

¹Ақпарова К. *, ²Ескенди́ров М.

¹ Doctoral student of the specialty " History»
University named after Shakarim of Semey; Semey, Kazakhstan
E-mail: aksh0198@mail.ru

² Doctor of Historical Sciences, Professor, Director General of the National Congress
of Historians of Kazakhstan; Semey city, Kazakhstan;

FEATURES OF THE CULTURAL TRANSFORMATION OF THE SEMEY REGION IN 20-30 YEARS OF THE XX CENTURY

Abstract

According to archival sources, in the 1920 s-1930 s, a number of cultural institutions were opened in Semipalatinsk: a teacher's institute, a drama theater, a printing house, etc. So, in 1920 the first working faculty with Kazakh and Russian branches was opened in Semipalatinsk. It was created on the basis of the Semipalatinsk Institute of Public Education.

In the article, we do not talk in detail around the exploitation of the exert pressure in the department of the East Kazakhstan region in the specified chronological framework. This topic is quite developed today; one should only note the intensification of the struggle of various political parties and movements at this time, reflecting their views and beliefs on the pages of magazines and newspapers.

The leading sphere of the research is the study of the concrete historical process. In this regard, the study of culture in the Semipalatinsk region in 20-30s of the twentieth century is of significant scientific interest in terms of analyzing the development of education and culture among the people.

Education plays a crucial role in the development of society, its level and quality demonstrate the general state of the economy and the degree of the state development.

Thus, based on the analysis of the work done, a picture is formed of how culture was used as a tool for introducing the prevailing political and party-state values into the minds of people for the spiritual strengthening and consolidation of the socio-political system.

Keywords: Culture, Semipalatinsk, education, people, archive, museum, language.

¹Ақпарова К.Ш. *, ²Ескенди́ров М.Г.

¹ докторант «НАО» университет им.Шакарима; г.Семей, Казахстан
E-mail: aksh0198@mail.ru

² доктор исторических наук, профессор, генеральный директор
Национального Конгресса историков Казахстана, г. Семей, Казахстан

ОСОБЕННОСТИ КУЛЬТУРНОГО ПРЕОБРАЗОВАНИЯ СЕМИПАЛАТИНСКОГО РЕГИОНА В 20-30 гг. XX в.

Аннотация

Согласно архивным источникам, в 1920-1930-е годы в Семипалатинске был открыт ряд учреждений культуры: учительский институт, драматический театр, типография и др. Так, в 1920 году в Семипалатинске был открыт первый рабочий факультет с казахским и русским отделениями. Он был создан на базе Семипалатинского института народного образования.

В статье мы не будем подробно говорить о развитии печати на территории Восточно-Казахстанской области в указанных хронологических рамках. Эта тема сегодня достаточно развита, стоит только отметить активизацию борьбы различных политических партий и движений в это время, отражающих свои взгляды и убеждения на страницах журналов и газет.

Ведущей сферой исследований является изучение конкретного исторического процесса. В связи с этим изучение культуры Семипалатинского региона в 20-30-е годы XX века представляет значительный научный интерес с точки зрения анализа развития образования и культуры среди народа.

Образование играет решающую роль в развитии общества, его уровень и качество демонстрируют общее состояние экономики и степень развития государства.

Таким образом, на основе анализа проделанной работы формируется картина того, как культура использовалась в качестве инструмента внедрения в сознание людей господствующих политических и партийно-государственных ценностей для духовного укрепления и консолидации общественно-политической системы.

Ключевые слова: Культура, Семипалатинск, образование, народ, архив, музей, язык.

¹К.Ш. Акпарова*,²М.Г. Ескендиоров

¹докторант - Семей қаласының Шәкәрім атындағы университет;

Семей қ., Қазақстан E-mail: aksh0198@mail.ru

²Қазақстандық ғалым, тарихшы-аймақтанушы, тарих ғылымдарының докторы, профессор, Қазақстан тарихшылары ұлттық конгресінің бас директоры; Семей қ., Қазақстан

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Аңдатпа

Мұрағат көздеріне сүйенсек, 1920-1930 жылдары Семейде бірқатар мәдениет мекемелері ашылды: мұғалімдер институты, драма театры, баспахана және т.б. 1920 жылы Семейде қазақ және орыс бөлімдері бар алғашқы жұмыс факультеті ашылды. Ол Семей халықтық білім беру институты негізінде құрылды.

