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FACTORS SHAPING THE IDENTITY OF THE MODERN CHINESE

This article examines several major factors that influence the formation of the national identity of the Middle Kingdom inhabitants in the context of nowadays. The features of education, the Chinese national cuisine, the Chinese language, and the most important features of the existence and transformation of the principles of the Confucius teachings in modern conditions are revealed. At the same time, the influence of such important elements of globalization as new technologies and popular food products around the world was touched upon. By the example of the research, carried out in this work, the main reason and ways of preserving the Chinese national identity in the context of globalization were shown.

Key words: China, Confucianism, national identity, factor, formation.

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Қазіргі заманғы қытайлықтардың тұлғасын қалыптастырушы факторлар

Бұл мақалада Аспанасты елі тұрғындарының ұлттық біртектілігінің қалыптасуына ықпал етуші бірнеше негізгі фактор қарастырылады. Қытай тілі, қытай ұлттық асханасының, тәрбиенің, ең бастысы, қазіргі жағдайдағы Конфуций ілімі принциптерінің өмір сүруі мен түрлену ерекшеліктері анықталады. Сонымен қатар, әлемге танымал азық-түлік өнімдері мен жаңа технологиялар сияқты жаһандандудың маңызды элементтерінің әсері де қарастырылады. Осы жұмыста жүргізілген зерттеудің мысалында жаһандану жағдайында қытайлықтардың ұлттық біртектілігін сақтаудың негізгі себебі мен тәсілдері көрсетілген.

Түйін сөздер: Қытай, конфуцийшілдік, ұлттық біртектілік, фактор, қалыптасу.

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Факторы, формирующие личность современного китайца

Данная статья рассматривает несколько основных факторов, которые оказывают влияние на формирование национальной идентичности жителей Поднебесной в контексте сегодняшнего дня. Выявляются особенности воспитания, китайской национальной кухни, китайского языка, и самое главное особенности существования и трансформации принципов учения Конфуция в современных условиях. Наряду с этим было затронуто влияние таких важных элементов

глобализации, как новые технологии и популярные во всем мире продукты питания. На примере исследования, проведенного в данной работе, были показаны основная причина и способы сохранения национальной идентичности китайцев в условиях глобализации.

Ключевые слова: Китай, конфуцианство, национальная идентичность, фактор, формирование.

Personality shaping is a process that does not end at a certain stage of human life, but lasts forever. The subject of a person's personality is relevant on its own. The personality of a human and the factors influencing its formation were considered from different aspects of science, – psychology, sociology, biology, history, etc. Back in the 19th century, the German sociologist and economist Karl Marx noted that just like the society produces a man as a person, so that the man produces the society, in other words, the conditions of life form a person who is also the creator of these conditions. Today, with the spread of democracy throughout the world, which implies freedom of speech and choice, it is becoming increasingly important to study the personality of a person, his self-consciousness and the processes of formation, factors of influence on his personality. In the era of globalization, many countries have a multi-ethnic composition, where the diversity of ethnic groups and cultures can threaten the integrity of the state. At present, China is one of the multi-ethnic countries with an impressive population, which has achieved great success both on the world stage and inside the country.

Object of the research - the influence of education and upbringing, national cuisine, elements of globalization and language on the formation of the Chinese personality in the context of cultural globalization.

Subject of research – the factors that shape the personality of the modern Chinese.

Purpose. Consider the influence of such factors as education and upbringing, national cuisine, elements of globalization and language on the formation of the personality of the Chinese in the context of cultural globalization.

Tasks:

– To consider the impact of education and upbringing on the formation of the personality of the Chinese;

– To consider the impact of national cuisine on the formation of the personality of the Chinese;

– To consider the influence of elements of globalization on the formation of the Chinese identity;

– To consider the influence of language on the formation of the Chinese identity;

– To consider the role of the Confucianism in the formation of the Chinese identity;

– To show the essence of the success of the Chinese policies and the traditions of the Confucian ideology combination in preserving Chinese national identity in the era of cultural globalization.

Hypothesis:

Following the Confucian traditions in everyday life by the inhabitants of the Middle Kingdom became the natural basis of the national character and the main guarantee of preserving the national identity of the modern Chinese.

Materials and methods. In this study were used scientific materials of print and electronic publications in Russian, English and Chinese. In the work were used such empirical research methods as direct observation and comparison. Personal experience of direct observation was compared with scientific data of scientific materials. Methods of theoretical research - analysis of the influence of the selected factors on personality formation and synthesis of the data obtained as a result of earlier analysis; induction - consideration of the factors impact on the modern Chinese identity formation and the personality of the person as a whole, and deduction.

