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FROM THE HISTORY OF THE WOMEN'S MOVEMENT IN KAZAKHSTAN**Ahmetzhanova A.T.**

Candidate of Historical Sciences, Senior Lecturer. al-Farabi KazNU. Almaty, Kazakhstan.

E-mail: azhar59@mail.ru

Abstract. Introduction. In the article, the author made a small excursion into the account of the disclosure of the female issue in different eras, examined the attitude of members of society towards a woman mother, about the preservation in the people's memory of the acts of famous historical figures who played a significant role in protecting the state from enemies, in preserving the spiritual heritage, in shaping patriotism and freedom of the Kazakh people. The issue of the women's movement, the activity of women during the period of Soviet Kazakhstan, its causes, and consequences separately disclosed. The author reflects on the actions of businesswomen in Independent Kazakhstan. Also, the opinion expressed about the need to provide support and assistance to mothers, both by the state and non-governmental, charitable, and other organizations, since the essential thing in life is the well-being and happiness of the family.

Keywords: public organizations., business woman, history, woman-mother, family, personality, state, spirituality, women's movement

ҚАЗАҚСТАНДАҒЫ ӘЙЕЛДЕР ҚОЗҒАЛЫСЫ ТАРИХЫНАН**Ахметжанова А.Т.**

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Алматы, Қазақстан.

E-mail: azhar59@mail.ru

Аңдатпа. Кіріспе. Мақалада автор әйел мәселесінің әртүрлі дәуірлерде ашылу тарихына экскурс жасап, қоғам мүшелерінің әйел-анаға деген қарым-қатынасын, оның рухани мұраны сақтауда, қазақ халқының патриотизмі мен бостандығын қалыптастырудағы әйел-тұлғалардың маңызды рөлі мен олардың атқарған іс-әрекеттерін халық жадында сақтау керектігін қарастырады. Сонымен бірге, әйелдер қозғалысының мәселелері және Кеңес Одағы кезеңіндегі әйелдердің белсенділігі мен оның себеп-салдары бөлек ашылады.

Автор Тәуелсіз Қазақстандағы іскер әйелдердің іс-әрекеттері туралы баяндайды. Сондай-ақ, өмірдегі ең маңызды нәрсе – отбасының амандығы мен бақыты болғандықтан, мемлекеттік және үкіметтік емес, қайырымдылық және басқа ұйымдар тарапынан, жанұяның қамқоршысы мен ұйытқысы аналарға қолдау мен көмек көрсету қажеттілігі туралы пікір айтылды.

Түйін сөздер: тарих, әйел-ана, отбасы, тұлға, мемлекет, руханилық, әйелдер қозғалысы, іскер әйел, қоғамдық ұйымдар.

ИЗ ИСТОРИИ ЖЕНСКОГО ДВИЖЕНИЯ В КАЗАХСТАНЕ

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КазНУ им. аль-Фараби. Алматы, Казахстан.

E-mail: azhar59@mail.ru

Аннотация. *Введение.* В статье автор сделал небольшой экскурс в историю раскрытия женского вопроса в разные эпохи, рассмотрел отношение членов общества к женщине-матери, о сохранении в народной памяти деяния известных исторических личностей, сыгравших значимую роль в защите государства от врагов, в сохранении духовного наследия, в формировании патриотизма и свободолюбия казахского народа. Отдельно раскрывается проблема женского движения, активность женщин в период Советского Казахстана, ее причины и последствия. Автор размышляет о деятельности деловых женщин в Независимом Казахстане. Также, высказано мнение о необходимости оказания поддержки и помощи женщинам-матерям, хранительницам домашнего очага, как государством, так и неправительственными, благотворительными и иными организациями, так как самое главное в жизни, это-благополучие и счастье семьи.

Ключевые слова: История, женщина-мать, семья, личность, государство, духовность, женское движение, деловая женщина, общественные организации.

Introduction

There is no man without a mother in the world, so Kazakhs call a woman a mainstay of the family. Being a mother, giving birth to a baby, take good care, and growing up as a person is not an easy task. Our ancestors believed that a woman is not just a caretaker but also a peace guardian of the family. That is why the Kazakhs have always dreamed of making their women a moral, creative, calm, and severe mother. The socio-political activities of women increased in Soviet times. The Soviet state needed workers. Therefore, agitation and propaganda of a socialist lifestyle, a new dream of happiness, and prosperity actively carried out, which led to the loss of the traditional customs and traditions of the family. Independent Kazakhstan turned women into businesswomen, science, education, and culture. Less attention has been paid to the family, children, parents. Therefore, the study of the history of the women's issue at different periods in the development of our society, the problem is significant, relevant, and requires in-depth research, reflection, and conclusions.

