

Терпение и страдание – важнейшие принципиальные ценности для русского человека наряду с последовательным воздержанием, самоограничением, постоянным жертвованием собой в пользу другого. Без этого нет личности, нет статуса, нет уважения окружающих. Отсюда проистекает вечное для русского человека желание пострадать – это желание самоактуализации, завоевания внутренней свободы, необходимой, чтобы творить в мире добро, завоевать свободу духа. Вообще, мир существует и движется только жертвами, терпением, самоограничением. В этом причина долготерпения, свойственного русскому человеку. Он может вытерпеть очень многое (тем более материальные трудности), если он знает, зачем это нужно [3, с. 64–68].

Русское отношение к труду очень своеобразно. Русский человек трудолюбив, работоспособен и вынослив, но значительно чаще ленив, халатен, безалаберен и безответствен, ему свойственны наплевательство и разгильдяйство. Трудолюбие русских проявляется в честном и ответственном исполнении своих трудовых обязанностей, но не подразумевает инициативности, независимости, стремления выделиться из коллектива. Разгильдяйство и безалаберность связываются с огромными просторами русской земли, неисчерпаемостью ее богатств, которых хватит не только нам, но и нашим потомкам. А раз у нас всего много, то ничего не жалко [4, с. 4–9].

Характерная черта российского менталитета – любовь к «халяве». Наши сказки рисуют героев, которые лежат на печи и в итоге получают царство. Иван-Дурак силен не трудолюбием, а сообразительностью, когда за него все сделают Щуки, Сивки-Бурки, Коньки-Горбунки и прочие волки, рыбы и жар-птицы.

Подводя итог, можно сказать, что наши культурные особенности чрезвычайно различны, практически диаметрально противоположны. В России нет такой приверженности к традициям, культуре и пр. Нет определенной иерархии в школах и университетах (кохай-сэмпей), нет таких значимых последствий после разводов. Учетливость и чувство приватности, разграничение понятий своего и чужого? Нет, здесь совсем не так. Тем не менее, контакт даже таких стран возможен, главное – быть толерантным по отношению к той или иной культуре.

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AT THE BOUNDARY OF CULTURES: RUSSIA AND JAPAN

This article discusses and emphasizes the specificity of the Japanese and the Russian people, the main questions are: why the Japanese are so unfriendly to strangers and stereotypes about Russian mentality is still alive. The current situation of cultural features of these countries is analyzed. The conclusions are about the possible influence of the West to the land of the rising sun. The introduction of modern art in the life of the Japanese is considered.

Keywords: *Japan, Russia, culture, mentality and foreigners.*

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GLOBALIZATION OF CULTURE

You can not ignore the relevance of cultural globalization, and the more globalization in general. These phenomena occur at the moment, and they are directly related to the future of the countries and nations. The purpose of this research is to consider issues relating to the impact of globalization on modern culture. Theoretical methods have been used to achieve this goal. The result of this research is to confirm the facts concerning cultural globalization. The conclusions of the article can serve as a suggestions to slow the process of globalization of culture.

Keywords: globalization, culture, intercultural communication, mass culture, civilizational mission, cultural imperialism, languages.

XXI century is a time of change. We can be described this time as an era of globalization. The reason for this phenomenon became close cooperation of countries, states and nations. They did not develop in isolation. Even in any country, instantly receives a response worldwide. One reason for this became rapid development of means of communication.

So what is «globalization»? The wording of this definition is very simple and understandable. Globalization is the process of integration of the states and peoples in different areas. Integration of national economies, the creation of a unified political systems, the development of science on the planetary scale, the emergence of international educational systems, standardization of culture. All this is a characteristic feature of globalization.

Rapprochement of the state unity humanity, development of the economy (cheapening of production, development of new technologies). Undoubtedly it is the positive effects of globalization. But, unfortunately, there are the negative effects of globalization more. Talking about this process, it is impossible to ignore the following effects: the imposition of uniform standards, obstacles to the development of domestic production, ignoring the specifics and traditions, the rise of nationalism in the economically depressed countries.

But what is the globalization of culture?

The first observations related to the globalization of culture, can be found in the works of social anthropologists. For example, B. K. Malinowski (1884–1942) and A. R. Redclif-Brown (1881–1955). During the field research on the Polynesian islands, they are faced with the phenomenon of cultural contact, collision indigenous cultures with Western culture and emerging on this basis cultural conflict. All of this was especially brightly showed in the colonial countries, where cultural patterns, imported from Europe, often imposed by force. Local lifestyle, associated with them norms and values, customs and traditions, religious beliefs, rules and patterns of family life, style of dress, the nature of food, consumption and so on. All this is subject to degradation. Local culture, at least outwardly, likened to Western culture.

