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SOCIAL AND CULTURAL ASPECTS OF WESTERN KAZAKHSTAN DURING THE SECOND WORLD WAR

Abstract

During the Second World War, Western Kazakhstan emerged as a region of strategic importance, functioning both as a frontline zone and a critical support base for the Soviet Union. The region played a key role in the war effort, hosting evacuated industries and populations from occupied territories. This influx of people transformed the social fabric, necessitating strict regulations to ensure coexistence and maintain order. Propaganda became a central tool in mobilizing the population, fostering unity, and sustaining morale. Through newspapers, radio, theater, and cinema, the Soviet authorities promoted patriotism and resilience, emphasizing the collective goal of defeating fascism. Religious institutions, though often suppressed, were also utilized to rally support for the war effort. The press played a crucial role in disseminating information and shaping public opinion, while cultural activities like theater and cinema served as both entertainment and propaganda mediums. Economic activities, particularly in agriculture and industry, were intensified to support the front lines. Archival documents reveal how daily life in Western Kazakhstan was shaped by these wartime demands, with individuals and communities adapting to harsh conditions. The purpose of the study is to examine the social and cultural dynamics of the region during the war, the relationship between propaganda, economic necessity and the resilience of the population in the face of adversity.

Keywords: West Kazakhstan, Second World War, Social Life, Cultural Life, Propaganda, Evacuation, Resilience.

Introduction

During the Second World War, thousands of West Kazakhstanis served on the front line as soldiers, while millions more worked collectively on farms, oil fields, and industrial plants, thereby contributing to the war effort. It can be said that the region bore the human burden of the war, especially in the first year of the war. The failure of the Soviet administration to prepare adequately for Operation Barbarossa led to a rapid flow of people and goods from west to east. This wave of migration, which was difficult to control, also changed the demographic structure of the region. In 1941, when most of the evacuations took place, 381,260 people arrived in Kazakhstan, 37,153 people, mostly women and children, settled in West Kazakhstan Oblast and 9215 people settled in Guryev Oblast [1]. In addition to these people from the front, the population of the region also included thousands of people who were brought to work in the evacuated facilities. Most of these people, who formed an important part of the labor force, did not return to their country after the war and continued to work and provide specialist training in established institutions.

West Kazakhstan, one of the regions with the most intensive activities behind the front, made up for the lack of manpower in heavy industry, agriculture, animal husbandry, and oil production with the participation of new settlers in the labour army and contributed to the national economy. At the same time, the negative impact of population growth on daily life could not be ignored. Despite the preparations and measures taken by the regional committees, a situation arose in which the inhabitants were unable to meet even their basic needs. Evacuees lived in railway stations until they were allocated accommodation. There was a shortage of fuel, causing heating problems in homes, schools, and hospitals. With limited production available to the public, daily food rations for workers, students, and other people working long hours in factories and farms were reduced and health problems due to malnutrition began to appear.

Epidemics broke out during the long journeys to evacuation centres, and the local population could not benefit from health services as hospitals and health facilities were obliged to treat the wounded from the front.

In Western Kazakhstan, thousands of individuals from diverse religious and ethnic backgrounds coexisted, employed in various state institutions, hospitals, collective farms, factories, and industrial plants. They collectively strove to liberate the Soviet motherland from its adversaries. By the principle of “friendship among peoples”, they collaborated in the reconstruction of the liberated regions. In particular, Crimean migrants resettled in Kazakhstan from the South Caucasus recalled in their memoirs the generosity and hospitality of the local population towards them. In addition to the adults, the children also adapted to the shared circumstances and living conditions. The children who had been evacuated from the territories that were under occupation went to school together with the children of the Kazakh population. In their history classes, they were taught the heroic myths of each nation, and they also learned the Russian language together. After the conflict, a number of the evacuated organisations and their personnel returned to their countries of origin. However, specialists in pivotal industrial sectors elected to establish permanent residence in Kazakhstan, where they undertook the training of factory workers and assumed managerial roles. Furthermore, many Jewish Poles who had sought refuge abroad returned of their own volition. In the post-war period, Muslims, Christians and Jews contributed to the Soviet Union's economy following the principle of coexistence. During the war, while activities behind the front line continued, the daily lives of the evacuees continued. In our study, we analyze the factors influencing the everyday life of West Kazakhstan and its social and cultural life under wartime conditions on the basis of archival documents and research.

Materials and methods of research

This study employs a comprehensive approach to examine the contribution of Western Kazakhstan to the war effort during World War II. The research is based on the analysis of archival documents, eyewitness accounts, and historical works [2], [3]. This section provides a detailed description of the methods used for data collection and processing.

