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**INNOVATIONS OF SOVIET POWER IN THE SPHERE OF**

**EDUCATION IN THE 20-30S OF THE XX CENTURY**

**Abstract.** With the seizure of power by the Bolsheviks in October 1917, a new stage of cultural change began in Russia and on its outskirts. In the article, the author tells about the measures of the Soviet power to improve the system of enlightenment and education, the training of teachers, the opening of the first universities of Kazakhstan in the first years of the existence of Soviet power.Based on the research of Kazakhstan historians, the essence of the creation and development of the new education system, innovations in the cultural sphere, designed to become the pillar of the new government in educating and re-educating the Soviet people, is revealed.The position of the Kazakh intelligentsia to address the issue of the cultural development of the Kazakh people is reviewed, numerical data are presented and a table is drawn up concerning the organization of the educational process and the opening of the first universities in the country.

**Keywords:** Soviet power, Kazakh intelligentsia, socialist state, innovations, education, cultural revolution, higher education institutions.

**Introduction:**There have been positive changes in the education system and culture of the Republic of Kazakhstanafter it gainedindependence. Innovations touched all parts of the structure of the educational process. An important place was given to the study and teaching of the history and culture of Kazakhstan in schools and universities. The country's scientists were faced with the task of describing the pastobjectively and preparing new textbooks, teaching aids, and scientific papers. Also, training of historians who can explain the functions of history as an academic discipline, establishing the connection of the younger generation with the traditions of a given society and serving history as a means of shaping national and cultural identity.There was a great growth ofinterest in national history and spiritual culture, the history of the creation of a network of higher educational institutions, and alsostudies of the education system and culture in the Soviet period has been analyzed.

**Materials and methods.** The study and analysis of the cultural transformations of the state, workers, and peasants was conducted with the help of documentary materials published in different years of independence of the Republic of Kazakhstan, source studies and reading books full with documents from the Soviet period. A comparative historical analysis and systematization of the data given in the works of scientists of the Soviet and independent Kazakhstan were carried out.

**Discussion.** In October 1917, in an intense struggle for power, the political parties of the Russian Empire were defeated.It was established the Bolshevik Party, the RSDLP (b), that planned the introduction of new laws and orders inherent in another state that had not existed until now in the world — a socialist, Soviet state.Innovations covered all areas of society, including culture, science, and education.The contradictions in the positions of the Alash intelligentsia and the Bolsheviks on the cultural development of the Kazakh people changes in the sphere of enlightenment and education, the modernization of the training system in various fields of knowledge, the opening of higher educational institutions in Kazakhstanwere vividly expressed [Койгелдиев М. К., 2004. Движение Алаш, 2008 и др.].

It is known that in the late 19th and early 20th centuries, the population of Kazakhstan within the Russian Empire had the opportunity to receive education in Muslim schools and madrasah, Russian-native schools, public schools and schools established by the royal administration.The ultimate goal of the formation of all foreigners of the empire was to be their Russification and merger with the Russian people [Садвокасова З.Т., 2008:92,260].In order to prepare Russian teachers for Russian-Kazakh schools, Russian-Kyrgyz (Kazakh) teachers' seminaries began to open (Verny, Tashkent, Orenburg).Material security and quality of teaching in Russian educational institutions did not meet the needs of students. Therefore, the contingent of their students was extremely small.The local population was mistrustful of Russian education, preferring traditional religious schools –mekteband madrasah in their own region, and for continuing higher education, as a rule, in the madrasa of Bukhara, Samarkand and other cities of Central Asia.Muslim education contributed to the spiritual enlightenment of the people, mastering the Arabic script and certain secular sciences, although it required serious modernization at the beginning of the twentieth century, for example, it can recall the emergence of new-year schools in the late 19th century [Алимова Д.М., 2000:180], also, the accomplishment of the February revolution in 1917.Many prominent figures of the Kazakh people at the beginning of the twentieth century received a Muslim education, and then continued their studies at Russian gymnasiums, colleges, academies, and universities.

The educated and progressive-minded Kazakh intelligentsia, after the February revolution of 1917, directed all of their knowledge to enlighten the masses and to the struggle for national interests.They raised such questions as the replacement of Russian-native schools with national schools (lower, middle, higher). Progressive personalities called for conducting instruction in the students' native language, for universal, compulsory, free, and six-year education.They believed that funds for schools should be allocatedfrom the treasury of the stateand city governments. They wrote about the need to open libraries, mobile schools, organizing lectures, opening various courses, museums, and kindergartens.

