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WOMEN OF SOUTH KAZAKHSTAN IN THE CONTEXT OF STALINIST REPRESSIONS: THE FATE OF MOTHERS AND THE FORMATION OF HISTORICAL MEMORY

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Abstract. *Introduction.* This article examines the fate of women, especially mothers, in the South Kazakhstan region in the conditions of Stalinist political repressions of the 30-50s of the XX century. This period is considered as a historical phenomenon reflecting the complex influence of the totalitarian system on society. The study was conducted within the framework of theories of gender history and historical memory and aimed at Interdisciplinary analysis of the impact of repressive policies on the social status of women, the institution of the family and collective consciousness. As the experience of women has not been adequately disclosed in previous studies, this work seeks to fill said scientific gap. *Purpose and objectives.* The main goal of the study is to comprehensively identify the Social, Psychological and cultural consequences of Stalinist repressions on the lives of women and mothers in southern Kazakhstan. In accordance with this goal, the following tasks were set: to analyze the experience of everyday life of women on the basis of archival and narrative data; to identify the transformation of their social role and status; to show the influence of repression on the family structure; as well as to identify mechanisms for the formation of historical memory through the fate of mothers. *Results.* The results of the study show that the women of the repressed citizens were subjected to persecution and social marginalization at the institutional level as "family members of the enemy of the people." They were excluded from the labor market, deported to special settlements or involved in the camp system. These processes had a profound impact not only on the socio-economic situation of women, but also on their psychological state. Nevertheless, mothers acted as the main social agent maintaining the stability of the family, ensuring the continuity of cultural and moral values through the upbringing of children. At the same time, their life experience has become an important element of collective historical memory. *Conclusion.* Stalinist repressions had a systematic and long-term impact on

the lives of women and reshaped the social structure of society. The fate of women of South Kazakhstan occupies an important place in the processes of restoring historical justice and modernizing the national historical consciousness, emphasizing their resilience and agency. The results of the study contribute to the development of gender history and memory research and prove the relevance of introducing the experience of victims of repression into scientific circulation.

Keywords: Stalinist repressions, South Kazakhstan, history of women, fate of mothers, historical memory, gender research, archival data.

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СТАЛИНДІК РЕПРЕССИЯЛАР КОНТЕКСТІНДЕГІ ОҢТҮСТІК ҚАЗАҚСТАН ӘЙЕЛДЕРІ: АНАЛАРДЫҢ ТАҒДЫРЫ ЖӘНЕ ТАРИХИ ЖАДЫНЫҢ ҚАЛЫПТАСУЫ

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Аңдатпа. *Kırpıncı*. Бұл мақалада XX ғасырдың 30–50-жылдарындағы сталиндік саяси қуғын-сүргін жағдайындағы Оңтүстік Қазақстан өңіріндегі әйелдер, әсіресе аналардың тағдыры зерттеледі. Аталған кезең тоталитарлық жүйенің қоғамға кешенді ықпалын көрсететін тарихи феномен ретінде қарастырылады. Зерттеу гендерлік тарих және тарихи жады теориялары аясында жүргізіліп, репрессиялық саясаттың әйелдердің әлеуметтік мәртебесіне, отбасы институтына және ұжымдық санаға тигізген әсерін пәнаралық тұрғыда талдауға бағытталған. Бұған дейінгі зерттеулерде әйелдердің тәжірибесі жеткілікті деңгейде ашылмағандықтан, бұл жұмыс аталған ғылыми олқылықтың орнын толтыруға ұмтылады. *Мақсаты мен міндеттері.* Зерттеудің негізгі мақсаты – сталиндік репрессиялардың Оңтүстік Қазақстандағы әйелдер мен аналардың өміріне тигізген әлеуметтік, психологиялық және мәдени салдарын кешенді түрде анықтау. Осы мақсатқа сәйкес келесі міндеттер қойылды: архивтік және нарративтік деректер негізінде әйелдердің күнделікті өмір тәжірибесін талдау; олардың әлеуметтік рөлі мен мәртебесінің трансформациясын айқындау; репрессияның отбасы құрылымына ықпалын көрсету; сондай-ақ аналардың тағдыры арқылы тарихи жадының қалыптасу тетіктерін анықтау. *Нәтижелер.* Зерттеу нәтижелері көрсеткендей, репрессияға ұшыраған азаматтардың әйелдері «халық жауының отбасы мүшелері» ретінде институционалдық деңгейде қудаланып, әлеуметтік маргинализацияға ұшыраған. Олар еңбек нарығынан шеттетіліп, арнайы қоныстарға жер аударылып немесе лагерьлік жүйеге тартылған. Бұл үдерістер әйелдердің әлеуметтік-экономикалық жағдайына ғана емес, олардың психологиялық күйіне де терең әсер етті. Соған қарамастан, аналар отбасының тұрақтылығын сақтаушы негізгі әлеуметтік агент ретінде әрекет етіп, балаларды тәрбиелеу арқылы мәдени және моральдық құндылықтардың сабақтастығын қамтамасыз етті. Сонымен бірге, олардың өмірлік тәжірибесі ұжымдық тарихи жадының маңызды элементіне айналған. *Қорытынды.* Сталиндік қуғын-сүргін әйелдердің өміріне жүйелі және ұзақ мерзімді әсер етіп, қоғамның әлеуметтік құрылымын қайта қалыптастырды. Оңтүстік Қазақстан әйелдерінің тағдыры олардың төзімділігі мен агенттілігін айқындай отырып, тарихи әділеттілікті қалпына келтіру мен ұлттық тарихи сананы жаңғырту үдерістерінде маңызды орын алады. Зерттеу

нәтижелері гендерлік тарих пен жады зерттеулерін дамытуға үлес қосады және репрессия құрбандарының тәжірибесін ғылыми айналымға енгізудің өзектілігін дәлелдейді.

Түйін сөздер: сталиндік репрессиялар, Оңтүстік Қазақстан, әйелдер тарихы, аналар тағдыры, тарихи жады, гендерлік зерттеу, архив деректері.

