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INTEGRATIONAL PROCESSES OF MODERN SOCIETY IN THE REPUBLIC OF KAZAKHSTAN TO A SIDE OF STATE SOCIALIZATION

The entire process of development and prosperity of the Republic of Kazakhstan in the last decade is aimed at creating a socializing state. It is always obvious that people who worked well, and some of them did it themselves. We believe that this problem is related to the lack of information, with one side, and the counteraction to the international one, as well as to the liberal values and constitutional principles of state welfare, with another. To understand this issue, it is necessary to consider the connection between the main and main principles, such as liberalism and the main principles of the socializing state. It is clear that the principle of liberalism assumes diversity.

In our practice, we should, say, see that this idea rises to Christianity and anti-philosophy, and its value is a product, say, Western culture and does not have geographical value. That means now. In addition, the disclosure of their thoughts is an answer to the issues of the established Reserve on a higher foreign, say, historical background. The second factor, which should be ignored, is various framed practices, illusions and fantasies, which are present in all spiritual classes with a strong public consciousness, such as the famous, liberal Catechism of the name better, more socialist catechism.

Key words: Social state, Constitution, welfare of the population, civil society, Macroeconomics, citizens' rights, democracy, social norms, social protection.

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Қазақстан Республикасындағы қазіргі қоғамның интеграциялық процестері мемлекетті әлеуметтендіру жағына қарай

Бұл мақалада қазіргі заман жағдайында мемлекетті әлеуметтендіру мәселелері қарастырылады. Соңғы онжылдықта Қазақстан Республикасының дамуы мен өркендеуінің бүкіл процесі әлеуметтендірілетін мемлекетті құруға бағытталған. Жақсы жұмыс істеген адамдар және олардың кейбіреулері өздері жасағаны әрқашан айқын. Біз бұл проблема бір жағынан ақпараттың жетіспеушілігімен, екінші жағынан халықаралық, либералды құндылықтар мен мемлекеттік әл – ауқаттың Конституциялық принциптерімен байланысты деп санаймыз. Бұл мәселені түсіну үшін либерализм және әлеуметтенетін мемлекеттің негізгі қағидаттары сияқты негізгі принциптер арасындағы байланысты қарастыру қажет. Либерализм принципі әртүрлілікті білдіретіні анық.

Біздің тәжірибемізде бұл идеяның христиан діні мен антифилософияға дейін көтерілгенін және оның құндылығы, айталық, батыс мәдениетінің өнімі және географиялық маңызы жоқ екенін көруіміз керек. Сонымен қатар, өз ойларын ашып айта білу – бұл жоғары шетелдік, айталық, тарихи фонда құрылған резервтің сұрақтарына жауап екені анық. Екінші факторды ескермеу керек – бұл барлық рухани сабақтарда күшті әлеуметтік санасы бар әртүрлі рамалық тәжірибелер, иллюзиялар мен қиялдар, мысалы, әйгілі, либералды катехизм, жақсырақ социалистік катехизм.

Түйін сөздер: әлеуметтік мемлекет, Конституция, халықтың әл-ауқаты, азаматтық қоғам, макроэкономика, азаматтардың құқықтары, демократия, әлеуметтік нормалар, әлеуметтік қорғау.

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Интеграционные процессы современного общества в Республике Казахстан в сторону социализации государства

В данной статье рассматриваются процессы социализации государства в современных условиях. Весь процесс развития и процветания Республики Казахстан в последнее десятилетие направлен на создание социализирующегося государства. Всегда очевидно, что люди, которые хорошо работали, и некоторые из них делали это сами. Мы считаем, что эта проблема связана с недостатком информации, с одной стороны, и противодействием международной, а также либеральным ценностям и конституционным принципам государственного благосостояния – с другой. Чтобы понять этот вопрос, необходимо рассмотреть связь между основными и главными принципами, такими как либерализм и основные принципы социализирующегося государства. Ясно, что принцип либерализма предполагает многообразие.

В нашей практике мы должны, скажем, видеть, что эта идея поднимается до христианства и антифилософии, а ее ценность является продуктом, скажем, западной культуры и не имеет географического значения. Это значит-сейчас. Кроме того, раскрытие своих мыслей является ответом на вопросы созданного резерва на более высоком иностранном, скажем, историческом фоне. Второй фактор, который следует игнорировать, – это различные обрамленные практики, иллюзии и фантазии, которые присутствуют во всех духовных классах с сильным общественным сознанием, такие как знаменитый, либеральный катехизис имени лучшего, более социалистический катехизис.

