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TÍTULO: La interacción de las culturas de China y Rusia sobre la base de una cooperación mutuamente beneficiosa en las condiciones de la globalización.

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RESUMEN. En este artículo, examinamos elementos de la compatibilidad cultural de China y Rusia. Los resultados mostraron que el desarrollo de las relaciones chino-rusas depende de un conjunto de factores entre los cuales la cultura es especialmente importante. Ahora se hizo posible esencialmente un nuevo modelo de la relación de dos culturas: una cooperación mutuamente beneficiosa con el mantenimiento de aspectos específicos de cada una de las culturas.

PALABRAS CLAVES: Cultura, interacción, tradiciones, compatibilidad cultural, simbólica, cultura china.

TITLE: Interaction of cultures of China and Russia on the basis of mutually beneficial cooperation in the conditions of globalization.

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ABSTRACT. In this article, we examine elements of the cultural compatibility of China and Russia. The results showed that the Development of Chinese-Russian relations depends on a set of factors among which cultural are especially of great importance; now became possible essentially a new model of the relationship of two cultures - mutually beneficial cooperation with maintaining specifics of each of cultures.

KEY WORDS: culture, interaction, traditions, cultural compatibility, symbolic, Chinese culture.

INTRODUCTION.

Lately, the history of cultural ties of China and Russia for the last two decades draws even more attention of researchers.

Quite often the Chinese learning Russian do not understand what is told by Russians and vice versa. It happens because of insufficient knowledge of foreigners about culture of the other country. On the other hand, Russians got acquainted only with the Chinese goods and the Chinese dealers in the markets, they know very little about modern Chinese culture.

To understand China - the only continuously ancient civilization in the world, it is necessary to understand the Chinese culture and get closer to her. In the same way, it is impossible to comprehend Russia, without having learned its culture.

Today, we face the choice of values: what to leave in the past and what it is worth taking with to the future as a well of cultural experience. Who forgets and blindly rejects the past, remains without the future? In China there is a saying: If you shoot the past with a gun, the future will shoot at you from the cannon.

The lines defining essence of a picture of the world of culture of one or other country do not change for centuries which allows to identify culture on all its historical way.

The Chinese culture belongs to the most ancient, numbering more than five thousand years. Chinese believed many centuries that our country is located in the center of the world therefore called her Zhongguo - "The Middle State". Under the influence of the reverential relation to the nature as to huge space, small particle of which is the humanity, art consciousness of the Chinese people was created. Through the nature there was a judgment and assimilation of the main laws of life, questions of meaning of life of the person and society.

World famous sage lived in China is Confucius (551-479 BC). Characteristic feature of the doctrine of Confucius was anthropocentrism. He considered the sky not only a part of the nature, but also the highest spiritual power in the world. Confucius was the first who developed the concept of the ideal person (Junzi), the noble husband - not by origin, but by educating in himself high moral qualities and culture, - which, first of all, has to possess Ren – humanity and love to people. A specific place was held by Xiao's concept - filial respect, respect for parents and seniors. Confucius considered Xiao as a basis of Ren and other virtues and the most effective method of management of the country (because the country is a big family).

If we are to examine the Russian culture, its basis traces the roots back deeply to Slavic paganism. The Russian culture is recognized also at a stage of the Christianization of Kievan Rus', and in the period of a mongolo-tatar yoke, and in Ivan the Terrible's reign, and during reforms of Peter The First, both during lifetime of Pushkin, and in the Silver age, and at the Soviet power, and in emigration, and at the present stage of development.

The animated perception of the nature, the maternal beginning of the home ground, sanctity of the corporal beginning was distinctive feature of the Russian culture. It is not accidental that in Russia the theory of the biosphere, the classic of modern natural sciences, of Vernadsky is born.

One more component of a picture of the world of ancient Slavs is an idea of a debt. The safest place for the Old Russian person - his home. The house was not only the fortress, but also the first temple of the ancient Slav. "My house - my temple", - ancient saying said. Indoors there were sacred objects - the furnace, a table, a place of honor with the towels embroidered by magic patterns. In Russia of XV - XVI centuries the symbol of the house developed in the idea of a conscious moral and political *domostroitelstvo* that found the artistic realization in an iconography and "Domostroy". God was understood by the Russian consciousness as the center of all of the positive, brought to a limit of idealization properties and characteristics of "terrestrial" understanding of the blessing, virtue, moral and esthetic perfection. Among its main characteristics the most often ones are the sanctity, honesty, purity - the main values on which the religion is based.

