



Issues of National Development in the Kazakhstan Press in the 1950s and Early 1960s

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Abstract

With the end of the World War II in the USSR, the most important task was the restoration of the war-ravaged economy in a large part of its European territory and ensuring the development of industry and agriculture. An important place in this business was assigned to Kazakhstan, which was exceeding the prewar level of industrial production, in very difficult conditions.

The economic growth of the post-war years and the development of industry in Kazakhstan - all this had an impact on the consciousness of people. Also it could not help but affect the growth of the national self-consciousness of the Kazakh people. During the same period, there was an increase in Kazakh intellectual potential in the process of developing the system of public education and raising the educational level of the population of the republic.

Soviet ideology and official propaganda in the 1950s again recalled to the class approach in assessing historical personalities and events in the life of the Kazakh people. This shows that long ago the Soviet-Party nomenclature transformed Marxist-Leninist doctrine into a dogma, once again.

The Soviet press were a handy party and were called upon to conduct the ideas of decision-making bodies. It propagandized the official policy aimed at internationalizing the life of the USSR people. On the one hand, the press opposed the infringement of the national identity of ethnic groups and, as it were, protecting their sovereign development without regulation and restrictions, on the other hand, preached the idea of forming a communist super nation in the distant future, the beginning of which is the Soviet people.

Keywords: National self-awareness; Official propaganda; The soviet press, Development of education; Cultural level; Virgin lands; Dogmatism; The soviet people, Kazakh intelligentsia; Internationalism; Kazakh press

Introduction

Problems of national development, their development in journalism have long attracted the attention of foreign, Central Asian, Kazakh scientists studying the theory and practice of the media. Despite the fact that in recent decades it has been one of the priorities in academic circles, discussions of politicians, public figures, workers of culture and art. Although the issues related to the growth of people's self-awareness and the search for a national idea are becoming particularly oblique in the context of the new geopolitical realities and threats of the 21st century. They are both topical for the countries of the European Union, and the CIS, and the Middle Eastern states, and the countries of Southeast Asia and Latin America. Globalization has turned this problem into the world one.

Certain issues of interrelations between people due to complexity, drama and confusion on the one hand, and on the other hand, related to the processes of the current moment, based on the priorities of a particular political conjuncture, attracted and still attract the attention of social scientists, including the theories of journalism.

Certain information on the subject of this article is contained in the works of Western and Russian specialists. These are, first of all, the works of previous studies by different authors [1-16].

They investigate despotic nature, the subordination of civil and other freedoms, the life of nations and ethnic entities, the entire socio-political system, the ruling power. The imperial essence of the Soviet state is considered critically, its national doctrine, which was reduced to assimilation of small nations to large, the ethnic identity leveling of people and on the basis of Russification, to the violent formation of a super nation of the Russian-Soviet type.

Certain information of interest to scientists is contained in the writings of Soviet researchers. Thus, their work with rich factual material remains vulnerable from a theoretical point of view, since the ideological orientation and political engagement of that time set the task of demonstrating the success of a multinational power. And even when in the USSR, during the period of perestroika rethinking, were made attempts to adopt a new approach to the analysis of the history and modernity of a multi-ethnic society, the authors could not break out completely from the captivity of stereotypes of totalitarianism.

In the context of this article, studies of scientists from Central Asia and Kazakhstan, developing questions of the history and theory of journalistic science, are of some interest. Here we should mention the works of several studies conducted by different authors [17-28].

They studied the problems of the formation of the development of the periodical press, audiovisual mass media, substantiated theoretical and practical problems of journalism of the region, studied the peculiarities of the creative heritage of well-known Kazakh, Uzbek and other journalists.

These researches are carried out taking into account national interests and illustrate the stages of development of journalism in Central Asia of the twentieth century to this day. However, it should be noted that authors did not have the task of special consideration of issues of national identification.

That is why the analysis of the role of the Kazakh press and Kazakh publicists in covering the issues of national identification and self-identification through the prism of the mass media is the first attempt in this kind. History teaches that social values cannot be outside a particular culture, outside of national subjectness and the national environment. They cannot be subordinated to the imperatives of national, and therefore, local, civilization life in history. This is also true, as well as the fact that all the modernization processes in history have always been fueled by the values of national identity, have grown from the depths of the national spirit, culture and history.

