

Yang Yanru, Xu Fengcai

Comparative study of population problems and demographic policy in China and Russia

Abstract. The article explores similarities and differences in demographic problems in China and Russia. Russia and China face two major world problems: negative population growth and labor shortages, but Russia's low birth rate is the result of a long-standing set of various negative factors, while in China it is a reality that has emerged only in the last decade, mainly as a result of the negative effects from family planning policies and the related reproductive attitudes, as well as the higher cost of raising children. The article examines the specifics of either country's demographic policy and the shared lessons that the states can learn from the other country's demographic strategies. Russia is implementing a more active demographic policy and has achieved significant results, as the demographic problem has turned from an ordinary social problem into a global problem for the future of the country and the nation. Russia proposed a “three-phase” plan from 2007 to 2025 and introduced various measures to increase birth rates, including a variety of financial subsidies, better education and housing facilities, and other material and moral support which stimulate population growth directly. China proposed a demographic development plan for the period 2016-2030 and formulated a national strategy for balanced population development. The long-term mechanism of China's demographic policy is a “strategic system of population development in harmony with the economy and society” and the formation of a demographic perspective that includes family values.

Key words: China; Russia; demographic problems; demographic policy, maternity capital; family values; population

S. L. Talanov

The quality of higher education as the potential of Russia's “soft power”

Abstract. The study examines the perceptions of foreign students about the quality of education, about organizing educational and research activities for foreign students, in the context of global competition in the markets of educational services. In 2022, there was a survey based on interviewing university students, undergraduates, and postgraduates from Kazakhstan, Uzbekistan, Tajikistan, and China studying at the universities with the greatest number of foreign students. It was found that a significant number of the surveyed foreign students are satisfied with the proportion of theory and practice in the academic curriculum and consider the level of teaching by their professors to be very high. The majority of foreign students, regardless of their field of studies, claimed that the educational process contributes to developing and realization of their individual abilities. In addition, it has been established that foreign students (master students, postgraduates) receive enough knowledge to build a successful professional career after their graduation. The majority of the surveyed foreign students assessed the level and quality of the academic support staff's work as average. Only a small number of students noted that the quality of work of the methodology rooms supervisors and laboratory assistants was very high. It has been found that those who excelled at school in their homeland, are also successful academically in the RF. Those respondents who got grades 4 and 5 at school had similar grades at university. The surveyed students, who indicated their average grade of 3 and 4 at a Russian university, had a similar level of performance during their schooling in their home country. According to the author, a significant number of lecturers do not take into account the ethnic psychology of students when preparing for a lecture, a seminar, or when conducting the class itself. On the basis of the research, the author proposes certain measures aimed at improving the quality of higher education in the RF.

Keywords: soft power; internationalization; education policy; recipient countries; donor countries; universities

ФИЛОЛОГИЯ

E. A. Ivanshina

On Chekhov's doctors (system oppositions and plot functions)

Abstract. The purpose of this article is to determine the matrix set of motifs that characterize Chekhov's

doctors and the functions of the doctor character in Chekhov's plot. The article examines the figure of Chekhov's doctor in the context of traditional medical topoi, which make up the medical myth. These topoi are defined by the doctor's unique, boundary position between the world of the living and the world of the dead, by their knowledgeable and authority. Following the established mythology, Chekhov gives new ironic interpretations of traditional ideas about doctors, integrating the characters of doctors into different genre schemes. The same motives, redistributed in plots involving doctors, produce different results from Chekhov's early to his later work.

The analysis of Chekhov's texts actualizes a set of basic oppositions that make up the semantic potential in Chekhov's stories involving a doctor: "fat – thin", "wealth – poverty", "life – death". These oppositions create a "power field", in which the doctor turns out to be a carnival, ambivalent, "axial" character, whose plot function can be described as that of overturning the original situation. The author shows how Chekhov transforms the opposition "life – death" into the opposition "life – theater", in which the doctor's interaction with the environment is considered. Chekhov's plots involving doctors are usually witty, symmetrical and actualize the theme of fate's vicissitudes. The main tendency is to transform the doctor from the agent of fate, from the external "trigger" of the plot, which he is in the narrative paradigm, into an actor playing an imposed role in a society charged with theatricality. The article pays special attention to the Chekhov's doctor's inner conflict and his tendency to reasoning.

