

**REPORTS OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN**

ISSN 2224-5227

Volume 1, Number 317 (2018), 53 – 59

UDC 316.35+314.6

G.A. Shadinova, R.T. Dzhapparova, G.Sh.Yakhiyayeva

H.A.Yassavi International Kazakh-Turkish University, Turkestan, Kazakhstan

E-mail: Shadinova.G@mail.ru

**SOCIAL TERMINATION OF FAMILY MUNICIPAL
IN KAZAKHSTAN (FAMILY)**

Abstract: This article examines the social aspects of women's rights in Kazakhstan. As the contribution of women is very important for the growth of Kazakhstan, the introduction of democratic traditions, the formation of every culture of the world. Women directly affect the progeny and growth of the country. Even the sovereignty of the country and the institution of independence of Kazakhstan depend on women's activity on all sides. The moral qualities of each person begin with the mother, or rather, with women's methods of educating. Here, we examined requests for traditional women's behavior in the context of modern democracy, the market and the information space, or how to preserve the attractiveness of operational activities in a new situation. For centuries, traditional behavior in the family has been manifested in terms of men, adults and parenting. These norms have become universal for all mankind. Now the meaning of these samples is perceived in different ways. The independent actions of women, that is, a civil and professional career, are oriented toward a fundamental task. It becomes a leading force for both men and women, rises on professional competence, towards partnerships and improves self-confidence in trade.

Keywords: Woman, work, independence, society, Kazakhstan, professional career.

The family is a complex social phenomenon, which combines a variety of forms of social relations and processes. Therefore, being a social phenomenon, it is based on the conditions of human existence and its traditions and habits giving a new impetus to the century. The family is sociologically pointed out that "family is a changing social group, its common features - to establish sexual relations with other people, to build a system of relationships, to develop human personal qualities and to carry out certain economic activities." That is, humanity builds up a family, socializes in that small country, creates family values and develops customary traditions. According to the above family definition, family is a social group that historically changes the structure and form of the family relationships.

Family and state policy in the Republic of Kazakhstan as a global development trend characteristic of developed countries is defined as the main peculiarity of the development phase of our republic today. In this regard, many families have no problems today, and there is a problem of single-parent families, divorce, spousal scandal, and loneliness. Additionally, the desire for personal life, marriage, the satisfaction of love, and spiritual closeness have increased. Marriage and family relationships are one of the most important socio-political issues today. The family is a part of the society, which is very important for the growth of the population, education of younger generation, the political and social upbringing of our ancestors, and the transformation of cultural values. The lifestyle of the family is linked to the processes taking place in the economy, politics and culture, and the political and social reality [Nazarbayev N.A., 2012, p. 12].

The President of Kazakhstan always pays special attention to improving the situation of the family and women. In this regard, the words of the Head of State "... to increase the political and economic status of women in independent Kazakhstan - a requirement of time, achievement of this goal is in my constant attention" (N.Nazarbayev's speech at the Second Forum of Women of Kazakhstan in 1998) are well known to the delicate part of the society that have been presented at the meeting and read in newspapers hand by hand. And the life story of the President was the establishment of the National Commission for Family and Women's Affairs under the President of the Republic of Kazakhstan on December 22, 2008.

The Head of State defined four directions of the National Commission's activity: improving the health of women and their families, increasing the level of women's involvement in the political life of the

country and raising their decision-making levels, economic promotion of women and the elimination of violence against women. On the basis of this, the National Action Plan for the Advancement of Women in the Republic of Kazakhstan has been elaborated and the priorities identified by the Head of the State are being developed. We did not intend to mention all the work done in the same article, but we think it is important to focus on these four activities [Kozhamberliyev B. 2004, p.8].

Women are of the opinion that they are striving for achieving equality but seeking to catch up all the time. The situation of women is aggravated by certain difficulties. First, women have to play their professional, productive role as a reproductive mother. In many countries, the population is dominated by age, prevalence of women or men among known age groups. At present, especially in the vulnerable groups of the population, there is a high prevalence of women.

