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TEACHING AID

for seminary lessons on the elective course

«Russian state policy in the field of culture: X-XX centuries»

for students of all directions and profiles

full-time and part-time education

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Abstract:

The manual reveals numerous issues of Russian statehood, based on the continuity and variability of the course of historical development. In the study we proposed, the main features and properties of statehood in the field of culture were revealed, taking into account the conditions and stages of development. We analyzed the main elements of Russian statehood, revealed the degree of continuity of the state structure and form of government in the transition from the imperial state to the Soviet and post-Soviet period. The work contains concrete proposals concerning the historical aspects of the formation of the political system in Russia, proposes ways and directions for the further development of modern Russian statehood.

Methodology:

The methods of research are based on the use of a historico-legal and systemic approach to the analysis of the mechanism of the development of Russian statehood. The study is based on understanding the state of culture as a single, dynamic and interrelated phenomenon. The main methodological prerequisite for research is historical continuity in the development of the state and culture, which allows us to consider all the phenomena of the state in their unity and development. The study of state-legal institutions and processes through the prism of statehood required the definition of general laws governing the development of the widespread use of comparative legal, comparative-historical, formal legal methods, as well as methods of state and legal modeling. The interdisciplinary approach plays an important role in the study, taking into account the economic, political, social and cultural factors affecting the development of Russian statehood.

Theme 1. POLITICAL CHANGES IN THE CULTURE OF THE ANCIENT RUSSIAN STATE

1. Accepting Christianity as the main state religion.

2. State policy in the field of culture during the period of feudal disunity and Mongolian invasion

1

Consideration of the first issue must begin with the fact that one of the biggest events that had long-term significance for Russia was the adoption of Christianity as a state religion. The main reason for the introduction of Christianity in its Byzantine version - Orthodoxy - was the need for the formation of state ideology, the spiritual unification of diverse peoples of Rus, strengthening international ties on a solid basis. Under the new conditions, pagan religion did not fully ensure the formation of statehood, because due to its inherent polytheism it was not able to unite Rus, to strengthen the authority of the Grand Duke's power.

It should be noted that the process of adopting the new religion was long and controversial. It began with Prince Vladimir's attempt to create a single pagan pantheon. The main thing was the baptism of the entourage of the prince and Kiev according to the orthodox rank in 988. The baptism of the people was most actively carried out in 988-998. Unlike the urban population, peasants did not accept a new faith for a long time, and resistance in the northern regions of the country (Novgorod, etc.) was particularly serious.

When studying this issue, it should be especially emphasized that the introduction of Christianity contributed to strengthening the political unity of the ancient Russian lands, the final elimination of tribal isolation. Orthodoxy also had a significant cultural impact on society: a wider use of writing, schools, systematic chronicle began.

Students should note that the first chronicle vault, the text of which can be reconstructed, is the so-called Initial Code for the XI century. In the beginning. XII century in the Kiev-Pechersky Monastery an outstanding work of medieval literature is being created - The Tale of Bygone Years. In the "Tale" unfolds a wide canvas of Russian history, which is regarded as part of the history of the Slavic, and later - as part of the history of the world. The author (perhaps, the monk Nestor) used a number of translated sources, as well as domestic chronicles and oral legends.

Also in the XI - beg. XII century in Russia, a large number of translated works of both religious and secular content are distributed. At the same time, there is the formation of original literature, the earliest of which is "The Word of Law and Grace," Metropolitan Hilarion, written in the middle. XI century.

In the XI century the development of stone temple construction, church painting. Until now, outstanding monuments of architecture in the middle of the XIth century - cathedrals of St. Sofia in Kiev and Novgorod, the Saviour Cathedral in Chernigov.

2

At the beginning of the consideration of this issue, students should demonstrate knowledge of the features of the period of feudal political fragmentation. Next, we should pay attention to the fact that the isolation of lands not only did not halt the development of culture, but contributed to its further flourishing. Thus, in the period of fragmentation, the emergence of polycentricity is characteristic - the emergence of original cultural centers in different regions of Russia. By this time, the formation of local architectural, artistic and chronicle schools. For example, it can be noted that in the period XII-XIII centuries. The chronicle in addition to Kiev and Novgorod began to be conducted in the centers of feudal principalities - Chernigov, Vladimir and other cities.

In the XII century it was created one of the most outstanding works of world medieval literature - "The Lay of Igor's Host". In addition, other works of literature of the time are known: "The Word of Daniel Zatochnik", "The Word of the Destruction of the Russian Land".