Unfortunately, the October events of 1917 did not allow it to come true. With the seizure of power by the Bolsheviks, a new stage of innovation in the field of education in Kazakhstan began.

In order to strengthen the Soviet power, the organization of propaganda and study of socialist ideals was required. Therefore the task was to create and develop a new education system, designed to become the pillar of the new government in educating and re-educating people.The Soviet state planned the elimination of class privileges, the overcoming of mass illiteracy, the separation of religious organizations and educational institutions from the state, the widespread enrollment of school-age children, etc.[Хрестоматия, 2002:350-353].Also, the Soviet government believed that it was necessary to destroy the educational structures of the royal period and introduce a socialist public education system that could unify all types of educational institutions.

In November 1917, the People's Commissariat of Education (Narcompros) was formed. A decree has been issued by the Council of People's Commissars on the need to organize a Soviet unified public school. Decree of the All-Russian Central Executive Committee of the RSFSR of 16 October. 1918 approved the "Regulations on the" United Labor School ". The school was divided into two stages - the first for children from 8 to 13 years old (five-year course) and the second - from 13 to 17 years old (four years old). From the beginning of 1919 a single the school has three levels: primary (7 years old), middle (3 years old) and higher.Specialized boarding schools were opened to reach the nomadic population by the Soviet education system. The question was raised about the need to organize work on the elimination of illiteracy and the illiteracy of the adult population - the decrees of the Soviet government in 1919 from December 26, 1923, from August 14, 1932, from December 14. [Алтаев А.Ш., 2008:9-10]. Thus, the imperial education system was destroyed and introduced the Soviet, socialist education.

As you know, the main issue in the field of education the Soviet state considered the fight against illiteracy. A decree of the Council of People's Commissars on the elimination of illiteracy was issued. An emergency commission has been created for its implementation.In 1920-1921 in Kazakhstan there were 2412 points on literacy, in which 72 232 people studied. It was created mobile points of the educational program, red yurts. In the villages, there were organized small schools, where children learned the skills of reading, writing, and counting. Only on August 27, 1930, the CEC and the Council of People's Commissars of the Kazakh SSR adopted a resolution on the introduction of universal compulsory primary education.Textbooks in the Kazakh language were created, their authors were: A. Baitursynov, J. Aimauytov, K. Satpayev, A. Bukeikhanov, etc. For example, the author of the first textbook of algebra in the Kazakh language was KanyshSatpayev, geography - AlikhanBukeykhanov, the Kazakh language, and literature - Ahmet Baitursynov and TelzhanShonanov, psychology - ZhusipbekAimauytov.

In 1928, the Kazakh alphabet was transferred from Arabic graphics toLatin, which caused problems of development of the native language. At the same time, the personnel issue was acute, especially in the training of teachers, therefore, permanent and short-term courses were created to organize the training of teachers. There were opened pedagogical colleges.But these educational institutions could not provide a shortage of teaching staff and the proper qualification level. Course training did not give systematic and in-depth knowledge of both the specialty and teaching methodology. It was necessary to open higher education institutions in Kazakhstan, as specialists with higher education were trained mainly in Moscow, Leningrad, Omsk, Saratov, Tomsk and other Russian cities [Означениивуза..., 2005:79-92].

Thus, from the first days of the existence of a new state, the imperial education system began to be destroyed and introduced with Soviet socialist. Even before the establishment of the Soviet government, the Kazakh intelligentsia in their speeches, scientific works, in articles published in the Aykap magazine and the Kazakh newspaper, in the Karkaraly and other petitions, in the Alash party program they wrote about the right of the Kazakhs to build mosques, the opening of Muslim schools, the need to create conditions for entering the gymnasium, for higher education.They also printed materials about the reasons that led the Kazakh population "to impoverishment, and its cultural development to stagnation," about ways of reviving education, education, history, language and literature in the Kazakh steppe. (Газета"Қазақ"(1913-1918 гг.). They believed that for the cultural development of the people it is necessary to provide the government with the opportunity for each ethnic group to preserve its language, letter, and religion. They created the party "Alash" and published its program (November 1917). The ninth paragraph of which is called "Science and Enlightenment", where it was recorded that education should be free and accessible to all segments of the population; initial training is conducted in the native language; autonomous education and competitive passage of the teaching staff, the widespread opening of libraries and secondary educational schools and universities[Нурпеисов К.Н., 1995:220-222].

