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**FORMS AND METHODS OF INVOLVING RURAL WORKERS IN SOCIO-POLITICAL LIFE IN WEST KAZAKHSTAN (1933-1940)**

**Abstract.** This article provides a comprehensive analysis of the principal forms and methods employed to engage rural workers in the socio-political life of the West Kazakhstan 9region during the period of 1933-1940. The research is situated within the context of the Soviet policy aimed at the socio-political reorganization of the countryside in the aftermath of collectivization. Based on archival and normative sources, it demonstrates that the socio-political activity of rural workers was strictly regulated by party-state structures and implemented in a planned manner. The article examines key mechanisms for involving rural workers in socio-political life, including the activities of village soviets, party and Komsomol organizations, professional and economic meetings, election campaigns, and political education work. The study argues that although the participation of rural workers was often formal, it evolved into a crucial mechanism for ensuring the stability of the Soviet political system. Notably, the election campaigns and the activities of public organizations following the 1936 USSR Constitution became primary instruments for integrating rural inhabitants into the power structures. The article undertakes a historical-analytical examination to reveal both the actual level of political participation and its inherent limitations within the context of the administrative-command system.

**Key words.** Rural workers, socio-political life, West Kazakhstan, Soviet power, village soviets, political agitation and propaganda, election campaigns, Soviet ideology.

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**БҚО АУЫЛ ЕҢБЕККЕРЛЕРІН ҚОҒАМДЫҚ-САЯСИ ӨМІРГЕ ҚАТЫСТЫРУДЫҢ ТҮРЛЕРІ МЕН ӘДІСТЕРІ (1933-1940 ЖЖ.)**

**Аңдатпа.** Бұл мақалада 1933–1940 жылдары Батыс Қазақстан өңіріндегі ауыл еңбеккерлерін қоғамдық-саяси өмірге тартудың негізгі түрлері мен әдістері кешенді

түрде талданады. Зерттеу кеңестік биліктің ұжымдастырудан кейінгі ауылды әлеуметтік-саяси тұрғыда қайта ұйымдастыру саясаты аясында жүргізілді. Ауыл еңбеккерлерінің қоғамдық-саяси белсенділігі партиялық-мемлекеттік құрылымдар арқылы қатан реттеліп, жоспарлы түрде жүзеге асырылғаны архивтік және нормативтік деректер негізінде көрсетіледі.

Мақалада ауыл еңбеккерлерін қоғамдық-саяси өмірге қатыстырудың негізгі формалары ретінде ауылдық кеңестер қызметі, партия-комсомол ұйымдары, кәсіби-шаруашылық жиналыстар, сайлау науқандары, саяси ағарту жұмыстары қарастырылады. Зерттеуде ауыл еңбеккерлерінің қоғамдық-саяси өмірге қатысуы формальды сипатта болғанымен, ол кеңестік саяси жүйенің тұрақтылығын қамтамасыз етудің маңызды тетігіне айналғаны дәлелденеді. Әсіресе 1936 жылғы КСРО Конституциясынан кейінгі сайлау науқандары мен қоғамдық ұйымдардың қызметі ауыл тұрғындарын билік құрылымдарына тартудың негізгі құралдарының бірі болды. Мақалада саяси қатысудың шынайы деңгейі мен оның әкімшіл-әміршіл жүйе жағдайындағы шектеулері тарихи-талдамалық тұрғыда ашып көрсетіледі.

**Кілт сөздер.** Ауыл еңбеккерлері, қоғамдық-саяси өмір, Батыс Қазақстан, кеңестік билік, ауылдық кеңестер, саяси үгіт-насихат, сайлау науқандары, кеңестік идеология.