In the period of fragmentation, stone construction and church painting continue to develop. In architecture, there is a combination of local traditions, borrowed from Byzantium forms and elements of the Western European Romance style. Among the preserved monuments of architecture of this era, the Church of the Intercession on the Nerl, the Golden Gate in Vladimir, the St. George's Cathedral in St. George's Polish can be singled out. Students should be able to characterize the local features of the chronicle, architecture, focusing on the cultural development of the Vladimir-Suzdal land. In conclusion, it should be noted that the Mongol invasion had catastrophic consequences for culture. For half a century, stone construction ceased because of the lack of material means and masters-builders who were killed or stolen, a large number of monuments of written language were destroyed, the annals, painting, and applied art declined.

SUBJECTS OF REPORTS

1. The spread of writing and bookishness in the Old Russian state.

2. Features of cult construction in Kiev Rus.

3. The contribution of Andrei Bogolyubsky to the development of the culture of the Vladimir-Suzdal land.

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Theme 2. CULTURE OF THE UNITED RUSSIAN STATE

1. Culture at the stage of formation and strengthening of a single state.

2. Features of the cultural and historical process in the XVII century.

1

Beginning with the first question, students should show the importance of Moscow's role, both in the unification of Russian lands and in the rise of culture, observed from the second half of the 14th century. The revival of national self-consciousness, caused by the victory in the Kulikovo field, was reflected in all areas of culture. There is such a kind of literature as a military novel (for example, "Zadonshchina" by Sofoniya of Ryazan).

In the late XIV-early XV centuries revival of the all-Russian chronicle with the center in Moscow. In 1408 the Trinity Chronicle was compiled, and in 1480 the Moscow chronicle was compiled. They stressed the role of Moscow in the unification process of all Russian lands, the idea of creating a unified state. The first Russian chronograph also speaks the development of historical knowledge at this time.

The features of the era influenced the development of church literature. The most common genre here was the lives of saints ("The Life of Alexander Nevsky", "The Life of Sergius of Radonezh").

Literature of the XVI century had a pronounced journalistic character and played a large role in the struggle to strengthen the authority of the tsarist and ecclesiastical authorities.

In the social and political life, the idea of Moscow as a "third Rome", formulated by the abbot Philotheus in the epistle to Vasily III, spread widely. The idea preached national exclusiveness, religious intolerance to everything foreign.

The largest event in the history of Russian culture of this period was the emergence of book printing. The first Russian printed dated book was called "The Apostle" and was published in 1564 by the printer Ivan Fedorov.

During this period in Russia there is an intensive construction of stone churches and fortresses, although wooden structures in Russia prevailed (Uspensky Cathedral A. Fiorovanti, Archangel Cathedral A. New).

It should be noted that changes in the culture of the XIV-XVI centuries. corresponded to state needs and served to strengthen secular power and the church.

Students should know that in the XIV-XVI centuries. the formation of the Great Russian people is taking place. Then you can suggest to discuss the report prepared by students on the Russian national school of painting, whose bright representatives were Theophanes the Greek and Andrei Rublev.

In conclusion, it is necessary to draw the attention of students to the fact that a gradual unification of local cultures took place, which initiated the creation of an all-Russian culture. It was in the XVI century many of its features have been developed, preserved in the following centuries.

2

The analysis of this issue should begin with the students' understanding of the main content of the cultural historical process of the 17th century - the beginning of the destruction of the traditional, religious, in fact, medieval worldview. The process of "secularization" of culture was as follows: the influx of foreign specialists to the civil service increased, Russia's cultural ties with Western Europe became more active, the circle of interests of Russian residents expanded, and the need for knowledge and practical advice increased. It is common practice to teach children not only reading, writing and scoring, but foreign languages. An enormous role in the development of education and enlightenment was played by the Slavic-Greek-Latin school, opened in 1687, the first higher educational institution in Russia. Fiction was represented by a variety of genres: moralizing stories, translated chivalric and adventurous novels, the poetry of the "prikaznoy school." The famous enlightener Simeon of Polotsk made a great contribution to Russian culture. The printed book became very popular. The transitional period in the XVII century is experiencing and fine arts. For the first time Russian artists began to divide themselves into icon painters and painters.

Concluding the review of this period, students must learn that the struggle of religious and secular trends, being the main content of the development of national culture of the XVII century, manifested itself in all spheres of the socio-cultural life of the state.

SUBJECTS OF REPORTS

1. The contribution of Metropolitan Makarii to the collection and preservation of literary monuments.

2. Ivan Fedorov and Russian printing.

3. The development of music and theater in the XVII century.

4. "Naryshkin style" - Russian baroque.

