

WESTERNIZATION AS CULTURAL PHENOMENON

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Abstract— The article reviews cultural identity as the problem of contemporary Kazakhstan's society. Kazakh culture is now the main object of reformation processes occurring in Kazakhstan. In this situation it is important to investigate traditional Kazakh culture taking into account its possible points to be influenced by Westernization process.

It is identified the area of dialogue between Western civilization and Kazakhstan's culture. On the basis of this analysis it is characterized the process of entrance of Kazakh civilization into the world civilization. It is considered limitedness of close and unchanging monoculture which has negative effect on dialogue of cross-cultural communication and causes fanaticism, terrorism, extremism and radicalism. Inadequate evaluation of Kazakhstan as the most westernized country in the Central Asia is the result of archaic understanding. Ability of perception of new values is the cultural historical feature of self-knowledge and readiness to use the most acceptable ways of competitiveness.

Aims: Analysis of impact of westernization process on formation of Kazakh culture and spiritual values identical with it.

Objectives: Identification of values of Kazakh traditional culture and modern national culture and its protective function from contemporary processes of Westernization and globalization.

Conclusion: For contemporary Kazakhstan it is important to preserve updated ethnical instruments and their adaptation to new cultural social conditions in the process of globalization and westernization.

Keywords— culture, innovation, globalization, westernization, cultural identity.

I. INTRODUCTION

In concepts of cultural unification there are described attempts of all humanity to co-operate with each other, to be mutually dependant from each other and ability to be united culturally. This is explained with common humanitarian features of all civilizations achieved in the result of general human cultural values. These values include following concepts: place of an individual in a society, secular and religious humanism, freedom of intellect, aesthetic art and freedom, some economic values, ecological concepts and etc. On this basis it is constructed meta-culture. Meta-culture is concept of

development of local civilizations as one part of the world civilizations simultaneously preserving diversity of local cultures. Meta-culture combines all values of humanity and makes positive influence on development of whole humankind in one unity. Meta-culture is regarded as new principal history due to following features: at first as tendency, secondly as effective condition for the future, and the third as civilization which could overcome all human crises.

Today there are being made attempts to diminish contradictions between states and to find the common intersectional points for cultures. In our opinion general global human culture is not a group of people oriented on western economic system, but it is commonness which could preserve each nation's own uniqueness and peculiarity. Its main feature is globally united cultural space based on cross-cultural and inter-civilizational values. Is this future possible to come? It is difficult to answer for this question, because humanity is experiencing spiritual crisis in the third millennia and has difficult choice to do. This choice is related with selection of cultural social values which could make foundations of new civilization. As ethnographers state stable development of humanity is based on differences and the harmony of these differences. Then each difference should be vivid and peculiar. These differences should be vanished only to appear in the new form in the other system. Feature of uniqueness is the main condition of universality [1, p. 149].

In spite the fact that there can take part conflicts of integration processes with disintegration processes we should consider the conditions described by German cultural philosopher Simmel. He wrote:

“Any conflict has some basis. If this conflict is not solved with time and its form and content is not changed they will make obstacles to our life. If we ignore them, then the other problems will arise, because the link between previous and current cultures does not disappear. There is always struggle to achieve the life without obstacles. These contradictions make the life absolute and this is its eternal secret” [2, 124-125 pp.]. This statement makes to think that contradictions between West and East cultures are not absolute polar and it is possible to find methods to create common spiritual roots and solve conflicts, and to find methods which would let found unique cultural perfectness. However, as C. Jaspers mentioned there has not been yet established universal development ability of all humanity. As the result of extensive development of science and technology culture stepped into empire time age. In this stage in West, India, China and etc. has partially experienced closed type of development. Humanity turned back from the direction to dialogue and unification. According to Jaspers it will led to the fall of civilization. Then how can humankind be rescued from this and is it possible to rescue humanity? For this he offers to be back to previous stage of culture development and to create fundamental basis to be created as true man [3, p. 53].

Civilization mechanisms of westernization process is described as phenomenological process in Toynbee’s work “Understanding history”. According to him it should be considered the influence of outer proletariat (neighbouring countries), since their influence to civilization can be diverse in different ages, then expansion of the world religions must be taken into consideration. Toynbee wrote: “When two or more civilizations influence on each other, their power levels are different. Aggressive civilization feels that object of expansion is not equal with it” [4, p. 587]. Western civilization explains its policy toward indigene nations with its aim to make them more cultural and civilized [4, p. 589].

