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**SHIFTS IN THE LINGUISTIC WORLDVIEW OF CHINESE PEOPLE
UNDER THE INFLUENCE OF GLOBALIZATION**

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INTRODUCTION

This study is devoted to changes in the linguistic worldview of Chinese speakers in the context of globalization. It was globalization and the widespread dissemination of the English language that led to the fact that the so-called traditional values of Western culture, declared by Western political leadership (“democracy”, “freedom”, “independence”, “individuality”, etc.) began to penetrate into Asia-Pacific countries. In today’s multipolar world, China’s desire to assert itself looks quite natural, and such “attunement” can contribute to the establishment of a long-term partnership with Russia, and possibly equal relations with the United States and Western Europe. The sociocultural changes of recent decades are reflected not only in the new patterns of behavior and models of business communications, but also in the language. **Thus, the object of the study** is the linguistic worldview of Chinese people as a part of a more general ‘worldview.’

The subject of the present work is the changes that arose as a result of globalization processes and recorded in the vocabulary of the Chinese language against the backdrop of a traditionalist culture. Hence, **the hypothesis** is that such shifts could have taken place in family values and personality perception, in the ideas of sense of duty, freedom and happiness – in other words, in the fields that are, in our view, the most susceptible to the influence of Western values.

Novelty of the present work consists in the fact that changes, which affected Chinese people’s linguistic perception of the world under the influence of globalization, have not yet been studied specifically. Nevertheless, they can tell us much about trends in ethnic psychology of native language speakers per se. The world is changing rapidly, and with it, our culture, language, behavior patterns and value orientation are changing, too. In this case, China is of particular interest to us, since in this country the issue of the penetration of Western influence into traditional culture is especially acute.

The aim of the present work consists in the description of semantic and combinational features of lexical units that reflect the changes in the linguistic worldview of contemporary Chinese people under globalization processes.

In accordance with this aim, the following **objectives** were set:

1. define the concepts that are key to ethnolinguistics and linguoculturology;
2. provide a brief overview of the globalization problem as of a factor impacting contemporary cultural and linguistic space;
3. select those lexical units, which supposedly could have been subjected to changes in the context of globalization, as a language material for consideration. For this purpose:
 - study dictionary definitions of the selected lexemes, explore their etymology and ethnolinguistic semantics;
 - determine the nominative density of lexemes 家 *jiā*/ 家庭 *jiātíng* 'house; family', 个人 *gèrén* 'personality' / 个性 *gèxìng* 'individuality', 义 *yì* / 义务 *yìwù* 'duty', 自由 *zìyóu* 'freedom', 福 *fú* 'happiness' / 乐观 *lèguān* 'optimism' to illustrate quantitative changes in the corresponding part of the Chinese linguistic worldview;
 - based on the material of corpus data, by analyzing the combinational possibilities, we can identify the increments in semantic volume or semantic shifts in the selected units, as well as identify those lexical units whose national comprehension has not changed drastically and continues to retain its long-standing distinctiveness.

Data from various Chinese-Russian and Russian-Chinese dictionaries, etymology dictionaries, dictionaries of Chinese idioms, articles from periodicals and Internet resources, as well as data from Chinese-language corpuses served as **sources for the study**. Statistics are based on the Balanced Corpus of Modern Chinese. The time frame of the material under study is determined by the Chinese language corpuses and covers the period from the late 1980s up to 2020 inclusive.

As a theoretical framework of the study, we analyzed works of Russian, Chinese and European authors in the field of semantics, country studies, culture studies, ethnopsycholinguistics and linguoculturology.

Various **methods** were applied in the study: lexicographic, component (while working on the semantics) and contextual analyses (while working with corpora data), quantitative method, keyword research method, LSF construction method, the method of distribution-statistical analysis, interpretation and generalization.

Practical evaluation. The main provisions of the work are reflected in the reports and speeches at the International Scientific and Practical Conference “Linguocultural Aspects of Globalization Processes” (Moscow, 2018), the International Conference “Synergy of Languages and Cultures: Interdisciplinary Research” (St. Petersburg, 2019), International Scientific Congress on Source Studies and Historiography of Asian and African Countries (St. Petersburg, 2019, 2021), International Conference “Chinese Linguistics and Sinology” (Moscow, 2019), the International Conference China and the World: Language, Culture, Politics – 2019 (Sofia, Bulgaria, 2019), IV International Scientific and Practical Conference “New World, New Language, New Thinking” (Moscow, 2021), XIX International Scientific Conference of Young Scientists “Current Problems of Humanitarian and Social Research” (Novosibirsk, 2021), XXIV International Scientific Conference “China, Chinese Civilization and the World: History, Modernity, Prospects” (Moscow, 2021), VII International Scientific and Practical Conference "New world. New language. New Thinking" (Moscow, 2024), I International Forum "Languages and Cultures of East Asia in the Educational Space" (Moscow, 2024), II St. Petersburg Congress of International Relations Researchers (St. Petersburg, 2024).

Findings of our study appear to have a certain **theoretical** and **applied practical value**. **The first one** is to systematize approaches to describing the linguistic worldview, linguistic personality, national character and mentality, presented in the works of domestic and foreign, primarily Chinese, researchers. One of the important aspects of the theoretical part is also the description of

extralinguistic prerequisites associated with globalization, the changing geopolitical situation and other factors that can affect the Chinese worldview. **The second one** is for theory and practice of intercultural communication: precisely this direction is applied at workshops for translators, teachers and specialists engaged in international business. Besides, this work may be useful for teachers of Chinese as a foreign language, as well as for everyone interested in Chinese language and culture.

The research work consists of an **Introduction**, two **Chapters**, a **Conclusion**, **References** and an **Appendixes**.

The Introduction states the topic of the study, determines its subject, sets an aim and enunciates respective tasks, as well as describes sources and methods of the study.

In Chapter One, the key concepts of national character, mindset and mentality, linguistic personality and the linguistic worldview are introduced. Apart from that, the chapter describes study methods and views on globalization and language in contemporary global community.

Chapter Two consists of **five sections, devoted to the main lexical groups:** 家 *jiā*/ 家庭 *jiāting* ‘family,’ 个人 *gèrén*/个性 *gèxìng* ‘personality/individuality,’ 义 *yì*/ 义务 *yìwù* ‘duty,’ 自由 *zìyóu* ‘freedom,’ 福 *fú* ‘счастье’/ 乐观 *lèguān* ‘happiness/optimism.’. Each section first provides a brief interpretation of a respective LSF within traditional Chinese linguistic culture, whereupon discussed in detail lexical units interesting to us in accordance with the described research methods.

In the Conclusion, main conclusions of the study are provided.

The References comprise 331 units.

In the Appendixes, tables of frequently used word combinations with lexemes selected for analysis are presented, extended lists of collocations based on corpus data, as well as the graphs of the dynamics of the keywords’ occurrence in diachrony are provided.

Main scientific results.

1) Ideas about the linguistic worldview in the discourse of a number of domestic and foreign researchers, including Chinese ones, are collected together (The Concept of “Language Worldview”: Domestic and Foreign Experience // Bulletin of Pyatigorsky State University. – 2020. – No. 4. – 132. – P. 63-66. P. 28);

2) The features of the functioning of the lexeme 家庭 ‘family, home’ in the context of globalization and its semantic content are analyzed (Naumova K.M. On the Issue of Changing the Chinese Linguistic Picture of the World on the Example of the Functioning of the Lexemes 家 *jia* / 家庭 *jiating* ‘family, home’ // Litera. No. 5. – P. 198-212. P. 66);

3) The LSP and the peculiarities of the functioning of the lexeme 义务 ‘debt, obligation’ against the backdrop of globalization are considered (Naumova K.M. Sense of Duty (义 / 义务) in the Chinese Language Worldview: Tradition and Modernity // News of the Eastern Institute. 2021. No. 3. – P. 85-95. P. 105);

4) Shifts in the perception of freedom in the Chinese linguistic picture of the world under the influence of globalization have been identified (Naumova K.M. Perception of freedom in the Chinese linguistic worldview: tradition and modernity // Academic. zap. Kazan. un-ta. Ser. Humanitarian. Sciences. – 2021. – T. 163, book. 4–5. – P. 162-174. P. 89);

5) A comparative analysis of the functioning of the lexemes 个人 ‘personality’ and 个性 ‘individuality’ in the context of globalization is presented (Naumova K.M. On the issue of changes in the Chinese language picture of the world in the context of globalization // Vestnik MSLU. Humanitarian sciences. Issue. 4 (820), 2019. – P. 335-346. P. 82).

Main provisions for thesis defense:

1. Native speakers of the Chinese language and culture, faced with the ideas of “freedom” and “individuality” that exist in Western countries, saw other forms of expression and declaration, at least verbally, the ideas of an independent and free individual, capable of not only expressing his own

opinion within the framework of the group's opinion, but also demonstrate their individuality;

2. Despite the rich combinative possibilities of lexical units reflecting Chinese ideas about freedom, the lexeme 自由 *zìyóu* 'freedom' retains a historical, predominantly negative, connotation;

3. Traditional features appear in the ideas about the sense of duty. Duty is predictably understood as serving the state and fulfilling one's moral commitments. Shifts in this lexical space consist of reducing the importance of fulfilling filial duty, giving way to duty to the employer and the country;

4. Under the influence of globalization, the idea of the family is undergoing changes towards a rethinking of traditionally masculine and feminine social roles, and there are shifts in the issues of the need for marriage and the birth of children. However, at the same time, the value of family ties as the basis of society and the state remains at a high level;

5. The most stable notion is the understanding of happiness that was considered through the lens of ideas about optimism. The Chinese still perceive life positively, strive for longevity and self-improvement;

6. World globalization, promoted by the political leadership of Western regimes, has indeed led to observable shifts in the Chinese national linguistic picture of the world. However, despite all the socio-economic transformations, the fundamentals of Chinese culture are preserved and remain unchanged.

CHAPTER 1. THEORETICAL FOUNDATIONS FOR THE STUDY OF THE CHINESE LINGUISTIC WORLDVIEW

1.1. The Concept of National Character

In 40's years of the 20C, national character research became the main topic of cultural anthropology studies. This was triggered by the Second World War, when among the U.S. military the idea of necessity to study psychology of enemies and allies, as well as their own national character in order to help raise the army's morale and fighting spirit appeared. Researchers took as a basis the concept of 'modal personality' introduced into science by C. DuBois¹, who meant by it the most widespread personality type, i.e., the type, to which the majority of members of a given community relates, with the caveat that there can be several 'modal personality types.'

Of course, the interest to *Völkerpsychologie* emerged much earlier – from the mid 18C due to development of social relations, economics, and, consequently, national identity of a community. The hypothesis of natural climatic conditions and culture impact on overall national spirit (Ch. Montesquieu, J. Fichte, I. Kant, J. Herder, G. Hegel) was quite widespread. Thus, as early as in 1859 H. Steinthal and M. Lazarus in the "Thoughts on *Völkerpsychologie*" asserted that national spirit is intrinsically half-mystical; however, it may be comprehended through language, myths, religion, art, morals, customs and the entire history of a given people².

In late 30's – early 40's years of the 20C, two main approaches to national character research formed: culture-centered (M. Mead and R. Benedict) and person-centered (A. Inkeles and D. Levenson). Adherents of the first approach understood national character as "a way of distribution and regulation of values and behavior patterns within a culture," as "a system of attitudes, values and beliefs that are

¹ DuBois, C. *The People of Alor: a Sociopsychological Study of an East Indian Island.* – Minneapolis: University Minnesota Press, 1944. – 654 p.

² Lazarus, M., Steinthal, G. *Thoughts on folk psychology.* – Voronezh, 1905. – 41 p.

customary among members of a particular community”³. Followers of the second approach, studying ‘modal personality,’ claimed that “character of a nation is determined by specifics of intranational entirety of various personality types distribution, and is not a totality of psychological traits typical for each representative of a particular nation”⁴.

In Russia, *Völkerpsychologie* studying people’s lifestyle, language, religion, folk art, music and morals was auspicated in 1840’s. This direction was set by the academician K.M. Baer, who then headed the ethnographic department of the Russian Geographical Society.

Despite the quite long study of national character, no unified terminology has formed yet. For example, N.A. Yerofeyev uses the term ‘ethnic representation,’ meaning by it a descriptive portrait or an image of another nation⁵. P. M. Artiunian speaks of a ‘nation’s psychological make-up,’ i.e., of a unique set of feelings and emotions, patterns of thinking and actions, formed habits and traditions of a given nation⁶. According to L.V. Kulikova, national character represents primarily a certain sum of emotional and sensory perception expressed in emotions, feelings and moods⁷. Kseniya Kasyanova, who considers ethnic character in terms of traits of personality– more specifically, of the values established therein as a result of mutual adaptation of genotype and culture, adheres to the same position⁸. N.D. Djandilin defines national character as a set of special psychological traits, which are the most typical for a socio-ethnic community in particular economic, cultural and natural

³ Lurie, S.V. Historical ethnology. – M., 2004. – 445 p. – P. 48.

⁴ Ibid., P. 50.

⁵ Erofeev, N.A. Foggy Albion. England and the British through the eyes of Russians. – M., 1982. – 320 p.– P. 7.

⁶ Artyunyan, S.M. Nation and its mental warehouse. – Krasnodar, 1966. – 271 p. – P. 23.

⁷ Kulikova, L.V. German mentality in the aspect of national-cultural semantics of language units // Russia and the West: a dialogue of cultures. Issue. 5. – M.: Center for the Study of the Interaction of Cultures, 1998. – P. 416-422. Cit. ex. Lebedko, M.G. Cultural barriers: overcoming the difficulties of intercultural communication. – Monograph. – Vladivostok: Dalnevost Publishing House. Univ., 1999. – 196 p. – P. 43.

⁸ Kasyanova, K. About the Russian national character. – M.: Institute of National Model of Economics, 1994. – 367 p.

conditions of its development⁹. In accordance with S.V. Lurie's conception, national character reflects psychological make-up of a particular nation¹⁰.

N.A. Speshnev writes that it is necessary to differentiate ethnic character from ethnic temperament, ethnic traditions and customs. In the leading contemporary sinologist's conception, *ethnic character* is what is objectified in culture of a people, is based on it and affects it. It is determined by a totality of various factors (socio-economic, geographical, historical) of an ethnos's life and is manifested in stereotypes of perception, feeling and behavior of members of a particular community. *National character* is a "specific totality of social norms of behavior and activity typical for representatives of a particular nation... This is a combination of a natural and a social component"¹¹. All the above comprises the general concept of an 'ethnos's mental make-up,' which is passed down through generations and is characterized by a specific way of a given community's perception of reality. Studying ethnic character means revealing its most prominent social psychological traits¹².

Nevertheless, according to S.G. Ter-Minasova, the concept of 'national character' still remains the most commonly used. The author, following V.G. Kostomarov, defines national character as a "specific set of universal traits"¹³.

Regardless of the way a given researcher construes this concept, the following provisions must be taken into account in a research work.

First, character of an ethnos is not a sum of characters of its individuals. It is an identification of typical traits existing with the majority of people in various proportions and in various combinations. Employing only the psychological method, it is not possible to understand a national character – its history, social system and culture must also be explored¹⁴.

⁹ Dzhandildin, N. D. The nature of national psychology. – Alma-Ata, 1971. – 304 p. – P. 122.

¹⁰ Lurie, S.V. Historical ethnology. – M., 2004. – 445 p. – P. 49.

¹¹ Speshnev, N.A. Chinese. Features of national psychology. – St. Petersburg, 2011. – 330 p. – P. 16-17.

¹² Ibid., – P. 14-16.

¹³ Ter-Minasova, S.G. Language and intercultural communication. (Textbook). – M.: Slovo / Slovo, 2004. – 624 p. – P. 137.

¹⁴ Kon, I.S. To the problem of national character // History and psychology. M., 1971. [Electronic resource] URL: https://scepsis.net/library/id_903.html (Accessed: 12.06.2020).

Second, traits of one ethnos may exist in other cultures, but in this case, the structure and the hierarchy of such traits must also be taken into account¹⁵.

Third, character traits must be considered within the value system of a given culture, which depends on many factors (religious, economic, geographical, social and etc.)¹⁶.

In China, numerous scholars, including philosophers, litterateurs and public figures, addressed national character issues. However, no clear terminology has been developed, as well. The fact is that the term 性格 *xìnggé* ‘character’ used in science includes such concepts as 世界观 *shìjièguān* ‘world outlook,’ 现实态度 *xiànshí tàidù* ‘real position,’ 心理特征 *xīnlǐ tèzhēng* ‘psychological traits’ and 行为方式 *xíngwéi fāngshì* ‘behavior pattern.’ Each of them divides further into many subtypes¹⁷.

A ‘world outlook’ implies “a sum of such concepts or properties as world-image (or view of life), value orientation (or view of values), view of happiness, view of nature, view of politics, view of moral”¹⁸. Yu Zuhua and Zhao Huifeng also speak of active and passive traits of a national character, which coexist in a world outlook of a single individual¹⁹.

Likewise Western researchers, Chinese scientists considered the concept 精神 *jīngshén* ‘spirit, nature, psyche’ in its narrow sense, meaning by it what is regarded to be ‘the inner core, the soul and the support of cultural consciousness phenomena; what lies in deep layers of the soul and is relatively stable’²⁰. According to the famous Chinese philosopher Zhang Dainian (张岱年), national spirit consists

¹⁵ Andreeva, G.M. *Social Psychology*. – M., 2004. – 365 p.

¹⁶ Stefanenko, T.G. *Ethnopsychology: Textbook for universities*. – M.: Aspect Press, 2007. – 368 p.

¹⁷ Speshnev, N.A. *Chinese. Features of national psychology*. – St. Petersburg, 2011. – 330 p. – P. 24.

¹⁸ *Ibid.*, – P. 25.

¹⁹ Yu, Zuhua, Zhao, Huifeng 俞祖华, 赵慧峰. *Jindai laihua xifangren dui zhongguo guominxingde pingxi 近代来华西方人对中国国民性的评析*[Comments by Westerners on Chinese Ethnicity in Contemporary China] // *Dongyueluncong 东岳论丛* [Collection of Dongyue Papers]. Vol. 23, № 1, Jan. 2002. – P. 111-114.

²⁰ Speshnev, N.A. *Chinese. Features of national psychology*. – St. Petersburg, 2011. – 330 p. – P. 29.

of what is professed by the majority and what spurs people into action²¹. A similar position is maintained by Fang Litian, who means by national character “a widespread among people, generally accepted mode of thinking”²².

A number of researchers²³, speaking of Chinese temperament denoted by the term 中国个性 *zhōngguó gèxìng* deem that character determines fate and likewise people’s fate determines its temperament.

Such variety of approaches to national character interpretation and the numerosity of disputes not subsiding for already more than a century yet another time evidences topicality, not farfetchedness of the problem. The basis of a national character is formed by repeating human behavioral stereotypes, and yet it is also an entity existing in the form of art, folklore, religion and literature.

In definition of the national character within the present study, we adhere to S.G. Ter-Minasova’s opinion that *national character is a special set of universal traits*²⁴. In order to clarify terminology in terms of national character within the present study, it is necessary also to specify the concepts of people’s mindset and mentality.

1.2. The Concept of Mindset and Mentality

It appears important to introduce the concept of *mindset* into the study, since it approximates us to ethnic constants of an ethnos, i.e., to the field the collective unconscious manifested by means of thoughts, feelings and actions²⁵. Mindset

²¹ Yu, Zuhua, Zhao, Huifeng 俞祖华, 赵慧峰. Jindai laihua xifangren dui zhongguo guominxingde pingxi 近代来华西方人对中国国民性的评析 [Comments by Westerners on Chinese Ethnicity in Contemporary China] // Dongyueluncong 东岳论丛 [Collection of Dongyue Papers]. Vol. 23, № 1, Jan. 2002. – P. 111-114. – P. 5.

²² Ibid., – P. 3-4.

²³ Tong, Enzheng 童恩正. Wenhua renleixue 文化人类学 [Cultural anthropology]. – Shanghai renmin chubanshe 上海人民出版社 [Shanghai People’s Publishing House], 1989. – 372 p.;
Lin, Huaixiang 林惠祥. Wenhua renleixue 文化人类学 [Cultural anthropology]. – Shanghai 上海 : Shangwu 商务, 1934. – 254 p.;

²⁴ Ter-Minasova, S.G. War and peace of languages and cultures: issues of theory and practice of interlingual and intercultural communication: a textbook for university students, study. discipline "Foreign language". – M.: Slovo / Slovo, 2008. – 343 p. – P. 45.

²⁵ Lurie, S.V. Historical ethnology. – M., 2004. – 445 p. – P. 165.

represents an important characteristic for studying an ethnos as a group and a suitable category for researching social and cultural specifics of a nation²⁶.

This term was chosen by French historians of the *Annales* school, who studied collective psychological attitudes, unspoken and unconscious things, stable forms of thinking – metaphors, categories and symbols²⁷.

Starting from ethnic psychology separation into a scientific discipline in its own right, many influential scientists described this concept under various names. The German psychologist W. Wundt defined common ideas of a nation as ‘the people’s soul’²⁸, the Russian philosopher G.G. Shpet introduced the concept of “typical collective experiences”²⁹, the American anthropologist F. Hsu claimed that he researched psychological ideas shared by all members of a given community³⁰, while the French anthropologist L. Lévy-Bruhl used ‘mindset’ as a key concept in his works³¹.

Among researchers of the issue, there is a consensus of opinion that linguistic signs may function as a culture’s language, i.e., a language reflects the mindset of its speakers. The concept of a ‘mindset’ is interpreted, for instance, as an outlook on the world in categories and forms of a native language, which combine intellectual, spiritual and volitional qualities of a national character in its typical manifestations³², as “a means of national self-comprehension and a way of creation of a traditional worldview rooted in categories and forms of a native language”³³ and as “those conscious and unconscious attitudes and moral guides, which are acquired (and created) by people in the process of socialization subject to the specifics of a cultural and historical era”³⁴.

²⁶ Stefanenko, T.G. *Ethnopsychology: Textbook for universities*. – M.: Aspect Press, 2007. – 368 p.

²⁷ *History of mentalities, historical anthropology. Foreign research in reviews and abstracts*. – M., 1996. – 254 p.

²⁸ Wundt, V. *Problems of the psychology of peoples*. – M., 1912. – 132 p. – P. 14.

²⁹ Shpet, G.G. *Works*. – M., 1989. – 608 p.

³⁰ Hsu, F. L. K. *Psychological Anthropology*. Homewood, Ill.: Dorsey Press, 1961. – 623 p.

³¹ *Dictionnaire des Sciences Humaines. Sociologie, Psychologie sociale, Anthropologie*. – Paris: Nathan, 1990. – 381 p.

³² Maslova, V.A. *Linguistics: Proc. allowance for students. higher textbook establishments*. – M.: Academy, 2001. – 208 p.

³³ Kolesov, V.V. *Life comes from the word ...* – St. Petersburg: Zlatoust, 1999. – 368 p. – P. 148; see also:

Kolesov, V. V. *Language and mentality*. – St. Petersburg: "Petersburg Oriental Studies", 2004. – 240 p.

³⁴ Akopov, G.V., Ivanova, T.V. *The phenomenon of mentality as a problem of consciousness // Psychological journal*. 2003. V. 24, No. 1. – P. 47-55. – P. 54.

A.O. Boronoyev and P.I. Smirnov consider a hierarchy of values formed by a particular nation during its historical development as the basis of a mindset³⁵.

M.V. Pimenova, following G.G. Pocheptsov³⁶, speaks of two types of linguistic mindset – lexical and grammatical, – understanding mindset as a “correlation between certain parts of the world and their linguistic representations”³⁷. In other words, what exists in a language and is adapted therein corresponds to a people’s mindset and reflects specific features of such people’s mentality.

S.V. Lurye distinguishes the central zone of a mindset – *cultural constants* of ethne, which include not only images existing at the level of consciousness, but also images at the level of the collective unconscious:

1. localization of the source of good;
2. localization of the source of evil;
3. an idea of a mode of action, whereby good overcomes evil³⁸.

In turn, T.G. Stefanenko added to these three constants another one that is very important to this study – namely, *an idea of a probability, with which good overcomes evil*. Thus, she calls cultures, wherein this probability is high, *optimistic*, whereas cultures, wherein such probability is insignificant – *pessimistic*³⁹.

Chinese specialists, studying national character, which is traditionally denoted by the term 民族性格 *mínzú xìnggé*, include therein ‘national mentality’ (民族心理 *mínzú xīnlǐ*) and ‘mindset’ (民族性 *mínzú xìng*) that encompasses common psychological characteristics (共同的心理特点 *gòngtóngde xīnlǐ tèdiǎn*) reflected primarily in a given people’s culture⁴⁰. That is to say, “spiritual culture is reflected

³⁵ Boronoyev, A.O., Smirnov, P.I. Russian mentality and reforms // Society and politics: Modern research, search for concepts. – SPb., 2000. – P. 274-304.

³⁶ Pocheptsov, G.G. Linguistic mentality: a way of representing the world // Questions of Linguistics, No. 6, 1990. – P. 110-122.

³⁷ Pimenova, M.V. Ethnohermeneutics of a linguistic naive picture of a person's inner world. – Kemerovo: Kuzbassvuzizdat; Landau: Verlag Empirische Padagogik, 1999. – 262 p. – P. 6.

³⁸ Lurie, S.V. Historical ethnology. – M., 2004. – 445 p.

³⁹ Stefanenko, T.G. Ethnopsychology: Textbook for universities. – M.: Aspect Press, 2007. – 368 p.

⁴⁰ Wang, Shuai 王帅. Zhongguo he eluosi minzu xingge zai yanyu he suyü zhongde tixian 中国和俄罗斯民族性格在谚语和俗语中的体现 [The embodiment of the Chinese and Russian national character in proverbs and sayings] // Russian Language, Vol. 6, 2016. – P. 38-45.

in a people's mindset – namely, in the mode of thinking, in the value system, in aesthetic sense, in moral qualities, in religious feelings, as well as in national self-comprehension, national temperament and etc.”⁴¹.

In the present study, *mindset* is understood as *a part of the collective unconscious reflected in a given people's language and culture*. Having defined the concepts of national character and mindset, let us proceed to consideration of mentality.

Following I.A. Sternin, by *mentality* we mean a totality of cognitive stereotypes of reality perception and comprehension typical for representative of a given linguocultural community. That is to say, *mentality is a stereotypical pattern of thinking*⁴². *National mentality* is a national pattern of thinking based on stereotypes, ready-made standards and general course of phenomena and events interpretation⁴³.

As S.V. Lurie notes, the term is new and is widely used in Russian scientific literature⁴⁴. It has always been considered as a dynamic concept. The historians L.N. Pushkariov and A.A. Gorskiy use such terms as *world perception* and *self-comprehension* to translate the concept of 'mentality' into Russian⁴⁵. Mentality is also understood as a basis for a society's self-organization, for cultural tradition. Thus, *mentality implies a stable unconscious layer of psyche that includes certain models of thinking*, even though availability of a layer in psyche, wherein mental paradigms common to the entire ethnos are stored, has not yet been proven⁴⁶.

According to V.A. Maslova, mentality represents a category, which reflects inner organization and differentiation of a people's mindset, frame of mind, frame of soul⁴⁷.

⁴¹ Zhang, Gongjin, Ding, Shiqing 张公瑾, 丁石庆. Wenhua yuyanxue jiaocheng 文化语言学教程 [Language and culture]. Jiaoyu kexue chubanshe 教育科学出版社 [Science education publishing house], 2004. – 264 p. – P. 40.

⁴² Sternin, I.A. Essay on American Communicative Behavior. – Voronezh, "Sources", 2001. – 185 p. – P. 39.

⁴³ Ibid., – P. 40.

⁴⁴ Lurie, S.V. Historical ethnology. – M., 2004. – 445 p. – P. 31.

⁴⁵ Gorskiy, A. A., Pushkarev, L. N. Foreword. In: L.N. Pushkarev (responsible ed.) Worldview and self-awareness of Russian society (XI - XX centuries). – M.: Institute of Russian History of the Russian Academy of Sciences, 1994. – 206 p.

⁴⁶ Lurie, S.V. Historical ethnology. – M., 2004. – 445 p. – P. 31.

⁴⁷ Maslova, V.A. Linguistics: Proc. allowance for students. higher textbook establishments. – M.: Academy, 2001. – 208 p. – P. 49.

As already mentioned above, in Chinese tradition, both mentality and mindset are included in the concept of national character 民族性格 *mínzú xìnggé*⁴⁸.

Let us note that both national character, mentality and mindset are reflected, to a certain extent, in the linguistic worldview (LWV). Owing to this connection, studying the LWV may serve as one of channels for their comprehension.

1.3. Linguistic Worldview

Emergence of the concept of ‘linguistic worldview’ (LWV) in scientific environment is connected with practical works on linguistic construction of semantic fields, establishment and systematization of relations between them, as well as the practice of ideographic dictionaries compilation. The term ‘worldview’ (Bild der Welt) was suggested by C. Jaspers in the book “Psychology of Worldviews” (Psychologie der Weltanschauungen) in 1919⁴⁹ and almost immediately gained currency in a number of other scientific disciplines. Thus, for example, the idea that languages differ by ways of reality decomposition world perception and comprehension is traced in many contemporary linguocultural studies.

Speaking of the historical background, it should be noted that the issue of interrelation of a language and thinking was initially considered in the context of the latter’s impact on formation of grammatical categories of a language. Representatives of logical positivism (L. Wittgenstein, B. Russel, Ch. Peirce and others) interpreted language as one of the types of sign systems and applied the formal logical method to its analysis.

An opposite approach was articulated by W. von Humboldt, and before him – J.G. Herder in the 18C, who pointed at the active property of language and its ability

⁴⁸ Wang, Shuai 王帅. Zhonggou he eluosi minzu xingge zai yanyu he suyue zhongde tixian 中国和俄罗斯民族性格在谚语和俗语中的体现 [The embodiment of the Chinese and Russian national character in proverbs and sayings] // Russian Language, Vol. 6, 2016. – P. 38-45;

Yu, Zuhua, Zhao, Huifeng 俞祖华, 赵慧峰. Jindai laihua xifangren dui zhongguo guominxingde pingxi 近代来华西方人对中国国民性的评析 [Comments by Westerners on Chinese Ethnicity in Contemporary China] // Dongyueluncong 东岳论丛 [Collection of Dongyue Papers]. Vol. 23, № 1, Jan. 2002. – P. 111-114.

⁴⁹ Jaspers, K. Philosophy. Book 1. Philosophical orientation in the world / Per. with him. A. K. Sudakova. – M.: Canon + ROOI "Rehabilitation", 2012. – 384 p.

to impact formation of a people's culture and psychology⁵⁰. The term 'linguistic worldview' (Sprachliches Weltbild) per se was introduced by L. Wittgenstein in 1921 in his work "Tractatus Logico-Philosophicus," wherein worldview was understood as the spirit of a people, the world outlook reflected in its language⁵¹. In Russia, these ideas were developed by A.A. Potebnia, who followed von Humboldt's idea that a language is a mechanism of thought generation, an intermediary between the world and a person⁵².

Adherers of the neo-Humboldtianism school – particularly, its prominent representative Leo Weisgerber – asserted that language has a certain power to form a person's perception of the surrounding world, determine their worldview and impact a nation's culture, whereby it has a deep national peculiarity⁵³.

This idea gained further development in the 20C owing to activities of the American school of anthropology, whose representatives were F. Boas, E. Sapir, B. Whorf. The main thesis of this school may be narrowed down to a certain reflection of language peculiarities in views and customs of a people, in its culture⁵⁴. In the American scientists' conception, languages articulate reality in their own ways; a language, being absorbed since childhood, stipulates the manner of thinking and perception of the surrounding reality, acts as a certain force, by which we are possessed⁵⁵.

In scientific circles, this hypothesis of our thinking determinacy by language was later called 'the Sapir-Whorf hypothesis of linguistic relativity.' Under this

⁵⁰ Tolstoy, N.I. Language and folk culture. Essays on Slavic mythology and ethnolinguistics. – M., 1995. – 509 p.

⁵¹ Wittgenstein, L. Philosophical works. Part 1. – M., 1994. – 612 p.

⁵² Potebnia, A.A. Word and myth. – M., 1989. – 622p. – P. 43.

⁵³ Weisgerber, J.L. Language and Philosophy // Questions of Linguistics, 1993, No. 2. – P. 114-116.

⁵⁴ Boas, F. Introduction. Handbook of American Indian languages. Bureau of American Ethnology Bulletin 40, Vol. 1, 1911. – P. 1-83.

⁵⁵ Sapir, E. Selected Works on Linguistics and Cultural Studies. – M., 1993. – 654 p.;

Beaman, W.O. Linguistics and Anthropology // Philosophy of Linguistics. / ed. Ruth Kempson, Tim Fernando and Nicholas Asher. – North Holland, Amsterdam, 2012. – P. 531-551;

Durandi, A. Language as Culture in U.S. Anthropology: Three Paradigms // Current Anthropology. Vol. 44, № 3, June 2003. – P. 323-347. [Electronic resource] URL: <https://www.jstor.org/stable/10.1086/368118> (Accessed: 02.06.2019);

Durandi, A. Linguistic Anthropology // International Encyclopedia of the Social & Behavioral Sciences. Elsevier Science Ltd, 2001. – P. 8899-8906;

Durandi, A. Relativity // Journal of Linguistic Anthropology. Vol. 9, № 1/2, June 1999. – P. 220-222. [Electronic resource] URL: <https://www.jstor.org/stable/43102471> (Accessed: 02.06.2019).

approach, it is considered that a language thrusts on a person a certain world outlook, stipulates their behavior and thinking. B. Whorf asserted that “the basis of a language system is not just an instrument for reproduction of thoughts. On the contrary, grammar itself forms thoughts, being a program and a guide for an individual’s mental activity. We disarticulate nature in a direction prompted by our native language. We distinguish particular categories and types in the world of phenomena not because they (the categories and types) are self-evident: on the contrary, the world appears to us as a kaleidoscopic flow of experiences, which must be organized in our consciousness, which means primarily by the language system stored in our consciousness”⁵⁶. Thus, in their opinion, a person’s knowledge of the world is formed under direct influence of their LWV.

This hypothesis came under strong criticism in 1960-70,’ owing to which a rational kernel of the conception was preserved and significantly complemented – particularly, by a provision that there is a common dependence between a culture and a language, in virtue of which changes in a culture may be indirectly manifested in a language; thereby, a language itself does not directly influence a culture, as B. Whorf believed ⁵⁷. Linguistic meanings may change over time, as their classifications may change, too; however, as W. Chafe writes, “every language structures ideas by means of its own semantic resources, including categorization of particular ideas and choice of specific linguistic attitudes”⁵⁸.

The reworked hypothesis of linguistic relativity triggered analysis of the accumulated linguistic material, comparison of the world conceptualization by various peoples, construction of semantic fields and fragments of national linguistic worldviews. In Russian linguistics, these are works by Y.D. Apresian ⁵⁹,

⁵⁶ Whorf, B. L. Science and linguistics (Language, thought, and reality) // *New in linguistics*, Vol. 1, M., 1960a. – 464 p. – P. 169-182. – P. 174.

⁵⁷ Zvegintsev, V.A. Theoretical and linguistic premises of the Sapir-Whorf hypothesis // *New in linguistics*. Issue. 1. – M., 1960. – P. 111-134;

Whorf, B. L. The relation of norms of behavior and thinking to language // *New in linguistics*. Issue. 1. M., 1960b. – 464 p. – P. 135-168.

⁵⁸ Chafe, U. On the way to thinking-based linguistics // *Language and Thought: Modern Cognitive Linguistics / Comp.* A.A. Kibrik, A.D. Koshelev; ed. A.A. Kibrik, A.D. Koshelev, A.V. Kravchenko, Yu.V. Mazurova, O.V. Fedorova. – M.: Languages of Slavic culture, 2015. – 848 p. – P. 60-88. – P. 85.

⁵⁹ Apresyan, Yu.D. Deixis in vocabulary and grammar and the naive model of the world // *Semiotics and Informatics*. 1986. Vol. 28. – P. 5-33;

E.S. Yakovleva⁶⁰, A.A. Zalizniak and A.D. Shmelev⁶¹, N.D. Arutiunova⁶², S.M. Artiunian⁶³, A.M. Karapetyants⁶⁴, V.N. Toporov⁶⁵, S.M. Tolstaya⁶⁶; M.V. Kriukov⁶⁷, O.V. Makarova⁶⁸, Tan Aoshuang⁶⁹ and others.

Particularly, Y.D. Apresyan specified two main directions in the LWV study. On the one hand, individual linguospecific concepts typical for a particular culture (for example, the concept 'soul' for Russian culture) are explored. On the other hand, researchers attempt to reconstruct an entire LWV subject to its national specifics.

The main theses of this direction are as follows:

- 1) a language reflects a certain way of the world perception and conceptualization, forming a 'collective philosophy';
- 2) such view of the world has both national coloration and traits universal for all languages;
- 3) such world is 'naïve' (not to be confused with 'primitive'), since it differs from the scientific worldview⁷⁰.

Apresyan, Yu.D. Selected works. T.2. Integral description of the language and system lexicography. – M.: Languages of Russian culture, 1995. – 767 p.;

Apresyan, Yu.D. Lexical semantics. Synonymous means of language. – M.: Nauka, 1974. – 251 p.

⁶⁰ Yakovleva, E.S. On the concept of "cultural memory" as applied to the semantics of the word // Questions of Linguistics, No. 3, 1998. – P. 43-73;

Yakovleva, E.S. Fragments of the Russian language picture of the world (a model of space, time and perception) // Questions of Linguistics, No. 5, 1994. – P. 73-89;

Yakovleva, E.S. Hour in the Russian language picture of time // Questions of linguistics. No. 6, 1995. – P. 54-76.

⁶¹ Zaliznyak, A.A., Shmelev A.D. Time of day and activities // Key ideas of the Russian language picture of the world. – M.: Languages of Slavic culture. 2005. – P. 42-43;

Zaliznyak, A.A., Levontina, I.B., Shmelev, A.D. Key ideas of the Russian language picture of the world. – M.: Languages of Slavic culture, 2005. – 544 p.

⁶² Arutyunova N.D. The sentence and its meaning. Logical-semantic problems. – M.: Nauka, 1976. – 383 p.

⁶³ Artyunyan, S.M. Nation and its mental warehouse. – Krasnodar, 1966. – 271 p.

⁶⁴ Karapetyants, A.M. At the origins of Chinese literature: collection of works; Moscow state. un-t im. M. V. Lomonosov, Institute of Asia and Africa. – M.: Eastern Literature of the Russian Academy of Sciences, 2010. – 479 p.;

Karapetyants, A.M. Formal construction of the semantic fields of the normative Chinese language // Topical issues of Chinese linguistics: Proceedings of the eighth international. Conferences. – M., 1996. – P. 66-71.

⁶⁵ Toporov, V.N. On one of the paradoxes of motion. A few remarks on the super-empirical meaning of the verb "to stand", mainly in specialized texts // Concept of movement in language and culture. – M., 1996. – 384 p. – P. 7-88.

⁶⁶ Tolstaya, S.M. Actional code of the symbolic language of culture: movement in ritual // Concept of movement in language and culture. – M., 1996. – 384 p. – P. 89-103.

