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THE PROBLEM OF "WOMEN'S EQUALITY" IN THE KAZAKH PRESS IN THE XIX-XX CENTURIES

M. Shashayeva^{*}, M. Kozybayeva^{*}

Ch. Valikhanov Institute of History and Ethnology, Kazakhstan, Almaty.

Corresponding author

E-mail: ma.shashaeva@mail.ru (Shashayeva)

Abstract. The article analyzes the rise of the problem of female inequality in Kazakh society on the pages of the press. The first newspapers and magazines of the Kazakh press reviewed articles on marriage, divorce, bride abduction, "kalym", levirate and other topics. The article defines the role of the newspapers and journals "Turkistan ualayatynyn gazeti", "Dala ualayatynyn gazeti", "Ayqap", "Kazakh", "Ak zhol", "Ayel tendigi" in improving and bringing to the consciousness of society the miserable situation of the Kazakh woman who remained captive to traditions and customs throughout her life. Articles by women fighters for the equality of Kazakh women - A. Orazbayeva, N. Kulzhanova, S. Yessova and other figures in newspapers and magazines contribute to the disclosure of the historical truth of that period. In addition, the article examines the appeal of the Alash intellectuals to the Kazakh people with an appeal to raise the issue of "equality of women" to an important socio-political level, to equalize the political rights of women and men, to identify the need for education, as well as harmful aspects of the marriage of underage girls.

Key words: equality of women, Kazakh press, Alash intellectuals, marriage, levirate, kalym, polygamy.

XIX-XX ҒАСЫРЛАРДАҒЫ ҚАЗАҚ БАСПАСӨЗІНДЕГІ «ӘЙЕЛ ТЕҢДІГІ» МӘСЕЛЕСІ

М.А. Шашаева^{*}, М.М. Қозыбаева

Ш.Ш. Уәлиханов атындағы Тарих және этнология институты. Қазақстан, Алматы.

Автор-корреспондент:

E-mail: ma.shashaeva@mail.ru (Шашаева)

Аңдатпа. Мақалада қазақ қоғамындағы орын алған әйел теңсіздігі мәселесінің баспасөз беттерінде көтерілуі талдауға алынады. Қазақ баспасөзіндегі алғашқы газеттер мен журналдардағы некелесу, ажырасу, алып қашу, қалыңмал мен әмеңгерлік және басқа да тақырыптарға арналған мақалалар қарастырылған. «Түркістан уалаяты» газеті, «Дала уалаяты» газеті, «Айқап», «Қазақ», «Ақ жол», «Әйел теңдігі» және т.б. газеттері мен журналдары өмір бойы салт-дәстүрдің шырмауында қалған қазақ әйелінің аянышты жағдайын жақсартуға, қоғам санасына жеткізудегі ролі көрсетіледі. Әйелдер арасындағы әйел теңдігі үшін күресуші А. Оразбаева, Н. Құлжанова, С. Есова және т.б. қайраткерлердің газет, журналдарға жіберген мақалалары сол кезеңдегі тарихи шындықты ашуға жәрдемдеседі. Сонымен қатар мақалада Алаш зиялыларының «әйелдер теңдігі» мәселесін маңызды қоғамдық-саяси деңгейге көтеріп, баспасөз беттерінде әйел мен ерлердің саяси құқығын теңестіруге, әйелдердің білім алу қажеттілігін, кәмелетке толмаған қыздардың некеге отырғызудың зиянды жақтарын жазып, қазақ халқына үндеуі мен ерен еңбектері қарастырылады.

Түйін сөздер: әйел теңдігі, қазақ баспасөзі, Алаш зиялылары, неке, әмеңгерлік, қалың мал, көп әйел алушылық.

ПРОБЛЕМА «ЖЕНСКОГО РАВЕНСТВА» В КАЗАХСКОЙ ПЕЧАТИ В XIX-XX ВЕКАХ

М.А. Шашаева*, М.М. Козыбаева

Институт истории и этнологии им. Ш. Уалиханова, Казахстан, Алматы.