Let us consider the description of westernization process given by A. Toffler occurred in Japan. Especially their responding activities to westernization by Japanese make us admire.

In 16th century when the first Western ships started to ship in Eastern Asia, Japanese rulers could understand Western colonization policy and could resist to it successfully. According to law approved in 1587 activities of Christian missionaries was strictly banned, Portuguese were not allowed to stay in Japan and Japanese were not allowed go to Europe.

Later by the regime of Tokugawa conduction of all Holland scientific researches except medical were limited. In spite the fact that Western technological dominance was very attractive, they saw vivid examples of Western colonization of Muslim and Christian worlds. However after fall of Tokugawa regime in 1853 revolution Japanese elite opened their doors to Westernization. But their aim was not to accept Westernization; conversely they aimed to master Western technological achievements and to come to dominance in the world. Reforms made in 1868 were also approved due to understanding of limitedness of isolated policy [7, p. 594].

If Westernization in Japan occurred in the order from top to bottom, then in China it started after “First Opium War” in 1839. From the end of 19th century Chinese secular movements occurred under influence of western protestant missionaries. Founder of Kuomintang Sun Yat-sen was the son of protestant priest. His wife was also protestant. If in Japan Westernization led to become military advanced in China communistic movements against the westernization led to obstacles in its technological development. This was reasoned with the fact that the centre of communistic activities was Russia which hadn’t yet been westernized. History of Westernization in China started from Deng Xiaoping’s reforms.

For us it is important statements given by A. Toynbee about Western civilization which aims to have dominance over any other countries which interact with them. As A. Toynbee wrote it seemed that no other powers were left to resist to dominance of Europe after fall of Ottoman Empire in 1683 in Vienna [4, p. 561]. From that time West with its symbol of Faust conducted its policy of expansion the territory on account of the third countries. It aimed to have dominance over Eastern Asian countries (Japan, China), South Asian countries

(India), and leading Islamic country Ottoman Empire and Orthodox civilizations (Russia). Only in 20th century the USSR, China, India, Islamic countries gained international recognition and started to take into part in solution of international problems. Not accidentally S. Huntington wrote about Eight Super-powers. The world started to become diverse and multi-sided. However it is still difficult to say that the level of Westernization has decreased. After fall of the Soviet Union the centre of Westernization country changed to the USA and today process of globalization is occurring in wide context.

We have discussed earlier features of westernization in Japan and China. A Toynbee also described this process in Turkey.

In spite the fact that Ottoman Empire could defeat extensive territories of orthodox civilization, they became weak against the West. In order to protect them from Vienna, Ottoman Empire had to ask for weapons from Western countries and to open their door to some Western values.

Now government officials started to be appointed from Greek nations. They were thought to conduct international relations with Western countries. Even though they were brought up in Ottoman traditions, they were aware of independence of their own motherhood. Ottoman military started to reform by European tradition. This led to reformation movements amongst officers. Conflicts between Tanzimat and young Turkish had seriously destroyed traditional Ottoman society.

Abdul-Khamid sultan's reformations on Ottoman empire to make it similar to European did not prove its aims. Toynbee described it as reservoir which opened its blocks in the flood. Soon after westernization came liberal military group which destroyed Ottoman Empire with its ideas.

Toynbee evaluates Kemal Ataturk's activities as the one who finished the process of westernization and made Turkey one of the civilized countries [4, p. 582].

From the given analysis we may conclude that Westernization does not include only one part of a society, but it aims to change whole society. Technological superiority gives the West an ability to spread its values in forces, because elites of

developing countries accept with technology the way of thinking in Western style. A. Toynbee gives negative evaluation of total Westernization: "However even if Chinese or any other non-western country finds compromise to successfully harmonize modern western dynamism with traditional stability, there will be those who will be against of it. History shows that separated minority usually too small and weak to resist to synthesis of new which is usually accepted by majority. History also shows that their discrimination and persecution leads to odious and revolting crimes. Humanity needs unity but inside of gained independence there should be allowed diversity. Culture would be much wealthier in this case" [4, p. 599].

