

# Some transformation problems of spiritual culture and gender relations in the Kazakh society in the 1920s-1936s

## Algunos problemas de transformación de la cultura espiritual y las relaciones de género en la sociedad kazaja de los años 20 y 1936

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#### ABSTRACT:

This article highlights some problems of the transformation of spiritual culture and gender relations in the Kazakh society in the 20-30-s of XX century. In 1920-1936, the first time in Kazakhstan formed a modern for the period the state system, the broad masses were purposefully involved in the management, strongly transformed the social structure. New built relationship between generations, gender and cultural ties, changed a way of life, the sphere of everyday life, education and health, which created a new system of values embedded in ethnic culture. Rapid processes of social and gender modernization of the Kazakh society during the post-revolutionary period were characterized as a specific historical phenomenon based on historical research methods and materials gathered from a large number of representative sources, some of which were introduced into scientific discourse for the first time. The study of social modernization of society is of practical importance for the system of non-governmental organizations in Kazakhstan, when the active civil position of the members of all social

#### RESUMEN:

Este artículo destaca algunos problemas de la transformación de la cultura espiritual y las relaciones de género en la sociedad kazaja en los años 20-30 del siglo XX. En 1920-1936, la primera vez en Kazajstán formó un moderno para el período del sistema estatal, las masas amplias participaron deliberadamente en la gestión, transformó fuertemente la estructura social. Las nuevas relaciones entre generaciones, género y lazos culturales, cambiaron un modo de vida, la esfera de la vida cotidiana, la educación y la salud, que creó un nuevo sistema de valores embebido en la cultura étnica. Los procesos rápidos de modernización social y de género de la sociedad kazaja durante el período posrevolucionario se caracterizaron como un fenómeno histórico específico basado en métodos de investigación histórica y materiales reunidos de un gran número de fuentes representativas, algunas de las cuales se introdujeron en el discurso científico para la primera vez. El estudio de la modernización social de la sociedad es de importancia práctica para el sistema de organizaciones no gubernamentales en Kazajstán,

countries in the development and strengthening of economy, culture, security of the country is becoming more and more topical.

**Keywords:** Soviet modernization, feminization, gender relations, civic engagement, women's liberation.

cuando la posición civil activa de los miembros de todos los países sociales en el desarrollo y fortalecimiento de la economía, la cultura, la seguridad del país se está convirtiendo Más y más tópico.

**Palabras clave:** modernización soviética, feminización, relaciones de género, compromiso cívico, liberación de las mujeres.

## 1. Introduction

Any society seeking to understand its structure, driving forces of historical development to highlight certain ideals of social order (Box, 2015; Taylor, & Boynton, 2014; MacDougall, 2014). These ideas have always been the organic part of the spiritual culture of every nation. In developing this culture there are different social strata and social groups.

The beginning of the twentieth century was marked by the growth of national consciousness of the champion who were Kazakh intellectuals. As in other ethnical society it focused attention on the problems of cultural development and progress is able to provide ethnic consolidation and transition to political self-determination (Thomas, 2015; Phizacklea, Pilkington, & Rai, 2013; Lane, 1975, p. 165-189).

During the Soviet period, the creation of a qualitatively new social structure of society, targeted the simulation is based on a fundamentally different ideology, economy, political system, culture was accompanied by an unprecedented and controversial consequences of the change in the traditional lifestyle, social relations, mentality of the Kazakh society (Karazhan, Urazbayeva, & Hasanayeva, 2014; Thomas, 2015; Yilmaz, 2015). Resorting to the study of this unique and preserves the influence of experience caused by the necessity to comprehend the General trends of the social transformation of the Eurasian multicultural space, the relationship of General and special, of modernization and tradition. The modern state of scientific knowledge requires a new conceptual understanding of the history of Kazakh social reconstruction of the world, concretizing many of the events of the chosen period. The history of social transformation of the Kazakh society in the 1920s-1930s, when Kazakhstan was a part of RSFSR was the most difficult path of building new political and economic landscape and social stratification, allows the identification of commonalities and specificities in its development in comparison with other regions of the former USSR, and thereby to solve an important scientific problem.

