



Deportation of Germans: adaptation and life according to oral historical sources (based on materials from the Eastern Region)

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Abstract. *The article is devoted to the memory of the German people about the deportation of 1941, their oral memories of the resettlement and its consequences. The purpose of this article is to reveal the process of deportation and stay on the Kazakh land of one of the numerous ethnic groups – Germans who were moved from their native places.*

The main source was interviews with the descendants of the deportees who live in the territory of the Abai region. The information received from them is most valuable because they were directly involved in the deportation process, and the materials also make it possible to form an idea of the fate of the German people, to evaluate history not from the point of view of figures and official reports, but from the point of view of people who were in a difficult life situation. There are many common plots in the narratives about the deportation and its consequences. These stories are filled with pain, representatives of the older generation try to push tragic memories out of their memory.

It is concluded that, despite all the hardships, the German people, together with representatives of other ethnic groups, were able to adapt and contribute to the economic development of the region.

Keywords: *deportation; historical memory; oral history; reminiscences; ethnic groups; Germans; special settlers.*

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Introduction

Every year, on May 31, the entire Kazakhstani people recall thousands of victims of political repression. The totalitarian system distorted the destinies of millions of people. Whole nations were persecuted. Among them are hundreds of thousands of Turks, Koreans, and Azerbaijanis, tens of thousands of Germans, Chechens, Ingushes and many other peoples deported during the Great Patriotic War.

The value orientations of people's behavior continue to be determined by the memory of deportation, hard life of special settlers, bitterness of the losses. Therefore, research, generalization and awareness of the historical memory of the deportation of the German people are of great scientific and practical importance.

In 2021, on behalf of the President of the Republic of Kazakhstan Kassym-Jomart Tokayev, the State commission for the rehabilitation of victims of political repression was established, which included historians, scientists, and candidates of sciences in various fields, representatives of state and special bodies. The President announced the importance of the activities of this commission in his speech dated May 31, 2021: «It faces a great task of restoring historical justice to all the innocent victims of Kazakhstan. This is not only the duty of the state, but also the moral duty of society» (Address of the Head of State Kassym-Jomart Tokayev, 2021).

Taking into consideration the importance of restoring historical justice, the purpose of this article is to disclose the problem of deportation of Germans from oral historical sources. To achieve this goal, the following tasks were identified: to study the causes and process of deportation of the German population to the East (based on archival documents and narratives), to investigate the resettlement and living conditions of special settlers in a new place.

Materials and methods

While studying this problem, we relied on legislative documents. After studying these documents, we were able to trace the process of deportation of peoples to the territory of Kazakhstan and the process of their

rehabilitation. Archival materials, collections of documents, statistical materials and Internet resources became important sources for us, as they contain valuable information about the history of the resettlement of peoples in the first half of the XX century to Kazakhstan, the memories of the participants of these events and the fate of the repressed people.

In preparing this publication, general scientific methods of historical research and scientific analysis were used, such as analysis and synthesis of information, the method of analogy, which allowed us to consider and characterize the processes of settlement, household structure, labor use, legal status of the deported German people. Also the method of induction and deduction allowed evaluating the findings. Comparative historical method should also be noted, as it made possible to study the problems of the deportation of peoples and migration processes in the Abai and East Kazakhstan regions in 1937-1956 in their chronological, logical, quantitative and qualitative relationship. The principles of historicism, scientific objectivity, integrity, and development were applied in investigating the problem. Following the principle of historicism, the material is presented in chronological order, while objectivity is achieved by involving archival documents.

Quantitative methods were also used, in particular, the method of statistics focused on the generalization and analysis of quantitative data, statistical material, information processing. Ethnographic methods were also used in the work namely observation, in-depth and semi-structured interviews, with the help of which it became possible to identify the experiences and understand the behavior of people of German nationality, their reaction to the circumstances they found themselves in.

Discussion

Numerous studies are devoted to the study of the deportation process and the problem of victims of political repression. The declassification of some funds of the central and regional archives of the CIS countries in recent years causes even greater interest in this issue. In this article we will consider Kazakh and foreign historiography sources of the history of the deportation of the German

people who were forcibly resettled during the Great Patriotic War.

The theme of the deportation of peoples in the historiography of independent Kazakhstan is represented by the works of M. Kozybayev *Kazakhstan Na Rubezhe Vekov: Razmyshleniya I Poiski* [Kazakhstan at the turn of the century: reflections and searches] (Kozybayev, 2000) and M. Kozybayev, N. Edygenov *Trud Vo Imja Pobedy* [Labor in the Name of Victory] (Kozybayev, Edygenov, 1995). Thus, in the latter work, the authors devote separate chapter to forced labor of people who were deported. In 1998, the collection *Deportirovannyye V Kazahstan Narody: Vremya I Sud'by* [Peoples Deported to Kazakhstan: Time and Destinies] was published, where famous scientists of the country (K.S. Aldazhumanov, E.K. Aldazhumanov, M.T. Baymakhanov et al.), attracting large layer of documentary sources, revealed the processes of deportation and placement of peoples who were forced to relocate to Kazakhstan (Anes, 1998).

