



FEMINISM AND SYMBOLIC- MENTAL DESCRIPTION OF KAZAKH WOMEN

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Abstract:

Feministic problems are similar to wide spread both amongst the masses and either high educated people. In fact, active and traditional woman image is not geographic phenomenon, but it is social, economic and political phenomenon. It means that woman of two different constructions do not live in one specific country (in the East, in the West, Africa, America, Asia, or Australia). This phenomenon is related with established social, political and economic condition. For example, in spite the fact of cultural differences nowadays, American, Japanese and Kazakhstan's women have similar values and common things in style of life. But it can be noticed vivid difference of ordinary Kazakh girl from Uzbekistan's and Tajikistan's women. It is related with difference in social, economic and political conditions impact on their life. Therefore, instead of division of women as Western and Oriental, it would be correct to consider them according to the level of social, political and economic development of a country where they live. Social, political and economic development and women conditions of Kazakhstan in contemporary times are objectively arising issues of feministic actions.

Keyword: traditional culture, symbol, feminism liberal feminism, gender, freedom, family, generation.

Introduction

Post-industrial development of society leads to change the gender system to the Western countries model. Active entrance of women to labor market, increase of their education, improvement of quality of life lead to slight shift of patriarchic model from dominating role. Women have

been saved from dichotomy conceptual rules. Women should not be accepted as others' any more. However they should have exceptions in order to be able to introduce alternative values into culture. Lacan titles this system as «Traditional system». [1, p. 137]. Since logo centricism, language world, men and dualism have

dominant role, women are accepted as provincial part of a society. In this society a woman cannot live independently, she can be accepted only through men's view. Hence, significance of women is equal to significance of men. It is reflected through her significance, activeness and openness.

Feminism is explained as women activity. It is described as adversarial activity of woman to family values, and women's natural qualities. At the same time, oriental countries refer women to keep family traditions, children educator, the one who raises her husband's authority, who respects her husband, and only showing abilities to perform these qualities she can take part in social political life. Consequently, according to Marxian scholars, feminism is the western social political phenomenon and it is accepted as dangerous for traditional cultural countries. Following concepts such as idea of women emancipation, planning family, control of way of life, decrease of unplanned pregnancy are all were specially introduced by western ideologists.

Feminism phenomenon cannot be referred to specific nation, it is general humanistic action. Hence, structure and development of women actions in all countries are related with all feministic problems [2]. Initially, social movements of women were organized with participation of European and American middle and high class representatives. They brought up issues of women's high education, rights of property, and possibility to work in different spheres of labor.

Methods

Liberal feminism requires equal rights of men and women, urges their equality and does not pay attention to their differences (Feminine mysticism). According to Jonnett Richards, she affirms that reduction of Women

place in society is result of socialization (Skeptical feminism). According to Natalie Blue Stone, woman and man intellect is equal («Woman and the Ideal Society: Plato's 'Republic' and modern Myths of Gender») [3, pp. 211-215].

Gender activities impacted to sexual features of social and cultural determination. Hence, in research context, men and women's features are not important. More important is an identification of the factors which influenced on formation of these peculiarities. Psychologists were the first scientists who investigated stereotyping of sex roles. According to their point of view, it is reflected in actions of men and women [4]. However, there is no one agreed with identification of gender term. Some scientists offer to relate term «gender» to social construction of sex [5, p. 13]. Concept of «gender» was formed in the western European culture. It was formed as result of Christianity. In Christianity, Flesh and Soul, Soul and Spirit confronts to each other. No other religion has this feature. This led to division of people into two groups.

Concept of «gender» had to be transferred from biological to cultural stage. Western society was the first which brought up issues of gender. Term «gender» is an examination tool which helps to understand social processes. Term gender was initially introduced by American psychologist Robert Stoller in 1968. It was mentioned in his book «Sex and gender». In researches of R. Stoller, gender unity (I'm a boy, I'm a girl) is new quality for a man. According to Stoller, difference of «sex» and «gender» is in following: sex has biological feature, and gender has psychological, i.e. cultural feature. If «sex» can be identified as relation between man and woman, «gender» can be referred to will and social

quality [6, p. 124]. According to this definition, main identification of gender is in its cultural conditionality.

