

## **Culture of Reading in the Daily Routine of the Southern Russian Peasantry in the 1920s**

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**Abstract.** This article discusses aspects of the state Soviet policy in the formation of a new country daily culture on the basis of development of book culture in the conditions of the fight against illiteracy of the country people the South of Russia. The author analyzes the means and ways of carrying out actions of a cultural revolution in rural society, and the results of the pursued state policy in the concept of the creation of new Soviet society.

**Keywords:** Soviet culture; Cultural Revolution; illiteracy elimination (educational program); daily routine; leisure; book revolution.

**Introduction.** The daily culture of the peasantry was based on traditional forms of a patriarchal way of life. Leisure and holidays, bore in itself the observance of customs and cultural paradigms of an ethnic origin. Inorganic modernization of 1917-1920s rushed into the country; religious foundations crashed, and a new ideology of daily routine began, with a change of the social statuses and social roles which in a communal country way had had deep, primordial roots.

A book revolution was a radical revolution within the country world. The Soviet press of those years noted: «near religiousness, belief in sorcery and old ceremonialism», arose and extended «new peculiar forms of life» [1]. Obviously, it was a result of the consecutive actions of the Soviet power, as well as the aspiration of the rural society to modernization of the everyday life whose integral component were the ways of idle pastime [2]. This component allows us to investigate features of innovations in the leisure of the villagers of Don, Kuban, and Stavropol territories in the 1920s.

**Materials and methods.** The various source study materials formed the basis of the article: narrative sources, periodicals, archival, statistical and standard and legal materials of the 1917-1920s. The historical retrospective allows one to make the analysis of processes of cultural modernization of the country's traditional society in the conditions of the formation of the Soviet world. The following methods were applied for this purpose: comparative-historical, statistical, logical, and many others.

**Discussion.** The development of a reading culture became the ideological basis for the construction of the filling of the daily routine of the worker and the peasant by the Soviet power. Undoubtedly, the book as an element of rural leisure wasn't the invention of the Soviet power. Historical contribution of the Soviet state in the fight against illiteracy and the purposeful planting of the reading culture both in the city and in the village is impossible to belittle, especially in the conditions of the low welfare of the population and the need for new forms of pastime.

The formation of a system of national education became the basis of the efficiency of measures for overcoming illiteracy in *dokolkhozny* (before coming the kolhoz system *прым. неперев.*) villages and *stanitsas* of Don, Kuban, and Stavropol territories. The cultural development of reading books, and periodicals in rural leisure in the south of Russia directly depended on it.

The decree of the Council of National commissioners «About illiteracy elimination in RSFSR» of December 26, 1919 formed a standard legal ground. Soviet statistics reported by 1927 that about 6 million people across RSFSR passed their training in an educational program and got the basics of an education [3]. The fight against illiteracy became an important factor of the political campaign of the Soviet power. A letter of January 20, 1921 of V.I. Lenin to workers, employees and communists at Proletarian station in Vladikavkaz confirmed this. In it the leader of RCP(b) thanked the station staff for the food sent to «the workers of the city of Moscow», and recommended «... to pay more attention to cultural, educational, and school business» [4].

The program of the fight against illiteracy in rural areas, deeply patriarchal and traditional in views, became a socio-political problem for the government during the formation of the subsequent bases of socialist transformations: «socialism is impossible without raising the culture of the

population... The main objective of a cultural revolution is the development of socialist consciousness and the education of the person of the new era. » [5]

Program installations in the fight against illiteracy became the necessary precondition for distribution in rural society in such forms of leisure as reading the periodical press and literature. The Soviet propaganda machine considered the emergence of periodicals in villages, hamlets and farms, as a means of political and ideological fighting in the strengthening of a new mode. It is indicative that the leaders of the South East region, devoted to fight against gangsterism, in their circular letter of May 30th, 1921 demanded all regional and provincial committees of the Communist Party to: «start up in the village a maximum amount of newspapers, leaflets and posters» [6] for the purpose of increasing the efficiency of propaganda activities. In the rather quiet years of the New Economic Policy the press still was understood by Bolsheviks, first of all as means of propaganda and promotion, aimed at the political education of the population, including peasants (as members of *Terskyokruzhkom* [regional commissariat *нпум. непев.*]) would say about it RCP(b) in the spring of 1926, «the peasant politically grew, he reads the newspaper...» [7]. On the other hand, the periodical press and literature could be politically effective only in a society with a rather high education level because «the illiterate person is out of politics» [8]. As a result, the fight against illiteracy and the village supply of printed materials turned into interdependent processes.

