

The history of the deportation of Germans to Kazakhstan in the memoirs of descendants

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Abstract. *This article considers the oral memories of the descendants of Kazakhstani Germans living in the East Kazakhstan, about the deportation of 1941 and its consequences. The study analyzes the policy of the Soviet state toward the German population within the framework of the deportation policy. The content of the article is based on interviews with three descendants of the deportees, as well as materials from their family archives.*

The article introduces into science new factual material from sources of personal origin. The information obtained during the interview, as well as sources from the family archives of the interviewee, systematize and enrich knowledge about the tragic events of the mid-twentieth century, including the forced resettlement of entire peoples, and detail many facts of national history. The problem of the dynamics of self-identification of Germans is studied in the context of historical memory, which includes ideas about the lifestyle and standard of living in various periods of the existence of an ethnic group, confessional memory in ethnic consciousness, and memory of interethnic communication culture, using historical and anthropological methods.

Keywords: *deportation; historical memory; memories; ethnic groups; Germans; deportees; Kazakhstan; polyethnicity; interethnic harmony; identity.*

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Introduction

The study of the historical experience of Kazakhstani Germans is an integral part of the collective memory of Kazakhstan society. Various ethnic groups living in Kazakhstan have their own history, in which a part of the history of their historical homeland and the history of Kazakhstan have been closely intertwined and transformed into a single integrity, Kazakhstan has become not just a place of temporary residence for them, but they have found a homeland for themselves and their descendants. The search for ways to harmonize ethnocultural interactions is important at the present stage. Considering these factors determine the relevance and necessity of the research topic.

The peculiarity of Kazakhstan is the historically multiethnic composition of the population of the republic. Since Kazakhstan gained independence, one of the primary domestic political tasks of the government has been the formation of favorable conditions for the cohabitation of different peoples in a single socio-cultural space. The study of the history of Kazakhs, Russians, Germans, Poles, Koreans, and other nationalities living in the Republic of Kazakhstan is a natural and objective process in the formation of a holistic picture of the historical past of Kazakhstan. In socio-cultural and political aspects, it is designed to contribute to the formation of Kazakhstani patriotism, interethnic harmony, and tolerance.

In Kazakhstan, deported peoples, and special settlers, including Germans, have found a second homeland. Waldemar Eisenbraun, the chairman of the Federal Union of Germans from the CIS countries, said «... without a hospitable and warm welcome by the Kazakhs, the Germans would hardly have been able to survive in those difficult years» (The memory, 2016).

A distinctive feature in the formation of the idea of the Motherland among Kazakhstani Germans is their historical memory, which was formed under the influence of events related to the twentieth century. At the present stage, when studying the deportation process, it is necessary to consider the memories of the deportees, and their gratitude to the local community in difficult

times, as one of the tools to ensure the spiritual security of the country and interethnic harmony.

Materials and methods

The methodological basis of the research is the general scientific methods of historical research and scientific analysis. At the same time, system-structural analysis is of great importance, which allows considering any developing phenomenon as a certain system having an appropriate structure and functional significance. Belonging with the exclusive presence of acceptable provisions in the methodological composition includes the presence of signs of historical authenticity and the degree of its correspondence to historical knowledge.

This work was based on a systematic method of scientific research, the use of which made it possible for the complex and comprehensive review and analysis of the deportation process of German people. The principles of historicism and objectivity made it possible to consider the specific historical circumstances of the studied period, as well as to critically approach the analyzed historiographical material and sources.

Social history, microhistory, and the history of everyday life are used as the main theoretical and methodological basis in the framework of the article. In addition, there is considered the features of the history of everyday life on the topic under study are revealed and their historical significance using the comparative historical method.

Since individual representatives of the deported German ethnic group are the central reference point in our work, one of the key principles has become the historical and anthropological principle, which allows us to focus on the humanistic essence of the study.

Discussion

Diasporas occupy a special place in multinational Kazakhstan due to their number and concentration, as well as their significant contribution to the division of labor in the country. It is known that ethnic groups forcibly resettled

in East Kazakhstan have made a significant contribution to the social development of the region.

