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Everyday life of teachers in the cities of Central Kazakhstan in 1946–1970s

The article is devoted to the study of the daily life of teachers in the cities of Central Kazakhstan in 1946–1970s. It is an attempt to assess the role and position of teachers in the social and cultural development of the region's cities. At the same time, cities had a significant impact on the life of citizens. The relevance of the research topic is due to the fact that in national historiography, the plots devoted to the diversity of citizens types of Central Kazakhstan, their everyday life in the designated period have not been sufficiently studied. The study is based on a comparison of reference images and everyday practices, the public life of urban teachers in the region. Materials of teachers' memoirs, interviews of former students, townspeople of different professions about teachers of the period 1946–1970s are analyzed according to such parameters as appearance, including clothes, hairstyle, behavior, the language of everyday communication, professional qualities, living conditions, and the influence of the ideological factor. The social status, nature and working conditions, the ideological guidelines of the state singled out teachers from the urban environment, formed their special psychology and self-awareness. The article is written within the framework of one of the modern trends in historical science - the history of everyday life. The authors conclude that teachers, in comparison with the diverse types of citizens of Central Kazakhstan (1946–1970s), had both common and specific features and characteristics. Their analysis has not only cognitive, but also theoretical value. The materials of the article can become a conceptual basis for studying the daily life of citizens belonging to different professional or social groups.

Keywords: townspeople, teachers, urban space, urban everyday life, city, everyday practices, memories, Central Kazakhstan, USSR.

Introduction

The subjects of urban space are defined by different markers: social, national, confessional, economic, demographic, and others. An important indicator belongs to a specific professional type of citizen. As the largest group of citizens distinguished by the professional factor, we focus on the study of the daily life of teachers. The relevance of the study of the daily life of teachers in Central Kazakhstan in the 1946–1970s is due to the fact that the main source of modern city development is social resources. Teachers have an important role in the development of culture, education, as well as in improving the quality of life in the cities of the region. Soviet teachers were not only translators of knowledge, educators of moral values for the new generation, but also conductors of state policy and ideology. Soviet historiography was characterized by the idea of the everyday life of a person or a group of people as a secondary issue.

The purpose of our study is to reconstruct the daily life of teachers in Central Kazakhstan in the period 1946–1970s based on the memories of teachers and interviews of former students. Accordingly, the following tasks were set: to trace the changes in the content of the work of teachers and to identify the common and special in the daily life of this professional group of citizens in different historical periods. Our study helps to understand the life strategies of teachers in the context of the evolution and transformation of the Soviet system and ideology during the period of Stalinism in the post-war years, the “Khrushchev thaw”, and the period of stagnation in the cities of Central Kazakhstan. Appeal to this topic testifies to the expansion of the perspective of studying the historical past, allowing us to identify the prospects for the development of cities in Central Kazakhstan. Interest in the study of everyday life in Central Kazakhstan is because in the Soviet period it was a large industrial center of union significance, and was distinguished by a high level of urbanization. In the work, close attention is paid to both the individual and the urban lifestyle, his everyday life. The concepts of “everyday life” and “history of everyday life” are reflected in various ways in modern foreign and national historiography and do not have a single definition. One can support the point of view that everyday life is considered as human life, the sphere of direct consumption, the satisfaction of material and spiritual needs, the associated forms of behavior, ideas and features of people's consciousness, as well as the transformation of these forms as a result of changes taking place in society [1; 5].

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The history of everyday life is a new direction for Kazakhstan's historical science. The first works in line with this scientific direction appeared only in the 2000s. Nevertheless, in the Soviet Kazakh historiography, historical, historical-demographic, and historical-cultural trends in the urban studies of Central Kazakhstan have developed. The works of Kazakh authors showed a multifaceted approach to the study of cities in the region. The research was devoted to the development of science and the formation of the scientific potential of Central Kazakhstan, the problems of strengthening the material and technical base of educational institutions, improving the professional level of urban teachers in Kazakhstan as a whole. The works were written in the ideological paradigm, the scientists did not refer in their research to the everyday life of teachers in the cities of Central Kazakhstan.

In publications of modern Kazakh authors, there is specific historical and socio-demographic material on the formation and development of higher education in Central Kazakhstan. In one way or another, they address the contribution of prominent teachers - scientists to the development of the region, through qualitative and quantitative changes in the teaching staff of higher educational institutions in Central Kazakhstan.

