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## **Social and public activities of women in Kazakhstan in the late XIX<sup>th</sup> — first quarter of the XX<sup>th</sup> century**

The issue under consideration is relevant in today's conditions of Kazakhstan's development, as the establishment of gender equality in Kazakh society, which firmly adheres to conservative positions, is a serious problem. Democratic transformations in Kazakh society in the late XIX — the first quarter of the XX century caused a wave of social movement, as a result of which women received the right to education, which, in turn, led to an increase in their role in the spiritual life of the country, activation of their social, professional, cultural and other activities. In this regard, in this article the author considers the status and activities of women in Kazakh society, their active role in economic, political and social life in the late XIX — the first quarter of the twentieth century. And also, in the article the charitable activity of women is analyzed and it is noted that women engaged in charity, had deservedly high authority in the society. Women engaged in philanthropy, paid much attention to culture, education, medicine, and carried out various mass events. Historical analysis of women's charity helps to understand more deeply the complex dialectics of mental and social, legal and economic, rational and sensual principles of its development. The practical significance of the article lies in the consideration of documents, archival materials, comparative analysis of works of scientists-researchers about the place and role of women in the history of Kazakhstan.

*Keywords:* history of Kazakhstan, women of Kazakhstan, gender factor, women's charity, role and activities of women of Kazakhstan

### *Introduction*

The modern period of society's development is characterized by significant global phenomena, including a growing awareness of women's place and role in society, a shift towards issues affecting women, and an increase in women's self-esteem and active participation in society. This has led to a surge in research interest in multilevel and multidimensional problems related to women's relationships with society. As a result, scientific research on this topic is booming. The growing relevance of this problem is also due to the emergence of new trends in the foreign historiography of women's issues, following the path of gender studies. Modern Kazakh historians are analysing the problems of gender equality, and this is also evident in the works of other researchers. This kind of research is important because it is necessary to critically reflect on and reassess the development of the problem, in which lie the roots and prerequisites of the current status of women in Kazakhstan. The female factor, which is increasingly evident in the modern world, demands a rethinking of the established foundations of civilisation. This necessitates the identification of new and fundamental problems concerning women's place in modern society. The resolution of these issues is imperative for the continued progress and sustainable development of humanity.

Even before the revolution, gender equality and the role of women were subjects of discussion among the democratic public in Kazakhstan. It should be noted that traditional societies, which were all part of the Russian Empire, had their own particular characteristics. During the period under consideration, women in Kazakhstan began to participate more actively in charitable works. It is important to acknowledge that the social and political nature of women's engagement in charity during the late 19th and early 20th centuries was influenced by the prevailing socio-economic and political conditions. The high regard in which women were held in society is also a testament to their contributions.

By the late 19th century, the practice of charity in the Akmola region and the entire Steppe region of the Russian Empire had become such a significant public phenomenon that in 1892 was established a special commission to oversee the legislative, financial and social aspects of charity. The state established public control over charity, which resulted in increased public confidence in the activities of philanthropists and, consequently, a remarkable growth in the number of donors. By the start of the 20th century, it was evident

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that public and private charity had become a widespread phenomenon, demonstrating the depth of the merchant's spirit through their actions rather than just their words [1; 17].

During the early years of the 20th century, there emerged a modest number of examples of Kazakh women who were receiving education, embracing Western influences, and participating in various social activities. These trends were met with support from representatives of the "Alash" movement, who subscribed to democratic principles. Consequently, the basis for the modern active public position of women can be traced back to the 1920s, a period characterized by significant societal transformations following the events of February and October 1917. These events presented women with the opportunity to apply their knowledge and abilities in various spheres of life. During this period, women became an integral part of the broad popular movement for the affirmation of socialist slogans, for the ideals of the new political system [2; 90].