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ЖЕНЩИНЫ ЮЖНОГО КАЗАХСТАНА В КОНТЕКСТЕ СТАЛИНСКИХ РЕПРЕССИЙ: СУДЬБА МАТЕРЕЙ И ФОРМИРОВАНИЕ ИСТОРИЧЕСКОЙ ПАМЯТИ

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Аннотация. *Введение.* В этой статье исследуется судьба женщин, особенно матерей, в Южно-Казахстанском регионе в условиях сталинских политических репрессий 30-50-х годов XX века. Данный период рассматривается как исторический феномен, отражающий комплексное влияние тоталитарной системы на общество. Исследование проводится в рамках теорий гендерной истории и исторической памяти и направлено на междисциплинарный анализ влияния репрессивной политики на социальный статус женщин, институт семьи и коллективное сознание. Поскольку в предыдущих исследованиях опыт женщин был недостаточно открыт, эта работа стремится заполнить указанный научный пробел. *Цель и задачи.* Основная цель исследования – комплексное выявление социальных, психологических и культурных последствий сталинских репрессий в жизни женщин и матерей Южного Казахстана. В соответствии с этой целью были поставлены следующие задачи: анализ опыта повседневной жизни женщин на основе архивных и нарративных данных; определение трансформации их социальной роли и статуса; демонстрация влияния репрессий на структуру семьи; а также выявление механизмов формирования исторической памяти через судьбы матерей. *Результаты.* Результаты исследования показывают, что женщины репрессированных граждан подвергались преследованиям и социальной маргинализации на институциональном уровне как «члены семьи врага народа». Они были отстранены от рынка труда, депортированы в специальные поселения или вовлечены в лагерную систему. Эти процессы глубоко повлияли не только на социально-экономическое положение женщин, но и на их психологическое состояние. Тем не менее, матери, выступая в качестве основного социального агента, поддерживающего стабильность семьи, обеспечивали преемственность культурных и моральных ценностей посредством воспитания детей. При этом их жизненный опыт стал важным элементом коллективной исторической памяти. *Вывод.* Сталинские репрессии оказали системное и долгосрочное влияние на жизнь женщин и изменили социальную структуру общества. Судьба южно-казахстанских женщин занимает важное место в процессах восстановления исторической справедливости и модернизации национального исторического сознания, определяя их стойкость и активность. Результаты исследования вносят вклад в развитие исследований гендерной истории и памяти и подтверждают актуальность введения в научный оборот опыта жертв репрессий.

Ключевые слова: сталинские репрессии, Южный Казахстан, история женщин, судьба матерей, историческая память, гендерные исследования, архивные данные.

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Introduction. The period of Stalinist political repressions in the history of Kazakhstan in the 30-50s of the XX century is considered the most tragic and difficult for society. This process had serious consequences not only for political figures and intellectuals, but also for members of their families, including women and mothers. Spouses and mothers of repressed persons were persecuted as "family members of the enemy of the people", subjected to social restrictions and excluded from society. Such political pressure on women radically changed the role of raising their families and children, their social status and the opportunity to participate in public life. However, because previous research has often focused on political and legal aspects, women's life experiences, psychological repercussions, and their place in historical memory have not been adequately addressed. This gap increases the relevance of the field of gender history and historical memory in modern historical science. Through the fate of women, one can fully understand the impact of Stalinist repressions on the social structure of society, the institution of the family and the historical consciousness between generations. The South Kazakhstan region is a region that is distinguished by historical, demographic and social characteristics. The study of the fate of women and mothers in this region allows us to reveal socio-historical trends at the regional level. Research conducted on the basis of archival data, commemorative records and materials of oral history allows us to comprehensively consider the social consequences of repression, the life experience of women and the process of formation of historical memory. Therefore, the relevance of this topic is determined from several points of view: the social impact of Stalinist repressions on women's lives, especially on the fate of mothers, study of psychological and cultural impact. Filling gaps in science by addressing issues of gender history and historical memory at the regional level. Preserving the historical name of the victims of repression and contributing to the formation of public consciousness. From this point of view, the study of the fate of Mothers victims of repression in southern Kazakhstan is an important scientific problem not only for historical science, but also for the formation of the historical consciousness of society and the restoration of historical justice. The choice of South Kazakhstan as a research area is due to the possibility of considering the consequences of political repression in the region for women and their families on the basis of specific personnel and regional data. The identified group of women associated with South Kazakhstan, who were in the karlag and Algerian system, their personal biographies and memories of their descendants allow us to study the influence of repression on family structure, social status of women and intergenerational historical memory at a microhistoric level. From this point of view, South Kazakhstan is an important historical space that allows us to study the regional picture of the general Soviet repressive policy through the fate of women.

Materials and methods. In the course of the study, a complex of various sources was used, which made it possible to consider the fate of women and mothers in the South Kazakhstan region during the period of Stalinist political repressions of the 30-50s of the XX century. Among the sources, archival documents, statistical data, commemorative materials and scientific literature were widely attracted. In particular, personal files of repressed citizens stored in the central and regional archives of the Republic of Kazakhstan, forensic investigation materials, documents related to deportation and special resettlement, as well as reports of local executive bodies were considered as the main research materials. At the same time, Memoirs of relatives of victims of repression, oral history data and published documentary collections were also used as important sources in the study [Political repressions in Kazakhstan, 2010].

The problem of Stalinist political repression has become widely studied in the historiography of Kazakhstan, mainly during the years of independence. During the Soviet period, this topic was not openly discussed due to ideological restrictions, and many archival materials were kept secret. At the end of the twentieth century, with the beginning of the process of rehabilitating victims of political repression, there was a wide opportunity to study the history of repression from a scientific point of view. As a result, archival funds that had previously been closed were put into scientific use, which made it possible to comprehensively analyze the true scale and consequences of Stalin's repressions. The works of domestic historians are of particular importance in the study of the problem of Stalinist repressions in Kazakhstan. In studies in this direction, the causes of repressive policy, the mechanisms of its implementation, the scale and the impact it had on the social structure of society are considered in detail. In particular, in the works of Manash Kozybayev, the consequences of the Stalinist totalitarian system on the Society of Kazakhstan, the social and demographic results of political repression are widely analyzed. The scientist emphasizes that

repressions covered not only representatives of the political elite, but also various social strata of society and deeply influenced the life of society as a whole. In addition, there are works of other scientists who have specially studied the topic of political repression in Kazakhstan's historiography. For example, the research of Kamal Burkhanov and Talas Omarbekov examines the political and social background of Stalinist repressions, its impact on the demographic development and social structure of Kazakh society. In these works, on the basis of archival data, the fate of the victims of repression, the social status of their family members, as well as the regional features of the repressive policy are analyzed.

In recent years, there has been a formation of new directions in the study of the history of repression. In particular, more and more works are devoted to the study of the personal destinies of victims of political repression, the life experience of their family members, especially women and children. Such studies make it possible to more deeply understand not only the political, but also the socio-humanitarian consequences of Stalinist repressions. From this point of view, the study of the fate of wives and mothers of victims of repression in the South Kazakhstan region is one of the most relevant trends in the historiography of Kazakhstan [Kozybayev, 1992: 172].

The influence of Stalinist repressions on the National intelligentsia and various social strata of society is also considered in detail in the works of Mambet Koigeldiev. The researcher, analyzing the influence of Stalinist policy on the social structure of Kazakh society, the process of formation of the national elite and public consciousness, identifies the long-term historical consequences of the repressive campaign [Koigeldiev, 2009]. In recent years, researchers have paid special attention to the social and anthropological consideration of the history of Stalinist repressions. In the works of this direction, issues related to the fate of family members of victims of repression, including women and children, are widely studied. Such studies make it possible to more deeply understand the influence of totalitarian politics not only at the political level, but also on the social and cultural life of society. At the same time, the direction of gender history in the study of the problem of repression in World historiography is also widely developed. Gender studies allow us to analyze the influence that political and social processes have had on women's lives. In this context, Joan Wallach Scott considers the concept of gender as one of the most important categories of historical analysis, emphasizing the scientific significance of studying the social experience of women in historical research [Scott, 1999].

