

**THE INFLUENCE OF THE POLICY OF THE AUTHORITARIAN REGIME ON  
THE DEVELOPMENT OF CULTURAL AND EDUCATIONAL WORK IN  
KARAKALPAKSTAN (1917-1941)**

<https://doi.org/10.5281/zenodo.7858283>

**Sagindikov Baxitjan Abdijanovich**

*(PhD) doctorate of NSPI.*

*Nukus. Karakalpakstan.*

**Abstract.**

*The article describes the attitude of cultural and educational work organized under the influence of the policy of the authoritarian regime in the development of culture in Karakalpakstan in the 20s and 40s of the twentieth century to our national culture, religion and formed values over centuries.*

**Key words.**

*Ideology, authoritarian regime, culture, nation, library, red teahouse, club, cinema, radio.*

**Introduction.**

In the strategy of cultural construction pursued by the Bolsheviks in Karakalpakstan in the 20-30s of the twentieth century, the main task was to force national programs and values from the consciousness of our people as remnants of the past, and replace them with the formation of Soviet proletarian culture. In the implementation of these activities, it was necessary to organize the propaganda centers of the party.

In the early 1920s, at the direction of the party, special forms of campaign groups were created, such as "Red caravan", "Red crossbow", "Red house", "Peasant houses", "Propaganda trains", "Propaganda puncts" were organized trying to convince the people of the autocratic regime and its ideologies. As a result, employees of cultural and educational organizations had the opportunity to educate a wide range of people politically and ideologically, form a firm trust in their views and concepts of the Bolsheviks.

During cultural and educational activities, measures of the "cultural revolution" were envisaged while training intelligent personnel, the category of trustworthy poor was chosen from a class point of view. The results of the cultural and educational centers created for this purpose laid the foundation for the

formation of a national cultural and educational intelligentsia during the years of Soviet power.

In 1919, in the program adopted at the 8th session of the RCP (b) "The sphere of cultural and educational affairs the party's primary task is to support independent education and independent development of workers and peasants in all possible" states, he said (a network of extracurricular educational institutions: library, adult school, kindergarten, brothels and university, courses, lectures, cinematography, studio, etc.) [1] was supposed to be organized.

The party attracted state organizations to the implementation of cultural and educational events and widely spread its ideologies. At the same time, it contributed to the formation of a new lifestyle of the local population, which did not correspond to national programs and traditions, that is, a Europeanized culture. In the history of our people, special attention was paid to the measures against religion aimed at calling for female freedom and restricting religious rites in the matter of family relations formed over centuries.

In 1920-1921, newspapers, books, films were published in the settlements of the Amu Darya district. "Red barges" with instruments worked regularly [2], "Red crossbows" and "Red caravans" together with the Red Army carried out cultural and educational work in cities and villages.

Until August 1921, there were 3 clubs, 3 libraries, 4 reading rooms, 3 red teahouses and 3 theaters in the Amu Darya district [3].

By 1927-1928, 8 clubs, 13 red teahouses, 8 peasant houses, 9 libraries, 1 red house, 2 cinemas, 3 mobile cinemas, 2 radio stations and 1 national theater group [4] had performed political and educational work.

"Koshchi Union" service. During the transition to a new economic policy of the authoritarian regime, the Union of Koshchi was organized, aiming to combining working peasants around the Bolshevik Party. The Union of Koshchi was supposed to serve as an organization of Soviet power to unite the poor and middle peasants. The first cells of the "Koshchi Union" in the areas of the left bank of Karakalpakstan were registered in 1991-1992. For example: the "Koshchi Union" had three agricultural cooperatives in the Kungirov region, and according to the national composition of their members, members of the "Koshchi Union" called "Korakalpok cooperation", "Kyrgyz cooperation" and "Uzbek cooperation" were active supporters of the Bolsheviks [5].

The Koshchi Union tried to implement the decisions of the party and the government, helping the poor and middle peasants and attracting them to

cooperation. The Council of Party Members People who were unable to fulfill the tasks of communicating the ideas of the government to the masses and who did not have a revolutionary initiative accidentally got into the ranks of the party.

