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Power and Socio-cultural Conflict in the 1920-ies in Russia (on Materials of the South of Russia)

Susanna D. Bagdasaryan

Sochi State University, Russian Federation
PhD (History), Associate Professor
E-mail: BSD73@mail.ru

Abstract

The twentieth century went down in world history as the time of the Genesis of socio-cultural picture of the global world. A special role in the formation of new paradigms technetronic society played the October revolution and post-revolution syndrome that destroyed the outlook of traditional society. In terms of public socio-cultural policy in Soviet Russia, aimed at the creation of a secular culture, but in the context of the ideology of building a Communist society implemented the formation of Soviet man impersonal state propaganda. In the article the problems of interaction between government and peasant society in the 1920-ies in the South of Russia on the basis of the facts of the collision policy of the Soviet state and traditional festive peasant culture are considered.

Keywords: authority; social services; individual; traditional culture; festival; farmer.

Introduction

The first world war and the revolutionary upheavals of the early twentieth century changed the world on a global scale. The destruction of the colonial monarchies globally changed the face of old Europe and caused the destruction of the cultural paradigm of the world of traditional peasant way of life. But if Europe was changing under the pressure of the sequential evolution of society of the XIX century, Russia, plunged into revolutionary maelstrom, broke the traditional foundations ruthlessly, without thinking of the consequences of the impact of these revolutionary slogans and shocks on personality and its relationship with power. The power's relations in the Soviet government in 1918 to 1920-ies formed on the basis of Leninist doctrine of the proletarian state, declaring the dictatorship of the proletariat and the working peasantry as a ruthless state simple weapons of the masses. This form of organization of the States most seriously affected the social structure of Russian society. In the urban society of the former privileged groups: the nobility, the clergy, the bureaucracy have lost its position property. In the peasant world has changed not so much so sharply, so to 1920, it remained largely traditional.

Materials and methods

The reason for writing the article has been a range of sources: archival, journalistic, documentary, statistical, which allows us to examine the picture of the peasantry of the South of Russia in 1920-ies in conditions of forced government sanctions against the traditional way. General scientific methods, such as comparative-historical, logical, philosophical, materialistic allow us to analyze over a group of sources of social and cultural conflict prevailing in peasant society in the South of Russia.

Discussion

Historical schools of Russia comprehensive reflect the Genesis of the peasantry under pressure from the era of industrialism, but the collapse of everyday life, especially cultural become relevant in recent years, the beginning of the XXI century, when the new wave of globalization has put the next issue before the cultures of countries, regions, localities. In the aspect of the tasks are of particular interest the works of historians-regionalists in recent years. Social and cultural conflict was developed against the backdrop of post-revolutionary syndrome denial of religious culture, its traditional component and this was most clearly reflected in the holidays.

In the reasonable opinion of experts in the field of research of the Russian village, the holidays was an effective means of organizing and ordering of rural life, a kind of complex methods of strengthening the social, intergenerational, individual relations, cohesion peasant "world" and, ultimately, the key to the stability of rural society. V.I. Belov wrote that the holidays gave rural life a rhythm, which "...was manifested in everything, and forming cycles", and "rhythmic was not only a day time, daily cycle, but all week. And seasonal agricultural work, the holidays and the posts did rhythmic and full year. [1] Even more clearly on this occasion resulted V.A. Berdinsky, according to which "the holidays interrupted the monotony of everyday life, asked the life of a certain rhythm" and "as spokes in the wheel, turned the usual course of life, the circle of concerns". [2] Thus, the holidays acted as a kind of coordinate system is cyclical flow of rural life. And, of course, the celebration of those or other commemorative dates of the Christian calendar has enabled the farmers not just to rest from toil, but to rise above the ordinary, to take the time to communicate with relatives and neighbours, to feel, so to say, the taste of life.