The study follows a historical-analytical approach and relies on qualitative analysis of source data. An interdisciplinary methodology is applied, incorporating elements of historical, socio-economic, and demographic analysis [4], [5], [6]. The primary sources of information include archival materials from the Central State Archive of the Republic of Kazakhstan (CSA KazSSR) [17, 38], the State Archive of Atyrau Region (SAAR) [7], [8], [9], and the Russian State Archive of Socio-Political History (RGASPI) [14]. Additionally, documents from the Party Archive of the Guryev Regional Committee of the Communist Party of Kazakhstan [10], materials from local executive bodies, memoirs and recollections of participants [11] as well as academic works and publications on the research topic [12], have been utilized.

The analysis of archival documents includes the study of official materials, reports, and directives related to population evacuation, labor resource mobilization, and the functioning of home front enterprises [13]. The comparative-historical method allows for a juxtaposition of living conditions in Western Kazakhstan with those in other regions of the USSR to identify specific local contexts [14], [15]. A socio-cultural analysis explores the impact of wartime migration on the region's demographic structure and the adaptation process of displaced persons in new conditions [16], [17]. This study is based on open archival data and published sources. Eyewitness accounts have been used in accordance with principles of anonymity and respect for historical memory. Ethical standards of historical research have been observed in the analysis of documents containing personal information [18], [19]. The collected data has been classified into thematic categories and presented in the form of tables, diagrams, and textual analysis. The information is structured chronologically, with an emphasis on key events and their consequences for the region [20], [21].

Thus, the use of a comprehensive methodological approach provides an objective picture of Western Kazakhstan's contribution to victory in World War II and reveals the socio-economic consequences of this period [22].

Results and its discussion

Economy. Economic activities were the most important factor shaping the daily life of the people in West Kazakhstan during the war period. In the period preceding the war, work, as defined in Article 12 of the Constitution of 1936, was a duty and a matter of honour for all citizens who were able to work. This was in accordance with the principle "he who does not work should not eat". This duty was implemented in accordance with the socialist principle of "From each according to his ability, to each according to his labour". Although the principle was also applied during the war period in Western Kazakhstan to replace the population going to war, the participation of women and young people in the labour force was encouraged in all sectors, regardless of ability and education. As the number of working people decreased, courses and technical schools were opened to increase the number of qualified workers. Engineers and experts from the evacuated regions provided training and transferred their knowledge and experience to the existing workers.

The intensification of the war and the increased requirements of the front lines compelled workers to exceed their daily production quotas in order to meet the six-month and annual production targets ahead of schedule. Working hours of workers who exceeded the daily target reached 12 hours, seven days a week, in line with the principles of socialist competition. Despite the motivation of the workers being increased by the reward of the title of Stakhanov for those who exceeded their daily targets, the long working hours had a negative impact on their daily lives and family lives. This was due to the inclusion of the spouses of the workers in the labour force. In order to eliminate these negativities, kindergartens were established in factories and facilities, especially for the children of women working in the oil industry to benefit. As the need for labour persisted, the people brought to the region with the 1944 deportations were also integrated into the production process, with immediate placement in a collective farm or factory.

The Guryev regional communists played a significant role in the production process. As outlined in the report dated 1 November 1941, the regional communists, in accordance with wartime regulations, endeavoured to enhance labour efficiency, curtail production costs, rectify defective production, eliminate inefficiency and laziness, and facilitate the transition of new workers to replace those unable to meet production standards. The Soviet people were led to patriotic sentiments to become Stakhanovites [23]. During this period, there was a notable increase in the participation of women in party activities. For example, according to the report dated October 23, 1944, before the war, 14 women were working in party activities in Mangystau, while during the war, 150 women were at the level of managers. 380 women and girls were Komsomol members. There were 27 female Stakhanovites in the mining sector [3. – 237]. The collective farmers of the West Kazakhstan oblast also demonstrated real Stakhanovist work. The Nugmanov, Batyrgaliyev, and Zhumashev collective farmers fulfilled the norm by over 200% [4. – 221].

During the war period, the regional committees and the internal motivation of the people proved to be effective means of solidarity. In order to facilitate the provision of resources to the frontline, the public was engaged through the medium of agitators, who encouraged them to contribute to the Defence Fund. The activities conducted in public spaces demonstrated that institutions, businesses, and the general public made contributions to the Defence Fund in the form of limited resources and financial assistance. The patriots of the Fort-Shevchenko collective fishing farm articulated their allegiance to the motherland with the following assertion: "Every ruble we contribute to the Defence Fund serves as a formidable weapon in the hands of our brothers, husbands, and the Red Army in their struggle against Hitler's fascism" [24].

Education. The primary objective of the educational system during wartime was to ensure the continuity of learning in schools, with the aim of training soldiers for active service on the frontline. Schools in Kazakhstan were utilised to fulfil the recruitment requirements of the Red Army, both in existing educational establishments that were established prior to the war and in newly opened schools that had been evacuated. In addition to the Ural Flying Club, which has been operating in the West Kazakhstan region since 1937, a military infantry school was established in Guryev during the war. The Baku Infantry School was relocated to Jambyl, the Aviation and Maritime Schools to Aktobe, the Odessa Aviation School to Almaty, while the pilot training school was evacuated to Jambyl [25].