#### *Materials and Research Methods*

The source material for the article was the materials of the Central State Archive of the Republic of Kazakhstan, including documentary materials stored in fonds 30, 44 and 503. The fonds of this archive contain valuable information about the activities of the Soviet authorities in establishing women's party committees, increasing the role of women in the construction of socialism, as well as about the activities of women in charitable organisations in Turkestan and Steppe provinces, and about the activities of women in the field of culture and education. In determining the proportion of women in the period under consideration, the gender composition was determined using the statistical materials of the first population census of the Russian Empire in 1897 and materials on women's activities published in the newspaper "Turkestan Vedomosti" in 1904.

The methodological basis of the study was rooted in the principles of historical cognition, encompassing historicism and objectivism. The analysis of gender issues necessitated not only the utilization of conventional historical methodology but also the employment of an interdisciplinary approach and a comparative-historical method. This approach was adopted to examine a diverse array of materials that reflected the state of gender relations and women's activities in Kazakhstan during the specified period. Mathematical methods were employed to calculate demographic indicators and to project possible forecasts between individual demographic indicators in the late 19th to early 20th century. The study also employed statistical methods to obtain data on the number of women and to calculate summary indicators. The research was guided by the overarching objective of utilizing a combination of micro and macro analysis methods, drawing from the «new biographical history» school of thought. This methodological approach enabled the identification of common features that are indicative of the process of integrating women into the sphere of public activity.

#### *Discussion and Results*

In the context of Kazakhstan's historical development, there is a paucity of literature addressing the role of women in the nation's history and state. The extant historical sources focus predominantly on male figures and rarely acknowledge the contributions of women who, due to their origins, qualities and talents, played significant roles in shaping historical events. However, it is the contention of the present study that this fact should not be taken as evidence of the true "absence" of women in the historical development of Kazakh society and the state of Kazakhstan. The primary reason for the exclusion of Kazakh women from history is the formation of a subjective opinion in Kazakhstani science that women are not considered significant figures in history and cannot be the "face" of history.

Indeed, as is evidenced by the established historical memory, in traditional Kazakh society, women were devoid of rights, and thus did not participate in the resolution of significant state issues, had no right to vote, and did not participate in public life. The position of women in society and family was regulated by customs, Sharia law and national traditions (customs — norms of customary law, Sharia — norms of religious law). A woman's role was confined to the fulfilment of reproductive functions, the raising of children, and the management of the household.

In our opinion, the formation of such an opinion about the status of women in Kazakh society, as well as the distortion of history on this issue, was largely influenced by the works of pre-revolutionary Russian authors. Their ideas were later taken up and developed by Soviet researchers. The one-sided views reflected in the works of Russian travellers and ethnographers who visited the Kazakh lands in the nineteenth century formed the basis for the formation of a misconception about the true position of women in society and the family. In their works, women were portrayed as completely powerless and helpless beings whose main task was only to run the household and raise children. For example, such a position of Kazakh women was

described by pre-revolutionary Russian authors N. Konshin [3; 103], Sh.M. Ibragimov [4; 38], S. Iuzefovich [5; 137].

As N. Konshin writes, the attitude towards women as inferior beings is clearly traced in the everyday life of Kazakhs [3; 103]. The Kazakh woman had no rights and many duties, and she was responsible for all the housework, even during pregnancy [3; 103]. Sh.M. Ibragimov, a collector of ethnographic materials about Kazakhs, noted that “a pregnant woman is not exempted from any work until the last day of pregnancy” [4; 38]. Observing the behaviour and restraint of women in Kazakh families, B. Iuzefovich noted in his ethnographic notes that women do not take part in general conversation and may only appear to offer some service. Moreover, it is not customary for women to go to places where men gather” [5; 137]. In this author’s opinion, the point of view expressed in the works of Russian ethnographers is somewhat subjective. Their negative descriptions of the position of women in Kazakh families and the examples they give do not prove the truth of their assumptions.