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Theme 3. STATE POLICY IN THE FIELD OF CULTURE IN THE XVIII CENTURY

1. The influence of the reforms of Peter I on the cultural life of the state.

2. The role of the ideas of the West-European Enlightenment in the development of Russian culture.

3. Development of artistic culture in the XVIII century, styles and directions.

1

An important place in the cultural development of Russia is the Petrine era. It is with this statement that we should begin to discuss the first question. Students should understand the main feature of the cultural process of this time - practicality, the development of those areas of culture in which the government is interested. The schools, first of all, solved the tasks of professional education. Training was compulsory and was equated with public service. Thanks to the secular orientation of education, the publication of textbooks, reference books, and visual aids has increased. The attention of students should be focused on the fact that the reform of the press is caused by state interest: the Old Slavic font remained for use in the church sphere, and for secular publications a simpler so-called civil font was introduced. This made more accessible printed publications, primarily government the newspaper Vedomosti. Further, students independently come to the conclusion that the introduction in 1821 of caesura of printed publications demonstrates state control in publishing.

A major event in the social and cultural life of Russia was the creation of the Academy of Sciences, which was opened after the death of Peter I in 1825. Changes in the aristocratic way of life concerned clothing and leisure. On this issue, students make reports, emphasizing that shaving beards and wearing foreign clothes, which was compulsory for the nobility, was not a state necessity, but was the whim of Peter I. However, the establishment in 1718 of assemblies literally "brought out" women, to their presence at these events was mandatory.

At the end of the consideration of this issue, it should be concluded that the cultural transformation of the first quarter of the XVIII century were conducted under the control of the state, were of national importance and determined the main direction of the country's cultural development.

2

In considering this issue, students should understand the tremendous impact on the public thought of Russia and the political style of Russian absolutism on the ideas of the Western European Enlightenment, the War of Independence in North America, the Great French Revolution. The mouthpiece of these ideas is the periodicals published not only in the capital cities, but also in the provinces. A special role in the publication and distribution of books and journals belonged to N.I. Novikov.

In the mainstream of the ideas of the Enlightenment was the formation of a comprehensive school system: for the first time in educational institutions, unified curricula were introduced, a class-lesson system was developed, and the teaching methodology was developed. State interest in this process is demonstrated by the fact that the compulsory educational tool is a kind of code of social and moral rules issued by order of Catherine II - "On the positions of man and citizen." Thus, after understanding the basic principles of the Enlightenment, students come to a clear understanding of the policy of national "enlightened absolutism" in relation to culture and education.

3

Students learn this question by analyzing reports and reports on the styles and directions of artistic culture in the second half of the 18th century. The main direction in the 40-50-ies. XVIII century was baroque, and in the second half of the XVIII century classicism dominated. In the era of classicism, a new fiction has developed with a developed system of genres. At the turn of the XVIII-XIX centuries a new literary trend is developing - sentimentalism (N.M. Karamzin). The development of Russian drama contributed to the formation of the national theatre. In addition to capital and provincial theatrical companies, there were serf theatres in the estates of the great nobles. It is necessary to draw the attention of students that the professional level in serf theatres was often higher in comparison with the actors of state and private troupes. The leading theatrical musical genre was the opera, mostly comic. Folk songs and dances, everyday rituals, and colloquial speech were widely used in it.

In the fine arts, the following system of genres has developed: portrait (A.P. Antropov, F.S. Rokotov, D.G. Levitsky, V.L. Borovikovsky), historical painting (A.P. Losenko), monumental decorative painting. The historical theme becomes the leading one

in the Academy of Arts. The architecture of classicism is a wonderful page of Russian culture; the founders of this genre in Russia were V.I. Bazhenov and I.E. Starov.

Summarizing the speeches, one should pay attention to the fact that the Russian artistic culture developed in a common channel with European styles and was subject to general laws while preserving the national identity. During this period, the government for the first time began to pursue a purposeful policy in the field of education and enlightenment; the foundations of national schools in painting, music, and architecture were laid.

SUBJECTS OF REPORTS

1. Petrovsky innovations in the aristocratic way of life.

2. Russian closed educational institutions.

3. M.V. Lomonosov is a reformer of the Russian language.

4. Baroque and classicism in Russian culture in the second half of the 18th century.

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Theme 4. RUSSIAN CULTURE OF THE XIX CENTURY IN THE CONTEXT OF GUARANTEE POLICY AND LIBERALISM

1. Reflection of the events of the Patriotic War of 1812 and socio-political sentiments in the cultural life of Russia.

2. Education and enlightenment in the first half of the XIX century.

3. The development of Russian national literature as a form of social consciousness; new directions in music and painting.

