

Cross-Cultural and Ethnic Psychology as a Social Psychology Problem

Jumaev Ulugbek Sattorovich

Candidate of psychological science, associate professor of Bukhara state university,
department of “Psychology and sociology”

Yuliya Doncheva

DSc, Professor of 'Angel Kanchev' University of Ruse, Department of Pedagogy,
Psychology and History

Abstract. The article examines one of the most relevant and at the same time sensitive aspects of modern human civilizations - the globalization and culture mutual influence. The main trends in the personal and national self-identification development are analyzed in the fundamental changes in international and intercultural relations of mankind. A traditional concept culture comparison and its “globalization” semantic modification are given. An explanation of the globalization advantages and disadvantages from the point of its impact view on the people’s culture is given. The article is distinguished by an attempt at a holistic approach to the civilization and culture studying problem.

Key words: Culture, relations, conflict, perception of information, cross-cultural psychology, cross-culture, national attitude, national feelings, national mentality, national consciousness, national identity, culture shock.

INTRODUCTION

There are not only external differences between peoples and cultures (skin color, language, culinary characteristics), but also internal, psychological ones. National psychological characteristics play an important role in the people communication (business relations, including the investigator activities, conflict resolution, and information perception).

To illustrate what has been said, we will give an example from the Western European pharmaceutical company practice. She decided to ship a batch of a new pain reliever to Arab countries. The drug sold well on the European continent, which allowed the company to count on success. For advertising in Europe, the firm used three pictures. The first depicted a woman screaming in pain, the second - she was taking the medicine, the third - after taking the drug, the pain passed, and she was portrayed in a relaxed, calm state. They decided to leave the advertisement, which did not require explanation. After a while, they discovered that the drug was not bought at all in Arab countries. The company's managers soon realized their mistake. Of course, they knew that Arabs read from right to left, but they simply did

not think that this also applies to viewing pictures. Without taking into account the cultural specifics, the advertisement meaning turned out to be exactly the opposite: the woman takes the proposed medicine, after which she screams in pain.

DISCUSSION

Psychological sciences that study the development and functioning patterns of the people psyche as specific cultures and ethnic communities representatives are called ethnic psychology (ethnopsychology) and cross-cultural psychology. They, in turn, are branches of social psychology and are based on research carried out not only by scientists-psychologists, but also by philosophers, historians, sociologists, linguists.

What is the difference between ethnic psychology (ethnopsychology) and cross-cultural psychology? In the domestic scientific tradition, the phenomena associated with ethnicity are studied by ethnography (ethnology). Instead of the "culture" concept, the term "ethnos" is used, and the relationship between ethnicity and psychology is studied by ethnic psychology.

According to G.V. Starovoitova, the ethnopsychological research subject should be all the mental functions features, all mental properties combinations that are due to the people ethnicity, regardless of whether these properties are innate (for example, associated with the type of the nervous system) or acquired in the socialization course (and ethnization) of individuals.

Cross-cultural psychology studies: first, the similarities and differences in the individuals psychology belonging to different cultural and ethnic groups; secondly, the psychological relationship differences with sociocultural, ecological and biological characteristics, as well as modern changes in these differences. Justification of cross-cultural psychology as a science is given by N.M. Lebedeva in her book "Introduction to ethnic and cross-cultural psychology".

It should be noted that cross-cultural psychology representatives see the main direction of their scientific efforts in that study in human behavior and activity that remains universal, despite differences in culture. Moreover, not only cultural differences are studied, but also biological (nutrition, genetic characteristics, hormonal processes), ecological (in particular, social and physical spaces) and cross-national (study of various cultural groups within one state). The latter approach is understood as ethnic psychology itself. Thus, cross-cultural psychology studies a wider range of phenomena than ethnic psychology.

For a long time, the national policy of the Soviet Union was built without taking into account the ethnic characteristics of the peoples. The single supranational community existence, the Soviet people, was declared. An ideological taboo lay on issues related to ethnicity. Therefore, the psychological sciences that study ethnicity have not received proper development and differentiation in our country.