The Soviet model of the national state had a decisive influence on the formation and subsequent decisive deformation of the system of the Kazakh national press, as well as the coverage of issues of self-identification in it. Despite the complexity of historical conditions, Kazakh journalism and journalism of the Soviet period was able to identify the Kazakh ethnos from the standpoint of universal humanistic, rather than class and ideological values. The necessity of scientific comprehension of the accumulated material determines the relevance of this work.

Materials and Methods

The subject of this research is an integral part of the research projects of the theory and practice of journalism in the Republic of Kazakhstan and is included in the plans of research works of HA Yassawi International Kazakh-Turkish University.

Theoretical propositions, conclusions and recommendations contained in the study can be used in the further study of the problems of media theory and practice, as well as issues of improving national policy, interethnic relations and the role of the press in developing the topic of national identification and national identity of the Kazakh people.

The materials of the study, its conclusions and recommendations can be used in preparing general and special courses on theory and practice of journalism in Kazakhstan, political science, history and other social science disciplines. The results of the research can contribute to enhancing the scientific study of a number of issues of the development of national journalism, highlighting various problems of the state structure of the Republic of Kazakhstan.

The use of the materials of the study can also provide some assistance to journalists-practitioners in covering the problems of national policy, developing new ideas and approaches in covering the issues of national construction in the Republic of Kazakhstan.

Methods of research

The main research methods were theoretical analysis and synthesis, comparison and generalization, the study of professional experience of journalists of newspapers and magazines, observation. In the scientific work, the following research methods were used to solve the set of tasks: general methods and techniques (analysis of publication of newspapers and magazines, on the problems of the republic's media, synthesis of abstraction, generalization, probability-statistical methods); methods of empirical research: (observation, comparison, description, measurement); a systematic approach in conducting historical and philological and logical analysis, generalization and analysis of journalistic experience. The technique of experimental and experimental work was developed; journalistic experiment was conducted; Training and methodological support of the educational process of professional training of future journalists was developed, aimed at forming the creative abilities of future journalists and the competence of graduates.

Methodological and theoretical basis of the article

The methodological basis of the work was the Constitution of the Republic of Kazakhstan, laws and normative acts of the Republic of Kazakhstan on the activities of the media. The theoretical basis of the study was the works of scholars of Kazakhstan and abroad on the history, theory and practice of journalism.

Realization of results

Materials of the research are used in the educational process in the preparation of bachelor's and master's degrees in "Journalism" and "Political Science" at K.A. Yassawi International Kazakh-Turkish University, Al-Farabi Kazakh

National University and Kyzylorda State University named after Korkyt-Ata and others.

Results

In the 1950s, along the whole country, a movement for the construction of cultural and educational institutions was launched on the resources of collective and state farms, as a result of which 1,048 clubs and cultural houses were built, 1,150 "red corners" and the Red Yurts were organized. The librarianship also received active development: new public and mobile libraries, book-issuing points, etc. appeared.

Against this backdrop of the growth of the educational and cultural level of the Kazakh population, popular poetic creativity continued to develop, which always played a special role in educating the national feelings of the Kazakh people. Since ancient Kazakhs - both old and young - gathered in the evenings near their akyns (poets) and listened to their song stories about the past, about heroes, about good, evil, rituals, traditions, etc. Especially popular were songs of heroic and historical content, ritual, every day and labor songs. They reflect different aspects of Kazakh life, their ideas about nature, society and man. Different genres, these songs occupy a central place in Kazakh folklore and are the basis of many forms of literary creativity.

In this regard, we recall that the Kazakh folk song originated in the 15th century along with the heroic epic. In these folk songs, the true events are told, their exact place and time are mentioned, the people who participated in them are mentioned. A kind of genre in which people kept the memory of long-gone generations, also genealogical legends of Shezhire (a family tree), which contained a story about the origin of the Kazakh people, its tribes, their connections, and migrations, which was his unwritten history.

It is difficult to overestimate the artistic value of all this folk art. It contains instructions and teachings, which are presented in a bright and imaginative form, facilitating their memorization and giving them credibility. It played a huge role in the education of the Kazakhs and the formation of their national consciousness and mentality.

It should be specially noted that in the postwar period, the development of Kazakh literature began to develop actively. In particular, the "Creative Biography of Abai", "The Kazakh Epic and the History of Literature", "Kazakh Democratic Writers of the Early Twentieth Century", "Essays on the History of Kazakh Pre-Revolutionary Literature" and others were published.