It should be taken into account in analysis of Westernization and globalization occurring in Kazakhstan.

If A. Toynbee mainly pays attention to historical features of westernization, C. Jaspers investigates question why western civilization became dominant over other civilizations. At first C. Jaspers takes into consideration the fact that West is located in the Mediterranean in the middle of cultural dialogues, whereas China and India are located geographically isolated. From spiritual point as advantages of the West can be regarded idea of freedom originating from Greek Polis, ancient Greek philosophy and rationalism originating from new age science, deep sensing feeling of individualism, secularism idea, being active in society and etc.

However it seemed that West looked for something similar with it from Asia, but could not find it. It is true that the West has deep origins from Asia.

Europe is similar to the small part of big Asia. When Western man introduces with Indian or Chinese philosophy he feels himself as if he found answers for questions he could not answer earlier.

From the great discoveries to 20th centuries the world history was only Western history. Only in this century Westernization started to be criticized. C. Jaspers who could foresee these tendencies offered the concept of whole human's unity and analyzed it form contemporary humanism.

In discussions about general human culture and global culture the concept of global cultural unity is defined as commonness and peculiarity in the world

culture. If to understand each individual as peculiarity then it is true that there cannot be general or common human culture. But we should understand it as similarity and commonness of cultures. Also we should underline that we are speaking not about common human culture but about common tendencies in diverse cultures. In scientific concept it is accepted as issue of unity of diverse cultures. Hence we should not understand by general human culture the process of westernization.

Civilizational countries with technological development are becoming wealthier and the extension of globalization is also increasing day by day. Developed countries are widening their economic and political impact. By increasing the number of social markets they are trying to preserve their dominance in the market and enlarge the financial condition of their citizens. So they have clear understanding of advantages of globalization process. However interference with technological culture and using universal standards of society's consumerism should not lead to vanishing the national unique cultures.

Some western thinkers state that religion lays in the basis of cultural unification. For example, according to G. Mosca in the result of religious unification the relation between civilized countries became much stable. If in past assimilation happened in the result of defeated countries, now it is being formed huge single empires which could satisfy conditions of defeated nations by the winning ones. As such the winner side started to give freedom to loser side in worshipping their own Gods. From this moment it was created the situation when international conflicts could be replaced with peace. This led to stabilization of other huge political organisms. In addition we can see creation of new young phenomena titled as big universal global religions which does discriminate races. In spite of its linguistic and political regimes differences it tries to spread its doctrines everywhere [5, p. 11].

This universality is the unity of the most well-known religions Buddhism, Christianity and Islam. Each of them offers their own concepts, but Buddhism based on philosophy and Islam and Christianity are based on theology. Each of them believes that they are in absolute right way and their

path will give humanity happiness in both worlds. Attachment to one of these religions creates bonds between members of religion in spite their race and language difference. They have common interests in moral understandings, attitude to life, political interests and family traditions. Their common features are so vivid and deep that it can fully establish specific social type. On the other hand we can say that creation of these great religions led to vivid separation of society and nationalities which has never occurred before. In fact in past there existed Egyptian, Chaldean and Greek ethno-cultures, but there were not Muslim or Christian ethno-cultures. In past there were groups based on their language and race commonness, but the religion, belief and culture was not basis for establishment of social constructions.

These great religions served to establish tight bonds between relatives, to assimilate those who believe in one religion, but on the other hand they served as powerful factor to unite diverse nations of different religions. They created gap between neighbouring countries, sometimes even inside of one country and between relatives. In fact as example can be mentioned countries such as Balkans and India, which separated due to different believes. In China sons of Tianxia were assimilated due to their race and language difference. However Turkic tribes who are settled in North Eastern part of China could preserve their peculiarity due to their belonging to Islamic religion.

Religion and policy in Muslim countries are tightly weaved. In the head of Muslim state can be the caliph-leader of large separated sect or someone who performs his responsibilities on behalf of other political leader. However in past this type of initialization was only formal. In the period of decline of Baghdad Abbasids and the Great Ottoman Empire occurred great revolutions and foundation of Muslim states with leadership of new religious schisms and its legalization. In China Buddhism was under control of government. Their rulers paid great attention to worshipping. In Japan people show tolerance to Buddhism; however they are now trying to revive their ancient religion Shinto. In Europe Christianity spread in different circumstances [5, p. 16].

