

мемлекеттерінің басшыларының келіп тұруы және де жоғары дәрежелі америка әр-түрлі дәрежедегі саясаткерлердің өлке елдерге келіп тұруы. Көпмерзімді басымдылыққа жеке өзара қарым-қатынас америка саясатында маңызды құрал болып қалады. Бұл бағытты төмендету АҚШ-пен т.б. ел арасындағы қарым-қатынастың сууына әкеліп соғады» [10, б.199,200].

2. Халықаралық және жергілікті үкіметтік емес ұйымдары мен қорларының дамуы мен қамтамасыз етуі. Халықаралық жүйеге мысалы, Америкалық халықаралық даму агенттігі; Демократия ұлттық қоры; ол кейбір жорамал бойынша «ЦРУ-дың азаматтық қолы» деп аталады. Сорос атындағы қор, көбінесе оның құрылымы-«Бостандық үйі», «Ашық қоғам» институты; АҚШ халықаралық республикалық институты (ДҰҚ атымен жұмыс істейді); «Мұрагерлік» қоры (қор ДҰҚ пен тығыз байланысты жұмыс істейді); Counterpart International Consortium; Халықаралық кризис тобы (International crisis group); Transparency international; әлем корпусы; Халықаралық қатынастар ұлттық демократия институты Карнеги қоры «Бар әлемдегі әлем үшін», «Адам құны мен демократия саласындағы Еуропалық бастама», «Миграция бойынша халықаралық ұйым».

Көрсетілген шет ел ұйымдары Қазақстанда ассоциацияларымен орталықтарымен тығыз қарым-қатынаста жұмыс істейді; мәселен Қазақстандағы кәсіпкерлер Ассоциациясы; Алматылық Хельсинг комитеті АХК коалиция «Қоғам бақылауындағы мұнайдың кірістері»; Адам құқықтары мен заңдылықты сақтау Қазақстандық халықаралық бюро; әйелдер ассоциациясы; жастар ассоциациясы; әр-түрлі саладағы саяси клубтар; саяси партиялар; мемлекетшілік үкіметтік емес одақтар және т.б. Сонымен қатар жаңа ғана қалыптасып, тәуелсіз жұмыс істейтін БАҚ-қа көмек көрсету маңызды міндет болып саналады, өйткені БАҚ жаппай қабылдаумен жұмыстағы негізгі құрал болып табылады.

Бұндай қорлардың қызметі американың мүдделерін алға жылжуын қамтамасыз ететін маңызды саяси құрал болып табылады. Бұл құрылымның кейбіреулері Югославиядағы батыс бойы Украина, содан соң Грузия кандидаттарын түзеуде оппозиция консолидациясының орталығы маңызды орын алды.

АҚШ кең көлемде батыс бойы кандидаттарын билікке әкелу моделі сынға түсті. Атап өткен анық және жасырын АҚШ-тың өлке елдеріне күш көрсету құралы, Америкаға Каспий жағалауы мен Орталық Азия мемлекеттерінің экономикасы мен саясатын өз мүддесімен тығыз байланыстыруға мүмкіндік береді, сонымен қатар, бұның бәрі басқарушы элитаның көңілін өзіне аудару болып саналады.

Жалпы АҚШ өлкелік саясатының маңызды кезеңдеріне бүгінде батыс бағытындағы көлік-қатынас коридорын түзеу мен өлкенің бөлек елдерімен әскери-саяси қауіпсіздігі жағынан қарым-қатынас жасауы жатады.

Жүргізілген зерттеу нәтижесінде келесі қорытынды жасау қажеттілігі туындады: американдық каспийлік геосаяси-энергетикалық стратегия шебіндегі АҚШ сыртқы саяси факторына сүйене отырып, Каспий аймағы мен Орталық Азияның жеке елдері шартты белгіленген біртұтас геосаясаттық кеңістікке жүйеленді, соған орай өз қолданысын ғылыми ортада тапқан «Каспий-Орталық Азия аймағы» жалғаушы формулярын кейбір жағдайларда жұмыс мәтінінде қолдануға себепші болды.

Бүгінде «АҚШ-ның Каспий саясаты» дегенде, көбінесе екі Орталық Азия елдері Каспий бассейні (Қазақстан Республикасы мен Түркменстан) және екінші жағынан Кавказ сыртқы елінің біріне қатысты Америка саясатын мензейді. Қалған Каспий маңы кеңістігі - Ресей мен Иран - былайша айтқанда америка дипломатиясының әсер ету аймағына кірмейді. Егерде АҚШ аймақтағы мүдделерін кең ауқымда зерттейтін болсақ, онда АҚШ аймақтық стратегиясы шамасында тұтас кеңістікті білдіретін, бірақ жіктелу түсінігінде әр түрлі аймақтарға жататын елдер тобын белгілеуге болады. Мәселен, Каспий аймағы бес жағалау елдерін қамтиды (Қазақстан Республикасы, Ресей Федерациясы, Иран Ислам Республикасы, Түрікменстан және Әзербайжан Республикасы). Орталық Азия аймағы жанына аймақтың бес мемлекетін тұспалдайды, Қазақстан Республикасы, Қырғызстан Республикасы, Тәжікстан Республикасы мен Түрікменстан, ал Кавказ сыртқы аймағына Әзербайжан Республикасы, Грузия мен Армения сияқты мемлекеттер кіреді. Сондықтан да, бірқатар Кавказ сыртқы елдерімен Орталық Азия елдері әр түрлі аймақтар қиысқан жерде іргелес шекаралары бар (Қазақстан Республикасы, Түркменстан және Әзербайжан Республикасы), сондай-ақ аталмыш аймақтар мемлекеттері, территория жағынан екі немесе одан да көп аймақта табылмайтын (мысалы: Грузия мен Армения, Өзбекістан Республикасы, Қырғызстан Республикасы, Тәжікстан Республикасы), бірақ АҚШ-тың Каспий аймақтық геостратегиясында ажыратылмас көмекші бөлігі болып табылады, көрсетілген аймақтық бөлшектенгеніне қарамастан өз алдына біртұтас геосаяси кеңістік болып саналады. Бұл кеңістіктердің шектестігін зерттейтін ғылымның қаншалықты маңызды екенін көрсетеді. Ол бүгінде ресей мен батыс ғылыми айналымында белсенді түрде дамуда. Объективті және субъективті фактор негізінде кеңістік шектестігі, олардың шектеулігі мен (немесе) өзара байланысын айқын түсіну, сондай ақ «кеңістік» түсінігін өзара әсер ету деңгейіне бөлшектеуге және соған орай аймақтық тенденциялардың келешектегі дамуын бағалауға мүмкіншілік береді. АҚШ-тың Каспий-Орталық Азия аймағындағы қысқа-орта мерзімді келекшектің жүзеге асқан саясат тұғырын сақтау және «УОА» геосаяси жобасын қарқындырауға жағдай жасауға шоғырлануы мүмкін (көлік инфрақұрылымын дамыту, аймақ елдерін аймақтық ынтымақтастыққа ынталандыру, электроэнергия мен табиғи газдың Ауғанстан арқылы Оңтүстік Азия елдеріне экспорттау жобасын жүзеге асыру).

