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## "Oriental Component" and Socio-Cultural Environment in Kazan in the Early 1920s

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### Abstract

This research investigates some aspects of a sociocultural situation in Kazan in the first years of the Soviet power. The research is conducted in the context of development of musical culture and education. The main method is biographic, and the institutional biography with the emphasis on the identity of orientalist, especially Nikolay Katanov is considered (1862-1922). The major conclusion is that all major actions of the Soviet power in the field of music education were prepared by processes in orientalist community, since the end of the 19th century. It is shown that representatives of suburbs of the Russian Empire gave help to capital scientists in carrying out researches and began to have significant effect on representations of the teachers. This influence readily admitted, as well as full equality. An example is the scientific and cultural environment of Kazan in which interest of the authorities, served musical and scientific community to culture of the people of the East as an incentive to creation in Kazan of the first special musical facility - East conservatory in 1921. Materials of the research are of interest as to researchers of the sociocultural environment in Russia in the 1920th years, and to historians of culture and music education.

**Keywords:** History, Cultural history, Ethnography, Sociocultural environment, N. Katanov.

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## **INTRODUCTION**

Calls of an era of globalization do very urgent historical and cultural and sociocultural researches of "boundary" (cleft or torn) societies, in S. Huntington's terminology (2011, p. 149-151). In the context of the declared problem the huge attention is paid to Kazan as "meeting places and appointments of two worlds - western and east". This city within all studied period remained the leading musical cultural center of the Volga region. Kazan at the same time was one of the largest provincial centers both the Russian culture, and Tatar, Muslim. In the 1920th the education system of Russia (not only musical) endured the period of intensive experiments during which the administrative reorganization of educational institutions which was coming down to integration and merge of the existing structures was permanently carried out. The research of these processes cannot be conducted in a separation not only from the dominating political tendencies, and questions of judgment by contemporaries of cultural and civilization coordinates.

## **METHODS**

This research is based on materials of the thesis of Yu. A. Martynova (2013). Within the dissertation research there was no place for separate development of a concept and a context of "east component". This term meant multidimensional interest in the East which in different forms was implemented in the Volga region in the first years of the Soviet power. In particular, the education system began to provide education of "workers of the East" (in the Volga region - local population, especially Tatars). Besides especially educational and pedagogical aspects, it promoted the essential growth of scientific interest in musical folklore of the people of the Volga region. In a research of musical folklore the large role was played by representatives of indigenous people - Chuvashs, Maris, Tatars, even Khakas (Nikolai Katanov, 1862-1922) (Valiahmetova et al., 2014; Faizrakhmanova & Kovrikova, 2017). This aspect demanded use of a biographic method. The historical biography represents the historical research presented through the historic figure; this personality is interesting not in itself, and depending on the status and situation in the sociocultural environment of the corresponding era. Somewhat it is about the collective biography - the whole establishment. In a research the biography was understood as professional (the scientist's position in the academic environment and his professional activity), and the situational biography (events and conditions of social and economic and political life of society and an era in which the scientist lived and worked) (Repina, 2011, p. 304-305).

## **RESULTS**

In the early twenties for of the politician of the Soviet power it was directed to comprehensive involvement of the East in revolutionary processes. Various organizations headed by the All-Russian scientific association of oriental studies at Narkomnats were engaged in a research of culture and historical heritage of the people of the East. Need of work on studying of the East for the state scale confessed for a long time not only Narkomnats heads, but also Academy of the General Staff , etc. However the organization of such association encountered a number of obstacles. So, within the first years of existence of the Soviet power most of professors-orientalists without whose involvement creation of scientific organization on studying of the East was impossible were out of the Soviet Russia. On the other hand, civil war impeded progress of the Soviet political doctrine on the East. As envisioned by organizers, the All-Russian scientific association of oriental studies had to not only be engaged in studying of culture of the East", and "to establish the correct policy in relation to the people of the East" (Martynova, 2013, p. 38).