Many Western philosophers accept unity of the world as achievement of Western society. For instance well-known scholar C. Popper regards it as the victory of free democracy i.e. Western open society. Totalitarian societies have fallen because of their internal power's impact. Eastern European dictatorship felt the first [6, p. 527].

C. Popper attracts reader's attention to the fact that Western democracy could overcome very difficult obstacles in after-war period. No other government construction has ever experienced such violence. Western democratic construction was constructed on nations' self-willed unity. Each of them has experienced internal difficulties which deepened with time and outer powers influence and attack. Each of them was facing the problems they had to solve individually. They all were under the threat of outer power. However independent society could resist to those powers, because they lived in open society, whereas closed society remind a house in cage which can fall apart [6, p. 527].

Consequently open society came to the victory and the Soviet Empire defeated. Now Popper thinks that world open society must follow these rules:

- «1. To strengthen freedom and realize its responsibility. We must try to achieve the highest form of freedom. However this is possible only in civilized society where society fully accept idea rejection of violence use. The main feature of civilization is in its stable search of solution of problems peacefully, without violence.
2. To establish peace everywhere. All civilized societies must work to avoid the creation of nuclear weapons and warhead and make control of spread of nuclear and thermonuclear weapons. This is our main aim. Otherwise civilization and humanity will be destroyed.
3. The fight against poverty. Thanks to the development of technology the world has now ability to eradicate poverty and to lower the level of unemployment to the lowest level. Economists understand that eradication of poverty is not easy task. Hence approximately since 1965 they have decided that this is not their aim to solve that problem. This problem suddenly felt out of date and many economists have decided that they have proved this problem's impossible to solve. But there

are some proves that it is possible to solve this problem. It is difficult to avoid interference into free market mechanisms. However we interfere to the market more often than required. This issue should be solved immediately. This is shameful that this problem has fallen out of date. If economists cannot offer anything then there should be organized social works in sector of private property such as building roads, schools, preparing teachers and etc. Due to increase of unemployment during economic crisis these works should be conducted extensively in order to pursue anti-cyclic policy.

4. The fight against demographic boom. Nowadays it had been found diverse methods of contraception including biochemical technology, it became possible to control demographic situation by each individual. Statement which urges that demographic control is the part of the Western Imperialistic policy is being refuted in open society in the result of works with nations with small population. This is one of the most significant issues. Each party with its humanitarian program should be aware with it. All ecological problems are the result of demographic boom. That might be right the statements urging that consumption of electricity is too high and it should be decreased. If this is true then importance of the fight against demographic boom, which is tightly related with poverty and illiteracy, is going to increase extensively. Along with it from humanistic point we should attempt to give birth only for those children whom we wished to have, giving birth to unwanted child is severely toward him.

5. To teach to avoid violence. I am apt to think that violence is increasing in the world. Maybe this is not right. It seems for me that I have to do research on the topic if we are bringing up our children to tolerance toward violence. If this is so then there should be taken strict measures, because this is real threat to civilization. In general are we always ready to come to help our children with good advice? This is also one of the most significant problems, because our children are dependant from us. Hence we are responsible for them [5, pp. 538-540]. Concepts of C. Popper has some disadvantages. But we will discuss them later.

The other philosopher F. Fukuyama protects interests of only one society's cultural values. As he states Western institutional and humanitarian authority is higher than authority of any other societies. The West is the one who spreads values and according to him it is not important if other members of system support it or not. He considers non-western countries as future plans of western values. He is sure that other nations can only follow and use the Western sample of development and modernization [7, 36, pp. 16-18]. In the other words Fukuyama's thesis aims to strengthen culturally Western hegemony and to limit the role of Non-Western societies in doing something in favour of the world order. Cultural ethnocentrism is not new in Western intellectual history. F. Fukuyama's contribution is already identified by one scholar's definition "fear of change reactions". Fukuyama developed his idea thoroughly in his work "The end of history and the last man". The initial aim of the work is to westernize the whole world. According to him people who are from new civilization and who have already reached the end of history will see the results and achievements of that new civilization. Problems in such societies are usually solved in advance. Therefore they create universal mechanism which can satisfy all needs of people. However, founders of civilization theory and their followers consider civilization as cyclic process which consists from formation, development and death. All authors give examples (6-20) of alive and dead civilizations and give their arguments based on their analysis. Today western countries are highly concerned with progressive civilizations and their place in the world civilization and their development issues. F. Fukuyama explains current Western dominance as the result of economic estimation, great technical achievements, protection of ecology and satisfaction of consumer's needs. But does ecology protection and high consumerism lead to unity of authoritative necessity? No! Approaching to "golden billions" of 'culture of consumerism' lead to overweight of anthropogenic factors. As result this leads to destruction of biosphere and to negative consequences which can be harmful to human life. According to Fukuyama stability of civilization is

