



# **PROPAGATION OF COMMUNIST IDEOLOGY THROUGH CULTURAL-EDUCATIONAL INSTITUTIONS DURING THE SOVIET GOVERNMENT**

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<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> 6 <sup>th</sup> October 2026 <b>Accepted:</b> 4 <sup>th</sup> November 2026	This article analyzes the activities of cultural-educational institutions during the Soviet era and their ideological functions. It examines how Soviet ideology was instilled among the population through cultural institutions—such as clubs, libraries, cultural centers, auto clubs, and museums—and provides a detailed analysis of the development plans for cultural-educational institutions in the Uzbek SSR, the activities of auto clubs, and the methods used to politically and morally educate young people.
<b>Keywords:</b> cultural-educational institutions, ideological education, communist ideology, Uzbek SSR, clubs, auto clubs, propaganda.	

## **INTRODUCTION**

Cultural and educational institutions are considered an important tool in the political and ideological strategy of any state. In the Soviet Union, these institutions were actively used not only to develop the population culturally and educationally but also as a means to instill communist ideology and principles widely among the public. By politicizing culture, the Soviet government sought to keep national values under central political influence, while in the peripheral republics, it aimed to educate the Soviet people and youth through specific slogans and propaganda activities.

In the case of the Uzbek SSR, during the 1960s–1970s, cultural and educational institutions—such as clubs, libraries, cultural centers, and auto clubs—were expanded, and their activities were aimed not only at workers and peasants but also at shaping the political and moral outlook of the younger generation. In this process, local customs and national values were gradually marginalized from public consciousness, while new Soviet customs and ceremonies were introduced and instilled among the population.

## **RESULTS AND DISCUSSION**

The role of cultural and educational institutions in disseminating state ideological ideas to the masses was undoubtedly significant. The Soviet government directed the activities of such institutions primarily toward ideological and doctrinal tasks, such as cultivating “builders of communism.” Communist ideology adapted culture to a politicized path based on the principle of being “formally national, substantively

socialist.” The bureaucratic administrative system sought to maintain national cultures, especially those of the peripheral republics, under ideological control. The ruling ideology, suspicious of national values, often ignored the educational and cultural significance of moral heritage [1].

To keep peripheral republics under its political influence, the Soviet state developed long-term programs through which special slogans created by communist ideology were used to govern all peoples of the USSR according to a unified political framework. This approach was rooted in the ideas of V.I. Lenin, the founder of the Soviet state, who integrated universally applicable concepts capable of politically controlling the entire system. In practice, it was not the executive authority but the Communist Party of the Soviet Union (CPSU) that held real power, with the executive branch playing a secondary role.

By promoting the notion of the “Soviet people” among all nations and ethnic groups of the USSR, the policy sought to make local minority nations forget their national identity and adopt the concept of the Soviet nation. This policy was formally set in motion during the late 1950s, in the period of developed socialism. In line with this, outdated ideological slogans such as “Workers of the world, unite,” “Complete the five-year plan in four years,” “We will achieve the victory of socialist labor!,” “The Party is our helmsman!,” “Lenin-Party-Komsomol,” and “We serve the people!” were replaced or supplemented with newer, modern slogans.



Especially during new congresses and on the eve of holidays, slogans were introduced to promote the interests of "all socialism," mainly protecting the legal interests of workers and peasants. These new slogans, meticulously developed by the CPSU, were studied in full in the Central Plan, with the goal of politically and ideologically educating the general population as well as the remote republics. To strengthen the USSR's economic, political, and military potential, slogans such as "USSR – the bastion of peace," "Implement the decisions of the CPSU Congress!," "Glory to the CPSU!," "The people and the Party are united!," "Everything for the people, everything for the benefit of man; Soviet means excellent," "Union of the hammer and sickle – unbreakable!," and "We serve the people!" became the most widespread tools of ideological propaganda. These campaigns aimed to demonstrate the USSR's military-strategic power and to convince the population that the state was politically and legally strong, thus achieving mass ideological influence.

