade and crafts did not conflict with the «common historical narrative» about the Jews, they were its integral part. At the same time the crop farming was in a certain contradiction with the general ideas about traditional Jewish activities of the XIX century [3, p. 174].

The economic portrait of Belarusian Jews wishing to join to the farmers and be engaged in farming within the Belarusian provinces, becomes relative and sometimes contradictory.

In Russia already in the end of the XVIII century ethnic stereotype about mystical wealth of the Jews were spread, and it had not been destroyed over the next century. For the Jews of Russian Empire, who lived on the territory of the Pale of settlement, possibility to fully satisfy the necessities of life was limited by the class-legal status of "half-citizen". This status was defined by Jewish historian of the XIX century I. Orshanskiy [4; p. 6]. In this case, the economic characteristics of the Jewish farmer in Belarus is closely interwoven with his social features. The example of Jewish farmers in Russian Empire clearly reflected the status of "half-citizen" when Jewish land tiller didn't sign on to be peasants (in this case it become possible only to merge the Jewry with the state peasants who were personally free), and at the same time, he had to break with the previous way of life.

Observation of travelers, public and state figures contraried to the ethnic stereotype about the richness of the local Jewry. Those people found a very low standard of living in Belarusian part of the Pale. However, it is important to remember that their judgments largely did not reflect the essence of the case but showed the author's attitude to it. Interesting notes about Jewish colony under Belarusian city Smorgon become contrast to the general picture of poverty of Jewish population. These notes are from the road diary (1856) of Belarusian writer Vladislav Surokomlya "... The houses are neat, lined up in the cord as soldiers, the same neat gate and board, on the outskirts of the houses sheds go exactly one by one. Well, this is a colony of Jewish farmers, in which the amount of twenty five families have been colonised by the government. As can be seen, the settlers like agriculture. In the streets you will not see dirt, noise and uproar, as in Jewish shtetls, behind the village people work with a plough and harrow" [5, p. 430]. Anyway, throughout the XIX century the Jewish population of Belarus in general was in a dire economic situation, which was often aggravated contradictions in Russian legislation.

Poverty is a concept that depends on the general standard of living in a particular society, but, in Russian Empire such indicators as level of life, cost of living, poverty line were not allocated. Poverty was seen as a normal order of things among Jewish and non-Jewish population, therefore it had not become the subject of a special study. The question of interaction between the notions of "poverty" and "the Jews" appeared in government documents exclusively under the impact of the activities of "Jewish exploiters", who were accused of soldering the Belarusian peasantry and involvement them into the debt bondage. However, the authorities understood the existence of the problem of Jewish poverty. The archival documents and materials confirm this

fact. In 1881 Grodno Governor M.M. Tseymern signed "Prescription" to attract Belarusian Jews to the agriculture. In the document he referred to the fact that "out of total number of Jews who inhabit the province, only the tenth part can be called quite wealthy, others, almost two-thirds are in uncomfortable existence, and the remaining one-third live in poverty" [6, p. 2].

It is considered that only economically poor Jewish families solved to resettle for farming. However archival sources characterizing the financial position of Jewish colonists in Belarus on the eve of departure, give reason to suggest that the state of poverty of these families was comparative. After analyzing the range of archival sources, we conclude that an economic situation of Belarusian peasantry was worse than Jewish farmers' plight. For example, in Vitebsk province in the second half of the XIX century in every Jewish household there were 2-3 cows (some families had up to 6 cows!), 1-3 horses [7, p. 5]. The estates and the villages mentioned in archival affairs indicate the randomness of the selection of these places. It was a special popularity among the Jewish settlers of the state-owned estate Krashuty in Polotsk district, which is mentioned most often in Jewish applications as a place for relocation. "In these places before the settlement of the Jews in the estate Krashuty there were no nearby Jewish cities and villages. Nevel is at a distance of 40 versts, Polotsk - 70, Sebezh - 60. The peasantry of these places are much richer and due to the remoteness of the cities they willingly buy or loan money, tobacco, salt and other" [8, p. 183]. This description gives grounds to conclude that geographical position of the settlement and the economic viability of the local peasantry were the two main factors to choose a place for the future colony. Positive evaluation of these two factors served as a guarantor that in case of failure in agriculture, Jewish family would be able to use their trading skills and would go to the traditional occupations of craft and trade.