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**ФОРМЫ И МЕТОДЫ ВОВЛЕЧЕНИЯ СЕЛЬСКИХ ТРУЖЕНИКОВ ЗКО В  
ОБЩЕСТВЕННО-ПОЛИТИЧЕСКУЮ ЖИЗНЬ  
(1933–1940 ГГ.)**

**Аннотация.** В данной статье проводится комплексный анализ основных форм и методов вовлечения сельских тружеников Западного Казахстана в общественно-политическую жизнь в 1933–1940 годах. Исследование проведено в контексте политики советской власти по социально-политической реорганизации села после завершения коллективизации. На основе архивных и нормативных данных показано, что общественно-политическая активность сельских тружеников строго регламентировалась партийно-государственными структурами и осуществлялась в плановом порядке.

В качестве основных форм участия рассматриваются деятельность сельских советов, партийно-комсомольских организаций, профессионально-хозяйственные собрания, избирательные кампании, общественные поручения и политико-просветительская работа. В исследовании доказывается, что, несмотря на формальный характер участия, оно стало важным механизмом обеспечения стабильности советской политической системы. Особое внимание уделено избирательным кампаниям после принятия Конституции СССР 1936 года и деятельности общественных организаций как инструментов интеграции сельских жителей в структуры власти. В статье историко-аналитически раскрываются реальный уровень политического участия и его ограничения в условиях командно-административной системы.

**Ключевые слова.** Сельские труженики, общественно-политическая жизнь, Западный Казахстан, советская власть, сельские советы, политическая агитация, избирательные кампании, советская идеология.

**Introduction.** The 1930s constitute one of the most complex periods in the history of Kazakhstan. During this time, the Soviet government implemented an extensive socio-political policy across the country, particularly in rural areas. Through this policy, the new regime aimed to adapt the Kazakh village to the socialist system, bring agricultural production under state control, and fundamentally restructure society based on a new ideology. It should be noted that all directions of this policy were grounded in Marxist-Leninist theory. Prior to the period under examination in this article (1933-1940), the Soviet government had already made significant efforts to implement the initial stages of this policy. In accordance with the class struggle principle central to the aforementioned theory, the new regime, starting from 1928, accelerated measures aimed at implementing the policy of dispossessing and eliminating the bais (wealthy landowners) and kulaks. Wealthy peasants were subjected to deportation, their property was transferred to collective farms (kolkhozes), and they themselves, branded as enemies of the people, faced comprehensive persecution.

One of the primary objectives of these measures was the transformation of the social structure within the village. Subsequently, within this same framework, the Bolsheviks initiated the policy of collectivization in Kazakhstan. This involved the liquidation of individual farms and their consolidation into collective farms (kolkhozes) and state farms (sovkhozes). Livestock and property were converted into common ownership. Peasants were forcibly herded into collective farms. The state assumed complete control over agricultural production. As a result of this policy, the traditional nomadic economy of the Kazakh people underwent profound changes and experienced significant decline. The sedentarization of nomadic and semi-nomadic Kazakhs commenced. A transition from livestock breeding to agriculture was mandated. New villages and settlements were established. Although objective preconditions for such rapid transformations were lacking at the time, the Soviet regime sought to implement them forcibly within a short period. The Bolsheviks viewed these radical changes as necessary stages in the construction of a socialist society. In accordance with this theory, the time had now come for extensive ideological work across the country.

The period from 1933 to 1940 in the history of Kazakhstan is characterized as an era of fundamental transformation in the socio-political structure of rural society. This timeframe coincided with the post-famine (1931-1933) recovery of agriculture, the finalization of the collectivization process, and the intensification of Soviet political and administrative control in rural areas. At the center of these processes were the rural workers themselves—collective farmers (kolkhozniks), state farm workers (sovkhozniks), the rural intelligentsia, and lower-level administrative personnel. During this period, the involvement of rural workers in the socio-political life of the West Kazakhstan region was intrinsically linked to the development of the aforementioned historical-political and socio-economic preconditions. The establishment of collective and state farms fundamentally altered the traditional economic system in the countryside, necessitating the adaptation of rural inhabitants to new socio-economic relations. Under these circumstances, the state sought to consolidate the new social order by integrating the rural population into the Soviet governance system.

