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FTMAP 04.11.21

<https://doi.org/10.51889/2021-3.1728-8940.04>

Д.У. Кусаинов^{1*}, А.Т. Садырова¹

¹ Абай атындағы Қазақ ұлттық педагогикалық университеті
Алматы қ., Қазақстан

ҚАЗІРГІ ҚОҒАМДАҒЫ ОТБАСЫ ӘЛЕУМЕТТАНУЫНЫҢ КЕЙБІР МӘСЕЛЕЛЕРІ

Аннотация

Неке және отбасы-адамзат қоғамының маңызды институттарының бірі болып табылады. Олардың құрамына көптеген жеке институттар кіретіні белгілі: туыстық институт, ана мен әке институты, меншік институты, бала мен қамқоршылықты әлеуметтік қорғау институты және басқалар. Отбасын құру процесі-бұл қарым-қатынасты, неке серіктесін таңдауды, отбасын тұрақтандыруды, жыныстық мінез-құлықты, ерлі-зайыптылардың ата-аналарымен қарым-қатынасты реттейтін әлеуметтік нормаларды, рөлдерді және стандарттарды игеру процесі. Отбасы әлеуметтануы тар мағынада, жалпы әлеуметтанудың бөлігі ретінде, «орта деңгей» теориясы ретінде адамдардың (отбасының) өмірі мен мәдениетінің ерекше саласын қарастырады. Отбасы әлеуметтануы өмірдің жеке тақырыбымен емес, топпен айналысады. Отбасылық-туыстық қатынастармен байланысты адамдар тобы отбасылық өмір салты басты назарда болатын отбасы әлеуметтануы зерттейтін әлеуметтік шындықтың бір бөлігін құрайды. Отбасы әлеуметтануы жеке адамды отбасының мүшесі ретінде тұтас бөлік ретінде қарастырады. Отбасы әлеуметтануы жеке тұлғаның әлеуметтануы мен байланысты; ол жеке тұлғаны, ең алдымен, әлеуметтік-мәдени ішкі отбасылық қатынастардың призмасы, жеке тұлғаның отбасы арқылы зерттейді. Кез-келген қоғамда отбасы қосарлы сипатқа ие. Бір жағынан, бұл әлеуметтік институт, екінші жағынан - жұмыс істеу және даму заңдылықтары бар шағын топ.

Түйін сөздер: неке, отбасы, ана, әке, бала, өмір, салт-дәстүр, әдет-ғұрып, шежіре, туыстық.

Кусаинов Д.У.^{1*}, Садырова А.Т.¹

¹ *Казахский национальный педагогический университет имени Абая
г. Алматы, Казахстан*

НЕКОТОРЫЕ ПРОБЛЕМЫ СОЦИОЛОГИИ СЕМЬИ СОВРЕМЕННОГО ОБЩЕСТВА

Аннотация

Многочисленные исследования показали, что брак и семья являются важными достижениями человеческой цивилизации, а также, что проведение еженедельных семейных собраний в соответствии с моделью Программы обогащения семьи (ФЕР) приведет к повышению уровня общих семейных ценностей и семейной гармонии. Семья важна как социальная единица и как инструмент укрепления традиционных ценностей. Считается, что степень эмансипации общества всегда определяется реальным положением женщины в нем. Это справедливо. Одно из первых покушений на права человека произошло в форме умаления прав по принципу пола. В языках многих народов мира с человеком ассоциируется только мужчина. Согласно универсальным предрассудкам иудейского и христианского толка человек сотворен Богом по образу и подобию своему, а женщина сотворена из ребра человека и глины, к которой Творец прибавил понемножку от всего того, что самостоятельный субъект, а всего лишь в качестве своего рода игрушки для человека (мужчины) для его утех. Женщина призвана облегчать его жизнь, быть его помощником. Естественное стремление женщин, а также значительной части мужской половины общества к устранению такой ошибки, наряду с другими факторами социальной жизни, породило все нарастающее движение за эмансипацию и равноправие женщин. С одной стороны эта борьба привела, к тому, что поднимая все тяготы быта и воспитания детей, она еще больше поработила себя, забывая о себе как женщине. Все среднестатистические показатели налицо указывают на тот факт, что быт женщины сводится к поиску хлеба насущного и привела ее к замкнутому кругу: работа-дом и наоборот.