In the second decade of the 2000s, there are works devoted to urban everyday life in the regional context. Citizens are understood by researchers as active participants in the process, who change the surrounding space with their actions and ideas. The founders of the study of the everyday life of the cities of Central Kazakhstan in the Soviet and modern periods were the historians of the Karaganda University of the name of academician E.A. Buketov. Here, under the guidance of a Kazakh scientist, Professor Z.G. Saktaganova, a scientific school was formed that deals with this issue, a scientific project was developed under the grant of the Ministry of Education and Science of the Republic of Kazakhstan "The history of urban everyday life in Central Kazakhstan as a factor of social tension and deviant behavior in the second half of the twentieth century (1946–1991). The result of the study of the problem was the publication of collections of documents and materials, collective monographs of Karaganda researchers dedicated to the history of urban everyday life in Central Kazakhstan in 1946–1991. They covered various aspects of the life of the citizens of the region based on Kazakhstan and Russian archives and interview materials.

Thus, as a brief excursion into the study of the everyday life of the cities of Central Kazakhstan in the Soviet period shows, Kazakh historians have developed a certain historiographical base. The everyday life of teachers in the cities of Central Kazakhstan in 1946–1970 did not become the subject of a special study.

Experimental

The methodological basis of the study was general scientific and special historical methods, which contributed to a comprehensive examination of the daily life of teachers in the cities of Central Kazakhstan in the 1946–1970s. The use of an interdisciplinary approach made it possible to comprehensively analyze the daily life of Soviet teachers, considering specific historical conditions. The comparative-historical method provided an opportunity to study the life of teachers in the cities of Central Kazakhstan in the period under study in chronological and regional comparison. Using the problem-chronological method, difficulties in the everyday life of Soviet teachers in the region and their solutions were identified.

The topic of the article actualized the use of the anthropologically oriented scientific approach "history of everyday life". The main methodological basis for studying the city was the concept of M. Weber, suitable for assessing the Soviet city. Citizens are considered to be residents of urban settlements, although it is not possible to determine them strictly scientifically. A tangible factor is also important since a person's living in an "urban area" does not automatically make him a city dweller in terms of form and self-identification [2; 318]. The article deals with the daily life of Soviet citizens belonging to the professional group of teachers. The official ideology formed an ideal portrait of a teacher based on the heroes of films or literature. Such a propaganda model of the Soviet teacher of the late 1940s - mid-1950s was the famous film "The Village Teacher" of 1948 directed by M. Donskoy. In 1956, the cult film "Spring on Zarechnaya Street" was released, directed by F. Mironer and M. Khutsiev. According to many experts, the Soviet teacher in this film is close to reality. It shows the life values of the Soviet teacher, his daily practices and life problems.

The method of interviewing was used in the work. The interviews were taken from former students who lived in the cities of Central Kazakhstan in 1946–1970s. In the course of the study, we compared the reference and real images of Soviet teachers in historical dynamics and in the context of the social space of the cities of Central Kazakhstan. Based on system analysis, conclusions were made.

Results and Discussion

The daily life of teachers in the cities of Central Kazakhstan in 1946–1970s was analyzed with the help of informants - townspeople. Some people talked with the teacher in the classroom, others talked with him outside of school hours. Men and women worked in the public education system of the region. All informants noted that the overwhelming majority of Soviet citizens belonging to the professional group of teachers were female. Post-war Soviet society was predominantly female. This created serious problems - not only demographic, but also psychological, developing into the problem of personal disorder, female loneliness. Moreover, according to many social scientists, after the Great Patriotic War, the number of working women in all areas of production in the Karaganda region reached high levels. However, the industrial specialization of the region has led to their decline, the growth of male employment. The trend of the predominance of women in the teaching staff of schools in the cities of Central Kazakhstan continued. Despite all the hardships and losses, it was owing to women that the post-war society turned out to be viable. The formation of the teaching corps mainly from women is explained by a number of reasons. The increase in the number of students, caused by the introduction of compulsory education, led to an increased need for qualified women in the field of education. The Soviet leadership, based on ideological guidelines, the Marxist paradigm of equality between men and women, stimulated the involvement of the latter in educational institutions. The economic potential of the region allowed men to work not only in the field of education, but also in other areas of activity and receive high wages. As a result, the role of women in urban educational institutions is noticeably increasing. The pedagogical staff of the city schools of the region was multinational.