In the years of Civil war and in the conditions of transition to the New Economic Policy the Soviet press experienced quite clear difficulties that affected both quantity, and quality of the periodical press and literature. In 1921 even the central periodicals, – Pravda and Izvestiya newspapers, – had circulations of no more than 600 thousand copies. [9] In these conditions Stavropol's circulation in 1920 of the Serp and Molot newspaper of 100,000 – 300,000 copies, – seems quite solid. [10].

In the period of the New Economic Policy the Soviet polygraphy had opportunities for development that led to an increase in circulations and names of editions. In 1925 in the USSR 1120 newspapers and 1749 magazines whose cumulative circulation exceeded the circulation of periodicals three times were receipts of the periodical press in Russia in 1913rd [11]. Also the amount increased to the village. However, peasants, even being competent, did not especially hurry often to become followers of periodicals because of the tendency to save «labor kopek». Mysterious disappearances sometimes of the money which had been handed over at a collective subscription to a representative, also discouraged rural enthusiasts bibliophiles [12].

The number of villagers who were steadily subscribing to newspapers and magazines, was insignificant. Plonida So, the representative of a cell of the village of Mankovo of the Leonokalitvensky area, on passing in the first half of February, 1924, told the meeting of secretaries of rural cells of the Communist Party of the Donetsk district of South East edge that in their Village Council 300 copies of newspapers had been written out [13]. On average, in a typical village council in the south of Russia lived at present 2 – 3 thousand people [14], so the figures given by Plonida represents a rather small amount, but precisely reflecting the everywhere observed situation concerning subscription activity of the peasantry.

The leading followers of the periodical press in the 1920s were not villagers, but in reading rooms, clubs, and in people's houses. As a rule, the list of newspapers and magazines in the specified establishments wasn't short. For example, at the end of 1924, members of the RCP Don district committee of the North Caucasian edge would claim that «almost each reading room subscribes to newspapers: «The Soviet South», «Hammer», «The Soviet Plowman», «Komsomol member», «Truth», «Izvestiya», «Poor», «Work», «The country newspaper» and others. Magazines: «Peasant», «The Red Field», «Change», «Crocodile», «Atheist», «Spark» and others» [15].

In some cases, the periodical press for the Soviet farmers was written out by the patronage organizations which were responsible for the problem of education set for them as well as for the political and ideological education of the inhabitants of the village. In particular, in September, 1924 it was reported in the Molot newspaper that the club of a *sherstomoyka* (manufacturer of wool *нпум. непев.*) No.1 in one village of Nevinnomyssk (the region of South East edge of the same name) within half a year wrote out for local peasants «a large number of newspapers and magazines» [16].

An important factor braking activity, rural followers (including, southern Russian) became an activity of the Soviet mail as a sample of the 1920s. During the considered period stationary post offices worked generally in those rural settlements where there were a high number of inhabitants

and necessary appliances for their functioning. For the same reason, states of existing post offices were minimal: often only a manager and the mail carrier (or only the manager) worked on the mail and had no time to deliver the periodical press and correspondence to numerous clients.

A way out was found by cooperation of the mails and local administration. As a rule, the chairmen of the village *orstanitsa* (small village in the South *npum. nepev.*) councils directed the Village Council persons on duty or simply fellow villagers that brought printed materials and correspondence to the village. Furthermore, in 1924 in the USSR a so-called ring mail was organized. Employees' duties consisted of a systematic visiting of the rural settlements which didn't have stationary post offices to supply those with the periodical press, to bring letters and to accept correspondence for departure. Additional measures were offered in October, 1924 by employees of the National commissariat of Workers' and Peasants' Inspection (NC-WPI) which considered it necessary to create at editorial offices of the largest newspapers, post offices for direct sorting and transportation of newspapers to followers, without delivery to local mails, «where newspapers by technical circumstances often lie too long» [17].