Alikhan Bukeikhanov, Akhmet Baitursynov, Mirzhakip Dulatov, Smagul Sadvakasov, Temirbek Zhurgenev, Uraz Zhandosov, and others individuals called for university education and expressed their thoughts about its importance for the Kazakh people[ВестникКазНУ...,1998:9,11].According to A. Baitursynov, the Kazakh university should respond to its “name and meaning,” T. Zhurgenovbelieved that he should provide “studies in a European manner”. U. Zhandosov spoke for the fact that the Kazakh University should "head the scientific school".Unfortunately, during the construction of the Soviet state, the pedagogical and scientific potential of the Alash intelligentsia was not fully utilized.As an example, Radus-Zenkovich's speech (Chairman of the SNK Kaz (Kir) of the Autonomous Soviet Socialist Republic in 1920–1921) can be cited as the first All-Kyrgyz Party Conference on the report of the Regional Party Committee on the Use of Former Alashordynians in Soviet Construction in 1921."Bukeikhanov is the best expert in the region. He needs to be skillfully used. His influence, scale ... He is so quickly guided in the local setting that is very helpful. He is a true encyclopedia on the Kyrgyz way of life, history of the region in general. No books can replace him If there were more like him... " [Кульшанова А.А., 2003:97-98].This characteristic fits all representatives of the Kazakh intelligentsia of the early twentieth century. But, as you know, in 1922, AlikhanBukeikhanov was summoned to Moscow. Ahmet Baitursynov in 1921-1922 headed the Academic Center. MyrzhakypDulatov was engaged in publishing and teaching activities. SmagulSadvakasov, TemirbekZhurgenev, SanjarAsfendiyarov worked in the People's Commissariat of Education.Thanks to their efforts, the first higher education institutions were opened in Kazakhstan during the Soviet period. But in the 1920s-1930s, it was not universities that were established, but institutions of public education and educational institutions: Bukeyev Kazakh Institute of National Education in Urda, Semipalatinsk Institute of National Education, Orenburg Institute of National Education, Kazakh Institute of Education in Vernoy (Almaty), Kazakh Institute of National Education in Tashkent [Означениивуза..., 2005:79-92]. Later several universities were opened, but they were located in Tashkent, Orenburg. The Kazakh University in Almaty opened in 1928, which was transformed into a pedagogical institute in the 1932/33 school year, and only in 1934 did the new Kazakh National University open, the current Al-Farabi Kazakh National University[Летопись КазНУ, 2004:9].We offer a small table "Higher education institutions in Kazakhstan in the 20-30s of the twentieth century".

**Table1**

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| №№ | Name of higher education institution | Year of formation, city |
| 1. | Bukeev Kazakh Institute of National Education | 1920, Urda |
| 2. | Semipalatinsk Institute of National Education | 1920, Semipalatinsk |
| 4. | Orenburg Public Instituteof education | 1921, Orenburg |
| 5. | KazakhInstituteofEducation | 1921, Vernyi (Almaty) |
| 6. | The Kazakh Institute of Education (1920), transformed in 1926 into the Kazakh Pedagogical Institute and in 1928 transferred to Almaty. | 1926, Tashkent |
| 7. | Kazakh State University (since 1931/32 academic year KazPI) | 1928, Almaty |
| 8. | Veterinary Institute | 1928, Almaty |
| 9. | Agricultural Institute | 1930, Almaty |
| 10. | Медицинский институт | 1931, г.Алматы |
| 11. | Geological Exploration Institute,  in 1934 he was transferred to Almaty, reorganized into a mining and metallurgical institute, then into a polytechnical institute | 1932, Semipalatinsk  1934, Алматы |
| 12. | Ural Pedagogical Institute | 1932, Uralsk |
| 13. | Kazakh State University (KazSU). (from December 1, 1934, Kazakh State University named after S.M.Kirov) | January 15, 1934, year, Almaty |
| 14. | Teaching institutes | 1935-1936  Aktobe,Kustanay, Karaganda, Almaty. |