Results

In feministic researches term gender began to be used universally in 70th of 20th century. In 1972 was published book «Sex, gender and society» by liberal feminist Annie Oakley [7]. Concept of gender was widened by categories «sex», «gentility» and «class». With these categories human activity can be analyzed in different forms. Gender refers cultural social factors which impact on a person.

In this context concept «gender» cannot be considered equally with combinations «social construction of sex», «model of sexual activity». In consideration of «sex» in gender concept, we refer social construction (in sexual activity) of an individual. Here object of research is not sexual differences, but finding sources which can influence of formation of sex and a person. Researchers underline following concepts of this category:

- gender is like social institution. Man composes his life by this main method. As social institution gender consists from gender authority, social sex norms and values;

- gender as social construction; In this method gender is considered as unity of social relation between women and men. American historic Joan Scott was founder of this gender concept. He offers that «“gender” means first of all relation of domination» [8, p. 91];

- gender is social demographic category (sex, gentility, class etc.); they define gender system.

- gender as ideological construct; This was introduced by Monique Wittig. There gender is considered in relation of men domination. Wittig in her book criticizes

traditional patriarchy concept of men and women. According to Wittig «real concept of “Woman” is not combination of biological realities, but it is result of men thinking about women». Hence, according to Wittig constructive mechanism of gender system corresponds to binary opposition;

- gender as technology or process (development). In this method great attention paid to models of sexual role and its construction’s regulating function. Teresa de Lauretis who offered this discourse, consider women uniqueness as material and symbolic process. «As result of this, it is constructed subjectivity of all social individuals. Each of us considers ourselves to social reality» [8, p. 89].

Relation of culture and gender can be regarded as special direction of social essence. Gender and its components (gender stereotypes, gender roles) are shown in symbolic level from cultural point. Gender and its components as being basis for an individually, in cultural level it is equaled to science and art. These issues were offered by feminist philosophers. They proposed change of the universe in gender relations.

Self-evaluation of a person depends on identification of performance of his established gender role. According to American scientists, self-evaluation of women depends on impacts of social relations, and men’s self-evaluation depends on achievements in his work. However, gender does not consist only from role unity required from society related to gender role and sex. Also there was produced concept «gender display» which reflects different cultural construction types of sex. Gender display is diversity of accepted norms of men and women in society, cultural codes which are performed through their social relations [9, p. 34].

Hence gender is social status which identifies personal level of education, job, achievement of authority, sex appeal, role in a family and ability to continue next generation. Social status co-exists in the context of cultural extent of mentioned unities. It means that to term gender status refers to gender culture. Gender concepts have vital impacts on cultural status of a man. Social status of men and women are not reflected only through sexual relations. Gender accepts all social system and produced in all social relations. In cultural studies «gender» has not been researched for a long time, and «sex» was studied only as physiological change.

Concepts of «men» and «women» peculiar to all cultures and have universal character. However there are some features peculiar to specific societies. American sociologist W. Lippman identifies term «stereotype» as «peculiar form of world perception and accepting which impact on our sense rather than consciousness. He stated that stereotype is constructed, regulated term in the consciousness of a man which makes easier to perceive complicated and difficult signs of the world» [10, p. 16]. According to sociologist the level of passing stereotypes from generation to generation is so high, that they are accepted as compulsory, real fact. Basing on these qualities stereotypes enter to deep basics of culture and helps to understand logically incomprehensible actions and facts.

As result, gender researchers made open development of polycentricism of social world through analysis of established situation. This established as theoretical basis of symbolic image of women as subject in contemporary world.

Colonization and totalitarianism extended almost from two centuries and seventy years made enormous damage

to Kazakh unique ethnic culture. If during Russian Empire Reign the policy of Russianization was conducted, during totalitarianism the policy of creation of «united Soviet nation» was conducted which made lose national peculiarity of other nations. It was announced that «tradition and culture» is remnant of the ancient. National language was rejected; national history was under veil. Kazakh nation was in danger of extinct. Soviet government under different artificial motto which «aimed» women equality made women far from family life. They were contributed to social activities. Women were left under two-sided pressure: in the one hand they have to care about children as mother, from the second hand they have to participate in social activities. During the Soviet times women had to bear and to earn money. So, natural social function of women was broken. However Soviet ideologists titled it as «Women equality».