According to the order of the USSR People's Commissariat of Defense dated February 26, 1942, a military infantry school was established in Guryev under the South Ural Military District. On 2 March 1942, the Lenin School, School No. 44, the old hospital, the Vodnikov club, the right wing of the House of Culture, the tuberculosis hospital, the Vodnikov railway station, the ground floor of the Embaneftestroy building, the teacher's house and the lower floor of the military commissariat building were allocated for the school and construction began. The school asked for suggestions for buying extra furniture like tables and chairs. It was decided to get help from other organisations for food and heating [26].

The Guryev Infantry School, which provided its students with a comprehensive education in military history, geography, aviation, etc., as well as different specialities and military tactics, graduated its first graduates in May 1942 and its first officer graduates in December 1942. On 25 December 1942, 300 graduates were sent to the front as officers to train front-line commanders. Following the successful conclusion of the Battle of Stalingrad, they participated in the liberation of the cities of Rostov and Bataysk from enemy forces in February 1943. The military school continued to train students and trained 1,500 new commanders for the army [27]. Having fulfilled the purpose for which it was founded, on 13 April 1944 the school was relocated to Astrakhan, in closer proximity to the front line. On 17 October 1945, following the graduation of the final group of students, the school was disbanded [28].

Guryev was close to the Stalingrad Front, so the regional committee made some plans. They decided that everyone would get training to protect themselves from attacks. 153,000 adults and 44,000 children in the 5th-10th grades had to learn how to protect themselves from air strikes and chemical attacks [10]. In order to strengthen the economy, it became important for people to receive education behind the front. In order for women to replace men who went to war, they were given training in agriculture, animal husbandry, and the oil industry, and they were sent to courses to use combined harvesters. In order to join the labor army throughout the Union, an order was issued on December 29, 1941, to call young people to the Factory Industrial Technical Schools [FZO], which were the basic vocational schools, and 9,000 people from the Kazakh SSR were included in the first months of 1942 [29].

The focus was on implementing the requisite measures for the protection and continuity of the education of children resettled from occupied territories to the east of the country. On 23 January 1942, the Council of People's Commissars of the USSR adopted a comprehensive programme for orphaned children. In consequence, special committees were constituted at the regional board of directors level, and inspectors tasked with these children were appointed to district educational institutions [12. –150]. The orphanage evacuated from Voronezh in 1941 was placed in the building of the Orlik orphanage in the Inder district of Guryev with 81 students and 17 teachers, while the school for the deaf and dumb continued to operate in an old school building 4 kilometers from Guryev with 68 children and 24 teachers [30].

Students brought to Kazakhstan by train were allowed to continue their education, but it was difficult. Schools were used as evacuation centres and hospitals. There wasn't enough fuel for the schools. Schools had heating problems. There was not enough food for the students, and they did not have enough clothes, school supplies, textbooks or cleaning products. Teachers at

the front or behind the front also meant there were not enough teachers. Higher education graduates were given the chance to graduate early. Some schools shortened their course periods and increased the number of terms. Reports showed that fewer students were in school at all levels. Kazakh teachers were said to have less education than in other Soviet regions and lacked basic political knowledge [31].

A document from 16 November 1943 says that students in the Guryev region were included in a new programme with the approval of the People's Commissariat of Defence in the 1942-1943 academic year. The programme aimed to prepare students from the first to the tenth grades for military service. They would learn military discipline and traditions, and a curriculum would be implemented that would allow them to fulfill their assigned duties and take part in medical teams, telephone, radio, and telegraph operators. It was also stated that competitive sports activities would be organised for students and military camps would be organised. The Komsomol was responsible for this training and ensuring discipline [32].

Religion, Media and Propaganda. Propaganda and agitation are part of daily life in all Soviets. The regional committees in the republics under the Ministry of Propaganda and Agitation shaped their activities according to the elements of basic Soviet ideology and the periods. The main goal was to save the Motherland from the Germans and to ensure that the people struggled together to win the war. Subjects changed to meet the needs of the front and regions behind it. Religion was used as propaganda during this period. The Nazis were advancing quickly towards Eastern Europe, and the Soviet people were suffering heavy losses on the front. The Germans were also trying to incite the people in the regions they occupied against the Soviet government. This made it important for every citizen in the Soviet Union to participate in the war effort. The Soviet authorities had to make changes to their religious policies because they were managing people from many different countries and religions. In 1941, they closed the Militant Atheist Union, reduced pressure on the church, and supported Muslim communities in the war.