Materials and methods

Studying the issue of importance and determining the role of women in society, we investigated the works of Kazakhstani scientists who were revealing the traditional concept of a Kazakh mother-woman, showing the fact of admiration for her greatness and significance in the minds of all citizens of the state. Materials collected from various works are reliable, complement, and concretize each other. The author, while using facts, thoughts, and specific actions regarding the women's movement, individual historical figures, the primary attention paid to the application of the method of comparing data, rechecking actual, statistical information from various studies.

Discussion

The women's issue has always been exciting and relevant to researchers. The works of both individual scientists, politicians, and public figures were published, as well as women, telling about their successes and achievements, with gaining independence. The works are written in Kazakh and Russian.

Some of them were interested in the women's issues in traditional Kazakh society, others in Soviet times, and others in independent Kazakhstan. All of them made a significant contribution to the study of this issue, revealed new problems, pointed out the need for a conscious approach to solving various difficulties associated with the activities of women and their marital status. For example, the works of «Dala danalar»[«Steppe specimens»], «Eltutqa. El tarixinin aygili tulgalar» ["Famous people in the history of the country"] devoted to historical personalities-women, who was known not only as heroes the ancient and middle-aged history of Kazakhstan, but the whole world. The second category of works of scientists aimed at studying this issue in the new and Soviet periods of development of Kazakhstan. Also, there is information about modern women with different views and capabilities.

Results

The oral histories of the steppe describe the social freedom of the Kazakh girls and women, their active participation in society. The reason is that women are like birds in a cage, which can not sing a song because they are not free. The term "female inequality" had been widely recognized in the Kazakh steppe, and the term considered as a slander only in recent centuries. The political and social domination of the external forces has always wavered. The country where a female name is a tribe; the country that used the name of the woman in the mottos; where the most potent culture is language, the country that calls their language «Ana tili» (which means 'Mother tongue'); the country where women do not wear a burqa, where the Muslim way of life is higher than Muslim conditions; the country where in the Middle Ages the name of the whole city came from the female name Barshinkent; in a country where rulers did not receive foreign ambassadors without their first ladies; in a country where the wife and her husband went side by side into battle against the enemy; in a country where names in the vast expanses of the steppe are sonorous names of mountains and rivers emanating from female names; in a country where the most beautiful songs, cues, poems, and generally fantastic art; in the beautiful region wherewonderful girls and men who traditionally got together and competed in impromptu-poetic songs; to think that there is female inequality means to be a little silly. Mistaken ideologists do not account for the etymology of a "bride's price" tradition and the ethnographic backdrop of it, they instead would pay attention to the parents' ransom as no a payment, for the bride, there is a «herd (which count as money) for the bride', which means resource for her new life. If the truth is told, girls' dowry was the most important than the herd or the ransom for the bride. Usually, one side prepares dowry, and the others spent their budget on everything else. So, the tradition of giving the herd for bride and preparation her dowry is one of the wise traditions, where parents of the couple help to newlyweds become a family... » (Aben, and others 2011: 484-485). It is impossible to disagree with this statement. After all, in the history of ancient and medieval Kazakhstan, we could see women instead of as an individual, and historical persons, then separate women's movements. «Historical personality is a person who is recognized by his circumstances and by his personality ...» [Zholdasbekuly, M., and others 2001: 3]. For example: «Tumar (Tomyris) queen (570-520 BC) - one of the most famous women kings in the ancient Turkic- Scythian people, who maintained her country's independence» [Zholdasbekuly, M., and others 2001:17]. She will be remembered forever as head of a state, commander, warrior-personality.

VI-XII AD centuries are the world-famous Turkic epoch, which was after Tomyris queen on the Kazakh land. At that time, the first states lived on the territory of Kazakhstan: the Turkic, Turgish, Qarluqs, Kimek, Oguz, Kipchak, Kara-Khanid Khanates. During this period, one of the unifying forces in the spiritual culture of the tribe was the sacred Umai-Mother. She was the keeper of the family, bringer of happiness in the family, and the caretaker of each family member.

