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Woldemar von Anz

## Ruin and Misery Mark Their Ways Romans 3:16

*Vladimir Anzukov alias Woldemar von Anz,  
Chairman of the German National-Cultural Autonomy  
in the city of Khimki/Moscow Oblast*

### Abstract

The author describes the brief history of the plaque commemorating the innocent Russia-German victims of repressions in the city of Khimki, Moscow Oblast. The memorial was barbarically destroyed with the apparent tacit approval of the Russian authorities.

**Keywords:** *Russia-Germans | German National-Cultural Autonomy in the city of Khimki /Moscow Oblast | mass deportation of the Russia-Germans | memorial stone*

According to the 2020–21 census, 195,256 Germans were living in Russia. They are the only ethnic group that has not yet been rehabilitated since the Second World War. It is estimated that around 1 million people are partially or fully of Russia-German descent.

- In January 1998, the Council of the German Society of St. Petersburg initiated the erection of a monument entitled 'To Germans of Russia' at the Levashovo Memorial Cemetery. This monument is a tribute not only to the innocent victims of repression, but also to all Germans who faithfully served Russia.

- In August 2010, a monument commemorating German prisoners of the local labour camp was unveiled in Severny village, located in the Abzelilovsky district of Bashkortostan.

- On 28 August 2021, a memorial stone/plaque was unveiled in the city of Khimki/Moscow Oblast to commemorate the 80th anniversary of the mass deportation of the Russia-Germans.

On 27 September 2016, the Khimki city administration signed Lease Agreement No. 618 with the German National-Cultural Autonomy in the city of Khimki /Moscow Oblast, granting it the free use of the dilapidated premises (96.4 m<sup>2</sup>) at 3 Chkalova Street, 141400 Khimki. As the chairman of this organisation, I contributed my own funds towards renovating the building and remediating the premises.

It has become an important place for the exchange of information and meetings for Russia-Germans living in the Moscow Oblast, and it was a place where people could come together to discuss their shared history and culture.



On 28 August 2021, a memorial stone/plaque was unveiled to commemorate the 80th anniversary of the mass deportation of the Russia-Germans, the only ethnic group in Russia yet to be rehabilitated.



From left to right: Dr Eugen Scholl, Cultural Attaché Guido Kemmerling, Woldemar von Anz, writer Hugo Wormsbecher, Paul Kieß (former head of the Profile Committee for National Affairs of the Russian Parliament) and artist Sergei Cherepakha (chairman of the Khimki branch of the Russian Military Historical Society). Tatiana Yuryevna Malitskaya, chairwoman of the Alliance of Charitable People's Funds of the Federal People's Council; she took this photo and is on the far right in the next one.



The English translation of the Russian inscription on the memorial stone:

**“According to preliminary information: received by the military authorities, thousands upon thousands of saboteurs and spies are among the German population residing in the Volga districts. These persons are intending to cause explosions in districts populated by the Volga Germans, following a signal from Germany. The State Committee for National Defence has been ordered to immediately resettle all the Volga Germans.”**  
 (From the Decree of the Presidium of the Supreme Soviet of the USSR, dated 28 August 1941).

**“In the decree of 28 August 1941... large groups of German Soviet citizens were accused of providing active support and assistance to the German fascists. Experience has shown that these randomly raised accusations were unfounded...”**  
 (From the Decree of the Presidium of the Supreme Soviet of the USSR, dated 29 August 1964).

The memorial stone was conceived as a place of quiet remembrance, and many Russia-Germans took advantage of this opportunity to commemorate their innocent family members and ancestors who had tragically perished.



Shortly afterwards, the Moscow authorities decided, without providing a reason, not to renew the lease agreement with the German National-Cultural Autonomy in the city of Khimki. However, the memorial stone remained in place for almost four more years, carefully preserved by members of the association.



\* \* \*

In early March 2025, I visited the memorial again and saw only signs of vandalism.



On 5 March 2025, a criminal complaint was filed by letter to Lieutenant General of Police Viktor Kuzmich Paukov, head of the Main Directorate of the Ministry of Internal Affairs of Russia for the Moscow region, against unknown persons.

### 28 August 2025, Khimki: Nobody is forgotten, nothing is forgotten.



**Resolution No. 221-03.25**, issued by the Investigative Department for the City of Khimki of the Investigative Committee of Russia on 6 June 2025:

1. Refuse to initiate criminal proceedings based on the findings of the investigation due to the absence of a criminal incident.
  2. Information about the refusal to initiate a criminal case should not be sent to the media for publication.
  3. Send a copy of this resolution to the Khimki City Prosecutor.
  4. Send a copy of this resolution to V. I. Anzukov.
- Senior detective at the Ministry of Internal Affairs of Russia, responsible for the urban district of Khimki  
Police Major V. A. Sobolev*

На основании вышеизложенного и руководствуясь п. 2, ч. 1, ст. 24, ст. 144, 145 и 148 УПК РФ,

**ПОСТАНОВИЛ:**

1. Отказать в возбуждении уголовного дела по материалу проверки КУСП № 6985 от 25.04.2025 года, в связи с отсутствием события преступления, предусмотренного особенной частью УК РФ, руководствуясь п. 2, ч. 1, ст. 24 УПК РФ.
2. Информацию об отказе в возбуждении уголовного дела для опубликования в СМИ не направлять.
3. Копию настоящего постановления направить Химкинскому городскому прокурору.
4. Копию настоящего постановления направить Анцукову В.И.

Ст. о/у ОУР УМВД России  
по городскому округу Химки  
майор полиции

В.А. Соболев



Dr. Walther Friesen

## The Legal Aspects of the Deprivation of Rights of Germans in the Soviet Union Rechtliche Aspekte der Entrechtung der Deutschen in der Sowjetunion

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### Abstract

On July 18, 1941, before the arrival of German Wehrmacht units, Soviet dictator Joseph Stalin expelled almost 53,000 Russia-Germans from Crimea “forever” out of fear of their collaboration with the enemy. They had to hastily pack only the bare necessities and, were crammed into cattle wagons and transported primarily to Kazakhstan. Many died from the strain of the months-long death marches.

On August 28, 1941, the Supreme Soviet of the USSR issued “Decree on the Resettlement of Germans Living in the Volga District.”

However, the most brutal act against the German minority in the Soviet Union followed on October 7, 1942:

“Top Secret

STATE DEFENCE COMMITTEE  
ORDINANCE No.: FOKO-2383cc  
October 7, 1942  
Moscow Kremlin

### For the additional mobilization of Germans for the economy of the USSR

In addition to the GOKO ordinances No. 1123ss of January 10, 1942, and No. 1281ss of February 14, 1942, the State Defence Committee DECIDES:

1. To mobilize all physically fit and able German men aged 15–16 and 51–55 who migrated from the central regions of the USSR and the Volga German Republic to the Kazakh SSR and the eastern regions of the Russian Soviet Federative Socialist Republic. This includes those living in other regions, territories, and republics of the Soviet Union. They have to be assigned to labour columns for the entire duration of the war.

2. At the same time, all German women between the ages of 16 and 45 must be drafted into work columns for the duration of the war.

However, German women who are pregnant or have children under the age of three must be exempted from mobilization.

3. Children older than three years will be placed in the care of other family members. If there are no other family members available, except for those who must be mobilized, children will be placed in the care of their closest relatives or German collective farms.

Local Soviets of People's Deputies must take measures to accommodate children left without parents.

4. To entrust the mobilization of the Germans to the People's Commissariat of Defence of the Soviet Union and the People's Commissariat for Internal Affairs, with the participation of local Soviet authorities.

The mobilization of the Germans must begin immediately and be completed within one month.

5. All mobilized Germans must be obliged to appear at assembly points wearing suitable winter clothing and carrying stocks of linen and bedding, as well as a cup, a spoon, and a 10-day supply of food.

6. The criminal liability of Germans for failing to appear for mobilization at conscription or assembly points, as well as for unauthorized abandonment of work or desertion from work columns, must be determined in accordance with the Decree of the Presidium of the Supreme Soviet of the USSR of December 26, 1941, “On the liability of workers and employees of defence enterprises for unauthorized abandonment of enterprises.”

7. Men to be mobilized under this Decree shall be sent to work at the enterprises of the “Chelyabinsk Coal” and “Karaganda Coal” trusts of the People's Commissariat for the Coal Industry of the USSR.

The mobilized German women must be sent to factories of the People's Commissariat for the Petroleum Industry of the USSR in accordance with their requirements.

8. At the request of the People's Commissariat of Defence of the Soviet Union and the People's Commissariat for Internal Affairs, the People's Commissariat of Communication Routes of the USSR (Comrade Khrulyov) and the Military Communications Department of the People's Commissariat of Defence of the USSR (Comrade Kovalev) are obliged to provide transport for mobilized Germans.

9. To oblige the People's Commissariat for the Petroleum Industry of the USSR and the People's Commissariat for the Coal Industry of the USSR to ensure the reception, accommodation and efficient use of the seconded labour force of mobilized Germans.

The costs associated with mobilization and transport of the mobilized Germans to their destinations must be attributed to the financial plans of the People's Commissariat for the Coal Industry of the USSR and the People's Commissariat for the Petroleum Industry of the USSR.

10. *To oblige the People's Commissariat for Trade of the USSR (Comrade Lyubimov) to ensure the supply of food to the mobilized Germans during their transportation.*

11. *The People's Commissariat for Internal Affairs of the USSR and the People's Commissariat of Defence of the USSR must report to the State Defence Committee on the results of the mobilization of Germans and on the number of Germans sent to enterprises of the People's Commissariat for the Coal Industry of the USSR and to enterprises of People's Commissariat for the Petroleum Industry of the USSR.*

**Chairman of the State Defence Committee J. Stalin**

According to Article II of the Convention on the Prevention and Punishment of the Crime of Genocide, "genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:"

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

On November 26, 1948, the Presidium of the Supreme Soviet of the USSR issued another decree that placed Soviet Germans under a permanent yoke. "Socially dangerous elements" were now to be permanently designated as "special settlers." Leaving their designated location was punishable by 20 years of forced labour in the Far North.

On December 13, 1955, the Presidium of the Supreme Soviet of the USSR issued a decree "On the abolition of restrictions on the rights of Germans and their families located in special settlements" (without the return of confiscated property). However, at the same time, they were prohibited from returning to their former homeland.

**Keywords:** *Russia-Germans | Ordinance No. ГО-КО-2383cc, October 7, 1942 | Genocide*

**Stichwörter:** *Russlanddeutsche | Verordnung Nr.: ГО-КО-2383cc vom 7. Oktober 1942 | Völkermord*

Am 18. Juli 1941, noch vor Eintreffen der deutschen Wehrmachtsverbände, ließ der sowjetische Diktator Josef Stalin aus Furcht vor einer Kollaboration mit dem

Feind fast 53.000 Russlanddeutsche von der Krim „auf ewige Zeiten“ vertreiben. In aller Eile mussten sie das Nötigste zusammenpacken und wurden, zusammengepfercht in Viehwaggons, hauptsächlich nach Kasachstan transportiert. Viele starben schon an den Strapazen der monatelangen Todesfahrten bzw. -märsche.

Am 28. August 1941 wurde der Erlass des Obersten Sowjets der UdSSR „Über die Umsiedlung der Deutschen, die in den Wolga-Rayons leben“ verabschiedet: „Entsprechend glaubwürdigen Nachrichten, die die Militärbehörden erhalten haben, befinden sich unter der in den Wolga-Rayons lebenden deutschen Bevölkerung Tausende und Zehntausende von Diversanten und Spionen, die nach einem aus Deutschland gegebenen Signal in den von den Wolgadeutschen besiedelten Rayons Sprenganschläge verüben sollen.

Über die Anwesenheit einer so großen Zahl von Diversanten und Spionen unter den Wolgadeutschen hat den Sowjetbehörden keiner der in den Wolga-Rayons ansässigen Deutschen gemeldet, folglich verbirgt die deutsche Bevölkerung der Wolga-Rayons in ihrer Mitte Feinde des Sowjetvolkes und der Sowjetmacht.

Im Falle von Diversionsakten, die auf Weisung aus Deutschland durch deutsche Diversanten und Spione in der Republik ausgeführt werden sollen, und im Falle, daß es zum Blutvergießen kommen wird, wird die Sowjetregierung entsprechend den zur Kriegszeit geltenden Gesetzen gezwungen sein, **Strafmaßnahmen zu ergreifen.**

Um aber unerwünschte Ereignisse dieser Art zu vermeiden und ernsthaftes Blutvergießen zu verhindern, hat das Präsidium des Obersten Sowjets der UdSSR es für notwendig befunden, die gesamte deutsche Bevölkerung, die in den Wolga-Rayons ansässig ist, in andere Rayons umzusiedeln, und zwar derart, daß den Umzusiedelnden Land zugeteilt und bei der Einrichtung in den neuen Rayons staatliche Unterstützung gewährt werden soll.

Für die Ansiedlung sind die an Ackerland reichen Rayons der Gebiete Novosibirsk und Omsk, der Region Altaj, Kazachstans und weitere benachbarte Gegenden zugewiesen worden.

Im Zusammenhang damit ist das Staatliche Verteidigungskomitee angewiesen worden, die Umsiedlung aller Wolgadeutschen und die Zuweisung von Grundstücken und Nutzland an die umzusiedelnden Wolgadeutschen in den neuen Rayons unverzüglich in Angriff zu nehmen.

Der Vorsitzende des Präsidiums des Obersten Sowjets der UdSSR gez. M. Kalinin

Der Sekretär des Präsidiums des Obersten Sowjets der UdSSR gez. A. Gorkin

Moskau Kreml, 28. August 1941<sup>1</sup>

Am 30. August 1941 wurde der Erlass in der wolgadeutschen Zeitung „Nachrichten“ veröffentlicht, mit einer bedeutsamen Korrektur. Der Satzteil „*Strafmaßnahmen zu ergreifen*“ (im Originaltext fett markiert) wurde durch den Wortlaut „*Strafmaßnahmen gegenüber der gesamten deutschen Bevölkerung zu ergreifen.*“<sup>2</sup> ersetzt.

Nach der Veröffentlichung dieses Erlasses wurden alle Russlanddeutschen aus den europäischen Teilen der Sowjetunion nach Osten – vorwiegend Sibirien, Kasachstan und an den Ural deportiert. Vor dem Anfang der Deportation organisierte die sowjetische Geheimpolizei – das Volkskommissariat für innere Angelegenheiten (NKWD) mehrere Provokationen, um die deutsche Bevölkerung der Kollaboration mit der deutschen Wehrmacht zu bezichtigen: in SS-Uniformen eingekleidete sowjetische Truppen nachahmten die deutsche Vorhut, die für den „Fall des Hitler-Besuchs“ Flaggen mit Hakenkreuz verteilten. Die Bewohner, in deren Häuser diese Flaggen gefunden wurden, wurden umgebracht und einige deutsche Dörfer wurden vernichtet.

Das Territorium der Wolgadeutschen Republik ging mit der Auflösung 1941 zu gut zwei Dritteln an die Oblast Saratow, der Rest an die Oblast Stalingrad (seit 1961 Oblast Wolgograd).

### **Die KZs „Arbeitsarmee“**

Der Begriff „Arbeitsarmee“ taucht weder in offiziellen Dokumenten der Kriegsjahre noch im offiziellen Schriftverkehr auch nicht in Berichten staatlicher und wirtschaftlicher Körperschaften auf. Die Russlanddeutschen, die von Militärkommissariaten mobilisiert und aufgefordert wurden, Zwangsarbeit zu verrichten, begannen, in Bezug auf „Rotarmisten“ sich „Arbeitsarmisten“ zu nennen, um ihren sozialen Status, der von den offiziellen Behörden auf das Niveau von Straftäter herabgestuft wurde, zu erhöhen.