Мақалада біз көрсетілген хронологиялық шеңберде Шығыс Қазақстан облысы аумағында баспасөздің дамуы туралы егжей-тегжейлі айтпаймыз. Бүгінгі таңда бұл тақырып өте дамыған, журналдар мен газеттер беттерінде өз көзқарастары мен сенімдерін көрсететін әртүрлі саяси партиялар мен қозғалыстардың күресінің жанданғанын атап өткен жөн.

Зерттеудің жетекші саласы – нақты тарихи процесті зерттеу. Осыған байланысты XX ғасырдың 20-30-шы жылдары Семей өңірінің мәдениетін зерделеу халық арасында білім беру мен мәдениеттің дамуын талдау тұрғысынан айтарлықтай ғылыми қызығушылық тудырады.

Білім беру қоғамның дамуында шешуші рөл атқарады, оның деңгейі мен сапасы экономиканың жалпы жағдайын және мемлекеттің даму дәрежесін көрсетеді.

Осылайша, атқарылған жұмысты талдау негізінде мәдениеттің қоғамдық-саяси жүйені рухани нығайту және шоғырландыру үшін басым саяси және партиялық-мемлекеттік құндылықтарды адамдардың санасына енгізу құралы ретінде қалай қолданылғаны туралы сурет калыптасады.

Түйінді сөздер: Мәдениет, Семей, Білім, халық, мұрағат, мұражай, тіл.

Introduction.

The educational system in the 1920s and 30s included a massive range of innovations subject to the mission of general education. In this regard, a special space was allocated to cultural and educational work, which, in turn, anticipated the laying of a network of educational institutions, vocational education and the associated korenization of the government apparatus. The difference between the provided area of public education is the extensive access to the masses due to the spread of a diverse kind of institutions among the growing and adult population. The work was arranged in such a way as to guarantee the passage through the existing network and subsequent training in secondary special and higher educational institutions of any illiterate or illiterate person. In addition, close attention was paid to political education, which had a place in all educational institutions, and, perhaps, it was with political propaganda that their practical activities began. Also, due to the mobility and great

mobility of these institutions, representatives of the native population who continued to lead a nomadic life were included in their work.

The determination of this clause is to acknowledge the characteristics of the ethnical exploitation of the Semipalatinsk territory in the 20-30s of the ordinal century.

Materials and methods. *Determining the state of the problem study and analyzing the historiography of the issue are an important component for the formation of historical research.*

The methodological justification of the clause is the oecumenical well-controlled undergrounds of verifiable glance at the customaries of historicism, well-controlled bottom line objectivity, and consistency. ethnical and instructional elbow grease was effective, screening a comprehensive proportion of the population. appropriated into explanation the actuality that this included theaters, cinema, heavy metal and so on, which stimulated oecumenical interest, the never-ending aggrandizement and fruitfulness of the movements of ethnical and instructional originations furthermore be remodelled clear. contempt the existing difficulties, an far-reaching impersonation was allotted to instructional originations that arose surrounded by governmental minorities. Their functioning was ensured by commandment in students' aboriginal language, victimisationing appurtenant creative writings and preparing them for the introduction to the country's universities as distance off as possible.

The most important source for our research was documents from the Central State Archives of the Republic of Kazakhstan.

Discussion: The cultural and educational activities of the Soviet authorities were carried out through the created system of libraries, reading rooms, clubs, people's houses and others. As of January 1, 1921, there were a total of 96 libraries in the province.