The problem of transformation of the spiritual culture and gender relations of the Kazakh society in 1920-1936, for a long time studied mainly in the context of the class paradigm, dominant in Soviet historiography (Phizacklea, Pilkington, & Rai, 2013; Lane, 1975, p. 165-189; Sloin, & Sanchez-Sibony, 2014, pp. 7-22). The essence of changes in the social structure of society, the ways to involve the Kazakh masses to new forms of socio-political life was viewed through the prism of one-sided history of the ruling Communist party, the formation of new classes and created under supervision of authorities of public organizations of artificial forcing ethno-political and ethno-cultural consolidation of traditional societies went through changes.

Appeal to the study of the Soviet experience transformation of spiritual culture and gender relations due to the need understanding of regional processes in the context of the overall trend, the social transformation of the Eurasian multicultural environment, the relationship of general and special, the political and socio-cultural factors, modernization and tradition (Kort, 2014; Sacks, & Pankhurst, 2013; Bailes, 2015).

In 1920-1936 years in Kazakhstan took place a truly revolutionary changes: for the first time formed the modern period to the state system, the masses in accordance with the doctrine of the ruling party purposefully involved in management through councils, trade unions, the Young Communist League and many voluntary societies. In the course of socio-economic transformation actively transformed the social structure of Kazakh society. The newly build relationships between generations, gender and cultural ties. Gradually have evolved a way of

life, education and health care, which along with the decisive role of ideological power policy created a new system of values embedded in ethno-national culture.

Problems of social modernization of the Kazakh society in the 1920 - 1936 years it has long been a subject of study primarily in the context of the class paradigm, dominant in the domestic historical science in the Soviet era (Goloscchekin, 1932, p. 11). In this regard, the content and nature of the changes in the social structure of society, the Kazakh mass involving the way to new forms of social and political life and public associations were considered through the prism of the history of the ruling Communist Party, the formation of new classes - workers, sedentary peasants and intellectuals.

The European researchers write about industrialization that the first transformation is the great resettlement of the people, a primitive form of managing. The second is connected with distribution of a civilization, and the third is formation of the latest industry and its distribution on the planet.

Nobody gives historical (and political) analysis to the questions of industrialization, social development to these processes in Kazakhstan, not that they are ignored. They are mentioned only in some context (national, ideological, populist and so on). In many books there is no analysis of economic, social development of Kazakhstan during the considered period. Authors are guided only by data of the compatriots, ignoring so-called "sources".

Concerning questions of gender policy most of authors give a peculiar cut of modern researches in the wide sphere of migration and in its result of family forms and the practice.

The purpose of the study based on the latest methodological achievements and methods of historical research, introducing into the scientific circulation of a wide range of representative sources to analyze and summarize the historical experience of social modernization of the Kazakh society in 1920-1936 yy.

To that end, the authors set the following objectives:

- 1) To analyze the transformations of ethnic-social, political-legal, and cultural parameters of the Kazakh society during the establishment of Soviet statehood (1920-1936);
  - 2) To analyze the evolution of the nongovernmental organization system in Kazakhstan in the 1920s-1930s in the context of creation of the command and administration system and mobilization of the economy.
  - 3) To characterize the new role of educational institutions and the transformation of spiritual culture and gender relations as important elements of the social modernization of the Kazakh society during the post-revolutionary period.
  - 4) To highlight the peculiarities of the half-way use of Soviet power during the comprehensive restructuring of the Kazakh society and traditional ethnic and national archetypes.
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## **2. Methods and Materials**

The methodological basis of the article are General scientific principles of cognition and, above all, the principle of historicism, i.e. the study of any historical phenomenon in its development, the specific historical conditionality. The work is based also on the principle of consistency. An important condition is the ability to allocate and match the General and the specific in the historical process. Given the multiplicity of possible viewpoints and the divergences resulting from the multiplicity of languages terminology, categories and concepts, disciplinary traditions and use of terms, the historicization of the object of analysis categories and relationships between the researcher and the object.

