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Государственная политика привлечения молодежи к общественному производству в 1970-1980 гг: по материалам периодической печати Арктических районов Якутии

Аннотация. В статье рассматривается государственная стратегия по стимулированию участия молодежи в общественном производстве в 1970- 1980 гг. Исследование основано на анализе материалов, опубликованных в прессе арктических районов Якутской АССР.

Работа анализирует, как правительство стремилось привлечь молодых людей к трудовой деятельности и какие методы и инструменты использовались для достижения этой цели. Основное внимание уделяется отражению данной политики в региональных средствах массовой информации, что позволяет оценить ее эффективность и особенности реализации в условиях Крайнего Севера. В качестве источников информации используются статьи и публикации, представленные в периодической печати арктических районов Якутии. Это позволяет получить ценные сведения о подходах, применяемых для мотивации молодежи к участию в общественном производстве в данном регионе.

Ключевые слова: сельская молодежь Арктики, Якутия, общественно-политическая деятельность, молодежная политика, периодическая печать.

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State policy of attracting youth to social production in the 1970-1980s: based on materials from the periodical press of the Arctic regions of Yakutia

Annotation. This article examines the state strategy for stimulating youth participation in social production in the 1970s and 1980s. The study is based on an analysis of materials published in the press in the Arctic regions of the Yakut ASSR.

The paper analyzes how the government sought to attract young people to the workforce and the methods and tools used to achieve this goal. A primary focus is on the coverage of this policy in regional media, allowing us to assess its effectiveness and the specifics of its implementation in the Far North. Articles and publications published in periodicals in the Arctic regions of Yakutia serve as sources of information. This provides valuable insight into the approaches used to motivate youth to participate in social production in this region.

Key words: Arctic rural youth, Yakutia, socio-political activities, youth policy, periodical press

Introduction

In the modern era, with the transition to market relations, a range of socioeconomic contradictions and everyday problems in the new Russia has intensified. Therefore, studying the political and social attitudes of rural youth has become increasingly urgent. Of particular interest is the study of the experience of Soviet government bodies and public organizations, primarily the Komsomol, in engaging young people in rural youth social and political activities. Applying this experience appears highly relevant in today's context.

Main results

In the Soviet Union during the 1970s and 1980s, young people at age 18 were formally able to influence politics through election campaigning and voting. They acquired the rights and responsibilities of citizenship and political participation. However, as we all know, the USSR was a one-party state until 1986. Consequently, the primary channel of political socialization was the Communist Party and communist ideology, and any deviation from the party line was punishable. Since the 1960s, the Soviet state has more actively pursued its youth policy aimed at the ideological education of young men and women. General decisions of the party, state, and Komsomol bodies (the CPSU Central Committee, the Komsomol Central Committee, and the USSR Council of Ministers) were adopted and published[5, p. 98].

The task of political and ideological education was entrusted to the Komsomol (Komsomol - an abbreviation of the All-Union Leninist Communist Youth Union). From its inception, the Komsomol became a political youth organization. Through it, the ideological education of young people was carried out; in modern parlance, social and political projects were implemented.

The modernization of Yakutia's economy, which began in the 1970s and 1980s, required the country's leadership to employ various methods to attract people to the sparsely populated and underpopulated Arctic regions of Yakutia. In addition to organized labor recruitment and the dispatch of specialists, mobilizations and conscriptions targeting the youngest and most able-bodied segments of the population became widespread. The region's socioeconomic development resulted in a high proportion of youth in the population. The proportion of working youth in the agricultural sector was 30.5%, while 25% of collective farmers were under 30 years of age. Every third worker on a state farm in the Yakut ASSR was young. However, of the republic's state farm workers, 8,300 were graduates of secondary schools, and only 900 had a vocational secondary education[3].

Consequently, the Komsomol was tasked with improving youth education—ensuring a close integration of ideological, political, labor, and moral education, taking into account all the specifics of contemporary rural development. The integration of training, education, and spiritual and physical development through work and socio-political activity could ensure that today's younger generation develops the desire and ability to engage in self-education, to align their desires and actions with social principles and norms, and with society's need for qualified agricultural personnel.

It was noted that, under the conditions of mature socialism, the tasks of ideological and moral education of the younger generation are not simplified. On the contrary, "one can speak of the increasing complexity of these tasks, of the life-driven need to seek more effective solutions to many seemingly obvious, familiar issues of work, education, and the upbringing of youth"[6, p. 9].

A study of the memoirs of rural youth from the 1970s and 1980s in the periodical press revealed that for that generation, membership in the Komsomol was desired and anticipated. Joining the All-Union Leninist Komsomol Youth Organization (VLKSM) was considered an honorable and voluntary act of community service.

There was a practice of mentoring less successful students with successful students. "I was tasked with expanding the organization during the school year. There were students willing to join, but they had to study hard. So, together we all set about improving their academic performance, and the Komsomol organization doubled in size"[8, p. 5].