Literature review.

Features of the Chinese education are considered in the work of 2013 P. Zimbardo “How to overcome shyness”, where the author has paid special attention to non-shyness and the natural behavior of Chinese children. The author solved the riddle of the psychological stability of the Chinese - the rules of behavior in society, established from the time of Confucius. The scientific translation of Lunyu by L.S. Perelomov is the study of the life and teachings of Confucius, and its influence on the spiritual and political culture of the countries of the Confucian cultural region from ancient times to the present days. In the 2011 the article “Chinese National Identity: To Understand the Chinese” by V.V. Kochetkov, M.P. Lyman also considers the influence of Confucianism and other religious and philosophical trends on the formation of the Chinese character. In the textbook of S. G. Ter-Minasova “Language and Intercultural Communication” (2008), examines the linguistic aspect of cultural studies, gives examples of theoretical studies, as well as from the author's many years of personal research and teaching work. The abstract of the thesis by L.N. Evseeva “The role of language in the formation of national identity” also affects the linguistic factor that forms certain features of the personality.

The article “Do we need the science of food?” (2015) by A.V. Pavlovskaya considers the influence of the national cuisine culture on the formation of mentality. In turn, the E. Glissant Editorial. *The Courier*. (1987) considers the reflection of food culture in national rites, symbolism and language expressions (proverbs, sayings, etc.). Features of Chinese cuisine and its distribution in the world thanks to Chinatown described in the book “China to Chinatown: Chinese Food in the West” by J.A.G. Roberts (Roberts, 2004: 9-11). The order is in everything and even in such daily affairs as cooking, serving and eating, described in the book “Food in Chinese Culture: Antropological and Historical Perspectives” by K. C. Chang in different periods of Chinese history and reflects the psychology of the Chinese nation (Chang, 1997: 1-20).

Personality formation factors. Many theories of personality presented by different psychologists clearly distinguish the main idea: the personality is formed on the basis of the biological data of a person and the learning process, life experience and self-awareness. The personality of a person begins to form in early childhood, and continues throughout the life. A number of factors, both internal and external, affect it. Internal factors are, first of all, the temperament of a person, which he gets genetically. The external factors are education, environment, the social level of a man, and even time, the age in which he lives (Psychology, n.d.). Let us consider the external factors that form the personality of the Chinese.

The impact of education and upbringing features on the Chinese identity. According to many psychologists, people need order, rules that help to avoid chaos in the head and in society. General rules of behavior, which are also known as etiquette, give a person confidence in the correctness of the selected actions.

In his book “How to overcome shyness” in the chapter “The Chinese wall against shyness,” P. Zimbardo says that in continental China, personal life is subordinated to the collective. However, there is a significant difference: here the team acts as a source of encouragement, it cures from self-doubt. Social life in the aftermath of the Cultural Revolution resembles life in Israel rather than in other Eastern societies. The philosophy of collectivism provides for the primacy of the public over the personal. In China (as in Israel), a group does not suppress the individual potential of a person. On the contrary, a person is encouraged to share with his team successes and achievements. Individualism is rejected as “selfish and undisciplined actions that run counter to the interests of the team” (Zimbardo, 2013: 144). “First - friendship, then - competition” (Zimbardo, 2013: 144) - this motto is inscribed on the walls of many classes and stadiums.

Personal success is considered in terms of its benefits for the group and for society as a whole.

For example, some gifted children get the opportunity to study in the “Palaces for children”, but they are charged with the obligation to teach other children to the whole thing. Knowledge, talents and achievements should “serve the people,” not the personal interests of the individual. To conduct a survey based on their questionnaire in mainland China, Zimbardo sent Larry Leo, one of his colleagues who speaks Chinese, to Canton. He, however, was not allowed to use the questionnaire, because, according to a local official, it was recognized that such a procedure “would provoke people to excessive self-digging” (Zimbardo, 2013: 145).

The cultural principle worked in practice. Unfortunately, they therefore do not have relevant statistics, but on the basis of observations of the behavior of People’s Republic of China citizens, we can conclude that shyness is not peculiar to them. His colleague reported that in any village children fearlessly surrounded him, greeted him politely and started a conversation, asked questions and answered very judiciously. In addition, although he arrived there to investigate them, he himself soon felt as he was an object of curiosity. He experienced the same thing while dealing with older children, as well as with the families he visited.

They found the confirmation of the “non-shyness” of Chinese children in the report of another American delegation that studied the development of young children in the PRC. A group of psychologists visited many schools and hospitals in China, communicated with many families. According to their observations, children perfectly control themselves, feel psychologically protected, independent and active.

