



ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ



Студенттер мен жас ғалымдардың
«ҒЫЛЫМ ЖӘНЕ БІЛІМ - 2014» атты
IX халықаралық ғылыми конференциясы

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студентов и молодых ученых
«НАУКА И ОБРАЗОВАНИЕ - 2014»

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students and young scholars
«SCIENCE AND EDUCATION-2014»

2014 жыл 11 сәуір
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One language dies every 14 days. That could mean the end for words like tradzy, azaac, kheiat. Linguists claim that by the next century almost half of the languages may go silent. Currently nearly one thousand languages are classified as endangered languages, which carries a risk of being extinct in the near future. [1]

When small communities abandon their languages and switch to English or Spanish, there is a massive disruption in the transmission of traditional knowledge between generations - about medicinal plants, growing food, irrigation equipment, navigation systems, and seasonal calendars.

This is the time to take an action to preserve such a valuable source of history of the past and future-minor languages. In two Americas only there are 866 endangered languages spoken by 16.2 million two Americans population; Africa itself has 284 languages that are threatened to become extinct in the nearest future, and there are a mere 5.4 million speakers; Australia and Oceania-210 endangered languages with its 322,000 speakers; Europe and Asia share 177 and 933 endangered languages respectively, and these continents are inhabited overall by a hefty 114.4 million people whose mother tongue is under an alarm. [3]

The ongoing collapse of the world's biodiversity is more than just a metaphor for the crisis of language extinction. Many ignore the unique opportunity, which could be achieved by doing deep researches on these vanishing languages. The fact is that, minority languages mostly provide keys to unlock the secrets of nature, because their media tend to live in close proximity to the animals and plants around them, and their conversation reflects differences they observe.

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WESTERN FEMINISM IN GLOBAL PERSPECTIVE

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Nowadays, it seems as though not a day goes by without mentioning women's rights. Although every woman would likely to agree with many feminist points relating to the evils of domestic violence, injustice and unequal pay, the real question still remains. Is it only privilege of 'white middle class' women? What is feminism in contemporary women's eyes? And more importantly, what does the term 'feminism' mean?

Every word has its history and "feminism" is no exception. One often finds references to late nineteenth-century definitions in some dictionaries. The Oxford Dictionary speaks of feminism as equivalent to femininity, as in the state of being feminine. Nevertheless, this concept, originating in France, even though from the 1890s, is a term which is identified with the political movement for women's rights. In Spain, the Royal Academy Dictionary defines feminism as a "social doctrine which allows women the abilities and rights previously reserved for men." [1]

The core of the modern feminist movement is its opposition to "traditional gender roles". Feminism began as a movement built by affluent western white women in order to challenge the idea that the woman's place was at home and nowhere else. It sought to show that women could be successful outside the house as professionals and thinkers, while also making the case that women

could and should have an equal say in matters that go on outside their kitchens (e.g., the right to vote).

These problems are, for the most part, white ones, specifically white western women. Whereas western white women fought during the first and second waves of feminism to carve out roles outside the house, black, Native American, and even many Asian women have held such roles within their respective societies for centuries. [2]

As an illustration of various perceptions of feminism it is important to demonstrate the differences in labor, family structure, and male dominance throughout the world.

Notably Muslim women think that the core of feminism calls for equality, dignity and the establishment of respect – not just between the sexes, but also across all social and economic classes, races and religions. For example, Islam laid down these expectations for us a millennium before today's feminists started preaching them. The religion's revelation was so revolutionary that the comparably backwards society before this period was dubbed 'the Age of Ignorance'. It was defined by its stark social inequality, especially amongst girls and women, and illustrated by a prevalence of female infanticide in pre-Islamic Arabia. This new standard of equality not only was granted to the female gender, but also penetrated to all levels of society. Among the countless rights that women became entitled to in the first Islamic society were financial, social and even sexual entitlements – completely redefining her place in society. Many interpretations of verses in the Koran declare that the woman's earnings are solely her own, and that her husband has no claim to them. This provides not only monetary security, but also indirect support of a woman's right to work. It also endows women with marital rights, such as allowing them to be equally entitled to request a divorce. Thus Islam and feminism are not exclusive. [3]

