

SAYINGS IN STUDYING CONCEPTS OF RUSSIA AND CHINA

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Sayings, which are complete sentences, occupy a special place among various linguistic clichés. They are specific units of language, containing ethno-cultural information on the definite situations. With all the nations of the world, these situations are similar in their logical content, but different in detail and realities [1]. Sayings are endowed with such pronounced independent structural plans as compositional and linguistic structure, semiotic and logical structure and realities. Science singles out seven important functions of sayings which are aimed at achieving communicative goals [2]: 1 a modeling function, shown in the portrayal of the layout of a certain life situation; 2 an instructive function, serving as a means of instilling certain indispensable skills; 3 a prognostic function, aimed at prophecy; 4 a magical function, calling the desired effects or actions; 5 an entertainment function, used for amusing the listeners; 6 an ornamental function, «decorating» the speech. The identity of cultural knowledge, sealed in sayings, is based on the fact that they reflect the rules, norms and patterns of thinking, in which a certain culture is encoded. Sayings are able to form a national picture of the world as a specific intralingual reality, working both in individual and mass consciousness. Therefore, its study is related to the study of the certain concepts which are specific for each particular language [3]. The notion of the concept is also interconnected with the concept of «cultural memory». A word can «remember» what is essential from the point of view of new linguistic relations because the mechanisms of memory are selective and based on cultural mediation of linguistic consciousness bearers. Thus, the study of saying in the study of concepts allows drawing new data on universal and national specifics of perception of various cultural phenomena by the representatives of Russian and Chinese linguocultures. But it should be borne in mind that the study of saying must be supplemented by the data received from the interviewing the present day language speakers as some saying may have become obsolete.

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JAPANESE ANIME UNITES RUSSIA AND CHINA

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Through the media, Japan creates its own special image in the eyes of foreigners. It confirms general ideas about it, using all of the familiar images. For many people, the cultural image of Japan is associated with such concepts as «sushi», «cherry», «anime», «kimono», «geisha», «sake», «Samurai» [1]. As follows from this, anime (first of all it is the name of animated films) takes an important place in this series. The first cartoons created in this format, date back to 1958, but the 1990s were a time of widespread acceptance of anime outside Japan, triggering the development of a corresponding subculture in many countries. The globalization of cultural space,

of course, affects the further development of the anime subculture, offering an unlimited number updated cultural forms for the members of the subculture to choose from. [2] The processes of spiritual and material innovation exchange within the anime subculture are an important factor of rapprochement of «animeshniks» from different countries as a whole, as well as from Russia and China in particular. [3] Representatives of the anime subculture actively interact with each other, going to international anime festivals from different cities and countries. At these festivals there takes place cosplay shows (a complete recreation of one of the characters in the anime), which have their own specifics in different countries. For example, Japanese cosplayers focus all their efforts on the quality of the actual costume. In China, there can be displayed the traditional costumes of characters of Chinese drama and Peking Opera and movie stars costumes, which have no relation to the Japanese science fiction. In Russia cosplay developed in close contact with role-playing community, so the «performing» of the character is a basic requirement. What unites all «animeshniks» is the ideology of the subculture, which declares such values as resistance, reluctance to give up to people or circumstances, the high human morality. In more serious anime-films they bring up the problems of the meaning of life, escapism problems, loneliness and separateness of people, and religion. In our opinion, this is the most important in subculture, as its widest segment are adolescents aged 12-15 years.

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METHODS OF STUDYING CONCEPTS OF RUSSIA AND CHINA

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The fact that «concept» has become a key notion of modern linguistics is widely recognized today. But in spite of that its definitions vary subject to the schools and scholars. This is caused by the fact that concept is an unobservable rational category which enables scientists to interpret it differently. The concept category can be traced in the works of philosophers, logicians, psychologists, culture experts, which imposes on it a conformable imprint. In lingvoculturology «concept» is a mental phenomenon which may have a generalized conception based on ethnic-specific culture and suitable for a particular lingvocultural community. Therefore, a linguist's attention should be focused on those linguistic units which carry the important cultural information. To analyze the concept they employ different methods and ways of describing, based on the usage of a wide range of scientific material. The most widely used in researches related to the study of concepts are such materials as vocabulary, the information about the role of word-representatives of concept in the texts and the results of psycholinguistic experiments. The features of keywords are ambiguity and frequent use of the word. A group of words representing a concept (a group of single-root words, lexical-semantic field, a number of synonymous) is also studied. The analysis of proverbs gives a researcher the data, especially on the content of interpretive field of the concept [1]. Experimental techniques present additional resources for describing the

