

от заглавных букв, знаков препинания, использование большого количества остроумных сокращений. Характерными особенностями языка виртуальной коммуникации являются широкое использование аббревиатур, усечений и сокращений, тенденция к доминированию фонетического принципа письма. Этот язык очень быстро развивается и изменяется каждый день, поскольку в нем отсутствуют нормы как таковые, и каждый пользователь способен повлиять на его развитие путём использования новых слов и вариантов сокращений.

Участники виртуальной коммуникации используют большое количество сокращённых единиц не только для того, чтобы уменьшить объём текста. Тяготение к необычности и нестандартности формы общения является ещё одной причиной распространения сокращений и аббревиатур в чатах. Словесные новшества рождаются в непринуждённой речи, в узкой социальной среде, чаще всего среди молодежи как сознательное нарушение нормы, протест против нее, когда известное, часто употребляемое слово приобретает общую экспрессивность и новизну.

Многие лингвисты полагают, что из-за Интернета люди теряют способность нормально общаться, поскольку язык засоряется сленгом и аббревиатурами. Однако есть и другая точка зрения. Язык не деградирует, а переходит на новый уровень по мере того, как человечество вступает в новую эру коммуникаций.

СУЕВЕРИЯ В МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

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Superstition is a prejudice, representing a belief in some otherworldly forces. It contains an assumption, which is often unconscious, that one can find some protection from these forces or achieve an acceptable compromise with them. A special place among the superstitions is occupied by omens as signs foreshadowing an event. The specificity of superstition's stability is connected with the fact that the cases of their correctness are firmly fixed, while the cases of their apparent fallibility are displaced. As a result, a person makes a false link between an action and some event which s/he believes to be the result of this action. Signs have deep historical roots and are part of the national communicative culture, so their ignorance may affect negatively the course of communication between representatives of different cultures in intercultural interaction. To confirm this hypothesis, we have interviewed 45 students of KnASTU to find out their knowledge of Chinese omens, as the Chinese are considered to be one of the most superstitious nations. The results are as follows. Only 17.7% of the respondents know that the Chinese friends should not be treated with peaches (they may take it as a hint, that you want them to leave this world as soon as possible). The remaining part of the respondents thinks that they are kiwi (40%) and plums (42%) that have a negative connotation in China. Only 35.5% of the respondents believe that one cannot present money numbering 250 yuans (the Chinese avoid pronouncing the number 250 as it means «a fool»). Yet 25% of the respondents believe that clocks can be a good gift, though the expression «to give a watch» means «bring to death» in Chinese. 44% of the students agreed that one can present a green hat to the groom at the wedding, not knowing that a man with a green hat means «a cuckold» in China. 13% agreed, that it is appropriate

to present a bouquet of 14 flowers to a Chinese girl (while in China the figure 14 means «certain death») and should not give a single flower, though a homonym of that number is «honor», «prize». The bouquet of 11 flowers means that the giver likes the recipient with all his heart and soul, but this option was selected only by 62% of the respondents. To the question «If you have been served rice, you can ...» 29% answered «put chopsticks in it» (the Chinese do so only at funerals), 32% responded «to put them on an empty bowl» (this could bring death). It is not hard to imagine a lot of insults and arguments, which may be caused by the communicants' lack of knowledge of each other's culture.

КОНТРАКУЛЬТУРНАЯ КОММУНИКАЦИЯ: ПОНЯТИЕ И ФОРМЫ

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The scientific literature considers contracultural communication to be a reverse side of the dialogue between cultures, which leads to confrontation, conflict and even war of cultures, i.e. intercultural communication with a negative sign. Researches in the contracultural communication have proved the possibility and high-frequency probability of negative interaction outbreaks when hostile confrontation prevails over the constructive dialogue [1]. In some cases the reason for them is ethnic intolerance which is interpreted as a quality of ethnic community or its representative, characterized by rejection or denial of the culture, its customs, values, models of behavior and communication, the way of life of other ethnic groups. The intolerance becomes apparent at three levels: emotive, conative and cognitive. At the emotive level it is an antagonistic and hostile attitude, at the conative level it is behavioral focus on rejection and abhorrence, and at the cognitive level it is ideas justifying relationships and acts of this kind. The signs of ethnic group's intolerance are fanaticism, cynicism, aggression to another ethnos or its representatives; the fixation of enemy-image as represented by some nation; negative ethnic attitudes; provocative behavior and acts. The signs of intolerance at the interpersonal level are irritation, the exaggerated importance of one's own ethnic belonging, the necessity of ethnic associativity, the amplification of the status of ethnic membership. There are several forms of contracultural communication [2]. Xenophobia is a fear or a hatred of someone or something foreign, strange or novel; a perception of alien as obscure, incomprehensible, and therefore dangerous and hostile. The assimilation is a merging of two ethnic groups with one of them losing its language, culture, and national self-consciousness. The segregation is a division of people according to cultural belonging with the majority's removing the minority from the main positions of social life. The chauvinism is an ideology that means propagation of national superiority to explain the right for discrimination and oppression towards another ethos. Genocide is the deliberate and systematic destruction of a cultural group by the representatives of another culture; the latter usually outnumbers and excels in technological resources the former.

Список литературы

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