All these measures, however, had limited effect: allowing adjusting delivery of post sendings to recipients didn't solve the problem of the delay of these departures. The rural administration often couldn't make peasants run errands to post offices (quite often stopping many kilometers from the village), and a small number of employees of ring mail interfered with them from delivering newspapers and letters to the destination on time. Sources often met the complaints of peasants, rural communists, and authorities on, so to say, the «not freshness» of the press, reaching the village much later than when the edition was printed. [18]. The acuteness of the problem was reduced (but not completely overcome). It was only overcome by the outcome of the 1920s when in rural areas the network of stationary post offices extended significantly and the number of mail carriers and letter carriers (increased in the southern Russian option, – *pochtary*, a *pochtarok*) (post clerk *npum. nepev.*) [19]. It well affected the subscription activity of peasants.

Besides the periodical press, to the Soviet *dokolkhozny* village also rushed a wide stream of literature. Circulations of books and a variety of its names in the Soviet Union considerably exceeded the pre-revolutionary indicators. For example, in 1913 in Russia there were 26 343 names of printed materials « (books, brochures, notes, directories, etc.) », in 1924 – 29 131 names and in 1926 – there were already 36 680 names [20].

The literature intended specially for peasants, made up a powerful share of the production of the Soviet printing houses. In particular, in 1925 in RSFSR about 1 400 names of «different country books» were issued with a cumulative circulation of 40 million copies [21]. In 1926 in the USSR 24 772 names of books and brochures were published. The first place among all these books and brochures was occupied by various departmental editions with a general number of 3 742 names; in second place was scientific and special literature (3 078 names), and in third place – various grants and materials for «practical workers of different specialties» (2 904 names). The fourth place belonged to «the country's popular literature» – 2 108 names. [22] As we see, RSFSR literature intended for villagers and for the USSR differed by considerable number and by the positive dynamics of its editions during different years.

The greatest interest in peasants was caused by agricultural applied literature that was natural, considering the pragmatism inherent in rural workers. In the New Village magazine responses were quite often found of farmers who had fallen in love with the books and they practically always specified among their preferences only special editions on conducting field husbandry, animal husbandry, etc.: «How to graze cattle in the wood» by Sokolov, «A fishing instruction» by K.Aleksandrov, «*Golovnya* and as to be saved from it» by Sogriansky, «Fire-fighting in the village» by M of Rogi, Kuleshov's «Horse breeding», «Pest control in a drought area» by Shcherbinovsky, etc. [23]

There also «were printed» many books for rural readers, besides agricultural literature – stories, novels, verses, and songbooks – of former and new writers. [24] Thus, publishing houses considered semi-illiteracy of the majority of peasants, as appropriate reason for making books. For those rural (yes, actually, and city) inhabitants who hardly read, – and such were many during the considered period of time, – were published small books, not more than 16 pages, printed with «large letters, the simplest words, and on each page – a drawing». For people with a higher level of education, the books were printed «by ordinary, not so large letters, but simple, clear language» [25]. Let's add that a number of publishing houses («The new village», «The state publishing house») practised fact-finding; for the invited peasants to read the books intended for printing, «to see if they (peasants – *author*) would say that the book is clearly written» [26].

The supply of villages and villages the South of Russia with literature was conducted in different forms. Incidental deliveries of books and the periodical press to the village were carried out by the same chiefs, or simply city workers considering by a point of honor to fix to «bow» and to fulfill a holy proletarian duty on education of the «dark» peasantry. For example, when in August, 1924 the employee of a fire brigade *On - Hichevan - on - Don Zhukov* was going on vacation to his native land, he addressed a commission, partly responsible for culture, and requested for them to give him «old newspapers, magazines and book literature for distribution among peasants of the village of Glafirovka». The commission fulfilled the request of the firefighter «with an allocation of literature: on public, medical and political questions. There were biographic sketches about comrade Lenin as well» [27]. So useful and, the main thing, ideologically correct literature went to peasants.

The main mass of literature went to the Soviet *dokolkhozny* village (including, to villages and *stanitsas* of Don, Kuban, and Stavropol territories) centrally, through a system of political education, and was intended for libraries, reading rooms, clubs, and other similar establishments. So, members Don *okruzhkom's* RCP of the North Caucasian edge at the end of 1924 would note that for city and rural libraries, district organizations of *politprosveshcheniye* only from May to October of the current year bought 63.200 books, and also 17 650 copies were received in addition from *Glavpolitprosvet* [28].

As for the sale of books to peasants, in relation to the considered period of time in no way was it possible to call this method of saturation of the village with literature even significant. In the village was not a lot of desire to buy books and that could be expected following the results of the grandiose fight with illiteracy. Familiar with a rural life and country psychology contemporaries artlessly testified that «the peasantry – got used to receive from the library and a reading room the books for free» [29].

