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EPISTEMOLOGY OF SOME CHINESE CONCEPTUAL SOCIAL - POLITICAL TERMS

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Abstract: The article is devoted to the analysis of the epistemology of some conceptual socio-political terms of the modern Chinese language in terms of developing recommendations for translators.

Key words: Chinese language, term, translation, reform, openness, integration, communication, image, impact, glossary.

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During the years of reform and openness (Chinese reforms originate from 1978), along with the general development of Chinese society, many new phenomena have emerged that directly relate to the development, modernization and enrichment of the modern Chinese language (hereafter referred to as CL), increasing its role in international relations.

The ongoing development of Chinese society, the steady growth of the people's welfare, the substantial expansion of China's international relations, the gradual transition of Chinese industry to the

4th stage of technological development (digitalization), and many other factors have led to the emergence of modern social and political terms in the modern CL (later referred as CLSPT).

On the one hand, this represents a positive trend, pointing to the integration of China and Chinese society into the world community. On the other hand, the features of the CL, the form and methods of their absorption of new terms, make it difficult to carry out an adequate translation in any of its forms.

Meanwhile, the quality of the translation of the CLSPT and

vocabulary, especially new ones related to current politics and economics, affects China's foreign policy, economic and cultural communications. In this regard, it should be noted the research of scientists of China in Uzbekistan in various fields of Chinese philology, edition in 2009-2018 textbooks and teaching aids, dictionaries, so that the translation and translation process serves to deepen and strengthen our country's international relations with the People's Republic of China and other countries.

A qualitative translation of social and political terms is an important condition for international cooperation and a correct perception of foreign and domestic policy. Good translations, according to Chinese linguists, contribute to the correct understanding of foreigners about China and the transfer of the open and progressive national image of China to the whole world.

At the same time, non-ideal transfers can negatively affect international communications; they can become elements of compromising and even undermining China's international image.

According to interpretive theory, the translation process is divided into three stages: understanding, de-verbalization and re-expression. Among these stages, the process of de-verbalization is of great importance. It is obvious that oral (consecutive and simultaneous)

translation lends itself to a detailed study of the cognitive translation process better than written translation. This is due to the fact that oral communication is quickly forgotten. However, the meaning remains. The language of translators in another language clearly demonstrates that meaning is the result of understanding, which consists of two elements: the contextual meanings of the language and cognitive additions. The process of understanding is based on the principles of assimilation and accommodation, according to which, in order to understand, the translator integrates new information into previous knowledge and builds a new design, in accordance with the situation. Understanding means adding extra linguistic knowledge to language signs. New information constantly enriches the extra linguistic knowledge of the translator. In order to improve the quality of the translation of modern Chinese Language (further CL) into Uzbek and/or Russian language, translators must steadily improve their knowledge in the field of theory and practice of written, sequential and simultaneous translations. It is necessary to pay more attention to the expansion and deepening of knowledge in the field of politics, economics, sociology, international relations, carefully study and systematize new SPT in modern CL.

Depending on the political origin, the historical impact in the domestic and foreign policy of the PRC, the SPT glossary includes definitions relating to current nationally significant events of social and political life, as well as other aspects related to the economy and culture. In this regard, translators should pay attention to the fact that when translating general cultural words, one should more accurately take into account China's cultural traditions and historical background.

When studying new SPTs in modern CL, it is necessary to pay attention to their novelty and the presence of Chinese elements in them. One of the main approaches to understanding the essence of new types of protected areas in a CL is to define their "novelty" or "freshness". In recent years, in connection with the permanently unstable international situation in various parts of the world, the leading politicians, heads of developed countries, formulate a new view, a new assessment of one or another political event. To evaluate the fresh look of these extraordinary phenomena, a large number of new terms and words are used. SPT in modern CL, as a rule, have historical and cultural roots. Considering certain terms of jurisprudence, Candidate of Political Sciences, Sh. Shazamanov, for example, shows that the etymology of the hieroglyph 法«fa», which translates as "law", is connected with the activities of a large school of lawyers in ancient China - the "school of legalism."

Consider the introduction of the term 和谐社会héxié shèhuì "harmonious society" that has become widespread in China over the past eight years. The matrix of this term is the Chinese concept of 社会主义和谐社会 gòujiàn shèhuì zhǔyì héxié shèhuì "building a harmonious socialist society". The matrix began in October 2002, when, at the XVI Congress of the CPC, the Chairman of the People's Republic of China Hu Jintao put forward the idea of «建设一个平均 繁平均的社会 quánmiàn jiànshè yīgè píngjūn fánróng de shèhuì to comprehensively build a society of average prosperity.¹ This is part of the concept of a "harmonious socialist society" (小康 xiǎo kàng). The "xiaokang" policy is a socio-economic policy with "Chinese characteristics". It aims to achieve the level of the average prosperity of the population. The Xiaokang policy was based on the ancient and traditional views of the Chinese people. In the new socio-political conditions, combined with modernization, this policy has been applied to achieve the domestic political goal - the stabilization of society by increasing the level of prosperity of the population. The connection of this term with the new paradigm of sociopolitical and economic development is obvious. For example, in 1996-1999. During the working meetings and discussions in seminars at the Second Beijing University, the author often met the following statement in the speeches of Chinese graduate students and scholars:

“China is a developing country. In China, where almost of the world's population lives, there is only 7% of the world's resources conducive to the cultivation of grain lands. We still have many poor people who lack housing, clothing and food. However, thanks to the right policies, the number of poor people is reduced by 10 million people annually.” Obviously, at that time there could not be a question about the policy of building a middle-well-off society in the PRC. By the official declaration of the new policy, Beijing decided only when the country's gold and foreign exchange reserves exceeded several trillion dollars equivalent, when the country firmly occupied in terms of GDP and foreign trade turnover, one of the leading places in the world. China's major successes in economic, military-technical, and social development have been gradual, although the relative decrease in the disproportion between the country's east and west, as well as the steady growth of China's international prestige, the successful return of Hong Kong, and Aomenya to the “fold of the Motherland” provided an opportunity to start building a xiaokan society in China.

