

Rehabilitation of the Repressed Peoples: Restoration of Historical Justice (on the Example of the Chechen and Ikalmyk Peoples)

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Abstract. The deportation, carried out in 1944 by order of Stalin, was an unprecedented in its cruelty and cynicism act of total eviction of undesirable peoples from their places of historical residence to Kazakhstan and Central Asia. The author of this article has been dealing with this problem for many years, trying to find at least some justification for such a monstrous crime. The peoples who enthusiastically embraced the October Revolution, who fought with Denikin's army for Soviet power with weapons in their hands, were clearly accused of complicity with fascism. In the same article, we are talking about the restoration of the violated honor and dignity of the deported peoples. The proposed article is dedicated to the rehabilitation of the deported peoples, which began after Stalin's death and ended after the collapse of the USSR. As you know, after the victory of the party grouping led by NS Khrushchev, the process of gradual easing of the regime of stay in exile for the deported peoples began in the country. From March 1953 to February 1956 a number of legislative acts of the State were adopted. An important event on the way to the rehabilitation of Chechens is the Twentieth Congress of the CPSU, whose historical decisions opened the way to the restoration of the statehood of the repressed peoples.

1 Introduction

Former Soviet servicemen who were captured and encircled in battles defending their homeland were subjected to political repressions (1.8 million people were repatriated to the USSR after the end of the war), and civilians forcibly driven away for forced labor in the territories occupied by Nazi Germany (about 3.5 million of them returned to the USSR after the end of the war) [1]. Many of these people, after being tested in "filtration" camps, were unreasonably convicted of state, military and other crimes during the war and sent to "penal battalions", to exile, exile, to special settlements, were subjected to other deprivations and restrictions on their rights. 11 peoples of the former USSR (Germans, Poles, Kalmyks, Karachays, Balkars, Ingush, Chechens, Crimean Tatars, Koreans, Greeks, Finns) became victims of total deportations, 48 peoples were partially evicted [2]. During the years of World War II and the first post-war years, these people were expelled from their places of

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traditional residence and, by decisions of the country's top party and state leadership, were deported to remote, sparsely populated and uninhabitable regions of the USSR. The total number of those repressed on a national basis is approaching 3 million people [4]. Foreign citizens were also subjected to political repressions. Many workers of the Comintern, political emigrants - Germans, Poles, Austrians, Mongols, Americans, Hungarians, Czechs, Slovaks and many others were repressed. During the years of Soviet power, not only adults, but also children became victims of political repression [3]. Only because their parents turned out to be nobles, tsarist officers, "kulaks", "Trotskyists", "enemies of the people", dissidents, children were expelled or deported with their parents, in case of arrest of their parents they were placed in special orphanages, were subjected to other hardships and rights restrictions. Representatives of all religious denominations were subjected to political repressions [4]. A strong blow was dealt to the Russian Orthodox Church - more than 200,000 Orthodox clergy became victims of the repressive policy. Islam has been severely repressed. From the end of the 1930s, repressions against Jews intensified - the majority of rabbis and other ministers of synagogues in Belarus, Ukraine and Russia suffered. The practice of repressive politics was the persecution of clergy for religious beliefs, but at the same time, the conviction took place on falsified cases for criminal offenses (bribes, abuse of office, etc.). In the 50s-80s, members of the dissident movement and dissidents were subjected to criminal prosecution, exile, placement for compulsory treatment in special psychiatric hospitals of a closed type, unjustified deprivation of civil rights, expulsion from the USSR. Repressions against dissidents and dissidents continued until 1991.

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On the whole, the data on "political crime" in the USSR show a rigid dependence of political repressions on the political and ideological situation. Anti-Soviet motivation, as a rule, was established on the basis of political considerations and "revolutionary expediency." Only in a few cases did the motivation imputed to the victim reflect the real motives of the person who committed this or that act, which was regarded "as counter-revolutionary" or "anti-Soviet." Part of the repressed citizens did not commit any "counter-revolutionary" or "anti-Soviet" actions, but only showed any disagreement with the authorities. The main mass did not show a negative attitude towards the authorities at all and did not commit any punishable or suspicious acts - these people were subjected to repressions in a planned preventive manner.

