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Alexandru MOLCOSEAN

THE MOLDOVAN VILLAGE ON THE LEFT BANK OF THE DNIESTER: FROM A PEASANT COMMUNITY TO AN AGRICULTURAL COMMUNE (1924-1940)

Specialization 611.02. HISTORY OF ROMANIANS (BY PERIODS)

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The thesis was developed within the Doctoral School of Humanities and Education Sciences at Moldova State University.

Scientific Supervisor:
Gheorghe COJOCARU, Doctor Habilitatus in History

Members of the Guidance Committee:
Ion ȘIȘCANU, Doctor Habilitatus in History, University Professor
Nicolae ENCIU, Doctor Habilitatus in History, Associate Professor
Silvia CORLĂTEANU-GRANCIUC, PhD in History, Associate Professor

Composition of the Doctoral Committee:
Chairperson: Elena NEGRU, Doctor Habilitatus in History, Associate Professor, Institute of History, Moldova State University
Scientific Supervisor: Gheorghe COJOCARU, Doctor Habilitatus in History, Institute of History, Moldova State University
Reviewer 1: Ion ȘIȘCANU, Doctor Habilitatus in History, University Professor, Moldova State University
Reviewer 2: Valentin BURLACU, PhD in History, Associate Professor, Researcher at the Agency for Science and Military Memory, Ministry of Defense of the Republic of Moldova
Reviewer 3: Lidia PĂDUREAC, PhD in History, Associate Professor, "Alecu Russo" Bălți State University
Scientific Secretary: Diana DEMENTIEVA, PhD in Philology, Moldova State University

The defense will take place on 02 july 2025, at 11:00 o'clock, during the public session of the Doctoral Committee of the Doctoral School of Humanities and Education Sciences at Moldova State University, in Auditorium 530, „Gh. Brătianu" Hall, main building of MSU, Chișinău, 60 Alexei Mateevici Street.

The PhD thesis and its summary can be consulted at the National Library of the Republic of Moldova, the Central Library of Moldova State University, and on the ANACEC website.

The summary was sent on 29 may 2025.

Author
Alexandru MOLCOSEAN
Scientific Supervisor
Gheorghe COJOCARU
Doctor Habilitatus
Chairperson of the Doctoral Committee
Elena NEGRU
Doctor Habilitatus, Associate Professor

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CONCEPTUAL LANDMARKS OF THE RESEARCH

Relevance and importance of the chosen topic.

The socio-economic and political experiments carried out between 1917 and 1924 also affected the Romanian population and other ethnic groups living on the left bank of the Dniester. The life of the Transnistrian peasants took a different turn compared to that of the peasants in Bessarabia. Concepts such as *war economy*, *food shortages*, *land nationalization*, and the *New Economic Policy* found increasingly broad application on the left bank of the Dniester.

After the formation of the Moldavian Autonomous Soviet Socialist Republic (MASSR) on October 12, 1924, a new dynamic emerged in the peasantry's situation. The MASSR served soviet authorities as a "magnet" to attract Bessarabia. With both domestic and external objectives in mind, peasants beyond the Dniester were granted access to arable land, high-quality seeds, and agronomic advice for carrying out agricultural activities. One of the propaganda tools targeting the peasants was the introduction of tractors and the establishment of agricultural communes.

The communes represented the simplest forms of cooperation in the agricultural sector. Established in late 1917 in Soviet Russia, they functioned as an intermediate link between individual peasant households and more advanced forms of agricultural collectivization such as agricultural artels (*kolkhozes*). The organization of such agricultural units was relatively simple. To form a commune, the voluntary association of 10 to 15 peasant households was required. The members were to live under one roof, work collectively (according to each member's physical capacity), and distribute the resulting products based on individual needs.

In the MASSR, the formation of agricultural communes was encouraged. According to research conducted within this study, the first two agricultural communes appeared in the same year the MASSR was established: *From darkness to light* in the village of Lipețkoe (Ananiev district) and *Lenin* in the village of Lenino (Rîbnița district).

The study of archival documents revealed the practical inefficiency of the agricultural communes on the left bank of the Dniester. Numerous inspections aimed at verifying the lifestyle and activity within the communes uncovered many socio-economic and ethno-cultural shortcomings. Despite these issues, Soviet authorities continued to encourage poor and middle-income peasants to unite in agricultural communes. These collective households served to disseminate socialist ideology. The functions of an agricultural commune were as follows: the practice of demonstrative farming using modern technology; raising the cultural level among the peasantry; organizing agricultural training courses for peasants from villages adjacent to the commune; eradicating illiteracy among women and involving them in propaganda activities [14];

publishing local newspapers with ideological content, etc. Nevertheless, agricultural communes began to be dismantled during the forced collectivization process of the 1930s. After registering a series of economic failures and deviations from the principles of socialism, the communes were reorganized into agricultural artels.

Therefore, from a historiographical perspective, the topic addressed in this thesis proves to be both current and important, based on the following considerations:

- The subject of agricultural communes in the MASSR has not been sufficiently addressed to provide a clear picture of their essence and the role they played in the uprooting and collectivization of individual peasant households on the left bank of the Dniester;
- The historical past of the MASSR was portrayed in a tendentious manner during the Soviet period, and the topic of agricultural communes was used as propaganda material;
- There is a lack of studies dedicated to the social impact of agricultural communes on the Moldovan and multicultural communities of Transnistria.

We consider the chosen topic to be both relevant and timely, especially in terms of determining the political and practical course of transformation and collectivization of rural communities in the MASSR, as the communes played a distinct role in the transition toward the full nationalization of the agricultural sector. The research topic is important because it focuses particularly on the history of rural agrarian economy in the region across the Dniester. It is also significant as it provides a rich collection of previously unpublished documentary and analytical material, enabling an in-depth understanding of the agrarian experiment implemented in the MASSR and allowing comparisons with the later soviet state policy applied in the MSSR. Therefore, this study contributes to the continuation and deepening of scientific research in the field of the agrarian economy's history during the first half of the 20th century

The level of research on the topic. Interest in the territory on the left bank of the Dniester during the Soviet period was motivated by the „foundational" role played by the Moldavian Autonomous Soviet Socialist Republic (MASSR) in the history of the „unified" Soviet Moldova as of August 2, 1940. In the process of studying the historiography, we identified works written in Russian, translated into „moldovan", and disseminated as propaganda material in the left-bank region during the interwar period. Among the authors of these works are F. Krestinishen [32], O. Poluleahova [35], A. Demkin [48], M. Bociacer [47], and S. Păscari [36].

At the same time, some Romanian authors also focused on the fate of the Romanians in Transnistria and reflected in their works the policies promoted in the MASSR. These include A. Boldur [2], Ion I. Nistor [16], N. Popovschi [22], Nichita P. Smochină [24], and T. Vladică [29].

