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crees of the President and the governmental decisions. However, it is necessary to recognize that a turning point in resolving this crisis is not seen yet.

For the modern society, where knowledge and information change and become outdated very quickly, where professional education demands constant improvement, the level and quality of education as such are not the guarantors of the life plans realization. The modern expert should be capable of “equilateral”, comprehensive vision and of the analysis of challenges of the society’s life, and, thus, be ready to search for new solutions of the pressing problems. There comes to the fore the problem of forming such qualities of young people that allow them to think rationally and adapt quickly to the changing conditions of life.

In the opinion of many experts, today the problem of «getting ready for life» should mean, first of all, the development of the ability to coexist in the modern world with its uncertainty and ambiguity, with its variety of viewpoints; should mean nurturing tolerance to differences and readiness to respect the right to be different; strengthening critical and self-critical abilities and courage, which are necessary for the person to accept responsibility for his/her choice and its consequences.

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THE ROLE OF THE INSTITUTE OF EDUCATION IN TRANSFORMING GENDER RELATIONS UNDER THE CONDITIONS OF CULTURAL GLOBALIZATION IN JAPAN

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Abstract. *The authors of the article make an attempt to evaluate the role of the educational institutions in Japan in implementing the policies aimed at transforming the social gender relations under the conditions of cultural*

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globalization. It is shown that in the "strong" national Japanese culture the values of gender equality are implemented through educational institutions, which constitute the subjects, the holders of these global values.

Key words: *gender relations, cultural globalization, dualism of "soto/uti", transformation of traditional values, educational and political institutions.*

РОЛЬ ИНСТИТУТА ОБРАЗОВАНИЯ В ТРАНСФОРМАЦИИ СОЦИАЛЬНЫХ ОТНОШЕНИЙ ПОЛОВ В УСЛОВИЯХ КУЛЬТУРНОЙ ГЛОБАЛИЗАЦИИ ЯПОНИИ

О. В. Зиневич, А. В. Мирча (Новосибирск, Россия)

Резюме. *В данной статье автором предпринимается попытка изучить роль образовательных институтов Японии в осуществлении политики по трансформации социальных отношений полов в условиях культурной глобализации. Показано, что в «сильной» национальной японской культуре ценности гендерного равенства внедряются через образовательные институты, которые конституируют субъектов, носителей этих глобальных ценностей.*

Ключевые слова: *гендерные отношения, культурная глобализация, дуализм сото/ути, трансформация традиционных ценностей, образовательные и политические институты.*

Gender study is a relatively new interdisciplinary scientific field. The research into gender issues began in the second part of the 20th century as a phenomenon of Western culture and was driven by the development of Western democratic institutions. The subject matter of the new discipline is a study of social aspects of gender relations in different spheres of public life. Gender studies were developed due to the feminist movement; then they broke away from the political objectives of feminism; and, what is very important, they began to study men.

Originally, the study of the social gender relations, femininity and masculinity, was carried out mostly in the context of Western culture. In the framework of the development of the third wave of feminist movement in 1980/90s that orientation was strongly criticized, which led to the adoption of multicultural and multiparadigmatic approaches in gender research. Researchers began to pay attention not only to cultural diversity and cultural peculiarity of gender relations, but also to the way in which those relations are being transformed in the framework of national states under conditions of strengthening the interrelations between different regions of the world. A considerable interest is aroused by the changes, taking place in the process of interpenetration of the Western and Eastern values that regulate the social gender relations. Over the last years, a lot of attention has been

paid to the study of the impact of the cultural globalization processes on the transformation of gender relations.

One of the key problems to be discussed in this context is the problem of changing the stable socio-cultural patterns of gender relations under the conditions of cultural globalization in the Eastern Asian countries such as China and Japan.