Keywords: doctor; topos; death; money; communication; theater; environment; reasoner

Zh. K. Gaponova, E. V. Nikkareva

Linguistic and cultural potential of the metaphor with the lexeme "hieroglyph"

Abstract. Currently, one of the topical areas of studying literary works is linguistic-cultural analysis, which helps to speak sensibly about intercultural communication and get acquainted with the characteristics of different peoples through understanding works of art. Particular attention should be paid to texts reflecting the specifics of a particular culture and providing a comparative description of different peoples' views of conceptually significant concepts. In connection with the rise of intercultural ties between Russia and China, topics related to the analysis of Chinese significant symbols, images, and concepts helping to understand the Chinese theme are currently of particular relevance. The authors of the article believe that the gaps in perceiving China's image can be filled by turning to Chinese poetry, since it remains virtually unknown to Russian readers, despite the keen interest in it in China. The authors emphasize that Chinese writing, which differs from phonetic writing, is based on the idea of the hieroglyph as a "shadow" of the object, so the calligraphic image requires a complex multi-level interpretation. The article examines the semantic components of metaphors with the lexeme "hieroglyph" in the works of modern Chinese poets, reflecting conceptual specifics of Chinese culture. The hieroglyph, acting as a semantic correlate of poetry, is associated with notions of value, emotional and decorative nature. The authors offer an analysis of Yi Sha's poem "I am a misspelled hieroglyph", built on the unfolding metaphor-copula and offering a double interpretation: a hieroglyph as a symbol of traditional Chinese culture and a hieroglyph as a symbol of the national poetic tradition.

Keywords: linguistic cultureme; hieroglyph; cultural code; metaphor; Yi Sha; modern Chinese poetry

V. D. Gavrilenko

City on the Amur: the image of Blagoveshchensk in Leonid Zavalnyuk's poetry

Abstract. The article is devoted to studying the evolution of the poet Leonid Zavalnyuk's method on the basis of two poems from his early period, written ten years apart: "Conversation with Amur" (1953) and "Poems about Blagoveshchensk" (1963). These works are united by the image of the Amur, on whose left bank stands the border city of Blagoveshchensk. Zavalnyuk's formation as a poet began there: his poems began to be published regularly and his first poetry collections were released. That is why these places become key images in his lyrics and prose, which is especially characteristic of the works written in the 1950s and 1960s, when Zavalnyuk lived here.

The poem "Conversation with the Amur", as well as the entire first poetry collection "On the Road" (1953), where it was published, differs from all of Zavalniuk's later works. It corresponds ideologically, thematically and figuratively to the principles of socialist realism. This explains the way nature and man are depicted, the latter viewed as a master, able to command the rivers and all the surrounding world.

Zavalniuk's man is a modern image of the 20th century Bazarov, encouraged by technological progress and the ability of mankind to profit by exploiting the power of the elements.

A different attitude of man to nature is shown in the work “Poems about Blagoveshchensk”. The image of the human master is replaced by the human disciple, for whom nature is the source of ultimate wisdom. By learning from it and imitating it, he proves capable of creating something new without subjugation or enslavement. This skill is realized in building Blagoveshchensk. The harmony of the city is based on its unity with nature, whose symbol is the Amur.

Keywords: Leonid Zavalnyuk; lyrics; Blagoveshchensk; Amur; artistic space; image; social realism

CULTURAL SCIENCE

G. Y. Filippovsky

The images of wisdom and prophecy in literature and ancient traditions of China and Rus-Russia

Abstract. This article, following E. M. Boldyreva's work on the motif of wisdom (wise elders) in the stories of Wang Meng, V. Shukshin, and K. Paustovsky, turns to the heritage of early Russian literature of the XI-XIII centuries. The roots of Chinese wisdom go back to the ancient times of Confucius (551-479 BC), the ancient fortune-telling “Book of Changes” – Yijing, and Russian literature, since its emergence in the X-XI centuries, is also a successor to a very ancient biblical Byzantine tradition. Thus, Metropolitan Hilarion's XI century “Word on the Law and Grace” discusses Russia's introduction to Old Testament-Hebrew and New Testament-evangelical book learning.

This article refers to the texts of The Tale of Bygone Years, The Instruction of Vladimir Monomakh, and The Tale of Igor's Campaign (XI-XIII centuries). The attention of early Russian literature to the old wisdom and to the motives of prophecy and divination is shown by the images of the prophetic Boyan, the singer of old times, Svyatoslav of Kiev (the dream and the prophetic Golden Word), Vladimir Monomakh's prediction on the Psalter about his future fate, the image of the prophetic sorcerer in the story of Oleg (from the “Tale of Bygone Years”). All this corresponds quite well to the ancient traditions of Chinese literature and wisdom, which are reflected in Wang Meng's story of the wise old man and the girl.

The Chinese Wang Meng and the Russian literary works by V. Shukshin and K. Paustovsky analysed by E. M. Boldyreva in her paper both exist in a single world literary space of texts about wise elders, the same as the ancient Russian literary texts of the XI-XIII centuries cited in this article. All this speaks not only of the unity of the world literary process, but, most importantly, of its common ancient sources, where the most important place belongs to the themes of old wisdom and wise elders.