All of this as a whole created a foundation that allowed the Kazakh people to become more aware of their own characteristics, their own identity and national traits. Therefore, it is understandable that the Kazakh intelligentsia aspires to comprehend the role of the well-known personalities of its people in its fate and history. Moreover, the ideological taboos that were introduced in the 1930s during the war years were removed and their names were used by official propaganda, and images of great ancestors inspired the Kazakh people in the fight against fascism.

But in August 1945, the Central Committee of the Communist Party (Bolsheviks) of Kazakhstan adopted a resolution, which referred to the need to correct the mistakes contained in the first generalizing work on the history of the Kazakh SSR from ancient times to the beginning of the Great Patriotic War, written and published in 1943, The prominent Soviet historians evacuated to the republic took an active part. The resolution specifically noted that it is necessary to avoid the idealization of the past.

By the end of the 1940s, the command and administrative system in the USSR was already actively managing the literary and directing the literary process in the right direction for itself. So, in 1949, a decade of Kazakh literature was held in Moscow and in 1954 the 3rd Congress of Writers of Kazakhstan. At these forums it was once again pointed out that the republic's literature should develop based on the Marxist-Leninist methodology and guided by the principles of party spirit and nationality, using the method of socialist realism.

In the second half of the 1940s and in the 1950s, a number of prose works were created, including the second (1947), the third (1952) and fourth (1956) books of Auezov's novel "Abai's way", Mukanov's novels "Syr-Darya", Mustafin's "Millionaire" and "Karaganda", Musrepov's "Awakened Land" and others. Particularly intensively developed during this period were such genres as a novel and a story.

Naturally, in all these works, the communist idea was a red "thread", the fidelity of socialist ideology was asserted, the triumph of Lenin's national policy, the achievements of the Soviet government in building a new life, how the life of the Kazakh people was being transformed, etc., was narrated. Officials from literature strictly monitored the "purity" of writers' thoughts; therefore, one cannot speak of any kind of independence and friend, except for the party-class approach in reflecting reality.

At the same time, after the victory in the war with a new force, they began to talk about the leading role of the Russian people in the life of the Soviet state. To a certain extent, no one denied his leadership, but when statements were made about equality and friendship between the people of a multinational country, against this background this began to sound a certain dissonance. At the same time, many functionaries from among the local nomenclature and this sought to wrap in favor of their own career growth (1945). And all those who fought in the past or had an armed clash with him were ranked as those who should not enjoy the respect of their people.

The well-known bi (the head of the tribe), commander, statesman Yedige (14th-15th cc.), who fought against the khan of the Golden Horde Tokhtamysh, who is prominent in the galaxy of outstanding sons of the Kazakh people, got into this list. In 1409 he surrounded his army Moscow and collected from it a tribute. These actions were regarded as hostile to the Russian people (1995). As a result, the dastan (poem) "Yedige batyr" ("Brave Yedige"), esteemed by the Kazakh people, was forbidden to read for centuries. In turn, the fighters for the liberation of Kazakhstan from tsarist Russia Kenesary,

Nauryzbai and their followers, oddly enough, were declared monarchists.

It was exposed at a closed meeting of the Central Committee of the Communist Party ("Bolsheviks") of Kazakhstan on October 23, 1951, at which Academician Kanysh Satbayev was accused of idealizing the stranger heroes to the people and in that he did not recognize after 1945 the fallacy of the legend about Yedige that was published in 1927 under his editorship and with his preface (1989).

A special reluctance by the Soviet-Party nomenclature of the national heroes of Kazakhstan, as well as of other republics, began to manifest itself as a result of the fact that the CPSU proclaimed the thesis about the formation of a "new historical community of people - the Soviet people". In this connection, the mention of the national heroes of the past has become appreciated by the ideologists of the Soviet system as a manifestation of national limitations and the desire to elevate their people over others. If before the names of famous people - Edige, Kenesary and others - could appear in published poems, fiction, scientific works, now they were mentioned only on the occasion of any significant dates and as characters from legends rather than from the history of Kazakhs.

The Communist Party firmly held the country and the life of the people in its hands and carried out economic and social transformations at its own discretion and understanding. Despite the fact that in the 1950s they were very ambitious, however, the main drawback of the party, which did not adequately assess the consequences of its activities, was also manifested here.