To divide the housework by their gender, to look after their people and to care for their children are traditionally of women's responsibility and important for them. Thereby, there is a huge amount of work that is not payable and recognized. Historically formed stereotypes about the role of men and women in private and public life can be seen in life, work and in public life.

The second question is how societies perceive the situation in which the distribution of wealth and resources between men and women being an important political objective. Recently, the main idea is that the inequality in the realization and use of human capital is harmful not only for women, but also for everyone. And, investing in women, everyone will eventually win and it allows them to take full advantage of their developmental processes.

Obviously, investment in women will lead to higher economic growth and development. There is strong evidence for such a conclusion. For example, the introduction of genes for development in the World Bank report indicates that if South Asian, Near East and African countries eliminate gender breaks in 1967-1992, their per capita income can grow by 0.5-1% annually. The issue of gender inequality is the gender gap in employment. Despite a number of optimistic shifts in the status of women, the rules of law in all countries do not provide equal opportunities for women and men to exercise their rights in the sphere of labour and employment, wage levels. There is a hidden clear discrimination against women. This can be seen as an argument for an outsider who shows the subordination and inequality of women in the family and society, their limitations in decision-making, and the low level of social expectations and personal roles. The degree of vulnerability of women in the labor market is, to a certain extent, relative to the employment of men and women. This inequality has also occurred in Europe, where the most developed region of the world [Zharkimbayeva D. 2004, p.3].

The concept of gender has become a serious problem in the country lately. The concept of gender is a scientific course aimed at identifying the social position of each of the women and men in society. The genes take their start from feminism. Feminism began with the protection of women in western countries from their political rights and further developed into genes "emancipation" (achieving biodiversity equality). Now its meaning is expanding. The path that leads to it is the expansion of social spaces of the concept of "woman" and "man." Today, the appearance of specific types of relationships is not only natural processes (Hermoprodite), but also the struggle for the protection of the rights of transsexuals in their society. The problem of genes involving all these issues dates back from abroad [D. Massalimova 2005, p.12].

Gender behaviors comprise mandatory standards and assessment of each gender in a given culture. On the other hand, sex, age, social status, diversity of the social group, education level, national peculiarities are also encountered.

In the last centuries, Kazakhs, Russians and Englishmen still regard women as exemplary, with their beauty, attractiveness, tenderness, kindness, stubbornness, sneer and so on, as well as stereotypes imposed only on a woman. D. Massalimova, who has studied the problems of gender linguistics in several languages, also notes that women in Russian society are characterized by hard work, frugality, modesty, feminine loyalty in the Kazakh society, dignity of a girl, and that are not even encountered in modern English literature [Massalimova D. 2005, p.14].

In a nomadic society, the woman was not only a modest housewife, but also a guardian of the yurt that had been broken and rebuilt. Her acceptance of the world depends not only on the livelihood, but also on her own consciousness, and most importantly on the nature. Consequently, Kazakh women have an ancient respect for their men, but they are not subject to slavery. It can be read through the following

artistic texts: For the last two centuries of human and gender equality lots of researches have been made, and many of these studies have resulted to establish many structures, consequently, many Western women who have been the symbol of injustice over the centuries have caught up their men. Looking at what kind of society you are likely to see women compete with their capabilities. Even in statistical data, in some cases it is said that men are employed by women. Feminists lost their fiancée in order to gain freedom, and paid tremendous prestige. The western women are limited to only one holiday that commemorates their females reminiscent once a year. At a time, she has become a member of a dominant community of men. Today, women are said to be committing "life is equal to all, both men and women." Women do the most difficult, even the smallest work. No one remembers that one of the most remarkable emotions for a woman is to breastfeed and to nurse her child and to be careful about his upbringing and it is not wasting time, it is also ignored the fact that the child is abused to be by his mother [Boghdabayulu Shadethan, 2001, p.3].

Comparing the woman and the man, it is nonsense to conclude that: "The woman gives a born, but the male does not, it's not equal." Allah the Almighty created man and woman for various actions. They are physically different from each other. Two things that differ from each other are not compared.