Der Beginn des Prozesses der Schaffung von Arbeitslager für Russlanddeutsche wurde durch den geheimen Beschluss des Politbüros des Zentralkomitees der Kommunistischen Allunions-Partei (Bolschewiki) vom 31. August 1941 „Über Deutsche, die auf dem Gebiet der Ukrainischen SSR leben“ gelegt. Auf seiner Grundlage fand in der Ukraine die Mobilisierung deutscher Männer im Alter von 16 bis 60 Jahren statt. Aufgrund des raschen Vormarsches der deutschen Truppen wurde dieses Dekret weitgehend nicht umgesetzt, es war jedoch immer noch möglich, 13 „Baubataillone“ mit einer Gesamtzahl von 18.600 Personen zu bilden.

Gleichzeitig beginnt ab September der Rückruf von Soldaten deutscher Nationalität aus der Roten Ar-

mee, aus denen auch „Baubataillone“ gebildet werden. Alle diese „Bauarbeiter“ werden in 4 NKWD<sup>3</sup>-Einrichtungen eingekerkert: IwdelLag,<sup>4</sup> Solikambumstroy,<sup>5</sup> KimpersayLag<sup>6</sup> und BogoslowLag.<sup>7</sup> Bis Ende 1941 wurden mehr als 800.000 Sowjetdeutsche aus dem europäischen Teil der UdSSR nach Sibirien und Kasachstan umgesiedelt.

Am 10. Januar 1942 erließ das Staatliche Verteidigungskomitee der UdSSR den streng geheimen Beschluss Nr. GKO 1123 ss „Über die Richtlinien für den Einsatz der deutschen Umsiedler im wehrpflichtigen Alter von 17 bis 50 Jahren“:

### **<sup>8</sup>Streng geheim**

### **STAATSKOMITEE FÜR VERTEIDIGUNG VERORDNUNG Nr.: ГКО-1123cc**

10. Januar 1942

Moskau, Kreml

### ***Über das Verfahren für den Einsatz deutscher Übersiedler im wehrdienstpflichtigen Alter von 17 bis 50 Jahren.***

*Zum Zweck der rationellen Ausnutzung der deutschen Männer-Übersiedler im Alter von 17 bis 50 Jahren wird vom Staatskomitee für Verteidigung verordnet:*

*1. Alle deutschen Männer im Alter von 17 bis 50 Jahren, die zur körperlichen Arbeit fähig sind und in die Gebiete Nowosibirsk und Omsk, die Regionen Krasnojarsk und Altai sowie in die Kasachische SSR vertrieben wurden, müssen in Höhe von bis zu 120.000 in Arbeitskolonnen für die gesamte Dauer des Krieges mobilisiert werden, wobei von dieser Zahl übertragen wird:*

*a) NKWD der UdSSR – 45.000 Menschen für Holzeinschläge.*

*–“– für den Bau der Fertigungsanlagen in Bakal<sup>9</sup> und Bogoslow<sup>10</sup> – 35.000 Menschen.*

*b) Volkskommissariat für Kommunikationswege der UdSSR – für den Bau der Eisenbahnen Stalinsk<sup>11</sup>–Abakan,<sup>12</sup> Stalinsk–Barnaul,<sup>13</sup> Akmolinsk<sup>14</sup>–Kartaly,<sup>15</sup> Akmolinsk–Pawlodar,<sup>16</sup> Soswa<sup>17</sup>–Alapaewsk,<sup>18</sup> Orsk<sup>19</sup>– Kandyagasch,<sup>20</sup> Magnitogorsk<sup>21</sup>–Sara<sup>22</sup> – 40.000 Menschen.*

*Die Mobilisierung muss dem Volkskomitee für Verteidigung (Genosse Schtschadenko<sup>23</sup>), zusammen mit dem NKWD und dem Volkskommissariat für Kommunikationswege, anvertraut werden. Die Mobilisierung muss ab sofort angefangen und bis zum 30. Januar 1942 beendet werden.*

*2. Alle mobilisierten Deutschen müssen verpflichtet werden, in brauchbarer Winterkleidung mit einem Vorrat an Wäsche, Bettzeug, einem Becher, einem Löffel und einem zehntägigen Vorrat an Lebensmit-*

teln an den Sammelstellen des Volkskommissariats für Verteidigung erscheinen.

3. Das Volkskommissariat für Kommunikationswege und die Abteilung für militärische Kommunikation des Volkskomitees für Verteidigung zu verpflichten, den Transport für die Beförderung der mobilisierten Deutschen während des Monats Januar; spätestens bis zum 10. Februar sicherzustellen.

4. Das NKWD der UdSSR und das Volkskommissariat für Kommunikationswege der UdSSR zu verpflichten, in den Arbeitskolonnen und Abteilungen der mobilisierten Deutschen eine bedingungslose Ordnung und Disziplin herzustellen, die eine hohe Arbeitsproduktivität und die Erfüllung der Produktionsnormen gewährleisten.

5. Dem NKWD der UdSSR anzuvertrauen, die Verfahren gegen die mobilisierten Deutschen, die nicht zu Entsendungssammelstellen erschienen sind, sowie gegen diejenigen in Arbeitskolonnen, die Disziplin verletzen und Arbeit verweigern, die von der Mobilisierung ausbleiben, von Arbeitskolonnen desertieren, die Anwendung der Todesstrafe gegen die Böswilligsten auf der Sonderkonferenz des NKWD der UdSSR zu prüfen.

6. Die Normen für die Nahrungsmittel- und Industriewarenversorgung der mobilisierten Deutschen müssen gemäß den vom GULAG<sup>24</sup> des NKWD der UdSSR bestimmten Standards festgelegt werden. Das Volkskommissariat für Handel der UdSSR zu verpflichten, dem NKWD der UdSSR und dem Volkskommissariat für Kommunikationswege der UdSSR für die gesamte Zahl der mobilisierten deutschen Nahrungsmittel- und Industriewarenfonds in Übereinstimmung mit diesen Normen in vollem Umfang zuzuweisen.

7. Das Volkskommissariat für Landwirtschaft der UdSSR muss im Januar-Februar dem NKWD der UdSSR 3.500 Pferde für die Holzproduktion zur Verfügung stellen.

Das Volkskommissariat der UdSSR für Aufbringung von Mitteln muss zusätzlich Futtermittel für 3.500 Pferde bereitstellen.

8. Das Volkskommissariat für Finanzen der UdSSR stellt zusammen mit dem NKWD der UdSSR im Finanzplan des NKWD der UdSSR die notwendigen Mittel zur Verfügung, um die Beförderung der Deutschen und andere Ausgaben für ihre wirtschaftliche Niederlassung zu bezahlen.

VORSITZENDER DES STAATSKOMITEES  
FÜR VERTEIDIGUNG

J. STALIN

Die 749.950 „Sowjetdeutschen“, wegen der unbegründeten pauschalen Beschuldigung – sie würden wie Verräter mit Hitler-Deutschland kollaborieren – wurden zum zweiten Mal bestraft. Es waren kaum vier Monate vergangen, als sie enteignet, verschleppt und unter hundert anderen Völkern zerstreut worden waren. Sie waren alle derzeit noch ohne Obdach, Winterkleidung und andere Habseligkeiten. Sie mussten aber ihre Familien in diesem jämmerlichen Zustand verlassen.

Nach Punkt 2 wurden sie, wie alle Sowjetbürger, durch die Wehrkommandos einberufen, doch dann nicht den Verteidigungskräften, sondern in Arbeitskolonnen/Arbeitslagern dem NKWD zugewiesen.

Nach Punkt 5 wurden die Sowjetdeutschen völlig dem NKWD ausgeliefert. Diese bekamen das Recht, die „Arbeitsarmisten“ ohne Gericht, nur von einer NKWD-Troika (drei Personen), zum Tode zu verurteilen.

Der Punkt 6 lieferte die mobilisierten Deutschen ohne Gericht, ohne Beschuldigung, eine Straftat begangen zu haben, unmittelbar der Strafgewalt des NKWD (in der Verordnung – GULAG).

Bald erschien die Verordnung Nr.: 1281cc. vom 14. Februar 1942 des Staatskomitees für Verteidigung. Mit diesem Erlass wurden alle deutschen Männer, das heißt auch diejenigen, die nicht übersiedelt worden waren, von der Mobilisation erfasst. Das bedeutete, dass sie auf dieselbe Stufe wie die zwangsmäßig Übersiedelten gestellt wurden. Sie sollten wie die Wolgadeutschen die Mitverantwortung für den nicht begangenen Verrat tragen und wurden auch in die GULAGs gesteckt.

Am 7. Oktober 1942 folgte der grausamste Akt gegenüber der deutschen Minderheit in der Sowjetunion:

<sup>25</sup>**Streng geheim**

**STAATSKOMITEE FÜR VERTEIDIGUNG  
VERORDNUNG Nr.: FOKO-2383cc**

7. Oktober 1942

Moskau, Kreml

**Über die zusätzliche Mobilisierung der Deutschen für die Volkswirtschaft der UdSSR**

Zusätzlich zu den GOKO-Vorschriften Nr. 1123ss vom 10. Januar 1942 und Nr. 1281ss vom 14. Februar 1942, das Staatsverteidigungskomitee BESCHLIESST:

1. Alle deutschen Männer im Alter von 15–16 Jahren und 51–55 Jahren, die für körperliche Arbeit geeignet sind, und sowohl aus den zentralen Gebieten der UdSSR und der Republik der Wolgadeutschen nach der Kasachischen SSR und den östlichen Gebieten

der RSFSR übersiedelt sind als auch diejenigen, die in anderen Regionen, Gebieten und Republiken der Sowjetunion leben, zusätzlich in Arbeitskolonnen für die gesamte Dauer des Krieges zu mobilisieren.

2. Gleichzeitig müssen deutsche Frauen im Alter von 16 bis einschließlich 45 Jahren für die gesamte Dauer des Krieges in Arbeitskolonnen mobilisiert werden.

Von der Mobilisierung sind deutsche Frauen, die schwanger sind und Kinder unter 3 Jahren haben, zu befreien.

3. Bestehende Kinder, die älter als 3 Jahre sind, werden in Obhut der übrigen Familienmitglieder gegeben. In Abwesenheit anderer Familienmitglieder, außer denen, die mobilisiert werden müssen, werden Kinder in Obhut der nächsten Verwandten oder deutscher Kollektivwirtschaften gegeben.

Die örtlichen Sowjets der Volksdeputierten sind verpflichtet, die Maßnahmen zur Unterbringung der ohne Eltern hinterlassenen Kinder zu ergreifen.

4. Die Mobilisierung der Deutschen den NKO<sup>26</sup> und dem NKWD unter Beteiligung örtlicher Organe der Sowjetmacht anzuvertrauen.

Die Mobilmachung der Deutschen muss sofort beginnen und innerhalb eines Monats abgeschlossen sein.

5. Alle mobilisierten Deutschen müssen verpflichtet werden, in brauchbarer Winterkleidung mit einem Vorrat an Wäsche, Bettwäsche, einem Becher, einem Löffel und einem 10-tägigen Vorrat an Lebensmitteln an den Sammelstellen zu erscheinen.

6. Die strafrechtliche Verantwortlichkeit der Deutschen sowohl wegen Nichterscheins zur Mobilmachung an Einberufungs- oder Sammelstellen als auch wegen unbefugter Aufgabe der Arbeit oder Desertion aus den Arbeitskolonnen muss, – gemäß dem Dekret des Präsidiums des Obersten Sowjets der UdSSR vom 26.XII-1941 „Über die Verantwortung der Arbeiter und Angestellten von Rüstungsunternehmen für unbefugtes Verlassen von Unternehmen“, – festgesetzt werden.

7. Männer, die gemäß dieser Verordnung zu mobilisieren sind, müssen zur Arbeit in die Unternehmen der Truste „Chelyabugol“<sup>27</sup> und „Karagandaugol“<sup>28</sup> des Narkomugol<sup>29</sup> geschickt werden.

Die mobilisierten deutschen Frauen müssen gemäß der Aufstellung des Narkomneft<sup>30</sup> in seine Betriebe geschickt werden.

8. Das NKPS<sup>31</sup> (Genosse Chruljow<sup>32</sup>) und die Abteilung für militärische Kommunikation der NKO (Genosse Kowaljow<sup>33</sup>) sind verpflichtet, den Transport für mobilisierte Deutsche auf Ersuchen des NKO und des NKWD bereitzustellen.

9. Das Volkskommissariat für Erdölindustrie der UdSSR und das Volkskommissariat für Kohleindus-

trie der UdSSR zu verpflichten, die Aufnahme, Unterbringung und rationelle Verwendung der abkommandierten Arbeitskräfte von mobilisierten Deutschen sicherzustellen.

Die Kosten, die mit der Mobilisierung und dem Transport der Mobilisierten zu ihrem Bestimmungsort verbunden sind, müssen den Finanzplänen des Narkomugol und des Narkomneft zugeschrieben werden.

10. Das Volkskommissariat für Handel der UdSSR (Genosse Ljubimow<sup>34</sup>) zu verpflichten, die Nahrungsmittelversorgung der auf dem Weg Mobilisierten sicherzustellen.

11. Das NKWD der UdSSR und das NKO müssen dem Staatsverteidigungskomitee über die Ergebnisse der Mobilmachung der Deutschen und über die Zahl der Deutschen, die in die Unternehmen Narkomugol und Narkomneft geschickt wurden, berichten.

VORSITZENDER DES STAATSKOMITEES FÜR VERTEIDIGUNG J. STALIN

Auszüge [mit Punkten der Verordnung] sind versandt: Genossen Molotow,<sup>35</sup> Berija,<sup>36</sup> Schtschadenko,<sup>37</sup> Schukow,<sup>38</sup> Tschadajew<sup>39</sup> – alle [Punkte der Verordnung].

Örtlichen Partei- und sowjetischen Organisationen - 1, 2, 3, 4, 5, 6, 7, 10 [Punkte der Verordnung]. Rytschkow,<sup>40</sup> Botschkow<sup>41</sup> – 6 [Punkt der Verordnung]; Sedin,<sup>42</sup> Wachruschew<sup>43</sup> – 7, 9; Chruljow,<sup>44</sup> Kowaljow (NKO),<sup>45</sup> Pomaznew<sup>46</sup> – 8 [Punkt der Verordnung]; Ljubimow<sup>47</sup> – 10 [Punkt der Verordnung]. Rytschkow<sup>48</sup> – alle [Punkte der Verordnung].

