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THE PROBLEM OF EQUALITY OF KAZAKH WOMEN IN SCIENTIFIC AND LITERARY WORKS OF THE ALASH INTELLIGENTSIA OF THE EARLY 20TH CENTURY

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Abstract. Introduction. The article analyzes the relevance of the women’s issue in Kazakh society at the beginning of the 20th century as reflected in scientific works and literary writings within the framework of a comprehensive study of the intellectual history of Kazakhstan. The Alash intelligentsia regarded the women’s question as an integral part of the project of societal modernization. Their works and literary creations not only raised pressing issues concerning the status of women but also suggested ways for their emancipation. At present, this issue requires thorough scholarly analysis. *Goals and objectives* – to identify how the women’s question in early 20th-century Kazakh society was reflected in the scientific works and literary writings of the Alash intelligentsia within the scope of an interdisciplinary study of the intellectual history of Kazakhstan. The basis for analysis included literary works and publicistic writings of the Kazakh intelligentsia of the early 20th century, as well as studies by domestic and foreign researchers. The research employed comparative-historical analysis, systematization, and chronological and content analysis of sources and publications. *Results.* At the beginning of the 20th century, the Alash leaders, addressing the issue of gender inequality in their scientific works and literary writings, sought to promote literacy and involve Kazakh women in public life. Newspapers and journals such as “Qazaq”, “Saryarqa”, “Aqzhol”, and “Aiqaq” not only discussed socio-political issues but also contributed to the emergence of female journalists among Kazakh women. These women journalists gained the opportunity to raise pressing social issues in the press. *Conclusion.* During this period, the intelligentsia, united around newspapers and journals, succeeded in elevating the status of Kazakh women to the socio-political level. This contributed to the growth of civic activity among Kazakh women and influenced the rise of the women’s movement in Kazakhstan.

Keywords: Women’s issue, Kazakh society, Alash intelligentsia, women’s equality, marriage, kalym, periodical press, scholarly works, literature, intellectual history

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XX ҒАСЫРДЫҢ БАСЫНДАҒЫ АЛАШ ЗИЯЛЫЛАРЫНЫҢ ҒЫЛЫМИ ЖӘНЕ ӘДЕБИ ЕҢБЕКТЕРІНДЕГІ ҚАЗАҚ ӘЙЕЛДЕРІ ТЕНДІГІ МӘСЕЛЕСІ

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Андатпа. *Kіріспе.* Мақалада XX ғасырдың басындағы қазақ қоғамындағы әйелдер мәселесінің Қазақстанның зияткерлік тарихын кешенді зерттеу ауқымындағы ғылыми еңбектер мен әдеби шығармалардағы деректік маңызы талданады. Алаш зиялылары әйелдер мәселесін қоғамды жаңғырту жобасының ажырамас бөлігі ретінде қарастырды. Олардың еңбектері мен көркем шығармалары әйел жағдайының өзекті мәселелерін көтеріп қана қоймай, оны азат ету жолдарын ұсынды. Бұл қазіргі таңда ғылым тұрғыдан мұқият талдауды қажет етеді. *Зерттеудің мақсаты мен міндеттері* – XX ғасырдың басындағы қазақ қоғамындағы әйелдер мәселесінің Қазақстанның зияткерлік тарихын кешенді пәнаралық зерттеу ауқымында Алаш зиялыларының ғылыми еңбектері мен әдеби шығармаларындағы көтерілуін анықтау. *Материалдар мен әдістер.* Мақалада XX ғасырдың басындағы қазақ зиялыларының әдеби шығармалары мен публицистикасы, сондай-ақ отандық және шетелдік зерттеушілердің еңбектері материалдары талдау негізіне алынды. Зерттеу әдіс-тәсілдері ретінде – салыстырмалы-тарихи талдау, жүйелеу, дереккөздер мен жарияланымдарды хронологиялық және мазмұндық негізде талдау әдістері де қолданылды. *Нәтижелер.* Алаш қайраткерлері XX ғасырдың басында ғылыми еңбектер мен әдеби шығармаларда гендерлік теңсіздік мәселесін көтере отырып, сауаттылықты дамытуға және қазақ әйелдерін қоғамдық өмірге тартуға ұмтылды. «Қазақ», «Сарыарқа», «Ақжол», «Айқап» газеттері мен журналдары саяси-әлеуметтік мәселелерді көтеріп қана қоймай, қазақ әйелдері арасындағы журналист мамандардың қалыптасуына ықпал етті. Қазақ әйелдері арасынан шыққан журналистер баспасөз беттерінде қоғамдағы өзекті мәселелерін ортаға салуға мүмкіндік алды. *Қорытынды.* Аталған кезеңде, газет – журналдар айналасына топтасқан зиялылар қазақ әйелінің мәртебесін қоғамдық-саяси деңгейге көтере алды. Бұл қазақ әйелдерінің азаматтық белсенділігінің артуына әсер етіп, Қазақстанда әйелдер қозғалысының пайда болуына ықпал етті.