With the strengthening of the party cleansing movement, measures were taken to reorganize Koshchi organizations to strengthen the Soviet system and as a real measure, clean and check the ranks of the Union of Koshchi from bottom to top thoroughly. The targeted process was held in July 1923 and its result was the following data: out of the total number of 6231 members of the Union of Koshchi in the Amu Darya region, 2100 people were cleaned, which was 30 percent [6].

Library service. Although libraries were important in the cultural life of the people in improving their literacy, work in this area led to internal conflicts among the old regime, primarily to the destruction of libraries gathered near mosques and nurses, which were for many spiritual source of the people for centuries. Secondly, according to the requirements of the Soviet government, libraries were created as the base of a cultural center and the main direction in political education.

Indeed, the creation of such libraries created an opportunity to establish an authoritarian regime with the ideology of the communist Bolshevik Party, instilling Russian culture in the local population. Prior to that, a policy was carried out to destroy and seize books written in Arabic, all of them in the library fund. Books in Arabic and Farsi were removed. Books in Arabic and Persian were considered obsolete, and were replaced by books of Russian and world literature.

In May 1924 the number of libraries in the Turkistan ASSR increased to 132, clubs to 21, red teahouses to 200 [7], and in Karakalpakstan from 1925 to 1933 clubs by 2%, and the number of red teahouses by 4%, and the number of red corners increased 3 times. In them, the number of book readers increased.

Especially in strengthening the new form of educational work, the decisions of the first Karakalpak regional party conference of 1925 provided for the creation of mobile libraries and a museum of local lore to strengthen the service of cultural and educational institutions [8]. In particular, in 1925-1926, 17,326 copies of political and literary books were distributed to supply educational institutions with literature.

In 1939, the network of political and educational organizations of the club type totaled 22 units, Library institutions increased to 9 units but the quality of work of library institutions remained at a low level and the People's Commissariat drew attention to the work to provide educational premises, clubs and libraries with qualified and politically trained personnel [9]. But qualified personnel in this area were not fully provided.

On October 1, 1940, 106 cultural and educational organizations were created in the Karakalpak Autonomous Soviet Socialist Republic, including 8 city and 98 district clubs. In 1939, there were 33 libraries in the republic, and in 1940 there were 40. Book Fund of Karakalpak Libraries the ASSR grew from 103 thousand volumes in 1939 to 119 thousand volumes in 1940 [10]. The number of books in libraries has increased. If in 1935 there were 73.2 thousand copies, then in 1940 it reached 205 thousand copies. [11].

Service in red tea houses. Red teahouses were ordinary teahouses, replacing reading rooms that differ from business teahouses in their name and premises, the presence in their contents of several outdated and torn brochures and newspapers, sometimes issuing Russian-language newspapers to non-speaking local residents Russian. However, the task of the teahouses was very great. Since the teahouse was primarily a reference office, it came from the life of a peasant who provided information on all legal and other issues.

Clubs and teahouses did not cope with their duties for the same reasons: lack of funds for equipment and literature, lack of trained workers, inability to find workers for wages paid to a senior position at that time [12].

In 1925-1926, 13 red tea houses were offered to open which lay in terms of the amount of funds. There were 6 in the first days of January, namely: 2 in Tortkul district, 2 in Chimboy and 1 each in Xojayli and Kungirod districts. The funds allocated for the creation of red teahouses were distributed as follows: 3 in Tortkul, 4 in Chimboy, 3 in Xojayli, 3 in Kungirod. Cadets of the Soviet party school were sent from the Tortkul district to organize the teahouse [13].

By 1933 the number of "Red teahouses" was 41. The reason for this in the villages with the completion of collectivization was strengthened the material level of collective farms, the efforts of collective farmers in the centers of collective farms formed clubs, study halls, houses of culture.