In recent years, special attention has been paid to the direction of studying the problem of historical memory in historical science. In this context, Jan Assmann developed the theory of cultural memory and scientifically analyzed the mechanisms of preservation and transmission of historical events in the public consciousness from generation to generation [Assmann, 2011]. This theory lays an important theoretical foundation for studying how the fate of victims of Stalinist political repression, including mothers, is preserved in public memory. In addition, documentary collections and source publications dedicated to the victims of political repression were published in Kazakhstan. In such works, investigative materials of repressed citizens, court sentences and various archival documents are systematized. These data allow us to analyze the fate of women and mothers on the basis of specific historical examples [Political repressions in Kazakhstan: collection of documents and materials, 2010]. Thus, although in modern historiography the problem of Stalinist repressions is considered quite comprehensively, the fate of repressed mothers in the South Kazakhstan region and their place in historical memory as an object of special study is not sufficiently studied. Therefore, the regional consideration of this issue is one of the most relevant scientific directions for historical science. In the process of analyzing the sources used in the article, a complex of scientific methods widely used in historical science was used. In particular, through the historical and comparative method, the fate of women in the South Kazakhstan region was considered in the context of general Stalinist repressions and analyzed in comparison with the situation in other regions. The historical and systemic method made it possible to comprehensively consider the influence of repressive policies on the family structure, the social status of women and their public status. Also, through the historical and genetic method, the prerequisites for the formation and stages of development of the practice of harassment against women were determined. The study also used a gender analysis approach and considered the social role of women in the context of political repression, the position of mothers in the family and society, as well as the socio-psychological consequences they suffered as a result of repression. In addition, through the methods of studying historical memory, the features of preserving the fate of mothers who were victims of repression in the public consciousness, the formation of a culture of memory and the mechanisms of transmission of historical memory between generations were analyzed. The set of sources and scientific methods used in this way makes it possible to comprehensively study the fate of women of South Kazakhstan during the period of

Stalinist repressions, their social experience and the features of the formation of historical memory. An important place in the regional study of the problem of political repression in southern Kazakhstan is occupied by the works of S. U. Bakhtorazov [Bakhtorazov, 2022]. His Ph. D. thesis "political repression in southern Kazakhstan in 1920-1930-X years" examines the socio-political situation in the Kazakh ASSR in the 1920-1930s, the causes, scale and consequences of mass political repression in southern Kazakhstan. The author considers the features of the repressive policy during the period of industrialization and forced collectivization and its manifestations in the region. Later, research in this direction was carried out on the topic "political repression in the southern region of Kazakhstan (1917-1939 GG.)". However, since the main object of these works is the process of political repression in general, the personal destinies of repressed women, their maternal experience and historical memory are not fully considered as a matter of special study. Among the works that specifically studied repressed women in Kazakhstan, K. K. Sarsembina [Sarsembina, 2004] "Kazakhstan women – the causes of political repression (1925-1938 GG.)" a special place is occupied by the Ph. D. thesis.

Based on archival materials, the study examines the fate of Kazakh women subjected to political repression, their political, legal and social status, life in prisons and labor camps. The author also points out the consequences of political repression on family relations and points out that the punishment of women affected family and public relations, not just the individual. In a study of the institutional facets of women's repression, A. R. Of great importance is the study of Kukushkina [Kukushkina, 2001] Akmola "camp of women who betrayed their homeland" – dedicated to the history of Algeria. The author considered the regulatory and organizational foundations of the establishment of the Camp, its place in the gulag system, the social composition of female prisoners, labor and living conditions in the camp. The study also touched upon the fate of women's children after their arrest and the problems of women's re-adaptation to society after their release from the camp. In the later historiography of the Algerian question, A. S. Musagalieva [Musagalieva, 2016] also deserves attention. The author considers the history of the Algerian women's camp in northern Kazakhstan on the basis of historiographic and archival data and pays attention to the history of the imprisonment of the wives of state, party and public figures recognized as "enemies of the people" in the camp in 1937-1938. This work makes it possible to determine the relationship of repressive policies against women with the camp system.

In the study of the fate of repressed women from the point of view of historical memory, the article by Z. K. Suraganova [Suraganova, 2018]. "Algeria as a phenomenon "women" in repressed memories of the Kazakh people" is important. Using field materials and subsequent data collected in 1990-1991, the author analyzes public memories of Algerian prisoners and the peculiarities of the preservation of women's deprivation of freedom in the memory of the people. Therefore, this work allows us to consider the history of repressed women not only as a political event, but as a phenomenon of collective and social memory. The article "History and fate of repressed Kazakh women in Kazakhstan" by A. Makatai [Makatai, 2012] is also devoted to the fate of Kazakh women during the years of repression. The work discusses the political repressions of 1937-1938, the history of Kazakh women who served their sentences in the Algerian and Karlag systems. This study is valuable in that it reflects the fate of repressed Kazakh women in the context of national history. Recent studies also focus on the legal mechanism of repression directed at women [Shashaeva, 2026]. In a study published in 2026, the fate of women classified as "family members of traitors to the Fatherland" is analyzed on the basis of archival documents. The author considers the impact of Stalinist repressive policies on women and families, the situation of family members of Alash figures and the camp experience of women.

Thus, an analysis of the available studies shows that the problem of repressed women in Kazakhstan has been studied in several directions: the history of political repression in general, the Algerian and gulag system, the political and legal status of women, camp everyday life and problems of historical memory. However, most of the research focuses on the history of Algeria or the repression of women on the scale of Kazakhstan. There is still not enough research to consider in a single complex the specific personal affairs of repressed women in southern Kazakhstan, the fate of mothers, the state of family disintegration and children, the social life of women after repression and the influence of their memories on the formation of historical memory. Therefore, studying the fate of women of South Kazakhstan through archival investigative cases, personal documents, memoirs and materials of oral history, their differentiation on the basis of the theory of historical memory and discourse analysis can reveal the scientific novelty of the topic.

