



The Traditional Folk Culture of the South of the Russian Peasantry in the 1920s: a Place in the Russian Regional Studies

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Abstract

Modern trends in the world put before Russian historians new challenges in the study of the past. In terms of urbanization social space current in the historical study become the tasks of preserving knowledge about the origins of the peasant world, its Genesis under the influence of public policy. Industrialization of the twentieth century played for the peasantry not only the role of social progress in agricultural labor, but revolutionary and changed the culture of life. The everyday life of the peasant was filled with new forms of leisure, previously unknown to him, or only included in festive and everyday life. Undoubtedly, the Soviet state system played a special role in its ideology and public education. And in this historical process, a considerable place in the 1920-ies, as the transition time from the First World war that followed the 1917 revolutions, the devastating Civil war of 1918–1920-ies and to the policy of "Great turning point" of the 1930-ies, the result of these historical events changed the course of history of the Russian state was the disappearance of the traditional peasant world.

Therefore, the study of the role of the 1920-ies in the country's history has a special place in the regional aspect. Hence the South of Russia with a multi-ethnic and confessional diversity of the peasantry has importance and considerable interest to the historians-regionalists. The article is devoted to the latest trends in the study of traditional culture of the 1920-ies in the South of Russia.

Keywords: history; historians-regionalists; peasant; peasant community; stanitsas; traditional folk culture; leisure; everyday life.

Introduction

Pre-revolutionary Russian history, followed by the Soviet, the subject of its research saw in the history of dynasties, wars, geopolitical events, and only then social history, leaving the study of the role of ethnic folk traditions culture more to ethnographers, cultural historians. But the traditional folk culture is the basis of ethnicity, its Genesis under the influence, as the internal mechanisms of self-development, and external factors from the dialogue of cultures to violent changes in wars, revolutions and various inorganic amendments. Soviet modernization, which were undertaken by the most extensive, consistent and decisive actions on a radical change of culture, of life, of the whole lifestyle of the people of the country, to create a new society and a new man had the most serious consequences for traditional folk culture.

Looking back today on the Soviet stage of the historical path of Russia, we can confidently assert that the results of government policy to transform the culture, everyday life, the consciousness of society were more than significant. However, the Soviet modernization, despite of its radicalism, was not able to change completely the culture and life (in particular, leisure). Formed in the course of this modernization, cultural and social innovations drove many, but not all of the pre-Soviet counterparts, co-existed with them and, moreover, were often found to be less viable than traditional forms of celebration of various important dates and organization of leisure.

These features allow us to pay attention to the importance of culture in historical discourse and the problem actualizes of its preservation, promotion and, therefore, scientific study.

Materials and methods

Source base article was, above all, archival materials, collections of published documents [1-4] and periodicals of the 1920s, the work is based on documents from the funds of the Russian state archive of socio-political history (RGASPI), the Russian state archive of the economy (RGAE), State archive of contemporary history of the Stavropol territory (GANI ST), Center for documentation on contemporary history of the Rostov region (CDNI RO), the State archive of the Rostov region (GA RO). Among used periodicals should be noted very informative magazines "Communist education", "Red field", "Peasant", "New village", "North-Caucasian region", newspapers "Infidel", "Molodoy Leninets", "Hammer", "Country newspaper" and other. Analysis of these sources have provided information for historiographical analysis of the study and based on it to see the role of historians-regionalists in the study of modernization of traditional culture of South-Russian peasantry 1920-ies.

Methodological basis of the work was the method of historical comparison of the contribution of historians who study traditional folk culture, everyday life, its importance in the creation of historical paintings.



Discussion

During the 1920s, was published a lot of works devoted to various issues of being pre-kolkhoz villages and *stanitsas* (small frontier settlements in the South, *прим. север.*) of the Don, Kuban, Stavropol. However, in full compliance with the provisions of Marxism, acting as the theoretical Foundation of the social Sciences in the USSR, in these works analyzed the various aspects of socio-economic and socio-political processes in rural areas: rehabilitation and development of agriculture and its branches, property differentiation of the peasantry, the formation of a coalition of laborers, the poor and the middle classes under the leadership of the grassroots of the party and Soviet workers for the struggle against the "kulaks", etc. The rural everyday life, and including, for holidays and leisure activities in villages and stanitsas of the South of Russia did not attract any attention of the representatives of the regional scientific corporation and virtually didn't coverage in special works.

