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THE ROLE OF CULTURAL AND EDUCATIONAL INSTITUTIONS IN THE DAILY LIFE OF THE POPULATION OF THE VIRGIN LANDS REGION

Abstract

In 1951-1964 the daily life of workers at Virgin Lands campaign of cultural and educational institutions during the “development of virgin and fallow lands” is described. The state of cultural and educational centers in the former settlements of the virgin lands and new methods of cultural services for the population at the time of the arrival of the workers, the activities of state and party bodies on organizing the leisure of them, the state of cultural centers in Kazakhstan, which was part of Virgin and Fallow Lands in the USSR, the opinions of the authorities on this matter were considered.

The place and importance of cultural and educational institutions in the daily life of the inhabitants of the Virgin Lands covering the period 1951-1964 are analyzed on the basis of new archival data. Especially emphasizes that an extremely important aspect of the daily life of the inhabitants of the Virgin Lands is daily work, the organization of everyday life and leisure, large-scale cultural and educational work and its problems, the peculiarities of the life of the population during the Soviet period, the growth of "houses of culture" in farms with high capacity, on the study of the formation of cultural centers. During the study, it was noted that there were cases when small Kazakh villages were closed by houses of culture under the pretext of inefficiency of maintaining such institutions, instead, samples of Russian culture were promoted under the pretext of developing international socialist culture without taking into account the spiritual and cultural values of the indigenous people of the region, other nationalities and nationalities who arrived on virgin land.

Keywords: Virgin Lands campaign, workers at Virgin Lands, North Kazakhstan, The USSR, everyday life history.

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ТЫҢ ӨЛКЕСІ ТҰРҒЫНДАРЫНЫҢ КҮНДЕЛІКТІ ӨМІРІНДЕГІ МӘДЕНИ-АҒАРТУ МЕКЕМЕЛЕРІНІҢ РӨЛІ

Аңдатпа

Мақалада 1951-1964 жж. «тың және тыңайған жерлерді игеру» кезеңіндегі мәдени-ағарту мекемелерінің «тыңгерлердің» күнделікті өмірі сипатталады. Тың өлкесіндегі бұрынғы елді-мекендердегі мәдени-ағарту ошақтарының жағдайы мен тыңгерлер келген уақыттағы халыққа мәдени қызмет етудің жаңа жолдары, «тыңгерлердің» бос уақытын ұйымдастыруға байланысты үкімет пен партия органдарының іс-шаралары, қазақ ауылдарындағы мәдениет ошақтарының жай-күйі, ресми билік орындарының осы мәселеге деген көзқарастары қарастырылған.

1951-1964 жылдар аралығын қамтитын кеңестік кезеңдегі тың өлкесі тұрғындарының күнделікті өміріндегі мәдени-ағарту мекемелерінің орны мен маңызын тың архив деректері негізінде талданады.

Әсіресе Тың өлкесі тұрғындарының күнделікті өмірінің маңызды аспектісі – еңбектегі күнделіктігі, тұрмыс жағдайлары мен бос уақытын ұйымдастырылуы, мәдени-ағартушылық жұмыстардың кең ауқым-ды жүргізілуі және оның проблемалары, кеңестік кезеңдегі халықтың тұрмыс салт ерекшеліктері, қуаттылығы жоғары шаруашылықтарда «мәдениет үйлері» бой көтеріп, мәдени ошақтардың қалыпта-суын зерттеуге баса назар аударды.

Зерттеу барысында шағын қазақ ауылдарын мәдениет үйлерімен қамтылмауы, ондай мекемелерді ұстау тиімсіз деген сылтаумен жабылып қалған жағдайлар орын алғандығына тоқтала отырып, өлкенің автохтон халқының, тыңға келген өзге де ұлттар мен ұлыстардың рухани-мәдени құндылықтары ескерілмей оның орнына интернационалдық социалистік мәдениетті дамытып жатырмыз деген желеумен орыс мәдениетінің үлгілері насихатталғандығы көрсетілген.

Кілт сөздер: тың игеру науқаны, тың игерушілер, Солтүстік Қазақстан, КСРО, күнделікті өмір тарихы.