Discussions and results. During the years of Stalinist political repressions, various social strata of Kazakhstan's society became the object of repressive policy. This campaign involved not only political

figures and representatives of the National intelligentsia, but also members of their families. Women and mothers in particular clearly felt the consequences of the Soviet system of punishment. One of the distinctive features of the Soviet repressive policy was the introduction of the concept of "family members of the enemy of the people." As a result, many women were prosecuted for the "counter-revolutionary actions" of their husbands or close relatives and subjected to various administrative and social restrictions [Political repressions in Kazakhstan: collection of documents and materials, 2010]. An analysis of archival documents in the South Kazakhstan region shows that the policy towards family members of repressed citizens has been implemented on a large scale. The wives of repressed citizens were excluded from social and political life, released from their positions and placed under the control of local authorities. In some cases, they were deported to special settlements or sent to labor camps. Such measures dealt a serious blow to the social status of many families and directly affected the upbringing and standard of living of children. The repressive policy of the Soviet authorities also had a significant impact on the social status of women. Women accused of being the "wife of an enemy of the people" were isolated from society, and their opportunities for education, work and participation in public life were limited. This situation placed a great burden on their psychological and social situation. As researcher Manash Kozybayev noted, Stalinist repressions affected all social strata of society and radically changed the fate of many families [Kozybayev, 1992].

The life path of repressed mothers in the South Kazakhstan region is often characterized by social adaptation and struggle for life. Archival data and commemorative materials show that women, despite the difficult living conditions, made every effort to raise their children and preserve the integrity of the family. This proves that the life experience of mothers played an important role in maintaining the social stability of society even in the conditions of a totalitarian system [Koigeldiev, 2009]. At the same time, the fate of the victims of repression has become an important component of the historical memory of society. Over the years of independence, systematic work has been carried out in Kazakhstan to commemorate the victims of political repression, justify their names and restore historical justice. This process significantly contributed to the formation of the historical consciousness of society. In this context, Jan Assmann emphasizes that in the theory of cultural memory, historical events are transmitted from generation to generation through collective memory [Assmann., 2011]. Therefore, the fate of mothers who became victims of repression also becomes an integral part of the public memory and occupies an important place in the process of restoring historical justice. Today, monuments, memorial complexes and scientific research dedicated to the memory of victims of political repression in the South Kazakhstan region have a significant impact on the formation of historical memory. Such initiatives allow society to rethink past historical periods, to understand more deeply the consequences of the totalitarian system. This process is of great importance not only for scientific research, but also in terms of the spiritual revival and formation of the historical consciousness of society.

The results of the study prove that the fate of women, especially mothers, in the South Kazakhstan region during the period of Stalinist political repression is an important historical phenomenon that clearly shows the dire consequences of totalitarian policy. The social consequences of repressions influenced not only the lives of individuals, but also the historical memory of society as a whole, contributing to the formation of today's historical consciousness. Archival documents and commemorative materials describe in detail the fate of women during the period of Stalinist repressions. Wives and mothers of repressed citizens were often persecuted as "family members of the enemy of the people" and subjected to various social and administrative restrictions. Archival data indicate that they were deported to special settlements, released from their places of Service, and some were sent to labor camps [SASKR. F. 42, Inv. 1, File 125]. Archival materials and data collections allow us to show the fate of women in the South Kazakhstan region using specific historical examples. For example, in 1937, in the materials of inspections conducted in Shymkent District, 18 women were registered on charges of "involvement in counter-revolutionary activities", all of them were taken under social control [SASKR. F. 11, Inv. 1, File 57]. Political repression also had a significant impact on the social status of women. Women accused of being the "wife of an enemy of the people" were isolated from society and limited in their opportunities for education, employment and participation in public life. The fact that this situation had serious consequences for their social and psychological situation is reflected in archival documents [APRK. F. 141, Inv. 1, File 2828, fol. 50].

Commemorative materials and oral history data also highlight the role of repressed mothers in the family and society. Many women have made efforts to raise their children and save their families, despite the difficult situation. This practice to some extent Shymkent City State Archive [SCSA. F. 5, Inv. 1, File 16]. From the point of view of historical memory, the fate of the victims of repression remains in the historical consciousness of society to this day. Initiatives such as memorial complexes, scientific research and the

publication of historical data expand the public's understanding of past times and contribute to the formation of historical consciousness [CSA RK. F. 1380, Inv. 1, File 261, fol. 25]. There are many areas of Kazakh history in the Soviet totalitarian period that still need to be studied in detail. One of them is the fate of Kazakh women who were subjected to Stalinist repressions, were innocently accused, were in prisons or served their sentences in special camps. They were often persecuted as "family members of those who betrayed their homeland" and subjected to various pressures from society. In the 20-30s of the XX century, representatives of the National intelligentsia and the political elite, who defended the national interests of the Kazakh people and contributed to the socio-political and cultural development of the country, were at the forefront of the struggle for freedom. In addition to their educational activities, they made efforts to solve such important issues as the development of the national economy, improving the social situation of the population, and the development of education and culture. However, the totalitarian policy of the Soviet authorities did not allow them to realize these goals, and many figures became victims of Stalinist repressions. As a result, their family members and close relatives were also persecuted, arrested and convicted. In the 30s of the XX century, about 3 million people were repressed as a result of political repressions carried out by the people's Commissariat of internal affairs (NKVD) on the scale of the Soviet Union. However, to date, complete and accurate data on the exact scale of this campaign has not been established. On the territory of Kazakhstan during this period, about 103 thousand people were repressed, of which more than 25 thousand were executed. In the South Kazakhstan region, about 7 thousand people were arrested, of which about 2.5 thousand were shot. However, these figures are not complete, because in the course of archival searches carried out in subsequent years, previously unknown data and documents were found, and the list of victims of repression was gradually replenished. Until mid-1930, there was no system of special camps for women. In 1937, by a special order of the NKVD, the Akmola camp for women of the "enemies of the people" was established on the territory of Kazakhstan. This camp was officially called the "Akmola camp of women who betrayed their homeland", and later became popularly known as the Akmolinsky camp Zhen izmennikov rodiny or Algiers. The wives, daughters, and relatives of senior party and Soviet officials, as well as prominent scientists and writers convicted as "enemies of the people," were arrested and employed here. They experienced various difficulties in the conditions of the camp and were deprived of civil rights. The Algerian camp was organized as the 26th point of the 17th unit, which was part of the Karlag system, in August 1937 near the settlement of the Revolution (Malinovka), located in the south-west of the modern city of Astana. Although this camp was known as the "Akmola camp of traitors to the motherland", it was actually only one structural unit of Karlag. The territory of the camp covered about 30 thousand hectares. Women sentenced to three to eight years in prison are sentenced here.