Statistical data on the number of libraries for January 1, 1922 show the same number 96, however, with regard to their distribution by uyezds, the numbers differ in many respects and do not correspond to those indicated. Perhaps this is due to changes in the field of librarianship, when local libraries had to close because of some difficulties, while in other areas they opened, which, however, did not mean the permanent or long-term existence of the latter in the field. The dissimilarity between the numerals buoy be furthermore explained by the misapprehension of the collections themselves, on account of the connectedness between the centerfield in the responsibility and the uyezds "was extraordinarily difficult, exceptionally on account of the process retention ethnical circumstances was extremely unsatisfactorily organized, and thither was virtually no control on top of them. " Libraries were exceptionally created at clubs, commerce combinations and remained inconsequential in size. e.g., in the library, which operated underneath the regional brotherhood of commerce unions, in the intermediate of 1923 the character of companies ranged from 700 to 750 general public [2]. patch at the borderline of 1922 thither were by oneself 215 readers [3]. Libraries suffered the corresponding ill fortune as over-the-counter ethnical institutions, in particular, deprivation of premises, deprivation of firewood, and resources for their upkeep.

So, in the winter of 1922, almost all libraries in Semipalatinsk were closed and "only the Central Library and the Reading Room of the Semipalatinsk Provincial Council of Trade Unions, located in the House of Unions, served virtually the entire city" [3]. There was created a library at the Gubotdel with a fund of 1094 books. Some of the books were on the trade union movement and some on socio-political and pedagogical topics. It is noted that the Gubotdel made every effort to supply books to the libraries located in the local committee, but "... since the Gubotdel does not have a record of available books in the local committee, there are cases when the Gubotdel sends books that are already available in the local committee" [4].

Thus, in libraries there were mostly distributed books of a political nature, and there was an extremely shortage of educational, teaching and methodological aids. Moreover, absence of books registration at a place exacerbated the situation by the fact that funds were wasted on the release of existing literature, whereas new editions never arrived. In the 1930s, libraries stepped up their movements and began to application over-the-counter non-traditional configurations of ethnical and governmental education. e.g., the Semipalatinsk community collection conveyed expressive line-ups

to the community agglomerate and sovereign state farms, which unionised unconstipated ear-splitting readings of newspapers and magazines, delivered reports, lectures, and worked with analphabetic people. In 1934, the collection conveyed 19 expressive congregations to the villages.

Reading rooms and red yurts became the main forms of mass work in the countryside and in the auls. Most of the volost libraries were converted into volost reading rooms. They held meetings of party, Komsomol units, and women delegates, organized evenings of amateur performances, created educational circles, and etc. According to the data on September 15, 1920, there were 157 reading rooms in the province, and by January 1922 there were 152 reading rooms. [6].

If we pay attention to the fact that "for a long time village reading rooms served as the main source and almost the only institution, especially in the countryside, for the political education of the masses along with libraries ", gradually the reading rooms became the main institution in educational work. According to statistical data, the number of reading rooms was constantly growing, but it was not explained by the absolute growth of the network, it was due to a more thorough accounting of the network of village and aul educational institutions in the last years [6]. The activity of the village reading rooms can be clearly seen in the example of the reading room of the Peschansk Volost Executive Committee of Pavlodar Uyezd, where people organized a loud reading by "sorting out the news in the newspaper in a conversational manner." In addition, there were created Councils from representatives of all organizations existing in the village in the reading rooms. The Councils, on the basis of an approximate plan, worked out their own plan "in accordance with the existing cultural forces in their village" [7]. However, from the reports of the readers, it was clear that Council members did not know their work well enough, which led to the weak activity of the village reading rooms. In some cases, there was a reluctance of the organizers to work due to certain circumstances, mainly due to lack of funds. Mobile reading rooms were created for serving the Kazakh population in nomadic areas. The draft of Regulations on the mobile village reading room defined the following goals and objectives: "...such mobile reading rooms should move with the population from the aul to the dzhailau, if possible, it should be with a mobile Volost Executive Committee, as the place of high population, and in winter it should move every 2-3 months from aul to aul to consolidate their work" [8]. The movements were supposed to acquaint the population with all the measures of the Soviet government and the party on the economic and political development of the country and to promote improved methods of field cultivation in sedentary and semi-nomadic regions and cattle breeding in nomadic ones. In addition, the tasks were set to eliminate technical illiteracy among adults and to help the children's communist movement through the organization of pioneer detachments. The issue of combating the phenomena of the old traditions such as barymta, polygamy, kalym, and tribal enmity was also seriously considered.

Finally, the duties of transportation included the distribution of literature and newspapers among the population, the staging of performances and national evenings in the open air, and the publication of a wall newspaper, a live and oral newspaper.