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РОЛЬ КУЛЬТУРНО-ОБРАЗОВАТЕЛЬНЫХ УЧРЕЖДЕНИЙ В ПОВСЕДНЕВНОЙ ЖИЗНИ НАСЕЛЕНИЯ ЦЕЛИННОГО РЕГИОНА

Аннотация

В 1951-1964 годах описана повседневная жизнь работников целинных земель кампании культурно-просветительных учреждений во время «освоения целинных и залежных земель». Состояние культурно-просветительских центров в бывших населенных пунктах целинных земель и новые методы культурного обслуживания населения на момент прибытия трудящихся, деятельность государственных и партийных органов по организации их досуга, состояние культурных центров в Казахстане, которые входили в состав Целинные и залежные земли в СССР, учитывались мнения властей по этому вопросу.

Место и значение культурно-просветительных учреждений в повседневной жизни жителей Целинного края, охватывающего период 1951-1964 гг., анализируются на основе новых архивных данных. Особенно акцентирует, исключительно важным аспектом повседневной жизни жителей Целинного края является повседневность в труде, организация быта и досуга, широкомасштабное проведение культурно – просветительской работы и ее проблемы, особенности быта населения в советский период, рост «домов культуры» в хозяйствах с большой мощностью, на изучении формирования культурных очагов.

В ходе исследования было отмечено, что происходили случаи, когда небольшие казахские села закрывались домами культуры под предлогом неэффективности содержания таких учреждений, вместо этого пропагандировались образцы русской культуры под предлогом развития интернациональной социалистической культуры без учета духовно-культурных ценностей автохтонного народа края, других национальностей и национальностей, прибывших на целину.

Ключевые слова: Кампания по освоению целинных земель, рабочие на целинных землях, Северный Казахстан, СССР, история повседневной жизни.

Introduction.

In 1954-1964, in five regions of Northern Kazakhstan, the rural population's daily life during the most intense "movement of workers to virgin lands of Kazakhstan" is one of the fundamental topics of national historiography neglected by researchers. The article focuses on only one aspect of this large-scale topic - the role of cultural and educational institutions in the newly developed Virgin and Fallow Lands of the USSR and the daily lives of the population.

Everyday life (German: Alltagsgeschichte, English: Everydayness common sense, Russian: "Every day") is one of the most critical areas of modern historical science. Due to the lack of consistency in the scientific articles published on this topic in the Kazakh language, we decided to use the version closest to the German and English versions.

In general, this term's final approval refers to the second half of the twentieth century, although this term was first used under Z. Freud's book "The Psychopathology of Everyday Life," published in 1904 [1, 544]. Thus, in a study of a new historical direction, such as "everyday history" or "everyday life," the researcher's focus is on the subjective interpretation of the history of everyday life of ordinary people, that is, the world of life that is important for the individual. In this regard, the question of how representative we are in disclosing the essence of the phenomena we study is possible due to the expansion of our access to historical evidences, including archival documents and memories of people of that time, the collapse of the USSR and the opening of Kazakhstan as a result of becoming an independent state.

Researchers of "everyday history" or "everyday life" of Virgin and Fallow Lands in the USSR can be divided into three groups. The first is the "Western scholars" who laid the foundation for this direction, and the second is the USSR and Russian scholars who have focused on the daily history of ordinary people in the post-Soviet space, the collective nature of which has always prevailed in the East. The third group includes historians of the post-soviet countries of the USSR, including Kazakhstani historians. So far, a characteristic feature of the development of Kazakhstani historians' discourse in this direction is that it is limited to studying the everyday life of people in cities or the life of people at the beginning and first quarter of the last century. At the same time, this is a Soviet person in the "Soviet format." Furthermore, in the period of the history of Kazakhstan, known as the "Epic of the Rise of the Virgin lands," which has its epoch-making significance, taking into account the mental state of people of different nationalities, who were resettled in the northern hemisphere, such as the perception of national identity, the environment, changes in the Kazakhs and other ethnic groups that came to the development of virgin lands before, are not studied by researchers.

Historiographical review.

In Western Europe's historiography, the founders of this field of research were French and German scientists. In the 70s and 80s of the twentieth century, there were young scientists such as M. Planka, who proposed to abandon the historical tradition of workers' daily lives in various institutions and enterprises as the main object of historical research socio-political processes and structures on the Old Continent. Furthermore, the French scientists Mark Blok [2, 255] and Lucien Febvre [3, 629] in their writings argued that history should be considered as "the humanities of man and time." They laid the foundation for the synthesis of historical research at interdisciplinary sciences, such as history and philosophy, ethnology and psychology. Since then, Western historiography has developed a historical tradition of studying and describing ordinary people's daily lives from the general laws and causes of political and economic development.