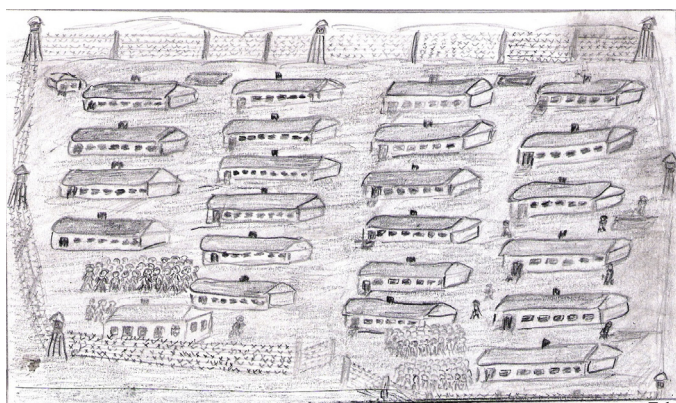
Gemäß dem Art. II der **Konvention über die Verhütung und Bestrafung des Völkermordes** „bedeutet Völkermord eine der folgenden Handlungen, die in der Absicht begangen wird, eine nationale, ethnische, rassische oder religiöse Gruppe als solche ganz oder teilweise zu zerstören.“<sup>49</sup>

**c) vorsätzliche Auferlegung von Lebensbedingungen für die Gruppe, die geeignet sind, ihre körperliche Zerstörung ganz oder teilweise herbeizuführen;**

50



1941. Herbst und Winter werden die Deutsche von der Wolga, Schwarmzergelbiet, Kaukasus deportiert nach Sibirien, Mittelasien.



Stadt Buguruslan Gebiet Tschalow, das erste Zwangsarbeitslager.

Zeichnungen von GULAG-Häftling (1941–1955)  
Frau Johanna Jenn (\*1925; †2016)

Die Verpflegung der „mobilisierten“ Russlanddeutschen wurde nach GULAG Normen festgelegt (Ab. 6 der ‚Verordnung 1123 cc‘). Ohne Gerichtsverfahren wurden alle russlanddeutschen Männer des reproduktiven Alters den kriminellen Verbrechern gleichgestellt und viele von ihnen dem Untergang vor Hunger geweiht. Zu den „Böswilligen“ konnte „die höchste Strafe“, d.h. Erschießung, angewandt werden (Ab. 5 der ‚Verordnung 1123 cc‘). In Weißrussland, die von den Kriegshandlungen am schwersten mitgenommen gewesen war, ging jeder vierte Einwohner unter. In rückwärtigen Gebieten, in den Kohlengruben und Holzschlägen – jeder dritte Russlanddeutsche. In Zechen Sibiriens dauerte die Arbeitswoche für Russlanddeutschen nicht 7 Tage, wie bei anderen, sondern 10 Tage. Der Arbeitstag unter Tage dauerte von 12 bis 16 Stunden.

#### d) Verhängung von Maßnahmen, die auf die Geburtenverhinderung innerhalb der Gruppe gerichtet sind;



Herbst 1942. Die Männer waren schon alle in den Arbeitslager jetzt Müssen die Frauen. Alle wo die Kinder älter wie 3 Jahre waren, mußten in die Trudarmee. Mit gewalt reissen die Mutter

Zeichnung von GULAG-Häftling (1941–1955)  
Frau Johanna Jenn (\*1925; †2016)

Die Verordnung 2383 cc ordnete die Trennung der russlanddeutschen Frauen und Männer der reproduktiven Altersstufen an. Alle russlanddeutschen Männer von 15 Jahren (*eigentlich noch Kinder des Pubertätsalters – W.F.*) bis 55 Jahren (Ab. 1 der ‚Verordnung 2383 cc‘) und alle russlanddeutschen Frauen von 16 (auch Kinder) bis 45 Jahren (Ab. 2a der ‚Verordnung 2383 cc‘) wurden zu verschiedenen Konzentrationslagern, die von einander zihunderte, -tausende Kilometer entfernt gewesen waren, abtransportiert. Männer wurden zur Sklavenarbeit in den Kohlgruben im Ural und in Kasachstan gezwungen (Ab. 7a der ‚Verordnung 2383 cc‘) und Frauen – gen Taiga-Holzschläge in die Wildnis (Ab. 7b der ‚Verordnung 2383 cc‘).

#### e) gewaltsame Überführung von Kindern der Gruppe in eine andere Gruppe.

*Es trippelt und stolpert bei Schnee und Wind  
auf sibirischen Wegen ein deutsches Kind.  
Die Eltern, die nahm man ihm weg mit Gewalt,  
und Oma liegt krank, und der Ofen ist kalt.*

*Drei Tage kein Brot mehr im ganzen Haus –  
da trieb es der Hunger zum Betteln hinaus.  
Fremd ist ihm die Sprache im weltfremden Ort,  
es kennt nur ein einziges russisches Wort:*

*Statt „Brot“ sagt’s jetzt „Chleb“,  
und sein Händchen streckt’s vor;  
steht frierend vergebens vor manch fremdem Tor.  
Man stößt es und jagt es mit Drohungen fort:  
„Verswinde, Verfluchter, zieh weg aus dem Ort!“*

*Ihm schwindelt vor Hunger, die Kraft geht ihm aus,  
der Abendwind schiebt es zum Dorfe hinaus.  
Die Nacht ist so dunkel und frostig der Wind,  
sibirische Straßen gefahrenreich sind.*

*Der Sturm rast vorüber. Die Wolken zieh’n ab.  
Am Wegrand erstarrt liegt ein Kind ohne Grab,  
sein flehendes Händchen zum Himmel gereckt,  
von schneeweißem Leichentuch gnädig bedeckt.<sup>53</sup>*

Dem heuchlerischen Ab. 3a der ‚Verordnung 2383 cc‘ gemäß, mussten alle russlanddeutschen Kinder älter als drei Jahre „in Obhut der übrigen Familienmitglieder gegeben“, den „nächsten Verwandten“ oder „deutschen Kollektivwirtschaften“ übergeben werden. Schon im Vertreibungschaos von 1941 waren die russlanddeutschen Familien und Verwandtschaftskreise aufgrund der behördlichen Willkür fast komplett zerrfetzt worden! De jure und de facto gab es in der Sowjetunion 1942 überhaupt keine „deutschen Kollektivwirtschaften“!



Ein Bettelkind in Sibirien. Es trippelt und stolpert bei Schnee und Wind auf Sibirischen Wegen ein Deutsches Kind. Die Eltern, die nahm man weg mit Gewalt, die Oma ist krank, der Ofen ist kalt.

Zeichnung von GULAG-Häftling (1941–1955)  
Frau Johanna Jenn (\*1925; †2016)

Den zynischen Hohepunkt der ‚Verordnung 2383 cc‘ beinhaltet Ab. 3b: „Die örtlichen Sowjets der Volksdeputierten (d.h. die bolschewistischen Vertretungen – W.F.) sind verpflichtet, die Maßnahmen zur Unterbringung der ohne Eltern hinterlassenen Kinder zu ergreifen.“ Im Oktober 1942 gab es keine „Unterbringungsmöglichkeiten“ für die zum sicheren Tod geweihten zigtausenden russlanddeutschen Kinder in öden kasachischen Steppen oder in dem Nordpol nahen sibirischen Taiga, worin sie mit ihren Eltern Ende 1941 verschleppt worden waren! Die Mehrheit von diesen war gewaltsam in den überfüllten Waisenhäusern „untergebracht“ worden. Nun wurden die minderjährigen Geschwister voneinander getrennt und der Willkür der deutschfeindlichen Fernstehenden ausgesetzt.

**a) Tötung von Mitgliedern der Gruppe;**



Das Leben war grausam. Otto Pfister war verpflichtet nach seiner Familie - Frau und 3 kleine Kinder. Er kehrte zurück. Erschossen.

Zeichnung von GULAG-Häftling (1941–1955)  
Frau Johanna Jenn (\*1925; †2016)

**Die Bilder sprechen für sich**

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Stalins Sterbenslager, wo Millionen Menschen ihr Leben verlohren harte Arbeit, Hunger, Kummer. Und wir Deutsche wurden besonders bestraft.



1943-1944 Arbeit im Wald, Bäume fällen, schwere Arbeit



1943 Februar, das 1. Mal im Karzer (noch 2 mal mußte in den Karzer zu 5 Tage) arbeiten mußten, bekamen 400gr. Brot, kein Essen.  
Zeichnungen von GULAG-Häftling (1941–1955)  
Frau Johanna Jenn (\*1925; †2016)



Oskar Aul (\*1927; †2010)  
Russlanddeutsche Sklavinnen<sup>59</sup>

Die sowjetischen Behörden „verstanden“ bald, dass es gemäß der Verordnung Nr.: FOKO-2383cc keine Möglichkeit gab, „bestehende Kinder, die älter als 3 Jahre sind, ... in Obhut der übrigen Familienmitglieder“ zu geben bzw. „in Abwesenheit anderer Familienmitglieder, außer denen, die mobilisiert werden müssen, ... Kinder in Obhut der nächsten Verwandten oder deutscher Kollektivwirtschaften“ zu geben. 42 Tage später wurde dieser geheime Beschluss verabschiedet:

### „Geheim

Beschluss Nr.: 1843-861c

Moskau, Kreml 18. November 1942

...3. Die Kinder der in die Arbeitskolonnen mobilisierten Deutschen sind in russischen und kasachischen Kolchosen unterzubringen.

Stellvertretender des Vorsitzenden des Sowjets  
des Volkskommissariats der UdSSR

**W. Molotow**

(*Russisches Staatsarchiv für Zeitgeschichte [ehemaliges ЦХСД]*) Bestand ..., *Inventarverzeichnis 58, Dokument 178, Seite 55*)

Durch die Einführung der Trudarmee wurden die deutschen Männer von den Frauen getrennt. Die Zahl der deutschen Minderheit geriet ins Stocken. Ganz zu schweigen von den schrecklichen Jahren 1942 bis 1944 und von den Nachkriegsjahren. „Die schwierigen Lebensbedingungen verdammt die Deutschen zum Aussterben. Die Dynamik (Geburtsraten, Todesfälle) der Fortpflanzung der mobilisierten Deutschen war wie folgt: 1945 sind 1.914 Kinder geboren, es starben 6.930 Menschen; 1946 demgemäß 4.236 und 8.915; 1947 – 7.314, 12.575; 1948 – 12.309, 17.679. Doch wer waren die Väter dieser Kinder?“<sup>60</sup>



Nicht für uns, wir müssen weiter zwangsarbeiten in Sondersiedlungen. Dieser Fahrer, russische Soldat prallt wieviel deutsche Frauen vergewaltigt haben. Sie plünderten Deutschland aus, schickten Pakete nach Hause.

Zeichnung von GULAG-Häftling (1941–1955)  
Frau Johanna Jenn (\*1925; †2016)

Erst im Herbst 1946 wurden die Arbeitskolonnen (Trudarmee) aufgelöst. Der Stacheldraht verschwand, doch die Trudarmisten wurden unter Sonderaufsicht gestellt und durften die Orte der Mobilisierung – die GULAGs – nicht verlassen. Es wurde ihnen erlaubt, die Familien in die GULAGs zu holen.

**Am 26. November 1948 erschien ein weiterer Erlass des Präsidiums des Obersten Sowjets der UdSSR, der die Sowjetdeutschen auf ewige Zeiten ins Joch spannte. Die „sozial gefährlichen Elemente“ wurden jetzt ewige Sonderansiedler. Das Verlassen des angewiesenen Ortes wurde mit 20 Jahren Zwangsarbeit im Hohen Norden bestraft.** So wurden die Trudarmisten – alle Sowjetdeutschen – auf ewige Zeiten festgenagelt, man hielt sie weiter in festen Zügeln. Die Unterdrückung der Mobilisierten kann man auch in vielen späteren Dokumenten erkennen. So ein Bericht des Kommissars der inneren Angelegenheiten der Usbekischen SSR:

“Nr.: 28925, Taschkent

**Streng geheim**

NKWD der UdSSR. Moskau,  
an Gen. Rachimov 24. Februar 1950

...Es befinden sich im Einsatz des Bauunternehmens Nr.: 5 zu diesem Zeitpunkt 680 mobilisierte deutsche Frauen...

Alle arbeitenden Deutschen erhalten 800g Brot und zweimal Gekochtes, die nicht Arbeitenden – 400g Brot und einmal gekochtes Essen.

Die Wohn- und Lebensverhältnisse der mobilisierten deutschen Frauen sind unbefriedigend. 274 Personen leben in Zelten, ohne Pritschen, schlafen auf dem Boden, 250 – leben im Pferdestall der Kolchose Namens Stalin und schlafen auch auf dem Boden...

**A. Kruglov**

(*Staatsarchiv der Russischen Föderation. Bestand P9479, Inventarverzeichnis 58.1, Seite 134, Seite 818.*)

„Die Brotkarten wurden schon 1947 abgeschafft, doch noch 1950 bekamen die obengenannten mobilisierten deutschen Frauen die Hungerration 800g Brot und waren gezwungen in unmenschlichen Verhältnissen zu leben.“<sup>62</sup>

Am 22. Februar 1955 wurden nach Beschluss des Deutschen Bundestages die während des Krieges erworbenen Staatsangehörigkeiten als gültig anerkannt. Gleichzeitig besuchte im September dieses Jahres der erste deutsche Bundeskanzler Konrad Adenauer (\*1876; †1967) die UdSSR und es wurde

eine Reihe von Regierungsabkommen unterzeichnet. Am 13. Dezember 1955 erließ das Präsidium des Obersten Sowjets der UdSSR ein Dekret „Über die Aufhebung der Einschränkungen der Rechte der Deutschen und ihrer Familien, die sich in Sondersiedlungen befinden“ (ohne Rückgabe des beschlagnahmten Eigentums). Allerdings, gleichzeitig wurde ihnen verboten, in ihre früheren Heimatsiedlungen zurückzukehren. Der Prozess der Umsiedlung von Deutschen nach Deutschland, in die DDR und nach Österreich begann. Es wurde ursprünglich unter dem Motto der Wiedervereinigung von Familien aufgeführt, die während des Krieges auseinandergerissen wurden. Zu dieser Zeit gelang es bis zu mehreren tausend Menschen pro Jahr auszuwandern.

### Versuch, die Kultur der Russlanddeutschen und ihre Autonomie wiederzubeleben

Der Zustand der russlanddeutschen Kunst und Literatur im Jahr 1955 war Besorgnis erregend. Die talentiertesten wurden fast vollständig ausgerottet. Keiner der alten intellektuellen Schriftsteller überlebte. Nach dem Krieg gab es keine bedeutenden russland-deutschen Schriftsteller. Es gab keine berufstätigen Literaten; Schriftsteller waren in der Regel Lehrer, die sich nebenbei mit Literatur beschäftigten.

Einige der älteren Schriftstellergenerationen der Nachkriegszeit, die vor dem Krieg etwas geschafft hatten, waren hauptsächlich Bauern und Arbeiter nach ihrer Herkunft, und ihr Weg ins Leben und in die Literatur fiel in schwere Zeiten, so dass sie, nachdem sie eine lange und strenge Schule des Lebens durchlaufen hatten, normalerweise nicht die Möglichkeit hatten, eine substanzielle Ausbildung und einen weiten Horizont zu erhalten. All diese Menschen mussten irgendwo hart arbeiten, um ihre Familien und sich selbst zu ernähren, um ihre ersten Schritte in der Literatur machen zu können.

Es gab keinen einzigen Buchverlag, keine einzige Zeitschrift, nicht einmal eine einzige Zeitung, in der russland-deutsche Schriftsteller ihre Werke drucken konnten, wenn sie sie schrieben. Nach dem Krieg bedeutete das Wort „deutsch“ noch „Feind“.

Ende 1955, als das „Sonderregelungsregime“ für Russlanddeutsche abgeschafft wurde, erschien die erste deutschsprachige Zeitung seit Kriegsbeginn in Barnaul, dem Verwaltungszentrum der Altai-Region. Sie wurde ohne Phantasie, aber ideologisch korrekt genannt – **Arbeit**. Sie gewann schnell an Popularität in der deutschen Bevölkerung. Ihr Chefredakteur war

der Russe V. S. Pestow; zuvor arbeitete er in Berlin als stellvertretender Chefredakteur der Tageszeitung **Rundschau** der sowjetischen Militäradministration. Doch der erfahrene russische Redakteur und die Redaktion, der auch russlanddeutsche Korrespondenten und Schriftsteller angehörten, gerieten in Konflikt mit den lokalen Behörden. Anderthalb Jahre später wurde diese Zeitung geschlossen.