In the postwar period, after the socio-economic life of the Moldavian SSR settled into new paths, historical literature portrayed a distorted image of the MASSR, supporting a series of theses that emphasized its exclusively positive development, while drawing comparisons with the situation of the peasantry in Bessarabia, which was „temporarily" under romanian administration. The works referenced in this study include those by Trapeznikov [12], S. Afteniuk [46], V. Țaranov [13], A. Lazarev [12], Ch. Stratievschi [54], and others.

By the late 1980s and after 1991, historians had the opportunity to study the topic of agricultural communes on the left bank of the Dniester more thoroughly. Among those who addressed the subject of agricultural communes in the MASSR are N. Chicuș [51], I. Moiseev [20], E. Muraru [19], V. Burlacu [4-6], D. Lisnic [40], A. Memei [17], and L. Monsionjnic [53].

The topic of agricultural communes and the collectivization process carried out on the left bank of the Dniester was also addressed to some extent by V. Andrușceac [1], S. Nazaria [14], and V. Stati [25], who generally reflect on the transformation of agriculture in the MASSR. In contrast, historians from Tiraspol such as N. Babilunga, B. Bomeșco, and others [50] particularly emphasize the progress made by Soviet authorities in transforming agriculture in the MASSR.

The number of studies specifically addressing the theme of agricultural communes in the MASSR is rather limited, which has led us to deepen our research in this area.

The purpose and objectives of the thesis. Given the complex level of research and the broad nature of the issue, and based on the sources identified in archival collections, we aimed to investigate the overall policy and the activities of institutions tasked with restructuring rural life on the left bank of the Dniester along new political, administrative, economic, social, and cultural foundations during the period 1924-1940. To achieve this purpose, we pursued the following objectives:

1) To research and systematize the historiography of the topic and the sources related to the organization of the moldovan village on the left bank of the Dniester, as well as the essence of the agricultural communes that succeeded the traditional community;
2) To examine the process of establishment and development of agricultural communes on the left bank of the Dniester between 1924 and 1940;
3) To investigate the everyday life of commune members;
4) To study the social component present in the agricultural communes, as well as to identify interethnic relations among commune members;
5) To explore the broader socio-economic processes in the MASSR that shaped the rural space through agricultural communes;

6) To present a case study based on the agricultural commune *From darkness to light* in the village of Lipețkoe, Ananiev district;
7) To analyze the impact of the agricultural commune phenomenon on the rural environment.

Chronological and geographical framework of the research. The chronological framework of the research spans the years 1924-1940. The lower chronological milestone of this study is marked by the establishment of the Moldavian Autonomous Soviet Socialist Republic (MASSR) on October 12, 1924, while the upper limit is 1940, the year when Bessarabia, Northern Bukovina, and the Hertsa region were annexed following the Soviet ultimatum to Romania. On August 2, 1940, most of Bessarabia (excluding the counties of Hotin, Ismail, and Cetatea Albă) and a portion of the MASSR formed the Moldavian Soviet Socialist Republic (MSSR).

Starting in 1924, the first agricultural communes (*From darkness to light* and *Lenin*) emerged. Together with other similar collectives, they contributed to the implementation of the collectivization process. These communes were dissolved during the 1930s, with the last one (*Maiak Commune*, Ocna-Roșie district) being reorganized as an agricultural artel in 1935. The period from 1935 to 1940 serves as the timeframe for comparing the organizational model of agricultural communes with their evolution under the artel system. From a geographical standpoint, the research focuses on the left bank of the Dniester river.

Working hypothesis. The working hypothesis tested in this research highlights the decisive role of political and ideological factors in dismantling the traditional rural system and promoting the new soviet order. Agricultural communes acted as social and economic models for Moldovan village life on the left bank of the Dniester between 1924 and 1940. However, the commune experiment as a transitional stage from historically rooted rural communities to socialist state-run agriculture did not succeed. Consequently, after 1935, the soviet authorities enforced a more forceful collectivization, abandoning the transitional stage represented by the commune.

Scientific research methodology. Several research methods were employed: The comparative method helped analyze various agricultural communes in the MASSR, revealing differences in progress or regression depending on local administration. The statistical method allowed for mapping the geographical distribution of agricultural communes, determining their number during the 1920s and the collectivization period. The problem-chronological method was essential for establishing cause-effect relationships over time. The analogical method was used to study the bolshevik policy on agricultural commune organization and operation, complemented by the generalization method to form a comprehensive image of the historical process. The empirical method, through quantitative and qualitative analysis of archival documents, provided

direct insights into commune life. These tools contributed to creating an overall picture of rural life and the agricultural commune phenomenon in the MASSR during 1924-1940.

Theoretical importance of the research:

- Clarifies the conceptual foundation behind the bolshevik creation of agricultural communes;
- Presents general and specific characteristics of communes during the 1920s-1930s;
- Reveals the symbolic and legal significance of commune seals found on original documents;
- Highlights the propaganda role of communes in spreading Soviet ideology to rural households;
- Provides theoretical and practical evaluations of the failure of the commune model in the MASSR.

Scientific novelty and originality. This study is based on unpublished archival documents reflecting the agricultural commune theme in the MASSR. For the first time, the distinct features of MASSR communes and their role in dismantling the traditional village and establishing a new collectivist reality are detailed. Another original contribution is the use of materials from museums in the Rîbnița district concerning these communes.

The subject is analyzed through social, economic, educational, cultural, and political lenses, showcasing the study's complex and innovative character.

Practical importance of the thesis. Enhances scientific understanding and broadens public knowledge of the commune phenomenon; Useful for producing summaries and syntheses in agrarian history; Applicable in writing research papers, studies, and monographs related to MASSR agricultural communes; Can be integrated into history classes for grades IX and XII, aligning with the 2019 national curriculum and supporting transdisciplinary education.

Implementation of Scientific Results. Research findings have been presented and validated in: 16 national and international scientific conferences; 6 conference proceedings; 9 scientific journals from the Republic of Moldova.

Keywords: Moldavian Autonomous Soviet Socialist Republic, moldavian village, peasant commune, traditional community, bolshevism, agricultural utopia, propaganda, collectivization, repression, collective universe, five-year plan, agricultural communes, artels, associations for joint land cultivation, planned economy, USSR.

CORE CONTENT OF THE THESIS

The thesis consists of: abstracts (in romanian, russian, and english), a list of abbreviations, a list of tables, an introduction, five chapters, general conclusions and recommendations, comprising a total of 161 pages of text, followed by a bibliography of 254 sources, appendices, a declaration of responsibility, and the author's CV.

Chapter 1, titled *„Theoretical, historiographical landmarks and historical sources"*, provides a brief characterization of the Moldovan village on the left bank of the Dniester. It includes a historiographical analysis of writings addressing the topic of agricultural communes in the MASSR during the years 1924-1940, as well as a review of the historical sources used. The chapter's sections present: Theoretical aspects regarding the Moldovan peasant community from the left bank of the Dniester; Interpretations of the essence of agricultural communes in Western historiography; The evolution of agricultural communes as reflected in scientific publications from the Republic of Moldova; The historical sources that made it possible to identify relevant information regarding the rural space in the MASSR.