Ключевые слова: брак, семья, материнство, отцовство, детство, быт, традиции, обычаи, генеалогическое древо, родство.

D. Kussainov^{1}, A. Sadyrova¹*

¹ *Kazakh National Pedagogical University named after Abai
Almaty, Republic of Kazakhstan*

SOME PROBLEMS OF THE SOCIOLOGY OF THE FAMILY OF THE MODERN SOCIETY

Abstract

Marriage and the family are important institutions of human society. As we know, they include different private institutions: the institute of kinship, the institute of motherhood and fatherhood, the institute of property, the institute of social protection of childhood and guardianship, and others. The process of family formation is the process of assimilation of social norms, roles and standards that regulate courtship, the choice of a marriage partner, family stabilization, sexual behavior, relations with the parents of spouses. The sociology of the family in a narrow sense, as part of general sociology, as a theory of the “middle level”; considers a special sphere of life and culture of families. The sociology of the family deals with a group, and not with an individual subject of life activity. A group of people connected by family and kinship relations forms that part of the social reality that is studied by the sociology of the family, where the family lifestyle is at the forefront. The sociology of

the family considers the individual as a member of the family, integral part of the society. The sociology of the family correlates with the sociology of the individual; it studies personality, first of all, through the prism of socio-cultural intra-family ties, family identity of the individual. In any society the family has a dual character. On the one hand, it is a social institution, on the other-a small group that has its own laws of functioning and development.

Key words: sanctions, destabilization, crisis, conflict, globalization, economic policy, threats, challenges, extraterritorial action, sanctions acts.

The relevance of the topic.

Improving the effectiveness and efficiency of the coexistence of the different units of the system (society) – it's the conditions for survival and preservation of the entire system in principle. Such a way we can speak of self-regulation of society as a process of self-preservation through the construction of a global society that operates on certain principles and guidelines. The doctrine can be found certain provisions that say about the process and function of self-preservation and societies [1, P.266].

A family is a group of people, whose members have blood ties, and adults are responsible for raising children. Kinship ties between the individuals based on marriage or blood relations (father, mother, grandfather, etc) Thus, the process of self-regulation of society began with the appearance of humanity even in primitive society, and this process has always been the aim of self-preservation system (society) and its survival. Creation and the occurrence of any form of expression is a manifestation of social regulators of self-regulation and self-organization forces of society as a system aimed at the preservation of society and its survival. This was expressed in the fact that primitive society, as well as any historical phenomenon was not static, and goes through various stages of development. Its general historical, archaeological and anthropological stages [2, P.10].

In this regard, it is necessary to consider certain matters which relating to the process of globalization in the creation of a global society, namely the following: whether the global society more advanced form of the relationship between the parts of the system? On what basis and principles should be building a new system of relations between the constituent units of the society? What is the role of law in regulation of social relations in a global society? These and other issues require attention and study.

Evolutionary development of the law is the most important and leading the process of globalization that have been the driving force of self-regulation system of social relations, manifests itself more often it is in corresponding changes in the legal life of the community. Evolutionary development of the law - the development of a mechanism of self-regulation of society, passing through certain legal processes and for improving the effectiveness, consistency and compromise of interests in public relations. These provisions are the main conclusions of this part of the study, and are made on the basis of the analysis of all relevant scientific and theoretical positions and the necessary information.

The family is a social group in which men and women satisfy natural sexual and other (spiritual, ethical, aesthetic) needs and ensure the reproduction of the society through the birth of the children. It is the basis for both satisfying sexual needs and for the realization of social and individual qualities of a person. But in the same way, certain types of economic activities are carried out in the family [3, P.107].

The sociological definition of the family as a partial social group indicates that the nature of relations in the family, its structure and form are historically changeable, which is why the family by itself is a historically changeable social group. At the same time, the sociological definition of the family indicates its biological, biosocial and economic basis.

