The article, on the example of Volyn, analyzes the activities of public organizations in the Ukrainian ethnic lands that became part of Poland and the Soviet Union after the signing of the Riga peace treaty. These lands were the reflection of the most tragic pages in the history of Ukraine. More than once, they have played an extraordinary role in the history of the entire Ukrainian people, which has been reflected in his fate. The defeat of national liberation competitions in 1917 - 1921 and the tragic consequences of these events for the Ukrainian statehood turned Volyn into a specific socio-political and geopolitical region. The events in these territories, as well as the policies of the governments of the Ukrainian Soviet Socialist Republic and the USSR and the Second Commonwealth, were decisive for the Ukrainian population living on ethnic Ukrainian lands and those who found themselves in other countries.

Our research suggests that the socio-economic processes in Volyn during the interwar period were an interesting social phenomenon when Ukrainians were immigrants in their ethnic lands among Ukrainians. The line of the Soviet-Polish border, which was the frontier of the opposition, attracted the most active participants in the national liberation struggle, who continued it under new conditions of statelessness, political and ideological pressure, persecution and repression by the prevailing regimes. Work and activity in the interwar period of prominent political figures of the UNR era, religious, cultural and educational figures in the territory of Western Volyn, was of great importance not only for the population of the region, but also for the Ukrainian people. In the Volyn lands, the Orthodox Church had a huge influence on the people, Christian morality in the interwar period acted as the dominant ideology. No political party or NGO has had such an impact on the masses as the church. Understanding this, the Ukrainian clergy not only defended the Orthodox faith on both sides of the borders that divided Volhynia, but also nurtured national consciousness, language, and culture.

**Keywords:** Volyn, Prosvita, public organizations, national politics, Commonwealth Friend, USSR.

Formulation of the problem. In the twentieth century, events of centuries-old history of the Ukrainian people intertwined, which became a bunch of the most important milestones in the destiny of the nation, in the struggle for survival, for the state and independence. This century concentrated in the powerful national liberation movement and attempts to gain state independence, the tragedy of defeats and the division of ethnic Ukrainian lands between different states, national revival and state formation at the end of the century.

In the context of all these events, the period between the 20's and 30's for the Western Ukrainian lands, including Volyn, occupies a significant place. its lands were the reflection of the most tragic pages in Ukrainian history. More than once, they have played an extraordinary role in the history of the entire Ukrainian people, which has been reflected in his fate. The defeat of national liberation competitions in 1917 - 1921 and the tragic consequences of these events for the Ukrainian statehood turned Volyn into a specific socio-political and geopolitical region. The events in these territories, as well as the policies of the governments of the Ukrainian Soviet Socialist Republic and the USSR and the Second Commonwealth, were decisive for the Ukrainian population living on ethnic Ukrainian lands and those who found themselves in other countries.

Investigation of the problem. Volyn has played a special role over the centuries due to its geopolitical location in relation to the integrity of Ukrainian lands. Therefore, the problems of social, economic and political development of this region attract the attention of researchers Nagaevsky I. [6], Kondratyuk R. [7], Kucheripa M. [10].

The purpose of this article is to conduct a study that argues that socio-economic processes in Volyn during the interwar period were an interesting social phenomenon when Ukrainians were immigrants in their ethnic lands among Ukrainians. The line of the Soviet-Polish border, which was the frontier of the opposition, attracted the most active participants in the national
liberation struggle, who continued it under new conditions of statelessness, political and ideological pressure, persecution and repression by the prevailing regimes. Work and activity in the interwar period of prominent political figures of the UNR era, religious, cultural and educational figures in the territory of Western Volyn, was of great importance not only for the population of the region, but also for the Ukrainian people.

The main content of the article. Despite the border demarcation, Volyn remained the only historical region where the indigenous population compactly lived. Political and ideological pressure on the part of the ruling regimes in the interwar years did not significantly affect the mentality of Volyns. Therefore, immigrants who ended up on the Volyn lands have adapted to the new environment without much difficulty. The local population often facilitated border crossings and provided temporary shelter. In Western Volyn, immigrants were not only quickly taken up in the new environment, but also became organizers of cultural and educational institutions and societies, leaders in political life.

Taking into account the fact that after the defeat of the liberation contests, Western Volyn became a kind of political refuge for many of their participants, the experience of the struggle in the new conditions was used to develop active socio-political activity in the region. Moreover, the majority of intellectual and political elites are among immigrants. Therefore, due to the labor of immigrants from the Dnieper Ukraine, the level of national consciousness is raised in the environment of the backward West Volyn region, education is being developed, and educational work is being activated. Some immigrants from the Dnieper region were elected by the local population as ambassadors and senators to the Polish Parliament. They headed political organizations, Ukrainian cooperatives, took an active part in the life of the region.