This situation has caused two different reactions from anthropologists. Some who are committed the spirit of ethnocentrism, a former natural ideology of the colonial powers, consider this phenomenon as a «civilizing mission», which displaces survivals of barbarism and paganism, common among wild and primitive peoples. Others have adopted the professional ideology of cultural relativism and tolerance. They represented the cultural expansion of the West in a completely different light, namely as «cultural imperialism». That is it leads to the destruction and the destruction of indigenous cultures of indigenous peoples, to the loss of societies subjected to colonization, their cultural autonomy and in general to a narrowing of the field of cultural values that humanity has. The first scientists considered progressive uniformization of culture as a victory for civilization, other scientists considered progressive uniformization of culture as a defeat of the variety, versatility and multicolor cultural world.

The imposition of cultural models force as a result of direct conquest or military and political pressure, there is, of course, not only in relation to the colonies. In the history you can find a lot of situations of this kind. For example, shares of Germanization and Russification on Polish territory during the partitions of Poland. For example, the imposition of after the Second World War Eastern and Central Europe certain cultural models, which in those days were called samples «socialist culture». This character has the dominance of China over Tibet, does not hide his intention to destroy the Buddhist religion and local Tibetan culture.

Globalization has become one of the causes of radical changes in the relationship between folk, elite and mass culture. It has lowered the status of folk culture and elite culture. It has lowered the status of culture in general. Such prominent figures as Kant, Weber, Berdyaev and others talked about it. Today culture has become a tool that helps to achieve success in life and of material prosperity. Parallel globalization has raised mass culture, transforming it into one of the main elements of the culture of post-industrial society.

Today everyone has access to the Internet, has the opportunity to watch TV, listen to the radio, reading newspapers, etc. These media have a huge impact on all people. There is often a negative impact because of it.

Firstly, the influence of mass culture can be very detrimental to the mental development of people. An example is a novel by American writer Jerome Salinger's «The Catcher in the Rye». There are facts that many of the killers of famous people have been seriously passionate about this book. For example, the murderer of John Lennon said that in the pages of this book found encrypted orders to kill the musician.

Second, popular culture has an impact on the spiritual life of a society as a whole. Today, it is a negative impact, because culture is a business means for making money. Can we talk about the spiritual development of a society in such a situation?

Any information can be accepted or ignored by a society. It can receive the positive and negative impressions. Unfortunately, all this leads to disorganization of a society. Mass culture is trying to shine on no ideological enmity between the priest and scholar, the janitor and office workers, forcing us to despise, hate, believe and love the same thing. Melodrama, comedy, detective and action films offer a simplified model of behavior, manifested in the story and in replicas of goodies. Mass culture in its own way teaches us that what we call the «eternal values» – proud home, to love parents, to respect the president, to create a strong family, to conduct a correct way of life. They present everything that will form the basis for life. The whole structure of «a happy and successful life» has already thought through for us.

Summing it up, everyone should think about that he receives from today's mass culture. Modern writers, directors have absolutely no sense of responsibility to consumers, so make products without thinking about their content, in order to get as much money as possible.

But what are the consequences for is a cultural globalization?

Firstly, the disappearance of small cultures. This is one of the main factors that lead to the impoverishment of cultural diversity. The importance of this problem is on a par with the disappearance of large numbers of animals and plants on the planet.

Secondly, it is the unification of culture. Today, culture becomes uniform norms and standards. Cultural world becomes formulaic. And this pattern is taken the image and likeness a particular culture.

Third, is the loss of identity and individuality. For example, the culture of the Aztecs and the Maya preserve their identity to the XV century, until it was destroyed by Europeans.

The viability of such a world is also called into question: there is a theory according to which the globalization process will certainly lead to a loss of stability of the cultural development of mankind.

Arising global culture does not have all those than had culture of past eras – a historical memory, held together ethno-national and religious meanings that have been passed down from generation to generation, providing continuity in the development and creating conditions for cultural identity. The loss of these absolute values is compensated if the benefits and values of globalization?

Globalization is the cause of two diametrically opposed processes. On the one hand, it is the key to the discovery of the values of the various national cultures. It promotes their mutual enrichment. On the other hand, it leads to the standardization of cultures of different nations of the world.

And what happens in tongues? Cultural globalization leads to an increase in the status of national languages.

Today, English is the language of international communication. The lion's share of articles out of print in English, in international scientific conferences, all reports are read in English, modern information technologies are based on English. English has become the number one language. Any language before in the history of mankind is not so widely spoken. Unfortunately, the international role of Russian, German and French falls. And the reason for that - the process of globalization.

Explicit rival British leadership for the title of world language is Chinese. Chinese talking more than 1.3 billion people. But at the moment it is only talk of China, Taiwan and Singapore, so the international language he is not. But if you make a forecast for the near future, we can safely say that the Chinese language through a process of globalization will become a world language.