The analysis of historical sources focuses primarily on archival documents from the Republic of Moldova and museum collections from the Rîbnița district. The historiographical review at the beginning of Chapter 1 aims to offer a general overview of the moldovan village on the left bank of the Dniester across different historical periods. Among the authors concerned with the traditional peasant life in this region are I. Dumitrașcu [9], R. Vulpe [30], I. Popa and L. Popa [21], C. Ungureanu [28], and N. Smochină [24]. The significant Moldovan presence along the Dniester River underscores the close connections with the right bank [10].

The soviet agricultural experiments in the MASSR were intended to serve as models for romanian Bessarabia. Throughout the MASSR's 16-year existence, the moldovan village on the left bank of the Dniester underwent numerous transformations, depending on historical developments.

Initially, moldovans under tsarist rule lived within the communal village system typical of the Russian Empire until the early 20th century. The abolition of serfdom granted greater individual freedom to peasants, though land was still worked collectively**.** The russian revolution of 1917 and the fall of the imperial regime placed rural ethnic communities on a new trajectory, ushering in the era of socialism**.** Lenin's „war economy" marked the early signs of the new regime. Marxist principles harshly impacted the moldovan village**,** forcing it to adopt the collectivist system**,** effectively leading to the dismantling of the village and the transformation of the peasantry into state laborers**.** By 1940, stalinist plans for the rural space had been successfully implemented,

paving the way for the „export" of this rural policy across the Dniester into soviet-occupied Bessarabia.

The theoretical examination of the research problem enabled the identification of the intellectual roots of the commune phenomenon as a utopia. Interwar Romanian and soviet writings about the agricultural communes on the left bank of the Dniester can be classified into two categories based on the volume of information they provide. The first category includes romanian publications [16; 22; 23], which, for obvious reasons, could not fully capture the socio-economic elements from east of the Dniester during 1924-1940. Nevertheless, these works aimed to raise public awareness of the socio-economic experiments initiated in the MASSR. The second category concerns soviet historiography [46], which distorted the historical truth to create a favorable image of agricultural communes. From 1944 to 1989, Soviet historiography focused on affirming the „veracity of the party line" [19, p. 3], emphasizing general aspects and positively biased portrayals of the agricultural communes in the MASSR.

Another feature of soviet historiography was the repetitive nature of information regarding the communes, including names of the most important collectives in the MASSR. However, a clear and accurate image of the agricultural commune could not be formed from the literature published between 1940 and 1980.

The study of western historiography [37-43], which addressed the specifics of soviet agricultural communes, revealed that such collectives were not a novelty in this domain. Agricultural communes of various orientations (economic, social, religious) had existed in the Russian Empire prior to the 1917 revolution. The contribution of the bolsheviks consisted in creating a „new" concept, which, in fact, preserved certain characteristics of older communities.

Consequently, the bolsheviks created agricultural communes by combining distinct features of the following forms of social organization: Medieval village communes, which offered the model of collective ownership of land resources and equal conditions for working the land; The Paris Commune (1871), which established democratic principles of association and collective living, based on the respect for all members' rights; Peasant communes (*obshchina*), which provided a model for social organization and cohabitation, serving as a foundation for future Soviet-style agricultural communes; Religious agricultural communes (sectarian), which inspired the spirit of selfless labor, without pursuing personal gain.

By amalgamating these elements, the soviets created the agricultural communes of utopian socialism. However, from the early years of their existence, these collectives proved to be a failed experiment, and by the 1930s, they were transformed into kolkhozes (artels) in response to growing criticism that they were „inappropriate and even harmful" to the Soviet state economy.

The soviet era was marked by a broad process of falsification and biased interpretation of historical events that had taken place on the left bank of the Dniester prior to 1940 [12]. Many historians from the former Moldavian SSR conveyed events through the lens of party ideology. In trying to create a perfect image of agricultural communes in the MASSR, specialized publications omitted key features of these communes during their decline.

The dissolution of the USSR and the democratization of society in the Republic of Moldova allowed historians to reinterpret the past of the MASSR and to explore, from new angles, the events that shaped the destiny of the left-bank region. Contemporary researchers have touched upon the topic of agricultural communes only fragmentarily (in certain contexts) [51]. Among the most notable works due to the richness of their sources are those by Alexei Memei [17] and sociologist Leonid Mosionjnic [53].

In conclusion, after 1991, the topic of agricultural communes did not spark significant interest, with few exceptions, and has rarely been studied from multiple perspectives. Moreover, it is often the case that the works citing information on agricultural communes do not rely on archival documents, but instead draw on soviet-era publications which presented distorted data, taken out of context, and aligned with Communist Party policies.

In our opinion, the topic of agricultural communes in the MASSR remains relevant, and studying it contributes to understanding the failure of bolshevik agrarian policy.

The analysis of archival materials enabled the identification of previously unpublished information concerning the initiation, activities, and operation of agricultural communes. Introducing these documents into scientific circulation has facilitated a deeper understanding of the simplest soviet forms of agricultural cooperation.

During the research, documents were used from fund no. 3 of the Rîbnița district Committee of the Communist Party of Moldova and its primary party organizations. Materials from this fund helped reconstruct a complete picture of the seal symbols used by agricultural communes. Additionally, files no. 472, 473, and 474 in fund no. 3 contain minutes from 1934, documenting the purges of agricultural collectives targeting potential enemies of collectivization.

In fund no. 20 of the Camenca district Committee of the Communist Party of Moldova and its primary party organizations, we identified a key document for studying the history of Machine and Tractor Stations, which played a major propaganda role in the 1930s. Notably, this document concerns the formation of tractor colonies, one of which was established in 1929 in the commune of Maiak.

Of major importance to our research proved to be the documents from fund no. 49 of the Moldovan Regional Committee of the CP(b) of Ukraine. This fund contains relevant materials on

agriculture and collectivization in the MASSR**,** the activity of the regional party committee and its bureau, party conferences**,** correspondence with district party organs and higher authorities in Kiev, among others.

The documents in Fund No. 49 were especially useful in the case study of the agricultural commune *From darkness to light* in Ananiev district (1924-1932)**.**

To identify the characteristics of agricultural communes in the MASSR, as well as their socio-economic condition, we examined the materials in fund no. 52 of the Moldovan Regional Control Commission of the MASSR**.** This commission was established in 1924 and was tasked with „fighting violations of the program, statute, and decisions of the CP(b) of the USSR committed by party members".

Consulting fund no. 60 of the Slobozia district Committee of the CP of Moldova and its primary party organizations allowed us to identify lists of agricultural communes in 1930, which helped us form a general overview of their geographical distribution.