Ключевые слова: Социальное государство, Конституция, благосостояние населения, гражданское общество, макроэкономика, права граждан, демократия, социальные нормы, социальная защита.

Introduction

The nature of liberalism is of great importance for the history, so to speak, of national culture and, so to speak, of ideological politics. Liberalism is a complex phenomenon that explains the fundamental problems associated with various changes between societies, countries, and people. These changes vary by country and government. Responsibility for the intrinsic value and behavior of people, private property includes well-known categories of modern socializing and political vocabulary, such as personal freedom, free market, free competition, and the conditions necessary for free enterprise. Equal opportunities, separation of powers, so to speak, a constitutional system to ensure basic human rights and freedoms, a universal electoral system. Liberalism has many uses, but they share common foundations, principles, and ideals, making it a special kind of socio – political thinking.

Materials and methods

As a complex and universal principle, important rules apply to all spheres of public life and all social classes. Liberalism is sympathetic to the obligation

of social and diverse groups to live without state control. This is understandable. Has an official appeal to all members of the community. In fact, liberalism is mainly aimed at people with higher education and wealth, that is, those who promote personal efficiency. Historically, the rise of liberalism was associated with the formation of capitalism, and it was this class that became the driving force behind this idea. The new capitalist relations again laid the foundation for the development of ideology.

Results and discussion

The process of formation of the bourgeois state and liberal political ideology emerged in accordance with the political history of the regime and control. The radical bourgeois leaders either developed a republican system based on the ideas of constitutionalism and mass sovereignty, or through a constitutional system came to an absolute monarchy. The idea of public representation is reflected in the parliamentary elections and the dominance of social groups in the system. The concept of natural rights enshrined in the Constitution has forced all citizens to recognize the rule of law, disclosure, interests, and rights and freedoms. In the current situation,

when the formation of civil policy and the legal system ended with the legislative integration of liberal economic principles, the state entered a state of expectation.

In the 19th century, classical liberalism was formed, representatives of the so-called “philosophical radicals” were joined by I. Bentham, D. Ricardo, J. St. Mill, the “Manchester school” – these are R. Cobden, D. Bright and others.

French school of economic liberalism, representatives of B. Constant, F. Bastiat. The classical principles of liberalism were formed by rejecting the concept of natural law and establishing a utilitarian ethics based on the rights of the individual. In other words, on the basis of the equality of others, the “rules of the game” are established, which support the maximum freedom of the individual. Private property is the main guarantee of freedom.

At the end of the 19th century, a new form of liberalism was published in the literature, based on the two basic values of freedom, freedom and equality. This is defined by the terms “neoliberal “and” social freedom”. “Name”, “Liberal reformism”. Some of the basic principles of classical liberalism were changed under the influence of Marxism and social democracy. They play a positive role in socio-economic life, especially in terms of social justice, social equality and mutual support. State support for the poor.

The neoliberal project was introduced in the late 19th and early 20th centuries, and fundamentalism was an alternative to the doctrine of socialism. However, Social Democrats and neoliberals have different views on human nature and society. In addition, similar social systems and functions are needed to distinguish the data from the corresponding social sources.

By changing the classical theory of wealth, social liberals improved the living conditions of the poor by creating a system in which a portion of the population’s income came from taxes and was distributed to social needs. With the expansion of the domestic market, the whole society will achieve positive economic development.

Representatives of the “Chicago school” F. Hayek, M. Friedman, L. Mises, etc., made a lot of efforts to revive classical liberalism, they refused to transfer the function of “fair distribution” to the state, since this is incompatible with individual freedom. The liberals came up with the thesis of a minimal state policy with the characteristic features of sociality, which inevitably relieved social tension. The ideas of liberalism developed not only in the West, they were actively adopted in Russia,

but they were somewhat transformed and adapted to local conditions (Speransky 1899: 62). Chicherin, P.I. Novgorodtsev, B.A. Kistyakovsky, P.G. Vinogradov and others made their contribution, but they remained unclaimed due to their conservative views.

There were other stages of development, but they also did not succeed, as they ignored the real opportunities in the implementation of Western liberal models. Taking into account the fact that

Kazakhstan has always been in some sense a springboard for Russia, our country could not develop or implement the ideas of liberalism independently due to the socio – political characteristics and the joint socialist regime. Since 1993, radical liberalism

has weakened its position in favor of social liberalism, but even here, both of these trends have not found their supporters and wide distribution.

Many authors related to science suggest that the author of the term “social state”, Lorenz von Stein, “... defined it as a state that maintains absolute equality of rights for various social classes and for a separate self-determining individual due to its power “ (Miletsky 1977a: 82).