Cultural globalization is understood as a variety of unified elements of mass culture (mostly Western ones), whose spreading by means of the consumerist mechanisms leads to the tendency of suppression of national cultures [1]. The problem of cultural globalization is considered in different aspects – the types of globalizing influences and the character of perception of such influences by the country-recipient; the changes in the content of cultural concepts; the ways (or means according to P. Berger) of influence of Western cultures [2, p. 10]. It is worth paying attention to one, by no means unimportant, aspect of this problem. It is necessary to find out the mechanisms of implementation of the imported values in the mass consciousness and traditional way of life. The institution of education is an important mechanism of transformation of social relations, which plays a prominent role in the process of socialization of individuals during their life. The article attempts to answer the question about the role of the institution of education in transforming gender relations under the conditions of cultural globalization. The problem is considered in the context of Japanese society, because this country proves to be of great interest for studying transformations of gender relations under the conditions of cultural globalization.

As it is known, Japan as a stand-alone island state, was free from the outside influence during many historical periods. Moreover, Japan is one of the several Eastern states, which were never colonized. According to P. Berger and Kh. Yudito, Japanese culture is strong; it means that all its elements are closely connected by the system of values and standards, traditions, perceptions and ideology, which were developed during a certain historical period and constitute a certain united core of the culture. Formation of such *culture type* is mainly explained by the reasons of geographical and psychological nature – isolation of Japanese archipelago from the continent states and institutionalization of “island psychology”. D. G. Glaveva points out that limitedness of geographical space, a strong worship of forefathers, which presupposes orientation to maintaining of succession, resulted in continuity of the cultural development of Japan [3, p. 5]. Anthropologists and historians emphasize homogeneity of Japanese culture, which implies relative ethnic, linguistic, religious, social and material homogeneity of Japanese population.

The theory of cultural globalization by P. Berger, which we rely on, was developed on the basis of an idea by the British historian A. Toynbee. In accordance with his idea, interaction of civilizations under conditions of global world is carried out with the help of the “challenge-response” mechanism. Challenge is understood as a “push”, which encourages civilization to respond to it, thus making a step in its development. The genesis, heyday and fall of the civilization, is determined by a type of response to the outside challenge: “If an action of Challenge-and-Response explains genesis and development of civilizations, which are impossible to be explained by any other method and are considered unpredictable, it also explains their crisis and collapse” [4]. On the basis of this idea, P. Berger gives an evaluative scale in the classification of possible “responses”; they are acceptance, negation, co-existence and synthesis [2, p. 9]. While considering the problem of interaction of local cultures in the context of globalization, Berger develops his evaluative scale of “responses” and adds to it more points: substitution of local culture by the global one; negation of the global culture as a result of powerful local reaction; co-existence of global and local cultures without any noticeable fusion, synthesis of global universal and individual local cultures [2, p. 59]. The attempts of synthesis of foreign and local cultures are defined by Berger as “hybridization” [2, p. 18].

According to this classification, Japan belongs rather to the last type, synthesis, than to the first three types. Japanese type of culture can be characterized as a “retardation” type, the one which prefers increase to substitution [3, p. 16].

The impact of globalizing processes on Japanese culture can be explained by the factor of isolation. The Japanese perceive their society and culture as something unique and special. The dualism of external and internal (Japanese “soto, uti”) is a characteristic feature of Japanese culture. Such dualism is immanent in local cultures and it reflects relation between the traditional elements that were borrowed from outside and the traditional elements that can be expressed by the “ours/not ours” dichotomy. Division of the world into external and internal (“soto, uti”, which is identical to dual pairs “own/alien”, “I/other”) is very important for the people of this country. Such dualism of “external and internal” exists not only at the macro level of foreign policy and cross-cultural communication but also at the micro level of referential groups of Japanese society, which is reflected in the language. The word “uti” means the close family members; the word “soto” means less familiar and alien people for one’s family; “uti” is my company as a collective and group unity, and “soto” as a community of a rival’s company.

The research into Japanese culture from the perspective of “external and internal” dualism can serve as a heuristic methodological instrument to study causes and results of structural changes, as a consequence of global challenges of modern world. Traditional values, cultural norms and aims have formed a united core of Japanese culture. The changes in it take place according to the following scheme: the necessary things are borrowed and synthesized with the already existing and traditional stable cultural elements, taking into account their belonging to internal or external order.

Synthesis is understood here as organic unity, in which “alien” becomes “own”. The process of synthesis is a combination of different elements which are in conflict with each other; the unity of different and opposite components.