An important role in the cultural life of Volyn was played by the local Enlightenment societies. As a significant part of the Dnieper intelligentsia found themselves in immigration in the territory of Western Volyn, where the indigenous intellectuals were relatively small, it mainly acted as an organizer of the Enlightenment movement. Enlightenment "set the task of" spreading education and national consciousness among the Ukrainian people and defending everyone's rights to it", as well as"to institute public awareness in the Ukrainian people sense, to give its members a good science and mental development. " Representatives of the Ukrainian intelligentsia in immigration understood the complexity of the political situation in Western Ukraine and the mission assigned to them. In particular, the famous figure of the Enlightenment movement, the immigrant S. Zhuk, in his article "Does the Volyn village rustle?" Wrote: "... the specific administrative relations that Volyn has inherited from the tsar with various new additions, are designed to be entirely slow down the normal development of Ukrainian life "and therefore the task of the Volyn intelligentsia," which is very few here (and mostly so-called "emigration" from Zbruch), is to consolidate, unite Ukrainians, defend their interests [1].

From immigrants distinguished their activity in the Enlightenment movement teacher of the children's shelter in Kremenchets A. Zhivotko, teacher V. Doroshenko, R. Brzeski, Senator M. Cherkavsky, Senator O. Levchanovskaya, I. Vlasovsky, V. Bidnov and many others [2, Ark. 4].

Since the beginning of Volyn's entry into Poland, the authorities have shown that they are loyal to Ukrainian institutions, in particular to the Enlightenment. This was a recognition of these societies as centers of organized national life. The authorities appealed to the heads of county societies, and the Ukrainians who applied for the position also demanded the characteristics of "Enlightenment" [3, p. 3].

Thus, in the early 1920s, there was a tendency for the development of cultural and educational movement among the Ukrainian population through the "Enlightenment" societies. The characteristic feature of the first post-war years was the opposite tendencies in this process of the Polish and Ukrainian sides, was forced to reckon with such authoritative cultural and social associations as "Enlightenment" at that time. The Ukrainians who found themselves in Poland's occupied lands still hoped for a possible entry into the new state formation while preserving their national and cultural interests. The consequences of such cooperation were evident in the first years of occupation. In 1921, the Enlightenment in Volyn, Lutsk, Rivne, Kremenchets, Dubna, Vladimir, Ostroh and Zdolbunov actively operated in Volyn. In the 1920s, the societies were the only national institutions in the country and the most influential among other organizations.

In July 1922, a congress of cultural and educational organizations of Volyn was held in Lutsk. The congress discussed the charter of the unification center and the adoption of its name, namely: "Association of cultural and educational organizations of Volyn under the name" Volyn Enlightenment. The commission on editing the statute included well-known Ukrainian figures in immigration, such as: Ivan Vlasovsky, Mykhailo Cherkavsky, Sergey Milyashkevych [4, page 4]. The congress expressed demands to the Polish authorities to open a number of state Ukrainian schools in Volyn that would meet the number of Ukrainian population in the country. opened reading rooms, bookstores, cinemas, gave lectures, lectures for the common people, published books, magazines, etc. Primary and secondary schools were organized for the dissemination of education, foundations were created to assist able students in their science. Only in Kremenchug in almost 170 counties,
acquired the land to build the People's House. Roman Brzeski, an immigrant, became the director of a bookstore in the city that was one of the largest in Volyn. The library of the Prosvita Society in Kremenets numbered over 1,000 books, in Pochaev - over 600, Mizurints - 400, Berezhchy - 300 books [5, p. 15]. A similar situation was in Rivne, Dubnovsky, Lutsk and other counties.

Here it is expedient to compare the processes that took place in the cultural and spiritual sphere in the territory of Soviet Ukraine and Eastern Volhynia. In fact, during the same period, in the 1930s, after the collapse of Ukrainianization, the Soviet government began to actively pursue a national policy that led to the assimilation of the Ukrainian population. The slogan of culture "national in form, socialist, international in content", created in the formally "sovereign USSR, covered the comprehensive falsification of Ukrainian national culture with the widespread use of propaganda means of the press, school, theater, radio, etc., and inculcation of the Soviet Union about the leading role of the "great Russian people".

So, again, the two political regimes that prevailed in Volyn during the interwar period, despite the polarity of their ideologies in the sphere of cultural and national politics, carried out identical measures. Their ultimate goal was the assimilation of the Ukrainian population, the loss of their national identity, culture, language.

Thus, the integration of Western Volyn into the Second Commonwealth, especially in the field of cultural and spiritual life, was controversial and with great difficulty. Ukrainian public, cultural figures, many of whom were immigrants from the Dnieper region, sought ways of national-cultural coexistence in Poland's political system. However, the course of the Polish authorities, taken on the assimilation, oppression and Catholicization of the Ukrainian population, on the forced integration into the Polish state, increasingly exacerbated the Polish-Ukrainian relations, giving rise to confrontations and conflicts.