After October Revolution the policy which aimed to destruct national uniqueness and they began to create image of «the Soviet woman» was conducted. At that time it was created active «Raushan communists». She left her family and began to participate actively in all social activities. Since women's social activity raised, she had to give her children to kindergarten from child's early ages. Kindergartens could not teach children to national values, and was an ideal place to form «The soviet person». We are still unfamiliar from what is taught to children in kindergartens. What traditions and values are absorbed to children? What language do they speak there? How can be a child formed which does not listen to tales, epics and speak in other language? After this, when a child grows up we began grumbling saying «Why is new generation does not have national features?», «Why

don't they know traditions?», «Why don't my son obey me?» etc. In fact secret of this misfortune lays on that policy which alienated us from ancient traditions, from grandmothers' upbringing and mothers' advices.

In this part there will be considered chronological extent of Kazakh traditional culture. Usually with traditional ethnic culture establishment related the time when it was formed a state with its political sovereignty with its national content uniqueness, with the time when social groups with similar language, mentality, culture and way of life united as nation. Nowadays, concepts and values, stereotypes and social processes related with place of men and women in society became one of the vital problems.

Beside general gender stereotype there exist national stereotypes. For example woman of any nationality like to hear praise toward her clothes, jewels, appearance, etc. Peculiar stereotype to all Kazakh women is esteem to husband, worshipping her man, to obey him always, to accept his words as law, to increase his authority in the sight of children.

Discussion

Kazakh people's life during the Soviet union was unusual period. It influenced to all spheres of life including gender rules. Scientists title gender regulations during the Soviet union as «Ethocratic» policy. It means that this policy was identified with state policy. Usually the Soviet gender relations divided into four stages:

First stage covers times from beginning of 1918 to 1930. In general Bolshevik time is considered as period of gender policy. Problem of women was solved through defeminization and political events. Second stage covers years between 1930 and 1950th. It is titled as totalitarian androgyny

as age of women economic mobilization. During this period occurred crisis (1928-1931). Third stage includes middle of 1950th to 80th. Politically it was related with solution of demographic crisis after 21st congress. Fourth stage was during the end of 1980th and 1991st. This is age of political and economic reforms. Role of government and social relations had changed [11, pp. 436-463].

During the Soviet age women were contributed to labor with low qualifications. They worked in low-paid, economically not authoritative spheres. Most of them worked in dangerous manufactures: more than million of the worked in uncomfortable temperature regimes; almost million of them worked in noisy and dirty places. Along with it the Soviet woman spent much time for housework more than Western women. Equipments for housework were not developed well, so they had to do everything manually. Deficit also made influences. According to Kazakhstan's scientist M. Seitov «Gender moral in the Soviet age was established by impact of ideology. At first, in the Soviet society equality of men and women was formal and by Muslim rules women always respected their husband» [12, pp.51-52]. Gender roles of men and women in the Soviet period were under control of ideology requirements.

Women movements in the Republic of Kazakhstan are the part of international gender movements. In its political and practical movements they had forced with similar problems occurred in the other countries. Solution of these problems, participation of Kazakhstan's women into policy fulfilled international movement. Due to this it became significant to study and analyzes women place in political life.

In the post Soviet extent Kazakhstan's women have great opportunities to

use their potentials. This is result of contemporary policy in Kazakhstan. Participation on social activities, to live to earn, to require rights equal with men's, to fight as men and other phenomena made great negative effects on women natural essence. Women had lost her femininity and became more masculine. This process is still topical. Kazakh women are still alienating from family. She has taken role of breadwinner.

In 1995 the union at President's of RK national commission of women life improvement and family issues was established. In 1998 as the soviet of commission of women and family issues at the President of the RK was reformed. In 1998 country entered the convention of UN concerning «Destruction of all types of women discrimination. Right now in Kazakhstan work more 150 non-state women organizations. Amongst them republican movements such as "Association of Kazakhstan's Active Women", "National Ecological Association of Oriental Women", "Feminist League", "Kazakhstan's women"» [13, p. 145-147].