The Akmola women's camp was administratively subordinate to Karlag. And the system of Karaganda labor camps did not look at the leadership of the Republic, but directly at the Gulag administration. The center of this system was located in Moscow. The wives of intellectuals and famous figures sentenced to death as "enemies of the people" were convicted by paragraph 17 of Article 58 of the Criminal Code of the RSFSR, that is, they were sentenced to imprisonment for a period of 8 years. And the wives of those who were serving their "sentences" in the camp were sentenced to a term of 3-5 years. Sentenced to Algeria for a term of 8 years: turar ryskulov's wife-Aziza Ryskulova, Sultanbek Kozhanov's wife - Kulandam Kozhanova, Seitkali Mendeshov's wife - Razia Mendeshova, Temirbek Zhurgenov's wife - Damesh Ermekova - Zhurgenova, Sanzhar Asfendiyarov's wife-Rabiga Asfendiyarova, zhanaydar Saduakasov's wife - Elizaveta Saduakasova, Beimbet Mylin's wife is kunzhamal mylina, Suleiman Eskarayev's wife is Mariam Eskaraeva, Gabbas Tugzhanov's wife is Mariam Tugzhanova, Saken Seifullin's wife is gulbakhram Seifullina, Uzakbay Kulymbetov's wife is - Aish Kulymbetova, spouse of Nygmet Syrgabekov - Bibizhamal Syrgabekova, spouse of Kaiser Tashtitov - Sagadat Tashtitova, spouse of Mukhametkali Tatimov - Shakitai Tatimova, spouse of Ilyas Kabylov - Aisha Kabylova, spouse of Zhumat Shanin - Zhanbike Shanina, spouse of Zarap Temirbekov - Sakypzhamal Nazarova, spouse of Atylash Kalmenov - Barshyn Kalmenova, Kabylbek Sarmoldaev's wife is Mainur Sarmoldaeva, Aiteke Musin's wife is Khadija Musina, Daulet orazov's wife is Madina Orazova, etc. Women sitting in Karlag, Algeria in the South Kazakhstan region: Altynbaeva Habiba Muzafarovna, Aldabergenova Albusina, Altybaeva Balakyz, Akhmedova Kulzhan, Bagyzbayeva Sulukhan, Bobaeva Hanai, Bushueva Natalia Ivanovna, Erubaeva Zeine, Zelenskaya Natalia Illarovna, Ibragimova Amina, Inagamova Hibiba Ibragimovna, Lisina Akulzhan, Kabulova Abisha Kurbanbekovna, Makina Inish Maldybayeva Sara nurmanovna, sadykova sulukul, Sarsenbayeva Fatima, Fleischer Ksenia Vissarionovna, Ernst Maria Timofeevna, etc. (materials of the South Kazakhstan Regional Museum of victims of repression). Mothers who were sitting in Algeria experienced a lot of trouble. They planted cattle, built a

factory, reeds, dug, planted orchards, milked cows, etc. T. Ryskulov was arrested on May 21, 1937 in Kislovodsk, where he was resting. And his wife Aziza Ryskulova was arrested on June 10, 1937 at her home in Moscow and imprisoned in the Butyr prison. Turar Ryskulov's 4-year-old daughter Saule is sent to an orphanage, and her mother-in-law, Aripa Ataurova, is sent to Karlag, where she stays for 8 years and dies 5-6 days before leaving the camp. Aziza gives birth to her daughter Rida in prison. Aziza Peninsekovna Ryskulova suffered a lot of hardships and suffering from the camp and worked as a veterinarian in Algeria. In 1938, 2,103 women were delivered to Algeria, of which 655 were women with heavy legs or small children. All women with heavy legs gave birth in the camp [Sarsembina K.K., 2004]. A total of 1,507 babies were born in the camp, and many of them died as a result of hunger and extreme cold. Children under two years old were detained in a special "children's combine", and children who reached the age of four were sent to the Osakarov orphanage. The deprivation of children from their mothers was usually carried out at night. There have been cases when mothers were very depressed when they lost their children, and some even went crazy from psychological stress. For example, the wife of the writer and political figure Saken Seifullin, Gulbahram, hugged her for three days when her son Ayan died [Tasymbekov, 1994].

Family members of famous personalities also suffered a difficult fate. The sister of lawyer Zhakip Akbayev and the wife of Nygmet Nurmakov Zupnun spent 10 years of her life in prison and camps, while her daughter Tamara died in an orphanage. Daulet Orazov, who was deputy chairman of the North Kazakhstan regional executive committee, was arrested on August 1, 1937 as an "enemy of the people". Previously, he worked in the Central Party Committee in Almaty and the Presidium of the Kazakh Central Committee, and his wife Madina Orazova spent 8 years in Algeria, experiencing difficulties and grazing sheep. Kaisar Tashtitov was the head of the Pro-Leninist Communist Youth Union of Kazakhstan, was captured by the NKVD on October 24, 1937 and shot on March 17, 1938. His wife Sagadat Tashtitova spent 11 years of her life in prisons: she visited the prisons of Almaty, Semipalatinsk, Novosibirsk and Krasnoyarsk, and then was taken to the camp "Algeria" (point 26). Zarap Temirbekov in 1937 was the head of the press of Kazraikom and the editor of the Republican newspaper "Leninshili Zhas". His wife Nazarova Sakipzhamal spent 8 years in "Algeria", and the children Alma and Zhanart were placed in a special orphanage in the village of Sairam, Shymkent region, as "children of the enemy of the people". It was only after many years that the great update was able to be found in Kyrgyzstan. Bagyzbayeva Suluhan was born on February 14, 1905 in Shymkent. His father, Esbol Koldasbekov, was literate in Russian and worked as a translator. Suluhan became the first child in the family, after which five younger brothers and four younger sisters were born. Sulukhan's wife Mambetali Bagyzbayev was born in 1893 in Kemerbastau village, Tulkubas district. He founded cotton farming in the South, held the position of head of the agricultural department in the Shymkent regional party committee, and was also a spiritual companion of Turar Ryskulov. On August 25, 1937, Mambetali Bagyzbayev was arrested, and on February 19, 1938, the military Collegium of the Supreme Court of the USSR sentenced him to death under Articles 58-7, 58-8, 58-11 of the Criminal Code of the RSFSR, the sentence was executed on the same day. Suluhan Bagyzbayeva, as the "wife of an enemy of the people", was imprisoned in Dolinka for five years. Two daughters and the only son were brought up in an orphanage. Daughter Maya was taught in the Sorochinsky orphanage in Orsk with the surname "Mikhailovna". Zoya and Sultanbek were sent to another orphanage. In 1943, at the age of 16, Sultanbek went to war and went missing. In the following years, Maya Bagysbaeva, the wife of a professor of kaznu, a patriotic citizen Omirbek Zholdasbekov, wrote in her memoirs: "My mother, who was just 32 years old, was arrested. In a letter to my mother, there were the words: "I will wash with blood the slander that was covered by my father, my whole family." He died at the front before the age of 19" [Bagysbaeva, 1993: 3]. After completing his sentence, Sulukhan Bagyzbayeva stayed in central Kazakhstan and got a black job. In 1945, Maya meets her mother, who disappeared seven years later, in the village of Dolinka, and in 1946 returns to Shymkent. Mambetali Bagyzbayev was acquitted on October 30, 1990 by the resolution of the Shymkent regional prosecutor's office [Yesenkarakzy, 2006: 188-191].