So, in these red teahouses, issues of agricultural production and the political system pursued by the sovereign empire were discussed, and this became the main basis for promoting such political and educational work among the people. This party and the Bolshevik in the consciousness of the people fulfilled the task of absorbing political and ideological vices.

"Peasant house" and curriculum service. In November 1926, the first Peasant House in Karakalpakstan was created by the Regional Council of Trade Unions. In 1929-1930 their number reached 4 [14].

“Peasant houses” were arranged in the villages, and “Red corners” were opened with them. The Red Corners functioned as a women’s club. Consultations and sewing of children’s and mother’s shins next to women's clubs are organized. They were given advice on parenting and feminine hygiene.

In the Karakalpakstan Autonomous Region there were 10 clubs and 30 red corners of cultural and educational organizations, 7 circles in a club near the city, where 115 students study. In 1930, the newspaper club held 43 meetings on youth education, labor discipline, cleaning and other issues. The national drama club staged 7 performances in the districts [15].

From 1932 to 1936 the number of political education organizations and educational institutions increased from 5 to 42, clubs – from 4 to 12, libraries – from 1 to 18 [16].

Material bases. In the conditions of Karakalpakstan, the organization of cultural and educational organizations caused certain problems in providing a material base (communications, electricity, transport, buildings). In 1936, a sound cinema, a fishing club, a radio studio, 2 readings providing cultural services to the population was built in the district center. A party room was available. The outlying villages were underdeveloped culturally with mobile cinemas, clubs and red corners in fishing factories [17].

In 1937 cinema equipment worked all year round in winter premises without ventilation in Shabboz, Kuibyshev, Chimbay, Takhtakopir and other places. There were no corresponding workshops in the autonomous district. In the whole of Karakalpakstan, there were only 2 methods [18].

In 1937 transport, electricity and communication in the red tea plantations of Karakalpakstan were unsatisfactory. The telephone service was with only one district of the city of Tortkul. Radio communication was established with two districts, and telegraph communication was established with only nine districts. Radio hubs in total, there were more than 200 radio hubs in all 12 districts [19].

Radio broadcasting plans were approved monthly by the propaganda department of the regional committee. The radio committee and its nodes are companies used in all public works carried out For example: during the 1939 elections, about 20 lectures and conversations and regular radio broadcasts were organized for voters in party clubs. 12 agitators were seconded to 12 radio stations in the Moynak district, and 10 radio stations were created in the 10th village council of the Xojayli district during the elections to local Kenes, 30 agitators were seconded to them to organize collective broadcasting [20].

In 1938 the state of cinemas, clubs, red teahouses of the Karakalpak Autonomous Soviet Socialist Republic received 12 sound devices, 25 silent moving parts and 3 sound devices. In fact, 7 stationary installations, from 16 to 18 silent mobile and 2 automatic sound machines worked with long interruptions. There are special buildings for cinemas only in Tortkul, in other areas cinemas are located in buildings that are not adapted for a cinema. Buildings without furniture, most of them required major repairs [21].

Cultural and educational work among the local population has always been under the control of party bodies. On December 12, 1926, the bureau of the regional party committee, after listening to a statement from the Department of Education, appointed special employees who methodically supervised the work of political enlightenment agencies. Special departments were created in training rooms, training and retraining courses for field workers were organized.

Course service. October 1937 at the beginning of the year, 8-month agitator courses were organized in the regional committee of the Communist Party (Bolsheviks) of Uzbekistan, and a contingent of 24 students was selected, in early July 13 people graduated from the courses. There were great shortcomings in the training of agitators and leading personnel of the party bodies of the republic, for example: there were no party leaders in the Muynak, Xojayli, Kungirov, Kipchak districts, there were not any agitators in Shabboz, Kuibyshev, Takhtakopir districts at all [22].

