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Mechanisms, technologies and strategy of overcoming the separatist tendencies in the light of world experience

In this article the special features of the solution separatist problems in a number of the world countries both in the past, and in the present are analyzed, and also a number of alternative options of settlement and prevention the separatist conflicts is offered. In turn the special attention is paid to a place and a role of UN as the only institute capable to realize the peacekeeping potential of military and power methods of settlement the separatist conflicts on a legal basis.

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Analysis of gender politics

The process of Islamization of the former Soviet Union affect the scope of gender relations. How to change family relationships, what are the main priorities of family life - these issues were the subject of our study. As a theoretical basis we examined the historical policy of gender relations. Based on this analysis, we assume that gender differences reflect the views of the sacred. We have the ability to trace the mechanism of the effect of gender on the vector of social development.

Keys word: Gender, religion, history, kinship, society, social relations, family, social develop, customs.

Over the past ten we do issue of gender relations. Our paper consists of two parts. The first empirical summarized reports the results of an interview, a conversation with a young woman, a few years ago to accept Islam. Should be made clear that to be a Muslim for many Kazakhs actually means to be Kazakh. It is more than a sign of the national set of rules and laws, and is not a denomination.

The second part consists of a comparison of historical and linguistic texts. We were interested to find out how religious beliefs reflected the ancient peoples of the position of men and women in the society. For comparison, we used the information about the ancient Egypt, China and the prehistoric period.

One of the last lessons of philosophy we had to explain to the students, by the way are the future artists and designers what philosophy is. Through Aeschylus we found it seems to me a very good comparison. We described the whole spiritual culture like a ripe fruit. The role of the philosopher to taste the fruit. It looks like a worm in the apple pick.

We are talking about a particular philosophical vision of history. Self-reflection is preceded by a historical reflection. Self-reflection is closely linked with the concept of philosophy as the identification. One of the most painful sensations associated with loss of identity. Identity is the search itself, the search for the lost homeland, find their roots. We are convinced that the processes which are experienced Kazakh society

reflects the search for identity. In the past, we are looking for the one only true in our view the way in which you want to go in the future.

Varnishing generally accepted democratic norms circles the main institutions of the modern Kazakh society is based on the ambiguity of its underlying fundamentals. Especially clearly manifested in the sphere of gender relations. Brought up in the Soviet ideals of equality of women were able to not only survive, but also to build the very small business sector. On the image of a strong woman a whole generation. What is his choice? It's hard to call it a logical and expected. To the victorious march of the declared gender policy as imperceptibly joined «quiet» voice of Islamization.

To some extent it is possible to determine the translational motion as a search for a national identity, an attempt of self-rooted vices. But among the converts to Islam, people of different nationalities, or a mixed marriage. A quick look at the city's mosques regular visitors (in the countryside they are usually not a lot, and often does not), easily distinguishes them from the educated youth is quite affluent, well-off families. Whatever it was, the question of the emancipation of women has acquired a completely different shape. It is necessary to make a preliminary remark about the uniqueness of the Kazakh mentality.

It lies in the fact that, despite the atheism, materialism and all sorts of demonstration fanatical commitment to communist ideals, Kazakhs made the rite of circumcision, artificially creating ambiguity in education. In Kazakh family girls were given an excellent education, but do not forget to enjoy the birth of a boy anymore. For example, the newly created Department of Religious Studies is taught former chronicles the history of the Communist Party of scientific communism and atheism, etc. It is necessary to remember that we are talking about nurtured in the Soviet period "Opportunistic" behaviors rejected subsequently thinking mass of immigrants and dissidents.

Among the many reasons why young people take Islam, and educated girls and young women are willing to wear the hijab, it seems to us, is of considerable importance attractive gender politics of Islam. First of all, Islam allows a man to redeem, to find a worthy status of head of household with no bad habits, lost in the years of unemployment, when the working man is either a doctor or a teacher. Is it possible to regard the willingness of modern urban women wear a headscarf as a real opportunity to save or start a family? What is the true cause of this ideological change? With these questions, we turned to a young woman (30 years), a former law student, it is currently the private notary, a mother of three children. If we talk about its social status, then the general background of the average industrial city it is quite successful, from quite wealthy, happy family.

On the question of how to change the relationships in the family after her husband was not just go to the mosque, but he tries to follow the canons of Shariah, she said that now their relationship has changed dramatically, it's just completely different. Their family life can be divided into before and after. All that is connected with up - a band of dark, disrespect in all its manifestations, traditional distrust. After — this is primarily a respectful attitude to his wife as an individual, awareness of the woman as a value.

And most importantly, the husband began to treat children differently. In it, in spite of a fairly young age (they were married when he was 22, she 21, he accepted Islam closer to 25), show a sense of fatherhood as a profound responsibility for their spiritual education. Islam is not only a sober lifestyle, which in itself is a guarantee of the safety of future family. This is a clear gender roles. Therefore appeal to Islam can be seen as a natural reaction of the society in the process of spontaneous transformation, often worn chaotic form, lost principles of masculine and feminine at the same time.