M.Ch. Kylyshbekova devoted her monograph to the topic of the deportation of peoples. In the work *Istorija Deportirovannykh Narodov Kazahstana (1937-1956)* [The history of the deported peoples of Kazakhstan (1937-1956)] (Kylyshbekova, 2008), the author studied the causes of the deportation of the peoples of Kazakhstan, their quantitative dynamics, geography of settlement, economic organization, aspects of the use of their labor. The researcher analyzed the certain stages of the life of the peoples deported to Kazakhstan, the state policy towards them from a historical perspective. The questions raised are mainly general in nature and the Germans did not become a separate object of the author's research.

L.A. Burgart's monograph *Nemeckoe Naselenie V Vostochnom Kazahstane V 1941-1956* [The German population in East Kazakhstan in 1941-1956] (Burgart, 1997) is rich in archival documents and is perhaps the only study about the most difficult period of formation and development of the German diaspora in the region from 1941 to 1956. The monograph extensively covers the issues of the organization of the resettlement of Germans, their economic and political conditions. The researcher is the first to give a historical

analysis of the situation of Germans in the special settlement, demographic changes between them. However, the partial use of Decrees and State Resolutions indicate that the monograph does not sufficiently study the issues of the «liberation» of the German people from the regime of special settlement.

A major study of the modern period is the monograph by B.Zh. Atantayeva and T.A. Kamaldzhanova *Vliyanie Migratsii Na Formirovanie Jethnicheskikh Diaspor Vostochnogo Kazahstana V 1937-2005 (Social'no-Demograficheskij I Kul'turnyj Aspekt)* [The impact of migration on the formation of ethnic diasporas of East Kazakhstan in 1937-2005 (socio-demographic and cultural aspects)] (Atantayeva, Kamaldzhanova, 2014). For the first time, on the basis of a comprehensive analysis and systematization of documentary sources and scientific works on history, ethnodemography, ethnosociology and ethnology, the impact of migration on the socio-demographic and cultural development of ethnic diasporas in East Kazakhstan in 1937-2005 (including German) are studied in the work. The daily life of special settlers, the difficulties and problems they faced during resettlement and placement in a new place are shown in the article by B.Zh. Atantayeva and T.A. Kamaljanova (Atantayeva, Kamaljanova, 2020).

A great contribution to the study of the problem of repression was the work of historian A.S.Zhanbosinova *Proshu Snjat' S Menja ne Zasluzhennoe Klejmo 58-j Stat'i: Jego dokumenty V Istorii Politicheskogo Terrora V Kazahstane* [I ask you to remove from me the undeserved stigma of Article 58: ego documents in the history of political terror in Kazakhstan] (Zhanbossinova, 2020), published in 2020. In the work ego documents and narratives of personal origin were used to show the history of political repression. The book traces the fate of people who became victims of the 58th article (1-a) of the Criminal Code of the RSFSR, being accused of treason, espionage and defection to the enemy.

The article by A.N. Blinova et al. (Blinova et al., 2021:URL) show the stages and consequences of deportation, its impact on the identity of Germans by examining the memories of deportees. Fragments of memoirs

of women deported to Kazakhstan revealing their life and adaptation were presented in the article by Z.G. Saktaganova (Saktaganova, 2019).

In 2019, a collection of documents on the history of the deportation of various ethnic groups to Kazakhstan in the period from 1939 to 1945 was published. The materials presented by the funds of the Archive of the President of the Republic of Kazakhstan made it possible to examine in more detail the process of forced resettlement of numerous peoples to Kazakhstan (From the history of deportation. Collection of documents, 2021:URL). Many documents in these collections were presented for the first time. They also contain significant material about Germans resettled on the territory of Kazakhstan.

The study of the problem of deportation is reflected in foreign historiography. German historians published several works in German about their compatriots. Among them are the works of Benjamin Pinkus and Ingeborg Fleischhauer (Pinkus, Fleischhauer, 1987), Karl Stumpp (Stumpp, 1993), August Lonsinger (Lonsinger, 2004).

This historiographical review presents an incomplete list of works on the peoples deported to the territory of Kazakhstan. At the same time, many aspects of the problem of deportation and the future fate of Germans in Kazakhstan require further research.