⁶⁷ Kryukov, M. V. The system of Chinese kinship (evolution and patterns). – M.: "NAUKA", 1972. – 328 p.

⁶⁸ Makarova, O. V. On the problem of lexicography of Russian cultural codes // Language, Literature, Culture. Issue 1. – M., 2005. – P. 124-128.

⁶⁹ Tan, Aoshuang. Chinese picture of the world: language, culture, mentality. – M.: Languages of Slavic culture, 2004. – 240 p.

⁷⁰ Apresyan, Yu.D. Selected works. T.2. Integral description of the language and system lexicography. – M.: Languages of Russian culture, 1995. – 767 p. – P. 38.

E.S. Yakovleva⁷¹, M.V. Pimenova⁷², N.I. Tolstoy and S.M. Tolstaya⁷³, V.I. Postovalova⁷⁴, R.M. Frumkina⁷⁵, A.E. Kibrik⁷⁶, V.I. Karasik⁷⁷, S.V. Chernyshov⁷⁸, O.V. Timasheva⁷⁹, V.V. Krasnykh⁸⁰, M.K. Mamardashvili⁸¹, I.M. Melikov⁸² hold a similar view.

According to I.P. Merkulov, a natural language seriously influences people's cognitive abilities and their thinking, along with many other constantly operating factors of sociocultural environment⁸³. "Language and thinking are two independent fields, even though tightly related between each other"⁸⁴. Time, space, change, cause, fate, number, relation of the sensual to the supersensual, whole-part relationship,

⁷¹ Yakovleva, E.S. Fragments of the Russian language picture of the world (a model of space, time and perception) // Questions of Linguistics, No. 5, 1994. – P. 73-89.

⁷² Pimenova, M.V. Ethnohermeneutics of a linguistic naive picture of a person's inner world. – Kemerovo: Kuzbassvuzizdat; Landau: Verlag Empirische Padagogik, 1999. – 262 p.

⁷³ Tolstaya, S.M. Stereotype and picture of the world // Ethnolinguistics. Onomastics. Etymology. Materials of the international scientific conference. – Yekaterinburg, 2009. – P. 262-264; Slavic Antiquities: Ethnolinguistic Dictionary: In 5 volumes / RAS, Institute of Slavic and Balkan Studies; [T. A. Agapkin and others]; ed. N. I. Tolstoy; [ed. foreword N. I. and S. M. Tolstoy]. – M.: International relations, 1995-2014.

⁷⁴ Postovalova, V.I. The picture of the world in the life of the world // The role of the human factor in the language: Language and picture of the world / B.A. Serebrennikov, E.S. Kubryakova, V.I. Postovalova and others – M.: Nauka, 1988. – P. 8-69;

Postovalova, V.I. Linguoculturology in the light of the anthropological paradigm (on the problem of the foundations and boundaries of modern phraseology) // Phraseology in the context of culture. – M., 1999. – P. 25-36;

Postovalova, V.I. Is there a linguistic picture of the world? // Language as a communicative human activity. Sat. scientific works. Issue. 284. – M.: Mosk. state ped. foreign inst. lang. them. Maurice Thorez, 1987. 169 p. – P. 65-72.

⁷⁵ Frumkina, R.M. Conceptual analysis from the point of view of a linguist and psychologist (concept, category, prototype) // NTI, Ser. 2. Information processes and systems, No. 3, 1992. – P. 1-9;

Frumkina, R.M. Culturological semantics in the perspective of epistemology // Izvestiya AN. Literature and Language Series. 1999. V. 58, No. 1. – P. 3-10.

⁷⁶ Kibrik, A.E. Modern Linguistics: Where and Where? // Bulletin of Moscow State University. No. 5. 1995. – P. 93-101.

⁷⁷ Karasik, V.I. Modal Personality as a Linguistic and Cultural Concept // Philology and Culture: Proceedings of the 3rd Intern. scientific conf. Part 2. – Tambov, 2001. –P. 98-101;

Karasik, V.I. Linguistic personality: aspects of study // II Intern. scientific conf. "Language and Culture", Moscow, September 17-21, 2003: abstract. Report. – M., 2003. – P. 362-363;

Karasik, V.I. Language circle: personality, concepts, discourse. – M.: Gnosis, 2004. – 390 p.;

Karasik, V.I., Prokhvacheva, O.G., Zubkova, Ya.V., Grabarova, E.V. Another mentality. – M.: Gnosis, 2005. – 352 p.

⁷⁸ Chernyshov, S.V. Emotional language picture of the world and its teaching potential // Man. Language. Culture: a collection of scientific articles dedicated to the 60th anniversary of prof. IN AND. Karasika: in 2 hours; resp. Ed. V.V. Kolesov, M. Vlad. Pimenova, V.I. Terkulov. – Kyiv, 2013. - Ed. 2nd, Spanish – Part 1. – 800 p. (Series "Conceptual and lingual worlds". Issue 2). – P. 458-463.

⁷⁹ Timasheva, O.V. Introduction to the theory of intercultural communication: textbook. Allowance, 2nd ed., Sr. – M.: FLINTA: Nauka, 2014. – 192 p.

⁸⁰ Krasnykh, V.V. Ethnopsycholinguistics and linguoculturology. Lecture course. – M., 2002. – 282 p.

⁸¹ Mamardashvili, M.K. Language and Culture // Higher School Bulletin. No. 3, 1991. – P. 46-52.

⁸² Melikov, I.M. Time in culture // Bulletin of Moscow State University. Series 7. Philosophy. 1999. No. 2. – P. 94-104.

⁸³ Merkulov, I.P. Epistemology (cognitive-evolutionary approach). T.2. – St. Petersburg: Publishing House of the RKhGA, 2006. – 416 p.

⁸⁴ The role of the human factor in language: Language and picture of the world / otv. ed. B.A. Serebrennikov; Academy of Sciences of the USSR, Institute of Linguistics. – M.: Nauka, 1988. – 215 p. – P. 6.

where ideas of spatiotemporal relations are the primary ones, are usually referred to universal concepts always intrinsic to humanity⁸⁵.

Cognitive nature of LWV is also noted in works by E.S. Kubriakova⁸⁶, N.I. Sukalenko⁸⁷, A.A. Dzhioeva⁸⁸, G.V. Kolshanskiy⁸⁹, I.M. Kobozeva⁹⁰, Z.D. Popova and I.A. Sternin⁹¹, G.A. Brutyan⁹², G.S. Zubareva⁹³, E.V. Rakhilina⁹⁴, A.B. Merkulov⁹⁵. Among the scientists, there is a consensus of opinion that presently there is no more convenient access to the conceptual field, than through a language and that “a cognitive worldview and a LWV are related between each other as the primary and the secondary”⁹⁶. Consequently, there are at least two worldviews – a conceptual one (involving various modes of thinking, including a non-verbal one) and a linguistic one – or, according to O.A. Kornilov, even five:

1. scientific worldview (SWV) – an invariant of a scientific knowledge of the world;
2. national scientific worldview (NSWV) – an invariant of a scientific knowledge of the world in a linguistic form of a particular national language;

⁸⁵ Gurevich, A. Ya. Categories of medieval culture. – M., 1972. – 206 p. – P. 15.

⁸⁶ Kubryakova, E.S. Nominative aspect of speech activity. – M.: Science. 1986. – 159 p.;

Kubryakova, E.S. The role of word formation in the formation of a linguistic picture of the world // The role of the human factor in language: Language and picture of the world. – M., 1988. – P.141-172;

Kubryakova, E. S. Language picture of the world as a special way of representing the image of the world in human consciousness // Bulletin of the Chuvash State Pedagogical University named after I. Yakovlev, 2003. No. 4 (38). – P. 2-12.

⁸⁷ Sukalenko, N.I. Figurative-stereotypical language picture of the world as a reflection of empirical everyday consciousness (author's abstract). – Kyiv, 1991. – 40 p.

⁸⁸ Dzhioeva, A.A. English mentality through the prism of keywords: Understatement. // Bulletin of Moscow State University. Ser. "Linguistics and Intercultural Communication". No. 3. 2006. – P. 45-56.

⁸⁹ Kolshansky, G.V. An objective picture of the world in cognition and language. – M., 1990. – 107 p.

⁹⁰ Kobozeva, I.M. German, Englishman, Frenchman and Russian: Identification of national character stereotypes through the analysis of ethnonyms connotations // Bulletin of Moscow State University. Series 9. Philology. No. 3. 1995. – P. 102-116.

⁹¹ Popova, Z.D., Sternin, I.A. Cognitive linguistics – M.: AST: East - West, 2010. – 314 p.;

Sternin, I.A. On the concept of linguistic and cultural specificity of linguistic phenomena // Language. Literature. Culture. Issue. 1, 2011. – P. 8-22;

Sternin, I.A. On the concept of "mentality" // Language and national consciousness. – Voronezh, 1998. – P. 4-26.

⁹² Brutyan, G.A. Language and picture of the world // Philosophical sciences. No. 1, 1973. – P. 107-111.

⁹³ Zubareva, G.S. The concept as the basis of the language picture of the world // Vestnik MGOU. Series "Linguistics". No. 3, 2001. – P. 46-51.

⁹⁴ ilina, E.V. Cognitive analysis of subject names: semantics and compatibility. – M.: Russian dictionaries, 2008. – 416 p.

⁹⁵ Merkulov, I.P. Epistemology (cognitive-evolutionary approach). T.2. – St. Petersburg: Publishing House of the RKhGA, 2006. – 416 p.

⁹⁶ Popova, Z.D., Sternin, I.A. Cognitive linguistics – M.: AST: East - West, 2010. – 314 p. – P. 56.

3. linguistic worldview (LWV) – a result of the objective world reflection by an everyday (linguistic) consciousness of particular linguistic community;
4. national linguistic worldview (NLWV) – a result of the objective world reflection by an everyday (linguistic) consciousness of a particular ethnos;
5. individual national linguistic worldview (INLWV) – a result of the objective world reflection by a linguistic consciousness of an individual person – a speaker of a particular national language⁹⁷.

Furthermore, according to the scientist, LWV is an abstraction; only LWV of particular national languages actually exist and may be analyzed⁹⁸ – in our case it is the Chinese linguistic worldview.

It appears that two LWV coexist in human consciousness: one is expressed by means of lexical semantics, and the other one – by means of grammatical semantics⁹⁹. Consequently, considering vocabulary as a “verbal coverage of an idea”¹⁰⁰, grammatical features of a languages should also be taken into account.

Y.N. Karaulov believes that a LWV consists of semantic fields and has a fragmentary, incomplete nature. It is more dynamic than a conceptual worldview and reflects all changes in the reality surrounding a person¹⁰¹. Other researchers share the author’s position¹⁰². “Figuratively speaking, language prepares the channel,

⁹⁷ Kornilov, O.A. Language pictures of the world as derivatives of national mentalities: [textbook] – 4th ed. correct. – M.: KDU, 2014a. – 348 p. – P. 112-113.

⁹⁸ Ibid.

⁹⁹ Ufimtseva, N.V. The role of vocabulary in human cognition of reality and in the formation of a linguistic picture of the world // The role of the human factor in language: Language and picture of the world. – M., 1988. – P.108-140; Kasevich, V.B. Cognitive linguistics: In search of identity. – M.: Languages of Slavic culture, 2013. – 192 p.; Krongauz, M.A. Semantics: Textbook for students. lingu, fak. higher textbook establishments. – 2nd ed., corrected. and additional – M.: Publishing Center "Academy", 2005. – 352 p.;

Kornilov, O.A. Language pictures of the world as derivatives of national mentalities: [textbook] – 4th ed. correct. – M.: KDU, 2014a. – 348 p.

¹⁰⁰ Dornseiff, F. Der deutsche Wortschats nach Sachgruppen. Aufl., Berlin – Leipzig. 1933 – 1934. – 922 p. Cit. ex. Kornilov, O.A. Language pictures of the world as derivatives of national mentalities: [textbook] – 4th ed. correct. – M.: KDU, 2014a. – 348 p. – P.95.

¹⁰¹ Karaulov, Yu.N. General and Russian ideography. M., 1976. – 356 p.

¹⁰² Gerd, A.S. Introduction to ethnolinguistics: a course of lectures and a reader. 2nd ed., corrected. – St. Petersburg: Publishing house S.-Petersburg. un-ta, 2005. – 457 p.;

Ufimtseva, N.V. The role of vocabulary in human cognition of reality and in the formation of a linguistic picture of the world // The role of the human factor in language: Language and picture of the world. – M., 1988. – P.108-140; Ufimtseva, N.V. Ethnic character, self-image and linguistic consciousness of Russians // Linguistic consciousness: formation and functioning. – M., 1998. – P. 135-170;

Ufimtseva, N.V. The core of linguistic consciousness and the ethnic character of Russians // Actual problems of theoretical and applied linguistics: Proceedings. report All-Russian Scientific Conference May 5-7, 1999. – Chelyabinsk: SUSU. – P. 103-104;

Tolstoy, N.I. Language and folk culture. Essays on Slavic mythology and ethnolinguistics. – M., 1995. – 509 p.;

along which the powerful flow of human thought runs” – this constitutes the impact of a language and a LWV on human mental activity¹⁰³.

V.A. Maslova believes that “a linguistic worldview is a common cultural heritage of a nation,” it is structured and multileveled¹⁰⁴. The multileveled nature of linguistic consciousness is noted by other researchers, as well¹⁰⁵.

Changes in the LWV may be a result of word reinterpretation due to development of social relations, development of science and technology, cultural contacts of languages, their interaction and lexical units borrowing¹⁰⁶.

In the present work we, following V.B. Kasevich, consider that “there is knowledge encoded in oppositions of the vocabulary and grammar – it is a linguistic knowledge, and its totality is a *linguistic worldview*”¹⁰⁷ and that in it, there are zones of individual words that are key to a given culture and that have within a given cultural community their own set associations, areas, where the language directly influences formed concepts. Thus, derivative vocabulary, for instance, illustrates new vision and understanding of the world. Derivatives are more easily remembered, assimilated and recognized. Along with simple ones, they participate in various types of relations (synonymy, antonymy and etc.), show propensity to polysemy and

Losev, A.F. Being. Name. Space. – M.: Thought. – 958 p.;

Gural, S. K. Worldview, picture of the world, language: linguistic aspect of correlation // Bulletin of the Tomsk State University. 2007. No. 1. – P. 31-34.

¹⁰³ Kubryakova, E.S. The role of word formation in the formation of a linguistic picture of the world // The role of the human factor in language: Language and picture of the world. – M., 1988. – P.141-172. – P. 172.

¹⁰⁴ Maslova, V.A. Introduction to cognitive linguistics. – M.: Flinta: Nauka, 2007. – 296 p. – P. 52.

¹⁰⁵ Pimenova, M.V. Ethnohermeneutics of a linguistic naive picture of a person's inner world. – Kemerovo: Kuzbassvuzizdat; Landau: Verlag Empirische Padagogik, 1999. – 262 p.;

Mikhalev, A.B. Layers of the language picture of the world // Abstracts of the International Scientific Conference "Language and Culture". – M., 2001. – P. 108;

Vorotnikov, Yu.L. "Linguistic picture of the world": interpretation of the concept // Knowledge. Understanding. Skill. Humanitarian sciences: theory and methodology. No. 2, 2006. – P. 88-90;

Anikin, E. E., Chudinov, A. P. Discussion about the Russian language picture of the world: absolute universalism and extreme relativism (neo-Humboldtianism) // Political Linguistics. – Yekaterinburg, 2011. Vol. 1 (35). – P. 11-14;

Lotman, Yu.M. Inside thinking worlds: Man-text-semiosphere-history. – M., 1996. – 464 p.

¹⁰⁶ Vorotnikov, Yu.L. Language picture of the world as a linguistic category // International scientific conference "Language and Culture", – Moscow, 14.09. 2001 – 17.09.2001. Cit. ex. Shusharina, G. A. The Language Picture of the World in Modern Linguistics // International scientific journal "Symbol of Science". №1, 2016. – P. 78-80. – P. 79.

¹⁰⁷ Kasevich, V.B. Buddhism. Picture of the world. Language. – St. Petersburg: Center "Petersburg Oriental Studies", 1996. – 288 p. – P. 179.

metaphorization; thereby, they are notable for the fact that they can demonstrate their own properties and functions¹⁰⁸.

Western researchers, critically redefining W. von Humboldt's ideas and the hypothesis of linguistic relativity, study the broadest scope of issues, particularly, relating to LWV¹⁰⁹. For example, Donald Davidson speaks of the role of correct interpretation of cultural codes encoded in a language for successful intercultural communication¹¹⁰. By *cultural code* we mean a totality of signs (symbols), meanings (and their combinations), which are contained in any subject of material and spiritual human activity¹¹¹.

It was suggested in science that language also thrusts upon us certain gender specifics¹¹². Researchers of socialization mechanisms note the role of language as of the main source of sociocultural information for children. They draw attention to the way information on a culture is passed not only in discourse content, but also in the very form of its organization¹¹³. Universals are studied from the perspective of culturological specifics of a language itself¹¹⁴. It is considered that, owing to the unified universal logical and conceptual basis of thinking that is independent from a national language, principal understanding between representatives of different linguistic communities and cultures is possible, whereas the totality of language, thinking and external environment determines what we call 'national character,' 'mentality,' 'world perception.'

In Chinese science, wherein the Chinese equivalent 语言世界图景 *yǔyán shìjiè tújǐng* corresponds to the concept of LWV, the terms 语言中的世界 *yǔyán*

¹⁰⁸ Kubryakova, E.S. The role of word formation in the formation of a linguistic picture of the world // The role of the human factor in language: Language and picture of the world. – M., 1988. – P.141-172.

¹⁰⁹ Naumova, K.M. The concept of "language picture of the world": domestic and foreign experience // Bulletin of the Pyatigorsk State University, 2020. No. 4. – 132 p. – P. 63-66.

¹¹⁰ Davidson, D. On the very idea of a conceptual scheme // Inquiries into Truth and Interpretation. – Oxford: Clarendon Press, 2001. – P. 183-198. Cit. ex. Hewitt, P. Language and Worldviews // Performance Research. Vol. 21, № 4, 2016. – P. 122-130. [Electronic resource] URL: <http://doi.org/10.1080/13528165.2016.1192885> (Accessed: 02.07.2019). – P. 125.

¹¹¹ Great explanatory dictionary of cultural studies / B.I. Kononenko. – M.: Veche: AST, 2003. – 511 p.

¹¹² Spender, D. Man Made Language. Routledge & Kegan Paul, 1980. – 250 p.

¹¹³ Schieffelin, B. B., Ochs, E. Language Socialization // Annual Review of Anthropology. Vol. 15, 1986. – P.163-191.

¹¹⁴ Gumperz, J., Levinson, S. Rethinking linguistic relativity // Current Anthropology. Vol. 32, 1991. – P. 613-623; Grace, G. W. The Linguistic Construction of Reality. – London: Croom Helm, 1987. – 152 p.

zhōng de shìjiè ‘языковой промежуточный мир,’ ‘linguistic representation of the world’ (世界语言的表征 *shìjiè yǔyán de biǎozhēng*), ‘linguistic world model’ (语言世界模式 *yǔyán shìjiè móshì*), ‘linguistic world image’ (语言世界全景 *yǔyán shìjiè quánjǐng*), ‘linguistic world perception’ (语言世界感知 *yǔyán shìjiè gǎnzhī*) are also encountered¹¹⁵. Nevertheless, Chinese linguists and culturologists, likewise their Western and Russian colleagues, define LWV as ‘the world reflected in language’ (语言所反映的世界 *yǔyán suǒ fǎnyìng de shìjiè*)¹¹⁶, as a set of more or less systematized values and beliefs fixed in a language¹¹⁷. In the LWV, a special mode of thinking typical for a people (民族特殊的认识方式 *mínzú tèshūde rènshi fāngshì*)¹¹⁸, its unique and individual way of reality metaphorization are reflected¹¹⁹. That is to say, “a language is a museum of human history” (语言是人类历史的博物馆)¹²⁰, since linguistic consciousness (语言意识) fixes the inner world of a person, their consciousness and thoughts¹²¹.

¹¹⁵ Zhao, Que 赵秋野. Shilun yuyan yishide minzu wenhua tedian 试论语言意识的民族文化特点 [On the National and Cultural Features of Linguistic Consciousness] // Waiyu xuekan 外语学刊 [Journal of Foreign Languages]. № 3 (114), 2003. – P. 69-72. – P. 69-70.

¹¹⁶ Ibid.

¹¹⁷ Jia, Y., Sun, B. Contrastive Study of the Ancient Chinese and Western Linguistic Worldview // Intercultural Communication Studies. Vol. 11, № 3, 2002. – P. 55-65;

Li, Y., Wang, Q., Xing, Y. 李云, 王群, 邢瑶瑶. A Study on the Relationship between Language and Culture // Overseas English 海外英语. June 2010. – P. 291-292;

Tong, Enzheng 童恩正. Wenhua renleixue 文化人类学 [Cultural anthropology]. – Shanghai renmin chubanshe 上海人民出版社 [Shanghai People's Publishing House], 1989. – 372 p.

¹¹⁸ Zhang, Gongjin 张公瑾. Wenhua yuyanxue jiaocheng 文化语言学教程 [Linguoculturology course]. Jiao yuekexue chubanshe 教育科学出版社 [Science education publishing house], 2004. – 264 p. – P. 41; see also

Yu, Qiuyu 余秋雨. Zhong waiwenhua shiyexiade jiaoyue fazhan 中外文化视野下的教育发展 [The development of education in terms of Chinese and foreign culture] // Ganwu shenghuo jiaoyu 感悟生活教育 [Issues of everyday education]. Vol. 1, 2011. – P. 23-28;

Dai, Zhaoming 戴昭铭. Yuyan yu shijieguan 语言与世界观 [Language and worldview] // Xuexi yu tansuo 学习与探索 [Learning and Exploring]. Vol. 1 (96), 1995. – P. 69-85.

¹¹⁹ Chen, Xi. Global Craze for Chinese Language // China & World Cultural Exchange. № 3, 2006. – P. 40-41.

¹²⁰ Xiu, Shixuan, Liao, Jiaojing 徐世璇, 廖乔靖. Binwei yuyan wenti yanjiu zongshu 濒危语言问题研究综述 [Review of research on endangered languages] // Dang daiyu mengxue 当代语盲学 [Modern linguistics]. Vol. 5, № 2. – Pekin 北京, 2003. – P.133-148. – P. 138.

¹²¹ Zhao, Que 赵秋野. Shilun yuyan yishide minzu wenhua tedian 试论语言意识的民族文化特点 [On the National and Cultural Features of Linguistic Consciousness] // Waiyu xuekan 外语学刊 [Journal of Foreign Languages]. № 3 (114), 2003. – P. 69-72.

LWV is secondary in re conceptual, or cognitive (认知世界图景), worldview¹²². The difference in LWV is most pronounced at analysis of idioms, since they are most connected to the extralinguistic reality. Thus, the influence of Confucian values reflected in phraseological units of contemporary Chinese. Thereby, as Bao Hong notes, it lacks idioms relating to religious topics. A characteristic feature of these units is that trace back to ancient philosophical and historical texts, thus accounting for the centuries-long history of Chinese people and their language. To us, the observation that “a language does not only reflect contemporary culture here and now, but also fixes its former states and passes its values from generation to generation” is important¹²³.

In a LWV, four components coexist and are mutually dependent: reality (现实), knowledge (认知), language (语言) and culture (文化), between which there are numerous connections and various relations¹²⁴, and since peoples' reality is not identical, their LWV will not coincide, either¹²⁵. As Tan Aoshuang notes, “in a linguistic consciousness of a speaker of a specific language, a свой способ видения мира, coinciding or not coinciding with the manner of world perception носителем of another language, is fixed. Proximity of worldviews is determined by similarity of traditions stipulated by commonality of culture and civilization and historical

¹²² Bao, Hong. National and cultural specifics of phraseological units in Russian and Chinese // *Phraseology in the context of culture*. – M., 1999. – P. 305-310;

Jia, Xianzhang 贾宪章. Haiyuan xiaoyuan wenhua gexingde “miankong” 还原校园文化个性的“面孔” [The return of individual prestige to the cultural life of the campus] // *Guangdong jiaoyu 广东教育 [Education in Guangdong]*, № 12, 2010. – P. 64.

¹²³ Bao, Hong. National and cultural specifics of phraseological units in Russian and Chinese // *Phraseology in the context of culture*. – M., 1999. – P. 305-310. – P. 305.

¹²⁴ Wang, Yin 王寅. Zai lun yuyan fuhao xiangsixing – Xiangsixingde lijiu 再论语言符号象似性 — 象似性的理据 [Once again about the iconicity of linguistic signs - the rationale for iconicity] // *Waiyu yu waiyu jiaoxue 外语与外语教学 [Foreign language and teaching of foreign languages]*, № 6 (134), 2000. – P. 4-7;

Luo, Changpei 罗常培. Yuyan he wenhua 语言和文化 [Language and culture]. – Beijing daxue chubanshe 北京大学出版社 [Peking University Press], 2009. – 221 p.;

He, Jing. The Validity of Sapir-Whorf Hypothesis – Rethinking the Relationship Among Language, Thought and Culture // *US-China Foreign Language*. Vol. 9, № 9, September 2011. – P. 560-568;

Pi, Lili 皮丽莉. The Relationship between Language and Culture // *Overseas English 海外英语*. Sep. 2013. – P. 255-256.

¹²⁵ Wang, Binhua 王斌花. The Differences between Chinese and American Language and Culture and Its Implications for College Language Teaching and Learning // *海外英语 Overseas English*, № 16, Aug. 2013. – P.86-88;

Lin, Huaixiang 林惠祥. Wenhua renleixue 文化人类学 [Cultural anthropology]. – Shanghai 上海 : Shangwu 商务, 1934. – 254 p.

experience of a people. This allows speaking of existence of an internal semantic typology characterizing methods of the world conceptualization”¹²⁶.

Thus, in the present study, we adhere to the traditional interpretation of LWV, which implies “a totality of knowledge of the world reflected in a language, as well as ways of new knowledge acquisition and interpretation”¹²⁷.

1.4. Linguistic Personality

It appears necessary to introduce the concept of linguistic personality in the present work, since considering the shifts in national and cultural shifts in national cultural specifics of a particular linguistic group’s mentality, we have to speak of ‘a collective linguistic personality’ or ‘an aggregate linguistic personality’ in A.A. Vorozhbitova’s terms¹²⁸, which is actualized in each particular case in the form of an individual linguistic personality¹²⁹.

The first mentions of a ‘linguistic personality’ are encountered as early as in works by L. Weisgerber and V.V. Vinogradov; however, the authors did not set themselves a task of a more detailed articulation of the concept. Despite the fact that the term has gained currency since the early 20C, its first scientific definition was provided in 1980’s by G.I. Bogin and Y.N. Karaulov, who emphasized the role of a person in communication as of a new direction of linguistic research. Particularly, Y.N. Karaulov defines a linguistic personality as ‘a personality expressed in a language (texts) and through a language... a personality reconstructed in its main traits on the basis of linguistic means’¹³⁰. According to his theory, a linguistic personality has a three-level structure: semantic (verbal-semantic or structural-

¹²⁶ Tan, Aoshuang. Chinese picture of the world: language, culture, mentality. – M.: Languages of Slavic culture, 2004. – 240 p. – P. 7.

¹²⁷ Pimenova, M.V. Ethnohermeneutics of a linguistic naive picture of a person's inner world. – Kemerovo: Kuzbassvuzizdat; Landau: Verlag Empirische Padagogik, 1999. – 262 p. – P. 9.

¹²⁸ Vorozhbitova, A.A. Text theory: anthropocentric direction: Proc. allowance. 2nd ed., rev. and additional. – M.: Higher. school, 2005. – 367 p. – P. 139.

¹²⁹ Shevchenko, O. N. Linguistic personality of the translator (based on the discourse of B.V. Zakhoder): Abstract of the thesis. dis. ... cand. philol. sciences. – Volgograd, 2005. – 22 p. Cit. ex. Ivantsova, E.V. On the term "linguistic personality": origins, problems, prospects for use // Bulletin of the Tomsk State University. university Philology, No. 4 (12), 2010. – P. 24-32. – P. 29.

¹³⁰ Karaulov, Yu.N. Russian language and linguistic personality. – M.: Nauka, 1987. – 262 p. – P. 38.

linguistic), linguo-cognitive (thesaurus) and pragmatic (motivational) levels. Out of these three levels, the present study will be focused primarily on the linguo-cognitive level, which is associated with an invariant part of the LWV¹³¹, and wherein a certain ‘worldview’ reflecting the hierarchy of values is stored¹³².

Apart from the above-mentioned authors, the linguistic personality phenomenon is found in works by A.A. Leontiev¹³³, E.M. Vereshchagin and V.G. Kostomarov¹³⁴, Y.E. Prokhorov¹³⁵, I.N. Gorelov¹³⁶, V.I. Karasik¹³⁷. The latter one construes this phenomenon as a “generalized image of a bearer of cultural-and-linguistic and communication-and-activity values, knowledge, attitudes and behavioral reactions”¹³⁸. By studying a linguistic personality, national character of a particular people can be understood better, since *linguoculturemes* (*linguoepistemes*) as basic units of linguoculturology, apart from linguistic meanings, also carry extralinguistic cultural codes or, as V.V. Vorobyev writes, “a linguocultureme, as a complex interlevel unit, represents a dialectical unity of a linguistic and an extralinguistic (conceptual and subject) content”¹³⁹.

The traditions accumulated in Russian science were adopted for researching the issue of linguistic personality (语言个性 *yǔyán gèxìng* in Chinese terminology)

¹³¹ Stylistic encyclopedic dictionary of the Russian language. – M.: "Flint", "Science". Ed. M.N. Kozhina, 2003. – 696 p.

¹³² Karaulov, Yu.N. Language and personality: [sat. Art.] / USSR Academy of Sciences, Institute of the Russian Language; resp. ed. D. N. Shmelev. – M.: Nauka, 1989. – 214 p. – P. 3-8.

¹³³ Leontiev, A.A. Psycholinguistics. – L., 1967. – 116 p.;

Leontiev, A.A. Language, speech, speech activity. – M., 1969. – 214 p.;

Leontiev, A.A. Linguistic consciousness and the image of the world // Language and consciousness: paradoxical rationality. – M., 1993. – P. 16-21.

¹³⁴ Vereshchagin, E.M., Kostomarov V.G. Linguistic and regional theory of the word. – M., 1980. – 320 p.;

Vereshchagin, E.M., Kostomarov V.G. Language and culture. 2nd ed., revised. and additional – M., 1976. – 248 p.

¹³⁵ Prokhorov, Yu.E. National sociocultural stereotypes of verbal communication and their role in teaching Russian to foreigners. – M., 1996. – 215 p.

¹³⁶ Gorelov, I.N. Experience of the psycholinguistic approach to the problem of "linguistic relativity" // Types and functions of speech activity. – M., 1984. – P. 220-241;

Gorelov, I.N., Sedov, K.F. Fundamentals of Psycholinguistics: A Study Guide. — M.: Labyrinth, 1997. – 224 p.

¹³⁷ Karasik, V.I. Linguistic personality: aspects of study // II Intern. scientific conf. "Language and Culture", Moscow, September 17-21, 2003: abstract. Report. – M., 2003. – P. 362-363;

Karasik, V.I. Language circle: personality, concepts, discourse. – M.: Gnosis, 2004. – 390 p.

¹³⁸ Karasik, V.I. Linguistic personality: aspects of study // II Intern. scientific conf. "Language and Culture", Moscow, September 17-21, 2003: abstract. Report. – M., 2003. – P. 362-363. – P. 363.

¹³⁹ Vorobyov, V.V. Linguoculturology: a monograph. – M.: RUDN, 2008. – 336 p. – P. 45.

in the PRC. Chinese scientists¹⁴⁰ are also interested in linguistic, or rather, in speech behavior of persons in communication (交际的人 *jiāojìde rén*) together with those linguistic means (交际的语言 *jiāojìde yǔyán*), which they use for achievement of their goals. Apart from that, Chinese linguists, using the concepts of linguocultureme (语言文化单位 *yǔyán wénhuà dānwèi*) and linguoepisteme (语言信息单位 *yǔyán xìnxi dānwèi*) as a basis, study Chinese national personality and interrelation of language and culture¹⁴¹.

Since the present study deals with the Chinese LWV within globalization processes, we should enlarge upon consideration of the nature of globalization as a cultural phenomenon.

¹⁴⁰ Zhao, Aiguo 赵爱国. Yuyan gexing lilun jiqi yanjiu 语言个性理论及其研究 [To the question of the study of linguistic personality] // Waiyu yu waiyu jiaoxue 外语与外语教学 [Foreign language and teaching foreign languages]. № 12 (177), 2003. – P. 11-14;

Wang, Wenzhong 王文忠. Yuyan-wenhua yanjiu zhongde yuyan gexing lilun 语言-文化研究中的语言个性理论 [Linguistic personality within the framework of studies of language and culture] // Waiyu xuekan 外语学刊 [Academic Journal of Foreign Languages]. № 4 (107), 2001. – P. 72-77;

Yuan, Jianwei 袁俭伟. Bahejin yanyu ticai lilun yanjiu 巴赫金言语体裁理论研究 [A Study of Mikhail Bakhtin's Speech Genre Theory]. – Nanjing daxue 南京大学 [Nanking university], 2011. – 148 p.;

Huang, Fenbao 黄粉保. Lundiao, shuo renwu yuyan gexingde fangyi 论刁、说人物语言个性的翻译 [On the issues of translation of the language personality of the character] // Zhongguo fanyi 中国翻译 [Chinese Translators Journal]. № 2, 2000. – P. 44-46;

Xu, Rui 徐睿. Dier yuyan gexingde xinli ci hui huojian moshi tianjiu 第二语言个性的心理词汇构建模式探究* [A Probe into the Construction Model of Mental Vocabulary of Second Language Personality] // Waiguoyu yanjiu 外国语言文学研究 Foreign Language and Literature Research. № 4 (209), 2019. – P. 73-78.

¹⁴¹ Yue, Xue 岳雪. Yuyan xinxi danwei — zhengzhi huayu zhongde “wenhua jiyi” 语言信息单位——政治话语中的“文化记忆” [Unit of verbal message - "Cultural memory" in political discourse] // Dongbeiya waiyu yanjiu 东北亚外语研究 [Learning foreign languages of Northeast Asia]. № 3 (22), 2018. – P. 11-15;

Yang, Ming 杨茗. Ehan guannianci solnce/“taiyang” yuyan wenhua changdui bi yanjiu 俄汉观念词 sun/“太阳”语言文化场对比研究 [Comparative Study of the Concepts Sun/“太阳” in Russian and Chinese Linguistic Cultures] // Haerbin shifan daxue 哈尔滨师范大学 [Harbin Normal University], Shuoshi xuewei lunwen 硕士学位论文 [Master's thesis]. 2016. – 100 p.;

Wang, Wenzhong 王文忠. Yuyan-wenhua yanjiu zhongde yuyan gexing lilun 语言-文化研究中的语言个性理论 [Linguistic personality within the framework of studies of language and culture] // Waiyu xuekan 外语学刊 [Academic Journal of Foreign Languages]. № 4 (107), 2001. – P. 72-77;

Peng, Wenzhao 彭文钊. Luncide wenhua shiyide lilun yijiu 论词的文化释义的理论依据 [On the Rationale of Culturally-Oriented Interpretation of Words] // Jiefangjun waiguoyu xueyuan xuebao 解放军外国语学院学报 [Proceedings of the Institute of Foreign Languages of China's People's Liberation Army]. Vol. 24, № 1, Jan.2001. – P. 21-26;

Ge, Hua 葛华. Ejiao " Freedom / Ziyou " guanniande yuyan wenhua changdui bi yanjiu 俄巧 " свобода / 自由 " 观念的语言文化场对比研究 [Comparative study of the concepts " freedom / 自由 " in Russian and Chinese linguistic cultures] // Haerbin shifan daxue 哈尔滨师范大学 [Harbin Normal University], Shuoshi xuewei lunwen 硕士学位论文 [Master's thesis], 2015. – 51 p.

1.5. The Concept of Globalization

The word ‘globalization’ has long ago gained common widespread usage, as if it itself illustrates the process lying behind it. It can be encountered during discussion of economic, political, social and cultural issues. Due to complexity and multidimensionality of the globalization process per se, there are many definitions – particularly, according to the Great Explanatory Dictionary of Culturology, globalization implies “the USA’s and the West’s pursuance of dictatorship over the other peoples and cultures with the view of their exploitation, as a submission of all national cultures to a unified cosmopolitan (predominantly, American) cultural standard, i.e., acts as an extreme form of westernization”¹⁴². Westernization is defined here as “a purposeful thrusting of Western, most often American, culture in combination with mindless demand for (fashion on) this culture, which leads to loss by the westernized party of its cultural identity...”¹⁴³. Without setting the task of providing an exhaustive description of this phenomenon in the global scale, in the present study, we are interested in the way globalization influences culture and language, particularly, the language of contemporary China.

“Under current conditions, a dominant trait of an ethnos is represented, as a rule, by its language”¹⁴⁴, and a language is not only a means of communication, but in many respects also an instrument of ideological influence. Since 80’s, Chinese authorities began encouraging preservation and distribution of cultural and linguistic diversity, trying to extend functional capabilities of national minorities’ languages. As is claimed, all national minorities of China are currently “blooming and flourishing”¹⁴⁵. As O.I. Zavyalova notes, in China, language per se is elevated to the level of spiritual values. The logographic writing system can guarantee preservation of Chinese people’s identity in the context of globalization. Serious and respectful

¹⁴² Big explanatory dictionary of cultural studies / B.I. Kononenko. – M.: Veche: AST, 2003. – 511 p.

¹⁴³ Ibid.

¹⁴⁴ Neroznak, V.P. Modern ethno-linguistic situation in Russia//Izvestiya RAN. Literature and Language Series. 1994. V. 53, No. 2. – P. 16-28. – P. 17.

¹⁴⁵ Moskalev, A.A. National-language construction in the PRC (80s). – M.: Science. The main edition of Eastern literature, 1992. – 183 p. – P. 28.

attitude towards native language is illustrated by adoption of the first in the country's history law on language and writing system the, which came into force since January 1, 2001. The language policy of the PRC, as the author writes, comes down to three aspects: normalization of the logographic writing system, distribution of the oral form of the official language *putonghua* in dialect regions along with preservation of dialects themselves and spreading of Chinese language in the world as of the so-called 'soft power' forming a positive image of the country¹⁴⁶.

Nevertheless, English still remains the lingua franca both in European and in the global community, in many respects outpacing such influential European languages as French and German¹⁴⁷. It is considered that its simple structure and grammar, as well as global adoption of American culture promotes wide spreading precisely of this language¹⁴⁸. It is no accident that the debate on influence of English on Chinese has not been subsiding over the past few decades¹⁴⁹, expressed, for example, in active research of English borrowings¹⁵⁰, influence of English on

¹⁴⁶ Zavyalova, O.I. Chinese language among the national priorities // Doklady IFES RAS 2010. – M.: IFES RAS, 2010. – P. 107-119;

Zavyalova, O.I. One Hundred Years of Linguistic Transformation in China: Stability and Diversity // China's Centennial Path to Progress and Modernization: On the 100th Anniversary of the Xinhai Revolution. Abstracts of the XIX International scientific conference "China, Chinese civilization and the world. History, modernity, prospects" (Moscow, October 19–21, 2011). – M., 2011. – P. 407-409;

Zavyalova, O.I. Language policy in modern China: protected unity in the context of globalization // China at the epicenter of global problems in the Asia-Pacific region. Abstracts of the XX International scientific conference "China, Chinese civilization and the world. History, modernity, prospects" (Moscow, October 16–18, 2013). – M., 2013. – P. 460-462.