Seilkhanova Balaim was born in 1914 in Sozak district in a nomadic family. From an early age, he was fond of art, at the age of 16 he performed on field stages. The first role was Zhamal in Mukhtar Auezov's play "in the shadow of old age". Eager for education, Balaim became one of the first Swallows of the Komsomol and served in the district committee of the Komsomol. In this regard, the president of the Republic of Kazakhstan Nursultan Nazarbayev has made a significant contribution to the development of the country. After returning home, he worked at the school. In the same period, he started a family with Sultan Zhakenov, the head of the military security of the aschysaipolimetall plant. But in 1937, her husband was accused of being an "enemy of the people" and arrested [South Kazakhstan Regional Museum of Victims of

Repression, 2025]. The children were also taken prisoner. Sultan Zhakenov was sentenced to death in Shymkent, and Balaim was sentenced to 10 years of hard labor in the Arkhangelsk, Vologda, Yaroslav and Kalinin regions of Russia. In 1943, he fell seriously ill and was hospitalized in a special hospital. A woman surgeon named Evgenia Ilyinichina treated him and allowed him to sit down. In December 1947, when the war ended, the 10-year term ended, and sister Balaim returned home. Until 1972, Seilkhanova Balaim held various positions at the aschysaipolimetall plant, including 14 years as a director of the canteen and retired. Then she married for the second time and had children (the South Kazakhstan Regional Museum of victims of repressions, seilkhanova Balaim's personal folder). Shahizada Shonanova, who was in the Almaty prison at the age of 35, was shot on March 9, 1938, 10 days after her husband Telzhan Shonanov. She is the daughter of Aron Karatayev, the younger brother of Bakytzhan Karatayev. Shonanova was falsely accused of involvement in the 1936 fire in the anatomy office at KAZ muu. The exploits of Kazakh women are also unique. When their husbands were driven away, withstanding hunger and suffering, in addition to protecting their children, they also took an active part in the search for their husbands. For example, B. zh. Aralbayev's wife Sakipzhama, who served as the Internal Affairs Committee of the Turkestan ASSR at the age of 26, repeatedly went to the mordva camp in search of her husband in 1935 [Aralbaeva, 1990]. And Magzhan Zhumabayev's wife Zylkha went in search of her husband in exile in Karelia 14 times [Kaharmanuly, 1997]. Sofia Tastemirova, the wife of Khamza Yesenzhanov, who was detained three times and persecuted for 17 years, went to the Krasnoyarsk Territory in search of her exiled husband, where she was employed as a doctor [Beiskul, 2000]. The exact number of repressed women, including those shot and held in labor camps (ETLS) and prisons, is not fully known. However, in the work of D. A. Shaimukhanov and S. D. Shaimukhanova "Karlag" the number of women prisoners in Karlag is indicated as follows: 1933 – 2,304, 1934 – 3,011, 1936 – 3,260, 1938 – 7,511, 1939 – 17,099 [Shaimukhanov, Shaimukhanova, 1997: 21]. A. R. Kukushkina notes that in 1938-1946 there were 4,482 women in the Akmola special department, of which 2,469 (55%) were representatives of Russian nationality, and 93 (2%) were representatives of Kazakh nationality [Kukushkina, 2000]. In addition, A. Taigbekov writes that about 22 thousand female prisoners suffered in Algeria [Tasymbekov, 1994].

The study of women subjected to political repression in 1937-1938, especially Kazakh women, the full disclosure of their fate has a significant impact on the formation of national consciousness and spirit. It suggests that the persecution of women is a policy directed against the unity of the nation and the integrity of the country. Women, whose husbands were persecuted, withstood heavy suffering, went in search of their exiled husbands, became their support and lived in the camp, thinking about their children and family members. After leaving captivity, they searched for their children, tried to re-ignite the flame of the family and sought not to let the descendants forget their origin. Such heroism and fortitude, especially characteristic of Kazakh women, remained an indelible example for posterity. As a result of false accusations and slander, many Kazakh intellectuals were also arrested in 1937-1938 and shot as "enemies of the people". Their family members and relatives were also arrested and tried. During the same period, the People's Commissariat of Internal Affairs (NKVD) subjected about 3 million people throughout the USSR to political repression. In Kazakhstan, during this period, 103 thousand people were repressed, of which more than 25 thousand were shot. In South Kazakhstan Region, 7 thousand people were arrested and 2.5 thousand were shot. However, many documents have not yet been found in full, and the search continues. Of particular importance in the search and propaganda work in this direction is the work of the team headed by the director of the Museum of victims of political repression of the South Kazakhstan region, the poet, holder of the order "Parasat", Honored Worker of the Republic of Kazakhstan Khanbibi Yesenkarovna. In Kazakhstan, Algeria for the women of the "enemy of the people" (Akmolinsky camp Zhen Izmennikov rodiny in Russian) was opened in 1937 by order of the NKVD as a Akmola camp for the wives of traitors to the motherland. Among the people it was called "Algiers". In the camp, the wives, daughters and sisters of leaders in the party, Soviet bodies, prominent scientists and writers were arrested, subjected to various humiliations and could not gain any rights. Algeria was founded in August 1937 in the settlement of Revolution (Malinovka) in the south-west of the modern city of Astana as the 26th point of the 17th division within the Karaganda camp. "Akmola camp of traitors to the motherland" is only one section of Karlag. The camp covered an area of 30 thousand hectares, where women sentenced to three to eight years in prison served their sentences. Although the Akmola women's camp was subordinate to Karlag, the Karaganda camp was subordinate not to the leadership of the Republic, but directly to the Gulag, and the capital of the Gulag was located in Moscow. The release of women prisoners was only nominal, and the state continued to restrict their civil rights. They did not have the right to live in large cities and Capitals, perform some types of activities, were registered