Partly, the apathetic relation of a great number of farmers to the purchase of literature was explained by the above-mentioned chariness. Seeking to remove the noted obstacle to distribution of books in the village, representatives of the party and Soviet management put forth efforts to reduce the production costs of the Soviet publishing houses: after all, theoretically, when the book was cheaper, then with bigger readiness peasants had to buy it.

For this purpose, in the resolution «About cultural work in the village», accepted at the XIII congress which took place on May 23 – 31, 1924 of RCP, it was specified: «supply of reading rooms of books and newspapers at prime cost is necessary; their free transfer» is necessary [30]. To follow this instruction, the State publishing house and the National commissariat of mails and telegraphs of the USSR (NKPT or Narkompochtel) formed «The Book – to the Village» joint-stock company. The sense of activity of society consisted in realizing literature in the village bypassing intermediary trade organizations and private dealers, through a network of post offices and at the publishing prices. Such an order of realization had to reduce the price of literature and make its cost not so repellent for inhabitants of the village.

As it was noted in the press, already in the first half of 1925 the society «The Book – to the Village» created in rural areas of the Soviet Union one thousand points of realization of literature, and in autumn of the same year was expected the creation of about 20 thousand such points. «Across RSFSR, in Ukraine, in Belarus, in the Crimea, in the Caucasus», contemporaries stated, «all stationary post offices are supplied with a good selection of cheap, useful country book and for deaf rural places a mailer-circuler carries the book and transfers it to the hands of the peasant» [31].

Certainly, society «The Book – to the Village» activity, as well as other similar actions of the party and Soviet organs for reduction in cost of the printed materials intended for peasants, made a certain impact on the increase of book sales in the village. However, such measures couldn't change the current situation considerably because the relative high cost of books wasn't the only reason of the unwillingness of peasants to buy them.

It is necessary to take into account the fact that in the 1920s for very many inhabitants of the village, as well as citizens of the city, the book didn't become a necessary element of life and leisure. Such individuals (whom are more than it is enough in any society and at all times) didn't see neither sense, nor pleasure in reading, and no reduction of prices caused in them interest in books. They filled leisure not with reading, but with entertainments more valuable to them among them, in the first place, alcohol intake. And they spent available funds not for books, but for *vodka*. As noticed the *selkor* from Losevo's village of the Armavir district of the North Caucasian edge, «vodka in the cooperative quickly disperses, and books lie for months on shelves» [32]. It should

be noted with regret that a similar relation to reading is evident today in a great number of our compatriots.

Nevertheless, despite the above-designated negative tendency, in the Soviet village, in comparison with pre-revolutionary times, was observed a steady thirst for reading. It, of course, couldn't please the representatives of the Soviet power and the public. The problem was that the army of fans of reading grew in the village with advancing rates in comparison with replenishment of funds of rural reading rooms.

Historical sources of the 1920s dazzle with sad statements about extreme limitation of book funds in the village. So, in June, 1920 the employees of the department of national education Aleksandrovska Grushevskaya of the district of the Don area recognized that «books don't suffice for the service of needs of the population» and noted» a lack (extreme need) of literature: 1) political, 2) nursery, 3) fictional» [33]. Certainly, in the early twenties, the Soviet Russia had far from the best times, and against that the general deficiency of a shortage of books didn't look like an extraordinary phenomenon. However authorities in the following years did sadly recognize it.

At the end of 1924 members of Don's *sokruzhkom* RCP of South East edge noted that, though the cities, villages and stanitsas of the district had received in the current year tens of thousands of books (as it was already noted above, 63 200 copies), literature nevertheless «it is not far enough to satisfy, at least the basic needs of the worker of the population» [34]. Quite often funds of rural libraries were extremely small. So, by March, 1926 in two of thirteen areas of the Armavir district of the North Caucasian edge there were 6 libraries, the cumulative number of books in which equaled only 838 pieces, or about 140 copies per library [35]. The scanty sizes of these book funds were noticeable with the naked eye; but, they seemed simply ridiculous compared with the average population in areas of the Armavir district which in the same year, 1926, came near to 60 thousand people! [36] In a qualitative sense book funds of rural reading rooms also generated pessimism as the acute shortage of agricultural literature (the most demanded by the peasantry), and also «pedagogical, popular political, and mainly, as the nursery» was felt [37]. Participants of the First All-Russian congress of workers of reading rooms in March, 1927, estimating both advantages, and shortcomings of supply of the village literature, brought a peculiar result: «there aren't enough books, there are no books, there is no children's book, there is no fiction – it is the general crying» [38].