Problem-chronological method determines the structure of the article. The historical and comparative method determines similarities and specifics of development of social processes. Comparison of historical results of comparable studies for different regions can be a key to understanding the essential moments of the social process of causes and locations of certain

phenomena and events in the other chain associated with them. This article also uses the method of actualization, that is, assessing the value of scientific knowledge for present and future time. There were used deductive and inductive methods. Logical analysis includes the study of single phenomena and events, development within a certain period, and the transition from analysis to synthesis the theoretical synthesis of accumulated knowledge.

The statistical method aims at the avoidance of descriptiveness in the study of the dynamics of umassonline public organizations in Kazakhstan, which allowed to formalize the results of scientific studies, helps to capture the process of accumulation of knowledge, identifies trends and gaps, the dynamics, the development of a phenomenon and to a large extent to judge his determination.

In the work there were used methods of classification, chronological and problem, usually in close interaction, synchronous and diachronic, and many others.

Realization of the integrative method is to use a multidisciplinary approach to the analysis of the factual material, as well as a combination of historical and political science vision of the material.

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### **3. Results**

The article advancing the following propositions:

1. In the post-Soviet period the understanding of differentiation activities of societies and cultures, the fragmentation of knowledge contributed to the transformation of the organizational and institutional framework and internal reorganization of scientific disciplines, including historiography of the history of Kazakhstan, gave rise to new approaches to the assessment of the place of historiography in the process and apparatus of production of historical knowledge.
2. Recognizing that not all the problems of the history of Kazakhstan studied to the same extent that the study of the many problems left their mark ideological dogmas, we must recognize the need to develop a number of theoretical and methodological problems of history of Kazakhstan, making adjustments to the already studied issues.
3. Conventionality and various traditional Kazakh society institutions in the 1920-1936 years have undergone a radical transformation in the Soviet transformations.
4. Formation of the Soviet social and political system was accompanied by a profound transformation of the forms and methods of civic engagement wider community.
5. Power is constantly initiated various forms of social and political activity of the masses, but it gave them a declarative character, reflecting the official initiation of human management. At the same time, they played an important role in the control of production discipline, hierarchy, status, ambition towards citizens in a subordinate common goals bureaucratic space.
6. The nearing threat of war, industrial backwardness, lack of cultural development of the masses, the weakness of democratic traditions prevent from the administrative-command methods of management, bureaucracy, social activity and civic initiative. The adoption of the majority of the party end of the fracture of the 1920s., The labor enthusiasm of the masses confirms the probability of selection of power in the direction of accelerated development, rather than a certain multiple of harmonization of interests of different groups multistructure society. External and internal factors are adjusted social hopes and aspirations of the general public, which indirectly affected the pace and methods of economic and political system.
7. The Soviet government initiated a powerful craving for knowledge of people, self-fulfillment, rising of status. Constantly growing number of educational and cultural institutions have been one of the most impressive result of the rapid increase of the cultural level of the Soviet peoples. The system of education and awareness created by the Soviet government, was controversial and consequences. To obtain the status of a union republic Kazakhstan has acquired a new quality of social and cultural development.

8. One of the most important areas of social policy has been the involvement of women in the productive and social life. The woman turned into a direct productive force and a significant factor in civic life through various, including purely female public organizations. Soviet practice includes a broad program innovations and in everyday life, culture, holiday, leisure. Many of them are for the Kazakh people have a revolutionary character.

We can assume that the practical significance of the results is that they can be used by the state authorities and public organizations for further progress and sustainable all-round modernization of civil structures, formation and activity of social responsibility population. The main provisions and conclusions of the study can serve to further analyze the socio-cultural dynamics of the Kazakh society and interethnic relations; creation of general works on the history of Kazakhstan, political science, sociology, cultural studies and other social sciences, in education and educational work.