Preferred attention to the national psychological characteristics of people does not mean that ethnospecific traits are predominant in the people's psychology. They are based on one common human psychological basis. The national psychological identity of a particular people is expressed not in some unique psychological features, but rather in their unique combination, embodied in historical traditions, prescribing certain forms of reactions and behavior in the course of social life. National psychological characteristics are expressed not

as an absolute, but as a dominant trend.

National psychological characteristics are manifested at the conscious and unconscious level. To a greater extent, they do not depend on a person will; they are of an involuntary nature.

Most often, national psychological characteristics are realized through a number of mechanisms. Рассмотрим их.

National setting. The founder of the installation theory D.N. Uznadze understood by an attitude a certain mental state that arises under the aggregate influence of the individual needs and under the influence of his existence conditions, which can be characterized as a readiness to perform a certain activity. He was the first to describe the origin mechanisms and installations functioning. The scientist believed that the way of perception, reactions, person behavior depends on the attitudes nature arising on the basis of needs, and they can be determined, including by the national environment.

L.M. Drobizheva was the first in ethnopsychological literature to define the national attitude as a representative readiness of a certain nation for a kind of action, behavior in interpersonal contacts. National attitudes are embedded in the representative memory of a particular ethnic community and are extracted from it automatically.

National stereotype - forms of everyday behavior typical for a certain people representative in standard situations.

National character - typical personality traits of a particular people representative. Note that there have always been debates around the "national character" concept, which do not subside to this day. National character is a very difficult category to analyze, which is also difficult to operationalize. Research of a national character is considered "bad form" in the scientific community. They try to avoid the "national character" concept, replacing it, for example, with the category "hierarchical structure of ethnopsychological characteristics". The famous psychologist I.S. Kohn in the article "National character: myth or reality" comes to the conclusion that "such a scientific concept does not exist."

National feelings are vulnerable (vulnerable) spheres of a representative personality of a particular people.

National mentality is national characteristics of the intellectual activity of a typical representative of a certain people.

National self-awareness is the representatives awareness of one or another people as a single national community, a people that has a single culture, language, and traditions.

National identity. The introduction into scientific use of the term "identity" and its widespread use is associated with the name of E. Erickson. He defined identity as the internal "continuity of the individual's self-experience", "lasting internal equality with oneself", "the individual identity, as the most important characteristic of its integrity and maturity, as a person's experiences integration of his identity with certain social groups. In the situation under consideration, such a social group is some kind of ethnos, people, and nation.

Is it possible to simply replace the term "self-awareness" with the term "identity"? While to

some extent equivalent, these concepts are not identical categories. Malakhov V.S. notes that, introducing the term "identity", we can thematize non-reflective, escaping control of "self-awareness" content and at the same time not resort to the concepts of "subconsciousness" and "unconscious" reserved by psychoanalysis. Considering the above, we can say that national identity is a person's conscious and unconscious experience of his identity with a certain people, a particular nation, and culture.

National prejudices are the common opinion of representatives of one national community about another. For example, Russians like to drink vodka, Estonians are slow and calm, Germans are punctual pedants, etc.

In modern science, questions of human similarity and difference are determined by two approaches: evolutionist, emphasizing the people kinship, and cultural, emphasizing their differences. It is unlikely that anyone would deny the need for these two approaches, D. Myers notes, since there are genes that form the adaptive human brain - a kind of computer, and a culture that represents software for this computer.

Evolutionary psychologists prioritize human universality, which was created through natural selection. Nature supports those behavior mechanisms that having received an impetus to emerge due to environmental conditions, contribute to the preservation and distribution of the genes of a given individual. Due to our evolved nature, social roles distribution that is every human community characteristic has appeared. Every society ranks people according to authority and status. And every society has its own opinion about economic justice. Culture gives rise to specific rules for the development of these social life elements.

The evolutionist direction adherents in their own way take into account the environment influence. It interacts with the behavioral mechanisms that have arisen in the evolution process, in essence, in the same way as external friction - with the evolved skin during the corns' formation.

The culturological approach proponents, who do not deny the fact that any kind of behavior requires the evolved genes presence, put human adaptability at the forefront. Differences in language, customs, and expressiveness suggest that human behavior is largely culturally programmed.