A number of publications of congresses, meetings and expeditions of those years visually demonstrate the big done work in this direction. All scientific forces of the republics and areas which are carriers of culture

of the East were involved in activities for studying of the East. The provincial congress which was taking place in Kazan in October, 1919 on which it was decided to start studying and collecting of all types of folk art (idem]) was devoted to questions of studying of culture of the East.

In the 1920th and in the first half of 1921 of the politician of Narkompros (NKP) it was directed to "education of workers of Tataria and first of all for the nationalities long since inhabiting this region". Almost at once a great job was done: within July - September of months 1920 the scientific department was created, the department of higher educational institutions, East academy transformed from Northeast archaeological and ethnographic institute opened. In the second half of September, 1920 the Tatar courses of out-of-school education, in October - school, and in November - preschool courses for Tatars opened. Thus, the organizational period in activity of a commissariat proceeded in work on a rising of cultural level of the Tatar population and ethnic minorities (Martynova, 2013, p. 38-39).

In the early twenties in the Volga region pursued policy on expansion of network of mass institutions on all types of national education where the primary attention was given to the Tatar cultural institutions. The number of newly opened educational institutions during the first period of work of the National Coalition Party enough clearly speaks about it. Further, with assistance of the National Coalition Party the Tatar theater, the Tatar pedagogical technical schools in Kazan, Chistopol and Yelabuga were open (Martynova, 2013, p. 38-39).

At the initiative of the Academic center National Coalition Party opening of society on studying of culture of the people of the East took place, textbooks in the Tatar and Russian languages, the Tatar literature of political and educational and scientific character, etc. were published. By the beginning of the 20th, Tatar the National Coalition Party had three publications dealing with issues of national education in the Volga region: "Messenger Enlightenment" in Russian, "Magarif" in Tatar and "The bulletin of official orders on national education". The art sector of the National Coalition Party, department of theater, music and art of scientific board of the Muslim commissariat dealt with issues of studying of culture of east nationalities (Martynova, 2013, p. 38-39).

The number of the scientific organizations working on studying of the East included the Museum of culture of the people of the East, Section of oriental studies at scientific department of the National Coalition Party, the Circle on oriental studies at the Kazan university and Society of archeology, history and ethnography (OAIE) at university, by this time considerably expanded the activities for collecting and processing of musical folklore. OAIE organized ethnographic concerts where the Tatar, Chuvash, Mari, Udmurt and Mordovian national melodies sounded in the city. The big contribution to the organization of ethnographic concerts was made by the honorary member of the Russian Geographical Society, the famous expert on musical ethnography professor Y. V. Prokhorov (1870-1942). So, on March 28, 1920 in the assembly hall of the Kazan University "an ethnographic concert performed by local choral collectives" was held. A concert was preceded by lecture Y.V. Prokhorov "About musical and ethnographic creativity in the Volga region". Ethnographic concerts had great success in public not only in Kazan, but also in Moscow (Martynova, 2013, p. 39-40).

In the local periodic chronicle of the 1920th responses on concerts of east music remained. So, about the evening of east music and poetry arranged on July 15, 1921 with a narcomat of food of TACCP it is written that it has to be carried to the most interesting and stylish evenings, as according to widely thought over, sustained program, and for execution. To the Tatar melodies and songs as national, and in arrangement of the European composers the most part of time was given (Martynova, 2013, p. 40).

To suspend disappearance of original culture and the most valuable monuments of national life of the people of the East having exclusive value for history, ethnography and art, Narkomprosom it was

recommended "... as urgent prime work to collect materials on local ethnography". All work was conducted with assistance of the supreme economic and economic bodies which promoted carrying out ethnographic works for preservation of monuments of spiritual life of the multinational population of Russia. Interest of the authorities, served musical and scientific community to culture of the people of the East as an incentive to creation in Kazan of the first special musical facility with east bias - East conservatory in 1921 (Martynova, 2013, p. 40-41).