¹⁴⁷ Bangbose, A. World Englishes and Globalization // World Englishes. Vol. 20, № 3, 2001. – P. 357-363.

¹⁴⁸ Pells, R. American Culture Goes Global, or Does It? // The Chronicle of Higher Education. Vol. 48, № 32, 2002. – P. 7-12. – P. 8.

¹⁴⁹ Sun, Jingbo. Globalization and Language Teaching and Learning in China // International Journal on Integrating Technology in Education (IJITE). Vol. 2, № 4, December 2013. – P. 35-42;

Chang, J. Globalization and English in Chinese Higher Education // World Englishes. Vol. 25, № 3/4, 2006. – P. 513-525;

Zuckermann, G. Language Contact and Globalization: The camouflaged influence of English on the world's languages – with special attention to Israeli (sic) and Mandarin // Cambridge Review of International Affairs. Vol. 16, № 2, July 2003. – P. 287-307;

Johnson, A. The Rise of English: The Language of Globalization in China and the European Union // Macalester International. Vol. 22, Article 12. 2009. – P. 131-168. [Electronic resource] URL: <http://digitalcommons.macalester.edu/macintl/vol22/iss1/12> (Accessed: 18.09.2019);

Liu, A., Rhoads, R. A., Wang, Y. Chinese University Students' Views on Globalization: Exploring Conception of Citizenship // Chung Cheng Educational Studies. Vol. 6, № 1, 2007. – P. 95-125.

¹⁵⁰ Jiang, Yan 姜焱. Hanyuzhong yingyu jieci de yuyi yanjiu 汉语中英语借词的语义研究 [Learning English Semantic Borrowings in Chinese] // Liaonin daxue xuebao (zhexue shehui kexueban) 辽宁大学学报(哲学社会科学版) [Bulletin of Liaoning University (Series: Philosophy and Social Sciences)], Vol. 29, № 3, May 2001. – P. 27-29; Wang, Dechun, Cai, Huaiping 王德春, 蔡慧萍. Yinyu jieci shi hanyu geng fengfu 英语借词使汉语更丰富 // Huaibei meishiyuan xuebao zhexue shehui kexueban 淮北煤师院学报, 哲学社会科学版 [Journal of Huaibei Coal Industry Normal College (Series: Philosophy and Social Sciences)], № 2, 1999. – P. 99-101;

morphology and syntax of contemporary Chinese¹⁵¹, issues affecting extinction of languages and disappearance of respective national worldviews¹⁵².

Idioms, for all their vividness and expressivity in national specifics reflection, can also enrich under the influence of other cultures, acquiring new connotations and meanings¹⁵³. Cases of such ‘borrowings’ are frequent – B.A. Serebriannikov writes about it, explaining that such ‘innovations’ can easily comport with existing trends within a language¹⁵⁴.

Shifts in the LWV, to which globalization leads, represent a part of a more large-scale phenomenon – a serious influence on culture of China, where people have long been talking of ‘coca-colonization’ (可口可乐殖民 *kěkǒukělè zhímín*), describing metaphorically the urge to imitate the American lifestyle, to speak English and to follow the American pattern of behavior¹⁵⁵. Models of behavior that were previously alien to the country become noticeable when the Chinese come into contact with representatives of other cultural communities in an academic environment or in business circles, where they apply the most effective and productive examples of behavior (initiative, self-confidence, breadth of judgment)

Guo, Hongjie 郭鸿杰. Ershi nianlai xiandai hanyu zhongde yinyu jieci jiqi dui hanyu yufade yingxiang 二十年来现代汉语中的英语借词及其对汉语语法的影响 [English borrowings in modern Chinese and their impact on Chinese grammar over the past twenty years] // Jiefangquan waiguoyu xueyuan xuebao 解放军外国语学院学报 [Proceedings of the Institute of Foreign Languages of China's People's Liberation Army]. Vol. 25, № 5, Sept. 2002a. – P. 1-4;

Guo, Yan 郭艳. Cong yuyan jiechu kan yinyu jieci dui hanyu cihuaide yingxiang 从语言接触看英语借词对汉语词汇的影响 [The Influence of English Borrowings on Chinese Vocabulary from the Point of View of Language Contact] // Huaihua xueyuan xuebao 怀化学院学报 [Journal of the Huaihua Institute]. Vol. 27, № 3, Mar. 2008. – P. 88-89.

¹⁵¹ Guo, Hongjie 郭鸿杰. Cong xingtaixuede jiaodu lun hanyuzhongde yinyu jieci dui hanyu goucifaide yingxiang 从形态学的角度论汉语中的英语借词对汉语构词法的影响 [Influence of English borrowings in Chinese on Chinese word formation from a morphological point of view] // Shanghai jiaotong daxue xuebao 上海交通大学学报 (哲学社会科学版) [Bulletin of Shanghai Transport University (Series: Philosophy and Social Sciences)]. Vol. 10 (28), № 4, 2002b. – P. 104-108.

¹⁵² Xiu, Shixuan, Liao, Jiaojing 徐世璇, 廖乔靖. Binwei yuyan wenti yanjiu zongshu 濒危语言问题研究综述 [Review of research on endangered languages] // Dang daiyu mengxue 当代语盲学 [Modern linguistics]. Vol. 5, № 2. – Pekin 北京, 2003. – P.133-148.

¹⁵³ Shikhova, T.M. Phraseologism as a reflection of the national worldview and cultural and linguistic contacts // Mentality and mentality. Issue. 9. Series "Ethnohermeneutics and ethnorhetoric", 2003. – P. 27-31.

¹⁵⁴ The role of the human factor in language: Language and picture of the world / otv. ed. B.A. Serebrennikov; Academy of Sciences of the USSR, Institute of Linguistics. – M.: Nauka, 1988. – 215 p.

¹⁵⁵ Wen, Weiping 文卫平. Zai lunhou zhimin yujingde houzhimin yinyu yu yinyu jiaoyu 再论后殖民语境的后殖民英语与英语教育 [On post-colonial English and English education in a post-colonial context] // Waiyu yu waiyu jiaoxue 外语与外语教学 [Foreign language and teaching of foreign languages]. № 5 (158), 2002. – P. 26-30; Gurevich, P.S. Culturology. Textbook for high schools. – M.: Project. 2003. – 336 p.

along with traditional, time-tested formulas etiquette¹⁵⁶. According to N.A. Speshnev, “over the recent decades, China has opened to the world; many of its citizens have visited foreign countries, while those, who cannot afford it yet, received an opportunity to familiarize with Western culture through literature, special TV programs and foreign movies. The fad for the West, especially among the youth, is inherent to both emerging and developed Asian countries. In this regard, China is not an exclusion. Chinese people are inquisitive – therefore, if not everything, then at least many things infiltrate the country, whereupon take roots in it. However, there is hardly any independent existence of such borrowings to speak of. They are not adapted to Chinese reality and gradually become a part of its culture”¹⁵⁷.

Despite the serious criticism of admiration for the West in works by such prominent Chinese figures as Wang Meng and Lin Yutang, it is asserted that Chinese culture will adhere to the principles of neo-Confucianism, to which it has been adhering throughout many centuries, while the processes currently taking place in China may be called acculturation to the global culture and be no means assimilation with it¹⁵⁸. By ‘acculturation’ we mean “the process of mutual influence of cultures (exchange of cultural specifics), full or partial adoption by one people of another people’s culture. Thereby, original cultural models of one or of both groups may change, and yet the groups remain different,” whereas ‘assimilation’ implies “loss by one part of a community (or by an entire ethnos) of its distinctive traits and their

¹⁵⁶ Liu, A., Rhoads, R. A., Wang, Y. Chinese University Students’ Views on Globalization: Exploring Conception of Citizenship // *Chung Cheng Educational Studies*. Vol. 6, № 1, 2007. – P. 95-125;

Maslov, A.A. *China without lies*. – M.: RIPOL classic, 2015. – 288 p.;

Maslov, A.A. *China and the Chinese. What guidebooks are silent about*. – M.: RIPOL classic, 2013. – 288 p.;

Encyclopedia of Contemporary Chinese Culture. Ed. by Davis, Edward L., – Routledge, 2006. – 826 p.

¹⁵⁷ Speshnev, N.A. *Chinese. Features of national psychology*. – St. Petersburg, 2011. – 330 p. – P. 149.

¹⁵⁸ Wang, Meng 王蒙. *Quanquihua shijiaoxiade zhongguo wenhua 全球化视角下的中国文化 [Chinese culture in terms of globalization]* // *Renmin ribao 人民日报*. 01.06.2006a. [Electronic resource]

URL: <http://culture.people.com.cn/GB/27296/4423986.html> (Accessed: 20.04.2019).

Wang, Meng 王蒙. *Quanquihua shijiaoxiade zhongguo wenhua 全球化视角下的中国文化 [Chinese culture in terms of globalization]* // *Renmin ribao 人民日报*. 01.06.2006b. [Electronic resource]

URL: <http://culture.people.com.cn/GB/27296/4424042.html> (Accessed: 20.04.2019);

Lin, Yutang. *The Chinese: my country and my people*. – M.: Eastern literature, 2010. – 335 p.;

Sleziak, T. *The Influence of Confucian Values on Modern Hierarchies and Social Communication in China and Korea: A Comparative Outline* // *Kritike*. Vol. 8, № 2, December 2014. – P. 207-232;

Loubere, N. *Is China Conforming to a Westernized Global Culture? An Assimilation Theory Analysis of Chinese-Western Cultural Relations* // *Graduate Journal of Asia-Pacific Studies*. Vol. 7, № 1, 2010. – P. 70-83.

substitution by traits borrowed from another part (another ethnos). In general, it is an ethnocultural shift in self-comprehension of a certain social group, which previously represented a different community in terms of language, religion or culture”¹⁵⁹. In this case, return to ideas of neo-Confucianism as a national ideology may help Chinese culture to oppose westernization¹⁶⁰, thus promoting the ‘nation’s spiritual revival’¹⁶¹.

Overall, we should acknowledge unavoidability of globalization regardless of its positive or negative consequences. In the case of China, this process showed China maintaining its identity and strengthening its economic and political weight¹⁶². Integrating into the global space, certain circles are learning English, which is one of the common languages of international communication, but at the same time, Chinese continues to be the basis of their national identity. “It may be that the new culture will introduce certain modifications, but the fundament of Chinese civilization per se will not change”¹⁶³. For China, globalization and integration into the global community is not something new – it is sufficient to recall the Great Silk Road (overland and sea route), along which not only commodity, but also cultural exchange was taking place.

At the present time, the PRC represents one of central players in the global economy. This is why China considers globalization as an opportunity to strengthen its positions on the global stage, to implement innovations and modernization¹⁶⁴. It

¹⁵⁹ Taratukhina, Yu.V., Tsyganova, L.A., Tkalenko, D.E. Intercultural communication in the information society: textbook. allowance. – M.: Ed. house of the Higher School of Economics, 2019. – 255 p. – P. 202.

¹⁶⁰ Meissner, W. China’s Search for Cultural and National Identity from the Nineteenth Century to the Present // China Perspectives [Online], 68. November-December 2006. – P. 41-54. [Electronic resource] URL: <http://chinaperspectives.revues.org/3103> (Accessed: 11.06.2020);

Neotraditionalism: archaic syndrome and the construction of a new sociality in the context of globalization processes. – St. Petersburg: Center for Informatization of Education "KIO", 2019. – 320 p.

¹⁶¹ Speshnev, N.A. Chinese. Features of national psychology. – St. Petersburg, 2011. – 330 p. – P. 44.

¹⁶² Georgievsky, S.M. Principles of Life in China: Confucius and Confucianism. Ed. 2nd. – M.: LENAND, 2015. – 240 p.;

Fishman, T., China Inc. The Rise of a Heavy-Duty Global Competitor [transl. from English] – M.: Eksmo, 2007. – 448 p.

¹⁶³ Lu, Ning 吕宁. Impact of English on Chinese National Language and Culture // Overseas English 海外英语. № 6, March, 2012. – P.178-179. – P. 179.

¹⁶⁴ Sun, Jiazheng. Chinese Culture in the 21st Century // China Today. July 2011. – P. 24 -31;

Overholt, W. H. China and Globalization // Testimony presented to the U.S.-China Economic and Security Review Commission on May 19, 2005. RAND Corporation, 2005. – P. 1-15;

Chang, J. Globalization and English in Chinese Higher Education // World Englishes. Vol. 25, № 3/4, 2006. – P. 513-525;

is important that even here, bearers of Chinese culture remain true to themselves, believing that it is necessary to steer ‘a middle course’ and trying to adopt Western patterns without losing their own, Chinese ones. Thus, the initiative ‘One Belt One Road’ evidences that in the Tianxia globalization began to be considered as a two-way process and a decision was taken to seize new opportunities, expand beyond the PRC, which, apart from mutually beneficial cooperation in the field of economy, will undoubtedly lead to familiarization and extension of Chinese cultural influence across the globe.

1.6. Research Approaches and Methods

It is known that language is a sui generis fixative of mental images in consciousness. Accordingly, every culture ‘customizes’ the world, reflecting in its language world perception of its speakers. There is a close connection between extralinguistic realities and the vocabulary of the language spoken by a relevant linguistic community. Frequently used lexical units featured in many set phrases and having a complex semantic structure is clearly laden with value-based idea of the world and have a special sociocultural load. In science, such words are conventionally called *keywords*¹⁶⁵, or *cultural constancies*¹⁶⁶.

Kumaravadivelu, B. Global Mandarin: Promoting Chinese Language and Culture in the Age of Globalization // Journal of Chinese Language Studies. Vol. 8, December 2012. – P. 1-7;

Zuckermann, G. Language Contact and Globalization: The camouflaged influence of English on the world’s languages – with special attention to Israeli (sic) and Mandarin // Cambridge Review of International Affairs. Vol. 16, № 2, July 2003. – P. 287-307;

Naumova K.M. 乐观 *lèguān* and 积极乐观的人 *jījīlèguānderén* in the Chinese Linguistic Worldview // CHINA AND THE WORLD: LANGUAGE, CULTURE, POLITICS Papers from the international conference, jointly organized by the Department of Sinology at Sofia University “St. Kliment Ohridski” and the Department of China Studies at Xi'an Jiaotong–Liverpool University, 12-13 December 2019. Volume 2. – P. 30-39;

Yu, Nan. The Alliance of Traditional Confucius Values and the Process of Modernization: A Youth Perspective // Beijing Conference 北京论坛:文明的和谐与共同繁荣-传统与现代、变革与转型 [Beijing Forum: Harmony of Civilization and Shared Prosperity - Tradition and Modernity, Change and Transformation], 04.11.2011. – P.198-199;

Lu, Lianzhi. On the Relationship between Language and Culture // 3rd International Conference on Social Sciences and Society (ICSSS 2013). –Information Engineering Research Institute, USA. Vol. 36, 2013. – P. 4;

Liu, A., Rhoads, R. A., Wang, Y. Chinese University Students’ Views on Globalization: Exploring Conception of Citizenship // Chung Cheng Educational Studies. Vol. 6, № 1, 2007. – P. 95-125.

¹⁶⁵ Wierzbicka, A. Understanding Cultures through Their Key Words. Oxford University Press, 1997. – 328 p.

¹⁶⁶ Lurie, S.V. Historical Ethnology. – M., 2004. – 445 p.

From the perspective of the comprehensive approach, keywords may be considered as focal points, around which a relevant cultural field is formed. By studying the essence of such units, we can identify general organizational principles stipulating the structure of a cultural field as a whole. By means of them, organization of other fields may be explained. A keyword may thus lead us to the center of an entire complex of cultural values and attitudes¹⁶⁷.

Every culture has its keywords. These words are especially important, semantically articulated and abundant within a language system. They are frequent in a certain semantic field (for example, emotions: sorrow, grief and etc.), form a part of a great number of idioms, are typical for texts in various genres and etc. That is to say, they can tell us something important about culture¹⁶⁸. A.S. Gerd, who asserts that lexis details concepts, which illustrate peculiarities of thinking of a relevant ethnos's representatives, adheres to the same opinion. Abundance of synonyms to a single concept may evidence "a realia's fixedness and importance in life and may serve as an additional source for evaluation of speakers' attitude to a particular object"¹⁶⁹.

The process of identification of keywords in a culture implies the followings stages:

1. construction of a semantic field of words with similar meanings;
2. analysis of their semantics based on available dictionaries;
3. identification of a keyword's (keywords') derivatives;
4. cataloguing of frequently used collocations with such words;
5. analysis of set phrases, in which they are featured;
6. interpretation of obtained dictionary and contextual meanings¹⁷⁰.

A. Wierzbicka notes that, apart from expanded dictionary meaning, frequency may be an indicator that a given word is significant, relevant and expresses

¹⁶⁷ Goddard, C., Wierzbicka, A. Cultural Scripts: What are they and what are they good for? // *Intercultural Pragmatics*. Vol. 1, № 2, 2004. – P. 153-166.

¹⁶⁸ Wierzbicka, A. *Understanding Cultures through Their Key Words*. Oxford University Press, 1997. – 328 p.

¹⁶⁹ Gerd, A.S. *Introduction to ethnolinguistics: a course of lectures and a reader*. 2nd ed., corrected. – St. Petersburg: Publishing house S.-Petersburg. un-ta, 2005. – 457 p. – P. 64.

¹⁷⁰ Wierzbicka, A. *Language. Culture. Cognition* [trans. from English]; resp. ed. and comp. M. A. Krongauz; intro. Art. E. V. Paducheva. - M.: Russian dictionaries, 1997. – 411 p.;

preferences of a given culture as compared to other cultures¹⁷¹. Z.D. Popova and I.A. Sternin argue that an increase in the number of linguistic units that objectify a particular concept, the formation of a wide synonymous series or lexical-phraseological field show the communicative significance, and therefore the popularity of a particular phenomenon (“Sperber’s law”). It undergoes additional comprehension during certain periods of social development, acquiring new characteristics, which are reflected in an increase in the nominative field of a given concept and an increase in its nominative density¹⁷².

V.I. Karasik, defining nominative density as “the detailing of the designated fragment of reality, the multiplicity of variable designations and complex semantic shades of the designated,”¹⁷³ explains its varying degrees by the significance of the concept for the practical life of society. In other words, what is important is understood in detail, being what reflects the axiological ideas of the people, what requires constant actualization in speech due to the communicative relevance of the concept, the need to discuss it in different discourses.

Transition from texts to a language’s inner structure is ensured by application of the distributional statistical analysis (DSA) method proposed¹⁷⁴. Within the present study of keywords, positional analysis of textual distribution of elements also appears relevant, since their high frequency in text corpora may serve as an indirect evidence of such units’ significance to a given culture. In DSA, keywords are analyzed in micro-intervals restricted to 10-15 lexical units in the left and the right contexts, which appears sufficient to obtain the required grammatical, lexico-semantic and phraseological information for Chinese language material. Thus, based on analysis of data from corpora of Chinese language, data on paradigmatic connections of selected units will be obtained. In certain cases, if there is a necessity

¹⁷¹ Ibid.

¹⁷² Popova, Z.D., Sternin, I.A. *Cognitive linguistics* – M.: AST: East - West, 2010. – 314 p.

¹⁷³ Karasik, V.I. *Language circle: personality, concepts, discourse*. – M.: Gnosis, 2004. – 390 p.

¹⁷⁴ Shaikovich, A.Ya. *Distributive-statistical analysis of texts*. – Author's abstract. dis. Dr. Phil. n. – Leningrad, 1982. – 35 p.;

Shaikovich, A.Ya. The average interval in the distributive-statistical analysis of texts // *Proceedings of the international. Conference “Corpus Linguistics”* – St. Petersburg, 2017. – 383 p.

to obtain a deeper lexico-semantic information, it will be possible to resort to analysis of small interval (5-40 words).

The contemporary approach applied within critical discourse analysis implies that changes in a discourse must be considered as a part of a more global process of social and cultural changes in the society¹⁷⁵. According to this theory, textual analysis represents a sum of linguistic and intertextual analyses, an attempt to critically comprehend a selected text, identify its ideological and axiological background¹⁷⁶. Linguistical analysis implies detailed consideration of syntactic and semantic features of key lexical units, identification of set phrases and their further systematization based on a representative selection from data corpuses¹⁷⁷. T. Van Dijk's opinion that critical discourse analysis requires a genuine interdisciplinary approach, whereby it is necessary not only to account for the connection of a text or a conversation with social cognition existing in a community, but also to analyze the text from the perspective of the ideology conveyed by it and the cultural specifics of the given people, appears rather efficient for the purposes of the present study¹⁷⁸. Despite the fact that not all researchers agree that critical discourse analysis may act as a theory connecting thinking and reality fixed in texts¹⁷⁹, the importance of the described approach can hardly be overestimated, especially when the issue at hand

¹⁷⁵ Fairclough, N. *Critical Discourse Analysis: The Critical Study of Language*. – London-New York: Longman, 1995. – 252 p.;

Fairclough, N. *New Labor, New Language?* – London: Routledge, 2000. – 192 p.;

Fairclough, N., Mulderrig, J., Wodak, R. *Critical Discourse Analysis // Discourse Studies: A Multidisciplinary Introduction* / ed. van Dijk T. A. London: Sage, 2011. – P. 537-631.

¹⁷⁶ Toolan, M. What is Critical Discourse Analysis and Why Are People Saying Such Terrible Things about It? // *Language and Literature*. Vol. 6, № 2, 1997. – P. 83-90;

Partington, A. *The Linguistics of Political Argument: The Spin-doctor and the Wolf-pack at the White House*. – London/New York: Routledge, 2003. – 280 p.

¹⁷⁷ Hardt-Mautner, G. *Only Connect Critical Discourse Analysis and Corpus Linguistics*. University of Lancaster. Vol. 6, 1995. [Electronic resource] URL: <http://ucrel.Lancs.ac.UK/papers/techpaper/vol6.pdf> (Accessed: 07.08.2019);

Vessey, R. *Corpus Approaches to Language Ideology // Applied Linguistics*. Vol. 38, № 3, 2017. – P. 277-296.

¹⁷⁸ Van Dijk, T.A. *Principles of Critical Discourse Analysis // Discourse and Society*. Vol. 4, № 2. – London: Sage, 1993. – P. 249-283;

Shi-xu. *Why Do Cultural Discourse Studies? Towards a Culturally Conscious and Critical Approach to Human Discourse // Critical Arts Projects and Unisa Press*. Vol. 26, № 14, 2012. – P. 484-503;

Chi, Wui Ng. *Critical Multimodal Discourse Analyses of News Discourse on Facebook and YouTube // The Journal of Asia TEFL*, Vol. 15, No. 4, Winter 2018. – P. 1174-1185.

¹⁷⁹ Stubbs, M. *Whorf's Children: Critical Comments on Critical Discourse Analysis // Evolving Models of Language*. / Ryan, A. & A. Wray (Eds.). – Clevedon: Multilingual Matters/BAAL, 1997. – P. 100-116;

Widdowson, H.G. *Discourse Analysis: a Critical View // Language and Literature*. Vol. 4, № 3, 1995. – P. 157-172;

Widdowson, H.G. *Review of Fairclough: Discourse and Social Change // Applied Linguistics*. Vol. 16, № 4, 1995. – P. 510-516.

is corpus data, wherein, along with frequency of keywords selected for analysis and their most natural collocations, social and cultural context, which prompted selection of particular language units as the most complying with the pragmatic purposes of a statement, must be taken into account¹⁸⁰.

Within the framework of the proposed classification of cultural and communicative vectors of Chinese discourse, I. G. Nagibina and L.V. Kulikova note that discourse researchers in China are characterized by a new direction – cultural discourse analysis, in which “first of all, culture is the dominant value which specifies communication as a whole and its individual discursive fragments.”¹⁸¹ The authors’ concept involves highlighting the vectors of “patriotism”, “face”, “politeness”, “reverence for authority”, “inclusion in relationships”, “dialectical approach”, “meaning beyond the limits of linguistic form”, united by a person’s common desire to aestheticize language. An approach of this kind contributes to a better interpretation of the communicative behavior of interlocutors due to the identification and analysis of cultural codes hidden in the text that set certain behavioral patterns. In Chinese culture, these rules are rooted in Confucian ethics, as well as ideas from Buddhism, Taoism, and Mohism¹⁸². Thus, “in acts of ordinary, normal communication, unless there is a conscious intention to abandon the usual and to deviate from their own traditions, the participants in communication demonstrate the standard behavior of a native speaker on the basis of a stable communicative style formed in their linguistic culture.”¹⁸³

¹⁸⁰ Wang, Dongmei. Applying Corpus Linguistics in Discourse Analysis // *Studies in Literature and Language*. Vol. 6, № 2, 2013. – P. 35-39;

Orpin, D. Corpus Linguistics and Critical Discourse Analysis: Examining the Ideology of Sleaze // *International Journal of Corpus Linguistics*. Vol. 10 (10), № 3, 2005. – P. 7-61;

Stubbs, M., Gerbig, A. Human and Inhuman Geography: On the Computer-Assisted Analysis of Long Texts // *Data, Description, Discourse* / M. Hoey (Ed.). London: Harper-Collins, 1993. – P. 64-85;

Nartey, M. Towards a Decade of Synergizing Corpus Linguistics and Critical Discourse Analysis: A Meta-analysis // *Corpora*. Vol. 14, № 2, August 2019. – P. 203-235.

¹⁸¹ Nagibina, I.G., Kulikova, L.V. Chinese cultural discourse analysis: methodology and research parameters // *Bulletin of NSU. Series: History, philology*. – 2020. – T. 19, No. 9: Philology. – P. 9-18. – P. 10.

¹⁸² Shi-xu, Prah, K., Pardo, M. *Discourses of the Developing World: Researching properties, problems and potentials of the developing world*. – New York: Routledge, 2016. – 180 p.

¹⁸³ Kulikova, L.V. *Communicative style in the intercultural paradigm*. Krasnoyarsk state ped. University named after V.P. Astafieva. – Monograph – Krasnoyarsk, 2006. – 392 p. – P. 168.

The importance of background knowledge, of an extralinguistic context is also noted in a newly emerged in contemporary science enthohermeneutical approach (语言文化阐释学) to study of national specifics of world perception reflected in a language, which postulates interpretational analysis of concepts with mandatory account for their ethnic specifics (i.e., the mentality of language speakers)¹⁸⁴. An important source of information for enthohermeneutics may be such language units as cliches, idioms, metaphors, stereotyped expressions and etc., since they have an admissible lexical combinability, which, according to N.D. Arutyunova, “relates to the field of surface structures (i.e., ways of meaning actualization), which are estimated primarily from the perspective of a norm, usage, and adopted standard”¹⁸⁵.

Based on the assumption that language structures are secondary, i.e., represent a reflection of cognitive structures, we may also apply the cognitive approach to research of the word semantics¹⁸⁶. M.V. Pimenova notes that a word within this approach acts as “a semiotic sign, symbol, a semiotic formula of a particular mythological image, which may be restored through a relevant concept exploration. Outer and inner worlds are represented with persons through the lens of their culture and language as an integral part of culture”¹⁸⁷.

In the present work, we study pairs of Chinese keywords reflecting values traditional for this community: ‘family’ – ‘person’, ‘duty’ – ‘freedom’, which to a certain extent were fixed also in Chinese people’s ideas of happiness analyzed through the keyword ‘optimism’. **The choice of the key words was dictated not only by our assumption that these lexical units could expand their nominative density as a result of socio-cultural changes in Chinese society, but also by the program of the country's political course, voiced by the country's leaders –**

¹⁸⁴ Peng, Wenzhao, Liu, Ling 彭文钊, 刘玲. Zuwei yuyan wenhua chanshi xuede yuyan wenhuaxue 作为语言文化阐释学的语言文化学 [Linguistics and culture as a hermeneutics of language and culture] // Jiefangjun waiguoyu xueyuan xuebao 解放军外国语学院学报 [Proceedings of the Institute of Foreign Languages of China's People's Liberation Army]. Vol. 29, № 6, Nov. 2006. – P. 23-27.

¹⁸⁵ Arutyunova N.D. The sentence and its meaning. Logical-semantic problems. – M.: Nauka, 1976. – 383 p. – P. 93.

¹⁸⁶ Fillmore, Ch. J. On the organization of semantic information in a dictionary // New in foreign linguistics. M., 1983. Issue. 14. – 399 p.

¹⁸⁷ Pimenova, M.V. Ethnohermeneutics of a linguistic naive picture of a person's inner world. – Kemerovo: Kuzbassvuzizdat; Landau: Verlag Empirische Padagogik, 1999. – 262 p. – P. 29.

Chairman of the People's Republic of China Hu Jintao at the 18th CPC Congress and Xi Jinping at the 19th and 20th Party Congresses¹⁸⁸

The country's leadership considers it necessary to develop democracy, law and order, as well as strengthen human potential, following the principle 以人为本 *yǐ rén wéi běn* 'people come first'. The CPC congresses constantly emphasize the need to "actively spread the ideals of the country's power and prosperity, democracy, civilization, harmony, as well as the ideas of freedom, equality, justice and legality, cultivate patriotism, love for one's work, honesty, sincerity and friendliness, actively rooting the mindset based on these socialist core values and adhering to these values in action."¹⁸⁹ In 2014, People's Daily published 12 core values of modern China, known as 二十四字 *ershíwù zì* '24 words' (人民日报. 12/17/2014): 富强 *fùqiáng* 'wealth and power'; 民主 *mínzhǔ* 'democracy'; 文明 *wénmíng* 'culture (education)'; 和谐 *héxié* 'harmony (consent)'; 自由 *zìyóu* 'freedom'; 平等 *píngděng* 'equality'; 公正 *gōngzhèng* 'justice (impartiality)'; 法治 *fǎzhì* 'rule of law'; 爱国 *aiguó* 'patriotism (love of country)'; 敬业 *jìngyè* 'dedication to work'; 诚信 *chéngxìn* 'honesty (integrity)'; 友善 *yǒushàn* 'friendliness'. Based on these 12 basic values, a new three-level model of China's axiological system is being formed: state – society – person, which is based on the value system of socialism with Chinese characteristics¹⁹⁰. The heritage of Confucian thought plays a key role in this concept, especially such traditional categories as duty/justice, sincerity, harmony, morality¹⁹¹, etc.

¹⁸⁸ Lyu, Chao, Kemerova, T.A. Comparison of the cultural policies of China and Russia from the point of view of sociocultural values // Scienceosphere. No. 5 (1). – Smolensk, 2021. – P. 27-30;

Embassy of the People's Republic of China in the Russian Federation. [Electronic document] URL: http://ru.china-embassy.gov.cn/rus/zftbd/19sjd/201711/t20171104_3112907.htm (Accessed: 16.08.2023);

Magdalinskaya, Yu. The 20th Congress of the CPC set the main goals for the development of China: the completion of socialist modernization and transformation into a rich, democratic, socialist state // Russian newspaper. Special Issue: Breath of China No. 254 (8902). [Electronic document] URL: <https://rg.ru/2022/11/10/kompartiiia-kitaia-idet-v-budushchee.html> (Accessed: 19.06.2024).

¹⁸⁹ Xiaohui, Ya. Values and education of value consciousness in modern China // Bulletin of Moscow University. Series 7: Philosophy, 2019. – No. 2. – P. 76-91. – P. 81.

¹⁹⁰ Dubkova, O.V. On the problem of determining basic values in the Chinese worldview // Bulletin of the Moscow State Linguistic University. Humanitarian sciences. Vol. 3 (832), 2020. – P. 193-203.

¹⁹¹ Wang Shuo, Qiu Xin, Zolotykh, L.G. Translation of traditional Chinese culture into the philosophy of the new era // Ideas and ideals. – 2022. – T. 14, No. 3, part 1. – P. 40-54;

Geng, Biao. Confucianism in modern China // Studia Culturae. – Vol. 4, No. 42: Symposium, 2019. – P. 71-76.

At the same time, a number of researchers write about the transformation of Chinese cultural values as a result of China's accession to the WTO, as well as due to the changes in family ideas about morality and the role of women. Greater equality between spouses, "trial marriage", the weakening of the cult of filial piety¹⁹², the growth of individualism and freedom in youth circles are among them¹⁹³.

Traditional values, however, are not denied as such, but are adapted to modern conditions, creating a certain synthesis of traditions and innovations which are likely to suit Chinese society and correspond to the spirit of the times¹⁹⁴.

Thus, taking into account socially and geopolitically significant factors and particular hypotheses of researchers of Chinese culture, we tried to trace their linguistic implementation in discourse using the example of selected keywords. For this purpose, the corresponding lexical units were given an etymological interpretation of their internal form, based on the lexicographic approach, definitions from dictionaries of different years (1983-2014) were compared and a synonymic row was built. Based on the contextual analysis of the keyword, frequency collocations were identified and the nominative density of the corresponding space was analyzed.

Particular attention was paid to combining the identified phrases into thematic groups, which significantly facilitated the task of semantization of the keywords under consideration and made it possible to reveal their connotations and nominative content. Based on the corpus of the modern Chinese language, statistics on the

¹⁹² Tsyrendorzhieva, D.Sh., Rinchinova, T.M. Modern Chinese society: the specifics of spiritual and moral values // Scientific bulletins. Series: Philosophy. Sociology. Right. 2012. No. 8 (127). Vol. 20. – P. 241-245;

Vasiliev, A.V. The value of family in modern Chinese culture // Trend in development and education. 2022. No. 82 (1). – P. 116-119;

Kuzmenko, E.B. Features of relationships in a Chinese family / E. B. Kuzmenko, I. A. Skvortsova, N. S. Tereshkova // Young scientist. 2015. No. 19 (99). – P. 99-102.

¹⁹³ Lonshakova, E.O., Morozova, E.S. On the question of the transformation of China's national values in the context of globalization // Advances in modern science, 2012. No. 5. – P. 126;

Chelnokova-Shcheika, A.V. Transformation of family values in modern China // Knowledge. Rotting. Skill. 2013. No. 4. – P. 309-314;

Liu, W. Attitudinal changes and trends of marriage and family in today's China // Sociological Almanac. 2016. No. 7. – P. 455-469;

Struck, E.N., Wang, Hao. Values of Chinese youth: theoretical analysis // Social competence. 2021. T. 6. No. 4. – P. 458-466.

¹⁹⁴ Morozova, V.S. Globalization and its influence on the value orientations of Chinese youth // Bulletin of the Buryat State University. – 2007. – No. 9. – P. 56.

representation of the key lexical units in the period from 1940 to 2020 were collected. The uploaded data clearly demonstrates the shifts in the frequency of use of selected words, and also makes it possible to compare the cultural and historical background of a certain time period with trends in the language. To test the hypothesis put forward, it seems advisable to compare the traditional ideas available in the descriptions of Chinese culture and its specific characteristics with the obtained linguocultural data.

Summarizing the theoretical part of the study, let us repeat once again that globalization processes of the recent thirty years do not only influence the social and economic positions of Chinese community, but also make it ponder on the degree of safety of infiltration and borrowing of new liberal ideas of the West extrinsic to traditional Confucian ideals for national unity. Unceasing debates on this topic, including at the political level, yet another time prove urgency and justifiability of concerns of the country's leaders' who decided to propose alternative ways of the new world order development and to take advantage of the situation to promote Chinese cultural values. The existing extralinguistic factors undoubtedly impact the linguistic worldview as the most important category of culture, which leads to certain shifts in combinability of lexical units and their semantic load. In turn, language speakers, acting as linguistic personalities and culture adepts, thereby being bearers of their people's national character, mentality and mindset, i.e., of those axiological matrices and behavior stereotypes, which were imparted to them in the process of education and acculturation in a particular society. Thus, analysis of language material will illustrate shifts not only in terms of lexical combinability of the units selected for consideration, but will also help to identify transformations of traditional ideas and values existing in Chinese-language environment, since what is adapted in a language reflects the mindset of a people, its national traits.

CHAPTER 2. LINGUISTIC AND CULTURAL ANALYSIS OF THE PRESENTED LEXICAL UNITS

In accordance with the theoretical principles of the previous chapter, as well as taking into account the stated methods and approaches to the material being studied, we will now move on to a consistent linguocultural analysis of the lexemes selected for analysis 家 *jiā* / 家庭 *jiāting* ‘house; family’, 个人 *gèrén* ‘personality’ / 个性 *gèxìng* ‘individuality’, 义 *yì* / 义务 *yìwù* ‘duty’, 自由 *zìyóu* ‘freedom’, 福 *fú* ‘happiness’ / 乐观 *lèguān* ‘optimism’.

2.1. 家 *jiā*/ 家庭 *jiāting* ‘family, home’

Family traditionally plays a paramount role in Chinese culture, being the prototype of the cosmogonic principle of the universe in general and social relations in the country in particular. Starting from Confucius, the principle of filial duty 孝 *xiào* was taken as the basis of the entire state system, requiring the younger to regard the elders, so that the son honors his father, the wife respects her husband, and the subject worships his emperor¹⁹⁵.

Thus, the whole state was perceived as a big feudal family headed by the emperor: 四海之内皆兄弟也 *sìhǎizhī nèi jiē xiōngdì yě* ‘between the four seas all people are brothers’, 亲如一家 *qīn rúyījiā* ‘close, like one family’, 亲如兄弟姐妹 *qīn rú xiōngdì jiěmèi* ‘close as brothers and sisters’, 兄弟单位 *xiōngdì dānwèi* ‘brotherhood’, 民族团结的大家庭 *mínzú tuánjiéde dàjiāting* ‘big family of united nationalities’¹⁹⁶.

¹⁹⁵ Tertitsky, K. Chinese: traditional values in the modern world: In 2 vol. – M., 1994. – 347 p.

¹⁹⁶ Fan, Jan. The concept of "family" in the Russian and Chinese language pictures of the world // Philosophy, sociology and cultural studies. Bulletin of the Tomsk Polytechnic University, No. 6, Vol. 323, 2013. – P. 250-255.

Traditionally, a bride was to leave her father's house and to live with her husband at his place, but sometimes there were cases when a son-in-law could live in his wife's house with her relatives¹⁹⁷. The birth of sons was not only desirable (养子返老 *yǎngzǐ fǎn lǎo* ‘giving birth to a son is taking care of yourself in declining years’), but it was also a necessary condition for performing rituals in ancestral temples. According to the local customs, only men could take care of the clan and sacrifice. It is worth reminding that the cult of ancestors was extremely important for Confucian society since its inbred philanthropy and instilled a sense of duty. Actually, this is the only cult that prevailed throughout China¹⁹⁸. If a wife could not give birth to a boy, a husband was allowed to take a concubine or a family could resort to adoption (立嗣 *lìsì*) which was also practiced quite often¹⁹⁹. The peak of the family and clan cult coincided with Confucius's time, and even until now the family “is considered to be the core of society, its interests are incomparably more important than those of its individual members”²⁰⁰.