Schools opened up, which was right and necessary, but the problem was not only in the teaching staff but also in the students since the majority of the working and peasant youth had no secondary education. The policy of the Soviet state was aimed at building a "new, more progressive, just society - workers and peasants", so the Soviet government needed new cadres from workers and peasants, although the head of the Soviet state, Lenin VI did not ignore the old cadres and in some cases they were involved in work in the system of education and culture.In 1920, on September 19, the Soviet state adopted the Decree "On the Workers' Faculties", the purpose of which was to prepare working youth for university studies and to proletarianize higher education. The decree provided for the creation of preparatory courses and working faculties[Хрестоматия, 2002:350-353].

The first working faculty in Kazakhstan was formed in 1921 in Orenburg, where 236 people studied in the 1921–1922 academic year. Already in 1936, 16 working faculties worked in the Republic and 5,000 people were trained. So the Soviet state solved the problem of studying children of workers and peasants in high schools. In addition, the new state abolished tuition fees and paid scholarships to students. As a result of such a policy, by 1923, there were 49.3% of students who came from workers and peasants (in all the republics of the USSR), in 1928 - 72, 1%. Precisely in Kazakhstan, about 60% of people were literate.

All educational institutions were in dire need of material support, which was unbearable in the first years of the establishment of Soviet power, which were difficult for the new state, then of civil war and economic devastation, famine, confrontation of political forces.

In the 1920s and 1930s, the state sought to preserve a single educational space, closely associated with the official ideology of the Bolshevik Party, which provided for the training of specialists capable of building a new socialist state - a state of workers and peasants.Therefore, special attention was paid to the training of specialists from workers and peasants, and in the first place - teachers and humanities. ZhusipbekAymauytov, a well-known leader of the Kazakh people, wrote: "autonomy, which I never dreamed of before ... requires improving the social status of the people, improving economic life (cattle breeding), teaching (competent, cultural) agriculture, resolving the problem of subsidence, health care institutions, local authorities (Councils), judicial bodies - the introduction of all of them into the administrative framework.This also includes problems of education, the elimination of illiteracy, the development of literature, the media (the press). ... to become a truly cultured person, we need hundreds, thousands of specialists in various areas of life. " [Рысбекова С.Т., 2010:14-15].

It should be noted that in the 1920s-1930s, historians were trained in the following universities: Kazakh Pedagogical Institute (KazPI, now KazNPU named after Abay), Kazakh State University named after SM Kirov (now KazNU named after Al-Farabi). They were taught by famous people - Vasily Vladimirovich Barthold, EvgenyViktorovichTarle (was in exile in Almaty), SanjarDzhafarovichAsfendiyarov, Ahmet Baitursynov, SakenSeyfullin, UrazDzhandosov, etc.

The training of social scientists was carried out by Communist universities, where communists and Komsomol activists from all over the Soviet Union studied. So, in 1921-1930. The SACU - Central Asian Communist University (1926) in Tashkent was established; CUWE - Communist University of Workers of the East, an educational institution of the Comintern (1921-1938) in Moscow, Institute of Party History (the Communist Party of Kazakhstan) (1923) in Almaty, KazComUni - Kazakh Communist University (1930) in Almaty, KIML - Kazakhstan Institute of Marxism-Leninism (1932-1938) in Almaty. There were also evening institutes of Marxism-Leninism with 1 and 2 years of study.

The historical situation in the Soviet state (in all republics) in the 1920s and 1930s was similar, especially in resolving the issue of implementing the tasks of the Cultural Revolution. Therefore, secondary and higher educational institutions were opened, which, by organizing the educational process, introduced into the students' minds the importance of knowing the history of creating the world's first socialist state, studying the life and activities of the leaders of the October revolution, understanding and accepting the leading Bolshevik party for the successful development of the Soviet state and of society.

It would be true to accept the position of the Kazakh enlighteners, who indicated that the Kazakh people "have not only literature, but also textbooks in their own language, i.e. he doesn’t have that basic one, without which no cultural and educational work can begin”, stressing the need for long-term, methodical work.Also, the lack of knowledge of the Kazakh language, so you have to "explore its properties and laws and deduce rules from them. Each rule is derived after establishing its correctness by numerous examples from oral folk literature. In a word, the work is very difficult, painstaking, time-consuming and assiduous... The work of compiling textbooks of the Kyrgyz language ... the basis of all cultural works .... [Терновой И.К., 1998:54-55].