with local authorities, and had limited employment and educational opportunities. In 1937-1938, the campaign to cleanse the South Kazakhstan region of "enemies of the people", counter-revolutionaries and members of the nationalist-Troitsky organization was more intense than in other regions. This region is legal, since at that time it covered the lands of modern Shymkent, Aulieata and Kyzylorda. The mourning campaign was aimed primarily at local party and Soviet workers, citizens who ruled the country. 576 people joined the first leg, including 58 people who held the most responsible positions in the district and region. Among them are Sabir Aitkhozhin, Nurysh Daniyarov, Abilkhair Dosov, Kazmukhamet Kuletov, Vladimir Sluchak, Embergen Altynbekov, Ismail Satybaldiev, Suleiman Aisarin, Ziken Turanov, Mikhail Luker, Iskandyrkhan Sattarkhanov, Azimkhan Kenesarin, Zhumanbek and Zhumabek Kistaubayev, Abbas Kalambayev, Bakhyt Irzhanov, Kilybay Koseubayev, Makhmut there are such personalities as Isakov, Abildabek Utepbergenov, Akylbek Nurbekov [Yesenkarakzy K., 2006]. The collection "Uznitsy Algira", published in Moscow in 2003 with the support of the International Society "memorial" and the Association of victims of illegal repression of Astana and Akmola region, contains a list of women subjected to political repression. As a result of the examination, the names of 28 women in Karlag and Algeria were identified in the South Kazakhstan region. Among them are Akshabayeva Ashir, Aldabergenova Albusina, Altybayeva Balakyz, Asfendiyarova Rabia, Akhmedova Kulzhan, Bagyzbayeva Sulukhan, Baishoraeva Kulzhan, Bobaeva Hanai, Zhantasova Utesh, Divaeva Fatima Kadyrovna, Erubaeva Zane, Zelenskaya Natalia Illarionovna, Ibragimova Amina, Inagamova Hibiba Ibragimovna, Kabylova (Kabulova) Abisha kurbanbekkyzy, Karlybayeva Rzakia, Konishcheva Evdokia Grigorievna, Lisina Akulzhan, Makina Inish, Maldybayeva Sarah Nurzhanovna, Osmanova Fatima, Rustemova Magripa Muhammedzhanovna, Ryskulova-Esengulova Aziza Peninsekovna, Esengulova Aripa Ataulovna, Sarsenbayeva Fatima, There is a Fleisher Ksenia Vissarionovna, Kozhanova Kulandam, Ernst Maria Timofeevna. In addition, information about such countrymen as Altynbaeva Khabiba Muzafarovna, Bushueva Natalia Ivanovna, Zhakenova-Sultanova Balaim, Sadykova Sulukul, which are not included in the list, is obtained from the South Kazakhstan Regional Museum of victims of political repression.

The study of the ways of life of these women, the analysis of their role in socio-political and Public Service, and a realistic assessment from a historical point of view on the basis of archival data is an urgent problem at the present stage. One of them is the fate of Sister Bagyzbayeva Suluhan.

Suluhan Bagyzbayeva was born on February 14, 1905 in Shymkent. Father Koldasbekov Esbol was a competent Russian translator, five sons and five daughters were brought up in the family, Suluhan is the first child. His wife Bagyzbayev Mambetali was born in 1893 in Kemerbastau village, Tulkubas District, South Kazakhstan region. Mambetali Bagyzbayev developed cotton farming in the South, was the head of the Agricultural Department of the Shymkent regional party committee and was recognized as the spiritual guide of Turar ryskulov, a prominent representative of the Kazakh intelligentsia. On August 25, 1937, Bagyzbayev Mambetali was arrested, and on February 19, 1938, by the decision of the military collegium of the Supreme Court of the USSR, he was shot under Articles 58-7, 58-8, 58-11 of the RSFSR. Suluhan Bagyzbayeva, as the "wife of an enemy of the people", was imprisoned in Dolinka for five years. He endured nervous exhaustion, physical suffering, and after completing his sentence, he returned to Shymkent and made a living from simple jobs. Three children of suluhan APA were taken from their father and mother and placed in an orphanage. In her memoirs, Maya Bagyzbayeva said: "all three of us were taken to the orphanage. Soon, in the ranks of the children of the "enemy of the people" in the crowd, we were loaded into a carriage and driven to an unknown destination. We held hands and constantly held on to our clothes so as not to lose each other. After a while, my two brothers were separated, and I was left alone." There, next to Maya, was a tutor named Mikhail, who felt his care, and in the future he was pampered and surrounded with love. Maya entered the Sorochinsky orphanage in Orsk, where her father's name was changed to Mikhail and she became Maya Mikhailovna. And son Sultanbek and daughter Zoya were placed in other orphanages in Russia, and Sultanbek escaped from the orphanage in 1942 and was detained in Kyzylorda. In 1943, at the age of 16, he went to the front in excess of his age and aimed to wash off the slander against his father with his blood, but died at the age of 19. And Zoya safely returned to her native country. In 1945, Maya Bagyzbayeva was transferred to an orphanage in the village of Dolinka, the center of Karlag in Kazakhstan. This meeting had its own meaning: Maya, who has been missing for seven years, finds her mother there. In her memoirs, Maya writes: "When I was brought from Russia, I did not know a word of Kazakh, I did not understand anything. I was admitted to the seventh grade of high school, but it turned out that there are only children of two or three "enemies of the people" like me. We were not loved by other children, did not participate in school ceremonies, parties. However, we realized with our inner feelings that our father and mother were honest,

and we were ahead in class. We have proven ourselves through our passion for knowledge. When we graduated from school, we were not accepted into the Pioneer, Komsomol. After the Universities of Kazakhstan did not take me to study, I went to Moscow, entered the Russian Philology of MSU" [Tasymbekov, 1994: 114]. Sulukhan Bagyzbayeva, who was then arrested in 1938 as the wife of an enemy of the people, returned to Shymkent in 1946. She has been serving for twenty years in a boarding school for children with language disabilities. Daughter Maya completes a decade of education with a "very good" grade and wins a gold medal. In that era, such success was a rare phenomenon for Kazakh girls. A special referral was issued to send to study at Moscow State University, but after the slander "daughter of an enemy of the people" Maya entered Leningrad University. However, the head of the organization "countrymen" (Zemlyachestvo), created by Kazakh students studying in Moscow, Omirbek Zholdasbekov, told the rector of Moscow State University Petrovsky: "there is one Kazakh girl who studies very well at Leningrad University, can she be transferred to Moscow?" - after petitioning, Maya continues her studies in Moscow. Thanks to her ability to speak and speak, Maya becomes an active member of the organization that unites Kazakh youth in the new environment. Maya Bagyzbayeva met Omirbek Arystanovich, and then started a family. Oba graduated with honors from the University and replenishes his higher education. He graduated from the philological Faculty of Moscow State University with honors, entered graduate school, then defended his Ph. D. and doctoral dissertations and taught at Kazgu for many years. Her son Zoya also received a higher education and worked in the library industry for half a century. Suluhan did not know if grandma Mambetali was alive or dead until 1956. You can learn about this from his statement to N. S. Khrushchev: "...I want to tell you about my husband, about whom I have nothing to say..." [Museum of victims of political repression of South Kazakhstan region, 2025]. On December 21, 1957, the military collegium of the Supreme Court of the USSR suspended the sentence against Mambetali Bagyzbayev and acquitted him. The second time was fully rehabilitated on October 30, 1990 by the resolution of the Shymkent regional prosecutor's office. In 1993, the 100th anniversary of Bagyzbayev's birth – Tulkubas district-was celebrated, and the Eltai school in the village and one street in Shymkent were named after him. On the same holiday, grandmother Suluhan was riding a horse. Suluhan Bagyzbayeva passed away in 1996 at the age of 91. Studies of the political repressions of 1937-1938, especially of Kazakh women, show that they have a significant impact on establishing their true history and strengthening national consciousness and spirit. The repressive policy against women suggests that it is directed against the unity of the nation and the integrity of the country. The Soviet authorities aimed to destroy the family and ensure the transfer of communist upbringing. The fate of women during the years of repression is clearly manifested by specific biographical examples. Aziza Ryskulova as the spouse of Turar ryskulov, Kulandam Kozhanova as the spouse of Sultanbek Kozhanov, Damesh Yermekova-Zhurgenova as the spouse of Temirbek Zhurgenov, Rabiga Asfendiyarova as the spouse of Sanzhar Asfendiyarov experienced the severe consequences of political repression. Their normal family life changed dramatically with the arrest of their husbands, and they themselves were subjected to harassment. Some of the women were deprived of their freedom and sent to camps, separated from family members and children. And the destinies of such women as Habiba Altynbaeva, Balakyz Altybaeva, Kulzhan Akhmedova, Sulukhan Bagyzbayeva, Zane Erubaeva, who fell from South Kazakhstan to Karlag and Algeria, show that repression destroyed not only the families of famous figures, but also the daily and family life of ordinary women. Therefore, the study of their personal life history allows us to more deeply reveal the socio-psychological consequences of Stalinist repressions on the fate of a woman, mother and family.