The concept of «historical memory» has been firmly embedded in research projects since the late 1980s, which led to the identification of a direction related to the study of various aspects of historical and cultural memory - memory studies. Historical memory is one of the channels for transmitting experience and information about the past, as well as one of the main tools for the formation of identity - political, national, religious, etc. The problem of the relationship between history and historical memory is studied by foreign and domestic authors.

In German historiography, the works of J. Baberowski (Baberowski, 2003), D. Brandes (Brandes, 2005), L. Oberdörfer (Oberdörfer, 2011), based on archival materials and documents are focused the topic of Germans deportation.

The works of Russian scientists P. Polyan (Polyan, 2001), N.F. Bugay (Bugai, 1992), A. Nekrich (Nekrich, 1978) are dedicated to the issues of forced deportation of peoples, including Soviet Germans.

Aspects related to the issues of adaptation of German repatriates to the host society are covered in the works of T.N. Voilokova (Voilokova, 2013), L. Karachurina (Karachurina, 2008), as well as in the works of German authors Dietz B. (Dietz, 1992), Hausschild (Hausschild, 2005), C., Bade K.J. (Bade, 2008).

A certain contribution to the study of the deportation policy of the Soviet state was made by a collection of scientific articles and memoirs about the forced resettlement of Russian Germans in 1941-1946 «Evicted» («Evict with a bang», 2011).

The stages and consequences of deportation, its impact on the identity of the Germans of Russia and Kazakhstan through the study of the memories of the deported are considered in the article of Blinova A.N., Smirnova T.B., Shlegel E.A. (Blinova, Smirnova, Shlegel, 2021).

In the historiography of independent Kazakhstan, the study of the problem of deportations of peoples began with the works of M. Kozybayev «Kazakhstan at the turn of the

centuries: reflections and searches» (Kozybaev, 2000) and M. Kozybayev N. Edygenov «Labor to win» (Kozybayev, Edygenov, 1995). So, in this work, the authors in a special section talk about forced labor of people who have been deported.

The collection «Peoples Deported to Kazakhstan: Time and Destinies» was published in 1998, where well-known scientists of the republic (K.S. Aldazhumanov, E.K. Aldazhumanov, M.T. Baymakhanov, et al.), using a large documentary base, revealed the processes of deportation and placement of peoples forced to relocate to Kazakhstan lands (Peoples Deported, 1998).

K. Aldazhumanov (Aldazhumanov, 1997), J. Burgart (Burgart, 2002), O.A. Yamshanova (Yamshanova, 2009) should be noted among Kazakhstani scientists dealing with the problems of Germans deportation.

Archival materials that have been banned for a long time play an important role in the study of this topic. It should be noted the monograph of historian Zhanbossinova A.S. «I ask you to remove the undeserved stigma of Article 58 from me», published in 2020, where the history of political repression is shown using ego documents and narratives of personal origin. The book traces the fate of people who became victims of the «rumored» Article 58 (1-a) of the Criminal Code of the RSFSR, accused of betrayal of Motherland, espionage and adhering to the enemy (Zhanbossinova, 2020).

Archival sources and memories of the ethnic deportation to Kazakhstan in 1939-1945 of various ethnic groups, including Germans, are presented in the collection «From the history of deportations. Kazakhstan» (From the history of deportations, 2018).

The problems of deportation, labor army, and special settlement of the German population are also considered in the collection of the conference «Germans of Kazakhstan and Siberia: history and modern problems of development» (Germans of Kazakhstan and Siberia, 2019).

The gender aspect of deportation, including the memories of deported women, is considered in the articles of Kazakhstani scientists Saktaganova Z.G. (Saktaganova, 2019), Zhanbossinova A.S., Kazbekova A.T., Niiazkhankyzy G.

(Zhanbossinova, Kazbekova, Niiazkhankyzy, 2018).

The problems of social adaptation of the deported peoples, including the German population and interethnic relations with the local population are considered in the article of Kaziyev S.T. (Kaziyev, 2015).