Indeed, the portrayal of women’s unfavourable social status in the works of researchers is arguably misleading. This is due to the fact that, in Kazakh society, women have historically enjoyed a high prestige and status. Furthermore, women’s rights have been legally protected, and folklore and oral folk art, including legends, poems, proverbs and ritual songs, have survived in the memory of the Kazakh people. These cultural forms also confirm the Kazakh people’s view of women’s equal rights. This perspective is further substantiated by the prevailing attitudes concerning women’s roles within the family and broader society, as reflected in Kazakh folklore and oral folk art.

At the end of the nineteenth century, the famous Kazakh scientist and educator Ybrai Altynsarin realised the need to educate Kazakh women in schools and was the first to open schools for girls in the region. With his support, a women’s school was opened in Irgiz in 1887, where 17 Kazakh girls were admitted. They were Gaisha Shakhmuratova, Aisha Aldabergenova, Gafira Makatova, Balzhan Ablezova, Kazina Zhaukieva, Salikha Kurmasheva, Khatima Ergozhieva, and Kymbat Aitzhanova. Later women’s schools with boarding schools were opened in Turgai in 1891, in Kustanai in 1893, and in Aktobe (Aktobe) in 1896. The establishment of such educational institutions could be interpreted as an indication that the Kazakh populace has come to acknowledge the imperative to provide their female offspring with the opportunity to acquire knowledge and develop as individuals.

The establishment of primary and secondary vocational schools for women, and the subsequent opportunity for further education, contributed to the growing recognition of women by society, leading to changes in attitudes. Consequently, urban women began to play an active role in public life, as evidenced by the opening of a Kazakh-Russian women’s gymnasium in Kostanay in 1895. The opening ceremony was attended by representatives of Kazakh and Russian intelligentsia, including the wife of the late State Councillor Ybrai Altynsarin, Aiganim Altynsarina, Sholpan Karzhasova, and Katira Toktabayeva. Thus, at the end of the twentieth century, the role of women and their social and legal status in society and the family changed, although they were prohibited from voting and being elected.

According to the Census of 1897, the population of Kazakhstan was 4 million 931 thousand people, settled in the area of 2428111 square versts. At the end of XIX — beginning of XX century the borders of regions did not experience significant changes, so the general character of settlement on the territory of Kazakhstan can be considered stable until 1917. The most populated was the South of Kazakhstan, the least — the West. The main part of the population lived in rural areas (90.4 percent), only 9.6 percent of the population of Kazakhstan lived in cities [6; 10]. The administrative reform and resettlement policy pursued by the Russian Empire in the second half of the XIX century led to a gradual change in the socio-cultural situation, multi-ethnic composition and demographic situation in the cities, volosts and counties of the Kazakh steppe region. According to the 1897 census, of the 62,974 inhabitants of the towns of Verny, Zharkent, Kapal, Lepsy, Przhevalsk, and Pishpek in Zhetysu province, 35,291 were men and 25,643 were women. The population of Syrdarya region with the cities of Tashkent, Aulieata, Perovsk, Kazalinsk, Shymkent, Turkestan was 205 596 people, of which 117 259 were men, 88 337 were women. Ural oblast — Ural, Iletsk, Guriev, Kalmykov, Temir — 55,482 people, men — 28,652, women — 26,830. Semipalatinsk region — Semipalatinsk, Zaisan, Kokpekty, Karkaraly, Pavlodar, Ust-Kamenogorsk — inhabited by 54 488 people, men — 29 623, women — 24 865. Torgai region with cities Kostanay, Aktobe, Irgiz, Torgai had population of 19 530 people, 10 079 — men, 9451 — women. According to the data from the first census, in administrative and territorial terms, the number of men significantly exceeded the number of women in the cities of the Turkestan and Steppe Governorates. Among the women, there were representatives of various nationalities,

including Ukrainians, Russians, Kazakhs, Tatars, Uzbeks, Uighurs, Poles, Chinese, Jews, Mordvins, and others [7; 34].