These elements reflect each other and are mutually complimentary. Each of them transforms in such a way as to borrow the features of the other element. A new unity can be built on the basis of the cultural concepts of the “recipient state” and also on the basis of imported “alien” values. As far as Japanese culture is considered to be a “strong” one, the new cultural values are formed on the basis of reflexive transformation of the traditional cultural concepts.

To our mind, integrality of Japanese culture is constituted by one contradiction, which is characteristic of a subject acting in the socio-cultural space of Japanese society: on one hand, striving for improvement of individual action, and, on the other hand, commitment to the ideals of group conformism and personal self-humiliation. This contradiction becomes an unsolvable dilemma for some Japanese [5]. Under the conditions of strong cultural globalization, there takes place the synthesis of the traditional value of contextualism (the term coined by A. Khamaguti) of personality – identifying oneself with a group, on one hand; and a Western value – identifying oneself with another person as self-sufficient subjects, on the other hand. Nevertheless, a characteristic cultural feature of social behavior of the Japanese in the context of group interests and identifying oneself with many “I” of this group (in contrast to “individualism” of the personality in the framework of Western values in social relations) still remains a prevailing category regulating social interaction.

This shows that the synthesis of the values imported due to cultural globalization with the values of Japanese culture is far from being finished. Traditional and new cultural values do not integrate: the new components are not understood by traditional culture, and traditional values are not perceived in the context of innovation.

Outwardly, the Japanese life style is westernized in many ways. Some graphic examples include: popularity of the fast food restau-

rants (*fastfoodization*), Western musicals and opera performances, buying expensive masterpieces of world fine arts, and even school uniform is a copy of the British navy uniform of the beginning of the 19th century. At the same time, the relations of the Japanese with outside world are full of contradictions and conflicts. These contradictions are connected with gender issues – they touch upon the relations between the subjects of different genders in many spheres of public life.

The specificity of gender relations is that gender difference exists at the level of biological differences, which are not subject to social correction. But it is not more than visibility, which covers socio-cultural content of these relations – changeable and not correlating directly with the assigned sex. That is why the socio-cultural influences on traditional structure of social gender relations are perceived as a violation of natural order of things and meet the strongest opposition in the society, on one hand. On the other hand, transformations in this sphere have a big impact on all spheres of social life and public activities.

As far as Japanese culture belongs to “strong” cultures, the transformation process has lasted for a long period of time. Changes in gender relations take place, first of all, through gradual cultivation of the attitude to a person of opposite sex as an equal in social interaction. In other words, new values contribute to building of egalitarian relations, i.e. the relations between the sexes when a person has an opportunity to realize their potential in all social spheres regardless of sexual identity.

The level of development of egalitarian gender relations in different societies depends on the degree of access of a man or a woman to power resources in private and public sphere. Unequal social relations are established through dominance, building hierarchical relations and segregation of one sex by the other. It is worth saying that in the context of Western values, which were described by philosophers beginning with Platon and ending with modern metaphysics of gender, the man usually dominates in the relations between sexes. The man is a holder of a sensible, more consummate force in the human being.

Emotional essence of the woman makes her not so perfect and gives her a more modest place in the society life. While the man makes oneself familiar with the public sphere, the woman learns the private one. However, the relations between man and woman are relations of self-sufficient subjects. Such relations are mutually complimentary: male and female subjects possess both elements, masculine and feminine, which cannot exist without each other.

In the context of Japanese traditional values, the individual component of the personality is subordinate to the reference group “*uti*” (in ancient Japan such a group was called a clan), which will be a subject

in public sphere. Its representative is the head of the group; as a rule, it is a man. The relations between man and woman inside the group are regulated by Confucius norms, where the masculine component is the main and recognized one (in accordance with the Taoist conception of “*yan*”), and the feminine component is forced into submission and subordination, (in accordance with the Taoist conception of “*yin*”). So, in the Japanese traditional hierarchical system of social interaction of individuals, the woman is an object, and the role of a subject is played by the man. The direction of changes in the field of gender relations is the transition from a traditional system, which is characterized by a dominant position of the man in the society, to egalitarian system, which is characterized by changing the female’s position. It results in making alterations to the distribution of power in gender relations.