The starting point of the deportation of the German population is the Decree of the Presidium of the Supreme Soviet of the USSR of August 28, 1941 «On the resettlement of Germans living in the Volga region». The decree claimed that among the Volga Germans there are tens of thousands of spies who are waiting for an order from Germany to start sabotage in the rear. Although no evidence of this was given, nevertheless, all the Volga Germans were accused of aiding the enemy. From the end of August to November 1941 Citizens of German nationality were forcibly evicted from their places of residence almost throughout the USSR. The territory of Kazakhstan, along with other localities, turned out to be a region of resettlement of deported Germans accused of treason under far-fetched pretexts.

According to statistics of the Central State Archive of the Republic of Kazakhstan, the number of Germans deported to the republic during the war years amounted to 462 thousand of people. According to the same data, by the end of 1945, 300 thousand 600 people remained. During the war, about 60 thousand Germans were mobilized into the labor army in Kazakhstan (Atantaeva, Akhmetova, Kamaldzhanova, 2017: P.26-27).

Kazakhstan, including its eastern region, became the main territory for the accommodation of Soviet Germans who migrated from various regions of the European part of the USSR and then for other people who were deported. According to the instructions of the NKVD (People's Commissariat for Internal Affairs) of the USSR on the procedure of eviction, internally displaced persons were given up to ten days to pack. They were allowed to take household goods, small household equipment, and money with them. The living conditions of the settlers on the way were extremely difficult. A large number

of people were transported in covered freight cars under unsanitary conditions.

The process of deportation of the German population to the territory of East Kazakhstan in 1941-1942 was carried out in two stages. The first stage consisting of 15,331 people arrived in mid-late September 1941. These were Germans evicted from Stalingrad, Stalingrad region, Astrakhan. The second line of German settlers arrived in the region in October-November 1941 and its number amounted to 12 thousand people. According to the NKVD RO in September 1941, 230 German families, and 992 people lived in the Shemonaikha district. They were located mainly in German villages: Pruggerovo, Gorkunovo, America, and Kenigovo. It should be noted that when placing Germans, they tried to send them to those settlements where the German population was absent at all, or its percentage was insignificant. Germans were sent to German villages in limited numbers. A large concentration of Germans in separate settlements was not allowed. The largest number of Germans – 450 people settled in Shemonaikha village, in addition, a significant number of Germans were sent to the villages Spasskoye, Shemonaikha, and Mikhailovsky swine-raising state farm. There is no exact data on the placement of Germans from the second stage. About 2 thousand Germans were stationed in Predgornensky district, about 3 thousand migrants were sent to the Leninogorsk district, and about 1.5 thousand were sent to the Ulansky district. According to Verkhny Ubinsky district, the data are more accurate, 314 families, and 1248 Germans were settled there (Atantaeva, Akhmetova, Kamaldzhanova, 2017: P.25-26).

According to researchers, an important role in the transmission of cultural memory belongs to the family. Memories, and stories about everyday life are part of the family heritage; affect the methods of education, family traditions, and values of each member of the family. Oral stories form a family identity, and identification as a whole with their people through familiarization with the common historical past.

Cultural memory is fragmentary, selective, and highly charged. «The unwillingness to talk about the tragedy experienced is explained by the



Figure 1. The Bible of deported Germans (Photo from the Friendship Center of Boras village)

fact that the traumatic memory, which became the memory of the deportation of contemporaries of those events, is characterized by its oblivion. Taking care of the children, the Germans protected them from these episodes of family and ethnic history, but over time the emotional intensity and psychological tension weaken, and the tragedy experienced can already be shared» (Blinova, Smirnova, Shlegel, 2021: P. 104).

The number of representatives of ethnic groups who survived forced deportation in the Stalin era or heard about it directly from eyewitnesses of this event, unfortunately, is decreasing every day. The information they leave in their memories is more valuable. Family memory is often reproduced in oral stories. Those born in a special settlement know about the deportation of their parents, and relatives from the stories and narratives of their deported relatives.