Probably, within this culture, shyness is minimized due to the fact that everyone has a place in the social structure and set socially useful goals.

Children are valued here, and upbringing is considered to be a reliable way to re-forgive anyone. Failures are explained by external bad influence and unfavorable social conditions, and are not attributed to human imperfection (Zimbardo, 2013: 145). As we see from the experience conducted by American social psychologist Philip Zimbardo, the main factors influencing the formation of the personality of the Chinese to this day are the teachings of Confucius.

The Chinese philosopher Confucius in his book “Lunyu” (“Conversations and Judgments”) covers all aspects of public life and gives specific instructions and rules of conduct. In the Middle Ages “the knowledge of this book by heart was a mandatory requirement of the Chinese classical education”

(Wikipedia, n.d.). Currently, the “Lunyu” study is included in the compulsory curriculum for secondary and high schools. Of course for students this book is offered in an adapted version, in the form of brief articles and educational texts.

The main purpose of teaching for Confucius was to develop programs for teaching aristocracy (Chyun-tsu). Moreover, this process was supposed to include mandatory self-improvement and the establishment of strong social ties. Confucius always said that “education is necessary for the man,” (Perelomov, 2001: 185) and his ultimate goal is self-education and self-realization. Public and state work, according to the philosopher, is a logical continuation of training, it is in this area that the acquired knowledge should be applied (Perelomov, 2001: 140).

This is a system of purely practical norms of behavior and a doctrine about the good governance of the state, about the conscientious administration of public service, as well as about the correct order in the family life. Confucianism has developed since the Han period (206 B.C. - 220 A.D.). According to its content, the Confucian cult is a simple legalization of traditional, family-based rituals established in China from antiquity. Confucius did not learn anything new; he himself persistently repeated that he was not setting forth any new teaching, but only required strict observance of ancient laws and regulations. The most important of these was the ancestral cult, which became the main content of the Confucian cult (Perelomov, 2001: 99).

Thus, the majority of modern Chinese observes “the main rule of life, the pillar of the entire existing system, is Confucian philosophy that strict observance of ritual (s)” (Perelomov, 2001: 100).

The impact of globalization elements on the Chinese identity. Globalization is often identified with Americanization. This is due to the increased US influence in the world in the second half of the 20th century. Hollywood produces most of the films for world cinema. The world corporations are deriving their origins from the US: Microsoft, Intel, Coca-Cola, Procter & Gamble, Pepsi and many others. McDonald’s and KFC because of their prevalence in the world have become a kind of symbol of globalization.

In China, too, there are some of the above global brands, but China has something to respond and even resist the globalization tendency of spreading the US culture. For example, the Chinese use gadgets of the domestic company Xiaomi, which by functionality and design are not inferior to Apple’s iPhone.

The most powerful catalyst for globalization, as noted earlier, is still the Internet. And then China again does not concede to global websites, social networks and applications. For example, when the whole world

uses a YouTube website for viewing various videos and movies, which, due to its simplicity and ease of use, has become the most popular video hosting, all of China uses its own Youku video portal for the same purposes. Youku combines the business models used by Hulu, NetFlix and YouTube, and also produces a number of its own web shows under the Youku Originals brand, in which the product placement is actively used (Wikipedia, n.d.). The mobile messenger WhatsApp in China has also been replaced by a mobile communication system for text and voice messages WeChat, also known as Weixin, developed by the Chinese company Tencent. This application has more functionality than WhatsApp: besides it supports all kinds of chats: text, voice, video, radio, it serves as a news line and has many useful functions, such as the ability to top up the phone, call a taxi and exchange location in real time. Google replaced with Baidu. Initially it was a searcher, but now it has its own browser, antivirus, maps, translator and much more.

Creation of analogues of world brands and Internet resources has become a unique method of protecting national consciousness and national identity from external globalization factors affecting the process of unification of the whole world. China wins in this confrontation, using the ancient Confucian worldview of unity without unification - China has everything, as well as the whole world, but its own.

As stated above, the teachings of Confucius became an integral part of the Chinese. However, globalization was partly able to affect this resistant to external factors people. At present, China is opened for the outside world, and although it still has some restrictions on foreign literature and media, the Chinese still have access to some European and other foreign philosophies, cultures, news and technology. So, the Chinese get information about other types of worldview and other social rules, and Chinese youths start to get involved in the overseas lifestyle. Anyway, it is worth noting that the percentage of excessive passion for foreign lifestyle is very small, moreover, this in no way affects the complete transformation of the personality and mentality of the Chinese. Acquaintance with a foreign culture only helps the Chinese to learn something new and transform it into their familiar one.