Studying of this period of development of the Kazakhstan society makes a contribution to world historical science, enriches it with ethnic, social and political aspects. Speaking about classes of the studied social experience of modernization of traditional society on the example of Kazakhstan in 1920-1936, it is necessary first of all to pay attention on that, certainly, concrete examples from the past can not be extrapolated to modern practice.

The contemporary crisis stage of development of world economy has induced community to draw the important conclusions including concerning welfare aspects of economic development, management, marketing, reforming of geocultural space, an education system, science, cultural institutes and innovations. It is noted that it is necessary to consider ethnonational identity of each region, each country, its tradition and culture, history and mentality.

The Soviet experience of social modernization was carried out in extreme conditions of post-crisis development of society by forces of the state and bureaucracy, and this fact shows that it is necessary to form the better level of management in authorities of all levels.

Social modernization is impossible without active participation of all social groups of society, without development and full functioning of system of the public and political organizations, effective local government, high standards of education and social service of peoples.

Fundamental condition of successful advance of society and state on the way of progress is the democracy subordinated to the highest interests of the majority, entering the country in a circle of the advanced societies, providing stability, predictability, economic growth and full development of the personality.

In the process, it has been studied and systematized considerable theoretical and factual material that has not previously been generalized in the scientific literature.

### **3.1. Changes in the religious policy**

In the Soviet period there were revolutionary changes in all spheres of state and public life. The creation of a new social structure, purposeful simulation is based on a fundamentally different ideology of economics, political system, culture was accompanied by unprecedented and controversial consequences of the transformations in the traditional way of life, social relations, mentality of the Kazakh society.

The traditional system, aimed at protecting specific member of the community, family, demanded and compliance inequality inside and understanding of the place of this group in relation to other subordinate, equal or dominant. This inequality of the individual within the community (groups, families, and communities in relation to others and is a powerful obstacle to the development of individualism, and hence the equality of all before the law, build a real civil society. You must also be aware of such cultural values of the nomads, as unconditional hospitality, knowledge of their roots and respect for ancestors and the older generation, particularly anxious perception of environment by Kazakhs.

Soviet modernization has led not only to the emergence of industry, science, a new type of

culture, but also emancipated women, separated religion from the state, formed at least totalitarian, but still social life experience. S.Sadvokasov, I.Mustambayev, Z.Mynbayev, Asfendiyarov and other representatives of the Kazakh intelligentsia insisted on modifications to the national policy of industrialization in relation to the interests of the Kazakh society and local features of the region. The performances of the national elite was reduced to the task of using natural resources to create a solid Foundation in the economic development of Kazakhstan.

In early 1920, the Central Committee of the workers' and peasants' party of Bolsheviks sent on the designated circular letter about the attitude to the peoples of the East, in which the aim was to redouble efforts to penetrate into the consciousness of the Muslim population of the Communist ideology. However, it was emphasized that it is necessary to consider the political and cultural backwardness of the people; the Communists were encouraged to proceed from two points in the life of Muslims played a major role, both religious and national. With religious prejudices, warned the circular, "we must fight not a direct negation of religion, and its eating away at through the dissemination of ratification, the opening of schools, clubs, reading room".

In the early 1920s, the government rather cautiously approached the relationship with believers. A small Board of Narkomnats in September 1922 heard a report from T. D. Ryskulov about teaching the Muslim creed in Muslim Soviet schools of the Turkestan ASSR. It was recognized that Turnarounds acts contrary to "the basics of Soviet policy in the field of education and national policy. Instead transferred to the endowment lands proposed to strengthen the Soviet school a note to her farms. At the same time, the Narkomnats took into account that the activities of local bodies of people's Commissariat for education are already being implemented and to avoid unnecessary exacerbations with a population of temporarily allowed "to continue to strengthen the Soviet school for the teaching of the creeds in the premises of the Soviet school in an extracurricular activity time special teachers, paid by parents wishing to teach their children the creed (SA RF, n.d.).