1

Beginning the disclosure of the topic follows from the statement that the 19th century has a special place in the development of Russian culture, it is often called the "golden age" of Russian culture. This period is characterized by maturity, national identity, the certainty of self-consciousness, which gave the greatest number of achievements recognized as classical, that is, the reference for a given culture and determining its face on the scale of world culture.

Since the beginning of the nineteenth century, the problem of national self-identity has emerged as one of the first places in the public consciousness. Students should give a brief description of the socio-political situation in Russia. In this connection, it should be emphasized that the Patriotic War of 1812 caused a huge patriotic rise in the cultural and social life of the country. At the same time, after the war, the Biblical Society began to operate in Russia, whose goal was, allegedly, the development of interfaith cooperation, but in fact Propaganda of Protestantism. It should be remembered that the official state religion in Russia was Orthodoxy, therefore the activities of such societies could be regarded as subversive.

With the rise of national self-consciousness, interest in national history is growing. In this connection, the idea arose to establish a national historical museum in Russia, which was created only in 1872. An event of tremendous social and scientific significance was the "History of the Russian State" by N.M. Karamzin. This work made the history of Russia an object of artistic, publicistic and scientific consciousness of the entire reading public of Russia.

After the events of December 14, 1825, and in connection with the introduction in the social life of Western European trends of a revolutionary nature, the authorities

sharply criticized the spiritual and intellectual ties between Russia and Western Europe in the mentality and actions of the enlightened nobility. Radical ideas, the introduction of alien religious beliefs undermined the foundations of statehood. P.Ya. Chaadaev, for example, in his 1st "Philosophical Letter" in general rejected the value of Russia's historical path, the positive foundations of its identity, the contribution to world progress. On the part of the authorities, the ideological influence on the spiritual and moral life of society was strengthened. In the mid-1830's. Minister of Education S.S. Uvarov formulated the foundations of the "theory of official nationality" (this term was introduced by AN Pypin in the 1870s). The fundamental foundations of political, social, and moral stability were established by Orthodoxy, autocracy, and the people, as natural attitudes established over the centuries, the socio-political consciousness of the main part of Russian society. Students should be led to the conclusion that any state power at all times, in any country, tries to protect its ideology.

Students should understand the causes and the deep essence of the disputes between the Slavophiles and Westerners about the historical path of Russia and project them into the cultural processes that took place in the country at that time.

2

Consideration of the issue should begin with the reforms of Alexander I in the field of education, which differed consistency, fidelity to the principles of the Enlightenment. Priority was given to general education, ideas of unconsciousness, secularity, continuity of education. In August 1802, the Ministry of Education was established. Since 1804, a harmonious and consistent system of administrative management of all educational institutions was created. It was determined not only the structure of educational institutions, but also the content and methodology of the educational process. The continuity of the curriculum encompassed all levels of education of the time: the lowest - parish and district schools, secondary - gymnasiums, higher - universities. The whole territory of Russia was divided into 6 educational districts by the number of existing and supposed to open universities - Moscow, Dorpat, Vilensky, Petersburg, Kazan and Kharkov.

Closed educational institutions continued to function. At the beginning of the XIX century. The most privileged was the Tsarskoye Selo Lyceum, whose project was developed by M.M. Speransky in 1808. The lyceum was created for highly gifted children, the

curriculum included both subjects of the secondary school and the university course. Lyceum was the only educational institution in Russia, where corporal punishment was not applied. Students can prepare small reports about the famous graduates of the Tsarskoye Selo Lyceum - state figure A.M. Gorchakov, the scientists K.S. Veselovsky, N.Ya. Danilevsky, an outstanding graduate of 1817, A.S. Pushkin.

Developed in the post-reform period, capitalism required a higher educational and cultural level, it required not only elementary literacy, but also serious professional training. Since 1864 the reform of the elementary school, prepared by prominent teachers KD, began. Ushinsky, V.I. Vodovozov, D.D. Semenov. People's schools were created as governmental schools, both private and public, paid and free. Zemstvo schools played a huge role in the development of primary education. On a voluntary basis, Sunday schools were organized to raise the educational and professional level of workers. True, the government feared the impossibility to control the educational process, so the Sunday schools were closed, then reopened. Fears were not groundless: in the late 1870's the Narodniks, trying to prepare propagandists from among the workers, opened illegal Sunday schools.

