

# TRAINING AND ACTIVITIES FOR CULTURAL AND EDUCATIONAL INSTITUTIONS IN THE 20-30S OF THE 20TH CENTURY

<sup>1</sup>Narmanov Feruz Asfandiyorovich

***Annotation:** The article describes the training and activities of workers in cultural and educational institutions that served as the main object in the promotion and promotion of the Soviet system from the 20-30s of the 20th century, the contradictions in staff training and the promotion of these institutions. The impact on social life has been studied.*

***Keywords,** social life, employee, advocacy, education, manager, cultural worker, cultural and educational institution, staff training, literacy courses, preparation groups.*

## **Introduction**

One of the key factors in the development of each sector is the positive solution of the problem of specialists. The low level of cultural and educational institutions in the period under review was largely due to staffing issues. The way in which staff training is organized and how these activities work is measured by the success of any institution. Organizational, practical and outreach activities in the Red Tea House, where the main campaign activities are planned to be carried out in the villages, the participation of local people (male or female) in the red tea house, the age of the local workforce and their social background. - an important part of the research of educational institutions. The government, which linked all efforts to building a Bolshevik society based on Soviet standards and promoting its ideology in the Red Tea House, intended to bring all the cultural forces present in the countryside to the institution (Mantellini & Berdimuradov, 2005; Thorsten, 2005; Yunusov & Bolikulov, 2019).

The main part of personnel work in cultural and educational institutions of the 20th century was to promote the ideas and ideology of the ruling system among the population. One of the main criteria for cultural and educational institutions in the period under review was their staffing and the level of professional knowledge of the staff.

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<sup>1</sup> Samarkand State University Docotorate scholar  
e-mail: feruzbeknarmanov2016@list.ru

With the ideological nature of cultural construction in the 20s of the 20th century, the Bolshevik government has also approached the issue of training personnel for cultural and educational institutions. The Soviet government paid great attention to the training of party-Soviet personnel from local youth, with the aim of extending the Turkestan peoples to "socialist construction". The aim was to educate the locals' trustworthy "layers of the Soviet regime" that supported the Bolshevik regime. The main purpose behind this was political interests. These interests were intended to make Bolshevik cultural workers loyal to the dominant ideology<sup>2</sup>.

Since the spring of 1921, many cities, districts and provinces of Turkestan have been established to carry out cultural activities among the local population, none of which have qualified personnel. Even the headquarters of the political education department of the Turkestan Public Education Department needed senior officials (Dalibayeva, 2019; Markowitz, 2008; Morrison, 2009).

Shortage of personnel is apparent in the activities of political and educational bodies. The protocol of the Turkestan Political and Educational Council of June 12, 1921 states that "the function of the Central Commission for the Elimination of illiteracy was entrusted to the Chairman of this Commission." Initially, the institutions were not adequately equipped to train and train qualified local personnel to promote the Soviet system.

The 8th Congress of the Party, held March 8-16, 1921, together with the national issue, addressed the issue of training staff for cultural and educational institutions. The main task was to train propagandists in cultural and educational institutions to raise workers to a new level. At the same time, it is emphasized that ideological workers should, first of all, focus on classification. The Turkestan Cultural and Educational Affairs Department (Turkpolitprosvet) was responsible for the training of personnel at this time. According to the decision of the Department, the training of cultural and educational workers was decided by opening short-term courses. Such courses were run by Soviet party schools, working faculties, universities and short-term courses. The first Turkestan Congress of Cultural and Educational Workers in 1921 was attended by 30 delegates. .

The first steps to train cadres for cultural and educational work have been made since 1921. In early 1921, a three-month course for Cultural Trainers in the Proletariat was opened at the Turkestan Public Education Department. The purpose of the course was to train cadres for cultural and educational institutions. In the middle of this year, another four-month cultural and educational course for 200 people opened in Tashkent. The main objective of the course was to train working and poor peasants, such as librarians, museum workers, illiterate workers, and political advocates. Another purpose of the training was to increase the number of employees who were prepared by the ideas of the "new regime" to promote the Bolshevik regime's ideas, which were developed by the Soviet state. To achieve this goal, Turkestan Communist University (SAKU) was established in 1923 with two courses, which include basic and preparatory courses. According to the data from 1923, workers of cultural and educational institutions accounted for 8.3% of the total number of workers. During the period 1921-1923, the first cadres for cultural and educational

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<sup>2</sup>Ўзбекистон тарихи(1917-1991 йиллар). Биринчи Ўзбекистон 1917-1939, – /масъул муҳаррирлар Р.Абдуллаев, М.Раҳимов, Қ.Ражабов. – Тошкент: Ўзбекистон, 2019. – 334-б.

work, in particular, red tea houses, were trained by the local Soviet schools. Since 1924 these schools have been engaged in the intensification of cultural power in the countryside.