Корреспондирующий автор

E-mail: ma.shashaeva@mail.ru (Шашаева)

Аннотация. В статье анализируется освещение проблемы женского неравенства в казахском обществе на страницах периодической печати. В первых газетах и журналах казахской прессы были опубликованы статьи, посвященные браку, разводам, похищению невесты, калыму, левирату и другим темам. В статье определяется роль газет и журналов «Түркістан уалаяты», «Дала уалаяты», «Айқап», «Қазақ», «Ақ жол», «Әйел теңдігі» в улучшении и доведении до сознания общества жалкого положения казахской женщины, оставшейся на протяжении всей жизни в плену традиций и обычаев. Статьи женщин-борцов за равенство казахских женщин – А. Оразбаевой, Н. Кулжановой, С. Есовой и др. деятелей в газетах и журналах способствуют раскрытию исторической правды того периода. Кроме того, в статье рассматривается обращение Алашской интеллигенции к казахскому народу с призывом поднять вопрос «равенства женщин» на важный общественно-политический уровень, уравнивать политические права женщин и мужчин, обозначить необходимость получения образования, а также вредные аспекты вступления в брак несовершеннолетних девочек.

Ключевые слова: равенство женщин, казахская пресса, Алашская интеллигенция, брак, левират, калым, многоженство.

Introduction. Women in traditional Kazakh society performed such functions as governing the country, ruling, protecting their native land on an equal footing with men, and there is little information about them both in oral literature and in historical sources. Therefore, in accordance with the national characteristics of the Kazakh people, the attitude to the upbringing of girls has always required a lot of responsibility. However, it is impossible to deny that the traditional Kazakh society also had its own shortcomings. This is evidenced by the fact that the newspapers "Turkestan ualayaty", "Dala ualayaty", "Aikap", "Kazakh", "Akzhol", "Aiel tendigi", published in the XIX-XX centuries, raise the problems of the intellectuals and the mass population of cattle, levirate, young girls marrying old men against their will.

In general, in Kazakh society in the period from the XIX to XX centuries, the problem of women was very relevant. According to the census of 1897, 3,311,492 people lived in Kazakhstan, including 1,564,152 women, in 1914 3,845,217 people lived in the region, including 1,795,511 women, that is, women made up 47 % of the population. Although women made up almost half of the state's population, it was difficult for them to stay away from public life and live on an equal footing with men.

In the peoples of Central Asia and Kazakhs, the tradition of "besik quda" has been preserved for hundreds of years. In two families, a boy was born in one and a girl was born in another one, and the parents promised to become engaged with the desire to get closer to each other. By agreement, children entered into marriage at the will of the parents after reaching the age of majority. However, the attitude towards this rite began to change, and from the beginning of the XIX century, resistance to forced marriage began to appear among young people. Chief of staff of the Siberian private Corps, Major General G. Bronevsky, in his notes on the situation in the Middle zhuz in 1831, noted that the following problems were exacerbated: "women leave their husbands and go out to others, and the orders confirm this, the Kyrgyz are very afraid of this, the peace of the family is disturbed" (Kazakh-Russian otnoshenie..., 1964: 255).

In Kazakhstan, the most important attribute of marriage was the payment of cattle to the bride. The size of the thick cattle was measured based on the wealth of both sides and the prestige of the title. Kazakhs gave thick cattle mainly mares, horses, foals, camels, sheep or weapons, eagles, etc. According to the military governor of the Turgai region L. F. Ballyuzek, the rich paid 47, the average-37 heads of cattle (Kuieu keltir, qyz uzat, 1991: 37). In the XIX-XX centuries, the volume of thick cattle varied from the

traditional version to the requirements of the times. However, despite this, the tendency to give thick cattle remained, despite the opposition of young people, especially women.

At the end of the twentieth century, the forced marriage of young people who have not reached the age of majority began in the Kazakh society. The poor, due to the poor situation and the difficulties that befell them, gave their underage daughters to marry. According to N.I. Grodekov, in Kazaly county, a teenager was married at the age of 9-12 years, in Perovsk county, children were married at the age of 12-15 years (Grodekov, 1991: 20-21).

That is why representatives of the intellectuals, thinking about the future of the nation, could not turn a blind eye to the inequality that exists in such a society and went into a struggle. The brave boys and girls of our nation, who put the knowledge, honor and spirit of the nation higher, who give new strength to society, create an innovative impetus to the public consciousness, effectively use the media, on the pages of newspapers and magazines to change the consciousness of the people, raise the status of women in society from their level.

Materials and methods. The data base of the article is the Kazakh press newspapers and magazines of the XIX–XX centuries, as well as scientific works of Soviet and domestic researchers on the problem of women's inequality in Kazakhstan in the first quarter of the XX century, a series of research works and articles.

The use of the principles of dialectics, historicism and scientific objectivity as the methodological basis of the study was realized. As a result, it was possible to get answers to such questions as the reason for the emergence of the problem posed, the identification of its main stages, the features of development in the historical and time framework, the current state of the problem, its change under the influence of specific historical conditions.