Түйін сөздер: Әйелдер мәселесі, қазақ қоғамы, Алаш зиялылары, әйелдер теңдігі, неке, қалың мал, мерзімді баспасөз, ғылыми еңбектер, әдебиет, зияткерлік тарих

Алғыс: Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің «XX-XXI ғасырлардың алғашқы ширегіндегі зияткерлік тарихты қазақ тарихшылары мен әдебиетшілерінің еңбектері арқылы кешенді пәнаралық зерттеу» тақырыбындағы бағдарламалық мақсатты қаржыландыру жобасын жүзеге асыру аясында орындалды (тіркеу нөмірі: BR28713085).

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ПРОБЛЕМА РАВЕНСТВА КАЗАХСКИХ ЖЕНЩИН В НАУЧНЫХ И ЛИТЕРАТУРНЫХ ПРОИЗВЕДЕНИЯХ АЛАШСКОЙ ИНТЕЛЛИГЕНЦИИ НАЧАЛА XX ВЕКА

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Аннотация. *Введение.* В статье анализируется актуальное значение проблемы женщин в казахском обществе начала XX века в научных трудах и литературных произведениях в масштабах комплексного изучения интеллектуальной истории Казахстана. Алашская интеллигенция рассматривала женский вопрос как неотъемлемую часть проекта модернизации общества. Их труды и художественные произведения не только поднимали актуальные проблемы женского положения, но и предлагали пути ее освобождения. В настоящее время данный вопрос требует тщательного анализа с научной точки зрения. *Цель и задачи исследования* - определить отражение женского вопроса в казахском обществе начала XX века в научных трудах и литературных произведениях алашской интеллигенции в рамках комплексного междисциплинарного изучения интеллектуальной истории Казахстана. В статье в качестве основы для анализа использованы литературные произведения и публицистика казахской интеллигенции начала XX века, а также материалы трудов отечественных и зарубежных исследователей. В качестве методов исследования применялись сравнительно-исторический анализ, систематизация, а также хронологический и содержательный анализ источников и публикаций. *Результаты.* Деятели Алаш в начале XX века, поднимая проблему гендерного неравенства в научных трудах и литературных произведениях, стремились развивать грамотность и вовлекать казахских женщин в общественную жизнь. Газеты и журналы «Қазақ», «Сарыарқа», «Ақжол», «Айқап» не только освещали социально-политические вопросы, но и способствовали формированию среди казахских женщин журналистских кадров. Женщины-журналисты из числа казашек получили возможность поднимать на страницах печати актуальные проблемы общества. *Заключение.* В указанный период интеллигенция, сплотившаяся вокруг газет и журналов, смогла поднять статус казахской женщины на общественно-политический уровень. Это способствовало росту

гражданской активности казахских женщин и оказало влияние на зарождение женского движения в Казахстане.

Ключевые слова: Женский вопрос, казахское общество, Алашская интеллигенция, равенство женщин, брак, калым, периодическая печать, научные труды, литература, интеллектуальная история

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Introduction

The relevance of the raising of women's issues in the scientific works and literary works of Alash intellectuals at the beginning of the 20th century through a comprehensive interdisciplinary study of the intellectual history of Kazakhstan is determined by a number of key factors. The “women's issue” was one of the main directions on the socio-political agenda of Kazakh society in the early 20th century. It is a topic of particular importance, especially within the framework of the Alash movement. During this period, women's rights, their education, and their place in the family and society sparked active debates, which were widely reflected in journalism and fiction. The relevance of the issue is to analyze the status of women in society from a historical and literary perspective, to identify the evolution of public consciousness, changes in the value system, and the ways in which the image of women in national culture has been formed.

In particular, in the period from the XIX–XX centuries, the status of women in Kazakh society became one of the most pressing issues. The policy of Imperial colonization, in turn, contributed to the aggravation of that problem.

Despite the fact that half of the population, that is, the percentage of women in the region in 1914, was 47 %, under the influence of politics and religion in the country, the life of women in social inequality continued for a long time. Islamic Sharia law systems have established the status of women's inequality in the family and society. In the Muslim religion, strict laws were adopted and began to spread widely among the people. Despite the fact that Kazakh women did not wear the same command as other Central Asian peoples, the status of women in Kazakh society continued to decline due to the predominance of patriarchal norms.

Due to such trends, the indigenous customs and rituals of marriage of the Kazakh people were in crisis, especially among young people, protests and disagreements against the traditions of polygamy and marriage, “besik kudalyk (being engaged from the cradle)” and dowry began to accelerate. The sale of young girls to an old man for dowry, the marriage of young people against their will, the forced marriage of underage people, and the “widow's dispute” exacerbated inequality in society.

The main objective of the article is to find answers to the questions of how much the issue of women's equality during this period was analyzed in periodicals and scientific research, as well as what aspects of it were dominant, and who raised its acute issues. In response, intellectuals, unable to turn a blind eye to the inequality that existed in society, took up the struggle, thinking about the future of the nation and intensifying their scientific and literary creativity. National sympathizers, determined to give new impetus to society, uphold the honor and spirit of the nation, and change public consciousness, were among the first to take action in the pages of newspapers and magazines to raise the status of women in society, to ensure that this issue does not remain in the shadows in the political arena, and to call on the people to enter a new stage of civilization.