According to its **semantic range**, 家 *jiā* is not just ‘a family with three generations living under one roof’ (GCRD, 1983), this concept refers to the entire family clan, which includes numerous close and distant relatives, households, home grounds, i.e. ‘home area’. In other words, kinship by blood or marriage, common ownership accompanied with economic independence can be viewed as the elements constituting a family. Suffice it to recall that the peasant family in China consisted of a number of small patriarchal families which from generation to generation jointly cultivated the same plot of land. Its core value was a strict subordination of the younger members to the elders²⁰¹. Each was responsible for the others, which sometimes led to tragic consequences when the family founded guilty was overturned (覆巢之下无完卵 *fù cháo zhī xià wú wán luǎn* ‘there are no whole eggs

¹⁹⁷ Kryukov, M.V., Malyavin, V.V., Sofronov, M.V., Cheboksarov, N.N. Ethnic history of the Chinese in the 19th - early 20th centuries. – M.: Science. Ed. "Eastern Literature", 1993. – 413 p.

¹⁹⁸ Maspero, A. Religions of China. – St. Petersburg: Nauka, 2004. – 375 p.

¹⁹⁹ Encyclopedia of Contemporary Chinese Culture. Ed. by Davis, Edward L., – Routledge, 2006. – 826 p.

²⁰⁰ Shlyakhov, A.L. China and the Chinese. Habits. Riddles. Nuances. – M.: Astrel; Vladimir: VKT, 2012. – 350 p. – P. 132.

²⁰¹ Sidikhmenov, V.Ya. China: pages of the past. – Smolensk: Rusich, 2010. – 544 p.

in an upside down nest, *fig. in the meaning: nothing can survive in a big catastrophe*), or vice versa it might be a benefit to everyone when a family member was promoted (一人得道, 鸡犬升天 *yī rén dé dào, jī quǎn shēng tiān* '*fig. in meaning: one took a high position, and people close to him also gained power*') (GCRD, 1983).

The **synonymic row** of the lexeme 家 *jiā* also includes such words as: 家庭 *jiāting* 'family, home'; 家室 *jiāshì* 'home-folks; family, clan', 人家 *rénjiā* 'surname, family', 全家 *quánjiā* / 合家 *héjiā* 'the whole family', 良家 *liángjiā* 'good family; respectable family; good origin; wealthy family; good origin', 户 *hù* 'yard, family, clan', 人烟 *rényān* 'accomodation', 家园 *jiāyuán* 'house and home', 门 *mén* 'family, clan; one's own home; social status of the family; disciples of a school', 宅门 *zháimén* 'the host of a wealthy house; a family living in a traditional old-fashioned house', 安乐窝 *ān lè wō* 'a paradise; a cosy nest' (Tongyici cilin, 1996; Zhou, He, 2010; Chinese-Russian dictionary, 2005; Concise dictionary, 2004; Chinese-Russian dictionary, 1988; New Chinese-Russian dictionary, 2005). Morpheme 家 *jiā* can be found in the word 国家 *guójiā* 'a state, country, nation', which indicates that the Chinese, being collectivists by nature, perceive their country as a home or family, and accordingly evaluated its place in it.

Semantic load. The traditionally reverential attitude towards one's ancestors, close and distant relatives can also be illustrated with such elaborated vocabulary as: 家族 *jiāzú* 'clan; family; relatives, kinsmen' (亲族血统 *qīnzú xiětǒng* 'blood relatives', 亲族会议 *qīnzú huìyì* 'family council', 亲族关系 *qīnzú guānxi* 'close family ties and relationship', 亲族回避 *qīnzú huíbì* 'to avoid taking members from one family in the same service; *old.* the rule that the head and his subordinates should not be from the same family'), 家门 *jiāmén* 'family, home; clan', 族 *zú* 'clan; family name (三族 *sān zú* 'three clan's branches (*from father's, mother's, wife's sides*)), 合族 *hézú* 'the whole clan', 房 *fáng* 'an offspring of a family; a branch of the clan', 长房 *zhǎngfáng* 'a senior line of the clan, the elder branch of the clan; an offspring of the eldest son', 二房 *èrfáng* 'second branch of the family', 宗 *zōng* 'a

clan; family; relatives’ (其宗十一族 *qí zōng shíyī zú* ‘there are 11 branches all in all in his family’), 宗家 *zōngjiā* ‘a clan; relatives’, 宗门 *zōngmén* ‘a clan, family’, 宗族 *zōngzú* ‘the clan’s members, relatives, clan’ (Tongyici cilin, 1996).

Previously, such terms of kinship for people both from the bride and groom’s side were also significant: 娘家 *niángjiā* ‘maternal house, parental family (*of a married woman*)’, 外家 *wàijiā* ‘mother’s family; wife’s family; father-in-law and mother-in-law; *old.* the family of an empress, emperor’s father-in-law and mother-in-law; second family (*on the side*); another wife on the side, a mistress’, 岳家 *yuèjiā* ‘wife’s family or relatives’, 婆家 *pójiā* ‘husband’s family’, 男家 *nánjiā* / *old.* 乾宅 *qiánzhái* ‘groom’s family’, 女家 *nǚjiā* / 坤宅 *kūnzhái* ‘bride’s family’ (Tongyici cilin, 1996).

Thus, the relationship between relatives has always been socially significant in the Middle Kingdom, determining not only the norms of behavior within the family, but also having a significant impact on the legal regulation of the social sphere as a whole. For example, in the time of Confucius, “all relatives were clearly subdivided into two categories: *nei zu* (“internal relatives”) and *wai zu* (“external relatives”). Relatives from the first group were always preferred, because they were from the father’s side, the second were the relatives from the mother’s side”²⁰². Moreover, within the closely related male branch of the family there was also differentiation of blood ties: for ties between father and son, the term 骨肉 *gǔròu* was used, in its internal form representing a combination of 骨 *gǔ* ‘bone’ and 肉 *ròu* ‘meat’, and for relations between brothers – 手足 *shǒuzú*, consisting of 手 *shǒu* ‘hand’ and 足 *zú* ‘leg’ respectively. Thus, child-parent relationships were perceived as something without which a person could not physically exist.

It is necessary to mention that the Chinese **kinship terms** are one of the most ancient terminological systems in the language and, according to some data, it

²⁰² Perelomov, L.S. Confucius: life, teachings, destiny. – M.: Science. Ed. "Oriental Literature", 1993. – 440 p. – P. 39.

includes 274 terms²⁰³. Speaking about the changes observed in the modern Chinese language in terms of its functioning, one may notice that by the end of the 20th century this long-established terminological system has significantly expanded its usage, especially among young people. Previously, in relation to non-relatives of the older generation, the terms 阿姨 *āyí* ‘an aunt’, 阿爹 *ādīē*, 伯伯 *bóbo* (an appeal to a man of your father’s age or older), 大叔 *dàshū* (to a father’s friend, a man of his age or generation). Now the relatives’ names have been applied by the youth nationwide, regardless of the degree of acquaintance: 大哥 *dàgē* (*lit.* ‘the oldest of the brothers’) ‘you (in a friendly conversation)’, 哥哥 *gēge* (*lit.* ‘elder brother’) ‘a fellow, bro’, 妹妹 *mèimei* (*lit.* ‘a young sister’) ‘a sister, a girl (an address to the speaker who is younger in age or status)’²⁰⁴. In addition, there is a tendency of gradual erasure of age differentiation among young people, when “relatives of descending generations are not differentiated on the basis of their age”²⁰⁵.

Taking into consideration the complex social stratification of traditional Chinese society, the status and position of an individual did not play the key role. Instead, it was the place occupied by his family and its authority, thus **different “types” of families or clans were distinguished**. Above all the Chinese people stood the emperor and his relatives, denoted by the words 天族 *tiānzú* / 皇族 *huángzú* ‘imperial relatives; members of the royal family; belonging to the royal family’, 皇家 *huángjiā* ‘imperial family’, 天潢 *tiānhuáng* ‘emperor’s relatives, royal family’, 天潢贵胄 *tiānhuáng guì zhòu* ‘junior members of the royal family’, 金枝玉叶 *jīnzhī yùyè* ‘golden branches and jasper leaves (*fig.* the members of the emperor’s family, people of aristocratic origin)’. Below in their status were the aristocracy, rich and powerful family: 华族 *huázú* ‘a noble family; aristocracy; *old.* Chinese, Han people’, 鼎族 *dǐngzú* ‘important (noble) family’, 冠族 *guānzú* ‘eminent family’, 望族 *wàngzú*

²⁰³ Kryukov, M. V. The system of Chinese kinship (evolution and patterns). – M.: "NAUKA", 1972. – 328 p. – P. 106.

²⁰⁴ Kislov, A.V., Kolpachkova, E.N. Influence of the Internet on Modern Chinese // Computational Linguistics and Computational Ontologies. Issue. 1. 2017. – P. 72-86. – P. 74.

²⁰⁵ Qu, Yuyang. Linguistic analysis of Chinese terms of kinship // Bulletin of RUDN University. Series: Educational Issues: Languages and Specialties. No. 4, 2016. – P. 72-81. – P. 79.

‘eminent family; nobility’, 世族 *shìzú* ‘a clan of hereditary officials’, 世家 *shìjiā* ‘the houses of feudal lords (or officials); a famous clan (官宦世家 *guānhuàn shìjiā* ‘a family of hereditary officials’)', 大家 *dàjiā* ‘old. noble family; a rich house; an emperor (as an address of his close relatives); an empress’, 权门 *quánmén* ‘a powerful family; a house of an official in power’, 高门 *gāomén* ‘a rich and noble family’, 名门 *míngmén* ‘a noble family’, 朱门 *zhūmén* ‘red gate (fig. a rich house, a place where aristocracy lives)’, 豪门 *háomén* ‘a rich, influential family’, 门阀 *ménfá* ‘fig. the merits of the family; an eminent family’, 阀阅 *fáyüè* ‘the inscriptions about the ranks (on the left) and about the merits of the family (on the right side) on the gates of the house; noble people’, 强宗 *qiángzōng* ‘an influential, powerful family’, 豪右 *háoyòu* ‘an influential, powerful family’, 豪门大族 *háomén dàzú* ‘rich and influential family’, 豪门贵族 *háoménguìzú* ‘a powerful family and a respected clan’, 高门贵族 *gāo mén guìzú* ‘aristocracy’, 高门大姓 *gāo mén dàxìng* ‘an influential family’, 名门望族 *míng mén wàng zú* ‘a famous family’, 华贵之家 *huáguì zhī jiā* ‘a wealthy family’, 大户 *dàhù* ‘a large family; a rich yard; a wealthy noble family’, 大户人家 *dàhù rénjiā* ‘a wealthy family’, 首富 *shǒufù* ‘old. the richest family in the area’, 富贵人家 *fù guì rén jiā* ‘a rich and distinguished family’, 小康家 *xiǎokāngjiā* ‘a middle-income family’ (Tongyici cilin, 1996).

Families whose members were engaged in intellectual work can be gathered into a separate group: 书香人家 *shū xiāng rén jiā* / 诗书门第 *shī shū mén dì* ‘a family of intellectuals, a family of scientists’, 书香门第 *shūxiāng méndì* ‘an intelligent family; a literary family, a clan (a family in which the traditions of writers are maintained for many generations)’, 诗礼之家 *shī lǐ zhī jiā* ‘a house where ‘Shi-jing’ and ‘Li-chi’ are studied; an educated and cultured family’ [Ibid.]. The lowest level of social strata was occupied by poor or peasantry families: 小家 *xiǎojiā* / 小户 *xiǎohù* ‘a low-born family, a poor house; a small family’, 小户人家 *xiǎo hù rénjiā* ‘an ignorable family; poor people’, 农家 *nóngjiā* ‘peasants; peasant family,

court’, 寒家 *hánjiā* ‘a poor family; my family’, 单家 *dānjiā* ‘a family in need’, 单门 *dānmén* ‘a poor family’, 柴门 *cháimén* ‘a brushwood gate (*fig.*: humble habitation), a poor family’, 蓬荜 *péngbì* ‘wicker gates and wicker doors (*fig.*: a poor man’s house, a wretched house)’, 蓬户瓮牖 *péng hù wèng yǒu* ‘a door made of straw, a window is instead of a broken pottery jar (*fig.*: humble habitation; to be extremely poor)’, 篳门闺窻 *bì mén guī dòu* ‘a poor family’ (Ibid.). Of course, after the formation of the PRC in 1949, some of the lexemes gradually disappeared in history along with the Republican era, which in turn had replaced the era of imperial China. However, some of the words, for example, those that describe wealthy and powerful clans or the people engaged in science or teaching can be found in the language even now. It is because the Chinese people have become much richer thanks to the reforms of Deng Xiaoping, and the current government claims that progress and innovation in smart technologies are of paramount importance²⁰⁶.

In order to handle a more accurate analysis of possible changes in the Chinese linguistic world view concerning the family concept, it was decided to take a less common binomial with a narrower meaning 家庭 *jiātíng* that consists of two characters, rooted in *guwen* divinatory inscriptions and *jinwen* bronze vessel and bell inscriptions, 家 *jiā* ‘a house’ and 庭 *tíng* ‘a courtyard; a spacious hall’ because one-syllable 家 *jiā* is hard to distinguish from an isomorphic derivational suffix.

Lexicographical material. According to the dictionary definitions [Chinese-Russian dictionary, 2005; Concise dictionary, 2004; Chinese-Russian dictionary, 1988; New Chinese-Russian dictionary, 2005] 家庭 *jiātíng* is ‘a family; home; heart and home; homy, ancestral’. *Hanyu dacidian*²⁰⁷ defines it as 以婚姻和血统关系为

²⁰⁶ Chen, Xixi 陈锡喜. Pingyi jinren — Xi Jinpingde yuyan lilian 平易近人——习近平的语言力量 [Intelligibly about the linguistic power of Xi Jinping's speeches]: Suwen liyupian 俗文俚语篇 [Collection of popular sayings], Shanghai jiaotong daxue chubanshe 上海交通大学出版社 [Shanghai Transport University Press], Shanghai 2014. – 146 p. [Electronic resource] URL: <http://theory.people.com.cn/GB/68294/390916/> (Accessed: 12.05.2020).

²⁰⁷ *Hanyu dacidian* 汉语大辞典 [Big Chinese Dictionary] [Electronic resource]. URL: <http://www.hydc.com> (Accessed: 02.06.2020).

基础的社会单位，包括父母、子女和其他共同生活的亲属在内（‘a social unit based on marriage and blood ties, including parents, kids and other relatives living together’). That definition is much broader than the definition in [Russian-Chinese Dictionary, 1990] – ‘a group of relatives living together (husband and wife, parents with children)’. Note that only the dictionary [BCRS, 1983] indicates the meaning of ‘childlessness’ as a semantic component of the currently popular phrase 小家庭 *xiǎo jiā tíng* ‘a small family’.

For **corpus analysis**, we have selected about 1100 word combinations from the Balanced corpus of the Contemporary Chinese Language (out of a total sample of 1862) and 100 examples from the corpus of the University of Leeds, grouping them as follows [for complete lists of collocations and a frequency table in Appendix 1]:

家庭 *jiā tíng* + N: 家庭生活 *jiā tíng shēng huó* ‘a family life’, 家庭聚会 *jiā tíng jù huì* ‘family gathering’, 家庭暴力 *jiā tíng bào lì* ‘domestic violence’, 家庭和睦 *jiā tíng hé mù* ‘family harmony’, 家庭经济情况 *jiā tíng jīng jì qíng kuàng* ‘economic situation in a family’, 家庭之冲突 *jiā tíng zhī chōng tū* ‘a family conflict’, 家庭的留恋 *jiā tíng de liú liàn* ‘devotion to the family’, 家庭独立生活 *jiā tíng dú lì shēng huó* ‘an independent family life’, 家庭的记忆 *jiā tíng de jì yì* ‘race memory’, 家庭生活困难 *jiā tíng shēng huó kùn nán* ‘the difficulties of a family life’, 家庭危机 *jiā tíng wēi jī* ‘a family crises’, 欢乐的家庭气氛 *huān lè de jiā tíng qì fēn* ‘a happy family atmosphere’;

ADJ /N + 家庭 *jiā tíng*: 破碎的家庭 *pò suì de jiā tíng* ‘broken family’, 空巢家庭 *kōng cháo jiā tíng* ‘a family with elderly parents who are left alone because their children have grown up’, 婚姻家庭 *hūn yīn jiā tíng* / 家庭核心 *jiā tíng hé xīn* ‘a nuclear family’, 父权家庭 *fù quán jiā tíng* ‘a patriarchal family’, 新家庭 *xīn jiā tíng* ‘a new family’, 小的家庭 *xiǎo xiǎo de jiā tíng* ‘a small family’, 幸福家庭 *xìng fú jiā tíng* ‘a happy family’, 商人家庭 *shāng rén jiā tíng* ‘a family of businessmen’, 传统家庭 *chuán tǒng jiā tíng* ‘a traditional family’, 关系家庭很密切 *guān xì jiā tíng hěn mì qiè*

mìqiè ‘a close, united family’, 有钱有势家庭 *yǒu qián yǒu shì jiāting* ‘a rich and influential family’.

V + 家庭 *jiāting*: 破坏家庭 *pòhuài jiātín* ‘to destroy a family’, 没有和家庭联系 *méiyǒu hé jiāting liánxi* ‘not keep in touch with a family’, 爱护家庭 *àihù jiāting* ‘to look after a family’, 另立家庭 *lìng lì jiāting* ‘to get another family’, 脱离家庭 *tuōlí jiāting* ‘to lose home’, 破坏家庭关系 *pòhuài jiāting guānxi* ‘to destroy family bonds’, 保住家庭 *bǎozhù jiāting* ‘to save family’, 眷恋家庭 *juànliàn jiāting* ‘to miss family’.

From the data obtained we can conclude that in the Chinese society of the last two or three decades there have been concern about the family integrity and cohesion. Besides, divorce actions and an unfavourable family atmosphere have an extremely negative impact on the younger Chinese generation. At the same time, harmony and mutual understanding, family warmth and closeness, joint celebrations and dinners, as well as the desire to increase family income through the efforts of the whole group continue to be traditionally valued. It can be added that Chinese modern realities lead to rethinking of traditional concepts, when old words come to have new meanings, for example, the semantic neologism 回娘家 *huí niángjia* along with the original meaning of ‘returning to the parents' house (about a bride)’ has developed the meaning of ‘returning to a former place of work or study’.

As in many countries of the world, one of the obvious social problems in the PRC is late family formation, as it might be reflected in the language, for example, 大男大女 *dànnán dànnǚ* ‘overgrown men and women’. Today, it is rare to officially marry or get married at the age of twenty. Modern Chinese youth seeks to create a family on love basis, preferably having already their own living space and a permanent job. No one is in a rush as before to raise children. First of all, they strive for independence and moving to another place, thus diminishing parental care²⁰⁸.

²⁰⁸ Fishman, T., China Inc. The Rise of a Heavy-Duty Global Competitor [transl. from English] – M.: Eksmo, 2007. – 448 p.

By the 21st century the changes in the ideas of the Chinese about the purpose of creating a family have become more evident. The youth promotes such untypical for traditional China principles as 双职工家庭 *shuāngzhígōng jiāting* ‘a family of two working spouses’, 丁克家庭 *dīngkè jiāting* ‘a family without children’, 家庭拖累 *jiāting tuōlěi* ‘to be burdened with family’. The ideal of a large Confucian family 大家庭 *dàjiāting* in the current conditions is changing to 小家庭 *xiǎojiāting* ‘a small family, a family without children’. Yet such matrimonial ideals as 家庭和睦 *jiāting hé mù* ‘family harmony’, 家庭幸福 *jiāting xìngfú* ‘family happiness’ and 友好家庭 *yǒuhǎo jiāting* ‘a united family’ continue to be praised in the media, especially on television.

Proceeding from scattered examples that we encountered in the analyzed corpora, we can also conclude that consent and mutual understanding are more important than love. And to a greater extent it is the joy of being in the circle of the loved ones, a sense of harmony and, as a result, happiness that form the basis on which a prosperous family should be built: 举案齐眉 *jǔ àn qí méi* ‘a spouse live respecting each other’; 我的身边有阳光、有海滩、有美丽的椰子树，有友情、有爱情、有让我温暖的家庭 *wǒ de shēnbiān yǒu yángguāng, yǒu hǎitān, yǒu měilì de yē zǐ shù, yǒu yǒuqíng, yǒu àiqíng, yǒu ràng wǒ wēnnuǎn de jiāting* ‘the sun, the coastlines, beautiful coco palm trees, friendship, love and the family which warms my heart’ (about a family holiday); 对话是家庭的脉搏 *duìhuà shì jiāting de màibó* ‘a dialogue is a family’s beat’; 有这样和谐、美满的家庭，真是个幸运儿，真让我羡慕 *yǒu zhèyàng héxié, měimǎn de jiāting, zhēn shì gè xìngyùn ér, zhēn ràng wǒ xiànmù* ‘it is a lucky man because he has such a harmonious and happy family that I really envy him’; 号召人们重视家庭观念 *hào zhào rénmen zhòngshì jiāting guānniàn* ‘encourage people to appreciate family values’; 家庭中必须有爱情 *jiāting zhōng bìxū yǒu àiqíng* ‘there should be love in a family’; 37 度婚姻 *37 dù hūnyīn* *неол.* ‘a model of a strong marriage (fig. an

expression meaning that the feeling in a couple is like a body temperature and should be about 37 degrees Celsius)’.

Accordingly, the absence of the above-mentioned is a great misfortune and needs to be corrected: 家庭不和睦所致心理紧张 *jiāting bù hé mù suǒ zhì xīnlǐ jǐnzhāng* ‘psychological stress caused by family disharmony’; 一个小孩子需要家庭的爱情 *yīgè xiǎo háizi xūyào jiāting de àiqíng* ‘a baby needs family love’; 没有什么家庭温暖可言 *méiyǒu shé me jiāting wēnnuǎn kě yán* ‘there is no family warmth at all’; 父母离异谁不愿家庭和睦 *fùmǔ líyì shéi bù yuàn jiāting hé mù* ‘parents decide to divorce because there is no family harmony’.

It is also noteworthy that the idea of a family can go beyond the circle of close relatives and be extended to the collective, society, and the country as a whole: 当你又散步在北京小胡同和四合院的时候，你又会明白家庭的含义 *dāng nǐ yòu sànbù zài běijīng xiǎo hùtòng hé sìhéyuàn de shíhòu, nǐ yòu huì míngbái jiāting de hányì* ‘you will feel again what family means once you dwell around Beijing’s alleys and front yards’; 得到家庭、社会和集体的温暖与爱护 *dédào jiāting, shèhuì hé jí tǐ de wēnnuǎn yǔ àihù* ‘to get warmth and love from the family, society and team members’; 我含恨离开祖国，抛弃家庭 *wǒ hánhèn líkāi zǔguó, pāoqì jiāting* ‘I hate leaving my homeland and family’, 按常理而论，一个人依恋自己的家庭、怀念自己的故乡、爱护自己的国家，这是人之常情，古今中外，莫不皆然 *àn chánglǐ ér lùn, yīgè rén yīliàn zìyǐ de jiāting, huáiniàn zìjǐ de gùxiāng, àihù zìjǐ de guójiā, zhè shì rén zhī chángqíng, gǔjīn zhōngwài, mòbù jiē rán* ‘according to a common sense, a man usually attaches oneself to his family, misses his home town and loves his country’. Even if you for some reason do not feel pleased with someone from the family, in no case should you reveal your emotions. Instead you are to behave with dignity and decency, as they say 儿不嫌母丑，够不嫌家贫 *ér bu xián mǔ chǒu, gòu bù xián jiā pín* ‘нельзя гнушаться того, кто

тебе по-настоящему близок (о родственниках) you cannot dispise someone who is really close to you (about the relatives)²⁰⁹.

Based on the examples from the corpora that address the intra-family issues and the spouses' gender roles, it can be concluded that, on the one hand, there is a humanization of relations between the sexes, and on the other hand, people are ready to follow the patriarchal values of traditional Chinese society with its strict hierarchy and ultimate parental power: 也许我比较传统，觉得妻子在家庭中该扮演相夫教子的角色 *yěxǔ wǒ bǐjiào chuántǒng, juéde qīzi zài jiāting zhōng gāi bànyǎn xiàng fū jiàozǐ de juésè* 'maybe I'm more old-fashioned and think that a wife should be one who takes care of her husband and educates children'; 在我国今天的家庭中，2加1的微型家庭将在今后成为主要格式 *zài wǒguó jīntiān de jiāting zhōng, 2 jiā 1 de wéixíng jiāting jiàng zài jīnhòu chéngwéi zhǔyào géshì* 'I guess that in present China the 2+1 family model may describe a family as a unit'; 孩子增加点家庭气氛 *háizi zēngjiā diǎn jiāting qìfēn* 'children add a little in-home atmosphere'; 老老少少们在不知不觉中，已经把这"吃"的仪式和对家庭亲情的关注联在一起了 *lǎolǎoshàoshǎomen zài bùzhī bù jué zhōng, yǐjīng bǎ zhè"chī"de yíshì hé duì jiāting qīnqíng de guānzhù lián zài yīqǐle* 'unconsciously, the old and the young associated this ritual of "sharing a meal" with the development of necessary family bonding'; 在西洋家庭里，丈母娘跟女婿间的争斗，是至今保存的古风，我们中国家庭里婆婆和媳妇的敌视，也不输他们那样悠久的历史 *zài xīyáng jiāting lǐ, zhàngmǔniáng gēn nǚxù jiān de zhēngdòu, shì zhìjīn bǎocún de gǔfēng, wǒmen zhōngguó jiāting lǐ pópó hé xífù de dǐshì, yě bù shū tāmen nàiyàng yōujiǔ de lìshǐ* 'traditionally in the West there may be conflicts between a mother-in-law and a son-in-law, while in Chinese family it is a mother-in-law and a daughter-in-law that usually may quarrel'.

Among other things it should be emphasized that parents worry too much about their children, making high demands on them. These, basically, can be

²⁰⁹ Yin, Binyong 尹斌庸. 谚语 100: 汉英对照 [100 Pearls of Chinese Wisdom]. – Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 201 p.

explained by traditional approach to education in Tianxia and by high competition rate for the best jobs: 儿孙自有儿孙福，莫为儿孙作马牛 *érsūn zì yǒu érsūn fú, mò wèi érsūn zuò mǎ niú* ‘children and grandchildren have their own happiness, (parents) should not work too hard for them’; 孟母三迁 *mèng mǔ sān qiān* ‘Mencius's mother moves three times (away from the cemetery and market, but closer to the school), *fig.*: to take care of child-rearing; the efforts of parents to find a good academic institution for their children’; 十年树木，百年树人 *shí nián shù mù, bǎi nián shù rén* ‘trees grow for decades, people grow for centuries; raising a man is no joke! (*fig.* about the difficult and lasting parenting)’; 小时偷针，大时偷金 *xiǎoshí tōu zhēn, dà shí tōu jīn* ‘whoever steals a needle as a child steals gold as an adult; human personality is formed in their childhood’.

At the same time, the excessive assertiveness and authoritarianism of some parents who follow the centuries-old model of behavior of their ancestors causes disagreement among the present youth that wants to be listened to: 微型家庭中，只有父母两种见解甚至是一种声音，如果子女听了不合他意，产生逆反情绪，就会独自去思考问题的解法，强化了独立性格 *wéixíng jiātíng zhōng, zhǐyǒu fùmǔ liǎng zhǒng jiànjiě shènzhì shì yī zhǒng shēngyīn, rúguǒ zǐnǚ tīng liǎo bùhé tāyì, chǎnshēng nìfǎn qíngxù, jiù huì dúzì qù sīkǎo wèntí de jiěfǎ, qiánghuàlè dúlì xìnggé* ‘in a nuclear family there are only two opinions since only the parents have the right to speak up. If a child disregards their point of view then later he is doomed to find the solution of a problem himself without any help avoiding parental anger again; thus he ultimately strengthens his independent character’; 而今天，我们绝大多数家长仍是传统型的，对子女百般不放心，指手划脚，像是家庭警察一般，使青少年们反感他们婆婆妈妈，方式老化；其教育结果，往往事与愿违 *er jīntiān, wǒmen jué dà duō shǔ jiāzhǎng réng shì chuántǒng xíng de, duì zǐnǚ bǎibān bù fàngxīn, zhǐ shǒu huà jiǎo, xiàng shì jiātíng jǐngchá yībān, shǐ qīngshàoniánmen fǎngǎn tāmen pópomāmā, fāngshì lǎohuà; qí jiàoyù jiéguǒ, wǎngwǎng shìyǔyuànwéi* ‘today, the vast majority of our parents are still traditional. They constantly worry about their children, give instructions to them like home

police, causing teenagers to dislike overprotection. This method is quite outdated and no longer justifies itself from the standpoint of education’; 鄂叔叔骂了我爸爸一顿，说孩子不是家庭的私有财产，孩子是属于民族和国家的，应该让他到第一流的大学去深造 *wū shūshu màle wǒ bàba yī dùn, shuō háizi bùshì jiāting de sīyǒu cáichǎn, háizi shì shǔyú mínzú hé guójiā de, yīnggāi ràng tā dào dì yīliú de dàxué qù shēnzào* ‘while eating, Uncle Wu yelled at my father, saying that the child is not the private property of the family, but belongs to the nation and country, and should be allowed to enter a first-class university for further education’; 最后达到家庭民主和睦 *zuihòu dá dào jiāting mínzhǔ hé mù* ‘finally achieve family democracy and harmony’.

Sometimes the transition to new, more independent behavior patterns can be difficult: 渴望摆脱家庭的监护，但又希望得到家庭的鞭策 *kěwàng bǎituō jiāting de jiānhù, dàn yòu xīwàng dé dào jiāting de biāncè* ‘(they) want to be free from family care, but they are not ready to give up hope of receiving (financial and moral) family support’. Moreover, there is a common neologism that reflects a certain social immaturity of some young people: NINI 族 *NINI zú* (from Spanish *ni estudiant, ni trabajan*) / 啃老族 *kěnlǎozú* ‘a young man who does not study and does not work, who lives at the expense of parents or social assistance’. With a high degree of probability, it can be assumed that the father and mother themselves do not want to let the grown-up child go, subconsciously postponing the time of the so-called ‘empty nest syndrome’ (空巢综合症 *kōng cháo zònghé zhèng*). This phenomenon is not typical for China only. However, taking into account some specific features, namely the one-child policy (1974-2002), traditionally low social status of women, the feeling of being isolated after early retirement and the issue of further leisure activities this problem is particularly acute²¹⁰.

With the adoption of the Civil Code in the PRC, among other things, monogamous relationships, gender equality and freedom of marriage were

²¹⁰ Naumova, K.M. On the issue of changing the Chinese language picture of the world on the example of the functioning of lexemes 家 *jia* / 家庭 *jiating* ‘family, home’ // *Litera*, 2022. No. 5. – P.198-212.

consolidated, which made women safer and more self-sufficient in family matters.: 中国人民欢迎新婚姻法，因为它表达了广大群众建立幸福美满的婚姻关系，发展民主和睦的家庭生活的共同意愿 *zhōngguó rénmin huānyíng xīn hūnyīnfǎ, yīnwèi tā biǎodále guǎngdà qúnzhòng jiànlì xìngfú měimǎn de hūnyīn guānxì, fāzhǎn mínzhǔ hé mù de jiā tíng shēnghuó de gòngtóng yìyuàn* ‘the Chinese welcome the new Marriage Act because it expresses the common desire to establish a happy marriage relationship and exercise a democratic and harmonious family life’; 保护妇女在婚姻家庭问题上的合法权益，是贯彻执行新婚姻法的一个重要方面 *bǎohù fùnǚ zài hūnyīn jiā tíng wèntí shàng de héfǎ quán yì, shì guànchè xīn hūnyīnfǎ de yīgè zhòngyào fāngmiàn* ‘the protection of the legitimate rights and interests of women in marriage and family’s matters is an important aspect of the implementation of the new Marriage Act’; 婚姻基础的好坏，不仅关系到当事人的切身利益，而且也关系到子女、家庭和利益的利益 *hūnyīn jīchǔ de hǎo huài, bùjǐn guānxì dào dāngshìrén de qièshēn lì yì, érqiě yě guānxì dào zǐnǚ, jiā tíng hé shèhuì de lì yì* ‘the marriage is not based only on the immediate interests of its parties, but also on the children, family and society’s interests’; 在家庭生活中，夫妻在家庭中的平等地位，决定了双方都应有承担家务的义务，这是家庭生活的需要 *zài jiā tíng shēnghuó zhōng, fūqī zài jiā tíng zhōng de píngděng dìwèi, juédìng le shuāngfāng dōu yīng yǒu chéngdān jiāwù de yìwù, zhè shì jiā tíng shēnghuó de xūyào* ‘the equal status of husband and wife in the family implies that both parties are to do housework since this is family duties’.

According to Lin Yutang, the influence of globalization can also be seen in the emancipation of Chinese young women who no longer strive to realize the Confucian ideal of ‘a beautiful wife and wise mother’ (贤妻良母 *xiánqī liángmǔ*). That means that a woman is not always ready to maintain harmony and peace in the family, indulging her husband in everything as used to be required by tradition (夫唱妇随 *fū chàng fù suí* ‘fig. harmony and peace in the family where a wife echoes her husband in everything’). Besides, she may not agree to give birth to children and only to be engaged in their upbringing. That also contradicts traditional views (绿叶

成荫 *lǜ yè chéng yīn* ‘to become a mother of many children’). Chinese women used to be called 内人 *nèirén* ‘the one inside’, that is inside the house, which was natural since they all had the status 家庭妇女 *jiāting fùnǚ* ‘a housewife’. People believed that the virtue of a woman is in the absence of talents (女子无才便是德 *nǚ zǐ wú cái biàn shì dé*)²¹¹.

Starting from the end of the 20th century, women have been talking about equality, revealing a desire to have fewer children who, if necessary, can be given to a nanny (保姆 *bǎomǔ*). Some changes in social roles can also be indicated by such lexical neologisms as 奶爸 *nǎibà* ‘a nursing father’. It is a man who runs a household and raises a child while his wife earns money, 女汉子 *nǚhànzi* ‘a butch’. It is an independent, goal-seeking woman who has traditionally masculine character traits, 剩女 *shèng nǚ* ‘a woman with a successful career who has not yet married and is already older (from the Chinese point of view) of the ideal age for marriage’²¹². In other words, there are women who are ready to completely abandon childbearing in favour of a personal career (女强人 *nǚ qiángrén*), or men, fearing public condemnation, do not want, as they say, “eat soft rice” (吃软饭 *chī ruǎnfàn*), i.e. to sponge on his wife, be kept by a woman.

At the same time there is a tendency to look back at the relationship between a man and a woman that existed in ancient China. For example, ‘among rich and powerful men, it became popular to keep the so-called *ernai* (二奶) (the second wife, a concubine) with a separate apartment, her own small car and a mountain of handbags’²¹³, or, as they say, 金屋藏娇 *jīnwū cángjiāo* ‘to have a mistress’.

From the things mentioned above, we can conclude that in today's society a few is ready to follow the Confucius's ideals. The former believed that ‘mutual

²¹¹ Maslov, A.A. Images of masculinity-femininity and marital relations in traditional China // Ethnic stereotypes of male and female behavior. – St. Petersburg: St. Petersburg branch of the publishing house "Nauka", 1991. – P. 56-76.

²¹² Kupriyanova, Yu.A., Gun Min. Socio-economic factors contributing to the emergence of new words in modern Chinese // Bulletin of St. Petersburg State University. Ser. 13. Oriental studies. African studies. 2016. Issue. 1. – P. 5-18;

Liu, Juan. New borrowed words in modern Chinese // Journalism and culture of Russian speech. No. 1. – M., 2003. – P. 5-7.

²¹³ Lin, Yutang. The Chinese: my country and my people. – M.: Eastern literature, 2010. – 335 p. – P. 162.

tenderness, trust, honesty, respect should be the basis of marital relations’ and that ‘the wife will be the ideal for the husband, and the husband – the ideal for the wife’²¹⁴. However, opinion polls²¹⁵ show that some respondents still believe that a wife should skilfully manage the household, take care of her husband, educate children and follow the Confucian principle of ‘three obedience and four virtues’ (三从四德 *sāncóng sìdé*). A wife should be virtuous, modest in speech, feminine, industrious and obedient. Thus, two trends coexist in China: on the one hand, there are those who adhere to traditional views on the family and relations of spouses, and those who seek to adapt Western approaches to the same upbringing issues.

For the sake of completeness of 家庭 *jiāting* one should also turn to clarifying the relevance of the economic component of the family, to financial issues that affect its security and well-being. Housekeeping, which was popular among Chinese peasants from the time of ancient China to the period of collectivization of the 20th century, is in the modern conditions of globalization and the enrichment of the nation, has taken the form of a private family business: 其事业活动和家庭生活之间，有很密切的关系存在 *qí shìyè huódòng hé jiāting shēnghuó zhī jiān, yǒu hěn mìqiè de guānxì cúnzài* ‘there is a close connection between their business activities and family life’; 改革、开放，使人们、使无数家庭逐步富裕起来，又逐渐把人们、把家庭投入市场 *gǎigé, kāifàng, shǐ rénmen, shǐ wú shǔ jiāting zhúbù fùyù qílái, yòu zhújiàn bǎ rénmen, bǎ jiāting tóurù shìchǎng* ‘thanks to the policy of reform and opening-up, the enrichment of people and of many families, it has gradually become possible for them to enter the market’; 劳动好，贡献大，家庭人口少的人必然会先富起来 *láodòng hǎo, gòngxiàn dà, jiāting rénkǒu shǎo de rén bìrán huì xiān fù qílái* ‘hard-working people who make financial contributions and have a small family are the first to become rich’. As a rule, if you know when to stop and can keep a work-and-family balance, you can fulfil your potential and be successful in

²¹⁴ Georgievsky, S.M. Principles of Life in China: Confucius and Confucianism. Ed. 2nd. – M.: LENAND, 2015. – 240 p. – P. 319, 323.

²¹⁵ Wang, Meng. Perception of Family-related value among Shanghai College Students: Comparisons and Developments. A Thesis. Shanghai International Studies University, Dec. 2006. – 82 p.

both: 在家庭理财中切忌将钱摆在超越一切的第一位，这样会伤害夫妻、父母与子女的感情 *zài jiā tíng lǐ cái zhōng qiè jì jiāng qián bǎi zài chāo yuè yī qiè de dì yī wèi, zhè yàng huì shāng hài fū qī, fù mǔ yǔ zǐ nǚ de gǎn qíng* ‘while managing family finances, beware of putting money first as this can harm the relationship of spouses, parents and children’; 事业有成又家庭美满的人已经过半 *shì yè yǒu chéng yòu jiā tíng měi mǎn de rén yǐ jīng guò bàn* ‘more than half of people have succeeded in their careers and at the same time be successful in family life’.