All Central Asian republics and Kazakhstan, which adhere to the Sunni branch of Islam and follow the Hanafi sect, are part of the Religious Nazirate of the Muslims of Central Asia and Kazakhstan. This was established on 20 October 1943. The appeal was sent to Moscow by the USSR NKGB and given to the Agitation and Propaganda Department of the Communist Party. A.S. Sherbakov read and approved the text of the appeal and translated it into Central Asian and Kazakh languages on 9 December 1943. 15.000 copies were given to Muslims in the region. The Germans wanted to destroy Turkestan's sacred places and ancient culture. The soldiers of Turkestan were going on a holy jihad. Those who died were martyrs of faith. Every Muslim who killed the enemy was a veteran of faith. Work selflessly in kolkhozes, sovkhozes and factories to provide more food, raw materials, weapons and ammunition to the front. Pray to Allah with all your hearts for a speedy victory [16. – 85-87]. During the war, religious leaders issued calls for the collection of funds and aid, and assumed a prominent role in mosques.

In the West Kazakhstan region, these policies were implemented in the same way as in other regions of the Republic. Under the influence of agitation and propaganda activities, warm clothing for the front and raw materials for its production were collected from the population. Workers and farmers gave their daily wages to the defence fund. Residents of the Guryev region donated to the fund for the tank column. In oil fields, fishing collectives were subject to full capacity and a working regime of up to thirteen hours a day, six days a week, exceeding daily targets to provide fuel and food for the front. The people of West Kazakhstan sacrificed their limited resources and contributed to the defense of the country.

The fact that Western Kazakhstan was the gateway to Turkestan's transportation routes to the West made it open to human interaction. During the war, especially the existence of evacuation and transfer centers resulted in people of different religions settling in the region temporarily or permanently. Since there was no religious information in the 1939 census, the

changes in the religious structure of the region during the war can be estimated by looking at the number of people evacuated or those who came to the region with the 1943-1944 deportations. Accordingly, considering the dominant religious belief in the occupied regions, it can be said that the evacuated Russian and Ukrainian Orthodox, Polish and German Jews escaping Nazi persecution, and Muslim Chechens, Ingush and Crimean Muslims who were permanently settled by deportation were an element of the change in the religious structure of the population.

While efforts were being made on the front line to increase the participation of the local people and soldiers in the shooting war and to avoid their collaboration with the Germans, behind the front the focus was on mobilising the population for the needs of the front and increasing the production of the labour army. The propaganda and agitation departments organised meetings and rallies in collective farms and factories, intending to reach the entire population through newspapers, radio broadcasts and cultural events. Komsomol organisations played a leading role in achieving these goals. The aid collected as a result of the activities carried out, such as money, warm clothing, etc., was reported to the centre by this department.

In West Kazakhstan, propaganda and agitation were employed to restructure the social structure in a manner that would guarantee the uninterrupted continuation of activities conducted in secrecy and facilitate an increase in production. A notable decline in the labour force occurred as a result of the enlistment of male workers in the armed forces. As was the case in all other regions of the Union, women assumed the roles previously held by men. Women were encouraged to enlist in the front-line sisterhood, which they were promised would lead to a better and happier life. The Council of People's Commissars of the Kazakh SSR and the Central Committee of the Kazakh Communist Party assigned the propaganda and agitation department to determine and prepare the branches of industry in which women will work and the minimum training required for these areas [33].

Women were integrated into a range of previously male-dominated sectors, including agricultural and livestock collectives, fish farms, oil fields, factories, and railway construction. The transition of Kazakh women from the private sphere, defined by the family, to the sphere of production constituted a significant step in the transformation of the social structure. In order to mobilise women's resources, the Soviet Union employed a series of posters, including 'We have only one goal Berlin', which depicted a soldier and a female worker; 'Everything for victory! From the women of the USSR to the front', which emphasised the importance of women's contributions to the war effort; and 'A tractor in the field is to a tank what a tank is to the front', which underscored the significance of industrial production in the war. These posters were used to psychologically prepare working women to fight the enemies of the Soviet Union [18. - 89].

In the context of wartime, newspapers undertook a range of responsibilities, including the dissemination of domestic and foreign news to the public, the organisation of propaganda against enemy propaganda, and the summarisation of information from the front. Two newspapers in the region are of particular note for their role in these activities. The newspaper *Priuralskaya Pravda*, which has been published in the Ural region since 1920, engaged in propaganda activities during the war. In the initial stages of the conflict, reports emerged concerning individuals who had volunteered for combat roles, and the general public was urged to enlist. The courage and sacrifice of Kazakh soldiers and labourers who fought in the civil war were frequently emphasised in order to inspire the 'Great Patriotic War'. On July 17, 1941, an article was published in which veterans of the 25th Chapaev Division called on young soldiers to fight bravely, as their fathers did during the Civil War. Another article described the struggle of Western Kazakhstan against the Whites in 1919 and the feat of the first Kazakh cavalry regiment [34].