As noted above, a crucial prerequisite for socialist construction was the need to establish the Soviet political-ideological system in rural areas. The Communist Party of the Soviet Union paid particular attention to increasing the political activity of workers, aiming to transform rural regions into an integral part of socialist society. In this regard, the Party envisaged involving

rural residents in public life through revitalizing the activities of village soviets, strengthening Party and Komsomol organizations, and organizing mass political campaigns.

Within this context, the task of elevating the political and cultural level of the population was considered an essential precondition. During the 1930s, due to the high level of illiteracy among rural inhabitants, involving them in socio-political life first required the implementation of educational work. Consequently, campaigns for the elimination of illiteracy, the activities of cultural and educational institutions, and agitation-propaganda efforts were widely conducted, becoming crucial instruments for adapting the rural population to Soviet ideology. Furthermore, increasing agricultural production indicators and strengthening labor discipline were also significant preconditions for engaging rural workers in socio-political life. By enhancing the labor activity of collective farmers, the state aimed to fortify the economic foundation of socialist construction.

After 1933, resolutions adopted by the Central Committee of the All-Union Communist Party (Bolsheviks) and the Kazakh Regional Party Committee consistently raised issues concerning the intensification of political work in rural areas, the establishment of Party control over collective farm administrations, and the "revitalization" of village soviet activities. Specifically, Party decisions made in January-February 1933 set the task of strengthening political-educational work in collective farms, consolidating labor discipline, and activating rural workers through public assignments [1]. These requirements were implemented concretely in the rural districts of the West Kazakhstan region. Particularly in the period following the collectivization campaign, a priority direction of state policy became the transformation of the social profile of rural inhabitants and their conversion into active members of the new political system.

The completion of the collectivization process and the policy of settling nomadic peasants not only altered the traditional economic system but also advanced the task of integrating rural inhabitants into the Soviet state-public structure. In this context, involving the rural workers within the territory of the West Kazakhstan region in socio-political life became one of the important directions of Soviet power. The policy pursued by the Communist Party of the Soviet Union was aimed at strengthening Party-ideological work in rural areas, consolidating the collective and state farm system, and involving the working masses in the business of state administration. Consequently, the main content of political work consisted of adapting rural society to new socialist relations, transforming the traditional "proprietary" psychology of the peasants, and turning them into active participants in collective labor and Soviet construction.

In the process of implementing these goals, various organizational forms and methods for involving rural workers in socio-political life were developed. Specifically, election campaigns to local Soviets, village assemblies, the strengthening of Party and Komsomol organization activities, as well as the systematic conduct of agitation and propaganda work, became the primary mechanisms for increasing the political activity of rural residents. These initiatives were considered efforts aimed not only at increasing production indicators but also at shaping the new political status of the working person in society.

Cultural-enlightenment and ideological measures also occupied an important place in involving rural workers in socio-political life. The campaign to eliminate illiteracy, the activities of "Red Corner" centers (Kyzyl otau), clubs, and mobile libraries became one of the primary tools for raising the political and cultural level of rural inhabitants. Through such measures, it was intended to establish Soviet ideology in the rural environment and increase the population's active participation in public life. However, the fact that these processes coincided with the period of mass political repression in 1937-1938 indicates that socio-political activity in the countryside was often of a *voluntary-coercive nature*.

In this regard, the study of the forms and methods of involving rural workers in socio-political life in the West Kazakhstan region during the period 1933-1940 remains relevant for understanding the mechanisms of Soviet ideology's implementation at the local level. This article, based on historical sources, analyzes the forms of involving rural workers in socio-political life during this period, the methods of their implementation, and regional peculiarities, while scientifically examining the measures of Soviet power aimed at shaping political activity in rural society.