Also, it proved that in the VI-XII AD centuries, there was a woman named Domalak-Ana (real name is Nurila, VI-VII centuries). «For Domalak-Ana, every child was like her children. She was kind and compassionate in their surroundings, always thought about the future, was forward-looking, and

people respectable because of the visionary nature of the coming day. Nobody called her real name that she was small, so everyone used to call her Domalak-Ana, which means "Round mother» (Zholdasbekuly, and others 2001: 34).

The national, cultural, and spiritual prosperity of the people begins with the recognition of famous people and allows them to exalt the history of the country. In the 13th century, Genghis Khan was recognized as a great commander and statesman. Also, he had a wise counselor, his a wise wife Burte, who was pursuing a high goal. Thanks to Mrs. Burte, the Genghis dynasty continued and born men such as Jochi, Ogodei, Chagatai, and Tolui. Therefore, in the XIV-XV centuries existed such states as, Golden Horde, White Horde, Blue Horde, Mogolistan, Nogai Horde, which influenced the formation of the Kazakh Khanate and the Kazakh people.

We can speak of traditional Kazakh society (XV-XVIII centuries), near every prominent politician, and historical figures traditionally were respectful women behind them. They extended the power of their men and became the right moral foundation of the nation, for example, the intelligent and wise Rabiga Sultan Begim, the head khan of the Junior zhuz Abulhair's wife Bopai. Also, Khan's wife Aiganym, who ruled the country after Vali Khan, was fluent in several languages, wrote poems, studied Asian history and philosophy, honored with the people, raised the first scientist of the Kazakh people, and the world-famous person Shokan Valikhanov. Also, one of «the famous Kazakh woman poet Ulbeke Zhankeldievna, she was a traditional singer and virtuosic domra player» [Zholdasbekuly M., and others 2001: 217].

There is much information about the women heroes in epics, poems, legends of the Kazakh people. For example, a brave warrior, the wife of Kabanbai Batyr, who was the pride of the country, Gaukhar, and his sister Nazym were well known in the country for their persistence and perseverance. Another heroic woman is Bopai. She was a descendant of Kasym Khan. Also, she had fought with his son Kenesary for more than ten years, for the independence of the state.

All previous information shows that Kazakhs respected and appreciated the girls and women as a future mother from ancient times. Mother is the happiness and wealth of every person. Therefore, in the Kazakh society, respect for women was particular, because they not only raised celebrities, but also played a unique role in history, and the names of the legendary women passed from father to son, but most of them kept in verbal form only.

The beginning of the XVIII-XX centuries was the period when the Kazakh people lost their independence and lived as part of the Russian Empire. This time considered to be a time of weakening of Kazakh culture. After all, tsarist Russia was trying to destroy the customs, language, and culture by naming the people from another culture under the pseudonym, for example, Kirghiz-Kaisak. It was another way of pressure on the people of a particular society. Therefore, in this situation, the main problem was the preservation of Kazakhs as an individual nation. The restoration of the state, awakening of Kazakh people, and increasing their activity led to the emergence of the Alash movement. Any movement comes during a state of commotion. Since we were the part of tsarist Russia, Russian revolutions have also affected to Kazakhstan. That is why there occurred movements such as national-liberation, democratic, social, Alash, Muslim, working, peasant, women in Kazakhstan.

In particular, the women's movement is a broad-based democratic movement that aims to achieve the equality of men and women in all aspects of public life. Initially, it was proposed an idea. During the socio-cultural development of humanity, there were raised issues concerning the interests of women in different countries. The woman felt that she had to live and act as an equal member of society, and they took her place in the environment. The women explained and propagated their position, and the community started to take into account the peculiarities of their nature. 1905-1907 the first Russian Revolution, and after the February Revolution of the 1917 year, the Alash intelligentsia, along with national upheavals, raised issues such as of the equality of women, women's involvement in politics,