However, there were representatives of German historiography who studied the research in this area in depth. They divided everyday life into several types of categories. The first is "Aneignung" - "possession of the world," in which when a person falls into a particular life situation, his actions and worldview sometimes contradict everyday life norms due to the individual's perception of social reality. They tried to substantiate the conclusion that the answer to why a person performed such actions in a particular situation can be explained only by considering the personality, human traits, and situation in the actual process, not by studying the established norms.

In this new historical discourse, we consider the American school the most developed cultural and anthropological direction of modern historical science. However, D. Winling, one of the brightest modern representatives of this school, concludes that a simple way of life, a person is a bastion against state violence and oppression [4]. Of course, this opinion corresponds to a person's psychological portrait prone to isolation in an individualistic society. In 20th century, in the Soviet period, a person was more interested in the public than in the individual. In most cases, a person in a team and his daily life were subject to intense state regulation.

Furthermore, the peculiarity of the cultural and anthropological direction developed by D. Winling attracts researchers' attention from the point of view of human psychology in the context of the crisis of other traditional community institutions of people in modern post-industrial society. F. Braudel, one of the American position's followers, presented aspects of historical research, analyzing historical-psychological, historical-cultural phenomena, historical and demographic processes from the perspective of a person's everyday life [5, 623]. We believe that this method can be widely used, considering human nature and society's peculiarities in the traditional Eastern and Soviet eras.

The emergence of new directions in the sociological sciences of that time contributed to the fact that the study of everyday life became a separate important branch of historical science. In particular, the emergence of modernist concepts such as the concept of sociological knowledge of P. Berger and T. Luckmann [6, 325] and the social feminist theories of A. Schutz [7, 300] had a decisive impact. The essence of P. Berger and T. Lukman's theory was to meet with witnesses of the past "face to face" and reconstruct and reconstruct the past image through interviews, thereby creating a picture of the whole world of the past.

Among the researchers developing this topic in the historiography of the Soviet Union were Anikeev A.A., Akhizerov A.S., Senyavsky A.S., Kruglov D.N., Sokolov A.K., Zhuravlev S.V. According to the Russian researcher Senyavsky A.S., "everyday history" is the most detailed, factual history of human life [8, 416]. The person who conducted a study of the Orenburg region's daily life and published a monograph was Kuznetsova O.V., whose work, was written based on materials from the Orenburg region, it was a Ph.D. thesis published in 2008 under the title "Everyday life of the first settlers 1954-1965". The author studies the formation of new social communities connected with miners' settlement in Russia's virgin lands, their problems arising from everyday life, demographics, marriage and family, and cultural centers in it. The formation of customs in the settlements of virgin lands' workers, which originated "artificially," was determined by analyzing the holidays [9, 318].

However, in Russian historiography, as a rule, researchers of everyday life have often taken urban residents' everyday lives as the main object of their work, the object of research. Furthermore, the largest socio-economic event in the USSR at that time was the development of priorities for the whole of Kazakhstan, especially in the five virgin lands' regions of the country, that is, the areas of daily life and work of the rural population in the agricultural sector remain outside the field of view of researchers to this day. Therefore, in the study, we try to comprehensively consider the history of the inhabitants of the northern region's daily life during the uplift of virgin lands.

The first collection of articles on the study of everyday life of the northern region population is called "North-Kazakhstan region in 1917-1957". It contains materials about the daily life of the urban population in the northern region [10, 155]. Besides, the local historian Dubitsky A. "On the life of Akmola" [11, 127] can be attributed to the works on the northern region's cities. Also, it would be possible to include the collective works of Malekhonkov V.G. and Tolstykh Z.P. [12, 46], works of Tumanshin K.M. [13, 24] on the history of Petropavlovsk, "Our Pavlodar" [14, 70], which made up the theme of the life of this city. In reports and articles at a scientific and practical conference organized in 1990 in the virgin center of Tselinograd near the Scientific Academy of the Kazakh SSR Institute of History and Ethnology named after Sh. Valikhanov and the Tselinograd Regional Party Committee, together with the Tselinograd Pedagogical Institute named after V. Seifulin, an attempt to approach the socio-political problems of the Ishim region, including the epic of the uprising, from a new methodological point of view [15]. In such a historical discourse, the article by the researcher Abuev K. "On the history of the development of virgin lands in Kazakhstan," published in the proceedings of the conference, examines the historiography of the virgin lands' epic and emphasizes that only until 1975 about 15 thousand different works were published.