Vasily Petrovich Kayel, born in 1947, is a resident of Boras village, Beskargay district, Abai region. «I know about the deportation of my family from my mother because I was born after the war. My relatives were deported from the Stavropol Territory in the autumn of 1941. They were given 24 hours to pack and allowed to take only the most necessary things – no more than 25 kg for per person. They were loaded onto carts, because the station was far, it was cold, and it was raining. My mother's sister was pregnant, she gave birth in a cart, while we reached the station, the child died of hypothermia, and she could've died. They were loaded into «calf» wagons, in which usually

there were transported cattle and freight. Then, these wagons were full of people. Nobody told them where they were going to go, why they were going somewhere, and what they were going to do. They had been driving for a long time, for a month. They had been stopping at many stations, bombed by German planes. Although they were Germans; Germans did not know anything about this Hitler at all and were not involved, but, nevertheless, we were declared «unreliable» because of our nationality, and we were settled in Kazakh place. In the end, Mom and her family were put on steamboats and sent from Omsk to the Irtysh. They were landed near the village of Kanonerka and they survived only thanks to the Kazakhs who shared the last with them.»

The moral values of the Germans are traditionally based on the institution of property, as well as the church. Since the Germans are very religious people, when the families were deported, they took Bibles with them, which were family heirlooms. Bible brought by deported Germans is kept in the Friendship Center of Boras village.

The repressive policy of the Soviet government involves the destruction of the national identity of the deported German ethnic group, its identity, including the change of German names to Russian as an element of Russification. From the memories of Kayel V.P.: «I was born on June 3, 1947. At birth I was named Wilhelm. But when my elder brother went to write me down in the village council in the spreadsheet, as they used to say, they exclaimed that the name wasn't in Russian. I do not

suffer from Russophobia. So, they decided: let all the Wilhelms be Vassilys. That's Vassily Petrovich was recorded in the birth certificate. When my mother gave birth to me, my grandmother gave me the name. So, all the relatives called me Wilhelm. That's why they called me at home – Willie. And in kindergarten, at school – they already called me Vassya. But I was always offended that I was called a fascist, because at that time, if I was German by nationality, then I was definitely a fascist.»

Among the repressed were also children born in conditions of special settlement, namely before 1955. According to the certificate of rehabilitation Vassily Petrovich from birth to January 1956, together with his mother was in a special settlement in the village of Kanonerka, Beskaragay district, Pavlodar region. By the decision of the Beskaragai District Court of the East Kazakhstan region dated 20.06.2019, Vassily Petrovich was recognized as a victim of political repression, and he was rehabilitated.

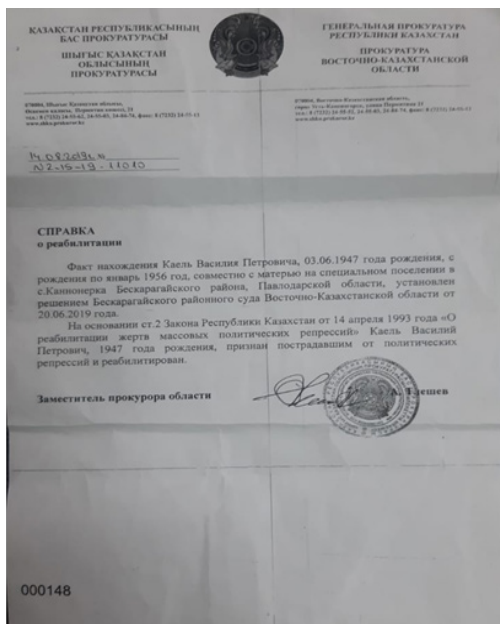


Figure 2. Certificate of recognition of the informant as a victim of political repression