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CULTURAL TIES OVERCOMING NATIONAL BORDERS

The article regards the problem of the dialogue of Eastern and Western world cultures. It regards the possibility of a dialogue of civilizations, of their fundamental compatibility and incompatibility. The author discloses the history of two worlds on the basis of dichotomous comparison. Characteristics of mental peculiarity and religious convictions of Islamic and Christian world representatives are given. In addition, there given the prospects of a multipolar world development those requiring intercultural interaction.

As the human being learned to reflect on, his notion about different things got formulated. This concept is based on seen as well as perceptible things. Europe always concerned the Orient as a magnet and on the way towards exploration it became more attractive.

To date the processes which are taking its course in today's world; brought commonwealth's attention to the issue of not only social and economic, but also cultural character. On the one hand, the development perspective of multipolar world requires intercultural cooperation and dialogue of cultures. On the other hand, the increasing intensity of communication, political, economical ties do not favour comprehension and harmonization in terms of culture. The world nation draw closer together physically before learning about each other.

The process of nation's perception of each other is based on cultural and historical experience on appointed cultural stereotypes.

One of these stereotypes is – perception of Eastern culture by the West in the network of dichotomy. If the West characterized as progressive, rationalistic, individualistic, freedom-loving, realistic, logical, active and skilled in art, the East contrast with it as archaistic, subjective, intuitive, closed up in family life, inclined conditionality, idealistic, mystical, passive and life sophisticated. Since the close of XIX century those are the ideal types of Western and Eastern cultures. Since that time terms West and East have been used in the capacity of designation of cultural images contrasting with each other.

Division of cultures into western and eastern subtends not only its geographical location but also mentality inhabiting these territories of people, that is difference in cognition of world around, scientific, artistic, esthetical and spiritual values of basic world-view.

The problem of cultural dialogue of East and West takes special place. Issues about possibility of dialogue among the cultures of East and West, also about its compatibility and incompatibility always rise. Several “round tables” holds on issues of cultural peculiarity. In XX century East and West - as the “traditional” and “contemporary” categories considered like a basic difference.

The problem of cultural dialogue was updated by the different inter regional and international conflicts, because the cooperation of cultures and its dialogue – are the most favorable base for the development of interethnic and

international relations which is required for the solution of contradictions and conflicts of update world. The conception of dialogue in contemporary world plays the role of the way of “civilized cultural coexistence”, art and cooperation of different nation, community and cultures.

East and West – is the one of the main cultural and spiritual centers in the world. There are a huge amount of successors of each orientation; accordingly it is hard to say which of these models prefer the human being. In the East and West there are its own directions of development, distinction and also there are even similarities, although they oppose with each other. Now at the time of swift modernization grow it’s hard to say, does the East europe-anize or on the contrary does the West interested in it or are they different and they never understand each other.

Under the term of ‘East’ we usually understand the cultures of such countries as Japan, India, China, some of Arabian states, and under the West civilizations of Western European countries, and in my opinion at now especially it is the USA.

In most cases the cultures of the West and East are different and even opposite. According to this we can mark out appropriate features of it.

Certainly, eastern civilization was and continues to be more stable, and presents as solid line. Eastern culture is very flexible, and keeps the bases of civilization which stay and will be unshakeable.

Western culture presents the culture which directed to the dynamic lifestyle, values of technological development, improvement of society and culture, rapid development of all spheres of human being activities. In the West civilization was advanced like by jerks, which destroyed former system of values. New trends destroyed some principles of civilization.

The East in most cases opposite with the West is shown as the realization of tranquility and non-resistance. Being afraid of destroying the delicate harmony of the world of the culture of east prefers not to meddle in development of world and prefers to support the side of passive contemplator of life.

A western man as distinct from Eastern men have another mentality, another attitude to the life, nature, stay, etc. Does the West and East so much opposite with each other or they assimilate between them really so?

Humanity is more keenly aware of that existing civilization in the modern world should and can coexist, collaborate, and if it is possible complement and enhance each other.

Civilization has a beginning and an end, and, in fact, isomorphic way of development. Technological revolutions in Europe provide some economic development and Eurocentric world view. From the heights of economic superiority, somehow and there is no need to hold a deep distinction between the Muslim East, with whom relations haven’t than ever, with the recently emerged in Europe space -the world of America and Oceania.