In science, two points of view coexist regarding the prospects for the national psychological characteristics development of people. According to the first, the international communication intensity in the modern world leads to the national borders erosion, the uniform norms and rules formation. As a result, for example, Japanese or Chinese educated in the United States assimilates the American thinking and behavior peculiarities.

The second direction representatives, on the contrary, tend to assign national characteristics one of the central places in international communication. They believe that difficulties, in particular in negotiations between businessmen and politicians, arise due to differences in expectations due to differences in cultures to which the persons leading them belong. The greatest influence on a person is exerted by the behavior, values, traditions, customs norms learned by him from childhood, i.e. those that have precisely a national psychological basis.

Swedish researcher K. Jonsson notes that in the business communication process, with a significant coincidence of the communicating parties interests, i.e. with cooperation, national differences are not noticed, but once a conflict arises, they begin to play an

important role. This is essential for investigators, whose communication with various nationalities representatives is often of a conflicting nature (interrogation, detention, etc.).

Individualism and collectivism cultures. One of the common criteria by which cultures can differ is based on the fact that the value system adopted in a particular society prioritizes individual self-control and personal achievement, or social solidarity obligations.

The industrially developed Western society is characterized by the individualism values. It prioritizes independence and personal well-being over social identity. Western books and movies often extol the unyielding individualist who tries to satisfy his own interests instead of fulfilling someone's expectations. Individualism thrives in an abundance, social mobility, urbanism, and intense media exposure environment.

In Asian cultures and generally in third world countries, collectivism is more appreciated. People attribute the highest priority to the goals and well-being of their groups - family, group, and clan. The books and films of the collectivist culture countries glorify those who, having overcome the selfishness arts, constantly remember who they are, and strictly fulfill their social duties. Collectivism usually thrives where people are constantly faced with universal disasters, such as hunger; where families are large and life requires mutual assistance.

In adolescence, individualists seek to separate from their parents and live independently. They feel entitled to leave their family, work, and church in better opportunities search for themselves. Having destroyed their social ties - breaking away from relatives, family, friends - individualists jealously guard their individuality, their sense of their own I. Psychotherapist Fritz Perls formulated the individualism scheme as follows: "I do yours, and you do yours. I am not in this world to meet your expectations. And you are not to satisfy mine".

In collectivist cultures where group solidarity is highly valued, such words are rarely spoken. For collectivists, it is social connections that determine human behavior and help define who he is.

In individualistic cultures, parents and school teach children independence and independent thinking. Immediately after birth, parents begin to foster independence in their children. The school teaches the child to define their own values and think for themselves. If you are a native of Western culture, then most likely you take all this for granted. If you live in Asia, you will probably be jarred by this individualism, and you would prefer to teach children the collectivism and mutual assistance values. You will also keep in touch with your extended family and relatives while caring for elderly parents.

Collectivists may have relationships with fewer people, but those relationships are deeper and last longer. In collectivist cultures, the worker-employer relationship is marked by mutual loyalty. Appreciating social solidarity, people try to maintain harmony by showing mutual respect and allowing others to "save face", avoid confrontation. Collectivists judge a person by his or her group affiliation, since social identification is important to them.

Individualists are wary of stereotypes and try not to judge people by their social status and occupation. Individuals are also, of course, prone to bias, but this bias is usually based on obvious personal attributes such as physical attractiveness. Finally, individualists tend to explain the people behavior by their individual characteristics.

Triandis, Brislin, Guy advise individualists in a collectivist culture:

- avoid confrontation;
- cultivate long-term relationships without expecting quick rapprochement;
- present yourself more modestly;
- be interested in the people position in the group hierarchy;
- to indicate their own social status.

Collectivists who find themselves in a country with an individualistic culture should more freely than usual:

- ✓ criticize;
- ✓ get straight to the point;
- ✓ demonstrate your skills and achievements;
- ✓ to attach more importance to the personal qualities of the interlocutor, rather than his social status and belonging to a particular group.