The reform also affected the secondary school - there were two kinds of gymnasiums, a general educational classical and professionally oriented real. During the period of the counter-reforms on June 18, 1887, a scandalous "circular about cook-children" appeared, demanding that the trustees of the educational districts purge the gymnasium of the "lower" classes, and not accept the petitions of indigent persons about enrolling their children in educational institutions.

Students should be particularly interested in the university reform of 1863. Universities were recognized as self-governing institutions: methodological issues were solved independently, the curriculum was determined, funds were allocated for teaching aids, scholarships were awarded, awards and medals were awarded, and scientific societies were created. But the economic situation of universities due to inadequate state funding remained difficult. During the counter-reform period, the independence of the universities was limited, the tuition fees increased, students were required to pay for passing the final exams and receive the education certificate, and to purchase uniforms at their own expense.

The reform also affected women's education. In the second half of the XIX century there are vsesoslovnye women's schools, called the Mariinsky, since they were under the auspices of Empress Maria Alexandrovna, the wife of Alexander II, a great enthusiast of

women's education. Subsequently they were transformed into a gymnasium. They created pedagogical classes, the graduates of which received the right to teach. The most privileged closed women's educational institutions were the institutions of noble maidens. In the early 1860's. the "campaigns" of women to universities begin, they attended lectures, worked in laboratories. The government allowed women to receive only pedagogical and highly specialized medical higher education. Those who wanted to get a broader education and had the financial opportunity, made their way to foreign universities. Some of them later became prominent scientists: S.V. Kovalevskaya, O.V. Lermontov, A.M. Evreinova, N.P. Suslova et al. The situation did not save the Higher Women's Courses, which appeared at the end of the 1860s, to graduates of which before the beginning of the 20th century no professional rights were granted.

At the end of the consideration of this issue, students should remember that, due to educational reforms, sometimes inconsistent, by the end of the XIX century. Russia occupied one of the first places in the world in theoretical development of many branches of science, primarily chemistry, physics, mathematics, and natural science. The mathematician PL. Chebyshev, physicist A.G. Stoletov, mechanic N.E. Zhukovsky, historians S.M. Soloviev and V.O. Klyuchevsky left a remarkable trace in science.

3

Analysis of this issue should begin with understanding the enormous role of AS. Pushkin in the development of Russian national literature and culture in general. It was his work that gave impetus to the blossoming of the Russian opera, the genre of romance (MI Glinka, AS Dargomyzhsky, MP Mussorgsky, etc.). In architecture, since the 1930s, functionality and utilitarianism dominate, although at the same time, the Russo-Byzantine style (the Great Kremlin Palace, the Armory Chamber, the Cathedral of Christ the Savior) is spreading. Realistic tendencies in painting were manifested in the development of the everyday genre (AG Venetsianov, PA Fedotov). Ideological and artistic searches contributed to the formation of the Association of Traveling Art Exhibitions (IN Kramskoy, VG Perov, etc.). In conclusion, it should be emphasized that the bourgeois reforms of the 60s and 70s gave impetus to a qualitatively new development of the national culture.

In the post-reform period, Russian fiction becomes the representative for ideas that worried society. Civilian pathos were imbued with works by L.N. Tolstoy, F.M.

Dostoevsky, N.A. Nekrasov. Summing up the analysis of the issue, students should come to an understanding of a purely Russian phenomenon that came out of the literary environment and designated by the term "intelligentsia".

SUBJECTS OF REPORTS

1. The Patriotic War of 1812 in literature and music.

2. Byzantine style: revival or resuscitation?

3. Russian literature and "walking to the people."

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Theme 5. PECULIARITIES OF CULTURAL DEVELOPMENT IN THE BEGINNING OF THE XX CENTURY

1. Cultural life of Russia in the context of socio-political events of the early XX century.

2. Culture of the Silver Age.

1

At the beginning of the discussion of the issue, attention should be paid to strengthening the ideological and cultural disengagement in society after the First Russian Revolution. Students should know that well-known philosophers, publicists, and literary critics N.A., published in the collection "Milestones" (1909), criticized the activities of the Russian intelligentsia and its role in the revolution. Berdyaev, SN Bulgakov, P.B. Struve, etc. Strengthening the ideological and cultural disengagement after the first Russian revolution of 1905-1907. was reflected in the work of V.I. Lenin's "Critical Notes on the National Question" (1913). In the years 1910-1913. appears "Russian history from ancient times" MN. Pokrovsky, in which the events of Russian history were expounded from the then popular Marxist positions. On the other hand, Russian religious philosophy develops (V. S. Soloviev, S. N. Trubetskoy, P. A. Florensky, etc.), which influenced many areas of culture. Students must realize that ideological, political, and religious-philosophical aspirations formed the basis for the spiritual transformation of the period under consideration.