In the Soviet state, youth issues were placed at the center of ideological propaganda, with the primary means aimed at distancing young people from national beliefs, depriving them of customs, traditions, values, and ceremonies, and estranging them from Uzbek national culture, heritage, ancestors, scholars considered authorities in secular sciences, religious scholars, and the wisdom of saints. The most important slogans, such as "Родители, не сбивайте нас с толку, не делайте Рождество и елку" ("Parents, don't confuse us, don't celebrate Christmas and the Christmas tree"), "За наше счастливое детство спасибо родная страна!" ("Thank you, Motherland, for our happy childhood!"), "Пионер! Ты в ответе за все!" ("Pioneer! You are responsible for everything!"), "Молодым везде у нас дорога!" ("Everywhere the young have a path with us!"), "Партия сказала «Надо!» комсомол ответил «Есть!»" ("The Party said 'It is necessary!' the Komsomol replied 'It will be done!'"), and "Ленин-партия-комсомол" were used to instill in modern Soviet youth the concept of losing national identity, turning away from their own nation even if previously considered illiterate before the revolution, changing their national name in passports, and being referred to as Soviet people and Soviet youth.

The CPSU Central Committee's resolution of January 9, 1960, "On the Tasks of Party Propaganda under Current Conditions," defined the functions of party propaganda during the period of intensified communist construction. The resolution emphasized improving the work of clubs and palaces, cultural centers, libraries, reading rooms, museums, cultural and recreational parks, and other

cultural-educational institutions, which were considered the real centers of agitation and propaganda [2].

Cultural-educational staff, following this resolution, were required to solve a complex set of tasks. Their most important duty was to approach the population in a stratified manner. As V.I. Lenin stated, they must "...be present where the life of workers is boiling, know this life thoroughly, accurately determine at any moment the mood of the masses, their true aspirations, needs, and opinions without distorting the influence of outdated superstitious remnants, maintain an equitable relationship with the people, satisfy their needs with care, and attract the limitless trust of the masses" [3].

The principle of approaching the population in a stratified manner implied taking into account their national peculiarities. In the cultural-educational work of national republics, it was necessary to consider language, psychology, and living conditions.

Based on the instruction of the Central Committee of the Communist Party of Uzbekistan and the Council of Ministers of the Uzbek SSR to develop three-year plans for cultural construction in all districts and regions of the republic by January 1, 1961, a three-year plan for the development of cultural-educational institutions in 1961–1963 was prepared. According to this plan, the Ministry of Culture of the Uzbek SSR and its local bodies supervised the implementation of the three-year construction plan of cultural-educational institutions in each region. In Surkhandarya region, the party and collective farm organizations and kolkhoz administrations of Denov district initiated the improvement of club activities. During 1961–1963, district kolkhozes planned to build 21 clubs with libraries and children's libraries funded from their indivisible funds [4].

The Ministry of Culture of the Uzbek SSR issued the order "On Organizing the Home Lending of Books from Libraries and Reading Rooms at Clubs" on June 19, 1964 [5]. Following this order, the practice of delivering books from urban and rural libraries to people's homes for reading was improved.

In 1964, 266 clubs were active in Surkhandarya region [6].

On December 2, 1967, the Central Committee of the Communist Party of Uzbekistan and the Council of Ministers of the Uzbek SSR adopted a resolution "On Measures to Improve the Work of Cultural-Educational Institutions in Rural Areas and to Develop Their Branches." However, as in the rest of the USSR, in the southern regions of Uzbekistan, the implementation of these resolutions was often only partial and insufficiently ensured.



In 1970, a total of 215 clubs operated in the Surkhandarya region. In that year, each rural club conducted 11 lectures and 9 evening events, while in 1975, each rural club held 34 lectures and 17 evening events [7].

A key task of cultural-educational workers was to skillfully organize the population's use of leisure time. This required creating new moral and cultural needs, enriching existing ones, fostering active interest in various political, socio-economic, and spiritual-aesthetic issues of life, and supporting these interests.

By the 1970s, cultural-educational institutions had at their disposal tools such as lecture groups attached to palaces of culture and cultural centers, cultural universities, libraries with rich book collections, museums, exhibitions, and auto clubs equipped with technical and display devices. Practice and life demonstrated that for different districts and social groups, it was most effective to select forms of work that were suitable and comprehensible to the population.

The 23rd Congress of the CPSU paid considerable attention to cultural-educational work. The Congress emphasized the need to significantly expand the material base of culture, improve all forms of cultural activity, and enhance the content of work in clubs, cultural centers, and libraries. Party, Soviet, trade union, Komsomol organizations, and republican cultural-educational institutions focused their efforts and energy on implementing this resolution. As a result, the material base of cultural-educational institutions was significantly strengthened, creating favorable conditions for improving mass-political and cultural-educational work. For example, during the eighth five-year plan (1966–1970), libraries were built in republican district centers with 50,000 copies of books, and in central villages of kolkhozes and sovkhoses with 25,000 copies.

