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## О РОЛИ ЖЕНЩИН В ИСТОРИИ КАЗАХСКОГО ОБЩЕСТВА

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Рассматриваются вопросы реализации прав женщин в Казахстане, роли женщины в современном и традиционном казахском обществе. Обосновывается идея о том, что казахская женщина обладала особым статусом, возможностью быть независимой и свободной. На формирование такой поведенческой модели воздействовали различные социокультурные факторы, среди которых большое значение имели уклад хозяйственной жизни кочевой культуры, а также религиозное воздействие древних верований.

*Ключевые слова:* женщина; права женщин; гендерное равенство; традиционное казахское общество; кочевая культура; тенгрианство.

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## КАЗАК КООМУНУН ТАРЫХЫНДАГЫ АЯЛДАРДЫН РОЛУ

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Бұл мақалада Қазақстандағы аялдардың укуктарының ишке ашырылышы маселесі, заманбап жана салттуу коомдогу аялдардың ролу каралат. Казак аялы көз карандысыз жана эркин болуу мүмкүнчүлүгү менен өзгөчө статуска ээ болгондугу тууралуу идея негизделет. Мындай жүрүм-турум моделинин калыптанышына ар кандай социалдык-маданий факторлор таасирин тийгизген, анын ичинде көчмө маданияттын чарбачылык турмушу өзгөчө мааниге ээ болгон, ошондой эле байыркы ишенимдердин диний таасири да болгон.

*Түйүндүү сөздөр:* аял; аялдардын укуктары; гендердик теңчилдик; салттуу казак коому; көчмөн маданият; теңирчилик.

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## ABOUT ROLE OF WOMEN IN THE HISTORY OF KAZAKH SOCIETY

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The article considers the implementation of women's rights in Kazakhstan, the role of women in modern and traditional Kazakh society. The authors cite evidence that the Kazakh woman had a special status, the ability to be independent and free. The formation of such a behavioral model was influenced by various sociocultural factors, among which the economic life of the nomadic culture and the religious influence of ancient beliefs were of great importance.

*Keywords:* woman; women's rights; gender equality; traditional Kazakh society; nomadic culture; tengriism.

Beginning in the 20th century, ideas about the social role of women, which is involved in many spheres of life (politics, economics, education, family), are changing in the world. Therefore, women's rights should be considered in the context of human rights, where its right to life, liberty, personal security, to a decent standard of living necessary for health, equal pay for equal work, education, freedom from slavery, equal protection of judicial bodies are unshakable [1].

In Kazakhstan, since the period of independence, issues of gender policy, the position of women, the family have been an integral part of state policy. Informing the constitutional foundations of the national gender policy, successful international practices, UN program documents in the field of human rights, family and gender equality have been widely used.

These are, in particular, the Universal Declaration of Human Rights, "On the Elimination of Violence against Women", the Convention on the Elimination of All Forms of Discrimination against Women, the Beijing Declaration and other international treaties to which Kazakhstan is a party.

The implementation of the constitutional principle of ensuring equal rights, freedoms and opportunities for men and women is reflected in the wide inclusion of gender components in national legislation. Thus, the legal framework in the field of gender equality is represented, first of all, by the Constitution of the Republic of Kazakhstan, the laws "On the Prevention of Domestic Violence", "On State Guarantees of Equal Rights and Equal Opportunities for Men and Women". Based on the letter and spirit of the law on

gender equality, the relevant amendments were made to the Labor Code and the People's Health Code and the health care system, to the Laws On Public Service, On Internal Affairs Bodies of the Republic of Kazakhstan, On Marriage and Family, On the rights of the child in the Republic of Kazakhstan. «The adopted set of legislative and regulatory acts, the established dynamics of indicators for the advancement of women, the family in socio-economic, political and legal aspects, confirm the correctness of the strategy chosen by the state.

As can be seen from the historical background, gender policy issues are addressed everywhere, but as in any other areas of human activity, this topic requires a more careful and detailed approach.

In Kazakh society, a woman was not only a custodian of traditions and family hearth but also participated in economic, political, and social life on a par with a man. The Kazakh people attributed the presence of their own opinions, independent thinking, readiness to defend their point of view and act in accordance with them to the personal qualities of a woman's personality. Researchers emphasize that "women of the Steppe differed from the women of other Eastern peoples in that they had much greater independence and freedom, often taking a direct part in the fateful decisions of the people" [2].

The universal spiritual foundations and meanings of awareness of the role of women were laid by Tengrism. In the ancient Turkic worldview, along with Tengri-Heaven, which represents the male principle, Zher-Su was considered as the Earth – the mother, in which the fruitful origin was laid. For "the hopes of people for a comfortable life were connected with its generative force, the puffy pastures and the fertility of livestock depended on it. The earth was compared to the mother precisely because it was a fertile beginning, the Nauryz (the beginning of the year) and the fertility holiday in the fall were associated with it" [3, c. 12]. According to J. Bachofen, at the dawn of any civilization, gynocratic (germ.) forms dominate [4]. George Thompson, a proponent of the theory of matriarchy, also believed that "maternal law reigned long enough to keep warm in the light of history" [5]. But often, according to S. Jorgudi, the feminine has an awesome character and is endowed with ancient primitive power. [6]. "Rejecting the power of a woman to the distant past, determining her place in the "prehistory", linking it with the barbaric, "recruiting" system, characterized by the absence of law and morality – to do all this, you had to throw women out of the big picture, exclude them from history" [7]. Nevertheless, it is impossible to deny the active role that "a woman in pre-class society has played for most, and often its entire history." [8].