Historical memory is an appeal to the past, its comprehension, and its awareness of its place in historical time and space. National self-consciousness arises and develops on the basis of historical ideas. This is especially important for the younger generation. Olga Mayer, 18

years old, from Semey, says: «My grandmother is Geffel (Leingard) Amalia Andreevna, grandfather is Geffel Leo Alexandrovich. They were very young when they and their parents were resettled in Kazakhstan. My grandmother was only 8 months old, and my grandfather was a 1-year-old. They don't remember much either, since they are already old and have already forgotten a lot, but they still told me something, what they heard from their parents. On September 1, 1941, they were relocated to Kazakhstan, the village of Petropavlovka, Borodulikha district. Germans from the Volga region who lived in the same area were resettled in different villages, some in Petropavlovka village, some in Borodulikha village, some in Shelekhovo village. Grandmother's parents are Leingard Andre yEgorovich (born 1904) and Leingard Amalia Egorovna (1907). Grandfather's parents are Geffel Alexander Andreevich (1919), Geffel Emilia Davydovna (1918). According to their stories, their parents got into the first wave of resettlement, and when the Germans were still given time to pack, they were warned 24 hours in advance. There wasn't much time, they couldn't take too many bags, there weren't enough places, the children were in their arms, they took the most important things, they threw everything into rags, sheets that they found at home and tied up. But due to the cases in which people carried prohibited items, and weapons, and attacked employees, and soldiers during transportation, the second wave was already forbidden to take any things with them, only documents. They were brought to villages and simply dropped, without providing any accommodation. They had no choice but to go and ask people to stay in houses, sheds, and haylofts. Many people were sympathetic and let them in, but there were also those who refused. It was very difficult to live in cramped conditions, hunger, and cold, says my grandmother. There were no clothes, and people fell and died of cold and hunger. There were cases when families froze in their homes. My grandmother's father Andrey Egorovich died in the labor army in 1941. Grandfather's father Alexander Andreevich did not even find the time of resettlement, he went missing in the army, he served in the army in 1938 and no one heard anything more about him, no matter how much they tried to find something about him, nothing worked. It was difficult for the settlers to live throughout the war and in the post-war period. My grandmother says: there were no

clothes when we went to school; I had to go to school in the afternoon because my elder sister and I had the same clothes for the two of us.

I was at home and waited for her to come home, then put on her clothes and went to school. It was still hard to live because of the nation; everyone looked at me as an enemy of the people. I had to live in dugouts, it was especially hard to survive the winter, and the winters were very cold then. She also tells: At night, some Germans, mostly adults, and strong men, were taken away to be shot. Of course, some of them did commit some illegal actions, but most often they were killed for false testimony, without due process of law. Unfortunately, that's all they could remember, they didn't have any photos or documents either.»

The family of Lisa Arnoldovna Gotman, who agreed to give an interview, suffered from the repression.

Gotman Lisa Arnoldovna (according to the document) was born in 1975 (was born in the former Semipalatinsk region, Abai district, the village of Kainar). She lived in the village until 1982, before graduating from school. Currently, she works as a senior lecturer at the Department of Economics and Finance of Semey Shakarim University.

- Please tell us the story of your parents' deportation?

-My mother Shriner Lydia Davydovna, born in 1933, was deported together with her family in 1941. On the way to Kazakhstan, she was separated from her parents at the Belagash station. Mom's parents were sent to a concentration camp, and Lydia and her younger brother Karl were sent to different orphanages. There is no information about Mom's parents; we do not know what happened to them. Mom got into an orphanage in the village of Georgievka called «Rassvet». My mother met my father in 1959. Then they got married and their children were born. There are five of us in the family: four sisters and one brother. We all live in Semey city. I'm the youngest. The elder sister married a Russian man, the second sister married a Tatar, the third sister married a Kazakh, I married a Kazakh, and the brothers married Kazakh women. Our family is a large international family.



Figure 3. Archival certificate of L. Schreiner's stay in the special settlement

- How did your parents arrive in Kazakhstan?
- According to the mother's stories, they first sailed by ship, most likely through the Black Sea; there were two ships, one of which sank. They were scared, they thought they would die on the ship too, but the ship arrived safely. Then they were sent to Kazakhstan. Then they were sent by rail to the East Kazakhstan region.