A characteristic feature of socio-political development in the post-war period was the exorbitant growth of the role of ideology in it. The strengthening of political censorship was reflected in the external appearance of the teacher. The study showed that the appearance of teachers had to comply with strict rules. After the war, the traditional hairstyle of the teacher was hair gathered in a strict bun. The characteristic elements of the wardrobe of a woman teacher include a dark-colored skirt that covers the knee and a light blouse. The fashionable costume of that time consisted of a jacket that had a male style with padded cotton shoulders and a blue or black skirt. The main decoration was a watch. Male teachers cared less about the presentation of their appearance and the content of their wardrobe. They were not embarrassed by the presence of one suit, or a pair of leather shoes for more than one year. Neat clothes and neat hair were the priority. At that time, teachers - former front-line soldiers still wore military uniforms - tunics, uniforms, tunics without shoulder straps, as well as tarpaulin boots. The consequences of the war affected: strict financial discipline and limited resources set various kinds of “ceilings”, including wages. The lack of material incentives was compensated by the action of psychological and ideological factors. It should be clarified that the majority of Soviet people primarily attached importance to practicality, appreciated the durability of clothes and shoes. By the mid-1950s in the cities of Central Kazakhstan, teachers could afford not one, but 3-4 dresses or suits, 4-5 pairs of shoes, which included not only boots, but also 2-3 pairs of shoes for different seasons. Mandatory footwear for work was shoes [3]. A briefcase and a pointer became an external attribute of the Soviet teacher. Asceticism and conservatism in the clothes of teachers in the Stalinist period of the post-war years were explained both by financial difficulties and by professional and social responsibility to the school and society as a whole. The labor upsurge, the spiritual pathos of the pedagogical community - an undoubted reality of the post-war years - had a source of inspiration other than material interest. So, the appearance of the teacher was supposed to have an educational effect on the younger generation. It was the school that was responsible for the communist education of children and youth. Teachers were allowed to appear in public places in clothes of a restrained and discreet appearance. Those who, with their appearance, did not fit into the standard formed by Soviet propaganda, could be classified as imitators of Western culture or accused of anti-Sovietism. Thus, rayon stockings were classified as “ideologically harmful consumer goods. Consequently, ideological and political devotion to the Soviet regime outweighed professional competence. It must be admitted that the mythologized image differed from the real teacher with an irregular working day, the material needs of a living person. Nevertheless, the given parameters had an impact on his behavior and value orientations in everyday life. Thus, teachers actively participated in the socio-political and cultural life of the cities of Central Kazakhstan. All teachers were members of trade unions, most of them were in the ranks of the Communist Party or Komsomol. A person moved up or down the social ladder depending on ideological loyalty and partisanship. Teachers without fail participated in events dedicated to Soviet holidays, elections of local and central authorities. The city pedagogical corps was involved in carrying out mass cultural, political, and ideological education of the population. For this, a wide variety of forms of work were widely used:

round-table discussions, political information, reports, oral journals, disputes, conferences, radio broadcasts, scientific circles, literary evenings and readings. Significant methodological assistance was provided by the teaching staff of schools to libraries, the literature of which was regularly updated. In addition to school libraries, teachers, together with students, constantly visited city libraries. Reading educational, scientific and fiction literature, cultural trips to theatrical performances, concerts, exhibitions, film premieres, conducting excursions broadened the horizons, developed the aesthetic taste of class mentors and students. Teachers, together with schoolchildren, actively participated in the movement for the transformation of the cities of the Karaganda region into settlements of high culture and exemplary order. Subbotniks and Sundays were held to clean up and plant greenery and improve their own and assigned to schools in urban areas. Despite the strong politicization of society and the existing ideological canons, teachers positively influenced the dynamics of the urban culture of Central Kazakhstan. At the same time, they experienced all the trends of everyday life in cities.