voluntary marriages. Besides prominent figures such as Akhmet Baitursyn, Alikhan Bukeikhan, Mirjaqip Dulatuli, Mustafa Shokay, Eldes Omarov, Khalel Gabbasov, Mukhamedzhan Tynyshpaev women were also actively involved in the cultural and educational activities of the Kazakh people. They are Nazipa Kulzhanova, Akkagaz Doszhanova, Gulsim, and Mariyam Asfendiyarova, Gulayim Baigurina, Ganizhamal Dulatova, Mariyam Seidalina, and others. Especially worth noting Nazipa Kulzhanova. She was an outstanding figure of the Kazakh women's movement, first educator, teacher, ethnographer, a propagandist of the Kazakh musical heritage, writer, translator, journalist, and singer (Kasabekova, A.I. 2003: 9); N. Kulzhanova graduated from St. Petersburg Medical Women's Institute. Gulsim Asfendiyarova was a person who published by journalistic article, and one of the students of the senior women courses in Moscow. She graduated from the medical faculty of Turkestan University, after that Akkagaz Doszhanova became a member of the All-Russian Congress of Muslims in 1917, and reported women's issues, also published scientific papers about women's diseases (Kazakh gazeti 2012: 453, 68).

The idea of creating a socialist state in Russia had never been before around the world before the early XX century. It began to realize thanks to the victory of the October Revolution in 1917. The leader of the Bolshevik party, V. Lenin, came to power. According to V. Lenin, the fate of the proletarian movement depends on whether to support women's working class. The first decree of the Soviet government, which was signed by V. Lenin was about Law «On Introduction of the Book of Civil Marriage, Children and Civil Status Acts», issued on December 18, 1917 (Sabieva, 1973: 4, 6, 449).

For the reason that they need to focus on ideological and educational work, «Party commissions have been set up to conduct propaganda campaigns for women. There were the commissions, which transformed into a women's desk in 1919 (genotel) »(Sabieva, S. 1973: 9). The women's division has facilitated the expansion of all forms of the party and political work. There were many ways they could do, such as a delegate met with women, women's clubs. The main goals of the heads of the state were to attract women to socialist construction, to destroy existing customs, to train new specialists, and to involve adults actively. Also, they started to provide medical assistance, reading women in social work. Therefore, they felt it was necessary to fight through the propaganda and outreach activities the Socialist Party opened general comprehensive schools for girls and specialized literacy courses loudly short stories, newspapers, magazines, and books. In all provinces and counties, local education units had been established under the local Soviets. As a result of it, a voluntary society of the «Eliminate illiteracy» was organized in Kazakhstan in May 1925. The general task of this society was to carry out cultural and educational work among the population" (Sabieva, S. 1973: 31).

Under the leadership of the Communist Party, which we mentioned above, the hard work of the women's divisions had paid off. The girls and women began to work in factories, study in technical schools and specialized schools, and then sought to work in kindergartens, various institutions, and the sphere of arts. The most active among the women had been accepted as a member by the communist party. Thus, since the 1926 year, there had been an increase in women's social and industrial activity due to the focus on women's technical skills. The woman raised to be a conscious and energetic citizen of the socialist state. However, on July 14, 1928, the Presidium of the Central Executive Committee of the USSR decided to establish a commission under the Central Asian Economic Council to improve the labor and living conditions of women (Astapovich, Z. A. 1971: 111). The commission was mainly engaged in women's employment and training, improvement of working and living conditions. The increase in kindergartens had facilitated women's participation in social work. Due to the great work of the regional party organization, the Kazakh women become active builders of the political, economic, and cultural life of the country.

In the '20-'30s of the XX century began the movement for the acquisition of various specialties. «They not only involved women in mass social work. Also, given the fact of increasing qualifications stuff, there were raised numbers of women engineers, technical staff, and leaders. For example, a

metallurgical engineer at the Balkhash construction site – Madina Begalieva, a melioration engineer – Nagima Aryqova, a communications engineer – Gulzhanhan Balpanbayeva, a commander of the Almaty Sewing Factory – Aibope Myrzabekova»(Sabieva, S. 1973: 15).