In fund no. 154 of the Political Sector of the Machine and Tractor Station (MTS) under the People's Commissariat for Agricultural Affairs (Narcomzem) of the MASSR, we discovered documents addressing decisions of the Council of People's Commissars of the USSR and of the Council of People's Commissars of the MASSR**,** correspondence and directives from the political directorate and sector under the Commissariat, and copies and excerpts from the decisions of the bureau of the Moldovan Regional Committee of the CP(b)U.

Published sources [46; 7; 8] equally contributed to the extensive recovery of information on the specific agrarian issues in the left-bank region of the Dniester. Memoirs discovered during the research played an important role in capturing how the phenomenon of agricultural communes was perceived and the impression they left in the memory of eyewitnesses.

The press of the time (central and district publications) offered „delicate" criticism of agricultural communes' activities. Throughout 1924-1932**,** the party press sought to idealize the image of agricultural communes, aiming to depict continuous development from a basic form of agricultural cooperation to a more evolved model aligned with the ideals of developed socialism**.**

Therefore, the fact that soviet historiography distorted and omitted a truthful depiction of the life and activity of agricultural communes in the MASSR, and that Moldovan historical writing has not focused in detail on studying this phenomenon, further highlights that our research topic demonstrates a high degree of originality, scientific novelty, and historiographical utility**.**

In **Chapter 2**, titled *„The agricultural commune experiment: formation and evolution"*, the agricultural commune is analyzed from the perspective of a social unit with legal status. An agricultural commune could consist of several peasant households that pooled their material and

animal resources to organize a collective lifestyle and mode of production. Upon formation, the commune was granted full legal status.

To ensure the smooth functioning of the new labor collective, a centralized Statute of the Agricultural Commune was drafted (between 1918 and 1930, the statute underwent eight editions). By the eighth edition in 1930, the statute included legal norms regulating the commune's activities, which were often ignored in everyday practice by commune members.

Thus, the existence of the commune statute ensured a sound organization of the collective. The bolshevik regime aimed, over the course of 12 years (1918-1930), to create as many points of intersection as possible between the agricultural commune and the agricultural artel (kolkhoz) thereby executing a barely noticeable transition toward higher forms of state control over the agrarian sector.

From their inception, communes were a financial burden, wasting funds and causing continuous losses to the state budget. As a result, the collectives became unsustainable, leading to their dissolution by 1935.

According to the commune statute, each collective was required to possess an official seal for authenticating its documents. Upon discovering two seal imprints from communes in Rîbnița and Balta districts, we identified distinctive symbols used by agricultural communes: a hammer and sickle overlaid by a bound sheaf.

The analysis of these seals led to two main conclusions: Agricultural communes on the left bank of the Dniester had personalized seals, differing in size and in the information engraved in the emblem/inscription; The seals of MASSR agricultural communes prior to 1930 shared identical dimensions (only the commune's name and location were updated), but from 1930 onward, seals were modified, featuring a hammer reversed in bend crossed with a sickle in pale, overlaid by a bound sheaf. Further research will explore in more depth the discrepancies between these two official symbols of agricultural communes.

Moreover, the discovery of a 1931 document bearing the commune seal confirms that the reorganization into artels did not coincide precisely with the launch of the collectivization process (during the first five-year plan, 1928-1933, on the left bank of the Dniester), but occurred gradually, with the artel becoming the „main link in the collective farming movement" the predominant form that was to be adopted and understood.

Our research has revealed that on the left bank of the Dniester, between 1924 and 1930, a total of 28 agricultural communes were established: *Ot t'my k svetu* [„From Darkness to Light"], village of Lipetskoye (Ananiev district); *Put' k pobede* [„The Path to Victory"], village of Malaia Kondrativa (Ananiev district); *Novyi Mir* [„New World"], Ananiev district; *Krestintern*, village of

Fernaty (Balta district); *Parizhskaya Kommuna* [„The Paris Commune"], village of Cosî (Birzula district); [? - name unknown], village of Berezovka (Birzula district); *Kodru Roș* [„Red Forest"], village of Ghidirim (Birzula district); *Chervonii Mayak* [„Red Beacon"], village of Graba (Kodyma district); *Comintern*, village of Gramburov (Birzula district); *1-e Maya* [„1st of May"], village of Rozalievka (Birzula district); *Znamya truda* [„Banner of Labor"], (Camenca district); *Novyi svet* [„New Light"], village of Grabovo (Kruty district); *Komsomolets* [„The Komsomolist"], village of Nova Komisarovka (Dubăsari district); *Bessarabetz* [„The Bessarabian"], village of Bosca (Dubăsari district); *Krasnyi Oktyabr* [„Red October"], village of Nova Alexandrovka (Grigoriopol district); *Lenin*, village of Vărăncău (Rîbnița district); *Progress*, village of Popencu (Rîbnița district); *Der Stern* (from German: „The Star"), village of Mocra (Rîbnița district); *Tatarbunar*, village of Jura (Rîbnița district); *Il'ich* [„Ilich"], Ocna-Roșie district; *Tkachenko* (Ocna-Roșie district); *Mayak* [„Beacon"], village of Nova Germanovka (Ocna-Roșie district); *Komsomol'skaya Iskra* [„Komsomol Spark"], village of Topala (Ocna-Roșie district); *Stalin*, village of Ocna 2 (Ocna-Roșie district); *Bor'ba* [„Struggle"], village of Balca (Tiraspol district); *Bor'ba* [„Struggle"], village of Ternovca (Tiraspol district); *12 let Oktyabrya* [„12 Years of October"], village of Nova Andriyashevka (Tiraspol district); *Chervona Pobeda* [„Red Victory"], village of Parcani (Tiraspol district).

An interesting aspect is that these communes were arranged linearly along the Dniester river**,** from north to south, suggesting that the soviets aimed to draw Bessarabia into the USSR's sphere of influence through visual propaganda**.**

Starting in 1931, against the backdrop of an increasingly violent and aggressive collectivization policy**,** many of the communes established during the first six years of the MASSR's existence began to collapse due to peasants' refusal to remain in the collectives**.**

The authorities „encouraged" the formation of new communes in an effort to impose the bolshevik model of agricultural and traditional rural life reorganization in MASSR villages.

However, the formation of new communes beginning in 1931**,** on the eve of the famine in the MASSR, only increased peasant aversion to this model. The food shortages affected even the collective households, which could no longer guarantee the survival of the commune members.

By becoming members of agricultural communes, peasants were required to transfer to the collective their individual buildings, land, agricultural equipment, and draft and productive animals, for shared use. The distribution of income obtained from the collective exploitation of members' property was initially done equally. If a member left the collective, they were returned their draft and productive animals, agricultural inventory, and land.

The simulation of a „democratic" appearance in the relationship between commune members and the collective operated until the onset of mass collectivization beginning in 1927. By the 1930s, peasants began to leave the collectives due to various grievances, which led to the economic decline of the communes.