But in 1832, in Germany, R. von Mol’s book “The Science of the Police on the principles of the legal state” was published. Mol understood “... the law-bound activity of the state to assist citizens in achieving reasonable and permissible goals, while protecting their freedom by taking general measures and creating institutions that anyone can use” (Mol 1871: 7). In fact, this is at least the first definition of a welfare state disguised as a classical liberal rule-of-law state.

The terms “welfare state” or “welfare state” are the most commonly used synonyms, but let’s separate them. According to some, the first concept means that the state not only pays attention to the security of civil society, but also integrates structural social reforms, including the economy, and ensures the participation of workers in the management of production. The second concept concerns the state and is aimed at improving the well-being of citizens and ensuring social security.

“...If we proceed from the fact that the state is limited to providing benefits and social security to improve the well-being of citizens, then we have as an object of regulation the relationship of the individual and society. This is a typical liberal understanding of the problem. If we assume that the state not only provides a certain level of well-being, but also carries out a certain structural reform of society, including the economy, then the relations between social groups, primarily in the sphere of distribution, become the object of regulation. This is

the essence of the contradiction recognized by many experts between a legal democratic state and a social state” (Lazarev 2000: 3-9). At the theoretical level, these contradictions recognize the legal equality of organizations, and the rule of law determines their real socio-economic path. The socialist state “appeals” to independence and seeks to define the state and, consequently, the situation in which the state participates in public relations. From an institutional point of view, these contradictions vary. It all depends on what goals the state sets for itself of a social nature, social and cultural relations in society and control over social and political forces.

Researchers identify the following special social characteristics of the country: solidarity, justice, legality, democracy, social care and social peace (Miletsky 1997b: 94), they propose to define it through the category of “social function”, which is “a historically specific and legally formed function of the state, which aims to regulate relations within various modifications of social systems and groupings, which would provide a historically defined level of well-being of the population necessary for the sustainable and independent development of production and society” (Lazarev 2000: 8).

Other authors consider the category of “social state” through the characterization of such a type of state as social capitalism (Protasov 2010: 54-60). As can be seen from the above analysis, detailed concepts and generally accepted definitions of the sociality of the state system have not yet appeared, despite the attempts of individual jurisprudence. Its peculiarity is that most foreign and Russian scientists limit themselves to the fact that it is a constitutional feature of the country, which has many features related to social obligations. Based on this, social policy is considered as a system of specific state measures in the social sphere. However, it should be noted that the policy with the characteristic elements of sociality of any modern state is internally contradictory. On the one hand, it must meet the needs of entrepreneurs in order to promote the development of private production and markets. Mandatory policies should take into account the social needs of employees.

The principles of a state with a high degree of social type are somehow embodied in the program documents of many political parties and in the constitutions of many European countries. At the same time, the program of socio – political movements and political parties and the content of constitutional norms are integrated into the concept of a state with a high degree of social type.

The ideology of the Liberal Democratic Party believes that the most important task of the state with the characteristic features of maximum sociality is full employment, helping the poor and establishing cooperation and partnership in public life. The Social Democratic Party sees a prosperous state as a step towards social democracy, where social policy is not in the interests of the state. However, its direct responsibility stems from the social rights of citizens. The intermediate position between the neoliberals and the Social Democrats is occupied by the concepts of

K. G. Myrdal and D. Bell, they believed that sooner or later the Western countries will embark on the path of active evolutionary development of financial and social development, which will inevitably lead to a state of public welfare due to a mixed economy, the decentralization of political power and the lack of ideology. However, the ideas of social reform of society met with sharp opposition. According to the supporters of unlimited economic freedom, the social policy of the state “... leads to the violation of the” justice” of the free market, the restriction of the rights of the individual, generates a layer of passive people who rely on the help of the state “ (Nersesyants 1999: 186). Despite the contradictions of the conservative, monetarist concept of countries with social characteristics, this concept is increasingly recognized and is practically included in the constitutions of modern states.

“...The difficulties faced by socially oriented countries are related to the need to find a balance between the process of elimination and specific ways of influencing the free economy in the spirit of” leveling social inequalities “ (Maltsev 1984: 158). By abandoning the limited role of the “night watchman”, the state should not cross the boundaries of seriously undermining the economy and reducing initiative and entrepreneurship. The experience of wealth development in the West shows how difficult it is to find a balance between the freedom of the market and the influence of the country on the economy. The root of these difficulties lies not only in the level of economic development, but also in the eternal contradiction between freedom and harmony and the principle of equality, in which it is impossible to achieve perfect harmony. Therefore, “... the goal of a social-type state is not to eliminate actual inequality, but to “equalize inequalities”, eliminate sharp differences in property status, and increase the social status of the individual in order to provide all members of society with a decent standard of living”(Kozlovsky 1998:709).