Outstanding Kazakh personalities and leaders of the women's movement came out of for a new and more vibrant life: Nagima Aryqova, Anna Vorozheva, Shamsinur Abdukhalikova, Alma Orazbayeva, Sara Esova, Aiqyz Koshkenbayqyzy, Sholpan Imanbayeva, and Latipa Omarova. Notable among these women are Alma Orazbayeva. "Alma Orazbayeva was the first communist, a prominent party and state figure, a talented journalist, and the founder of the women's press, a female communist from the East. Sara Yesova - legendary heart-warming gift, dear son of our nation, a teacher, first editor of the «Tilshi(Journalist) » newspaper, and “Ayel Tendigi(Woman Equality)” magazine. Sara Yesova, during all her youth ages she was engaged in the independence of women in the Kazakh society. Aikyn Koshkenbayevna was a veteran of the civil war of 1918-1920 years, distributing leaflets between guerrillas, secretly made communications, and supplied hot food and ammunition (Dawrenbekova, D. 1993: 15). Also, she was a citizen who struggled to establish a Soviet government.

The success of Kazakh women in the Soviet era is far from complete. They took an active part in all areas of life. No one doubted their education, work, loyalty to their family, and their country at that time. Therefore, the number of women with great fame and honor has increased (Nurmakhanova, A.1976: 9). It can be argued that the Soviet government brought up an active woman. After the victory of the Bolsheviks, there opened organs, such as homes of infants, homes of mothers and children, nurseries, and kindergartens. These organs engaged in raising a child and women must study and work for society. The innovations of the Soviet state did not comply with the traditional rules of family education and the culture of communication between the older generation and the younger. It also contradicted the understanding of the role of women in the daily life of Kazakh society. The demand for the Bolshevik party gradually began to turn into a norm for all Kazakh women. Currently, some questions of the life and work of Soviet women in the 20-30s are being investigated in a new way. Therefore, one cannot disagree with the opinion of the researchers of the Soviet project on the emancipation of women Zh.B. Kundakbaeva and A.K. Beysegulova. They believe that “in the early Soviet period, the Bolsheviks took steps to establish the Soviet way of life, behavior, and norms. Consequently, they began implementing the modernization project based on struggling with customs, traditions, also with the values and stereotypes of the behavior of pre-revolutionary time.” In other words, according to scientists, the Soviet state, «broke the stereotypical image of a woman among the Kazakhs. For example, the mother of a large family, whose economy she skillfully managed, they showed her as humiliated, disenfranchised, crushed by her life, which contrasted her with the image of a new, free, liberated, working, educated woman»(Kundakbaeva, Zh.B., Beysegulova, A.K. 2015: 119).

During the Second World War, which shook the world from 1939 to 1945, the Great Patriotic War also demanded to be secure of the female community. Both men and girls volunteered to defend the Fatherland when fascism invaded the country, and show their bravery to the whole world. There were brave girls, who could fight back the enemy and will remain in memory forever: Aliya Moldagulova, Manshuk Mametova, Khiuaz Dospanova, Radiya Maqasheva, Rakhima Erezhepova, Antonina Katkova, Yekaterina Isenalieva, Alexandra Sukhorukova, Anna Smirnova, Polina Boyarkina, Khalida Mamanova, etc.

Bringing the victory closer, our grandparents worked hard in the Homeland, and they did everything for the front. All the men's hard work did their women and girls, whom they had to leave. There were periods when the women worked all day in the fields, at the factories, and under the light of a candle, they made warm clothes for men. Among the citizens of the Homeland were other heroes. For example, worked in the mines – Zheken Mukanova, Kulei Qulshanova; grazing cattle on pastures - Balyim Primimova, Zagi Abakova, cut fish at the cannery – Ainash Baizhigitova; famous oilman – Anna

Melnikova, well-known builders were Aksulu Otenqalieva, Salima Alinova, and many other women.

The socialist state was able to educate women as well, with high status. For example, Balzhan Baltirikova and Zaure Omarova were Minister; Secretary of the Presidium of the Supreme Soviet of the Kazakh SSR was Bizhamal Ramazonova; a Member of the Supreme Soviet of the USSR was F. Konrbayeva; we can proudly say about Z. Tolendinova and A. Kovrijkina, these women were deputies of the Supreme Soviet of the Kazakh Soviet Socialist Republic.