2 Research Methodology

The materials were the works of foreign and domestic scientists devoted to the problems of sustainable development of the territory, statistical data of the Federal State Statistics Service and its territorial branches, data and reports of expert agencies, international organizations [5]. Empirical base, in addition to those indicated sources, and received scientific positions on the basis of analysis and generalization, made up materials published in international and domestic publications. The article used a comparative analysis, a systematic method with an emphasis on descriptive, which affected the integrity and validity of the results obtained.

The Great Patriotic War turned the life of the entire population of the USSR upside down. For all strata of society, for all nations and nationalities, for every citizen, it has become truly Patriotic, sacred [6]. The war demanded the exertion of all the forces and resources of the country, subjected the consciousness of the people to the most severe test. On the scales of the war, along with the material force - tanks, planes, "Katyushas" was

thrown a huge spiritual charge, a huge people's soul, which made it possible to withstand and win this deadly battle. However, in these difficult years, deportations of peoples took place in the country, including Chechens and Kalmyks.

Indiscriminately accusing and slandering the innocent Chechen and Kalmyk peoples of collaborating with the Nazi aggressors, Stalin and Beria deported them to the eastern regions of the country. 478,479 people were evicted from the Chechen-Ingush ASSR, of which 91,250 were Ingush [1, p. 65]. They were settled mainly in the Kazakh SSR and the Kirghiz SSR. According to the report of Lavrenty Beria dated January 2, 1944, addressed to Joseph Stalin, 93,138 Kalmyks were evicted. Taking into account the people evicted from other regions and territories, over a hundred thousand Kalmyks were actually deported to the regions of the Urals, Siberia and Central Asia [7]. The repressed peoples were deprived of national and political rights, limited in their legal status. This was one of the most cruel manifestations of extrajudicial state terror, the repressive regime that had taken root in the USSR against entire peoples.

Thus, their rights, freedoms, national dignity were grossly violated. The cruel violent regime established by Stalin and Beria over them deprived them of their elementary political and human rights, reduced them to the status of slaves [8]. Lawlessness was allowed to the special settlers on ethnic grounds, as persons of repressed nationalities, "left forever in places of compulsory settlement and without the right to return to their former place of residence." Even after the war, the special settler was obliged to appear every month at the special commandant's office and sign. Later, within the limits of the host republic, for those engaged in socially useful work, annual registration with the bodies of the Ministry of Internal Affairs was allowed, and for unauthorized departure or escape was established liability under Art. 82 of the first part of the Criminal Code of the RSFSR. The grounds for bringing "charges" against them were drawn up in the depths of the apparatus of the NKVD of the USSR after their eviction, i.e., in August 1944 [3]. Here one involuntarily recalls the words of the famous statesman of Russia of the 18th century. Prince Nikita Trubetskoy: "We did what we were ordered to do, but crimes are still being sought" [4, p. 226].

3 Results and Discussions

Administrative repressions were carried out according to the decisions of various bodies: party, Soviet, state. The documents make it possible to single out the main repressive campaigns (streams) with an approximate (more or less exact) number of victims of each of them. Unlike individual repressions, we can consider all victims of these repressions (deportations) as victims for political reasons - this motive is directly indicated in almost all state decisions regarding each specific campaign [9]. The most massive deportations are the deportations of peasants during the era of "collectivization" (1930-1933), the deportation of "socially dangerous" Poles and Polish citizens, as well as citizens of Estonia, Latvia, Lithuania, Moldova after the forced inclusion of Eastern Poland, the Baltic States, Bessarabia in the USSR (1940-1941), preventive deportations of Soviet Germans and Finns (1941-1942) after the start of the Soviet-German war, total deportations (1943-1944) of the "punished peoples" of the North Caucasus and Crimea (Karachais, Kalmyks, Chechens, Ingush, Crimean Tatars and others).

Even before the death of I. Stalin, well-known representatives of the repressed peoples, in particular, scientists, writers, former party and state officials, leading economic workers, retired officers, persistently began to apply with written appeals to the highest authorities, international organizations about the illegality of the deportation of the peoples of the North Caucasus during the Great Patriotic War. The main request in these appeals is to immediately return all the deported peoples to their historical land and remove from them

the slanderous stigma of traitors and traitors to the motherland. Of great importance were the appeals with the memorandum to the US Secretary of State, the UN, and other international organizations of the famous political scientist A. Avtorkhanov, public figure S. Gugaev [5 , p.203-204], emigrant D. Burkhinov [6], who lived in the West and USA. In conditions when the issue of restoring the autonomy of the Chechens and Ingushs has moved into a practical plane, projects have unexpectedly appeared from both the central authorities and the republican and local authorities on the possibility and even expediency of recreating the republic not in the place of the original residence of these peoples, but in another territory .