Each culture has its own advantages and disadvantages. In a competitive, individualistic society, people have more personal freedom, are more proud of their personal achievements, and are less bound by others expectations. But as a payback for this, in the individualism culture there are more cases of stress disorders, depression, loneliness feelings and existence meaninglessness, suicide, which occurs primarily when a person does not have a greater attachment than himself.

It is not uncommon for people to experience culture shock when they enter a foreign country or when they come into contact with foreigners in their own country. What is culture shock? Let's analyze this concept.

Culture shock is a shock state experienced by a person at the first contact with a foreign culture. Researchers agree on the stressfulness of the primary impact on another culture person. They note that contact with her at the initial stages can cause discomfort, anxiety, irritability, depression, and deterioration in mental health in the individual.

Culture shock is also an unpleasant phenomenon because it can provoke a person's revision of their life positions. So, in some Russian people minds that are in a culture shock state, there is an underestimation of their national culture and personal self-esteem importance. The same cannot be said for the United States citizens, who initially believe that everything non-American is bad.

As a person adapts to a foreign culture, the shock passes. But while a foreigner is in a shock state, he runs the risk of proving himself another culture intolerant. Natural speakers are usually forgiving of the language mistakes of foreigners speaking their language. But culture, customs, traditions ignorance of a foreign country, which, it would seem, is quite justified for a foreigner, as a rule, is not forgiven. He makes a negative impression. This is on the one hand.

Let's consider another aspect of this problem. An investigator untrained in the cross-cultural psychology, unwittingly, can become the cultures conflict culprit.

Cultures conflict is a misunderstanding and misinterpretation situation by a representative of one culture of a representative behavior of another culture due to its ignorance. Let's give a concrete example of cultures conflict.

In Kaliningrad city, specialists from Germany at one of the plants carried out the equipment installation. As their work drew to a close, expensive components were stolen from the construction site. Representatives of the Russian side filed a complaint with the police. While the crime was being investigated, work was suspended. During the operational and investigative measures implementation, both our specialists and foreigners were interrogated. Soon, German engineers informed the plant's management that they wanted to leave for Germany and return as soon as the machines installation could be resumed.

During the conversation between the German engineer, who outlined the German side intention, and the plant leaders, there was an investigator - a man with a great humor sense, but completely unfamiliar with German psychology. He responded as follows to a statement from a firm representative - a business partner: "German specialists can leave Russia, but until the theft perpetrators are found, we will hold you hostage to ensure that the rest of the engineers will return when the investigation needs it."

These words have been translated exactly by the translator. The German engineer was deeply offended by what he was told. He was indignant and did not hide his negative attitude towards the investigator, which he himself, apparently unwillingly, extended to the plant management.

The investigator provoked a cultural conflict. He did not take into account the national psychological characteristics of the German people. Let's analyze the mistake made by the investigator.

For centuries Russia has been a powerlessness country. Russian history has never known the law. In our country, there have always been kings, general secretaries, and officials' arbitrariness. If a person in Russia could appeal to any instance, it was to conscience, compassion, Christian mercy, another person virtue, but not to the law. In the profile of the Russian soul, there is damage to legal consciousness. Moreover, in the Russian, especially Soviet, collectivism culture, personality has always been in the background. Therefore, in a Russian person behavior, unconscious stereotypes associated with improper treatment of a person, with disregard for his honor and dignity can be realized. These national attitudes unconsciously manifested themselves in the words of the investigator.

The reason why the well-known phrase of Russian representative, Russian culture caused a storm of the German engineer indignation was as follows. Western statehood was originally formed as a striving for law, an order in which every society member would be equally protected by law and responsibility before it. The concepts became central here: honor, justice, law. The German is a culture representative in which priority is given to the individual, his rights and freedoms. In the minds of Westerners, no one is allowed to encroach on them. He does not understand the jokes associated with all kinds of violence against his personality. Anyway, the Germans do not accept jokes when it comes to a serious matter.

From the above unpleasant case, it is clear that the investigator must study cross-cultural and ethnic psychology and cultivate tolerance to another culture.

The test for individualism is collectivism (G. Gui).