Each country has its own social status, constitution, and form. This is due to the socio-historical development of the country, national and spiritual traditions, national life experience, geopolitical factors, etc. Thus, "... taking into account the peculiarities of the society of the transition period, which has embarked on the path of forming a social state, it is necessary to formulate the principles of relations between the state and the citizen, which, on the one hand, would be able to consolidate society, and on the other – would contribute to the actual realization of the entire range of human rights and freedoms" (Kozlovsky 1998: 712).

These principles are as follows;

- "...by promoting the development of market relations, the state assumes the function of social protection of people, expressed in a system of measures designed to provide guarantees for the provision of a high-quality standard of living for the population. At the same time, it is necessary to take into account the production and activity and socio – cultural potential of a particular region, that is, it should be a regionally adapted social policy"(Nersesyants 1999a: 30-31).

- the state supports the regulation of distribution relations by financing the tax system, the state budget and social programs;

- taking into account the exceptional importance of science and culture in public life, the state is funded by supporting fundamental scientific and cultural programs;

- the principles of equality and social justice can be implemented by expanding social programs, encouraging charity and influencing the pricing process through the elimination of production and trade monopolies.

"...The formation of a social state is a long, complex and contradictory process. The recognition of the need for the formation of social statehood and the consolidation of this provision in the Constitution, the development of a strategy and tactics for implementing social reforms is only the first step. The most difficult task is to create the necessary guarantees and mechanisms for the implementation of social, economic and other rights of the individual" (Nersesyants 1999b: 305).

The main task of the socializing political system carried out in the state is to actively promote economic growth in every possible way, subordinate production to the interests of consumers, strengthen labor motivation and entrepreneurship, ensure an adequate and good standard of living and social protection of the population of the state, preserve national cultural and natural identity and individuality. This includes

actions. For the effective and correct performance of regulatory functions, the state has a strong influence, for example, state legislation and law-making of the state, the state budget, the state tax system and customs. The key goal and priority of the socializing policy is to activate the elements that give high, effective and productive work, to achieve noticeable improvements in the financial situation and living conditions of the population.

In the current situation, so to speak, socializing policy should become a priority for the entire system of law enforcement agencies. In order to guarantee the sustainable production of social resources, socializing policy is one of the most important links of the country's domestic policy. Their main goal is to achieve so-called social stability, integrity and viability to make up for the lack of market regulation. These goals can be achieved by supporting the social security of organizations, preventing social problems. Natural, man-made and other disasters, redistributing material resources and providing a better channel. Lifestyle regulation puts pressure on other measures.

Socializing policy in a market economy requires the state to support various groups, including entrepreneurs, social support for low-income citizens, education, health and environmental protection, and regulation of working conditions. Ultimately, socializing policy is the function of managing the social sphere of society and ensuring its sustainability. It includes the satisfaction of the general material and cultural needs of citizens, the regulation of the process of social differentiation in society, as well as the income of the population engaged in economic activities and the disabled. This will allow each member of society, first of all, to implement their grandiose social and financial norms, that is, the right to receive, so to speak, a sufficiently high standard of living and high-quality welfare of the population, necessary for normal growth and development of a person. Unfortunately, during the election campaign in the Republic of Kazakhstan, when political governance is under threat and destructive conditions are deteriorating, it is necessary to conduct a minimal socializing policy. The main structural elements of the socializing policy are:

- income policy;
- labor policy (regulation of employment and unemployment, labor protection, working hours);
- education and health policy;
- population reproduction policy (protection of the family and childhood, fight against homelessness and homelessness).

So, initially, the use of various types of activities is assumed, including the use of various and various methods of influence, influence and management. This is a narrow definition of the socialization of the political system. In general, the socialization of the political system is a form of macroeconomic regulation that may well ensure, or even so to speak, guarantee the social and social stability of society and, if possible, create equal conditions for the citizens of the country.

Socializing protection and social assistance are the most important tools of the state, which builds a society based on the principles of socialization. Socializing protection is a set of practical measures taken for the population to maintain their material well-being, which for objective reasons can not earn money to maintain the average standard of living in this society, the disabled, mothers with many children, orphans, the unemployed, the poor.