The distribution of personnel for cultural and educational institutions under the responsibility of the Turkestan Main Cultural and Educational Affairs is as follows: 30% of the graduates of the Soviet school and 20% of the cadres who graduated from the communist universities are involved in cultural and educational activities. Since 1925, training for cultural and educational institutions is mainly carried out in three directions: 1. Poverty Reduction Courses; 2. Training of club staff; 3. Staffing for the Red Tea House. In 1925 one-year schools for personnel training were opened in Samarkand, Ferghana and Khorezm. In 1926, 332 students completed these courses. Participants of such training courses are also involved in the promotion of cultural and educational institutions. In 1925, 143 listeners were involved in political propaganda of the Central Asian Propaganda Department and 800 students were involved in cultural and educational activities.

Staff training for the institutions has also been facilitated through the establishment of a central course for cultural and enlightenment staff. The peculiarity of the central courses is that students, along with the learning process, also practice in cultural and educational institutions. In 1926, such a course was opened in Tashkent. Of the total number of trainees, 34 were trained in Tashkent, 22 of them were assigned to the manager of the red teahouse and 6 to work as inspectors of cultural and educational affairs.

Over time, training courses for each cultural and educational institution based on its forms of work have begun. However, the demand for personnel to run red tea, which is the largest cultural-educational institution, has not been fully met. As a result of the shortage of personnel, by the year 1926 in the villages of Samarkand region over 10 red tea houses were not working at all. The same is true of the red tea houses in the Kashkadarya region. One-and-a-half-and-a-half-month training courses were organized to address this problem. One-and-a-half-month courses began on May 28 and lasted until July 15. The training for the cadres is scheduled for 4 months in the regional schools from one and a half to two months in the district schools. In addition, local authorities also discussed the need for training female staff - and political education personnel in cultural construction. In the initial period of education in the cadres, men were mainly educated, and since 1927, the training of women to serve in cultural and educational activities has accelerated. On November 1, 1927, courses for women began in Tashkent and Bukhara. Women courses in Bukhara are divided into two groups by age group and adults. The period of study is one year and is responsible for the organizational work of the Department of Cultural Affairs and Public Education.

In the first year after the attack, 37 women began to study here. Their social composition consisted of 24 dehqan women. These women were included in the Komsomol ranks before being sent to study<sup>3</sup>.

The literacy rate of the listeners in Bukhara shows that the level of education of local women was not as low as in some Soviet literature. In February 1927, a six-month course of cultural and educational staff was opened in Tashkent. The main objective of this course was to train cultural and enlightenment workers such as librarians,

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<sup>3</sup> ЎзР МДА. 94-фонд. 5-рўйхат. 337-ш. 40-варақ.

illiteracy workers, and advocates of political knowledge from working and poor farmers(Hornidge et al., 2011; Tiezzi, 2014).

In August 1927, a month-long course for workers for cultural and educational institutions was organized in Samarkand. Initially, 72 students were enrolled in three areas: club staff, librarian and red tea worker. By 1929 the number of listeners was 89.

In the three groups of preparatory groups in Samarkand, there were 41 students in the club group, 33 in the red tea group, and 15 in the film-mechanics group. The syllabus is designed for 2 months. However, because funding is for 45 days, some subjects are excluded from the program and some are reduced to 35 hours. The training programs and the hours allotted to it were based on party requirements. The syllabus of the course in Samarkand consists of two parts: a 376 hour socio-political course; It consisted of 300-360 hours of special courses. The first part of the program is general for all department courses. In the second part each special subject is taught.

The curriculum also focused on practical activities. In almost every subject the students have added independent study sessions. For example, 152 hours of 376 hours of general education curriculum were lectures, and 224 hours of practice. Practical training on reading program was 302 hours and lectures were 52 hours. Practical training in the club section was 220 hours and lectures were 84 hours. The set of disciplines included in the syllabus includes a set of disciplines, mainly focused on the training of promotional staff.

The training program is divided into two sections: general political and a course of study based on a particular institution. The disciplines included in the first section consisted of political disciplines such as revolutionary history, historical materialism, and full Bolshevism. The second is related to the activities of cultural and educational institutions. Examples include the library classification of books, distribution systems, and reporting.

The courses are allotted 269 hours in one direction. The plan envisages the establishment of four groups. But at the expense of those who did not come, a group of librarians was formed. The training program for the club staff was designed for one and a half months. The total amount of lessons is 252 hours and 7 hours per day.

It is clear from the above-mentioned training courses in the major subjects that most of the disciplines are programmed in a Bolshevik spirit. It is clear from the listeners program that the subjects are fully focused on teaching and training the Soviet government. The subjects taught also served to educate and disseminate the ideological faculties of the Soviet government of the 20th century. Here are examples of anti-religion science and Latinization lessons(Hornidge et al., 2011; Murtazashvili, 2012; Spechler, 2008).