Keywords: motif of old wisdom; wise elders; providence; divination; ancient China; ancient Rus'; literature; E. M. Boldyreva; Wang Meng; V. Shukshin; K. Paustovsky; “The Tale of Bygone Years”; “The Tale of Igor's Campaign”; “The Instruction” by Vladimir Monomakh; ancient sources

Xie Zhou, Zhang Weiwei

Retreat spiritual practice and the anthropology of ascesis in V. Makanin's novel The Forerunner

Abstract. The article examines the work of Vladimir Makanin (primarily his novel “The Forerunner”) in terms of representing in it the spiritual practice of retreat, directly related to the spiritual and physical ascesis. The authors consider retreat anthropology and the anthropology of ascesis as one of the most important components of synergetic anthropology, exploring the history and essence of the retreat spiritual practice due to which one achieves spiritual holiness and soul salvation through self-improvement. The story of Yakushkin's life is seen as a step-by-step process of meditative spiritual practice, when the hero reaches enlightenment, becomes a different person and begins to passionately preach love and equality to others, criticizing greed and lust, and at the same time repenting again and again of his past deeds, undergoing a radical shift in consciousness from his former vulgar and greedy ego to his present holy and selfless self and acting as a healer who heals people with his special methods and secret recipes, so that the patient is healed not only physically but also mentally, thereby gradually changing and purifying the entire personality. The article examines the reasons why Yakushkin does not achieve the highest goal of the ascetic spiritual practice, analyzes the manifestation of similar motifs in V. Makanin's mature later work, and states that retreat anthropology is deeply embedded in Russian national culture as an active practice of gradual transforming the whole person, achieving self-improvement and finding true inner peace and tranquility.

Key words: V. Makanin; “The Forerunner”; Yakushkin; asceticism; retreat practice; quietism; synergetic anthropology

Li Xiaotao, Pan Yue

National and historical memory: memorial burials of soviet soldiers in China

Abstract. The article focuses on memorial burials of Soviet soldiers in China as a manifestation of cultural, national, and historical memory. The history of Chinese-Russian relations is also the history of Soviet assistance in the Anti-Japanese War. The Soviet Union helped China fight the Japanese Kwantung Army, a great achievement that is engraved in the memory of the Chinese people and in the history of the Chinese-Soviet and world anti-fascist war. The memory of the feat of Soviet soldiers and volunteer pilots is cherished in China. To this end, 68 cities in nine provinces and regions of China now have a number of monuments in honor of the Soviet Red Army's victory in the war against Japan and more than a hundred mausoleums and tombs of martyrs. These monuments, towers, mausoleums and cemeteries are unique monumental structures and important historical and cultural heritage in China; these monuments are still well preserved and continue to be effectively protected and carefully managed by the Chinese government and people. The article highlights certain historical aspects and the current state of memorial monuments and burials of Soviet soldiers and volunteer pilots who perished in the Anti-Japanese War. The authors emphasize the importance of these historical and cultural sites for the young Chinese and patriotic education in the country, noting that they belong to the shared memory of the two countries and are evidence of friendship between China and Russia, contributing to the constant development of Chinese-Russian relations.

Keywords: cultural memory; historical memory; military burials of Soviet soldiers in the PRC; anti-Japanese war; Soviet volunteer pilots; USSR; China

N. S. Shenderovskaya

Groupism as a core element of japanese national character

Abstract. This article examines such a characteristic of Japanese society as groupism or group consciousness. For this purpose, the author traces the origins of the “vertical society” theory, using the researches written by Chie Nakane, Doi Takeo, Gert Hovstede, and others, and considers the concept of group consciousness and the psychological phenomenon of “amae” and their role in shaping Japanese national character. This theory explains the collectivist type of its organization. In such a society, harmony and social order come to the fore, displacing the individuality of a person, on the one hand, and contributing to the formation of a united team, on the other. The prototype of the Japanese social group is said to be the traditional family, which resulted from natural and historical factors. Groupism is seen as a central element of the Japanese national character, reproduced through specific educational methods. The main distinctive features of these methods are the use of visual as opposed to verbal explanations and the emphasis on the importance of other people's feelings. This approach forms such qualities as comfort and loyalty to the interests of the group, but deprives the individual of the opportunity to actively promote their interests by appealing to irrelevance of competition within their group. Recently, however, there has been a trend toward raising a competitive member of society that legitimizes the individual's desire to improve their personal level, and at the same time, the level of their group. In the 21st century, the Japanese government has realized that groupism leads to inability to think flexibly, therefore, there is now a state policy aimed at developing individual members of society, so that they can acquire the skills to creatively address the challenges of our time.

Keywords: groupism; social interaction in Japan; Japanese national character; vertical society; amae; collectivism