

Grounds and Milestones of Oriental and Occidental Cultures: Axiological Aspect (Through the Example of Tatarian, Russian, Uzbek and American Cultures)

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Abstract: The article considers axiological milestones of Oriental and Occidental cultures (through the example of Tatarian, Russian, Uzbek and American cultures) in comparative aspect. There presented the results of interview which aim was to reveal 5 associative criteria characterising the above said cultures. Basing on the conducted analysis we found out the most stable axiological grounds of representatives of Oriental and Occidental cultures and the peculiarities of gesture of appreciation and gesture of greeting as non-verbal communication codes were revealed. Of great interest are similarities and differences of imaginative associations connected with the use of words which represent Tatarian, Russian, Uzbek and American character.

Key words: Axiological grounds and milestones • Cultural differences • Intercultural exchange • Associative criteria • Non-verbal communication codes • Imaginative associations

INTRODUCTION

The increasing globalization of economy, internationalisation of social-cultural processes in the modern world lead not only to the positive results, but also to the conflicts in the whole space of human life and activity. Cultural communities different in their history, traditions, language, religious influence each other on the basis of intercultural communication according to their laws. Cultural differences lead to the inevitable conflicts which often take place because of ignorance both on the level of an individual and social group and on the level of separate states, peculiarities, axiological grounds of inocultures, underdevelopment and even complete absence of canals of their translation.

Today one cannot find any ethnic community which hasn't experience the influence of cultures of other nations, vast social milieu which exists in separate regions and in the whole world. Famous American ethnographer J. Spradley gives the following definition of culture: "Culture is the acquired knowledge which is used by a certain group of people for interpretation of events and respond to them". In his opinion culture represents 3

fundamental aspects of human experience: behavioural relations, people's knowledge, cultural artefacts created by people [1]. Studying the concept of culture in the light of educational environment, the American anthropologist K. Kramsch points out 2 goals of culture, which are reflected in the process of studying foreign language: 1) creating of the atmosphere of "interculturalisation", which means the study of foreign culture taking into account the following reflection to the native culture; 2) study of cultures in comparative-contrastive aspect as the peculiarities of national cultures are not monolithic and subject to transformations [2]. Moreover, the study of different cultures is at the same time an investigation of hidden resources of unique human nature [3]. This process will help to reveal human abilities.

MATERIALS AND METHODS

One of the important tasks during the analysis of axiological grounds of cultures consists in defining the value system which is actually represented and acts in this or that culture [4]. The "values" category is formed in human consciousness by means of comparison of different

phenomena. B. S. Yerasov points out that in contrast to norms which are followed, "values mean the choice of this or that object, state, need, goal which have higher existence" [5]. Helping people to set apart the good and the bad, the just and the unjust, the allowable and the forbidden, the values define the relationships of a human with the nature, society, immediate surrounding and with itself [6].

Body: Basing on the concepts of cultural milestones we have conducted the investigation of view of students of different nationalities concerning the axiological grounds and milestones of cultures of nations of Tatarstan, Russia, Uzbekistan and the USA. The students were asked the question: *"Name 5 associative criteria, which in your opinion can characterise the representatives of Tatarian, Russian, Uzbek and American cultures"*.

- 5 most frequent associations are: in Tatarian culture - echpochmak, chak-chak, football club "Rubin", hockey club "Ak Bars", Universiade-2013; in Russian culture - cold, the Kremlin, bear, vodka, soul; in Uzbek culture - heat, summer, fruits, Uzbek pilaf, respect; in American culture - fast-food, smile, skyscraper, liberty.
- Features of national character: Tatarian - sticktoitiveness, obstinacy, tidiness, ambitiousness; Russian - openness, emotionality, fecklessness, sincerity, alcoholism; Uzbek - patriotism, independence, benevolence, respect of the elders; American - individualism, insincerity, self-confidence, inclemency.
- Peculiarities of life: for the Tatars - mosque, sports, oil production; for the Russians - church, sports, business; for the Uzbeks - headscarf prohibition, terrorism, mosque, decrease of economy; for the Americans - dollar, liberty, green-cart.
- Nature: Tatarian - native village/region, Volga, fields; Russian - snow, birch, plain, village; Uzbek - mountains, cotton, summer, sun, open space; American - wild West, ocean, beaches, villas, yachts.
- Proper names: Tatarstan - The Qolpärif Mosque, Ğabdulla Tuqay, Eid al-Adha; Russian - Moscow, Putin, Arbat, the Snow Maiden, Siberia; Uzbekistan - Independence Square, Hokimiat, Tashkent; the USA - the Statue of Liberty, Disneyland, Schwarznegger, Hollywood, Barack Obama.