Although the works of the nationwide movement, the party and the Soviet organizations, which raised the virgin lands, are described in these words in a panoramic manner, the authors trapped in the Soviet ideology could not come to the study of virgin land campaign issues in terms of scientific criticism and analysis. Western historians and researchers have not considered the scientific criticism of the development of Virgin lands in such a short time and volume. Several foreign authors have noted that the indigenous people's interests have been trampled on by voluntaristic decisions [16, 114-118]. In general, the campaign to raise virgin lands in Kazakhstan was deliberately and purposefully ignored by the Kazakh people's economic and social needs, who for centuries lived and mastered this lands by voluntaristic methods. The imperial-colonial psychological virus poisoned those who came to the virgin lands. In this regard, there were frequent clashes between the local population and the "virgin lands' workers." It was said that the USSE, under the guise of international slogans, carried out the royal era's colonial policy. M.A. Khamitova, who profoundly and widely touched upon this issue in her 2020 research paper "Foreign historians of the development of Virgin and Fallow Lands," quotes the following comments of Western foreign scientists: "It is known that most researchers of the Western Soviet Union viewed the Soviet period in Kazakhstan as "neo-colonialism," and emigration to Kazakhstan as a continuation resettlement policy of tsarist Russia, Stolypin's agrarian reform. For example, if the English historian Malcolm D. Kennedy, in his book "A Short History of Communism in East Asia," wrote: "Russian characters and politics remain unchanged. Soviet goals and aspirations are essentially identical to those of the tsarist", in his 1958 book "Red Imperialism," published in Turkish, Tahir Chagatai was convinced that the non-Russian-speaking peoples of the Soviet Union would be "enslaved by the colonial system."

Moreover, the French historian Vincent Montaigne wrote in his book "Soviet Muslims" that "Kazakhstan in all respects turns into a Russian colony." German orientalist H. Findeisen and H. Schlenger explain the problem of virgin lands campaign not only in economic terms but also in terms of political factors. In particular, H. Findeisen, in an article published in the second issue of "Osteuropa" in 1954, explained that the primary purpose of the development of virgin lands was the mass Russification of national territories in order to strengthen the empire. Besides, the Western media considered the influx of migrants from Russia and Ukraine to develop Virgin and Fallow Lands in Kazakhstan as a pressure on the local population's national interests.

Furthermore, R. Leerd and I. Chappel, in the article “Kazakhstan - the agricultural core of Russia,” wrote that, “as a result of joining the Soviet regime, the Kazakhs moved away from their former way of life, that was, a nomadic way of life” [17]. Of course, since Kazakhstan was a closed country of the USSR at that time, the lack of access to documentary materials, and foreign historians' opinions, we also see the erroneous conclusions of the lack of precise knowledge of the real historical situation in Kazakhstan. At the beginning of the campaign, the Kazakhs were engaged in pastoral cattle breeding but moved to the settlements. In the north, Kazakhs began to run a complex of Soviet collective farms, along with livestock farming.

Several works on the study of the North Kazakhstan region's history and the region in the 2000s began to show up. Among them is the first part on the history of the Kostanay region and the city, published in 2003, and the second part in 2007, edited by Ternov I.K. “History of Kostanay region: past and present” [18, 508], history of Pavlodar region, the theme of everyday life of the population is written based on extensive archival materials, which is reflected in the works of Bolting V.D. [19, 612], Chmykh N. [20, 205].

The study of such works in the 21 century has every reason to believe that in the first decade of the 20 century, the theme of everyday life in cities became one of the most studied historical topics in Kazakhstan. Among such fundamental studies is the work of Abdrakhmanova K.K. “Everyday life of the cities of Central Kazakhstan in 1945-1953” [21, 30], and monographs of Kozybayeva M.M. “Everyday life of the urban population of Northern Kazakhstan in 1920-1930”, published in 2015 [22, 208]. For the first time in her research, Kozybayeva M.M. tried to show the urban population's life in the northern region in terms of cultural and anthropological concepts through archival, statistical, periodicals, movies, and photographs. In her work, she compared the changes in the Kazakh society and foreigners' society based on national history discourse. There are also researchers for the theory and methodology of everyday research in Kazakhstani historiography whose articles were published: Abenov D.E., Alibay Zh.D. “History of everyday life as a methodological problem” [23, 116; 193], Zhalmagambetov E. “Methodology of the history of everyday life and its research methods” [24], Abdrakhmanova K.K. “Problems of the history of the city diary in modern Russian historiography.”