The «Dialogue of Civilizations – is a strong incentive to the formation of a universal model of improving international relations to avoid unilateral approaches and the monologue in politics and culture [1].»

The dialogue of civilizations, in the cultural field develop throughout their existence, but it has other forms than in science, because the culture of each civilization is original and unique, it is a part of the original genotype. Although the civilized exchange of cultural property is in full swing, artistic and architectural styles, technical means for the dissemination of cultures (the printing press, radio, television, Internet) are unifying and are still important to preserve cultural diversity and avoid of standardization of cultures. In the history of mankind we can notice the death of cultures in a clash of civilizations (Example - Minoyan culture). Wars, especially world wars could mean the end of civilization.

There are a lot of definitions of culture. Every time, talking about culture, they mean quite different phenomena. We can talk about culture as a «second nature», that is all which was created by men and brought into the world of humanity. For many, culture – is a primarily a spiritual sphere of human activity throughout the historical development of mankind. Under these sense of spiritual values we understand everything that is not directly related to human existence and survival. In this sense, culture - always a luxury, extravagance, but there is a need not just enough, and distinguishes man from animal. Culture includes such things as education, upbringing, etiquette, but not limited to them, moreover, all these concepts are formed by society and the environment is very relative. Culture is always a national, historical, concrete in its origin and destination, and the concept - world culture - is also quite arbitrary and represents only the sum of national cultures.

The Orient is all that is not Europe, later, to the notion of the West, joined the New World. The rest of it is East. East, it’s more a way of life, it’s exotic, where dancing, marrying and dress are differently. The “Orient” was constructed as a negative inversion of Western culture [2, 31].

Civilizations in the history had their own destiny and speed of development. Often, a civilization handed the baton to other civilizations development and gone forever. New civilizations, if they have access to the stories of other civilizations, quickly run through the known path and approach the space frontier novel.

The myth about the difference between East and West, serving our fairy tale that you can freely move from rational to irrational buying a ticket to the modern airliner or turn the TV connected to a satellite dish.

In the western tradition, we believe in the existence and thinking outside the myth, in the east, we believe that there is nothing but a myth.

Keen interest in the contrast between East and West may also be associated with globalization. Aggravation of ethnic in the modern world, most not due to his awakening, and the agony of his death, his clash with universal and global. It is amazing the unity with which modern humanity was not long ago chose a multipolar world.

Maybe it’s inherited wisdom of the East and the West since Roman times. East and West, remains a myth, always stay with us for another pair of poles of development.

Beneath the eastern civilization meant primarily China, India and Japan for the giant time period: from mid-millennium BC - To 17 century AD - 3000 years. During this time the West had one after another to change a several civilizations.

In the stability of Eastern civilization and is the first feature of the East. The West is moving forward as it jerks. And each jerk (Antiquity, Middle Ages, etc.) accompanied by the collapse of the old system of values, as well as political and economic structures. Development of the East, by contrast, appears as a solid line. New trends here do not destroy the foundations of civilization. On the contrary, they fit perfectly in the old and dissolve in it.

East is very flexible; it can absorb and recycle many of the alien elements of. Furthermore, unlike in Europe, the East co-existed many religions, and even the Islam, the irreconcilable against Western Christianity, rather quietly coexist with traditional Eastern beliefs. Thus, no matter what shocks do not occur, the foundations of civilization remained stable.

The second important feature of the East was the fact that society didn’t lose its connection with nature. The favorite argument in favor of European colonizers conquests was the assertion that they are benefactors of East people because they were unable to establish themselves (computers, the latest weapons, etc.).

So what are the differences between these two civilizations? Europeans in their development went the easiest way. The imperfection and weakness of the forces of nature they began to reimburse the creation of cumbersome machines. They sharply distinguish themselves from nature; no longer feel part of it. Moreover, the nature of their understanding has become something of an enemy. It had to be overcome, defeat, and put himself at the service. Convinced himself that the man is the crown of creation, and everything in this world was created solely for him, the Europeans began to reshape nature in their own way and plunder its wealth, regardless of any environmental pollution or other losses.

Unlike Europeans, East people never lost its connection with the habitat. Own thoughts, they directed not to the establishment of mechanisms which replace its own imperfection, and in fact to improve their body and soul. World is perceived by them as a whole, and the person in this whole is not lord, but only one of its parts. And if so, then the goal of man - not hatred and the desire to be in harmony with nature and getting to know its basic laws, try not to contradict them. Thus, philosophers of the East believed that the peoples and states should develop the natural way of taking the example from plant and animal life in which nothing is superfluous, accidental.

Different styles of martial arts of the East developed as a result of observing the movements of wild animals (tiger, bear, monkey, etc.) thoroughly studied the environment, people knew the East, how it affects his body. For example, the effectiveness of strikes in the martial arts at various points on the body is calculated depending on time of day.

People of the East were convinced that only a person can improve the world, when through the improvement will find harmony and unity within itself.

Culture of Ancient China reached a high level. Even in very ancient times, Chinese scientists have made many important discoveries in astronomy, mathematics, medicine and other sciences. In the 2 millennium BC China had already existed for hieroglyphic writing. Several were later invented the compass, and then a seismograph. In the middle of the first millennium BC was drawn the world’s first star catalog, there were 800 bodies.

Third feature of the East is the commitment to tradition. Tradition was also in Europe, but in the Orient was built in the distant past, in the mythical “golden” age. And everything is new is justified only if it was possible to find anything similar in the past.

Everything here is continually repeated, somewhat modified, but retaining always similarities. Rights of the European Middle Ages had no idea to write in the style of Homer. And in the East for 3000 years can be found in the verses are the same size, ringtones, etc.