In this situation, creation of mobile reading rooms (*libraries-peredvizhek*) became one effective means. For example, in the spring of 1926 the political education of the Stavropol district completed 200 *bibliotek-peredvizhek* with 200 books in each one, and sent them to the most remote farms and settlements of the district. [39] Similar wandering libraries, in each of which, at least, were some tens copies of books, brochures, magazines, and newspapers were allowed to maneuver limited funds of printing editions and to cover quite considerable contingents of readers in the village.

Limitation of book funds in Soviet (in particular, southern Russian) villages of the 1920s, together with the low literacy of the bulk of the peasantry, had the most essential impact on reading as to the practice of leisure. We mean the fact that in the village of the era of the New Economic Policy reading represented on a bigger measure, not individual, but public, a popular form of carrying out free time.

As literature was very interesting to peasants and since the periodical press to the village arrived not often, the most readable copies turned into public property and that is called recovered in hands. About it the manager of Blagodarinsky district *zhenotdely* (women's departments *нр.м. непер.*) in 1923 wrote to Stavropol province to the editorial office of the magazine *Krestyanka* that when the «Peasant» comes to the village, it «doesn't lie at all in a reading room, but passes from hut to a hut» [40] (popularity of the specified literary magazine, really, was high in the village [41]).

And as many farmers who even had taken a course of an educational program, hardly read, often newspapers or magazines were disclosed for all in the local by the *gramotey* (who could read *нр.м. непер.*). As one of selkor, «wrote during respites in the field, during the haymaking competent peasants can read the illiterate the *Krestyanka* magazine. »[42] Often the reader, peasants or *izbachi* (who worked at mobile reading rooms *нр.м. непер.*) or representatives of the rural intellectuals, at the same time that they carried out loud reading also carried out the functions of the promoting of literature and pro-Soviet propaganda. As we see, in this considered time the reading in the village represented not private leisure occupation but a public act [43].

It is necessary to add that the fight against illiteracy and the gradual rooting of reading in village life promoted the development of country creativity which became one more way of carrying

out free time. In the editorial offices of newspapers and magazines from the village a huge number of works of amateur authors arrived, hoping that «knowing people» will estimate them and will publish it. Such creations were frankly weak [44]. But, also quite curious sketches, stories, verses were often found. Here, for example, some interesting lines: «We are plowmen, we – are giants, //Earth native athletes, //Work of darling titans, // Native fields kings» [45].

Practically at once, however, creative activity of peasants gained the nature of public activity, when the ability to shine the rural reality was used not for leisure filling but for criticism of negative sides of this reality for its correction and improvement. The great number of voluntary country (rural) correspondents which numbered in 1925 (together with working correspondents) about 150 thousand people [46]. *Krestkor (selkor)* (peasants' or rural correspondent *нршм. непер.*) sent to editions of periodicals critical notes about the surrounding reality. In particular, in the spring of 1926 the country newspaper to Stavropol territory «Power of Councils» received from *selkor* 200 correspondences a day [47]. Besides, the expression of creative activity and not indifferent public position of peasants were wall newspapers which only in the Don district of the North Caucasian edge were by the beginning of 1927 - 71 (as a whole, in the district there were 486 wall newspapers) [48] and which also contained sharp criticism of these or those negative phenomena of rural daily occurrences [49].

**The conclusion.** Historical digression to the daily routine of the southern Russian peasantry of the 1920s allows us to estimate the results of the activities of the Soviet state on revolutionary changes of culture concerning leisure. This period introduced radical restructuring – the culture of reading which can be characterized as a «book revolution». Undoubtedly, welfare transformations had a short-term character; they mentioned only the beginning of the formation of the new cultural world with an ideologo-propaganda bias. Material and human resources didn't allow fulfilling to the end the objectives of the creation of the new Soviet way of rural society. But the 1920s became the basis on which were laid down the transformations of the «Great changes» of the 1930s.