Our religion has given women a lot of respect and responsibility. Today, in many places of the world women are being abused. Yesterday, only in the past Soviet era, women were subjected to violence, forced labor in the collective and state farms, and in forced labor under the pressure of male rulers.

There are many good points of view on the status of women in Islam in the Muslim faith science. The well-known Imam Maturidi said that the prophets came from the male race only, but that the woman was not the caliph, the ruler, the commander, but the woman could be a mufti. Another great representative of the Ahl al-Sunnah faith, Imam al-Ashari, believed that the prophets came from a woman. He said to her, "We have inspired the mother of Moses" (Taha, 20: 38). In addition, according to Imam Ashari, a woman can be a mufti, a governor and a religious preacher. For, it is their duty also to consider the *amr-i-ma'rûf wa-nakhi anil-jakkar* (to start good and avoid evil). Imam al-Ashari thought that Mary, Assiya, Sarah, Hajar, Habba, and the mother of Moses could be prophets on the basis of this view.

One of the habits of pre-Islamic Arab society was solved by tribal tradition, and women, girls, and babies were not able to receive a miracle. Only a man who could fight was able to inherit. Hence, leaving the property of generations to the descendants of the Arab society has always caused disagreements and irritants. And, according to Muslim law, all members of the family - his sons and daughters - could earn a share of the inheritance. This is stated in 5-6 verses of Surat an-Nisa 'of the Quran "[Isakhan Mukhan, 2010, p.7].

One of the traditional habits of the pre-Islamic Arab society was that the widow of the deceased, the elder brother or the younger brother of the deceased, inherited her as an inheritance. And the Muslim right was forbidden by violence, unless she had the will of the woman. The Qur'an speaks of this as follows: "Oh, you who believe! It is not lawful for you to be a heir if you are a heir to women. "(Nisari 4/19) [Quran, 1991: 332].

Those who killed each other for inheritance on the Muslim right did not receive any inheritance. The Prophet (peace and blessings of Allaah be upon him) said: "The murderer has no share in the inheritance." In addition, children born out of wedlock were not entitled to inheritance under Muslim law.

Islam brought radical changes to the Arab society, which, like Islam, embraced Islam for a momentary enjoyment of women. With the advent of Islam, all old manners, and all kinds of unlawful acts have been forbidden, precious families have been appeared, who are free from all forms of infidelity and immorality, who are submissive to a certain order.

Islam strictly forbids women to be like men and women like men. The Prophet (peace and blessings of Allaah be upon him) forbade the men in the house who were forced to work outside their home. There should be only one leader in a small state, just as two presidents in one state, and two drivers in a single car. Otherwise, the family abundance will escape.

As for Kazakhstan, the gene has been starting to challenge the social roles of women and to encourage them to work in all areas, to actively engage in various activities, and to actively engage in political education and power. It can be said that the case is being implemented without hindrance. In any case, the inequality that has come to pass since the Soviet era has been abolished, the Basic Law of the State - the Constitution has officially approved the social and political equality of women and men. This is

clearly evident in the two groups of society. Therefore, the problem of gender equality is that women are not equal or that they call for a fight against violence, in my opinion, is inappropriate. Since it is early in the southern regions of Kazakhstan that Muslim faith is based on the belief that it is based on faith, there is also a "gender issue" [Zhumamurat Shamshi 2011, p.

The representatives of the two sex have their own society. For example, a man cannot give birth to a baby like a woman, no matter how much he tries. For nine months, the calmness of the fetus, the resistance to death during childbirth, is the feat of the women. Even in the upbringing of a child, a man cannot show kindness and goodness in a woman. Men tend to be stronger and stronger than women. The heavy work, such as defending the country and protecting the country, is entrusted to the man. There are about two hundred states in the world, including men from Germany, India, and Kyrgyzstan. And this is a natural indicator. In the West, where gender equality and women's equality are concerned, today there are few children. Even at the Parliament level, they are discussing the ways to increase it.