2

Studying this question, it is necessary to begin with the fact that at the turn of the century among a significant part of the cultural representatives there is a rejection of the prevailing in the XIX century. critical realism. There is a phenomenon called decadence, characterized by moods of hopelessness, rejection of the existing reality, the desire to isolate oneself from problems. There is a search for new forms of creative activity, various associations of cultural figures are being created, for example, "The World of Art". The creativity of the members of this association was distinguished by the sharp rejection of modern bourgeois civilization, propaganda of "pure" art, aestheticism, "retrospective

dream" as opposed to the realism of the late Wanderers. «Mir-iskusniki» developed such a direction as "Russian modern", or "neo-Russian style", differing in one of its manifestations with national-romantic traits. One of the most striking buildings in this style is the project designed by F.O. Shekhtel Yaroslavsky Station in Moscow, as they wrote in the 1920s. I. Ilf and E. Petrov "with his pseudo-Russian combs and heraldic hens". Another "denial of reality" in this period was modernism, in which currents differed in their aesthetics and programs: symbolism, acmeism, futurism, ego-futurism, suprematism, etc.

At the same time, at the turn of the century, the best works of A.P. Chekhov, in which all the horrors and complexities of modern Russia. Despite the fact that Chekhov was not a supporter of any specific socio-political views, his works were filled with a sense of expectation for a new, better life. In the first works of A.M. Gorky revealed such a remarkable phenomenon as romantic realism ("Old Woman Izergil", "Song of the Falcon", "Song of the Stormy Petrel", etc.). Theatre art is characterized, on the one hand, by the search for new forms of stage realism (KS Stanislavsky and V.I. Nemirov-Danchenko, on the other hand, with experiments in the genre of conditional aesthetics of V.E. Meyerhold.

During the discussion, students should come to the conclusion that, despite the name of this period of Russian culture "The Silver Age," there was a discrepancy and a gap between the spiritual renaissance and the real situation in the country. The demonstrative apolitical nature of cultural workers of this period, their indiscriminate choice of means of artistic expression, influenced in some ways the attitude of proletarian authorities towards cultural figures after the October Revolution of 1917.

SUBJECTS OF REPORTS

1. **V.S. Soloviev and the idea of a "new religious consciousness."**
2. **Russian seasons in Paris.**
3. **Creativity F.I. Chaliapin.**
4. **Buntarism V.V. Mayakovsky.**

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Theme 6. STATE POLICY IN THE FIELD OF CULTURE AND EDUCATION IN THE 1917-1930-YEARS

1. Soviet policy in the field of culture.
2. Socialist Realism as a New Artistic Method.
3. Culture of the Russian Abroad.

1

The presentation of the first question should begin with a description of the general tasks of the Soviet authorities in the field of culture. The basis was the class approach, i.e. culture must belong to the people. The basic principles in the sphere of culture were set forth in the Constitution of the RSFSR of 1918 and the Program of the RCP(B) in 1919. Everyone had an inalienable right to comprehensive and free education; Democratization of culture was expressed in providing workers with access to the treasures of art.

In the process of working on this issue, students should understand that the Soviet state was interested in overcoming the cultural backwardness of the main part of the population, which corresponded to the ideological conception of the proletarian state. Therefore, a large-scale campaign was carried out to eliminate illiteracy, and the reform of public education did not contradict the methodological search for the pre-October period.

It is important for students to understand that during the Soviet era, higher education was reformed on a fundamentally new basis: the accessibility of higher education to those categories of youth, workers and peasants who were deprived of it under the previous government, the creation of faculty for raising the level of education of applicants, and the free higher education. Thanks to this state approach, as early as the mid-1930s, the national economy was staffed by new young professionals.

The beginning of the creation of the Soviet system of party-state leadership of education and culture was the appointment of A.V. Lunacharsky People's Commissar for Education. The People's Commissariat for Education in the sphere of its activity included not only enlightenment, but also out-of-school education, literature, theatre, music, and visual arts. April 23, 1932 issued a resolution of the Central Committee of the VCP (b) "On the restructuring of literary and art organizations".

The main tasks of the organized unions of composers, writers, architects, artists were the unification of cultural figures in order to create high-quality and artistically

significant works that affirm the principles of socialist realism, developing the traditions of national cultures of the peoples of the USSR. The education of cultural figures in the spirit of communist ideology, the promotion of their creative growth and the development of professional skills.