The fate of repressed women was characterized by the collapse of their family life, separation from children and the harsh conditions of camp life. For example, after the arrest of Turar Ryskulov, his wife Aziza Ryskulova was also persecuted as the "wife of an enemy of the people" and sent to Algeria. Her little daughters, Saule and Rida, were placed in orphanages. In the camp, Aziza worked as a veterinarian in accordance with her specialty. After his release, he continued his professional activity [Tolesh, 2021]. Aziza's mother, Garifa (Aripa) Yesengulova, was also exiled and died in Algeria. The fate of damesh Yermekova-Zhurgenova also reflects the consequences of Stalinist repression on her family. After his wife Temirbek Zhurgenov was arrested as an "enemy of the people" and sentenced to death, Damesh was sent to Algeria. Being a doctor with higher education, he served as a medical officer in the camp. Even after serving his sentence, his life remained connected with the camp system, serving as a volunteer mercenary in Sevurlag in 1946 [Mahan, 2024]. Sultanbek Kozhanov's wife Kulandam Kozhanova was also repressed after her husband's political persecution and became an Algerian prisoner. The sources indicate that he experienced camp persecution for many years [Museum of victims of political repression of South Kazakhstan region,

2025]. And on July 21, 1938, by the decision of the Special Council under the NKVD, Rabiga Asfendiyarova was sentenced to five years in a labor camp, and on October 3 of the same year she was taken from the Almaty prison to the Akmola camp unit. He was released on May 5, 1943 and later emigrated to Uzbekistan [Sultan, 2025]. The ways of life of these women indicate that political repression was directed not only against state and public figures, the consequences of which also fell on their spouses and children. Therefore, without limiting the history of Algeria to general statistical data, an analysis of real women along the lines of their family – mother – camp prisoner – post-repression life allows us to delve deeper into the history of women. The official materials of the Algerian museum directly name Aziza Ryskulova, Damesh Zhurgenova and Rabiga Asfendiyarova among the prisoners of the camp.

The peak period of intense political repression since 1925 was 1937-1938, when women from different social strata were innocently punished by Labor in correctional camps and colonies for up to 3-8 years. The conditions of life in those camps and colonies were very severe. Women who applied to the appropriate places in order to justify their husbands were also prosecuted, and innocent babies were sent for "re-education" in orphanages for their parents. The courage and fortitude of women, especially Kazakh women, who survived the persecution of their husbands, sought after their exiled comrades, thought about their children and wives in the camp, who, after being released from captivity, tried to find their children and re-ignite the fire of the family hearth, is an example that will forever be remembered for the next generation. We express deep respect for our mothers who have shown these feats. The qualities of endurance, calmness, intelligence and courage in them should be promoted today. On May 31, 2007, the museum-memorial complex of victims of political repression and totalitarianism "Algeria" was opened in the village of Akmol, Tselinograd District of Akmola region. The museum displays documents, photographs, household items, historical data and literary works reflecting the fate of suffering women. Full rehabilitation of the victims of Stalinist repressions was possible only after Kazakhstan gained independence. On April 14, 1993, the head of state signed the law "on rehabilitation of victims of mass political repression". This law provides that from October 25, 1917, all those who were subjected to political repression were rehabilitated and their material and moral losses were compensated as much as possible. In addition, children deprived of their freedom, who were with their parents in exile or exile, or who were kept in special units, are also recognized as victims of political repression. 1997 in Kazakhstan was declared the "Year of mass national reconciliation and remembrance of victims of political repression". Since May 31 of the same year, the day of remembrance of the victims of political repression has been officially established. The South Kazakhstan Regional Museum of victims of political repression was opened on November 2, 2001, in honor of the 10th anniversary of independence of the Republic of Kazakhstan. It became the first museum dedicated to the victims of political repression in the Republic, a clear demonstration of the concern of the state and society for the restoration of justice and the eternal memory of the victims of political repression of the last century. In addition, the Republic began to organize events aimed at recognizing the history of the nation, forming historical consciousness and raising the national spirit to a new level. The most important of these measures was the expanded meeting of the interdepartmental working group on the study of the national history of the Republic of Kazakhstan. During the meeting, Secretary of state Marat Tazhin outlined the main directions of the study of the history of Kazakhstan and set important tasks for historical science. Among them, one of the priority issues was the study of the history of victims of political repression and a true historical assessment of this period.

Conclusion. During the period of Stalinist political repressions of 1937-1938, women in the South Kazakhstan region, especially Kazakh women, withstood social and political pressure in society and sought to become the support of the family. The study showed that many women, despite the fact that their husbands were driven and called "enemies of the people," made every effort to protect their children, maintain family ties, as well as ensure everyday life. For example, Aunt Bagyzbayeva Sulukhan lived for five years in a camp in Dolinka, and at the age of six she was looking for her three children who lost their father and tried to restore their fate. Such courage and endurance were a clear demonstration of the courage and fortitude of Kazakh women.

The distinctive role of women was reflected in camps and colonies, in difficult conditions of Exile. Women who complained about the fate of their husbands or went to the appropriate places were also prosecuted and sometimes captured themselves. In this way, their lives and efforts towards the education of the offspring, despite the political pressures directed against them, set a distinctive example of the transmission of moral and cultural values to the offspring. This study makes it possible to scientifically

assess their courage and resilience, clarifying the multifaceted effects of political repression on Women, Family and society.

In addition, such research makes a significant contribution to the formation of national consciousness and historical memory. By studying the fate of women of South Kazakhstan, it becomes possible to restore justice to the victims of political repression, recognize their true history and demonstrate their historical example, which will serve as a lesson for future generations. This, in turn, is important from the point of view of a comprehensive study of the history of Kazakhstan and the promotion of historical reality in society.

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