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Soviet Citizens in the Tuvan People's Republic: Experience of Self-Administering in the Sphere of Culture (1921-1944)

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The article studies the forms and methods of the carrying out of self-administrating in the sphere of culture in the period of the Tuvan People's Republic (1921-1944).

Keywords: the citizens of the USSR, the Tuvan People's Republic, self-administrating, culture.

With the proclamation of the Tuvan State on August 14, 1921, the Russian settlers (approximately 12,000 people), who had been living in the territory of the former Urianghai Region since the turn of the twentieth century, with the consent of All-Tuva Constituent *Khural* (Assembly), united in a community – the «Russian Self-Administering Workers' Colony» (hereinafter, RSWC). One of the important functions of the RSWC Executive Committee and local councils, acting on the principles of a broad self-government, was the organization of cultural life of soviet citizens in Tuva. Two main lines of the work of the RSWC regulatory bodies were to organize a system of educational and cultural institutions in the colony and to ensure their activities (Mollerov, 1989; History of Tuva, 2007). A section of public education, divided into preschool, school and out-of school education subdivisions, was attached to the RSWC Executive Committee and went into operation from the

moment of its creation. The work of this section was managed by a board while the routine was done by a presidium. Inspectorate for People's Education (hereinafter, IPE) attached to the USSR Embassy in the Tuvan People's Republic (hereinafter, TPR) inspected the work of schools and issued school-leaving certificates.

From the 1921/22 school year, a network of schools providing general education was brought into operation in the Soviet colony. Two years later, this network included one first degree school in Kyzyl, the capital of the Tuvan People's Republic, where the RSWC Executive Committee was located, and 33 second degree schools located all around Tuva. The graduation from the first degree school enabled the school-leavers to enter higher education establishments in the territory of the USSR. All of these schools were financed by the RSWC Executive Committee except the Kyzyl-Aryg school which was maintained by the local population on the principles of voluntary

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rate-paying. Besides, there was one private school (16 pupils) in the village of Khamsara in Todzha. The secular education was rejected in the places populated by old believers. Their children were taught with the help of the church Slavonic alphabet and religious literature.¹

In the 1924/25 school year, there were 53 teachers and 1,700 children in all the RSWC schools. In the early 1920s, along with the specialists sent from the USSR, the RSWC enlisted the colonists, who were not familiar with the methods of teaching but adequately able to read, write, count and who were eager to study, as teachers in schools. There was a shortage of funds for construction and reparation of schools, and acquisition of equipment. Hard conditions of life (unsettled domestic life, high teaching load, low salaries paid in kind, etc.) was the reason why Soviet citizens refused to teach in the RSWC schools and left for the USSR. Thus, in the 1924/25 school year, 33 teachers, or one-fourth of all the pedagogues in the colony, left their schools.²

In the late 1920s – early 1930s, the creation of *kolkhoz* (collective farms) in the villages of the RSWC gave impetus to the construction of new buildings for schools. A new school was built in the village of Turan in the fall of 1930; the foundations of a new school were laid in the village of Tarlag in the spring of 1931; a new school was built in the village of Trudovoi in the summer of the same year, etc.³ In the 1931/32 school year, the RSWC had 31 schools with 65 teachers. The Turan Soviet *kozhuun* (administrative district) alone had 8 schools, Shagonar and Podkhrebtinskii Districts – 7 schools each, and Maloyeniseiskii District – 4 schools. There was a boarding school for the children who attended the first degree

school in Kyzyl. There were also schools at the places of gold mines in Kharal, Eidig-Khem, Kara-Bel'dyr and Oktyabrskii.

The RSWC schools achieved considerable success in the training and education of the rising generation of Soviet citizens, full-time residents in Tuva. The experience of their work was studied and inventively used in Tuvan schools. An active assimilation of this experience was developed beginning in the summer of 1930 after the invention and introduction of Tuvan writing, which became a real cultural revolution in Tuva. The work on the liquidation of illiteracy among adult population was being carried out in schools and cultural-and-educational institutions (reading-rooms) in the villages of RSWC. There functioned a school for adults which was attached to the Kyzyl school.