Especially brilliant in this field is N.S. Khrushcheyev. Being a man not only very energetic, but also uneducated, he relied on his peasant intuition in all matters, did not like it when he was objected and vigorously manifested his discontent, if something was not how he wanted or understood. For him, the main thing was to transform, reorganize, and change everything radically. And the ideological tool, which is obedient to this work - literature, art, journalism - was already available to him.

Therefore, when the decision was made to develop virgin and fallow lands of Kazakhstan, the huge journalistic army of the Soviet Union started talking about what it would give to the country and Kazakhstan, how the life of the Great Steppe would change, but no one thought about what it all could lead to, what troubles it can turn out for the Kazakh people.

The development of virgin lands left its imprint on the development of national consciousness and the self-identification of the Kazakh people. On the one hand, the development of virgin lands not only stimulated social transformations in the republic, gave life to new, previously unripe areas, but also ensured a large increase in the production of grain, meat, milk, wool, etc. But on the other hand, these obvious, seemingly, the benefits turned out to be a problem for the Kazakh people, which grew up to the national one. It was expressed, first of all, in the fact that the number of Kazakhs became less than half the population of

the republic. In addition, for centuries cultivated cattle and nomadic way of life, the Kazakh people had to move to a settled way of life.

It is not necessary to be a psychologist to understand the obvious: a blow was struck at the national self-awareness of the people. A huge mass of people, deprived of the usual forms of existence, had to learn from others now. Researchers in the field of social psychology have long established the existence of varying degrees of gravitation of individuals of different nationalities to specific types of industrial activity. This can be explained by the fact that it is affected by the natural environment, the availability of minerals, and climate, and social, economic, scientific development, and the historical past. All this is postponed both in the consciousness of the people, and in its genetic memory.

But it does not follow from this that there is some kind of predetermination in this matter and that, according to Yu.V. Bromley, for example, Koreans gravitate to gardening and cultivation of onions (n.d.). Do not be wise to understand that this is their "attraction" in the years of repression was almost the only possible activity for them. Similarly, one should not blame the Kazakhs for being apathetic and negligent in other than livestock, work.

Probably from the point of view of the Latvian, the Ukrainian, the Belorussian the German, etc., it is an undoubted blessing. But for the Kazakh this was tantamount to violence, for him it's like a person who values his freedom, is condemned to life imprisonment. It remains to judge and judge: whether it is good or evil. After all, the solution of the national question is expressed not only in the alignment of parallel structures, but in enabling each nation to live in the way it wants.

Turning to what is written in Leonid Brezhnev's book "Tselina", it states that "the Kazakhs in general, overwhelmingly, met with enthusiasm and approval the party's decision to plow the feather grass steppes" (1980). And further it notes: "The rise of virgin lands for the Kazakhs was a difficult task, because for many centuries the Kazakh people were associated with cattle breeding, and here many and many had to break all the old way of life in the steppes, become grain growers, machine operators, specialists in grain farming" (1980).

The development of virgin lands became a difficult stage in the life of the Kazakh people. In the period of 1954-1960, in the republic, 25 million 484 thousand hectares of land were put into agricultural turnover. In the Kazakh steppe, about two million people settled. A new type of inhabitants was formed, a new generation appeared - virgin lands. Basically it's Russians, Ukrainians and some others. They deeply let the roots in here, along with the Kazakhs felt themselves the owners of this land.

The writer and publicist A. Zhaksybayev writes that the development of lands was very expensive for the Kazakhs. It was impossible to resist this process. In these areas the Russian language began to predominate, the radius of the Kazakh language narrowed. One after another Kazakh schools

were closed. Local residents were forced to send their children to Russian schools. In the five northern regions all regional and district Kazakh newspapers were closed, only one newspaper, 'Tyn olkessi', was published in the local language (1994).

The Kazakhs also participated in the virgin epic. They mastered their land, the land of their ancestors. In the beginning, it was difficult for them to find a common language with people who came from different parts of the USSR. All this changed the life of the Kazakhs. It did not do without the power of the authorities. The everyday, simple cares of local residents of the steppe acquired at times dramatic shades.

