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## HISTORY OF SOVIET CHILDHOOD: CONTEMPORARY FOREIGN AND DOMESTIC HISTORIOGRAPHY

### *Abstract*

This article is one attempt to analyze contemporary scientific literature on Soviet childhood from an anthropological perspective. It should be noted that the institution of childhood as a scientific field is gaining momentum, but there is already a certain narrative. In the post-Soviet period, the scientific discourse of the history of childhood has expanded considerably. The purpose of this article is to conduct an analytical review of contemporary historical works devoted to the history of Soviet childhood. Results. At the present stage, there is a lack of comprehensive studies with a multifaceted and polybiographical approach, demonstrating assessments of changes in children's life experiences in different places, during different periods of Soviet history. The analysis of contemporary historiography of the raised problem allows us to distinguish three main groups of researches characterizing different aspects of the "Soviet project of childhood" and peculiarities of its realization in practice. The first group includes works that provide a cultural and historical analysis of Soviet childhood, mostly through works on Soviet everyday life. The second group of studies is devoted to the Soviet state policy in the field of childhood and its determinants. The next block demonstrates the socio-cultural institution of Soviet childhood in Kazakhstan. The generalizing tendency of all directions is the attempt to overcome the established myth of "happy Soviet childhood".

**Keywords:** historical science, historiography, history of childhood, everyday life, public policy, ideology.

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## ИСТОРИЯ СОВЕТСКОГО ДЕТСТВА: СОВРЕМЕННАЯ ЗАРУБЕЖНАЯ И ОТЕЧЕСТВЕННАЯ ИСТОРИОГРАФИЯ

### *Аннотация*

Данная статья одна из попыток осуществить анализ современной научной литературы по советскому детству с позиции антропологии. Надо отметить, что институт детства как научное направление набирает обороты, но уже имеется определенный нарратив. В постсоветский период научный дискурс истории детства значительно расширился. Цель данной статьи провести аналитический обзор современных

исторических работ, посвященных истории советского детства. Результаты. На современном этапе отсутствуют комплексные исследования с многосторонним и полибиографическим подходом, демонстрирующий оценки изменений в детском жизненном опыте, происходящем в разных местах, в разные периоды советской истории. Анализ современной историографии поставленной проблемы позволяет выделить три основные группы исследований, характеризующих разные аспекты «советского проекта детства» и особенности его реализации на практике. К первой группе относятся труды, где проводится культурно-исторический анализ советского детства, в основном через работы по советской повседневности. Вторая группа исследований посвящена советской государственной политике в области детства и определяющим ее факторам. Следующий блок демонстрирует социокультурный институт советского детства в Казахстане. Обобщающей тенденцией всех направлений является попытка преодолеть сложившийся миф «счастливого советского детства».

**Ключевые слова:** историческая наука, историография, история детства, повседневность, государственная политика, идеология.

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## КЕҢЕСТІК БАЛАЛЫҚ ШАҚТЫҢ ТАРИХЫ: ҚАЗІРГІ ЗАМАНҒЫ ШЕТЕЛДІК ЖӘНЕ ОТАНДЫҚ ТАРИХНАМА