Another topic addressed in this chapter concerns commune members' attitudes toward collective property, especially animals. The improper treatment of draft and productive animals in the agricultural communes reflected a general indifference among commune members toward the „living inventory." The organized famine of 1932-1933 forced many commune members to sell or slaughter horses en masse. On this matter, Nichita Smochină noted: „The kolkhoz peasants would cripple their own horses so they couldn't be used by the kolkhozes. The kolkhoz members, in turn, treated these animals no better than their former owners had, since they were no longer theirs. Usually, animals from one kolkhoz would be exchanged with those from another, more distant kolkhoz, so their former owners wouldn't trace them" [24].

Although the authorities did not acknowledge the existence of the famine, they reacted when there was a massive reduction in livestock.

Ultimately, the reorganization of agricultural communes and their transformation into artels must be viewed from two perspectives: social and economic. We believe that both the moral decline of the communes and the new socio-economic imperative of 1930s collectivization in the USSR left their mark on this utopian experiment, which failed due to numerous factors ignored by bolshevik theorists. In practice, the transformation of individual peasant households into collective economic units could not produce sustainable results, given the many problems that arose when attempting to implement utopian theories.

Chapter 3, *„Everyday life in agricultural aommunes"*, analyzes the human factor (human resources) from a historical-sociological perspective. A faithful portrait of the commune member is drawn from multiple angles: social, ethnic, economic, political, cultural, ideological, etc. Another aspect of the research involves determining the ethnic composition of agricultural communes and describing the nature of relationships among their members.

To promote agrarian policy among the peasant masses in the MASSR, communes were also used as agricultural training centers. The theoretical and practical knowledge that participants were expected to acquire from these courses was to be disseminated in neighboring villages. The peasants who attended these courses were tasked with convincing others that science, technology, and collective labor organization represented the future of agriculture.

The idea of organizing agricultural courses was not bad in itself, as long as it did not carry a propagandistic tone detrimental to society. Most participants showed interest in the subjects

taught, which demonstrates a severe shortage of agricultural specialists in the MASSR who could guide peasants toward achieving satisfactory results on individual farms.

The bolshevik regime, seizing upon this opportunity, sought to implant its socialist ideology in the fertile and at times naive soil of the left bank of the Dniester.

The ethno-cultural integration of commune members (communarzi) caused a series of problems within the collectives, which negatively affected their image among the peasantry. In turn, the peasants displayed deep reluctance to join the collectives. Agricultural communes were supposed to demonstrate to the rural population of the MASSR that collective agriculture, based on the harmonious and cooperative labor of all members, could produce better economic results than individually practiced agriculture.

The study of documents has revealed that commune members were distinguished by their role and status within the collective. The majority of them came from peasant backgrounds and had primary education. The second category of commune personnel consisted of a small number of educated individuals. People with higher education were strategically placed in the core of agricultural communes to manage human resources. These educated personnel were responsible for various sectors: agriculture, economy, education, culture, politics, etc.

The daily life of commune members and the everyday challenges they faced are also examined. Miserable living conditions undermined the „positive image" of the communes that authorities sought to promote in the villages of the MASSR. Another factor that distanced the peasantry from the communes was the dysfunctional internal atmosphere and the manner in which directives from the central authorities were implemented. The hostile attitude of commune administrations toward their members, their humiliation, and the numerous abuses committed against workers served as strong arguments for those opposing collectivization either to avoid joining or to leave the collectives if already enrolled.

The process of ethnic and social homogenization within such a small community led to the emergence of tensions, which intensified over time. The enforcement of the principle of „equality" in managing agricultural collectives ultimately led to their social and economic stagnation. The appointment of regime-loyal individuals often lacking any relevant expertise as leaders of agricultural communes resulted in the undermining of the commune council's authority in the eyes of its members. A notable example was the assignment of factory workers from urban areas to boost activity within rural collectives.

Moreover, frequent moral and behavioral violations committed by commune members fueled peasants' reluctance to join the collectives.

The tensions and conflicts within agricultural communes were not solely the result of misunderstandings among commune members, but were also fueled by state policy. For example, in the early 1930s, amid grain requisitions and the famine in the Transnistrian region, commune members (comunnard) openly expressed dissatisfaction with the authorities and submitted requests to leave the collectives.

According to Vadim Guzun, the failure to attract peasants into agricultural collectives during the collectivization period was due to several causes, which even the authorities acknowledged: „Unsatisfactory operational leadership, suppression of healthy criticism and self-criticism, the humiliation of kolkhoz members by leadership staff, the forced collectivization of livestock, beatings and arrests of commune members, non-compliance with directives for correcting mistakes and distortions in kolkhoz construction (grain collections, animal collectivization, etc.), and the bureaucratic handling of kolkhoz members' complaints" [11].

The year 1934 marked the beginning of an extensive process of „cleanning" agricultural communes of elements considered hostile or presumed to be „enemies" of the regime. Consequently, collectives became active participants in identifying „class enemies". Suspect commune members, once flagged by the administration, were expelled through a bureaucratic process involving public trials.

Commune members had to pass an „exam" to demonstrate they possessed an acceptable level of „political culture". Failure to pass this test could result in exclusion from the collective. However, there were cases in which individuals failed to answer questions correctly but, due to their serious attitude toward labor, were not excluded from the party organization or the collective.

This repressive policy during the Second five-year plan sought to prepare agricultural communes for transformation into artels that were „politically and socially pure". The identification of presumed hostile elements was carried out based on inspection reports compiled by district control commissions, which systematically audited the collectives to verify the practical implementation of directives issued by higher political authorities.

As such, the failures recorded during the mass collectivization campaign were attributed to third parties, accused of not adhering to the orders issued by the central authorities.

Chapter 4, *„Case Study: The agricultural commune from darkness to light in Ananiev district (1924-1932)",* focuses on researching the evolutionary aspect of an agricultural collective from the village of Lipețkoe. This commune was established on the foundations of the former Inochentist monastery *Heaven,* after the sect of Inochentie was eradicated. The dissolution of the *Heaven* monastery and its transformation into an agricultural commune was a primary political-ideological goal of the authorities. The creation of the agricultural commune *From darkness to*

light in 1924, concurrent with the eradication of the Inochentist sect, represented the fulfillment of one of Lenin's atheist objectives, according to which „religion is the opiate of the people".

During the 1924-1925 period, the collective farm in Lipețkoe village provided the bolsheviks with the opportunity to use its image in propaganda discourse directed against traditional peasant farms. Positive results, as well as work discipline, gave the *From darkness to light* commune a reputation both in neighboring villages and in propaganda publications (*Красная Бессарабия - Red Bessarabia*). One of the first failures of the collective way of life was identified in 1926 with the start of a district inspection. Although the inspection committee made recommendations to the commune council regarding the elimination of serious ideological, economic, political, and social deviations, the constant decline of the collective farm could not be stopped.