In 1991, Kazakhstan proclaimed its independence, adopted the Law "On State Independence of the Republic of Kazakhstan". The country faced new challenges that required innovations in all areas of the Kazakh society. A number of changes in the field of education, science, and culture. There are successes and achievements. Therefore, at present, "the Kazakhstani should know the ideal of our society, knowing its history, language, culture, at the same time being modern, fluent in foreign languages, having advanced and global views" [Послание ..., 2018], as Kazakhstan entered a new historical period of development. And, as noted in the Head of State’s article: “Today we must begin a larger and more fundamental work ... take a step towards the future, change the public consciousness in order to become a single Nation of strong and responsible people” [СтатьяГлавыгосударства..., 2017].

**Conclusion.** Innovations of the Soviet government in the field of culture and education were necessary. However, by taking into account the historical situation, prevailing in the territory of Kazakhstan, starting from the nineteenth century, and the cultural status of the Kazakh people. Also, by taking as a basis for transformative activities in the field of culture and education, the position of the Kazakh intelligentsia - experts on native history, language, literature, and culture.

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Сеул қ., Оңтүстік Корея

**XX ҒАСЫРДЫҢ 20-30 ЖЫЛДАРЫНДАҒЫ КЕҢЕС ОДАҒЫНЫҢ МӘДЕНИЕТ ЖӘНЕ БІЛІМ БЕРУ САЛАСЫНДАҒЫ ЖАҢАШЫЛДЫҚТАРЫ**

**Аннотация.** 1917 жылғы қазан айында большевиктердің билікті басып алуымен Ресейде және оның түпкір-түпкірінде мәдени және білім беру саласындагы өзгерістердің жаңа кезеңі басталды. Мақалада авторлар Қазақстанда кеңес өкіметінің 1920-1930-жж. ағарту, мәдениет және білім беру жүйесінің жаңғыртылуы, жаңа педагогикалық кадрларды даярлау мәселесі, алғашқы ЖОО-лардың ашылуы туралы баяндайды. Алаш зиялыларының және қазақстандық тарихшылардың зерттеулеріне сүйене отырып, кеңестік халықты тәрбиелеу мен қайта тәрбиелеу жаңа өкіметтің негізі болуға арналған жаңа білім беру жүйесін және де мәдени саладағы жаңашылдықтарды еңгізу мен дамытудың мәні анықталады. Қазақ халқының мәдени салада даму мәселесін шешуге қатысты қазақ зиялыларының көзқарасы зерттелініп, сандық деректер ұсынылып, оқу процесін ұйымдастыру және елдегі алғашқы жоғары оқу орындарының ашылуы туралы кесте үсынылады.

**Түйін сөздер:** кеңестік өкімет, қазақ зиялылары, социалистік мемлекет, жаңашылдықтар, білім беру, мәдени революция, жоғары оқу орындары.

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**НОВОВВЕДЕНИЯ СОВЕТСКОЙ ВЛАСТИ В СФЕРЕ КУЛЬТУРЫ И ОБРАЗОВАНИЯ в 20-30-ЫЕ ГОДЫ ХХ ВЕКА**

**Аннотация.** С захватом большевиками власти в октябре 1917 года, в России и на ее окраинах начался новый этап преобразований в области культуры и образования. В статье авторы описывают меры советской власти по модернизации системы просвещения, образования и культуры, подготовки педагогических кадров, открытии первых вузов в Казахстане в 1920-1930-ые годы. Опираясь на исследования алашской интеллигенции и казахстанских историков раскрывается суть создания и развития новой системы образования, нововведений в культурной сфере, призванные стать опорой новой власти в воспитании и перевоспитании советских людей. Рассмотрена позиция казахской интеллигенции по решению вопроса о культурном развитии казахского народа, приведены цифровые данные и составлена таблица, касательно организации образовательного процесса и открытия первых вузов в стране.

**Ключевые слова**: советская власть, казахская интеллигенция, социалистическое государство, нововведения, образование, культурная революция, высшие учебные заведения.