

дающиеся на местах инициативы по выводу наших стран на стратегический уровень партнерства. Некоторые из этих инициатив мы уже обозначили выше. Но основная работа по освоению существующего потенциала белорусско-турецких отношений и их медийной поддержке еще впереди.

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Chinese «laotong» tradition as a concept of sacral women relations

*Кесарева О. В., студ. II к. БГУ,
науч. рук. ст. преп. Ладик Н. А.*

As we know, today almost everyone has to face the processes of globalization and fast development of the modern world. One of the most common problems is loneliness and isolation of a certain person in fast-growing «urban jungle». Psychiatrists tell us that loneliness is the most common complaint they hear today. And undoubtedly, the first ones who suffer are women. According to the social research which was done in 2010 more than 65% American women feel themselves lonely and 58% of them are depressed by abandonment despite being married. According to a new report released by the Mental Health Foundation the UK population seems to be The Lonely Society. 47% women in the UK have felt depressed because they felt alone, and have sought help for feeling lonely.

One cause of the feeling of loneliness among women is rooted in our western culture. We live in a highly competitive society in which everyone is striving to be number one. This generates individualism, independence and isolation. As a result women often lose social relationships and feel extremely lonely. But are there any steps women can take to combat isolation? We offer to look at Eastern ways of dealing with the problem of the women's role in the society and building life-long relations. An interesting example of sacred women relations is Chinese Laotong tradition.

Chinese women commonly refer to each other as «sister». This is the recognition of the importance of women's supportive relations, which helped them endure hardship over their lives. And there were two cultural practices that acknowledged women's social bonds. One of these practices was called Laotong, the other was Laotang. Their common feature is that both of them are based on girl's feet bonding practice on the purpose to make their feet as small as possible [1]. And the differences were the number of participants and lasting term of these relations.

Fist, we'll give a short review of Laotang. This kind of relationship was also called «sworn sisterhood». When in a particular village all seven-year-old girls were having their feet bound, their mothers helped them to form a sworn sisterhood. Once all the girls had married out, the sworn sisterhood dissolved. After marriage, new sisterhoods could be formed later between married or widowed women [1]. The second type of relationship was called Laotong — literally translated as «old and the same». The basis of this relation was bonding two girls together for eternity as kindred sisters. When a woman had a daughter about to turn seven she would meet with a matchmaker, not to find a suitable husband but to look for another girl in another village who could match astrological profiles with her daughter [3]. Two girls were brought together on the purpose to sign a contract matching them for life as a pair of laotong. At the age of seventeen, the girls would marry out to other villages, but they would also continue to keep in contact through their occasional meetings for the rest of their lives. This was a type of «emotional marriage» because in Chinese culture emotions didn't enter marriages between men and women, so a laotong was a woman's emotional partner. It's interesting that often a Laotong relationship was formed when a marriage was contracted between families who were expecting babies. And if both children turned out female against the hopes of their families, the daughters could be brought together as Laotong.

Also we should pay attention to an important and very special feature of Laotong relations — the secret language Nushu (literally translated as «women's writing»). Nushu is the only single-sex writing system in the world. This language, which Chinese girls studied together in their childhood, allowed them to send messages back and forth to one another after their marriage. Frequently these messages were written on traditional Chinese fans. It is believed that Nushu was

developed by an emperor's concubine [2]. She had a life of privilege, but she also had a very lonely existence due to her isolation in the palace. In our opinion it is very similar to the modern situation when the women are feeling lonely and isolated because of the lack of trustful relations.

To sum up all the facts, we can state that at the same time, the understanding of sisterhood and sacred women relations in Western countries was very different from Chinese Laotong. Laotong roots are in the unique cultural features of Chinese philosophy and specific understanding of «friendship» and «love», «traditions» and «duty». The mutual trust and support between Chinese women was a social and psychological necessity, while Western sisterly companionship was mainly a free desire. In the West the sisterhood of women often refers to their feminism, their participation in the women's movement, and the recognition of female qualities that are unique to women's nature. Western understanding is related with fighting for equal rights and solidarity. Eastern view is the secret and sacred emotional connection, a silent dialog within time and distance.

Finally, we see that such kind of social connection as «laotong» is the hidden key for women's salvation in today's lonely society. And in our opinion, one of the ways Western women can deal with their abandonment is in their turning to Eastern sacral relation concepts which will help them to learn how to trust and how to support each other in modern life circumstances.

Литература

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Проблема перевода реалий в романе М. Булгакова «Мастер и Маргарита»

*Маляревская Ю. А., студ. V к. БГУ,
науч. рук. ст. преп. Давыдова С. А.*

Соприкасаясь с иной культурой, мы всегда знакомимся с новыми для нас понятиями, поскольку они существуют только в данной культуре и отсутствуют в нашей собственной. Разумеется, такие понятия имеют названия в своем языке, однако это отнюдь не означает, что для них имеются названия и в нашем языке. В произведениях художественной литературы мы особенно