Another inspection, carried out in 1930, which focused on the sociocultural aspect of the commune, revealed that the so-called „moldovanization" process that was supposed to take place within the collective was, in reality, a process of ukrainianization. Moldovans, who initially made up the majority in the commune, lost ground to ukrainians and russians. By 1930, moldovan commune members could no longer participate in decision-making activities, nor was there any interest in their development along ethnic lines. Against the backdrop of the commune's ongoing deterioration, in the early 1930s, the *From darkness to light* collective farm was transformed into an agricultural artel, as the Soviets believed it had reached „maturity" and could adopt a new form of „voluntary" peasant organization and association on the left bank of the Dniester.

The transformation of the *From darkness to light* agricultural commune into an artel in 1932 did not improve the socio-economic condition of the new entity. The mandatory surrender of land, animals, and agricultural tools to the kolkhoz provoked peasant resentment toward these „new" forms of labor. The onset of the famine in 1932 and the dire conditions in the new collective farms led to mass abandonment by the peasants. Consequently, the irreversible process of immediate collapse of the agricultural artels was repeated.

Chapter 5, entitled *„The dissolution of agricultural communes"*, focuses on the chronological period between 1935 and 1940, which is characterized by the „maturation" of the collectivization process of the agricultural sector on the left bank of the Dniester. The implementation of the Model Statute of the Agricultural Artel in 1935 led to the abolition of agricultural communes and their transformation into artels. This chapter analyzes the multiple causes that may have triggered the process of abolishing communes and traces the agricultural trajectory of the artels.

Soviet historiography insists on the theory that the disappearance of communes was exclusively due to the „burning" desire of commune members to adopt a more advanced form of agricultural organization. Indeed, archival documents confirm the existence of requests to align communes with the artel statute, but the real reason behind these initiatives was the deplorable condition of the communes in the first half of the 1930s and their ongoing decline. In fact, Soviet historians avoided addressing this issue, presenting in their studies only fragmented information tailored to fit the political-ideological context.

In the process of forced collectivization of agriculture on the left bank of the Dniester, the authorities insisted on focusing all efforts on the establishment and operation of agricultural artels as the final form of transferring the agricultural sector under state control. The study of documents allowed us to carry out an in-depth examination of the evolution of artels in the Moldavian Autonomous Soviet Socialist Republic (MASSR) during different periods. We found that among the three forms of peasant association cooperatives, communes, and artels, the latter represented the final product of the state's agricultural centralization policy. Communes and cooperatives for joint land cultivation served as transitional and intermediary structures between traditional individual peasant farms and the advanced forms of socialist collective farms.

Between 1929 and 1934, the party employed all possible means to organize artels, and later their activities were directly regulated by the state through the Model Statute of the Agricultural Artel.

With the adoption of the Model Statute of the Agricultural Artel on February 17, 1935, the communes were dissolved and reorganized into artels. The transition of collective farms from the simplest organizational form to a more advanced one (the artel) was driven by two primary factors: the organizational and moral decline of the agricultural communes, and the political, ideological, and socio-economic objectives of the stage the USSR was undergoing. The Soviet state aimed to become the sole administrator of the agricultural sector, eliminating the „democratic" nature of voluntary membership or withdrawal from collective farms. Thus, after 1935, the voluntary association of peasants in agricultural collectives was abolished. In the process of total nationalization of production means and land, the imposition of exaggerated taxation rates on individual farms and the repressive policy of mass collectivization led to the inevitable disappearance of agricultural communes.

The dissolution of communes and the organization of collective farms into agricultural artels was considered the „evolved" form of kolkhoz structure. The agricultural artel in the MASSR was a decisive factor in the context of the rural collectivization policy. Unlike agricultural communes, once peasants became members of an artel, they could no longer withdraw their

material goods, which became the permanent property of the state. In the case of communes, the „property" of the state was threatened by instability, as peasants would take their animals and agricultural tools with them upon leaving the collective. As forced collectivization intensified, the authorities created artels at the expense of communes. From 1935 onward, the artel became the only economic entity controlled by the state.

During the period from 1935 to 1940, the activities of agricultural artels in the MASSR were regulated exclusively by Soviet state authority. Artel administrations, as well as kolkhoz members, bore material, financial, or criminal responsibility for any infractions committed. Evidence shows the existence of artels (which previously had commune status) in which the economic and social situation remained unsatisfactory. This was due to peasants who expressed a form of silent protest against the state, showing indifference toward the proper functioning of the collective farm as a response to being forced into kolkhozes.

The experiment of forming agricultural artels based on communes did not prove successful. Indifference among kolkhoz members toward collective property persisted even within artels.

In conclusion, the process of collectivizing the agricultural sector in the MASSR, which included the experiment of agricultural communes and artels during the 1920s and 1930s, was extremely complex and costly. The economic results pursued prevailed over social ones. Collectivization ended with the liquidation of individual peasantry as a distinct traditional community and their dispossession of land and personal property. As a result, the transition to kolkhozes established a system of state-imposed „forced" labor.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

In the process of developing this doctoral thesis, the theoretical, historical, and documentary framework of the research problem was studied. The extent of prior research on the topic was determined. Throughout the thesis, we succeeded in confirming the hypothesis that the Moldovan village on the left bank of the Dniester was transformed, during the years 1924-1940, into a state collective entity. The reorganization process began with the traditional peasant community, moved through the agricultural commune, and culminated in the agricultural artel.

The transformation of the traditional rural environment structured on individual social and economic organization into a collective entity was implemented following predetermined Bolshevik patterns: through propaganda, class criteria, pressure, persecution, and terror. Based on the results obtained, we formulated the following conclusions:

1. Soviet historiography distorted historical facts and invented a completely different purpose for agricultural communes, presenting them tendentiously as a solid foundation for the artels. Most Soviet authors removed certain aspects of commune operations from their context in an effort to demonstrate, at all costs, that between 1924 and 1940, the MASSR experienced rapid socio-economic development. Scientific works from the Republic of Moldova addressing this topic have tended to reflect the essence of agricultural communes in the MASSR more objectively. However, these publications are sparse and limited, and the data presented do not provide a comprehensive general overview of such collective farms. The study of western historiography highlighted that the topic of such agricultural entities remains a constant concern for researchers focused on agricultural, economic, social, and ideological issues of communes that existed both in the Russian Empire and those that emerged after 1917.

2. Essentially, the soviet authorities adopted the idea of the Paris Commune, deviating from the notion of a utopian „social commune" and instead forming agricultural communes on the left bank of the Dniester. These were intended to serve the ideology of the dictatorship of the proletariat. Therefore, the idea of organizing agricultural communes was not exclusively a bolshevik invention.

3. By progressively distancing the peasantry from individual farming, the soviet authorities destroyed the essence of the village and of the traditional rural community. Agricultural communes, which acted as ideological centers of propaganda, were meant to draw peasants along with all their movable and immovable property, including those from the right bank of the Dniester into a collective system of living, working, and remuneration. Nevertheless, the unsatisfactory performance of the communes prompted peasants in the MASSR villages to return to their

traditional way of life during the 1930s, leading to a steady abandonment of agricultural collectives.