Kazakhstan's gender movement is increasing by the time. Questions they arise is mainly concerned with current political issues of a country. Traditional policy regards policy as men's issue. There is tendency to regard women in policy as something out of rule. Raise of women role in economy and policy is natural phenomenon of historical development stage. For countries such as Sweden, the USA, Australia, Finland, Canada, Belgium, Dania this is peculiar feature of their development history. Contemporary Kazakh women fell themselves self-reliable in business sphere and can easily enter to this part of life. According to social scientists «this romantic aspiration was related with their aspiration to novelties,

to prove her significance to herself and others, and being able to help her man in economic crisis and difficulties» [14, p. 7].

Aiming to identify image of business woman there was conducted social survey with participation of 86 women who are in the list of Kazakhstan's business women. According to the results business women have following features: diligence, organizing abilities, strict requirements for herself and others, creative thinking ability, persistence, riskiness, readiness to begin everything from the initial point, not to be afraid of barriers, independent, self-confidence, being able to forecast the future etc.

Today along with combination business woman it is used metaphorical combination «women with wings». It is used to title woman who work in creative sphere in art. In 1999 it was organized first international fair of creative ideas and goods in Almaty. This initial farm was titled «women with wings». Considering as an idol such political images as Margaret Thatcher is reflection of globalization process. However we think that any business lady should follow initially national peculiarities in her feature.

Today's Kazakhstan's social development is directly related with its spiritual and cultural development. Social development is identified with country's educational feature, social cultural level, social economical and humanistic content and achievements. Various changes in daily cultural life of women requires from them new ideas, values and samples of new way of life.

Because of globalization process Kazakh women were highly influenced by Western culture. In society it was established opinion that only women who were ajar clothes can be considered as modern, and those who wear shawl and

long dresses as old-fashioned.

One of contemporary tendencies amongst Kazakh women in modern society is aspiration to be postmodern. It is not directed to life with postmodern conditions, but to become postmodern as an individual. Unfortunately today women are regarded as a sexual toy in the hands of men. It can be proved by the fact that nude body of women is used in different types of advertisements in order to attract attention. Otherwise how can it be explained relation of naked women picture with vehicle advertisement? Almost bare women attract men and raise his sexual appeal. This case leads to destruction of families and losing of young girls' chastity. Thousands of babies are being left in orphanages, and thousands of abortions are made annually.

Kazakhs amongst oriental countries highly values women and sisters. In any difficult historical circumstances Kazakhs esteemed women highly. They do not decrease women place by contradicting the sky and the Earth, regulation and chaos, men and women. Controversially regulation and peace in the universe is the result of their harmony. «In Kazakh world perception the Universe was not created in the result of struggle, but it was created in the result harmony of unity and chaos» [15, p.72]. Woman is the one who gives birth, sign of national world perception, and mentality. Kazakh mentality identifies Kazakh way of thinking and national behavior. In recent 10 years difference of men and women is increasing, and women became to participate in educational system more numbers than men. However gender inequality is topical issues social, educational and scientific life of a country. Gender inequality is one type of social inequality. In the place where is higher social position the less is

number of women. Authority of education management is also peculiar to men.

There appeared a gender disproportion in the sphere of education and science. According to statistics 75 of employees in this sphere are women. This can lead to negative social effects. Main function of education is upbringing of new generation. However, men are slightly shifting from their role in upbringing children as fathers in a family. Phenomenon «fatherlessness» i.e. spending too much time at work is being serious problem of contemporary society.

Hence, men should be arrived into education and science sphere. In order to get this result salary of this sphere should be increased. In this case authority of this sphere would arise.

In the Republic of Kazakhstan, according to constitution, any citizen regardless of his/her gender is obliged to get secondary education. And it is provided by government. Citizens of the Republic of Kazakhstan can get higher free of charge on the basis of competition results. In the 90th 62 percent of diploma achieved specialists were women. Intellectual potential of women in Kazakhstan is 77 percent. Along with it from 16 managers of city and regional managements 7 are women (44percent). However, only two women execute position of rector of high education universities (4 percent) [16, p. 18].

Formally Kazakhstan's women have equal rights with men. Consequently women have rights to participate in political life, to form her own union, to be published in all mass media means, to spread her ideas, to say her opinion, and to participate in elections. This is not a case executed only in written form. There are given concrete data about this in the manuscript of member of commission

of Family and women issues at the president of the Republic of Kazakhstan G. Khasanova «Gender, policy and democracy» [17, p. 294].