Answer “yes” or “no” to the following questions. Do you agree that:

1. You must help a work colleague (fellow student) if he says he needs money;
2. Young people making plans for their education (career) should heed their parents' advice;
3. The opinion, mood of friends, relatives, neighbors often influences you.

What do your answers show? If you answered yes to more than two questions, you are a representative of a culture of collectivism, if to one; you are still strongly influenced by this culture. If you do not have all the questions, you profess individualism.

2. National psychological characteristics of the Russian people.

It is impossible to study the cross-cultural and ethnopsychology basics as a science and academic discipline in the abstract. It is necessary to refer to specific national psychological characteristics of people. Apparently, it is necessary to start with us, Russians, and then get to know the national psychological characteristics of those peoples, with whose representatives the investigator most often has to communicate in Kaliningrad region.

Russians. «*The spirit is wide, free and unformed*». “In Russia there are endless expanses, the receding plains breadth, the transitions and outlines elusiveness,” wrote N.A. Berdyaev, - gave birth to a broad, free and unformed spirit”. This Russian people feature is reflected in such a sensitive indicator as language. In Russian, there is no strict definition of the place of verbs and the order of other words in a sentence. This is the language, as I. Brodsky noted, of subordinate clauses swirls. But it is precisely such a language that turns out to be most suitable for describing spiritual realities that are far from unambiguous, difficult to express. This is just the structural side. The Russian language is perhaps the most sacred, Christian language of the world languages. Indeed, the usual “thank you” gratitude is God save; the name of the seventh day of the week "Sunday" - to remind the central sacrament of the Christianity of the Resurrection of Christ; "Fate" - the judgment of God, etc.

The Germanic languages have a different construction. For example, German is a linguistic system with a strict order. In it, the verb is always in second place or at the end of a sentence. In English, it is always necessary to indicate exactly whether the object appears for the first time (indefinite article) or it has already been mentioned before (definite article), etc. These languages, thus, are much more adapted for definite and unambiguous formulations, laws and rules.

And here is another criterion for Russian freedom and the formal boundaries absence. Time is valued very little in Russia; the loss is not considered anything. There are no exact ideas about space. The action quickness is not approved, it is equated with fussiness. This is reflected in the proverbs: "The quieter you go - you will continue", "Hurry - you will make people laugh", "Work is not a wolf - it will not run away into the forest" and others.

A collectivism culture. Collectivism and communality are the original Russian people features. Due to the cold winter, a Russian farmer receives from the same area twice or three times less product than a peasant in Western Europe. The harsh climate forced the Russian people to build housing much more thorough and stronger than was enough in the mild

continental climate of Europe. Such difficulties made individual labor ineffective and encouraged collective, communal forms of farming.

For centuries, Russian peasants, who constituted the overwhelming majority of the Russia population even at the beginning of the 20th century, lived in communities. The peasant community - the collective - decided a particular person fate. She was his protection from the outside world: foreign invaders, robbers, landowners, government officials, etc. All the most important issues were resolved by the peasant world collectively: to whom and how much land should be allocated in order to observe the justice principle, to whom to provide assistance together, whom to send to the war, how to pay taxes, who and how to punish for misconduct. Even family issues in the event of a conflict were brought up for general discussion.

The community did not allow weak peasant farms to be ruined (the Russian countryside did not know poverty), but also did not allow enterprising peasants to rise. As you can see, the collectivism system, social equality, and egalitarianism spread in Russian society long before the October Revolution in 1917. The original inclination of the Russian people to collectivism was artificially stimulated by the Soviet government during the period of the so-called "building of socialism and communism." The West ideology, on the contrary, has always been based on the cult of individualism, respect for the needs and feelings of the individual, and ignoring any group influence.

The difference between the Russia and the West mentality is demonstrated by the following everyday example. Cars are rushing along the highway at a speed significantly exceeding the permissible limit. Oncoming cars suddenly start flashing their headlights. Russian drivers react immediately: they slow down, as there is road control ahead, they ceremoniously drive past a state inspection of road safety employee and rush further, in turn, warning oncoming cars. For a representative of the law-abiding Western world, this is hooliganism and a potential danger to others. For a Russian person, this is a natural manifestation of collectivism, friendly solidarity, mutual handles, and mutual responsibility.