**Materials and methods of research.** The documentary basis of this research consists of archival materials preserved in Fund No. 1233 (Inventory No. 1) of the West Kazakhstan Regional State Archive (WKRSA), specifically the reporting protocols of village soviets and official data from election commissions contained in Files No. 30 and No. 45 [2-4, 6-7]. For the purpose of studying the socio-cultural transformation of rural areas during the 1930s, the historical work "Kyzyl otau" (The Red Corner, 1927) written by S. Yeskyzy and S. Baranova [8], the research by Kh.B. Tabyldiev concerning the process of illiteracy elimination in the region [11], as well as the fundamental works of T.Z. Rysbekov, including "The History of the Flourishing Land," which examines the historiography of West Kazakhstan and the socio-political resistances during the collectivization period [10, 12], were utilized as core theoretical and source materials. As well, in order to deepen the content of the research subject, additional information from periodical press, such as the newspaper "Oral Region" (1967, T. Zhumatova [5]), was investigated.

In the course of this research, guided by the principles of historicism and objectivity, historical-analytical, systematization, and comparative-chronological analysis methods were applied. This methodological framework enabled the scientific substantiation of qualitative changes in the socio-political activity and cultural development level of rural workers in West Kazakhstan during the period between 1933 and 1940.

**Results and Discussion.** An examination of the political processes in the West Kazakhstan region during this period, based on documentary evidence from the time, clearly reveals the level of rural workers' involvement in state affairs. Official reports and periodicals from 1933-1940 indicate that political work in the countryside developed not only through "top-down" directives but also, to a certain extent, through internal discussions within labor collectives. Among the methods employed by the state, the practice of improving workers' professional qualifications and promoting them to administrative positions held a special place. The initial institutional steps in this process can be identified as general meetings within collective farms and professional-economic assemblies. Archival data demonstrate that during the second half of the 1930s, the policy of increasing women's public activity intensified in rural areas. For instance, at one collective gathering held in 1936, it was recorded that out of 30 participants, 16 were women [2, p. 5]. The Bolsheviks considered this as one of the measures to implement the principle of equality inherent in their theory. Generally, the fact that the agendas of such gatherings included not only economic matters but also ideological issues, such as admission to the Party, indicates that the labor collective was regarded as an arena for political education.

Another significant method of involvement in socio-political life was the introduction of the principle of "debate" (discussion) and *mutual criticism*. Rural workers were drawn into discussions regarding shortcomings in the economy, including issues such as hay preparation and fodder shortages [3, p. 7]. This process was intended to increase the responsibility of workers and direct them toward defending common state interests. In this context, the requirement to preserve livestock and fulfill livestock numbers "100 percent" transcended a mere economic task and was evaluated as a primary indicator of a worker's political loyalty [4, p. 10]. Critical remarks made by reporting officials and speakers became an effective tool of

public control in the countryside. Furthermore, mechanisms such as personnel retraining and the promotion of local specialists to administrative positions were employed to integrate rural workers into the political system.

Data from the newspaper "Oral Region" indicate that a special teacher training course opened in the city of Oral in 1933 provided opportunities for the professional and political advancement of rural youth. The life path of Satybai Aitkaliev serves as an example: having completed the teacher training course in Oral in 1933, he rose from being a simple rural teacher in the Karatobe district to responsible positions, including, after graduating from the Higher Party School in Almaty in 1936, becoming the secretary of the Party committee at the "Tasqudyq" state farm in the Zhanibek district [5]. Such examples fostered among rural residents the attitude necessary for the authorities towards state and Party service and stimulated their participation in socio-political life. According to the data, they indeed mastered real tools of political culture by participating in meetings, economic reports, and cultural events, expressing their opinions, and taking part in collective decision-making. Generally speaking, regardless of one's perspective on socialism, the collective farm era nevertheless created conditions for the *development of political culture* among rural workers in the West Kazakhstan region. For rural inhabitants, this period was one in which a culture of shared responsibility, collective decision-making, and participation in public life was formed.

