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**JAPAN'S CULTURE OF DISASTER,  
AND THE JAPANESE TEMPERAMENT RESULTING FROM THIS  
CULTURE**

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Japan is one of the most dangerous countries in the world. This is not in the sense of insecurity, but in the number of natural disasters. Earthquakes, tsunamis, typhoons, floods, volcanic activity, snow damage, etc. are impossible to avoid completely if you live in Japan. I also experienced one of the world's largest earthquake disasters, the Great East Japan Earthquake, near the epicenter on March 11, 2011. Thus, Japanese people have generally lived with natural disasters since ancient times. Therefore, there are many aspects of the Japanese temperament that are influenced by natural disasters. This article will discuss this issue.

Main thesis. In Japan, where people have lived in harmony with natural disasters, there is an entrenched culture that views nature as an object of fear and awe. Modern European culture, which attempted to manipulate nature with the power of science, stands in stark contrast. The Japanese have developed a culture of living

with natural disasters, based on the idea that “we cannot defeat nature. Furthermore, the harshness of nature has created mutual cooperation among the Japanese, and the practice of living in harmony with the group has emerged. In addition, the culture of shame and the influence of Buddhism and Confucian thought have given the Japanese the ability to persevere. However, mere patience is not enough. We must think about how we can withstand the overwhelming power of nature, how we can coexist with it, and how we can reduce the damage as much as possible. The “culture of disaster” was born out of this thinking. For example, in areas where major earthquakes and tsunamis regularly occur, there are many stone monuments that tell people to prepare for disasters (I also checked Almaty, another earthquake-prone area, but unfortunately could not find any such monuments there). The custom of keeping records of disasters and passing them on to one's descendants can be found in many countries around the world, but in Japan, it seems to be particularly strong in the tendency to prepare for the next disaster that is expected to occur in the future by making use of such records. In the Great East Japan Earthquake, approximately 15,900 people were killed and 2,520 people were missing. Most of these victims were killed by the tsunami, which reminded the modern Japanese people of the horror of tsunamis. Although there have been many other massive earthquakes since then to the present, none has caused such a high death toll. This is not simply because the earthquakes were not powerful, but because disaster prevention awareness, such as “when an earthquake occurs, people immediately flee to higher ground to escape tsunami,” has spread throughout Japan. In the Great East Japan Earthquake, many people failed to escape because of this lack of awareness. This characteristic has had a great impact on the Japanese people, for better or worse. The Japanese are often said to be cautious. This is thought to have more than a little to do with “disaster culture. While increasing the likelihood of avoiding future risks, sticking to them and being unable to move on to the next new action can be a disadvantage in today's society, where circumstances change very quickly. For example, Japan was quite

reluctant to accept immigrants even when immigration was popular among developed countries.

Thus, Japanese people have a strong tendency to choose the latter between benefits and disadvantages. This is due to the Japanese mentality of not wanting change, which has been ingrained in them through their long history of destruction by overwhelming force, rebirth, and transmission of traditions. The counterargument to this is the Westernization of the Meiji era. It is disconcerting to compare the above argument to the rapid westernization of Japan, which had retained its own unique culture. However, the pressure from Western countries and the threat of Japanese colonization at the time forced Japan to westernize. Therefore, Westernization was also a passive process by overwhelming force, which is consistent with the above argument.

Conclusion. Although we have just been discussing “Japan” and “Japanese” as abroad category, we are of course aware that there are flaws in this concept. On an individual level, most people can understand that there are many people who do not fit the above “Japanese” temperament. However, considering that many of today's “Japanese” are the descendants of people born and raised in the disaster-prone country of Japan, this temperament is something that cannot be ignored.

The reason why the author dared to take up a theme that could be associated with stereotypes is because he wanted to reconsider whether the individualism and liberalism of the West today can compete with a long-established mentality. In the case of Japan, the country has lived in harmony with natural disasters, which are negative and recurring, so there is still a strong sense of pessimistic realism. It is only natural that those who have been repeatedly scared by natural disasters tend to be more risk-averse than those who have not been scared. Having experienced the Great East Japan Earthquake as a child, the author cannot bear to see a Japanese society in which the legacy left behind by our ancestors with tears is already being forgotten, and individual selfishness is becoming the norm. The probability of the Nankai Trough earthquake, which is predicted to cause massive damage, is increasing every

year. As the inevitable catastrophe approaches, we need to remember again the horror of disasters and unite.

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## **INTERDISCIPLINARY LEARNING AND ACADEMIC MOBILITY IN TEACHING ENGLISH TO MINING AND METALLURGICAL STUDENTS OF TECHNICAL HIGHER EDUCATION INSTITUTIONS**

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Globalization has transformed the mining and metallurgical industries into highly international fields where English serves as the lingua franca for technical documentation, safety standards, and research. For technical higher education institutions, teaching English is not only about language acquisition but also about preparing students for academic mobility and professional integration into global contexts.

Research on Content and Language Integrated Learning (CLIL) highlights the effectiveness of combining subject-specific knowledge with language instruction [2]. Studies emphasize that interdisciplinary approaches foster deeper engagement, as students see the relevance of English in their professional fields [3]. Academic