Aber am 15. Juni 1957 wurde die erste Ausgabe der Zeitung **Rote Fane** in Slawgorod, dem Bezirkszentrum der Altai-Region, und ein weiteres – **Arbeitsbanner** in Snamenka, dem Zentrum des gleichnamigen Rayons, gedruckt. Letztere bestand bis 1959.

Am 1. Mai 1957 erschien in Moskau die erste Ausgabe der zentraldeutschen Zeitung mit dem bereits optimistischeren Namen **Neues Leben**. Wie die Zeitung „Arbeit“ wurde auch die Zeitung „Neues Leben“ von ehemaligen Mitarbeitern der sowjetischen Besatzungszeitung in Deutschland geleitet, Menschen russischer und jüdischer Nationalität. Sie unternahmen große Anstrengungen, um Kontakte mit der „sowjetdeutschen deutschen Bevölkerung“ aufzubauen und versuchten, sie „in den Schoß des Sozialismus“ zu führen. Diese deutschen Zeitungen waren die einzigen Einrichtungen in der UdSSR, die in diesen schwierigen Jahren ideologische, erzieherische, oft organisatorische und kulturelle Arbeit unter der deutschen Bevölkerung leisteten. Der nötige Kontakt zu den Lesern fehlte jedoch zunächst. Es war keine leichte Aufgabe, das Korrespondentennetz aufzubauen, eine vertrauensvolle Zusammenarbeit mit Schriftstellern zu schmieden.

Doch der XX. Parteitag der Kommunistischen Partei (14.–25. Februar 1956) und die anschließende Wiederherstellung der Staatlichkeit einer Reihe anderer Sowjetvölker, die während des Krieges ebenfalls zu Unrecht unterdrückt wurden, weckten in der deutschen Bevölkerung große Hoffnungen, die zu einer gewissen Annäherung zwischen Zeitungsmitarbeitern und Lesern führten.

Die Abwesenheit von Vertretern der Russlanddeutschen in der Redaktion, ganz zu schweigen von ihrem Vorsitz, konnte die Arbeit der Zeitung jedoch nur erschweren. Es wurde so wahrgenommen, wie es wirklich war: Diese Zeitung war nicht von „Sowjetdeutschen“, sondern für „Sowjetdeutsche“. Die unerfüllten Hoffnungen der Menschen, die Autonomie der Russlanddeutschen in den späten 1950er Jahren wiederherzustellen, die schwere Unterdrückung ihrer Identität und ihres kulturellen Lebens führten im Laufe der Zeit dazu, dass der Name der Zeitung „Neues Leben“ von ihren Lesern als bitterer Hohn empfunden wurde.

Die politische Situation in der UdSSR im Verhältnis zur deutschen Bevölkerung war eher hoffnungslos. Selbst die zentrale Zeitung, die speziell für die Arbeit unter den „Sowjetdeutschen“ geschaffen und von der zentralen kommunistischen Parteizeitung „Prawda“ (Wahrheit) herausgegeben wurde, war nicht in der Lage, die Lösung der einfachsten Fragen durch die örtlichen Partei- und Sowjetbehörden anzuregen. Dennoch gelang es dem „Neuen Leben“ im Laufe der Jahre, immer mehr zur Wiederbelebung der russlanddeutschen Literatur beizutragen.

Zur gleichen Zeit – zum ersten Mal nach der Liquidierung der Autonomen Sozialistischen Sowjetrepublik der Wolgadeutschen, der Deportation aller Russlanddeutschen, nach vielen Jahren Sklavenarbeit hinter Stacheldraht, nach Kriegsende, nach schrecklichen Völkermorddekreten und dem Regime der Sonderkommandanturen – entstand die Gruppe der Russlanddeutschen Aktivisten. Sie ging von stiller Geduld und individuellen Initiativen zur kollektiven Aktion über, um die Hauptprobleme des Volkes zu lösen: seine vollständige Wiederherstellung und Wiederherstellung seiner Staatlichkeit.



*1960er Jahre: Demonstration im mennonitischen Dorf Schdanowka (Südural) anlässlich des „Jahrestages der Großen Sozialistischen Oktoberrevolution“.  
(7. November 1917)*

*Demonstranten tragen ein Plakat mit der Aufschrift **Frieden** auch in deutscher Sprache als Ausdruck zulässiger nationaler Identität geschrieben. Bis Ende der 1950er Jahre war dies noch nicht möglich.*

*Archiv des Autors*

### **Erläuterungen und Quellen:**

1. Alfred Eisfeld; Victor Herdt (Hgg.): *Deportation, Sondersiedlung, Arbeitsarmee / Deutsche in der Sowjetunion 1941 bis 1956*. Köln 1996, Dokument 36, S. 54f.
2. Ebenda.
3. Von 1934 bis 1946 war die Abkürzung NKWD (russisch: Narodny kommissariat wnutrennich del) für das Volkskommissariat für innere Angelegenheiten gebräuchlich. Ab 1946 unterstanden die Arbeitslager-KZs dem Innenministerium der UdSSR (russisch: Ministerstwo wnutrennich del – MWD).
4. 1937 wurde das IwdelLag, ein Straflager des NKWD gegründet. Die Inhaftierten arbeiteten in holzverarbeitender Industrie. Es lag in der Taiga-Landschaft des Nordural am gleichnamigen Fluss Iwdel kurz vor seiner Mündung in die Loswa.
5. Das Lager befand sich an der Kama im Norden der Region Perm. Die Inhaftierten arbeiteten in einer großen 1941 aufgebauten Papiermühle.
6. KimpersayLag befand sich im Gebiet Aqtöbe der Kasachischen SSR.
7. BogoslowLag wurde auf Befehl des NKWD am 15. November 1940 organisiert. Es lag am Ostrand des Nordural etwa 430 km nordwestlich der Oblasthauptstadt Jekaterinburg am linken Ufer der Turja, eines rechten Nebenflusses der Soswa. Die Inhaftierten arbeiteten in der Aluminiumhütte.
8. Russisches Zentrum für die Lagerung und das Studium von Dokumenten der Zeitgeschichte, Bestand 644, Inventarverzeichnis 1, Dokument 19.49-50.
9. Bakal ist eines der Zentren der Eisenerzförderung im Südural mit mehreren Tagebauen und Schächten. Es gibt auch Betriebe der Bergbautechnik und der Baumaterialienwirtschaft.
10. Bogoslowsk (nach 1941 – Karpinsk) ist eine Stadt in der Oblast Swerdlowsk (Russland). Nahe Karpinsk existierte ein Arbeitslager für Russlanddeutsche und deutsche Zivilisten, die vor allem aus Ostpreußen und Pommern als Zwangsarbeiter hierher verschleppt worden waren. Es waren Frauen und Männer zwischen 15 und 65 Jahren. Sie mussten im Kohlebergbau, Wohnungsbau, Straßenbau oder im Steinbruch, teilweise auch als Handwerker in verschiedenen Betrieben arbeiten. Saisonal wurden Arbeitsbrigaden als Waldarbeiter in der Taiga eingesetzt. Darüber hinaus bestand in Karpinsk das Kriegsgefangenenlager 504 für deutsche Kriegsgefangene des Zweiten Weltkriegs.
11. Nowokusnezsk (wörtlich „Neue Schmiede“) ist eine russische Großstadt im Steinkohlerevier des Kusnezker Beckens im Südwesten Sibiriens. 1932 wurde die Stadt zu Ehren des sowjetischen Führers

Josef Stalins in Stalinsk umbenannt und hieß so bis 1961, als die Stadt wieder den Namen Nowokusnezsk erhielt.

**12.** Abakan ist die Hauptstadt der Republik Chakassien in Südsibirien und liegt an der Mündung des Flusses Abakan in den Jenissei. In der Umgebung gab es verschiedene Arbeitslager. Sie dienten hauptsächlich dem Bergbau von Kohle und Gold, dem Bau eines erdölverarbeitenden Kombines sowie der Holzgewinnung.

**13.** Barnaul ist die Hauptstadt der russischen Region Altai im Westsibirien.

**14.** Astana ist die Hauptstadt Kasachstans. Die Stadt hat mehrmals ihren Namen gewechselt. So hieß sie bis 1961 Akmolinsk, von 1961 bis 1991 Zelinograd, von 1992 bis 1998 Aqmola, ab dann – Astana.

**15.** Kartaly ist eine Stadt in der Oblast Tscheljabinsk (Russland), die am Westrand des Westsibirischen Tieflandes, östlich des Südlichen Urals liegt. Im Bahnhof von Kartalyk kreuzen die Südsibirische Eisenbahn und die Bahnstrecke Tscheljabinsk–Orenburg.

**16.** Pawlodar ist eine Großstadt in Kasachstan. Sie liegt im Norden des Landes am Fluss Irtytsch.

**17.** Soswa ist eine Siedlung, die im Westen des Westsibirischen Tieflandes liegt. Von 1941 bis 1960 befand sich in Soswa die Verwaltung des Nordural-Straflagers (SewUralLag) im System der Gulag (Netz von Straf- und Arbeitslagern in der Sowjetunion).

**18.** Alapajewsk ist eine russische Stadt in der Oblast Swerdlowsk im mittleren Ural. In Alapajewsk befand sich das Kriegsgefangenenlager 200 für deutsche Kriegsgefangene des Zweiten Weltkriegs.

**19.** Orsk ist eine russische Großstadt in den Südausläufern des Urals. Während des Zweiten Weltkrieges war Orsk auch der Standort des Kriegsgefangenenlagers 7–260.

**20.** Qandyaghasch (Kandyagasch) ist eine Stadt im nordwestlichen Kasachstan.

**21.** Magnitogorsk liegt im Südural zu beiden Ufern des Flusses Ural nahe der Magnitnaja Gora (Magnetberg), dessen Magnetit-Eisenerzlagerstätte den Anstoß zur Errichtung der Stadt gab. In Magnitogorsk befand sich das Kriegsgefangenenlager 102 für deutsche Kriegsgefangene des Zweiten Weltkriegs.

**22.** Sara – Bahnhof im Südural (Oblast Orenburg).

**23.** Efim Afanasjewitsch Schtschadenko (\* 1885; † 1951) war ein Revolutionär, sowjetischer Militär und Staatsmann, Generaloberst (1942). Während des Zweiten Weltkrieges war er stellvertretender Volkskommissar für Verteidigung der UdSSR.

**24.** Das Kürzel Gulag (russisch: Glawnoje uprawlenije isprawitelno-trudowych lagerej i kolonij / Hauptverwaltung der Besserungsarbeitslager und

-kolonien) bezeichnet das Netz von Straf- und Arbeitslagern in der Sowjetunion.

**25.** Russisches Staatsarchiv für sozio-politische Geschichte, Russisches Zentrum für die Lagerung und das Studium von Dokumenten der Zeitgeschichte (RGASPI), Bestand 644, Inventarverzeichnis 1, Dokument 61, Listen 138–140.

**26.** Volkskommissariat für Verteidigung / narodny kommissariat oborony (1934–1946)

**27.** Das Tscheljabinsker Kohlenbecken (Tscheljabinsker Braunkohlebecken) liegt in der Oblast Tscheljabinsk östlich und südlich der Stadt Tscheljabinsk, umfasst eine Fläche von 1300 km<sup>2</sup> und ist die Hauptbasis für den Braunkohlenabbau am Osthang des Urals.

**28.** Das Karagandaer Kohlenbecken ist ein etwa 4.000 km<sup>2</sup> großes, im Gebiet Qaraghandy gelegenes Steinkohlerevier Kasachstans. Das administrative Zentrum des Gebietes ist Qaraghandy (das ehemalige Karaganda).

**29.** Volkskommissariat für Kohlenindustrie.

**30.** Volkskommissariat für Erdölindustrie.

**31.** Volkskommissariat für Eisenbahnwesen der UdSSR.

**32.** Andrei Wassiljewitsch Chruljow (\*1892; † 1962) war ein sowjetischer General und Politiker. 1942/43 war er Volkskommissar für das Eisenbahnwesen der UdSSR.

**33.** Hermann Wassiljewitsch Kowaljow (\* 1894; †1952) war ein stellvertretender Volkskommissar für Eisenbahnwesen der UdSSR, ab Februar 1942 – Mitglied der Abteilung für militärische Kommunikation der NKO.

**34.** Alexander Wassiljewitsch Ljubimow (\*1898; †1967) war ein sowjetischer Staatsmann, Volkskommissar und Handelsminister der UdSSR (1939–1948).

**35.** Wjatscheslaw Michailowitsch Molotow (eigentlich Skrzabin; \*1890; †1986) war ein führender Politiker der UdSSR und einer der engsten Vertrauten Josef Stalins. Molotow war von 1930 bis 1941 sowjetischer Regierungschef (Vorsitzender des Rates der Volkskommissare) und von 1939 bis 1949 sowie 1953 bis 1956 sowjetischer Außenminister.

**36.** Lawrenti Pawlowitsch Berija (\*1899; †1953) war ein sowjetischer Politiker und ab 1938 bis 1953 Chef der Geheimdienste der Sowjetunion.

**37.** Sieh Referenz 23.

**38.** Georgi Konstantinowitsch Schukow (\*1896; †1974) war Generalstabschef der Roten Armee, Marschall der Sowjetunion. Schukow wurde durch die erfolgreiche Verteidigung Moskaus (1941/42) sowie als Sieger der Schlacht von Stalingrad (1942/43)

und der Schlacht um Berlin (1945) international bekannt. In der Nacht auf den 9. Mai 1945 nahm er in Berlin-Karlshorst als Vertreter der Sowjetunion die bedingungslose Kapitulation der deutschen Wehrmacht entgegen.

**39.** Jakow Jermolajewitsch Tschadajew (\*1904; †1985) war ein sowjetischer Staatsmann, Ökonom und Doktor der Wirtschaftswissenschaften (1972). Während des Zweiten Weltkrieges war er Geschäftsführer der Angelegenheiten des Rates der Volkskommissare der Sowjetunion.

**40.** Nikolai Michailowitsch Rytschkow (\*1897; †1959) war ein sowjetischer Staatsmann und Jurist. 1938–1948 war er Volkskommissar (Justizminister) der UdSSR.

**41.** Wiktor Michailowitsch Botschkow (\*1900; †1981) war ein sowjetischer Militär und Staatsmann, Generalanwalt der UdSSR (1940–1943), Generalleutnant (1944).

**42.** Iwan Kornejewitsch Sedin (\*1906; † 1972) war ein sowjetischer Politiker und Staatsmann, Volkskommissar der Erdölindustrie der UdSSR (1940–1944).

**43.** Wassili Wassiljewitsch Wachruschew (\*1902; †1947) war ein sowjetischer Politiker und Staatsmann. 1939–1940 war er Vorsitzender des Rates der Volkskommissare der RSFSR, gleichzeitig ab 1939 – Volkskommissar der Kohleindustrie der UdSSR (bis 1946).

**44.** Siehe Referenz 32.

**45.** Siehe Referenz 33.

**46.** Michail Trofimowitsch Pomaznew (\*1911; †1987) war ein sowjetischer Staatsmann und Ökonom. 1942–1943 war er Sekretär des Verkehrsausschusses im Staatskomitee für Verteidigung.