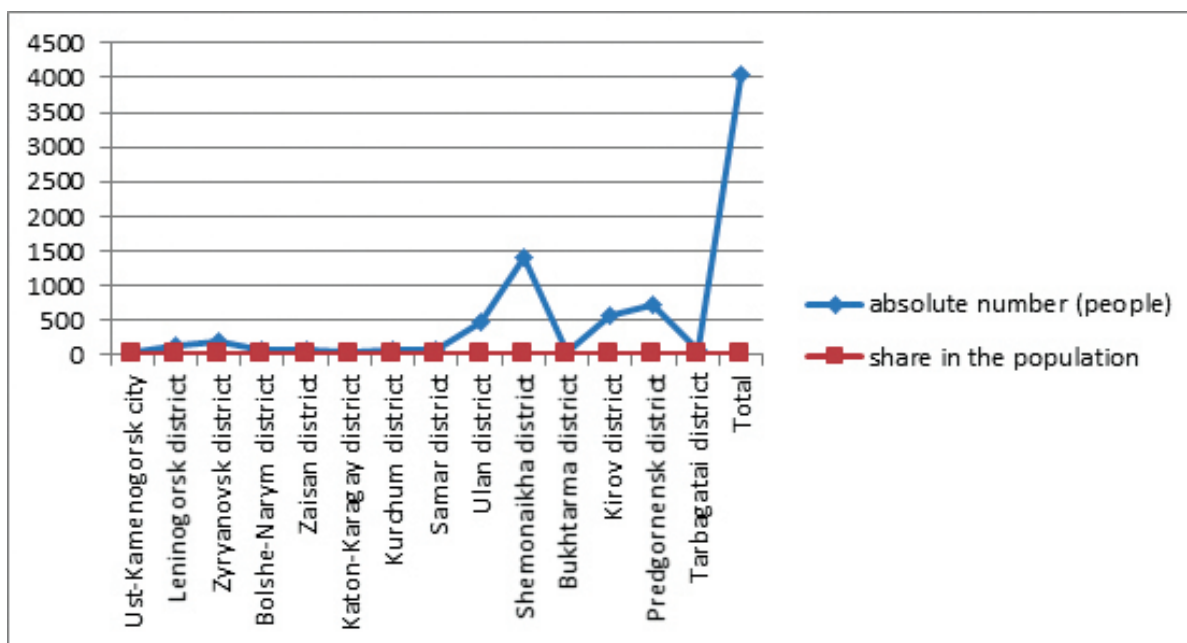
Results

Deportation of the German population in 1941 remained in the memory of those people, as well as in oral history. Memories of that difficult period are preserved in oral history. This is especially true of older people who witnessed those events.

According to the 1939 USSR Population Census, the number of Germans in East Kazakhstan was 4,041 (Burgart, 1998:129).

The data on Figure 1 show that the bulk of Germans lived in Shemonaikha, Predgornensky, Ulansky, Kirovsky and Zyryanovsky districts. Appearance of Germans in nine other districts where they did not live until the 1930s can also be noted.

Figure 1 – Number of Germans in the East Kazakhstan region (by districts) according to the census of 1939 (Aleksenko et al., 2001:95).



By the beginning of 1941, 14 districts of the East Kazakhstan region were ready to accept immigrants from the interior of Russia. According to the plan, resettlement was planned in the following districts of the East Kazakhstan region: 320 people in Bolshe-Narym district, 225 people in Bukhtarma district, 100 people to Ulba district, 430 people to Zyryanovsk district, 350 people to Zaisan district, 300 people to Katon-Karagay district, 250 people to Kurchum district, 400 people to Markakol district, 150 people to Predgornensk district, 200 people to Samar district, 180 people to Tavria district, 225 people to Tarbagatai district, 100 people to Ulan district, and 300 people to Shemonaikha district (CGA RK. F. – R1208.I.1 C.90. P.104). However, that concern on the part of the state was intended to meet the Russians and Ukrainians who were sent to that region. But by the end of the resettlement, the proportion of the German population in the region had increased.

Since 1941 Soviet Germans began facing hard times, as they began to feel a sense of the strongest hostility from the people. They were considered by many as fascist aggressors. Being afraid that the Soviet Germans would become the «fifth colony of Germany», the Presidium of the Supreme Soviet of the USSR on August 28, 1941 adopted a «Decree on the resettlement of Germans residing in the Volga region» to the territory of Kazakhstan and Siberia.

According to L.A. Burgart, in 1941 there was a significant increase in the number of Germans in the East Kazakhstan region by almost 8 times compared to 1939 (Burgart, 1998:130).

Deportation to the eastern regions of the country in 1941-1942 was carried out in two long lines. In mid-late September 1941, 15331 people of the first stage arrived in Eastern Kazakhstan. These were Germans deported from Stalingrad, Stalingrad region, Astrakhan (Burgart, 1997:41).

According to researchers Atantayeva B.Zh. and Kamaljanova T.A., the second line of Germans-special settlers in the number of 12 thousand people arrived in East Kazakhstan region in October-November 1941. According to the district department of the People's Commissariat of Internal Affairs,

in September 1941, 230 German families, 992 people lived in the Shemonaikha district. They were located mainly in German villages: Pruggerovo, Gorkunovo, America, Kenigovo (Atantayeva, Kamaljanova, 2014:59). It should be emphasized that Germans-special settlers were tried to place mainly in those villages where the number of Germans was small. Resettlement to purely German villages was quite rare.

According to historian Mamyrbekov A.M., 500 to 5400 Germans were placed in each district of East Kazakhstan region (Mamyrbekov, 2012:43). Most of the Germans – 450 people. were placed in the village of Shemonaikha, the rest were sent to the Mikhailovsky and Shemonaikha pig farms, in the village of Spasskoye. There is no exact information about the placement of Germans from the second line (Atantayeva, Kamaljanova, 2014:58).