Based on such methodological principles, a comprehensive analysis of the problem was carried out using general scientific methods, that is, the method of analyzing the studied historiographic sources, the method of comparing the achievements and results of the studied scientific works on a particular aspect of the problem, generalization on the study of the Kazakh press, which illustrates the situation of women of Kazakhstan in the late

Comparative analysis of articles in newspapers and magazines of the XIX-XX centuries regarding the problem of "women's problem" in Kazakh society is based on the principles of historicism and objectivity in accordance with the specific historical situation. The use of historical-systematic and comparative-historical methods of working with sources and materials makes it possible to trace and prove the differences in the views and assessments of the authors on the impact of specific socio-legal institutions of the Kazakhs and the political reforms of the Soviet government on women of Kazakhstan.

Discussion. At the end of the XIX century, the first newspapers published in the Kazakh language – the newspapers "Dala ualayaty" and "Turkestan ualayaty", as well as the newspapers "Kazakh", "Akzhol", "Azat aiel", "Aiel tendigi", "Aikap" sang about the sadness of the Kazakh woman in our country and called for the elimination of inequality in society.

In addition, Cemile Kinachi devoted his research to the situation of Kazakh women in the first quarter of the twentieth century. C. Kinachi in 1920–1928 in theaters of Kazakhstan paid attention to such issues as the issue of female equality, cattle breeding, tokal, marriage without the desire of a girl, marriage, the influence of the policy of the Soviet government. The author mentions Mirzhakip Dulatov, Zhusupbek Aimautov, Saken Seifullin, Zhiengali Tlepbergenuly, Koshke (Koshmambet) Kemengeruly, Mukhtar Auezov as citizens who raised the issue of women in Kazakh literature. In the study of Kazakh literature of the XX century, Cemile Kinachi paid special attention to the transformation of the image of a woman before and after the October Revolution, the social status and preferences of a simple Kazakh woman in poetry and prose. (Kinacı Baran, 2017: 172)

In the dissertation work of N. Junaeva "Kazak Toplumunda Kadının Statüsü ve Kazak Edebiyatında Sorunsalı Kadın Olan Roman ve Hikâyeler Üzerine Bir İnceleme", the situation of women in Kazakhstan in the twentieth century is also analyzed and connected with the fate of the characters that were based on literary prose and novels. The object of the study was the works of M. Dulatov "Baqtytsyž Zhamal", B. Mailin "Shuganin belgisi", M. Auezov "Qorgansızdin kuni" and G. Musrepov "Ulpan". In her research work, the author aims to study the situation of women since the time of Tauke Khan, giving an overview

of the history of the origin of the name "Kazakh", the tribal structure of Kazakhs and the history of Kazakhstan as a whole. The dissertation work reflects the problems of education, profession, labor, as well as articles written by the Alash intellectuals on female inequality, comparing the status of Kazakh women before and after the October Revolution of 1917, which had a significant impact on the fate of women in Kazakh society. The historical periods of artistic and literary works dedicated to the fate of Kazakh women are studied and analyzed. In addition, the work will assess gender policy in independent Kazakhstan. Of course, since the period covered by this dissertation work was large-scale, it did not specifically delve into the historical and social side of the problem of the situation of women in the 20-30s of the XX century. However, the fact that this work, written on the basis of social sciences, including literary studies, shows the continuity of the problem of women with fiction, adds to its relevance (Junaeva, 2019: 176).

Research results. The rise of the problem of women in Kazakhstan dates back to the first newspapers in the history of the press – the "Turkestan ualayaty" and the "Dala ualayaty". In the second half of the XIX century, the newspaper "Turkestan ualayaty" (1870-1882), the newspaper "Dala ualayaty" (1888–1902) began to be published by decree of the government of Tsarist Russia. Although these publications were published with the aim of tearing apart the Colonial country and singing songs, in fact, they did not close in with the same framework and did much more in the direction of inventory of our nation. These newspapers raised the issue of the liberation of Kazakh women trapped in old customs, as well as their proposals for solving related social and household problems in Kazakh society. In the process of discussing such issues, two opposing currents were born - the curtsy and the progressive one. Among the Kazakh community, Sh.Valikhanov noted two such trends since the middle of the fifties. "At this time," wrote Ch.Valikhanov, "it can be said that there is an insignificant, one strong struggle between the old and the new" (Valikhanov, 1989:389).