N. Ospanuly writes: "Umai does not personify the feminine principle in the opposition is male-female. This opposition does not exist in the Turkic metaphysical system, which is realistic and functional, phenomenological. Umai has many functions in accordance with how diverse human life itself is, but at the core, it protects the genealogical-anthropological identity of the Turks ..." [9]. Umai, according to M.S. Orynbekov, was assigned an important role in the upbringing of the child, in introducing him to art. "She was always there - from the birth of a child to the age of majority. She taught him various forms of art: singing, drawing, tales, folklore, asked and revealed artistic principles in him, ennobled his soul, raised her, generally engaged in the education and improvement of the younger generation, instilling in him a sense of beauty, aesthetic principles. The great importance is the association of the goddess Umai with the practical and artistic mastery of reality, especially with the visual arts. This indicates that this cult was widespread not only among the ancient Turks and Proto-Kazakhs, but it is also present in modern times, functioning as a call from time immemorial for artistic understanding of the universe, the knowledge of high spiritual entities in it" [3, c. 15].

The specificity and originality of the mentality of the inhabitants of the Great Steppe, which relies on the thousand-year experience of the archaic vision of the world and Tengrian organized thinking, can be clearly seen in the analysis of perceived various religious ideas, and, above all, Islam, in the basic tenets of Islam in relation to a woman, the ideas of harmonious co-existence of male and female, which are expressed in ethical and moral categories as respect, dignity, honor, prevail. Such a benevolent attitude, Islamic theologians believe, is traced in the concept of equality between men and women, as recorded in the Koran. Asma Barlas believes that the concepts of "gender equality and social justice are laid down in the Quran" [10]. It is primarily about the spiritual equality of men and women before Allah, and such a postulate is organically intertwined with the previously existing concepts of the Great Steppe. Currently, the position of Muslim theologians is determined by the statement of the Prophet Muhammad: "Every Muslim and Muslim woman should strive for education". As Academician V.V. Barthold wrote: "The history of Islam shows that it is able to adapt to new conditions, undoubtedly that, contrary to the Qur'an and the Sunnah, they will also fulfill the main requirement of modern cultural progress to any religion: to be only a religion, without claiming to subjugate the whole state and public life" [11].

Considerable interest in the history of Kazakh culture is the identity and integrity of the perception of the female image through oral folk art. Here the basic

value attitudes are formed, and the understanding that without real respect for a woman, it is impossible to achieve well-being, as the Turkic proverb says, “If you offend a woman, then a man’s affairs will not work.” Good luck and failure of the man directly contacted his wife. Popular wisdom says: «A good wife pulls a man forward, a bad one backwards», or «A good woman can lead any man to the royal throne». Achieving equilibrium in family relationships can only be achieved if the idea of her community with her husband is organically woven into the creation of a spouse’s behavioral model. Formations of the socially significant qualities of a wise wife in a Kazakh woman are also marked by Shalkiz zhyrau as follows: «Жайыңды білген қарындас, ол қарындас һәм жолдас, Жайыңды білмес қарындас өзі дұспан, өзі қас» (That girl who understands and helps a man will be his everlasting companion, the same one who does not understand will be his enemy and rival).

Respect for the woman, above all, are formed on the basis of the fact that first of all she is the future mother, giving life to each of us. From a young age, a girl should be brought up in love and care. «Жібекті түте алмаған жүн етеді, қызды күте алмаған күң етеді (Who cannot comb silk - turns it into wool, who cannot take care of her daughter - turn her into a slave). Bukhar Zhyrau believed that girls should have their own opinion «Қызда қылық болмаса, құр шырайдан не пайда» (If a girl does not have her “I”, what is the use of her beauty).

A holistic vision of the status of women in the inseparable connection of time can be traced in the Kazakh epic. In the article “Kazakh epic and pre-revolutionary folklore” Mukhtar Auezov, notes: « In heroic epic poems, an indispensable attribute of the hero of the Kazakh epic hero is his personal environment (relatives, wife, friends), horse and armor. The first and obligatory stage of the batyr’s personal fate is his marriage. Before marriage there is no warrior; marriage is like the last degree of his physical maturity. The wife of the batyr subsequently becomes a necessary addition to the personal image as the embodiment of the mind (such is Kortka, Koblandy’s wife); if the sense of honor and dignity is not sufficiently developed in him, then the wife complements his personality as the embodiment of honour (Er-Targyn and Ak-Zhunus) » [12].

On the role of women in the daily life of a nomad, illustrate the works of Russian authors of the XVIII - XIX centuries, where they often appear not only equal to men in all but surpass them in certain qualities. A. I. Levshin in his work “Description of the Kirghiz-Kaysak, hordes and steppes” remarked: “For many reasons, Kirghiz-Kaysak people preferred the female more than male. Women are far superior to Kirghiz in

hard work. They send the whole household, half the livestock care lies on them, they, moreover, are engaged in handicrafts and preparing clothes for themselves and children, they also have to take care of everything necessary for their husbands, even sometimes saddle their horses and put them on top ” [13]. This situation was formed, according to A.M. Khazanov, a feature of the nomad family, “most often it coincides with a separate farm. Therefore, the main economic characteristic of a family as a separate household among nomads is the consistency of production (not excluding, of course, the sex-age division of labor), consistency of consumption, expressed in the unconditional right to a share of the production product and the presence of common movable property, often in possession or under control head of the family. The family is single and autonomous, ideally a self-sufficient economic unit.” [14].

Thus, it can be said that in the historical consciousness of the people, the status of a woman was determined not only by her biological and natural functions, but also social ones. Being full members of society, and actively participating in political life, Kazakh women had real independence and freedom. The history of each nation is for future generations not only knowledge about the past, here we extract experience, we know a lot of its bitter moments, as well as happy and worthy ones, and we can rightly be proud of the wealth that is transferred to us.

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