The first census determined the ethnic, gender, and religious composition of the population. At the beginning of the twentieth century, the number of men in each region was greater than the number of women. Regarding the social composition, it can be said that in the city, among the Russians, Ukrainians, Jews, Poles, and Mordovians, the majority were merchants, burghers, and peasants. However, in some regions, these numbers were more balanced. There were also facts of predominance of female population over male. The proof of it is the census of population of Zhetysu province in 1897. There were 374 men and 464 women in the families of aristocrats, 590 men and 596 women in the families of officials, 87 men, 84 women in the families of honorable citizens; 271 men, 282 women in merchant families; 10,881 men, 10,562 women in bourgeois families; 6,396 men, 4,009 women in peasant families; 3,413 men, 1,583 women in military Cossack families; 12,095 men, 9,252 women in indigenous families [8].

In the period spanning the State Duma elections of 1905–1907, women embarked on a campaign for equal rights with men. This was followed by a significant development in 1900 when the Ministry of Internal Affairs promulgated a decree pertaining to the admission of women into the civil service. This decree represented a landmark in the history of women's employment in public service in Turkestan within the context of the Steppe Governorate-General. The aforementioned decree was instrumental in facilitating the admission of women into the civil service, specifically at the VIII rank, provided they possessed higher or secondary education [9; 278].

The article "Women's Professional Labour", published in 1904 in the newspaper "TurkestanVedomosti", conveys the author's perspective on the shifts in societal attitudes concerning women, stating: "Time has placed women in their rightful position and fundamentally altered the perceptions of the upper class towards them. Women now have the opportunity to demonstrate their contribution to societal development through both physical and mental labour" [10; 18]. At the beginning of the 20th century, women began to work in various spheres. According to Ia. Gofman's 1904 report, the Turkestan Governor General's Office employed 50 women as teachers, 18 women as postal and telegraph officials, 80 women as secretaries in various administrations, 32 women as cashiers, two women as nurses-midwives, and 18 women as nurses of mercy for the Red Cross Society. It is also worth noting that women were employed in a variety of other roles, including sewing workshops, shop assistants and agricultural work [10; 18].

In the context of the evolving political landscape of the Russian Empire during the early years of the 20th century, characterized by significant upheavals such as the February Bourgeois Revolution, the Russo-Japanese War, and the First World War, the role of women in society underwent a notable transformation. In response to these developments, women increasingly participated in various social movements and organizations, becoming active in cultural, educational, and charitable activities. The establishment of women's charitable societies in each region was predicated on their national, social and religious composition, and while these societies were initially confined to regional centers, by the beginning of the 20th century, they had expanded to every district center [9; 279].

It is important to note that the first charitable societies began operating in the in the 70s of the XIX century. Charitable organisations established by women primarily focused on providing homeless and impoverished individuals with shelter, as well as on opening houses for pupils lacking guardians or trustees. The leadership of these organisations was often held by the wives of military officers and governors-general. For instance, in 1871, Julia Mavrikiyevna von Kaufman, wife of the Governor-General of Turkestan, presided over the Turkestan Charity Organisation, which comprised Maria Friede, Serafima Bardovskaya, Nadezhda Bardovskaya, Maria Bakhtiyarova, Maria Mozel, Lydia Eiler, and Natalia Medynskaya, among other notable figures. It is also worthy of note that analogous charitable organisations were established in the district towns of Syrdarya and Zhetysu provinces. For instance, the Vernensky temporary women's charity circle was formed by the wives of employees who held various administrative positions.