The creation of a network of cultural-and-educational institutions and their activities was aimed to ensure the solution of not only cultural-and-educational but also political education tasks. In 1924, the RSWC had 42 reading-rooms in operation which conducted work on providing information and library facilities and the carrying out of circle⁴ activities. Lectures, talks and reports on recent home and international events were conducted in the reading-rooms. The division for political education of the regional C.P.S.U.(B.) carried out a partial re-organization of reading-rooms and left 8 reading-rooms under its supervision. At the same time, 36 rural reading-rooms remained in charge of the population of the villages. With reduction of regional councils of the RSWC down to 5 in 1926, the number of reading-rooms in the districts of Tuva decreased as well.

'Red Corners'⁵ were being founded and club activities were being started in the

¹ KKSA (Krasnoyarsk Krai State Archive), f. (fond) r-49. o. (opis') 1. d. (delo) 525, ll. (listy; or l. list) 77-81.

² KKSA, f. r-49, o.l., d. 525, ll. 77-81.

³ Newspaper *Red Plowman* (the organ of the RSWC Executive Committee), August 1, 1930; newspaper *New Path* (the organ of the USSR Embassy in the People's Republic of Tuva), June 2, 1931 and July 5 1931.

⁴ Circle is the literal translation of the Russian word *kruzhok* which is a study and/or recreational group.

⁵ 'Red Corner' is the literal translation of the Russian *Krasnyi Ugolok* which is Soviet ideology neighborhood propaganda center.

settlements of the RSWC too. In the early 1920s, Vasily Grigirievich Yanchenevsky – he will be afterwards a well-known author and will write under pen-name of ‘Yan’ much-talked-of historical stories and novels – did much work on staging performances in the village of Uyuk. The People’s House named after V.I. Lenin was built and opened for public in Kyzyl in the summer of 1924.

Beginning in the early 1920s, the Central Workers’ Club in Kyzyl was opened in which a string orchestra was created on the basis of a music circle. The performances were being staged by amateur actors. The money raised through performances was used for the organization of crèche and playgrounds for children. The club carried out various ‘circle’ activities. The club portable projector was used to show films for the Russian and Tuvan population. At first, the contents of the films were explained to the Tuvans in the course of the films. Later, a short translation was prepared beforehand. In the early 1930s, the Tuvan People’s Republic and Soviet organizations founded a joint-stock company *TuvGosKino* that possessed one stationary sound plant and eight portable silent film projectors for providing services to people from the Tuvan *kozhuuns* (districts).

For the purposes of popularization of radio, the Kyzyl post-and-telegraph office organized regular radio sessions to which the inhabitants of Kyzyl, villages and the *arats* (nomads) coming from *kozhuuns* (districts) were invited. In 1931, the inhabitants of the village of Turan, on the initiative of local activists, collected money and purchased a radio-receiving set. In the village of Verkhne-Nikol’skoye there was created a society called *Friends of Radio*. Seventy-four people joined the society.

The newspaper *Red Plowman*, the organ of the RSWC Executive Committee, became an important means for cultural and political

education in the colony. During the time of its existence, the newspaper did much work in the domain of cultural development of the soviet colonists in Tuva. It was a source of information about important events ongoing in the colony, the TPR, the USSR and abroad. Of special interest for colonists were the materials about events in Japan, China, Mongolia, and the neighboring regions of Soviet Russia. *Red Plowman* contributed to the creation and development of Tuvan periodicals. From early 1931 through the middle of 1932, in the closing stage of the process of the reorganization of the RSWC into Committees of Soviet Citizens (hereinafter, CSC), it was a temporary founded newspaper *New Path* (the organ of the USSR Embassy in the TPR) that performed its functions.

On May 24, 1932, the Tuvan People’s Republic and the USSR concluded an agreement on the regularization of the status of the Soviet citizens in Tuva (Dubrotsky, 1973). In accordance with this agreement, the RSWC had to be transformed into the CSC. The agreement changed the legal status of the Soviet citizens, full-time residents in Tuva. The administrative bodies of the RSWC were being abolished. The committees of Soviet citizens, which approved themselves in the neighboring Mongolian People’s Republic, were being founded all over Tuva. Broad self-government was replaced with self-administering in cultural and domestic life within the framework of which the Soviet citizens reserved the right to have cultural and educational institutions and to teach according to the school programs and methods of the people’s education adopted in the USSR. The control over the work of Soviet schools in Tuva was as before exercised by the IPE attached to the Soviet Embassy in the TPR. The IPE managed the work on the liquidation of illiteracy among the adult population of the Soviet foreign colony in Tuva as well. One would think that with no power

authorization, the main lines of the work of the CSC would be organization and information. However, in the conditions of personality cult and the command-administrative system, the work-style of these bodies, seemingly democratic in form, was predominantly directive-spirited.