Spirituality amid extremes and contradictions. France has always been called beautiful, and Russia is saint. All this is not at all because in the first everyone is so good-looking, and in the second everyone is holy, but because in France, as nowhere else, they valued beauty, and in Russia - holiness. Any deed in Russia, in order to be recognized, good, necessary, must be justified, correlated with Christian intention, with Christ. All other acts, albeit bringing external, material benefits, were considered evil. Take Russian philosophy. There is only about the Spirit life. The flesh is completely humiliated; every material value is minimized. Patience is taught for reward in the afterlife.

Russian people are much more independent of material property than Western Europeans. Russian people are accustomed to a wasteful attitude to both nature and material wealth, guided by folk wisdom: «God gave, God took». Hence the disdainful attitude towards any material wealth as a typical Russian consciousness characteristic, Russian culture, completely incomprehensible and mysterious for English-speaking cultures.

That is why once Russian merchants, and now the “new Russians” so carelessly litter with money. Newspapers are full of reports about how the "new Russians" amaze thrifty foreigners abroad with their extravagance. In the Russian mind, the "New Russians" status is determined not by bank accounts, but by how easily they part with their wealth.

M. Weber in his work "Protestant ethics and the spirit of capitalism", studying statistical data on the professional composition of the population in Baden, drew attention to the disproportionate number of Protestants among the rich. The core of the capitalism spirit, according to M. Weber, is the professional duty idea. The main norm of Protestantism is rational management, focused on increasing productivity and increasing capital. The Protestant norm: "making money is my duty, this is my virtue and the source of my pride and respect for me from fellow citizens" - this is a sacred duty. The rational organization of one's own business is one's own soul salvation. Therefore, money must be counted, it must be protected, and capital must be multiplied by all means, for this pleases the Lord. The capitalist is pleasing to God not because he is rich and can rest and taste the fruits of the world. He is pleasing because he cannot afford it; fulfills the sacred duty of increasing capital, denying himself everything. A characteristic feature of Protestant morality, which M. Weber called worldly asceticism, is the impossibility of rest, the high intensity of the labor duty fulfillment due to the earthly joys rejection.

The Russian mentality is characterized by extremes and contradictions. Russians are characterized by extreme coldness and cordiality, laziness and outbursts of energy, despotic iron order and anarchy, cruelty and compassion, religiosity and godlessness, blind obedience and rebellion. A Russian person may be a saint, but he may not be honest. Holy Russia has a correlative in Russia fraudulent, just as a monogamous family has a correlative in prostitution.

The prevalence of moral values over legal ones. Another P.P. Florensky noted among Russians such a characteristic feature as "the preponderance of ethical and religious principles over public and legal ones". It is customary among Russians to act not according to the law, but according to justice, i.e. conscientiously. Moral ideas dominate in the minds of the Russian person due to the lesser legal order, the normative organization of Russian society in comparison with the West.

In our country, people have always felt completely powerless. If he could appeal to something, then not to the law, but to conscience, compassion, Christian mercy, to the spiritual level of another person, first of all, convicted of power. The tsar, the general secretary - in the word "master" of any level, could have mercy, and could have executed. And it depended not on the law, but on whether the commanding person heeded the prayer, the request, whether he would forgive "for Christ's sake," and not for the sake of such a paragraph, the law article. As for Soviet morality, for condescension or justification it was necessary to appeal not to the law, not to conscience and God, but to class benefits, but again not to the legal norm.

In Russia, laws are perceived not as expedient principles for the society structure, but as a repression apparatus and freedom restriction. In the minds of Russians, the "law" and "morality" concepts are differentiated. The laws in Russia are considered by people to be unfair, inactive and biased. In the USA, on the contrary, the "law", "morality", "justice" concepts are fused together.

RESULTS

The specificity of Russians' understanding of truth and lies in the fact that they consider "a lie for salvation" morally acceptable. In one study, most Russians agreed to give false testimony in court to save an innocent defendant.

The fact that there is an extremely complex attitude towards laws, rules and regulations in Russia is illustrated by the following example. No one in our country is surprised to see people smoking under the formidable sign “No smoking!”