This article analyzes the publication of the issue of women in Kazakh society at the beginning of the 20th century in the scientific works and literary works of Alash intellectuals within the framework of a comprehensive study of the intellectual history of Kazakhstan. The fact that Alash intellectuals considered the issue of women as an integral part of the project of modernization of the country is a very important issue. Their works and works of art not only raised the current issues of the status of women, but also suggested ways to free them from the shackles of old-fashionedness. Due to their relevance and importance, these issues require careful analysis from a scientific perspective, in line with modern requirements. Therefore, the article reflects the views of Kazakh intellectuals on this issue through their journalistic, educational, and political activities. The article examines the historical roots of gender perspectives in the works of such prominent figures as Akhmet Baitursynuly, Alikhan Bukeikhan, Magzhan Zhumabayev, Mirzhakyp Dulatuly, and Zhussupbek Aimaurov, and analyzes their trends and features that are in line with modern feminism.

Although the feminist movement in European countries, aimed at recognizing the equal rights and potential of women in society, began to develop actively in the second half of the 19th century, the spread of the phenomenon of feminism in Kazakhstan had its own peculiarities. The prerequisites for the emergence of ideas of gender equality in Kazakh society first began to manifest themselves at the beginning of the 20th century, in conjunction with the educational activities of representatives of the national intelligentsia. Alash intellectuals, realizing that in order for the Kazakh people to join the ranks of civilized countries, it was necessary, first of all, to raise the social role of women, paid special attention to the issue of women's equality. These views were reflected in their literary, journalistic, and political activities.

The article concludes that the raising of topics related to women's issues by such representatives of Alash as Alikhan Bukeikhan, Magzhan Zhumabayev, Mirzhakyp Dulatuly, Smagul Saduakasuly, Sultanbek Kozhanuly also found support among women and influenced the emergence of the women's movement of the 20–30s of the XX century, led by active women and public figures Nazipa Kulzhanova, Akkagaz Doszhanova, Sara Esova and others.

Materials and methods

As the data base and material basis of the article, Kazakh newspapers and magazines of the 20th century were used, including the independent publications “Aq zhol”, “Qazaq”, “Saryarqa”, “Aykap”, etc., which touched upon the status of women in Kazakhstan. The essence and purpose of the main ideas of the Kazakh intelligentsia were clarified based on a historical and comparative analysis of their views and thoughts, which were ahead of their time, through articles published in periodicals and works in the literary and artistic genres of the 1920s and 1930s. In addition, a series of scientific works, research papers, and articles by domestic and foreign researchers addressing the situation of women in Kazakhstan in the first quarter of the 20th century were collected and filtered.

The main methodological basis of the scientific article is the critical and historical approach, which requires a precise study of the development and change of social phenomena. Throughout the research, along with the general cognitive method, historical objectivity, systematics, analysis, comparative historical analysis, consideration of the development of historical studies in a chronological time frame, and other methods were used. For a deeper study of this topic, an interdisciplinary approach (History, Literary Studies, Gender Studies) was also used, which allows us to understand the intellectual traditions of Kazakh Society of the twentieth century.

Using the historical principle, the historical objective and subjective factors of social change in the first quarter of the 20th century, the role and place of women in society were identified. Using the systematic method, research on the topic was systematized and analyzed. In the study, we sought to distinguish the truth of the problem using textual-comparative and historical-comparative approaches. In the above Periodical Press, which contains modern views and thoughts of the Kazakh intellectuals, the main problems that took place in society at the initial stage of the twentieth century were raised, and a comparative analysis of their publications on the impact on women was carried out.

The article takes as a basis the inclusion and reflection of historical reality in the data, the level of subjectivity of the data, the principles and approaches to determining their scientific value. And

using the chronological approach, we implemented a step-by-step, sequential definition of the problem, while maintaining a clear periodic framework of the topic. The comparative analysis of articles in the domestic press of the XIX–XX centuries in relation to the “problem of women” in Kazakh society was based on the positions of sincerity and objectivity in accordance with the historical situation.

Discussion

One of the first to pay attention to the problem of eliminating gender inequality in the traditional environment of the country at the beginning of the twentieth century was such figures as A. Bukeikhan, A. Baitursynuly, M. Dulatuly, M. Zhumabayev in their works and articles. They assessed the problem of women as one of the most important mechanisms for the modernization of society. For example, Mirzhakyp Dulatuly's novel “Unfortunate Zhamal”, published in 1910, can be considered as the first socio – feminist work of art in Kazakh literature. In this novel, topical issues of the Kazakh woman's personal rights in society, violent marriage, and exclusion from education are openly raised (Unfortunate Zhamal, 2009: 318).

“The newspapers “Qazaqstan”, “Aq zhol”, “Saryrka” and the magazine “Aiqap”, organized under the leadership of representatives of Alash, called for the elimination of inequality in society, aiming not to ignore the situation of Kazakh women in the country”. In our study, the feminist views of the Alash intellectuals were used, which were published in the above-mentioned publications.