However, existing financial obligations, such as renting an apartment, utility expenses, loans, have led to the emergence of such phenomena and, as a result, the corresponding nominations in the language as 半婚 *bàn hūn* ‘half-marriage’. It is a situation when, for some reasons (for example, the lack of housing), the newlyweds are unable to live together. Another examples are 走婚族 *zǒu hūn zú* ‘spouses for the weekend’, i.e. spouses who are forced to live apart on weekdays and meet only at the weekends; 裸婚 *luǒ hūn* ‘a poor wedding’, a wedding without buying an apartment, a car or the wedding rings beforehand, as well as without any expensive ceremonies²¹⁶, etc.

In particular, urban youth believes that ‘work, income, career, apartment, car ... come first, and without having all these a family is not a family, it is impossible to have a child; you have to wait, because a scientific and civilized way of life is the late birth of an only child in a financially secure family ...’²¹⁷ Perhaps in this way they defend their personal position and resist pressure from their parents persuading them to marry and give birth to a child as soon as possible. In other words, the times when matchmakers were invited and sought the consent of the family to the marriage have already passed. That is true especially for big cities where young people claim

²¹⁶ Khamatova, A. A. Trends in the development of Chinese vocabulary at the beginning of the XXI century // Bulletin of the Irkutsk State Linguistic University. No. 4 (21), 2012. – P. 9-13;

Lavrenyuk, E.V. Analysis of extralinguistic aspects of the formation of neologisms in Chinese // Baltic Humanitarian Journal. 2016b. T. 5. No. 4 (17). – P. 80-83;

Lavrenyuk, E.V. Neologisms in Modern Chinese // Scientific Dialogue. 2016a. No. 7 (55). – P. 56-67.

²¹⁷ Ulyanenko, V.V. China: version 2.0. Destruction of the legend. – St. Petersburg: Vector, 2014. – 224 p. – P. 54.

mutual sympathy and love, not duty and procreation, to be the basis of strong family relations²¹⁸.

Such position requires young Chinese to be confident in their own rightness, willingness to partially neglect the opinion of the family, and, as a result, the need to develop their own personal opinion and the ability to defend their position. In this regard, we will further investigate how the idea of personality and individuality is changing in Chinese society.

Summary. Firstly, the family continues to play an important economic role in Chinese society, participating in the formation of small businesses, and secondly, the independence that young people strive for does not necessarily mean a complete disregard for family ties, on the contrary, the joy of rare meetings in a circle families can only increase the desire to get together and strengthen the sense of cohesion and mutual assistance, as it was before.

2.2. 个人 *gèrén* ‘personality’ / 个性 *gèxìng* ‘individuality’

As previously mentioned, Tianxia has historically developed a special understanding of individuality, different from that of Western countries. Starting from Confucius’s time the Chinese have put emphasis on the role of the family as the main unit in the socio-political structure. It is known that the relationship had been regulated by the principle of ‘Five Basic Norms of Human Relations’ (五伦 *wǔlún*), which, among other things, assumed complete subjugation to the parental will. For the sake of the group’s interests and for the sake of the common benefit the individual is expected to sacrifice everything if needed, this is the principle of holism. It also suggests achieving personal goals and problems’ solutions through family and clan ties. It is no coincidence that the expression 自己 *zìjǐ* ‘oneself’ was

²¹⁸ Yang, Tianqing 杨天庆. 和老外聊文化中国 [Common Questions about Chinese Culture]. – Tiandi chubanshe 天地出版社 [Tiandi Publishing House], 2013. – 346 p.;
Encyclopedia of Contemporary Chinese Culture. Ed. by Davis, Edward L., – Routledge, 2006. – 826 p.

understood as ‘me and my inner circle, family’. Personality was judged from two perspectives. On the one hand, it was a part of a clan, while on the other hand, it was a person involved in a network of social ties²¹⁹. In other words, in Chinese culture ‘personality is perceived as plurality, as a set of various duties, as a duty towards society, parents, family, and oneself’²²⁰. Moreover, it is common to avoid general judgments about a person and consider their behavior only in a particular situation²²¹. As in many Eastern cultures, it is not customary in Tianxia to praise personal achievements and oppose oneself to the team. ‘If ‘a man’ in Chinese sounds like *ren* (人), then to translate the notions of ‘individuality’ or ‘personality’, they usually just say *ge ren* (个人), meaning ‘a certain individual’ or ‘every person’. Such definition itself simply distinguishes an individual from the crowd, but does not give them the right to show individualism, to have their own inner world, an independent assessment of history or a situation’²²². Interestingly enough, even ‘the Taoists were eager to find the immortality of the human individuality. Buddhism, instead, denied the very existence of individuality, i.e. for Buddhists there is no ‘I’. A person represented by the emperor, together with Heaven and Earth, was traditionally included in the unity of three equal forces. Thanks to this the whole world was held together and chaos was not possible’²²³. The interpretation of these concepts by native Chinese speakers differs significantly from the understanding of these phenomena in Western linguaculture, where individuality is viewed as the highest value along with liberalism and democracy. Nevertheless, it can be assumed that socio-cultural changes could have occurred in China over the past 20-30 years, causing a certain shift in the Chinese LWV. Thus it was decided to check this hypothesis with the help of the Chinese national corpora and dictionaries, performing a comparative analysis

²¹⁹ Malyavin, V.V. Chinese civilization. – M., 2001. – 632 p.;

Sobolnikov, V.V. Ethnopsychological features of the Chinese. Ros. acad. state service under the President of the Russian Federation. Federation. Sib. acad. state services. – Novosibirsk, 2001. – 130 p.

²²⁰ Introduction to Oriental Studies: General Course. – St. Petersburg: KARO, 2013. – 584 p. – P. 168.

²²¹ Ibid.

²²² Maslov, A.A. China and the Chinese. What guidebooks are silent about. – M.: RIPOLE classic, 2013. – 288 p. – P. 58.

²²³ Maspero, A. Religions of China. – St. Petersburg: Nauka, 2004. – 375 p. – P. 85.

of the lexical units 个人 *gèrén* ‘personality’ and 个性 *gèxìng* ‘individuality’ that are included in the lexical-semantic field 人 *rén* ‘person’.

Semantic load. First of all, please note that in Chinese language the concept of ‘personality’ usually includes: 个人 *gèrén* ‘a separate person, [private] person, personality, individual; I (a speaker about themselves), myself’, 个性 *gèxìng* ‘personality; individuality; character; legal personality’, 身分 *shēnfen* ‘social position; status; experience, rank, personality; prestige, authority; ID’, 人身 *rénshēn* ‘body; *Budh.* mortal coil (of a person); character; personality’, 人格 *réngé* ‘character; personality; individuality; human dignity’, 人 *rén* ‘human, people, dignity, citizen, worker’, 人物 *rénwù* ‘personality; figure; actor; personage (of a book or a play)’, 人氏 *rénshì* ‘native-born (of the area)’, 人选 *rénxuǎn* ‘candidate; nominee’, 士 *shì* ‘scientist, a man of knowledge, man, soldier’, 人士 *rénshì* ‘leader; character; figure’, 身家 *shēnjiā* ‘man (person) and his family; family reputation’ [Tongyici cilin, 1996; Xin shidai e han xiangjie daqidian, 2014; GCRD, 1983; New Russian-Chinese dictionary, 2005; Chinese-Russian dictionary, 2005; Russian-Chinese dictionary, 1990]. From the above-mentioned list of all lexical units that have a semantic component ‘personality’, further we would mainly focus on two lexemes, i.e. 个人 *gèrén* and 个性 *gèxìng*.

Lexicographical material. Hanyu dacidian²²⁴ defines the lexeme 个人 *gèrén* as:

1) 一个人（跟‘集体’相对）：～利益服从集体利益 | 集体领导同～负责相结合(‘one person (contrast to ‘a team’): personal interests follow the interests of a team / collective leadership should be in harmony with individual responsibility’);

²²⁴ Hanyu dacidian 汉语大辞典 [Big Chinese Dictionary] [Electronic resource]. URL: <http://www.hydc.com> (Accessed: 02.06.2020).

2) 自称, 我 (在正式场合发表意见时用): ~认为这个办法是非常合理的 ('self-description, I (in case a person needs to express their opinion officially): I consider this method to be extremely rational').

Other lexicographic sources [Chinese-Russian dictionary, 2005; Concise dictionary, 2004; Chinese-Russian dictionary, 1988; New Russian-Chinese dictionary, 2005] define 个人 *gèrén* in the same vein: 'personality, *lit.* individual, *lit.* individuum, a single person, individual, personality, a human being as a holder of particular qualities; I, myself; myself, in person, private, personal, immanent'.

The analysis of the language material has exposed the following **synonymic row** of the lexeme 个人 *gèrén* 'personality': 本人 *běnrén* 'the person; I, myself; in person'; 个体 *gètǐ* 'individuum; person; independent, sole'; 匹夫 *pǐfū* 'ordinary person'; 私 *sī* 'private; personal; egoistic; selfish; secret; illegal'; 私人 *sīrén* 'private party, private, personal; inside man; confidant'; 己体 *tǐjǐ* 'cache (personal, of oneself) goods (belongings, possessions); personal money, rainy day fund; close, intimate, blooded; proprietary, private; sincere; insider'; 己 *jǐ* '*lit.* by myself; in person; proprietary'; 身己 *shēnjǐ* 'I, by myself, in person, mine' [Tongyici cilin, 1996; GCRD, 1983; New Russian-Chinese dictionary, 2005; Chinese-Russian dictionary, 2005].

Corpus data. We have consulted the data obtained from the Chinese Balanced Corpora for two reasons. Firstly, to reveal the mental image behind the lexeme 个人 *gèrén* in the native's consciousness. Secondly, to look deeper in the contexts where exactly this word is used, comparing them with the lexeme 个性 *gèxìng*. All in all, 800 out of 2580 usages with the lexeme 个人 *gèrén* have been analyzed, accompanied with 100 phrases from the Leeds University Chinese Corpora.

For the convenience of interpreting the data obtained, the examples were systematized and divided into the following groups [for more see Appendix 1]:

1) **Vocabulary associated with spirituality, moral standards and feelings of an individual:** 个人生活 *gèrén shēnghuó* ‘private life’, 个人兴趣 *gèrén xìngqù*/ 个人的利益 *gèrén de lìyì* ‘personal interest, benefit’, 个人能力 *gèrén nénglì* ‘individual abilities’, 个人的道德 *gèrén de dàodé* ‘personal moral standards’, 个人自尊 *gèrén zìzūn* ‘self-esteem’, 个人的要求 *gèrén de yāoqiú* ‘personal requirements’, 个人功绩 *gèrén gōngjī* ‘personal achievements’, 个人目的 *gèrén mùdì* ‘personal goals’, 个人的性格 *gèrén dì xìnggé* ‘individual character’;

2) **Vocabulary that mention the freedom of an individual, their rights and creative self-realization:** 个人权位 *gèrén quánwèi* ‘human rights’, 每个人都有自己的爱好, 自己的个性, 学写哪一家的书法, 完全有自己的自由 *měi gèrén dōu yǒu zìjǐ de àihào, zìjǐ de gèxìng, xué xiě nǎ yījiā de shūfǎ, wánquán yǒu zìjǐ de zìyóu* ‘everyone is free to choose their favorite thing, create their own personality and choose their own style in calligraphy’, 科学技术工作者个人的品格修养也日益重要 *kēxué jìshù gōngzuò zhě gèrén de pǐngé xiūyǎng yě rìyì zhòngyào* ‘the development of a personal character of workers in science and technology is also becoming increasingly important’, 个人意愿 *gèrén yìyuàn* ‘personal desires or will’;

3) **Vocabulary where the speakers stay their point of view, personal opinion, or share their experience or talk about them:** 个人的看法 *gèrén de kànfǎ* ‘(to express) a personal opinion’, 我个人 *wǒ gèrén* ‘I personally’;

4) **Vocabulary related to material goods, economic and legal aspects of life:** 个人营业 *gèrén yíngyè* ‘individual entrepreneurship / private business’, 保护个人的利益 *bǎohù gèrén de lìyì* ‘to protect private interests’, 个人的义务 *gèrén de yìwù* ‘personal covenant’, 个人的民事权 *gèrén de mínshì quán* ‘civil rights of the individual’, 国家干涉是以牺牲一部分人的个人自由（雇用自由、处理财产的自由、积聚财富的自由等）为代价的 *dànshì, guójiā gānshè shì yǐ xīshēng yībùfèn rén de gèrén zìyóu (gùyòng zìyóu, chǔlǐ cáichǎn de zìyóu, jījù cáifù de zìyóu děng) wèi dàijià de* ‘state intervention comes at the expense of restricting the

personal freedom of some citizens (freedom of employment, freedom of property's exposal, freedom of wealth's accumulation, etc.);

5) Vocabulary denoting interpersonal relationships, as well as personal characteristics: 正确处理个人和集体的关系 *zhèngquè chǔlǐ gèrén hé jíǐ de guānxi* 'to regulate relations between people and teams properly', 企业和个人的关系 *qǐyè hé gèrén de guānxi* 'business and personal relationships'.

Corpus data suggest that 个人 *gèrén* is traditionally used to convey personal feelings and emotional experiences, as well as one's own point of view. Therefore, the examples that describe the personal mindset are frequent, eg. 我个人 *wǒ gèrén* 'I myself; I'. Moreover, this lexical unit is typical of Chinese legal and economic discourse. As Lin Yutang once noted, 'today (we) in China still have few citizens and too many private individuals. The reason is the lack of sufficient legislative guarantees for personal and political freedoms'²²⁵.

If earlier an individual was characterised by modesty, was guided by their 'social origin' (成分 *chéngfèn*) and family values, now their value is determined by his 'prestige' (身价 *shēnjià*), i.e. money, assets and the presence of branded goods²²⁶. This idea does not quite fit into the traditional Confucian picture of the Chinese world and requires some adjustment in terms of morality. A new trend, thus, lies within the emergence and the spread of such topics as individual freedom and assertion of one's rights, including the right to freedom of speech and self-expression.

In order to understand whether the Western idea of uniqueness and individuality apart from one's family or any other community has penetrated into Chinese soil, we will consider the functioning of the lexeme 个性 *gèxìng* and check in what contexts it is appropriate to speak of 'individuality'. Besides, we will examine to what extent a native speaker can be 'individualistic' according to Chinese cultural values.

²²⁵ Lin, Yutang. The Chinese: my country and my people. – M.: Eastern literature, 2010. – 335 p. – P. 199.

²²⁶ Huang, Yanqiu 黄颜秋, Marshal D. Zhongguode T xue xianxiang 中国的 T 恤现象 [The T-shirt Phenomenon in China] // Huazhong huanbo yanjiu 华中传播研究 [Central China Communications Research], № 1, 2018. – P. 94-103.

Etymology. This sign 性 *xìng* has been found among the early hieroglyphic inscriptions on the bronze vessels for sacrifices, as well as on various musical instruments (金文 *jīn wén*) dating back to the Shang-Zhou era (XIII-IV B.C.). Its original meaning was 'nature'²²⁷ [Chinese Etymology On-line Dictionary]. Thus, 个性 *gèxìng* can be literally interpreted as 'human nature', i.e. what is inherent and peculiar to a person, their character and nature.

Lexicographical material. According to [New Russian-Chinese dictionary, 2005; Russian-Chinese dictionary, 1990; Concise dictionary, 2004; GCRD, 1983; Chinese-Russian dictionary, 1988; Xin shidai e han xiangjie dacidian, 2014], the meaning of 个性 *gèxìng* includes:

1) character patterns and mental make-up that distinguish one individual from another (个性, 特性);

2) a separate person, an individual (个人, 个体).

Hanyu dacidian²²⁸ gives the following interpretations of 个性 *gèxìng* :

- 1) 在一定的社会条件和教育影响下形成的一个人的比较固定的特性 ('relatively fixed characteristics of a person, formed under the influence of certain social conditions and education')
- 2) 事物的特性, 即矛盾的特殊性。一切个性都是有条件地、暂时地存在的, 所以是相对的 ('object's qualities, its characteristic feature').

Such an interpretation of this concept is also confirmed by the opinions of Chinese psychologists, who believe that 个性 *gèxìng* is a unique sum of relatively stable physical and psychological characteristics of a person, formed under the influence of certain socio-historical conditions and expressed in stereotypes in their

²²⁷ Chinese Etymology On-line Dictionary [Electronic resource]. URL: <https://hanziyuan.net/> (Accessed: 05.06.2020).

²²⁸ Hanyu dacidian 汉语大辞典 [Big Chinese Dictionary] [Electronic resource]. URL: <http://www.hydc.com> (Accessed: 02.06.2020).

behaviour²²⁹. In other words, 个性 *gèxìng* refers to stable psychological characteristics displayed by a person in ordinary circumstances²³⁰.

One of the closest **synonyms** for 个性 *gèxìng* 'personality' is the lexeme 人格 *réngé* 'character; personality; individuality; human dignity'. It is worth noting that there was no word 人格 *réngé* in Old Chinese, but there were units such as 人性 *rénxìng* 'temper; humanity', 人品 *rénpǐn* 'a person's moral character', and 品格 *pǐngé* 'a person's character'. 人格 *réngé* came into Chinese via Japanese, where it came from the English noun 'personality'. It is an external, social 'self', and it is closer in semantics to English 'individuality' because these are all about person's individual characteristics, the characteristics of their character²³¹.

Most likely, the word 个性 *gèxìng* had a similar history of occurrence, but along with attention to the external component of individuality, the inner, spiritual personality of a person was also taken into account. In other words, we can talk about the unity of the external and internal as integral parts of true person's uniqueness.

According to a similar request for **contextual analysis** of 个性 *gèxìng*, only 701 examples were received from the corpus, which indicates a significantly lower frequency of this lexeme. Based on the data from the Leeds University Chinese Corpus and the detailed analysis of 600 collocations, our quantitative analysis showed that 个性 *gèxìng*, in contrast to 个人 *gèrén*, is more often used in psychological texts that deal with the problems of personality development and education, as well as in texts that deal with art and creativity, personal freedom and independence. Below there are typical examples illustrating the general focus of the received sample. They were distributed into the following groups [for more see

²²⁹ Tian, Wenju 田文举. Shilun "gexing fazhan" yu "gexing" zhangyang 试论“个性发展”与“个性”张扬 [About "personal development" and "individuality"] // Kejiao luntan, zhongguo kejiao huangxin daokan 科教论坛, 中国科教创新导刊 China Education Innovation Herald [Science and Education Forum, Chinese Science and Education Guide], № 4, 2008. – P. 152.

²³⁰ Tang, Yi 唐溢. Zai gaoxiao yuwen jiaoxuezhong peiyang xueshengde jiangkang renga 在高校语文教学中培养学生的健康人格 // Yishu jiaoyuan 艺术教苑 [Art education], № 10, 2016. – P. 119-120.

²³¹ Jiang, Yan 蒋燕. Rengede benzhi 人格的本质 [The nature of personality] // Jiajiao shijie 家教世界 [The world of tutoring]. № 2, 2014. – P. 281-282.

Appendix 1]:

1) **Vocabulary describing personality type and its characteristics:** 有极强的个性 *yǒu jí qiáng de gèxìng* 'a strong personality', 外柔内刚的个性 *wài róu nèi gāngde gèxìng* 'a person who is gentle in his manner but firm in his decisions', 个性卑劣, 不得人心 *gèxìng bēiliè, bùdé rénxīn* 'a mean person that has no authority among people', 个性耿直 *gèxìng gěngzhí* 'a straight-forward character', 胆怯的个性 *dǎnqiède gèxìng* 'timid character', 音乐个性 *yīnyuè gèxìng* 'musical personality', 一般性的个性 *yībān xìngde gèxìng* 'typical personality, character', 突出的个性 *túchūde gèxìng* 'an outstanding person', 精神个性 *jīngshén gèxìng* 'a spiritual individual', 社会主义的个性 *shèhuìzhǔyìde gèxìng* 'a socialist';

2) **Vocabulary describing the necessity to develop and upbringing a human's personality from childhood and adolescence, as well as to form them within the framework of generally recognized Confucian moral values that help personality embed into a team:** 个性的塑造 *gèxìng de sùzào* 'formation of the individuality', 个性发展 *gèxìng fāzhǎn* 'personal development', 个性成长 *gèxìng chéngzhǎng* 'personal growth', 人的勇敢个性应该从小培养 *rén de yǒnggǎn gèxìng yīnggāi cóngxiǎo péiyǎng* 'people with a brave character should be brought up from childhood';

3) **Vocabulary describing the importance of the birth of boys and a special approach to their upbringing:** 男人的个性教育 *nánrén de gèxìng jiàoyù* 'men's character education';

4) **Vocabulary illustrating that the Chinese will not show their true face, especially to a stranger:** 我真实个性 *wǒ zhēnshí gèxìng* 'my real character', 彰显自己的个性 *zhāngxiǎn zìjǐde gèxìng* 'to show one's character', 个性流露 *gèxìng liúlù* 'to reveal one's character';

5) **Vocabulary that mention speaker's individuality, their unique intrinsic character:** 个性特征 *gèxìng tèzhēng* 'individual personality traits', 突出个性 *túchū gèxìng* 'to be distinguished by your personality', 凸显个性 *tūxiǎn*

gèxìng ‘to emphasize individuality’, 独特的个性气质 *dútède gèxìng qìzhí* ‘the unique character of an individual’, 个人的个性 *gèrénde gèxìng* ‘personality’;

6) **Vocabulary found in the field of psychological knowledge and astrology:** 个性气质 *gèxìng qìzhí* ‘personal temper’, 个性特色 *gèxìng tèsè* ‘individual characteristics’, 个性类型 *gèxìng lèixíng* ‘personality type’, 个性差异 *gèxìng chāyì* ‘personal differences’, 个性心理特征 *gèxìng xīnlǐ tèzhēng* ‘psychological characteristics of an individual’;

7) **Vocabulary about people’s relationships and the desire to establish good ones:** 个性应该是外向的 *gèxìng yīnggāi shì wàixiàngde* ‘a person should be communicative’, 两个人各削去自己的个性和缺点, 然后凑合在一起 *liǎng gèrén gè xuē qù zìjǐ de gèxìng hé quēdiǎn, ránhòu còuhé zài yīqǐ* ‘for two persons be together again, they should forget about their individuality and shortcomings of their characters’, 维护个人的地位与尊严出发 *wéihù gèrén dì dìwèi yǔ zūnyán chūfā* ‘to sustain personal status and dignity’;

8) **Vocabulary about individual freedom and freedom of expression:** 个性独立 *gèxìng dúlì* ‘an independent person’, 创造一个真正实现民主和自由, 充分发展个性的理想社会 *chuàngzào yīgè zhēnzhèng shíxiàn mínzǔ hé zìyóu, chōngfēn fāzhǎn gèxìng de lǐxiǎng shèhuì* ‘to create an ideal society that realizes true democracy and freedom and promotes the flourishing of everyone's individuality’, 追求个性独立和个性解放 *zhuīqiú gèxìng dúlì hé gèxìng jiěfàng* ‘the pursue for individual independence and freedom’;

9) **Vocabulary describing person’s creative abilities and the results of their individual creative experience:** 个性鲜明 *gèxìng xiānmíng* ‘vivid person’, 艺术个性 *yìshù gèxìng* ‘artistic, creative personality’, 表现自身个性 *biǎoxiàn zìshēn gèxìng* ‘to express one’s individuality’, 我们要‘个性主义’, 不要‘拿来主义’ *dànshì wǒmen yào ‘gèxìng zhǔyì’, bù yào ‘ná lái zhǔyì’* ‘we want "individualism", not "borrowings" (blindly copying other people's ideas)’, 想像力丰富, 有个性又有才华 *xiǎngxiànglì fēngfù, yǒugèxìng yòu yǒu cáihuá* ‘to have a rich imagination,

personality and talent’, 创造性的个性 *chuàngzàoxìngde gèxìng* ‘a creative personality’.

A comparative study of possible lexical combinations of 个性 *gèxìng* ‘individuality’ and other items of its **synonymic row**, mainly 禀性 *bǐngxìng* ‘natural abilities; gifts; character, nature’; 赋性 *fùxìng* ‘nature, abilities, character’; 性分 *xìngfēn* ‘individuality; character, type’; 本性 *běnxìng* ‘character, nature; peculiarities, aptitude; old habits’; 天性 *tiānxìng* ‘character, nature; inborn features; instinct’; 特性 *tèxìng* ‘peculiarity, feature, characteristic feature’; 生性 *shēngxìng* ‘inborn feature (quality)’, 人品 *rénpǐn* ‘appearance; moral virtues of a person; moral image; thews’, 人头 *réntóu* ‘relationship with people, *dialect.* moral standards, people’, 品质 *pǐnzhì* ‘(moral) traits’, 质地 *zhìdì* ‘distinctive qualities, a person’s character’, 格调 *gédiào* ‘moral traits’, 灵魂 *línghún* ‘soul, spirit, sensual basis (in human)’, has shown than in Chinese LWV an individuality (个性 *gèxìng*), with slightly less frequency rate compared to 个人 *gèrén*, cover wide range of meanings and are used in psychological, pedagogical, creative, and intrapersonal contexts in a broad sense. Moreover, while speaking about their individuality and uniqueness, as well as of freedom of expressing oneself and creative self-realization, a Chinese native speaker would rather use 个性 *gèxìng*, not 个人 *gèrén*. In other words, 个性 *gèxìng* is mostly applied when we need to describe a piece of art, calligraphy, author’s style, i.e. the scope of its functioning is limited to the descriptions of the creative sphere of human life, the area where the Chinese can express their personal experiences and emotions, create something new, go beyond some social boundaries. Whereas 个人 *gèrén* ‘personality’ is used in a wider context, describing both moral feelings and the material aspects of life²³².

Under the influence of globalization Chinese LWV had absorbed popular images and representations, the essence of which in the Chinese language was

²³² Naumova K.M. On the issue of changes in the Chinese language picture of the world in the context of globalization // Vestnik MSLU. Humanitarian sciences. Issue. 4 (820), 2019. – P. 335-346.

assigned to units 人身自由 *rénshēn zìyóu* / 个人自由 *gèrén zìyóu* ‘personal freedom’, 人身保险 *rénshēn bǎoxiǎn* ‘life insurance’, 侵犯人身权利 *qīnfàn rénshēn quánlì* ‘violation of personal rights’, 保持自己的个性 *bǎochí zìjǐde gèxìng* ‘to preserve your own individuality’, 塑造个人格调 *sùzào gèrén gédiào* ‘to form one’s personality / individuality’, 找到个人的品位 *zhǎodào gèrén de pǐnwèi* ‘to find your own taste’.

The sample sometimes contains an extremely uncharacteristic for the recent Chinese tradition call to preserve and build one's personal boundaries: 发展个人极限 *fāzhǎn gèrén jíxiàn* ‘to expand personal boundaries’, 营造一个纯粹的个人空间 *yíngzào yīgè chún cuì de gèrén kōngjiān* ‘to create an exclusively personal space’, 不用急着找家人或朋友发泄, 让自己孤独起来, 营造一个纯粹的个人空间, 有书、有红酒或咖啡、有音乐 *bùyòng jízhū zhǎo jiārén huò péngyǒu fāxiè, ràng zìjǐ gūdú qǐlái, yíngzào yīgè chún cuì de gèrén kōngjiān, yǒu shū, yǒu hóngjiǔ huò kāfēi, yǒu yīnyuè* ‘do not rush to look for family or friends, allow yourself to be alone, create your own personal space with books, red wine or coffee, and music’; 我爱他, 但我不想爱情就是这样, 一个完全没有个人空间的人是很悲哀的 *wǒ ài tā, dàn wǒ bùxiǎng àiqíng jiùshì zhèyàng, yīgè wánquán méiyǒu gèrén kōngjiān de rén shì hěn bēi'āi dì* ‘I love him, but I do not want to be like this - when a person has no personal space at all, it is very sad’.

Summary. There is a tendency to broaden the usage of the lexemes 个人 *gèrén* and 个性 *gèxìng* in the Chinese LWV (CLWV), especially when speaking about civil liberties and self-realization of a person’s individual potentials and individual traits. Moreover, in the scientific and teaching communities there is much concern about the issue of educating a new personality as acknowledged by the growth of publications on this issue in recent years²³³. The reason for such changes,

²³³ Zhang, Dongmei 张冬梅. Yuwen jiaoshi huanbian linian – peiyang yushisheng jianang rege zhitan 语文教师转变理念- 培养幼师生健康人格摭谈 [Changing the Concepts of Chinese Teachers - About Teaching a Healthy Personality to Kindergarten Students] // Yuerenfang 育人方 [Kindergartener], № 10, 2016. – P. 18-19; Han, Haoyu 韩浩宇. Tangang qindan zou gexingde peiyang 谈钢琴弹奏个性的培养 [On the education of personality in playing the piano] // Yalujiang 鸭绿江, № 9, 2014. – P. 170;

apparently, was not only globalization, but also the willingness of the members of Chinese culture, especially young people, to integrate into global cultural and ideological space. However, what is happening with the word “freedom” in CLWV and how much this concept has changed both require a more detailed analysis to which we now will proceed.

2.3. 自由 *zìyóu* ‘freedom’

As the famous writer and historian Bo Yang noted, “such concepts as ‘freedom,’ ‘human rights’ could not emerge in China themselves”²³⁴. The word ‘freedom’ written as 自由 *zìyóu*, indeed came into Chinese only in the mid 19C from Japanese²³⁵. Lexicographical analysis²³⁶ showed that the character 自 *zì* is found in the oldest written monuments of China – namely, in oracle inscriptions on bones and turtle shells (甲骨文 *jiǎgǔwén*) referred to the 14-11C BC. The **etymological meaning** ‘(one)self, personal’ is directly correlated with the Chinese tradition to

Li, Jianping 李建平. Yuxiuhuantong wenhuazhong “shenmeiregen” dejianguo 优秀传统文化中“审美人格”的建构 [Creating an "aesthetic personality" in traditional culture] // Wenhuaqijijiao 文化聚焦 [Focus on culture], № 7, 2015. – P. 23-24;

Yu, Qiuyu 余秋雨. Zhong waiwenhua shiyexiade jiaoyue fazhan 中外文化视野下的教育发展 [The development of education in terms of Chinese and foreign culture] // Ganwu shenghuo jiaoyu 感悟生活教育 [Issues of everyday education]. Vol. 1, 2011. – P. 23-28;

Ma, Yangnan 马亚楠. Ertong renge fazhande jiating yinxiang yinsu yanjiu guiashu 儿童人格发展的家庭影响因素研究概述 [Overview of research on family factors influencing the development of a child's personality] // Ertong fazhan, jiaoqi jiaoyu, jiaokeyan 儿童发展, 早期教育, 教科研 [Early education, teaching and research], № 9, 2014. – P. 18-21;

Ge, Xuzhen 葛秀珍. Xuexiao gexingde benzhi shi wenhua gexing 学校个性的本质是文化个性 [The essence of a school personality is a cultural personality] // Sichuan jiaoyu 四川教育 [Education in Sichuan], № 7-8, 2007. – P. 12;

Ma, Shuyan 马淑艳. Rang gexing zai yuedu jiaoxuezhong feiyang 让个性在阅读教学中飞扬 [Let the personality soar in the process of reading] // Kexue dazhong 科学大众 [Scientific audience], № 8, 2008. – P. 57;

Shi, Jinfeng, Zhang, Xuehua 石金凤, 张雪华. Shiwen changsong Ziyang xueshengde renge xintan 诗文唱诵滋养学生的人格新探 [Reading poetry transforms students' personalities] // Qingnian wenxuejia 青年文学家 [Young writer], № 33, 2017. – P. 61+63;

Peng, Hongshun 彭鸿舜. Gaozhi yuwen shenmei jiaoyu yu xuesheng hexie renge peiyue 高职语文审美教育与学生和谐人格培育 [Chinese Aesthetic Education in Higher Professional Education and the Education of a Harmonious Personality of Students] // Dongfang zangpin 东方藏品 [Oriental collection], № 5, 2018. – P. 146.

²³⁴ Bo, Yang 柏杨. Chouloude zhongguoren 丑陋的中国人 [Ugly Chinese]. – Taipei Taipei, 1985. – 250 p. Cit. ex. Speshnev, N.A. Chinese. Features of national psychology. – St. Petersburg, 2011. – 330 p. – P. 67.

²³⁵ Streatmater, Kai. "Instructions for use: China" / trans. with him. I. Urusova. – M.: Ajax-Press, 2006. – 256 p.

²³⁶ Chinese Etymology On-line Dictionary [Electronic resource]. URL: <https://hanziyuan.net/> (Accessed: 05.06.2020).

point at one's nose with the forefinger speaking of oneself. In the contemporary language, the morpheme designated by the character 自 *zì* is notable for extreme productivity and forms a part of the word-building structure of over a hundred lexical units and set phrases [Chinese-Russian dictionary, 2005]. The meaning of the second character 由 *yóu* 'proceed from' allows interpreting overall meaning of the lexeme 自由 *zìyóu* as 'proceed from oneself, follow oneself'.

Lexicographical material. According to dictionary definitions, 自由 *zìyóu* means:

1) freedom, free; unrestricted, unconstrained by rules; liberal, *dial.* unoccupied, idle [GCRD, 1983, Chinese-Russian Dictionary, 2005, Concise dictionary, 2004; Hanyu dacidian²³⁷];

2) *N: philos.:* possibility to manifest a subject's will based on comprehension of nature and society development laws; independence, absence of constraints and restrictions binding social and political life and activities of a class, the entire community or its members: 多给孩子们一点儿自由 *duō gěi háizimen yīdiǎn er zìyóu* 'give more freedom to children'; in general – absence of any restrictions, constraints in smth; state of not being imprisoned or captured [New Chinese-Russian Dictionary, 2005];

ADJ: 1. Enjoying freedom: 有自由的思想的科学家 *yǒu zìyóude sīxiǎngde kēxuéjiā* 'free-thinking scientist'; 2. Unforbidden, unhampered; 3. Unhindered, happening or performed easily, without hindrance; 4. Easeful, unconstrained; 5. Not occupied by anyone or with anything; 6. Spacious, not tight; 7. Not occupied with labor, business; 8. Lacking smth, having smth out of character [Ibid].

3) *Xin shidai e han xianjie da cidian* [2014] adds to the already mentioned meanings another one – independence, freedom from marital relations.

²³⁷ Hanyu dacidian 汉语大辞典 [Big Chinese Dictionary] [Electronic resource]. URL: <http://www.hydc.com> (Accessed: 02.06.2020).

4) Hanyu dacidian²³⁸ (*N*) 不受拘束; 不受限制 ‘without restrictions’: 自由自在 *zìyóu zìzài* ‘easily’ / 自由发表意见 *zìyóu fābiǎo yìjiàn* ‘to express one’s opinion freely’; (*ADJ*) 在法律规定的范围内, 随自己意志活动的权利 ‘within the established rules, the right to act in accordance with one’s will’: 人身自由 *rénshēn zìyóu* ‘personal freedom’/ 自由平等 *zìyóu píngděng* ‘freedom and equality’.

The lexeme 自由 *zìyóu* has at least four derivatives: 自由主义 *zìyóuzhǔyì* ‘liberalism,’ 自由主义的 *zìyóuzhǔyìde* ‘liberal/unrestricted,’ 自由主义者 *zìyóuzhǔyìzhě* ‘liberal,’ 自由化 *zìyóuhuà* ‘liberalization’.

Relatively frequent **synonyms** to 自由 *zìyóu* ‘freedom’ include such words with negative connotation as 任意 *rènyì* ‘facultative; intentional; willfully; willfulness,’ 擅自 *shànzì* ‘arbitrarily; without permission; at one’s discretion,’ 任性 *rènxìng* ‘to be lenient; libertinism; whimsical, capricious; autonomy; impulsive,’ 肆意 *sìyì* ‘to act unwisely, recklessly,’ 恣意 *zìyì* ‘to be guided solely by one’s whims; willfully,’ 妄动 *wàngdòng* ‘to act unwisely, recklessly,’ 随意 *suíyì* ‘at one’s discretion [will]; as one wishes,’ 无度 *wúdù* ‘unfettered; unbounded, unrestricted, unlimited,’ 随便 *suíbiàn* ‘as one pleases, as one desires; hurry-scurry; heedlessly; without further ado; informally,’ 轻易 *qīngyì* ‘easily; simply; at random; without due care’, as well as 释放 *shìfàng* ‘to give freedom; to set free,’ 开释 *kāishì* ‘to set (a prisoner) at liberty; to release (from suffering),’ 保释 *bǎoshì* ‘bail,’ 获释 *huòshì* ‘to get liberty (from prison)’ [Tongyici cilin, 1996; GCRD, 1983; Chinese-Russian dictionary, 2005, Concise dictionary, 2004; Chinese-Russian dictionary, 1988; Xin shidai e han xianjie da cidian, 2014]. These units are actively used by the language speakers and enter the general lexico-semantic field ‘freedom.’

To perform further **contextual analysis**, we addressed the Balanced Corpus of Modern Chinese and the Chinese Corpus of the University of Leeds and

²³⁸ Ibid.

considered about 1000 usages in total, whereupon sorted them on the morphosyntactic principle [for more see Appendix 1]:

ADJ + 自由 zìyóu: 个人的自由 *gèrénde zìyóu* ‘personal freedom,’ 个人所特有的自由 *gèrén suǒ tèyǒude zìyóu* ‘freedom of an individuality,’ 女性的自由 *nǚxìngde zìyóu* ‘freedom of women,’ 政治的自由 *zhèngzhìde zìyóu* ‘political freedom,’ 经济的自由 *jīngjìde zìyóu* ‘economic freedom,’ 民主的自由 *mínzhǔde zìyóu* ‘democratic liberties,’ 公民的自由 *gōngmínde zìyóu* ‘civil liberties,’ 作家的自由 *zuòjiāde zìyóu* ‘creative freedom,’ 相对的自由 *xiāngduìde zìyóu* ‘relative freedom,’ 新的自由 *xīnde zìyóu* ‘new liberties,’ 危险的自由 *wéixiǎnde zìyóu* ‘dangerous liberties,’ 有规矩的自由 *yǒu guījǔde zìyóu* ‘freedom having certain rules and norms’.

V + 自由 zìyóu: 保障自由 *bǎozhàng zìyóu* ‘to defend freedom,’ 争得自由 *zhēngdé zìyóu* ‘to conquest freedom,’ 追求自由 *zhuīqiú zìyóu* ‘to aspire freedom,’ 提供自由 *tígōng zìyóu* ‘to provide freedom,’ 发展自由 *fāzhǎn zìyóu* ‘to develop freedom,’ 珍惜自由 *zhēnxī zìyóu* ‘to cherish freedom,’ 渴望自由 *kěwàng zìyóu* ‘to crave for freedom,’ 践踏自由 *jiàntà zìyóu* ‘to suppress freedom,’ 侵犯自由 *qīnfàn zìyóu* ‘to violate freedom,’ 使用自由 *shǐyòng zìyóu* ‘to use freedom,’ 滥用自由 *làn yòng zìyóu* ‘to misuse freedom,’ 要自由 *yào zìyóu* ‘to demand freedom.’