the death of civilization and its dead-end. He states that the situation which we are seeing today is not the end of cold war or the historical period after definite war, but it is the end of history, which means the end of human evolutionary ideology and method of management. In his first book "The End of History and the Last Man" (1992) Fukuyama described the theory which is really worth to read. Doing "democratic" interpretation of Hegel's idea about common historical progress, he concluded that dominance of liberal democracy will lead to the end of general progress. Of course, it seems that there is no equivalent to liberal democracy idea after destruction of communism. From this approach his idea is clear. Fukuyama sees threat of degradation in liberal democratic society. But many people understood his statements only from one approach. The book was considered as hymn of American nationalism, because by the end of the history he seems to mean the control of the world by one ruler, meaning this ruler to be American. Several thinkers discussed these issues including Fromkin in his work "The Way of the World" and Friedman in the work "The Lexus and Olive Oil Tree". However Fukuyama has different approach. In his second book ("Trust", 1995) he considered cultural traditions which can influence on economies. There he refers to Tocqueville and urges that creation of huge corporations in America was the result of protestant belief. Hence he underlines that this is the result of co-existence of two religions in American society. In Germany the level of belief is high, therefore their economic increase also depends on their cultural traditions. The same is in Japan. It means that big corporations in Germany are German phenomenon, in Japan occurs Japanese phenomenon and in America American phenomenon. It is natural phenomenon when there appear institutions based on local traditions in societies where the level of belief is low. As such French showed the progressive sample of creation of state bureaucracy, in Italy it was created family manufactures based on needle work traditions. In Asia the South Korea has high authority. Their

social relations are similar to French. Confucian's Chinese method of economy is similar with Italian. In general we may say that in future economic system will be based on different cultural traditions. As one example of that can be mentioned the American one. The global economy will be multi-cultural.

There is a threat of degradation in cultural and social life of liberal democratic societies. This would lead to destruction of liberal democratic system. This is the contradiction which makes to think over philosophers from the ancient times. This issue was questioned in the works of Tocqueville and by Daniel Bell in "Cultural Contradictions of Capitalism" (1976). Fukuyama discussed it in his work "The End of History". But Fukuyama in "Great Crisis" offered optimistic solutions taking into account arguments by Hegel and Tocqueville. He thinks that countries with liberal democracy experienced the consequences of extensive forces to gain economical effectiveness already in 60th.

Thanks to new post-modern technologies females started to work in equal with males. Women do not want to stay at home anymore. Creation of contraceptives led to division of sexual relations and family responsibility. Authority of family had significantly decreased. Humanistic concepts had changed greatly. As result the number of crime increased significantly. According to Fukuyama it was the beginning of "The Great Crisis".

If people followed their intelligence and could create an order when the previous traditions have been destroyed, people would be able to correct their wrong deeds on their own. Fukuyama's new idea develops this idea. It is especially vivid in the recent years. It seems like even in liberal democratic countries the level of "great crisis" is decreasing and such human features as humanity, beneficiary are being reinforced. The main reason for this is not because women are back to traditional housewife style. It is the result of new contemporary society which started to establish new and significant values, concepts and social institutions. Evolutional theory of Darwin is useful in this case. By this meant that man's nature based on millennia evolutions have created mechanisms able to resist to progress's "harmful effects".

Philosophical thinking still needs ideas of Hegel, Tocqueville and Darwin. No one can urge that their ideas became out-of-date.