#### *The social component of the portrait*

Social portrait of Belarusian Jewish settlers in the XIX century was closely associated with their economic status. In traditional Jewish society social border was not between rich and poor, but between educated and uneducated. If we consider Jewish ethnos of the Pale separately from the whole imperial society we can speak about the certain social hierarchy in Jewish environment, which is repeatedly mentioned in print at that time. On the pages of the publication "Russian Jew" the author of a series of articles about Jewish agriculture V. Levanda refers to "the law of cultural development". According to it in the pyramid of activities arable farming is on lower level than trading. This argument had been repeatedly used by Jewish intelligentsia to explain the failures of the agricultural experiment with Jewish population [9; p. 183]. The most prestigious activity among the Jews has always been the study of the Talmud, so in the XIX century the top of Jewish social ladder was occupied by scientists, commentators of sacred texts, the famous rabbis and preachers.

On the other hand if we try to define the place of Belarusian Jewish farmers in the class structure of the Imperial society, the fact of the creation of a particular ethnic estate or class "the Jews-farmers" becomes obvious. The policy of the tsarist government was indicative in this regard. The Jews-farmers were the first group of Jewish population of the Pale, who were awarded for good results in farming with special medals. This process was officially settled. There was nothing for Jewish merchants or for the burghers. During the reign of Nicholas I, the government had been very concerned by the problem of Jewish involvement to agricultural work and for 40 years had pursued a policy aimed at solving this problem. "Regulation on the Jews" (1835) actually made equal rights of Jewish colonists with the state peasants regardless of forms of ownership [10; p. 129 - 135]. Nevertheless the term «Jewish peasantry» is not quite correct, as it does not fully reflect the peculiarities of this class of Jewish society.

A high level of social mobility, the chance to gain or lose wealth instantly, indifference of the state to the social problems of Jewish people led to the spread of charitable ideas among them. As a result of agrarian policy of Russian Empire such social phenomenon as Jewish charity had been organized in Jewish farmers' environment. The history of the creation of settlement in Shchedrin is a good example.

The place Shchedrin was not quite typical shtetl in Belarus. The leader of the movement Chabad Rabbi Menachem Mendl, better known as Tzemeh Tzedek, advised hasids to engage in agriculture, and those, who followed his advice even were provided with financial support. It was difficult at that time to settle in the village for the Jews. In 1844 Tzemeh Tzedek bought from the Prince a plot of land with forests in the province of Minsk. The settlement of Shchedrin was founded [11].

However, the number of Jewish farmers in Belarus was like "a drop in the bucket" to compare with the class of Jewish burghers and merchants. This fact can be proved by the statistics given by P. Bobrovsky. In 1853 in Grodno gubernia there were registered 1518 Jewish farmers, and in 1857 - 2774 farmers. In the same years there were respectively 100538 and 95029 Jews-townspeople (burghers and merchants). "Additional rules on settlement of the Jews in the state lands" (1847) affected negatively the increase of the number of farmers. These "Rules" reduced the benefits and set limits for settlement on the state land [12, 28 - 29].

Despite the desire of Jewish population to use new regulation and improve their material situation, the scale and pace of implementation of the adopted decisions were small. In 1866 there were 1128 Jewish farmers in Vilnius province, in Vitebsk - 643, Grodno - 814, Minsk - 571, Mogilev - 719. But it is obvious that actually Jewish settlements and colonies were inhabited by a significantly smaller number of people [13, p.186].

Naturally, to turn recent Jewish small merchant and artisan in a successful farmer, it was required significant financial and agronomic investments, state interest to increase the number of free peasants. Nonetheless, Jewish agricultural colonies in Belarus has not been in vain - part of the Jewish population of Belarusian territory accepted farming as their traditional livelihoods. In the Western provinces (5 Belarusian provinces, Kyiv, Kovno, Volyn and Podolia), according to the census of 1897, such Jews constituted 6.2% of the entire population of the region 13,8% [14, p. 17].

Summing up the results of the research the undeniable fact becomes apparent: the idea to turn the Jews into the peasantry was not absolutely unsuccessful. But in spite of social similarity between these two groups of the imperial society the possibility of peasant amalgamation with Jewish farmers becomes unreal due to objective factors. Imbalance of Russian legislation, periodic change of course, disadvantages of bureaucratic system and the lack of the necessary material assistance resulted in that the class of Jewish farmers was very small. Particularity of the social and economic portrait of Jewish settlers on the territory of Belarus was the fact, that colonies were created only after 1835, not since the early of XIX century, as in the Ukraine. When Jewish people had the free choice to choose the future place for resettlement they took into account two important criteria. A convenient geographical position and economic viability of the local peasants played the most important role when choosing a place of residence. Positive evaluation of these two factors served as a guarantor that in the case of unsuccessful farming Jewish family would be able to use their skills and resort to the Jewish traditional occupations in crafts and trade. The economic viability of a considerable part of Belarusian Jewish farmers on the eve of resettlement gives grounds to make a conclusion that the transition in the estate of farmers was often not a search for ways out of the poor position, but an attempt to save those few material goods with the receiving of a number of additional benefits.

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