Basing on the investigations we pay attention to the most stable axiological grounds and milestones characteristic for the above said cultures.

- The specific nature of the Russian set of mind is expressed in the separate important role of community and traditions of mutual organization, mutual help, in unitary person's perception, in preponderance of moral values over the legal ones, spiritual values over material ones [7].
- For Tatars it is characteristic to follow ethnic traditions, revival of traditions, retrospect, hospitality [8].
- For the Uzbek set of mind such features are characteristic as industry, respect of elder, committal to family customs and ethnic traditions and hospitality. Thus, obedience and respect of the elders is one of the ancient peculiarities of Uzbek patterns of family life. For example, in ancient times the younger members of a family had no right to sit down in the presence of the head of a family and to talk to him without his permission. A significant place in Uzbek life is occupied by such hospitality element as tea ceremony.
- For the Americans the following values are characteristic: value of self-identity, fragmental person's perception, absence of strong traditions, perception of life in the form of activity, credibility in equal opportunities [9].

The problem is connected with formal resemblance, when familiar attributes give grounds for waiting of the interlocutor's similar behaviour, thinking and concordance of non-verbal codes [10]. Here are some examples of use of gesture of appreciation. In Tatarian culture appreciation is expressed as a rule by a slight handgrip by both hands of a thankgiver, in Russian culture it is the putting of right and left hand to the heart. In Uzbek culture the bow and putting one's hand to the chest is a typical sign which means great and sincere appreciation. At the same time some representatives of the Russian culture consider this gesture as too polite. Besides the slight bend of the head and lasting hand-holding, which are common for the investigated countries, for the Americans it is common to kiss and embrace a person to which one expresses thanks.

The situation with the use of greeting gesture is also interesting. Thus, handshake in Russia is as a rule common both for young and elder men at the ordinary meeting, but it is also common for the official meeting. From the point of view of the Uzbeks this gesture is of a forceful nature. In Uzbek gesture culture handshaking is used on the official level and at meeting with little-known people or with people who haven't seen each other for a long time. The peculiar feature of the Uzbek handshaking is the way of its implementation: one can grim the

partner's hand or shake it for some time, expressing his respect. As a rule, at the meeting with close friends the Uzbeks and Americans sincerely smile to each other and the Russians and Tatars embrace and sometimes kiss each other. For Tatars it is common to clap on one's back and shoulder. For the Russians it is common to kiss on the cheek, this gesture is widely spread among friends and relatives. The kiss of a less known person means friendly affection and joy of meeting. In spite of the fact that the kiss as a regulative gesture helps the interlocutors to reduce the physical distance, to chum up emotionally, it is not observed in Uzbek national culture. It can be explained by the fact that from the ancient times the conservatism has had influence on the formation of Uzbek national character.

Of great interest are similarities and differences of imaginative associations connected with the use of words which represent Tatarian, Russian, Uzbek and American character. Traditionally the stereotypic Russian bear is set against the stereotypic American eagle as a powerful, aggressive and unpredictable creature, an honourable guard of his nest. In Uzbek culture it is Humo bird with outspread wings which is pictured in the centre of the coat of arms. In Uzbek mythology this bird is the symbol of happiness and love of freedom. In Tatarian national tradition the symbol of power and authority is the snow leopard.

CONCLUSION

The study of peculiarities of axiological grounds of cultures and national sets of mind is of great interest for modern researchers of intercultural interrelation peculiarities. Today, when the wish of gaining understanding becomes more and more urgent both on international level and on the level of interpersonal communication, it is important to realize not only what is valuable for us, but also what is valuable for other culture, with which representatives we come in contact. Under the conditions of spreading migration flow, mobility of population, the knowledge of peculiarities and axiological beliefs of other cultures' representatives becomes of global significance.

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