These thoughts make to doubt about Fukuyama's ideas plausibility. There so many factors which contradict to millions of doctrines.

How plausible are Fukuyama's proves about death and birth of goodness in society? He obliged and gave the rights to liberal democratic countries' citizens to spread their achievements. Usually in these countries statistical significant of divorces, crimes, spread of binge drinking is very high. Why do they have the "right" and why are they "obliged" to be responsible for others? Because the future of humanity is in independence and the whole humanity is one unity. We suppose that none of Asian people are longing for "oppressor". Of course, some can see deceit of imperialism from these positions. Many people think so. In the third countries whole nations agree with it. However we cannot deny that movements in the sake of a man's right have tight relation with humanistic ideas of 19th century. We just hope that the good intention of those who want to protect human's rights will not be changed into the other form of man's oppression. Unfortunately previous theories add ecstatic trust in their belief that "they have endless abilities to change the world". Their renewed versions lead to distrust and fear. But if to consider the events which happened last century and philosophical critics related to those events we can understand why it happened in this way. Fear and tranquility may be accepted as the sign of intelligence. However this is not right, since it is the result of fatalism and dependence. Fukuyama could describe this phenomenon as no one ever did. The end of history means the victory of liberal theory. The last man is an image of a person who is a set of compositions of citizens of those democratic countries. In order to understand our gift we put our road to the end of history. However we do not have enough intuition and desperation. Victory of liberal rules gives us the right of choice. We are allowed to move, be we are physically unable to move. We do not have yet created any ideas to reform a society. We just live with ideas. We dream even with cautious.

Perhaps in future we, too, might reject ideas of modernist and postmodernist philosophers about nature's universality and historical progress. Basing on 19th century's theories any theories can be proved. Especially, if to take into account that those ideas have been discussed many times. However we cannot reject that older theories have their own truth. This is true that only tireless work can lead to achievements. Hence it is acceptable to think that even the history develops in accordance with general evolution vector. If this is so, then what is the direction of that vector? [8].

American philosopher E. Toffler compares society development with waves. He stated that civilization started from agrarian culture. After this came the industrial civilization. Now we are stepping to the third wave. This wave is titled as the "age of information". So A. Toffler titled the progress of science and technology development with the term "wave". Each civilization has different life span. If one civilization exists for long time, the other can have very short history. Length of existence of each civilization depends on people who live in that society. In 20th century the first wave lost its power and industrial civilization took dominance over it. However the second civilization did not last for long. Instead of this civilization the third civilization with its values started to gain power. In his work "The third Wave" A. Toffler wrote: "A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it. This new civilization brings with it new family styles; changed ways of working, loving, and living; a new economy; new political conflicts; and beyond all this an altered consciousness as well. Pieces of this new civilization exist today. Millions are already attuning their lives to the rhythms of tomorrow. Others, terrified of the future, are engaged in a desperate, futile flight into the past and are trying to restore the dying world that gave them birth. The dawn of this new civilization is the single most explosive fact of our lifetimes. It is the central event—the key to understanding the years immediately ahead. It is an event as profound as that First Wave of change unleashed ten thousand years ago by the invention of agriculture, or the earthshaking Second Wave of change touched off by the industrial revolution. We

are the children of the next transformation, the Third Wave New civilization brought with it the feeling of love and respect for life, the new method of work new economy, and absolutely new consciousness." [9, 37, 31-34 pp.]. Hence the third wave includes such civilization phenomena as mastering new technologies, high education level, mastering new spheres of science. Therefore each civilization has its own features and values.

In fact cultural basis of Westernization are the second and the third waves of civilizations. After industrial revolution Western Europe had experienced significant civilizational development, taking the lead over East.

