

ВЛИЯНИЕ КОНФУЦИАНСТВА НА ФОРМИРОВАНИЕ ЯЗЫКОВОЙ КАРТИНЫ МИРА (НА ПРИМЕРЕ КОРЕЙСКОГО ЯЗЫКА)

<https://doi.org/10.5281/zenodo.7487514>



ELSEVIER



Ким Татьяна Сергеевна

PhD, доцент кафедры корейской филологии

*Ташкентский государственный университет востоковедения
tanyhope@mail.ru*



Abstract: Рассматривая систему мировоззрения корейцев, сложившуюся под прямым влиянием существовавших религиозно-философских систем Востока, необходимо отметить, что в Корею средних веков и нового времени конфуцианство было стержневым идеологическим учением, определявшим основные стороны жизни общества.

В языке находит свое выражение бесконечное разнообразие условий, в которых добывались человеком знания о мире – природные особенности народа, его общественный уклад, исторические судьбы, жизненная практика и т. д.

Таким образом, основываясь на законе диалектики: единства и борьбы противоположностей все три области человеческого сознания: познавательный, нравственный и эстетический базируются в том числе и на платформе противоположностей, что имеет в свою очередь отражение в языке. Языковую картину мира невозможно исследовать в отрыве от конфуцианства, мировоззрения и менталитета корейцев.

Keywords:... мировоззрение, языковая картина мира, исторические судьбы, жизненная практика, менталитет, восточная культура, интеллектуальные корни и традиции

About: FARS Publishers has been established with the aim of spreading quality scientific information to the research community throughout the universe. Open Access process eliminates the barriers associated with the older publication models, thus matching up with the rapidity of the twenty-first century.

Received: 22-12-2022

Accepted: 22-12-2022

Published: 22-12-2022

THE INFLUENCE OF CONFUCIANISM ON THE FORMATION OF THE LANGUAGE PICTURE OF THE WORLD (ON THE EXAMPLE OF THE KOREAN LANGUAGE)

Tatyana Sergeevna KIM

PhD, Associate Professor

Department of Korean Philology

Tashkent State University of Oriental Studies, Tashkent, Uzbekistan

tanyahope@mail.ru



Abstract: Considering the system of the Koreans worldview, which developed under the direct influence of the existing religious and philosophical systems of the East, it should be noted that in Korea of the Middle Ages and the New Age Confucianism was a core ideological teaching that determined the main aspects of society.

In the language, an infinite variety of conditions finds its expression in which a person's knowledge about the world was obtained - the natural characteristics of the people, their social way, historical fate, life practice, etc.

Thus, based on the law of dialectics: unity and struggle of opposites, all three areas of human consciousness: cognitive, moral and aesthetic are also based on the platform of opposites, which in turn has reflection in the language. The language picture of the world cannot be explored in isolation from Confucianism, the worldview and mentality of Koreans.

Keywords: worldview, language picture of the world, historical fate, life practice, mentality, oriental culture, intellectual roots and traditions

About: FARS Publishers has been established with the aim of spreading quality scientific information to the research community throughout the universe. Open Access process eliminates the barriers associated with the older publication models, thus matching up with the rapidity of the twenty-first century.