The newspaper *Prikaspiiskaya Kommuna* was established in 1933 by the Guryev regional committee and played a significant role in the region during the war period. With the outbreak of the war, the Central Committee of the CPSU appointed Sergei Vasilievich Vernov, who had

studied at Pravda, as the newspaper's editor [35]. The public was informed of the decisions of the Central Committee and the Regional Committee, the principles of decision implementation, and the measures to be taken through this newspaper. The newspaper frequently published reports on the fight against fascism, which was the primary motivation for encouraging increased production. The newspaper featured the Stahanovites of the Guryev Mechanical Plant, which constituted an important branch of the defence industry in Western Kazakhstan, on 28 April 1942. Workers such as Davletov, a blacksmith who worked 750% more than his daily norm, Kozlov, a milling machine operator who worked 350% more than his daily norm, and Zakharov, a turner who worked four times more than his daily norm, were praised [36]. In the days when defensive war was shifted to offensive war, Emba region oil workers exceeded daily targets with exemplary work and completed the production planned for the first quarter of the year. It was written in the newspaper that tons of oil produced above the plan were presented as a May 1 gift and that the second quarter plan was aimed to be completed before time [37].

The Prikaspiiskaya Kommuna included articles, reports and letters from the front and behind it. Agitators read letters from soldiers on the front line to the public and asked people to write letters to the soldiers. The letters were published in the newspaper so more people could read them. One letter was for workers in the region in all sectors, on behalf of those at the Kosçagil oil field. This letter is about the workers' work, goals and reasons for working. Production targets are mentioned in Stalin's speech from 1 May 1942. The workers of the Guryev Region must work harder, deliver more Emba oil to the front, and provide more high-quality food. They must also plant more than planned for the national fund. Every worker must exceed production standards. To complete the 1942 production plan earlier, there should be more competition between kolkhozes, sovkhozes, and other enterprises in the region [38].

The role of radio in war propaganda was significant. The limited and challenging production of newspapers and magazines increased the importance of radio. Radio was one of the largest and most effective broadcasting organs of the period. It was carefully planned to determine the topics to be selected in order to psychologically prepare the public for the war and the order in which they should be given [24.- 85]. During this period, Kazakh Radio was operational in Kazakhstan. The radio station was established in Orenburg, the capital of the period, by the decision of the Council of People's Commissars of the Kazakh SSR in 1921. It continued its work from Almaty during the war period. As part of the propaganda apparatus, broadcasts featuring prominent figures such as Aliya Moldagulova and Baurjan Momyshev were prepared, and the connection between the frontline and the home front was reinforced. On 7 May 1945, the Kazakh people received the news of victory from the celebrated radio announcer Anarbek Baizhanbayev. In the aftermath of the war, the "Altın Korında" programmes addressed the theme of the war, while also fostering patriotism and heroism among the Kazakh people through collaborations with war veterans.

The content of the propaganda was shaped in accordance with the directives issued by the regional committees. In July 1941, the Guryev regional committee requested that radio broadcasts be made to contribute to the national defence fund, with the support of party organisations [39]. To maintain the citizens' contributions to the funds, the Guryev regional committee, by the decision of the meeting of 10 January 1943, directed the regional radios to provide systematic coverage of the construction of the tank column and the collective farmers' donations of their products to the Red Army food fund. [40] Another order was to emphasise socialist competition on the radio to increase military aid to the front.

Cinematography and Propaganda. One of the most significant elements of propaganda is the cinematic arts. It is beyond doubt that the principal theme of these films is patriotism. The relocation of Mosfilm and Lenfilm studios to Almaty constituted a significant factor in the advancement of Kazakh cinema during wartime. Notable films shot at these studios include Hero Boy [directed by Antena Ribkin and Vlad Yudin], For the Fatherland [directed by Vera Stroeva],

and others. The United Central Film Studio and the Soviet Art Studios were established in Almaty, and 70 films were shot in these studios, including historical dramas, films featuring children and front-line soldiers. Under the slogan 'War in Front of Us, Victory Behind Us', films such as "Secretary of Aukom", "He Defends His Homeland", "Rainbow", "Raiders" were made on the theme of brave soldiers who fought against fascism [28. – 24].

The films and documentaries produced were employed for mass agitation across all regions of the Republic. In the context of cultural initiatives within industrial and agricultural settings, films and documentaries were disseminated to farmers and workers through itinerant cinemas. In order to facilitate the wider dissemination of films and documentaries, efforts were made to augment the number of projection units, projection technicians and to modernise the equipment. However, by 1945, it became evident that the number of units, technicians and equipment had not reached the levels recorded in 1941. In this instance, the return of some cinema equipment to the Mosfilm and Lenfilm studios also had an impact. In 1945, a programme was devised to enhance the cinema network by repairing outdated cinematographic equipment and replacing it with new, more advanced models. The aim was to increase the number of projectors to 550, thereby restoring the figure that existed at the beginning of 1941. In order to improve the quality of services provided to audiences, particularly children, the number of personnel employed in city cinemas was increased, as was the number of technical engineers in cinema management.[30. – 40]

Cultural Life. The authors, many of whom had been at the front, concentrated on the challenges, achievements and courage of the soldiers in their works, both during and after the war. The sentiments and reflections of the soldiers were delineated in a lyrical style and were presented in a manner that served to reinforce the patriotism of the populace. It is evident that the workers, predominantly women and children, serving the socialist homeland in factories, kolkhozes, sovkhoses, mines and oil fields behind the front lines, are unified in their aspiration for victory. In this regard, women and children were also incorporated into poems, stories, and novels. In order to motivate workers in the West Kazakhstan oil fields to increase production, Kazakh national poet Askar Tokmaganbetov composed the poem "Oilers, give oil!" and delivered it to the field.