### Аңдатпа

Бұл мақала антропология тұрғысынан кеңестік балалық шақ туралы заманауи ғылыми әдебиеттерді талдауға тырысудың бірі. Айта кету керек, балалық шақ институты ғылыми бағыт ретінде қарқын алуда, бірақ белгілі бір жетістіктер бар. Пост кеңестік кезеңде балалық шақ тарихының ғылыми дискурсы айтар-лықтай кеңейді. Бұл мақаланың мақсаты кеңестік балалық шақ тарихына арналған заманауи тарихи жұмыстарға аналитикалық шолу жасау. Нәтижелер. Қазіргі кезеңде кеңестік тарихтың әртүрлі кезең-дерінде әртүрлі жерлерде болып жатқан балалардың өмірлік тәжірибесіндегі өзгерістерді бағалауды көрсететін көп жақты және полибиографиялық тәсіл мен кешенді зерттеулер жоқ. Мәселенің заманауи тарихнамасын талдау "кеңестік балалық шақ жобасының" әртүрлі аспектілерін және оны іс жүзінде жүзеге асырудың ерекшеліктерін сипаттайтын үш негізгі зерттеу тобын анықтауға мүмкіндік береді. Бірінші топқа кеңестік балалық шақтың мәдени-тарихи талдауы, негізінен кеңестік күнделікті жұмыс арқылы жүргізілетін жұмыстар кіреді. Зерттеудің екінші тобы балалық шақтағы кеңестік мемлекеттік саясатқа және оны анықтайтын факторларға арналған. Келесі блокты Қазақстандағы кеңестік балалық шақтың әлеуметтік-мәдени институты көрсетеді. Барлық бағыттардың жалпылама тенденциясы - "бақытты кеңестік балалық шақ" мифін жеңуге тырысу.

**Кілт сөздер:** тарих ғылымы, тарихнама, балалық шақ тарихы, күнделікті өмір, мемлекеттік саясат, идеология.

**Алғыс айту:** Зерттеуге Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитеті қаржылай қолдау көрсетті (грант № AP 19678146).

**Introduction.** The topic of childhood, being interdisciplinary, for a long time was in the focus of attention and was the object of study of pedagogy, sociology, psychology and philosophy. Only with the development of historical anthropology this phenomenon attracted the attention of historians. With the publication of F. Arjes's work "The Child and the Family under the Old Order", childhood began to be

perceived not only as a stage in human life, but as a social phenomenon with its own history. The history of childhood as a direction was actively developed in foreign historiography. As for Russian historiography, it is considered that it is approaching the formalization of this direction in its structure. Kazakhstan's historical science is marked by only fragmentary studies touching on certain aspects related to children's history.

**Materials and Methods.** Due to the historiographical nature of the article, a number of historiographical methods were used. This historical-comparative method allowed us to analyze the dynamics of research on the history of childhood, to trace the general and special in the studies of scientists. The historical-typological method allowed us to divide the entire body of historical works on childhood, using this method we identified three groups of works on the history of Soviet childhood. The historical and systematic method for the problem of research allowed us to demonstrate the influence of political and ideological factors on the analyzed publications.

Implementation of the principle of historicism made it possible to consider the stated topic in the research throughout, as the topic became the object of study, it is the mid-twentieth century to the present. At the same time, the views of scholars on the history of childhood were considered in relation to other processes.

**Discussion.** Sinova I.V. analyzes Russian and foreign historiography on childhood in the period from the second half of the XIX to the beginning of the XX century, noting that the history of childhood at that time was not widely reflected in scientific historical research and now this topic is of sourceological interest [1, p. 25].

M.V. Romashova, analyzing the research on the phenomenon of childhood in the Soviet period, identifies the main themes: concepts of childhood, reflecting the changing views of adults about children and their place in society and the reconstruction of the world of children as historical objects and subjects, leaving different testimonies about themselves [2].

O.E. Kosheleva considers the influence of the ideas of F. Aries' book "The Child under the Old Order" on Russian and foreign studies of childhood history, considering it fair to conclude that they paid attention to childhood as a subject of research only in passing [3, p.26]. E.V. Burlutskaya gives an overview of the historiography of childhood and believes that the study of such a multidimensional phenomenon as the world of children is most effective in the context of social history [4, p.151].

Among foreign researchers we can single out the work of Kelly K., who considered some specific problems of research on the history of childhood, noting that social history and ethnography are useful in research on the history of childhood [5]. Similarly, historiographical problems were raised by Ping-chen Xiong, Margaret L. King, and Bianca Premo [6,7,8]. The expansion of source material was considered by D. Hodgson. In his article he considers the possibility of greater use by historians of children's drawings as documentary evidence. Children are still seen but not heard for much of history, and efforts to address this problem are hampered by a well-known source problem [9].