**47.** Siehe Referenz 34.

**48.** Der Name wird im Verteilungsverzeichnis wiederholt. Wird nochmals Nikolai Michailowitsch Rytschkow (Referenz 40) gemeint?

**49.** <https://fedlex.data.admin.ch/filestore/fedlex.data.admin.ch/eli/cc/2002/358/20200630/de/pdf-a/fedlex-data-admin-ch-eli-cc-2002-358-20200630-de-pdf-a.pdf>; abgerufen am 03.12.2022.

**50.** <http://www.damals-im-osten.de/index.php/johanna-jenn/jj-gallery>.

**51.** Ebenda.

**52.** Ebenda.

**53.** Das Gedicht von Reinhold Frank (\*1918; †2001); [https://de.wikipedia.org/wiki/Reinhold\\_Frank\\_\(Schriftsteller\)](https://de.wikipedia.org/wiki/Reinhold_Frank_(Schriftsteller)).

**54.** <http://www.damals-im-osten.de/index.php/johanna-jenn/jj-gallery>.

**55.** Ebenda.

**56.** Ebenda.

**57.** Ebenda.

**58.** Ebenda.

**59.** <http://www.damals-im-osten.de/index.php/oskar-aul>

**60.** Oskar Schulz: Die Brechstangenpolitik im Zickzackkurs; <https://www.dar-integrationswerk.de/de/geschichte/geschichte-in-schicksalen/auszug-aus-dem-buch-die-brechstangenpolitik-im-zickzackkurs>.

**61.** <http://www.damals-im-osten.de/index.php/johanna-jenn/jj-gallery>.

**62.** Oskar Schulz: Die Brechstangenpolitik im Zickzackkurs; <https://www.dar-integrationswerk.de/de/geschichte/geschichte-in-schicksalen/auszug-aus-dem-buch-die-brechstangenpolitik-im-zickzackkurs>.



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## The Integration of Art into the Professional Training of Teachers

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### Abstract

The relevance of this article is demonstrated by the revival of the cultural and historical legacy of the Kazakh people, which draws the younger generation to study cultural values using the rich pedagogical science of Kazakhstan.

Art is one of the most effective ways to shape a person's development. It helps people understand the world, think in new ways, learn about different cultures, feel proud of their country, and want to be a better person and citizen. As a result, it encourages the harmonious development of each person, which is essential for society.

The lack of scientific evidence supporting the use of this tool in the educational system has led to the need to study the potential applications of painting as a fine art and how this tool can be used by class teachers. There are objective reasons for using art as an educational tool, rooted in its unique nature. Art is the only phenomenon capable of exerting a holistic influence on the human self.

In contrast to the sciences, which examine separate aspects of life, and morality, which is limited to the "man-to-man" sphere, communication with art brings a person to the world as a whole. Through art, individuals perceive the world in all its colourful forms and become immersed in its infinite nature. This expands and deepens their experiences, which are limited by time and space, into a universal human experience. From stage to stage, the student develops not only the ability to understand artistic language, but also to empathize with the artistic representation of life in all its manifestations.

When art is introduced into a teacher's professional training system, it serves three purposes.

First, it promotes the spiritual enrichment of teachers as individuals by shaping a way of life worthy of a person.

Second, integrating art into the educational system develops the ability to understand artistic imagery, expanding one's capacity to interact with the world.

Third, art serves as an educational tool that teachers must master when working with children.

The organization of professional training of future teachers for the introduction of art as an educational tool into the school education system requires serious adjustments of the entire educational system.

**Keywords:** *aesthetic education | ethnopedagogy | human development educational potentials of arts | teacher's professional training system | aesthetic education of teachers | pedagogical universities | harmonious personality development*

One of the most important tasks that presupposes a fundamental change in education, is the development of spiritual culture among the younger generation. The absence of spirituality, which has become a hallmark of recent years and is emerging as a societal norm, necessitates intensive pedagogical efforts from both theoretical and practical educators. Focusing on art can help students develop their creativity and imagination. It can also introduce them to the practical and spiritual aspects of being an artist. This can be a key part of improving the spiritual well-being of young people. The most important part of this work with young people is helping them feel connected to the world around them and to other people. It also helps them develop a more meaningful understanding of life.

Art is one of the most effective ways to shape a person's development. It helps people understand the world, think in new ways, learn about different cultures, feel proud of their country, and want to be a better person and citizen. As a result, it encourages the harmonious development of each person, which is essential for society. Throughout history, art has played a significant role in shaping young people's personalities.

We need to think about how art can be used in teaching. It is clear that it is a valuable tool for teaching people about beauty. Regarding the impact of art on spiritual development, many authors' approaches are not adequately substantiated. The fundamental question of literary and artistic education remains unaddressed: what is the purpose of studying art? Is it merely to understand the subject matter of a work, or is there an underlying moral intention to enrich individuals' lives through spiritual experiences?

As an artistic reflection of life, art influences all aspects of life. Therefore, it can be used as an objective factor in shaping the individual as a whole, including social relations, and not just individual or aesthetic aspects. For centuries, humanity has objectively

perceived art as a powerful means of influencing human development. Art is one of the elements of a society's spiritual culture, and societies have always considered it when developing educational policies.

Art is a powerful unifying means of influencing the entire personality and the system of its social relations. The lack of scientific evidence supporting the use of this tool in the educational system has led to the need to study the potential applications of painting as a fine art and how this tool can be used by class teachers.

The captivating form of works of art reveals the possibility of accessing their content. The sensory channel through which art is perceived is the most direct and accessible. Therefore, educators cannot ignore this means of influencing children's development. Art is a powerful means of influencing individuals' relationships with the world around them through emotional channels. By reflecting reality through artistic generalizations and images, art introduces students to their potential future relationship with the world and its various manifestations.

Attitudes toward the world and knowledge of it are conveyed through unique images that may have universal, class-based, national, or psychological characteristics. These images reveal the many facets of the surrounding reality. Art addresses the individual as a whole. It doesn't only approach the individual's aesthetic perception of reality. In communicating with art, students communicate with the world as such, which allows them to develop their ability to think critically and creatively. It's true that this world is presented aesthetically. However, the mere presentation of nature, people, labour, objects, and events creates broader horizons of life's impressions. There are two main channels through which communication with art, or knowledge of the world through works of art, proceeds: sensory-emotional and rational.

There are objective reasons for using art as an educational tool, rooted in its unique nature. Art is the only phenomenon capable of exerting a holistic influence on the human self. In contrast to the sciences, which examine separate aspects of life, and morality, which is limited to the "man-to-man" sphere, communication with art brings a person to the world as a whole. Through art, individuals perceive the world in all its colourful forms and become immersed in its infinite nature. This expands and deepens their experiences, which are limited by time and space, into a universal human experience.

From a pedagogical point of view, the hedonistic function of art places it in a unique position: it

is a special educational tool that brings pleasure to students. Individuals experience aesthetic pleasure when they come into contact with artistic representations of the world, and this pleasure is the most powerful mechanism for forming value orientations.

As a holistic reflection of the world, art addresses the individual as a whole, not just a particular aspect of the personality. Art strives to capture the entire soul, appealing to the individual as a whole without dividing his or her into structural elements. At the moment of perceiving art, the personality retains its integrity, and the influences on it are general and systemic. This means that they do not change a specific quality or personality trait, but rather transform the general life attitude.

The famous "catharsis" observed by the ancient Greeks occurs when viewers, listeners, or readers elevate their relationship with the world.

Developing artistic and generalized thinking does not create a new type of personality. Artistic-generalized thinking, which is formed through interaction with art and artistic activities, is a prerequisite for personality development and an integral part of the process of forming one's personality.

Its emancipation and autonomy from the real world, of which it is a part, harmonize with its dependence on it and sense of oneness with this world. Only through art does the individual acquire the gift of an artistic, generalized perception of the holistic world and artistic, generalized thinking. We assess the professional competencies of educators who utilize art as a medium for children's education, focusing on their capacity to guide the gradual assimilation of children into the appreciation of artistic works.

From stage to stage, the student develops not only the ability to understand artistic language, but also to empathize with the artistic representation of life in all its manifestations. This development occurs through the student's communication with painting.

The objective of the initial stage is to broaden students' experience in perceiving art and cultivate their interest in works of art. At this stage, students are presented with a series of paintings without any didactic purpose. It is not of great concern if children do not recall the artist's name or the title of the work. The children's interest is crucial here and it should be persistently furthered.

The second stage has a different function. It involves fostering a personal connection to what is perceived. With the teacher's guidance, students establish relational connections between themselves and the artistic image. Personal perception must take precedence over scientific and aesthetic perception.

The third stage involves introducing students to artistic thought and the phenomenon itself, as reflected in the work of art. Consequently, direct educational influence is only evident at the third stage, when empathy is directed toward the life and idea reflected, not the painting.

The disruption of the sequence of functions' implementation, often observed in schools, and the desire of teachers to extract maximum educational influence from initial communication can completely destroy this influence and transform it into a negative one; children become averse to painting, losing interest in it for a long time or even forever.

Establishing connection between the student's personal perspective and the artistic image is crucial for facilitating further learning. This connection enables students to make a comparison between the ideas they have about school and the eternal ideas embedded in a work of art. This relationship contains a potential conflict, a hidden struggle of ideas, but this is not problematic; such a juxtaposition will give momentum to the relationship, providing food for thought and reflection. This is the designated space for communication between the viewer and the artist.

The highest stage will be when children accept the ideas embedded in the artistic canvas. The students will identify themselves with the hero of the painting, experience the same feelings, and live in the same moment of life as the hero. Then, the work truly fulfills its educational function by guiding individuals through life and a variety of experiences and conveying life experiences to students.

Fine art, and painting in particular, provides an authentic, sensory experience that creates the semblance of a real, concrete, objective world. Therefore, painting is more accessible to students than other forms of art. On the other hand, however, the deceptive simplicity and generalizations hidden behind the figurative material make this type of art as difficult to perceive as any other. You can look and "not see". You can "understand" without understanding anything. You can admire something other than what the artist has painted and be seduced by the external, sensual, figurative simplicity. Nevertheless, sensory authenticity gives painting its specificity as a fine art, playing a special role as an educational tool.

Therefore, this tool is extremely accessible, even for a young specialist. It's as simple as picking up a reproduction of the painting, which causes the class to freeze and take a look. However, maintaining attention is difficult. Teachers who don't understand the level of interaction possible with art can dampen children's interest and provoke negative reactions.

The approach of teachers should be determined by their students' current level of interaction with art and the appropriate methods for that level. However, to envision such a system, one must first address the stages and sequence of how artistic material influences children and the communication forms that emerge as individuals develop spiritually.

These educational potentials are implemented through two approaches to correcting the educational process. The first change involves restructuring the educational process in schools to include an element of artistic influence on a broad life plan. The second change involves altering the content of professional pedagogical training.

The second serves as a prerequisite for the first, making the question of the research's relevance particularly acute. The second means that the matter of education can only be changed by adjusting and improving the professional training of teachers working with children in educational institutions, which is a condition for the implementation of the first.

Therefore, it is necessary to address the need for teachers to undergo broad and thorough professional training in order to incorporate art as a substantive element into the educational process. A system of professional skills that ensures an effective educational process should be incorporated into professional and educational curricula and training programs at a pedagogical university.

However, the professional skills system also requires a methodological review of teacher's training at pedagogical universities. Our study highlights the need for a broad adjustment of the educational and professional processes involved in teacher's training.

Undoubtedly, the socio-economic and socio-political situation of the country complicates finding a solution to the pedagogical problem. This is because the educational institution needs material and technical resources to implement the solution. Educational institutions must be equipped with resources such as sound, slide, and video libraries. Literature on artistic and aesthetic topics, as well as technical equipment, should also be taken into consideration. It is also necessary to provide appropriate professional training for technical and teaching staff.

However, despite the obstacles created by the socio-economic situation, raising awareness of the urgent need to solve this problem and developing the methodology for its practical implementation become key to inevitable change in education. When art is introduced into a teacher's professional training system, it serves three purposes.

First, it promotes the spiritual enrichment of teachers as individuals by shaping a way of life worthy of a person.

Second, integrating art into the educational system develops the ability to understand artistic imagery, expanding one's capacity to interact with the world.

Third, art serves as an educational tool that teachers must master when working with children.

The three identified role assignments make it possible to determine the influence of art on teachers' professional development when art is implemented in their professional training.

The cognitive component of professional training has an educational, analytical, and axiological character. Teachers acquire knowledge of art history and the ability to perceive works of art artistically. They also learn to identify the value content in an artistic image.

The communicative and organizational components are of a methodological, technological and psychological nature. Teachers learn to convey their artistic impressions during professional training and interaction with artistic material. This creates the basis for future dialogical work with children, as well as the mastery of technological techniques for developing the child's personality. It also establishes a foundation for the mastery of organizational forms of group communication with artistic material.

The introduced works of art have an initiating, ideological, and propaedeutic influence on the professional training of teachers who educate children. This is closely related to the teacher's interpretive perception ability, which is a component of the thematic apperception test. As a result, the professional content of pedagogical training for introducing art as a substantive element in the educational process is established.

This content consists of a system of professional skills that enable teachers to perceive works of art, identify the essence of artistic thought, convey their personal perceptions of works of art to children, and evaluate the life problems reflected in works of art. This also helps organize group communication about works of art, find real-life analogies to artistic images, and include works of art independently and individually in one's life as part of life and culture. It also helps one master the language of artistic images.

We have identified the multifunctional influence of art, which allows us to affirm its necessity in the general professional preparation of university students. The influence of art extends far beyond the traditional, narrow concept of art as a limited sphere of

aesthetics. In this professional-educational context, the personal factor is primary, influencing the teacher's perception of art as a meaningful educational element.

The cognitive component is essential because it ensures that the teacher is aware of and has mastered the language of art.

The communicative and organizational components play a procedural role, projecting the pedagogical intent into pedagogical reality, while the apperceptive component provides the conditions for the formation of all the designated ones; it determines the qualitative characteristics of the practical implementation of the entire designated system.

This system requires the implementation of all the designated professional skills, which is necessary and sufficient for the set of identified professional components. The presented system has a three-level structure, with the designated components reproduced at each level of the functional plan.

Developing a lifestyle based on interaction with works of art, a willingness to convey artistic images to children, and the development of methodological skills that engage children in interaction with art – these are the three elements of a system of professional training for teachers to integrate art into the educational process.

Taking into account the three-level structure of the presented system, improving the professional training of teachers is structured accordingly in three directions.

Ethical and philosophical education helps shape the lifestyle of future teachers. Aesthetic and psychological education prepares future teachers to incorporate artistic materials into their work with students. The methodological training provides future teachers with the professional skills necessary for incorporating artistic material into the educational process.

Implementing this system requires the university to reorient its organization of student professional training from a spiritual and methodological standpoint. Regardless of their specialty, future teachers must have a professional orientation toward art as a constant of dignified human life. It is necessary to develop the concept of a culture of human life that includes obligatory communication with art. Any educational institution must establish a solid foundation of materials and technology for the extensive aesthetic education of future teachers.

The university library should be equipped with literary materials on the artistic and aesthetic cycle, as well as clips on art, aesthetics, and the philosophy of culture. The curricula of psychological, pedagogical,

philosophical, ethical, and cultural disciplines must be adjusted to include issues related to the aesthetic side of human life and artistic activity. Finally, the teaching staff at the pedagogical university must be reoriented and the educational material must be modified to reflect this change.