In modern Japanese society educational institutions are the main means of spreading Western cultural values. In the situation when the cultural concepts of recipient-state are dominant in the process of cultural synthesis, the institution of education, as a key institution of the individual’s socialization, becomes the most important mechanism of transforming cultural values.

One of the most essential functions of educational system is the function of preservation and creation of cultural values. Education constructs a social subject not only as a holder, but also as a creator of socio-cultural systems. Change of generations under conditions of constantly altering historical context contributes to the process of translation of culture and realization of cultural norms through educational institutions. As many researchers believe, the first and the most important stage in making a subject is the school period of education. To show the role of the educational institution in transforming gender relations in Japanese society, let us consider this period of educational process in more detail.

The importance of school education in Japanese society can be proved by the fact that the major component of Japanese culture – to reconcile personal and public interests - is learnt in school.

Let us focus on the changes, which take place in the educational space of the Japanese school under the conditions of cultural globalization. They include implementation of new egalitarian gender values with simultaneous preservation and maintaining of old/traditional ones. These changes are noticed and studied mainly from the critical feminist perspective. It should be pointed out that this criticism helps moving towards changes, because the conceptual feminist ideas are the core theoretic-methodological link in the reflection of the transformational processes of cultural globalization.

The process of implementing new values can be managed. It is realized with the state's interference in the cultural globalizing processes (the notion of *managed globalization* was introduced by Berger).

It should be mentioned that the Japanese governmental institutions have an important role in the process of synthesis of Western and traditional values under conditions of cultural globalization, but they act in different ways. They contribute to the implementation of new elements of global culture and, at the same time, take care of traditional cultural elements.

Since 1980s Japanese government has carried out a range of reforms of school education. These reforms were pushed by such social problems as refusal to attend classes, violence and bullying in school. Trying to realize the educational reforms, the government circles are making attempts to preserve traditional values. For example, in 2002 the government spent about 730 million yen to create "emotional notebooks", which were given to all children. Remarkably, they were created not to find out the real cause of emotional stress of Japanese pupils, but for their ideological education: "Let us do our best, with gratitude and love for our Fatherland!" [6]. The latest educational reform was realized in 2006 with the Basic Law on Education, which is criticized by many scientists for its "coming back to traditions" (e.g., singing the national anthem in the school graduation ceremony).

An important step towards building egalitarian gender relations by the governmental institutions was to create the conditions for equal access to compulsory school education for the representatives of different sexes.

It was a legal requirement written into the Constitution even in 1947 and in the Basic Law on Education. As a result, there was 100 % school attendance by boys and girls. However, the percentage of female attendance of senior level was lower than the male one till the 1960s, when equalization took place again. In 1955, 1985 and 2007 the girls constituted 50 % of all pupils (the difference is more evident in the sphere of higher education; from 1955 till 2007 the percentage ratio increased from 10 to 40, in accordance with "The statistical gender information base"). The motivation of the girls to get higher education was lower than the motivation of the boys to do so, because having a university degree did not give them in the future equal rights with men and opportunities of self-fulfillment in public sphere. In the post-war period nearly two thirds of all women went to study in college. Only at the end of the century amid economic success and developing democratic ideas in society and education, this level increased "it was 31,5% (in comparison with 47,5 % of men) [7].

There was equal access to education, but the gender expectations on the part of significant others in the course of their school education had a great influence on the motivation to get a higher education. The matter is that parents have a tendency to be “gender-oriented” when raising their children. In particular, girls are expected to become “wise mothers” – an archaic motto proposed in the *Meidzi* period. In that period the mothers did not want their daughters to go to school, as they believed that their children would not need school knowledge, and instead of schools they sent their girls to “terakoya” (a school in the temple), where they learn “practical skills” [8]. In modern Japanese society the gender stereotype, which means that the girls should think, first of all, about their marriage and the private sphere of life, remains a dominant one.

Due to the Educational reform of 2006 there was a legal requirement in the academic programs about the cooperative study of all school subjects regardless of the sex of the pupil. It is an evidence of overcoming gender segregation in the framework of school academic programs.