On December 1, 1933, the Literary Institute began to work, designed to help young authors and improve their talent. Both creative unions and Litinstitute have become unique phenomena in the sphere of literary and artistic creativity.

2

In the late 20's - early 30's. The question of a new artistic method was widely discussed. In the charter of the Writers' Union, established at the first All-Union Congress of Soviet Writers, held in August 1934, socialist realism was declared the leading artistic method. There were certain normative canons on which all-creative people who worked in this or that sphere of art should have been guided. This method did not exclude stylistic and genre diversity, however, formalism and naturalism were unequivocally prevented. Significant role in the development of the method of socialist realism was played by such outstanding figures as writers A.M. Gorky, M.A. Sholokhov, filmmakers S.M. Eisenstein, V.I. Pudovkin, A.P. Dovzhenko, artists P.D. Korin, A.A. Deineka, sculptors V.I. Mukhina, S.T. Konenkov, etc. Eisenstein's movies "The Battleship Potemkin" and the Vasilyev brothers "Chapayev" are recognized as masterpieces of the world cinema art and are still studied as examples of directorial and acting skills, for example, in Hollywood. Students should know that the method of socialist realism is not the invention of the Bolsheviks, it originated in the second half of the XIX century in Western Europe.

3

This issue should be considered from the analysis of the cultural activities of the Russian emigration. Students should pay attention to the fact that scientists, musicians, artists, most easily transferred the process of integration into another's culture. Literators, with rare exceptions, "did not fit" into the creative process of those countries where they found themselves, because of the purely Russian nature of their works, which are not understandable and not interesting to a foreign reader.

SUBJECTS OF REPORTS

1. Social and cultural activities Gorky in 1918-1921 years.
2. Elimination of illiteracy: how it was.
3. Russian literature abroad: gain and loss.

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Theme 7. SOVIET CULTURE IN THE YEARS OF THE GREAT PATRIOTIC WAR AND THE POST-WAR PERIOD

1. Soviet culture during the Great Patriotic War.
2. Problems of culture in the post-war period.

1

It is necessary to start considering this issue by stating that during the war all spheres of culture devoted their activities to the struggle against the enemy. Literature refers to the images of real, not fictional characters (A. Fadeyev's novel "The Young Guard"), a generation of poets-front-line soldiers such as A. Tvardovsky, A. Surkov, K. Simonov, and others formed. The military theme in its fullness revealed the song creativity, a lyric song was sounded in a new way, the soldiers copied the words of the songs "The Shiny Modest Handkerchief" and "The Dugout" and wore them in pockets of gymnasts as talismans. Students should know that the most popular genre of fine art was a poster, for

which it would be appropriate to report on this topic. Artists of the theatre, cinema and variety created front-line brigades and went to the army with concerts, performed in hospitals before the wounded, raised their morale, strengthened their belief in victory over the enemy.

2

Soviet culture of the post-war period continued to develop military themes. However, the outbreak of the cold war adversely affected cultural development. Students should pay attention to such a feature of this time: in the heat of the struggle against cosmopolitanism, excesses, accusations of cultural figures in adulation to the West began (such charges were brought, for example, to Leningrad magazine). It began after an article in Pravda on One Antipatriotic Group of Theatre Critics, in the view of the latter, the crisis of the Soviet theatre was, first of all, the weakness of Soviet dramatic art of the period, so dramas on historical themes and works by foreign authors dominated the stage.

The students should be led to conclude that the theoretical foundations and the general orientation of state policy in the field of artistic culture remained unchanged: literature and art were still seen as a means of educating the masses.

SUBJECTS OF REPORTS

1. How the front brigades of artists worked.

2. The cultural life of the besieged Leningrad.

3. "With a watering can and a notebook": front-line journalists.

4. Culture and ideology in the post-war period.

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Theme 8. PUBLIC-CULTURAL PROCESS IN THE USSR IN 1950-1980