Received: 22-12-2022

Accepted: 22-12-2022

Published: 22-12-2022

According to A.Ya. Gurevich, mentality is “a complex image of the internal picture of the world that reflects the culture of society” [Gurevich 1989: 2] and, as a “model of the world”, consider O.S. Mitin and V.F. Petrenko, is inherent in the ordinary consciousness of people belonging to the same ethnic group” [Mitina, Petrenko 1994: 7]. In the scientific works of G.D. Gachev's mentality is defined as a national image of the world. The author believes that “... it is not the national character that is of interest, but the national outlook on the world, what kind of “grid of coordinates” this people capture the world and, accordingly, what Cosmos (in the ancient sense of the word: as the structure of the world, the world order) is built before its eyes and is realized in his style of existence, reflected in the creations of art and theories of science. This special “turn”, in which the existence of a given people appears, constitutes the national image” [Gachev 2003: 1]. Scientists, as a rule, distinguish two cardinal ways for a person to comprehend the world around him: 1) the world, actualized in the course of ordinary, reasonable, emotional cognition as a result of everyday experience and various types of transformative human activity, and 2) the world that is formed in the course of scientific knowledge and reflection of reality. They correspond to naive and scientific pictures of the world. The basis of the concept of “picture of the world” is the study of human ideas about the world. Therefore, the assertion of representatives of cognitive linguistics that our conceptual system depends on physical and cultural experience is true [Mikhailenko 2006: 8].

In recent decades, according to Yun Yi Heum, the cultural perception of Koreans has been largely based on indulgence. Koreans in everyday life do not seek their identity through exclusive hierarchy, but make efforts to harmonize any opposing elements in society [Yun Yi Heum 2000: 12]. Consider an excerpt from Yi Oh Ryong's essay (이어령) :

확실히 유교의 중용 정신을 생활 철학으로 삼고 있었던 한국인들은 극단에 [kyktane] 치우치는 것을 좋아하지 않았다. 그러므로 중용의 [chungyeong] 문화에서는 극성은 칭찬이 [chinchani] 아니라 욕이 [yogi] 된다. 극성스러운 사람, 극성맞은 생각들은 오래 가지못한다는 원리 속에서 살아왔다. 그런데 이런 양단 불락은 구시대의 유물이 아니라 오히려 앞으로 살아갈 21 세기 사회의 특성이다 [I Oh Ryong 2011: 4].

The Koreans, who made the Confucian spirit a philosophy of life, certainly did not like to rely on a polar position. Accordingly, in the culture of moderation, “Polarity” is not praise, but condemnation. Society lived on the principles that the position of polar people, polar thoughts cannot last long. However, this duality is not a relic of the old world, but rather characteristic of the life of society in the XXI century.

In the above excerpt from Yi Oh Ryong's essay "Right or Left?" narrates about the spirit of contradiction of modern Koreans: "Unlike Eastern philosophy, European philosophy developed, trying to find answers to contradictory questions. Europeans must necessarily choose one of two contradictory answers. Koreans, when they find themselves in a contradictory situation, do not particularly think about it and do not experience inconvenience: "... for example, the crowd that just shed tears, compassion for the students who participated in the demonstrations against the Syngman Rhee regime and suffered from it, having learned that Lee Seung Man resigned the presidency and left the Presidential Palace, now seeing off the dictator with tears in her eyes. The Koreans did not feel any contradiction in this" [Yom Kwang Ho 2006: 3].

Further in the essay by Yi Oh Ryong «살다와 죽다» [saldava va chukta] ("To live and die") we find confirmation of the originality of the mentality of the Koreans: 한국 사람들은 '생사 결단' [sense] 한다고 하지 않고 '사생 결단' [sasaeng] 한다고 말한다. 그리고 생과죽음의 순서를 뒤집어 «죽기 아니면 살기» [chukki animyon salgi] 라고 말하기도 한다. 그러니까 셰익스피어의 그 유명한 대사 «To be or not to be, That is question»도 «사느냐 죽느냐 [sannyaya chuknynya], 그 것이 문제로다»라고 직역을 해서는 안 된다. 자연스런 한국말이 되자면 그 순서를 바꿔서 «죽느냐 사느냐 [chuknynya sanyanya], 그것이 문제로다»라고 해야 한다 [I Oh Ryong 2009: 5].

Koreans don't say "decision of life and death", they will say "decision of death and life". Also, when it comes to life and death, they change the word order and say: "death or life". There is a famous phrase of Shakespeare: "To be or not to be, that is the question". It would be more natural for Koreans to say, by changing the word order, "To die or live, that is the question".