The dissertation work of M. D. Baidavletova “study of ethnosocial and ethno-cultural problems in Kazakhstan in the second half of the XIX – the first decades of the XX centuries in the works of the Kazakh intellectuals” also considered the works of the Kazakh intellectuals on this topic. In the chapter of this research work “the study of women's equality by the Kazakh intellectuals”, the plight of women in the entanglement of Old Customs and consciousness in national periodicals on gender topics, cattle stock (giving away large amounts of livestock for bride price), and its elimination, the involvement of women in society, the fight against illiteracy, etc. the problems aimed to analyze the articles of famous public figures published (Baidavletova, 2011: 123).

And among the research in the gender aspect, the works of such scientists as Sh.D. Seidigazimova, S. E. Tapanova, M. Toplu stand out. They analyze the evolution of the writing of the problem of women in the Kazakh Periodical Press from the point of view of modern gender theories and take a step towards their study in the context of national feminism (Seidigazimova, Tapanova, Toplu, 2020: 26).

In addition, Dzhemile Kynachi devoted her research to the theme of the image of women in Kazakh literature in the first quarter of the twentieth century. Dzh. Kynachi in the first theaters of Kazakhstan in 1920-1928 focused on such issues as the problem of women's equality, cattle stock (giving away large amounts of livestock for bride price), married to tokal (second young wife), marriage without the desire of a girl, amengerlik (sponsorship), the influence of Bolshevik politics. The author mentions Mirzhakyp Dulatuly, Zhussupbek Aimautov, Saken Seifullin, Zhiengali Tlepbergenuly, Koshke Kemengeruly, Mukhtar Auezov as citizens who raised the problems of women in Kazakh literature. In the study of Kazakh literature of the twentieth century, Dzhemile Kynachi 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 (Kınacı Baran, 2017: 172).

Results

Although the views of the Alash movement and its leading representatives on the living conditions of the Kazakh woman in gender inequality are considered somewhat in the scientific literature, this topic still requires a deep and comprehensive study. In the process of writing the article, we were convinced that there is little research work on this particular topic. In 1917, on the initiative of the Alash intellectuals, political congresses began to be organized in the regions. On April 2–8, the Turgay regional Kazakh Congress, which was held in Orenburg, was opened by Alikhan Bukeikhan. Among the 14 issues considered on the agenda, the topic of education was also touched upon. The

delegates supported the introduction of universal education and demanded the organization of joint education of girls and boys.

At the end of 1917, Nazipa Kulzhanova made a report at the Semipalatinsk Regional Congress. She told about the situation of Kazakh women at that time and spoke about the need to eliminate of giving the cattle stock and polygamy. 9 items on the agenda of the first general Kazakh Congress were devoted to the issue of women, on which several decisions were made: "let men have equal political rights with women. Let the cattle stock giving disappear. Stop the engagement of a girl under 16.

Prohibiting the marriage ceremony of a mullah (saint man of muslim religion) to a girl under 16 years old, a boy under 18 years old. At the intersection of marriage, let the girl and the husband sit face to face and ask for the satisfaction of both, and let them say their acception. Let the widow get married her lover. It is a condition that the former Katyn (wife) succumbed to the second Katyn. If the first lady does not give in, he will take it, he will come, and the second woman will stand, then let the first lady go out and keep the former husband until she gets married to other man. Let relatives not get married from each other, except for seven grandfathers" (Alash movement, 2004: 388–389).

Thus, as a result of the all-Kazakh Congress, which was held in a democratic nature, at the insistence of Akhmet Baitursynov, a proposal was made to abolish giving the cattle stock and amengerlik (having two wives), and a decision was made on the need to give women the same political equality as men. Alash leaders assessed women's equality as an indicator of the civilizability of society. They associated the activity of a woman in the family, in the field of education and work with the intellectual growth of the nation.

The draft program of the Alash party, consisting of 10 chapters, created as a result of the first all-Kazakh Congress, was published in the issue of the Kazakh newspaper dated November 21, 1917. On February 2, 1913, the historian, scientist M. Koigeldiev made an objective assessment of the newspaper "Kazakh", created under the leadership of Alikhan Bokeikhan: "The newspaper "Qazaq", to some extent, was a common success of the great work of the most active figures of the Kazakh national liberation movement of that period, A. Bokeikhan, A. Baitursynuly and M. Dulatuly" (Koigeldiev, 2008: 65).

In the 1914 issue of the newspaper, Alikhan Bukeikhan's article "Muslim Congress" draws attention to topical issues that caused discussion: it is wrong to marry girls at the age of 13, that is, an immature child cannot master household chores, according to the legal marriage contract, the age of a girl should be 16, and a man-18 (Bokeikhan, 1995: 19). That is, the legal issue of underage girls was raised.