All these processes are regulated by the Chinese government, which skillfully uses the rules of governance from the teachings of Confucius. The new ideas and concepts introduced by interaction with other states in the cultural-national result are a new variation of the already known and generally accepted.

The impact of language on the Chinese identity. Language is an instrument of knowledge. A person

learns the world and culture through the language. Finally, language is an instrument of culture: it forms a person, determines his behavior, lifestyle, worldview, mentality, national character, ideology. Language is a strict and incorruptible teacher; it imposes the ideas, models of cultural perception and behavior inherent in it. A person, along with his language, assimilates the culture of that speech collective stored in it, he had accidentally become a member of which, quite by chance, having no choice. Much has been written about the correlation of national culture and personality by representatives of various sciences: psychologists, cultural scientists, and sociologists. The book "Language and Culture" by E. M. Vereshchagin and V. G. Kostomarov, which is a classic for teachers of foreign languages considers the connection of language and culture as well as the formation of national identity by a language. The well-known aphorism of the Soviet psychologist B. G. Ananyev, given by E. M. Vereshchagin and V. G. Kostomarov: "Personality is a product of culture" (Ter-Minasova, 2008: 32). "Language is the main medium for determining, preserving and transmitting social experience" (Yevseyeva, 2009: 2). All social relations are formed within the language system.

At present, China is the world's second economy with nominal GDP after the US, which means that it actively develops close ties with other countries in various fields of economy, politics, culture, etc. It would seem that this could have caused "clogging" of the language with borrowed words, but the principle of Confucius, known as 正名 (zhèngmíng) - «Correction of names», again comes to the aid of China. This principle involves bringing the name into line with the essence of things and phenomena, which since ancient times protected the identity of the Chinese.

In modern China, this principle lives and functions. Names used throughout the world are consonant with the original (for example, place names, technical, medical terms, etc.) are often altered according to the understanding and attitude of the Chinese towards them. At a time when almost the whole world uses the word Internet to refer to the World Wide Web (in Japan – インターネット (Intānetto), in Russia – Интернет (Internet)), in China they come up with a term with a meaning that is close and understandable to the Chinese 互联网 (Hùliánwǎng), literally is translated as a «network of mutual communication». Although there are borrowed words in the Chinese speech, they often coincide with the generally accepted pronunciation throughout the world, but their meaning is played out due to the rich choice of hieroglyphs and the ingenuity of Chinese linguists. For example, the well-known brand Coca-Cola, in the Chinese version 可口可乐 (Kěkǒukělè), literally translated as "tasty and fun".

The impact of national cuisine on the Chinese identity. Food is an integral part of human life. Peculiarities of national cuisine are one of the most striking distinctive features of different nations, reflecting their individuality.

In the modern world, food is a tool of globalization and a tool of anti-globalization at the same time. Global corporations such as Coca-Cola, Pepsi, McDonald's and KFC have become a symbol of globalization because of their presence in many countries around the world. And the national cuisine respectively became their opponent.

Peculiarities of China's national food culture are considered as an important element of national identity in the context of globalization. A.V. Pavlovskaya notes that in an era of growing international intercourse, "national food often remains the only link with the historical homeland and does not make it feel rootless" (Pavlovskaya, 2015: 11). In addition, the author emphasizes that "the taste for food lasts longer and is more difficult to adapt than other cultural components," therefore the country of origin of people assimilated in a different culture can sometimes be seen "only in culinary tastes" (Pavlovskaya, 2015: 10).

"National identity or national self-consciousness is one of the components of a person's identity associated with their perceived belonging to a particular ethnic group or nation. National identity is not identical to the concepts of nationality or citizenship, although they can be factors that have a strong influence on it" (Wikipedia, n.d.). National cuisine is a significant element that gives a person an awareness of himself as part of a certain culture, ethnos. E. Glissant, editor-in-chief of The Courier magazine, notes that food, in addition to meeting the natural needs of a person, also serves as the most important element of its cultural identity: "Meals convey social messages. Through eating together as a family cultural values are transmitted from generation to generation. Symbolic meanings are attached to food and drink by the major world religions, and eating is associated with initiation and burial rites and other ceremonies. Finally, the importance of food and eating is reflected in proverbs, folk wisdom and metaphor in many languages" (Glissant. 1987: 3).