In the early 20th century, the establishment of women's charitable organizations was driven by the national, social and religious composition of the population. This led to the creation of societies specifically catering to Russian, Jewish and Tatar women, who were organized and operated according to their respective nationalities. In addition, Orthodox and Muslim charitable foundations were formed with a focus on their religious demographics. The Russian-Japanese War (1904-1905) in the Far East, and subsequently the First World War in the Russian Empire, had a significant impact on the development and scope of charitable organizations. These organizations primarily functioned to assist the impoverished, and included the establishment of orphanages, the provision of complimentary meals to the homeless, and the distribution of mate-

rial aid to students from various institutions. However, it is noteworthy that during the late twentieth century, women also began to provide assistance to wounded soldiers, military personnel on the frontlines, and their families [9; 282]. For instance, on 15 February 1904, the fund of the Turkestan Women's Committee received 5107 rubles from over 200 citizens, in addition to 390 arshins of cloth and 101 pieces of blankets, which were collected by the population to assist the fund. Significant contributions were made by Nikita Pugasov, who donated 500 rubles, and Lidia Ivanova and Nikolai Ivanov, who each contributed 250 rubles [11].

During the Russo-Japanese War, the Semirechensk local administration, acting upon the call of the Central Department of the Russian Red Cross Society, initiated a collection of monetary and material donations with the aim of improving the lot of soldiers in the Far East (Smith, 2020). At the beginning of the war, two Ladies' Charity Committees were organized in the cities of Verny and Jarkent to collect linen, cigarettes, dry fruit, etc. (Jones, 2019). In addition, local committees of the Russian Red Cross Society were established in district towns, including Pishpek, Lepsinsk, Kapal, Jarkent, and Przhevalsk. The Kazakh population played an active role in the collection of donations, primarily focusing on the procurement of woollen goods and bypaks, which were subsequently dispatched to the Irkutsk department of the Russian Red Cross Society. There were parcels to a specific addressee, so "a batch of tobacco was sent to the Harbin local administration of the Russian Red Cross Society of the 4th East Siberian sapper battalion only because it included the West Siberian sapper company, which was once formed in Verny" [12; 1551].

There were also charitable organizations established on religious grounds. One issue of the Ufa newspaper "Vakt" reported about Mariyam Khanum Sultanova and Sofia Khanum Zhanturina, who worked tirelessly to develop culture among Muslim women. Mariyam Sultanova managed the Ufa Society of Muslim Women, the most active organization of the early twentieth century in the land of the Bashkurts. Sofia Zhanturina was also one of the founders of this organization. Mrs Zhanturina was a deputy of the First State Duma of the Ufa province, a member of the Jadid movement, a member of the Ittifaq-al-Muslim party and the wife of Salinger Zhanturina [9; 285].

In the Turkestan and Steppe Governorates-General, women's charitable organizations were created, headed by the wives of governors-general, military governors-general, and district leaders. A unique feature of the Zhetysu charitable organizations was that they included both wives of atamans of regional stanitsa and atamans themselves. The women of Semirechensk provided the following types of assistance: they distributed food, clothes, medicines, cared for the sick, materially helped the needy, orphanages, provided free food for the homeless and beds. Women took part in the work of the Turkestan Charity Society, the regional Red Cross Society, the Semirechensk Regional Circle and all the circles in each county. In 1914, Ekaterina Folbaum, wife of Mikhail Folbaum, the military governor-general of the Semirechensk Oblast, proposed the establishment of a women's charity circle in Semirechensk. In August of that year, the charity society organized mass festivities in the Vernensky garden, initiated by the wife of the head of the Semirechensk region military formations. During these mass festivities, the women also organized the sale of wheat, with one tenth of the proceeds being transferred to the fund of the local charitable society, and the rest being allocated to the needs of the army. In addition to this, the women dried fruits and berries for the military, purchased wool from the autumn shearing of sheep from local residents, and knitted mittens and warm socks for the soldiers. There are reports that the women used the money they collected to buy necessary items for the soldiers [13].