The first regional conference of Muslim organizations of the workers' and peasants' party of Bolsheviks in Turkestan (24-30 May, 1919.) in its resolution "On the native courts of vital and Biy" recognized the need to begin a gradual reorganization of these ships in order to replace them with a single national court. "In the new court said in its decision to accept also the foundations of Sharia and adat, which are not inconsistent with proletarian consciousness and conscience". In July 1923 Kirobkom of party recommended that all provincial party committees and party organizations in anti-religious propaganda among the Kazakh population approach "particularly carefully, because there is almost no trained Communists-Kirghiz for this work and it is very easy to cause mass fanaticism and persistent opposition." So to start was offered lectures on scientific topics, publication of brochures, organization for the trained group discussions, Marxist circles of higher (RGASPI, n.d.). At the same time striving progressive part of the clergy to adapt to the conditions of the Soviet system was perceived state and party authorities with suspicion.

From the mid-1920s, the Soviet authorities became sharply negative to religious schools. The tendency of transfer of buildings to religious schools Soviet authorities, opening a secular schools at the expense of the Waqf revenues. In most secular schools from the curriculum was excluded religious instruction, the faithful were forbidden to work in secular schools, they were even deprived of the right to work in the system of national education. In such a situation arose among the believers distrust of secular school and in General to the Soviet authorities. In some cases this was manifested in calls not to teach children in a secular school. The motive for these actions was the concern that education in a secular school undermines the spiritual foundations of society.

As you know, at the turn of the 1920-1930-ies clergy was enlisted in the category of class enemies and declared war on it. The leadership of the party and the state are not fully aware of the need to give the relations between state and Church qualitatively new character, and besides these problems have been pushed into the background the growing socio - economic problems in the country and the relationships within the party-state elite. The potential for

constructive development of Church-state relations were not implemented.

April 8, 1929, the Presidium of the Central Executive Committee adopted a resolution "On religious associations", which generally operated until 1990, a Resolution was approved which became the dominant belief that "religious society shall not engage in any other activity, except as satisfying religious needs of believers, mainly within the prayer of the building" and that it is necessary to "push" religious associations from all spheres of society, where they had the right to act. The decree stipulated that the religious society "does not enjoy the right of a legal entity". This meant that they were forbidden "to create mutual associations, cooperatives, production Association and generally to use in their possession of the property for any purpose other than the satisfaction of religious needs".

However, not all put up with the growing struggle with religiosity. By the spring of 1930, the situation in Church-state relations was critical. Collectivization everywhere accompanied the "dispossession" of the clergy, the closing of churches. The clergy and the most active believers collapsed judicial and non-judicial punishment, which led to dissatisfaction on the part of believers and even unbelievers. Therefore, the well-known decree of the Central Committee of the Communist party of Bolsheviks "About the fight against distortions of the party line in the collective farm movement," March 14, 1930 demanded "strongly to stop the practice of closing churches in administrative procedure".

### **3.2 The role of women in the social changes in 1920-1936**

One of the most important areas of social policy was the involvement of women in production and social life. The very feminization assumed conversion women, on the one hand, the direct productive force, occupied almost all spheres of production, regardless of physiological parameters. On the other hand, the woman became the object of social policy with the aim of transforming it into a significant factor in civic life through various problems, including female, public organizations. Often it is women acted as examples of Soviet consciousness, discipline and responsibility. However, it is not removed their duties as wife, mother, hostess and social infrastructure in this period (child care institutions, service sector) was in its infancy.

It should be noted that in every culture develop a sustainable model tender, samples femininity and masculinity. With the beginning of the Soviet transformations they have undergone certain modifications, but the basic patterns remained high stability and social significance. So, "... the girl should know, what is order and discipline. They have the same rights, but the son will receive the Shanyrak from the father, and the daughter will go into someone's house" (Shakirov, 2005, p. 198).