Meanwhile, the press of the Soviet Union and Kazakhstan widely covered the development of virgin and fallow lands of the republic. For example, in *Komsomolskaya Pravda*, a series of target strips dedicated to young virgin lands was published. In *Pravda* was published an essay by I. Shukhov "Conquerors of Virgin Lands". In it, the author, speaking of Soviet people as people of one fate, held the idea that they can conquer any heights and poles, accomplish military and labor feats. And now, on new lands, they, as at the front, are "in a comprehensive offensive to the virgin land in all 93 new state grain farms of Kazakhstan" (1954).

In a number of virgin areas, where there were no publications of their own, district newspapers were established. So, if in the 1950s, were created 41 regional newspapers, then out of this number 32 of them began to come out directly with the beginning of the development of virgin lands. Only 3 of 32 editions were in Kazakh (1981).

Together with the entire Soviet press, they talked about the labor enthusiasm of the virgin lands. In the newspapers were opened the headings "On virgin lands", "Letters of new settlers", etc. They were published materials, which talked about the labor of newcomers, about how they overcome difficulties and adversities. In order to strengthen the propaganda work and give the movement a wide scope, the press began using time-tested forms of mass work, such as on-site editorial offices, public correspondent points. Through the efforts of the editorial offices of the five republican newspapers of Central Asia and Kazakhstan, combined numbers and exchange lines were being prepared.

The press disseminated the advanced experience of the foremost people in agriculture, mobilized the workers of agriculture and livestock farming for the early fulfillment of national economic plans. In a word, it once again in practice proved its indispensability as an effective ideological tool of the command and administrative system.

The virgin lands were given great attention to literary and art publications of Kazakhstan. Thus, in the republican journals "Zhuldyz" and "Prostor" appeared journalistic articles, essays by Kazakh writers and publicists S. Mukanov, S. Shukhov, M. Auezov and others. Subsequently, the publishing houses of Kazmembas, Kazakstan and others prepared and published collections of articles and essays "The Soviet Man-Internationalist" (1963), "They are the Pride of Kazakhstan" (1960), "The Song of Life" (1961), "On the New Frontier" (1961) and many others.

The heroes of these works were different people who manifested themselves in a variety of situations. The main task facing the artists of the word was to show the heroism of work, to paint a picture of the steppe transforming by the efforts of the representatives of different people. And it must be said that writers and publicists did not spare their strength and talent to fulfill this, as it was said, party order.

An image of a Soviet man was created, which is determined to implement grandiose plans to conquer nature. But, as is known, when it is necessary to realize the installation and create a portrait of a contemporary, it is difficult to solve this problem without idealizing it. And here we have already used time-tested methods and methods of socialist realism-the search for a new man, the display of how his formation and growth takes place. And this is already impossible without its idealization, without the use of such a device as creating a halo of romance. This method is effectively used in his early literary works, such as "Makar Chudra", "Old Woman Izergil" and others still the founder of the method of socialist realism M. Gorky. Developing these traditions, Soviet writers continued to romanticize time and people. There was even a special term - the romance of everyday work.

On this basis, new myths were already being created, without which it was impossible to support their own party ideas and the enthusiasm of the masses. This emotional upsurge needed constant recharge. And the mass media were called to transfer this energy to the masses. They found new heroes who successfully mastered virgin lands despite all adversities and difficulties. Especially a lot of material was given to reporters in 1955, when virgin soil tested people for strength. These publications, in which the creative workers of the editorial offices tried to put all their pathos and optimism, instilled in the virgin people a certainty that life would gradually improve, and that for this it was necessary to work and work without regretting the forces and time.

In new, not yet inhabited territories in most cases it was exactly so. And as a result, successes and achievements came about, which the press spoke about and widely propagated. But there were also failures. The media did not talk about them much, preferring to mention them casually and to talk about them as individual shortcomings. And the press did not say absolutely anything in cases when it was a question of obvious deception, the desire to report on imaginary successes, to create the appearance of well-being.

The press did not say anything about the unrest that occurred in the republic in 1960, when rumors spread that the northern virgin lands would be cut off from Kazakhstan and transferred to the RSFSR. Whether the press could write something about this, if the situation in the country had already deteriorated. The country was experiencing an acute shortage of food. Before the introduction of the card system, it is true, did not come, but in the early 60's, an acute deficit was almost all food products. People had to wait in huge queues for several hours until the stores brought bread, which was released strictly in accordance with the norm and bought up literally in 1 hour.