During the most difficult historical periods of enslavement, wars and social conflicts, poverty and dire economic conditions, the religious feelings of Ukrainians were a means of helping to survive. They were based on Orthodox faith, mother tongue, customs and rituals. A similar situation occurred in Volyn, divided by the Soviet-Polish border. Devastated by World War I and the events of the civil war and national revolution, the population of Volyn was in a very difficult situation. Political regimes on both sides of the border instilled their own ideology, built political systems. Although their policies were opposite and hostile in nature, common to both states was the anti-people policy towards the Ukrainian population. It is no coincidence that in this difficult period in Volyn the religious feelings of the population, which are closely intertwined with their national interests, are particularly sharpened. The church became an expression of the spiritual and ethical feelings of the Volhynia people, there they found peace and spiritual comfort, there in the sense of their powerlessness they sought protection.

Employed after the end of hostilities by building their own states, the Polish and Soviet governments understood that a decisive attack on the spiritual life of the population could provoke a new resistance. Therefore, in the early 20's, they were loyal to the religious sentiments of the population of Volhynia, which was largely Orthodox.

Such a policy of the states that divided the Volyn region was triggered by the current situation. First, an attempt was made to enlist the support of the local population in carrying out political reforms and strengthening their positions on the ground, when the situation at the borders was not settled yet and the states themselves were weakened by the effects of the war. Second, the centuries-old confrontation for the Ukrainian flock determined the relationship between Catholic Poland and the Eastern Orthodox population. Despite the fact that the Soviet leadership in the sphere of spiritual life declared a policy of atheism, and the Polish religious authorities in the religious-spiritual life on the occupied lands took a course on Catholicism, the confrontation of these political regimes gave birth to some time and actively act Ukrainian Autocephalous Church.

Until 1920, Volyn lived a common Orthodox life with Dnieper Ukraine. The wave of Ukrainianization of the Orthodox Church swept Volhynia immediately after the Theological Council in Kyiv in April 1918. However, as a result of hostilities, these processes were interrupted and curtailed. At the end of October 1, 1921, a Council of the lower clergy was convened in Kyiv, and during the liturgy at St. Sophia's Cathedral, Vasily Lipkivsky was appointed Kyiv Metropolitan [6, p. 377].

During 1922-1923. about 50 Ukrainian Orthodox parishes appeared in the territory of Volyn, 9 of them in the western part. Volyn ranked fifth in Ukraine by number of parishes. Not only Ukrainian but also Orthodox from other nationalities and even Catholics Ukrainians and Poles joined the Ukrainian church. In order to coordinate the activities of parishes and organize church administration, a clergy and lay congregation was convened in Zhytomyr on August 5-6, 1923, which decided to establish a Volyn Regional Orthodox Church Council as a branch of the All-Ukrainian Orthodox Church Council on the basis of its charter [7, with. 91].

The period of activation of Ukrainian church life in Volyn, as well as in Ukraine in general, was short. The period of liberalization in the economy (NEP) and "rooting" was coming to an end. Since the mid-twenties, the number of Ukrainian parishes in Volhynia has been gradually declining, their members undergoing persecution, and the premises being destroyed or misused.

In 1930, the Soviet authorities launched a struggle against nationalism in the Ukrainian SSR, which was reflected in the UAOC. Arrests were started among the clergy and civilians, who were accused of connections
with foreign countries and propaganda for "Petliur" ideas. Undoubtedly, the tendencies towards Ukrainianization of the church in Volyn had a mutual influence despite the border line. This was used by the Soviet authorities as one of the arguments for the liquidation of the Ukrainian Autocephalous Orthodox Church in Soviet Ukraine.

At the end of 1930, the UAOC “cathedral” was held, under which many self-accusations were issued under pressure from the Soviet authorities and a self-liquidation order was issued. All UAOC bishops were arrested. Metropolitan V. Lipkivsky was arrested and sentenced to death on November 20, 1937, by a special troika under the Kiev administration of the NKVD of the USSR and executed soon after [8 p. 15].

The formation of the Ukrainian Autocephalous Church in Soviet Ukraine in the early 1920s and the involvement of Soviet authorities with the Ukrainian clergy intensified the Ukrainianization of single churches in Western Volyn, which was part of Poland. The hostile attitude of the Polish authorities to the national claims of the Volyns, even in the sphere of religious relations, and the persecution of those involved in these processes only exacerbated the confrontation.