We believe that a common feature of many scientific articles published in Kazakhstan's historiography is the development of virgin and fallow lands, its historical consequences, and lessons learned. The work of Abdraimova A.S. “Development of virgin and fallow lands: history and lessons” [25] can be attributed to the articles devoted to the negative impact of the virgin campaign on the demographic, social, spiritual, and cultural situation of the local population, the social situation of the migrants. Another article by the same author was published (in Russian) in 2008 in the journal “Eurasian Community” “Social consequences of the development of virgin lands in Kazakhstan” [26, 93-99].

As researcher Akhmetova L. noted in her monograph “Patriotism in the Perspective of History” published in 1996, the migration of such a large number of people from all Union republics to the Kazakh steppes and their exceptional political support was not limited to foreigners. This changed Russians and Ukrainians' opinion, who settled on Kazakh land in the first half of the twentieth century and assimilated with the area.

It was told that the concept of “virgin lands worker” was eliminated, and the concept of “Kazakhstani citizen” came to replace it [27, 48]. As a result, the change of toponyms began to change since royal eras, gained momentum, and new ideological names were discovered only in the Kokshetau region. For example, the names of farms and settlements such as “Kantemirsky,” “Tikhookensky,” “Krasnoflotsky,” “Tselinny,” “Harvest,” “Zolotaya Niva”. “Researcher Kaisarov K. wrote about this that “new Russian-Slavic names were given without discussion, without a referendum” [28]. So, we see that various aspects of Virgin and Fallow Lands era in Northern Kazakhstan have already been touched upon. However, the history of the settlers and residents of this region's daily life was not given due attention.

Methodology.

To reveal this topic, the historian abandoned the paradigm of the “mass” and considered people in that “crowd” as adults and children with a specific cultural and psychological identity, their dreams, based on archival documents, using anthropological principles, focusing on a fundamental topic that is still ignored by researchers of domestic historiographies, such as the daily life of the rural population during the Virgin lands campaign in North Kazakhstan in 1954-1964, the only aspect of the topic is the use of methods of statistical analysis, comparative historical analysis of the impact of cultural and educational institutions in Virgin and Fallow Lands of the USSR and its part Northern Kazakhstan region on the daily lives of the population.

Main part.

In the 50s-60s of the 20th century, the fact that so many people come to the Virgin and Fallow Lands, and their cultural centers are located in rural areas, and not in cities, is a big socio-political problem for local councils and party, Komsomol bodies which have become an important issue. It was necessary to create a socially significant system, starting with commercial establishments serving the virgin lands' workers, a club, a library, and a bathhouse. When such structures were not put into operation, various negative situations arose among the

virgin lands' workers. Activities such as recreation on "wild lands" on the banks of rivers and lakes, drinking alcoholic beverages in apartments, which eventually escalated into conflict, clashes with residents in neighboring villages, complicated the work of law enforcement agencies, and exacerbated the criminal situation. Among the virgin lands' workers, there were representatives of the former criminal world from the GULAG camps. The then newspaper Akmola Pravda reported: at the end of 1957. V. Y. Leiman and K. Aitzhanov committed a severe crime: the first killed his three children and stepmother, and the second one killed citizen Stanko. Akmola regional court sentenced the killers to the strictest death penalty" [29, 116 p].

A state farm office, a village council building, a shop with three sellers, a bathhouse, a library, where a collection of political and agricultural literature, including fiction, consisted of 2,500 books, were opened in the Kalininsky state farm of the Molotovskiy district of Akmola region, which is the center of virgin lands cultivation. The opening of a club for 200 people in this state farm was a happy event in its cultural life. The club hosted movies and large festive events, official meetings, and an amateur art club. The amateur art group organized at the state farm performed not only in their village but also in other district settlements with concerts [30, 81-82 p.] Our experience in organizing a new grain farm "Kalininsky". Molotovskiy district of Akmola region.