According to L.A. Burgart, two thousand Germans were sent to the Predgornensk district, about 3 thousand – to the Leninogorsk district and about 1.5 thousand were placed in the Ulan district. More accurate figures are presented for the Verkh Ubinsky district, where 314 families, 1248 Germans were settled (Burgart, 1997:41).

In 1941, it was planned to relocate 374,225 Germans from the Volga region. Of course, it would be impossible to relocate them in such a short time. Therefore, on September 3, 11 echelons were prepared and 5,265 families, or 23,607 people, were accommodated in 10 echelons. Due to the problems encountered during the sanitary inspection, the first echelon set off late (Mamyrbekov, 2012:43-44).

The deportation of Germans was carried out under the close attention of the state with its inherent rough forms and methods of resettlement organization. During the operation, the conditions for providing transport, food and medical care were not met. So, according to the data referred to by historian Mamyrbekov A.M., three echelons while on the way were left without food supplies. The report of Bogdanov, the deputy head of the People's Commissariat of Internal Affairs of the Kazakh SSR, dated August 8, 1941, said about their full readiness to accept special settlers, but in fact the report did not correspond to reality. This is confirmed by a

document in which it was noted that echelon No. 725, which left for Almaty on August 13 that year, was not provided with food. Funds in the amount of 32,000 rubles allocated to special settlers for food were also insufficient (Mamyrbekov, 2012:44).

Along the way, many people died of malnutrition, many children were born. For example, the same echelon No. 725, sent to East Kazakhstan on September 14, 1941, stopped in Semipalatinsk. Of the 2,039 people loaded from the Astrakhan region, 18 people died en route. One of them was arrested on the way, three were left in the strongholds of the traffic police for health reasons, one was killed, the rest were included in the list of those who fled. Echelon No. 733, which was on its way to the Abiralinsky district, stopped in Ayagoz. Here 2 people were hospitalized, 5 people died, 5 children were born. In echelon No. 734 out of 2177 people who went to Kokpekty district, 3 people died on the way, three children were born, and 4 Germans were taken off the road for unknown reasons. Similar cases occurred among the Germans brought to Charsk and Novoshulba. Of the 1,692 people sent to Novoshulba, 1 person for health reasons went off the path, 3 people stayed in the strongholds for unknown reasons. Three children were born in this echelon (Mamyrbekov, 2012:44).

Forced resettlement, deprivation, hunger, illness, broken destinies, labor and social activities are carefully stored in the memory of former special settlers and will be inherited. As Columbia University professor Marianne Hirsch notes, "Post-memory" is characteristic of the "after" generation, for the children of a generation that has gone through historical trauma, through difficult collective experience, an experience that the post-generation "remembers" from the stories of those who they grew up with. "Post-memory" is transmitted not only through memories and stories, but also through what remained silent in the family, through habits and patterns of behavior, through reactions to danger" (Abylkhozhin, Akulova, Tsai, 2019:173).

Memoirs of former special settlers complement the white spots that exist in official documents and allow judging their everyday life and mood. Samalykova Maria Bizhanovna, born in 1960, resident of the

city of Semey "I know about the hardships of forced resettlement from the words of my mother, Samalykova Frida Andreevna (maiden name Frank), born in 1928. Mom did not like to talk about those events, because it was scary and painful for her to remember. My mother's family was deported in the fall of 1941 from the Saratov (Stalingrad) region. According to the memoirs, they lived in the German village of Fritzler. There were 5 children in the family: Frida, Lida, Katya, Vitya, Kayom. They lived well, they had a strong prosperous economy, bred both cows and pigs. Having finished 3rd grade in her village, my mother had to study in a neighboring village, since education at their school went only up to the 3rd grade. On that ill-fated morning, according to my mother, her uncle came to school during a lesson and took her away. When they arrived home, they saw military men in black clothes. Mom (grandmother) stood at the stove and fried cutlets. Seeing the military, mother (grandmother) and brothers burst into tears, as they were ordered to leave their home urgently within 24 hours. Only essential items were allowed to be taken. Mom (grandmother) took documents and clothes that could be worn on the road. Everything was left abandoned. The cutlets remained on the stove, the cows remained mooing in the barn ... «. A traumatic event for the whole family, as the interview shows, is the deprivation of their native place and the subsequent forced relocation.

According to the informant's stories, one can trace the path of the family and the beginning of life in a new place. *The moving was difficult. They were transported by barge across the Caspian Sea. We sailed for a very long time, no one knew where we were going. Having reached Almaty, the family then went by the train to Ayagoz. In the memories of the deported Germans, the wagons were associated with the beginning of severe trials and hardships. Almost all respondents, speaking about railway carriages, noted that they served for the transportation of goods and livestock, thereby emphasizing the real attitude towards special settlers. Then the way laid to Urzhar, and from there they arrived on bulls to Tarbagatai. On the way, many deportees could not stand it and died. In Tarbagatai, my mother's family was thrown right into the mountains, into the wilderness. Kazakhs met us there. They, really, shared with them the last piece of bread. Kazakhs, preparing food for themselves, always treated us.*

At the same time, my mother told me that they asked the local population for the peel of potatoes to cook soup from it.