Attitude towards religion is one of the most important indicators of the characteristics of civilization. In the East it is very different from the west. Even the religion is varied and different from Christianity.

East and West - Islam and Christianity. These cultural and historical notions reflect the stereotypes in our thinking. In the depths of European civilization for centuries formed the image of Islam as an aggressive, hostile to religion “infidels.” Are these representations of contemporary reality?

Since ancient times the East was the cherished dream of European travelers. It was lured by its luxury, elegance, sophistication of the mysterious, his fairy tales Scheherazade from “Thousand and One Nights, gone reader’s imagination far away in the mists of time, the mysterious world of heroes and eastern beauties, fabulous Arab cities that have arisen in the majestic and the silent expanses of the Middle Eastern deserts. Oriental products - all kinds of fabrics, spices, incense - were valued in Europe, its weight in gold. Not coincidentally, it was unusual, whether it’s a bizarre pattern of geometric shapes and stylized leaves and flowers and graceful music, the Europeans called arabesques.

Today, we are quite clearly aware of the role played by the peoples of the Middle East, their culture and spiritual experience in the development of European civilization. The Middle East was for Europe a kind of source from which she draws her missing cultural elements. Starting from the Middle Ages, the role of intellectual and spiritual partner belonged to the Arab-Muslim world. The history of interaction between the two civilizations, the

Mediterranean area can only be understood in the context of their interaction, during which between them formed a definite spiritual community.

Since the rise of Islam in the seventh century there has been continuous interaction between Europe and Islamic world, often with profound implications on either side. Deepest and with greatest effect has been the interaction between Europe and Islam in the Middle East and North Africa, that is, Arab Islam. The new Arab-Islamic state, established in the 640's and 650's, included the East Roman (Byzantine) empire. Many aspects of Byzantine culture and custom were absorbed into the nascent Islamic culture, including administrative and legal practices [3, 105].

The influence of Islam in Europe during the Middle Ages was a multifaceted and versatile. It embraced all aspects of life: domestic, scientific, religious, literary, technical, philosophical, trade, economic, social and cultural [4].

In the field of literature - a debate about the origin of the medieval genre fabliaux, the relationship between Eastern and European elements in the Provençal lyric, about the impact of the rich Arab heritage on the views and work of Dante ("The Divine Comedy").

In the field of science - a study of the influence of Arabic works on the development of medicine and astronomy in Europe. And in philosophy - is the problem of conditionality Latin Averroism philosophical system of Ibn Rushd, and theme effects views of Ibn Sina on Augustinian representatives of the late Middle Ages, from borrowing from the Arabs of specific terms, such as the concept of an attribute.

Arab-Islamic civilization in turn made a major contribution to the development of European Christian civilization a few centuries later [5, 233].

Adoption of Islam in North Africa, Egypt and Syria, which seized from the Christian world nearly half of the Mediterranean area, the conquest of Muslim Spain and Sicily and the Crusades in Palestine, the Crusaders capture Jerusalem and the revenge of Salah ad-Din (Saladin), the Reconquista in Spain and the taking of Constantinople, the arrival of Ottoman Turks in the Balkan Peninsula and the revolt of the Slavic and Greek peoples - all these events were interpreted as religious wars, wars of religion, and thus in the minds of the parties was fixed idea about the historical confrontation between Christians and Muslims. But despite the outbreak of religious xenophobia in the popular consciousness, and representatives of European cultural and religious elite clearly understood the need to share spiritual and material values, and respected the achievements of the "enemy" of Islamic civilization in the area of science and culture. Borrowings were latent, fills in nature. Europe is processed, perceived, integrated in the first place those elements of the Arab and Arabized ancient thought, the deep knowledge, which lacked its own religious and cultural tradition.

Yes, Islam has enriched Europe more knowledge in various fields of science. At the same time he was instrumental in the formation of European identity and had a significant effect on the development of cultural processes. The conquest of Spain and Sicily, the Arabs drew attention to themselves. But at first their appearance was seen by representatives of the European society as a disaster comparable to the usual barbaric invasions.

Beautiful life, cultivated by the Arabs in Spain, as well as their significantly higher level of education (through Mosarabs - Christians who lived in the territory of the Iberian Peninsula), soon attracted the attention of a large part of European society. For fear of a powerful rival of mingled curiosity about his life and knowledge. The Islamic world began to enter into the sphere of cultural interests of the Europeans. In search of knowledge in the Arab Caliphate stretched, many young people. And many of them engaged in deep study of Arabic Sciences. For example, Herbert of Aurillac, who later became Pope Sylvester II, was engaged in Catalonia, the study of astronomy and mathematics. Reconquest from the Moors of Toledo (1085) and Sicily (1091) was the beginning of the process that V. Bartold defined as "cultural communication" between the two civilizations. Initially, before awakening widespread interest in Aristotle, enjoyed great popularity in Europe, translations of works by Arab philosophers. For example, we know that John Spanish translated works of Ibn Sina (Avicenna), on logic, metaphysics, physics and psychology. In addition, he was soon transferred his "Canon of Medicine", which together with the "basics" of Abu Bakr al-Razi and inherited from the Arabs of the works of Galen had a significant impact on the development of the whole of medicine in Europe. Dominique Gundisalvi together with John and the Spanish Jew Solomon translated writings of Al-Ghazali. Remarkably for this age letter of Pope Pius II, the conqueror of Constantinople by Sultan Mehmed II. In it the Pope, specifying differences between Christianity and Islam in matters of the divine nature, noted that both religions have a biblical foundation: the belief in one God, the afterlife and the immortality of the soul. Although this letter was dictated not only by the desire to theological understanding, but also political and diplomatic considerations, it is found that the submission of Christians on Muslims were not unambiguous. Along with fiction lounged and authentic knowledge, along with hostility existed and awareness of a particular spiritual community. With the end of the Middle Ages Islam is not perceived by Europeans as a serious intellectual rival. In the XVI-XVIII centuries in Europe there was a process of slow, limited by a narrow circle of specialists knowledge about the Arab East and Islam. In the years 1691-1698 Ludovico Maracci conducted the first scientific edition of the Koran, translated it into Latin and accompanied by lengthy comments. In 1717 published a book by Relana on the Mohammedan religion "- the history of Islam, which has changed many European perceptions of the religion. Influenced by the work wrote his work "The Life of Mohammed" Earl de Bulenvile [6].