As a result, many people have the opportunity to spend their "leisure time" meaningfully. We can say that it has created conditions for the spiritual growth and intellectual development of people.

As mentioned earlier, the book should be noted, thanks to the state order of that period, to meet the demand for literary works in great demand among readers. At the time, witnesses often said that books from the rural library could be read freely in the city. The amateur movement's development was significant in the population's aesthetic education, so the authorities paid particular attention to this issue and took appropriate measures. For example, based on the decision of the Virgin Lands - Territorial Party Committee of the Republic of Kazakhstan, with the approval of the city party committee bureau, the final concert was scheduled for March 10-21, 1964, and this year it was decided to involve 30 amateur groups instead of 18 [31, 32. 37 p.]. During this historical period, cultural and educational work began to be carried out on a larger scale than before. Although clubs have long existed on the old state and collective farms before the rise of the virgin lands, they have often been places of public gatherings and film screenings. They had limited opportunities to educate the population.

Moreover, not all settlements in the Northern region had such cultural centers as clubs and libraries, and in the virgin lands, these cultural centers did not yet have a full-fledged coverage of the general population. The archival materials confirm the examples we have studied. Moreover, due to the predominance of young people in most of the population's demographic structure, the proper organization of their "leisure" was a severe social problem. Proper organization of "leisure" of youth also significantly impacted the criminogenic situation in the "virgin lands." Most of the crimes among youth in the "virgin lands" were committed by this group of unorganized people. According to the USSR Ministry of Internal Affairs and KGB (Committee for State Security) data in 1956-1964, 60% of the registered crimes in the virgin lands areas were committed by young Harvest participant on virgin lands on state farms. At the same time, petty hooliganism was widely reported in the press at the time. An article in the Priishimskiy district newspaper said: "Unfortunately, in our district, there is various hooliganism in public places (clubs, canteens, shops, etc.), in particular: swearing, people walking on the street on their own, such as touching, fighting in clubs, deliberately destroying public places of rest" [32, 146 p.]. The increase in such large-scale crimes can be explained by the diversity of the "virgin lands workers," a large number of youth among them, the recent amnesty from prisons and the significant number of those involved in the campaign. These factors have led to a sharp decline in the ethics and culture of human relations.

Before organizing this work in a particular, systematic way, it was a simple form of "leisure" at the family level or in a group, such as going to the river, lake, forest to rest. Furthermore, from the second half of the twentieth century in the 50s, clubs and libraries began to function as centers of mass cultural and educational life in the "Virgin Land." The work on raising the culture of the rural population has begun to bear fruit. People subscribed to periodicals and became passive students and authors of articles and poems published in the district and regional newspapers. The press also frequently published articles by freelance reporters on various issues or private correspondents from various publications about the community's life. One of the forms of art that re-emerged from the situations of everyday life of virgin lands were ditties.

Such objective reasons required the improvement of the library system and other cultural sites in the new areas. One of this work's main goals was to restore the "Virgin Lands criminogenic situation." Auto clubs, youth festivals, a decade of literature and art, amateur concerts played a vital role in this direction. Along with folk theaters, choral singing and vocal ensembles were created. In Kazakhstan's virgin and fallow lands in 1955, it is planned to install 452 cinemas, 416 of which are mobile cinemas and 56 are stationary. Bulayev district of the North Kazakhstan region was one of the largest districts in the region. There were 11 state farms and five collective farms, one district library, a children's library, and a culture house. In the district's settlements, there were 16 rural libraries, 11 rural clubs with cinemas, but there were no cultural institutions in 54 settlements of

the district. For example, in one Kalinin state farm, there were three libraries and two clubs in 17 settlements, and in 12 settlements, there were no cultural institutions at all. To rehabilitate this situation in the Bulayev district's settlements in 1958, it was planned to open nine new clubs and one library [33, 1 p.]. The situation in the neighboring Presnovsky District was much better than in the Bulaevsky District. By the 40th anniversary of the Great October Revolution, the district leadership and builders gave a new impetus to work in this direction, and by October 1, 1957, they opened 25 cultural institutions, including 11 cinemas. Many clubs did not follow safety precautions when watching movies.