Rights and development of women are one of the significant issues of the new millennium. Any society could provide total equal rights of its members in any times. Society without any social groups, with concrete equities of all members is a human utopia.

In market economy women face condition with numerous obstacles and opportunities. As result, women had to struggle in competitive conditions. Stable government work positions were reduced, there appeared new alternative jobs: entrepreneurship, work for hire, and work on the basis of contract for some definite period. However in a society established concept about men's role as breadwinner, and women's role as educator of future generation was still topical in a society.

Since there was no guarantee to be employed in stable job position, significance of traditional model family where men have dominating role has decreased. Today there little difference in the role of man and woman in a family. There are numerous solutions for issues like who earns how much, who has to be responsible for child care etc. unfortunately in Kazakhstan's society equal consideration of men and women in execution of family responsibilities is accepted with difficulties. Women began to have importance in financial support of family. Market economy has negative effects on social conditions of women:

- high rate of unemployment amongst women;
- women who are upper 35 have difficulties in finding job of their profession;
- there is danger of being sexual object and slavery for girls and women;

- their salary is lower because of their gender;

- women who live in countryside have low conditions of life [18, p. 15].

In the age where solutions are taken according to opinions of elite, place of women have decreased rather than being increased. In past times village had significant role in spiritual humanistic education of people. Kazakhs says 'anyone can give instructions in bringing up daughters'. It means that everybody felt responsibility in spiritual humanistic bringing up daughters. However it is not accepted rule in contemporary times. Today daughters education is responsibility only of one family and sometimes she is totally responsible for her deeds.

Most of modern young ladies have high education, economically independent, and have social professional skills. Hence she can organize her life by her own. This is positive side of the issue. Kazakhstan's scientists who study gender issues consider this problem from different aspects of women rights and independence. However there is a danger that women can lose her femininity. By appreciating women's initiations to be independent, we have to consider that there can be noticed changes in their values and attitude to life from oriental to western type.

In past Kazakh women used to be mothers who cultivated to new generation mother-tongue, culture and art. Kazakh women cultivated to her child national values through breast milk and cradle song. Mother's sacred power is more powerful than rich person's wealth, order of ruler, and sword of hero [19, p. 201].

For example, Kazakh well-known social figure Amangeldi Aitali states: «To show indifference to nation, language, culture is equal with biting mother's breast» [20, p.

35]. A. Kekilbaiuli agrees with him stating: «in order to revive national language, we have to pay attention to form right mother, teacher, and citizen» [21, p.12]. This is not simple coincidence that he writes at first about being right mother. In revival of mother-tongue mothers have great significance.

Kazakhs say «Mother's milk is a honey; child's tongue is a honey». By this comparison Kazakhs underline significance of breast milk in formation of children's speech. National hero Bauirzhan Momushuli stated «the one who does not know national language the one who was not suckled by mother. Kazakhs claimed "Mother rocks with one hand a cradle and with the other hand she rocks the world"». We think that by rocking the cradle she rocks either mother tongue.

Conclusion

In our opinion, in formation of contemporary Kazakh women image constructivism is in first place. Since we live in informative society, we can get information about world and national peculiarities of women symbolic image. In the essence of contemporary Kazakh image there can be noticed traditional and post-modern signs. It is the result of mass media means influence by which women are trying to create her symbolic signs according to advertisements in television.

Love to motherland begins from love to relatives, parents and harmony in family. Believe to creator is sign of humanity, kindness, generosity, inner regulating index of a man. In traditional Kazakh society it was paid attention to peculiarities of behavior system. Humanity covered such aspects as birth of a person, growing up, way of life, getting old, relation between parents and children, esteem to juniors and elders, respect, good breeding and etc.