Performing their functions, the CSC managed the construction of new schools and reparation of school buildings for the beginning of the academic year, prepared apartments for visitant teachers, took care of heating, electricity and duly reparation. In the summer of 1935 alone, new houses were built in the villages of Elegest, Nizhne-Izместievka (Chkalovka), Boyarovka, Medvedevka, Petropalovka (near the village of Balgazyn) and Sevi. Old houses were being remodeled. The children from the most remote villages were provided with hostels. The committees of Soviet citizens were also responsible before the IPE for the school aged children training coverage and regular school attendance by children. At that time, almost all the areas of the Tuvan People's republic populated by Russians had schools while the Tuvan population led a nomadic life-style. In 1930s, soviet schools were staffed with highly skilled pedagogues invited from the USSR. In the 1936/37 school year, in charge of the IPE there were 35 primary schools, 2 incomplete secondary schools in the villages of Bai-Khaak and Tutan, and one complete secondary school in Kyzyl with a total of 2,800 pupils. For an effective introduction of methodological directives, all the schools were divided into five methodological regional groups: Turan, Bai-Khaak, Znamensky, Balgazyn and Shagonar.¹

As of 1939, the following workers sent on an official trip by the RSFSR People's Commissariat of Enlightenment were in mission in Tuva: Vasily Mironovich Kalyuzhny (the Public Education

Inspectorate inspector), Stepan Ivanovich Sheshukov, Petr Aleksandrovich Boltychev, Stepan Akimovich Akimov, Dmitry Nikolaevich and Klena Stepanovna Tapytkov, Lidiya Alekseevna Seradze, Antonina Leonidovna Kurdyumova, Aleksei Makarovich Dormograi, Aleksandr Ivonovich Tatarenko, Elena Lavrentievna Pavlova, Sergei Yemeliyanovich Grebennikov, Fyodor Timofeevich Baranov, Praskoviya Alekseevna Biushina, Zinaida Fyodorovna Shchetinina (all in Kyzyl), Mikhail Semenovich Chubakov, Aleksandra Fyodorovna Markina, Katerina Ivanovna Kupriyanova, Mitrofan Ivanovich Gerasimov, Anna Borisovna Mikheeva (in Shagonar), Lidiya Ivanovna Karasheva, Lyudmila Trifonovna Galkina (in Balgazyn), Aleksandr Sergeevich Bikzyaev (Turan incomplete secondary school headmaster), Serafima Vladimirovna Dyatlova, Anna Stepanovna Matyushkova (in Turan), Mikhail Petrovich Savushkin, Polina Andreevna Krylova, Mikhail Nikolaevich Shumlyayev, Boris Zakharovich Vershinin (in Znamenta), Aleksandra Nikolaevna Tomnikovskaya (in Fyodorovka), Ivan Sergeevich Soldatenko (in Bai-Khaak), Rosa Efimovna Gershman (in Atamanovka), Ekaterina Invanovna Sesyagina (in Uyuk) – 32 people altogether.

At the same time, the following people were ready to leave the TPR for the USSR for the reason of the termination of their contract: Dmitry Aleksandrovich Fedotov (former instructor of the IPE), Nina Afanasievna Fedotova-Timofeeva, Valery Aleksandrovich Rayevsky, Maria Solomonovna Zarubina, Ivan Nikolaevich Savvateev, Anna Sergeevna Lebedeva, Vladimir Grigoryevich Titkov, Maria Vasilyevna Lyubova, Vera Ivanovna Shaposhnikova (Kyzyl), Vasily Romanovich Fil'chenko, Anna Mikhailovna Solovyova (Turan), Semen Veniaminovich Burshtein, Aleksandra Aleksandrovna Gertsik, Olga Ivanovna Karaseva (Bai-Khaak), Aleksandr

¹ Newspaper *Forward* (the organ of the Committees of Soviet Citizens), January 14, 1937.

Vasilyevich Toropov (Shagonar), Klavdiya Vasilyevna Gnevasheva (Elegest).¹ By the late 1930s, the school staff was replenished mainly with locally-trained teachers. The graduates of Kyzyl Soviet school and those of primary school teachers' training collage attached to the Public Education Inspectorate (the collage graduated the first teachers in 1940) had already been working in schools.