On December 18, 1992 the Chinese Foreign Ministry and the Russian Foreign Ministry signed "The agreement between the government of the People's Republic of China and the Government of the Russian Federation on cultural cooperation" which became the program document for carrying out exchanges and cooperation by two parties in cultural area [Wang Kewen, 2011; Wan Can, 2004].

According to the manager of Department of affairs of Asia and Africa at Management of external relations of Ministry of culture of the People's Republic of China Gong Jiajia, since 2006, China and Russia consistently hold cross large-scale events of the state value, including national years (2006-2007), language years (2009-2010), tourist years (2012-2013), years of friendly youth exchanges (2014-2015), years of exchanges between media (2016-2017) and others.

The purpose of researches is: the analysis and comparison of two cultures of China and Russia in their historical aspect, implementation of the system *culturological* analysis in the sphere of the Chinese-Russian cross-cultural interaction, identification of the main features of the cultures of China and Russia having key value for formation and development of the Chinese-Russian cross-cultural dialogue.

The practical demand of works in this direction is confirmed by the fact that the richest cultural capacity of our countries is involved in bilateral interaction only slightly.

The empirical base of a research includes: 1) modern mass media of China and Russia (including the Internet); 2) the works of fiction, theater, cinema of the People's Republic of China, the USSR and Russia reflecting a perspective of cross-cultural interaction, or specifics of cultural; 3) polls of Chinese and Russians.

Research technique: in work general scientific methods are used: typological by means of which the main typological characteristics of the Chinese and Russian cultures were revealed; comparative-historical by means of which the comparative research of the most significant historical stages of development of the Chinese-Russian cross-cultural communication was made; and also concrete and scientific methods as the content analysis which allowed to reveal, systematize and generalize the various historical and culturological information provided in the Chinese and Russian media, in texts of publicists, writers, memoirs, etc.; empirical methods: comparative and statistical analyses.

Main part.

The wide range of scientific works is devoted to a research of cross-cultural interaction and the mutually phenomenon of China and Russia: Ay Syci, Bo Yibo, Wang Ming, Wang Caoli, Wang Yaochen, Wen Yi, Gao Shishan, Guo Moro, Gu Wengding, Dee Chaobai, Ding Shouhe, Yin Xui, Lu Lei, Liu Ning-yi, Liu Yongnian, Su Fenglin, Su Qingling, Xui Thalia, Hu Xianzhang, Hu Sheng, Qian Qongrui, Zhang Bozhao, Qiao Guan-hua, Zhao Zhongni, Zhou Yongdong, Zhu Qianzhi, Chu Tunan, Shen Yanbing and others [Gorobets, 2012; Russia and China: Four centuries of interaction, 2013].

The Chinese and Russian cultures have essential similar lines.

First, common feature of political cultures of Russia and China is the relation to the political power and worship of it. Even such form of the social organization as party, in these cultural conditions got new, unknown in the west, lines. The CPC in China and the CPSU in the Soviet Union are the national parties representing every sector of society. The great value in them is attached to an «edinoglasnost» at decision-making which aspires to satisfaction of all members of society, not the group which is not lobbying them.

In the Chinese traditional culture limitlessness and inviolability of the power of the emperor is highlighted: the emperor was allocated with the status of "Son of Heaven", received "the heavenly mandate" and "ruled the whole world between four seas alone". The Chinese culture supports maintaining norms and traditions, insisting that only thus public order can be provided and the full harmony is reached. Under the influence of this concept for many generations of Chinese an ideal of the governor "wise man" (Shen Jun) and "the educated sovereign" (Ming Zhu). Followers of Confucianism believed how spoke to Mencius "The most valuable in the country the people are, the power follows then, and the governor has the smallest value".

Confucianism believes that in family the father has to be kind, the son - respectful, the elder brother - friendly and younger one - valid. The Taoism placed emphasis on the truth, the Buddhism - on kindness, and Confucianism sang of humanity and justice. "Though forms differ, their purpose one - all of them inspire people to return to kindness".