**Results.** An analysis of contemporary historiography allows us to distinguish three main groups of studies characterizing different aspects of the "Soviet project of childhood" and the peculiarities of its implementation in practice.

I. Cultural and Historical Analysis of Soviet Childhood. This group of studies includes works devoted directly to the history of Soviet childhood. In the works of the Soviet period in the USSR this topic was practically not investigated. Under ideological pressure on the authors, the conclusions and results of their publications were reduced to stating the continuous growth of social security and improvement of children's living conditions during the period of developed socialism.

In the early 1990s, myths about a happy Soviet childhood began to be debunked, criticizing the activities of the Pioneer organization, which too early involved children in the social and political life of the country and manipulated the immature consciousness of children. A new stage in the study of the history of Soviet childhood begins, and the scope of research is greatly expanded.

In contemporary literature one can encounter different opinions about the level of development of such a historiographic trend as the history of childhood in Russia and the former Soviet republics. Some authors believe that it is too early to talk about the existence of such a subject area of study, while others use specific examples to prove its active formation on the basis of the legacy of F. Aries and his followers.

II. I. Arapova draws attention to some contradictions in the study of children's daily life in the Soviet period. In particular, she notes that school everyday life has been studied much more extensively than extracurricular activities. Meanwhile, the reconstruction of extracurricular everyday life is of particular importance because the street, the family, and additional education also acted as crucial factors in both socialization and ideological "processing" of Soviet children's worldview [10, p.30]. M.V. Romashova

gives a more detailed assessment of contemporary Russian historiography of Soviet childhood and the main approaches to the study of childhood history [2].

Among the most recent studies of children's everyday life in the Soviet period are the works of V. D. Kupriyanov and A. V. Kudryashev. In particular, in a series of articles by V. D. Kupriyanov on the basis of structured interviews the author carries out a historical reconstruction of romantic relationships and friendship of Soviet schoolchildren in pioneer camps, the image of pioneer counselors in the 1960-80s, the relationship between child and adult in a pioneer camp. [11, 12]. The author drew on 139 interviews of respondents born between 1953 and 1973 across Russia in 2017-2019. The study pays special attention to the very common situation when a trip to a pioneer camp was undesirable for a child. The author concludes that in most cases (75%) children's reactive behavioral strategies did not involve independent overcoming of discomfort, for example, escape from the camp, but were expressed in various pranks. The reaction of the pioneer leaders to the pranks, in most cases, was limited to formal and normative measures [11, p.52].

A. On the basis of his analysis of periodicals from the 1920s-60s, Kudryashev reconstructs a prototype of the modern "zatseping"-child pranks on city transportation. This study is of interest in the context of the author's analysis of the systematic work of the authorities and public organizations, which was carried out in order to combat children's injuries on transport and often also appealed to ideological tools of influence on teenagers [13]. In another of his works, A. V. Kudryashev attempted to reconstruct changes in the lives of Soviet schoolchildren in the 1960s and 1970s. The example of chewing gum shows such historical trends as the global "consumer revolution," fluctuations in official discourse under the pressure of social realities, and the Cold War [14]. Another interesting work by this researcher, co-authored with B. V. Kupriyanov is devoted to the reconstruction of extracurricular everyday life of Soviet children in 1959-1988 based on the materials of the most popular children's newspaper Pionerskaya Pravda. The authors highlight classic subjects for children's Soviet periodicals - adventures, dreams and fantasies, ritual practices and behavioral scenarios, external appearance and clothing, and gender differences of Soviet pioneers [15].

Using the concept of socialist realism as an interpretive framework, M. Rütters explores the visual construction of the space of "happy Soviet childhood" in provincial contexts. The sources of the study were photo albums of pioneer summer camps of the 1960s and 1970s, located in the Southern Urals and the Moscow region, as well as interviews with former camp leaders. It is especially noteworthy that the albums carried an ideological orientation, as they were prepared for regional contests for the best camp held by local party divisions. The paper focuses on the social practices of selecting and placing photographs and combining them with certain slogans and symbolic emblems. In addition, the author emphasizes the importance of pioneer camps as an important component of the Soviet cult of "happy childhood"[16].