The newspaper "Turkestan ualayaty" ("Turkestanskaya tuzemnaya gazeta") began to be published in Tashkent in 1870 in Uzbek and Kazakh languages. At first, the newspaper was published only as a supplement to the newspaper "Turkestanskiye vedomosti", the organ of the Governor – General of Turkestan, but soon became a separate newspaper. It was the first newspaper of the peoples of Central Asia in general. In principle, according to the government's program, the newspaper recorded the orders of the Governor – General of Turkestan and the regional military governor in relation to local peoples, decisions of courts and trade reports, major events in Russia and other states, economic news. However, later, the newspaper went far beyond its program and often published materials related to the culture, history, literature of the Kazakh people (Bekhozhin, 1981: 191). In addition, the newspaper focused on the problem of women in society. For example, in the 16th issue of the newspaper in 1875, an article was published by one author who criticized the Kazakh customs, which involved a minor girl and took a thick cattle. It quotes the author's words: "if you printed this word in the newspaper, our Kazakhs would be a little embarrassed and think".

The publication also contains materials that expose the harmfulness of customs and laws that have led to a rebellion in the country, such as the dispute of the widow. In one of them, a bold proposal was also made: "a rich dead woman should be free of her head and willingly go to whoever she wants".

The newspaper "Dala ualayaty", unlike other local newspapers, was a newspaper that more fully reflects the life of the Kazakh mass, its economic conditions, and cultural life. A significant event in the cultural life of the Kazakh people in the last century was the birth of one of the swallows of the national press – the newspaper "Dala ualayaty". Although the works published in the newspaper "Dala ualayaty" cover the life, life, complex situations and events of the Kazakh people in different periods, the great changes that occurred in our history, individual pictures of the people's life were first published in this press and helped to lay the foundations of national literature and culture (Dala ualayaty, 1994:537). Of the newspaper "Dala ualayaty" - Kirghiz of the "Not Forgotten" Past and present. Essays" (1892), and "the tragedy of a modern Kirghiz woman" (1894) reflect the everyday and ritual norms of that period and the state of the Kazakh woman, which are of ethnographic importance.

In the "Not Forgotten". Past and Present. Essays" edition there was written about "besik kudalyk" tradition, when children were engaged while they are still in the cradle, and the older generation is trying to preserve this tradition. The article calls for changing the life of women in Kazakh society, striving for

civilization: "...We will try to prove that the cruel treatment of Kirghiz women is useless" (Dala ualayaty, 1989: 604).

Two years after the publication of the essay, there formed a new vision of social problems in Kazakh society, and most importantly, the activity of women, who often complain about marriage and family conflicts, to the government. The girls, along with their feelings for their loved ones, begin to openly express in verse the grief of a young eighteen-year-old girl marrying an old man in his eighties.

Even before the October Revolution, the issue of women's equality was raised on a large scale and comprehensively, in Soviet Kazakhstan, the female community was a victim of old customs, but since the beginning of the XX century, its place in society is emphasized, along with the role of a clean, hardworking Kazakh girl in raising children, raising future generations, the issue of protecting women's freedom begins to be covered in newspapers. The first article, story, essays on the problem of women by democrat writers such as S. Toraigyrov, S. Kobeyev, M. Seralin created positive images of Kazakh girls and they also printed on the pages of these newspapers and magazines. In their works, the mentioned writers conducted a bold struggle against the old custom, which insulted the equality and humanity of women, and sharply criticized it. For this reason, the newspapers "Turkestan ualayaty" and "Dala ualayaty" were able to boldly and clearly show strange actions in society in accordance with the Times. Because we have not yet been able to get out of the clutches of an unbreakable religious concept and old customs, the appearance of works depicting real life on the pages of newspapers was one step ahead. The first Kazakh story, essay, journalistic article, works in the genre of poetry were published on the pages of the newspaper. It should be noted that in general, poems are less common on the pages of the newspaper "Turkestan ualayaty" than in the magazine "Aikap" and the newspaper "Kazakh". The main themes of the poems printed on the pages of the newspaper are versions of oral literature and stories, essays, examples, journalistic articles, describing the purity of the soul of the Kazakh people, sadness, pure love, calling for work, art knowledge, morality, virtue, as well as criticizing old customs, laziness and lying down.

One of the first Kazakh magazines of political and democratic orientation-the magazine "Aikap" in an innovative direction, agitating for the settlement of the nomadic people, raised the issue of women along with topical issues of socio-economic, political, cultural life of Kazakhstan. Historians, teachers, writers, writers and poets worked together in the editorial staff. Writers and publicists such as Saken Seifullin, Sultanmakmut Toraigyrov, Sabit Donentayev, Beimbet Mailin, Bakytzhan Karatayev, Sabyrzhan Gabbasov shared their views on the pages of the magazine "Aikap" and took part in identifying the most important problems in society at that time.