According to the memoirs of Frida Andreevna's daughter, Maria Bizhanovna, the village in which they lived was completely German. The surnames Sterz, Navert, Fritz remained in her memory. All these families

left for Germany after rehabilitation. My mother stayed here in Kazakhstan, as she met my father Bizhan. Mom converted to Islam. All their subsequent lives they lived in the village of Novotroitsk (present-day Karabuirat), Urzhar district of the Abay region. They had 8 children: Murat, Myrza, Raya, Maria, Shura, Token, Zinat, Altyn.

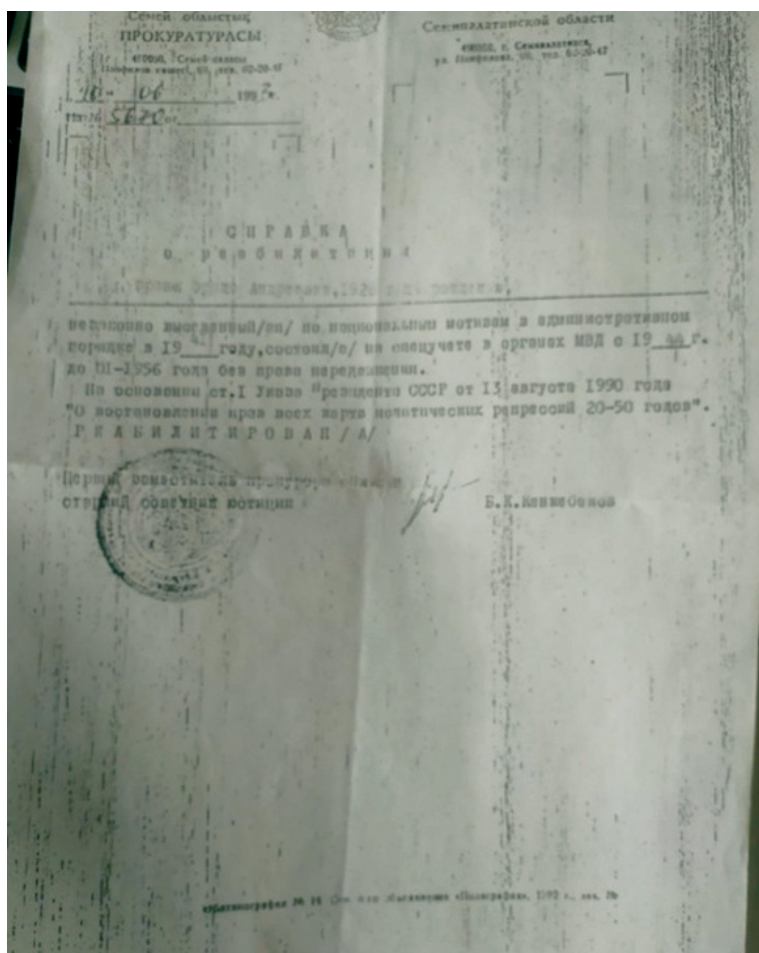


Fig.1 Certificate of rehabilitation

Maria Davydovna Schmider's family (maid. Keller) was also deported from the same Fritzler farm in the Nikolaevsky district of the Stalingrad region. There were 6 children growing up in the Keller family of David Adamovich and Ekaterina Ivanovna: Ella, born in 1926, Alexander, born in 1930, Maria, born in 1933, Selma, born in 1936, Natalia, born in 1938, Victor, born in 1941. The family had their own house with a private plot, cattle and poultry. From the memoirs of Maria

Davydovna's son, Alexander Samuilovich Schmider, born in 1964: «Mom was at preschool age on the eve of deportation. They were given only 3 days to gather. They were allowed to take only what they could carry. They came to the gathering place at the appointed time themselves, there were no escorts. The gathering place was located in the center of the village. All the residents of the village were loaded onto a chaise and taken to the Volga River. There they were loaded onto a ferry and taken to the port of Kazakhstan. The whole family

was evicted. Along the way, they ate mainly what they took with them. According to the stories of mom's parents, many people died during the ferry crossing, those who died during the ferry crossing were thrown overboard. There were no cases of targeted physical destruction. Mom's family in full strength reached their destination in the village of Novotroitsk, Urzhar district of East Kazakhstan. Upon arrival in Novotroitsk, they were settled in a club, then gradually they were lodged with local residents. The whole family lived in one room, the authorities did not provide anything. Hunger was experienced especially in the first winter of 1941-42, because there were no supplies. My mother's younger brother, Victor, died of illness.