#### References:

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2. Emphasizing the fact of support with a considerable part of country people of measures carried out by the Soviet power on modernization of culture and village life, party workers in the south of Russia reasonably stated «manifestation of interest to economic and cultural actions» from the peasantry (CDNH RF, t. 30, des. 1, 4v, l. 5) and surely declared that in the village «thirst for culture, aspiration to an *izzhitiya* of traditional remnants of old times» (The report of the Don district committee of the Russian Communist Party (Bolsheviks) grows. From May to October, 1924. – Rostov N/D, 1924. Page 35).
3. Creation ways. Sketches about the social and economic development of Don and the North Caucasus / Science edition of F.I.Potashev. – Rostov N/D, 1975. Page 152.
4. Lenin V.I. To workers, workmen, employees and komyacheyka of Proletarian station, Vladikavkaz railroad. On January 20, 1921//Lenin V. I. Complete works. T. 52. M., 1975. Page 50 – 51.
5. History of the Communist party of the Soviet Union. T. 4. Communist party in fight for creation of socialism in the USSR. 1921 – 1937 of Book of 1 (1921 - 1929). M., 1970. Page 230.
6. CDNH RF, t. 65, des. 1, 24, l. 57.
7. CDNH RF, t. 5938, des. 1, 8, l. 17.
8. History of the Communist party of the Soviet Union. T. 4. Page 232.
9. In the same place. Page 93.
10. Stavropol Krai. The directory / Under a general edition of V.G. Gnilovsky. Stavropol, 1961. Page 216.
11. History of the Communist party of the Soviet Union. T. 4. Page 381.
12. So, at a meeting of secretaries of rural cells of VKP passing on January 25–30, 1926 in the Don district of the North Caucasian edge one being present said: «In 1924 the newspaper subscription was made. There arrived the representative of «Hammer», who signed the contract for delivery of newspapers in the farm. Collected money from citizens, and editions weren't sent». As a result, newspapers to the farm didn't arrive, but after a while there was once again ta representative of the Molot newspaper there and, fairly referring to the signed contract, declared to peasants that the debt is registered for them to the sum of 95 rubles. Attempts to return the mysteriously missing sum didn't lead to anything, and all this discouraged the peasants to write to the periodical press (CDNH RF, t. 5, des. 1, 72, l. 123).

13. CDNH RF, t. 75, des. 1, 47, l. 2a.
14. Person of the Don village. Page 23.
15. CDNHRF, t. 5, des. 1, 17, l. 48.
16. Worker correspondent M.Kulaki«razmychka» do//the Hammer. 1924 . September 4.
17. Improvement of delivery of newspapers to the village//the Hammer. 1924. October 4.
18. Contemporaries claimed that newspapers and correspondence quite often reached to the village with delays of a week and more. So, the selkor of the Art.Aksaysky the Don district of the North Caucasian edge of Shchekoldincomplained: «a great grief for us – untimely delivery of newspapers. We live near the city, and nevertheless there were cases when the last issue came in a month from the date of an exit» (Work and a condition of the rabselkorovsky organizations on places//the Hammer. 1926. On March 4). About the same the correspondent of the Molot newspaper I.Vasilyev wrote: «A big hindrance in work is delay in receiving newspapers. All heads of schools of politic reading complain of it. So, in Vislovsky Semikarakorsky's farm region newspapers are 15 days late» (Vasilyev I. Political education in the Don village//the Hammer. 1926. On March 5).
19. Peasants constantly spoke about the need of increase in the number of rural mail carriers-postmen, seeing in it the best means to accelerate access of mailings to the village: «ring mail should have still a network of letter carriers. And it is correct, then after all there would be faster and accurate delivery – and it would increase number of followers» (On the Soviet villages//the New village. 1927. No. 14. Page 38); «ring mail didn't serve everywhere the village well, and now the rural letter carrier goes it on change. Each honest rural guy, well competent can be the rural letter carrier. On its duty delivery to each village, in each yard of letters, newspapers, transfers money and not heavy parcels» (Sakovich E. has to lie Mail to the village should be adjusted well//the New village. 1926. No. 5. Page 51).
20. Calendar of the communist for 1928. Page 234.
21. Mamayev B. That it is important to know to the peasant at a book choice // the New village. 1927. No. 23. Page 57.
22. Calendar of the communist for 1928. Page 234.
23. Reviews of peasants of books//New village. 1926. No. 17. Page 59; No. 18. Page 51; 1927. No. 17. Page 59.
24. Mamayev B. That it is important to know to the peasant book choice // the New village. 1927. No. 23. Page 57.
25. In the same place. Page 57.
26. In the same place. Page 58.
27. Mosin I. Bow with the village//the Hammer. 1924. September 18.
28. CDNH RF, t. 5, des. 1, 17, l. 48 – 49.
29. I.Bibliotekar's crickets, избач and sale of books in the village//Communitic education. 1927. No. 1. Page 167.
30. The resolution XIII of congress of RCP «About cultural work in the village»//CPSU in resolutions and solutions of congresses, conferences and Central Committee plenums. 1898 – 1953. Prod. the 7th. In 2 h. H. I. 1898 – 1925. – M, 1953. Page 863.
31. Red field. 1925. No. 40. Page 959.
32. Sharp-sighted eye. The thrown cultural and educational work//the Country newspaper. 1928. November 30.
33. The report of Aleksandrovsk Grushevsky of the department of national education about the carried-out measures for illiteracy elimination. On June 25, 1920//our edge. From history of the Soviet Don. Page 129.
34. CDNH RF, t. 5, des. 1, 17, l. 48 – 49.
35. Georgiadi Ya. Prosveshchentsa in a village (On inspection materials)//the Hammer. 1926. March 18.
36. It is calculated on: Cossacks of the North Caucasian edge. Results of population census of 1926 of Page 3.
37. RGAE, t. 396, oиl. 3, 576, l. 37; CDNH RF, t. 5, des. 1, 17, l. 48 – 49.
38. Shiryamov A. First All-Russian congress of managers of reading rooms // Communistic education. 1927. No. 2. Page 11.
39. The book - the village // the Hammer. 1926. March 27.
40. For a year of work//Peasant. 1923. No. 10. Page 5.