## DISCUSSION

The national policy of the Soviet government did not arise from scratch. On the contrary, since the beginning of the 20th century, Orient study researches were used by leaders of ethnic minorities (especially Muslim and Buddhist) for formation of national ideologies. Moreover, liberally adjusted orientalists made knowledge which could be used for national construction on the periphery of the empire. A paradox of the Russian orientalism was that many Russian scientists (including Vasily Bartold, Nikolai Katanov, Nicholas Marr) were ready to refuse the dominating approach of the European orientalism - studying of culture by means of philological interpretation of texts. Respectively, from the middle of the 19th century there was parity between capital scientists and their "native" partners, an example are Shoqan Walikhanov, the same N. Katanov, Gombojab Tsybikov. It was an unusual occurrence in imperialistic Europe. Representatives of suburbs of the Russian Empire began to study at imperial scientists, gave them help in carrying out researches and began to have significant effect on representations of the teachers. This influence readily admitted liberal Russian orientalists recognized scientific full rights of the colleagues from the circle of ethnic minorities. A striking example is Nikolay Katanov (1862-1922) who became professor of the Kazan University, received a rank of the valid councilor of state (Active State Councilor). He published the first scientific works even during training in the Krasnoyarsk gymnasium. After the revolution of 1917 he became professor of Turk science, and not only at the Kazan University, but also in East conservatory opened in 1921. It is the brightest, but not the only example. In some areas the Russian scientists acted as direct conductors of interests of ethnic minorities (Tolz, 2011, p. 125).

Adib Khalid paid attention that the understanding of Bolshevist national construction is impossible without understanding of a national discourse during the previous period. It illustrated it on the example of Central Asia where process of national construction especially strongly is associated with the Soviet period (Khalid, 1998, p. XIV-XV). Its conclusions can be projected on the Volga region that well is confirmed by results of concrete researches (Safiullina, 2014a, 2014b, Rorlich, 2017).

In summary, the period of 1917-1922 are time of "searches and changes" in the sphere of cultural construction in the Volga region. After nationalization of musical institutions - theaters, educational institutions and musical publishing houses, music education became available to the broadest masses of the population, practically everyone. After 1917 in Kazan the first national music schools, circles, courses and studios opened. Mass educational work among the population, including indigenous people of the Volga region began.

The great influence on formation of system of music education during the marked period was exerted by the policy of the Soviet power focused on education of the people of the East thanks to what in Kazan opening of the highest musical institution with east bias - East conservatory became possible. Everything listed was possible in connection with the prerequisites which developed in the last decades. The key role was played by impact of the Russian orientalism on formation of national consciousness of indigenous people of the Volga region.

## **CONCLUSIONS**

The conducted research showed that S. Huntington definition Russia as "split" (torn) of culture is inapplicable by consideration of the process of modernization which is not considering political aspects. In the field of musical culture and education in the Volga region and Kazan during 1917-1922 there were difficult and ambiguous processes. On the one hand, many tendencies were put at the beginning of the 20th century - first of all, synthesis of the European and traditional culture of indigenous people. On the other hand, in connection with revolutionary change of all aspects of life, the sphere of culture was occupied by experimental processes.

As a result of nationalization of an education system, it became an available general population. Narkomprosa of RSFSR and TACCP organized network of musical institutions owing to what in Kazan national schools, people's houses, musical studios and courses, etc. opened. Musical objects were entered into training programs of all initial educational institutions of the Kazan province and further TACCP for the purpose of esthetic education.

The system of secondary vocational music education was considerably reformed. From 1919 to 1922 in Kazan the public two-phase music school functioned. It carried out training of specialists musicians and gave the general music education. Association of functions of the vocational and general education in one educational institution was the characteristic phenomenon for all RSFSR.

With opening in 1921 in Kazan of East conservatory the possibility of association of all three steps of music education in one educational institution appeared. The program of East conservatory included the purpose of preparation of national shots - first of all, Tatar - in the sphere of art. For the first time in musical educational institution volume work on collecting musical folklore of local nationalities was carried out to the Volga region. However by 1922 the tendency to differentiation of primary and secondary vocational music education was outlined that was one of the reasons of closing of East conservatory.

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