All this took place against the backdrop of events that began in the USSR after the Twentieth Congress of the CPSU. The wind of changes in the country began almost immediately after the death of Stalin since mid-1953. The person of L.P. Beria was arrested and then shot. People were returned from camps; ideological bonds were weakened. The departure from the Stalinist hard line certainly gave some positive results. Already the first adjustments to the spiritual and cultural policy of the country led to the revival of socio-political thought in Kazakhstan.

Measures were taken to eliminate the dictatorial methods of governing the country. The optimization of the dominant social system, initiated from above, and the expansion of "socialist democracy," led to the manifestation of activity on the part of society. And, first of all, on the part of the intelligentsia, including the creative one in the republic, attempts were made to correct the excesses committed in previous years, when a number of writers, scientists and journalists were accused of propagating bourgeois nationalism, idealizing the past of the feudal-patriotic society, etc.

So, the writer Auezov, and academician Satpayev returned to Kazakhstan, who were forced to leave the republic after the decision of the Central Committee of the Communist Party of Kazakhstan "On the mistakes of the Institute of Language and Literature" was adopted and some scholars began to criticize everything, which was related to the pre-revolutionary past of Kazakhstan and those who spoke about it. At that time, Auezov's novels "Abai", "Abai's way" for allegedly embellishing and idealizing aul-nomadic life in them, propaganda of "anti-Russian, reactionary-conservative and Pan-Turkic views of the patriarchal past" were subjected to sharp attacks (n.d.). It even went so far that in the Bulletin of the Academy of Sciences of the Kazakh SSR an article by Nurushev was published "Until the end of the eradication of bourgeois nationalist distortions in the study of Abai's creativity," in which he wrote: "Auezov was subversive in the field of artistic literature and literary criticism. He idealized the past, praising the leaders of the Alash-horde, slandered Soviet reality, preached hatred for the great Russian people and reached direct attacks against Soviet power"(1953).

In a campaign against the writer and others who spoke in his defense, the tone was set by the press, which directed the criticism of flaws, in ideological work, not on improving the case, but on "beating" one or another person ... "(1977). As a result, the republic was forced to leave the academician KI Satpaev, who was subjected to persecution, who wrote about the novel "The Way of Abai": "In the breadth of the circle of topics, depth and skill of their artistic development, the novel represents an exceptional phenomenon in the literature of the revived Kazakh people and law occupies an outstanding position in the literature of the Soviet Union people"(1989).

But ironically, it was the Russian writers AA Fadeev, NS Tikhonov, LS Sobolev, B Gorbатов, VV Ivanov and some others who helped the Russian writer to avoid reprisals against M. Auezov. He settled in Moscow, where he worked at the philological faculty of Moscow State University and taught

literature of the USSR people. As Leonid Brezhnev writes in the book 'Celina', this forced stay outside the republic was the result of actions "imposed by some demagoguery" in his will to "look, as they say, holier than the pope" (1980).

Attacks were not only individuals, but also a whole literary trend. So, in the 50 years there were discussions about the origin of the Kazakh epic. At the time, the opinion was expressed that not all works of oral folk art correspond to socialist ideology and therefore are of an antinational nature (n.d.). In a memorandum to the department of fiction and art of the Central Committee of the Communist Party of Kazakhstan it was noted: "The purpose of the discussion is to determine the historical character, ideological essence and artistic merit of the Kazakh heroic and social epos; resolution of the most controversial issues in this field of literary criticism; demarcation of popular and antinational variants of poems ... "(n.d.).

Therefore, it was intended to hold discussions among a broad scientific community with the participation of scientists and Soviet-Party workers from Moscow, Leningrad, Tashkent, Frunze (n.d.). However, the exchange of views was replaced by an indiscriminate criticism of those whose position differed from the official party point of view. As a result of these "scientific discussions" the Kazakh epic was divided into "reactionary" and "people's". It was resolved to consider the poems "Yedige", "Orak and Mamai", "Shora Batyr", "Bazar Batyr", "Er-Sain" reactionary, and the assessments given to them in the works of M Auezov, A Margulan, B Kenzhebeyev, S Mukanov and others to recognize non-Marxist and deeply erroneous. People consider the poems Alpamys, Er-Targin, Koblandy-batyr, Kambar Batyr, Kozy Korpesh and Bayan-sulu (n.d.).