In the early 1960s, a special situation began to take shape in the society. Purposefulness, vital activity, optimism, backed up by “everyday work for the communist ideal”, were most often named as the most characteristic features of the pedagogical community. At the same time, the faith of Soviet teachers in the communist ideal, the optimism of the perception of the present and the future, did not obscure the shortcomings of reality. The informants noticed obvious changes in the presentation of the appearance of teachers during the “Khrushchev thaw”. This is because of the democratization of society as a whole, as well as the emergence of new materials for making outfits: knitwear, bologna raincoats, nylon shirts, turtlenecks. As in the old days, teachers sought to update their wardrobes for the new school year or the holidays [4]. Due to an acute shortage or a meager assortment of clothes in stores, suits, dresses, skirts were sewn in the atelier. Low wages, the unresolved housing issue and everyday problems of the teacher led to the fact that when purchasing new clothes, he was forced to save on the most necessary, including food. The attitude of teachers and society towards the use of cosmetics has changed. If in the 1960s some teachers dared to just tint their hair and lips, then in the 1970s this procedure has become the order of the day. Almost all teachers used lipstick. In the 1970s, it was fashionable to wear a wig, including among teachers [5]. At this time, the financial situation of teachers improved somewhat, which affected their appearance. We must pay tribute to the fact that the restrained style of the outfits of teachers favorably differed from the clothes of the majority of citizens of Central Kazakhstan and, to a certain extent, was a model of elegance.

The teaching staff of city schools in Central Kazakhstan was heterogeneous in terms of their professional qualities. Some teachers strictly followed the orders of higher authorities and worked according to the party scenario. Thus, many issues of teaching and upbringing methods in schools were resolved at the level of education authorities, while they required an integrated approach in developing recommendations with the participation of teachers. Real teachers are masters of their craft, seeking to convey to students all their knowledge, instill in them high moral qualities. These included most of the teachers in the region. The content of educational work carried out by city teachers in the schools of the Karaganda region did not differ from other schools in the Soviet Union. Thus, teachers were constantly among their students, attentive to their interests, needs, and were always in touch with the parents of the wards. Teachers tried to propagate Soviet socio-cultural values and attitudes, pedagogical ideas among parents. The informants recalled an important story from the everyday life of teachers - about their division according to their position: director, head teacher, class teacher, teacher of lower grades, and teacher of higher grades. The subject teachers are especially remembered - the teacher of physical education, mathematics, physics, history, and others. Among themselves, the students called teachers a little differently. For example, a teacher of the Russian language was called a “philologist”, and a historian was called a “historian” [6].

Informants noted the distinctive features of teachers from other professional categories of citizens of Central Kazakhstan: intelligence, rigor, discipline, exactingness, and justice [7]. Pupils recall the desire of teachers for self-education and the desire to work with children [5]. In the 1970s, most of the young teachers who graduated from pedagogical colleges rushed to universities. This was due to the fact that higher education was of high importance. Teachers had the opportunity to improve their skills through courses organized by the Karaganda Institute for the Improvement of Teachers, as well as ongoing subject city and regional seminars. Free education, accessible to all layers, opened wide opportunities for professional growth for each teacher.

Conclusions

Thus, when analyzing the memoirs and interviews of the citizens of Central Kazakhstan, the features of the everyday life of Soviet teachers in the 1946–1970s were determined. The industrial specialization of the region contributed to the feminization of the teaching profession. The state ideology created an ideal portrait of a teacher, who had to fully comply with the norms of the socialist state. The informants exposed the discrepancy between the mythologized and real image of the teacher, recognizing the impact of the ideal on his life. Changes in the political course and ideology of the Soviet state, the social space of Central Kazakhstan during the period of Stalinism in the post-war years, the “Khrushchev thaw” and the period of stagnation, influenced the life strategies of teachers, as well as their appearance. The transformation affected clothing, hairstyle, demeanor, language of everyday communication, living conditions. The appearance of teachers favorably differed from the wardrobe of other townspeople, testified to their social status and served as a model for the urban intellectuals. Pedagogical activity went beyond classes, homework checks, parent-teacher meetings. The teachers were involved in the socio-political and cultural life of the cities of the region. The cultural, educational and educational activities of teachers testified to their high level of responsibility, their readiness to participate to the extent possible in solving the pressing problems of urban educational institutions and citizens. According to the recollections of the informants, in their professional activities, in everyday life, teachers showed themselves only on the positive side. At the time under review, the profession of a teacher was considered prestigious, the townspeople treated them with deep respect and gratitude.