Stream of time is the cinematographically changing of life scenes, it is appearing from nothing and sinking in oblivion, and all this disturbance and peace movement making any order of vanity, insignificant. Time itself like reflection of the whole universe inanity. Objectively full and base life for which we look for cannot be so restless, fussy and internal dissatisfaction. It had to be eternal life. Our life is filled with meaning only with kind deeds which will serve us later and which will arise above unstable time stream. But it should be eternal both for Him, and for me either. If it is only transitional aim for me, my past and present life barriered from it. It is unreasonable and inexplicable; it should be purpose of whole my life. But even this can be not enough. Because my life has beginning and the end, so it will end in short time. But eternal humanity will leave for my lie something that is unachievable, because it is unachievable in its eternity. However I can keep it in my memory. But I have kept so many other and alien things in my mind before. If ideas in our minds will match with reality, then everybody would be rich and happy. No, I have to own it in real, in that eternity. Otherwise my life will be still meaningless as it used to be, and I will stop being part of great kindness. It is as if I get close to Him only for a moment. But my life has to have its meaning and purpose. Without personal aim it should become itself a benefit. Eternity, as container and lighter of everything, which raised above my empirically bordered personality and his short life stream, also, should belong to me; I don't have to just pursuit and conform to kindness's idea, I have to own it. My life is meaningful only when I belong to this eternity. Whole this can be considered as «Women manifest».

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ФЕМИНИЗМ ЖӘНЕ ҚАЗАҚ ӘЙЕЛДЕРІНІҢ РӘМІЗДІК-МЕНТАЛЬДЫҚ СУРЕТТЕМЕЛЕРІ

Аңдатпа

Феминистік мәселелер көпшілікте болғандай, жоғары білімді адамдар арасында да кең таралған. Шын мәнінде, әйелдің белсенді және дәстүрлі бейнесі географиялық құбылыс емес, әлеуметтік, экономикалық және саяси құбылыс. Екі түрлі құрылымдағы әйелдер нақты бір елде (Шығыста, Батыста, Африкада, Америкада, Азияда немесе Австралияда) өмір сүрмейді дегенді білдіреді. Бұл құбылыс әлеуметтік, саяси және экономикалық жағдайлардың күрделенуімен байланысты. Мысалы, қазіргі уақыттағы мәдени айырмашылықтарға қарамастан, америкалық, жапондық және қазақстандық әйелдердің өмір стилінде ұқсас құндылықтар мен жалпы ұқсастықтар бар. Бірақ қарапайым қазақ қызының Өзбекстан мен Тәжікстанның әйелдерінен айқын айырмашылықты байқауға болады. Бұл олардың өміріне әсер ететін әлеуметтік, экономикалық және саяси жағдайлардың айырмашылығымен байланысты. Сондықтан әйелдерді батыстық және шығыстық деп бөлудің орнына, оларды өздері тұратын елдің әлеуметтік, саяси және экономикалық даму деңгейіне сәйкес қараған дұрыс. Қазіргі уақытта Қазақстан әйелдерінің әлеуметтік-саяси және экономикалық дамуы мен өмір сүру жағдайы феминистік іс-әрекеттердің объективті пайда болатын мәселелері болып табылады.

Трек сөздер: дәстүрлі мәдениет, символ, феминизм, либералды феминизм, гендер, еркіндігі, отбасы, ұрпақ.

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ФЕМИНИЗМ И МЕНТАЛЬНО-СИМВОЛИЧЕСКИЕ ЗАРИСОВКИ ЖЕНЩИН КАЗАШЕК

Аннотация.

Проблема феминизма получила массовое распространение, она также широко представлена в высоко образованных слоях населения. На самом деле традиционно-активный образ женщины – это не географическое, а социально-экономическое и политическое явление. Общеизвестно, что женщины разных формаций не могут сосуществовать в одной конкретно-взятой стране (к примеру, на Востоке, на Западе, в Африке, Америке, Азии или Австралии). Это явление сопряжено со сложившимися социальными, политическими и экономическими условиями. Скажем, несмотря на имеющиеся в настоящее время культурные различия, американские, японские и казахстанские женщины обладают схожими ценностями и общими чертами в стиле жизни. Однако не трудно заметить явное отличие казахской девушки от женщин Узбекистана и Таджикистана. Думается, что это связано с различием социальных, экономических и политических условий, влияющих на их жизнь. Следовательно вместо разделения женщин на западных и восточных было бы правильно рассматривать их в соответствии с уровнем социального, политического и экономического развития страны, в которой они проживают. В настоящее время рассмотрение вопросов положения женщин в Казахстане в связи с социально-экономическим и политическим развитием является объективно возникающими проблемами феминистских движений.

Ключевые слова: традиционная культура, символ, феминизм, либеральный феминизм, гендер, свобода, семья, поколение.

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