The same way in Russia in public consciousness the monarchy is the only base of all state, legal and cultural models, and the Russian people feel the need for discipline and the management. Berdyaev wrote: "the Russian thinking has tendency to totalitarian exercises and totalitarian view of the world. Only such exercises succeeded". Among national leaders' authoritative governors - Peter I, Stalin, Andropov enjoy the greatest popularity. Vladimir Putin in article "Russia at a Turn of the Millennia"

noted: "The strong state for the Russian not anomaly, not something what it is necessary to fight against, and, on the contrary, source and guarantor of an order, initiator, and main driving force of any changes".

Secondly, a priority of collective values over individual values. In the Chinese traditional culture, there were never both individualistic concepts, and the concepts of "freedom" and "human rights". It ignores "personal interests" and extols "public interests", calling, disinterestedly and honestly to serve the state and its interests, to deserve love and recognition of the people. Egoists are perceived as "traitors" (Zei Chen), "rebels" (Zei Min) and "low people" (Xiao Ren).

In the same way in Russia the individualism does not enjoy popularity: "the Russian people always liked to live in heat of collective, in some solubility in elements of the earth, in mother's bosom".

The basic principles and concepts of the Chinese culture - philanthropy (Ren), call of duty (Yi), the ritual (Li), wisdom (Zhi), trust (Xin), devotion (Zhong), sons respect (Xiao), honoring of seniors (Ti), generosity (Shu) and courage (Yung).

In the Chinese culture the harmony (He) is built to the highest general principle - to the all-good Sky (Tian). The interrelation of harmony with the Sky marks the concept "heavenly harmony" (Tian He). "The heavenly harmony" appears as the all-ordering beginning penetrating the whole world. The universal participation in the universe initially inherent in the all-good Heaven is a sample for human relations.

Besides similarity, on the basis of various environment, a way of life and sociohistorical dynamics China and Russia historically created two unlike, according to contents and a form, cultural types therefore their national character and national spirit differ from each other radically. In general, the main cultural differences between China and Russia are embodied in the following aspects.

First, different cultural origin and characteristics. China is the continental state of East Asia, its culture is original and is result of thousand-year selection, reconsideration of own experience and evolution. The Chinese culture initially developed as a sample and a kernel of east culture, in particular - Confucian culture.

Russia is located on a joint of Europe and Asia, her geographical environment is quite open, and its development was caused by interaction with nearby cultures and regular contacts with the outside world. The Russian culture developed in contact with a set of cultures and directly under their influence. In Russia special "east western" culture was created, or the Eurasian culture accumulating in itself two types of cultural factors. As the hot and frigid climate of Russia, the Russian culture brightly carries polarization and relativity, the combination of Yin and Yang is typical. Here two very different cultures of the East and the West curiously mix up, face and fight with each other, interact with each other.

Secondly, different extent of laicisation of culture. Historically China is the secular state. Nevertheless, throughout all history of China the religion never occupied a dominant position, never entered collision with the imperial power. China in fact absolutely not the religious state. Russia, on the contrary, is the religious country where "everything gains religious character". Since 988, when Christianity was adopted in Kievan Rus', the orthodox church became a spiritual support of the Russian people and took the important place in social and political life of Russia. In Russia interest in religion, by different estimates, reaches 80-90% [Wu Yanzu, 2014; Zhang Linbei, 2011]. It is considered that the main religion here - Orthodoxy.

In China even though the Buddhism has a deep impact on social culture, the percent of believers makes only 7%. Religious culture developed feeling of being a god-sent nation and responsibility for rescue of mankind in Russia. "Dostoyevsky directly proclaimed that the Russian person - all-human,

that spirit of Russia - universal spirit... Russia is intended to be the liberator of the people. This mission is put in its special spirit".

Thirdly, different understanding of concepts of "family" and "state". In a basis of the Chinese culture the concept of "bloodline" (Jia Zu) is put. In consciousness of Chinese the interests of family stand above the national interests. In the Chinese traditional culture among a great number of virtues respect of the sons (Xiao) held a specific place: honoring of parents and primacy of interests of family are ethical principles which strictly have to be observed both by governors and the simple people. The filial duty in the Chinese culture is considered as fidelity to the wise governor.