41. Emphasizing popularity of «Peasant» among villagers, inorganizator (the person which was carrying out public work in the village) by Vorontsovskaya of the volost on Don in the fall of 1923 I wrote to edition: «it should be noted the enormous success of the magazine. And not only among peasants, but also among men» (For a year of work//the Peasant. 1923. No. 10. Page 4).

42. Galina. About summer work among peasants//the Peasant. 1923. No. 9. Page 20.

43. To rural teachers it was imputed duties, together with izbachy, to conduct public work and, including, to carry out readings of books, newspapers, magazines in reading rooms; «where there is no reading room in farms – the teacher together with the representative of the farm finds a place where citizens in long autumn and winter evenings gather, there have to be: newspaper, book and loud reading» (Fr. G.Uchitel in the village//the Hammer. 1924. On February 17). Loud reading had to cause also in farmers interest, both to the readable book, and to literature in general, than realization set for employees of rural educational institutions of a task «was reached to advance the book in rural weight, to approach it to the peasantry» (I.Bibliotekar's Crickets, from-bach and sale of books in the village//Communitistic education. 1927. No. 1. Page 167).

44. For example, the editorial office of the New Village magazine as follows regarded a rose of peasant K.Bykova from Sheptukhovk's village of the Don area of South East edge: «received your story – «Rememberance». During civil war were many such cases. And therefore the story is very much – ordinary – it is boring and you shouldn't print it» («The new village» answers//the New village. 1924. No. 9. Page 48).

45. Levin V. Poem // New village. 1924. No. 4. Page 23.

46. History of Communist party of the Soviet Union. T. 4. Page 381.

47. From everywhere // Hammer. 1926. March 27.

48. Materials to the B.K.P. Don district committee report (large) at the XII district party conference (November 1925 – January, 1927). – Rostov N/D, 1927. Page 101.

49. The eyewitness so described the reactions of inhabitants of the village of Bessergenevsky (nowadays October, in the Rostov region) on a release of the wall newspaper «Awakening» in September, 1924: «very much the newspaper of grain-growers of the settlement, interested in reading it. After reading cheerful smiles were common. »

### **Культура чтения в повседневности южно-российского крестьянства в 1920-х гг.**

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**Аннотация.** В данной статье рассматриваются аспекты государственной советской политики по формированию новой крестьянской повседневной культуры на основе развития книжной культуры в условиях борьбы с неграмотностью сельского населения юга России. Анализируются средства и способы проведения мероприятий культурной революции в сельском социуме, итоги проведенной государственной политики в концепции построения нового советского общества.

**Ключевые слова:** советская культура; культурная революция; ликвидация безграмотности (ликбез); повседневность; досуг; книжная революция.