Festive culture of the pre-Soviet village was religious, and therefore the list of rural festivities were built in accordance with the Church calendar. Sure, it was noted by the great Christian holidays: Easter, the Nativity of the virgin, the Nativity, the Epiphany, the Day of the Holy Trinity, the blessed virgin, and others. Of them, the most important of the peasantry (yes, actually, for the entire population of Orthodox Russia) was the Christmas, Easter and Pentecost. Widely celebrated Maslenitsa, pagan roots which did not prevent it to keep a place of honor in the Orthodox calendar. In full compliance with Church and secular (rural) tradition passed and celebrations. Religious components holidays was the Church service, the procession, blessing of the water, etc.

With these traditions, religious rites and activities were designed, conducted in the 1920s, the authorities of the RSFSR and the USSR (in particular, the party and Soviet leadership in the South of Russia) with the aim of eliminating the traditional festive culture of the peasantry and replace it with new rituals based on Communist ideology and approved by the new government.

Treating religion as "the opium of the people" and not without reason, seeing it as a serious rival to promote their Marxist-Leninist doctrine (which, as is well known, and very soon adopted the traits of religious doctrine with its immutable dogmas, God the father, God the son, and of the state of the saints), the Bolsheviks had set as its goal the creation of a secular state. In the Constitution of the RSFSR of 1918 (Chapter 5, p. 13) stated: "in order to ensure that workers enjoy the real freedom of conscience, the Church is separated from state and school from Church, and freedom of religious and anti-religious propaganda is recognized for all citizens". [3] In the chapter 13, p. 65 of the Constitution, the position of the Soviet government on the question of religion and the Church had to be clarified: it was stated that the number of persons unable to vote and to be elected to the Council (i.e. the number of disfranchised, is legally apollobravo categories in the RSFSR and the USSR) were treated, in addition to living on unearned income, resort to wage labor, etc., "the monks and priests of the Church and religious cults". [4] The basic law of Soviet Russia gave the message that "proletarian" state, religion and Church organization hostile power, doomed to the destruction.

Add that the malevolent attention of the Soviet authorities were attracted not only monks and priests, but those peasants, who took an active part in the activities of the rural churches as

churchwardens, acolytes, etc. In contrast to the clergy, peasants, activists were able to retain voting rights, not always turning into the disfranchised; but, they waited for increased taxation as a "socially alien" persons. In the general direction of the struggle against religion in the USSR were consistent displacement religious components of the festive culture and the gradual replacement of Church holidays civil, designed to remind the people about the glorious periods of the world Communist movement and the establishment of Soviet power. In October 1923 the C.C. R.P(b) adopted a special decision on anti-religious propaganda in the village, where it articulated the need to "distract the peasantry from a cult by organizing cultural entertainment, focusing on proletarian holidays and celebrations... replace religious items forms of civic life, such as religious holidays - civil production holidays (for example, the feast of harvest, planting, and so on), the sacraments - the solemn shipments civil acts involving (subject to refusal of Church ritual) cultural and educational institutions, such as civil funeral, burial, marriage, naming and naturalisation (record of birth), etc." [5] To perform these tasks were mobilized not only the party and Soviet workers, and rural communities in the face of intellectuals, members of the Communist Youth Union (Komsomol), the young pioneers.

Rural intellectuals (teachers, agronomists) because of their educational level could play an important role in anti-religious work. However, on a sad confession of the Bolsheviks, often intellectuals did not share them indiscriminately hostile attitude towards the "cursed past" in all its manifestations and sought to distance themselves from the radical measures of the new government type of extremely coarse, mocking attacks on the Church, the clergy and the Orthodox faith. In this regard, the greatest hope in the transformation of rural everyday life and culture in accordance with the ideals of socialism were pinned by the leaders of the RCP(b) members of the rural branches of the Communist party, the local Soviet of workers and peasant youth.