According to Shin Hyun Chung, Korea, which belongs to Eastern culture, has different intellectual traditions, which differ not only from those belonging to Western culture, but from other East Asian countries due to the difference in historical and social development [Shin Hyun Chong 2010: 10]. The study by Yi Chang Gyu examines the direct relationship between mentality and language: the author conducted a study related to duality, which means that one external expression has another internal message. According to research, there is still a taboo against revealing inner intentions in Korea, as they are considered unworthy due to the long history of Confucian culture, so the taboo against revealing has cost Korean society dearly. Based on the results of these studies, the categorization of the biathlon was carried out and the need for awareness of cultural differences was demonstrated [I Chang Kyu 2010: 6].

According to G.V. Kolshansky: ... linguistic properties are evidence of “human suffering”, in search of truth, ranging from a simple designation of newly discovered objects and phenomena to the formation of scientific concepts of the structure of the Universe. The language finds expression in the infinite variety of conditions in which man acquired knowledge about the world - the natural features of the people, their social structure, historical destinies, life practice, etc. [Kolshansky 2005: 7].

Che Chun Sik describes the structure of the Koreans’ cognitive culture as follows: “Our ancestors had Confucian teachings like a strict father who respects rules, and Buddhism is like a mother who will always accept you” [Che Chun Sik 1998: 11].

Conclusion

The study of the mental and linguistic picture of the world is impossible without taking into account the influence of Confucianism and Buddhism on the worldview and mentality of the Koreans, this influence is tangibly significant, it has deeply penetrated into the consciousness and language of the Koreans. The originality and complexity of the modern life of the peoples of the East cannot be understood without studying the historical roots and national specifics, which are of particular interest to researchers. In this case, considering the worldview system of the Koreans, which has developed under the direct influence of the existing religious and philosophical systems of the East, it should be noted that in Korea of the Middle Ages and modern times, Confucianism was the core ideological doctrine that determined the main aspects of society.

LIST OF USED REFERENCES:

1. Gachev G.D. Mentality of the peoples of the world. - M.: Algorithm, 2003. - S. 45-59
2. Gurevich A.Ya. The problem of mentalities in modern historiography // General history: discussions, new approaches. M., 1989. - P.14.
3. Yeom Kwang Ho. Influence of Buddhism on the Language and Culture of Korea // Proceedings of the Conference: Korean Language Research Society. No. 4. - Seoul, 2006. - P.169-187.
4. I Oh Ryong “Right or Left?” See “In those parts, on those winds.” Translated by Kasatkina I.L., Chong In Sun. - M.: Natalis, 2011. Source: <https://koryo-saram.ru/li-oryon-v-teh-krayah-na-teh-vetrah/>
5. I Oh Ryong A Korean language dictionary read by meaning. - Seoul: Literary Thought, 2009. - 294 p.

6. I Jang Kyu. Comparative study of duplication patterns in Korean and English // NRF Humanitarian and Social Research 2. - Seoul: Chun An University, 2010. - 120 p.
7. Kolshansky G.V. An objective picture of the world in knowledge and language / Otv. ed. A.M. Shakhnarovich. 2nd ed., add. - M.: Editorial URSS, 2005 - 128 p.
8. Mitina O.S., Petrenko V.F. Psychosemantic study of the political mentality // Social sciences and modernity. - M., 1994. No. 6. - S. 52-54.
9. Mikhailenko O.M. Linguoetic picture of the world: the concepts "Happiness" and "Bliss" as semantic doublets. Abstract diss. ... cand. philol. n. - Krasnodar, KGU, 2006. - 167 p.
10. Shin Hyun Chung. Korean thought patterns. Korean sociological research. - Busan: Busan National University, 2010. - 258 p.
11. Choe Chun Sik. "The Religion of Korea is known through culture" - Seoul: Four Seasons, 1998. - 387 p.
12. Yoon Yi Heum. Korean religion system. Context and content of the Korean spirit. - Seoul: Seoul National University, 2000. - 288 p.