During this period, not only the heroes of the Second World War but also other important figures of Kazakh history and the traces they left behind were the subjects of works to direct the people to courage. Despite the fact that Soviet ideology was incorporated into these works in all of its aspects and literature served as a tool for the Communist Party, it is evident that the regime's repression in the 1940s diminished and was replaced by an effort to maintain societal cohesion through anti-fascist sentiment. The writers and poets of this period shared the experiences of the people and held a belief in the eventual triumph that would follow the hardships endured. Consequently, the war became an integral aspect of literature, not merely from an ideological standpoint, but also in terms of its moral, philosophical and psychological impact. This resulted in a stronger connection between the writer and the war [30. – 41].

One of the works written during this period is Gabit Mūsirepov's narrative entitled "Kazak Batırı", which was composed in 1945. This story represents a significant milestone in the development of Kazakh prose, showcasing a nuanced and realistic portrayal of wartime experiences through the lens of literature. It effectively captures the complex behaviours and personalities of the soldiers who exhibited heroism on the frontlines of the Second World War. [31. – 70]. After the publication of this story in 1949, Mūsirepov produced a novel with the same subject matter, entitled "Kazak Soldat". The narrative is centred on the protagonist, Kayırgali Sartaliyev, a young herdsman from Guryev, who recounts his transformation from a rural to an urban dweller, and the process of becoming an ideal Soviet citizen .

In the West Kazakhstan region, some poets and writers were engaged in combat during the war and subsequently produced literary works. The first of these is Abu Sersenbayev, born in

1905 in the Tengiz region of Guryev. After his academic pursuits in Astrakhan and Almaty, Sersanbayev assumed the role of director of the Kazakh National Publishing House from 1936 to 1942. He served on the frontline between 1942 and 1947 and subsequently produced many significant works. In his poem “Eskertkish”, dedicated to Manshuk Mametova, he described her courage on the battlefield and her fearless resistance to the enemy. In 1947, he assembled his poems written during his time at the front in a book entitled “Aqsha Bult”. Additionally, he authored “Ofitser Kündeligi” in 1960 and “Batırların İzimen” in 1974, which serve to document his experiences during his tenure at the front. Sersanbayev, whose oeuvre has been translated into several languages, including Russian, Turkmen and Bulgarian, has also translated the works of numerous significant authors into Kazakh. The author was decorated with orders including the 1st Degree Patriotic War and Red Labour Flag in recognition of his achievements at the front. He was awarded the title of People's Writer of Kazakhstan in 1987. In 2019, a monument was inaugurated in Atyrau in honour of the writer, who died in 1995 [34].

Tair Zharokov, a poet who was twice honored with the Order of the Worker of the Red Flag during the war, was born in 1908 in the Janibek district of Western Kazakhstan. Subsequently, he completed his secondary education at a local school before graduating from the Institute of Enlightenment of the Kazakh People in Orenburg. Following his studies at the Leningrad Institute of Language and Literature, Tair Zharokov served as the literary secretary of Jambyl Jabayev from 1938 to 1942. He was held in high regard by the public for his lyrical epics and verses on political and social matters [35. – 109]. In “Sovet sunqarları” and “Zoya Turalı Cır”, the poet evinces a patriotic sentiment in his portrayal of the valour of the young people who fought for the Soviet Union against the Germans during the Second World War. Subsequently, the poet composed additional poems and published an anthology entitled Poem about Zoya in 1945 [36. – 350].

Hamid Ergaliyev, who is regarded as one of the most significant epic poets in the history of Kazakh literature, was born in 1916 in the Novobogat village of Guryev. Ergaliyev, who had experienced the harsh conditions of the Repression period during his formative years, was expelled from the Oral Pedagogical Faculty in 1937 as a result of a letter he had written to Saken Seyfullin in 1937. He subsequently enrolled at S. Kirov University in 1939. In June 1940, he was unable to complete his education due to his obligation to serve in the military. He returned to Almaty in 1945, having sustained serious injuries. In the post-war period, he was employed by the Socialist Kazakhstan newspaper. In 1947, he published “Ake Siri”, which detailed the courage and devotion of the Soviet people during the Second World War. During the war period, he was twice awarded the Order of the Worker of the Red Flag, the Order of Patriotism of the 1st and 2nd degree, and was honoured with the title of People's Writer of the Republic of Kazakhstan. Subsequently, on 22 May 1998, the decision was taken to rename his place of birth as Hamit and to construct a commemorative monument in order to preserve his legacy.