Yet western feminists tend to think otherwise. They see the Muslim women as 'oppressed' victims of strict religion which serves only needs of men. Some people argue that it is a part of western messiah complex, the role of the world's savior and defender of the humiliated and insulted. But Islamic women do not feel humiliated because of their religion. They do not need liberation. According to Abu-Lughod, author of "Do Muslim Women Really Need Saving?" feminism should be viewed in historical and social contexts rather than cultural and religious. [4] As Zara Huda Faris', Muslim Researcher and Speaker for MDI writes the problem lies in ambiguity of the term itself. Faris emphasizes that the claim raised by women activists occurred due to injustice. However, she adds, injustice is seen everywhere, among both women and men. [5]

Meanwhile in Africa women had long labored outside the home. Whereas European gender roles often restricted women from performing labor crucial to society's sustenance, African women had long played a crucial role in their society's economic sustainability, performing extensive fieldwork and other indelicate but necessary chores. African women have long been expected by their men to have some sort of say outside of the domestic realm. Speaking of black men's place in society, they have not had true dominion over their women for centuries. In Africa, the black man often had polygamy and certainly plenty of authority, but he also often dealt with matrilineal lines of social organization that limited his dominion and influence over his women and progeny. In the new world, the black man was essentially a pack horse for his first several centuries. He had no real power to keep his family together. Thus, when white women come out and complain about freeing themselves from the "oppressive" control their men had over them; it becomes difficult for black men to interpret things in the same way. Black men have not historically controlled black women in that way. Black men also have not prevented black women from seeking roles outside the home in large part due to economic reality. Black males, unlike their white peers, did not have the money to fund the stay-at-home mom lifestyle so many white women felt "oppressed" by during the mid-century prior to the second wave feminist explosion in the sixties.

But the situation differs not only between non-whites and whites. Many Eastern European white women of today cannot adopt the western feminist narrative either because communism also saw them "liberated" from traditional gender roles. While British and American women were busy talking about their oppressive restriction to the home and their desire to do all the things men can do, Soviet women were on the frontlines of war. Eastern European women were entering male

realms of society: serving as combat pilots, combat troops, tank gunners, and also working in factories even after the war, earlier and in greater numbers than women elsewhere. The same was true, to some extent, in Communist China.

Thus, when white western feminists started going on and on about the need to be liberated from “traditional gender roles,” it is clear that such calls may have had less pull in the east. These women had already had a greater taste of such “liberation” than any western white women at that point, and possibly greater than any western women have today. [2]

Even though it is clear that feminism, as we know it now, is mostly a phenomena spread by corporate-run media, the trend does not seem to go down. That is why it is substantial to clarify what the hallmarks of modern feminism.

On the one hand, observing violence against women, iniquitous discrimination at work, rape, high social expectations, it is difficult to reject the idea of feminism which promises the end of all injustice. But in fact, the history of humanity shows that there were worse circumstances for women to live in. Naturally it does not mean that women should stop fighting for justice. Even so we have to acknowledge the fact that people, not only women, have always witnessed violence and inequity. The thing is that today the horrors of human atrocity are heavily emphasized. Besides every assault is shown as common thing spread everywhere in the world. Mass-media gives people only gruesome facts about current happenings. As a result, there is a conflict between women themselves. Injustice can be seen everywhere and at any time, both against women and men.