During the ninth five-year plan (1971–1975), these activities were further expanded. Many village and settlement Soviets ensured the construction of "Bakhth Houses" within their territories. All major community activities were held in clubs, cultural centers, and palaces. These institutions became centers of culture, spreading new customs and ceremonies among the population.

In the "Main Directions for the Development of the USSR National Economy in 1976–1980" adopted at the 25th Congress of the CPSU, it was emphasized that "the role of socialist culture and art should be increasingly strengthened in the ideological-political, moral, and aesthetic education of Soviet citizens, in shaping their spiritual needs and demands, in particular by

strengthening the material base of cultural institutions in rural areas and newly established industrial districts" [8].

This document emphasized the need to raise the work of cultural-educational institutions to a high level, expand the branches of public libraries and clubs, develop people's universities, improve their activities, and organize the work of museums, as well as to preserve, promote, and propagate historical and cultural monuments.

At each stage of the country's development, the political-educational and cultural-educational activities of clubs were determined by the tasks of communist construction set forth by the Party, the specific historical conditions, and the distribution of ideological forces. The educational work of clubs and other cultural-educational institutions evolved in response to the increasing flow of information and the achievements of the scientific and technological revolution. Clubs increasingly played a central role as centers for information dissemination, knowledge transfer, and propaganda.

By the 1970s, with the ever-growing amount of information available, it became increasingly important for individuals to select the information most relevant to their needs, views, and interests. Consequently, the role of the propagandist working in clubs, who guided the population through this flow of information and helped form correct perspectives, grew significantly. According to the Communists, at a time when bourgeois propaganda sought to mislead the masses and impose its interpretations of world events using all available means, the work of propagandists and agitators became critically important.

A distinctive feature of the ideological struggle in the 1970s was that it was not limited to philosophers, politicians, or scientists. Millions of working people were also drawn into this struggle. Therefore, the formation of communist worldview, maturity, and moral values among Soviet citizens depended to a large extent on the quality and preparedness of the educational and cultural work conducted in cultural institutions by competent personnel.

In the 1970s–1980s, auto clubs became the most operational form of club work. Auto clubs were particularly important because they could travel and serve agricultural workers in remote brigades. These clubs were equipped with tape recorders, film projectors, radio equipment, mobile libraries, board games, and various visual propaganda tools. Cultural-educational staff assigned to auto clubs closely monitored the implementation of national economic plans. "Combat leaflets," tables, charts, slogans, and,



when necessary, "satirical leaflets" were regularly produced. Since the staff of auto clubs was relatively small, these positions required highly skilled individuals with broad knowledge, including journalistic, artistic, propagandist, and economic skills, as well as technical proficiency. Often, they recorded speeches of production leaders and appeals to their colleagues on tape. During the 1970s–1980s, more than 400 auto clubs operated in the republic, conducting agitation and cultural-educational work among rural workers.

Many clubs regularly hosted interesting lectures and reports, thematic evenings, and meetings with prominent figures, production leaders, and war and labor veterans. Amateur artistic performances and concerts were organized, and new customs and ceremonies were propagated. Advanced kolkhoz clubs established agricultural education offices, equipped with stands, and methodological offices designed to study and disseminate the experience of production innovators and leaders.

#### **CONCLUSION**

During the Soviet era, cultural and educational institutions served as the primary means of instilling state ideology among the population and promoting communist ideology. Through clubs, libraries, cultural centers, auto clubs, and museums, national values and traditions were gradually diminished, while political and moral education of the Soviet people, especially the youth, was carried out. In the territory of the Uzbek SSR, during the 1960s–1970s, the activities of cultural and educational institutions were expanded, and through auto clubs and libraries, propaganda and moral education were conducted even in rural areas.

Moreover, these institutions also fulfilled the functions of organizing the population's leisure time meaningfully, shaping new moral and cultural needs, and instilling Soviet worldview, ethical, and aesthetic values among different social groups. The effectiveness of this work depended not only on party directives and central plans but also on the training and expertise of qualified cultural and educational staff.

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