In total, in March-April 1938, 10-day courses of lower-level propagandists were held in the districts. In total, 512 people passed agitator courses, of which: 167 communists, 202 Komsomol members, 143 non-partisan. Especially those who were not in the party ranks were not attracted to leadership positions. Anti-religious propaganda in order to establish the political ideology of the new Soviet government among the local population, which the Soviet government has remained faithful to the teachings and values of Islam for centuries, has strengthened its work. At the IV plenum of the Marxist Committee of Uzbekistan in November 1938, issues of organizing propaganda against religion were discussed. In the decisions taken at the plenum with special attention to all party organizations, it was about the effective use by all parties of clubs, libraries, red teahouses. Interviewers in front of village councils and collective farms for the need to systematically conduct anti-religious propaganda and expand their political and educational work, determined to provide practical assistance by allocating mass workers [23].

Measures taken in the spiritual and educational direction require funding. Only in 1927 on cultural political and educational work was allocated 40 thousand sums. This figure has been growing in recent years. As a result, the number of political and educational organizations was constantly increasing. If in Karakalpakstan in 1925-1926 there were 49 cultural and educational institutions, then in 1941 their number reached 309 [24].

Conclusion. Despite the pressure of the political ideology of the Soviet authoritarian regime on our country, enlighteners and intellectuals from representatives of the local nation began to form in the development of national cultural and educational work. As a result, A.A. Burlova, A.A. Grushkina, F.E.Kadyrova, R. Dzhanalieva, T. Irmanova, Dj. Seitova, G. Beknazarova, K.Bekmuratova, A. Ubaidullaeva, educational and educational intellectuals such as A. Ametova, K. Avezimbetova, X.X. Tantasheva were born. For example: In 1930, the instructor of the women's department of the regional party committee, Dj.Seitova traveled from village to village with doctors, teachers and other specialists as a teacher of the Red House, reflecting with women and giving advice on their rights.

A. Dosnazarov, A. Kudabaev, K. Awezov, O. Ermanov, K. Nurmukhamedov, S. Mazhitov, I. Fazylov among our national intelligent ones were engaged in promoting the cultural and educational work of the ruling regime and attracting it to the local population. M. Bekimbetov, K. Yakubov devoted their whole lives to establish and strengthen the Red Empire, fulfilling state and public works. However, this imperial regime without fair assessment, turned their service and life into victims of repressive policies.

In conclusion, the cultural and educational work of the Bolshevik Party used special forms "Red Caravan", "Red Arba", "Red House", "Peasant House", "Club" "Library", "Campaign Trains", "Campaign trains" absorbing all nationalism and the values of folk spirituality as remnants of the old, served to persuade the population to the ideology of the authoritarian regime. In carrying out his cultural and educational work, he intended to form a new Soviet lifestyle, that is, a Europeanized culture that does not correspond to national programs and values of the population. In the history of the people, family relations have developed for centuries, issues of female emancipation, religious holidays, etc. He paid special attention to measures aimed at limiting ceremonies.

