



COMMUNIST EDUCATION AND CULTURAL POLICY IN THE SOVIET PERIOD: A HISTORICAL ANALYSIS

Yakubova Gullola Shomuratovna

Teacher of Koson District Secondary School No. 72

yoqubovagullola79@gmail.com

Abstract

This article analyzes the theoretical foundations of communist education and its inextricable link with Soviet cultural policy. The goals and principles of the concept of education, formed on the basis of the ideas of Marxism-Leninism, are highlighted. Special attention is also paid to the issues of combining education with labor, the formation of a communist worldview, and atheistic education. The ideological function of cultural institutions in the Soviet era and their place in the centralized management system are scientifically substantiated.

Keywords: Communist education, Marxism-Leninism, Soviet cultural policy, ideological education, communist worldview, atheistic education, harmony of work and education, centralized management, cultural institutions, Soviet ideology.

Introduction

Communist education is one of the main pillars of the ideological system of Soviet society, its theoretical foundation was developed in the works of K. Marx, F. Engels and V. I. Lenin. According to Marxism, a person is formed as a product of social relations, therefore education is aimed at developing an active personality capable of changing society. In the Soviet era, education was considered not only as education, but also as a complex system inextricably linked with cultural policy. Its goal was to form a person with a communist worldview, collectively conscious and socially active.



Main Part

The scientific foundations of communist education were developed in the works of K. Marx, F. Engels, and V. I. Lenin[1]. According to Marxism, the essence of man is determined by the complex of social relations, therefore, education does not mean molding a person into a ready-made mold, but rather forming him as a subject actively participating in changing society. Marx and Engels criticized the bourgeois education system, evaluating it as a mechanism that strengthens individualism and social inequality in man. They emphasized that the main goal of education in a communist society is the harmonious development of the spiritual and physical strengths of each person[2]. In the Soviet era, education was considered not only as a means of educating a person or providing professional training, but also as a mechanism for forming a new type of person - a socially active subject with a communist worldview, a collective consciousness. Therefore, communist education cannot be studied in isolation from cultural policy.

One of the main principles of communist education is the combination of education with productive labor. This principle served to eliminate the contradiction between mental and physical labor, to overcome the social division that turns a person into a “partial person”. Lenin developed this idea and defined the upbringing of the younger generation as educated, disciplined individuals who are able to put public interests above personal interests as an important condition for communist construction[3].

One of the central tasks of communist education was to form a communist worldview. The mastery of the theory of Marxism-Leninism allowed a person to understand socio-political processes in society on a scientific basis and to participate consciously in them. At the same time, communist education also included atheistic education, defining the fight against religious superstition and mysticism as an ideological task.

Result and Discussions

Communist education was not limited to the educational system, but was a complex system implemented through cultural and educational institutions, labor collectives, public organizations, literature and art. Thus, communist education



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

became the theoretical foundation of Soviet cultural policy, serving as a strategic tool for shaping a new person and controlling public consciousness.[4]

The leadership of the USSR identified culture as a strategic direction and integrated it into a single management system. The sphere of culture was under party control, and its ideological content was formed centrally. In Uzbekistan, the ideological tasks of houses of culture and libraries were also given priority. For example, the Pravda cinema in Karshi, the museums of the V.I. Lenin collective farm, and the requirement to equip school reading rooms with special slogans and portraits indicate an increase in the ideological significance of culture.

G. M. Malenkov, as a figure who played an important role in cultural policy, implemented a policy of easing censorship and granting a certain degree of freedom to artists. This new political environment created the basis for the revival of the creative spirit, especially in the spheres of theater and literature. At the same time, the bureaucratic system and ideological control in the sphere of culture did not completely disappear, but rather coexisted with a liberal trend[5]. The Ministry of Culture performed not only the tasks of sectoral management, but also the role of a central system directing the spiritual life of society. Since 1954, reforms in cinema, theater, fine arts, and club activities have strengthened the concept of viewing culture as an important means of educating “true communist humanity”[6]. Thus, the mechanisms for implementing cultural policy have been formed as a centralized system based on the inextricable link between the party leadership, state bodies, and public organizations. This system played an important role in managing cultural life, giving it ideological direction, and reinforcing communist values in the minds of the population, and served as the institutional basis for the activities of local cultural institutions, which will be discussed in the following paragraphs.

Conclusion

In conclusion, it can be said that communist education was formed on the basis of the ideas of Marxism-Leninism and became the theoretical basis of Soviet cultural policy. The combination of education with labor, atheistic education and the formation of a communist worldview were its main principles. This system was not limited to educational institutions, but was implemented through cultural



and educational institutions and public organizations. Thus, communist education served as a strategic tool for the ideological formation of public consciousness.

References

1. Lenin V. I., On Upbringing and Education. [Collection], Moscow, 1968;
2. Marx K. and Engels F., On Upbringing and Education. [Collection], Moscow, 1957
3. Fundamentals of Communist Education, 2nd ed., Moscow, 1964;
4. Kovalev S. M. The Formation of the New Man, Moscow, 1971.
5. Gershzon M. M. Cultural Policy of the Soviet Union in 1953 – Early 1954 (Based on Materials from the Collection of the USSR Ministry of Culture) // Teacher XXI Century. 2016. No. 4.
6. Sizov Sergey Grigorievich. Policy of the CPSU in the Field of Cultural Education in 1953–1964 (Based on Materials from Western Siberia) // Omsk Scientific Bulletin. 2001. –№15.
7. Рахматова, Д. Ж. (2024). ОСТАТКИ ДВОРЦА МОНГОЛЬСКОГО ХАНА КЕБЕКА. *Археология евразийских степей*, (2), 399-404.
8. Rakhmatova, D. (2023). Ending the "Cotton Work" Policy and Exposing Injuries in IT. *American Journal of Pedagogical and Educational Research*, 14, 109-113.
9. Raxmatova, D. (2022). QATAG‘ONLIK SIYOSATINING AHOLI IJTIMOIIY-MA‘NAVIY HAYOTIGA SALBIY TA‘SIRI (XX ASRNING 40-50 YILLAR MISOLIDA). *Farg‘ona davlat universiteti*, (3), 9-9.
10. ZHURAKOBILOVNA, R. D. (2022). SUBJECTING UZBEKISTAN AGRICULTURE TO THE COTTON MONOPOLY IN 1950-1980. *International Journal of Intellectual Cultural Heritage*, 2(1), 149–154. Retrieved from <https://ihm.iscience.uz/index.php/ijich/article/view/73>
11. Ergasheva Y. A., Eralov A. J. History and prospects of development of eco-tourism in Kashkadarya region. III “International Conference on Improving Energy Efficiency, Environmental Safety and Sustainable Development in Agriculture” //Web of Conferences. – 2023.



***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

***This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.***

-
12. ERALOV A. BUXORO VILOYATIDA TURIZM SOHASINING RIVOJLANISH ISTIQBOLLARI //News of UzMU journal. – 2024. – T. 1. – №. 1.2. – C. 8-11.
13. Eralov A. J. MUSTAQILLIK YILLARIDA O ‘ZBEKISTONDA TURISTIK OBYEKTLARNI RAQAMLASHTIRISH JARAYONLARI //Science and innovation. – 2024. – T. 3. – №. Special Issue 3. – C. 654-660.
14. Ergasheva Y. A., Eralov A. J. Prospects of development of eco-tourism, agro-tourism, and mountain tourism in Surkhandarya region //BIO Web of Conferences. – EDP Sciences, 2024. – T. 93. – C. 05002.