In the XIX century was the powerful wave of migration of Europeans - the military, traders, missionaries,

administrators, technicians and scientists - to the East opened up opportunities for direct acquaintance with the new world. Knowledge about the life of the Muslim countries, their culture and religion began to grow extremely fast. Interest in the Muslim world is now dictated by practical needs of European countries. Formation of Islamic Studies as an independent scientific discipline is inextricably linked with the history of colonial conquest [7, 126].

Over the last decade of XX century Islamic-Christian dialogue has become crucial due to the rapid growth of Muslim communities in Europe [8, 14].

Some experts have expressed the assumption that by 2050 Muslims will make a third or even half of the Europeans.

Interestingly, even experts on Islam have suggested that the true number of Muslims in reality much more than it can be documented. Anyway, Islam has become the second largest European religion. The time has come to realize it as an indigenous religion of the continent. French, Germans, British, Scandinavians, Italians will realize that the Islamic tradition with all its ambiguity of perception is organic and legitimate part of European culture.

Permanent residents of the continent will be tens of millions of Muslims, who along with the desire to fit in the European tradition would be to maintain genetic and confessional attachment to their "historic homes"

If the first mosque in France was built in the middle of the XIX century, but now they have built around three thousand. Before World War II in Germany, then a Nazi state, operated no more than a dozen mosques. And now their number has moved abroad in two thousand. Virtually every town in Germany has at least a small Muslim community. In the western part of the country have formed even the whole Muslim areas. Historically, that here are the most numerous Muslim communities.

It is also noteworthy that even in a small Belgium in 1975, was opened Brussels Islamic Centre. In mid-1995 in Rome, the grand opening of the largest mosques in Italy. In 30-ies of the last century, Italian dictator Benito Mussolini agreed to the construction of a mosque on condition of simultaneous construction of a Catholic church in Mecca. Now the situation has changed radically [6].

In the XXI century a new page opened in the history of relations between the West and Islamic East. It is difficult to say what the consequences will be, but I'll try to get the answer of this issue...

The world of civilizations corresponds multifarious, changeable and holistic system. It has wealth of interactions - from confrontation and conflicts, till cooperation and partnering.

The dialogue of civilizations it is a new geopolitical category which had taken the central position in above mentioned system since the close of XX century.

We should understand the broad sense of term "globalization". It is not only economical, financial and technical process, which can lead to the great outcome, but also it is a challenge to maintenance and glorification the diversity of humanity and civilizations.

As a matter of fact, the dialogue of humanity and civilizations can be realized by means of actors, such as scientists, politicians, masters of culture, representatives of social organism, also tourists and other citizens which represent different civilizations. Owing to the dialogue the roots of antagonism and clash of civilizations, origins of international terrorism will be exterminated.

The fundamental sources of conflict in this globalizing world are not primarily ideological or primarily economic, but cultural, which determines the most important boundaries of the whole humanity. The main actor in international affairs is the nation-state, but the most important conflicts of global politics occur between nations and groups of different civilizations. The clash of civilizations became the dominant factor in world politics. It means that the latest phase of the evolution of conflict in the modern world will be "The Conflict between Civilizations".

For a century and a half after the emergence of the modern international system of the Peace of Westphalia, the conflicts of the Western world were largely among princes - emperors, absolute monarchs and constitutional monarchs attempting to expand their bureaucracies, their armies, their mercantilist economic strength and, most important, the territory they ruled. In the process they created nation states, and beginning with the French Revolution the principal lines of conflict were between nations rather than princes. In 1793, as R. R. Palmer put it, "The wars of kings were over; the ward of peoples had begun [9, 22-23]."

The conflict of nations yielded to the conflict of ideologies. It is appropriate to mention here that now it is very actually to determine the group of countries not in terms of their political or economic systems or in terms of their level of economic development but rather in terms of their culture and civilization.

With the end of the Cold War, the interaction between the West and non-Western civilizations and among non-Western civilizations became the center-piece.

What do we mean when we talk of a civilization? A civilization is a cultural entity. Villages, regions, ethnic groups, nationalities, religious groups, all have distinct cultures at different levels of cultural heterogeneity. The culture of a village in southern Italy may be different from that of a village in northern Italy, but both will share in a common Italian culture that distinguishes them from German villages. European communities, in turn, will share cultural features that distinguish them from Arab or Chinese communities. Arabs, Chinese and Westerners, however, are not part of any broader cultural entity. They constitute civilizations. A civilization is thus the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species. It is defined both by common objective elements, such as language, history, religion, customs, institutions, and by the subjective self-identification of people. People have levels of identity: a resident

of Rome may define himself with varying degrees of intensity as a Roman, an Italian, a Catholic, a Christian, a European, a Westerner. The civilization to which he belongs is the broadest level of identification with which he intensely identifies. People can and do redefine their identities and, as a result, the composition and boundaries of civilizations change.

