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RUSSIAN MENTALITY THROUGH EUROPEAN EYES

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It was in Russian that unsurpassed literary works were created, Mendeleev and Lomonosov, Pushkin and Lermontov, Tchaikovsky and Rimsky-Korsakov spoke on it.

The Russian language has a rich history, many times it has been tried to assimilate foreign tribes, but still, like the Russian people, it has been able to maintain its independence, strength and power.

The Russian language is extremely multifaceted, it can easily convey all the feelings that are born in the human soul, thoughts and desires.

In addition to the basic functions that are inherent in each language, Russian has another very important purpose, it is the unifying link of many peoples and nations. Russia is a multinational country, each ethnic group has its own language, but often each of them provides an opportunity to communicate with a certain group of people. The Russian language eliminates this obstacle. Also Russian is the international language of communication between the Slavic countries: Ukraine, Lithuania, Latvia, Estonia, Georgia etc.

According to the total number of people speaking it, Russian occupies the 6th place in the world. More than 200 million people consider it to be their native language, and the number owning it reaches 360 million. In more than 10 countries, Russian has official status, among them — Russia, Belarus, Abkhazia, Tajikistan, Kazakhstan.

It is noteworthy that according to the legislation of New York, the official documents in the city must be published along with English, as well as in Russian, as the Russian diaspora in this city annually increases. Despite the fact that in many independent countries of the post-Soviet space Russian does not have an official status, about 50% of the population speaks it. As it has already known, language and speech are a reflection of mentality of an ethnos.

Under the mentality we mean in a certain way a built-up system of the basic structures of human consciousness that is inherent in the ethnic group, the people, the nation and which forms the image of the world in these groups, the image of oneself in this world, determines the specifics of the relationships between people, determines the general patterns of behavior and sets up consciousness on certain aspects of both the external and internal world.

For instance, will is the ability of an individual to control himself, to independently believe in himself, to act arbitrarily. It is the ability to keep one direction and reach the set goals, regardless of changing circumstances and changing feelings. Europeans are people who have good command of themselves; they are discreet and disciplined, which cannot be said about Russian. Russian people are not used to hamper their affects and emotions; they are quite direct in their expression. Russian people are accustomed to live more gusts and spontaneous drives.

Table 1

Mentality of the Russian and European individuals

Russian	European
The Russian person, unlike the European, does not feel his break with the world. The border between him and the world is much weaker, and he practically does not notice it. The feeling of one's own individuality is much weaker for a Russian than for a European. He feels his oneness with the world, he is not a stranger in him and does not feel the hostility of the world. Shubart, describing the Russians, calls this "original trust" [2]. Russian is immanent in the world. He is inside the world, within it. The world is like a mother's womb, which puts it on all sides and gives a feeling of rootedness, security, peace. Therefore, Russian is careless, trusting, often hopes "at random". The European is transcendental to the world. He is at least in body in this world, but, nevertheless, he feels himself not included in it, his spirit is beyond his limits.	The European perceives the world as something alien and opposite to it. Between it and the world lies a clear boundary separating and opposing the subject to the world of objects. Thus, the European is in a clearly perceived sense of his own individuality, and in this singularity he is opposed to the boundless world. Walter Schubart in his book "Europe and the Soul of the East" writes that for the European in relation to the world, a "point feeling" is characteristic.
Due to its original unity with the world, the Russian is inclined to unite everything, whatever it may encounter, in everyday life and in the scientific sphere. The desire for unity is the main feature of the nature of the Russian people, this desire is the main force driving the Russians. The desire for unity determines the integrity of the world outlook of the Russians. This integrity is expressed in the	Like Russians, the desire for unity is the main feature of the character, so the Europeans will have such a feature of the desire for differentiation. This comes from their original separation from the world. The Europeans are trying to break everything into pieces and develop extremely, deepen each part. But in the process of such a deepening, the connectivity between initially connected