However, the Chechen, Kalmyk and other repressed peoples courageously and steadfastly endured the hardships that the country's leadership brought down on them. After Stalin's death, the new leadership of the USSR, headed by N. Khrushchev, began the restoration of the rights of the repressed peoples. The process of gradual mitigation of the regime of special settlers began. Rehabilitation is not pardon or amnesty. Rehabilitation is an excuse for someone who has been accused of something, condemned, in other words, innocently punished. The multifaceted process of rehabilitation is the removal of all accusatory stamps, clichés from the victim of innocent punishment. This is the restoration of his legitimate constitutional rights and freedoms [10]. The rehabilitation of the victims of Stalinism is a humane act that deserves admiration and the highest appreciation.

It should be noted that in all these legal documents nothing was said about the political and national rehabilitation of special settlers. The cautious policy was due to the fact that the top leadership of the USSR was only working out a course for resolving this issue. In addition, the authorities feared the simultaneous mass return of all repressed peoples to their homeland and the aggravation of interethnic relations in the event of large-scale rehabilitation decisions.

Along with other norms that make life easier for the deported peoples, the most important political event was the 20th Congress of the CPSU, at which the report of the First Secretary of the Central Committee of the CPSU N.S. Khrushchev "On Stalin's personality cult". In his speech, revelatory accusations were made against Stalin, who had perverted the Leninist principles of national policy in the USSR, political repressions and deportations of peoples were recognized as criminal. The 20th Congress of the CPSU recognized that "the mass deportation of entire peoples was not caused by necessity and was not dictated by military considerations, but was one of the manifestations of the cult of personality alien to Marxism-Leninism, a gross violation of the basic principles of the national policy of our party" [7, p.286-287] .

Political rehabilitation began only with the adoption on November 24, 1956 by the Central Committee of the CPSU of the Resolution "On the restoration of the national autonomy of the Kalmyk, Karachay , Balkar, Chechen and Ingush peoples." This historical document stated that "... the mass deportation of entire peoples was not caused by necessity and was not dictated by military considerations, but was one of the manifestations of a personality cult alien to Marxism-Leninism, a gross violation of the basic principles of the national policy of our party" [5]. In accordance with this decision, political rehabilitation was carried out by legislative means - the national statehood of the repressed peoples was restored.

After the decisions were made on the political rehabilitation of the repressed peoples, the preparation of practical measures aimed at the implementation of the tasks of restoring the national-state autonomy of the Chechen and Kalmyk peoples began.

The deported peoples have been waiting for this day for a long time, when the leader of the country finally gave an assessment of the arbitrariness committed against them.

The restoration of the Chechen-Ingush Autonomous Soviet Socialist Republic and the Kalmyk Autonomous Soviet Socialist Republic after the deportation of Chechens and

Kalmyks to the eastern regions of the country, which lasted 13 years in conditions of lack of rights and arbitrariness, is an event of exceptional political, legal, socio-economic significance for their post-deportation life .

A decree of the Presidium of the Supreme Soviet of the RSFSR of July 26, 1958 was approved on the transformation of the Kalmyk Autonomous Region into the Kalmyk Autonomous Soviet Socialist Republic. Thus, the national statehood of Kalmykia, which was liquidated in 1943, was restored. But despite the fact that the mistake made in relation to entire peoples was corrected, their statehood was restored, economic assistance was provided in the development of the national economy of the republics, full rehabilitation was still far off.

4 Conclusions

The above legal acts did not result in the actual restoration of political rights, the withdrawal of all charges brought against the Chechen and Kalmyk peoples, did not contribute to the creation of the necessary conditions for socio-economic and cultural development. Decisions of the XX Congress of the CPSU, report on it by N.S. Khrushchev, the Decree of the Presidium of the USSR of January 9, 1957 gave a powerful impetus to the return of Chechens and Kalmyks to their historical homeland. Returning to their homeland, they were involved in social production, actively worked in agriculture, the social sphere, studied, and developed national culture. The process of restoring the republics was complex, contradictory, tense in terms of solving acute problems of economic, cultural and community development of the republics, taking into account the mass return of Chechens and Kalmyks.

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