Civilizations may involve a large number of people, as with China or a very small number of people, such as the Anglophone Caribbean. A civilization may include several nation states, as is the case with Western, Latin American and Arab civilizations, or only one, as is the case with Japanese civilization. Civilizations obviously blend and overlap, and may include sub civilizations. Western civilization has two major variants, European and North American, and Islam has its Arab, Turkic and Malay subdivisions. Civilizations are nonetheless meaningful entities, and while the lines between them are seldom sharp, they are real. Civilizations are dynamic; they rise and fall; they divide and merge.

Civil identity will be increasingly important in the future, and the world will be shaped in large measure by the interactions among seven or eight major civilizations [9, 25]. These include Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and possibly African civilization. The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another. Why does it take place?

First, differences among civilizations are not only real; they are basic. Civilizations are differentiated from each other by history, language, culture, tradition and, most important, religion. The people of different civilizations have different views on the relations between God and man, the individual and the group, the citizen and the state, parents and children, husband and wife, as well as differing views of the relative importance of rights and responsibilities, liberty and authority, equality and hierarchy. These differences are the product of centuries. They will not soon disappear. They are far more fundamental than differences among political ideologies and political regimes. Differences do not necessarily mean conflict, and conflict does not necessarily mean violence. Over the centuries, however, differences among civilizations have generated the most prolonged and the most violent conflicts.

Second, the world is becoming a smaller place. The interactions between peoples of different civilizations are increasing. North African immigration to France generates hostility among Frenchmen and at the same time increased receptivity to immigration by "good" European Catholic Poles. Americans react far more negatively to Japanese investment than to larger investments from Canada and European countries. Similarly, as Donald Horowitz has pointed out, "An Ibo may be . . . an Owerri Ibo or an Onitsha Ibo in what was the Eastern region of Nigeria. In Lagos, he is simply an Ibo. In London, he is a Nigerian. In New York, he is an African [9, 26]."

The interactions among peoples of different civilizations enhance the civilization-consciousness of people that, in turn, invigorates differences and animosities stretching or thought to stretch back deep into history.

Third, the processes of economic modernization and social change throughout the world are separating people from longstanding local identities. They also weaken the nation state as a source of identity. In much of the world religion has moved in to fill this gap, often in the form of movements that are labeled "fundamentalist." Such movements are found in Western Christianity, Judaism, Buddhism and Hinduism, as well as in Islam. In most countries and most religions the people active in fundamentalist movements are young, college-educated, middle-class technicians, professionals and business persons.

In the past, the elite of non-Western countries were usually composed of people who were mostly associated with the West, who studied at Oxford, the Sorbonne or etc., and absorbed Western values and lifestyles. The population of these countries, as a rule, retained the inextricable link with their native culture. But now everything has changed. In many non-Western countries is an intensive process of de-westernization of elites and their return to their own cultural roots is very popular. At the same time the Western, mainly American customs, life style and culture are gaining popularity among the general population.

Fifth, cultural characteristics and differences are less mutable and hence less easily compromised and resolved than political and economic ones.

The clash of civilizations thus occurs at two levels. At the micro-level, adjacent groups along the fault lines between civilizations struggle, often violently, over the control of territory and each other. At the macro-level, states from different civilizations compete for relative military and economic power, struggle over the control of international institutions and third parties, and competitively promote their particular political and religious values.

If during the Cold War, the main foci of the crises and bloodshed were concentrated along political and ideological boundaries, now they are moved to the fault lines between civilizations. For 13 centuries of conflict stretches along the fault line between Western and Islamic civilizations. Began with the rise of Islam promote Arabs and the Moors in the west and north, completed only during XI-XIII centuries, the Crusaders attempted with mixed success to bring Christianity to the Holy Land and establish there a Christian government. In the XIV-XVII century, the initiative had intercepted the Ottoman Turks. They extended their dominance in the Middle East and the Balkans, captured Constantinople, and twice laid siege to Vienna. But in the XIX - early XX century the power of the Ottoman Turks began to tend to decline. Much of North Africa and the Middle East came under the control of Britain, France and Italy.

After World War II, the West, in turn, began to retreat; the colonial empires disappeared; first Arab nationalism and then Islamic fundamentalism manifested themselves; the West became heavily dependent on the Persian Gulf

countries for its energy; the oil-rich Muslim countries became money-rich and, when they wished to, weapons-rich. Several wars occurred between Arabs and Israel (created by the West). France fought a bloody and ruthless war in Algeria for most of the 1950s; British and French forces invaded Egypt in 1956; American forces returned to Lebanon, attacked Libya, and engaged in various military encounters with Iran; Arab and Islamic terrorists, supported by at least three Middle Eastern governments, employed the weapon of the weak and bombed Western planes and installations and seized Western hostages. This warfare between Arabs and the West culminated in 1990, when the United States sent a massive army to the Persian Gulf to defend some Arab countries against aggression by another [9, 31].

Military confrontation between the West and the Islamic world continues a century, and there is no hint of softening. Rather, it may become even more aggravated. In the Arab world, Western democracy strengthens anti-Western political forces. This may be a passing phenomenon, but it surely complicates relations between Islamic countries and the West.

Historically, the other great antagonistic interaction of Arab Islamic civilization has been with the pagan, animist, and now increasingly Christian black peoples to the south. In the past, this antagonism was epitomized in the image of Arab slave dealers and black slaves. It has been reflected in the on-going civil war in the Sudan between Arabs and blacks, the fighting in Chad between Libyan-supported insurgents and the government, the tensions between Orthodox Christians and Muslims in the Horn of Africa, and the political conflicts, recurring riots and communal violence between Muslims and Christians in Nigeria. The modernization of Africa and the spread of Christianity in Nigeria. The modernization of Africa and the spread of Christianity are likely to enhance the probability of violence along this fault line. Symptomatic of the intensification of this conflict was the Pope John Paul II's speech in Khartoum in February 1993 attacking the actions of the Sudan's Islamist government against the Christian minority there.

