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CONFUCIUS INSTITUTE AS INSTITUTIONALIZATION OF PRC CULTURAL DIPLOMACY

Introduction. Countries that actively conduct cultural diplomacy in the international arena, in addition to the documentary background create relevant state bodies and institutions responsible for the practical implementation of the culture use in favor of diplomacy abroad. The institution that embodies the cultural diplomacy of the People's Republic of China is the Confucius Institute (CI), founded in 2004 [1]. It is similar to European cultural institutions such as the French Alliance *Française*, the Italian Cervantes Institute, the German Goethe-Institute.

The objective of this paper is to analyze CI structure and functions of the Chinese cultural foreign body, as well as other states' attitude towards it in the international arena.

The main Institute's objectives are to promote the culture and language of the People's Republic of China. However, educational and scientific programs and exchanges have been added to the responsibilities of the body. The main goals of the Institute are to draw attention and deepen the understanding and interest of the world community to China and the Chinese language, to develop and deepen China's relationship with the world, to present the country as a trustworthy partner. The Confucius Institutes provide opportunities to learn Chinese, including online classes and materials on the institution's website [2]. The Institute also conducts educational and cultural events, conferences, organizes students and teachers exchanges and internships, publishes literature and tests Chinese language skills.

The first Confucius Institute was opened in South Korea, Seoul. Such a starting point for the establishment of the network is connected with the favorable historical foundation existing on the peninsula, namely the practice of observing Confucian

doctrines in the system of thinking, society and government. Moreover, South Korea is one of China's main economic partners [4].

The network of institutions consists of Confucius Institutes and Classes, which are opened at foreign educational institutions. Such educational projects are often not limited to the classical elements of the Institute and have a number of specific capabilities and programs. For example, at Stanford University, the mission of the CI is to research the literature of the Tang Dynasty, with the aim of studying the culture of that period. Departments at the University of Chicago and Columbia University determine themselves as research bodies [3]. Similarly, the Confucius Institute in Athens focuses on business issues, in London – on Chinese medicine, etc. The headquarters of IC, Hanban, is above all foreign missions of such a kind. In Ukraine, the first Institute of Confucius was opened in 2007. Today, there are 3 representative offices at such universities: Kyiv National Linguistic University, Karazin Kharkiv National University and Kostyantyn Ushynsky South Ukrainian National Pedagogical University [1]. For 2014, there were 324 institutes of Confucius around the globe [3].

Conclusion. The CI is an institutional expression of the cultural diplomacy of the People's Republic of China. It represents a network of foreign cultural and educational missions, located on the basis of foreign educational institutions. The Confucius Institute promotes the Chinese language, traditions, culture and values, and provides specialized educational opportunities at a number of universities. China has one of the most widespread cultural institutions in the world. The Confucius Institute helps strengthen the cultural influence of the People's Republic of China on the world stage, encourages the establishment of friendly partnerships with China, stimulates the study of the Chinese language and culture, deepening in them and promoting the formation of a positive image of PRC in the international arena. Despite the fact that the Confucius Institute, in its structure, orientation and functions is similar to the European bodies (Alliance Francaise, Goethe-Institut, etc.), Western scholars believe that the People's Republic of China is using it as not "soft" but "sharp power" in the international arena. They identify this institution as propagandistic, not enlightening, and give it a negative connotation. This confirms the idea of fierce competition in the field of cultural diplomacy in the modern world.

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THE MAJOR PROBLEMS OF WOMEN'S MOVEMENT IN UKRAINE

Introduction. Topicality of the issue under consideration is predetermined within the revision of modern concepts of the women's movement, as well as the search for its alternative ethno-cultural identity, is perceived far ambiguously. Today, a woman seeks a new awareness of authenticity, full disclosure of personal potential, and alternative forms of socio-political and cultural identity [8: 29].

Therefore, creation, development and support of women's organizations is a significant contribution to strengthening of democratic foundations of international relations. Being aware of their identity, believing in their purpose, women, through appropriate women's NGOs, seek ways that will allow them to discover the intellectual, social, and spiritual opportunities inherited in them.

Objectives of the paper. The aim of the work is to identify major obstacles to women's self-realization in the world in new directions and to review women's political miscalculations and their theoretical mistakes.

Results of the research. The political transformations, that feminism has brought with it over the past 40 years, have changed society much more than in all past centuries, especially concerning human rights. At present, feminism remains a major social movement that has made the greatest progress in the cultural field [6]. Gender inequality, which has been the main issue of feminism in all its forms, remains, despite the prediction of the post-feminist era.

Recognizing the real impact of the women's movement as a socio-political force on social processes, we should admit, that it is a "young power" which is developed mainly through "trial and error". In such circumstances, it is important for women's organizations to self-reflect on their place in the Ukrainian society and to objectively evaluate those problems that interfere this movement [4: 129].

One of the most serious problems of the women's movement is overcoming the involvement of the Ukrainian society into the usual stereotypes that ignore the personal life of a woman. The other side of the same issue is the low self-esteem of women with elements of low respect for the female personality. Most women are not