Akhmet Baitursynov's article "Electoral rights", published in the newspaper in 1917, talks about the need to give women political equality. The author talks about granting women not only the right to vote on an equal basis with men, but also the right to be elected, noting that women deserve to serve in places of state power (Baitursynov, 1991: 254–255). Such bold statements testify to the mobile nature of the intellectuals of that time, ahead of their time, a lively attitude to public issues.

Public figures such as Gulaim Baigurina, Akkagaz Doszhanova, Gainizhamal Dulatova, Nazipa Kulzhanova shared topical issues in society on behalf of Kazakh women and wrote articles on the pages of the newspaper "Women's equality". Among them, Gainizhamal Dulatova, Gulaim Balgynbayeva and Akkagaz Doszhanova worked in the editorial office of the newspaper.

Akkagaz Doszhanova, one of the first Pioneers of the women's movement, was a scout of the West Alashorda Army, a member of Alashorda. In honor of the anniversary of the work of the first Kazakh girl Akkagaz, who graduated from the Faculty of Medicine at the Central Asian State University in Tashkent, Alash intellectuals will not only organize a solemn ceremony, but also gave an order to assign 100 thousand rubles of benefits from the budget of the Turkestan Central Committee. Akkagaz Doszhanova's husband, Alimgerei Ershin, recalls that "poets and writers such as Magzhan Zhumabayev, Mukhtar Auezov, Zhussupbek Aimaurov did not dare to say superfluous words in front of Akkagaz". In this we can see the determined character of Akkagaz and the respect of the intellectuals of the nation for girls.

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The situation with women in the country was systematically published through the magazine "Aikap" and caused a wide discussion in the Kazakh society. On the pages of this magazine, representatives of the Alash movement considered the issue of women's equality as the key to national prosperity. The main goal of the magazine "Aikap", published in the period from 1911 to 1915, was to appeal to the people for education, culture and progress. In that publication, edited by Mukhamedzhan Seralin, articles covering various spheres of Kazakh society were published, including the issue of women. For example, Magzhan Zhumabayev's poem "Uterus", published in the 2nd issue of the magazine in 1911, touches on the most important political and social problems for the country, such as outdated religious education, lack of teaching and education:

"Women go to the place of cattle.

He used his young daughter to get married for the sake of cattle or to an old man.

One saying "Five horses is female cost" Many young people are caught on the fishing rod".

Here, we can see that the poet clearly describes the difficult aspects of a woman's fate through his uncompromising singing.

In the 4th issue of 1913, Mirzhakyp Dulatuly's article "The Education of Girls" states that "Unless the education of girls is carried out sincerely, it is difficult for the people to join the ranks of a civilized nation", and that girls should also be considered as members of society.

The magazine also touched on important socio-demographic issues in the country. It showed that the increase in single men aged 30–40, and the ratio of 5–6 men to one woman, is leading to the development of demographic inequality in society. Also, the magazine revealed the socio-economic consequences of that situation, describing issues such as the growth of livestock with specific data, and reported that its consequences would lead to further inequality in society (Shashayeva, 2025: 80).

The magazine "Aikap", which became a mirror of the innovative thinking part of society in the twentieth century, raised the issues of eliminating inequality between men and women, the right of women to education from a progressive point of view, and called for respect for a woman as the mother of humanity. For example, in the article "The grief of two daughters", a woman is the mother of humanity, of all peoples, the Educator of future citizens, for the role of a woman is given special importance (Aikap, 1995: 366).

In addition, the magazine "Aikap" initiated the formation of the generation of the first Kazakh women journalists. "Aikap" was one of the first in the history of the national independent press to attract such women as Sakypzhamal Tleubayevna, Maryam Seydalina, Kulayim Utegenkizy to the service of correspondents and help them in their journalistic path.

Maryam Seydalina, daughter of a lawyer and a social activist Zhansultan Seydalin, published in the magazine "Zarlau", "Eyes", "Tur, Kazakh!" (Stand up Kazakh) he published poems and articles devoted to topical issues.

And Sakypzhamal Tleubayevna touched upon many topics describing gender inequality in such articles as "Long-awaited hope and a couple of words to the head people", "To the grandfathers of Kazakh girls", "A couple of words to my sadness". In her article "To the grandfathers of Kazakh girls", published in the magazine in 1911, "According to the Shariat order, a boy and a girl should be equal. Is there a Shariat law that should educate a boy in favor of a boy, and not educate a girl in favor of a girl? She touched upon the idea Is it not a global sign of considering a girl for lower stage? In her articles, Sakipzhamal condemned the fact that Kazakh girls, like things, were sold for dowry, got married involuntarily, and all their lives passed in the illiterate world. Sakypzhamal boldly expressed

her position on such topical issues in her poems "For Kazakh girls", "Girl's blessing" and published them on the pages of the magazine.

Kulayim Utegenkizy also spoke about the fate of a woman in the magazine "Aikap" (1912 No. 8), devoting fiction and journalistic articles and poems to this topic. Her poem "To the Kazakh girls" became famous as a herald of equality, and from the moment it was published in "Aikap", it helped Kazakh girls to appreciate their freedom, to strive for education. This poem by the author was published in issues No. 8, No. 9 of the 1912 issue of the magazine (Hassan, 2016).