The gender consciousness of Kazakh people is in the modern "human universalism." Universalism is the achievement of "humanity", without distinction of individual abilities, attitudes, and capacities, characteristic features of women's abilities, deeds, opportunities, and character. Men cannot do the job that women can, or the women cannot do the job that men can. Being a man should be personalized according to his or her personality, depending on his abilities. Determination of a social place rather than its natural place depends not only on society, but also on the individual himself. It is necessary to create all the conditions for the individual to become a person without divorcing each member of the society as a woman. Our sons and daughters should strive to achieve their universal abilities by trying to contribute to the development of society [Solovyeva Aigul 2011, p. 8, p.].

Women's political leadership in the international arena is becoming more and more identified. There is a high level of confidence in the business activity and political interactions of the delicate souls both by the society and the state.

Despite the fact that over 20 years have passed since independence, our country is well aware of all the secrets of the world, reflecting the fact that our country is a master of global politics, victories and glory of the people and the country. That's why we need to expand the line of gender-based policies based on democratic principles in order to make our political image more immeasurable to the world's nations.

The basic principles of the gender policy in the Republic of Kazakhstan set equal rights and freedoms for men and women guaranteed by the Constitution of the Republic of Kazakhstan. In order to promote a gender equality policy, women need political, economic, and social life.

The role of Kazakh women in the establishment of a democratic, secular and legal state is unique. The Kazakh proverb states: "The father brings up his son, the mother brings up the nation". The role of women in providing demographic growth in Kazakhstan is insufficient, as the birth of children, their education is of women's responsibility [Umuralieva J. 2013, p. 5].

At the same time they work in vital spheres, most of which are within the public administration system. A woman protects the family values. Taking care of everyday and unspecified families, making a living for their family, comfort and well-being - all of this is a prime task for every woman.

However, this does not mean that a woman "stops the running horse or goes into a burning house," but is, in the first place, the vast proportion of humankind, now changing the outlook and equally achieving goals together with men.

Gender policy objectives in our country include: equal participation of women and men in the power structure, equal opportunities for economic inequality, development of business and career promotion, creation of conditions for equal rights and responsibilities in the family, freedom of sexual violence, development of our society solutions that open new opportunities for further development of women's roles and the gender policy of our state, as well as related family, women's and evidence of the legal framework for the role of children in the upbringing of new generation.

The work on gender mainstreaming in Kazakhstan is co-ordinated by the National Commission for Women Affairs, Family and Demographic Policy under the President of the Republic of Kazakhstan. Its main task is to implement a comprehensive state policy on family, women and men equality.

Gender policy objectives in Kazakhstan are to ensure equal access to women and men's power structures, to provide equal opportunities for economic independence, to develop their business and to

promote career, to create conditions for equal rights and responsibilities in the family, to be free from gender-based violence [Solovyova Aigul 2011, p.9].

Over time, it is difficult to admit simple truth into society. After all, when the world ruled over world wars, a new war broke out. One of these is the gender policy aimed at destroying the natural balance and tranquility of the family. The question of how much the problem of women's equality is concerned is, in fact, not equal to women and men. Each one is characterized by their own qualities. If there was no difference between each other, Allah would have made them equal to women and men. The male and female constantly complement each other with their own peculiarities in nature. The Kazakh phrase "two halves are the whole" is true. If a woman is a heart in the body, the man is like a mind of the body. It is impossible to say that heart is more than mind or the contrary. Only the body can continue to function properly when those two do their jobs. Therefore, the woman is higher or lower than a man, and in general is not a correct word.

The representatives of the two sexes have their own functions in the society. For example, a man cannot give birth to a baby like a woman, no matter how much he tries. For nine months, the calmness of the fetus, the resistance to death during childbirth, is the feat regarding only woman. Even in the upbringing of a child, a man can not show kindness and goodness in a woman. Men tend to be stronger and stronger than women. The heavy work, such as defending the country and protecting the country, is entrusted to the man. There are about two hundred states in the world, and Germany, India, and Kyrgyzstan are headed by women, but others are by men. And this is a natural indicator. In the West, where gender equality and women's equality are concerned, today the number of children is getting fewer. Even at the Parliament level, they are discussing ways to increase it.