4. The communes served as a vehicle for propagating the new social system**,** playing a crucial role in undermining the old regime in rural areas by offering immediate and equal conditions for all a situation that had not been possible during the Russian Empire. Agricultural communes were organized as a model to be emulated politically, socially, and economically. In other words, the communes represented an early „romantic" phase of the bolshevik revolution's attack on the rural sphere. These agricultural collectives proved to be a utopian experiment that was promoted up until the approval of the *Model Statute of the Agricultural Artel* in 1935.

5. Although agricultural communes were theoretically designed to ensure high productivity and material support for all members being equipped with technical tools, agricultural specialists, and a scientific foundation they instead provoked resentment among peasants for various reasons. The moral decline of commune members, squandering of collective assets, irresponsible and indifferent treatment of livestock, contemptuous behavior of commune leadership toward ordinary members, disinterest from poor peasants in collective principles, opportunism among temporary members, and a generally low level of education all contributed to the constant moral and socio-economic degradation of the communes.

6. The bolshevik authorities' attempt to ethnically and socially homogenize the agricultural communes failed. As an ethnic minority in the MASSR, moldovan romanians were marginalized in the decision-making processes within the communes. According to the documents examined, out of 28 communes that existed in the MASSR between 1924 and 1930, six (such as *The Commune of Paris*, *Der Stern*, *Progress*, *Tatarbunar*, *Mayak*, *From darkness to light*) were dominated by ukrainians, russians, jews, and germans. Similarly, in the remaining communes, ethnic Romanians did not constitute a majority compared to the ukrainian population a disproportionality that worsened into the 1930s. Although in 1925 the *From darkness to light* collective in the village of Lipetskoye was mostly composed of Moldovans, by the following year, ukrainians had taken their place. Moreover, the romanian population showed little interest in joining the communes. When agricultural collectives brought together representatives of various ethnicities under one roof, conflicts often arose sometimes escalating into physical altercations. Such incidents were scorned and ridiculed by individual peasants, who saw them as concrete evidence of the negative social relations prevailing within the collectives.

7. The dismantling of the foundations of the traditional village in the left-bank region of the Dniester followed several stages. The discrediting of agricultural communes led to the

abandonment of the idea of voluntary association of peasants into kolkhozes. Thus, it is no coincidence that after the annexation of Bessarabia, agricultural communes were excluded from the process of dismantling the traditional bessarabian village. Instead, the tried-and-tested tactic of forming kolkhozes was applied.

8. The operation of agricultural communes also formed part of a rural modernization process, which included: the implementation of demonstrative agriculture, collectivization of labor and village life, promotion of cultural activities, establishment of administrative centers for Machine and Horse Stations, mass delivery of communist education, promotion of military, labor, and anti-religious propaganda, eradication of female illiteracy, organization of agricultural training courses for peasants, and establishment of grain collection centers to supply seed reserves, etc. Consequently, agricultural communes were intended to ensure the transition toward the artel, considered the most advanced form of socialist agricultural organization.

9. The existence of the *Heaven* monastery in the village of Lipețkoe (Ananiev district) functioned as a rural subsociety between 1909 and 1924. When the bolshevik regime began the large-scale establishment of agricultural communes, it attempted to create, on the site of the former monastery, a more advanced model (than the sectarian one) of integrating social and agrarian elements. The case study of the *From darkness to light* agricultural commune traces its history (1924 - circa 1932) and development phases. Initially, this collective farm represented a novelty for Moldovan peasants in Lipețkoe and neighboring villages (significant funds were allocated for its technical endowment). However, after the first year, the commune entered a phase of steady decline, which continued until the onset of forced collectivization. Most Moldovan peasants left the commune, and it came to be administered by ukrainian communal members. The history of this collective clearly demonstrates the failure of the agricultural communes.

10.The establishment of the *From darkness to light* agricultural commune in the most densely populated Romanian-ethnic district of the MASSR reflected the soviets' attempt to popularize the collective lifestyle among romanians. The goal was for peasants from the left bank of the Dniester to later serve as „messengers" of collectivization throughout the Republic and to those on the right bank once the two shores were „reunited". In practice, Ukrainians held the most important administrative positions within the commune, which began to decline systematically starting in 1926.

11. The activity of the agricultural artels formed from the communes (after 1935) became part of the full-scale state centralization and collectivization of the villages on the left bank of the Dniester. What was presumed to be a solution namely the exclusive existence of kolkhozes, turned

out to be a disaster in the social realm, despite being presented as a success in the economic domain. The agricultural artels that resulted from the dissolution of the communes were merely an instrument of the repressive collectivization policy and did not improve people's lives, instead serving the goal of concentrating wealth in the hands of the totalitarian state.

12. The creation of artels and the „binding" of peasants to the state agricultural entity represented a reconfiguration of the experience of „binding the peasant to the landlord's estate" a phenomenon widespread during the russian imperial period. The construction of a new way of life based on social principles different from those existing in the Russian Empire aimed to maintain the peasants' dependency on a new landlord the socialist state.

13. The transformation of the village on the left bank of the Dniester into an agricultural commune represented a failed experiment in the reconstruction of socio-economic life, implemented between 1924 and the mid-1940s.

This research has addressed the experiment of agricultural communes in the MASSR from a complex and multifaceted perspective. The study highlighted a phenomenon typical of Soviet history the forced transformation of individual peasant property into collective state property. In this context, we were able to demonstrate how the bolshevik regime reorganized the traditional peasant community on the left bank of the Dniester, using a variety of tools propaganda, ideological, social, economic, political, and repressive instruments in order to construct a new society.

Recommendations:

- The results obtained in this research should be used in the development of thematic studies addressing the broader phenomenon of rural communities on the left bank of the Dniester during the 1924-1940 period.
- Future research should include new case studies illustrating the activity of other agricultural communes (with the exception of *From darkness to light*), to deepen the investigation into the phenomenon of agricultural communes in the MASSR.
- New studies should be conducted to outline an updated and comprehensive image of the rural community and to carry out comparative analyses with the evolution of villages on the right bank of the Dniester.
- A collection of documents and unpublished materials dedicated to the study of the agricultural commune phenomenon on the left bank of the Dniester should be compiled and published.

- Research topics should be proposed to students and master's candidates, focused on the evolution of agricultural communes in the MASSR during the 1924-1940 period.

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ANNOTATION

Molcosean Alexandru. ***The Moldavian village on the left side of the Dniester: from a peasant community to an agricultural commune (1924th – 1940`s)***, PhD thesis in history, Chisinau, 2025.

The thesis structure: Introduction, five chapters, conclusions, annotations (in Romanian, Russian, English laguages), bibliography from 254th sourses, 161th core pages and appendices.

Key Words: *MASSR, agricultural commune, utopian socialism, agricultural propaganda, social experiment.*

The aim of the dissertation is to investigate the political course and activity of the institutions that had the mission to re-establish the rural life on the left bank of the Dniester on new administrative, economic, social and cultural foundations in the period 1924 - 1940.