To find out about the fate of my mother's parents, my sister Gotman Elvira Arnoldovna filed a request to the East Kazakhstan Regional Court of Ust-Kamenogorsk, and she received information that the mother and her parents were repressed from the city of Volnisi (Baltic States), there was no more information. The mother's parents - the father was a prosecutor; the mother's occupation is unknown. There were also a sister and a younger brother Carl. The younger brother was about 5-7 years old at the time of deportation. Karl Schreiner's son Anatoly Karlovich was found by chance by my sister. My sister Gotman Elvira Arnoldovna was filling out a register in the hospital and saw the name Schneider Anatoly Karlovich, and immediately thought he could be her «relative». She ran to his room, he was lying in intensive care: he was injured. The nurse saw a man near the ward and asked: «Is your father's name Carl?» He replied, «Yes,» and she immediately thought: «This is my brother.» «So I'm your sister,» she told him. «My mother's name is Lydia!» He immediately hugged her and cried.

Reference: Gotman Elvira Arnoldovna (Lisa's sister, who worked at the Semey Central Hospital before retiring) found a cousin by name who was in intensive care in 1998.

– How was the fate of your mother's brother?

– Karl's mother's younger brother had 10 children. My uncle had died by this time. But we are now in contact with his children, they are all in Kazakhstan. We lived almost nearby in the village of Budennoye.

– Could you tell us about your father?

– My father Gotman Arnold Ernestovich, born in 1925, was deported in 1941 to the Belagash station with his sister and brother. But they lost touch with each other. It was only in 1983 that his father's sister Klara was found in Baku city. She had no family. My father brought my sister to our house in Kainar village in the same year, where she lived until her death. My father was buried on September 20, 1987. As for another brother, I remember once, my father, his sister, and I came to some apartment, and a woman opened the door, it was my uncle's wife, but she did not let us in. She said that her uncle was shell-shocked, he wouldn't recognize us anyway. I remember that while we were driving home, my aunt was crying, she wanted to see him very much. It was in 1984.



Figure 4. Archival certificate about the presence of A. Gotman in the special settlement

– What memories do parents have of the period when their families were repressed?

– According to my mother's stories, one day in 1941 the military came home and did not let them take anything with them, roughly pushed them into a military car, and took the whole family away. Grandma and grandpa (mom's parents) were immediately sent to the labor army. The Labor Army was the name of their camp. We sailed from the Baltic States for about a week. The journey was long, there was no food and water, and nothing was given out on the way. Then they put me on a train. On the way, the train broke down; we reached Kazakhstan, Belagash station on our own. Mom does not know how she lost her relatives. After the ship journey, she stayed with her brother, 5-7 years old. When they were brought here, they were sent to orphanages. She was sent to an orphanage for teenagers, and her brother to another one, since he was younger. So we lost contact.

In 1998, Kazakhstan issued a Decree of the President of the Republic of Kazakhstan N.A. Nazarbayev «On the rehabilitation of Soviet Germans living in Kazakhstan». My mother was given a document for receiving benefits. My mother told me that when she was invited to the village council to present this document, she cried a lot. My mother was a strong woman. She always spoke with warmth about local Kazakhs who shared a piece of bread to help people. She died in 2021.

We all speak Kazakh in the family, not forgetting our native language. We also follow German traditions as well as Kazakh ones. For us this is the standard of life.



Figure 5. Shriner Lydia and Gotman Arnold

We are grateful to Gotman Lisa Arnoldovna for sharing her memories of her parents.

Every person, family, and nation has special dates that are connected with sorrow. So, for the German ethnic group, August 28 is the Day of remembrance of the deportation of Germans (the day of the Decree «On the resettlement of Germans»).

Conclusion

Examples of agreement and cooperation should be sought in the historical past. History has proved that Kazakhs have always been peaceful, and hospitable to all people and nationalities who were resettled in Kazakhstan due to various circumstances, including tragic ones. Kazakhstan has become a native land for many of them, including Soviet Germans, whose fate was especially dramatic. Kazakh people accepted their pain as their own, and this has forever become a moral measure of relations between people of different ethnic groups in our country.