On the northern border of Islam, conflict has increasingly erupted between Orthodox and Muslim peoples, including the carnage of Bosnia and Sarajevo, the simmering violence between Serb and Albanian, the tenuous relation between Bulgarians and their Turkish minority, the violence between Ossetians and Ingush, the unremitting slaughter of each other by Armenians and Azeris, the tense relations between Russians and Muslims in Central Asia, and the deployment of Russian troops to protect Russian interests in the Caucasus and Central Asia. Religion reinforces the revival of ethnic identities and re-stimulates Russian fears about the security of their southern borders. This concern is well captured by Archie Roosevelt: Much of Russian history concerns the struggle between Slavs and the Turkish peoples on their borders, which dates back to the foundation of the Russian state more than a thousand years ago. In the Slavs' millennium-long confrontation with their eastern neighbors lies the key to an understanding not only of Russian history, but Russian character. To under Russian realities today one has to have a concept of the great Turkic ethnic group that has preoccupied Russians through the centuries [10, 332-333].

Naturally, condemning any conflict situation and preventing such disasters the greater participation and greater mutual knowledge about different religions, cultures and civilizations of East and West in the international arena should be brought up.

Summarizing the above-mentioned and comparison of east and west as the two cultural areas, it should be noted that the east and west are two branches of human culture, two civilizations, two ways of life. They are far from each other in many ways, as cultural life, and in relation to wealth.

Booming West with its bid for a new, breaking and destroying the old as we have already spent a product of his life, and long, harmonious East, with its bid for the contemplation of the world, with his attitude to nature and everything natural as a sacred and the rejection of any intervention in nature development of life.

In this article, you can observe the differences between Western and Eastern cultures, on which East and West confront each other. Their main differences in the way of development of each culture, civilization, socio-economic structures, political, lifestyle, spiritual culture, etc. It is worth noting that the Western man, European colonists, believed that he gave people the East, the fact that they were not able to establish themselves (cars, appliances, etc.), because they are the "barbarians." Although, the situation has now changed. For example, Japan has become one of the leading countries with stable economies, political systems. It holds the first position for the title of the most progressive countries in the field of science, technology, electronics, even if its cultural development was not based on the principle of borrowing from other cultures. The main clue, in my opinion, the differences between East and West, there is a fundamental difference between psychology and mentality of the representatives of the two civilizations. Philosophy and European Human east is different. This can be seen in relation to nature, environment. For a European nature: "not a temple but a workshop" for the eastern inhabitants of the world is a single whole with it themselves.

Having two different cultures, I do not like to point that one is better or worse than another, I would like to say that we are different and this difference is the fastest ever erased. If there is a conflict, rivalry between East and West, now in globalization, it should flatten, and they will be developed organically. Because the famous, interesting, very smart people who keeps the whole culture on their shoulders, whose hands it is happening enough in the East and West. On the question of what is best for us, the answer is: clearly, we need to keep all the forces of our culture. Not to be like a man with an empty soul from the biblical parable: Abandoning his, we will not let us learn of others and will remain just empty. I think better to stay yourself in their culture.

Civilization of the East was viable until she had to deal with the barbarian peoples. It protects against them passively, absorbing and reorganizing them in their own way. However, after meeting with the civilization of Europe, more technically advanced, carrying an entirely different program and tending to the destruction of all unlike it, the East could not resist. These cultures are different, but on the other hand, they complement each other to form a common world culture in which peace, values and mentalities are harmonically related to these two cultural areas - East and West.

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СТРАТЕГИЯ КИТАЯ В ЦЕНТРАЛЬНОЙ АЗИИ

In the article are investigated China's policies in the countries of Central Asia. The author analyzes the reasons for the interest of China to the countries of the region. Next, we investigate factors that contribute to enhancing China's foreign policy in the region, both positive and negative.

Сегодня Центрально – Азиатский регион, включающий 5 независимых государств Казахстан, Кыргызстан, Узбекистан и Таджикистан все больше притягивают внимание к себе мировых держав. Это обуславливается несколькими фактами. Первое Центрально – Азиатский регион имеет важное и выгодное геостратегическое положение, второе наличие природных богатств, в частности государства Европейского союза рассматривают Казахстан и Узбекистан как энергетических партнеров.

Не стал исключением и Китай и как показали события, именно Китай вступил в борьбу за влияние в Центрально - азиатском регионе.

В целом сама политика Китая все чаще становится объектом внимания мировых СМИ, политических и экспертных кругов. Одним из наиболее распространенных тезисов стало утверждение о том, что КНР — супердержава нового столетия. Данное мнение во многом стало предметом политической мифологизации. Однако Китай, несомненно, является важным «игроком» на мировой арене и имеет стратегические интересы в Азии, особенно в отношении соседних стран.

Если говорить о стратегическом значении Центральной Азии для Китая, то оно главным образом проявляется в экономической области. В последние годы развитию сотрудничества в этой сфере Пекин придает все большее значение. Во-первых Китай считает, что новый евроазиатский континентальный мост – важный сухопутный коридор и наилучший канал для товарообмена со странами СНГ и Европы. Этот мост находится на месте древнего Шелкового пути и играет важную роль в его возрождении. А Центральная Азия является как бы узловой станцией евроазиатского моста на пути Китая к Европе. КНР ценит потенциальную значимость возрождения Великого шелкового пути и уделяет ему большое внимание. Во-вторых, по мере экономического развития и проведения политики открытия западного района Китая потребность страны в нефтяных и газовых ресурсах возрастает с каждым днем и в повестке дня существенное место занимает идея разнообразия импорта энергии. Китайские ученые считают, что Центральная Азия станет потенциальным источником нефти и газа, потому что нефтяные и газовые трубопроводы из этого региона более короткие и безопасные, нежели альтернативные маршруты. В-третьих, в экономическом сотрудничестве со странами Центральной Азии существует большой потенциал: продукция легкой промышленности Китая пользуется большой популярностью на рынках региона, а товары из государств Центральной Азии вызывают большой интерес у китайских покупателей. Так что по мере развития политических отношений будет расширяться и торгово-экономическое сотрудничество [1].