The magazine "Aikap" developed Kazakh public opinion, literature and journalism on the basis of the educational traditions of Sh.Valikhanov, Y. Altynsarin, A. Kunanbayev. The editor of the journal M. Seralin, secretaries S. Toraigyrov, A. Galimov took a progressive new approach to the issue of women's equality. A bright publicist, a prominent poet among the Kazakh intellectuals, M. Seralin, called on the population to take an active part in the implementation of women's equality along with social problems in society. Even before the magazine was published, he introduced the concept of "women's problems". In 1903 of M. Seralin's poem "Gulgashima", the poet criticized the rural marriage system and sang about the importance of personal freedom. The main characters in the poem, Gulgashima and Baimaganbet, fight for their rights, opposing the trampling of their civic sense, patriarchal family norms. This social leitmotif determined the ideological orientation of the magazine "Aikap" on women's issues.

Member of the editorial board of the magazine "Aikap" (1913–1914) S. Toraigyrov also widely noted the situation of Kazakh women in his work. In his 1912 poetic pamphlet "Neke qiyar", he expressed a view of young girls against the mullahs and the customs of levirate, against the bride price practice. The sadness of Kazakh women, as well as the belief that women receive equality with men, were reflected in the poem "Aiel".

One of the first novels of Kazakh literature to reflect the twentieth century in a realistic manner is the novel by S. Toraigyrov "Qamar Sulu" (1914). In the novel, the situation of women, Russian violence against Kazakhs and Kazakhs, which worried the author a lot, were embodied in artistic images. The main characters of the novel, two lovers like Qamar and Ahmet, who are equal in mind and reason, are forced to restrain their love, being trapped in the old rituals. The reason for this is that the fifteen year old Qamar, despite the objections of her father, under the influence of his relatives Kaltan Haji and Ospan bi, was

promised to Nurym, and the bride price was taken. Qamar, who could not find understanding around her, reflected her sadness in her letters to Ahmet. In the course of the plot, the letters fall into the hands of the country, and Nurym, who sees that the girl does not give in, rapes her and takes her away. It is told that Qamar, who got sick from the tragedy that befell her, died from the pain that ignorant shamans caused her in order to "cure", and Ahmed, who did not tolerate such tyranny, came in search of Qamar and tried to take revenge on violence, but he himself fell into the trap of death.

S. Toraigyrov, through the image of Qamar, shows the plight of Kazakh girls and is looking for an answer to the question of what will happen to other girls, if even Qamar, the respected daughter of his village, is killed in such a humiliating way. Based on this novel, the poet and writer criticizes the customs of the old, which slowly and shock the village like a disease. This idea of the author is conveyed to the general public through the words of Qamar:

Stop it, stop it from now on the Kazakh people do not like this custom (Toraigyrov, 1993: 453).

In these verses, the author expresses his sympathy for the old-fashioned society through the words of Qamar and criticizes the crowd of ignorant people of the country, who are happy to eat and drink, not thinking about their future. Describing the group, which is "interested" in the wedding of Nurym and Qamar, S. Toraigyrov laments that there is no living soul that understands the sad story of Qamar and sympathizes with her.

That is why the novel "Qamar Sulu" gives a realistic picture of the past life and injustice in it, giving the character of the Kazakh society, which is indifferent to the fate of women (Sekey, Doskeeva, 2015: 31-38).

The lack of sympathy for women on the part of such a society was reported in "Aykap" magazine by A. Galiev in his story "Beishara Qyz". The in-laws, who had paid the main character Altynai's parents ten years ago, took her to the groom's village when the girl turned 16, beat her till she got unconscious and returned her to her village. A. Galiev expresses the view that the Kazakh society is still not ready to give women equality. The sad life of Altynai in the story, the villagers gossiping about the fate of the girl, and the inaction of the society caused the girl to die. It is a natural trend for the author to depict the public consciousness, psychological level of the people, the difficult situation of the Kazakh woman, and raise the issue of women's equality in the "Ayqap" magazine.

One of the problems of women's inequality is the problem of "getting an education". In 1911, in the seventh issue of the "Ayqap" magazine, a letter was published "To the fathers of Kazakh girls", in which it was written: "Because of your low consumption, you educate your sons and you do not educate your daughters. You say that our girls will be spoiled if they study, but you deprive us of education. Are the broken thoughts of the past broken from reading? Why don't you keep this in mind? Does reading destroy a person? If you know, first of all, a girl child should be well educated. The fact is that these girls, after all, are future mothers of children, and raising children will be their job. If the mother raising the child is ignorant, she cannot give the child good morals" (Tileubaikyzy, 1911: 2). Through this letter, the author invites Kazakh girls to study.