The most extensive form of involving rural workers in socio-political life can be considered the election campaign for local Soviets of Working People's Deputies of the Kazakh SSR, held in December 1939. The main method of organizing the elections was the formation of election commissions directly from labor collectives. Archival protocols (from sections No. 2, 4, 8, 9, 51) record precisely which organizations nominated the commission chairpersons and secretaries. The protocols show that the number of citizens eligible to vote and the number of actual participants were consistent with each other. Specifically, in some sections, the participation rate reached 100 percent (for example, 27 votes out of 27 electors, or 19 votes out of 19) [6, p. 18]. This statistics demonstrate that, despite the presence of sufficient formal aspects in ideological work in the countryside, it was systematic and that the efforts to mobilize workers into political campaigns yielded results.

The method of selecting and campaigning for candidates was also an important part of involvement in socio-political life. The recording of votes for candidates such as Khamida Bizhanova (section No. 4) and Bakyt Imanalieva (section No. 8), who came from among the local workers in election documents, was a result of the inclusion of rural women in state governance bodies [7, p. 20].

The activities of the "Red Corner" centers (Kyzyl otau) were a decisive factor in increasing the public activity of rural residents in the region, particularly women. The work of the Red Corner was divided into four areas: eliminating illiteracy among women, conducting health and sanitation work, providing legal advice and protection, and general political-educational activities. These centers became the primary form of eliminating illiteracy, especially among women. Literacy elimination points were opened near every populated area, and the adult population of the villages was massively involved in them [8].

On February 11, 1930, the Kazakh Central Executive Committee adopted a resolution "*On the Mandatory Elimination of Illiteracy among the Population of the Kazakh ASSR*". The deadline for elimination was set as the end of the first five-year plan. A plan for implementing the measures was developed, and a financial fund dedicated to eliminating illiteracy was established. In 1931, a cultural campaign was organized in the republic for remote districts. Komsomol and pioneer organizations were extensively involved in this campaign. However, the task of eliminating illiteracy in the country was not completed even by 1935, before the First Congress of Cultural Front Workers convened. After this congress, it is considered that

the work to eliminate illiteracy in the republic entered its final stage. A Department for Adult Education was established under the People's Commissariat of Education of the Kazakh ASSR, within which sections for schools for the illiterate and semi-literate were opened [9, pp. 85-87].

Competitions organized among village and rural soviets at the union and republican levels contributed to the systematic establishment of work to eliminate illiteracy and improve schooling. The main indicators in such competitions included: preparing schools for the academic year, providing teachers with housing, fully enrolling school-age children in education, and organizing education among adults. In 1935, all districts within the region, 289 village and rural soviets, and 136 cultural-enlightenment institutions participated in such a competition. Based on the competition results, the Umtyl and Berezin soviets of the Kaztalovka district, the Barbastau soviet of the Terekti district, the Karasu soviet of the Furmanov district, the Kyrykqudyq village soviet of the Taipak district, and several other soviets were nominated for awards from the Central Executive Committee of Kazakhstan. In 1935, 12,000 alphabet books and 1,600,000 notebooks were allocated for the regional literacy elimination effort. According to the 1936 budget, 960,000 rubles were allocated for teaching the illiterate and semi-literate, which was approximately twice as much as in 1935. The literacy rate of the region's population rose to 55% by 1935 [10, pp. 138-139; 238-239]. Of course, despite the fact that Bolshevik ideology pursued its own goals, the authorities did implement many measures during this period aimed at improving the literacy of the local population.

However, this process was significantly hindered by mass political repression. The events of 1937, in particular, made it impossible to systematically pursue the work of eliminating illiteracy. The mass campaign of arresting "enemies of the people" created an atmosphere of fear and distrust in society and dealt a severe blow to the educational sphere. Among the victims of such political repression was the educator Nasikhat Sugiruly, born in 1889 in the Myntobe settlement of the Naryn sands in the Atyrau (then Guryev) region. His life path and educational work clearly illustrate the specific characteristics of the development of education in rural areas during that period and the complex nature of cultural-enlightenment activities under conditions of political pressure. By 1939, the overall literacy rate of the population of Kazakhstan reached 76.3% [11, p. 115].