Some changes are made in some school disciplines (home economy, housekeeping, manual training) to develop similar skills for future family life. It concerns secondary school of the first level, and in the second one the new subjects were introduced to broaden the child’s knowledge about everyday life. Nevertheless, the item about changing clothes in one room for both sexes in their getting ready for Physical Training classes was severely criticized even by senior pupils.

As for teacher’s influence on the socialized subject, it should be mentioned that attitude to pupils of different gender in Japanese schools depends on the gender. For example, school teachers often criticize girls for their behavior or vocabulary (in the Japanese language male and female styles of speech differ significantly) – “You are a girl (you should not do this/say this)”; “you are a boy” is often said to Japanese pupils to motivate them to do sports. Teachers often call girls by their last names adding the suffix “san” and the boys by their last names adding the suffix “kun”. Even though such a differentiation takes place only in school of the junior and middle level, it contributes to building the traditional gender identity, and keeps the traditional division of gender roles. As a consequence, gender segregation in the field of the teacher influence has not been overcome, and it is still a pressing problem.

Some changes in the field of organization of education, which are aimed at eliminating gender segregation, take place. For example, the system of recording first and last names in Japanese class regis-

ters has been changed significantly. In Japanese system of school education there was a tradition to write first 50 male last names and then 50 female last names, which inherently led to division of Japanese pupils into two isolate groups, according to their gender. In practice, during the tests the girls were often sitting in accordance with the list of their names, which led to unequal opportunities in getting a good grade. However, a new system of the class register recording has been introduced (at the moment it works only in the Kansai region in Osaka). The names of boys and girls are written without any division into two isolate groups, in accordance with their gender. A Japanese feminist scientist S. Tomomi made some research into the old system of recording surnames, which showed the existence of perplexity and amazement about it expressed by the pupils [6].

So, in the educational space of the Japanese school there are acting contradictory trends which show the complexity of the process of synthesizing new and traditional values under the conditions of cultural globalization. Gender relations, built in the framework of the strong culture, where traditional values are of paramount importance in formation of “gender display”, are being purposely transformed. Gender aspects of reforming school education confirm that this institution plays a key role in creating subjects of a new type – holders of the synthesized values, which regulate the level of egalitarianism in the system of gender relations in Japanese society.

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CONSTRUCTION OF REALITY PERCEPTION THROUGH THE MEANS OF LINGUISTIC EXPRESSIONS: A POSTMODERN VIEWPOINT

S. Laskiene (Kaunas, Lithuania)

In the article, the concept of destruction, introduced by the post-structuralist Jacques Derrida, is analyzed. The ways of its application to the notion of the variety of text's meanings are considered. Based on Jacques Derrida's ideas that any system of meanings can be considered as a text, the ideas of deconstruction are applied and interpreted in the context of the educational institution activity. The methods of application of the primary deconstruction as a way of reading and perceiving the meaning of the text are analyzed. They are interpreted in the educational context. Intertwining of the varieties of meanings in the educational activity is discussed. Thus, there is demonstrated the influence of these methods on language expressiveness in the intertwined varieties of meanings which can be considered as a dialogue. In the process of this dialogue, the reality is constructed employing various ways of language expressiveness.

Key words: postmodernism, language, deconstruction, logo-centrism, meaning, educational institution (school).

ПОСТРОЕНИЕ ВОСПРИЯТИЯ ДЕЙСТВИТЕЛЬНОСТИ ЧЕРЕЗ СРЕДСТВА ЛИНГВИСТИЧЕСКИХ ВЫРАЖЕНИЙ: ПОСТСОВРЕМЕННАЯ ТОЧКА ЗРЕНИЯ

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В статье рассматривается вопрос, каким образом можно применить концепцию деконструкции, предложенную постструктуралистом Ж. Деррида, для понимания всего многообразия смыслов текста. Поскольку, согласно Ж. Деррида, любая система смыслов может рассматриваться как текст, идеи деконструкции интерпретируются применительно к деятельности учебного заведения. Анализируются методы использо-

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