



PEASANTS IN TRANSITION. FORMS AND METHODS OF PEASANT RESISTANCE IN SOVIET ARMENIA IN 1929- 1930S

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Armenian realities of dekulakization¹ processes, legitimized by the policy of forced collectivization in the USSR in 1929-1930, still remain one of the areas in the history of Soviet Armenia that need more in-depth research. The socialist economic restructuring of the village, presented by the Bolsheviks as an effective policy of modernization, gradually led to the changes in the peasant lifestyle. This reorganization of the villages caused various forms of reaction among the peasants, the largest wave of which rose in 1928-1932, during the period of the first five-year plan (*первая пятилетка*), in response to the dekulakization process. It was manifested in different ways of resistance: armed and peaceful, boycotts, terrorist acts, as well as in passive or everyday forms. This study examines the main forms and methods of passive and active peasant resistance in Soviet Armenia, the motives and causes of armed resistance not only as an act and movement in defense of individual property, but also as an instrument for peasant identity preservation.

¹ The liquidation of kulaks as a class.

Rural culture, which included religion. Finally, the communist authorities were a unique 'host' of a church and became the symbol of the church's authority. The measures against religion and the church during the years of mass collectivization were actually targeting the rural culture. The Soviet church had not only been a religious institution, but also a community center in the village and community. During the centuries in time of different conflicts in self-defense zones the church also served as an arsenal. This phenomenon became more noticeable during the forced collectivization, when the churches became a major platform for the armed struggle for independence against the Soviet regime and also for discussions of the religious protest.¹ In this respect measures against religion and the church have become the most striking and vivid manifestation of the policy of attacking rural culture and over the years of mass forced collectivization, which had turned into a real war against religion and religious symbols.

The collectivization and the rural cooperation of the village produced various forms of reaction within the peasantry, among the culture of resistance, through which some specificities of interaction of the peasantry and the elites were expressed. It is known that, along with the ethnicity, ethnicity and the peasant as everyday forms of resistance, from the imposition of the will of the peasantry to the authorities.

The largest wave of active peasant resistance in the 1930s in Soviet Armenia was during the period of the first five-year plan, in particular in 1930 in response to the anti-peasant as well as the collectivization policy. The resistance manifested itself in mass strikes, riots, strikes, collective and general strikes, terrorist acts (burn, assault and murder), as well as in protest or example form the church's religious distribution. The churches, religious groups, church villages, church meetings, meetings, unions and so forth which, according to Soviet were the key to communicating with peasant culture.

The Forms of the Resistance

It should be noted that against the background of forced collectivization, seizures of property and property, the political situation in the village was extremely aggravated. The division of the property in certain regions made the underground groups of the Communist Party become

¹ See: Gohikyan and G. Gulyan, 'Religious Practices. New Soviet Theological Press. 2000, p. 11.

² Armenian Review, 1930s, 2000.