## REFERENCES:

1. Zezina V. R., Koshman L. V., Shulgin V. S. (1990) Istoriya russkoy kulturi [History of Russian culture]. Moskva, p. 294.
2. Nepesov G. (1964) 1920-1924-jillardagi Xorezm Xaliq Sovet Revolyutsiyasinda Qaraqalpaqstan miynetkeshlerinin roli [The role of the Workers of Karakalpakstan in the Khorezm people's Soviet Revolution of 1902-1924]. Nukus, p. 147-148.
3. O'z Res MA 296-fond, 1-ro'yxat, 61-yig'ma jild, 19-varaq. [National Archive of the Republic of Uzbekistan stock. 296, register. 1, file. 61, paper. 19].
4. Qaraqalpaqstna ASSR i tariyxi II-tom (1977). [History of Karakalpakstan ASSR Volume II]. Nukus, p. 264.
5. Nepesov G. (1964) 1920-1924-jillardagi Xorezm Xaliq Sovet Revolyutsiyasinda Qaraqalpaqstan miynetkeshlerinin roli [The role of the Workers of Karakalpakstan in the Khorezm people's Soviet Revolution of 1902-1924]. Nukus, p. 152.
6. QQ Res MDA 12-fond, 3-ro'yxat, 63-yig'ma jild, 334-335 varaqlar. [Central state archive of the Republic Karakalpakstan stock. 12, register. 3, file. 63, paper. 334-335].
7. O'zbekistonning yangi tarixi k. 2. O'zbekiston sovet mustamlakachiligi davrida (2000). [The second book of the new history of Uzbekistan. Uzbekistan during the Soviet colonial period]. Tashkent, p. 277.
8. QQ Res MDA 1-fond, 154-ro'yxat, 88-yig'ma jild, 10-varaq. [Central state archive of the Republic Karakalpakstan stock. 1, register. 154, file. 88, paper. 10].
9. QQ Res MDA 322-fond, 1-ro'yxat, 552-yig'ma jild, 140-varaq. [Central state archive of the Republic Karakalpakstan stock. 322, register. 1, file. 552, paper. 140].
10. O'z Res MA 58-fond, 16-ro'yxat, 253-yig'ma jild, 31-varaq. [National Archive of the Republic of Uzbekistan stock. 58, register. 16, file. 253, paper. 31].
11. Panabergenov A. A. (1969) Partiyana organizatsiya Karakalpakii borbe za osushestvleniya kulturnoy revolyutsii [Party organization of Karakalpakstan in the struggle for implementation of the cultural revolution]. Nukus, p. 271.
12. QQ Res MDA 26-fond, 2-ro'yxat, 2-yig'ma jild, 29-varaq. [Central state archive of the Republic Karakalpakstan stock. 26, register. 2, file. 2, paper. 29].
13. QQ Res MDA 12-fond, 3-ro'yxat, 63-yig'ma jild, 135-varaq. [Central state archive of the Republic Karakalpakstan stock. 12, register. 3, file. 63, paper. 135].



14. QQ Res MDA 1-fond, 160-ro'yxat, 166-yig'ma jild, 99-varaq. [Central state archive of the Republic Karakalpakstan stock. 1, register. 160, file. 166, paper. 99].
15. O'z Res MA 62-fond, 2-ro'yxat, 2594-yig'ma jild, 190-191 varaqlar. [National Archive of the Republic of Uzbekistan stock. 62, register. 2, file. 2594, paper. 190-191].
16. O'z Res MA 7857-fond, 1-ro'yxat, 258-yig'ma jild, 11-varaq. [National Archive of the Republic of Uzbekistan stock. 7857, register. 1, file. 258, paper. 11].
17. QQ Res MDA 1-fond, 29-ro'yxat, 36-yig'ma jild, 38-39 varaqlar. [Central state archive of the Republic Karakalpakstan stock. 1, register. 29, file. 36, paper. 38-39].
18. O'z Res MA 58-fond, 13-ro'yxat, 640-yig'ma jild, 228-varaq. [National Archive of the Republic of Uzbekistan stock. 58, register. 13, file. 640, paper. 228].
19. Bulda sonnan 230-varaq. [Her own paper. 230].
20. O'z Res MA 58-fond, 15-ro'yxat, 1377-yig'ma jild, 58-varaq. [National Archive of the Republic of Uzbekistan stock. 58, register. 15, file. 1377, paper. 58].
21. O'z Res MA 58-fond, 13-ro'yxat, 640-yig'ma jild, 227-varaq. [National Archive of the Republic of Uzbekistan stock. 58, register. 13, file. 640, paper. 227].
22. O'z Res MA 58-fond, 14-ro'yxat, 7-yig'ma jild, 56-varaq. [National Archive of the Republic of Uzbekistan stock. 58, register. 14, file. 7, paper. 56].
23. Jurnal "Kommunist Karakalpakii" 1938, №11. C. 120. [Journal "Communist of Karakalpakstan" 1938, №11, P. 120].
24. Qaraqalpaqstannin jana tariyxi XIX asirdin ekinshi yriminan XXI asirge shekem (2003). [The new history of Karakalpakstan from the second quarter of the XIX to the XXI century]. Nukus, p. 365-366.