Socializing protection is the most important direction of the social sphere of society. A system of measures taken by the state, employers 'and employees' organizations, public institutions and movements to ensure a certain high – quality indicator of the well-being of life, respect for the rights and privileges of citizens and protect them from risks in case of financial difficulties, social support. Everyone, without the slightest exception, may be the bearer of the rights to measure the level of well-being, including food, clothing, housing, medical and social services necessary for the health and well-being of himself and his families, and this is a universal standard. In addition, exercise your right to safety in the event of loss of life,

Unemployment, illness, disability, widowhood, old age, or other circumstances beyond the individual's control. Ensuring the legitimate constitutional rights of people in the social protection system is a priority of the state social policy. The social security system consists of two main types: social security and social assistance. The difference between them is determined by the regulatory role of the state and the source of funding.

Socializing provision extends to the working-age population engaged in economic activities, and receives limited subsidies from the state budget, but at the expense of their income. The main prerequisite for the emergence of social insurance is the inherent risks of human life: for example, physiological (illness and premature death), economic (collapse) and social (the death of a large number of people and the entire country). Natural disasters, the result of war). In the current situation,

one of the most important social risks is the loss of income. At the national level (macroeconomics), this risk is reflected in the discrepancy between different parameters of the standard of living and social norms. The forms of social insurance change over time as the structure of social risks changes. In most countries, there are three main branches of it: pension, medical (hospital), and accident protection.

Social security applies to the working-age population engaged in economic activities, and receives limited subsidies from the state budget, but at the expense of their income. The main prerequisite for the emergence of social insurance is the inherent risks to human life: for example, physical (illness and premature death), economic (collapse) and social (the death of many people and entire countries). Natural disasters, the consequences of war). In the current situation, one of the most important social risks is the loss of income. At the national level (macroeconomics), this risk is reflected in the discrepancy between the standard of living and different levels of social norms.

Conclusion

Our country should follow the path of the evolutionary formation of the economy and social development and focus on the market economy and capitalism, which are periods of economic growth. This is not a prerequisite for a society, but a prerequisite for a free state. At the same time, human rights should not run counter to the interests of society and the State. Otherwise, human rights will not be successfully implemented.

Therefore, it can be indicated that the Constitution of the Republic of Kazakhstan provides for a minimum social content of property, which theoretically demonstrates the efficiency of the economy and the integration of diversity into only one form of property. All about property: this is determined by the quality of management, the level of investment and the incentive to work. As a result, a reasonable balance is achieved between the elements of sustainable development of civilization, such as the individual, society and the state. The model of the state mentioned in the Basic Law, in which the interests of citizens are protected, based on democratic principles, on the one hand, contains internal resources for resolving the contradictions between the principles of the social state, or as it is commonly called in another way, the welfare state and the liberal state, on the other hand, is

trustworthy. Based on the balance of values of the relevant Constitution. This is the most important basis for ensuring social stability, constitutional security and the protection of its members.

Thus, civil society plays an important role, especially in the creation of the welfare State. First, the most active members of a generally institutionalized civil society may be interested in changes to the law on social issues, working with government agencies to improve the social, economic and environmental conditions of citizens. Secondly, both active and inactive civil society groups can provide social assistance to people in objective circumstances (childhood, disability, disability) on the basis of kinship, community, religion, and justice. When discussing the role of the organization in the business structure, it should be noted that the term has not yet been formed and has a vague definition. Now it is most often understood as a group of entrepreneurs who are more active and united in protecting their rights and interests. It is also considered as a business organization, a structural unit of the production process, and a specific business organization. The role of ensuring and protecting the social rights of the people of Kazakhstan is reflected in the characteristics of special structures and in the following paragraphs.

In our view, the business world should be a society. An association of entrepreneurs who are looking for concrete measures to realize their interests. In this case, it is part of civil society. Today, it is a social class that has its own narrow corporate interests, but at the same time, a common goal allows it to actively defend its rights. The initiative led to the adoption of the law on personal entrepreneurship in the Republic of Kazakhstan, which protects entrepreneurs from uncontrolled control by state regulatory authorities at this stage of Kazakhstan's development. The establishment of business associations and public business associations provides an excellent opportunity to quickly exchange information about their rights and responsibilities, inform the legislature of any inconsistencies in the application of the law, and assist in the preparation process.

Thus, as a logical conclusion to this section, it can be indicated that the creation of the most effective laws, norms and standards of business activity creates a positive image of entrepreneurs. Thus, we see that corporate structures and civil society organizations play an important role in the development of the welfare state in Kazakhstan. As an independent public entity, it is necessary to restore the legal status of the working group.

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