And about the appearance of a permanent column "Women's equality" in the newspaper "Aq zhol" Mirzhakyp Dulatuly wrote in the 16th issue of the newspaper in 1921: "...Now that we have taken the reins in this era of freedom and have our own government, the citizens of Alash are taking care of this and are taking to the front lines, holding the power of law in one hand and the tool of explanation in the other, to free and balance the female herd from slavery". The force of law is what this issue of "Aq zhol" is about. The decree of the government of Kazakhstan, which left a lot of livestock, is published in that issue.

Kazakh Kyrgyz woman! From now on, stop going to a man you don't love just because someone gave you livestock and your parents are upset! Don't exchange your happy life for sorrow! If you strive for your freedom yourself, no one will be able to insist you anymore, as before, the enemy will not be able to win. You now have a protector. Your protector is the government. You just need to say a word "I'm not happy", you join to the one you love, if you are silent, you are passionate about slavery, your action plays against to yourself. But no one is interested in slavery or servitude. If you don't speak up, you are speaking out of ignorance, malice, and cowardice.

Starting from the issue of the "Aq zhol", a special section "Female equality" opens. If there are such stories as taking a cattle stock against the published Nizam, sending a woman to a person who does not love her involuntarily, or desperate women do not follow the old habit and leave for a loved one, then the page of the newspaper is open to those who call names and write in color for guidance. Those who write fake news in order to get their name out in the newspaper will be held accountable. They will be prosecuted. ...End slavery! Long Live the Equality of women!" (Dulatuly, 2013: 397). Thus, in the article, Mirzhakyp Dulatuly made it clear the position of representatives of the Alash intellectuals on this issue, noting that it is a mistake to keep a woman in inferiority.

On April 12, 1921, in the permanent column of the newspaper "Aq zhol", which touched upon the above-mentioned women, the law of the Kazakh government on marriage was published and distributed to the population. According to the law, it was written as follows (according to the original):

1. Getting married to more than one wife is a disadvantage to the woman's humanity, it is a reason to consume a woman in the account of a maid and make her a trophy; here it shows that the second wife of the head of the family harms the conscience of the first wife, and also that if the second wife is taken, the first wife spends it as a maid and uses it for her own benefit, allowing the second wife to be humiliated, and therefore polygamy is prohibited.

2. A valid marriage is one that is registered in the Civil Registry Office (CRA), which records changes in household members; This point tells people that changes based on legislation, i.e., need to be registered with official government agencies.

3. When getting married, it is up to the girl and the guy to do what the Shariat says. But before getting married according to Shariat, you must go to the department that registers changes in the household. The law also does not oppose getting married according to Shariat law, but it requires that the marriage be registered at the registry office first, and this procedure continues to this day.

In addition, according to the above-mentioned law, the marriage age of young people was established, and marriages under seven years of age were declared illegal. The adopted law also mentioned the dissolution of marriage, that is, the spouses were given the right to divorce. These regulations, published in the newspaper, were signed by the Court Commissioner Alibekov (Azamat, 1921: 2).

The newspaper "Aq zhol" became a popular newspaper among the masses, focusing on the issue of women's equality. Articles and poems dedicated to the difficult fate of Kazakh women were

published in a special section of the newspaper called "Women's Equality". One of those articles was the article "Orphan girl" by Sultanbek Kozhanuly which described the plight of a young girl. The author said: "there must be several reasons for a nation to become a nation and be developed. That is one of the reasons why the mother of the nation, the educator of the nation, should be a woman. If a woman is unequal, if a woman is ignorant, if a woman is a slave, then the nation will be like a bird without wings and will not be able to move forward no matter how hard it tries. This is known. It is said and written.

The situation of Turkestan women after the famine in 1917–1918 has become very difficult. They were sold, became homeless, hopeless, children suffered from orphanage. The poor Kazakhs were oppressed by the Uzbeks. Last December, when I visited old Tashkent, I saw a 13–14-year-old Uzbek boy dragging an 11–12-year-old Kazakh girl on a sledge. The girl was sad, she was thin, and she had no clothes. I felt sorry for her and went to her to apologize. She must have said that someone had beaten me. She didn't say anything. Then, I said to the Uzbek boy, "Oh my god! Why are you dragging that girl on a sled? You're just teasing yourself; you're a loser". The Uzbek boy got angry. I was boiled from nerves, and I couldn't stand it anymore, so I pushed the child away. But I didn't know what to do, so I went back. Now this girl must be the orphaned sister of Kazakh citizens who were captured by the Uzbeks during the famine that year. It was written in "Aq zhol" that orphans are overflowing in the cities of Turkestan. This is true. Save your orphan sisters, young people!" – you can see the sentiment (Aq zhol, 2020: 70).