The objectives of the paper: research and systematization of the historiography of the problem and of the sources related to the agricultural communes in the MASSR; identification of the process of establishment and development of the agricultural communes in the MASSR in 1924-1940; reflection of the everyday life and activities of the communes in the work collectives; highlighting the way in which the Soviet authorities aimed to reorganize the village in the MASSR, giving it an exclusively collectivist and etatist character; illustration of the social-economic processes in the MASSR that marked the rural space through the establishment of agricultural communes.

The theoretical importance of the research lies in the elucidation of the complex phenomenon of the formation, functioning, and development of agricultural communes in the RASSM.

The novelty and scientific originality of the work results from the examination of published and unpublished archival sources and documents, as well as those existing in the museum space, which contain relevant information on the activity of the agricultural communes of the MASSR. From a historiographical perspective, this topic has been treated sporadically, our approach representing a pioneering scientific effort in the field.

The practical importance of the work stems from the possibility of using it to learn about the characteristics of the agricultural communes, as well as about the phenomenon of the propaganda of the "new" way of rural life in the left bank of the Dniester in 1924 - 1940. The content and conclusions of the thesis can be used in the teaching process in pre-school and university education.

Implementation of scientific results: the results of the present study have been presented and approved as articles, reports and papers presented at national and international (16) scientific conferences, and reflected in the content of 15 scientific publications, which can be further used in the elaboration of articles and studies on the topic.

ADNOTARE

Molcosean Alexandru. ***Satul moldovenesc din stânga Nistrului: de la o comunitate țărănească la comuna agricolă (1924 - 1940)***, teză de doctor în istorie, Chișinău, 2025.

Structura tezei: Introducere, cinci capitole, concluzii și recomandări, adnotări (în limbile română, rusă, engleză), bibliografie din 254 de surse, 161 de pagini de text de bază și anexe.

Cuvinte-cheie: *RASSM, comună agricolă, socialism utopic, propagandă agricolă, experiment social.*

Scopul tezei vizează investigarea cursului politic și a activității instituțiilor care au avut misiunea de a reașeza viața rurală din stânga Nistrului pe noi temelii administrative, economice, sociale și culturale în perioada anilor 1924 - 1940.

Obiectivele lucrării: cercetarea și sistematizarea istoriografiei problemei și a surselor referitoare la comunele agricole din RASSM; identificarea procesului de constituire și dezvoltare a comunelor agricole din stânga Nistrului în anii 1924 - 1940; reflectarea cotidianului și a activităților comunarzilor în colectivele de muncă; evidențierea modului în care autoritățile sovietice au urmărit să reorganizeze satul din stânga Nistrului, atribuindu-i un caracter exclusiv colectivist și etatist; ilustrarea proceselor social - economice din RASSM care au marcat spațiul rural prin intermediul constituirii comunelor agricole.

Importanța teoretică a cercetării rezidă în elucidarea fenomenului complex al constituirii, funcționării și dezvoltării comunelor agricole din RASSM.

Noutatea și originalitatea științifică a lucrării rezultă din examinarea surselor și documentelor de arhivă, edite și inedite, și a celor existente în spațiul muzeal, care conțin informații relevante privind activitatea comunelor agricole din RASSM. Din perspectivă istoriografică, prezenta temă a fost tratată sporadic, demersul nostru reprezentând un efort științific de pionierat în domeniu.

Importanța practică a lucrării decurge din posibilitatea utilizării acesteia, în vederea cunoașterii caracteristicilor comunelor agricole, precum și a fenomenului propagandei „noului" mod de viață rurală din stânga Nistrului în anii 1924 - 1940. Conținutul și concluziile tezei pot fi utilizate în procesul didactic în învățământul preuniversitar și universitar.

Implementarea rezultatelor științifice: Rezultatele prezentului studiu au fost expuse și aprobate ca articole, referate și comunicări prezentate în cadrul conferințelor științifice naționale și internaționale (16), regăsindu-se reflectate în conținutul a 15 publicații științifice, care pot fi utilizate ulterior în elaborarea articolelor și studiilor privind tema abordată.

АННОТАЦИЯ

Молкосян Александру. ***Молдавское село на левом берегу Днестра: от крестьянской общины к сельскохозяйственной коммуне (1924 - 1940 гг.)***, кандидатская диссертация по истории, Кишинев, 2025.

Структура диссертации: введение, пять главы, выводы, аннотации (на румынском, русском, английском языках), библиография из 254 источников, 161 основных страниц и приложения.

Ключевые слова: *АМССР, сельскохозяйственная коммуна, утопический социализм, аграрная пропаганда, социальный эксперимент*.

Цель диссертации - исследовать политический курс и деятельность институтов, на которые возлагалась миссия по восстановлению сельской жизни на левом берегу Днестра на новых административных, экономических, социальных и культурных основах в период 1924 - 1940 гг.

Задачи работы: изучение и систематизация историографии проблемы и источников, связанных с сельскохозяйственными коммунами в АМССР; выявление процесса создания и развития сельскохозяйственных коммун в АМССР в 1924 - 1940 годах; отражение повседневной жизни и деятельности коммунаров в трудовых коллективах; освещение того, как советская власть стремилась реорганизовать деревню в АМССР, приписывая ей исключительно коллективистский и этатистский характер; иллюстрация социально-экономических процессов в АМССР, обозначивших сельское пространство через создание сельскохозяйственных коммун.

Теоретическая значимость исследования заключается в раскрытии сложного феномена формирования, функционирования и развития сельскохозяйственных коммун в АМССР.

Научная новизна и оригинальность работы обусловлена изучением опубликованных и неопубликованных архивных источников и документов, а также имеющихся в музейном пространстве, которые содержат актуальную информацию о деятельности сельскохозяйственных коммун в АМССР. С историографической точки зрения эта тема рассматривалась эпизодически, и наша работа представляет собой новаторское научное исследование в этой области.

Практическая значимость работы обусловлена возможностью ее использования для изучения особенностей сельскохозяйственных коммун, а также феномена пропаганды «нового» уклада сельской жизни в левобережье Днестра в 1924 - 1940 гг. Содержание и выводы диссертации могут быть использованы в учебном процессе в довузовском и вузовском образовании.

Реализация научных результатов: Результаты настоящего исследования были представлены и одобрены в виде статей, докладов и сообщений, представленных на национальных и международных (16) научных конференциях, а также нашли отражение в содержании 15 научных публикаций, которые могут быть использованы в дальнейшей разработке статей и исследований по данной теме.

Alexandru MOLCOSEAN

THE MOLDOVAN VILLAGE ON THE LEFT BANK OF THE DNIESTER: FROM A PEASANT COMMUNITY TO AN AGRICULTURAL COMMUNE (1924-1940)

Specialization 611.02: History of the Romanians (by Periods)

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