

18 Foucault M (1999) Supervision punishment (a prison Birth) / V Naumov's Lane under the editorship of I Borisovoj – M «Ad Marginem» – 471 p

19 Schilkov J M (2001) About rationality of a postmodernist discourse//philosophy History problems and themes Spb – 400 p

20 Shtegmajer V X , Markova B V (1999) A hermeneutics and a deconstruction Under the editorship of Frank – 173 p

A.V. Beloedova, M.Yu. Kazak

REPRESENTATION PROBLEMS OF INTERCULTURAL COMMUNICATIONS BY MAGAZINE «RUSSIAN REPORTER»

*BelGU, Russia
beloedova@bsu.edu.ru*

Mass communication not only reflects general concepts about national character of the concrete people, but forms native speakers and culture. Owing to that in Russia for today there was a large quantity of new newspapers and the magazines belonging to editions of various type and different ideologies the Russian printing mass-media don't represent a monolith in aspect of intercultural communications. In advancement cultural concepts and stereotypes they, more likely, will be organized in certain oppositional and or hierarchical groups.

The curious phenomenon in the given foreshortening represents magazine «Russian reporter». The edition circulation is more than 168 thousand copies that in our validity is a high indicator. The magazine leaves four times a month, has the electronic version <http://www.rusrep.ru/> in which operative and effective feedback between journalists and readers is carried out.

It is necessary to notice that discussions pass very emotionally and productively therefore becomes obvious that Russian readers excite not only internal life of the country, but also world news and problems. Another is obvious also credit of trust to «the Russian reporter» is very strong. The editorial collective, young and mobile constantly carries out various actions, master classes, actions in scales of all country, winning thus audience. Also does it rather professionally. We will notice that the magazine is popular among intelligence, the businessmen, and studying youth. In the magazine name the lexeme «Russian» is taken out, and it isn't casual, as Russian, Russia, we, and ours and under. Form general conceptual space in magazine.

Accordingly, the validity in «the Russian reporter» is transformed through a prism of Russian culture. On our supervision, the leader concept in the edition is concept «Russian». It is essential that «unlike concepts not only are thought, they are endured.

They a subject of emotions, likes and dislikes, and sometimes and collisions. Concept is a point of intersection between the world of culture and the world of individual senses, it is a culture clot in consciousness of the person and by means of

what the person himself enters into culture» [Sergeeva 2007 112] The information field of analyzed magazine is outlined, first of all, by events and problems of the in-Russian validity From ideological positions «Russian reporter» it is possible to carry to the editions aimed at revival and strengthening of cultural values of our country, apparently The international problematic – completely not frequent themes in the edition, nevertheless they are present and have educational, educational character as address to that phenomenon which is entered in concept of national stereotypes and social and cultural comments, for example, materials about Africa or Iran

«Africa is stagnant, isn't inclined to development», «love of the Africans to body transformation», «cult of ancestors», «an epidemics», «Africa always needs the help» ("the Civilization of work and a pleasure civilization», on June, 16th 2010, №23), a veil, Islamic traditions, political prisoners, the death penalty, «total control by the government of inhabitants» («The Vodka The Koran The Rock'n'roll Shouts about life and death from the Iranian underground», on March, 24th 2010, № 11)

Speeding up national-specific concepts, at first sight, is represented confrontational, breaking political correctness requirements However, as the professor marks of S G Ter-Mmasova, «at all sketchiness and обобщенности stereotypic representations about other people and other cultures prepare for collision with another's culture, weaken blow, reduce cultural shock» [Ter-Minasova 2004 24] Publications testify that making a start from stereotypes, journalists of «the Russian reporter» prepare the reader if not for acceptance, to understanding of other culture For example, so cultural traditions of Africa speak

«As to love to body transformation it is extended and in our culture — how many tatu – and piercings-salons In traditional African cultures it is important social signs We will admit, notches on the person can mark an ethnic accessory, tattoos — the status married the person» («the Civilization of work and a pleasure civilization», on June, 16th 2010, №23 (151)

Sometimes the cultural pictures of the world understood as reflection of a real picture of the world through a prism of collective and individual concepts, so don't coincide that «the barrier of cultures» [Ter-Minasova 2004 82] is formed Journalists of "the Russian reporter» address and to similar, "shock", to materials, for example, «Uganda sacrifice Why the quantity of ritual murders of children grows in the XXI century» (on June 16th 2010, №23)

We will notice that journalists of "the Russian reporter» accompany shocking materials detailed social and cultural the comment, necessary to smooth the conflict of cultures, to explain roots of those or other traditional rituals, and also to address to modern political and economic way of the country Let's notice that shining painful and topical of other culture situations, journalists of «the Russian reporter» use such ways of language expression which exclude attempts to tread on corns and advantages of individuals of other nations striking their universal rights Focus of information attention on in-Russian problems doesn't mean at all that the intercultural problematic appears on edition periphery Russia is the multinational

and multiconfessional state, it is opened for migratory streams, etc , therefore «the mutual code» is necessary for tolerant residing of the people in the country We will note the publication in the magazine, paying attention to patriarchal traditions in Ingushetia and the Chechen Republic

«Almost each man any side adjoined to blood feud – heard from relatives neighbors went on reconciliation The usual Chechen faced this practice than usual Russian with official legal proceedings is much more often Last years the blood feud became a PR phenomenon — on it refer when want to explain any Caucasian murder Thus the blood feud remains a transcendental object But how all it actually is arranged? What is the blood feud – by tradition and in real modern circumstances?» («Vajnahsky vendetta» on February 24th 2010 №7) Addressing to a similar delicate question, authors of article offer audiences ethno cultural and historical digression, the tolerant comment to cause desire to understand tradition of other cultures

REFERENCES

- 1 Vereshchagin E M , Kostomarov V G (1990) Jazyk and culture – Moscow – Pp 26
- 2 Sergeeva A V (2007) Russian stereotypes of behavior tradition, mentality Moscow Flint the Science Press – 422 p
- 3 Ter Minasova S G (2004) Language and intercultural communications – 2 edition finished – M Moscow State University Publishing house Press – 352 p

N.S. Brosova, I.W. Stankowskij

«POSITIVE MODERNISIERUNG» DES HEIDEGGERSCHEN GEDANKENS UND IHRE SCHWERPUNKTE

Russia, Belgorod State University

brosova@bsu.edu.ru

ivan.partizan158@yandex.ru

Der Artikel ist dem Aktualisierungsproblem der Philosophie von M Heidegger (1889-1976) im Kontext der Gegenwart gewidmet Es wird allgemeine wie auch spezifische, für heideggersche Philosophie zeichnende Problemaspekte betrachtet, so wie Geschichtlichkeit, Sprache, Dialog Aktualisierungsstrategien u a

Key words: «Positive Modernisierung», Aktualisierung, Vorurteil, Geschichtlichkeit, geschichtliches Selbstbewusstsein, Dialog

Hier angewendete Ausdruck „Positive Modernisierung“, der aus dem Werk vom russischen Denker M M Bakhtin (1895–1975) entnommen ist, erfasst korrekt genug heutige faktische Aufgabe der neuen Auffassung heideggerschen Gedankengut Dieser Ausdruck bedenkt in unserer Situation – d h Situation, wenn man „Heidegger neu lesen“ [Heidegger 1997] muss, – nicht so ein Fazit, wie ein „Vergegenwärtigungsprozess“