

TRANSFORMATION OF RUSSIAN AND EUROPEAN MENTALITY IN THE CONTEXT OF GLOBALIZATION

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Abstract

The growing process of globalization has significantly increased interest in the problem of preserving national mentality, which is a socio-psychological image of the people and causes its reflection on external reality.

The structure of mentality includes the so-called "core": the deep elements of the ethnos' psyche of the, its archetypes that do not change with time and the "shell" as the outer layer of people's mentality, which is largely formed under the influence of social factors and therefore represents an adaptive element of the mental structure. It is the external component of mentality that, in our opinion, allows the ethnos to adapt to changes, assimilate social innovations, and successfully interact with other peoples and civilizations.

So the Russians, under the influence of globalization, quickly absorbed and implemented the standards of market relations and the stencils of mass culture, introducing in them their own unique Russianness. The habit of adapting to hard natural and social conditions of life helps them to survive spiritually and find new ways of self-preservation of themselves as a unique people with a unique history and culture.

Globalization influenced the Europeans as well. A powerful migration stream threatened the loss of their civilizational characteristics, the so-called European code. There appeared a danger of European mentality's erosion. These features are, in particular, individualism, discipline, will, ability to systematic activity, striving for freedom, responsibility for one's own life, etc. The melting pot of Europe may soon be unable to withstand the globalization trends associated with migration.

That is why, in the context of the ongoing globalization, it is becoming urgent to find ways to preserve our identity, since it is mentality that is an integral attribute of peoples and it is very important to strengthen the elements that will allow both Russians and Europeans to remain self-sufficient in the future.

Keywords: Globalization, mentality, civilization, national identity, the Russians, the Europeans.

1 HISTORY OF MENTALITY STUDIES

The actively developing process of globalization has significantly increased the interest in the problem of a role and place of national mentality in the process of peoples' entry into the world of integration processes.

The concept of "mentality" comes from the adjective 'mentalis', which meant 'intelligence, understanding, mind' in the medieval scholasticism of the fourteenth century. It was introduced into scientific discourse by the French psychologist and ethnographer L. Lévy-Bruhl, who came to the conclusion that the thinking of a primitive man was fundamentally different from the one of a modern man, as it had a "pre-logical" character, in which affectivity dominated rationality. According to Lévy-Bruhl, collective representations, passing from generation to generation and not depending on individuals constitute a mentality, but at the same time they awaken certain feelings and patterns of their behavior depending on life situations (Lévy-Bruhl, 1980, p.132). The researcher noted that mentality diversity is largely due to differences in cultures.

The French sociologist E. Durkheim in the work "Collective Ritual" defined mentality as a "collective consciousness". In his opinion, a society is a supra-individual being and, therefore, the natural course of its development does not depend on the actions of separate individuals. Uniting in groups, people follow common values, rules and norms. Collective representations are the impact and response to the impact of the other; they are the products of such interactions, which are possible only through the medium of a material intermediary. The role of the last ones is not reduced to express the mental states which they are connected with; they help to create them (Durkheim, 1996, p.432).

One of the first scientists who carried out philosophical analysis of mentality's phenomenon was the Russian-American philosopher and sociologist P. Sorokin. He proceeded from the fact that culture is a system of values, norms, symbols and meanings that are created through the conscious or unconscious activity of people. At the same time, every culture is particular because it is based on a fundamental principle that determines values, ideas, desires, feelings, emotions, etc. This principle is mentality that forms the spiritual experience of a social group and is manifested in the actions of its members, actions, reactions to the influence of the external natural and social environment. The cultural mentality finally determines the type of culture. On this basis, P. Sorokin identified three types of societies according to their cultural mentality - ideational" (reality is spiritual), "sensate" (reality is material), or "idealistic" (a synthesis of the two) (Sorokin, 1992, p.142).

Each type is characterized by a special mentality, worldview and outlook, religion, moral and ethical notions about "what is good and what is bad", which form behavior stereotypes that are an important part of life activity of any social group. In the sociologist's opinion, these groups, as supra-individual associations, represent a "reconciled" community with a certain organization, fixed standards of conduct, the charter of proper, forbidden and recommended interaction of its members. In such permanent groups there is no incessant internal war of all against all, but on the contrary, the state of consensus among their members is normal. This important state of "reconciliation" is determined by the correctness of mental interaction, the condition of which is identical manifestation of mental experiences as members of a social group (Polezhaev, 2003, p.244).

2 MODERN UNDERSTANDING OF MENTALITY

In the recent decade the problem of a national mentality took an important place in the research of representatives of various humanities - psychology, anthropology, cultural studies, ethnology, sociology and philosophy. Sociologists try to give a more precise definition of the mentality from different perspectives in order to reveal its essential characteristics, as well as to show the features of its refraction in social phenomena and processes that are taking place at the present time.

The increase of attention of social philosophy to the phenomenon of mentality is, in our opinion, largely due to the growing practical need for self-identification, search for ways to strengthen and develop its culture, to define clearly the place in the world on terms of increasing globalization.

According to most researchers, mentality is a socio-psychological image and the spirit of the people, which determines its reflection on the external reality and originality of its perception. Today, its philosophical understanding is carried out on two levels: the ontological, i.e. as a real and objectively existing phenomenon, having its own essential features, and the epistemological, as a tool of the researcher, used to explain whole series of social changes more fully.