There is no big contribution to the development of our country, if the women, first and foremost, bring generations to life, bring them up, raise and bring them to society. It is incredible to run away from such a good luck if there is a great deal of happiness in the life of the nation, and the wealth of a child

It can be said that in the last century, there has been an increasing interest in the global problem of sex. This issue has been rising in unprecedented levels in art, science and social life. There are several approaches to accepting men and women as social entities. Oriental wisdom points to the unity of Yin and Yang (feminine and man-made) as a whole entity. It is understood that the prevalence of binary, ie, the role of Yin or Yang in culture, distorts the basis of life. Both of these are complementary in nature and culture.

Where did the gender policy come from? In the West, until the middle of the XIX century, a woman was never seen by human beings. After all, by faith in their own religions Adam had eaten the fruit of the prohibition and the parent of all men was got away from the Paradise. Eve became the mother of all their sins on earth, and Western men hated their wives and hated them. Here's why she was jealous of this humiliation, so she decided to find the way. Then the concept of "feminism", "gender politics" appeared. And we do not need it anymore. We are the nation who are always happy to appreciate the woman and respect the mother. The West is still suffering from it. There are also women who say, "I'm not worse than a man, I can help myself, I do not need a man, I can have a child without a man in this advanced age of science." Such women do not obey their husbands. Undoubtedly, they do not want to be independent. She is busy and has lost her home. Such families often divorce. What a blessing it is to have a wife who is smiling when he comes from work and having children around in the evening! In Islam it is strictly forbidden for women to be like men and women like women. In the sight of the Great Creator, the man is measured by the level of his faith, but not by his wealth or career, a man or a woman. They would surely be asked how much the noble mission they had given them beyond the power of the Creator.

In one of the hadiths of the Prophet (Peace and Blessings Be Upon Him), the Prophet (peace and blessings of Allah be upon him) said: "The most beloved of you is that you are good to your wives". In another hadith it is stated that: "The destination of a woman is paradise who has been left by her husband in a state of contentment." [Sahih Al-Bukhari]. 2001, p. 247].

It is absolutely wrong that there should be 50 per cent women in Parliament, executive positions and ministry. It is like making them separate creatures and manipulating their power. Gender policy is against Islam if it is intended to be a man from a woman. And why not do everything in your power to give each person the opportunity to do it? But interest rates do not work well.

In the nomadic era of the Kazakh people, the girls were highly appreciated. "They are life-lifestyles and triumphs of men, men's minds, children's instructors." Talking about a woman is easy and difficult. Woman has a role of a wife, sister, mother, aunt grandmother in a social life. The woman overflows nine months and ten days, "extending her narrow wrist, softening her hard breast", giving life to all mankind. Our ancestors also respected the woman. More than that, it is the responsibility of the woman to bring up the generation. It's a bit of a shock to see kind mothers of old times, who respected their husbands as their idols, brought up polite sons and daughters. Their numbers are getting fewer every day. Will not we mistakenly think that the fault is not only for women, but also for men to lose the responsibility? In recent years our country has been using the western model of gender policy, defending the rights of women and raising their role in the society at the state level. As a result, it is no secret that the gender policy has been successfully implemented in our country, and the number of women holding the power line has increased. And what is the role of women in society in our age? [Sultanbayeva G.] 2002, p. 7].

In order to be free in the public work, a common human being should be a family. If a woman is alone, she cannot work freely as there is no one to support her. A married woman can feel good and be a good leader. A good woman is born when she is in power, she does not forget to create a family. Generally speaking, the question of "women's equality" is quite different, but in reality women and men are not equal in nature. Each one is characterized by their own qualities. The issue of gender inequality and equality in a society aspiring to a leading country is also a determining factor for the "national idea". This is the issue that is being supported by the Kazakh society, and the contradictory arguments being criticized. Women's issue is one of the most prominent phenomena affecting the development of society, both historically and within the realm of today, which affects mass consciousness. For the Kazakh society, it is better to impose the gender policy on the mentality of the nation and the peculiarities of the country consciousness. Certainly, in the East, as well as in the majority of the population of the country, gender politics in Kazakhstan is developed in the west, and it is absolutely impossible to copy or imitate them as fully.