In the early 1920s appeared female sections at the level of government that their activities take into account the specifics of the lifestyle of women, local traditions. In 1921, the Department of the Central Committee of workers' and peasants' party of Bolsheviks on the work among women workers and peasants held a meeting with the Communists of the peoples of the Orient. Among the 40 participants 2 were from KASSR, to social position 17 was defined as intellectuals (Proceedings of the Central Committee of the RCP, 1921). In Kazakhstan, Turkmenistan, Uzbekistan, Crimea, Tatarstan and Bashkortostan, taking into account traditional rules of tender behavior during the election campaign for women were created special polling stations.

The Soviet practice of civic activities formation included an extensive program of innovations in the field of life, festive culture, organization of leisure for different demographic groups. Many of them have a revolutionary character for the Kazakh people. So, by A. Urazbaeva's suggestion it was decided to open under regional Soviet party institution the Department of training among women. Since 1924, the Republic imposed the "Day of bridewealth abolition". In mid 1925, women accounted for 9.2% of all candidates to members of the party of the Republic (RGASPI, n.d.; RGASPI, n.d.).

In the summer of 1925, the Kazakh regional Committee of the workers' and peasants' party of Bolsheviks approved the Regulations of the volost women's jurts. A new public institution had to

engage in literacy and political education of Kazakh women, to promote the Soviet legal norms, medical knowledge, to involve women in the cooperatives. The guide and this area was entrusted to local party leaders, who headed the cells of the workers' and peasants' party of Bolsheviks (RGASPI, n.d.; RGASPI, n.d.; AP RK, n.d.). In 1925, in sections of delegate meetings, legal, cooperative, trade Union, protection of motherhood and childhood, the study of life and others, there were 340 Kazakh women, prepared for the practical activities "for all branches of Soviet work" (RGASPI, n.d.).

In 1926 among the young Communists of the Republic the girls were 13.7%, Kazakh women - 3.7%. Among the members of the boards of women there were 4594, including Kazakh women - 3035 (66%), people's assessors - 2169, including Kazakh women - 963 (44% of the delegates - 11762, including Kazakh women - 6035 (43%). In paragraphs literacy studied 2083 women, among them Kazachki was 596 (28%) (Milestones consolidation, 1990). Checking the central committee of the workers' and peasants' party of Bolsheviks stated in 1927 "the absence among the involved women, especially Kazakh women, Amateur and awareness of their legal status. In this part of the party organization has not paid sufficient attention to this fact and not yet fully solved the issues associated with the methodology of work among women-Kazakh women".

The process of emancipation of women was carried out in most cases ignoring the prevailing moral norms, instead of the methods of persuasion and education are often used threats and punishment. Propaganda work was conducted exclusively among women. In fact, the struggle for the liberation of women had no class, and ideological character. For the campaign were selected mosques, mullahs made in writing to make a promise to emancipate their wives. Such violent measures have harmed the women's movement, in General, focused on education. Haste in feminization has created the part of the population hostile attitude toward the government and all opposition to the emancipation of women was regarded as a criminal activity of the clergy.

Participation in productive activities for most women gradually, with powerful support from various organizations, has become a major social significance, status and recognition in society. Symbols of feminist success of the Soviet rule became Alma Urazbayeva, Nagima Arykova, Sara Esova, Madina Begaliyeva, Fatima Daldabayeva and others. (Alma Orazbayeva 1898-1948). She graduated from Russian-Kazakh women's college 1905-09 years in Orda, there 2 year girls' school, in 1914-1916 years pedcourse. She began her career as a teacher, organized the first political club of the Red Army in Kazakhstan. Took active part in the All-Russian Congress of women of the East, which raised the questions of women's equality, education, involvement of women in social work. She was Head of the Department of the Main Directorate of the Kazakhstan regional Political "Education Management, a member of the Presidium of the Kazakh branch of the Supreme Court, according to the committee's work among the workers and peasants of the Central Committee of the AUCP (b), also the CEC KASSR. The delegate of the 3rd International Conference of Women communist in Berlin, the 5th Congress of the Comintern. In 1929 she was sent to Mongolia for the establishment of work among working women. In 1931, for health reasons she was retired. Madina Begaliyeva 1899-1977. The first engineer among Kazakh women. She received education in 3 year educational courses in Industrial Academy. She began her career as a teacher, then head of the department for work among women Bokeyorda and Ural provincial and District Party Committee of Syrdarya, deputy chairman of the regional industrial alliance, engineer-metallurgist of Balkhash smelter, Head of the Department of Guryev Regional Party Committee, instructor of CC Communist Party of Kazakhstan. Sara Esova 1903-1984. She graduated from the Tatar private women's college, historical-party department of the Kazakh Institute of Marxism-Leninism. She began her career as a teacher of Kazakh-Tatar school. In different years worked as head of the "Red yurt" instructor women's departments of the Central Committee of Komsomol and the Communist Party of Turkestan, instructor, assistant, and then as the head women's departments of Dzhetyssu Provincial Party Committee, KazRegCom Party, chairman of the Central Board of the



