

Classification and Specific Features of Cultural and Educational Institutions in 20-30 Years of the XX Century

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Abstract:

In this scientific article on the basis of the scientific literature and archival materials analyzed formation cultural-educational organization, formation a network of these organizations and their originality, local population relations with this organizations.

Keywords:

Cultural - educational organizations, social life, red teahouse, club, a red corner, theatre, a museum, library, reading room.

Introduction

It is known that cultural and educational institutions play an important role in the socio-cultural life of people in society. has served for development. On October 26, 1917, the Department of Public Education was established in the RSFSR. The department had the authority to organize and supervise the work of cultural and educational institutions. Subdivisions of this administration were established under the local soviets, and control over political education was established in the territory of the Soviet state [1:42]. On this basis, in the local republics, such institutions began to operate. In the 1920s and 1930s, cultural and educational institutions carried out various ideological campaigns developed by the Soviet government - national territorial delimitation in Central Asia, the "Attack" movement, the struggle against religion, the introduction of the Latin alphabet, the policy of collectivization and repression, and national intellectuals. became the main object of propaganda in the struggle. As a result, the number of cultural and educational institutions was increased in order to promote the idea of a "cultural revolution" [2: 176], developed by the Soviet government. Their main task was to serve as the main tool of Soviet power in the process of alienating the indigenous population from the history, culture and religious values formed over the centuries, developed by the party [3: 265]. The resolution of the VIII Congress of the Turkestan Communist Party in May 1924 reads: It is necessary to work towards the goal "[4:25]. Each cultural and educational institution had its own pre-defined plan and mission. In institutions, this task began to be performed without taking into account national and local characteristics [5: 335]. At the same time, the institutions began to become the main object of propaganda and organization of the population. By the mid-1920s, a system of cultural and educational institutions was created to serve the Bolshevik regime. In particular, institutions such as clubs, libraries, theaters, museums, reading rooms, red teahouses, red corners, "Farmer's House", information desks, red carts were engaged in political education among the population [6: 676]. Also included are houses of culture formed in the 30s of the XX century. Clubs, one of the first forms of cultural and educational institutions in the territory of Uzbekistan, were engaged in the organization of the plant, various professions serving in the factory, as well as the rural and urban population. The main purpose of the clubs was to impart political knowledge among the local population. At the II Congress of the Communist

Party of Uzbekistan (b) in 1925, a special document on "Club work" was developed, which spoke about the political organization of clubs in the structure of cultural and educational institutions. Based on the decisions of this congress, instructions were sent to the places and instructions were given to open clubs in the next period (party, workers', red army, Komsomol clubs). As of December 15, 1927, there were 234 clubs in Uzbekistan [7:72].

At a meeting of the Communist Party of Uzbekistan in February 1925, it was instructed to abandon duplicative methods of propaganda. As a new form of work, it was emphasized that red teapots should be a powerful weapon in the hands of the party. Since 1924, red teahouses have become a common type of cultural and educational institutions, serving as a village club. The Red Tea House was a new social institution that began to enter the daily life of the local population in the 1920s. With the establishment of control by the Bolshevik government, the institution was renamed the Red Tea House as a competitor to traditional teahouses in order to strengthen its position among the local population in the cultural sphere.

At the Second Congress of the Communist Party of Uzbekistan in November 1925, the issues of expanding the activities of cultural and educational institutions were also considered. According to the materials of this congress, "the appearance of cultural education in accordance with rural conditions and life is a red teahouse" [8: 131]. Also, in the mid-1920s, in order to strengthen the dissemination of political knowledge among the rural population and bring them closer to the urban population, the establishment of "Peasant Houses" began. Such institutions were established as a local version of the Dom krestyanina, typical of the Eastern European part of the Soviet state [9: 9]. The first "Farmer's House" in the territory of modern Uzbekistan was established in 1925 on the site of the former khan's palace in Kokand. According to the data of 1925-1926, there were 8 "Farmer's Houses" and 18 institutions serving them throughout the territory of Uzbekistan. Among them in Karakul, Karmana, Samarkand, Nurata, Behbudi, Jizzakh, Kattakurgan, Khojand regions there were "Farmer's houses" [10: 47-48].