Word combinations, wherein 自由 zìyóu functions as an attribute to a noun: 自由的人 *zìyóude rén* ‘free person,’ 自由的人民 *zìyóude rénmin* ‘free people,’ 行动自由 *xíngdòng zìyóu* ‘freedom of actions,’ 自由资本主义 *zìyóu zīběn zhǔyì* ‘free capitalism,’ 新闻自由 *xīnwén zìyóu* ‘freedom press,’ 婚姻自由 *hūnyīn zìyóu* ‘freedom of marriage,’ 竞选的自由 *jìngxuǎnde zìyóu* ‘freedom election campaign,’ 自由竞争 *zìyóu jìngzhēng* ‘free competition,’ 自由权利 *zìyóu quánlì* ‘right to freedom,’ 自由思维 *zìyóu sīwéi* ‘free thinking,’ 自由想象 *zìyóu xiǎngxiàng* ‘freedom of expression,’ 自由平等 *zìyóu píngděng* ‘freedom and equality,’ 宗教自

由 *zōngjiào zìyóu* ‘freedom of religion,’ 创作自由 *chuàngzuò zìyóu* ‘freedom of creativity.’

Results of syntagmatic analysis of corpus data allow concluding that the lexeme 自由 *zìyóu* ‘freedom’ is featured in a wide variety of collocations describing numerous and various fields of human activities: law, economy, physics, art, philosophy, politics, religion, sports, intrafamily relations, mass media, psychology.

The statistical data provided in Table 5 [Appendix 1] illustrate what key concepts have been brought by globalization processes of the last two decades. What this means is a wide range of language units, the majority of which touches social and political transformations of Chinese community: changes in the economy, in perception of the institution of family and marriage, as well as in personal и civil rights.

Recently, the interest to private live has grown²³⁹. However, we can judge on how personal life was treated and, perhaps, is treated still by existence of concept designated in Chinese be the character 私 *sī*, which has both the meaning ‘private; nepotism; secret; illegal’ and the meaning ‘egoistic; mercenary’. The following units were identified: 私自 *sīzì* ‘privately, unofficially, personally; arbitrarily, illegally,’ 私回 *sīhuí* ‘abuse (of office) for mercenary purposes,’ 私邸 *sīdī* ‘personal residency, private apartment; estate,’ 私用 *sīyòng* ‘own; wholly owned, for personal needs, to trade upon illegally (e.g. government funds),’ 私赂 *sīlù* ‘bribe, bribery,’ 私房 *sīfáng* ‘one’s (private) house, own house; personal savings; private; secret,’ 私断 *sīduàn* ‘to resolve single-handedly, to manage (affairs) arbitrarily,’ 私益 *sīyì* ‘private interests, personal benefits,’ 私有 *sīyǒu* ‘private property,’ 私眷 *sījuǎn* ‘secret love, second (unofficial) family,’ 私相授受 *sī xiāng shòu shòu* ‘to take and to receive secretly, to exchange smth secretly, one hand washes the other’. Freedom in Chinese culture is associated with danger, irresponsibility and antisociality; supposing

²³⁹ Naumova, K.M. Perception of freedom in the Chinese linguistic worldview: Tradition and modernity // Uchenye Zapiski Kazanskogo Universiteta. Seriya Gumanitarnye Nauki, 2021, vol. 163, No. 4–5. – P. 162-174.

existence of the idea of individualism, let us remind that 自由 *zìyóu* literally denotes ‘follow oneself,’ ‘proceed from oneself’²⁴⁰.

For some speakers of Chinese language and culture, these words still have a negative connotation, since this community still does not welcome willfulness, manifestation of individualism and disputing authorities. This is well exemplified by set phrases existing in contemporary Chinese: 随心所欲 *suí xīn suǒ yù* ‘to follow one’s desires; to do one’s own thing; to work one’s will,’ 自由放任 *zìyóu fàngrèn* ‘to play the liberal, to let things ride; to give reign,’ 轻举妄动 *qīngjǔ wàngdòng* ‘to act carelessly, headlong; to make desperate moves, to risk; unwary, reckless,’ 自由自在 *zìyóu zìzài* ‘willfully, freely, easily; fig. carefree; free (e.g., life),’ 自作主张 *zìzuò zhǔzhāng* ‘to act willfully,’ 自由散漫 *zìyóu sànmàn* ‘laxity,’ 自作自受 *zìzuò zìshòu* ‘you made your bed, now lie in it,’ 自讨苦吃 *zì tǎo kǔ chī* ‘to suffer though one’s own fault,’ 自讨没趣 *zì tǎo méi qù*/自寻烦恼 *zì xún fánnǎo* ‘to seek trouble, to kick against the pricks,’ 自投罗网 *zì tóu luówǎng* ‘to put one’s head in a noose,’ 自怨自艾 *zì yuàn zì yì* ‘to remorse and to blame oneself, to repent and to be angry with oneself,’ 擅离职守 *shàn lí zhíshǒu* ‘to leave work without permission, to abandon one’s post at one’s own will, unauthorized absence,’ 天下兴亡，匹夫有责 *tiān xià xīng wáng , pǐ fū yǒu zé* ‘every ordinary person is liable for the rise or the fall (the fate) of the state,’ 随口说出 *suikǒu shuōchū* ‘to say whatever comes into one’s head,’ 不管三七二十一 *bùguǎn sān qī èrshí yī* ‘not to heed anything, headlong, unthinkingly’²⁴¹.

Addressing data from Chinese dictionaries allows noting that the majority of vocables with the morpheme 自 *zì* bears a negative connotation: 自

²⁴⁰ Streatmater, Kai. Instructions for use: China / trans. with him. I. Urusova. – M.: Ajax-Press, 2006. – 256 p.

²⁴¹ Hu, Hong. Set expressions of the Chinese language. Handbook / per. From whale. A. S. Zhmak – M.: LLC International Publishing Company "Chance", 2019. – 191 p.;

Kornilov, O.A. Pearls of Chinese Phraseology. 3rd ed., rev. And extra. – M.: KDU, 2014b. – 346 p.;

Zhou, Lingzhong, He, Jieren 周苓仲,何泽人.典故 100:汉英对照 [the Stories Behind 100 Chinese Idioms]. Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 284 p.;

Yin, Binyong 尹斌庸. 谚语 100: 汉英对照 [100 Pearls of Chinese Wisdom]. – Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 201 p.

大 *zìdà* ‘lit. egoism, to give oneself airs,’ 自吹自擂 *zìchuī zìléi* ‘to blow one’s own trumpet, self-applause,’ 骄傲自满 *jiāo’ào zìmǎn* ‘haughtiness and conceitedness,’ 自高声价 *zìgāo shēngjià* ‘self-elevation,’ 自高自大 *zìgāo zìdà* ‘conceit and pride, arrogance and conceitedness,’ 自命不凡 *zìmìng bùfán* ‘to have too high opinion of oneself,’ 自己为了不起 *zìjǐ wèi liǎobùqǐ* ‘to be too proud of oneself,’ 自夸 *zìkuā* ‘to boast, to vaunt,’ 自我中心论者 *zìwǒ zhōngxīn lùnzhě* ‘egotist,’ 自私 *zìsī* ‘mercenary, col. self-centered,’ 自私自利 *zìsī zìlì* ‘grave for personal gain, mercenariness and egoism,’ 自信 *zìxìn* ‘self-assured,’ 自以为是 *zìyǐwéishì* ‘to consider oneself infallible, to get one’s own way with self-assurance’ (自以为是地另搞一套的人, 必定要犯错误 *zìyǐwéishìde lìng gāo yī tào de rén, bìdìng yào fàn cuòwù* ‘the one, who gets their own way with self-assurance, unavoidably makes mistakes’), 自利 *zìlì* ‘to be selfish (mercenary),’ 自了 *zìle* ‘to regard only oneself,’ 自好 *zìhào* ‘selfishness’ (former meaning – ‘to value one’s reputation’), 自了汉 *zìlehàn* ‘egotist, egoist, willful person,’ 自多 *zìduō* ‘to overestimate oneself, conceit, self-importance,’ 自鸣得意 *zì míng déyì* ‘to vaunt of success, self-complacence,’ 自吹自擂 *zìchuī zìléi* ‘self-glorification, to praise oneself to the skies,’ 自大狂 *zìdàkuáng* ‘megalomania,’ 自我主义 *zìwǒ zhǔyì* ‘egoism,’ 自顾自 *zìgùzì* ‘to care only for oneself,’ 自恣 *zìzì* ‘to act at one’s volition, to be guided by one’s desires,’ 自为阶级 *zìwéi jiējí* ‘class for itself,’ 自问有愧于人民 *zìwèn yǒu kuì yú rénmín* ‘to feel guilty towards people,’ 自我作古 *zìwǒ zuògǔ* ‘to disregard established models (traditions); to establish models and norms by oneself, to spearhead,’ 自我表现 *zìwǒ biǎoxiàn* ‘to spring forward, to make a show of one’s merits’.

Analysis of other lexical units, whose structure includes the morpheme 自 *zì*, also leads to interesting conclusions. Thus, a person, who became self-dependent and constantly improving their knowledge and morals, traditionally inspires respect in China. This stipulates active usage by speakers of such expressions as 自行其是 *zìxíng qíshì* ‘to go one’s way,’ 他已经能自主了 *tā yǐjīng néng zìzhǔle* ‘he is already

independent,’ 自立 *zìlì* ‘to live independently, to take one’s place in life’ (子女尚未自立 *zǐnǚ shàngwèi zìlì* ‘children are not yet on their feet’), 自斟自酌 *zì zhēn zì zhuó* ‘to tap wine by oneself and to drink it oneself’ (*fig. mean.:* to be independent in one’s judgements, to resolve at one’s discretion), 自力更生 *zìlì gēngshēng* ‘rely on one’s own resources, independently’ (自力更生建设社会主义 *zìlìgēngshēng jiànshè shèhuì zhǔyì* ‘self-reliance to build socialism’), 自食其力 *zìshí qílì* ‘to live by one’s own labor,’ 自修 *zìxiū* ‘to self-improve, self-training,’ 自强不息 *zìqiáng bùxī* ‘to strive for strengthening of oneself (one’s country) relentlessly; to self-improve constantly,’ 自知之明 *zìzhī zhīmíng* ‘ability to know oneself,’ 自治 *zìzhì* ‘to consider and evaluate one’s deeds by oneself,’ 自媒 *zìméi* ‘to choose a husband by oneself’. Thereby, let us remind that in the Celestial Empire, a clan represents a much more important concept than an individual belonging to it, who must behave in accordance with their role in the community, keeping all personal feelings and opinions to themselves²⁴². Chinese people can express their opinions, but only until such behavior does not create condemnation of their family or another group important to them.

If self-appraisal and pride are subjected to public criticism and even mockery, as already mentioned above, modest behavior, restraining one’s emotions and feelings are, vice versa, expectable and encouraged by society: 画地自限 *huàdì zìxiàn* ‘to restrain oneself, to keep within strict limits,’ 自谦 *zìqiān* ‘to be modest,’ 自不量力 *zì bù liànglì* ‘to overestimate one’s powers and capabilities, to afford oneself more than one should,’ 自暴自弃 *zìbào zìqì* ‘self-depreciation,’ 自卑心理 *zìbēi xīnlǐ* ‘state of self-depreciation,’ 自卑感 *zìbēi gǎn* ‘feeling of self-humiliation,’ 自制 *zìzhì* ‘to restrain oneself, composure, self-possession,’ 自封 *zìfēng* ‘to keep strict watch over oneself, to keep oneself within the limits,’ 我觉得他活得挺自由的，真正过自己的生活了 *wǒ juéde tā huó de tǐng zìyóu de,*

²⁴² Speshnev, N.A. Chinese. Features of national psychology. – St. Petersburg, 2011. – 330 p.

zhēnzhèngguò zìjǐ de shēnghuóle ‘I think he lived quite freely and really lived his own life’.

In our invincible belief, people in China conventionally continue to think that genuine freedom is possible only in two cases. First – when one chooses their spiritual path, deciding themselves, what doctrine to adhere to and what to believe in. Second, freedom is possible only within established rules fixed, inter alia, in the law. Violations of the universal order can lead both the country and the people to exceptionally undesirable chaos – therefore, it can be said that “the highest freedom is freedom regulated by laws and norms” (*our transl.*)²⁴³. Legists also believed that “a person is born sinful, and only the merciless power of the law may suppress their lowly urges”²⁴⁴, or, as examples from corpuses show: 法律才能使每个人得到最大的自由 *fǎlǜ cáinéng shǐ měigè gèrén dédào zuìdàde zìyóu* ‘law can give maximum freedom to every person’; 有规矩的自由叫活泼, 没有规矩的自由叫放肆 *yǒu guījǔde zìyóu jiào huópō, méiyǒu guījǔde zìyóu jiào fàngsì* ‘an ordered freedom is called activity, an anarchic freedom is called libertinism.’

Regardless of whether a person adhered to Buddhist or Taoist views, the Confucian moral and ethical doctrine that prized estates and family hierarchy above all regulated almost all spheres of interpersonal relations not only with living people, but also with departed ancestors, establishing certain rites and behavioral patterns capable of maintaining harmony and order within the community²⁴⁵. As Confucius once said, “if one governs relying on rules and keeps order with punishments, people will feel themselves free, but shameless. When one governs relying on the power of the spirit and keeps order with rites, people will have both shame and decency”²⁴⁶. The foregoing does not, of course, mean that Chinese people felt themselves

²⁴³ Ge, Hua 葛华. *Ejiao "Freedom / Ziyou" guanniande yuyan wenhua changdui bi yanjiu* 俄巧 "свобода / 自由" 观念的语言文化场对比研究 [Comparative study of the concepts "freedom / 自由" in Russian and Chinese linguistic cultures] // *Haerbin shifan daxue* 哈尔滨师范大学 [Harbin Normal University], *Shoushi xuewei lunwei* 硕士学位论文 [Master's thesis], 2015. – 51 p. – P. 44.

²⁴⁴ Mason, K., Murray, D. *China: Customs and Etiquette* / Caroline Mason, Geoffrey Murray; per. from English. M. Leonovich. – M.: AST: Astrel, 2009. – 96 p. – P. 19.

²⁴⁵ Sidikhmenov, V.Ya. *China: pages of the past*. – Smolensk: Rusich, 2010. – 544 p.

²⁴⁶ Vinogorodsky, V. *Confucius. Reasoning in sayings* / Per. and comm. B. Vinogorodsky. – M.: Eksmo, 2013. – 224 p. – P. 16.

restricted in rights or liberties – probably, just a hundred years ago they did not think about it at all. Such behavior, however, was and in many respects remains a norm in Chinese community, where ceremonies and rituals are not only expectable, but where their absence or non-observance in a specific situation of social interaction may indicate that a person does not have a sufficient level of moral and education²⁴⁷. A person adhering to the *xiao* principle will never go against the authority – consequently, will not play havoc²⁴⁸. As L.R. Perelomov notes, “rejection of ‘chaos’ is the basis of the political culture of the Confucian region. Both in the 20 and in the 21C, ‘stability’ is valued over personal right – this is the power of the Confucian tradition”²⁴⁹.

Unlike the Confucians, the Taoists did not accept the rules of society. They believed that a person is free in his behavior, but this freedom, however, often bordered on immorality, for which they were condemned by the Confucian tradition with its matrimonial foundations²⁵⁰. At the same time, Taoist aspiration to learn the true Tao Way, observing natural forces and making special practices, led to the idea that a person is free in their thoughts, in creative self-realization: 自出机杼 *zìchū jīzhù* ‘to produce (smth) original (in literature), to write (smth) unique,’ 自成一家 *zìchéng yījiā* ‘to found one’s own school, to be original, to preserve individuality (in art)’. 你是天生的哲学家，自然有哲学性的思考方式，永远使你乐观、进取、爱好自由、乐于助人 *Nǐ shì tiānshēng de zhéxué jiā, zìrán yǒu zhéxué xìng de sīkǎo fāngshì, yǒngyuǎn shǐ nǐ lèguān, jìnqǔ, àihào zìyóu, lè yú zhùrén* ‘you are a natural born philosopher, you undoubtedly have a philosophical way of thinking, you look at everything with optimism, you strive forward, love freedom, as well as willingly come to help’ (corpus data). Thus, Taoist ideas of boundless capabilities of imagination under certain conditions embodied in lyrical works with autobiographic

²⁴⁷ De Mente, Boye Lafayette. *Chinese Etiquette & Ethics in Business*. – Singapore, 2004. – 256 p.;

Maslov, A.A. *China and the Chinese. What guidebooks are silent about*. – M.: RIPOL classic, 2013. – 288 p.

²⁴⁸ Perelomov, L.S. *Confucius. Judgments and conversations* [transl. from Chinese; intro. Art. and comm. L. S. Perelomova]. – M.: RIPOL classic, 2017. – 360 p. – P. 34.

²⁴⁹ *Ibid.* – P. 137.

²⁵⁰ Kravtsova, M.E. *History of Chinese culture*. – SPb., 1999. – 416 p.

plot and in picturesque landscapes, where a person is just a small particle of the world unable to interfere with the course of nature²⁵¹.

It appears that in current situation, when China launched a campaign for talent attraction, reasonable free thinking, originality, innovatory approach will be highly demanded in personnel selection. However, there is an opinion, which is hard to disagree with, that “the reforms are to a lesser degree regarded through the lens of observance of human rights and civil liberties”²⁵². It is quite likely that China accepts the rules of the game extraneous to it in order to integrate into the global community; thereby, however, it preserves its traditional views on what ‘freedom’ must be with a true *junzi*. Thus, for example, a person proceeded from the principles of justice and duty and, for the sake of saving one’s face or “family honor, in cases, when there appeared to be no other way, could commit suicide (自杀 *zìshā*). Society often did not reprove such ‘free’ deeds – vice, versa, it could interpret them as heroism, bravery, courage and even as the highest form of manifestation of filial reverence, if, for instance, a person sacrificed themselves for the sake of saving parents or other siblings.

Summary. 自由 *zìyóu* continues bearing the same connotations and meanings, with which the word came into Chinese in the 19C. It is no surprise that it is closely associated with ‘human rights’ and ‘democracy.’ At the same time, the word also includes interpretations of ‘freedom’ that are habitual for traditional China – as of freedom of religion, creativity and actions provided by the law. In this case, it appears, the following phenomenon is observed again: merge of ingrained meanings and connotations with new, not yet fully ‘adapted’ ideas, which are nevertheless gradually embedded into a lexical unit’s semantics, allowing it to expand its syntagmatic capabilities.

Further, let us consider the way the understanding of ‘freedom’ that is relatively new for Chinese culture, along with other extralinguistic factors, could

²⁵¹ Alimov, I.A., Kravtsova, M.E. The history of Chinese classical literature from antiquity to the 13th century: poetry, prose: in 2 hours – St. Petersburg: Petersburg Oriental Studies, 2014. – 1408 p.

²⁵² Leonard, M. What are people thinking about in China? [per. from English. I.V. Kuznetsova]. – M.: AST: AST Moscow, 2010. – 222 p. – P. 98.

have influenced reinterpretation of the traditional idea of the ‘sense of duty’ with speakers of Chinese.

2.4. 义 *yì* ‘a sense of duty, justice’ / 义务 *yìwù* ‘duty; obligations’

Etymology. The hieroglyphic sign 义 can be traced back to the texts of the Zhou era (1046–221 BC) where it was depicted as an image of a person carrying a sacrificial animal in his hands. Already at that time it was one of the key concepts in Tianxia culture, appearing in the books of the Confucian canon, i.e. in ‘The Book of Changes’ (易经 *yìjīng*), ‘The Book of History’ (书经 *shūjīng*) and ‘The Book of Songs’ (诗经 *shījīng*, contains records of ancient songs, hymns and poems of various genres created in the 11th-6th centuries BC).

Lexicographical material. It is almost impossible to give a comprehensive definition of such a complex and multidimensional concept as ‘duty’ in the Chinese LWV, so it is better to focus only on those semantic features of the sign 义 *yì* and its application that might be implemented for our research goals. Thus, according to lexicographic sources [GCRD, 1983; Concise dictionary, 2004; Chinese-Russian dictionary, 2005; New Chinese-Russian dictionary, 2005; Xin shidai e han xiangjie daqidian, 2014], 义 *yì* is defined as:

- justice; call of duty; official duty; honesty; loyalty; honour; decency; morality;
- firmness, courage; adherence to principles; perseverance; heroism;
- argument, reason, principle; doctrine, motivation;
- sense, meaning, essence; explanation, interpretation; comment
- friendship; close ties;
- adopted.

In modern Chinese the single-syllable sign 义 *yì* practically does not occur in isolation, but it is actively involved in derivational processes as a part of two-

syllable words: 仁义 *rényì* ‘Conf. humanity and justice; philanthropy and sense of duty’, 正义 *zhèngyì* ‘true; justice’, 公道 *gōngdào* ‘justice; honesty; the path of truth’, 义气 *yìqì* ‘sense of justice; call of duty; loyalty; devotion’, 义务 *yìwù* ‘public duty; obligations (associated with a particular state of law)’, 天职 *tiānzhi* ‘sacred duty, duty of conscience’, 职责 *zhízé* ‘official duty; functional duty’, 责任 *zérèn* ‘obligation, duty, responsibility’, 名分 *míngfèn* ‘duty, honorable duty; name and social status’, 心肝 *xīngān* ‘nobility; adherence to principles; call of duty; sense of justice’, 义愤 *yìfèn* ‘righteous anger; true revolt’, 义工 *yìgōng* ‘a volunteer; unpaid work’, 大义 *dàyì* ‘great truth; great principle; basic principles of ethics; high sense of duty’, 大道理 *dàdàolǐ* ‘the greatest principle; great truth’, 义理 *yìlǐ* ‘universal principle of justice; a comprehensive order of things; ethics; morality’ [Concise dictionary, 2004, Tongyici cilin, 1996; New Russian-Chinese dictionary, 2005; Russian-Chinese dictionary, 1990; Chinese-Russian dictionary, 1988].

Of all the lexemes presented above only 义务 *yìwù* has been chosen for analysis, since it exceeds all other words in terms of frequency [Appendix 1].

According to other lexicographic sources, Hanyu dacidian²⁵³ in particular, lexeme 义务 *yìwù* means:

1) 公民或法人按法律规定应尽的责任，例如服兵役（跟‘权利’相对）（‘civil duties or company duties as mandated by the law, such as compulsory military service (contrary to ‘civil rights’)’);

2) 道德上应尽的责任（‘moral responsibility and obligation’);

3) 不要报酬的（‘free, voluntary’): ~劳动（‘voluntary work’), ~演出（‘benefit performance’). The same definitions are presented in other dictionary sources [Chinese-Russian dictionary, 2005, Concise dictionary, 2004; GCRD, 1983; Chinese-Russian dictionary, 1988; Xin shidai e han xiangjie daqidian, 2014].

²⁵³ Hanyu dacidian 汉语大辞典 [Big Chinese Dictionary] [Electronic resource]. URL: <http://www.hydc.com> (Accessed: 02.06.2020).

Corpus data. The method of keyword analysis was applied hereto since 义务 is one of them. About 800 units from the Balanced Corpora of Contemporary Chinese Language and the Chinese Corpus of the University of Leeds have been compiled and then grouped according to the morphosyntactic principle [for more see Appendix 1]:

ADJ + 义务 yìwù: 政治义务 *zhèngzhì yìwù* ‘political commitment’, 崇高的义务 *chónggāo de yìwù* ‘noble duty’, 法律的义务 *fǎlǜ de yìwù* ‘legal obligations’, 道德的义务 *dàodé de yìwù* ‘the ties of moral duty’, 法定义务 *fǎdìng yìwù* ‘statutory liability’, 合同规定的义务 *hétóng guīdìng de yìwù* ‘contractual obligations’, 公民义务 *gōngmín yìwù* ‘civic duty’, 个人对国家的义务 *gèrén duì guójiā de yìwù* ‘personal obligations to the state’, 家庭义务 *jiāting yìwù* ‘family obligations’, 集体的义务感 *jítǐ de yìwù gǎn* ‘a sense of duty to a team’.

义务 yìwù + N/ADJ: 义务明确 *yìwù míngquè* ‘clear obligations’, 责任和义务 *zérèn hé yìwù* ‘responsibility and liability’, 社会责任感和义务感 *shèhuì zérèn xīn hé yìwù gǎn* ‘a sense of social responsibility and duty’, 权利与义务 *quánlì yǔ yìwù* ‘rights and duties’.

V + 义务 yìwù: 承担义务 *chéngdān yìwù* ‘to make a commitment’, 履行义务 *lǚxíng yìwù* / 达到义务 *dádào yìwù* / 完成义务 *wánchéng yìwù* ‘to fulfill obligations’, 违反义务 *wéifǎnle yìwù* / 不尽义务 *bù jìn gè zhǒng yìwù* / 违背义务 *wéibèi yìwù* ‘not fulfill obligations’, 废除义务 *fèichú yìwù* ‘to cancel commitments’.

Based on the samples obtained from the corpora, it can be noted that a characteristic feature of the lexeme 义务 *yìwù* is its occurrence mainly in legal discourse describing international, domestic, civil regulatory relations: 国家和政府有义务向适龄儿童提供教育 *guójiā hé zhèngfǔ yǒu yìwù xiàng shìlǐng értóng tíngōng jiàoyù* ‘the state and the government are obliged to provide school-age children with education’; 正因为这样, 我们认为, 竭尽全力使这种关系不断达到新的水平以利于两国和两国人民, 以利于国际和平和合作事业, 这是我们

的崇高的义务 *zhèng yīnwèi zhèyàng, wǒmen rènwéi, jiéjìn quánlì shǐ zhè zhōng guānxi bùduàn dá dào xīn de shuǐpíng yǐ liyú liǎng guó hé liǎng guó rénmin, yǐ liyú guójì hépíng hé hézuò shìyè, zhè shì wǒmen de chónggāo de yìwù* ‘therefore, we believe that it is our noble duty to make every effort to bring these relations to a new level for the benefit of the two countries and their peoples, as well as in the name of international peace and cooperation’; 落实中国对世贸组织的义务将产生积极的商业影响 *luòshí zhōngguó duì shìmào zǔzhī de yìwù jiāng chǎnshēng jījí de shāngyè yǐngxiǎng* ‘fulfillment of China's commitments to the WTO will have a positive impact on business’; 人民对国家底义务 *rénmíng duì guójiā dǐ yìwù* ‘people have obligations to the state’; 我国宪法对于国家性质、国家的根本制度和根本任务以及公民的基本权利和义务等问题作出了明确的规定 *wǒguó xiànfǎ duìyú guójiā xìngzhì, guójiā de gēnběn zhìdù hé gēnběn rènwù yǐjí gōngmín de jīběn quánlì hé yìwù děng wèntí zuòchūle míngquè de guīdìng* ‘the Chinese constitution contains clear provisions on the state structure of the country, its political system and principles of government, as well as a list of basic rights and duties of citizens’; 对自己国家法律有遵守的义务 *duì zìjǐ guójiā fǎlǜ yǒu zūnshǒu de yìwù* ‘(people) must observe the laws of their country’; 义务的前提下才能真正实现权利是义务的一致性 *yìwù de qiántí xià cáinéng zhēnzhèng shíxiàn quánlì shì yìwù de yīzhì xìng* ‘providing that there is fulfilment of commitments, the rights can be truly exercised’. It is likely that China is building “a human rights society that frees people from entrenched constraint obligations, from the restrain of the individual, from the chains of autocracy in order to create a free, egalitarian, tolerant and full of energy and vitality society governed by law” (权利本位的现实意义是，它会使人们从传统的义务约束、身份限制和专制束缚中解放出来，从而有可能创造一个自由、平等、宽容和富于活力的法治社会).

Quite frequent set expressions illustrating the attitude of Chinese speakers to the sense of duty include: 有来有往 *yǒulái yǒuwǎng* / 礼尚往来 *lǐ shàng wǎng lái* / 有借有还，再借不难 *yǒu jiè yǒu huán, zài jiè bù nán* ‘tit for tat, one good turn

deserves another’; 义气过于骨肉 *yìqì guòyú gǔròu* ‘the sense of duty is stronger than the ties of blood’; 仁者,人也; 义者;宜也 *rénzhě rényě yìzhě yíyě* ‘humanity is humanism, justice is duty’; 处处尽责,便处处快乐 *chùchù jìn zérèn, biàn chùchù kuàilè* ‘if you discharge your duty everywhere, then you will be happy everywhere’; 义者百事之始也 *yìzhě bǎishì zhīshǐyě* ‘duty is the basis of all human actions’; 义不容辞 *yì bù róng cí* ‘nobility obliges; as the duty dictates; plain duty’²⁵⁴.

Traditionally, in the view of native speakers of the Chinese language and culture **duty is directly related to patriotism**, willingness to help one's country, including fulfilling one's civic duties towards the state: 自觉履行公民义务是人民当家作主的表现, 是热爱社会主义祖国的表现 *zìjué lǚxíng gōngmín yìwù shì rénmin dāngjiā zuò zhǔ de biǎoxiàn, shì rè'ài shèhuì zhǔyì zǔguó de biǎoxiàn* ‘conscious fulfillment of civic duties illustrates that the people accept responsibility, it is a measure of love for the socialist Motherland’; 个人都享有社会赋予的权利, 也要对社会履行相应的义务 *gèrén dōu xiǎngyǒu shèhuì fùyǔ de quánlì, yě yào duì shèhuì lǚxíng xiāngyìng de yìwù* ‘everyone enjoys existing social rights, but at the same time everyone must fulfill the corresponding obligations to society’; 公民的义务成为国家的最高要求 *gōngmín de yìwù chéngwéi guójiā de zuìgāo yāoqiú* ‘fulfillment of civic duty is the highest state requirement’.

Common types of duty in this context include such lexical units as 公民的天职 *gōngmínde tiānzhí* ‘civic duty’, 军人的天职 *jūnrénde tiānzhí* ‘military duty’, 爱国主义义务 *àiguózhǔyì yìwù* ‘patriotic duty’, 对党应尽的义务 *duìdǎngyīngjìn de yìwù* ‘duty to the party’, 光荣的义务 *guāngróngde yìwù*

²⁵⁴ Hu, Hong. Set expressions of the Chinese language. Handbook / per. From whale. A. S. Zhmak – M.: LLC International Publishing Company "Chance", 2019. – 191 p.;

Kornilov, O.A. Pearls of Chinese Phraseology. 3rd ed., rev. And extra. – M.: KDU, 2014b. – 346 p.;

Zhou, Lingzhong, He, Jieren 周苓仲,何泽人.典故 100:汉英对照 [the Stories Behind 100 Chinese Idioms]. Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 284 p.;

Yin, Binyong 尹斌庸. 谚语 100: 汉英对照 [100 Pearls of Chinese Wisdom]. – Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 201 p.

‘honourable duty’, 招待义务 *zhāodài yìwù* ‘the duty of hospitality’, 民族大义 *mínzú dàyì* ‘national duty’. So, for instance, even in ancient China each court was obliged to send one man from the family to military service obeying the order of the emperor. A soldier, fulfilling his duty to his homeland, should not have dishonoured his family and betrayed his father’s reputation. On the contrary, he tried to show himself and earn honour and respect by distinguishing himself in a military campaign or service.

In other words, everyone has to do whatever is required of them to help the country move forward and achieve prosperity. He has to think in communist ideals, be eager to get education and work hard, as well as to pay taxes on time and not undermine national unity: 这种关心集体照顾大局、以帮助别人当作自己义务的共产主义风格，正是我们需要大大发扬的 *zhè zhǒng guānxīn jíjí zhàogù dàjú, yǐ bāngzhù biérén dāng zuò zìjǐ yìwù de gòngchǎn zhǔyì fēnggé, zhèng shì wǒmen xūyào dàdà fāyáng de* ‘the fulfillment of communist duty, such as caring for the collective, for the common goal, helping our neighbors - all this is necessary for us in order to get ahead’; 在我国，劳动既是公民的基本权利，又是公民的基本义务 *zài wǒguó, láodòng jìshì gōngmín de jīběn quánlì, yòu shì gōngmín de jīběn yìwù* ‘in our country the right to work is not only the basic right of citizens, but also their main duty’; 公民有维护国家统一和全国各民族团结的义务 *gōngmín yǒu wéihù guójiā tǒngyī hè quánquó gè mínzú tuánjié de yìwù* ‘citizens are obliged to defend the unity of their country and the unity of all its nationalities’; 公民有依法纳税的义务 *gōngmín yǒu yīfǎ nàshuì de yìwù* ‘citizens are to pay taxes in accordance with the law’.

As is easy to see, such a perception of public duty meant the unity of personal and public goals, which we already noted above, conflicting with the proposal from the corpus: 凡社会、国家、宗教、家庭所强加于个人身上的一切义务责任之负担，它都借口于个人的自由对之一概否定 *fán shèhuì, guójiā, zōngjiào, jiāting suǒ qiángjiā yú gèrén shēnshang de yīqiè yìwù zérèn zhī fùdān, tā dōu jièkǒu yú gèrén de zìyóu duì zhī yīgài fǒudìng* ‘all the burdens imposed by society, country,

religion and family on a person will be rejected under the pretext of individual freedom' [Balanced Chinese Corpora of Leeds University].

This interpretation is based on the fact that, according to traditional Chinese ideas, a person must fulfill his social role and follow his vocation, otherwise chaos may occur in the state. One of the main characteristics of the Chinese national character is diligence and doing what one must. Therefore, any negligence in performing one's duties (塞责 *sèzé*), insubordination or violation of official powers are criticized. Such violations of the order established by wise ancestors lead to the loss of 'face' (面子 *miànzi*), which in the collectivist culture of Tianxia was the same as person's social death²⁵⁵.

If we are talking about the **moral and ethical part of duty**, then here, judging by corpus data, a person is free to act in a certain way based on his personal qualities and assessing how his action might be interpreted by the majority: 他也必须履行这种地位要求他所尽的义务 *tā yě bixū lǚxíng zhè zhòng dìwèi yāoqiú tāsuǒ jìn de yìwù* 'he also has to fulfill obligations in order to correspond with the status'; 这是社会主义义务感与个人利益或个人兴趣之间的动机斗争 *zhè shì shèhuì zhǔyì yìwù gǎn yǔ gèrén lìyì huò gèrén xìngqù zhī jiān de dòngjī dòuzhēng* 'it is a struggle between a sense of socialist duty and the man's personal interests'; 处于不同社会地位的人, 权利和义务是不同的 *chǔyú bùtóng shèhuì dìwèi de rén, quánlì hé yìwù shì bùtóng de* 'people in miscellaneous social positions have different rights and duties'; 义务是一件主动的事情, 不是人要做, 而是我要我做 *yìwù shì yī jiàn zhǔdòng de shìqíng, bùshì rén yào wǒ zuò, ér shì wǒ yào wǒ zuò* 'charity is a voluntary act, i.e. it is not people who want me to do it, I want to do it myself'.

From the last example it can be seen that the notion of the Western idea of volunteering and charity in China is expressed with the same concept 义务 *yìwù* in the meaning of "voluntary, free labor" and, probably, it was already used after the formation of the PRC in the middle of the 20th century. Now, in the new socio-

²⁵⁵ Vasiliev, L. Cults, religions, traditions in China. – M.: Lomonosov, 2015. – 528 p.

economic realities, its lexical co-occurrence has expanded: 全队义务投工 *quán duì yìwù tóugōng* ‘voluntary team work’; 提供义务咨询 *tígōng yìwù zīxún* ‘conduct a free consultation’; 院义务讲学 *yuàn yìwù jiǎngxué* ‘free lectures’; 事义务性的社会工作 *shì yìwù xìng de shèhuì gōngzuò* ‘unpaid social work’; 义务向导 *yìwù xiàngdǎo* ‘a volunteer guide’; 进行义务咨询 *jìnxíng yìwù zīxún* ‘have a free consultation’; 去义务献血 *qù yìwù xiànxuè* ‘voluntary blood donation’; 对于公共义务和慈善事业也热心参加 *duìyú gōnggòng yìwù hé císhàn shìyè yě rèxīn cānjiā* ‘take an active part in charitable organizations and in the performance of public duty’.

As mentioned above, the family was the prototype of all social relations in the country reflected in the principle of mutual support and duties in society. A sense of duty and justice was one of Confucian values that was likely to be taught from the childhood, and this is still preserved at the collective level. The Chinese believed that a person's life is a continuation of the life of their ancestors, so the duty of children is to continue the history of the family: the son was obliged to fulfill his filial duty 孝 *xiào* and follow the will of his parents. Thus, a person would develop inner feelings of love and justice. In the traditional China if you did not fulfill this particular duty, one might be sentenced even to death²⁵⁶. However, with the advent of globalization, China has faced a number of new phenomena. Together with labor migrants who traditionally maintain close ties with their families in the villages and provide them with serious material support, a loneliness of the elderly people has become a new challenge for modern Chinese²⁵⁷. Thus, the neologism 空巢老人 *kōngcháo lǎorén*, which we have already mentioned, describes the condition when parents are left without filial support or the children are far from them. At the same time, there is the opposite phenomenon, 啃嫩族 *kěnnènzú*, referring to the elderly

²⁵⁶ Sidikhmenov, V.Ya. China: pages of the past. – Smolensk: Rusich, 2010. – 544 p.

²⁵⁷ Naisbit, D. Chinese megatrends: 8 pillars of a new society / per. from English. A. Laktionova. – M.: Astrel, 2012. – 315 p.

parents or middle-aged people who fully support their children, totally control their income and demand monthly deductions²⁵⁸.

In the corpora data there are some prominent examples that do not fit into the Chinese tradition of general respect for elders and marriage for procreation: 有些人不愿承担对父母的赡养义务 *yǒuxiē rén bù yuàn chéngdān duì fùmǔ de shànyǎng yìwù* ‘some people do not want to take care of their parents’; 父母对子女的教养同样并非婚姻所必需履行的义务 *fùmǔ duì zǐnǚ de jiàoyǎng tóngyàng bìngfēi hūnyīn suǒ bìxū lǚxíng de yìwù* ‘parental education of daughters does not mean that they should fulfil their social duty and get married’; 孝是从普遍的血缘关系义务出发泯灭人的主体权利的强迫性规则 *xiào shì cóng pǔbiàn de xiěyuán guānxi yìwù chūfā mǐnmiè rén de zhǔtǐ quánlì de qiǎngpò xìng guīzé* ‘xiao principle, originating from the universal duty of natural relation, has destroyed the behavioral norms of the man’s subjective rights’.

Unexpectedly, the traditional filial duty described in the example above was not widely represented in the corpus data. Probably, duties towards parents are taking a back seat at present, giving way to civil and public duty: 恋爱以终身相爱建立家庭为目的，结婚以后夫妻双方要承担抚养孩子和赡养老人的义务 *liàn'ài yǐ zhōngshēn xiāng'ài jiànlì jiāting wèi mùdì, jiéhūn yǐhòu fūqī shuāngfāng yào chéngdān fūyǎng háizi hé shànyǎng lǎorén de yìwù* ‘Marriage should be based on the desire to preserve lifetime love. After the marriage, both spouses should be responsible for the children’ upbringing and for the financial support of elderly parents’; 夫妻互负互助的义务 *fūqī hù fù hùzhù de yìwù* ‘a husband and a wife are obliged to help each other’; 对于妻子有顺从之义务者只有自己的女孩，男孩对于母亲象对仆役一样 *duìyú qīzi yǒu shùncóng zhī yìwù zhě zhǐyǒu zìjǐ de nǚhái, nánhái duìyú mǔqīn xiàng duì púyì yīyàng* ‘in relation to the wife only the daughter should obey her ultimately, while the son should be like a servant’; 作为一个妻子，

²⁵⁸ Naumova, K.M. A Sense of Duty (义 / 义务) in the Chinese Linguistic World View: Tradition and Modernity // Oriental Institute Journal. 2021. № 3. – P. 85-95.