Furthermore, as a consequence of the mass sedentarization of Kazakhs during the collectivization years, the reduction of livestock, crop failures, and other abrupt changes in daily life led to an acute shortage of even basic foodstuffs. The famine that occurred in the country and the hardships arising from it caused discontent among the population. The dissatisfaction of middle peasants and poor peasants, who were not provided with food rations, escalated into mass unrest and uprisings. The trend of mass withdrawal from collective farms and migration to neighboring regions increased [12].

**Conclusion.** During the years 1933-1940, the involvement of rural workers in socio-political life in the West Kazakhstan region constituted one of the important directions of Soviet state policy. In this period, profound socio-economic and political transformations took place in rural society, and the task of adapting rural inhabitants to the new social system came to the forefront. Through drawing rural workers into socio-political processes, the Soviet regime aimed to strengthen the system of state administration, raise the political awareness of the population, and consolidate Soviet ideology.

The research findings demonstrate that the involvement of rural workers in socio-political life was realized through various organizational and ideological mechanisms. Among these, election campaigns, the activities of local soviets, the work of Party and Komsomol organizations, public gatherings, and propaganda measures held a special place. The 1939 election campaign for local soviets was a significant stage in increasing the political activity of rural residents. Archival documents indicate that rural workers were widely drawn into the

electoral process and that their participation in public life assumed a systematic character. Cultural-enlightenment work and the campaign to eliminate illiteracy played a certain role in increasing the public activity of rural inhabitants. Red Corners, clubs, study points, and literacy courses contributed to raising the educational level of the rural population and shaping their socio-political consciousness. It should be noted here that, of course, the Soviet government attempted to shape this socio-political consciousness in accordance with its own objectives.

As a result of the mass enlightenment work carried out during the 1930s, many rural inhabitants learned to read and write and began to participate in public life. These measures became instruments for involving rural workers in state and public initiatives. At the same time, the period under study is characterized by its contradictory nature. The social difficulties arising from the consequences of collectivization, famine, and demographic losses negatively affected public life in the countryside. The political repression of 1937-1938 dealt a severe blow to the educational sphere and the development of public activity. Many representatives of the intelligentsia, teachers, and cultural workers were subjected to persecution, and this situation slowed the pace of public work. Nevertheless, socio-political measures continued in rural areas and contributed to the formation of the political culture of the population. One of the important results of involving rural workers in socio-political life was the increase in the public activity of women and youth. Through the work of Red Corners and public organizations, women were widely drawn into state administration, educational, and cultural activities. This influenced the transformation of social relations in rural society and the formation of new social values.

In summary, the involvement of rural workers in socio-political life in the West Kazakhstan region during 1933-1940 was an integral part of the Soviet modernization process. This policy was aimed at raising the political and cultural level of the population alongside transforming the social structure of rural society. At the same time, of course, these progressive measures were linked to socialist ideology. However, it must be stated that, when considered objectively, the educational and cultural activities among the population also produced positive results. Schools were opened in villages, a campaign to eliminate illiteracy was conducted, an information system was established, and rural inhabitants began to gain access to education and science. However, the fact that all of this was intertwined with ideology created certain contradictions. The socio-political experience of this period laid the foundation for the formation of the political culture of rural residents and contributed to the development of their skills in participating in state and public life.

The data obtained during the research allows for a deeper understanding of the developmental characteristics of rural society in the West Kazakhstan region during the 1930s. The socio-political processes of this period occupy an important place in assessing the social transformation of rural areas in the history of Kazakhstan. Therefore, the study of the issue of involving rural workers in socio-political life remains relevant for domestic historical science and requires comprehensive scholarly analysis in the future.

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