In order to attract more locals to the "Farmer's House", the sale of fodder, which is in great demand among the rural population, has been established here. At the same time, a kolkhoz blacksmith shop was set up there, which constantly served the workers. The farmer, who had come to sharpen his tools, was to get acquainted with the propaganda of the Soviet state through an exhibition in the Farmer's House. The blacksmith shop is located in the lower part of the building for the "Farmer's House" or in the barn. In March 1927, the central "Farmer's House" was established in Samarkand. In addition to men, local women are also involved. The Farmer's House in Samarkand was organized as a model for its time and had an 8-room dormitory [11:62]. The current Tashkent Street in Samarkand has been called New Tashkent Street for years. Near it there is a visible sign indicating the location of the "Farmer's House" and the conditions of its use [12:11].

During this period, the women's corner or red corners were institutions set up specifically to carry out cultural and educational work among local women. The issue of establishing a separate cultural and educational institution for women was strengthened by the decision of the party on February 12, 1925 "On the affairs of women" [4:54].

Readers and libraries have played a key role in the cultural and educational institutions established in the 1920s. In the years aimed at building the cultural life of the country on the basis of the Soviet model, the severity of economic conditions did not allow to open a library

and reading room in rural areas. As a result, Soviet organizations in charge of local cultural affairs instructed the director of the club and the Red Tea House to establish a small school within the institution [13: 9]. Under the supervision of the General Cultural and Enlightenment Council, a reading of newspapers and magazines aloud was organized in the reading room of the Red Tea House. The process of reading the newspaper aloud was conducted among 5 to 15 farmers gathered [14:10].

Since 1918, the establishment of museums in Turkestan has intensified. New museums began to be established in the area [15: 424]. Cultural and educational institutions established in the 1920s also include local theaters and museums. Beginning in the 1920s, museums began to perform political-ideological and ideological-educational functions. In other words, in the propaganda work, the museums were divided into exposition sections on nature, history, socialist construction, and the main focus was on political and educational work with the audience. In their propaganda work, museums have often become places that demonstrate the implementation of economic and social policies of the party and the state, contrary to regional and national traditions. Demonstrations, posters and photo exhibitions on the implementation of the party's policy in the museum were made available to the public [16:15].

The establishment of the Soviet regime in the country necessitated changes in the worldview and spiritual life of the people. This, in turn, has led the theater to the forefront as an important part of advocacy. Theatrical directions, like other areas of culture, were subordinated to partisanship, which served the interests of the dominant ideology [17: 257].

In 1921, the control over the activities of theaters in propaganda work was entrusted to the Department of Art Affairs of the Cultural and Educational Department. As a result, from this period, theaters as a cultural and educational institution began to be controlled. Theatrical productions under the control of the administration were subordinated to the ideological system and turned into propaganda tools. The main direction and task of theater groups was to promote the Soviet era through performances in the villages, district workers, women and children of the local population [18:68].

In short, with the establishment of the political domination of the Bolshevik government, there was a need for colonial power to penetrate into the lives of all social strata of society, to create a social system that would serve to shape their perceptions of the Soviet state. The peculiarities of the establishment of cultural and educational institutions in Uzbekistan can be seen. That is, the Bolsheviks confiscated the teahouses, palaces and houses, libraries, reading rooms, mosques, madrasas of the local population for cultural and educational institutions. Their names were "painted" in red, which became a symbol of the Soviet state. Thus, the cultural and educational institutions organized according to the function and form of work performed in the 20-30s of the XX century

- Museums and theaters - a form of propaganda based on exhibitions and performances;
- club, red teahouse, red corners - a form of socio-political propaganda;
- reading rooms and libraries - institutions can be divided into groups such as institutions that provide methodological materials and educational work.

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