Several Western thinkers including Nietzsche underlined limitedness of Western cultural values. For him: "We, who hold a different belief—we, who regard the democratic movement, not only as a degenerating form of political organization, but as equivalent to a degenerating, a waning type of man, as involving his mediocrising and depreciation: where have WE to fix our hopes? [10, 41]. "This process of the EVOLVING EUROPEAN, which can be retarded in its TEMPO by great relapses, but will perhaps just gain and grow thereby in vehemence and depth—the still-raging storm and stress of "national sentiment" pertains to it, and also the anarchism which is appearing at present—this process will probably arrive at results on which its naive propagators and panegyrists, the apostles of "modern ideas," would least care to reckon. The same new conditions under which on an average a levelling and mediocrising of man will take place—a useful, industrious, variously serviceable, and clever gregarious man—are in the highest degree suitable to give rise to exceptional men of the most dangerous and attractive qualities". [10, 44 6.]. As Nitshe stated: "We "good Europeans," we also have hours when we allow ourselves a warm-hearted patriotism, a plunge and relapse into old loves and narrow views—I have just given an example of it—hours of national excitement, of patriotic anguish, and all other sorts of old-fashioned floods of sentiment. Whether we call it "civilization," or "humanising," or "progress," which now distinguishes the European, whether we call it simply, without praise or blame, by the political

formula the DEMOCRATIC movement in Europe—behind all the moral and political foregrounds pointed to by such formulas, an immense PHYSIOLOGICAL PROCESS goes on, which is ever extending the process of the assimilation of Europeans, their increasing detachment from the conditions under which, climatically and hereditarily, united races originate, their increasing independence of every definite milieu, that for centuries would fain inscribe itself with equal demands on soul and body,—that is to say, the slow emergence of an essentially SUPER-NATIONAL and nomadic species of man, who possesses, physiologically speaking, a maximum of the art and power of adaptation as his typical distinction. For, while the capacity for adaptation, which is every day trying changing conditions, and begins a new work with every generation, almost with every decade, makes the POWERFULNESS of the type impossible; while the collective impression of such future Europeans will probably be that of numerous, talkative, weak-willed, and very handy workmen who REQUIRE a master, a commander, as they require their daily bread; while, therefore, the democratising of Europe will tend to the production of a type prepared for SLAVERY in the most subtle sense of the term: the STRONG man will necessarily in individual and exceptional cases, become stronger and richer than he has perhaps ever been before—owing to the unprejudicedness of his schooling, owing to the immense variety of practice, art, and disguise. I meant to say that the democratising of Europe is at the same time an involuntary arrangement for the rearing of TYRANTS—taking the word in all its meanings, even in its most spiritual sense." [10, p. 112]. According to F. Nietzsche Europeans Noblesse caused sentiment. Ressentiment is developing new forms of immorality such as hatred, greediness, idleness, suspiciousness, deceit. Even the organization within which, as was previously supposed, the individuals treat each other as equal—it takes place in every healthy aristocracy—must itself, if it be a living and not a dying organization, do all that towards other bodies, which the individuals within it refrain from doing to each other it will have to be the incarnated Will to Power, it

will endeavour to grow, to gain ground, attract to itself and acquire ascendancy—not owing to any morality or immorality, but because it LIVES, and because life IS precisely Will to Power. [10, p. 79]. Contemporary man is not a man of culture, but a man of civilization. Modern man's feature can be defined as the sum of huge and small civilizations' indicators. If culture has several layers and featured with multi-sidedness, the civilization is identified with its unique features. American scientist S. Huntington mentioned that in the future there will take part conflicts between civilizations. Kazakhstan's philosopher A.A. Khamidov identified civilizational separation as irreconcilability and gave following definition: "irreconcilability is logic of interrelation between civilizations". Its form is progressive, aggressive and direct. But it can be passive and alienated. However irreconcilability can be changed, since relations between civilizations are always in progress. Difference, peculiarity and dialogue can serve as basis for culture, whereas for civilization they can cause conflicts and violence. So, as Huntington mentioned the difference between civilizations is truth. Civilizations differ from each other according to its history, language, culture, traditions and religions. Religion has the main significance amongst them. In different civilizations there are different understandings of relation between god and man, individual and group, parents and children, citizen and society, wife and husband. These differences existed for ages and will be in existence in the future. These differences are more stable than political ideological and political systems. Consequently according to American politician S. Huntington the main conflicts in 21st century will take part not amongst economies or ideology, but between civilizations [11, p. 71]. It is not difficult to notice that during the process of establishment of global civilization two contradicting tragedies occur in turn: if in period of prosperity humanity tried to dominate over others, in some periods poverty and difficulties takes domination over humanity. This means that these two contradictions are the main pre-conditions which can cause dangers for global civilization.

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