In modern historiography of childhood there is a separate direction devoted to the history of children's everyday life in the so-called "epoch of Russian disasters" - the period of wars and revolutions. During such periods, children were especially vulnerable, often found themselves on the street and involved in vagrancy, fraud, theft, and were drawn into the adult criminal environment, alcoholism, and drug addiction. For example, A. Byford emphasizes that under conditions of revolutionary and military upheaval children became one of the most important "pillars" (in Foucault's sense) of mass intervention. It involved the involvement of relatively new forms of knowledge, experience, treatment and care as an explicit response to conditions that were experienced and presented as conditions of social crisis and collapse. Using the example of the "epidemic" of child suicides diagnosed after the 1905 Revolution, the detrimental psychological impact on children of World War I, and the Soviet government's fight against child criminality after the Civil War, the author shows the effects of internal and external shocks on children's daily lives [17]. Julie K. deGraffenried analyzes the priority problems and components of a child's everyday life using the example of "sacrificial childhood" during the Great Patriotic War [18].

J. Wojdon in his monograph analyzes the impact on Soviet schoolchildren of Communist propaganda through such a common tool as a reading book the author analyzes in detail the works of researchers dealing with propaganda, censorship, education, childhood, and the everyday life of Soviet schoolchildren. He concludes that literature, including textbooks, was one of the most common means of ideological influence on schoolchildren and of forming the stereotypes of consciousness "needed" by the authorities. Emphasizing the enormous role of schools in the process of socialization of children, the author notes that in the conditions of total poverty and the predominance of the rural population in the USSR, textbooks were often the first and only books for many children. This was actively exploited by Soviet propaganda, spreading "ideological stamps" in educational literature [19].

This article by S. Rajagopalan analyzes a selection of Russian digital video remixes of childhood from the late Soviet period that have been collected and posted online. In their creative and thoughtful structuring of images, these videos are intended to evoke resonant nostalgic memories for viewers. Three themes

emerge in these videos, suggesting that this phase of life in the late Soviet Union had positive qualities: the sociality and healthy concerns, the longevity and accessibility of things, and the historical specificity (in other words, Sovietness) of the experience. The commentary videos below represent an emotional memory site where nostalgia is paramount, but it must enter into dialogue with other competing emotions about the Soviet past in the mnemonic space of video sharing platforms. As a result, the emotional online work of remembering childhood becomes controversial and deeply political [20].

The first attempts to study certain aspects of Soviet children's everyday life are also characteristic of studies devoted to children of the former Soviet republics. Such studies are especially important because they help us realize the multidimensionality of the problem posed and reveal the specifics of the development of the Soviet periphery, which in some cases was in opposition to the central government. Thus, the article I. Skubii explores toys and their consumer spaces as part of the history of early Soviet childhood in Ukraine. Particular attention is paid to the influence of Communist ideology on the definition of the role of toys in the education of children. In doing so, it highlights various spaces created in Ukraine for the collective consumption of children and the material world of play, such as the children's department of the central department store and the Palace of Pioneers. The author proves that the low purchasing power of households and underdeveloped light industry made handmade play products an integral element of children's material culture, as well as an important part of children's everyday consumption practices. In the 1930s, growing tensions within Soviet society, Europe, and the world led to the militarization of childhood and the increased role of war toys [21].

A. Dolghi analyzes the formation of ethnology of childhood in the Republic of Moldova. The author notes that despite the fact that there are many sources for the study of Soviet childhood, it has not become the subject of a separate study. The work identifies key themes in the history of children's everyday life, the elucidation of which will contribute to a comprehensive understanding of ethno-social and cultural processes in the Soviet Socialist Republic of Moldova: the value universe of Soviet children; the family and state institutions in the life of children; the everyday life of children in educational institutions; the ideological content of educational programs and school textbooks; institutionalization of children through boarding schools and the social and political role of kindergartens and nurseries; games and toys of children; office [22, p.93].