"Aykap" magazine put important socio-demographic issues on the agenda: the increase in the number of single men aged 30-40 in Kazakh society, 5-6 men per girl, the trend of demographic inequality in society. As a result of these socio-economic reasons, "bride's price" is increasing, the magazine was able to objectively reveal the difficult situation in the country.

The magazine raised issues of equal civil rights of women and men, education of women, progressive and calls for respect of women as mothers of mankind. In the article "The Sorrow of Two Girls", there was raised the actual issue, saying: "Woman is the harbinger of humanity, she is the mother of all peoples, she is their educator" (Bukeikhanov, 1985: 17).

On February 2, 1913, A. The first issue of "Kazakh" newspaper is published under the leadership of Bukeikhanov. Well-known historian, scholar M. Koygeldiev wrote: "It was the common great work of "Kazakh" newspaper, to a certain extent, the most active figures of the Kazakh national liberation movement of that period A. Bukeikhanov, A. Baitursynov and M. Dulatov" (Qoigeldiev, 2008: 65). Public figures such as G. Baigurina, A. Doszhanova, G. Dulatova, N. Kulzhanova had the opportunity to share important issues in the society on behalf of Kazakh women in the newspaper published for 5 years.

The project of the 10-point program of the "Alash" party, which was created in the First All-Kazakh Congress of 1917, was published in the November 21, 1917 in issue of the "Kazakh" newspaper and it was spread among the public (Nurpeyis, 1995: 25). The reformist character of the main document of the party was reflected in solving socio-economic, cultural-educational, religious and other problems. Half of the 10 points of the "Alash" program are focused on the social sphere: law, equality, freedom of the individual, freedom of speech, freedom of the press, as well as legal equality of all people, regardless of religion and nationality. It was very important for the members of the "Alash" party to raise the status of women in Kazakhstan in the political and social environment.

1920–1925 at the initiative of the national elite in Turkestan. S. Kozhanov, S. Ospanov, N. Torekulov, S. Asfendiyarov, M. Dulatov, I. Tokhtibayev, K. Kuletov, M. Kayipnazaruly, S. Saduakasov, published as a press organ of TKP OK and Turkatkom newspaper "Ak Zhol". Citizens such as Zh. Aristanov and U. Turmanzhanov led the leadership. Almost all of these mentioned citizens were prominent representatives of the national elite who raised the banner of the Alashian idea. They could not fit into the size of the party-state nomenclature created by the Soviet authorities, based on their political views that glorified national integrity, modern progressive worldview based on traditional cultural and spiritual values. Their direction, which imbibed the Kazakh spirit and placed national values above class values in the new society, determined the political-ideological content of the newspaper. In fact, the newspaper has become an ideological center that brings together the national elite of the Alash style in Turkestan. Through this newspaper, the national ideas raised by prominent figures reached and gained support from the Kazakh masses in Turkestan (Tursyn, 2020).

"Ak Zhol" newspaper has become a popular newspaper among the masses, which focused on the issue of women's equality. Newspapers regularly publish articles on this issue under the heading "Women's equality". In one of them, the article called "The Orphan Girl" (the author is Zhumagali, the pseudonym of S. Kozhanov) says: "For a nation to become a nation, there must be several reasons for its advancement. One of the reasons is that she should be the mother of the nation, the educator of the nation. If a woman is unequal, a woman is ignorant, a woman is a slave, the nation is like a bird without wings and cannot move forward no matter how hard it tries. This is known. It is said and written. Today, the situation of Kazakh women, especially after the famine of 1917–1918, the situation of Turkestan women has become very difficult. Sold, homeless, naked and orphaned. It was written in "Akzhol" that orphans are crowded in the cities of Turkestan. This is true, save your orphan sisters, young people!" - can be seen (Zhumagali, 2020: 70).

Zhussip Sayranbayev's article in the newspaper number 56 of 1921 describes the true situation of Kazakh women: "Such violence is rampant in the country. That's why today's beautiful word called women's equality, I say that dreams remain only on paper" (Ak zhol, 1921: 56).