The main goal of Soviet schools in Tuva was to obtain good progress of pupils in their studies. To this end, the IPE organized 'best school' contests and tried to involve both teachers and pupils in various forms of socialist emulation. The IPE was supported by the RSFSR local committees in Tuva, system of regional trade-unions and school committees in realization of this goal. Regular methodological regional group meetings and teachers' conferences, organized to deal with topical problems of school training, played an important role in the achievement of good progress in studies. It should be noted that owing to the above events, the results in Soviet schools were steadily rising. Thus, in the 1939/40 school year, 92.5 per cent of pupils obtained satisfactory grades.²

In its letter, the RSFSR People's Commissariat of Enlightenment marked out the best Soviet schools in Tuva and the best teachers of these schools in the 1939/40 school year. Those were the schools in Nizhne-Izmeshchik (Chkalovka), Balgazyn, Atamanovka, and Buren-Baikhaak among primary schools and the Kyzyl school (headmaster – M.V. Nikulina) – among complete and incomplete secondary schools. The pedagogues A.P. Lavrentyeva, M.V. Selina, Yu. P. Gubanova, A.I. Lebedeva, P.A. Boltychev, A.N. Tomnikovskaya and others were marked out for their high professional skills. The inspector of the

IPE attached to the USSR Embassy in the TPR V.M. Kalyuzhy received a high appraisal.³

Prior to the mid-1930s the liquidation of illiteracy and semi-literacy among the adult population of Soviet citizens was not mass-spirited and not so successful, whereas, beginning in 1936, the committees of Soviet citizens – in sympathy with the RSFSR People's Commissariat of Enlightenment that set itself the liquidation of illiteracy and semi-literacy by 1942 as an objective – joined in the work of liquidation of illiteracy among the adult population of Soviet foreign colony in Tuva. Evening and Sunday schools for adults up to 50 years old were founded on the basis of Soviet general education schools all over Tuva in a short time. The activists of the liquidation of illiteracy had to study and at the same time propagandize literacy and knowledge, and explain their benefit. These schools and the activists managed to teach a considerable number of Soviet citizens in Tuva how to read and to write. They also played an important role in the liquidation of illiteracy among Red Army conscripts. As of January 1, 1940, about 1,180 adults were being trained in reading and writing in 37 Soviet schools. In addition to this, a large number of adults were involved in training by the liquidation of illiteracy activists who visited and trained people at home.⁴

The teachers of Soviet schools shared their knowledge and methodology experience with their Tuvan colleagues at the meetings of methodology groups. They jointly planned and organized various arrangements: reports on topical problems of school training, reciprocal visits to the lessons, consultations on the equipment of classrooms and use of visual teaching aids, joint examination of pupils' copy-books, joint running of various circles, etc. Particularly fruitful in this direction was the work of the teachers in the Soviet

¹ AFP RF (Archive of Foreign Policy of the Russian Federation), f. 50a, o. 15. d. 119, folder 286, l. 4.

² Newspaper *Forward*, August 24, 1940.

³ Newspaper *Forward*, August 24, 1940.

⁴ Newspaper *Forward*, January 2, 1941.

schools in the villages of Znamenka, Turan, Shagonar, Bai-Khaak, Sosnovka, Balgazyn, Elegest, Fyodorovka, Khadyn, Malinovka, etc.¹ The headmistress of the Tuvan school in Turan, holder of the order of the TPR, Manzyrakchy wrote in the newspaper *Forward*: «The Tuvan Soviet school gives an everyday help to the Tuvan primary school in the village of Turan in teaching, educational and other work».²

The Ministry of Culture of the TPR and Tuvan schools were provided with necessary help by the URSS Embassy in the TPR, IPE, and CSC. Thus, as early as 1939, the Russian Kyzyl teachers' training college opened a Tuvan group for 20 Tuvan children (on the basis of a four-year school training).³ According to an agreement concluded between the URSS Embassy in the TPR and the Ministry of Culture of the TPR of April 1, 1939, 75 Tuvan children were taught in the 5th-6th grades of the Soviet school in Kyzyl. «We the pupils of the 7th grade, – wrote Tuvan children in the newspaper *Forward* of April 20, 1941, – have been studying in the Kyzyl Soviet school from the 5th grade. This year, we are trained without the help of translators, and study all the subjects in Russian. There are pupils obtaining excellent results in the study among us...». ⁴ In accordance with one more agreement of September, 1939, the IPE opened special courses for 30 Tuvan young people aimed to prepare them for the entrance to the higher education establishments of the USSR.⁵ The CSC helped Tuvan government bodies open schools, provided the schools with all the necessary equipment for studies, and provided Tuvan teachers with apartment facilities.