The newspaper also contains many articles written by active women. Among them is Sara Yesova's article "Women's Affairs in Kazakhstan". The author, writing about the lack of attention to the women's department in the country, concludes with the words "Kazakh women will also wake up, learn art and knowledge to light up their lives, which were once slavery and maidenhood, and crushed by the oppressors!" Be free members of the free life, destroy the old from the bottom and let the light out into the sun! It must be so!" (Ak zhol (White Road), 1921). The publication of articles by many female authors from alashorda publications is reflected in the fact that they see a woman as equal to a man and support her to perform the same function. Another proof of this is the publication of articles and informational messages by Asma Zhanbolova in the magazine "Saryarka".

This shows that newspapers and magazines such as "Ayqap", "Qazaq", "Aq zhol", "Saryarka", etc., which aimed to disseminate political and cultural ideas of the progressive-democratic process initiated by national intellectuals, gave a new impetus to the consideration of women's issues and contributed to the increase in activity on the part of women in raising this issue (Zhussip, Kozybayeva, 2022: 102).

Alash intellectuals raised the questions of women's equality in the XIX–XX centuries, which led to the release of the first literary works. Among them is a series of poems dedicated to a number of women's situations by Magzhan Zhumabayev. The author's collections of poems "Night was", "Asyk (national game) spinning", "Zhas Kelin (bride)", "Ulbosyn", poems "Sholpan", "Sisters" reflected the difficult fate of Kazakh girls, and modern feminist views on the female image are also observed (Zhumabayev, 2003: 208).

Alikhan Bukeikhan, in his work "Sheep Breeding in the Steppe region", raises the problem of social inequality and shows that the tradition of giving dowry makes the situation of women even more difficult, especially women from poor families. It is for this reason that women became objects of trade and were forced to do all the hard work, and as the well-being of the family decreased, the woman's condition worsened. In addition, the author argues that when the Rich had the opportunity to have several wives, the poor could not afford to have a family (Bokeikhan, 1995: 478). Alikhan Bukeikhan conducts a scientific analysis and determines the economic significance of the number of livestock, its impact on social inequality. That is, it is concluded that the number of livestock directly affects the life of a person, is the main decisive factor in the ritual of marriage. Therefore, as a result of a scientific analysis, the problem of increasing the number of singles among the poor, the employment of men in the household, and the problem of women being forced to do hard labor in the homes of the wealthy was identified through scientific analysis.

One of the works that aims to show the fate of Kazakh women of the twentieth century is the novel by Mirzhakyp Dulatuly "Unfortunate Zhamal". The author dedicated his work to the fate of a woman, which was one of the most pressing social topics in Kazakh society. In the novel, the fate of the main character Zhamal is not taken lonely, also the life of Kazakh women and the life of the Kazakh people of that time are intertwined, real, in continuity with the social problems of that time. The transformation of the issue of "Women's equality" into one of the main populist topics in Kazakh literature at the beginning of the twentieth century is inextricably linked with its introduction not only in feminist circles, but also with the introduction of a new civilization, the demonstration of the tenacious fighter character of the Kazakhs, striving for spiritual freedom and general freedom. For this reason, the novel "Unfortunate Zhamal" is one of the works written to revive the idea of liberation in a broad sense (Shashaeva, Kozybayeva, 2022: 192).

Zhussupbek Aimaurov's novel "Akbiyek" and the story "Kunikei's guilt", written on this issue, together with the female situation, raise the topic of family values in traditional patriarchal Kazakh society. The novel "Akbiyek" depicts the life tragedy of a young Kazakh girl who becomes someone's hobby. The author draws attention to the fact that this is not just a difficult fate of one girl, but a great grief that will be honored by the whole people. The novel touches on complex social, National and gender issues related to the fate of a woman. Zhussupbek Aimaurov describes a woman not only in the family circle, but also at the personal level and deeply analyzes her psychology. Through Akbiyek, the author describes the desire of a woman to defend her rights and find her place in society. There is reason to believe that this is the first feminist prose work in Kazakh literature.

And Sultanmakmurt Toraigrov, a well-known poet, author of the novel "Kamar Sulu" and the pamphlet "Getting married" on women's equality, dedicated his poem "Acquaintance" to Nazipa Kulzhanova, a representative of the Alash movement, the first journalist from Kazakh girls:

"...A lady named Nazipa is famous,
She is known in newspapers and magazines.
If she were to read, she would be such a woman,
Those who read would appreciate the taste of words.
No matter how many days you search,
You will never find,

A more honest soul than Semey..." – Nazipa Segizbaykyzy admired the creativity and humanity of the author.

Nazipa Kulzhanova is one of the first female figures among the Kazakh intellectuals. She was not only a teacher, but also an activist in the press, proving that women need to be involved in culture and education. In her article "Kazakh kyzyna (to the kazakh girl)", published in the magazine "Aikap" in 1913, she touched upon the importance of raising and educating girls. Nazipa is one of the first persons who publicly expressed feminist ideas in Kazakh society (Shashayeva et al., 2025: 1555).