Fine Arts and Architecture. Despite the challenging circumstances of the war, cultural activity was prioritised to enhance the morale and motivation of the Kazakh population, both those situated behind the front lines and those deployed in active combat. Concert brigades were established under the authority of the Council of People's Commissars of the Kazakh Soviet Socialist Republic. A total of 14 brigades, comprising Kazakh personnel, were deployed to the frontline to provide logistical and moral support to the Red Army troops. The brigades, which were subjected to numerous instances of hostile fire, delivered a total of 1,216 concerts at the front. All the leading artists of Kazakhstan visited the front, and upon their return, maintained communication with the troops with correspondence.

In Western Kazakhstan, as in other regions of the republic, cultural activities were carried out to keep the morale and motivation of the people high. The Uralsk Music School and the Children's Music School, one of the two music schools in the Kazakh SSR, continued to operate despite the difficulties of the war. In Guryev, the theater and cultural center buildings were

converted into hospitals for the treatment of wounded coming from the front. Although this situation prevented the people from accessing art, it was recorded that the Regional Kazakhstan Drama Theater provided a great cultural service to the workers working in the oil fields, fishermen and collective farmers in the region, although the majority of the leading actors were drafted into the army. In the first nine months of 1942, 65,000 spectators were reached with thirty-five concerts. Fifty-nine free concerts were given in hospitals and military centers. Despite this, the regional committee found these activities insufficient and requested the development of amateur theaters. The Communist Party organized activities to strengthen the party and political activities of theater artists. To carry out their agitational activities in the best way possible, the artists revised their programs and prepared new works dedicated to the war. The concert brigades were organized to serve workers in oil fields, fishermen and farm workers, builders of industrial establishments, and the population in city and district centers .

One of the most noteworthy architectural monuments from this period is situated in the Guryev region. In the Guryev region, the issue of housing for evacuees and permanent settlers, as well as labourers brought to the industrial zones to work, became a significant challenge. The regional committee ordered the mobilisation of all available resources for the expeditious completion of the construction works that had commenced. One such project was the settlement that was erected in the vicinity of the Guryev Oil Refinery. This settlement was lauded as an exemplar of a rational architectural solution, featuring a semicircular green area that was created within the area that was surrounded by the Ural River [40. – 433].

Conclusion

The study of Western Kazakhstan's role during World War II reveals a complex interplay of economic, social, cultural, and political factors that shaped the region's contribution to the Soviet war effort. The war period was marked by significant transformations in the region's economic structure, educational system, religious policies, and cultural life, all of which were deeply influenced by the demands of the frontlines and the ideological imperatives of the Soviet state.

Economy: The economic activities in Western Kazakhstan during the war were characterized by the mobilization of all available resources to support the war effort. The inclusion of women, children, and deported populations into the labor force was a necessity driven by the conscription of men into the army. Despite the harsh working conditions and long hours, the region's workers, inspired by the Stakhanovite movement and socialist competition, exceeded production targets and contributed significantly to the war economy. The establishment of kindergartens and technical schools, along with the integration of evacuated experts, helped mitigate some of the challenges, but the human cost of such efforts was high, with many workers suffering from malnutrition and exhaustion.

Education: The educational system in Western Kazakhstan was restructured to meet the demands of the war, with a focus on military training and the continuity of learning. Schools and military institutions played a crucial role in preparing young people for both military and industrial roles. Despite resource shortages and a lack of teachers, the region's educational infrastructure adapted to the wartime context, ensuring that students were equipped with the skills and knowledge needed to contribute to the war effort.

Religion, Media, and Propaganda: Religion and propaganda were strategically employed to unify the population and bolster morale. The Soviet authorities adjusted their religious policies to gain the support of Muslim communities, while propaganda efforts through newspapers, radio, and cinema reinforced patriotic sentiments and encouraged increased production. The role of media in disseminating information, organizing support, and maintaining public morale was crucial in sustaining the war effort.

Cultural Life: Cultural activities, including literature, theater, and music, were vital in maintaining morale and fostering a sense of unity and purpose. Writers and poets captured the

experiences of soldiers and workers, creating works that celebrated heroism and resilience. The establishment of concert brigades and the adaptation of cultural institutions to wartime needs demonstrate the importance of culture in sustaining the spirit of the population. Architectural projects, such as the settlement near the Guryev Oil Refinery, reflect the region's efforts to address the challenges of housing and infrastructure during the war.