In 21 cultural places, there were impressive halls with cinemas. In 18 cultural institutions: clubs and “red corners,” schools did not have such halls. The certificate, written by the head of the regional department of culture, O. Soshnikova, contains the following information: “At the end of the year, the club institutions' work was checked and evaluated. As a result, the commission highly appreciated the work of Ryazanov, head of the Vozvishin village club, Kapitonov, head of the Kalinin state farm, and A. Sukhov, head of the Molodezhny state farm. At the same time, the commission noted that the district party committee and the district executive committee do not pay enough attention to the development of cultural and educational institutions in Bulayev district and some local party organizations' position. It noted that little attention was paid to the development of amateur art in the region. In the large grain farming Chistovsky there was no amateur orchestra, except for the brass one, and people are dissatisfied with the head of the party organization of the state farm, chairman of the workers' committee Glushchenkov. There were many workers in the village, but there were no opportunities to organize them. Even chess and checkers clubs were not opened in the club, but there was a pharmacy in the club as if there was no other place. There were movie screenings in the club every day, but youth cannot find a place to rehearse. The club stage had been renovated and it was not equipped. These problems did not bother the leaders. In this regard, the local youth-produced Russian-style ditties for “party organizer“ and ”worker”:

“Dear party organizer
Where do you disappear?
Too many lectures a long ago
I did not read in the state farm”.

Out of 18 amateur groups, only 7-grain state farms of Kalinin, Bulaev, Zhdanov, Vozvyshe, Molodezhny, and Bulaev MTS participated in the annual regional amateur festival. The rest did not come, including Chistovsky grain state farm, located only 12 km from the district. There are 10 thousand people in the Bulayev district center, but a decent house of culture has not been built yet. The House of Culture staff is well-equipped, previously located in the library's old building, amateur artists of our district center have repeatedly won regional competitions. There was no decent “House of Culture,” so young people did not have a place to go in their spare time. A cinema dedicated to the 40th anniversary of October was opened in Bulayev. It seems that the district administration considered the cinema building as a “House of Culture.” That is why the party held meetings of activists, conferences of the Komsomol, and placed campaign points in this building connected with the election campaign. As a result, the cinema was not able to fulfill its work plan. The annual income from the screenings was only 9 thousand rubles [34, 2-3 p.].

One of the largest virgin districts in the Pavlodar region was Pavlodar district, only in the collective farm named after Kirov in 1954, 1375 hectares of land was cultivated, and Jacob Behnke's team achieved the best result in Kazakhstan, yielding a yield of 20.1 centners per hectare. In 1955, the Kirovites increased their incomes, and they had a chance to exhibit at the All-Union Exhibition of the National Economy. The choirs “Chernoretsky” and “Olginsky” of this area dates back to 1955. It started with the choir of the village club and still works today. The first performance of the choir took place at the 1955 annual exhibition of artists. In the same year, 22 creative teams from machine and tractor stations and collective farms took part in the district competition [35, 113-114].

At a meeting of the regional committee of Kokshetau region was held a special meeting on the short-term preparation of cultural and educational institutions. During the meeting, the head of the regional department of culture listened to Comrade Islamkhanov and concluded that the regional cultural centers' readiness to work in winter conditions was unsatisfactory. Only 20 of the 54 cultural and educational institutions of the region, which were subject to capital repairs, were repaired, and most of the 169 cultural and educational institutions that are subject to significant repairs were not conducted qualitatively. In Ruzaevsky, Krasnoarmeitsky, Kyzyltu districts, there was an acute problem of providing fuel for cultural and educational facilities in winter and the inadequate provision of clubs with musical instruments and furniture [36, 116.].

This document was called the publication of a district newspaper in Russian in the Kyzyltu district. According to current stereotypical approach, there was a misconception that a Northern region is a place where the population had been mixed or predominantly Russian-Slavic. One of the clearest examples of this was the ethnic composition of Kyzyltu district of Kokshetau region, which borders with Omsk, Russian Federation. The

document stated (It is written in the archival document of the administrative-territorial structure of Kokshetau region of the same period that the ethnic composition was not taken into account) [37, 68 p.]. Currently, about 6,000 Russians and Ukrainians had moved to the district. As workers, they were interested in the life of the district. However, the district newspaper was published only in Kazakh. The district party committee asked the higher authorities to publish the second newspaper in the district in Russian under the name "Harvest" in 800 copies [38, p. 379]. One of the issues to be addressed in the settlers' adaptation to the local area was that they did not even want to teach the local people's language at an elementary level to tell about the history and culture of the Kazakhs. However, in a letter to the second secretary of the Communist Party of Kazakhstan, L.I. Brezhnev, the North Kazakhstan region's leadership, noted the growing importance of newly established state farms in the regional economy, noting that they were organized in Oktyabrsky and Presnov districts, 150-300 km from the regional center. The editorial office announces the state farm department's opening, which writes about state farms' life and works, economic experience [39, 342 p.]. Thus, the decisions to inform and ideologically support the "virgin lands campaign" were made at the highest level.