The organization of professional training of future teachers for the introduction of art as an educational tool into the school education system requires serious adjustments of the entire educational system. A philosophical axiological emphasis is necessary in teaching all pedagogical disciplines. Students in all faculties need a course on aesthetics, and workshops and studios are necessary to develop personal and professional interactions of future teachers with art.

The study revealed that such a reorganization is fraught with significant financial, technical, psychological, and personnel challenges. However, a meaningful solution based on a cultural approach ensures the consistent and lasting overcoming of the identified difficulties. The improvement of the teacher training system is being implemented in two ways.

The first approach is intensive and involves making extensive adjustments to the curricula to include artistic content, which primarily applies to the humanities.

The second way is more extensive. It involves expanding the number of academic disciplines and introducing new aesthetic and artistic ones. While the first method is lengthy, the second is relatively brief.

The first option will yield a more comprehensive and impactful outcome, while the second approach is characterized by its external efficiency but may lack thoroughness. Pedagogical universities can leverage the strengths of the first and second options while considering specific regional circumstances, cultural characteristics, and, most importantly, national characteristics.

The study brings scientific and pedagogical thought to new frontiers by establishing the broad aesthetic and artistic development of teachers as a prerequisite for professional pedagogical training. It also introduces the concept of «artistic education of teachers.» The author of this article will focus his future scientific and theoretical research on the further development of this new direction in pedagogy of higher educational establishments.

The author makes two recommendations to educational authorities: first, to consistently include artistic material in the set of educational tools used; and second, to introduce art as a pedagogical constant into the educational system.

The country's education authorities can significantly contribute to solving this problem by improving the curricula and programs at pedagogical universities and organizing extensive training for high-level cultural teaching staff. In addition to strengthening the ethical, philosophical, and aesthetic emphasis on academic disciplines, the teaching staff of pedagogical universities and colleges should widely use artistic material when working with future teachers. They should interpret this material as a cultural method of understanding and comprehending life.

In conclusion, we acknowledge the importance of the posed and resolved problem for both the Kazakh and Russian schools and their respective education systems. The existing differences are not fundamental. They concern matters of a private nature, such as the form of the problem's manifestation and its solution. This provides the author with the opportunity to present his perspective on the general pattern of teacher training.

Introducing children to the cultural context of a modern society presupposes the teacher's mastery of all layers of culture. This includes artistic achievements that reflect humanity's cultivation of meaningful and conscious life on Earth. Through artistic reflection, humanity addresses life's problems.



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Anatoly Dashko. *Left Talgar*



Aubakir Ismailov. *Yaylak (summer highland pasture) near Khan Tengri*



Moldakhmet Kenbaev. *Conversation*

*Reinhold Schulz*

## The Fate of a Migrant: Autobiography

*Reinhold Schulz,*  
also known as *Papa Schulz,*  
is a prominent Russia-German writer.

### Abstract

The autobiographical story of Reinhold Schulz is valuable microhistorical material, reflecting the typical realities of Russia-German history and everyday life from the mid-20th to the early 21st century. The author attempts to be objective about the first half of his life that he spent in the Soviet Union. He notes with undisguised pride that “We lived better than anyone else on our street” and exclaims, “I worked for Russia for half my life!” This issue publishes the first part of the memoirs of Reinhold Schulz, also known as Papa Schulz.

**Keywords:** *Reinhold Schulz* | *Russia-German micro-history* | *Soviet Union* | *Zhitomir German colonists*

*Man is created by fate.*

*My motto is that of the great humanist,  
the saintly Dr. Haass:*

*“By shining for others, I burn myself out.”*

*The candle was his emblem.*

I am a Northerner.

I was born on 1 November 1949, a Tuesday, at eight o'clock in the morning when the factory whistle blew to call everyone to work. I arrived quietly, as if reluctant to enter this world, but the doctors spanked me for nothing, and I raised my voice in support of the factory whistle. When I was handed over to my mother, she wrapped me in her nightdress. “So that girls would always love you,” she would often joke, recalling this moment. She said she thought I had two hearts. When she bathed me as a baby, I would grab the edges of the galvanised bathtub and sit up – something other children couldn't do until much later.

I was born in the far north of the European part of the USSR, in the Gulag zone,<sup>1</sup> in the autonomous Komi Republic,<sup>2</sup> in the village of Krasny Vodnik.<sup>3</sup> This was during the permanent exile of my parents, who were Zhitomir German colonists<sup>4</sup> deported there for the second time from the Karelo-Finnish ASSR.<sup>5</sup>

I am a Russia-German, a German Russian, or rather, a German from Russia, unadulterated and pure as a tear. Sadly, I never met my grandparents as they didn't live to see me born. My father was called Asaf Karlovich, a name taken from the Bible's Book of Psalms. He left me only his German surname, Schulz,

and the eternal memory of his immense paternal love. My mother named me Reinhold. Rein means ‘pure’ and Hold means ‘noble’. In Russian, Reinhold means ‘pure gold’, though I've never had any, but I love to dream about it! Despite being named Reinhold, none of the Slavs could pronounce it, so they changed it to Roman. I've grown used to it myself.

When I was drafted into the army, they issued me with a military ID card, writing down the name ‘Roman Asafovich Schultz’ based on my word alone. Having a German name in the Red Army was like having a bell on a weather vane. They gave me my military ID card but took my passport. My first passport had my name as Reinhold, just like on my birth certificate. After my military service, they issued me with a new passport based on my military ID card with the Russian name ‘Roman’. I had problems with my documents when we left for Germany. I had two names. I had to go to the registry office and redo all the documents using my birth certificate, which meant that I became a German named Reinhold again.

I am a Lutheran. I was baptised as an infant. Until the age of seven, I was under the overt surveillance of the commandant's office.<sup>6</sup> For the rest of my life, I lived under the unspoken surveillance of the state. I studied, worked and got married behind the secure Iron Curtain. Its language and borders were sealed. When the borders opened, I fulfilled my ancestors' wishes and returned quickly to my historical homeland and native Fatherland. I brought my entire family with me.

I worked for Russia for half my life! I went to work wearing a tie and a civil aviation uniform. I loved people, life, the sky and aeroplanes. I served until I reached the highest level of “national non-partisanship”.<sup>7</sup> I travelled everywhere on official business, all expenses paid by the government. I returned from my missions laden with gifts. I brought everything home from all over the Soviet Union. At work, I had my own office, a company car, and enjoyed respect, honour, connections, influence, telephone privileges, authority and an annual company flight ticket to any destination in the Soviet Union, with priority check-in. Once a year, I received a free plane ticket for myself and a family member to any destination in the Soviet Union. My whole family flew to the seaside on holiday using prestigious trade-union holiday vouchers. We received treatment at top-class sanatoria, and our children attended elite pioneer camps in the south of the country for three shifts.<sup>8</sup> We lived better than anyone else on our street. Our well-appointed, three-room apartment was privatised, and we also had a telephone, a dacha, a garage and a cellar full of prized supplies. I drove three personal cars, all on gas, free of charge. My family was considered

prosperous. I had everything I could have wanted in Russia: a top-level career appropriate for someone of my background, a prosperous and predictable life until death, and a reserved place in the cemetery...

I was bored and wanted a more eventful life. I recently realised that we lived well then. But I wanted even better!

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When I was very young, unable to stand or walk unaided, my father would take me with him to work at the shoemaker's shop. There was no one else to look after me. In some ways, my father was very similar to Bulat Okudzhava,<sup>9</sup> the "Arbat prince":<sup>10</sup> they had the same image, manners and appearance; a similar gait; and the same attractiveness, modesty and sincerity. He was a wonderful man and an excellent craftsman, skilled in both carpentry and shoemaking.



*The monument to Bulat Okudzhava is located in the historic centre of Moscow, at the intersection of Arbat Street and Plotnikov Lane.*

*Sculptor: Georgy Frangulyan.*

*Photo by Olga Nasenkova.*

Every morning, he would thread a towel under my arms and nail it to the wooden workshop wall. I was dangling there, standing. He placed a stool in front of me with a jar of nails on it and handed me a hammer. The seat of the stool became ironclad thanks to the nails' heads. There was simply no room to hammer in a single nail anymore. I couldn't walk yet, but I could hammer nails like a cobbler with a single blow. Those were my first toys. I also built

various cars and ships out of small blocks and pieces of wood.

When I was a little boy, I was sent to kindergarten. However, I dug holes under the fence, ran away stubbornly and never wanted to go back, even though the food was good. I cried, saying that I would rather eat black bread with salt than be held captive. My mother took pity on me and let me start going to work with her. She worked in the housing and communal services department. I also cleaned the streets, hauled trash, and burned leaves in fires.

When I was at school, I also looked after other people's cows and spent time by the river. One day, I drowned while attempting to swim across the river with my classmates after being dared to do so. Thankfully, I was pulled out by a passing boat. In winter, I skied and skated. Dreaming of heroic deeds, I would jump from the roof of a barn into the snow with an umbrella.

I used to build models of aeroplanes and sailing ships. I would run to the library and devour adventure books. I always helped my parents around the house. My chores included chopping and stacking firewood, hauling it home, carrying buckets of water, washing floors, clearing snow from the paths, running to the store for bread, hauling manure to the garden, and planting and harvesting potatoes.

After the abolishment of the commandant's office, my parents decided to seek their fortune in a warmer climate. We moved to the village of Karabulak<sup>11</sup> in Taldykorgan<sup>12</sup> and bought a dugout on the bank of a mountain river. Unfortunately, a major flood occurred shortly afterwards, washing away many houses and claiming lives.

My parents immediately packed up and left for Akmola,<sup>13</sup> but they couldn't adapt to the barren landscape and returned to the picturesque yet harsh north. We started building our own home. While it was being built, we lived in a barn with rabbits, chickens, chicks, pigs, and calves. My father's health was failing due to the exertions, but he built a large wooden house over the summer. Then, they found my mother's relatives in Kazakhstan, who invited us to visit them. My parents sold the house, travelled to Karaganda<sup>14</sup> and bought a property there. However, the climate wasn't suitable because of the nearby coal mines, which meant the air was saturated with coal dust.

Unable to sell the house, my parents let my mother's aunt register in it; and then we moved to Novosibirsk<sup>15</sup> to live with my father's older brother, who had just returned from a Magadan<sup>16</sup> prison after serving twenty-five years.<sup>17</sup> We settled down in the remote Siberian hinterland, at the Proletarsky grain state-farm in the

Ordynsky district.<sup>18</sup> Whenever I had to cross the street after it had rained, my boots would often get stuck in the mud and I wouldn't be able to free them. I'd then jump out of them and walk home barefoot.

During Khrushchev's time,<sup>19</sup> when the Soviet Union was "catching up with and overtaking America",<sup>20</sup> everything in the country was taxed in kind,<sup>21</sup> including schools. Everyone was required to pay a food tax to the state.<sup>22</sup> In those days, people didn't live off their wages; they lived off the produce from their own household plots.<sup>23</sup> People had little money, and even that was taken for government bonds.<sup>24</sup> However, those who tried did not go hungry.

In the school cafeteria, a tasty *vatrushka*<sup>25</sup> cost 7 kopecks and a sweet tea cost 3 kopecks. However, parents did not always give their children 10 kopecks, so an announcement was made that schoolchildren could obtain a school breakfast by exchanging one fresh chicken egg brought from home for it. The cafeteria worker accepted the eggs for 10 kopecks each. At home, every egg was accounted for, even the ones that hadn't been laid yet. Our parents knew exactly which hen was laying which egg, but we kids would often run to the barn and hide any eggs we found in the nest. The eggs were missing, and the parents decided the hens were eating them because they weren't getting enough calcium. The father finely crushed red bricks for the chickens' gizzards, and the mother added eggshells to their feed. Before school in the morning, I would sneak into the barn, hide one or more eggs in my pocket and carefully walk to school. There, I would exchange them for breakfast and happily eat it, just like the children from wealthy families. But that bit of luck didn't last long. Older schoolboys would wait for the naive first-graders at the school porch and hit their pockets with their schoolbags, laughing. The eggs would break, the children would miss breakfast, and their pockets would end up full of poop! Despite emptying and cleaning my pockets as best I could, my trousers still looked terrible when they dried. My mother immediately realised where the eggs had gone. This was where my activities in the barter egg-trading scheme with the state ended. Although the teachers explained that we were performing a national service by stealing eggs from our barns for our own food and that, through the school cafeteria, we were fulfilling the state plan,<sup>26</sup> I still felt that I was doing something wrong.

I was a good pupil at school. I found studying easy and managed to get everything done during breaks; I never did my homework at home. In the first year, I was elected as a "nurse's aide". My job was to check that my classmates' hands, ears and collars were

clean.<sup>27</sup> Then I became an Octobrist<sup>28</sup> and a Pioneer,<sup>29</sup> as well as a member of the class council, and I joined the Komsomol.<sup>30</sup> I was the school standard-bearer.<sup>31</sup> On 7 November,<sup>32</sup> I and the leaders of our settlement<sup>33</sup> spoke from the podium at a workers' demonstrations.<sup>34</sup> I also stood there reciting patriotic poems with fervour.

In autumn, all the schoolchildren had to help harvest the potatoes, including the younger ones. As it was cold, we lit a big fire in the field. My classmates and I dragged a large, dry fir tree over to it. I found myself lying underneath it, blinded, and I accidentally stepped barefoot into the fire. I stepped on the burning coals and shot out of the fire with my feet scorched. I rushed home with tears in my eyes. My mother cracked some raw eggs into a bowl and put my feet in them. The eggs started sizzling and were almost fried! I couldn't walk for a long time.

My father was very ill in Siberia and my mother missed her family. We decided to go back to the North. Life there is more honest, simpler and purer. A year later, in the North, my father was returning home on a passenger ship after buying school supplies in Syktyvkar<sup>35</sup> for the first of September<sup>36</sup> (my little brother was due to start first grade). He was returning home on a passenger ship and was paralyzed on the way. He died in hospital a few days later from a cerebral haemorrhage without regaining consciousness. For a long time, I refused to believe it. I kept waiting for him to return, wept bitterly and prayed fervently.

I officially started working at the age of 14, right after my father died, during the school holidays. I stacked bricks at a construction site of the Construction and Assembly Department No. 16. I gave my first pay cheque, worth 80 roubles, to my mother. She used it to buy me my first suit.

Then I worked as a rafter at the Aleshino rafting station<sup>37</sup> of the Vychegda-Lesosplav.<sup>38</sup> During labour classes<sup>39</sup> at school, I led ship and aircraft modelling clubs instead of the teacher, earning a salary of seven rubles a month. We built models of gliders, rubber-powered aeroplanes and beautiful sailing ships, as well as warships, torpedo boats and steamships, which were stationed at our backwater. I invented a homemade sound monument in which the wind played various wind instruments. Like a weather vane, the monument always turned towards the wind.

I loved animals and would pet all the stray cats in the yard. This resulted in me getting ringworm, which I then passed on to my brother. As a result, the whole class was quarantined, and my head was shaved and bandaged so tightly that it felt like a helmet. Underneath the bandages, my head was terribly itchy.

I stayed at home all winter, studying independently, and in the spring, I was permitted to attend classes again. Due to my long absence, I almost had to repeat the year, but I caught up with the rest of the class and was promoted to the next form with good grades. The only other time I was sent to a pioneer camp that was at a school in the neighbouring village of Verkhnyaya Maksakovka.<sup>40</sup>

After finishing the eighth grade, I started working at a shipbuilding and repair plant, first as a carpenter and then as an electrician in the chief mechanic's department. I worked as an electrician. I was often electrocuted.