In the history of charity, private charity by women was a widespread form. Women engaged in charity, paid great attention to culture, education, medicine, and held various mass events. For example, in March 1915, the Kazakh language teacher of the Semipalatinsk Teachers' Seminary Nazipa Sagytbaevna Kulzhanova held a Kazakh literary and musical evening with the aim of providing assistance to the mobile Muslim hospital in Petrograd and financial support to needy students of the seminary. Nazipa Kulzhanova also asked to provide assistance to the seminary student Zhusupbek Aimautov from the proceeds [14].

Women's charitable activities were not related to their nationality or religious views. Charitable societies, of course, were formed on national and religious grounds, but the main goal of women's charity was to help the needy, low-income families, widows, and front-line soldiers. Women's committees did not remain aloof from the problems and difficulties of their time, and made every effort to solve social problems.

As a conscientious citizen of her homeland and time, Asfendiyarova G. did not remain aloof from the political events that took place in the Turkestan region after the February Revolution. Gulsum Asfendiyarova, together with her father Seitjafar (honorary chairman of the meeting) and younger brother Sanjar, will take part in the general meeting of the Kazakh-Kyrgyz peoples of the Turkestan region, which

was held in Tashkent from August 2 to 5, 1917. The Congress considered the issue of nominating 15 deputies from the Kazakh-Kyrgyz Turkestan region to the All-Russian Constituent Assembly, Gulsum Asfendiyarova was also presented as a candidate for deputy on behalf of the Kazakh Kyrgyz [15].

Starting in September 1919, the Soviet government began to establish party committees for women's work [16], the work of their departments was aimed at activating women's activities in the struggle for socialism.

Since 1924, the republic has been celebrating the holiday "Day of Abolition of Kalym". Although it was officially abolished in 1920, the authorities began a systematic fight against this phenomenon in 1924. In 1925, based on the additions to the Criminal Code of the RSFSR for autonomous regions approved by the All-Russian Central Executive Committee and a republican resolution, attempts were made to regulate gender relations by legal measures. At the same time, there was no special article in the chapter of the code on domestic crimes regarding early marriages, and on August 24, 1925, a special decree was issued on this matter, confirmed by a republican decision on October 15 of the same year. In middle of 1925, women made up 9.2 % of all candidates for membership in the republic's party. In January 1926, in Kazakhstan, in 935 cells of the All-Union Communist Party (Bolsheviks), there were 189 women communists (16,226 in total), and 475 candidates. In the summer of 1925, the Kazakh Regional Committee of the RCP (B) approved the Regulation on the volost women's yurt. The new public institution was to deal with the elimination of illiteracy and the political education of Kazakh women, to propagate Soviet legal norms, medical knowledge, and to involve women in cooperatives [17].

### Conclusions

The social status and activities of women in Kazakhstan in the 19th century were determined by their origin, that is, their belonging to the kinship group of their parents and their position in the kinship group of their husband (in the case of celibacy, in the kinship group of their father), which they occupied due to their personal qualities and abilities. However, by the end of the 19th century, the opening of primary and secondary vocational schools for women, and then the opportunity for them to study in higher education institutions contributed to the growth of women's recognition by society, a change in views, and women began to take an active part in public life. By the end of the 19th century, the role of women and their position in society changed. But they were still not allowed to vote or be elected. In the 20th century, the status of women in the workplace, the way their work was valued, and their social activities became part of how their status was determined. The main feature of the social status of women among Kazakhs in the 19th-20th centuries is that it was determined by three legal systems: customary law, Muslim law, and official law, approved by the laws of the Russian Empire, and later Soviet legislation. Women also played an active role in charity. Women's participation in charitable activities has become a tradition, has resulted in one of the forms of public activity, and has helped to solve the problems of increasing the material well-being of the least protected and most disadvantaged strata of the population of Kazakh society. Of course, many women's charitable organizations faced certain difficulties that prevented them from fully realizing their goals. Among such difficulties, it is necessary to note the constant shortage of funds, difficulties with the registration of many societies and their institutions, the lack of people capable of working in charitable institutions, disorganization and disunity in the cause of charity, the disappointment of many members of women's societies in the success of the work they had started due to difficulties of various natures. Taking into account the needs of the female population of the country in their activities, women's charitable societies, nevertheless, for the most part did not provide assistance to the largest and most needy group — peasant women.