Of course, not everyone in Kazakhstan thoughtlessly and uncomplainingly followed these party lines. Among the Kazakh intelligentsia were those who defended the preservation of national identity and its manifestation in the way of life of their ethnic group. But such position ran counter to the idea that culture, art, literature, and all life should be national only in form, and in content-socialist. It was in this way that the Soviet system strove to introduce the communist worldview everywhere, to change the mentality and people way of life. It is necessary to transform the national spiritual principle, to contain and suppress in them the free manifestation of national self-awareness and national thinking.

This was necessary to achieve the main goal - to level out all national differences already in the most vital way of the people. The Soviet state, in fact, was a multinational state only in composition, but it was not so in its policy. Any desire to preserve national identity was seen as an attempt to isolate itself. And the party leadership interpreted it as a manifestation of nationalism. The ideological basis of this policy was the officially adopted idea of a single Soviet people, within which there should not be national differences.

This policy was carried out in Kazakhstan. There were objective reasons for this: as Leonid Brezhnev writes, in the second half of the 1950s huge masses of people moved to the

republic, multinational collectives developed (1980), which could not fail to put before the state and society an alternative - or create conditions for preservation of national identity, or create a unified new community. And Kazakhstan became a republic that began to move in this direction.

The Kazakh intelligentsia in those years thought about the need to create prints that would go beyond the strictly socio-political press. This periodical would allow us to comprehend the life processes with artistic, journalistic and satirical means. Many representatives of national literature and journalism have repeatedly talked about this and in the second half of the 1950s, new journals appeared-the satirical *Ara-Shmel*, the children's *Baldyrgan*.

The task of the monthly satirical magazine "*Ara*" - "*Shmel*", which began to be published since March 1956 in Kazakh and Russian, was the struggle against the plunderers of socialist property, with liars and swindlers, bribe-takers, bureaucrats, careerists. The magazine regularly published feuilletons, satirical stories, cartoons and cartoons. The mastery of such satirists as S.Adambekov, O. Aubakirov, Zh. Altaibaev, S. Kenzheakhmetov, K. Iliasov and others grew in the journal.

A major role in children's upbringing was played by the republican magazine *Baldyrgan*, which began to be published since July 1958. It printed stories and poems in the Kazakh language. There were many materials devoted to the native land, its nature and the animal world. The magazine was supposed to instill in children love for the motherland, nurture in them the feeling of the native language. These publications - each depending on their specifics - influenced the formation or growth of national identity.

Discussion

The Communist Party observed very closely how the republic's press development is developing, what its pages are full of, what their ideological content is. Overstepping the boundaries of party institutions immediately found a strict assessment by the governing bodies.

This was the result and consequence of the policy pursued by NS Khrushchev. On his instructions, the ideologists of the CPSU, headed by Mikhail Suslov, were engaged in developing a program for the "prosperity and convergence of nations." Today, many political scientists, speaking about it, say that the "flowering" meant inculcating Russian culture to non-Russian people, and "rapprochement" means their merging. His ideas, NS Khrushchev, many of which were later, after his removal from power, were assessed as a manifestation of voluntarism and subjectivism, and consolidated in the Third Program of the CPSU, which specified the specific time frame for building communism in the USSR. About that it was pure water utopia, people whispered and then. At present, there is no need to prove all the contrariness of these plans - life itself has proved this. But in the late 1950s - early 1960s, the party apparatus seriously engaged in their implementation.

Now it is impossible to answer the question: did the first person of the state realize the absurdity of his programs or

not. After all, more or less sane person understood that his ideas not only did not eliminate contradictions, the solution of which provides development, but, on the contrary, creates them. He called specific deadlines, but could not specifically answer a specific question: how? For example, speaking of a new social community-the Soviet people-he asserted that a single communist nation would grow out of it, but when and how it would happen, he could not say anything concrete. The main slogan of that time was: "The Soviet people are the builder of communism."

The Soviet-Party press, declaring the ethnicity self-worth, in fact unconsciously sought to level them. This was especially manifested during the periods of the accomplishment of significant events. For example, the development of virgin land, the World Youth Festival in Moscow in 1957, the launch of the world's first artificial earth satellite, Yuri Gagarin's flight into space, etc.