The Kazakhstani woman was able to reach personal growth in the field of education, science, and art in Soviet times. That is why in the various sphere was appeared, new-modern heroes. In schools and science are Nila Bazanova, Olga Songina, Rafika Nurtazina, Maya Shigaeva, Sharban Battalova, Balla Akhmetova, Gulbahram Tarabaeva, Rabiga Syzdykova, and in the art are Dina Nurpeisova, Mayra Shamshudinova, Kulyash Baiseitova, Shara Zhienkulova, Dameli Ongarbaeva, Rosa Zhamanova, Bibigul Tulegenova, Rosa Baglanova, Sabira Maykanova, Hadisha Bokeeva, Amina Umurzakova, Gaziza Zhubanova, Gulfairus Ismailova, Maryam Hakimzhanova.

The results of the women's movement in the Soviet period as evidenced by the fact that more than 85% of women in the country were employed in health care, about 70% in education and science, and more than 60% women worked in cultural and educational activities.

Our dear women had worked hard in whatever profession and area of life. Therefore, big respect, kindness, and affection for the mothers and the women were the main attributes of all Soviet people in the Soviet Socialist Republic of Kazakhstan.

As a requirement of the time in the 1980s, with the leadership of the party in the socialist state, it became increasingly difficult to accept criticism, news, or alteration in the Soviet Union. In particular, the contradictions in the women's movement were more pronounced. Also, in the '90s of the XX century, the activity of the women's community increased. The people who aspired to freedom gained independence. Thus, there established several types of public organizations (as public associations, unions, leagues, associations, clubs, centers). For example «Muslim Women's League» (1992), «Feminist League» (1993), «Women and Law» (1993), «Women's League for Creative Initiative» (1994), «Liana» International Association (1993), «Eastern Women" International Association (1994,) "Association of Business Women of Kazakhstan» (1994), «International Ecological Association of Eastern Women" (1995), «Republican Society of Women with Disabilities» (1996), "Association of Business Women of Kazakhstan" (1998), «Union of Women of Intelligent Labor» (1998), etc. These organizations addressed the issues of women's rights protection, increasing their role in society, social welfare, the institution of a national family, and religious matters.

These smaller organizations united into with significant associations, alliances, parties, and federations, and then they began to raise the issue of women's active participation in politics and power with the advent of the new age. According to the female community, there were many unresolved issues in many countries. Therefore, as they actively researched the history and practice of the protection of foreign women's rights, they had been supported by international funds. Nowadays, First President of the Republic of Kazakhstan N. Nazarbayev, the «Nur Otan" Party and the Government of the Republic of Kazakhstan, support the female community through the provision of research projects and the necessary financial resources to institutional structures and related activities with the participation of women. The Constitution states: «No one shall be subject to any discrimination for reasons of origin, social, property status, occupation, sex, race, nationality, language, attitude towards religion, convictions, place of residence or any other circumstances» (Constitution of the Republic of Kazakhstan 2020: 8).

The work of the women's movement in the independent state had a direct effect on their consciousness. Nowadays, women want a better life, a happier family, and a better future. The Government attaches particular importance to the wishes of each woman, with specific emphasis on the health of the child and the mother, work and personal life, and residence, also raising the national family

values again, including respect for the mother, humility, respect for the elderly, and the rehabilitation of a broad family culture.

The commentary in the book «Three generations of women» clearly reflects the image of the current woman. «A woman not only maintains comfort and warmth and good neighborly relations with people, including of different nationalities but also thinks non-trivially, acts extraordinary, shows the strength of character and commits actions worthy of respect and imitation» (ak,E., Kokorina,A., Kuserbayeva, G. and others 2001: 130). Indeed, now our women can work at the state level while maintaining family well-being. That is why for the first time in the history of Kazakhstan was adopted «The Gender Policy Strategy for 2006-2016 years» (Pamyatnik zhenshchine materi 2015: 16).

According to the former Secretary of State of the Republic of Kazakhstan, now a deputy of the Mazhilis of the Parliament of the Republic of Kazakhstan, chairman of the Committee for Social and Cultural Development Gulshara Abdykalikova: «Kazakh women have been distinguished by innate friendliness, a sharp natural mind, and delicate diplomacy for centuries» (Pamyatnik zhenshchine materi 2015: 4). It should also be noted that in 2014 an alley and a monument to the «Mother Heroine» were opened in Bulakty; it is the Alakol district of the Almaty region. All this is proof of the unique role of women in the family and the life of the country.

Currently, the National Commission for Women's Affairs and Family Demographic Policy under the President of the Republic of Kazakhstan is actively working.