Chinese food symbols are endlessly diverse and rich. The symbolism of the form of food in Chinese culture has an important place. For example, pregnant women should be extremely attentive to the color and shape of food. Dim-looking products are designed to provide the newborn with a brighter complexion, walnuts, resembling a brain – to give him a brilliant mind. And for a birthday it's common to eat noodles, its shape symbolizes long life.

However, the diversity of Chinese food symbolism is in the names of traditional festive dishes, which are often built on the play on words. For example, the traditional New Year's Niangao cake – 年糕 coincides in sound with the phrase 年高 – “higher every year,” which reflects the hope of increasing wealth from year to year. On the day of the celebration of Chongyangjie – 重阳节 (Double Ninth Festival) it is customary to climb the mountains and there are festive cakes “Chun Yang Gao”, which also contains the homonym of the word “height” (高), and expresses a wish for high achievements. At the wedding, it is advisable for lovers to taste the lotus seeds (he / 荷), its name is consistent with the word “harmony” (和) – he. Lotus seeds symbolize a stable marriage without family conflicts. There is also a tradition to shower the marriage bed with seeds, since the word “seed” is zu (zǐ / 子), is consonant with the word “child-boy”. As noted above, the names of most dishes are based on the use of consonance of words and figurative expressions. Due to the homonymy of the words “quail” and “spring” in Chinese, the dish with quail meat in Chinese was called “The Return of Spring” and began to symbolize the arrival of spring and spring mood. For the traditional New Year, it is common for the whole family to make dumplings; in Chinese, the word dumplings is consonant with the word paper money 交子, that is, such a ritual is performed to attract wealth in the new year (Zhidao Baidu, n.d.).

Chinese cuisine is the guardian of national identity. An indicator of the protection of national identity by the state can be seen even on such an element of everyday life as food. In many countries, employees of companies cooperating with Chinese corporations have probably noticed such a feature when Chinese employees traveling abroad by business trip from the company, the chef of Chinese national food goes along with the delegation from China. It is not surprising that national self-consciousness is so strong among the representatives of the Middle Kingdom. Indeed, in such an important matter, everything is provided to the smallest detail. Food is present in our lives everywhere, and the fact that the Chinese, even abroad, are firmly tied to their homeland, to its taste, helps us to see how well the state system works in the sphere of self-identity.

Chen Yudan, assistant professor of the School of International Relations and Public Relations at Fudan University in Shanghai notes, “Cooking and food are never completely private or apolitical. In fact, it addresses a key political issue: the identity. The etymological root of the word “identity”, the Latin word *idem*, means “the same”. Indeed, the main task of modern national states is to build “identity” within their borders, while emphasizing their differences from others. Controlling and manipulating our way of life – from the

languages we speak to our hair style is an effective way for modern states to impose a single national identity. Food is not protected from this process. No one can live without food; This is the basis of our daily life. Therefore, national cuisines are fundamental to a common way of life and a common identity. This does not mean that governments intentionally create national cuisines. But the emergence of food, defined as “national”, often goes hand in hand with the formation of national identity” (Sixthtone, n.d.).

Conclusion. The purpose of the study is to consider the influence of such factors as education and upbringing, national cuisine, some elements of globalization and language on the formation of the Chinese personality in the context of cultural globalization.

The research results showed that the personality of the modern Chinese is shaped by many factors, the main one being the ideology of Confucianism. The teachings of Confucius have been influencing and continue to influence the way of thinking, the choice of actions and judgments about the world in general of Chinese, since the ancient times. The principles of Confucius are the backbone of the Chinese nature, helping them to preserve their national identity. The Chinese government skillfully uses these laws, which have become an integral part of the identity of the Chinese to maintain order in society and protect their interests. As told by Confucius, “the Sovereign rules the officials through the ceremony, the officials serve the sovereign through loyalty” (Kochetkov, Lyamar', 2011: 1). In other words, each person has his own role and everyone should obey the rule where the ruler rules and the subordinate obeys.

Thus, policy of China, coupled with traditions based on Confucian ideology, are the main “blacksmith” of the Chinese personality, as well as a reliable shield of Chinese national identity from the depersonalizing globalization.

Basing on the results of this study, it is possible to predict the peculiarities of value orientations and the behavior of Chinese representatives during negotiations, discussion of joint development programs, and drafting agreements. The results of this study may also be useful in studying and improving the ideology of multinational countries, in order to preserve state identity, security integrity and development of the state, in the preparation of educational programs, in order to prepare qualified Orientalists, political scientists, Sinologists and diplomats of Kazakhstan. And also will help to improve strategic planning of public administration, foreign policy and the development of society as a whole. The materials of this work can be used for further research and writing of scientific articles, theses and other research works.

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