Once, while wearing my climbing crampons, I fell off a pole and landed in the snow. One early spring morning, we walked across the ice to the steamship in order to repair the wiring. I was leading the way when I suddenly fell through the ice. Fortunately, I managed to take off my field bag containing heavy tools and throw it onto the ice, wrapping the strap around my wrist. My colleagues pulled me out from under the ice using this strap. They dragged me, still frozen and in my clothes, into the workshop and poured half a glass of pure alcohol into my mouth. Then they dragged me home, still wearing my crunchy, icy "knight's armour". I slept it off and, after lunch, went back to work with not so much as a runny nose.

During the summer, I was working in the hold of a cattle barge that was under construction, installing electrical wiring. Up on the deck, unaware that I was in the hold, the workers cut a hatch with an oxygen lance and molten metal began to fall onto my back. The fire burned me to the point of unconsciousness and set my clothes alight. I jumped up quickly and threw myself off the barge into the river. Everyone was terrified and fished me out of the water. The wound hurt for a long time, but it eventually healed.

In autumn, factory workers were sent to collective farms to harvest crops. We were taken to a Komi village.<sup>41</sup> We were housed in barracks on bare bunks and fed gruel, while working in the fields. The evenings were boring, and the adults drank a lot. The next day, I hitched a ride home. My mother was terrified. She told me that people used to receive prison sentences for that sort of thing – twenty-five years of hard labour.<sup>42</sup> The next morning, I went to the workshop and confessed. They forgave me, put me in the open truck and took me back to the collective farm, where I worked conscientiously for the allotted time.

After work, I attended evening classes, took part in amateur performances, sang in a choir and joined circus and drama clubs. I learnt the profession of photography, worked at a consumer services company and

became proficient in filmmaking. While studying at GPTU-1, the city's vocational school, I led an amateur film club and made films. Before joining the army, I went up in an aeroplane for the first time. I flew with my mother and uncle on my beloved IL-14<sup>43</sup> to Karaganda, which I really enjoyed. In order to join the air force, I had surgery to remove my tonsils before enlisting in the army.

I joined the army, "never been kissed".<sup>44</sup> I served in the Air Force. I took the oath of allegiance at military unit No. 25558 in the Leningrad Military District, near Veliky Novgorod. I was the company soloist.<sup>45</sup> In the ten-kilometre skiing competition for the unit championship, I achieved a high result of 41 minutes and 24 seconds while wearing a military uniform and full combat gear. At the commander's request, I performed the role of 'Father Frost' at New Year's parties in schools and kindergartens of the military town. I excelled in combat and political training. I volunteered to be stationed on Damansky Island in order to defend the border from the Chinese.<sup>46</sup>

I graduated from military aviation school with a "pure radiotelegraph operator" qualification and could tap out Morse code. Radio operators were military intellectuals who weren't permitted to lift even a bucket of water, lest they hurt their hands.

Due to my excellent academic performance, I was sent to the Chkalov Research Institute in Feodosia,<sup>47</sup> Crimea – a branch of the cosmonaut training centre. I knew many of the young cosmonauts personally before their space flights. I was once the personal radio operator for cosmonaut No. 4, Pavel Popovich.<sup>48</sup>

I've seen a lot during my time in the service. I sailed at speeds of up to 90 km/h on "OK" experimental boats with five aircraft gas turbine engines<sup>49</sup> and experienced brutal, multi-day force 8 storms<sup>50</sup> in the Black Sea. I sailed on submarines, flew helicopters and airplanes, participated in scientific experiments, took risks and spent time in hospital. I witnessed the world's first supersonic aircraft catapult test. I saw the Lunokhod<sup>51</sup> before its launch. While examining it, I held the personal weapon of Francis Powers,<sup>52</sup> who was the pilot of the American U-2 spy plane that was shot down.

I was elected as a delegate to the sixth Komsomol conference of military units of Crimea by the Komsomol organisation of our army detachment. In honour of the centenary of Lenin's birth<sup>53</sup> and in recognition of my high performance in socialist competition, I was awarded the Certificate of Honour from the Feodosia City Committee of the Komsomol.<sup>54</sup>

Military service was tough but interesting. It was for real men.

*To be continued*

*Commentaries and Explanations  
by the Editorial Board*

**1. GULAG** (Russian transcription: Glavnoye Upravleniye Ispravitelno-Trudovyykh Lagrej i Kolonij, or “Main Administration of Corrective Labour Camps and Colonies”, refers to the network of penal and labour camps in the Soviet Union.

**2.** The Komi Republic (formerly the Komi Autonomous Soviet Socialist Republic, or KASSR) is located in north-eastern Russia. The republic’s GULAG was a vast system of forced labour camps. Prisoners were forced to work in the logging and coal mining industries, as well as in construction.

**3.** Krasnozatsky (known as Krasny Vodnik from 1930 to 1948 and as Krasny Zaton from 1948 to 1952) is an urban-type settlement in the Komi Republic that forms part of the Syktyvkar urban district.

**4.** By the end of 1942, the German settlement area of Hegewald had been established two kilometres south of the Ukrainian city of Zhytomyr. Following the expulsion of 15,000 Ukrainians, 10,000 ethnic Germans, primarily from Volhynia, had been resettled there by March 1943. The area comprised 27 villages along the road between Zhytomyr and Berdychiv. From November 1943 onwards, the settlers fled to the Wartheland region ahead of the advancing Red Army. Some of those who were resettled in Germany in 1943/44 subsequently came under Soviet control following Germany’s defeat. They were either handed over to Soviet military authorities or forcibly repatriated by the Western Allies. In the eyes of the Soviet authorities, any Soviet citizen who had left the USSR for any reason during the Second World War was considered a “traitor to the fatherland” and a “collaborator of the Nazi regime”, and was to be treated as such.

**5.** The Karelo-Finnish Soviet Socialist Republic, or Karelo-Finnish SSR for short, was an autonomous republic within the Soviet Union. Its capital was Petrozavodsk. It existed from 25 July 1923 to 31 March 1940, and then again from 6 July 1956 to 13 November 1991. It was succeeded by the Republic of Karelia.

**6.** According to Decree No. 133/12 (Record No. 111/45) of the Presidium of the Supreme Soviet of the USSR dated 26 November 1948, all persons deported during the Great Patriotic War (1941–1945) were sentenced to permanent exile. The decree stated that “those found guilty of unauthorised departure (escape) from mandatory settlement areas were subject to criminal prosecution. The penalty for this crime was set at 20 years of hard labour. Those guilty of harbouring deportees who had fled from places of compulsory settlement, facilitating their escape or granting them permission to return to and settle in their former places of residence had to be held criminally responsible. The punishment for these

crimes shall be imprisonment for up to five years.” Until 1956, the majority of “Soviet Germans” lived in “special settlements” and had to report to “commandant’s offices” every month.

**7.** “Soviet Germans” were barred from positions of responsibility and prevented from pursuing higher education because they belonged to an “unreliable” ethnic group. This ban also extended to specific professions and the freedom to choose their place of residence and employment, effectively excluding them from many aspects of social life.

**8.** The Young Pioneer Camps were places, where children from the Young Pioneer Organisation of the Soviet Union could enjoy active recreation during the summer and winter holidays. A summer shift at a Young Pioneer camp in the USSR usually lasted three weeks (21 days). Vouchers for one shift were free of charge, funded by the trade unions of the enterprises where the children’s parents worked.

**9.** Bulat Shalvovich Okudzhava (1924–1997) was a Soviet and Russian poet, writer, musician, novelist and singer-songwriter of Georgian-Armenian ancestry. He was one of the founders of the Soviet genre known as the „author song” or “guitar song”.



*The monument to Bulat Okudzhava is located in the historic centre of Moscow, at the intersection of Arbat Street and Plotnikov Lane. Sculptor: Georgy Frangulyan. Photo by Olga Nasenkova.*

**10.** The Arbat district is situated in the historical centre of Moscow. The author refers to the Okudzhava Sculpture in Moscow, on Plotnikov Lane, near Arbat Street, that forms the heart of the Arbat District of Moscow. This piece of art was created in 2002 by sculptor Georgiy Frangulyan. Popularly, it was nicknamed “The Arbat Prince.” The poet lived in House Number 43 on Arbat Street for a long time. In 1959, Bulat Okudzhava wrote a song about his native street where he spent his youth. It received national recognition and fame.

**11.** Karabulak (Kazakh: Qaraqūlaq) is a settlement in Eskeldi District in Jetisu Region of south-eastern Kazakhstan. It is located 17 km southeast of the city of Taldykorgan.

**12.** Taldykorgan (Kazakh: Taldyqorǵan) is the administrative centre of Jetisu Region, Kazakhstan. According to the 2010 Kazakh Census, 1,581 Germans lived in the city, making 1.10% of the total population of 143,407.

**13.** Aqmola is the former name of Astana, the capital city of Kazakhstan. Initially founded as Aqmoly in 1830, the city was later renamed Akmolinsk, Tselinograd, and Aqmola before adopting the name Astana in 1998, which means “capital city” in Kazakh. In 2019, the city briefly adopted the name Nur-Sultan in honour of former President Nursultan Nazarbayev, but it reverted to the name Astana in 2022.

**14.** Karaganda (Kazakh: Qaraǵandy) is the administrative centre of the Karaganda Region. It is located approximately 230 kilometres southeast of Kazakhstan’s capital city, Astana. According to the 2023 Kazakh Census, 16,259 Germans lived in the city, making 3.15 % of the total population of 515,835.

**15.** With a population of 1,637,266 (as of 2025), Novosibirsk is not only the most populous city in Siberia, but also the third most populous city in Russia after Moscow and Saint Petersburg. According to the 2010 Russian census, the city was home to 8,649 Germans.

**16.** Magadan is a port town and the administrative centre of the Magadan Oblast in Russia. Until the 1960s, it was a major administrative centre for the Gulag forced labour camps in eastern Siberia. Magadan’s population is in constant decline. In 1991, the city had 154,781 inhabitants, whereas by 2025 this figure had fallen to just 90,421.

**17.** Following the abolition of the death penalty in 1947, 25 years of imprisonment in the GULAG became the maximum sentence, often applied to “counter-revolutionaries” who criticised the Soviet government (Article 58-10, “agitation”) or were

members of organised opposition groups (Article 58-11) under the Criminal Code of the Russian Soviet Federative Socialist Republic (RSFSR) of 1922 and subsequent editions.

**18.** The rural settlement of Proletarsky and the grain state farm of the same name were founded on 25 November 1954 in the Ordynsky District of Novosibirsk Oblast, Russia.

**19.** Nikita Sergeyevich Khrushchev (1894–1971) served as First Secretary of the Communist Party of the Soviet Union from 1953 to 1964. He believed that peaceful coexistence would enable the Soviet Union and its satellite states to develop their economies and improve their standard of living.

**20.** On 22 May 1957, at a meeting of agricultural workers, Nikita Sergeyevich Khrushchev first uttered the phrase “Catch up and outdo America!”, calling on the USSR to surpass the United States in terms of economic indicators – especially in agriculture – and to achieve communism by 1980. This slogan became a defining one during his reign.

**21.** In 1918, a tax in kind was introduced in Russia and later in the USSR. Food was collected from farms and other organisations. This tax was used to maintain the army and government agencies. Despite the widespread belief that agricultural taxes in the USSR were paid exclusively in cash from 1 January 1924, in-kind payments for taxes, services and goods remained commonplace in the USSR and later in Russia for a long time. This is also evident in the autobiographical narrative of Reinhold Schulz.

**22.** See explanation 21.

**23.** A household plot was a legally defined type of farm in the USSR, attached to a rural residence. It was primarily cultivated to provide the family with food. Any surplus produce could be sold at farmers’ markets in nearby towns. During the Soviet era, household plots were the only form of private or family farming permitted, and they coexisted symbiotically with large collective and state farms.

**24.** The USSR government issued loan bonds to finance state needs by raising public funds. These bonds were both voluntary and mandatory. The most famous of these were the War Loans of 1942–1945, which raised funds for the war, and the loans of 1951–1957, which have been “frozen” since 1957 and have never been repaid.

**25.** Vatrushka is an ancient Slavic, Russian and Ukrainian dish. It is made by baking a rich yeast dough into a flat cake with traditional cottage cheese in the middle. Raisins or pieces of fruit can also be added.



<https://commons.wikimedia.org/wiki/File:Vatrushka.jpeg>

26. Since 1928, the State Planning Committee (Gosplan) had been responsible for drafting and monitoring the implementation of five-year plans. The first plan, adopted in 1928 for the period from 1929 to 1933, was completed a year ahead of schedule. However, the final plan, which covered the period from 1991 to 1995, remained incomplete as the Soviet Union dissolved in 1991.

27. In Soviet schools, “nurse's aides” were responsible for checking the cleanliness of their classmates' hands, necks, ears, handkerchiefs and collars. They also monitored handwashing before school breakfast and recorded their observations in “nurses' diaries”.

28. The Little Octobrists (Russian: Oktyabryata; singular: Oktyabryonok) were a youth organisation for primary school children in the Soviet Union. After turning nine and reaching the third grade, Little Octobrists would typically join the Young Pioneers.



<https://commons.wikimedia.org/wiki/User:Vasilich53>  
An Octobrist's star badge with an image of V. I. Lenin as a child

29. The Young Pioneers (short for the Vladimir Lenin All-Union Pioneer Organization) was a Soviet youth organisation for children and adolescents aged 9–14, which existed from 1922 to 1991.



[https://commons.wikimedia.org/wiki/File:Pioneers\\_pin.svg](https://commons.wikimedia.org/wiki/File:Pioneers_pin.svg)  
“Always Ready!” (Russian: *Vsegda gotov!*) was the badge of the Young Pioneers

30. The All-Union Leninist Young Communist League, more commonly known as the Komsomol, was a political youth organisation in the Soviet Union. Although officially independent, it was referred to as “the helper and the reserve of the Communist Party of the Soviet Union”. The Komsomol was a powerful youth organization in the USSR, involved in ideological education, cultural and sporting events, and labour projects.



[https://commons.wikimedia.org/wiki/File:Komsomol\\_Emblem.svg](https://commons.wikimedia.org/wiki/File:Komsomol_Emblem.svg)  
A badge of the Komsomol

31. Being a standard-bearer was a prestigious role, held by an older pupil (usually aged 12 or over), which involved carrying the school flag at ceremonial events and representing the school's honour, patriotism, and traditions. Standard-bearers and their assistants were selected from among the best pupils, playing an important role in shaping the school culture by symbolising respect for its history and achievements.

32. The October Revolution, also known as the Great October Socialist Revolution, took place in Russia in 1917. Led by the Bolsheviks (left-wing extremists), it was part of the broader Russian Revolution of 1917–1923. 7 November, the anniversary of the October Revolution according to the Gregorian calendar, was the official national day of the Soviet Union from 1918 onwards. Communist parties in and out of power celebrate 7 November as the day that Marxist parties began to take power.

33. During the Soviet era, city governance was based on the principles of the party-state system. The primary authority was held by the first secretaries of the city committees of the CPSU and the chairmen of the city executive committees (Councils of People's Deputies). Directors of large industrial enterprises ("the directorate corps") also participated in decision-making.

34. During the Soviet era, political demonstrations were held annually in the main squares of cities and towns across the country to celebrate May Day, the Great October Socialist Revolution and Victory Day on 9 May. Top government and local officials stood on decorated, elevated platforms to watch the processions. The main "demonstration of solidarity" took place in Red Square in Moscow.