2. State ideology in the field of Soviet childhood. This group of studies is devoted to the Soviet state policy in the field of childhood and its determinants.

A few years ago the undisputed leader of this direction was English historian Kelly, who argued that nowhere else was childhood experience as culturally and politically rich as in the USSR, but the history of Soviet childhood does not contradict the general processes of modernization of childhood in the West [23, 24]. The author has published a number of works in which she actively investigated the dependence of the history of childhood on steep turns of Soviet ideology and politics. In recent years there are many new researches supplementing, and in some cases - refuting - conclusions of K. Kelly.

M. Winkler views Stalinist state policy on childhood as a highly debatable issue. In her view, the history of children's everyday life in Russia is in its infancy and cannot compete with the vast amount of British and American studies of childhood. The author draws attention to the fact that a number of historians perceive Stalin's child policy in an extremely generalized way, while there is a very well argued opinion that the ideal of a "happy childhood" in the pre-war years did not survive after the summer of 1941, but was instead transformed into a new ideology of "sacrificial childhood". Accordingly, this monograph analyzes childhood under Stalinism from the perspective of different historiographical approaches [25].

According to I. Silova and Palandjian, children were a key element in the Soviet project of empire building, the reconfiguration of childhood, and the reconstruction of the colonial space itself. Children of different nationalities within the Soviet republics were supposed to be united by the Russian language and a sense of Soviet patriotism expressed in political slogans such as "friendship of all," "interethnic equality," and "internationalism." Educational programs and activities were used to promote the social and cultural "fusion" of all ethnic groups on the basis of the Russian language and culture. At the same time, the Soviet empire proclaimed the idea of "unity in diversity," granting national minorities the right to self-determination and some political autonomy in a socialist context. Drawing on postcolonial theory and critical geography research, this article analyzes how primers and the first Russian language textbooks of Russia, Armenia, Latvia, and Ukraine were used to shape Soviet childhood by ordering the minds, bodies, and habits of children and by "placing" them in the space and time of empire. In doing so, the aim of the study was to identify continuities, contradictions, and gaps in the vision of Soviet childhood - and Soviet future in general - by traveling from the center of the empire (Moscow) to its geographically diverse peripheries (Armenia, Latvia and Ukraine) [26].

Another recent work by I. Silova is devoted to the political socialization of children under the conditions of the Soviet project of nation-state building. The peculiarities of this process were the simultaneous formation of a Soviet identity while promoting national languages and cultures. This ambitious nation-building project was clearly stated in the official school curriculum and was further developed through children's participation in political youth organizations. But children also learned about Soviet statehood through everyday practices. The author focuses on seemingly inconspicuous manifestations of nationalism, based on children's memories of the "destruction" of national foundations. This could be reflected in everyday experiences of wearing (or not wearing) a bow or exchanging jokes about bows in girls' hair [27].

A. Byford raises the problem of emphasizing ethno-racial differences in Soviet children. This was done within the framework of a special direction called "pedology of national minorities". Such an approach, according to the author, was part of the policy of the Soviet state to integrate the "backward" population of the outskirts into the political system of the country. It implied accelerated economic, social, and cultural "development" of peripheral regions. The author studied the "pedology of national minorities" through the examples of Uzbek children in Tashkent, Tatar children in Moscow, and children of remote ethnicities in Siberia. In attempting to describe and compensate for the contradictory relationship between normative "deviations" among Soviet children (who were supposed to be unified into a single political unit, primarily by expanding and standardizing the Soviet educational system) and ethno-racial "differences" among them in the specific context of early Soviet national policy, which aimed to combine a union federal structure with the ethno-national principle, the new trend of pedology encountered a knot of contradictions. The author of the article proves that this contradiction between "deviations" and "differences" reflected the central dilemma of Soviet modernity as a sociopolitical experiment: how to combine universalizing thinking and utopian aspirations with the "imperial" reality of haphazard diversity [28].