The implementation of all the above activities took place in two main directions: massive and in-depth. For mass, all household holidays and customs were included as massive events to introduce gradually a revolutionary content into them; as well as there were organized meetings, readings, conversations, loud readings of newspapers. The form of in-depth work was concentrated in organized clubs and literacy clubs.

Since 1925, laborer's corners have been organized at the village reading rooms by the initiative of the Glavpolitprosvet and the Central Union of Vserabzemles of the republic. In March 1922, the Glavpolitprosvet of Kazakhstan approved the "Regulations on the House of the Peasant and Cattle Breeder". They were created in the provincial centers and had a hostel, an inn, a library, and a hall for lectures and performances. From February to September 1924, over 14,350 peasants who came to the city stayed in the Semipalatinsk Peasant House. During this time, 96 lectures were read for them on the party's policy, on agricultural and other issues. In total, there were 2 similar Peasant Houses in the Semipalatinsk district, and 1 in Pavlodar [8]. In nomadic auls, such centers of enlightenment as red yurts "kzyl-otau" were formed, which performed approximately the same functions as village reading rooms. A distinctive feature was that they roamed along with the aul, and the range of tasks performed

was supplemented by the provision of medical assistance to the population, as well as, in some cases they were objects of legal protection. Throughout the summer nomadic season, the kзыl-otau moved from aul to aul, stopping at pre-planned points according to the plan and route for a period of not more than one month. In winter, they stayed in one aul until the spring, where conditions were most favorable for deep work. The mobile kзыl-otau were opened by the political education yuezd at the expense of the district budget, and where it was possible by the organizers of volost education. The mass work among the population consisted in agitation for universal literacy training of the illiterate adult population, promoting the opening of educational centers, establishing work in them, as well as the deployment of individual group training and strengthening the "Down with Illiteracy Society". The Kзыl-otau itself opened its literary center only during winter camps, where it was at least 3 months. The range of tasks of the red yurt also included conducting conversations, evenings of questions and answers sessions and helping the population in organizing handicraft fishing artels, cooperatives in dividing land, irrigating fields, etc.

Unfortunately, information about the number of red yurts in the province is not available, the existing information is very fragmentary. Nevertheless, it is necessary to note the fact that educational work was carried out even in the most remote areas, moreover, in the most varied forms, not being limited only to red yurts.

For example, for propaganda purposes, the authorities could use various events with the largest crowds, whether it is fairs, weddings, and even memorial dinners. There were arranged public readings of lectures and reports at such events, organized by local residents. Thus, family household celebrations turned into meetings with a discussion of Soviet power's political tasks for the near future.

There were 24 clubs in the responsibility in 1921; 10 of which were situated in Semipalatinsk district, 7 in Pavlodar district, 1 in Bukhtarma, 2 in Ust-Kamenogorsk, 2 in Karkaralinsk, 2 in Zaysan [92] truncheons were unionised at the enterprises: 1) On the interpretation of the southbound russian railway; 2) the brotherhood of Pischeviks at the pulverisation No. 1 (former Musina); 3) the brotherhood of inundate transportation working man 4) "Krasny Mayak"; 5) staff member of Narsvyaz; 6) "Krasnoe Znamya"; 7) Ridder excavations in Altai; 8) Ekibastuz excavations and others. well-controlled and technological truncheons were not unionised outstanding to the deprivation of well-controlled working man proficient of implementing this work. histrionic elbow grease prevailed in the truncheons by production non-professional bringing off and by oneself a hardly any had heavy metal and collection sections. The difficulties application the clubs were prompted by an irresoluteness approximately the theatre repertoire, which led to a deprivation of first-class accomplishments and by a deprivation of funding, resulting in squalidness in costumes, sets down and requisites.