The history of China informed us of "The legend of Yue Fei" in which the hero, the commander-in-chief of army, postponed all the affairs if saw approach of the mother, and faithfully kneeled before her, asking blessings. He considered great honor and a filial duty to receive blessing of mother before fight. In the Russian culture, on the contrary, the important place is taken by nationalism and patriotism while the feeling of belonging to family and a certain bloodline is shown not so strongly. Chinese people work a lot. China says: "We are the nation which is brought up by old men", and this is true. Adults work much and often leave children on their grandmothers and grandfathers who are not against it at all. Earlier the reason for that was simple - the income of one person did not allow the vast majority of families to live adequately, and work of both parents was necessary. Now the economic situation changed for the better, but all of them work equally.

Russians work not less, at the same time, consider that Monday is the hardest day in a week. Even in shops prefer to shop on Tuesday, but not Monday. In China Monday is a new beginning, all people try to be vigorous and are going to go to work.

In Russian it is accepted to address the senior on age, by a social status, the stranger, the head on "y'all". When interlocutors begin to address to each other not on "y'all", and on "You", it means that they became friends. In official communication of Russians, it is accepted the interlocutor on a name

and a middle name, for example: "Hello, Ivan Ivanovich!"; and Chinese usually use an address formula "a surname - a profession", for example, Li - the teacher, Zhang - the doctor, Wang - the director, that in the Russian etiquette is not accepted. At a meeting Russians usually say: "Hello!", "Good afternoon (evening)!", "Hi!". And in custom of Chinese people at a meeting to ask "Where you go?". Therefore, when the Chinese at a meeting asks such question Russian, it causes bewilderment, such question is perceived as impolite.

In tradition of Chinese, food is a significant element of the Chinese culture. Literally the translation of this question sounds so: "Did you already eat?". Actually, it is a question of nobody to anything obliges, for Chinese just it is considered norm to set it. At Chinese it is accepted to greet the person so many once a day how many he meets that person. Therefore, sometimes it is difficult for Chinese to understand why they have to greet the person only once. Very few people can convince himself not to greet so many times how many sees the acquaintance.

For Chinese absolutely normal two-three times (sometimes - quite resolutely, being about to be indignant) before accepting a gift are considered to refuse it. It does not mean that the Chinese friend does not wish to accept your gift. The Chinese who accepted a gift without "ceremony" risks to look greedy. But if the Chinese presents you a gift, and you politely refuse it, the refusal is taken quite painfully. After a while they will bring you a gift again, but already absolutely different. Usually, it will be much more expensive. In this situation that person considers that you did not like a gift therefore gifting another one is necessary. In China it is considered impolite to develop gifts in the presence of guests. In the Russian etiquette it is on the contrary. Delay by the fixed time is perceived by Chinese as norm while by Europeans - disrespect to expecting side [Sheng Haibo, Lü Mingwei, 2014; Zhonguo dongbei wenhua yu Eluosi wenhuade jiaoliu yu ronghe/Wang Shicai, 2006].

Today, the interest of Russians in studying of Chinese and culture is growing. In October, 2008 at Moscow State University Confucius's Institute, created on the basis of cooperation of Lomonosov Moscow State University and Peking University, was officially open. So far in Russia 14 institutes of Confucius, which play an important role in assistance to distribution of Chinese and culture, are already created.

Russian is still rather popular in China. Many political leaders of China are fluent in Russian, including the Chinese President Jiang Zemin, the head of the Chinese parliament Li Peng, the Deputy Prime Minister of the State Council Li Lanqing. The embassy and also the Chinese Pushkin society, Association of teachers of Russian and literature (AOTRAL) actively are engaged in promoting of Russian in China. The most popular of them "Moscow Nights", "Katyusha" and "Polyushko-pole". In China festivals of the Russian song are regularly held. Also, in Russian periodicals are issued (for example, the Xinghua agency releases the daily newsletter volume to hundred pages).

At the present stage of development of border cooperation, many "the Chinese factors" have an effect. It is about the policy of "soft power" (soft power), the principles of "cultural diplomacy" helping to create a positive image of China in bordering Russian territories. Hu Jintao said that "the Chinese culture belongs not only to China, but also to the whole world...". Development and implementation of joint educational projects makes possible broadcast of the Chinese culture by means of "soft power" that allows the Chinese culture to become means of belief of the general public [Wenhuade zhengbing: Zhongguo dandai jingyan yanjiu/Zhang Ning, 2004; Larin, 2006].

