

Вийти за рамки національної історії і «перезавантажити» країну через глобальну перспективу – таку мету ставив перед собою професор Українського католицького університету Ярослав Грицак у своїй книзі «Подолати минуле: глобальна історія України». Ця фундаментальна робота допоможе розвінчати міфи, стереотипи та ілюзії про Україну, відкрити нові горизонти і теми для осмислення минулого, знайти нові вектори для дискусії про сучасне та майбутнє України. У співпраці з видавничо-освітнім проектом «Портал» публікуємо уривок книги про трагедію нашого народу – голодомор.

## Голодомор

Більшовики вигравали на багатьох фронтах. Але не могли собі дати ради зі щоденним побутом. Влітку 1930 року до Харкова, столиці Радянської України, приїхав на гастролі австрійський віртуоз-піаніст Карл Вітгентштайн, брат відомого філософа Людвіга Вітгентштайна. На сніданок в готелі він не міг дістати ані молока з кавовою (бо не було молока), ані чаю з лимоном (бо не було лимонів), ані простої яєчни (бо не було ані яєць, ані масла). Був тільки старий черстокий сир. Сусід Вітгентштайна по столу, радянський чиновник у відражденні, зізнався, що вже забув смак масла. І то, дивувався Вітгентштайн, в Україні, найбільшій аграрній країні Європи!

Історія з Вітгентштайном сталася кілька місяців по тому, як Україною прокотилася хвиля селянських повстань у відповідь на спроби більшовиків загнати селян у колгоспи. Своєю чергою, одною (хоча й не головною) з причин колективізації була відмова селян постачати на ринок хліб та інші продукти. І не тому що селянам самим цих продуктів не вистачало. Навпаки: українське село ніколи не жило так добре, як у 1920-х.

Це були найкращі роки в історії українського села. Стала реальністю стара селянська утопія – жити з праці власних рук при мінімальному втручанні влади. Після революції селяни нарешті вгамували свій «земельний голод». Внаслідок розгрому поміщицьких господарств у 1917–1919 роках площа селянської землі в Україні зросла на шістьдесят сім і три десятих відсотка. Ця утопія була селянською ще й у тому сенсі, що була задіялена в жовту. Революція та повсюдний розруха відкинули українське село на кілька десятиліть назад, до традиційного селянського світу. Сільські господарства знову будувалися на праці великих сімей із залученням дітей та орієнтувалися не на ринок, а на задоволення потреб родини.

Продавати продукти своєї праці на ринку не мало сенсу через т. зв. «ножиці цін»: промислові товари коштували надто дорого, а продукти – надто дешево. Селяни глузували: «Купив конут – коняка не повезе», «Ще (робітничо-селянська) зячка: руб – пшеничка, двісті – брічка». Щоб модернізувати господарство, потрібні були кредити на закупівлю техніки і мішкобри. Одним із виходів було створення кооперативів – об'єднання кількох господарств, які разом купували техніку, обробляли землю та продавали продукти на ринку. Але це було часткове розв'язання. Масштабне потребувало державної допомоги.

Існували два виходи з цієї ситуації: ринковий і насильницький, коли держава силою вилучала би в селян продовольство. Перший покінував у 1920-х

# Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky

**Michael Rajnik**



**Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky:**

## Reviewing **Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky**," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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### **Table of Contents Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky**

1. Understanding the eBook Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - The Rise of Digital Reading Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Advantages of eBooks Over Traditional Books
2. Identifying Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - User-Friendly Interface
4. Exploring eBook Recommendations from Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Personalized Recommendations

- Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky User Reviews and Ratings
- Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky and Bestseller Lists
- 5. Accessing Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky Free and Paid eBooks
  - Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky Public Domain eBooks
  - Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky eBook Subscription Services
  - Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky Budget-Friendly Options
- 6. Navigating Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky eBook Formats
  - ePub, PDF, MOBI, and More
  - Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky Compatibility with Devices
  - Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Highlighting and Note-Taking Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Interactive Elements Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
- 8. Staying Engaged with Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
- 9. Balancing eBooks and Physical Books Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Setting Reading Goals Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky
  - Fact-Checking eBook Content of Deshcho Pro Mynule Nedavnie Mynule Ta Suchasne Ukranskoekonomiky

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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