By January 1, 1922, there were already 81 clubs and people's houses in the province [9]. However, the next year, due to the transfer of public education institutions to the local budget, the number of clubs dropped sharply. In 1926, only 22 clubs operated in the province; and in 1927, there were 23, 9 of which located in cities [10]. The reports on cultural work indicated the desire of many trade union organizations that did not have their own clubs to join other clubs. However, due to the lack of necessary premises, the Cultural Departments had to refuse such requests. As of January 1, 1927, there were 3967 members of the established clubs. It did not include data from five clubs: Ekibastuz, Katon-Karagaya, Akdzhah, Bayan-Aula because of poorly established communication. Work in the clubs continuing to be carried elsewhere nailed down aesthetic bringing off bringing off concerts, conscious newspapers, extremely as interrogatory and resolution evenings, kith and kin evenings, lectures, conversations, celluloid installations.

The most widespread among all were performances and live newspapers.

Western researcher P. Henze noted that "the Soviet government sought to divide the peoples who previously professed Islam so that they would not unite on the basis of a common cultural past and a common Pan-Turkist ideology, which once served as a powerful incentive for them to oppose the Russian cultural life imposed on them by the hegemony of the Russians." [10]

In the summer, work in the clubs was carried out in the open air in the form of excursions. The trade union house on the island with a library-reading room served as a stronghold. At the same time, that is to say, in the second half of the 20s, some work was carried out by the red corners. There were 107 such institutions in the province. [11]. However, the activities of the corners were not entirely satisfactory, since there was not enough space and they had to locate in cramped and unattractive rooms of houses, thus, the work was limited to reading newspapers, magazines, playing chess, as well as studying in professional clubs. Unlike the red corners, another form of cultural and educational work, wall newspapers was of great importance where there was no local newspaper. Wall newspapers covered the life of an institution, the work of a trade union organization, and, overall, general problems of local and all-Union significance. The House of Workers of Education, created in the mid-1920s, rendered great assistance in public education. This is a sort of clubhouse that not by oneself contributed to rising the superiority of instructor experiencing by providing that provided that methodological creative writings on the other hand furthermore carried elsewhere a across-the-board cooking stove of assignments victimisation indefinite configurations of instructional activities. It coalesced 200 general public had a library, replenished with 505 reproductions of contemporary creative writings by 1926. The totality character of publications was 800 copies. thither were subscribed 20 names of periodicals. The intermediate collection attendance in the recitation extension was 30 general public a day. thither was a heavy metal clubhouse in the The accommodation of working man of instruction until the borderline of 1925, which ceased to continue outstanding to the non-appearance of a leader. During the reporting amplitude from the middle of summer 1925 to jan 1926, thither were held 51 appointments and conventions and 40 pedagogical circles. [11] The corners of educators began to operate in the uyezd centers. In Zaisan, a consubstantial establishmentarianism held 5 appointments and 5 lectures. thither were 82 publications in the accepted library. slaviv stagecraft discs were unionised on with governmental education. Literacy specks operated for Muslims, as for the slaviv members, classes for them were disrupted outstanding to sowing elbow grease [12]

The Pavlodar organization was part of an inter-union club, where 38 people took an active part in various circles. In the report of the Bukhtarma Uprofburo, it was reported about the work of the leatherworkers' union, which staged performances and held rallies. Courses were opened to train clerks and literate copyists. In other associations, the work was not carried out due to the lack of literate people. In the Ustkamenogorsk House of Workers of Education there were 3 circles with a subdivision into sections. The institution itself was located at the 1st grade school named after R. Luxemburg. There was no special extension for the club, so the work was carried elsewhere subsequently schoolhouse hours . The accommodation served exceptionally the municipality membership, the yuezd rank hang on to in touch with the accommodation nailed down the enlightenment consultative authority . The accepted collection contained 300 reproductions of publications surrounded by the publications thither were: "Pravda", "Soviet steppe", "Trud", "Dzhana Mekteb", "Enbekshi kazak", "Krasnaya nov", "Crocodile", 144 "Worker of education". The collection functioned for by oneself 2 hours - from 6 to 8 pm [13].

Conclusion. Thus, supported on the discussion of the above-named circumstances unionised by the council administration in the field of cultural and political education, there was formed a clear picture on how culture was used as a tool for introducing the prevailing political and party-state values into the minds of people for the spiritual strengthening and consolidation of the socio-political system. There were used categorical unambiguous party and government attitudes and a class approach to artistic values; there was seen a desire to roughly interfere in the creative process and to achieve the goals of cultural policy by administrative and command measures. [7]

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