Change of religious consciousness and behavior in the first place is reflected in the gender relations. They become a litmus test of deep changes in the society. Talk about equal rights for women inevitably shifts to the plane of historical study of gender relations. In this sense, the prospects of the gender approach can be most fruitful, especially across disciplines. We did a small survey of the literature on the history of ancient civilizations, where there is extensive use of gender differences.

Despite the fact that the proposed authors do not use the concept of gender, they are directly affected by the issue of gender relations. Generally used adopted in the historical and anthropological literature, the terms matriarchy and patriarchy. Subjective factor can be of considerable value. It concerns the manner in which a particular author decides to «gender issue», which gained for us the status of the basic question of philosophy. Classic postulate of historical materialism sees history through the prism of a given matrix of objective development and business of the historian to find evidence of this. It is a question of the philosophy of history.

We want to mention one striking fact - the philosophical and religious ideas are experienced and lived through the artistic images in a special way they were experienced. Take the book known researcher of Indi-

an philosophy A.Pimenov [1]. There are so many references to poems by Russian poets N.Gumilev, Mandelstam O., German poets Goethe, Heine. Renowned historian Lev Gumilev came to history through poetry and it was biographical fact of his life.

As an example we want to consider the linguistic theory O. Suleimenov. Great popularity received his book «Az and A» [2]. It was a shock to many scientists and ordinary readers. He suggested that the history of language as a witness of historical events. This approach has helped in the past to see a lot of interesting. It concerns the relationship between the Slavs and Turks and more ancient period Schumer. Over time, people have passed their way through the different. Language learning brings us closer to the origins of this pathway. Just search for the origins of history led to the writing of the «Language Letters» and the creation of specific linguistic theory. It responds to our interest in the question of the religious basis of gender relations. Male and female deities have different signs. So we can talk about religion vector genders relations.

A close study of ancient texts removes the curtain insurmountable contradiction between the formation stages of development. As an example, we refer to the works of A. Azimov «The Egyptians», R. Kruger «China» and O.Suleimenov «Language letters». These works are united by one thing — they are not aimed at the study of gender relations. Question of the relationship of male and female social status, religious in nature, as it arose spontaneously.

Describing the tradition of the Egyptian pharaohs to marry his sister (more consolidated), Isaac Asimov gives the following options for explaining: «Maybe the inheritance of power in the country initially occurred through his daughters, the procedure, which originated in the primitive period, before the established idea of patriarchy. Or was it in those days, when women ruled the agricultural work and therefore owned the country» [3; 92]. Thus, the king had no right to the throne, if he is not married to the king's daughter. It is a familiar fairy story about the good man [4].

Indicative of the recognition of the initial division of labor by gender. Although the historical literature stereotype emergence of agriculture as a labor-intensive and therefore demanded the male participation and the first form of exploitation was just women's work. Man grower had all rights to land, households because of their biological characteristics, is the formula of the agrarian society. Azimov A. position boils down to what is basically the culture of ancient Egypt was feminine. As for the style and manner of writing Azimov, it certainly distinguishes a living language. From the pen of this amazing science fiction writer distant history comes alive, shaking off a complex historical terminology.

The author does not prevail over the usual for us craft the principles of conformity of base and superstructure, as necessary for an understanding of the historical process. History is presented in detail the relationship between men and women. The theme of Ancient Egypt, it is believed, is not accidental in the works of A. Azimov. It is another example of how contact, artistic imagination and talent historian.

His sense of the feminine in this culture are supported by a special mood «Egyptian Book of the Dead». In the chapter on how to protect your heart in the other realm of abduction, victorious Osiris Auf-ankh-born of Sheretov Amsu utters the words magic spell: «My heart, my mother! My heart, my mother! The heart of my life on earth. Let no one and nothing can stand against me during the trial» [5; 238]. Relations in the pantheon of Egyptian gods and goddesses is quite peaceful and does not have the passions, which comes from the family of the Olympian gods. None of the tragedy in choosing between the power of father and mother, which asks the mouth of Apollo Aeschylus. Similar in their willingness to accept the feminine, we see the Rhine Kruger [6].

In their descriptions of religious beliefs of the Shang Dynasty, he indicates the presence of the female spirit of the earth, from which originates all life on earth. Next Zhou Dynasty against women spends quite a strict policy of subordination. If during the time of Shang dynasty practice of sacrifice could produce as priests or shamans, and head of the family, it can be assumed that in the subsequent dynasties rituals acquire masculine character.

The position of women is an alternative to the level of development of tools and may indicate a change in religious practices surrounding the cause or become a new social organization. This period in the history of mankind L. Mumford termed the «myth machine» [7; 80]. Former rural community and the family is in the process of psycho-social transformation. L. Mumford does not point to the gendered nature of this transformation, but it can be assumed that the establishment of the cult of the king could not happen without changing the clan and tribal cults. Our assumption is based on the historical fact that some of its actors, namely the nomads did not create a new social organization, and remained with his former shamanic cults, which can be called singular. Shaman-nomad is a single priest, for his followers to practice is not required, and thus the respective organization.