The Bolsheviks thought, "bearers of new ideas is a youth", [6] regardless of rural or urban: because, unlike the older generations, the minds of young people were a kind of *tabula rasa*, and were open to new ideas. Moreover, because of the age of the young people are showing an increased tendency to change, which was extremely important for the Bolshevik modernizers. Therefore, it is with young people and not with the older generations of the Bolsheviks tied their hopes to build a new society, as the source contains a lot of evidence. Thus, in 1920 the members of the Don Committee of the RCP(b) firmly stated that "further strengthening of the Soviet power can only be based on the younger generation" [7]/ The same was said by the participants of the first half of February, 1924, when the Donetsk district Commission of the RCP(b) meeting of secretaries of rural branches of the Communist party, who believed that it is necessary to rely on youth and that "there is no need to chase the education of the elderly, they are going from us ." [8] It is not surprising that the shock detachment in conducting anti-religious work in the village (as well as cities) were considered Komsomol members discussed their older colleagues, members of the Communist party, as the leading representatives of rural youth.

Assistants of Komsomol in building a bright future, struggle with the remnants of "the accursed past", and among them, with the religiosity of the rural population had to be pioneers, which in the Soviet press sometimes affectionately called "bolshevichata, Lenin grandchildren". [9] However, in the 1920s, the magnitude of the pioneer movement in rural areas did not meet representatives of the Soviet government. In one of the publications in the newspaper "Molot" for September 1924, noted: "at that time, as the municipality's Communist movement has greatly evolved and involved a significant amount of proletarian children, in the village this movement is still in its infancy. There only for the last year, little-by-little begin to form groups of young pioneers. Peasant children, the children of the villages, followed by working-class kids are becoming interested in social-political life, want to connect with their brothers, the children of the workers (as in the text - ed.) and strive for the organization." [10]

Because rural children, mentioned later in the publication, demonstrate commitment to the formation of the pioneer organizations, to help them must, together with the Komsomol and party members, pioneer units in the city. We, urban pioneers, have got more experience, more knowledge. It is easier for us to get a book, a newspaper, to visit the plant, ask a senior member of Komsomol and Communist. In the village it is much more difficult. And the duty of the pioneers of the city's workers, to make to help rural brethren with all their energies. Urban pioneers should contact a particular village or even to call to the guests of the village children. For its part, out of town we should go to the village, to consider, to find out how they live there and yet to help village children. - Any excursions into the village without books, without "Lenin grandchildren" - gift to village comrades! Each link or

detachment, came to the village, call the parents to tell them everything that know pioneers, to organize them in a cell of RLKSM or in the house reading room. And then don't forget to send books, send mails, to come by...". [11] The result of such measures has become a gradual increase of the number of rural pioneer organizations in the Don, Kuban and Stavropol.

In the implementation of anti-religious activities in the village during the 1920s, can be divided into several stages, different methods of the apostates, and the degree of radicalism of their actions. I must say that the first attempts to give the periodization of the struggle with religion in the Soviet Union had already taken contemporaries of the events, and in some cases their judgment it is impossible not to recognize the fair. In particular, in early 1927 somebody V. Chistyakov wrote that the first period of anti-religious work, "which began with the first years of the revolution received its peak in 1919 - 20 and 21, characterized by large scale, the wide ungodly youth movement, which resulted in the holding of the Komsomol Christmas, Komsomolskaya Easter and other anti-religious campaigns. This period, of course, gave its results, has taught and, most importantly, showed how not to conduct anti-religious propaganda, how not to deal with God in a peasant conditions. Replace the first period and in contrast entered the second period with the main slogans: "do not insult the feelings of believers", "deepen anti-religious propaganda on the basis of scientific knowledge". And finally, the third period, through now characterized by an almost complete stagnation, unprecedented lull in anti-religious propaganda". [12]

The quoted statement is extremely interesting for two reasons. First, Chistyakov quite accurately described the features of the internal content of the first two stages of anti-religious activities of the Bolsheviks. Secondly, with the height of today, allowing us to observe past events, tragicomic seem sad statement about the "unprecedented lull in anti-religious propaganda" in 1927 (to doubt this "lull" is not necessary, because the sources repeatedly meet such a sad statement: for example, held in January 1926 meeting of the secretaries of rural branches of the Communist party of the Don district of the North Caucasus region stated that "for the last time in antireligious work observed slowness" [13]). Today we know that Chistyakov was not long to be depressed, because next, 1928, in anticipation of the "great turning point", the Communists again launched a massive attack on the Church and religion.