1. The development of culture in the "Khrushchev" decade.

2. Problems of culture and society in 1960-1980.

1

Starting to study the first question, students should be able to justify the notion of "thaw": I. Ehrenburg named the warming of the ideological climate and the revitalization of cultural life after the novel «Thaw». Cultural exchange with foreign countries is expanding. Exhibitions of the largest museums of the world are organized. In 1957, the organizing committee of the Union of Cinematographers of the USSR was established, and in 1965 at the founding congress the filmmakers adopted the charter and elected the union's board. The purposes of the Union are to promote the creation of works of cinematography that contribute to the formation of a high artistic taste; assistance in the development of multinational cinema; ideological and aesthetic education of youth; the improvement of film production, the film distribution system, etc. The Moscow Film Festival has become regular, and since 1958 the International Young Performers Competition has started. P.I. Tchaikovsky. In 1957, the government resumed the award of the Lenin Prize (first awarded in 1925-1935) for outstanding achievements in the field of culture and art. In 1966, the Central Committee of the CPSU and the Council of Ministers of the USSR began to award State Prizes of the USSR as one of the forms of encouraging citizens for outstanding creative achievements in science and technology, literature and art. Diplomas and signs of the laureate of the Stalin Prizes 1st, 2nd and 3rd degrees (awarded in 1940-1952) were replaced by diplomas and honorary signs of the USSR State Prize laureate.

In addition to the traditional directions of culture, the youth subculture begins to develop, which is declared as a protest against the established norms of morality and cultural values. However, such movements as the "dudes" did not find support for the main part of the youth. Avant-garde painting, as before, attracted the attention of only a narrow circle of amateurs.

There have been major changes in school education: a compulsory eight-year education was introduced, full secondary education was 11 years and was realized on the basis of combining education with productive work: two days a week instead of lessons

students had to work in an industrial enterprise or in agriculture, after school they received a document on the acquired specialty.

2

In the years that follow, there is a widening gap between official and unofficial culture. Students should demonstrate knowledge of this process by preparing reports on samizdat, the development of youth subculture, and dissidence. In conclusion, we should draw the students' attention to the fact that perestroika markedly revived the socio-cultural life of the country, made it more diverse, more complex. Relations with the Russian foreign countries were restored.

At the same time, the indiscriminate policy of "open doors" in the cultural exchange led to the country a huge number of preachers of various religious schools and totalitarian sects.

SUBJECTS OF REPORTS

1. N.S. Khrushchev and the artistic intelligentsia.

2. Dissidence as a form of protest.

3. Writers-villagers and the problem of environmental safety.

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Theme 9. NEW TRENDS OF CULTURAL LIFE IN THE POST-SOVIET PERIOD

1. Problems of the relationship between government and culture.

2. The search for new themes and means of artistic expressiveness in art.

1

To begin to study the issue follows from the understanding that with the collapse of the Soviet Union, Soviet culture, which made a huge contribution to world culture, has not disappeared. The state policy of post-Soviet Russia proclaimed the national task the continuity of traditions, the preservation and accumulation of cultural potential. For this, in 1993 and 1997, Federal target programs received presidential status were adopted. However, practical measures demonstrated another: reduction of state funding of science and culture, support of dubious cultural projects. Institutions of culture were forced to seek for themselves the means of subsistence, and the sponsors were primarily interested in the quick return from activities in these institutions.

Students must clearly understand the drama of the cultural situation and understand that the change of government and ideology blow not only to the economy but also on the cultural and moral state of society.

2

In the 1990-ies there is an increase in the gap between elitist and mass culture. The abolition of state censorship negatively affected the quality of works of art, their artistic side. Becoming commonplace use of profanity in literature, theatre and cinema, there are questionable, morally, and numerous television programs. It was assumed that the abolition of censorship would contribute to the creation of numerous masterpieces, but none of the outstanding works in the field of literature and art have appeared in the past post-Soviet period.

Students should realize the fact that the search for means of artistic expression, not bound by any restrictions, leads, on the one hand, to the supposedly elitist works for the

elite and, on the other hand - to the media, primitive and low-grade products for the "all others".

However, in conclusion, it is necessary to take into account certain positive trends in cultural construction, observed at the beginning of the XXI century. First, it touched the patriotic upbringing, which defamed in the 90s. Students should be led to the conclusion that only clear ideological and moral guidelines, the will of the state are able to bring domestic culture out of the crisis.

SUBJECTS OF REPORTS

1. Youth subculture in the post-Soviet period.

2. The erosion of cultural and moral foundations is the road to the degradation of society.

3. The search for new forms in educational activities.

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TEACHING AID

for seminary lessons on the elective course «Russian state policy in the field of culture: X-XX centuries» for students of all directions and profiles full-time and part-time education

The manual contains materials that reveal the main content of the course "State policy of Russia in the field of culture: X-XX centuries." This corresponds to the requirements of the state for the mandatory minimum content and level of training graduates of the university in the discipline "History". Seminars are expected. Each of them is given a brief description to help students in the process of independent work. We also recommend compulsory literature for studying, the topics of reports are given, according to which students can speak at the seminar.

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