Union of Education Workers of the Kalmyk ASSR, Deputy Director for Research of the Central State Museum and the book Chamber of the Kazakh SSR, director of the Central state museum of the Republic. Nagima Arykova 1901-1956. She graduated from the Russian parish school, Tashkent pedagogical courses, courses of Marxism-Leninism. In different years worked as a school teacher, a teacher in a children's home, the instructor Provincial Committee, Head Women's courses KirRegCom AUCP (b), the chairman of the Kazakh department of the RSFSR Supreme Court, women's magazine editor, People's Commissar of Social Welfare of the Kazakh Soviet Socialist Republic). During the re-election of the councils in late 1928 or early 1929, the turnout of women increased from 27% in 1927 to 43.7%, among the elected deputies - from 9.7 to 21.3%. In Semipalatinsk district and village councils were elected 1205 Kazakh women (20% of the composition instead of 9% in the previous Parliament). In urban women's organizations, there were 470 people, 10 women and 20% of the 600 people were women in the trade Union sports clubs. In late 1928 in Union County, the number of women in the Kazakh reached 300 559 (in 1926 year 185 of 3979) (Materials to the report of the Kazakh regional committee of the AUCP, 1930; State Archive of the Russian Federation, 1925).

The public character of the employees stimulated the public activity of women who sought to prove their success not only as an employee but as a citizen, wife and mother. Moreover, various "corporate bonuses" tied privacy to the collective. Brigade, shop, land, farm, farm or factory became the second, more numerous and difficult organized family, largely reproducing the Patriarchal hierarchical values and structural stereotypes.

Important significance had women as a labour resource. The reduction in the working age population in terms of industrialization and collectivization made the task of involving women in the production of economically and politically topical. Apparently, in this regard, in February 1931 the Goloschekin (Goloschekin Philip Isayevich – a party nickname Filippov, a real name of Shai Icuovich-Isakovich – the Russian revolutionary and the Soviet state and party figure. And he is one of the organizers of murder of Nicholas II and his family. Since October 1924 he had been a secretary of the Kazakh regional committee of RCP (b). He proclaimed "civil war" and "small October" therefore people died the whole families in Kazakhstan. Kazakhs called him Ku Zhak (i.e. Naked Cheeks).) declared that during the year from 2 million of the proposed increase in the number of workers in the industry half should be women. However, by the end of 1931 the proportion of women among employed amounted to 20.6% (1930 -16,1%), or 85750 people In the elections 1934-1935 at village and village councils were elected 16575 women, including 135 steel chairs. There were 41 women in Kazakh central executive committee, including a member of the CEC of the USSR and Kazakh central executive committee milkmaid of Pavlodar region Z. Akisheva. In 1936, 153.3 thousand women were employed in manufacturing (in 1927 - 50.4 thousand), including the number of Kazakh women have grown up from 5,3 thousand to 43.2 thousand (Goloschekin, 1932; Bolshevik of Kazakhstan, 1935, p. 30; Under the banner of Lenin's ideas, 1973, p. 448).