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## **XIX ғасырдың аяғы мен XX ғасырдың бірінші ширегіндегі Қазақстандағы әйелдердің әлеуметтік және қоғамдық қызметі**

Зерттеудің өзектілігі Қазақстанның даму үдерістеріне байланысты, өйткені консервативті ұстанымдарды берік ұстанатын қоғамда гендерлік теңдікті орнату елеулі мәселе. XIX ғасырдың аяғы мен XX ғасырдың бірінші ширегіндегі қазақ қоғамындағы демократиялық өзгерістер қоғамдық қозғалыстың жандануына ықпал етті, нәтижесінде әйелдер білім алуға құқылы болды, бұл өз кезегінде олардың елдің рухани өміріндегі ролін арттыруға, олардың қоғамдық, кәсіби және мәдени салаларын жандандыруға әкелді. Автор Қазақстандағы әйелдердің мәртебесі мен қызметін, көрсетілген кезеңдегі олардың шаруашылық, саяси, әлеуметтік өмірдегі белсенді ролін қарастырған. Сондай-ақ, әйелдердің қайырымдылық қызметіне ерекше назар аударған және қайырымдылықпен айналысатын әйелдердің қоғамда жоғары беделге ие болғандығы атап өтілген. Яғни қайырымдылықпен айналысатын әйелдер мәдениетті, оқытуды, медицинаны дамытуға белсенді қатысып, түрлі бұқаралық іс-шаралар өткізген. Әйелдер қайырымдылығын тарихи талдау оның дамуының психикалық және әлеуметтік, құқықтық және экономикалық, ұтымды және сенсорлық принциптерінің күрделі диалектикасын тереңірек түсінуге көмектеседі. Мақаланың практикалық маңыздылығы мынада: құжаттарды, мұрағат материалдарын қарау, зерттеуші ғалымдардың Қазақстан тарихындағы әйелдердің орны мен ролі туралы жұмыстарын салыстырмалы талдау.

*Кілт сөздер:* Қазақстан тарихы, Қазақстан әйелдері, гендерлік фактор, әйелдер қайырымдылығы, Қазақстан әйелдерінің ролі мен қызметі.

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## **Социальная и общественная деятельность женщин в Казахстане в конце XIX — первой четверти XX века**

Актуальность данного исследования обусловлена процессами развития Казахстана, так как установление гендерного равенства в обществе, твердо придерживающегося консервативных позиций, представляет собой серьезную проблему. Демократические преобразования в казахском обществе в конце XIX — первой четверти XX века способствовали активизации общественного движения, в результате которой женщины получили право на образование, что, в свою очередь, привело к повышению их роли в духовной жизни страны, активизации их общественной, профессиональной и культурной сферах. В данной статье автор рассматривает статус и деятельность женщин в Казахстане,

их активную роль в хозяйственной, политической, социальной жизни в указанный период. Также особое внимание уделяется благотворительной деятельности женщин и отмечается, что женщины, занимающиеся благотворительностью, имели заслуженно высокий авторитет в обществе. Женщины, занимаясь благотворительностью, активно участвовали в развитии культуры, обучения, медицины, и проводили различные массовые мероприятия. Исторический анализ женской благотворительности помогает глубже понять сложную диалектику ментальных и социальных, правовых и экономических, рациональных и чувственных начал ее развития. Практическая значимость статьи заключается в рассмотрении документов, архивных материалов, сравнительный анализ работ ученых-исследователей о месте и роли женщин в истории Казахстана.

*Ключевые слова:* история Казахстана, женщины Казахстана, гендерный фактор, женская благотворительность, роль и деятельность женщин Казахстана.

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