The Komsomol committee monitored the academic performance of Komsomol members, and those receiving failing grades were summoned to meetings or given individual talks. In most cases, unsatisfactory grades were quickly corrected.

An important element of the socio-political activity of rural youth in Arctic Yakutia was the work of educating and equipping them with political knowledge. Thus, Komsomol members were tasked with political and ideological agitation among the population. "The Komsomol workload was like this: we were assigned one or two houses (the agitators called us), where we would go to read newspapers and report on what was happening in the country and in the region.

I remember well that my charges all had the same last name—Shulgovatoye, Semyon, and Prokopy. "Very polite, always willing to listen and even ask questions"[4. p.9.].

During the years of Soviet rule, the lives of the peoples of the Far North changed radically. These changes affected all aspects of their lives, including traditional forms of labor. Improved living conditions, mechanization of labor, and the emergence of new professions also affected reindeer herding. One of the main problems of this traditional sector of the national economy was the shortage of qualified herders.

The collapse of the traditional world, which inevitably followed modernization, led to a reluctance among young people to engage in traditional livelihoods such as reindeer herding, hunting, and fishing, and the emergence of a significant number of marginalized individuals in Yakut society, mostly former rural residents. Modernization processes in the Arctic regions of Yakutia gave rise to a mass of young people who had lost touch with traditional culture and had not yet had time to integrate into new social values and ideals. Reindeer herding required an influx of young people. However, young people were reluctant to work in reindeer herding herds. Some of them were alienated from the traditional labor of the northern peoples. Researchers noted that people raised in villages had difficulty adapting to the extreme conditions of the tundra. Adaptation to the new conditions was slow and difficult, as no one provided physical and psychological training for the youth.

The state made significant efforts to accustom northern youth to traditional labor, such as reindeer herding, fishing, and hunting. According to recollections, in the 1970s and 1980s, young people after school were sent en masse to work in reindeer herding brigades. State farm administrations, together with the committee of the primary Komsomol organization, held competitions between Komsomol youth teams. The winners were awarded free vacation packages abroad or within the Soviet Union, along with cash prizes. "Komsomol members were sent to the most important work sites: collecting firewood, cutting timber, and working in hayfields. All the Komsomol members from various organizations were taken away on reindeer sleds to be corralized and slaughtered. In the evening, after the reindeer count was complete, all of us young people would mount our sleds and race. At the end of the year, gatherings of reindeer herders, top workers, and hunters were held. The best were awarded gifts. My son Slava (he was a hunter and athlete) was awarded a trip to Bulgaria for two. My other son, Pavel, was awarded the "Five-Year Plan Guard" badge"[2, p.9].

From the recollections of youth from past years: "The Komsomol members organized their own leisure activities: they sang, danced, went to the cinema, and staged some wonderful plays!"[7, p.4]. "The village youth lived a joyful, interesting life, and took an active approach to matters. In the naslegs, all the events were organized by the youth. We arrived in Chokurdakh in two teams for competitions and a hike to sites of revolutionary, military, and labor glory. All participants wore uniforms. Competitors competed in singing, publishing a wall newspaper, and various sports. Komsomol members and youth celebrated the national holidays "Meeting the Sun," "Ysyakh," and "Farewell to Winter," and organized community workdays in the villages to collect firewood for low-income and reindeer herding brigades. We built two corrals for counting reindeer according to modern veterinary standards, which significantly improved the quality of the events and increased labor productivity. A direct flight from the village of Andryushkino in the Nizhnekolymsky District to the village of Olenegorsk brought young people to share experiences and compete in northern sports. Our Komsomol branch held non-alcoholic Komsomol weddings[10, pp. 3-4].

Memories rarely mention the shortcomings of Komsomol life, focusing primarily on the presence of formalism and the imitation of many of the working methods of party organizations. "Of course, there were all sorts of things in the Komsomol. Some were good, and some were not so good. There were bureaucratic moments that irritated young people, but these were criticized"[1, p.8].

In the context of a closed political system, a situation of stagnation in socio-political life, and an inability to mobilize the energy of young people to solve domestic problems, the only

solution was to distract from them and focus on external issues. "I remember, when we were finishing school, our whole class wrote a joint statement about wanting to go fight in Vietnam against the American interventionists"[9, p. 5].

Conclusion

At the present stage, based on the recollections of rural youth from the 1970s and 1980s, we conclude that it is necessary to revive and strengthen the role and significance of youth public organizations. Authorities must strive to ensure that youth movements serve as agents and channels of political socialization, embodying the key elements of society's political culture, its norms, values, and attitudes, and also serve as bearers of a youth subculture, making them fashionable and engaging for the younger generation. They should also concentrate within themselves those formal and informal groups that young people would like to join and usefully spend time in.

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