China distinguishes Russia from other partners in cultural cooperation and intends to develop these relations. The Minister of Culture of the People's Republic of China Lo Shugang said so in an interview to Russia-24 TV channel. "We always attach huge significance to cultural cooperation with Russia. If we are to compare the scale of the relations of China with other countries in the field of

culture, then with Russia they are on the first place. Our relations comprehensively develop", - he told.

CONCLUSIONS.

Analyzing all above, it is possible to draw a conclusion that cooperation between our cultures goes on the way of adaptation of elements of foreign culture to own, mastering values of other culture while preserving own ones. Both cultures do not lose the originality and are not dissolved in another, there is a voluntary mastering values of other culture.

In the 21st century China and Russia entered as two great powers - the strategic partners in many ways solving similar problems of development and who appeared in the conditions of globalization before similar calls and threats. China gradually turns into the economic giant of East Asia. Moreover, it not only was approved as the strong regional power, but thoroughly moves forward as new global force.

For Russia, which is the Eurasian state which culture represents intricate synthesis of the Slavic and European roots with many diverse elements of the Byzantine, Turkic-Arab, Indian, Chinese, Mongolian cultures the oriental studies, act as one of large socially significant factors.

Today, when globalization process on a global scale gains steam, participants of process are engaged with search of universal values in cultural diversity. Depth of international dialogue is decided by the level of acquaintance to history, art, literature and also on household realities and traditions of the studied people. Interaction of cultures - process, certainly, bilateral on current of which the time factor capable to cause the conflict between historical heritage and the current state of culture has an impact. Therefore, restoration of the cultural and art wealth which received fixing in the national culture of these or those people is represented an extremely urgent task as at individual, so as at the state level. At this point of history, the Russian-Chinese relations endure the special period in the history - the period of equality and friendship. Both states appeared in identical or, at least, in similar strategic

situation on the international scene after "Cold War" and felt the increasing strategic requirement in each other. Thus, at the moment rapprochement of China and Russia is in many respects caused by existence of common goals and coincidence of interests.

China and Russia are the civilizations perceiving world-wide and historical process as a universal moral Path. It is about the Path of spiritual and moral improvement as individual, so the people and the countries entering into uniform universal family. For both civilizations following to a moral Path is equivalent fidelity to the civilization sources, maintaining the civilization identity [Berdyayev, 2004].

Technologies of the 21st century offer new prospects of intercivilization communications. The project of the New silk way - the Pan-Eurasian project. It is significant for all Eurasia. China and Russia act in it as some of key initiators and participants. They possess in its strategic significant valuable, geographical, economic and technological resources, form a creative kernel of the project. The ancient Silk way connected the Roman imperial world ("The August world", "The Roman world" - Pax Romana) and the Chinese world (Pax Sinica). Then, Byzantium, successor to the Roman Empire - East Roman or Romey Empire which was again making the Silk way active, on the new Silk way, Russia acts as the historical successor of Byzantium and Rome. Thereby century communications between Roman-Byzantine (Pax Byzantina, Pax Romana), and the Chinese cultural world (Pax Sinica) are updated.

The region of the central Eurasia connecting the nearby Eurasian cultural worlds, historically had the names "Great Scythia", "Great Tartariya" and also - "Great Russia", depending on the people and the states dominating in it. This region becomes the center of new Eurasian communications. On the purposes the new Silk way is not exhausted by a problem of connection of geoeconomic spaces. It also serves connection of values and the ideas, it is more than just a trading path, it is an ideology.

The new silk way serves creation of Cultural Eurasia. This way represents live continuation of century traditions of the Pan-Eurasian interaction on the basis of the general values and the ideas.

For China it is about the highest eternal principle of Dao (a whale. 道, letters. "way") which demonstration is the virtue (a whale. 德 Dae). For Russia it is about the highest theistic sense of a moral Path - "I am the Way and the Truth and Life" when God revealed as absolute good, love, blessing. Thus, further development of the relations between Russia and China depends not only on existence of common interests and the relations with other states, but also on whole bunch of cultural factors.

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