In places of special settlements, it was allowed to freely observe national traditions, customs, celebrate national and religious holidays. After the Decree of April 28, 1956 was issued, according to which restrictions on special settlement were lifted from the deported peoples, the possibility of free movement and choice of place of residence and education appeared. In 1959, my parents and three children moved to the Tas-Bulak state farm, where they lived until 1981. My father, Samuel Bogdanovich Schmider, worked at the state farm as a machine operator, combine harvester, foreman; mother was engaged in our upbringing, in summer during school holidays she worked at a construction site as a plasterer. In 1981, we moved to the state

farm of Kerbulak, Alma-Ata region, where we lived until moving to Germany in 1990.»

Informant Beder Lilia Romanovna, born in 1972, Georgievka village (currently Kalbatau), Zharma district, shared the memories of her parents: «One of the most tragic pages of the history of this time was the deportation of peoples, which did not bypass my relatives. My parents Beder Reinhold Yakovlevich and Beder Ekaterina Tikhonovna are the same age as the Great Patriotic War, and therefore they fully endured all the hardships that people experienced during that difficult time. They were born in 1941. Father – in Ukraine, in Donetsk region, mother – in the west of Ukraine, in the Carpathians, Chernivtsi region. They were both representatives of those nationalities who, due to the attack of Nazi Germany, were hated the most at that time. My father is German, my mother is Romanian. That is why they suffered the same fate – together with their families in 24 hours, without giving them even the most necessary things, they were torn from their homes and taken to distant Kazakhstan.

It was a very difficult way, and its completion was not joyful either. Both families never saw their breadwinners again».

A yellowed postcard is still kept in the family archive, on which the last letter of Beder Yakov from the labor army is written in a pencil. It begins with the words with the German accent «Dear Shena.... [zhena – wife]» (Fig. 2)

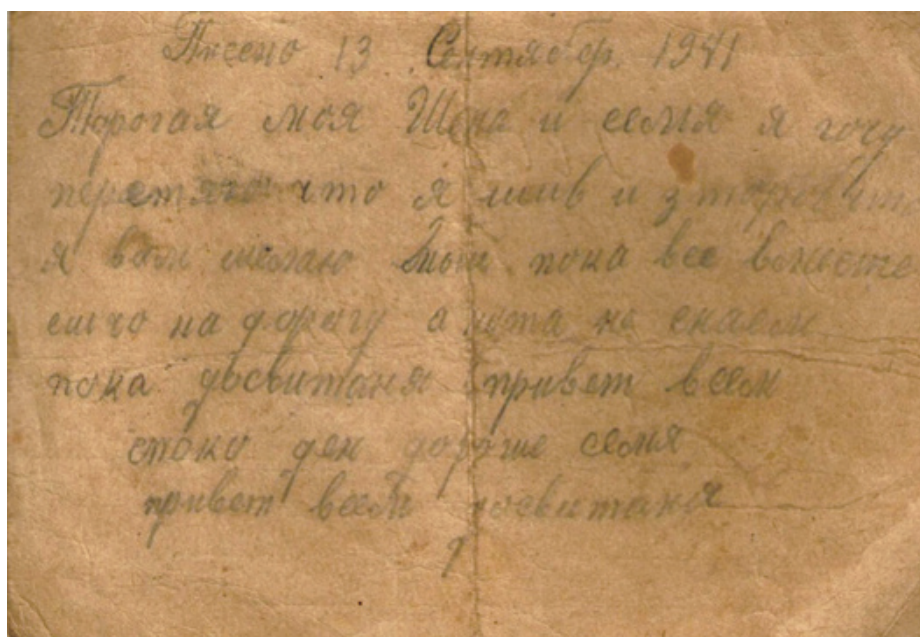


Fig. 2 Letter of Beder Yakov from the labor army

The Beder family got to the Zharma district during the eviction and, after several moves through the villages, settled in Saratovka. Two women, my grandmother Sabina and my grandfather's sister Sofia, who were used to running a measured household, were left with four children without material means, cut off from the usual conditions of existence, without relatives. Not all children survived such an experience – in the village of Terentevka there was a small grave, one of the daughters, Emma, was buried there. But life went on... Grandmother Sabina began working at the Lenin collective farm as a milkmaid and raising children. The children also started working very early. Father Roman (so they began to call him in the village instead of the difficult name Reinhold) and his older brother Valentin earned workdays on the collective farm from an early age, doing a variety of jobs. After graduating from the basic school and the school of machine operators, they began to work in Saratovka, from a young age they were respected people in the countryside.