The Russian person attitude to power differs significantly from the attitude of a Western person to it. The Russian knows only a distant, alien and harsh power, which, having no internal connection with him, demanded absolute submission from him. Those in power in Russia were well aware that the internal resistance of the Russian soul could only be curbed by ruthless measures. The system of suppression by the power of the people originates from Ivan oprichnina the Terrible and runs through the entire history of Russia up to the EC, RCIA, SSC and FSB. Meanwhile, socionics experts believe that the dominant need of the Russian people is the desire to live in a strong state, which would take on the functions of protecting its material interests and volitional mobilization. Z. Freud psychoanalytic school followers associate the dominant psychological type among Russians with the female principle. From this perspective, they believe that the main function of the Russian ethnos is the desire to subjugate male power. Such a dominant, strong, tough masculine power is embodied by the consciousness of the people with the head of state.

The Russian mentality is characterized by *openness and readiness to accept outside influences*. Russians are characterized by reverence for everything foreign. We have no prophet in our own country. As is clear from the "Bygone years tale", our ancestors invited Rurik to perform managerial functions because they themselves could not agree on who is more important in Russia. We borrowed faith from Byzantium. And since the time of Peter the Great in our country, it has been considered that everything Russian is bad, foreign is good. Pay attention to how quickly and easily foreign words are introduced into our language. Russians have a psychological attitude towards the external influences perception. Is it for this reason that in relation to the past, to the experience accumulated by previous generations, “cultural amnesia” periodically arises in Russia - the desire of a significant part of the ethnic group to discard the experience accumulated earlier, concentrated in the form of traditions, and start everything from scratch, not taking into account the positive that has been accumulated in its own culture.

Intuitive feeling type. A lot of facts speak in favor of the fact that the Russian type - the type with the dominant right hemisphere - is an artistic, impulsive, emotional type. What arguments support this? The Russian language has about 60 thousand words and expressions. We need such lexical richness to express an extremely complex, emotional, artistic worldview. "Kissing etiquette" is hugs tradition and the vigorously greeting habit. Love for choral singing (not listening to the choir, namely singing in chorus), the peculiarities of our dances, combining wild, impulsive, archaic beginning (dances) and rhythmic order (going out or round dances), also indicate an excess of the right hemisphere norm.

Noting the intuition predominance over logic as a side of Russians character, the famous historian V.O. Klyuchevsky wrote that Russia nature “often laughs at the most cautious calculations of the Great Russian: The waywardness of climate and soil deceives his most modest expectations, and, getting used to these deceptions, the calculating Great Russian sometimes loves, headlong, to choose the most hopeless and imprudent decision, opposing the whim of nature to the whim of his own courage”. This tendency to tease happiness, to play luck, is the Great Russian maybe. Hence the three words that personify the Russian

person: "maybe", "I suppose" and "somehow".

Russians are characterized by *the predominance of individual-personal relations over formal ones*. In public places Russians are perceived by foreign observers to be rude, impolite and lacking in emotion. But, noting the greater coldness of Russians in anonymous contacts than among Europeans and Americans, foreign observers emphasize their warmth in intra-group relations, the special importance of friends and friendship. Russians open their hearts to close people, but sometimes they are rude and aggressive with strangers. The attitude formality of Russians to the outgroup increases with the growth of social status.

Russians are characterized by diffuse communication, when a person selects friends and acquaintances for himself, not only from the point of view of what goals it is convenient and interesting to achieve with them, but by some global characteristics that characterize them as a person. In the United States, every person is good and needed only in certain circumstances and for certain activities. Allocate friends for work, leisure, sports. In Russia, this behavior is condemned.

Pessimism. Russians usually expect the worst-case scenario. To the question: "How are you?" Russians usually answer "OK" which means "Not very bad." It is customary for Americans to answer such a question: "Fine!", which means "Great!", "Excellent!". Another answer puzzles them. One of the strange features of the representatives of Russian culture in the eyes of the West is gloom, coldness, lack of a smile.