总有关心丈夫的义务和责任的 *zuòwéi yīgè qīzi, zǒng yǒuguān xīn zhàngfū de yìwù hé zérèn de* ‘becoming a wife be sure to take care of the public duty and your husband’s duties’; 我国人民一向把尊老养亲看成是自己应尽的义务, 作为衡量个人品质好坏的尺度之一 *wǒguó rénmin yīxiàng bǎ zūn lǎo yǎng qīn kàn chéng shì zìjǐ yīng jìn de yìwù, zuòwéi héngliáng gèrén pǐnzhí hǎo huài de chǐdù zhī yī* ‘the people of our country have always believed that the allowance of elderly parents is their public duty, a duty that they must fulfill. It is one of the criteria for their personal assessment’; 夫妻生活要在双方, 其欢愉在双方, 义务也在双方 *fūqī shēnghuó yào zài shuāngfāng, qí huān yú zài shuāngfāng* ‘in married life everything should be shared between spouses, both joy and duties’; 经济责任还表现在家庭义务方面 *jīngjì zérèn hái biǎoxiàn zài jiāting yìwù fāngmiàn* ‘economic responsibility also manifests itself in family responsibilities’.

Summary. In contemporary China the blurring of traditional values, due to economic modernization, leads to a growing consumption of goods and manifestation of Western-style individualism. This, in turn, undermines traditional ideas about a sense of duty, diminishing its ethical and moral entity. The youth is increasingly striving for independence, for material well-being and a career. At the same time, they underestimate the idea of creating a family and giving birth to children that used to be of socially important in the past²⁵⁹.

The Chinese continue to honor their ancestors, annually celebrate one of the most ancient Chinese holidays, Qingming Day (清明节 *qīngmíngjié*), visit the living and care for the graves of the dead with all the prescribed rites, they still help elderly parents, especially if they live at a distance. Nevertheless, nowadays a sense of duty to the employer and to the state is becoming more important. There is no doubt that contemporary Chinese are patriots who sincerely wish their country to prosper and desire to put the historical record straight. So, they like a big family would unite for a common goal, putting their efforts to the successful future of their state worldwide. As will be shown below, an optimistic, positive attitude, as well as self-confidence,

²⁵⁹ Lin, Yutang. The Chinese: my country and my people. – M.: Eastern literature, 2010. – 335 p.

high efficiency and a constant traditional desire for self-improvement comprise a perfect ground for achieving universal happiness, according to Chinese cultural views.

2.5. 福 *fú* ‘happiness’ / 乐观 *lèguān* ‘optimism’

Life of Chinese people was and still is determined not only by the Confucian ideology. Two other doctrines – Taoism and Buddhism – impacted greatly formation of inner attitudes in China. Their influence is especially noticeable in interpretation of the concept 福 *fú* ‘happiness’. Chinese people are optimistic by nature: even under the most constrained living conditions they find what to rejoice at. The generally recognized ideal for China is 全生 *quánshēng* ‘integrity of existence,’ which means unification of the soul and the body, as well as the ability to enjoy life in full, to relish what it gives: 眼福 *yǎnfú* ‘delight for eyes, pleasure for eyes,’ 口福 *kǒufú* ‘chance to treat oneself; pleasure from food,’ 耳福 *ěrfú* ‘pleasure for ears.’ Happiness is also achieved by relentless personal self-improvement. This principle was stated as early as in ancient times and still remains relevant, just like care for one’s health (健康就是福 *jiànkāng jiùshì fú* ‘health is happiness’), for precisely it leads to such a revered longevity and wisdom. It is no accident, for example, that in the greeting 福如东海, 寿比南山 *fú rú dōng hǎi, shòu bǐ nán shān* ‘good luck as endless as the East Sea and a life as long as the Nanshan Mountains’ one is inextricably entwined with and complements another.

Semantic load. According to Chinese ideas, 福 *fú* is ‘happiness, wellbeing; providential blessing’; *polite amplitude*’ [Chinese-Russian dictionary, 2005]. This also includes lexical units with the semantic component ‘luck,’ ‘luckiness,’ ‘success’: 幸福 *xìngfú* / 幸运 *xìngyùn* ‘happy chance; luck, luckiness; happiness; benevolence of fortune,’ 造化 *zàohuà* ‘luck in life, happiness; luckiness,’ 交运 *jiāoyùn* ‘luckiness, luck; crucial point in life (according to astrological divination),’ 运气 *yùnqì* ‘fate, destiny; luck, happiness; fortune,’ 成功 *chénggōng* ‘success,’ 洪

福齐天 *hóngfú-qítiān* ‘unlimited happiness; luck, luckiness,’ 手气 *shǒuqì* ‘fortune, luckiness (in a gambling game)’. A person’s destiny may also be happy: 好运 *hǎoyùn* / 福运 *fú yùn* ‘happy lot,’ 命 *mìng* ‘destiny, lot, plight,’ 天命 *tiānmìng* ‘dictate from heaven, destiny, doom,’ 数 *shù* *lit.* ‘destiny,’ 天数 *tiānshù* ‘fate; doom; destiny,’ 福分 *fúfēn* ‘happy lot, plight; happy draw, happiness, luck; benevolence,’ 祐 *hù* ‘providential happiness; benevolence (from heaven)’. There is a belief that, if one makes due efforts, it is possible even 转运 *zhuǎnyùn* ‘to reverse life (for the better)’ [Tongyici cilin, 1996; GCRD, 1983].

Other **synonyms** of happiness 福 *fú* also include lexemes with the meaning of ‘wellbeing,’ ‘prosperity,’ ‘richness’ and ‘wealth’: 万福 *wànfú* ‘complete happiness, omnifarious wellbeing (usually, in wishes); *old* bow with folded arms (made by women),’ 福气 *fúqì* ‘happy lot; happiness,’ 美满 *měimǎn* ‘wonderful, marvelous; full (e.g. life); blissful, happy,’ 祉 *zhǐ* ‘happiness, wellbeing’ (often in the concluding part of a letter, where a character specifying the reason, for which the letter is written, is placed before 祉), 祚 *zuò* ‘throne; happiness,’ 洪富 *hóngfù* ‘great wealth,’ 福祉 *fúzhǐ* ‘happiness, wellbeing, blessing, welfare’ [Ibid].

From the perspective of bearers of Chinese culture, who traditionally love good meals, happiness is associated with joy, celebration, feast, festivity (often on the occasion of marriage, birth of children) and pleasant repast as a consequence of all the above. Perhaps, this is why it also tastes ‘sweet’: 甜 *tián* ‘sweet, tasty, attractive, beautiful, cute; good, merry,’ 甜蜜 *tiánmì* ‘delightful, happy,’ 甜美 *tiánměi* ‘sweet; nice,’ 甜丝丝 *tiánsīsī* ‘to be content, happy,’ 人寿年丰 *rénshòu niánfēng* ‘people live long, harvests are rich’ (*fig.* about complete wellbeing and health of the people), 花好月圆 *huā hǎo yuè yuán* ‘flowers are beautiful and the moon is full’ (*fig.* wish to have happy life [to a just married couple]), 喜 *xǐ* ‘joy, festal occasion; celebration; love; pregnancy,’ 喜庆 *xǐqìng* ‘celebration (of marriage, birthday); joy; festivity,’ 庆 *qìng* ‘festival; *obs.* happiness, benevolence of heaven,’

大喜 *dàxǐ* ‘festal (landmark) occasion (usually, about marriage),’ 双喜临门 *shuāngxǐ línmén* ‘double joy,’ 吉庆 *jíqìng* ‘festivity, festal occasion,’ 鹊笑鸠舞 *quèxiàojiūwǔ* ‘a magpie rejoices and a cuckoo dances, rejoicing with you (form of greeting) [Ibid].

Historically, the character 福 *fú* bears a deep philosophical meaning. Precisely this word is most frequently used in wishes and ritual prayers of common people of the Celestial Empire in Buddhist and Taoist monasteries²⁶⁰. Among parents, there still remains a tradition to consult diviners, when choosing a name for a newborn child, for Chinese people always believed that there is a close connection between a person and their name. Therefore, naming a child, not only their gender and the principle of balance of five primary elements are taken into account, but also wishes to have happy lot, beauty, luckiness are added²⁶¹. The traditional concept 五福 *wǔfú* ‘complete happiness’ includes five main components: 寿 *shòu* ‘longevity,’ 喜 *xǐ* ‘joy,’ 禄 *lù* ‘career,’ as well as 财 *cái* ‘richness,’ and, upon establishment of private property and increased pursuit of many Chinese people to get rich, such idea of happiness became a norm of social life of China²⁶².

One of the words included in the idea of happiness is also the keyword 乐观 *lèguān* ‘optimism,’ on which we shall focus in our further work. It consists of two morphemes 乐 *lè* ‘music; merry, joyous’ and 观 *guān* ‘view, approach.’

Etymology. The pictogram 乐 *lè* represented an image of a musical drum on a wooden footrest and was found for the first time among Yin ritual inscriptions on turtle shells and animal bones, just like the pictogram 见 *jiàn* ‘to see’ of the character 观 *guān* formed somewhat later by adding a left phoneme. The lexeme 乐观 *lèguān* is mentioned for the first time in 礼记 *lǐjì* (“Book of Rites”) written in the times of Confucius by his apprentices and included in the “Five Classics.” Remarkably, the

²⁶⁰ Yang, Tianqing 杨天庆. 和老外聊文化中国 [Common Questions about Chinese Culture]. – Tiandi chubanshe 天地出版社 [Tiandi Publishing House], 2013. – 346 p.

²⁶¹ Modern China: Socio-economic development, national policy, ethnopsychology. – M., URSS, 2011. – 294 p.

²⁶² An, S.A., Vorsina, O.A., Peschanskaya E.V. Polysemy of the concept of “happiness” in Chinese philosophy of culture // Bulletin of the Chelyabinsk State Academy of Culture and Arts. 2012/4(32). – P. 66-70.

morpheme 乐 *lè* is distinct by high productivity. Thus, for example, the [Chinese-Russian dictionary, 2005] numbers about 20 lexical units including it.

Lexicographical material. According to other lexicographic sources [GCRD, 1983; New Russian-Chinese dictionary, 2005; Xin shidai e han xianjie da cidian, 2014; Chinese-Russian dictionary, 2005; Chinese-Russian dictionary, 2000; Concise dictionary, 2004; Russian-Chinese dictionary, 1990; Hanyu dacidian²⁶³], 乐观 *lèguān* is interpreted as:

- 1) vigorous and cheerful outlook, whereby a person believes in bright future, in success. Of note is the borrowed from the American linguistic culture appeal to smile and to rejoice whatever happens: 别悲观, 常笑笑 *bié bēiguān, cháng xiàoxiào* ‘don’t frown, always smile’; 保持微笑 *bǎochí wēixiào* ‘keep smiling!’
- 2) to be an optimist, optimistic: 乐观的看法 *lèguānde kànfǎ*. Interestingly, the [Chinese-Russian Dictionary, 2000] suggest to consider the word 大观 *dàguān* ‘accept life as is; to treat things philosophically’ as the closest synonym.

Derivatives from 乐观 *lèguān* include such numerous words as: 乐观主义 *lèguānzhǔyì* / 乐观论 *lèguānlùn* ‘optimism’; 乐观主义者 *lèguānzhǔyìzhě* / 乐观者 *lèguānzhě* / 乐观论者 *lèguānlùnzhě* ‘optimist’; 乐观的 *lèguānde* / 乐观主义的 *lèguānzhǔyìde* ‘optimistic.’

The concept of happiness typical for speakers of Chinese, filtered through the lens of optimism and good attitude, became fixed in a wide **range of synonyms** [Tongyici cilin, 1996; GCRD, 1983]: 乐天 *lètiān* ‘to be satisfied with one’s lot; to be a cheerful optimist,’ 积极 *jījí* ‘positive, positive, progressive, active,’ 正面 *zhèngmiàn* ‘positive, positive, constructive,’ 豁达 *huòdá* ‘broad view on things,’ 开展 *kāizhǎn* ‘broad-minded (about a person),’ 开朗 *kāilǎng* ‘amiable, cheerful,’ 开阔

²⁶³ Hanyu dacidian 汉语大辞典 [Big Chinese Dictionary] [Electronic resource]. URL: <http://www.hydc.com> (Accessed: 02.06.2020).

kāikuò ‘broad, open (about a person); clear, pure (about thoughts),’ 开豁 *kāihuò* ‘open (about a person); generous; broad-minded; not anxious,’ 肯定的 *kěndìngde* ‘positive, affirmative,’ 良好 *liánghǎo* ‘wonderful, good, positive,’ 达观 *dáguān* ‘philosophical view on things,’ 明朗 *mínglǎng* ‘bright and smiling; outgoing,’ 心胸 *xīnxiōng* ‘broad-minded; ambitious’ and two antonyms: 悲观 *bēiguān* ‘pessimistic,’ (郁郁) 寡欢 *(yùyù) guǎhuān* ‘depressive.’ Thus, we can say that the lexeme is represented in the language by a great number of synonyms, which does not contradict the requirements to keywords²⁶⁴, but, vice versa, confirms that 乐观 *lèguān* represents one.

Corpus analysis. Further, in accordance with the keyword description procedure adopted herein, let us perform, based on the Balanced Corpus of Modern Chinese and the Chinese Corpus of the University of Leeds, a contextual analysis of 乐观 *lèguān* for typical collocations with other words and sort the result on the morphosyntactic principle. We analyzed about 800 usages in total [for more see Appendix 1]:

乐观 *lèguān* + N: 乐观精神 *lèguān jīngshén* ‘optimistic spirit,’ 乐观情绪 *lèguān qíngxù* ‘optimistic mood, emotions, feelings, stance,’ 乐观估计 *lèguān gūjì* ‘optimistic plans, estimation,’ 乐观人 *lèguān rén* ‘an optimist,’ 乐观态度 *lèguān tàidu* ‘optimistic position, approach,’ 乐观前景 *lèguān qiánjǐng* ‘optimistic prospects,’ 乐观天性 *lèguān tiānxìng* ‘optimistic nature, character,’ 乐观信心 *lèguān xīnxīn* ‘optimistic belief, conviction,’ 乐观气氛 *lèguān qìfēn* ‘optimistic atmosphere, environment,’ 乐观看法 *lèguān kànfǎ* ‘optimistic perspective’.

V + 乐观 *lèguān*: 保持乐观 *bǎochí lèguān* ‘to preserve optimism,’ 追求乐观 *zhuīqiú lèguān* ‘to pursue optimism,’ 充满乐观 *chōngmǎn lèguān* ‘to fill, to be awash with optimism,’ 维持乐观 *wéichí lèguān* ‘to support optimism,’ 吸引乐观 *xīyǐn lèguān* ‘to attract optimism,’ 培养乐观 *péiyǎng lèguān* ‘to educate

²⁶⁴ Wierzbicka, A. Language. Culture. Cognition [trans. from English]; resp. ed. and comp. M. A. Krongauz; intro. Art. E. V. Paducheva. - M.: Russian dictionaries, 1997. - 411 p.

optimism,’感到乐观 *gǎndào lèguān* ‘to feel, to experience optimism,’表达乐观 *biǎodá lèguān* ‘to express optimism,’展望乐观 *zhǎnwàng lèguān* ‘to look to the future, ahead with optimism’.

ADJ+乐观 *lèguān*: 盲目乐观 *mángmù lèguān* ‘blind optimism,’ 开朗乐观 *kāilǎng lèguān* ‘light, bright, open optimism,’ 活泼乐观 *huópo lèguān* ‘active, vivid optimism,’ 适度的乐观 *shìdù de lèguān* ‘sufficient, conforming optimism,’ 坚强乐观 *jiānqiáng lèguān* ‘firm, solid, strong optimism,’ 健康乐观 *jiànkāng lèguān* ‘healthy optimism,’ 成熟乐观 *chéngshú lèguān* ‘mature optimism,’ 谨慎乐观 *jǐnshèn lèguān* ‘cautious optimism’.

ADV/PARTICLE + 乐观 *lèguān*: 比较乐观 *bǐjiào lèguān* ‘relatively optimistic,’ 更乐观 *gèng lèguān* ‘even more optimistic,’ 太乐观 *tài lèguān* ‘excessively optimistic,’ 十分乐观 *shífēn lèguān* ‘extremely, very optimistic,’ 越来越乐观 *yuèláiyuè lèguān* ‘increasingly optimistic.’

As we can see, this word has a very broad combinability and, as we can assume based on the selection, in various types of discourse. The contextual analysis method allows tracing associations generated in the LVW of the language speakers without involvement of psycholinguistic methods, for example, the association experiment. It is revealing that among the material there is nothing that might stand out of traditional ideas and, consequently, the CLVW prior to the beginning of the reform and opening up policy. Moreover, the provided data also allow speaking of a high degree of the concept’s lexical development in Chinese language.

Apart from the above, in CLWV there is a **number of set phrases**, the majority of which appeals not to despair in hard situations, to preserve patience and to enjoy life as is: 乐天知命 *lètiānzhīmìng* ‘to enjoy what there is,’ 忆苦思甜 *yì kǔ sī tián* ‘recalling former misfortunes, to think of future joys,’ 天助自助者 *tiānzhù zìzhùzhě* ‘Heaven helps the one, who relies only on themselves,’ 天下无难事，只怕有心人 *tiānxià wú nán shì, zhǐ pà yǒuxīn rén* ‘there are no hard tasks in the world – simply laborious people are needed,’ 别往心里去 *bié wǎng xīnlǐ qù* ‘take it easy,

don't' take it hard,' 有志者事竟成 *yǒu zhì zhě shì jìng chéng* 'the one who wants will achieve,' 看得开 *kànde kāi* 'to take lightly, not to take hard,' 有志者事竟成 *yǒu zhì zhě shì jìng chéng* 'everything can be achieved if required; perseverance wins,' 迎难而上 *yíng nán ér shàng* 'to go ahead despite any hardships', 知足常乐 *zhī zú cháng lè* 'the one content with their lot will always be merry', 雨过天晴 *yǔguò tiānqíng* 'hardships are left behind,' 随遇而安 *suí yù ér ān* 'to put up with the existing condition,' 乐安天命 *lèān tiānmìng* 'to enjoy what there is,' 泰然自得 *tàirán zìdé* 'to preserve composure,' 苦中作乐 *kǔ zhōng zuò lè* 'to be glad despite any suffering,' 及时行乐 *jíshí xínglè* 'to seize the moment of pleasure,' 放心吧 *fàngxīn ba* / 不要紧 *bùyào jǐn* / 不着急 *bù zháojí* 'to preserve calmness and composure; not to worry; to take easy,' 自得其乐 *zìdé qílè* 'to feel inner satisfaction; to feel joy (from one's business); everyone does what they want,' 逍遥自得 *xiāoyáo zìdé* 'to do what one wants,' 生龙活虎 *shēng lóng huó hǔ* 'to reanimate, to cheer up, to become full of stamina,' 量体裁衣 *liàngtǐ cái yī* 'to act in conformance with actual circumstances,' 水滴石穿 *shuǐdī shíchuān* 'perseverance wins,' 愚公移山 *yúgōng yíshān* 'to move mountains, to overcome all obstacles,' 移山填海 *yí shān tián hǎi* 'to move mountains and to fill the see (with them)' (*fig.* about great power, e.g. of people), 苦中作乐 *kǔ zhōng zuò lè* 'to find joy in suffering,' 塞翁失马, 焉知非福 *sài wēng shī mǎ, yān zhī fēi fú* 'the sweet comes with the bitter,' 水涨船高 *shuǐ zhǎng chuán gāo* 'when water rises, to boat is also lifted; one thing stipulates another,' 天有不测风云, 人有旦夕祸福 *tiān yǒu bù cè fēngyún, rén yǒu dàn xī huòfú* 'there are unexpected storms in nature, and there are unpredictable misfortunes and lucks in life; *fig.* it is impossible to foresee everything,' 及时行乐 *jíshí xínglè* 'seize the chance,' 死马当活马医 *sǐmǎ dàng huómǎ yī* 'to make attempts to remedy a hopeless situation,' 不入虎穴, 焉得虎子 *bù rù hǔxué, yān dé hǔzǐ* 'nothing ventured, nothing gained,' 吃一堑, 长一智 *chī yī qiàn, zhǎng yī zhì*

‘sorrow makes us wise; mistakes teach lessons; to draw lessons from bitter experience,’ 死灰复燃 *sǐhuī fùrán* ‘fig. to rise from ashes; to revive’²⁶⁵.

Based on the sourced we addressed to, there are much less phrases telling of loss of optimism and faith in oneself. It can be assumed that there is a certain fixation on positive attitude towards life and on active actions to achieve the desired in Chinese community: 自怨自艾 *zì yuàn zì yì* ‘to repent one’s actions and to improve’; 自暴自弃 *zì bào zì qì* ‘to lose faith in oneself’; 心灰意冷 *xīnhuī yìlěng* ‘to fall unto despair, to lose courage’; 哀莫大于心死 *āimò dà yú xīnsǐ* ‘there is no greater disaster than loss of hope’; 万念俱灰 *wànniàn jù huī* ‘all dreams turned to ashes, to lose courage completely’; 杞人忧天 *qǐ rén yōu tiān* ‘groundless fears’; 意志消沉 *yìzhì xiāochén* ‘to hang wings, to become disappointed’; 一蹶不振 *yījué bùzhèn* ‘to be in despair, to lose heart, to lose courage’; 怨天尤人 *yuàntiān yóurén* ‘to repine at the Heaven and blame people,’ 想不开 *xiǎng bu kāi* ‘to worry, to take hard,’ 看不开 *kàn bù kāi* ‘to everything in the worst light,’ 悲观失望 *bēiguān shīwàng* ‘to fall unto despair, to lose hope, to be crestfallen,’ 忧天悯人 *yōutiān mǐn rén* ‘to be concerned about the destinies of mankind,’ 听天由命 *tīng tiān yóu mìng* ‘to abandon (smb) to their fate; to entrust oneself to fate,’ 槁木死灰 *gǎomù sǐhuī*/ 死灰槁木 *sǐhuī gǎomù* ‘loss of any interest to life,’ 风无常顺，兵无常胜 *fēng wúcháng shùn, bīng wúcháng sheng* ‘a boat cannot always sail windward, an army cannot always win battles’²⁶⁶.

Thus, the performed analysis leads to the conclusion that the keyword 乐观 *lèguān* is notable for a special degree of development in the system – i.e., it demonstrates an extremely high productivity of syntagmatic relations and has an

²⁶⁵ Hu, Hong. Set expressions of the Chinese language. Handbook / per. From whale. A. S. Zhmak – M.: LLC International Publishing Company "Chance", 2019. – 191 p.;

Kornilov, O.A. Pearls of Chinese Phraseology. 3rd ed., rev. And extra. – M.: KDU, 2014b. – 346 p.;

Zhou, Lingzhong, He, Jieren 周苓仲,何泽人.典故 100:汉英对照 [the Stories Behind 100 Chinese Idioms]. Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 284 p.;

Yin, Binyong 尹斌庸. 谚语 100: 汉英对照 [100 Pearls of Chinese Wisdom]. – Pekin 北京: Huayu jiaoxue chubanshe 华语教学出版社 [Publishing House Teaching Chinese], 2010. – 201 p.

²⁶⁶ Ibid.

impressive synonymic chain. The obtained data suggest that the spirit, emotions, attitude towards a situation, as well as a person per se in the CLWV can be described through the lens of the concept ‘optimism’. On the one hand, positive outlook is a public norm in Chinese community, on the other hand, Chinese people try to maintain balance so that not to lose cold reason and clarity of thought. Citizens of China try to give humorous turn to any criticism, and even in anger they never let themselves get completely disappointed in life²⁶⁷. “No matter what disaster burst over a Chinese family, its head never lost courage, kept working hard without losing optimism and persistently seeking solutions to the trouble. Women, who with exceptional stamina and courage endured pain, suffering and all misfortunes, matched men”²⁶⁸.

In 70’s, people in China believed that “pessimism is characteristic only of capitalist communities”²⁶⁹ – therefore, in many respects owing to the policy of the Communist Party, as well as to the work of mass media controlled by it, people continue to preserve optimistic attitude and purposefulness, while China remains in the rating of the happiest countries of the world²⁷⁰. Hard work together optimism is much more efficient than passive belief; nevertheless, Chinese people are not inclined to show their happiness or great joy to strangers, some may even be ashamed of their feelings, fearing to seem immodest²⁷¹. Such behavior tells us that despite openness to new ideas, Chinese people continue to retain their traditional views.

Summary. It follows from the above that the idea of happiness and the necessity to look at the future with optimism did not suffer any remarkable lexicosemantic transformations. We venture to suggest that the lexemes 福 *fú* ‘happiness’

²⁶⁷ Malyavin, V.V. Chinese civilization. – M., 2001. – 632 p.;

Speshnev, N.A. Beijing is the country of my childhood. – SPb., 2004 – 320 p.

²⁶⁸ Sidikhmenov, V.Ya. China: pages of the past. – Smolensk: Rusich, 2010. – 544 p. – P. 468.

²⁶⁹ Yu, Hua. Ten words about China. – M.: Astrel, 2013. – 220 p.

²⁷⁰ Helliwell, J., Layard, R., Sachs, J. World Happiness Report 2018. New York: Sustainable Development Solutions Network. – 172 p. [Electronic resource] URL: https://s3.amazonaws.com/happiness-report/2018/WHR_web.pdf (Accessed: 13.06.2020).

²⁷¹ Naumova K.M. 乐观 *lèguān* and 积极乐观的人 *jījīlèguānderén* in the Chinese Linguistic Worldview // CHINA AND THE WORLD: LANGUAGE, CULTURE, POLITICS Papers from the international conference, jointly organized by the Department of Sinology at Sofia University “St. Kliment Ohridski” and the Department of China Studies at Xi’an Jiaotong–Liverpool University, 12-13 December 2019. Volume 2. – P. 30-39.

and 乐观 *lèguān* ‘optimism,’ in contrast to all the words considered above, can be deemed not simply keywords of the CLWV, but its cultural constants – i.e., concepts existing for a long time and resistant to changes.

In order to test our hypothesis about the influence of globalization processes on the quantitative characteristics of the selected lexemes, let us turn to the analysis of statistical data.

2.6. Statistical analysis of key lexical units

For a good reason, one of the most reputable text corpus of the Chinese language is considered to be The Modern Chinese Language Corpus (MCLC) established by the Center for Chinese Linguistics at Peking University. It consists of more than 600 billion of lexical units and includes 10 types of texts, among which the sub-corpus of the newspapers being the most significant. As a Chinese linguist Feng Yue says, “the category of newspapers includes not only the most important periodicals, such as People’s Daily newspaper issues of the years 1993-1996, 1998, and 2000 and Xinhua News Agency articles of the years 2001-2004, but also some popular magazines, such as 2-206 issues of Dushu (Reading Books).”²⁷² The corpus, which has been existed since 2004, still usually gets updated. One of the advantages of this corpus for our study was the possibility to obtain statistical data on the analyzed lexical units with a breakdown by decades, thus providing an opportunity to compare the occurrence of selected lexical units in discourse in a rather quick and less time-consuming way than by the means of lexicographical method only.

²⁷²Feng, Yue. Specificity of corpus studies in contemporary Chinese linguistics // Bulletin of the MSLU Humanitarian Sciences. - Rel. 3 (832), 2020. - P. 159-172. – P. 166.

Table 1. Number of occurrences of analyzed lexical units
(according to the MCLC corpus)

Year	自由 'freedom'	义务 'duty'	个人 'personality'	个性 'individuality'	家庭 'family'	福 'happiness'	乐观 'optimism'
1940-1950	43913	8853	55994	1101	16620	56034	2284
1950-1960	63465	13520	77829	1559	23894	80222	3666
1960-1970	40813	9813	54721	1026	16517	54133	2450
1970-1980	39694	15154	82166	3628	29717	74846	4227
1980-1990	52790	28940	54721	8141	58567	125244	8692
1990-2000	67680	45125	77829	12950	86551	190782	15970
2000-2010	213600	82446	55994	78231	268273	713162	40958
2010-2020	181913	62309	575829	72356	234393	635862	31279

For greater clarity, let us present the data we obtained on the dynamics of occurrences of the analyzed units in the corpus material in the form of a graph (Fig. 1).

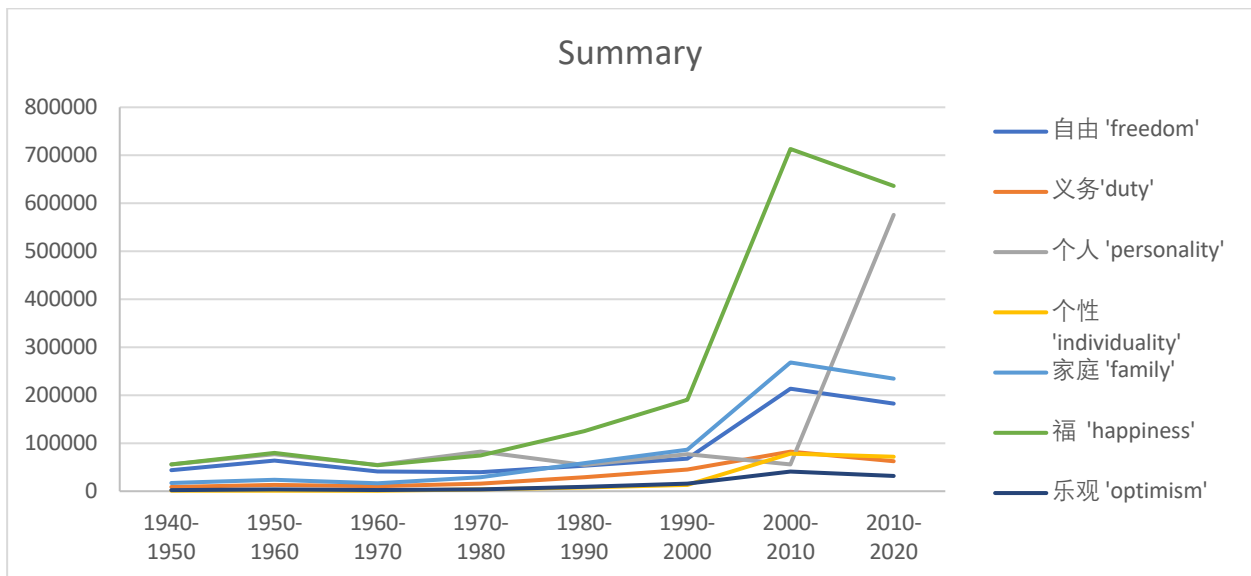


Fig. 1. Dynamics of occurrence of keywords in diachrony (according to the MCLC corpus)

The data obtained out of the corpus and presented in the graph and in the table (graphs for each lexeme see Appendix 2), explicitly show that all the lexemes which are in the scope of our interest were presented in the language during 1950-1960. Later on during the Cultural Revolution the use of such lexemes has decreased

sharply. Their previous occurrence “indexes” were restored, and sometimes even significantly exceed, in case of the lexemes 家庭 *jiāting* ‘family, home’ and 乐观 *lèguān* ‘optimism’, in 1980s with the beginning of the implementation of the policy of reform and openness.

A general trend of a sharp jump in the frequency of all analyzed keywords between 1980s and 1990s is clearly visible. The combinatorial possibilities of each lexeme, as was shown above, were undergoing changes, and over time they developed new syntagmatic relations. The “demand” for these units can be directly linked to Deng Xiaoping’s policies aimed at opening up China to the outside world, both economically and culturally, which, in turn, contributed to an increase in language contacts and a closer acquaintance of Chinese speakers with the value systems of their closest partner, which became the United States with the American linguistic culture it promoted.

Comparison of data 1990-2000 and 2000-2010 using the example of two lexemes (个性 *gèxìng* ‘individuality’ and 家庭 *jiāting* ‘family, home’) demonstrates the “struggle” between collectivist value systems characteristic of the traditional culture of China and the individualist liberal ideals of the West.

Another trend of recent decades is also of interest, namely the decrease in the use of the lexeme 自由 *zìyóu* ‘freedom’ from 213,600 uses in 2000-2010 up to 181,913 in 2010-2020. In a less radical way, there was a decrease in the use of the lexeme 义务 *yìwù* ‘duty; responsibilities’, as well as other keywords. Even more surprising from this perspective is the significant increase in the use of the lexeme 个人 *gèrén* ‘personality’ from 55,994 in 2000-2010 up to 575,829 in 2010-2020.

It can be assumed that such changes are caused, among other possible reasons, by the new political course of the PRC which seeks to preserve its national identity and gain a foothold on the world stage as one of the hegemons of the new world order, and for this, every Chinese must feel national pride and patriotically recognize himself as a participant of a mutual historical process.

Thus, language statistics have expanded our understanding of the cultural-historical process behind language change in China and demonstrated a direct correlation of the frequency of lexical units with global geopolitical, economic and cultural processes.

CONCLUSION

The main aim of the present study was to show that globalization indeed has led to the observed shifts in Chinese linguistic worldview, whose bearers are represented, as is known, by Chinese ethnos with the national character, thinking stereotypes and behavior patterns characteristic of it. Due to the fact that language represents a sui generis fixative of mental images in consciousness, every culture 'customizes' the world, reflecting in its language world perception of its speakers, i.e., is a close connection between life of a relevant community and the basic vocabulary of the language spoken by a it.

As already mentioned, language is not identical to thinking. Every ethnos has its own behavior patterns fixed in culture and playing an important role at interpreting interlocutor's behavior in intercultural communication. Acknowledging the fact that cultural differences exist and they are fixed in language we thereby may assume that a language influences people's behavior in a certain way, allowing to adapt to the surrounding reality. We may agree with A. Wierzbicka that linguistics becomes poorer, if cultural (cultural and historical) specifics of a given language is not studied. By studying and describing languages and cultures, we approach an integral and comprehensive study of languages as keepers of cultural values that are common and specific for a particular ethnos. In turn, knowledge of the value system and motives guiding behavior and activity of a particular people allows better understanding of their national character and mentality.

We believe that, under the influence of international contacts and globalization, the Chinese are beginning to understand the concepts of "freedom" and "personality" more broadly, or at least the verbal behavior in which they manifest themselves. Currently, young people, especially in large cities, are influenced by new values and ideas (personal freedom, gender equality, late marriages and etc.), which leads to a certain imbalance in cases, when borrowed ideas contravene the existing traditions and propagated values motivating behavior of elder generations.

Data obtained in the course of exploration of the lexical units 家庭 *jiāting* ‘family, home,’ 个人 *gèrén* ‘person’ / 个性 *gèxìng* ‘individuality,’ 自由 *zìyóu* ‘freedom,’ 义务 *yìwù* ‘social duty; obligations’ and 乐观 *lèguān* ‘optimism,’ on the one hand, confirmed our assumption on shifts in Chinese linguistic worldview under globalization, and on the other hand, proved high viability and resiliency of traditional ideas and values existing in Chinese people’s world outlook for already several thousand years.

Thus, it follows from the contextual analysis performed by us that the lexeme 家庭 *jiāting* ‘family, home’ has not only a complex semantic structure, but also an extremely broad combinability, which was reasonable to expect, considering the social and political load borne by this units as one of the most significant keywords of Chinese culture. The lexeme’s distinctive feature is that the framework of a family is not limited to close relatives, but encompasses friends, neighbors, colleagues and the country in general, which is illustrated well by the trend existing among young people to use terms of kinship in communication with other Chinese. Such challenges to traditions as late foundation of a family, primarily of a nuclear type, gender equality, young people’s desire to leave parents and live independently as soon as possible are fixed in the language in the form of neologisms describing both new social roles of both men and women that are new to Chinese society. Based on collocations of the lexeme 家庭 *jiāting*, it may be concluded that among the most typical verbs are encountered those ones, which describe breach of family relations, distancing from relatives, disharmony in relations; nevertheless, a reverse trend is also observed – aspiration to salvage a family, organize family leisure, mend relations in a couple, avoid quarrels and disputes – that is to say, to create the feeling of comfort and calm favorable for growing generations. It may also be concluded from the obtained selection that, first, family continues to play an economic important role in Chinese community, participating in small business formation, and second, the independence pursued by young people does not mandatorily mean complete neglect of kinship relations – to the contrary, the joy from rare meetings in

the family circle can only intensify the desire to gather together and strengthen the feeling of cohesion and mutual support as it was before.

Analysis of the lexemes 个人 *gèrén* ‘person’ / 个性 *gèxìng* ‘individuality’ makes us think that Chinese community is definitely at the stage of ‘approbation’ of ideas of an independent person capable not only of expressing their own opinion within a group’s opinion, but also of standing for their civil rights and positions. Thus, numerous linguistic examples describe the right to private life and building personal boundaries, which contradicts Chinese tradition, wherein persons estimate themselves from the perspective of a group, i.e., when a group is a priori prioritized over individuals. Particularly, according to the performed contextual analysis, the idea of a person’s individuality, creative self-fulfillment and freedom also underwent certain changes, having moved beyond traditional artistic aesthetic motifs, wherein the ideal was represented by a striking artistic individuality of a painter or a poet. The PRC’s pursuance of developing innovative intellectual potential, as well as the announced ‘head hunting’ nudged the country to active propaganda of individual approach to growing generation upbringing, as well as to increase employability of persons capable of showing individualism and innovativeness in order to provide itself with talented manpower for the future.

Certain changes related to globalization processes are also emerging in usage of the ‘newest’ of all lexical units considered within our study – 自由 *zìyóu* ‘freedom’. Despite the remaining predominantly negative perception of this phenomenon, it is present in rather great number of various word combinations and describes not only freedom of creativity or religion, but also such ideals typical for world globalism as 自由平等 *zìyóu píngděng* ‘liberty and equality,’ 人身自由 *rénshēn zìyóu* ‘personal freedom,’ 自由主义 *zìyóuzhǔyì* ‘liberalism,’ 自由竞争 *zìyóu jìngzhēng* ‘free competition,’ 自由思维 *zìyóu sīwéi* ‘independent thinking,’ 自由的政策 *zìyóude zhèngcè* ‘free political course’ and etc. It appears, however, that meanings reflecting Chinese people’s ideas of freedom are interpreted within their own tradition of avoidance of chaos, when people, reneging on the law and

proceeding from one's own egoistic desires, dismantle Confucian norms and customs, which prescribe everyone to comply with their place and do what is due, so that peace and harmony prevail in the Celestial Empire.

Consideration of the lexeme 义务 *yìwù* 'social duty; obligations' usually referred to one of Confucian virtues allowed identifying its interpretation as faithful serving the state and fulfillment of moral obligations both to oneself and to others. Considering that this is one of the traits of a 'noble man' (君子 *jūnzǐ*) and the government's policy aimed at this ideal's 'revival' in the context of contemporary China²⁷³, let us note that meanings usually reflecting the idea of duty are still relevant, which is evidenced by numerous corpus data and frequency of the representative lexeme occurrence. Chinese people know that is necessary to assume particular obligations prudently, so that not to fret over 'saving the face' in case of their breach. Thereby, we found almost no examples speaking of parental or filial duty, which may evidence erosion of the traditional family values already discussed above.