content of the concept. The results of psycholinguistic experiments allow verifying the meaning of the concept characteristics in the minds of specific groups of native speakers. In many analyzes of concepts there are used several of the previously mentioned methods [2, 3]. A mixed method of concept research involves, on the one hand, a solid sample from lexical items dictionaries, proverbs and aphorisms collections, texts of fiction and journalism. On the other hand, it includes a survey of native speakers, the development of questionnaires with different value judgments directly related to the area under consideration. The linguistic study of cultural concepts must be supplemented by data from other disciplines – culturology, history, psychology and ethnography.

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CAN CHINESE EXPERIENCE HELP RUSSIA?

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In today's Russia there goes a difficult and lengthy search for its own path of development because a simple transfer of other states' ideas, as evidenced by the historical practice, is extremely difficult and ultimately futile [1]. This raises the question, which model of development, Western or Chinese, is more suitable for Russian conditions and specifics? As you know, Russia was in constant cultural, socio-economic and political contacts with its neighboring great neighbor. Therefore, any significant phenomena and processes in the inner life of one of the country were reflected in the life of the other [2]. It is necessary to note the presence of a certain similarity in the state system and the nature of power in Russia and China in terms of total control over all aspects of society. The reforms in Russia, as those in China, were followed by a sharp political struggle between their supporters and opponents, which turned into an end in itself, leaving aside the specific content of the reforms and their benefits for the state. However, this should not be seen as an argument in favor of ignoring the national specificity and a certain «modellity» of the development experience of both countries in respect to each other [3]. China's leadership chose a new version of its own capitalism and involvement in the world economy, combined with political authoritarianism and a return to traditional Chinese culture. It defined the real purpose of reforming the society by making an objective assessment of the available domestic resources and external sources. The successful start of the planned changes was a healthy reaction of the new leadership to the negative past, expressed in a desire to get away as far as possible from it. China's rise is associated with a significant increase in production, which can be observed in all spheres at that. Since December 2014, China is the first economy in the world by GDP, the world leader in the majority of industrial products and the world's largest exporter. The country has one of the world's major currencies, half of the world's foreign exchange reserves and the largest gold reserves in the world.

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UNIVERSAL IN RUSSIAN AND CHINESE BUSINESS LETTERS

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The reforms, carried out in Russia and China by the governments of these countries at the turn of XX-XXI centuries [1], have contributed to the expansion of trade and economic relations between the two great powers. But the effectiveness of intercultural communication depends not only on the recipient's knowledge of the language, but on the knowledge of his/her cultural peculiarities [2]. One of them is the regulations of business letter execution, which are characterized by the features on the lexical and syntactic levels. The main lexical feature of business letters is the usage of a variety of clichés typical of business correspondence (for example Заранее благодарим Вас – 预致谢意). In addition to the cliché, in business documents they often use bookish vocabulary (Получить Ваш факс для нас большая честь, спасибо. – 能收到您的传真我们深表荣幸, 谢谢您!). In the business correspondence it is not allowed to use abusive and substandard vocabulary, colloquialisms and jargon. In a business letter the existence of such language gives the text a shade of familiarity that is totally unacceptable from the point of view of business etiquette. It can be viewed by the addressee as author's lack of education and may affect goodwill of the originator of the text. Moreover, business letters are completely devoid of any emotion and are characterized by a complete lack of means of expression. The syntax of business letters is characterized by the use of simple sentences with homogeneous members and a number of complex sentences which slightly surpasses the number of simple sentences without secondary elements (Если Вы согласны с этим изменением, просим дать нам знать. – 如果您同意这样的修改, 请回复告知). Thus, the vocabulary of business writing, as well as the complexity of syntactic structures, is due to the well-established rules and traditions of the official style of speech. At the same time, the composite structure of letters is a nationally-specific feature. Russia and China, as you know, have a long history and rich cultural traditions [3], so it is safe to assume that it is culture that defines the rules of conduct and etiquette in business today.

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RUSSIA AND CHINA: NEW AREAS OF COOPERATION

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The current situation on the world stage is a challenge to Russia, a challenge which requires not only an understanding and analysis, but also a new quality of decisions. Sanctions by the US and European leaders against Russia made it necessary to choose a new vector of development - accelerated transformation of the economic model, focused on external growth factors, to the model focused on domestic sources of