On the other hand, some people even argue that feminism denies the human reality, it is unclear, and not a cause for justice. Feminism does not want justice and equality among both genders; it pursues special rights for women and diminishment of femininity. Feminists advocate that women have traditionally been dehumanized by a male dominated society, which they call the patriarchy; and that it has always been better to be a man. But this one-sided claim snubs the privileges that women have often enjoyed simply for being women. The dynamics of society, at the most basic level, show that it has actually always been better to be a woman. Yet feminists generally remain egregiously quiet about male suffering as a result of social roles. Whilst feminists seek “liberation” from the “shackles” of the traditional female role, the man is still expected to continue his traditional, disposable role. This one-sided narrative of feminism is not the way forward.

Biologically, every woman counts in reproduction and perpetuating life itself – giving each woman an intrinsic worth, regardless of what she does. It only takes one man, however, for many women to have children. Historically, this gave rise to the idea amongst human societies that men are largely disposable, whilst every woman is indispensable. This is why, instinctively, we give preference to safety and comfort for women rather than men; why women are rescued first in any emergency or disaster, and get the first seats in lifeboats; why men tend to work longer hours, risking life and limb in the more dirty and dangerous jobs like being coal miners, oil drillers, foot soldiers, construction workers, rubbish collectors, and the male relative acting as the unpaid bodyguard in the home.

Besides feminism is unclear and evasive, feminism comes in many different factions: conservative, liberal, socialist, post-modern, ecofeminism, and so on – with no shared value system or moral guidance, feminists do not agree on anything but the name - and will happily contradict themselves. For example, feminists have no clear position for the sexual embodiment of women – some feminists advocate androgynising the female appearance. Instead of releasing women from male expectation, feminists expect free women to be male.

In idolizing the male and trying to create an androgynous sexuality where men and women are virtually identical except for their anatomy, feminists have perpetuated a misogynistic self-loathing for the traditional female role – motherhood, and female tenderness is now viewed as a weakness. The strength of men which can be used to lead wars just as it can be used to be fierce protectors, is often kept in check by the compassion and sobriety of women. [5]

So as can be seen the views on modern feminist movement are quite various. The lack of common goal brings nothing but chaos among women themselves. However, subjects such as

violence and injustice are still on the table whether one considers herself feminist or not. And this, as it has been said, remains a bane of mankind. Therefore the struggle for all people should not be aimed at ourselves but at the society's biggest drawbacks.

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THE CRISIS OF MULTICULTURALISM POLICY IN WESTERN EUROPE

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The process of globalization, the consequences of which are reflected in all spheres of modern life, creates many problems to be considered on international level. Among these issues is the crisis of multiculturalism policy.

Multiculturalism is a body of thought in political philosophy about the proper way to respond to cultural and religious diversity. Mere toleration of group differences is said to fall short of treating members of minority groups as equal citizens; recognition and positive accommodation of group differences are required through "group-differentiated rights," a term coined by Will Kymlicka. [1]

Multiculturalism is closely associated with "identity politics," "the politics of difference," and "the politics of recognition," all of which share a commitment to revaluing disrespected identities and changing dominant patterns of representation and communication that marginalize certain groups.[2] Multiculturalism is also a matter of economic interests and political power; it demands remedies to economic and political disadvantages that people suffer as a result of their minority status.

The case of immigrant multiculturalism is just one aspect of a larger "ethnic revival" across the Western democracies, in which different types of minorities have struggled for new forms of multicultural citizenship, that combine both antidiscrimination measures and positive forms of recognition and accommodation. Multicultural citizenship for immigrant groups clearly does not involve the same types of claims as for indigenous peoples or national minorities: immigrant groups do not typically seek land rights, territorial autonomy, or official language status.[3]

It is important to put multiculturalism in its historical context. In one sense, it is as old as humanity — different cultures have always found ways of coexisting, and respect for diversity was a familiar feature of many historic empires, such as the Ottoman Empire. But the sort of multiculturalism that is said to have had a "rise and fall" is a more specific historic phenomenon, emerging first in the Western democracies in the late 1960s. This timing is important, for it helps to relate multiculturalism to larger social transformations of the postwar era.