As it was already noted, it is possible to consider history of the public relations as the process directed on self-preservation that is the supreme value of any organism and system, and in our case as this organism and system all mankind acts (as society). Within this approach the history of mankind and globalization in general act as creation process of “global society” on the basis of efficiency for fair and reasonable coexistence. These two approaches don't contradict each other as creation of a fair

order is pledge of self-preservation of Megasociety or “global society”. An important role in this process is played by the right and its development. This question of the importance of the right for society should be considered in more detail [4, P.7].

The sociology of the family as a special branch of sociological knowledge originates in the large-scale empirical studies. In the middle of the XIX century there was independently attempt to study the influence of such social factors as industrialization, urbanization, education, religion on the forms of family residence, the structure of the family, and economic relations in it. The problems of the family and family-marriage relations are constantly in the center of attention of sociology, since the family is a specific in many ways unique formation: a small group and a social institution at the same time [5, P.11].

The family is one of the most ancient and significant social institutions, but, nevertheless, there is no reason to assert that all other social institutions originate from the family and that all relations of subordination, cooperation, solidarity are in scientific literature different opinions concerning essence and an orientation of development of the right and the state meet, but doesn't cause disagreements the provision on the fact of evolution and development of these categories. Scientists agree in opinion, as the right, and the state are in process of continuous development, change and evolution.

In any society the family has a dual character. On the one hand, it is a social institution, on the other- a small group that has its own laws of functioning and development. Hence its dependence on the social system, existing economic, political, and religious relations, and at the same time its relative independence. Another public institution, the institute of marriage, is closely connected with the institution of the family. Marriage can be defined as a socially sanctioned, socially and personally expedient, stable form of sexual relations. A family is a small group based on kinship ties and regulates relations between the spouses, parents and children, as well as closest relatives. A distinctive feature of the family is the joint management of the household [6, P.58].

However, there are families characterized by cohabitation, common household management, but not legally registered. The number of such families has increased significantly recently. Sociologists generally note a decrease in the desire and readiness of the population to marry, which is especially characteristic of modern developed countries. In addition, there are also single-parent families, where one of the parents is absent or the parent generation is not present at all for some reason (for example, when children live with grandparents without parents).

It is necessary to designate accurately the fact of that the speech, at all, doesn't go about self-control of the right as that. The right isn't self-sufficient system which can possess opportunities of self-control and self-development. Evolutionary development of the right is considered as part of the general globalization which is called by processes of self-control of society. Thus, society acts as the reason and force of development of the right, but force which isn't self-regulating is right. The right is possible and it is necessary to consider only in a close sheaf with society, as expression of will of society which changes the right in the course of globalization to react to the arising calls of life and requirement of public practice.

The concept of family should not be confused with the concept of marriage. The family is a more complex system of the relations than marriage, because it unites not only spouses, but also their children and other relatives. The essence of the family is reflected in its functions, in the structure and in the role behavior of its members. The most important functions of the family are: reproductive, economic and consumer, educational and restorative. The reproductive function includes the reproduction of the number of parents in children, it takes part in the quantitative and qualitative reproduction of the population.

Such delusion takes place to be in some works, but in most cases is categorically denied by the doctrine. All legal, legal phenomena can be realized as manifestation of social need and social regularity, all legal phenomena have no and can't have own history and the more so aren't a certain self-sufficient and spontaneous substance or idea. The essence is right in serving people. It is expressed that “the legal matter spontaneously, owing to the most legal logic “conducts” to the major

humanitarian values..., in it the mood on civilization ideals and values of the highest order is as if initially put” [7, P.41].

The orientation and semantic loading of the right existed always, beginning from origin of civilizations and mankind though took sometimes the most various forms. Nevertheless, in the long term, that is in development of society this social and positive essence of the right is shown everything more clearly. For example, it is noted that I. Kant estimated the right as the purpose of society, the main criterion of social development, and also that F. Hayek spoke about an essence of society of the present era in achievement of right legality (Hayek F., 1990, p.128). Such provision on essence of the purpose and orientation of the right for interests of people and society is supported, to some extent, by many researchers [8, P.61].