According turkic shamanic costume was exclusively female. Suppose that a new social organization arose where the resistance of the village community and women's cults were broken. This is the scenario of "Oedipus Rex." In our opinion this is a sure sign that the fundamental difference between shamanism from other sacred practices is its feminine nature. Thus, gender differences have much deeper roots than the normal position of women and men in the family or the state. Division of labor, apparently, was of a sacred character. The first shaman-man is a blacksmith (blacksmith Gogol - the character is not random). And its sphere of activities is strictly limited.

A gender perspective is found in the story written by science fiction. This is no coincidence. Story as a genre is much closer to the utopian than we can imagine. They both (re) created reality (re) produced. Among them is the work Suleimenov on historical linguistics «Language letters». In her ancient signs also have gender marking. We are talking about a causal binary nature inherent in both language and culture throughout. And the Word, and God were the result of the negation. Studying the origin of proto-language, it makes a stunning conclusion. «In an era of matriarchy woman is» man. «If not then there is a basis protoroman uman — «people», from which humanus — a human, humane (lat.)» [8; 70].

According Suleimenov O. the binary language engenders opposition male — female. This opinion does arguable, but in this case the search for the author of gender-based culture is not a priority. It is more important to show the possibilities of linguistics in the task of the historian and cultural studies. However, we have experienced a tremendous sense of gratitude and satisfaction for the fact that he found it possible to reflect the drama of gender relations at the marginal level of the sacred.

Developing the theme of the binary basis of culture, you must specify a known idea Eliade M. about the two types of the sacred masculine and feminine. Analyzing the list of «forms a binary antagonism», such as the earth — the sky, the light — the darkness, and so he concludes that it is not just about the antagonism secular — sacred, but about «the antagonism of the two types of sacredness - sacredness, intended for men, on the one hand, and the inherent women, on the other hand» [9; 167].

Special attention is given ancient Greek literature. Known, achievements of the Alexandrian school preceded the flowering of Hellenic literature. We present an excerpt of Aeschylus. In his Oresteia is asked about the maternal and paternal law. If we turn to the Book of Songs of Ancient China first lines dedicated to all the same gender relationships.

Recognition of gender predetermination culture can be carried out in such independent directions of social knowledge such as history, linguistics, religious studies. Thus, the relations between the sexes are related to forms of social. In connection with the recognition of same-sex marriage and the practice of surrogate motherhood sound like the words of Aeschylus never topically:

Not the mother child, born from her,
Parent: No, it's nurse perceived seed.
Sown - Direct parent. Her mother,
like a gift, a pledge Another guest
to deposit – raise up conceived,
since not ruin God [10; 147].

Certainly when we talk about women in the early religious beliefs we could not ignore the Vedic texts. In India there was a cult of the feminine so they inspired the all things. Most famous female deity Goddess is Shakti and her incarnation Kali. Shakti as the Women's impersonal absolute rules the world. Also female deities is not enough known. They worship and perform various rituals. The main purpose of the ritual to open the inner strength of each person.

A more detailed study can see the fundamental difference between the ancient Indian teachings and Christian theology, between Western and Eastern world view as a whole. The first to have this distinction were the ancient Greeks. Today the world is experiencing this opposition in own way. It is not always peaceful and do not know when it will end. As far as our country it is located in the center of Eurasia.

This means that we are in contradiction of East and West most strongly. We are closer to the east of their social order but in their outlook are committed to the west. Do not forget that the great thinker Al Farabi was a pupil of Aristotle and thus to some extent conductor ideas of Hellenism. We know that Aristotle has given women a well-defined role and important position in the society takes a man.

Develops an idea that Kazakhs are quick to accept new ideas and just as quickly to part with them — it may be not so, we hope for the best.

Perhaps wearing a headscarf Muslim tries in his own way to express their ancestral rights. Though not in quite the usual way for him.

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Гендерлік саясаттарды талдау

Бұрынғы Кеңес жеріне исламдық дәстүрлердің кеңінен жайлып кетуі гендерлік қатынастарға байланысты. Мақалада сол себепті отбасындағы қатынастардың өзгергендігі туралы жазылған. Жынысты — *gender*, яғни әлеуметтік жыныс, деп білеміз. Автор гендерлік қатынастардың тарихи түрлерін әрі олардың саяси тарихын жан-жақты қарастырды. Алдымен гендерлік қатынастар өзінің сакралдық мәнін білдіреді. Сондықтан гендердің әлеуметтік дамуға әсерін зерттеуге болады.

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Анализ гендерных политик

В статье отмечено, что процесс исламизации постсоветского пространства затрагивает сферу гендерных отношений. Как меняются отношения в семье, каковы главные приоритеты семейной жизни — именно эти вопросы стали предметом исследования. В качестве теоретического обоснования рассмотрены труды исторических политиков гендерных отношений. На основе проведенного анализа сделано предположение, что гендерные различия отражают представления о сакральном. Автор прослеживает механизм воздействия гендера на вектор социального развития.

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