However, the growth of the national consciousness of all nations and nationalities of the Soviet Union forced people to think about what it is - the "flowering and convergence of nations"? And the conclusions of many intellectuals from the republics were directly opposed to the Party's program settings. It must be stressed here that representatives of the intelligentsia of different nationalities never denied all the positive things that their people achieved through cooperation and mutual assistance, but none of them agreed or supported the idea of a "full merger of nations", which essentially means assimilation, absorption by the more numerous nation of others.

Therefore, the Soviet-Party press, she realized it or not, was talking about the flowering of nations, about the growth of their economy, their achievements in science and culture, nurtured in them a sense of national dignity, reflected on their national identity, helped identify themselves. And this meant that the idea of creating a communist super nation could never be realized.

Thus, the period when N.S. Khrushchev headed the state, which by the end of his reign was called the great decade, was woven from contradictions, questionable experiments in all spheres of life - industry, agriculture, culture, art, literature. According to our opinion, the only thing that can rightly be attributed to him is the exposure of Stalin's tyranny and the restoration of relative democracy and freedom, thanks to which this historical segment was defined as the "thaw" time.

But at the same time the Soviet system imposed a uniform standard on all people and all cultures. This unification has acquired such character that small people have almost completely lost their ethnic identity and divorced from the roots of their culture, turning into a faceless mass of the Soviet people. It is clear that such "internationalism" did not suit other nations, including the Kazakh, for which the processes of the 1950s and early 1960s created a threatening situation in its national development: it became a minority in its national and state education, and above him hung the threat of slow assimilation.

Conclusion

Existence of nations and national states causes presence of the powers threatening their independency and freedom, striving to control over them and using their national wealth for their own benefit. That's why the Kazakhstan Mass Media in order to provide further development of the sovereign state - the Republic of Kazakhstan - should significantly enhance mental awareness-building, develop in the citizen's firm will and conviction in holiness of the independence of the state which may ensure the progress of the Kazakh ethnoses.

Multinational composition of the Kazakh society implies the possibility of emergence of interethnic contradictions. They should not advance into the international dissention and conflicts. In this issue a special role by the printed media is played. It was called upon to deliberately approach the issues of international relations, consider them as one of the most significant factors of sustainable development and prosperity.

Approval of journalism as 'the fourth estate' greatly depends on its interrelation with the other branches of government. With these purposes it is necessary to start the operation of the Mass Media Community Council at the President of the Republic of Kazakhstan on a regular basis. It should be supposed to govern by the best interests of the nation, but not to be a place where people accuse each other.

For national conscience and identity, a great role is played by the national language. Its loss will inevitably lead to the threat of losing the national identity. Development of the Kazakh independent state created all the conditions necessary for its development. The press takes an active part in this process. The quality of the Kazakh language print media should be further increased and its thematic should be diversified in order to ensure its competitiveness with the Russian language print media of Kazakhstan and Russia.

The journalism of Kazakhstan is called upon to actively discuss the problems cramping the consolidation of the sense of community, national and state identity. At that one should find the most reasonable ways for unifying people, for formation of their sense of the common goals and interests of all the people living in the Republic of Kazakhstan.

It is necessary to understand that state identity is an important factor and catalyst of development of national self-conscience and national identity. It is not less important for the print media to develop respect towards the national identity of the other people alongside with the coverage of the issues connected with the national identity of the Kazakhs.

In the journalistic declarations of the Kazakh print media over the researched period one may observe the dynamics and evolution in the development of the article themes. The perspective and position of the authors towards this issue at each stage of development of the Kazakh journalism underwent changes which provided an opportunity to better understanding and comprehension by the Kazakh people of their national identity and their place in the world community.

Despite the difficulties of the current periods, the Kazakhstan journalism experiencing rises and declines, has accumulated rich positive experience which provides it with the opportunity to function quite efficiently and comply with the modern standards. It is still popular among the mass audience.

The transformation of media text into the Internet significantly changes its structure. This leads to the emergence of completely new formats of presentation of information, the priority place among which is the genre of "multimedia article". This young and very voluminous genre embodies all the existing expressive possibilities of journalism, unites the efforts of a whole team of universal journalists, is created through the latest information technologies, increasing the value and effectiveness of information for a modern active audience. The effectiveness and necessity of implementing a multimedia article for any convergent edition is obvious. This is to strengthen and develop the topic of national identity and national identity of the relevance of multimedia journalism.

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