At the moment humanity has six thousand languages. Scientists predict the end of the XXI century this number will be reduced by ten times. Disappearance undergo indigenous languages of Africa, Asia and America.

There are currently slightly more than 400 languages, which are considered endangered. According to the online encyclopedia «Wikipedia» examples of these languages are: Wirangu Language (2 native speaker), Gorovu language (15 speakers), Barzani Jewish Neo-Aramaic Language (20 speakers), Wambaya language (88 speakers), Aleut language (300 speakers) [1].

In his article «Globalization and linguistics: Babel or» language-killer «Lyudmila Tsirlina writes»: We have two possible scenarios: the world is becoming homogeneous, where the culture of small peoples and their languages are swept powerful tsunami standardization, and accumulated over thousands of years of experience and knowledge disappear, leaving the world a poorer place in the broadest sense of the word; different scenario minorities maintain their cultural identity and minority languages continue to exist alongside the dominant [2].

Humanity has fully realized the need to protect the environment. It protects the purity of the atmosphere, hydrosphere, soil. It protects rare species of rhinos and whales. It saves us from extinction Ussuri tigers and hippos. But on further fate of many languages people somehow do not think.

Language is the philosophy of the world. Each language – a knowledge of the world, his understanding. For example, in the language of the far north of Russia in connection with the harsh climate there are more than 40 kinds of different types of snow.

The death of which the individual language is an irreplaceable loss of entire nations, of the history and culture.

Is it possible to stop globalization? Is it possible to stop the cultural globalization? Is it possible to prevent the loss of identity, culture and language?

Unfortunately, globalization is an inevitable process of world development. It can not be prevented or avoided. But it is possible to carry out certain activities that would have made the process of globalization is not as detrimental to humanity.

First, people need to create a «Red Book of languages» to the inventory of currently existing languages.

Secondly, people have to create a center for the study of endangered languages and languages that are endangered. This event would increase the number of carriers of the rare languages.

Third, you should pay more attention to youth policy. We need to develop a new generation of people who will impart taste to the study of languages. Help this can realize the creation of transnational channel «LingvoTV» broadcast will be devoted to different languages, cultures, and nationalities.

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ГЛОБАЛИЗАЦИЯ КУЛЬТУРЫ

Нельзя пренебрегать актуальностью культурной глобализации, а тем более глобализации в целом. Эти явления происходят в данный момент, и они касаются непосредственно будущего стран и целых народов. Цель данного исследования заключается в том, чтобы изучить вопрос, касающийся влияния процесса глобализации на современную культуру. Для достижения поставленной цели использованы общетеоретические методы. Результатом данного исследования является подтверждение факта, касающегося культурной глобализации. Выводами статьи могут послужить предложения по замедлению процесса глобализации культуры.

Ключевые слова: глобализация, культура, межкультурная коммуникация, массовая культура, цивилизационная миссия, культурный империализм, языки.

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THE PROBLEM OF INTERCULTURAL RELATIONS IN THE MODERN WORLD

The difference of worldviews is one of the reasons for differences and conflicts in intercultural communication. In some cultures, the purpose of the interaction is more important than communication itself, in others – on the contrary. The term «outlook» is generally used to refer to the concept of reality that divides with respect to a particular culture or ethnic group of people. Firstly, outlook should be referred to the cognitive aspects of culture. Mental organization of each individual reflects the structure of the world. Elements of commonality in outlook of individuals throughout the world form a group of people of a particular culture.

Keywords: culture, mental, outlook, people, intercultural communication, worldview, globalization.

Each individual has their own culture, which forms his outlook. Despite the difference in individuals themselves, the culture in their minds is composed of common elements and the elements, the difference of which is permissible. Rigidity or flexibility of culture defines the relationship of worldviews of individuals with a vision of society.

The difference of worldviews is one of the reasons for differences and conflicts in intercultural communication. But mastering culture of knowledge contributes to the improvement of intercultural communication.

Worldview defines categories such as: humanity, good and evil, a state of mind, the role of time and fate, the properties of physical bodies and natural resources. The interpretation of this definition includes religious beliefs about the various forces associated with the events occurring daily, and observes the rituals. For example, many oriental peoples believe that the unfavorable atmosphere in the family is the result of the activities of the mythical homes. If you do not treat it properly (not to pray, it does not address the sacrifice), the family does not get rid of the problems and hardships.

The fundamental principles that are inherent in the various individuals and society, the greatest impact on intercultural communication and may cause misunderstandings in the categories and concepts.

At Western Kentucky University Masters test was performed, consisting of a single question: «If your half-brother had committed a wrongful act, inform you about this law?» The Americans and the representatives of the