Kasym Onbaev's letter, published in the 58th issue of the newspaper, says: "After hearing that the countries near our Zholek are full of cattle, the father felt as if he would die of hunger if he did not buy and feed his 10-year-old daughter. These days, husbands buy girls, regardless of whether they are rich or poor, young or old. At the beginning of this past April, a resident of Zholek sold his 12-year-old sister, who lives in Zholek village, to a 30-year-old man for 8 "blacks". This is not the only one case in the country, there are many such" (Ak Zhol, 1921: 58).

"Ak zhol" newspaper raised such important social issues among women in its regular column "Women's equality" and published letters from the masses. Thanks to that, it is possible to consider the situation of women's status in Kazakhstan in the 20th century as a valuable source. Although the distribution of the newspaper "Ak Zhol" mainly covers the territory of the Republic of Turkestan, it is also partially distributed in the Kazakh Autonomous Republic. It can even be seen through the works of Mustafa Shokai that it spread to foreign countries in underground ways. The newspaper circulation of 12,000 copies approved by the Republican leadership was not small for that period. However, the circulation of the newspaper was constantly increasing due to the demand, and from this we can see how important the newspaper was at that time.

In 1926, the first women's magazine "Women's Equality" was published. One of the first journalists among Kazakh girls – S. Yesova took an active part in the publication of the magazine and also held the position of editor. "Women's Equality" was the only magazine dedicated to women in those years, so it

tried to raise important issues that concerned readers. At first, the magazine consisted of several sections, such as "General section", "Literary section", "Our work", "Life of working women", "Healthy soul is healthy". Mainly, the magazine paid special attention to the promotion of the main tasks facing the party and Soviet organizations, political and educational work among Kazakh women, their participation in the social and political life of the country. Also, he was able to raise issues related to Kazakh women's life, marriage, achievements and shortcomings in the field of education and other issues related to women.

The magazine gave advice to women on various issues. Initially, the magazine had only two employees. Shiyan Kozakhmetov, a student of the Kazakh Pedagogical Institute, worked as secretary and proofreader for two years. Beimbet Mailin, Sabit Mukanov, Saken Seifullin, Ilyas Zhansugirov, Rahim Sugirov, Nagima Arykova, Nazipa Kulzhanova and Sholpan Imanbaeva actively contributed to the publication of the magazine. The members of the editorial board of the magazine were one of the first – public figures Alma Orazbaeva, teacher – scientist, writer, translator, journalist Nazipa Kulzhanova, Maryam Bektembekova, Zayda Akisheva, Zeynep Tokberlinova. In 1930, Maryam Khakimzhanova joined the magazine. In 1933, he became the executive secretary of the magazine. In the magazine Madina Begalieva, Oraz Zhandossov, Alma Orazbayeva, Smagul Saduakassov, Aldongar Yergaliev, Beimbet Mailin, Ilyas Zhansugirov, Majit Dauletbayev, Amangali Segizbayev, Zhiengali Tilepbergenov, Nazipa Kulzhanova, Nagipa Arykova, Sara Yessova, Gabbas Tozhanov, Moldagali Zholdybayev, Gabit Mussirepov, Askar Tokmagambetov, doctors - Akkagaz Doszhanova, Gulsim Asfendiyarova, Akymet Mametov, Rakhiya Ermekova, Magripa Kazybekova and others. published articles. The editorship of the journal was carried out by R. Sugirov (1931–1932), N. Sanaliyeva (1933–1934), N. Arykova (1934–1935) performed (Assanova, 2019: 44).

In the article "I came from the country in search of education" published in the 11th issue of the magazine, it is reported about the work of a woman representative named Urkia to attract women to work and education: "...I held a general meeting of women in the village and elected a representative. The number of representatives was 24. The representative elected in this village, women from other villages of Buldyrty gathered for the meeting. He could not conduct representative elections. This is because the villages are far away, black peasant women are ignorant, and most women are against women's work. I served four months in Budurty. Even though I held a women's meeting 2-3 times, I did not have the strength to hold a representative meeting. There was a time when I was working, when the country moved to pastures. The country does not sit comfortably in Zhailau. 2-3 houses sit in one place. Therefore, it was difficult to work in general. Men do not send their wives to the meeting. What will you get from the meeting, what would a woman end up with?... Women themselves do not have any demands. For example, at the end of the meeting, young women come and say, "Open a school for us and make a sarapiya." ...The employment of Kirghiz women should not be delayed. That is the reason why I came to study at the women's course opened in Kyzylorda in order to get preparatory education in conducting work among women" (Urkia, 1926: 21).