Current socio-economic, cultural and political changes in Kazakhstan require the reconsideration of many public issues. The most prominent among them is gender. Kazakhstan's transition to market-based economic relations has aggravated the contradictions in the gender distribution of labor. Gender division of labor is the separation of the types of activities by sex. As a result of this division, the concept of "feminist and labour market" emerged. In a tough competition market economy, the "male labor market" has a high or first status. That is, the level of the man's ability to work as a person is higher than that of a woman, such as high wages, employment opportunities, improved professional skills, greater self-esteem, and self-realization. Hence, the female factor in the image of the modern world is actively seeking to revise the foundations of modern civilization. Depending on the geographical position of Kazakhstan in the center of Europe and Asia, it is clear that these two sides will be more susceptible to other Central Asian countries. In this case, you need to study the evolution of the system of traditional values of the Kazakh people, the place and role of a man and woman in society, as well as the historical experience of the people in relation to gender relations, in order to preserve your self-respect and personality.

Thus, the role of a woman, a girl in society in the history, culture, traditions and traditions of the Kazakh people is most precious in her family place. That is why women are imprudent on the massive gender politics, politics, finance, industry, commerce, etc. and their role and reputation. Nevertheless, we believe that the values of developed democratic countries, in particular the politics of women, are closer to our national political position, highly qualified and subtle politics. That is, we should never turn into a promotional policy that a woman is a beloved wife in the family, a responsible officer in the life of the state, a mother of a new generation for our society.

REFERENCES

- [1] Nazarbayev N.A. (2012). Message of the Leader of the Nation N.A. Nazarbayev - the Address of the President of the Republic of Kazakhstan "Kazakhstan-2050" // Казахстанская правда. P.
- [2] Kozhamberliyev B. (2004). Spiritual and social reality of the traditional Kazakh society // Higher School of Kazakhstan № 3.8 6.
- [3] Zharkynbaeva D. (2009). On the gender consciousness of Kazakhs // Sovereign Kazakhstan. Almaty, - 3-4.
- [4] Masalisova D. (2005). Cognitive-pragmatic description of harmony and dysgarmonia of a communal communion: Abstract of abstracts. the philosopher science Almaty. 28s

- [5] Shadetkhan Bogdabayevich. (2011). Place and Ethics of Women in Islam // Young Kazakh Vo. 3-4 The Watchtower
- [6] Mukhan Isakhan. (2010). Women's Rights and Family // Kazakhstan Today newspaper. Almaty. - Watchtower ONLINE LIBRARY
- [7] The Holy Quran. (1991). The meaning and concept of the Kazakh language. Madina. 604 p.
- [8] Shamshi Zhumamurat. (2011). How Do You Answer "The Wall" // Gender Policy: Are We Abducted, Ourselves? // Nurastana. Astana. 5-6 The Watchtower
- [9] Solovyeva Aigul. (2011). Gender Policy is a Danger to the Kazakh Future // Gender Policy: Do We Need It or Not? // Nurastana. Astana. - Watchtower ONLINE LIBRARY
- [10] Umuraliyeva J. (2013). Development of gender policy in Kazakhstan // Ministry of Justice of the Republic of Kazakhstan. Astana. -5-6.
- [11] Sahih Bukhari. (2003). Hadi. Bishkek. 2003. 860 pp.
- [12] Sultanbayeva G. (2012). Woman shakes the world with her one hand, the second hand shakes the cradle // Nurastana. Astana. 7 p.