*СЕКЦИЯ 19. ГЕОЛОГИЯ, ГОРНОЕ И НЕФТЕГАЗОВОЕ ДЕЛО. ПОДСЕКЦИЯ 1.
ПРОБЛЕМЫ МЕЖЪЯЗЫКОВОЙ ПРОФЕССИОНАЛЬНОЙ КОММУНИКАЦИИ
В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ*

tendency to consider everything in the context of interconnections, in the unity of everything with everything. Isolation for the Russian is a depletion and a loss of truth. Only in general is truth and fullness. Orientation to wholeness is one of the fundamental moments in Russian philosophy, this orientation is present practically in all Russian philosophers.	parts is gradually lost, and when the process passes a certain measure, a break comes. Thus, two types of consciousness are emerging, one narrowed and deepened, a differentiating, tearing out part of the context, another expanded and superficial, uniting parts into a single whole, without making clear boundaries. One knows the depth, but does not know the breadth, the other is in constant slip over wide spaces, but does not know about the existence of depth.
Russian in its deepest depot is oriented towards collectivism. O.N. Berdyaev: "The Russian people have always loved to live in the warmth of the collective, in some kind of dissolution in the elements of the earth, in the womb of the mother" [1]. Collectivism affirms the predominance of the general over the particular. Russian does not have a rigid border between itself and others. How he is one with the world, so one and with other people. The Russian has no sense of his own isolation, and he thinks himself to be part of the whole. He lives a more general life than his own. The main disadvantage of such a collectivist orientation is a significant restriction (or even suppression) of the personal beginning of each individual person. Collectivist orientation provokes a tendency to rely on other people, makes a person weak. Individualism is the assertion of a strong personality, which relies only on itself.	A European is characterized by a pronounced individualism. European individualism unequivocally affirms the predominance of the particular over the general. Individualism proceeds from the individual's individuality, from his isolation. The individual is free, relies on himself and determines himself. He is fully responsible for his life, reliably holds it in his hands. He is the cause of himself, the root cause of everything that happens in his life. Such an individual is an autonomous subject. The history of Europe, beginning with the Middle Ages and the Renaissance, is in many respects the struggle of the autonomous subject for his freedom with external authorities, such as religion, the Catholic Church, absolute monarchy, the state. "Spontaneous and violent statement of the human subject", as A.F. Losev described the essence of the Renaissance.
Russians are less inclined and capable of systematics. Russian acts as flashes, it can flare up, take something for something, then quickly cool to it and give it up. Also, there is a habit of waiting until everything by itself is resolved and does not work out. They operate either by necessity or by a spontaneous impulse.	The European, thanks to his will, is capable of systematic activity.
The Russian has the opposite thrust, he unconsciously reaches out to the unconscious side of the world, to a lowering of the level of consciousness. It stretches to the connection with the original source.	A European is characterized by a craving for pure consciousness, to an increase in the level of consciousness. He loves clarity, clarity, awareness, orderliness, he tries to get rid of himself all the dark, vague and chaotic.

In this article the authors reveal the interrelations of the Russian language with other languages and cultures. The Russian language, like others, cannot develop and function autonomously, it is influenced by other cultures and languages and, in turn, affects the world culture. Of course, today the world language monopoly is English, which is reflected in the modern constructions of the Russian language.

The uniqueness of the Russian language lies in the fact that, being inherently deeply national phenomenon, it has had a truly fateful impact on world culture. At the same time, it, like a little other language, became the conductor of cultures and peoples developing away from the main directions of world life. A significant part of this merit falls on the twentieth century, and this should also not be forgotten. Literature of many peoples that were part of the USSR became known to the world, being translated into Russian, and this is another historical feat of the Russian language.

The discussions about the place of Russia in world culture and civilization do not cease today. By combining East and West, Russia was historically open to the influence of various cultures. This was reflected in the reflections of literary heroes, lyricism of artists' paintings, poetic patheticism, merchant patronage (Mamontov, Tretyakov, etc.) [3]. Features of the "Russian soul" were reflected in folk songs, from where composers surrounded by "heterodox", rejection of the West and the East, the Russian people developed a sense of uniqueness, uniqueness, dissimilarity with others. In the West, and in Russia, there are beliefs about the mystery and inexplicability of Russia and the Russian soul. When (P.I. Tchaikovsky, S.V. Rakhmaninov and many others), they drew lyrical intonations. F. Nietzsche said: "Russian tunes are sad. I would exchange all the welfare of the West for the Russian way of mourning". In the many centuries of the development and all the differences in understanding the ways of Russia's development, its place among others, the majority agree on Russia's special contribution to world culture. These are achievements in science and art, the work of brilliant poets, artists, composers, actors, etc.

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