S. Pitkänen explores how photographs of leaders with children were used to propagandize the ideals of the USSR and Nazi Germany. The study was based on an analysis of two magazines, the Soviet propaganda magazine USSR at the construction site and the German women's magazine N.S. Frauen-Warte. The methodological basis of the study was the theory of representation by cultural theorist Stuart Hall. In the images related to children in the two magazines, not only certain similarities, but also significant differences were identified. Children were used to visualize - as well as to construct - the socialist or national-socialist idyll. They were also represented in photographs showing achievements in various fields, such as industry, housing, and nutrition. Moreover, Stalin and Hitler often posed in photographs with children, presenting themselves as creators of the future. Children were symbols of the coming new era, and the past was often portrayed in a bad light in both magazines. In the Third Reich, however, a more distant, mythical past was idealized, and imagined families of this distant past were often reconstructed as families of the future. In the Soviet Union during the period of construction, modern Soviet families were presented as idealized versions of the larger family of all Soviet peoples. In both magazines, pictures of children carried a certain semantic load, demonstrating that dreams of a better life would come true in the near future [29].

A study by K. Beger shows how a change in the USSR's foreign policy course may have changed the orientation of state policy on childhood as well. In particular, by calling for "peaceful coexistence" in 1956, Nikita Khrushchev ended the Soviet Union's long isolation. His turn in foreign policy did not go unnoticed at the famous Soviet pioneer camp Artek. Annual international summer shifts began to take place in Artek, and from the late 1950s children's delegations from both socialist and capitalist countries were invited to the camp. Consisting of a variety of activities aimed at promoting internationalism, friendship and solidarity, these shifts were aimed at creating a peaceful and unbiased image of the Soviet Union. The author analyzes unofficial pioneer contacts with peers from around the world, which sometimes contradicted official camp goals and challenged the staged celebration of socialist internationalism [30].

Within this historiographic strand are works devoted to identifying the specifics of state policy on childhood in the various Soviet republics. The study by J. Ulinskaitė uses the method of oral history to analyze memories of the imposition of discipline in post-Stalinist Soviet Lithuania. Similar practices were extended to children as well. According to surveys, special attention was paid to discipline formation in schools. In addition to the fact that the discipline of schoolchildren was shaped by teachers, their efforts were supplemented by the "invisible discipline of the collective." The author notes the ambiguous consequences of the widespread imposition of the cult of discipline - a sense of complete uncertainty in society, the contradictions between the individual and the collective, lack of understanding of who can be trusted. The greatest impact of totalitarian discipline was that children effectively internalized it and became its supporters [31].

The work I. Kestere, capturing and systematizing the experience of Soviet Latvia from 1945-1985, is devoted to finding an answer to the question of how the concept of forming a new Soviet man was presented and implemented in schools and how such a "state order" was perceived by teachers and students. The corpus of the study includes 26 textbooks, 265 school photographs, and 367 student questionnaires. Four discursive blocks of the "New Soviet Man" project were identified in order to realize the goals of the study, including sociobiological (gender, body, sexuality, and health), social (social class), spatial (nationality), and discourse of individuality (personality, character traits). Given that dictatorship inevitably generates conflicts of interest and resistance, the study allowed the authors to discover some minimal opportunities for the oppressed to express themselves. In particular, examples of student and teacher resistance to the creation of the new Soviet man were found, among them horizontal solidarity, avoidance, and slipping into the "gray zone." [32].