CONCLUSION

In the Western world in general, and in the English-speaking world in particular, a smile is a formal sign of culture, tradition, custom, an obligatory component of service. Smiling has nothing to do with sincere affection for the person you are smiling at. There is a notice in the "Chase Manhattan Bank": if our operator does not smile at you, tell the doormen about it, he will give you a dollar.

For Russians, a smile is only a biological reaction to positive emotions. In Russian, the phrases "duty smile", "polite smile" has negative connotations: duty means by duty, polite means not from the heart. Satirist Mikhail Zadornov called the American smile chronic. Only illness is chronic in Russian. An old woman said to an American woman in St. Petersburg: "Why are you smiling?" D. Carnegie's appeal "Smile" leads to the remark: "Why smile? They don't pay money, there are problems around, and you - smile".

Russians in the mirror of public opinion. The "Public opinion" foundation cited data from all-Russian polls conducted in January 1995. The respondents were asked to mark the most characteristic features for typical representatives of different nationalities. A typical Russian looks in the public opinion mirror as follows (in brackets is the percentage of those who noted the corresponding quality among the respondents) - *virtues*: openness (65), hospitality (60), patience (56), helpfulness (55), peacefulness (47), reliability (40); *vices*: laziness (23), irresponsibility (26), and impracticality (35). As you can see, the "picture" in its main features coincides with the theoretical model.

References:

1. Jumaev U.S. Uncertain Stereotypes and the Intellectual Brain: Knowledge and Culture in the Perception of A “One-Sided” Person. *International Journal of Advanced Science and Technology* Vol. 29, No. 9s, (2020), pp. 5360-5369.
2. Jumaev U.S. Personal identification and identification in national culture. *South Asian Academic Research Journals* <http://www.saarj.com>. ISSN: 2249-7137 Vol. 10 Issue 2, February 2020.
3. Jumaev U.S. Identity of Personality and National Culture. *International Journal of Academic Research in Business, Arts and Science (IJARBAS.COM)*. Volume: 2, Issue: 4 Page: 42-48 YEAR: 2020.
4. Kochetkov V.V. *The psychology of cross-cultural differences*. – M.: PER SE, 2002. P. 416
5. Lewis R.D. *Business cultures in international business. From collision to mutual understanding*. - M.: Business, 2001. P. 448
6. Krysko V.G. *Ethnopsychology and interethnic relations: A course of lectures*. - Exam, 2002. P. 448
7. Stefanenko T.G. *Ethnopsychology*. - Institute of Psychology RAS, Academic project, 1999. P. 320
8. Lebedeva N.M. *An Introduction to Ethnic and Cross-Cultural Psychology: A Study Guide*. – M.: Key-C, 1999. P. 224
9. Bratus B.S. *Psychology of moral consciousness in the culture*. - M.: Manager, Rospedagenstvo, 1994. P. 60
10. Jumaev U. S. Socio-psychological features of international and intercultural relations of humanity // *Journal of Pedagogical Excellence*. – 2019. – №. 4. – С. 112-117.
11. Жумаев У. С. Глобалізація і культура народів // *Вісник Харківського національного педагогічного університету імені ГС Сковороди. Психологія*. – 2012. – №. 43 (1). – С. 90-97.
12. Jumayev U. TOŹSAMOŚĆ NARODOWA JAKO PROBLEM PSYCHOLOGII SPOŁECZNEJ // *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*. – 2021. – Т. 4. – №. 4.
13. Sattorovich J. U. Intercultural difference parameters: Hofstede and Trompenaars theories // *European Journal of Research and Reflection in Educational Sciences*. – 2020. – Т. 8. – №. 11. – С. 115-124.
14. Sattorovich J. U. Psychological study of the impact of computer technology and the Internet on the development of adolescent consciousness and thinking // *Eurasian Medical Research Periodical*. – 2021. – Т. 1. – №. 1. – С. 31-41.
15. Sattorovich J. U. Intercultural Communication: Concept, Essence and Theories of Intercultural Communication // *International Journal on Integrated Education*. – Т. 3. – №. 11. – С. 1-4.
16. Sattorovich J. U. *An International Multidisciplinary Research Journal // ACADEMICIA*. – С. 151.