Indeed, in the framework of the first stage of the struggle against religion in Soviet Russia (1918 - 1922) was dominated by very provocative, shocking methods, which, because of young enthusiasm and inherent to their age fervor, especially abused Komsomol: mock processions and festivals, ridicule and mockery of Orthodox shrines, priests and simply believers, direct damage to Church property, etc. Later, in January 1926, the officials Don district of the North-Caucasian region very critically regarded as anti-religious "excesses" of the Komsomol, saying: "at Christmas people pray to God in the Church, and they are under the guardhouse shout, whistle and shout songs. Isn't this raise the credibility of the cell. [14]

The results of such extremist measures were directly contrary to the hopes of the apostates, because instead of the expected growth of atheistic sentiment in the village they were faced with sharply hostile attitude of peasants as radical methods of anti-religious activity, and to those, who were these methods used. Although some Bolsheviks-optimists tried to claim that anti-religious fervor of the Komsomol resent not peasants, but only "kulaks" who were born to be enemies of the Soviet power, [15] sane representatives of the party leadership reacted adequately to the failure of the "cavalry attack" on the religious feelings of the peasants.

The leaders of the Communist party, as well as the heads of regional party organizations of the Don, the Kuban and Stavropol, had to admit: "we in the anti-religious work burned in some places, when the people for this work began sending us curse. [16] Therefore, since 1923, the Bolsheviks for some time refused "loud, in order guerrilla raid conducted forms of anti-religious propaganda", which only embittered peasants". [17] Now the focus was on systematic research and educational activities that should be carried out without any kind of abusive antics against the believers. In keeping with the new tactics, the members of the South-Eastern Bureau of the RCP(b) in June 1923 sent a letter to all regional, subcomm and regional organizing Bureau of the Communist party, which spoke of the need for "careful and tactful approach to the issue of combating religious prejudices of the peasants and the backward part of the workers... Anti-religious agitation and propaganda must have a scientific education and specifically revealing character (printing, mugs, lectures, reports, theaters, cinema). [18] The same was said and held at 25 - 30 January 1926 meeting of the secretaries of rural cells of the CPSU(b) Don district in which

participants had to say: "methods of anti-religious propaganda should radically change", now it should focus in the work of the scientific circle, which was important to involve all cultural forces of village: teacher, agronomist, and so on" [19].

The above statements show that the new tactics of anti-religious works were implemented in the Soviet (in particular, South-Russian) village for several years. So, in December 1924, the members Veshenskogo district Committee of the RCP(b) on the Bureau urged Moskovskoi party cell instead of a mug "Infidel" organize "Natural circle" [20]. Participants of the meeting of secretaries of rural cells of the CPSU(b) Don district in January 1926 told: "if before screaming at each corner that they are ungodly, and that was only bitterness, and now for political lectures on natural history, new and old Christmas held talks on the circles in the agricultural circle agronomists had a good conversation on the topic of "Folk superstition and quackery" and thus anti-religious propaganda is much deeper" [21].

Results

Socio-cultural foundations of the peasantry in post-revolutionary years, even under the pressure of state propaganda, kept religious and ceremonial resistance. Religion, tradition could not be destroyed in the first years of Sovietization of the village, it would be directed by the policy of collectivization with the use of repression.

Conclusion

1920-ies were critical for the world civilization. Post-war syndrome has led to the collapse of moral and ideological foundations of Christian culture and it was very clearly seen by the example of the South of Russia. Europe has embarked on the path of mechanization and spreading the ideas of national socialism and Soviet Russia has embarked on the establishment of a totalitarian Communist regime.

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