И еще один важный аспект. Как и у развивающихся стран, у Китая и республик Центральной Азии много общих интересов в плане сохранения региональной безопасности и создания нового экономического и политического порядка на международной арене. Таким образом, они могут выработать единую позицию в разрешении международных проблем. В общем, следует отметить, что Китай, исходя из своих задач и придерживаясь принципов мирного сосуществования, определяет свои стратегические интересы в Центральной Азии. И с учетом этих интересов дипломаты КНР строят свою работу в отношении страны с государствами региона.

Стратегические интересы Китая в Центральной Азии главным образом касаются проблем безопасности и экономического сотрудничества. Эти интересы нельзя считать односторонними: они также отвечают и нуждам стран региона. Кроме того, в борьбе с религиозным экстремизмом, международным терроризмом и национальным сепаратизмом республики Центральной Азии, Китай, Россия, США и Европа имеют общие цели. В связи с этим необходимо использовать дипломатический потенциал и приложить максимум усилий к развитию сотрудничества в этих сферах. Что касается обороны и безопасности, то Китай не выступает против военного сотрудничества стран Центральной Азии с другими государствами, поддерживает их стремление создать собственные армии и оборонные системы. Но Пекин возражает против вмешательства других государств во внутренние дела стран Центральной Азии и выступает за сохранение их независимости и суверенитета. Мы не стремимся расширить сферы нашего влияния в регионе, не навязываем его странам свою волю и идеологию, но категорически против деятельности в Центральной Азии сепаратистских групп, ущемляющих суверенитет Китая. КНР считает, что любое сотрудничество должно быть направлено на укрепление мира и развитие региона, да и всей Азии. Китай будет и впредь совместно со странами Центральной Азии укреплять потенциал двусторонних и многосторонних военных соглашений, в частности Шанхайской организации сотрудничества. КНР будет постепенно наращивать свое участие в разработке углеводородных ресурсов региона, в прокладке нефти – и газопроводов, в создании евроазиатского континентального моста, а также активизировать двустороннее и многостороннее торгово-экономическое сотрудничество.

Исследователи отмечают, что в Средней Азии (исключая Таджикистан, раздираемый внутренними конфликтами) процесс становления независимости избежал болезненных политических потрясений. Позитивным фактором в КНР считают введение в ряде стран президентского правления, что облегчает реализацию политических решений [2].

Одновременно фиксируются и негативные для Китая факторы, связанные с независимостью этих стран, особенно подъем национализма в Средней Азии. Так, в Пекине с беспокойством было воспринято создание в 1992. г. «Всемирного казахского центра», председателем которого стал Н. Назарбаев и который ставит целью объединение всех казахов во всемирном масштабе. Подобные устремления для Китая, имеющего значительную казахскую прослойку в Синьцзяне и Внутренней Монголии (около 1 млн. человек), звучат в определенном смысле провокационно. В негативном свете интерпретируется в Китае и возникновение в Казахстане «Уйгурского международного союза», что воспринимается как определенная реанимация проблемы «Восточного Туркестана».

К числу негативных факторов, с точки зрения китайского правительства, относится усиление сепаратистских настроений в Синьцзян-Уйгурском автономном округе, Тибете, поэтому оно считает весьма важным «бдительность» властей в отношении подрывной деятельности антиправительственных сил. Шанхайские исследователи из института современных международных отношений ХэСицюань и ЧэньМиньшень указывают, что «все пять среднеазиатских государств взяли демократию и секуляризм в качестве принципов национального строительства и приняли особые меры против сил, представляющих угрозу их государственной и социальной стабильности». Отмечается, в частности, что во всех пяти странах религиозным партиям отказано в участии в политической жизни, фундаменталистские же организации вообще запрещены, а их лидеры были вынуждены уйти в подполье или оказались в эмиграции [3].

Большую роль в позитивном развитии двусторонних отношений сыграло заявление Н. Назарбаева в ходе его визита в октябре 1993г. о неприятии Казахстаном сепаратизма и исламского фундаментализма, а также о принципиальной позиции Казахстана в отношении принадлежности Китаю острова Тайвань. Это было воспринято в Пекине как подлинная заинтересованность в развитии сотрудничества. В 1994 году вновь обострившаяся внутривосточная ситуация в Синьцзяне, вынесла в повестку дня отношений Китая с государствами Центральной Азии еще одну сложную проблему - проблему этнического сепаратизма. В 1994 году в Синьцзяне обострилась внутривосточная ситуация, которая была связана с активизацией деятельности «Фронта освобождения Восточного Туркестана», что повлекло за собой казахстанско-китайскую встречу в верхах. Она состоялась в сентябре 1995 года. Стороны заявили полное совпадение позиций в отношении Тайваня, национального сепаратизма. Н. Назарбаев заявил, что в Казахстане придают очень большое значение добрососедским взаимоотношениям с Китаем. Столь же настороженно отнеслись в Китае к проявлениям амбиций Узбекистана стать центром «Среднеазиатского сообщества», что также ассоциируется там с идеей «Восточного Туркестана» и с носителями пантюркизма, бежавшими из Синьцзяна и обосновавшимися в Турции. Пантюркизм, как подчеркивает Ван Вэйчжоу, стоит в одном