It was easy to see that the settlers were given a completely different "installation" than the Moscow Center. They realized that they were "conquerors" of the "nameless" steppe, cultivators of lands that had not been directly involved in agriculture for centuries, and that they were coming to the land of nomads, who were "uncivilized" and "wild" at the perspective of the party and the government. The psychological pattern inherent in the Virgin lands' workers' psychology, especially in its first waves, was a "cultural superiority, a sense of domination" that existed in all imperialist nations and it was influential for a very long time. Furthermore, such "humanism" means Soviet international aid, brotherhood. The bridge was a bit obscure and was supported by the highest level of the USSR leadership. On the contrary, they deliberately stated that the Kazakhs of the Karasu district of the Kostanay region, who were rapidly "Russified" in historiography, despite the official policy of the party and government, they kept their customs and traditions at the level of a problem that required an immediate solution, which could be seen in the following archival document.

The newspaper "Virgin Land" published article about the Karasu district of the Kostanay region's cultural life: Chapaev subdivision of the state farm named after Ilyich is a small village. Seventy-one families live here, most of them are students of the local library. Here we are talking about the residents of a single Kazakh village. The head of the library Abdrakhman Zhunusov is one of the most respected people in the village. If you look at the cultural life of the district, you can see its shadows. For example, cultural and educational institutions' work is revived only during the hot season, such as spring sowing and harvesting, and then slows down. Local parties and trade unions have not been sympathetic to the stabilization of cultural institutions. In the last two years in the state farms "Koibagar," "Pavlovka" club managers were replaced twice. What kind of work should be done in a club where the manager is not stable? Lectures of the local party and soviet workers in places of culture are rare. Sadly, religious holidays and rituals are still celebrated in some parts of the district religious beliefs, and animals are slaughtered and sacrificed. The periodicals of that period are supported by archived data on the population's daily spiritual life [40, 156 p.].

During the virgin lands campaign period, remarkable work was carried out to form Soviet traditions. One example was establishing a 14-member city council in Tselinograd, the Virgin Lands center, to promote and introduce Soviet traditions and customs systematically. Asanov A.M., the secretary of the city party committee, was approved as the council's chairman. Attention was paid to the celebration of other events in the people's lives, such as marriage, the birth of a child, the issuance of passports to boys and girls, enlistment in the Soviet Army. For this purpose, it is planned to hold marriages at least twice a month, and once a month in the Palace of Virgin lands workers and Railwaymen [41].

Conclusion.

The virgin lands workers who settled in the northern part of Kazakhstan for a short historical period changed the demographic profile of the region and changed the nature of cultural and spiritual development in rural areas. Genres and Russian culture models were propagandized under the pretext that Kazakhstan was developing an international socialist culture instead of considering the spiritual and cultural values of the autochthonous people of this region, other nations, and ethnic groups. The library funds opened in the virgin lands also consisted mainly of books in Russian.

In the northern region, cultural institutions' coverage, which had a special place in the population's daily spiritual life, i.e., clubs, libraries, periodicals, has been substantially resolved. By 1964, not a single virgin land state farm center had been built and put into operation. In some high-capacity farms, "houses of culture" have sprung up. Before the development of television, clubs and houses of culture became a place of leisure for the population and a place for communication. In rural areas, the rural intelligentsia was formed, which became the intellectual basis for these cultural centers. Cultural centers were the only public places that increased the solidarity and unity of the rural population. Most of them were Kazakh villages, which were located in buildings

with cultural centers that were not adapted to this process. Coverage of Kazakh villages with cultural centers was based on the principle of “residual.” Even in some small villages, such facilities had been shut down because they are inefficient. This, in turn, was a typical situation in the Kazakh villages of the northern region.

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