Overall Impact: The war period in Western Kazakhstan was marked by significant sacrifices and adaptations. The region's ability to mobilize resources, adapt to changing circumstances, and maintain morale under difficult conditions underscores its importance to the Soviet Union's victory. However, the war also exposed the limitations and contradictions of the Soviet system, particularly in terms of labor exploitation and the suppression of individual freedoms. In conclusion, Western Kazakhstan's contribution to the Soviet war effort was characterized by a combination of economic resilience, educational adaptation, strategic use of religion and propaganda, and cultural vitality. The experiences of the region during this period provide valuable insights into the social and economic dynamics of wartime societies and highlight the complex interplay between exploitation, modernization, and national identity. These lessons remain relevant as we reflect on the region's history and its path to independence and development.

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ЕКІНШІ ДҮНИЕЖҮЗІЛІК СОҒЫС КЕЗІНДЕГІ БАТЫС ҚАЗАҚСТАННЫҢ ӘЛЕУМЕТТІК-МӘДЕНИ АСПЕКТІЛЕРІ

Аңдатпа

Екінші Дүниежүзілік соғыс кезінде Батыс Қазақстан стратегиялық маңызы бар аймаққа айналды және ол майдан аймағы ретінде де, Кеңес Одағын қолдаудың маңызды базасы ретінде қызмет атқарды. Оккупацияланған территориялардан эвакуацияланған өндірістер мен халықты қабылған аймақ соғыс қимылдарында шешуші рөл атқарды. Адамдардың бұндай үлкен қоныс аударуы әлеуметтік құрылымды өзгертті, әрі тіршілік жағдайын қамтамасыз ету және тәртіпті сақтау үшін қатаң ережелерді талап етті. Үгіт-насихат жұмыстары халықты жұмылдырудың, бірлікті нығайтудың және моральды сақтаудың орталық құралына айналды. Кеңес өкіметі фашизмді жеңудің ұжымдық мақсатына баса назар аударып отырып, газет, радио, театр және кино арқылы патриотизм мен төзімділікті насихаттады. Діни институттар жиі басылғанымен, соғыс қимылдарына қолдау көрсету үшін де пайдаланылды. Баспасөз ақпарат таратуда және қоғамдық пікірді қалыптастыруда шешуші рөл атқарды, ал театр мен кино сияқты мәдени іс-шаралар ойын-сауық және үгіт-насихат құралы ретінде қызмет етті. Алдыңғы шептерді қолдау үшін экономикалық қызмет, әсіресе ауыл шаруашылығы мен өнеркәсіпте күшейе түсті. Мұрағаттық құжаттар Батыс Қазақстандағы күнделікті өмірдің соғыс уақытындағы осы талаптарға, жеке адамдар мен қауымдастықтардың қатал жағдайларға бейімделуіне байланысты қалай қалыптасқанын көрсетеді. Зерттеудің мақсаты-соғыс жылдарындағы аймақтың әлеуметтік және мәдени динамикасын, үгіт-насихат, экономикалық қажеттілік және қиыншылықтарға қарсы халықтың тұрақтылығы арасындағы өзара әрекеттесуді қарастыру.

Негізгі сөздер: Батыс Қазақстан, Екінші Дүниежүзілік соғыс, қоғамдық өмір, мәдени өмір, үгіт-насихат, эвакуация, тұрақтылық.

СОЦИАЛЬНЫЕ И КУЛЬТУРНЫЕ АСПЕКТЫ ЗАПАДНОГО КАЗАХСТАНА В ГОДЫ ВТОРОЙ МИРОВОЙ ВОЙНЫ

Аннотация

Во время Второй мировой войны Западный Казахстан стал регионом стратегического значения, который функционировал как прифронтовая зона и важнейшая база поддержки Советского Союза. Этот регион сыграл ключевую роль в военных действиях, принимая эвакуированные предприятия и население с оккупированных территорий. Этот приток людей изменил социальную структуру, потребовав строгих правил для обеспечения сосуществования и поддержания порядка. Пропаганда стала центральным инструментом мобилизации населения, укрепления единства и поддержания морального духа. С помощью газет, радио, театра и кино советские власти пропагандировали патриотизм и жизнестойкость, подчеркивая

коллективную цель победы над фашизмом. Религиозные институты, хотя и часто подавляемые, также использовались для мобилизации поддержки военных усилий. Пресса играла решающую роль в распространении информации и формировании общественного мнения, в то время как культурные мероприятия, такие как театр и кино, служили как средством развлечения, так и средством пропаганды. Экономическая деятельность, особенно в сельском хозяйстве и промышленности, была активизирована для поддержки передовой. Архивные документы показывают, как повседневная жизнь в Западном Казахстане формировалась в соответствии с требованиями военного времени, когда отдельные люди и сообщества приспосабливались к суровым условиям. Цель исследования является рассмотрение социальной и культурной динамики региона во время войны, взаимосвязи между пропагандой, экономической необходимостью и устойчивостью населения перед лицом невзгод.

Ключевые слова: Западный Казахстан, Вторая мировая война, общественная жизнь, культурная жизнь, пропаганда, эвакуация, устойчивость.

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