Typically, such questions were only addressed in published in the 1920s, studies of the General plan. For example, in the work of I.M. Kleiner on the status and activities of the Kuban farmers kept private mention of modernization and, so to speak, of "Sovietization" of peasant activities and the implementation of the Bolsheviks cultural and propaganda measures. [5] In 1925, the employees of the Don district inspection fee (Don KK) and district workers and peasants

inspection (Don RKI) who examined two of the district, – Bagaevsky and Semikarakorsk – published review of the work "the Face of the Don village". Here, in addition to the standard lighting economic development of these rural areas, social stratification in local villages and stanitsas, devices, and activities of institutions, organizations, public associations, were also dealt with the life of young people and measures, allowing to modernize the time of the peasants – *politprosvet*, (political education) the functioning of public-reading room and library. [6] In the book «How lives and what hurts the village» contained stories about these unsightly forms of leisure as binge drinking and casual sex, who were by reason of relevant diseases. [7]

Ignoring the historical everyday life, and including such aspects as leisure and holiday village was a steady trend of South-Russian (and Russian, all-Union) historiography and over the next decades, until the decline of the Soviet era. Single mention of the culture and life of the farmers of the Don, the Kuban and Stavropol in the 1920s, was kept in various monographs, dissertations, publications, [8-14] as well as in the collective works devoted to the consideration of the historical path of the population listed southern Russian regions. [15-19] Basically, the researchers drew attention to the financial situation of the peasantry, the supply of the village of newspapers and literature, expanding the network of cultural centers (public-reading rooms, libraries), etc. Attempts to create a complete picture of the historic everyday Don, Kuban, Stavropol farmers era of NEP was not attempted. Works were not observed on various aspects of the festive culture and leisure villagers and villages of the South of Russia of the 1920s.

Only in the post-Soviet period, in connection with the incident at that time, radical changes were in the methodology and significant expansion of the field of scientific research as a result of increased attention to historical anthropology, the history of everyday life and mentality. South-Russian historians, like their counterparts from other regions of Russia, have stepped up efforts to study the everyday life of the rural population in the era of NEP. Various aspects of everyday life (including festive culture and leisure) of the peasantry of the Don, Kuban, Stavropol 1920s repeatedly were reported and analysed in scoping studies [20-21]: monographs, dissertations, publications, [22-29] among them a separate group are works devoted to the description of the development of certain areas or rural settlements in the South of Russia. [30-40] Analysis of these works allows us to assert that, in contrast to trends in Soviet historiography, to the South of the Russian historians of agrarian post-Soviet period (and generally for our contemporaries-scientists who study past the Don, the Kuban and Stavropol, including the era of the new economic policy (NEP) is characterized by the desire for more detailed coverage of the historical everyday life of the peasantry, even if such stories are not directly related to the themes of their works.

Noteworthy research, dedicated to the everyday life of the population of the South of Russia (including agriculture) in the 1920s, notably Ph.D. thesis of Z.O. Abregova [41] and a joint monograph E.F., Krinko, I.G. Tajidinova, T.P. Hlinena. [42] In these works, the first of which was dedicated to understanding of the transformations of rural everyday life in the Kuban region in the end of XIX – beginning of XX centuries, and second, the analysis of the everyday life of the Soviet people in the 1920s – 1940s, reflected and some scenes of Bolshevik modernization festive culture and leisure of South of the Russian peasantry in the era of NEP.

In addition to the above works, it should be noted PhD thesis O.V. Baeva, A.S. Bochkareva, I.G. Tajidinova, S.N. Shapovalova, the study of which are different aspects of the culture of the Don and the Kuban, as well as political agitation as a kind, but an integral part of not only political, ideological, and cultural space of the Soviet Russia of the 1920s [43-46]. Taking into account our chosen topic worth mentioning is the work of S.N. Shapovalova, in which the analysis of the transformation of festive culture in the Don and Kuban in 1917 – 1991. In addition, the author has attempted to consider specific aspects of the transformations holiday rituals in the Don and Kuban villages and stanitsas. In particular, it is lawful indicates that in the 1920s, the party and the Soviet leadership in the village purposefully sought to displace religious festival not only new holidays "red" calendar, but specific agricultural celebrations like the Day of harvest.

Special attention to the history of the peasantry in the Soviet period, in general, and to those seen in the period of NEP transformations festive culture and leisure South Russian peasants take up the research works of Alexander Pavlovich Skoryk. [47-60] They laid out a systematic approach to the study of the fate of the peasantry and set new scientific challenges for Russian historians.

Conclusion

The history of the village of the South of Russia during the Soviet period, especially in the crucial 1920-ies, opened a new phase of historical discourse: the fate of the village in the industrial society, its cultural transformation, a consequence of the revolutions and wars. These newly opened for the historical analysis problems allow us to continue the study of the Genesis of the peasantry.

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