3. Sociocultural institution of the Soviet childhood in Kazakhstan. This block of research is related to the study of the history of childhood in Soviet Kazakhstan. It should be noted that the historiographical direction noted by us is at the stage of formation and is implemented, mainly, by foreign historians, and not purposefully. Some aspects of the raised problem, and in particular, the Soviet pedagogical education in Kazakhstan are analyzed in the study of O. Fimyar [33]. The author is based on the literature on Soviet education, interview data and respondents' experience in the Soviet school. Accordingly, a significant part of teachers' memories is related to Soviet children, the role of school in their socialization, educational work with them, their leisure activities. A key advantage of analyzing teachers' beliefs through the double lens of political sociology and autoethnography is the ability to capture their approaches to teaching and learning and the dependence of these approaches on the ideological orientation of state policy in the USSR. In M. A. Blackwood examines the personal papers of Fatima Gabitova, a writer and educator who became a victim of Stalinist repression as the "wife of an enemy of the people" in the Kazakh SSR. Her writings, which include journals, poems, letters, and memoir essays, could not help but touch on certain aspects of her Soviet childhood. The author believes that the formation of F. Gabitova's personality is an example of the fact that her childhood was influenced by the realities of life under Stalinism, but ultimately was not determined by the parameters of the Soviet system. Her memoirs are also interesting because she was familiar with the cultural and political elite of Kazakhstan, respectively, observed the realities of Soviet childhood in this environment. In general, according to the author, F. Gabitova's archive reflected the broad contradictions of Stalinism as a system that was both repressive and partisan.

Special works on the history of Soviet childhood in Kazakhstan are still insufficient. The dissertation research of A. Kulakhmetova aims to analyze the diverse perceptions of childhood in Kazakhstan. The author relies on various primary data, including in-depth interviews and surveys. The methodological basis of the work was formed by the concepts of sociology of childhood, which consider the state of childhood as a social experience. Although the dissertation predominantly examines state policy towards children after independence, a separate chapter is devoted to the Soviet project of childhood in Kazakhstan and the role played by children in traditional Kazakh families [34].

In the thesis of M. V. Kasicki examines children and childhood in Soviet Kazakhstan from 1928 to 1953. Exploring the images of children and for children, as well as focusing on the fate of children, the author questions the success of the Soviet regime in creating a new Soviet man. He suggests that the significance of Soviet ideological and cultural policies in the periphery was very limited, as mass violence and destruction took place in parallel. World War II mobilized Central Asians and integrated the masses into the Soviet social structure and political system. Numerous segments of Soviet society embraced the ideals of patriotism largely as a result of the war experience. Such an approach predetermines the need to reconsider the nature of Sovietization in Central Asia by questioning the priority role of communist ideology and the Cultural Revolution in shaping Soviet identity. The study brings together images of childhood, children's everyday experiences, and the memory of childhood. It provides a deeper and more comprehensive account of Sovietization in Central Asia and contributes to an understanding of Soviet childhood in the periphery. In addition, the author shows how images and discourses created in the center of the country have been adapted to local conditions and highlights the multiplicity of childhood experiences in the Soviet Union. In doing so, he makes the important point that local conditions shaped the world of childhood in Kazakhstan as much as central government policies did. The study shifts the focus on the problem of Sovietization from the cultural and intellectual elite to ordinary people [35].

**Conclusion.** Thus, analyzing the above studies, we can conclude that reference to the history of Soviet childhood in the works of domestic and international scholars is associated with a rethinking of the Soviet past in the context of values and behavioral patterns shaped by state ideology in the younger generation.



In general, the study of the interrelation of institutions and approaches in the implementation of Soviet state strategies for childhood was determined by the qualities of the Soviet child being formed. First, the Soviet child should be a patriot, espousing the communist views of the ruling party, committed to the ideas of the socialist state. Second, the vector of state ideology was directed toward the education of labor values, supplemented by such qualities as justice, will, and collectivism in the context of Soviet socialist realism and by the examples of Soviet heroes and the exposure of capitalist anti-heroes.

In summarizing research on the institution of Soviet childhood in Kazakhstan, we should note, first, the growing interest in rethinking ideas about the universality of the Soviet child and the Stalinist era model of "happy childhood," and second, the substantiation of the institution of Soviet childhood in Kazakhstan as part of historical experience, which has often remained undocumented.

In general, the history of Soviet childhood, both in the entire post-Soviet space and directly in Kazakhstan, is in its formative stage. Soviet policy in the sphere of childhood in 1945-1965 has also been studied rather fragmentarily and mostly by foreign researchers. The historiographical situation around the history of children's everyday life serves as another fact confirming the relevance of the problem posed.

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