**Conclusions.** A characteristic sign of the struggle for the preservation of the position of the Ukrainian Church in Poland was that the advocates of national interests in spiritual life were Ukrainian church figures in immigration. It was immigrants from Dnieper Ukraine who initiated the creation of the Ukrainian Autocephalous Orthodox Church in Poland. The development of spiritual life in the Volyn lands was controversial and ambiguous. Unlike in Galicia, where the convergence of interests between the Catholic Church in Poland and the Greek Catholic Church in Western Ukraine took place without conflict, in Western Volyn, integration in church life between the Catholic and Orthodox churches practically did not take place [9].

In the Volyn lands, the Orthodox Church had a huge influence on the people, Christian morality in the interwar period acted as the dominant ideology. No political party or NGO has had such an impact on the masses as the church. Understanding this, the Ukrainian clergy not only defended the Orthodox faith on both sides of the borders that divided Volhynia, but also nurtured national consciousness, language, and culture.

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5. DATO, ф.2, оп.2, спр.462. Інформація постерунків держполіції Кременецького повіту і акти про проведених ревізіях у читальних українського національного товариства „Просвіта”, а також дані про ліквідацію читальні.
Каденюк О.С. Громадсько-просвітницькі організації Волині у 20-х – 30-х роках XX століття

У статті на прикладі Волині аналізується діяльність громадських організацій на українських етнічних землях, які увійшли до складу Польщі та Радянського Союзу після підписання Рижського мирного договору. Ці землі були відображенням найтрагічніших сторін в історії України. Вони не раз відігрівали надзвичайну роль в історії всього українського народу, що знайшло своє відображення в його долі. Поразка національно-визвольних загонів у 1917 - 1921 роках та трагічні наслідки цих подій для української державності перетворили Волинь у специфічний суспільно-політичний та геополітичний регіон. Під руку цих територій, а також політика урядів Української Радянської Соціалістичної Республіки та СРСР та Другої Речі Посполитої були визначальними для українського населення, яке проживало на етнічних українських землях, та тих, хто опинився в інших країнах.

Наше дослідження свідчить про те, що соціально-економічні процеси на Волині у міжвоєнний період були центрам соціальним явищем, коза українців були емігранти на свої етнічні землі середини України. Лінія радянсько-польського кордону, що була межею опозиції, згідно відповідних участів національно-визвольної боротьби, які продовжували її в нових умовах без громадянства, політичного та ідеологічного тиску, переслідувань та репресій з боку нацистських режимів. Робота та діяльність у міжвоєнний період видатних политичних діячів як УНР, резідентних, культурних та освітянських діячів на території Західної Волині мала велике значення не лише для насадження краю, а й для українського народу. На волинських землях православна церква мала величезний вплив на народ, християнські моралі у міжвоєнний період виступала як домінуюча ідеологія. Жодна політична партія чи громадська організація не могла такого впливу на маси, як церква. Розуміючи це, українське духовенство не лише захищало православну віру з обох боків кордонів, що розділяли Волинь, але й підтримувало національні свідомість, мову та культуру.

Ключові слова: Волинь, "Просвіта", громадські організації, національна політика, Річ Посполита Друга, СРСР.

Каденюк А.С. Общественно-просветительские организации Волыни в 20-х – 30-х годах XX века

В статье на примере Волыни анализируется деятельность общественных организаций на украинских этнических землях, которые вошли в состав Польши и Советского Союза после подписания Рижского мирного договора. Эти земли были отражением самых трагических страниц в истории Украины. Они не раз играли чрезвычайную роль в истории украинского народа, что нашло свое отражение в его судьбе. Поражение национально-освободительной борьбы в 1917 - 1921 годах и трагические последствия этих событий для украинской государственности привели к Волыни в специфический общественно-политический и геополитический регион. События на этих территориях, а также политика правительств Українской Советской Социалистической Республики и СССР и Второй Речи Посполитой были определяющими для украинского населения, проживавшего на этнических украинских землях, и тех, кто оказался в других странах.

Наши исследования свидетельствуют о том, что социально-экономические процессы на Волыни в межвоенный период были интересным социальным явлением, когда украинцы были эмигрантами на своих этнических землях среди украинцев. Линия советско-польской границы, которая была пределом политики, привлекла самых активных участников национально-освободительной борьбы, которые продолжали ее в новых условиях без гражданства, политического и идеологического давления, преследований и репрессий со стороны нацистских режимов. Работа и деятельность в межвоенный период выделяющих политических деятелей эпохи УНР, религиозных, культурных и образовательных деятелей на территории Западной Волыни имела большое значение не только для населения края, но и для украинского народа. На волынских землях православная церковь имела огромное влияние на народ, христианская мораль в межвоенный период выступала как доминирующая идеология. Ни одна политическая партия или общественная организация не имела такого влияния на массы, как церковь. Понимая это, украинское духовенство не только защищало православную веру с обоих сторон границ, разделявших Волынь, но и залегло национальное сознание, язык и культуру.

Ключевые слова: Волынь, "Просвіта", общественные организации, національна політика, Реч Посполитая Втора, СССР.

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