It is necessary to tell about a basis of a position of the specified scientists. This approach (synergetic) presents the following in a generalized view- this nonlinear thinking and probabilistic (stochastic, nondeterministic) the world picture including instability and irreversibility of difficult objects and processes as highlights. In that case, the right is described as dissipative non-equilibrium system and it is in continuous formation and evolution according to nonlinear laws, thanks to mechanisms of selection, reproduction and self-preservation. Precepts of law in system of social norms play a role of the main regulator as social norms of unlawful character (but moral, religious, etc.) aren't able to provide reproduction and self-preservation of society on a long period. Any social norm (even which is positioned as religious, but objectively is constitutive for society), inevitably turns in legal (irrespective of, where and as it is formulated) [8, P.62].

On the basis of the analysis of all scientific and doctrinal opinions and necessary information it is possible to remove the following definition: evolutionary development of the right is the development of the mechanism of self-control of society passing through certain legal processes and directed on increase of efficiency, orderliness and a compromise of interests in the public relations.

In the doctrine the question of development of the right isn't studied adequately and therefore there is no opportunity to use any settled definition of this process in that understanding as it is understood in this work [9, P.295].

Materials and methods of research.

The research methodology is based on the dialectical method, freed from materialistic or idealistic monism and based on the pluralistic, multilinear interdependence of all social phenomena. The authors used general scientific, experimental and empirical-theoretical research methods: sociological method, expert assessment, multi-sign classification, historical, statistical and comparative view of traditional family.

Research results.

Processes of globalization happened and happen throughout development of humanity, and sense, an essence and the purpose of globalization is education uniform “global society” on the basis of “justice”. Process on achievement of this purpose proceeds in different (but closely interconnected) spheres of the public relations through the international mutually integration, first of all, through the legal. Some scientists consider the present stage of globalization as the most important turning point of transition from traditional civilizations to liberal civilizations and note that it is impossible without the right. In this context the liberal civilization is considered as system where system of coordinates is values in the form of freedom of people and possibility of optimum realization of identity of the person. It is noted that “except the right, there is no other social form which would provide existence and optimum performance of society, its economic, social and political systems in the conditions of the realized liberal values and ideals”. Thus, the right is considered as the most important tool of the effective regulator in society without which existence and functioning of society are impossible. Process of evolutionary development of the right takes an essential place in the course of the general globalization and affects all legal systems of the world, and also development of international law in general. Today, vast majority of scientists, both in the sphere of global studies, and in the sphere of the right, note high intensity of mutually integration (internationalization, convergence, reception, accumulation) between legal systems of the world. Strengthening of integration processes demands

new answers to questions of the present and future, and in particular concerning dynamics of formation of the global right. However, it should be noted also that some scientists, agreeing with existence of process of globalization of the right, consider possibility of formation of “the world right” or the international legal system in the future very and even “as the extremely disputable” [10, P.107].

Thus, the family is a community of people, based on a single family-wide activity, connected by the ties of matrimony-parenthood-kinship, and thereby carrying out the reproduction of the population and the continuity of family generations, as well as the socialization of children and the maintenance of the existence of family members. Only the presence of the triune relationship of matrimony-parenthood-kinship allows us to talk about the construction of the family in its strict form. The fact of one or two of these relationships characterizes the fragmentation of family groups, or have not yet become families (for example, families of newlyweds, characterized only by marriage and, due to the absence of children, do not have parenthood (paternity, motherhood) and blood kinship of children and parents, brothers and sisters) [9, P.265].

Conclusion.

Thus, change of the maintenance of the public relations at the global level has direct impact on change of the maintenance of all legal systems as communication of the right and a condition of the public relations is obvious and indisputable that is reflected and in practice, and in the doctrine. For example, today it is possible to see that in the world there is a total harmonization of legal systems that is connected with the general direction of development of all legal systems. Many scientists are considered that processes of transformation, reforming and improvement of legal system have to correspond to the regularities operating not only in the legal sphere, but also to reflect the real properties and communications existing in society and the state in general.

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