The trainees, who have completed the preparatory courses, are divided into jobs according to their specialization. Distribution of students is determined by the size of the institution. For example, trainees for red tea were also sent to work depending on the size of the facility. Accordingly, in the red and teapot, which were large and exemplary, there were six directors, chiefs, civilists, samovarists, cheetahs, illuminators, water suppliers, and treasurer. It is easy to understand that more than the above information is allocated to the Red Tea Party employees to assist in the trading activities. Also, the lack of economic conditions has not always made it possible for full staff in the state. In

these cases, the number of workers was three, with one person acting as a manager and a civilist, one responsible for cleaning, transporting, lighting, dispensing, and treasurer. In turn, all the work was done by one or two people in the red tea booths that were just starting and economically weak. That is, only the red tea manager was responsible for everything.

In 1928, 336 red tea chambers across the country were visited by 50-60 people a day, with 13,231 visitors per year. The number of employees serving these visitors would be  $336 \times 6 = 2016$  for the red tea chamber,  $336 \times 3 = 1018$  for the medium-sized red chaise, and  $336 \times 1 = 336$  for the newly opened red tea house. The outreach work carried out in the 20-30s of the 20th century depends on the level of knowledge of the staff. Employees who were sent to the area were required to work in "new communist spiritual values." Cultural and educational departments and public education departments were under their control. He was not required to be the manager of a red tea house, such as a watchman or a neighboring farmer.

The cadres involved in the work of cultural and educational institutions worked on the institution's plans and criteria. In a variety of nontraditional ways, these activities have been led by unsavory practices. As a result, the population has been involved in a number of cultural and educational activities under the "New Life" to promote the European way of life that they do not understand. As a result, most of the workers sent to the villages for outreach have returned from hunting instead of preaching. He was satisfied with the issuance of a letter to district executive committees about the work done. This is an indication of the fact that outreach work is carried out on paper as well as workforce.

The level of knowledge of trained personnel is also insufficient to understand and analyze future work. In some red tea houses, staff were absent during the day. The workers who were sent from the Komsomol ranks to the Red Tea House, according to the time, were called "Udarnik (Zarbdor)". The extent to which these Udharans acted is mentioned in the memoirs of a contemporary of that time, Abdulhamid Majidi.

In particular, the question of the alphabet is related to the development of the Latin alphabet, which was promoted in cultural and educational institutions during this period, and demonstrated the level of cadres' knowledge in the new alphabet. In the mid-1930s, locally organized social culture houses were responsible for training staff for red tea houses. These institutions, which were set up to promote agitation, are set up at each district and regional center to carry out cultural and educational activities in the area where they are located. Cultural clubs, propagandists and various hobby groups are organized in the houses of culture. The emphasis is also on staff training through short courses. This has led to a decline in the quality of human resources training. Different awards are now being introduced in the training process for red teahouses. Some members of the local intelligentsia have refused to do their job properly, with a clear understanding of the implications of running a red tea shop. Some local residents appointed to the red chauffeur have been appointed as party members or members of the Communist Party.<sup>4</sup>

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<sup>4</sup>ЎзР МДА. 94-фонд. 5-руйхат. 91-ш. 71-варақнинг орқаси..

At the end of the 1930s, the number of educational institutions for cultural and educational institutions increased. 250 students were trained at the Republican School of Cultural Affairs and 235 at the same school in Andijan.

One of the most important aspects of the training system for cultural affairs in the 20-30s of the 20th century was the classical attitude of the Soviet government. In Turkestan in late 1921 - early 1922, Bolsheviks began to clear the party from foreign elements. In this regard, at the party's March 6, 1922 conference, the party was required to step up efforts to raise the ideological political level of the Soviets and to train party and Soviet national cadres. This was particularly evident during the re-election campaign of local authorities in the second half of the twentieth century. According to the report of this period, "the company of 1928 found that 50% of the Soviets consisted of" foreign elements. " This means that our work in front of the educational political council should be further strengthened "(Bécherel & Vellas, 1999; Pomfret & Anderson, 1997).

In short, the Bolshevik government intended to organize the cadre's training process with the training of personnel from all walks of life for the socialist construction and the cultural revolution. Such measures have been difficult to maintain even in the 30s of the last century with the level of literacy of the selected staff, the increasing number of educational institutions, and the difficulties in providing the necessary teaching materials(Mitchell, 2007).

As we have seen, a number of Soviet personnel were selected to serve as cultural and educational personnel. Most of the people here do not fully understand the purpose of the cultural and educational activities. The archive records that the local community, aware of the process, voluntarily left the cadre.

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