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1946-1970 жж. Орталық Қазақстан қалаларының ұстаздарының күнделікті өмірі

Мақала 1946-1970 жылдардағы Орталық Қазақстан қалаларындағы ұстаздардың күнделікті өмірін зерттеуге арналған. Облыс қалаларының әлеуметтік-мәдени дамуындағы ұстаздардың рөлі мен орнын бағалауға талпыныс жасалынған. Сонымен қатар, қалалар азаматтардың өміріне айтарлықтай әсер етті. Зерттеу тақырыбының өзектілігі отандық тарихнамада Орталық Қазақстан азаматтарының алуан түрлілігіне, олардың белгіленген кезеңдегі күнделікті тұрмыс-тіршілігіне арналған сюжеттердің жеткілікті зерттелмегенімен байланысты. Зерттеу аймақтағы қала ұстаздарының өмірін, күнделікті тәжірибелері мен қоғамдық өмірін салыстыруға негізделген. 1946–1970 жылдардағы ұстаздар туралы мұғалімдердің естеліктері, бұрынғы студенттердің, әртүрлі мамандықтағы қала тұрғындарының сұхбаттары мына параметрлер бойынша талданған: сыртқы түрі, оның ішінде киім-кешегі, шаш үлгісі, жүріс-тұрысы, күнделікті қарым-қатынас тілі, кәсіби қасиеттері, өмір сүру жағдайы, идеологиялық фактордың әсері. Әлеуметтік жағдайы, еңбек шарты мен сипаты, мемлекеттің идеологиялық нұсқаулары қалалық ұстаздарды ерекшелеп, олардың ерекше психологиясын, өзіндік санасын қалыптастырды. Мақала тарих ғылымындағы заманауи бағыттардың бірі — күнделікті өмір тарихы аясында жазылған. Авторлар Орталық Қазақстан азаматтарының алуан түрімен (1946–1970 жж.) салыстырғанда ұстаздардың ортақ және ерекше белгілері мен сипаттамалары бар деген қорытындыға келді. Оларды талдаудың тек танымдық емес, теориялық мәні де бар. Сонымен қатар мақаланың материалдары әртүрлі кәсіптік немесе әлеуметтік топтарға жататын азаматтардың күнделікті өмірін зерттеу үшін тұжырымдамалық негіз бола алады.

Кілт сөздер: қала азаматтары, ұстаздар, мұғалімдер, қала кеңістігі, қалалық күнделікті өмір, қала, күнделікті тәжірибе, естеліктер, Орталық Қазақстан, КСРО.

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Повседневная жизнь педагогов городов Центрального Казахстана в 1946 – 1970-е годы

Статья посвящена исследованию повседневной жизни педагогов городов Центрального Казахстана в 1946–1970-е гг. Предпринята попытка оценить роль и место педагогов в социокультурном развитии городов региона. В то же время города оказывали значительное влияние на жизнедеятельность горожан. Актуальность темы исследования обусловлена тем, что в отечественной историографии недостаточно изучены сюжеты, посвящённые многообразию типов горожан Центрального Казахстана, их повседневным будням в обозначенный период. Исследование основано на сравнении эталонных образов и повседневных практик, публичной жизни городских педагогов региона. Проанализированы материалы воспоминаний учителей, интервьюирования бывших учеников, горожан разных профессий о педагогах периода 1946–1970-х гг. по таким параметрам, как внешний облик, включающий одежду, причёску, манеры поведения, язык повседневного общения, профессиональные качества, условия жизни, влияние идеологического фактора. Социальный статус, характер и условия труда, идеологические установки государства выделяли педагогов из городского окружения, формировали у них особую психологию и самосознание. Статья написана в рамках одного из современных направлений в исторической науке — истории повседневности. Авторы пришли к выводу, что педагоги в сравнении с многообразными типами горожан Центрального Казахстана (1946–1970-е гг.) имели как общие, так и специфические черты и характеристики. Их анализ имеет не только познавательное, но и теоретическое значение. Материалы статьи могут стать концептуальной основой для изучения повседневной жизни горожан, принадлежащим к разным профессиональным или социальным группам.

Ключевые слова: горожане, педагоги, учителя, городское пространство, городская повседневность, город, повседневные практики, воспоминания, Центральный Казахстан, СССР.

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