Despite this fact, being not only in difficult physical but above all moral conditions for the people, the Germans did not lose their traditional traits – diligence, discipline, decency, a sense of responsibility, first of all, to themselves and the Germans preserved in their families, as far as possible, language and cultural customs.

In 1991, the law «On Rehabilitation of Victims of Political Repression» was adopted. Articles began to appear in the mass media, and the memories of eyewitnesses of the period of repression were published.

In 2021 a state commission for the full rehabilitation of victims of political repression was established in Kazakhstan, thanks to its work now are restoring the names of many illegally repressed, but there is still a lot of work to be done in state and departmental archives to carry out the full rehabilitation of unknown names.

Currently, Memorial books of the victims of political repression are being published, which provide biographical information about the shot and deported people. This information is needed, first of all, by relatives living in different countries of the world. After all, the history of the state consists of small stories of families. We study history so as not to repeat its mistakes.

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Неміс халқының Қазақстанға жер аудару тарихы ұрпақ естеліктерінде

Аңдатпа. Бұл мақала Шығыс Қазақстан аумағында тұратын қазақстандық немістердің ұрпақтарының 1941 жылғы депортация және оның салдары туралы ауызша естеліктеріне арналған. Зерттеу депортация саясатының бөлігі ретінде Кеңес мемлекетінің неміс халқына қатысты саясатын талдайды. Мақаланың мазмұны депортацияланғандардың үш ұрпағынан алынған сұхбаттарға, сондай-ақ олардың отбасылық мұрағаттарының материалдарына негізделген.

Мақала ғылымға жеке дереккөздерден алынған жаңа фактылы материалдарды енгізеді. Сұхбат барысында алынған мәліметтер, сондай-ақ әңгімелесушілердің отбасылық мұрағаттарынан алынған мәліметтер ХХ ғасырдың ортасындағы қайғылы оқиғалар туралы, оның ішінде тұтас халықтарды күштеп көшіру туралы білімді жүйелейді және оларды байытады, сонымен қатар Отан тарихының көптеген фактілерін нақтылайды. Зерттеудегі немістердің өзін-өзі анықтау динамикасының проблемасы тарихи-антропологиялық әдістерді қолдана отырып, этностың өмір сүруінің әртүрлі кезеңдеріндегі өмір салты мен деңгейі туралы идеяларды, этникалық өзін-өзі танудағы конфессиялық жадыны, ұлтаралық қарым-қатынас мәдениетін еске түсіруді қамтитын тарихи жады контекстінде зерттеледі.

Түйін сөздер: депортация; тарихи жады; естеліктер; этностар; немістер; депортацияланғандар; Қазақстан; полиэтностық; этносаралық келісім; бірегейлік.

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История депортации немцев в Казахстан в воспоминаниях потомков

Аннотация. Данная статья посвящена устным воспоминаниям потомков казахстанских немцев, проживающих на территории Восточного Казахстана, о депортации 1941 г. и ее последствиях. В исследовании анализируется политика советского государства в отношении немецкого населения в рамках политики депортации. Содержание статьи основано на интервью, полученные у трех потомков депортированных, а также материалах их семейных архивов.

Статья вводит в науку новый фактический материал источников личного происхождения. Сведения, полученные во время интервью, а также источники из семейных архивов собеседников систематизируют и обогащают знания о трагических событиях середины ХХ века, в том числе о насильственном переселении целых народов, и конкретизируют многие факты отечественной истории. Проблема динамики самоидентификации немцев в исследовании изучается в контексте исторической памяти, в которую входят представления об образе и уровне жизни в различные периоды существования этноса, конфессиональной памяти в этническом самосознании, памяти о культуре межнационального общения, с использованием историко-антропологических методов.

Ключевые слова: депортация; историческая память; воспоминания; этносы; немцы; депортированные; Казахстан, полиэтничность; межэтническое согласие; идентичность.

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