The name of Nazipa Kulzhanova, the first journalist, translator, educator, and member of Alashorda, appears in the writings of OGPU member Kashirin about Alashorda. It says, "Alash" Orda residents were also elected as delegates to the provincial congress: Kulzhanova and others. Tanashev, a representative of the People's Commissariat for Nationalities, and Iskulov, from the Western Alash Orda administration, arrived at the 3rd Congress of All-Kyrgyz Soviets in Orenburg. Before the opening of the congress, Tanashev, Kulzhanova, Nakhimzhanov, Barlybayev, Baitursynuly, etc. Alashordash people wanted to form a faction from Kazakhs who were not in the party. The group of activists, having consulted, nominated Baitursynuly, Turmukhanbetov, Tanashev to the presidium of the congress, and Kulzhanova as a candidate. "According to the proposed list, only Kulzhanova was nominated as a public representative of the women's community", it is reported. This document proves that Nazipa Kulzhanova was actively involved in Alashorda activities on an equal basis with men (AP RK. A. 139. P. 1. C. 550. P. 29).

However, despite the above facts, over the years there has been a misconception that the elimination of inequality in Central Asian women is only the achievement of Soviet power. Despite the fact that women serve the same as men, the right to vote, and the opportunity to engage in social and political work, its compensation on the part of women was more expensive. During the policy of

the Soviet authorities, women were mercilessly spent as a means of helping to get out of the economic crisis and were persecuted when they were unnecessary. The fact that, according to the original plan of the Bolsheviks, the campaign to give equality to women was only a vision, is confirmed by the words of V. I. Lenin at a meeting with K. Tsetkin: "It is necessary to consider in depth that the social and human condition of a woman has an inextricable connection with the presence of private ownership of the means of production. Thus, the firm, indelible border between our position and bourgeois feminism is clearly defined. This is the basis for viewing the women's problem as part of the social, workers' problem and linking it with the revolutionary class struggle of the proletariat. Communist women should not have separate organizations. There should be no disagreement on this issue. To conduct work among women, special propaganda methods are needed, but this is not the Emancipation (equalization) of women, this is revolutionary practical expediency" (Milovidova, 1929: 416–420).

That is why the paradoxical policy of the small republics, which was only a mechanism for the rapid delivery of communism, caused discontent among the intelligentsia. For the same reason, it is clear that this ended with the terrible persecution of the 30s. However, in a short time, Alash ziyor managed to leave a deep-thought, progressive mobile ideas and an indelible legacy at the disposal of generations.

Conclusion

In the context of increasing interest in the intellectual history of Kazakhstan, the topic of women's problems not only makes the "silent", "unheard" voices of the past heard, but also allows us to rethink the role of the Kazakh woman in social development. Therefore, a new impetus in the progress and development of historical science gave special social significance to our research topic and opened the way to a modern interpretation.

Although representatives of the Alash intelligentsia did not directly associate female equality with the concept of "feminism", their ideas and activities were aimed at establishing gender justice in Kazakh society. The main point in the works of the Alash intellectuals given above is that the status of a woman as a social equal is the main factor affecting spiritual independence and national modernization. Today, these ideas are seen as a national-based form of feminism. These views on women, proposed by Alash intellectuals, are important as the historical foundation of modern gender policy in Kazakhstan.

Although the positions of Alash intellectuals in this direction differed from classical Western feminism, they laid the foundation for a national feminist idea that was adapted to the national identity, pragmatic, and able to combine old traditions with innovation. From this perspective, we believe that the Alash movement should be considered not only as a political or cultural movement, but also as a historical phenomenon that promoted women's rights and paved the way for national feminism.

During the period of social consciousness and spiritual revival in the Kazakh steppe, Alash intellectuals drew attention to the urgent problem of the situation of women, expressed their views in this direction in a bold and civilized manner, and took an active part in changing the attitude of society to this issue. During the study, it was proved that the leaders of the national movement of the early twentieth century – Alikhan Bukeikhan, Akhmet Baitursynuly, Mirzhakip Dulatuly, Zhussupbek Aimaurov – expressed bold ideas about the position of women in society, the right to education and education on an equal basis with men, to work, to make free choices, and held feminist views on this issue.

In their articles and creative works, we can see the desire to raise the importance of the social role of women, a view that directly linked national renewal with women's freedom. Alash figures saw women's equality not only as a subjective issue of the individual, but as the main mechanism for the prosperity of the entire nation. The study revealed that the main idea of the above-mentioned works and works of Kazakh intellectuals was to perceive individual freedom and individuality as a spiritual value and to make it understood by the people. They didn't only promote relevant feminist ideas of their time through publications such as "Ayqap", "Qazaq", "Saryarqa", and "Aq zhol", but also

provided an impetus for the formation of the first generation of Kazakh women's journalism by sharing the opinions of literate, thoughtful women in these publications.

It is clear that the activity of Kazakh intellectuals, who played an important role in shaping public opinion, in addressing the issue of “women's inequality” also contributed to the emergence of the women's movement in Kazakhstan in the first quarter of the 20th century. The desire to ensure women's equality, which lies at the heart of the Alash idea, is still relevant for today's society. Therefore, studying the feminist positions of the Alash intellectuals is a way not only to learn about our past, but also to understand the foundations of modern gender politics.

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