The CSC performed their functions, including those in the sphere of education, up to

February 1942 when they were transformed in the *khurals* of workers. They took an active part in the putting of economy and entire social and political life on a war footing at the beginning of the 1940s. One of the practical measures, undertaken by Soviet leadership, was the transfer of Soviet schools in Tuva under the jurisdiction of the TPR in order to release funds from the domain of education for military necessity. The Ambassador Extraordinary and Plenipotentiary of the USSR in the TPR G.S. Petrov informed the Government of the TPR about this by the letter of November, 1942.⁶

During the war, both Soviet and Tuvan citizens entered Soviet higher education establishments. Thus, in the 1942/43 school year, M.A. Mamontova and L.K. Sevastiyanova entered the Tomsk medical higher education school, A.I. Mokshina and M.N. Sevastiyanova – the Novosibirsk agricultural higher education school, R.T. Strokova, M.V. Selina, L.S. Plyusnina, L.A. Yermakova and K.V. Tabayeva – the Irkutsk teachers' training higher education school.⁷

The re-organization of the entire life on a war footing also effected Soviet schools. The school education was oriented towards the cultivation in children the Soviet patriotism and hatred to enemy. The military training of pupils became a part of the entire educational process. The pupils of the 8th – 10th grades of the Kyzyl Soviet secondary school (headmaster – V. Krishtafovich) were grouped in companies, platoons and squads. The drill, medicine, anti-craft and anti-gas defense classes were conducted for senior students. The 4th – 10th grade pupils were involved in the work of military circles.

School children did what they could to help the front. The pupils of the Kyzyl school collected and contributed 3,346 *aksha*⁸ to the defense fund

¹ Newspaper *Forward*, August 23, 1935 and September 10, 1935.

² Newspaper *Forward*, February 14, 1940.

³ CSA RT (Central State Archive of the Republic of Tyva), f. 92, o.1, d. 15, l. 4.

⁴ CSA RT, f. 113, o. 3, d. 6, ll. 96-98.

⁵ CSA RT, f. 113, o. 3, d. 6, ll. 96-98.

⁶ CSA RT, f. 1000, o. 1, d. 279, l. 1.

⁷ AFP RF, o. 19, d. 1, folder 8, ll. 10-11.

⁸ A monetary unit being in use in the Tuvan People's Republic from 1933 through 1944.

and 500 *aksha* to the children in the areas liberated from occupation. The pupils of all schools gathered base metal, medicinal herbs, dog-roses, sea-buckthorn, wild berries and mushrooms. They staged pay performances, took part in the reparation and cleaning-up of school buildings, and sent the earned money to the account 18538. Children raised cattle and poultry, gathered shed hair, eliminated pests, and gathered wheat-ears during the harvest time. Girls knitted and sewed clothes for the Red army soldiers. During the war-time, widely spread among Soviet children was the *Timur*¹ movement. Kyzyl school alone provided basis for the action of 27 Timur groups. They acted in many other settlements of Tuva. Young people involved in the Timur movement helped all those who needed help in various ways, they especially helped the families of front-line soldiers.²

The carrying out of the entire cultural and political education work among Soviet citizens in the TPR was based upon the CSC which managed the work of clubs, reading-rooms and 'Red Corners'. The heads of clubs, reading-rooms and 'Red Corners' together with school teachers represented the kernel of the CSC rural activists who organized and got the rural population all around Tuva involved in cultural and political education work. This work was built up on the basis of the implementation of a broad program annually adopted by the USSR Embassy in the TPR.

Clearly the entire work on cultural and political education based itself on the propagation of the experience of the Soviet building and radical changes in the Tuvan society, clarification of international situation and current policy of the USSR in the TPR.

The cultural part of the program, as a rule, included events aimed to the mass involvement of

the population in the work of planting trees and gardens in the villages and towns of Tuva. Thus, in the course of a campaign launched by the CSC in the autumn of 1935, in Turan 80 per cent of the households of Soviet citizens planted trees around their houses, in Beryozovka – 70 per cent, in Uyuk – 30 per cent, in Uspenka – 20 per cent. In the village of Znamenka there was planted a park. Under the guidance of the CSC, the cultural and educational institutions stood up for the blame and eradication of alcoholism and hooliganism. They also promoted a healthy life-style. There were organized events to perpetuate the memory of red partisans and Red Army men who perished in the Civil war.³ It should be noted that the young officers of the USSR Embassy in the TPR took the most active part in the entire cultural work.