Among the articles written in the magazine on the topic of cattle breeding, there are also women's slogans dedicated to the day when the Soviet government outlawed cattle breeding and polygamy. For example, in the article published in issues 12-13 of the magazine: "First, the working masses of Kazakhstan will set out to destroy large numbers of livestock. Thirdly, it is not a kominy who is in favor of getting a lot of cattle and a lot of milk. The Komsomols on Lenin Street must begin to destroy large numbers of cattle... Fourth, the inheritance of the era in which women were enslaved by the acquisition of large numbers of cattle and large numbers of cows. Fifth, reading is a reliable tool that destroys large herds... Sixth, getting large numbers of livestock and large numbers of cattle strengthens the dominance of the rich over the poor. If we destroy the large herds of cattle, we weaken the rich and destroy their dominance over the poor. Seventh, let the Soviet court be closer to the masses. Eighth, let's root out the cattle breeding that made the woman a slave of the head of the Komsomol and the pioneer new culture...(Kundakbaeva, 2017: 412).

Published in "Aiel tendigi" magazine. In Dulatov's article entitled "Qazaq aieli", it is mentioned that Kazakh girls are traditionally engaged from the cradle, and in some cases even when they are in the mother's womb, this is called "kargy bau". It is said that it continues with traditions saying that if the person who engaged with the girl dies, then his brother or younger brother, one of his relatives, will

receive marry her. Here, the author says that a cripple with cattle is attracted to a young girl, and this is why the saying "A cripple can't take a girl, but a cattle can" was born from this.

In the "Literature section" of the magazine, stories and poems of Kazakh girls on the theme of women began to be published. A. Bokeikhanov's short story "Aqsaq kempir" written under the pseudonym "Kyr qazaqi", Beimbet Mailin's poems and stories, in particular "Raushan Kommunist", "Aiymkul" published under the pseudonym Malay, "El kuieui", as well as "Erlik qurbani", "Azhe", "Nekeqiyar", literary works such as "Ak Belek" by Zh. Aimaurov, "Nazika" by Koshke Kemengeruly, "Zhalshy aielder auzynan" and "Otyabr meirami" by Sholpan Imanbayeva have been published.

In the "Healthy body has a healthy soul" section, Nazipa Kulzhanova, Akkagaz Doszhanova, Sara Kapakelini published articles on family cleanliness, child and woman care, and the progress of fighting infectious diseases, with the advice of doctors and encouraged their readers to lead a healthy life. The journal was closed in 1934 by the decision of the regional committee of the BK(b)P of Kazakhstan, and its editorship was merged with the journal "Aul kommunisi". Later it appeared again under the name "Qazaq aielder".

Conclusion. In general, various topics raised by the Kazakh press in the end of the 19th century and the first quarter of the 20th century regarding the "women's problem" create the need for a comprehensive study. During the analysis of archival funds and historiographic studies, we have determined that a clear conclusion on this issue has not been formed yet. The post-revolution Kazakh woman's condition, bride wealth, marriage and polygamy, elopement and other inequalities in marriage were discussed in the article with concrete examples, although in the data of Russian archives (RGASPI, GARF, RGANI) even special public funds: "It should be noted that polygamy and concubinage should be abolished", "Voluntary Society of Eastern Women", "Society for the Protection of Orphans and Widows" and others working voluntarily, paying attention to women's issues and publishing common issues in the press. Here, not only women's equality, but also fight against illiteracy, the spread and prevention of infectious diseases, measures aimed at women's professional education and profession, active participation in public works were taken, and special resolutions were adopted by the government. In order to bring to the attention of the public the legal norms related to marriage, marriage, and elopement, special headings were published on the pages of newspapers and magazines. In turn, these measures drew attention to the legal protection of women's rights in society and helped to prevent many violations of the law. We can say with full confidence that the above-mentioned Kazakh press was the main source of information for women of that time to become politically literate and to know their rights.

Information about authors:

Shashayeva Malika – Ch. Valikhanov Institute of History and Ethnology, Kazakhstan, Almaty. E-mail: ma.shashaeva@mail.ru. ORCID: <https://orcid.org/0000-0001-7342-2587>;

Kozybayeva Makhabbat – Ch. Valikhanov Institute of History and Ethnology, Kazakhstan, Almaty. E-mail: koz.mahabbat_85@mail.ru. ORCID: <https://orcid.org/0000-0002-7223-2439>.

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Алматы қ., Шевченко көш., 28,
ҚР БҒМ ҒК Ш.Ш. Уәлиханов атындағы Тарих және этнология институты
«edu.e-history.kz» журналының редакциясы
Телефон: +7 (727) 261-67-19
E-mail: edu.history@bk.ru
Электрондық мекен-жайы: www.edu.e-history.kz

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