Also, the family group of deputies was legally established in the Parliament of the Republic of Kazakhstan to protect the interests of families, women, and children. It consists of 33 deputies from both houses of the Parliament of the Republic of Kazakhstan. Besides, for reviving and developing family values, was organized the project in 2014, which called «My family. National Center of Values». This team works true patriots who do not mind spending their time, energy, and knowledge on family issues.

Women are working in all areas of society. A businesswoman is one of the essential movements in our new, modern, and independent state. Today, desiring of a woman to pursue a career in the profession, to have financial security, drives her to master many fields. The reason is «the happiness of a businesswomen's family, together with her well-being, enables them to understand better the importance of their great contribution to the strengthening, the spiritual maturity of our state and society... » (Dorozhnaya karta2019:9).

The President of the Republic of Kazakhstan, Kassym-Zhomart Tokayev proposed introducing changes to several issues regarding the family, social assistance to those in need, determining the number of party members, the procedure for party registration, presenting 30% of the electoral quota for women and youth on December 20, 2019, at a meeting of the National Council of Public Confidence (NCPC). It was about introducing transparent and fair targeted social assistance to large families, about providing children from socially vulnerable segments of the population with a guaranteed social assistance package, specifically it was said about state support for large families, regardless of income, solely based on the number of children in the family. In other words, the President said that state benefits would be issued in the amount of 42 thousand 500 tenge to 74 thousand tenge. Issues related to the provision of preschool children with grocery sets and other necessities are being addressed. All these innovations regarding the family, women, children inspire respect and inspire hope for a favorable solution by our state of women's problems.

Also, the head of state proposed introducing a mandatory 30% quota for women and youth in the party's election lists. The President believes that it is necessary to stimulate the actual arrival of women in politics, especially in the legislative process. Further, the President emphasized that conditions for joining the Parliament and local authorities should be created for young people (Speech by K. Tokaev, 2019).

Currently, the Ministry of Justice is developing and introducing amendments to the Constitutional Law «On Elections» and the law "On Political Parties," which will fix the requirement to include in the party-list a 30% quota for women and youth. All these innovations can be considered timely and taken as the result of experience gained over a long time. According to many researchers, the status of women, women's problems have changed with the development of society. Also, the solution to many issues depended on the position of the state towards women, the family, and children. Every woman has the right to decide her fate, taking into account her interests, abilities, and capabilities in independent Kazakhstan. Therefore, it is necessary to thank the country's leadership for the desire to give a woman freedom in her life.

Conclusion

In our opinion, a woman has become a person who, at all times, can play a significant role in public affairs and society. Studies show that the issue, the problem has not entirely resolved, so the question of women's movement is waiting for its researchers.

The prosperity of the nation, whose society cared for women, could be forever. We need to understand the dignity of mothers and children. It is still important to raise the honor of the child, improve the situation to take care of the state, and their woman. Also, like never before, we need to work together. Currently, roadmaps are compiling to improve the quality of life of women, and practical recommendations are developing for economic support and fruitful activity of the female population, which makes up 52% of the country's population. Nowadays, in leadership positions, the proportion of women is 74.5%. On February 22, 2020, was held the second forum of women's entrepreneurship, which addressed the problems of business, women's entrepreneurship, and social issues. It was emphasized that the government funds exist, various programs, grants, equipment, also women's training, and women's business.

Given the preceding, we recommend the whole communities that are engaging in women's movement follow things:

1. The mother's and family's pride, respect, and love need to be nourished from birth. Therefore, parental upbringing plays a significant role when it comes to child-rearing and civility.
2. As scientists explore the history of the origins and development of family traditions through the media and scientific publications, the problems of the women's movement are lessened.
3. Government and non-governmental organizations need to arrange free invitation cards for large families to resorts, sanatoriums, theater and cinema, and concerts. It is also advisable to make documentaries about the lives of exemplary families.
4. Public associations need to contribute to the memory of the women's movement and its honored historical people for forever. For example, give names of prominent women in the streets and educational institutions, government agencies, cities, and villages.
5. Development of state support to the rural population to solve family problems.

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ШЖҚ РМКТел.: +7 (727) 261-67-19, +7 (727) 272-47-59

Е-mail: edu.history@bk.ru.
Журнал сайты: <https://edu.e-history.kz>

Ш.Ш. Уәлиханов ат. ТжЭИ басылған:
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