Mom's family got to Aktubinsk. The head of the family, Mitrik Yakim, was sent to the labor army in Astrakhan. After the separation, the only memory from her husband was a wide leather belt and a hat, which was given to the family with the words – «... the big Romanian died...». As the mother's older brothers Todor and Dmitry recalled, they lived in a dugout that looked more like a pit. There was nothing to eat. The grandmother could not bear the death of her husband, her mother, and two children. After her death, it was 1944, only her two older brothers, she and her sister, survived from my mother's large family. The older brothers, hoping to find something to eat, wandered around the villages. They were already on the verge of life and death from hunger when a man picked them up on the road and brought them to an orphanage in Petropavlovsk. So they survived. The girls were small. Therefore, mom's sister – Dominika – immediately got into the orphanage and her traces were lost. So far, nothing is known about her. Mom was the youngest and, probably, that's why she was adopted, her name, patronymic and surname were changed. The adoptive parents are the Churkin family. Once they were also dispossessed and exiled to Aktubinsk. The family was ruled by a tough and strong-willed mother. Even the decision to adopt a child from a repressed family arose due to the fact that in this case the «head» of the family – Tikhon Churkin – was exempt from labor duty. Mom didn't

know that she was adopted. She guessed when, in moments of anger, her mother showed her an old embroidered shirt and said reproachfully: «That's what you were wearing!...» Mom often tells how vague memories come out of her deep childhood: «..... a neighbour, an adult woman, secretly brought me to a house where strangers were sitting on a bench – they were my uncles and aunts who were not allowed to see me.....». In 1946, there was an opportunity to return to homeland, to Krasnoilsk, the Carpathians. Mom's older relatives found her brothers and took them with them. In 1954, they tried to find their sisters, wrote a letter in which they told their mother about themselves, but the foster mother did not give her this letter. A few years later they wrote to her again, and now, as an adult, she found out that in fact her name was not Ekaterina, but Octavia and her last name was Mitrik. After graduating from grade 7, she entered pedagogical college. According to the distribution, she had to stay in the city, but at the last moment a request came for teaching staff from the Semipalatinsk region and Ekaterina Timofeyevna (by the way, she changed her patronymic Tikhonovna so that it would be easier for students to pronounce it), having no idea where it was and what conditions awaited her, decided to go. She came to Saratovka on August 18, 1960, like in a movie, to a distant village, with a suitcase of books. There she met my father.

Since the school was small, she had to work as an accountant, a director, a caretaker, a head teacher, and a teacher. Together with the children and their parents, she staged plays, concerts, New Year's holidays in Saratovka, held demonstrations.

My father, being a collective farmer, helped in everything – to prepare firewood for school, to throw snow off the roof, so feelings were born first, then, in 1962, a new family was born, and a year later a new person – the eldest daughter Elena. They rejoiced together, experienced difficulties. They built the house themselves in 1963.

In 1973 they moved to Georgievka. At that time they were already rich parents – they had four daughters – Elena, Victoria, Eleanor and Lily. Another daughter, Olga, was born in Georgievka. Here Reinhold Yakovlevich got a job at linear production department-14, where he worked until this department was disbanded. We have been told since childhood that the greenery of our Georgievka (as our village used to be called) is the work of my father. And I'm proud of it. After that, he worked at road maintenance administration and Road Repair

and Construction Administration. People always came to him for help, because they knew about his «golden hands». Many people called him that – «Uncle Roman, the motorist». Unfortunately, he is no longer with us. But I will always remember unforgettable trips for berries, mushrooms, outdoor recreation.

Ekaterina Timofeyevna began working at the Vasilkovsky Elementary School, was the head of the School. After working for six months, she transferred to the kindergarten «Rosinka», but, being still a teacher, not an educator, she dreamed of working to school. And in 1978, she was transferred to the Mayakovsky Secondary School, where she worked until retirement. Her work experience within one district department of public education is 31 years.

Now Ekaterina Timofeyevna is retired. Children, following the example of their parents, work conscientiously. Elena Romanovna is the chief power engineer of the Semipalatinsk Meat Processing Plant, Victoria Romanovna is a senior ensign, head of the secret service, Eleonora Romanovna is a shop

teacher at school, Lilia Romanovna is a teacher of mathematics at school, Olga Romanovna is a teacher of a foreign language at school No. 35 in Semey. A generation of grandchildren is growing – Julia, Maria (they have already chosen the profession of a teacher for their future), Dominika, Bogdan, Sofia study at school. And on the day when the founder of the Beder family, Sabina, should have turned 100 years old, a great-granddaughter, little Sabina, was born. Now she is already 7 years old. And the smallest members of the family are the great-grandson Roman, who was named after my father, and the little six-month-old great-granddaughter Amalia.

That's how the history of a huge country has affected the history of my family. And although my parents experienced a lot of difficulties, but thanks to this we have a large, friendly, hospitable, talented family that has absorbed the culture and traditions of many peoples – German, Romanian, Ukrainian, Russian and Kazakh.

I am proud of my state, the «brand» of whose policy is tolerance, interfaith harmony and friendship between peoples.





Fig. 3 Archival photos of the Beder family

Conclusion

Thus, family memories, historical and publicistic works, as well as scientific research devoted to the repressed peoples, are an important source of memory of deportation for all generations of Germans. Materials on oral history, memories of participants of events and their descendants differ in a large proportion of subjectivity. At the same time, people's memories make it possible to present a deeper, brighter and more diverse picture of the past. The memory of the forced resettlement of peoples, including the German, is kept both by representatives of the older generation who survived all the horrors of deportation, and is transmitted to their descendants at the genetic level.