35. Syktyvkar is the capital and largest city of the Komi Republic in Russia. According to 2002 estimates, 3,382 Germans lived in the city, accounting for 1.4% of the total population of 245,768.

36. The 1st September marks the start of the new school year for most Russian schoolchildren and students. On this day, pupils and their parents give flowers to their teachers to congratulate them on the start of the new term. This day is particularly significant for the incoming class of first graders, who are attending school for the first time and often take part in a celebratory assembly. The day also involves the "First Bell" (Pervyy Zvonok) ceremony.

37. Timber rafting is a method of transporting felled tree trunks by tying them together to form rafts, which are then towed downstream by tugboats. The village of Aleshino is located on the banks of the Vychegda River, approximately five kilometres from Krasnozatsky that is an urban-type settlement under the administrative jurisdiction of Syktyvkar, a city of republic significance in the Komi Republic, Russia. As of 1 June 1949, 93 deported Germans were forced to work at the shipyard in Krasnozatsky.

38. The Vychegda-Lesosplav enterprise carried out large-scale timber rafting on the Vychegda River in the Komi Republic, Russia, during the Soviet era. Being a key player in the timber industry, it delivered millions of cubic metres of timber to pulp and paper mills and was an integral part of the Soviet logging infrastructure. However, since the 1990s, this type of timber transportation has greatly decreased due to environmental concerns.

39. Labour and vocational training was one of the subjects taught in Soviet secondary schools from the first to the tenth grade. This involved producing useful items, sometimes in industrial enterprises. From the fifth grade onwards, girls and boys were taught

separately. Boys studied subjects such as carpentry, metal cutting and machine tool operation. Meanwhile, girls studied cooking, sewing, knitting, and arts and crafts, such as beading.



*Johannes Sommer (24.04.1957)*

40. Verkhnyaya Maksakovka is a settlement in the administrative jurisdiction of Syktyvkar, a city in the Komi Republic of Russia. Near the administrative building stands a stone monument with a plaque. The plaque reads:

*To the victims of political repression –  
the special settlers  
of the Nizhnyaya and Verkhnyaya  
Maksakovka settlements  
1931–1956  
German National-Cultural Autonomy  
of the Komi Republic  
Administration of the Settlement  
of Verkhnyaya Maksakovka*



*Photo by Natalia Senatorova:  
<https://commons.wikimedia.org/>*

The monument was unveiled on 24 August 2014. It was initiated by the German National-Cultural Autonomy of the Komi Republic and the Verkhnyaya Maksakovka administration. The monument was designed by Oleg Shtraler, the chairman of the German National-Cultural Autonomy of the Komi Republic, and Erna Laschku, the chairwoman of the local public organisation German National-Cultural Autonomy of the City of Syktyvkar.

**41.** The Komi are an ethnic group primarily inhabiting the basins of the Vychegda, Pechora and Kama rivers in north-eastern European Russia. There are approximately 553,000 Komi people, most of whom reside in the Komi Republic. They were converted to Russian Orthodoxy in the 13th century.

**42.** See explanation 17.

**43.** The Ilyushin Il-14 is a Soviet twin-engine aircraft designed for transporting passengers, cargo and military personnel. It first flew in 1950 and entered service in 1954. It was the last piston-engined Soviet passenger aircraft. Until the early 1960s, the Il-14P (with 18 seats) and the Il-14M (with 24 seats) were the primary Soviet passenger aircraft on major domestic and international routes. Following the introduction of the turboprop An-24 passenger aircraft with Soviet airlines, the Il-14 began to be used on local routes. The passenger capacity of the Il-14P gradually increased from 24 to 32 seats, while that of the Il-14M increased from 28 to 36 seats. According to the Aviation Safety Network, a total of 97 Il-14 aircraft of all modifications were lost in accidents and serious incidents by 2020. A total of 1,029 people have died in these incidents.

**44.** The author makes reference to a 1999 American romantic comedy film, *Never Been Kissed*, which was directed by Raja Gosnell.

**45.** In the army, a soloist was a man with a good voice who led the company's singing. He would start singing marching songs or other military tunes to set the tempo and rhythm for his fellow soldiers. The soloist also directed choral performances, particularly during marches and drill training, to help maintain a unified rhythm and fighting spirit.

**46.** Damansky (Chinese: Zhenbao) is a 0.74-square-kilometre island on the Ussuri River, located on the border between Russia and China. On 2 March 1969, a group of Chinese troops ambushed Soviet border guards on the island. According to Chinese sources, the Soviets had 58 casualties. The Chinese losses were reported as 29 fatalities. However, according to Soviet sources, at least 248 Chinese troops were killed on the island and on the frozen river, and 32 Soviet border guards were killed with

14 more wounded. The Chinese Communist Party's account of the conflict portrays the events of March 1969 as Soviet aggression against China. A border agreement signed on 14 October 2003 granted China control over Damansky (Zhenbao) Island and some other disputed Russian territories.

**47.** The 929th State Flight Test Centre, named after V. P. Chkalov and located in Feodosia, was one of the divisions of the Russian Aviation Research and Testing Military Institution. It was the primary military aviation testing facility for the Russian Aerospace and Armed Forces. All military aviation equipment and weapons were tested here before entering service.

**48.** Pavel Romanovich Popovich (1930–2009) was the fourth cosmonaut to go into space and the sixth person to orbit the Earth. He was also the first Ukrainian cosmonaut. He flew on the "Vostok 4" spacecraft from 12 to 15 August 1962. His second spaceflight took place from 3 to 19 July 1974, when he commanded the "Soyuz 14" crew to the first military orbital station, "Salyut 3".

**49.** Gas turbine engines are continuous-combustion engines that power aircraft and ships by compressing air, mixing it with fuel, igniting the mixture, and using the resulting high-pressure, high-temperature gases to spin turbine blades. In the 1950s and early 1960s, the Soviet Union developed high-speed landing boats with gas turbine engines together with Chinese military engineers. The Chinese intended to use these boats for amphibious assaults on Taiwan.

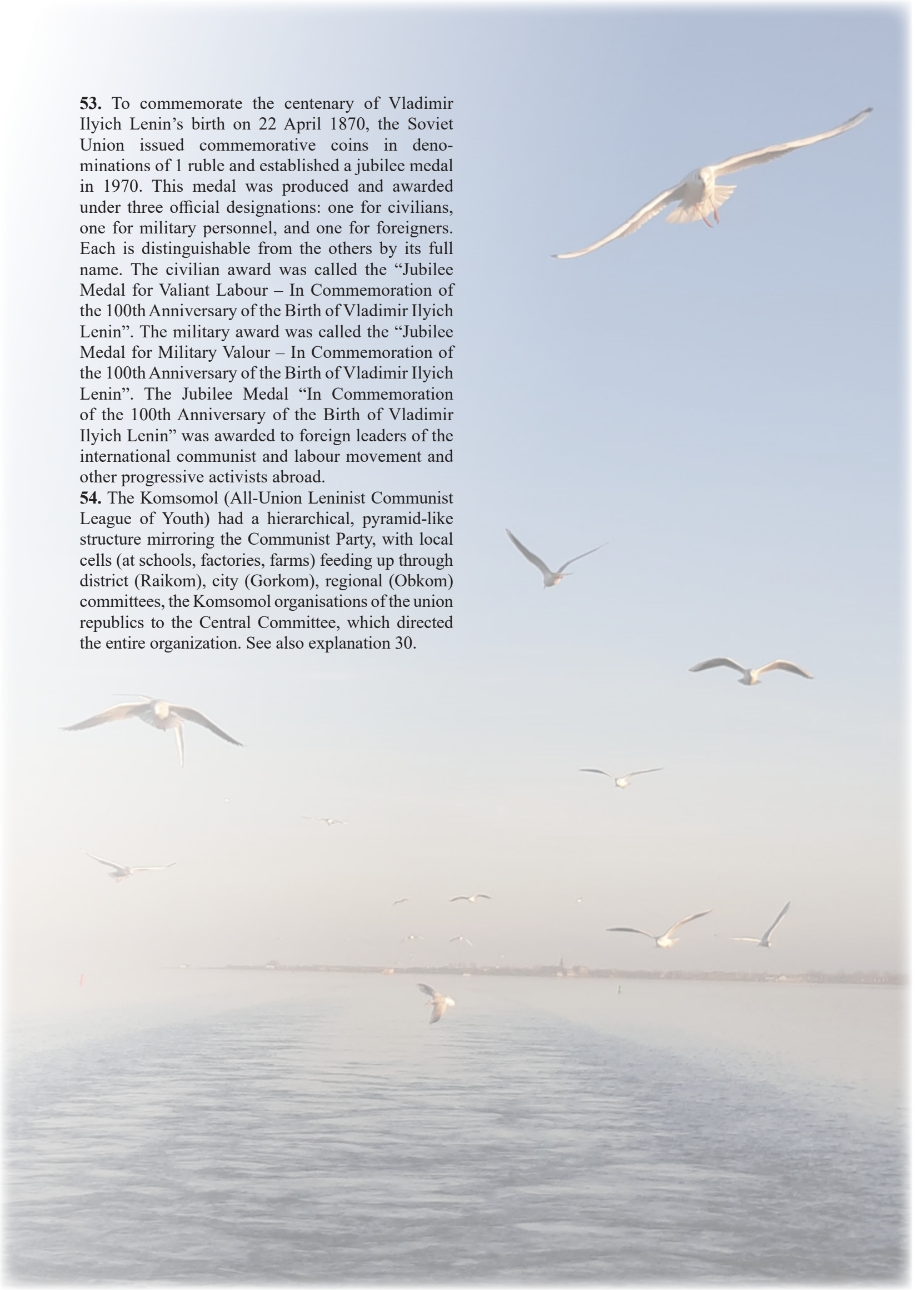
**50.** Multi-day Force 8 storms are prolonged periods of gale-force winds (62–74 km/h) characterised by high, breaking waves and strong winds that impede movement. These storms often last several days and can have a severe impact on coastal environments, sometimes causing inland disruption. Large waves and heavy spray make navigation difficult.

**51.** The Lunokhod ('Moonwalker') series of Soviet robotic lunar rovers was designed between 1969 and 1977 for landing on and exploring the Moon. Although Lunokhod 1A was destroyed during launch in 1969, Lunokhod 1 and Lunokhod 2 successfully landed on the Moon in 1970 and 1973 respectively.

**52.** Francis Gary Powers (1929–1977) is best known for his involvement in the U-2 Incident of 1960. While on a secret CIA spy mission over the Soviet Union, his plane was shot down. Powers survived, but was captured and sentenced to ten years in a Soviet prison for espionage. He served 21 months before being released in a prisoner exchange in 1962. Powers died in 1977 when the helicopter he was piloting crashed.

**53.** To commemorate the centenary of Vladimir Ilyich Lenin's birth on 22 April 1870, the Soviet Union issued commemorative coins in denominations of 1 ruble and established a jubilee medal in 1970. This medal was produced and awarded under three official designations: one for civilians, one for military personnel, and one for foreigners. Each is distinguishable from the others by its full name. The civilian award was called the "Jubilee Medal for Valiant Labour – In Commemoration of the 100th Anniversary of the Birth of Vladimir Ilyich Lenin". The military award was called the "Jubilee Medal for Military Valour – In Commemoration of the 100th Anniversary of the Birth of Vladimir Ilyich Lenin". The Jubilee Medal "In Commemoration of the 100th Anniversary of the Birth of Vladimir Ilyich Lenin" was awarded to foreign leaders of the international communist and labour movement and other progressive activists abroad.

**54.** The Komsomol (All-Union Leninist Communist League of Youth) had a hierarchical, pyramid-like structure mirroring the Communist Party, with local cells (at schools, factories, farms) feeding up through district (Raikom), city (Gorkom), regional (Obkom) committees, the Komsomol organisations of the union republics to the Central Committee, which directed the entire organization. See also explanation 30.



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Die Zeitschrift KENNENLERNEN positioniert sich als unparteiisches und interkonfessionelles Print- und Onlinemedium der Russlanddeutschen. Sie bietet Zuwanderern, Geflüchteten und Deutschen aus den postsowjetischen Staaten eine Plattform, um sich vorzustellen und Freunde zu finden. Das Periodikum veröffentlicht außerdem Artikel zur deutschen Geschichte sowie Nachrichten aus aller Welt.

Viele Russlanddeutsche, insbesondere die Mennoniten, siedelten sich auf dem Gebiet der heutigen Ukraine an. Das Schicksal der wegen des Krieges aus der Ukraine geflüchteten Menschen liegt der Redaktion der Zeitschrift besonders am Herzen.

Die Zeitschrift ist im Katalog der Deutschen Nationalbibliothek verzeichnet.

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Многие этнические немцы из России, особенно меннониты, поселились на территории современной Украины. Судьба тех, кто бежал из Украины из-за войны, вызывает особую озабоченность у редакторов журнала.

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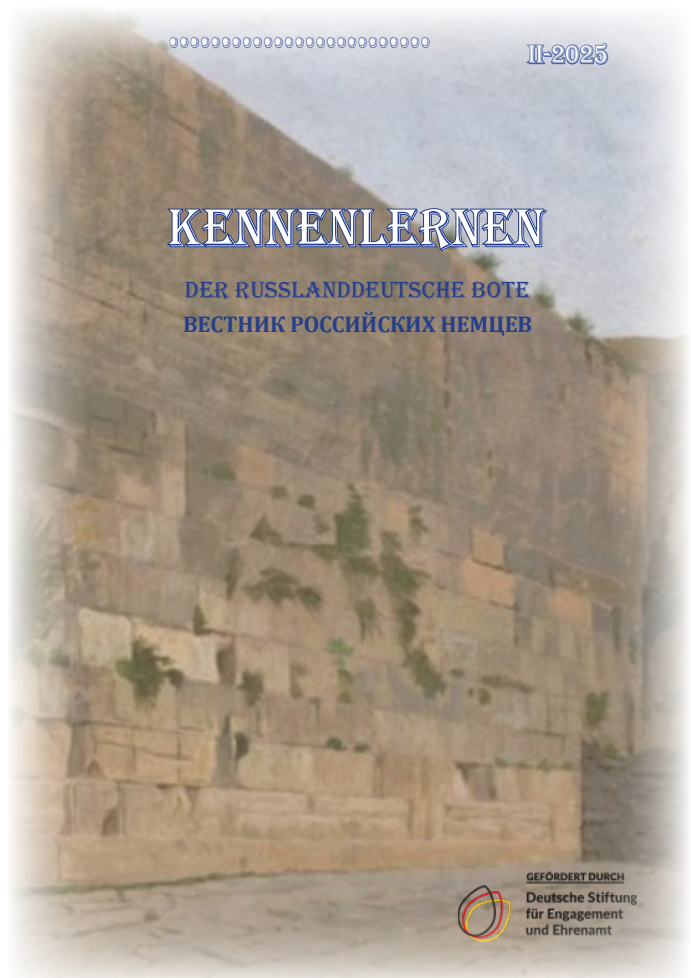
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The magazine KENNENLERNEN presents itself as an impartial, interdenominational print and online publication for Russia-Germans. It provides a platform for immigrants, refugees, and Germans from the post-Soviet states to introduce themselves and find friends. The periodical also publishes articles on German history, as well as international news.

Many ethnic Germans, particularly Mennonites, settled in what is now Ukraine. The magazine's editors are particularly concerned about the fate of those who fled Ukraine because of the war.

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