ӨОЖ: 316.35+314.6

Г.А. Шадинова, Р.Т. Джаппарова, Г.Ш. Яхияева

Қ.А. Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан қ., Қазақстан

ҚАЗАҚСТАНДАҒЫ ӘЙЕЛ ҚҰҚЫҚТАРЫНЫҢ ӘЛЕУМЕТТІК ҚЫРЫ (ОТБАСЫ)

Аннотация. Бұл мақалада Қазақстандағы әйел құқықтарының әлеуметтік қыры қарастырылады. Өйткені Қазақстанның өсіп-өнуіне, демократиялық дәстүрлерді өмірге ендіруде, әр ортаның мәдениетінің қалыптасуына әйелдердің қосып отырған үлесі өте зор. Әйелдер ел мен ұрпақтың есеюіне тікелей ықпал етуде. Елдің егемендік деңгейі мен Қазақстанның тәуелсіздік тұғырының мекемдігі де әйелдердің бел-сенділігінен жан-жақты тәуелді. Әрбір жеке тұлғаның бойындағы адамгершілік қасиеттер ананың, яғни, әйелдің тәлім-тәрбиесінен бастау алады. Қазіргі демократия, нарық аясында, информациялық кеңістікте әйелдердің дәстүрлі мінез-құлқын қалай түсінуге болады немесе жаңа жағдайға оралымды іс-әрекеттердің тартымдылығын қалай сақтауға болады деген сауалдар қарастырылды. Ғасырлар бойы дәстүрлі мінез-құлықтар отбасында еркектерге, үлкендерге орай және бала тәрбиесі тұрғысынан анықталды. Бұл нормалар бүкіл адамзаттық сипатқа айналды. Ендігі бұл үлгілердің құндылығы әрқалай қабылдануда. Әйелдердің өзіндік іс-әрекеті, яғни азаматтық және қызметтік кәсіби ізденісі іргелі мақсатқа бағытталуда. Әйел еңбектің де, еркектің де жетекші күшіне айналуға, жұмыста өз кәсіптік іргелі танытуда, кәсіби құзырлығын жетілдіруде, серіктестікке өздерінше бағыт ұстауда, сауда-саттықта өзіне деген сенімін арттыруда.

Түйін сөздер: әйел, жұмыс, тәуелсіздік, қоғам, Қазақстан, кәсіби мансап.

УДК 316.35+314.6

Г.А. Шадинова, Р.Т. Джаппарова, Г.Ш. Яхияева

Международный казахско-турецкий университет им. Х.А. Ясауи, г. Туркестан, Казахстан

СОЦИАЛЬНЫЕ АСПЕКТЫ ПРАВ ЖЕНЩИН В КАЗАХСТАНЕ (СЕМЬЯ)

Аннотация. В этой статье рассматриваются социальные аспекты прав женщин в Казахстане, потому что вклад женщин очень важен для роста Казахстана, внедрения демократических традиций, формирования каждой культуры мира. Женщины напрямую влияют на потомство и рост страны. Даже суверенитет страны и институт независимости Казахстана со всех сторон зависят от активности женщин. Моральные качества каждого человека начинаются с матери, а точнее, с методов воспитания женщины. Здесь были рассмотрены запросы о традиционном поведении женщин в контексте современной демократии, рынка и информационного пространства или как сохранить в новой ситуации привлекательность оперативных действий. На протяжении веков традиционное поведение в семье проявлялось с точки зрения мужчин, взрослых и воспитания детей. Эти нормы стали универсальными для всего человечества. Теперь значение этих образцов воспринимается по-разному. Самостоятельные действия женщин, то есть гражданская и профессиональная карьера ориентирована на фундаментальную задачу. Она становится ведущей силой как для мужчин, так и для женщин, повышается на профессиональной компетентности, в направлении партнерских отношений и улучшается доверие к себе в торговле.

Ключевые слова: женщина, работа, независимость, общество, Казахстан, профессиональная карьера.

Сведения об авторах:

Шадинова Гульзира Абиласановна – кандидат философских наук, доцент кафедры «Общественные науки и журналистики» Международного казахско-турецкого университета им. Х.А. Ясауи.

Джаппарова Раушан Турганалиевна - кандидат социологических наук, доцент кафедры «Общественные науки и журналистики» Международного казахско-турецкого университета им. Х.А. Ясауи.

Яхияева Гульмира Шариповна – старший преподаватель кафедры «Общеакадемическая кафедра английского языка» Международного казахско-турецкого университета им. Х.А. Ясауи.