This memory is passed on to subsequent generations, becomes the basis for the

formation of patriotic, moral foundations of society. It contributes to the formation of ethnic and civic identity among the younger generation, both those born in places of special settlements and those who returned to their historical homeland.

The German people, despite their difficult fate, were able to adapt to local conditions and, together with other repressed peoples, join the labor activity. Their stay in Kazakhstan was not also easy for other peoples who suffered the burden of Stalin's repressions. Without the support and compassion of the local population, it would be difficult for special settlers to survive the strongest moral stress and physical hardships. The Kazakh people welcomed and helped all the deportees, including the German people.

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Немістерді депортациялау: ауызша тарихи дереккөздер бойынша бейімделу және өмір сүру (Шығыс өңірі материалдары бойынша)

Аңдатпа. Біздің еліміздің тарихы көптеген халықтар мен этностардың тарихымен тығыз байланысты. Қазақстан Республикасы көпұлтты мемлекет болып табылады, оның Конституциясында көрсетілген. Бұл ұлттық саясатты, оның принциптері мен әдістерін зерттеуді қазіргі тарих ғылымында да өзекті етеді.

Мақала неміс халқының 1941 жылғы депортация туралы естеліктеріне, олардың қоныс аудару туралы ауызша естеліктеріне және оның салдарына арналған. Бұл мақаланың мақсаты – тағдырдың қалауымен туған жерлерінен алшақтап кеткен көптеген этнос-немістердің бірі депортациялау және Қазақстан жерінде болу процесін ашу.

Негізгі дереккөз Абай облысының аумағында тұратын депортацияланғандардың ұрпақтарымен сұхбат болды. Олардан алынған ақпарат ең құнды болып табылады, өйткені олар депортация процесіне тікелей қатысты, сонымен қатар материалдар неміс халқының тағдыры туралы түсінік қалыптастыруға, тарихты сандар мен ресми есептер тұрғысынан емес, өмірлік қиын жағдайға тап болған адам тарапынан бағалауға мүмкіндік береді. Депортация және одан кейінгі оқиғалар туралы әңгімелерде көптеген жалпы сюжеттер бар. Бұл әңгімелердің барлығы азапқа толы, сондықтан көптеген аға буын қайғылы естеліктерді жадтан шығаруға тырысады.

Әскери қызметшілерге тыйым салынғандықтан және уақыт шектеулі болғандықтан, арнайы қоныс аударушылардың көпшілігі өздерімен бірге ең аз қажетті жеке заттар мен өнімдерді ала алмады. Адамдарды тасымалдауға жарамсыз вагондарда жол жүру кезінде қарапайым тұрмыстық жағдайлардың, медициналық көмектің жетіспеушілігі және кейбір жағдайларда болмауы арнайы қоныс аударушылар арасында эпидемиялық аурулар мен өлімнің таралуына әкелді.

Қорытындылай келе, барлық қиыншылықтарға қарамастан, неміс халқы басқа этностардың өкілдерімен бірге аймақтың экономикалық дамуына бейімделіп, үлес қоса алды деген қорытындыға келді.

Түйін сөздер: депортация; тарихи жады; ауызша тарих; естеліктер этностар; немістер; арнайы қоныс аударушылар.

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Депортация немцев: адаптация и жизнь по устным историческим источникам (на материалах Восточного региона)

Аннотация. Статья посвящена памяти немецкого народа о депортации 1941 г., их устным воспоминаниям о переселении и его последствиях. Целью данной статьи является раскрытие процесса депортации и пребывания на казахстанской земле одного из многочисленных этносов - немцев, которые волею судьбы оказались оторванными от родных мест.

Главным источником стали интервью с потомками депортированных, проживающими на территории области Абай. Сведения, полученные от них, наиболее ценны, так как материалы дают возможность сформировать представление о судьбе немецкого народа, оценить историю не с точки зрения цифр и официальных отчетов, а со стороны человека, оказавшегося в трудной жизненной ситуации. В нарративах о депортации и последовавших за ней событиях встречается много общих сюжетов. Все эти рассказы наполнены болью, поэтому многие представители старшего поколения стараются вытеснить из памяти трагические воспоминания. Стоит отметить, что воспоминания мужчин были логически более выдержаны, женщин – эмоционально окрашены и часто содержали подробности личной жизни.

Отмечается, что большинство спецпереселенцев не сумели взять с собой даже минимум необходимых личных вещей и продуктов. Недостаток, а в некоторых случаях и отсутствие элементарных бытовых условий, медицинской помощи в пути в непригодных для транспортировки людей вагонах повлекли распространение эпидемических болезней и смертей среди спецпереселенцев.

В заключение делается вывод о том, что, невзирая на все невзгоды, немецкий народ вместе с представителями других этносов, благодаря помощи местного населения, смог адаптироваться и внести свой вклад в экономическое развитие региона.

Ключевые слова: депортация; историческая память; устная история; воспоминания; этносы; немцы; спецпереселенцы.

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