

CONFUCIUS INSTITUTE AS INTERCULTURAL MEDIATOR

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Confucius Institute is a non-profit public institution aimed to promote Chinese language and culture and facilitate cultural exchanges. It operates within existing universities and colleges all over the world, providing financing, teachers and instructional materials. "To be fond of knowledge is better than merely to acquire it; to take delight in it is still better than merely to be fond of it," these are the words told by Confucius to his disciples more than 2,000 years ago. Had he had lived long enough, he would have been glad to see that his words are right today. The desire to learn Chinese is especially noticeable in the Far East of Russia. The two countries have a long land common boundary, and the two nations were molding a special relationship. According to the logic of Russia's foreign policy in the Asia Pacific, the establishment of an advanced environment of international relations is of crucial importance [1]. The Russian Far East completed two production sharing projects: Sakhalin-I and Sakhalin-II and is now exporting processed petroleum to markets including Japan, China and South Korea. We resumed power supplies to China, and a high-voltage transmission line is under construction now. In its turn, the local economy of the RFE is increasingly reliant on Chinese goods, services, and labor. China and Russia concurred to stop devastating flooding on the Amur River, which hit Russia and China in the summer of 2013. There will be cooperation on astronautics, high technology, nuclear energy, infrastructure construction and agriculture. All these large-scale projects need a great number of specialists who can speak fluent Chinese. Confucius Institute organizes courses in Chinese language, culture, society and history; facilitates business contacts between universities; and conducts research in teaching methods and intercultural communication. Other enterprises are Chinese modern art exhibitions, concerts by common singers, television packages, translations of Chinese literature. Confucius Institute also has non-academic goals, one of which is to enhance mutual understanding and friendship [2]. There are opinions that the spread of Confucius Institutes is attempts of the Chinese government to build up its global image. For many young people in the Russian Far East, Confucius Institute as opening a door to an entire new world.

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THE INTERCULTURAL ASPECT OF GESTURE COMMUNICATION

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Gesture communication is considered to be one of the major and leading means of non-verbal communication. As well as mimic and tactile communication it is one of the important elements of non-verbal process of communication and system of values for any culture (1).

All the gestures can be divided into two large groups – emotional representations and the dialogue signals. The first are the direct reflections of the inner state of the

doer of the action. They are believed to be universal for all the human cultures (a smile, laughter, crying, anger etc.) and subcultures (2). However, the culture dictates some certain rules of gesture communication, the rules of showing emotions that depend on the social context. These rules vary from one culture to another so much that they modify the universal representations. In the meantime the cultures differ a lot on the level of emotional manifestation while communicating, particularly on the level of gesture intensity. For example, the Scandinavians and the Norwegians will have the most minimal level of such intensity but the Spanish, the Italians and the Greeks will demonstrate its ultimate level.

Such scientists as E. Mackdaniel and A. Anderson state that the dependence between the size of personal space, the frequency of the tactile contacts and the intensity of gestures has a rather complex nature. Thus, for example, the Chinese, Japanese and Koreans belong to the contact cultures (the distance between the partners while communicating is low) but the frequency of the tactile contacts and the intensity of gestures is very low. On the other hand, for example, the Arabic culture demonstrates traditional expectations. This is a contact culture (the distance between the partners while communicating is the most minimal one), the level of gestures and tactile contacts during the process of communication is exceptionally high.

In contrast to emotional representations the dialogue signals are taught and they vary from culture to culture. The majority of them are made with the help of hand gestures. For example, a sit-down gesture, an order gesture, a pushing aside gesture though mimics and tactile contacts can also significantly help the process of communication.

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КОЛИЧЕСТВО ИМЕН У СОВРЕМЕННОГО ЧЕЛОВЕКА

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В различных периодах истории у представителей различных культур количество имен собственных варьирувалось. В настоящее время у обычного представителя молодого поколения реально или потенциально могут быть следующие имена: имена собственные, отчество, фамилия, прозвище дома, прозвище среди друзей («погоняло»), прозвище в учебном заведении, ник в социальных сетях, имя в адресной книге и другие. Причем, если официальные собственные имена едины, то ников, прозвищ может быть несколько. Таким образом, общее количество имен одного человека может превышать два. Для того, чтобы выяснить насколько для современной молодежи важно количество имен в социальных сетях, нами было проведено анкетирование. 30 молодым людям и 30 девушкам в возрасте от 17 до 21 года были заданы следующие вопросы: 1. Сколько у вас имен в социальных сетях? 2. Есть ли у вас прозвище дома? 3. Есть ли у вас прозвище среди друзей? Были получены результаты. Первый вопрос показал, что из 30 девушек 7 (23,3%) имеют одно имя в социальных сетях, 15 (50%) имеют два имени, и 8 (26,6%) из них имеют более двух имен