It is known that mentality includes not so much rationalized elements of thinking and consciousness as irrational ones, which express the emotional values aspects of people's life. In addition, studies of social

scientists of recent years substantively confirm the assumption of the dual mentality's nature: on the one hand, it has a static character and is not a subject to rapid changes, despite the acceleration of the rate of society development and constant appearance of the new; on the other hand, mentality is characterized by variability and mobility, like any other social phenomenon.

Probably, this is due to the structure of mentality, which includes the so-called "core": the deep elements of the ethnos psyche, its archetypes that do not change with the time and the "shell" as the outer layer of people's mentality, which is mostly formed under the influence of social factors and therefore represents an adaptive element of the mental structure. It is the external component of mentality that, in our opinion, allows the ethnos to adapt to changes, assimilate social innovations, and interact with other peoples and civilizations successfully (Romanova, 2015, p.7). However, this adaptation to new conditions is taken into account by the deep essence of people's mentality, and therefore it manifests itself in a peculiar way, which is indicated, in particular, by the well-known idiomatic expression "One man's trash is another man's treasure".

3 IMPACT OF GLOBALIZATION ON RUSSIAN AND EUROPEAN MENTALITY

An example confirming our assumption is transformation of Russian mentality under influence of globalization processes. Actively drawn into the world economic, political and cultural integration, we are still Russians, successfully, and sometimes not, breaking these processes in the "mirror" of our mentality. This feature was pointed out by L. Karsavin in due time. Describing the contemporary period of "acute Europeanization", he wrote that the very fact of this Europeanization, its nature and intensity, of course, is highly national in nature (Karsavin, 1992).

Thus, pointed by N. Berdyaev the opposite principles in the Russian soul, combining despotism of the state and liberty, cruelty and kindness, a heightened consciousness of personality and collectivism, self-praise and piety, obedience and insolence, patience of slavish state and striving for rebellion, allow us today to adapt to rapid social changes and, in its own way, to "digest" the globalist impact (Berdyaev, 2016). The Russians quickly absorbed and implemented the standards of market relations, templates of mass culture, samples of political structures, introducing in them, of course, their unique Russianness.

For example, having thrown out external atheism, we almost immediately became believers, however, they did not allow religion in the heart, but stopped at ritual, on performance of the external attributes of religiosity, which the worshipers of the cult increasingly complain on. Likewise, having forgotten about collectivism, our people have become to transform into society of individualists quite successfully and mastered the ideology of money and consumerism quickly. And the age-old habit of adapting to the harsh external conditions of life, both natural and social, is likely, and in many respects gave rise to the contradictory nature of Russian mentality, which in turn will help to survive spiritually and find new ways of self-preservation as unique people, with a unique history and culture .

"Globalization which is an objective process of integration of countries, states and peoples into the whole" (Romanova S., Serkina, Romanova M., Obidina and Aktanaev 2016, p.1864), unfolded actively in the second half of the XX century and the beginning of the XXI century and brought significant changes in the life of European states. It is possible to distinguish at least two contradictory tendencies caused by it. The first is the further rapprochement of the Old World countries as a result of the European Union's formation and development. Peoples of Europe, each of which has its unique century's culture, language, customs and traditions, began quite successfully to unite under the slogan "Unity in diversity" and achieved significant successes in this direction. High standard of living, growth of life expectancy, possibility of free movement both in Europe and the world as a whole, possibility of realizing broad democratic rights and freedoms have made the European even more self-confident than before.

Keeping core of their mentality, every European ethnos blended into the new union successfully due to those common features that are inherent to Europeans in general, i.e. European mentality. This is, in particular, individualism, discipline, will, ability to systematize, responsibility for one's own life, ideals of freedom and democracy. At the same time, Western Europe fully preserved the European spirit and European traditions, the European way of life and European values. The European, regardless of the country of residence, in the first place, is more rational than emotional, is inclined to build his life and career in accordance with common sense and aspires to the future.

The second trend caused by globalization is associated with a powerful migration stream of a large number of people from the Middle East with mentality far from the European one, which resulted in the threat of the loss of their civilizational characteristics, the so-called European code. There appeared a danger of European mentality's erosion, the essential features of which were formed, beginning with the Middle Ages

and the Renaissance. Today the Europeans are concerned with this. Ordinary Europeans are concerned about the fact that the migrants are not always inclined to integrate, i.e., while preserving their personal identity (language, culture, habits), become receptive to the traditions, culture, language of the host state. More often migrants tend to retain only their identity, but are not ready to accept a new one, which is segregation. But even more dangerous is marginalization, accompanied by a total rejection of both their culture and the culture of the host country. This in the end causes social parasitism and creates the danger of growing crime and terrorism.

Some pessimistic researchers believe that the melting pot of Europe may be unable soon to withstand the globalization trends associated with migration and already warn about the Arabization of Europeans. They believe that if the flow of migrants from the Middle East and the North Africa is not stopped, the quantitative changes will inevitably turn into qualitative: the portrait of a European will become identical to a portrait of a resident of the Arab East or Africa. And thus pessimistic predictions of O. Spengler about "the decline of the West" will come true.

The reaction on this two contradictory tendencies are fixed in the public opinion of the residents of the European Union. In Report presenting the results of a Special Eurobarometer survey which was carried out in autumn 2016 the respondents were asked to identify up to two areas they thought should be emphasized by society in order to face major global challenges. Compared to the last survey in 2014, respondents are now more likely to mention on the one side cultural diversity and openness to others and on the other side traditions (Future of Europe, 2016, p.140).

Thus today it is important to find ways to preserve the identity, because the mentality exactly is an integral attribute of peoples and their unions, and it is very important to strengthen the foundational elements that will allow both Russians and Europeans to remain self-sufficient in the future.

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