The popularization of physical training and sports was an integral part and a major focus interest in the CSC activities. Contests in track and field athletics, skiing, skating, shooting, collective kinds of sports (soccer was especially popular) and cycle races were being organized. The sports contests were conducted between the young people of different villages. Many young men successfully qualified in sports events and were awarded the badge of 'Ready for Labor and Defense' (GTO)⁴ and 'Ready for Sanitary Defense' (GSO)⁵ and so on. In the late 1930s and early 1941, they quite often organized not only inter-village but also inter-district and republican sports contests. The sportsmen of Tuva went to take part in the competitions in brotherly Khakasia. Sport was an effective means for the strengthening friendship between Soviet and Tuvan youth.

³ Newspaper *Forward*, March 5, 1937.

⁴ GTO, which stands for the first letters of the Russian words *Gotov k Trudu i Oborone* meaning «Ready for Labor and Defense», was the Soviet national fitness program.

⁵ GSO stands for the first letters of the Russian words *Gotov k Sanitarnoi Oborone* meaning «Ready for Sanitary Defense».

¹ Soviet youth movement of the early 1940s named after Timur, a character of A. Gaigar book; aimed at helping all the families and elderly people who needed help.

² Newspaper *Youth of Tuva*, March 25, 1988.

The club of the Kyzyl Committee of Soviet Citizens was a large cultural center in the Soviet self-administering colony in Tuva. By the scale of work and organizational level, it was above the rural cultural institutions and an example for them to follow. The club organized meetings of Soviet citizens of Kyzyl, conferences of the CSC chairmen, Soviet state farms leaders, and the heads of reading-rooms and Red Corners. The club provided all those who studied the history of C.P.S.U.(B.) and who were interested in the questions of current politics with consultative help. Amateur actors and sports circles actively worked in the club. In pre-war time, the defense circles (shooting, sanitary, gun-machine, cavalry, anti-gas defense and other circles) organized on the basis of the club played a key role in the preparation of Soviet citizens to war craft.

January 3, 1942 saw the publication of the Decree of the Presidium of the TPR Small *Khural* (Assembly)¹ «On the re-organization of the Committees of Soviet Citizens in the Tuvan People's Republic». It said that on the basis of the article 60 of the TPR Constitution, introducing double citizenship for the USSR citizens full-time residents in Tuva, it was decided to found *khurals* (councils) of the TPR among Soviet citizens. By the Decree of the Presidium of the TPR Small *Khural* «On the carrying out the *khurals* (congresses) in the *kozhuuns* (districts)» of January 3, 1942, it was decided to carry out *khurals* (congresses) in towns and villages held to hear the reports and elect the officials in the period

of February-March 1942. The re-organization of the CSC into *khurals* was completed in villages in early March, in the towns and *kozhuuns* – in the 20th days of March.

It is correctly suggested that «new culture of the Tuvan people was shaped on the basis of the synthesis of nationally-specific and international elements of culture in connection with a tight interweaving of economic and social life of the Tuvan and Soviet population of the TPR» (Shumov, 1975, pp. 12-13). Really, the residence of the Soviet citizen in the Tuvan State was of great importance for the modernization of traditional culture and the entire nomadic society. The political situation in Central Asia arose in a way that the entire modernization in Tuva was carried out on a socialistic basis with an active involvement of the Soviet experience and the help of the Soviet Union. This preconditioned both a preconceived attitude of modernizers towards traditional culture (drawback) and a rapid pace, for a nomadic society, of social progress (advantage) including the overall cultural development. It is also of no small importance that many achievements of world culture were acquired by the Tuvans through Soviet citizens. Anyway, it is whatsoever indisputable that the experience of the Soviet foreign colony in the TPR deserves the closest attention of historians and culturologists and can be inventively used in the conditions of a compact living of one ethnos or people among the population speaking another language and having a different culture.

¹ The Tuvan word *khural* can be translated in different ways: assembly, congress, council, meeting.

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Советские граждане в Тувинской Народной Республике: опыт самоуправления в области культуры (1921-1944 гг.)

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В статье исследуются формы и методы организации самоуправления в сфере культуры в период Тувинской Народной Республики (1921-1944 гг.).

Ключевые слова: советские граждане, Тувинская Народная Республика, самоуправление, культура.