For information: in December 2016, China came in the second place in the world in terms of the level and scale of development of the digital economy. According to Ren Xulin, director of the State Internet Information Office, the scale of China's digital economy in 2015 was estimated at about 2.7 trillion. US dollars or almost 14% of China's GDP. By the beginning of 2017. Four of the world's 10 largest IT corporations had a Chinese “registration”.

In essence, the xiaokan policy is a path taken to harmonious development in all spheres of the life of Chinese society. The theoretical ramp of a “harmonious society” has become the concept of 3 civilizations spiritual civilization and socialist material civilization”. That is, the plans included raising the material level of the population, changes in the political sphere and stimulating intellectual life. A three-step task was set: 1. The all-round development of Chinese society. 2. Continuing the development of society. 3. Improving the standard of living of the population.

Analyzing the successes and lessons of the reforms, Beijing comes to the conclusion that besides three problems need to be solved - 经济 jīngjì economic, 政治 zhèngzhì political and 文化 wénhuà cultural, also 社会 shèhuì social problem, which should help raise the living standards of the Chinese. The appearance of these new SPTs is a reflection of the country's political course at a certain stage. Secondly, the new SPTs have rich Chinese elements. Chinese culture is vast and deep. For example, more than two thousand years ago, Confucius proposed the political ideal “大同世界 dàtóng shìjiè”, which is one of the types of striving for a harmonious society. Thus, 社会 shèhuì héxié shèhuì “harmonious society” not only reflects the goals of development, but also contains the essence of Chinese culture.

A natural continuation of the introduction of 小康 xiǎo kāng and 大同世界 dàtóng shìjiè, which were successfully tested in 2002-2005, was the new initiative of Beijing. In April 2005, the Chairman of the People's Republic of China Hu Jintao of the PRC at the Afro-Asian Summit in Jakarta put forward a proposal to "jointly build a harmonious world order". Later, at a ceremony to celebrate the 60th anniversary of the UN, Hu Jintao developed a new concept of 建设和谐世界秩序, 实现持久和平与普遍繁荣 jiànshè héxié shìjiè zhìxù, shíxiàn chǐjiǔ héping yǔ pǔbiàn fánróng " "building a harmonious world order, where lasting peace and universal prosperity will reign."

This concept was developed on the basis of the strategy put forward by the former Chairman of the People's Republic of China Jiang Zemin, about 中国的全球发展 zhōngguó de quánqiú fāzhǎn "China's global development."² This strategy involves the active and comprehensive expansion of external openness, the intensive integration of the PRC into the global economic, political, environmental and cultural processes. The goal of the strategy is to turn the People's Republic of China by 2030 into a powerful economic and political power of the world. Contributing to building a harmonious world order is a continuation of the internal strategic objective of the PRC - the creation of a harmonious socialist society. The concept of "harmonious peace", in the opinion of prominent Chinese scholars, will contribute to the development and prosperity of the whole world through the balanced development and harmonious interaction of all mankind. This process is based on a positive potential for the realization and development of the Chinese Dream 中国 梦 Zhōngguó mèng.

The term 中国 梦 Zhōngguó mèng "Chinese dream" began to attract world attention after the first session of the NPC 12th convocation (March 2013) Chairman of the People's Republic of China Xi Jinping outlined the new vector of development of the state - implementation 中国 梦 Zhōngguó mèng "Chinese dream". In his speech, he stressed that in order to fulfill the "Chinese dream", it is necessary to realize 4 tasks: 建设一个强大的国家, 沿着中国的方式前进, 传播中国精神, 聚集中国军队 jiànshè yīgè qiángdà de guójiā, yánzhe zhōngguó de fāngshì qiánjìn, chuánbò zhōngguó jīngshén, jùjí zhōngguó jūnduì "building a strong country, moving along the Chinese path, spreading the Chinese spirit, gathering Chinese forces" for the revival of the Chinese nation. The essence of 中国梦 Zhōngguó mèng of the "Chinese dream" lies in the great revival of the Chinese nation and China's entry into the list of the most developed countries in the world. This idea serves as an important spiritual support in further development.

Based on the concept of "harmonious peace" 和谐社会 héxié shèhuì, Beijing develops and implements long-term plans, including "One Belt - One Way", aimed at exploring and developing new resources, both material and non-material, to implement 中国梦 Zhōngguó mèng "Chinese dream".

Modeling the links of these SPTs, builds a cognitive-logical series covering the last 18 years of Chinese reforms (2001-2018) of China's development: "go outside"> "comprehensive construction of a society of average prosperity"> build a "harmonious society"> the way "Chinese dreams "> horizons of "harmonious peace ". This indicates that the translation of each SPT of the specified category must be synchronized with the reference terms of the previous historical period.

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