Artificial stimulation of social stratification of ethnic groups was determined as one of the most important tasks of Soviet construction and, in turn, gave rise to new conflicts. In particular, the traditional division of the territory between births did not differ sustainable certainty, whereas the new borders of the Soviet government "cut" ethnic territory, as in Imperial management practices, violating sub-ethnic spatial reference points and their associated social and economic system. In place of district chiefs, of township managers and village elders came chairmen of village councils, parish and district Executive committees, reflecting not the usual socio-sibling relationships, and the class and ideological priorities. The role of intermediaries-atomineers and translators began to play all sorts of activists of public organizations, government sanctioned. However, as before, the struggle for access to administrative resources was the most important part of a complex of measures to defend the real and symbolic attributes of the rule of childbirth. The economic basis for the operation of tribal associations after the socio-economic transformation of the 1920-1930-ies was destroyed. Themselves childbirth have become an integral part of the ethnocultural identity of the Kazakhs, often including competition for

possession of official and social status, implying a system of advantages and preferred positions in the Soviet social system.

During the Soviet reforms of the first half of the XX century in the Kazakh public consciousness quite successfully been mounted key identifications of a new social order, not excluded the progress of the actual ethnic cultures. Simultaneously formed not only ethnic and regional identity of the inhabitants of the Republic. Improved means of communication, mobility of the population, which acquired another embodiment for recent nomads in a quick movement on the social ladder, moreover, sought to radically change the view on the preferred hierarchy and status privileges, transformed local ruzovou and tribal identity in new guises, strengthen the internal unity of the Kazakhs.

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## 4. Conclusion

Multiculturalism responsibly and competently built intercultural dialogue help small crops, complementing their capabilities in comparison with the culture of the dominant society. However, the arguments of cultural minorities are often used to initiate violence or xenophobia, conflict, ostensibly in favor of conservation, protection and revival of their culture. Tough group vision of the subject policy (ethnic groups, nations, races, minorities, etc.) exclude confessional or ethno-cultural reality and, therefore, the object and the subject of policy, outside the group. Meanwhile, the multi-layered culture itself, and the person at the same time belongs to raznym cultural layers. Moreover, a growing number of modern people in our countries are using their cultural distinctiveness of individual and collective goals, represent himself in the cultural and historical aspect. Such a construction of cultural differences "community", "birth", and so forth. Groups is instrumental focus, can support scientists, donors and lobbyists. However, stop the growth of the cultural mosaic of people today, it is hardly possible and productive.

Political distrust and systematic suppression of national, spiritual and cultural freedoms, political claims and civic initiatives related to religious and ethnic identity in many ways pripyatstvovali use of the potential of creative perception and consideration of ethnic and religious reality, which is to maintain and develop the latent and often in a distorted form. Meanwhile, for the power of ethno-political and confessional factors later became one of the most powerful grounds for the deep crisis of the Soviet empire affirmative action.

Ethnic and political tolerance, even when raised to the legal or corporate standards, can not replace a culture of interethnic communication and be effective regulators of international mutual respect. National consciousness - not a spontaneous ethnic or tribal solidarity, known since ancient times, not clan mutual responsibility. This is a task that requires resources, time and effort.

An analysis of the historical experience of spiritual culture and the transformation of gender relations of the Kazakh society in 1920-1930-ies. It can contribute to a more optimal solution of modern problems of our development. In particular, the strengthening of ethnic and political unity of Kazakh society is impossible without alignment and optimization of an efficient system of civil structures, connecting the different social groups in the overlapping areas. This will contribute to the further democratization of society and the formation of citizens' social responsibility initiative. At the same time, the multicultural character of the population of Kazakhstan is objectively dictates the need for further concerted efforts of state and public organizations to ensure the socio-cultural consolidation of the Kazakh nation -United people of the country - around creative goals and all-round progress of the country.

Modernization of Kazakhstan is now able to be successful at a consistent and balanced combination of tradition and innovation in all major areas - social, economic and political-legal, socio-cultural, ideological and moral.

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