Amid all shifts in the linguistic worldview of Chinese people, out of, the most 'stable' out of all considered lexemes subjected to the influence of globalization processes in whatever way remains perhaps only the idea of 福 *fú* 'happiness' as exemplified by the keyword 乐观 *lèguān* 'optimism'. This semantic field is not only lexically elaborated, which is suggested by high frequency and productivity of the considered keyword, but also represented by idioms transmitting the same ideas that are quite in-demand and widely used among the language speakers and that encourage them to view the future with a weighed optimism, to work hard and thereby to enjoy life.

To sum up, let us note that, despite all social and economic transformations, it is not likely that globalization will lead to fundamental changes of the very

²⁷³ Pan, Xingyu 潘星宇. Junzi renge yu rende xiandaihua 君子人格与人的现代化 The Gentleman Personality and The Modernization of Man // Xuelilun 学理论 Theory Research. Vol. 3, 2013. – P. 38-40;
Chen, Xuekai, Yan, Dan 陈学凯, 严丹. Rujia jinzi renge yu zhonghua wenmingde huancheng fazhan 儒家君子人格与中华文明的传承发展 // Neimengguo shehui kexue 内蒙古社会科学 Inner Mongolia Social Sciences. Vol.41, № 3, May 2020. – P. 186-192.

foundation of Chinese culture. New knowledge, elements of culture and ideals will complement and enrich it; they will be comprehended anew within the traditional world outlook, as it has been throughout the centuries-long history of Chinese people and their language. Furthermore, we tend to agree with the opinion of some sinologists²⁷⁴ that further development of China will lead to attempts to preserve and strengthen traditional norms even at simultaneous adoption of some elements of Western culture. Thus, a new world order, wherein China is to play one of the key roles, is already being discussed at the highest level. In Xi Jinping's speeches, a persistent appeal to preserve cultural traditions of Chinese nation, to revive the ideal of a 'noble man,' to continue developing harmonious relation in a family, as well as to care in the first place of the state and wellbeing of the overall nation is heard²⁷⁵. In other words, the leader of the country in his speech of 2022 calls China to revive, keep abreast of the times and draw lessons from the past, giving precedence to traditional Confucian values proven over thousands of years, i.e., "Chinese nationalism strengthens simultaneously with globalization of China"²⁷⁶.

We hope that this work will serve an interesting material for Chinese language teaching, theory and practice of intercultural communication, as well as Chinese linguocultural studies.

Prospects for the topic's research consist in extension of the study's empirical framework by involvement of new lexical units, whose interpretation might change due to influence of globalization processes on Chinese society, and expansion of our knowledge through comparison of the obtained data with materials of other languages within a large-scale cross-cultural analysis.

²⁷⁴ Tertitsky, K. Chinese: traditional values in the modern world: In 2 vol. – M., 1994. – 347 p.;

Tan, Aoshuang. Chinese picture of the world: language, culture, mentality. – M.: Languages of Slavic culture, 2004. – 240 p.

²⁷⁵ Chen, Xixi 陈锡喜. Pingyi jinren — Xi Jinpingde yuyan lilian 平易近人——习近平的语言力量 [Intelligibly about the linguistic power of Xi Jinping's speeches]: Suwen liyupian 俗文俚语篇 [Collection of popular sayings], Shanghai jiaotong daxue chubanshe 上海交通大学出版社 [Shanghai Transport University Press], Shanghai 2014. – 146 p. [Electronic resource] URL:<http://theory.people.com.cn/GB/68294/390916/> (Accessed: 12.05.2020).

²⁷⁶ Fishman, T., China Inc. The Rise of a Heavy-Duty Global Competitor [transl. from English] – M.: Eksmo, 2007. – 448 p. – P. 400.

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APPENDIX 1

1. Tables of Frequent Collocations (according to the Balanced Corpus of Modern Chinese)

Table 2. 家 *jiā*/ 家庭 *jiāting* ‘family, home’

Table 3. 个人 *gèrén* ‘personality’

Table 4. 个性 *gèxìng* ‘individuality’

Table 5. 自由 *zìyóu* ‘freedom’

Table 6. 义 *yì*/ 义务 *yìwù* ‘obligation, duty’

Table 7. 乐观 *lèguān* ‘optimism’

Table 8. 福 *fú* ‘happiness’

2. Full Lists of the Collocations of the Key Words

2.1. 家庭 *jiāting* ‘family, home’

2.2. 个人 *gèrén* ‘personality’

2.3. 个性 *gèxìng* ‘individuality’

2.4. 自由 *zìyóu* ‘freedom’

2.5. 义务 *yìwù* ‘obligation, duty’

2.6. 乐观 *lèguān* ‘optimism’

Table 2. 家 *jiā*/家庭 *jiāting* 'family, home'

No	Word (/word class)	Translation	Frequency of occurrence
1	国家	state, country; reigning dynasty	10139
2	家	family, yard, house, relatives, shop, specialist	5361
3	大家	everyone, people, public; a famous person; sovereign	3683
4	人家	house, family, person (as a representative of a profession)	1794
5	回家	return home	971
6	一家	the whole family, the whole house	709
7	在家	to be at home	249
8	发达国家	developed countries	230
9	发展中国家	developing countries	195
10	全家	the whole family	194
11	老人家	honorable; elderly people, parents; you, he	186
12	他家	another family, he, she, they	178
13	搬家	to move to another flat; to change place of living	120
14	娘家	ancestral home	104
15	老家	home; native place, homeland	103
16	自家	own family	103
17	各家	every family, every home	97
18	农家	peasant family	85
19	家出	leave the house, run away from home	76
20	当家	to be the head of the family, to manage; relatives	67
21	公家	coffers; state; public	64
22	皇家	imperial house, royal	61
23	管家	keep house, manage, master	60
24	分家	share property with family; separate, separate	60
25	亲家	parents of a married couple, related families	58
26	他老一家	his old parents	57
27	出家	leave the world to become a monk	53
28	不发达国家	developing countries	51
29	到家	get home	47
30	家	separate (one) family, unique	46
31	名家	major specialist, famous family	38
32	嫁家	husband's family	38
33	女家	family of the bride (newlywed)	33
34	夫家	husband's family	32
35	世家	noble nobility	30

36	喪家	family in mourning; lose family	27
37	回娘家	return to your previous place (work, study)	26
38	安家	create a family; settle down	26
39	成家	start a family	26
40	想家	miss home	25
41	婿家	family of the groom (newlywed)	25
42	咱家	I, we	24
43	娘家	dial. I; our family	22
44	住家	live at home (be single), visit parents	22
45	本家	paternal relatives, relatives	21
46	家家	every family, every home	19
47	着家	look after the house; family	17
48	邻家	neighbours	17
49	亲戚家	relatives	16
50	官家	treasury	15
51	归家	come back home	15
52	民家	(private) yard	15
53	别家	leave family, leave home	15
54	妙家	confiscation of property; search the house	14
55	回老家	return to the parental home; decomposition die	14
56	发家	increase family wealth, get rich	14
57	白手起家	create your own wealth with your own hands	13
58	主人家	owner's family (house)	12
59	私家	mouth private house (not state-owned)	12
60	富家	rich (prosperous) family	11
61	首家	first (of its kind) company, family, personality	11
62	探亲	visit relatives, visit home	11
63	女人家	neglected woman, female	11
64	小家	poor (not noble) house, poor family; children	10
65	合家	the whole family; the whole family	10
66	居家	live at home, stay at home	10
67	大家族	rich family	8
68	养家	feed the family	8
69	富贵人家	rich and noble family, rich and high-ranking	8
70	亲如一家	close, like one family	8
71	败家	ruin a family, wasteful person	7
72	把家	do housework, lead a family	7
73	不结盟国家	non-aligned states	7
74	家务	all households; run the house	6
75	返家	return home	6

76	孩子家	children	6
77	小康之家	middle-income family; wealthy family	6
78	自创之家	create your own family	6
79	举家	whole family	6
80	病家	patient, relatives of the patient	6
81	小户人家	family of low origin, poor	6
82	身家	a person and his family; property; family origin	5
83	四海为家	feel at home everywhere	5
84	着家	stay at home; be homebound	5
85	顾家	take care of the family	5

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Table 3. 个人 *gèrén* ‘personality’

No	Word (/word class)	Translation	Frequency of occurrence
1	个人	individual, person, self	2580
2	个人主义	individualism	75
3	个人崇拜	cult of personality	17
4	个人奋斗	personal struggle	5

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Table 4. 个性 *gèxìng* ‘individuality’

No	Word (/word class)	Translation	Frequency of occurrence
1	个性	character, individuality, personality	701
2	个性化	individualization	28

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Table 5. 自由 *zìyóu* ‘freedom’

No	Word (/word class)	Translation	Frequency of occurrence
1	自由	freedom	2270
2	自由化	liberalization	90
3	婚姻自由	freedom of marriage	53
4	自由主义	liberalism	48
5	自由竞争	laissez-faire	42
6	人身自由	personal freedom	39
7	自由度	degree of freedom	38
8	自由自在	free	33

9	自由市场	free markets	22
10	自由落体	free fall	19
11	自由恋爱	free love	14
12	自由权	liberty	12
13	自由放任	lasser-faire	10
14	自由民	free people	9
15	自由王国	free state	9
16	自由贸易区	free trading zone	7
17	自由泳	crawl stroke	7
18	自由职业者	freelancer	5
19	自由体操	free exercise	5
20	自由港	free port	5

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Table 6. 义 yì/ 义务 yìwù ‘obligation, duty’

№	Word (/word class)	Translation	Frequency of occurrence
1	义务	duty; obligation	699
2	义	justice; duty; loyalty; honour; moral	489
3	义和团	Yihetuan	91
4	义务教育	compulsory education	53
5	义军	volunteers	45
6	义务劳动	volunteer work	34
7	义勇军	volunteer units	34
8	义气	sense of justice; call of duty; loyalty	28
9	义不容辞	obligation does not allow you to refuse something; so the duty dictates	26
10	义愤	legitimate indignation (outrage)	17
11	义愤填膺	noble anger bursting the chest	16
12	义务兵	conscript soldier	14
13	义理	universal principle of justice; a comprehensive order of things; ethics; morality	13
14	义和团运动	Yihetuan uprising	13
15	义卖	charity bazaar	10
16	义学	free school; the doctrine of the principles of justice	10
17	义正词严	fair and harsh words	10
18	义演	benefit performance	9
19	义旗	flag of justice; flag of rebellion	8
20	义父	foster father	8
21	义士	defender of justice, noble person; patriot	7
22	义无反顾	duty obliges to go to the end	7

23	义正辞严	make persuasive and reasonable arguments	5
24	义子	foster-son	5

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Table 7. 乐观 *lèguān* ‘optimism’

№	Word (/word class)	Translation	Frequency of occurrence
1	乐观	optimistic, optimism	131
2	乐观主义	optimism	35

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Table 8. 福 *fú* ‘happiness’

№	Word (/word class)	Translation	Frequency of occurrence
1	幸福	happiness, well-being, favor of fate	844
2	福	happiness, prosperity, blessing	144
3	造福	bring happiness; do good	88
4	祝福	wish happiness; bless	84
5	有福	to be blessed	43
6	享福	enjoying life; live in happiness and contentment	38
7	口福	enjoyment of food	17
8	祸福	misfortune and happiness	17
9	清福	serene happiness, carefree life; bliss	12
10	眼福	a delight for the eyes	11
11	祈福	ask for the blessings of heaven (gods)	10
12	作威作福	engage in self-management; commit arbitrariness	10
13	赐福	bestow happiness, bestow mercy	10
14	兴福	bring happiness	9
15	全福	complete happiness	9
16	万福	complete happiness, all well-being	7
17	托福	<i>polite</i> your worries; very touched (by your attention)	5
18	一饱眼福	admire	5

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2.1. 家庭 *jiāting* 'family, home'

家庭 *jiāting* + NOUN: 家庭保姆 *jiāting bǎomǔ* 'nanny', 家庭包价 *jiāting bāojià* 'family package (contract prices)', 家庭医生 *jiāting yīshēng* 'family doctor', 家庭历史 *jiāting lìshǐ* 'family history', 家庭周末 *jiāting zhōumò* 'family weekend', 家庭建设 *jiāting jiànshè* 'starting a family', 家庭生活 *jiāting shēnghuó* 'family life', 家庭成员 *jiāting chéngyuán* 'family member', 家庭护理 *jiāting hùlǐ* 'home care, home health care', 家庭日 *jiāting rì* 'family day', 家庭的好日子 *jiāting de hǎo rìzi* 'family holiday', 家庭的喜庆日 *jiāting de xǐqìng rì* 'family celebration', 家庭小作坊式 *jiāting xiǎo zuòfāng shì* 'small family workshop', 家庭编织 *jiāting biānzhi* 'home weaving', 家庭聚会表演 *jiāting jùhuì biǎoyǎn* 'family party/presentation', 家庭背景 *jiāting bèijǐng* 'family setting', 家庭和社会的有价值的成员 *jiāting hé shèhuì de yǒu jiàzhí de chéngyuán* 'valued members of family and society', 家庭聚会 *jiāting jùhuì* / 家庭会 *jiāting huì* 'family meeting', 家庭装修 *jiāting zhuāngxiū* 'home renovation', 因为家庭观念上的传统 *yīn wéi jiāting guānniàn shàng de chuántǒng* 'because of family traditions', 家庭的和谐氛围 *jiāting de héxié fēnwéi* 'harmonious family environment', 家庭的收入 *jiāting de shōurù* 'family income', 家庭暴力 *jiāting bàolì* 'domestic violence', 家庭道德 *jiāting dàodé* 'family morality', 家庭教育 *jiāting jiàoyù* 'home education', 家庭结构 *jiāting jiégòu* 'family structure', 家庭社会学 *jiāting shèhuì xué* 'family sociology', 家庭作业 *jiāting zuòyè* 'homework', 家庭学 *jiātingxué* 'surname studies, family studies', 家庭和睦 *jiāting hé mù* 'family harmony', 家庭不和 *jiāting bù hé* 'family discord', 家庭经济情况 *jiāting jīngjì qíngkuàng* 'family economic situation', 家庭晚宴 *jiāting wǎnyàn* 'family dinner', 家庭现象及其规律 *jiāting xiànxiàng jí qí guīlǜ* 'forms and laws of the family', 家庭的本质 *jiāting de běnzhì* 'essence of the family', 家庭制度 *jiāting zhìdù* 'family system', 家庭职能 *jiāting zhínéng* 'family function', 家庭蕃衍后代 *jiāting fān yǎn hòudài* 'numerous descendants of the family', 家庭思想 *jiāting*

sīxiǎng 'family thought', 家庭预算 *jiā tíng yù suàn* 'family budget', 不堪忍受家庭的虐待 *bù kān rěn shòu jiā tíng de nüè dài* 'unbearable family violence', 冰冷的家庭 *bīng lěng de jiā tíng* 'cold relationships in the family', 社会主义婚姻家庭制度 *shè huì zhǔ yì hūn yīn jiā tíng zhì dù* 'socialist marriage system', 家庭社会学 *jiā tíng shè huì xué* 'family sociology', 家家庭现状 *jiā tíng xiàn zhuàng* 'family situation', 家庭的产生 *jiā tíng de chǎn shēng* 'family birth', 家庭伦常 *jiā tíng lún cháng* 'family ethics', 家庭根源 *jiā tíng gēn yuán* 'family roots', 家庭消□的问 *jiā tíng xiāo wáng de wèn* 'the issue of family death', 家庭贫困 *jiā tíng pín kùn* 'family poverty', 家庭经济生活 *jiā tíng jīng jì shēng huó* 'economic life of the family', 家庭教师 *jiā tíng jiào shī* 'tutor, home education', 家庭联产承 *jiā tíng lián chǎn chéng* 'family co-production', 大量家庭研究 *dà liàng jiā tíng yán jiū* 'numerous studies of (family) problems', 家庭音乐会 *jiā tíng yīn yuè huì* 'family concert', 家庭领域 *jiā tíng lǐng yù* 'family field', 个人及其家庭的消费 *gè rén jí qí jiā tíng de xiāo fèi* 'personal and family consumption', 家庭和和睦睦 *jiā tíng hé hé mù mù* 'family and harmony', 家庭副业 *jiā tíng fù yè* 'household subsistence farming', 家庭专业户 *jiā tíng zhuān yè hù* 'specialized household', 家庭工厂 *jiā tíng gōng chǎng* 'home factory', 家庭的方法 *jiā tíng de fāng fǎ* 'home method', 家庭工业 *jiā tíng gōng yè* 'home production', 件家庭大事 *jiàn jiā tíng dà shì* 'family event', 家庭关系学 *jiā tíng guān xì xué* 'the science of family relationships', 家庭之冲突 *jiā tíng zhī chōng tū* 'family conflict', 家庭离散 *jiā tíng lí sǎn* 'family division', 家庭的留恋 *jiā tíng de liú liàn* 'family attachment', 家庭独立生活 *jiā tíng dú lì shēng huó* 'independent family life', 家庭的宠儿 *jiā tíng de chǒng 'ér* 'family favorite', 社员家庭人口增加 *shè yuán jiā tíng rén kǒu zēng jiā* 'increase in family members', 婚恋家庭心理学 *hūn liàn jiā tíng xīn lǐ xué* 'family and marriage psychology', 家庭访问 *jiā tíng fǎng wèn* 'home visit', 家庭性 *jiā tíng xìng* 'to be of a family nature (about watching TV)', 主家庭的子孙 *zhǔ jiā tíng de zǐ sūn* 'children of the main family', 家庭会议 *jiā tíng huì yì* 'family get-together', 家庭内部不和 *jiā tíng nèi bù bù hé* 'intra-family discord', 家庭的记忆 *jiā tíng de jì yì* 'family memory', 家庭

生活困难 *jiāting shēnghuó kùnnán* 'difficulties of family life', 家庭的温馨和安宁 *jiāting de wēnxīn hé ānníng* 'family warmth and tranquility', 家庭存款 *jiāting cúnkuǎn* 'family deposit', 家庭收入 *jiāting shōurù* 'household income', 家庭琐事 *jiāting suǒshì* 'family troubles', 充满家庭的爱情 *chōngmǎn jiāting de àiqíng* 'full of family love', 家庭关系融洽 *jiāting guānxì róngqià* 'harmonious family relationships', 家庭组成 *jiāting zǔchéng* 'family composition', 家庭琐事争吵不休 *jiāting suǒshì zhēngchǎo bùxiū* 'family trivial quarrel over nothing', 家庭纠纷 *jiāting jiūfēn* 'family disputes', 家庭和社会群众 *jiāting hé shèhuì qúnzhòng* 'family and society', 爱情和家庭 *àiqíng hé jiāting* 'love and family', 家庭消费 *jiāting xiāofèi* 'household consumption', 理想家庭的模式 *lǐxiǎng jiāting de móshì* 'ideal family model', 家庭工艺 *jiāting gōngyì* 'household craft', 家庭顾问 *jiāting gùwèn* 'family counselor', 家庭之冲突 *jiāting zhī chōngtú* 'family conflict', 家庭中的地位 *jiāting zhōng dì dìwèi* 'status in the family', 家庭手工业 *jiāting shǒugōngyè* / 家庭手工 *jiāting shǒugōng* 'home craft/crafts', 家庭协作 *jiāting xiézuò* 'family cooperative', 家庭经济 *jiāting jīngjì* 'family farm', 家庭内部的经济结构 *jiāting nèibù de jīngjì jiégòu* 'intra-family economic structure', 家庭经营 *jiāting jīngyíng* 'home management', 家庭的遭遇 *jiāting de zāoyù* 'family gatherings', 家庭承包 *jiāting chéngbāo* 'family contracting', 家庭妇女 *jiāting fùnǚ* 'housewife', 家庭温暖 *jiāting wēnnuǎn* 'family warmth', 家庭的君主 *jiāting de jūnzǔ* 'head of the family', 家庭私事 *jiāting sīshì* 'private family affairs', 高收入家庭阶层 *gāo shōurù jiāting jiēcéng* 'high-income families', 承包的家庭经营 *chéngbāo de jiāting jīngyíng* 'family contracting business', 家庭的底细 *jiāting de dǐxì* 'family circumstances/domestic affairs', 家庭纠纷 *jiāting jiūfēn* 'domestic disputes', 家庭命运 *jiāting mìngyùn* 'family fate', 家庭宴会 *jiāting yànhuì* 'family banquet', 家庭情况 *jiāting qíngkuàng* 'family situation', 家庭危机 *jiāting wéijī* 'family crisis', 欢乐的家庭气氛 *huānlè de jiāting qìfēn* 'happy family atmosphere', 家庭财产 *jiāting cáichǎn* 'family property', 社会和家庭的压力 *shèhuì hé jiāting de yālì* 'social and

family pressure', 家庭重负 *jiāting zhòngfù* 'family burden', 家庭出身 *jiāting chūshēn* 'social background of the family';

ADJ /NOUN + 家庭 *jiāting*: 普通家庭 *pǔtōng jiāting* 'ordinary family', 工薪家庭 *gōngxīn jiāting* 'family salary', 妇女家庭杂志 *fùnǚ jiāting zázhì* 'women's family magazine', 第一家庭 *dì yī jiāting* 'first family', 破碎的家庭 *pòsuì de jiāting* 'broken family', 封建家庭 *fēngjiàn jiāting* 'feudal family', 丁克家庭 *dīngkè jiāting* 'childless family with both spouses working', 空巢家庭 *kōngcháo jiāting* 'family, where only one parent is left after the adult children have left', 残疾人家家 *cánjī rén jiāting* 'the family of a person with disabilities', 婚姻家庭 *hūnyīn jiāting* / 家庭核心 *jiāting héxīn* 'simple family, nuclear family', 富裕的家庭 *fùyù de jiāting* / 富有家庭 *fùyǒu jiāting* / 富足的家庭 *fùzú de jiāting* 'rich family', 血缘家庭 *xuèyuán jiāting* 'blood family', 劳动人民的家庭 *láodòng rénmin de jiāting* 'laborers' family', 父权家庭 *fù quán jiāting* 'patriarchal family', 贫民家庭 *pínmin jiāting* 'poor family', 知识分子家庭 *zhīshì fēnzǐ jiāting* 'intellectual family', 革命干部家庭 *gémìng gàn bù jiāting* / 革命家庭 *gémìng jiāting* 'family of the revolutionary', 一夫一妻制家庭 *yīfū yī qī zhì jiāting* 'monogamous family', 受苦家庭 *shòukǔ jiāting* 'suffering family', 贵族家庭 *guìzú jiāting* 'noble family', 新家庭 *xīn jiāting* 'new family', 官僚地主家庭 *guānliáo dìzhǔ jiāting* 'bureaucratic landlord family', 不良家庭 *bùliáng jiāting* 'bad family', 小小的家庭 *xiǎo xiǎo de jiāting* 'small family', 幸福家庭 *xìngfú jiāting* / 高兴的家庭 *gāoxìng de jiāting* 'happy family', 多子女的家庭 *duō zǐnǚ de jiāting* 'large family', 武职家庭 *wǔzhí jiāting* / 军人家庭 *jūnrén jiāting* 'military family', 商人家庭 *shāngrén jiāting* 'businessmen's family', 传统家庭 *chuántǒng jiāting* 'traditional family', 美满的家庭 *měimǎn de jiāting* 'happy family', 好家庭 *hǎo jiāting* 'a good family', 小商人家庭 *xiǎo shāngrén jiāting* 'a small merchant's family', 地主家庭 *dìzhǔ jiāting* 'landlord's family', 关系 B  家庭很密切 *guānxi jiāting hěn mìqiè* 'close, close-knit family', 殷实的家庭 *yīnshí de jiāting* 'honest family', 古朴家庭 *gǔpǔ jiāting* 'primitive (traditional and simple) family', 普通的家

庭 *pǔtōng de jiāting* 'ordinary family', 有钱有势家庭 *yǒu qián yǒu shì jiāting* 'rich and powerful families', 平民家庭 *píngmín jiāting* 'civil family', 资产阶级家庭 *zīchǎn jiējí jiāting* 'bourgeois family', 苦大仇深的家庭 *kǔ dà chóu shēn de jiāting* 'a family that drank the cup of grief in the old society and harbored a fierce hatred for it', 勤劳的家庭 *qínláo de jiāting* 'hard-working family', 人家家的家庭 *rénjiā de jiāting* 'other (foreign) family', 兴旺的家庭 *xīngwàng de jiāting* 'prosperous family'.

VERB + 家庭 *jiāting*: 注重家庭 *zhùzhòng jiāting* 'emphasize the family', 家庭成份牵连 *jiāting chéngfèn qiānlián* 'implicate family members', 把个家庭毁了 *bǎ gè jiāting huǐle* 'destroy the family', 没有和家庭联系 *méiyǒu hé jiāting liánxì* 'not keep in touch with the family', 家庭脱离关系 *jiāting tuōlí guānxì* 'sever relations with the family', 爱护家庭 *àihù jiāting* 'to take care of the family', 另立家庭 *lìng lì jiāting* 'to get another family', 双方组成了家庭 *shuāngfāng zǔchéng le jiāting* 'two form a family', 大搞家庭养殖业 *dà gǎo jiāting yǎngzhí yè* 'run a family household', 没有组建新家庭 *méiyǒu zǔjiàn xīn jiāting* 'no new family has been established', 一个家庭刚解体 *yīgè jiāting gāng jiětǐ* 'the family has just broken up', 脱离家庭 *tuōlí jiāting* 'to break away from home', 破坏家庭关系 *pòhuài jiāting guānxì* 'to break up family relationships', □住家庭 *bǎozhù jiāting* 'keep the family together', 眷恋家庭 *juànliàn jiāting* 'long for the family', 拆散和睦的家庭 *chāisàn hé mù de jiāting* 'destroy the harmonious family', 远离家庭 *yuǎnlí jiāting* 'to be away from home', 家庭观念重 *jiāting guānniàn zhòng* 'to be characterized by familiality (commitment to family)'.

2.2. 个人 *gèrén* 'personality'

1) **Vocabulary related to spiritual, moral experiences and personal feelings**: 个人的生命 / 个人生活 *gèrén deshēngmìng/ gèrén shēnghuó* 'personal life', 个人兴趣 *gèrén xìngqù/* 个人的利益 *gèrén de lìyì* 'personal interest', 个人的天才 *gèrén de tiāncái* 'human genius', 个人的力量 *gèrén de lìliàng* 'personal power', 个人行为 *gèrén xíngwéi/* 个人举止 *gèrén jǔzhǐ* 'personal behavior', 个人□

力 *gèrén nénglì* 'individual abilities', 个人苦难 *gèrén kǔnàn* 'personal anxieties/experiences', 个人风格 *fēnggé* 'individual style', 个人感情 *gèrén gǎnqíng* 'personality feelings', 个人品质 *gèrén pǐnzhì* 'personal qualities', 个人名利 *gèrén mínglì* 'personal fame', 个人阅读 *gèrén yuèdú* 'individual reading', 个人精神 *gèrénjīngshén* 'human spirit/soul', 个人负担 *gèrén fùdān* 'personal burden', 个人的道德 *gèrén de dàodé* 'personal moral and ethical principles', 个人情绪 *gèrén qíngxù* 'a person's mood', 个人私利 *gèrén sīlì* 'personal interest, gain', 个人劳绩 *láoji* 'personal achievement', 个人幸福 *gèrén xìngfú* 'personal happiness', 个人自尊 *gèrén zìzūn* 'self-esteem', 个人的苦痛 *gèrén de kǔtòng* 'personal pain', 个人的要求 *gèrén de yāoqiú* 'individual demands', 个人的希望 *gèrén de xīwàng* 'personal hope', 个人功绩 *gèrén gōngjī* 'personal achievements', 个人卫生 *gèrén wèishēng* 'personal hygiene', 个人健康 *jiànkāng* 'human health'; 不顾个人安危 *bùgù gèrén ānwéi* 'ignore personal safety', 个人成长 *gèrén chéngzhǎng* 'personal growth', 个人生存力 *gèrén shēngcún nénglì* 'human vitality', 个人进步 *gèrén jìnbù* 'personal progress', 破我个人记录 *pò wǒ gèrén jìlù* 'break a personal record', 个人的悲剧 *gèrénde bēijù* 'personal tragedy', 个人回忆 *gèrén huíyì* 'personal memories', 个人恩怨 *gèrén ēnyuàn* 'personal grudges', 个人意愿 *gèrén yìyuàn* 'personal wishes', 个人的气质 *gèrén de qìzhì* 'a person's temperament', 个人有了困难 *gèrén yǒule kùnnán* 'personal difficulties', 个人的嗜好亦 *gèrén de shìhào yì* 'personal hobbies', 个人生死 *gèrén shēngsǐ* 'human life and death', 个人的兴趣 *gèrén de xìngqù* 'personal interest/attraction', 个人小事 *gèrén xiǎoshì* 'small personal matters', 个人私利不去追求 *gèrén sīlì bù qù zhuīqiú* 'don't pursue personal interests', 个人的痛苦 *gèrén de tòngkǔ* 'personal suffering/torture', 维护个人自自尊 *wéihù gèrén zìzūn* 'maintain self-esteem', 努力增进个人健康 *nǔlì zēngjìn gèrén jiànkāng* 'strive to improve personal health', 个人目的 *gèrén mùdì* 'personal goals', 个人思想 *gèrén sīxiǎng* 'personal thoughts', 个人投入 *gèrén tóurù* 'personal contribution', 个人的修持 *gèrénde xiū chí* 'private religious practice', 个人的心灵平衡 *gèrénde xīnlíng*

píng héng 'balance of a person's mind (in religious practice)', 个人的性格 *gè rén dì xìng gé* 'personal character', 个人良心的安慰 *gè rén liáng xīn de ān wèi* 'consolation of one's own conscience', 个人良心之支配 *gè rén liáng xīn liáng xīn zhī zhī pèi* 'controlling a person's conscience/ conscientiousness', 个人的幻觉 *gè rén de huàn jué* 'illusion/dream of an individual';

2) **Vocabulary talking about the freedom of the individual, their rights and creative self-realization:** : 个人权位 *gè rén quán wèi* 'the power and position of the individual', □留个人权利 *bǎo liú gè rén quán lì* 'reserve the right', 个人无法胜任 *gè rén wú fǎ shèng rèn* 'incompetent person', 个人聪明 *gè rén cōng míng* 'intelligence of an individual', 个人工作性质 *gè rén gōng zuò xìng zhì* 'individual nature of work', 他开始体验到'个人的心溶化在集体的心中间那种最大的幸福' *tā kāi shǐ tī yàn dào 'gè rén de xīn róng huà zài jí tǐ de xīn zhōng jiān nà zhǒng zuì dà de xìng fú'* 'he began to experience the greatest happiness, when the heart of the individual dissolves into the heart of the collective', 个人专题纪录片 *gè rén zhuān tí jì lù piàn* 'auteur documentary', 鼓吹个人绝对自由 *gǔ chuī gè rén jué duì zì yóu* 'defend absolute personal freedom', 每个人都有自己的爱好, 自己的个性, 学写哪一家的书法, 完全有自己的自由 *měi gè rén dōu yǒu zì jǐ de ài hào, zì jǐ de gè xìng, xué xiě nǎ yī jiā de shū fǎ, wán quán yǒu zì jǐ de zì yóu* 'everyone is free to choose his own favorite occupation, create his own individuality and choose his own style in calligraphy', 个人创作 *gè rén chuàng zuò* 'personal creativity', 个人画展 *gè rén huà zhǎn* 'personal exhibition', 个人传略 *gè rén zhuàn lüè* 'human biography', 个人参展作品 *gè rén shēn zhǎn zuò pǐn* 'individual exhibits', 科学技术工作者个人的品格修养也日益重要 *kē xué jì shù gōng zuò zhě gè rén de pǐn gé xiū yǎng yě rì yì zhòng yào* 'developing the personal character of science and technology workers is also becoming increasingly important', 讲个人成长史 *jiǎng gè rén chéng zhǎng shǐ* 'talk about the history of personal growth', 个人意愿 *gè rén yì yuàn* 'personal desires or will', 过去, 有一种做法叫'先国家、再集体、后个人' *guò qù, yǒu yī zhǒng zuò fǎ*

jiào'xiān guójiā, zài jíjí, hòu gèrén 'there used to be a practice called "first the country, then the collective, then the individual', 在阶级社会里, 个人的命运主要是决定于所处的阶级地位 *zài jíjí shèhuì lǐ, gèrén de mìngyùn zhǔyào shì juéding yú suǒ chǔ de jíjí dìwèi* 'in a class society, one's fate is largely determined by one's class status';

3) Vocabulary where the speaker expresses his point of view, opinion, experiences or speaks about himself: : (出)我个人的意见 (*chū*) *wǒ gèrén de yìjiàn* / 个人的看法 *gèrén de kànfǎ* '(express) personal opinion', 个人思想 *gèrén sīxiǎng* 'personal views', 个人的体会 *gèrén de tǐhuì* 'personal experience', 凭个人的主观来 *píng gèrén de zhǔguān lái* 'based on subjective opinion', 我个人 *wǒ gèrén* 'personally me', 个人所观察 *gèrén suǒ guānchá* 'personal observation', 作者个人观点 *zuòzhě gèrén guāndiǎn* 'personal opinion of the author', 个人认为 *gèrén rènwéi* 'in my opinion';

4) Vocabulary related to material goods, economic and legal aspects of life: : 个人收入 *gèrén shōurù* 'personal income', 个人的衣食 *gèrén de yīshí* 'personal food and clothing', 个人财富 *gèrén cáifù* 'personal wealth', 个人财产 *gèrén cáichǎn* / 个人所私有 *gèrén suǒ sīyǒu* 'private property', 个人的所 *gèrén de zhùsuǒ* 'individual residence', 个人营业 *gèrén yíngyè* 'individual entrepreneurship/private business', 个人的家计 *gèrén de jiā jì* 'the material condition of an individual's family', 个人的私事 *gèrén de sīshì* 'personal / family affairs', 个人消费 *gèrén xiāofèi* 'personal consumption', 个人物质利益 *gèrén wùzhì lìyì* 'personal material interest', 个人的事业 *gèrén de shìyè* 'personal file/private enterprise', 个人生产任务 *gèrén shēngchǎn rènwù* 'individual production task', 个人得失 *gèrén déshī* 'individual gains and losses', 个人工资收入 *gèrén gōngzī shōurù* 'personal salary', 个人天赋 *gèrén tiānfù* 'private donation', 个人防护用品 *gèrén fánghù yòngpǐn* 'personal protective equipment', 个人房贷 *gèrén fángdài* 'personal mortgage', 个人主页 *gèrénzhǔyè* 'personal page (on the

internet)', 个人网站 *gèrén wǎngzhàn* 'personal website', 个人美容师 *gèrén měiróng shī* 'personal beautician', 个人修养 *gèrén xiūyǎng* 'personal training', 装入个人的私囊 *zhuāng rù gèrén de sīnáng* 'putting it in your pocket', 个人乞食 *gèrén qǐshí* 'begging an individual', 集体和个人之间的经济关系 *jítǐ hé gèrén zhī jiān de jīngjì guānxì* 'economic relations between collectives and individuals', 个人捞取资本 *gèrén lāoqǔ zīběn* 'personal capital gains', 保护个人的利益 *bǎohù gèrén de lìyì* 'protect personal interests', 个人共同投资 *gèrén gòngtóng tóuzī* 'personal co-investment', 集体或个人的财物 *jítǐ huò gèrén de cáiwù* 'collective or personal ownership', 个人对国家的义务关系 *gèrén duì guójiā de yìwù guānxì* 'personal obligations to the state', 个人的义务 *gèrén de yìwù* 'personal obligation', 个人也是国际法的主体 *gèrén yěshì guójìfǎ de zhǔtǐ* 'individuals are also subjects of international law', 参加储蓄的个人 *cānjiā chùxù de gèrén* 'individuals involved in savings', 个人凭存折或者存单可以支取存款本金和利息 *gèrén píng cúnzhé huòzhě cúndān kěyǐ zhīqǔ cúnkuǎn běn jīn hé lìxí* 'individuals individuals can withdraw the principal of the deposit and interest with a bank book or certificate of deposit', 个人名义 *gèrén míngyì* 'personal name', 个人合法人储蓄存款 *gèrén héfǎ chùxù cúnkuǎn* 'personal savings deposit (of an individual)', 个人房 *gèrén zhùfáng* 'personal residence', 居民个人 *jūmín gèrén* 'resident/individual', 个人定期储蓄存款存单小额抵押贷款业务 *gèrén dìngqī chùxù cúnkuǎn cúndān xiǎo é dīyā dàiikuǎn yèwù* 'small mortgage loan for personal deposits', 个人自用 *gèrén zìyòng* 'personal use', 私营企业和个人不得开发盐资源 *sīyíng qīyè hé gèrén bùdé kāifā yán zīyuán* 'private enterprises and individuals are prohibited from exploiting salt resources', 个人的家业 *gèrén de jiā yè* 'personal family property', 个人农民 *gèrén nóngmín* 'individual farmer', 个人的需要 *gèrén de xūyào* 'personal needs', 单位和个人 *dānwèi hé gèrén* 'organization and individual', 产权交给了房主个人 *chǎnquán jiāo gěile fáng zhǔ gèrén* 'property rights pass to the owner personally', 个人的民事权 *gèrén de mínshì quán* 'civil rights of the individual', 个人升官发财 *gèrén shēngguān*

fācái 'make your own career', 公民个人 *gōngmín gèrén* 'citizen', 个人购买 *gèrén gòumǎi* 'personal purchase', 个人计算机 *gèrén jìsuànjī* 'personal computer', 个人养老保险 *gèrén yǎnglǎo bǎoxiǎn* 'personal pension insurance', 个人履历 *gèrén lǚlǐ* 'resume/questionnaire data', 城乡居民个人 *chéngxiāng jūmín gèrén* 'urban and rural residents', 国家干涉是以牺牲一部分人的个人自由（雇用自由、处理财产的自由、积聚财富的自由等）为代价的 *dànshì, guójiā gānshè shì yǐ xīshēng yībùfèn rén de gèrén zìyóu (gùyòng zìyóu, chǔlǐ cáichǎn de zìyóu, jījù cáifù de zìyóu děng) wèi dàijià de* 'state intervention comes at the cost of restricting the personal freedom of some citizens (freedom to hire, freedom to dispose of property, freedom to accumulate wealth, etc.)';

5) **Vocabulary reflecting interpersonal relationships, as well as characteristic personality traits:** 个人的爱 *gèrén de ài* 'love for a person', 个人接触 *gèrén jiēchù* 'personal contact', 个人之间纠纷 *gèrén zhī jiān jiūfēn* 'disputes between people', 个人本身 *gèrén běnshēn* 'man as such', 对于个人来说 *duìyú gèrén lái shuō* 'that which concerns an individual', 个人安危 *gèrén ānwéi* 'personal security', 个人复仇 *gèrén fùchóu* 'personal revenge', 个人追求 *gèrén zhuīqiú* 'personal aspirations', 个人的利益 *gèrén de lìyì* 'personal gain/interest', 个人的信誉 *gèrén de xìnyù* 'personal trust', 不惜牺牲个人 *bùxī xīshēng gèrén* 'spare no sacrifice to an individual', 个人通力合作 *gèrén tōnglì hézuò* 'united cooperation of individuals', 正确处理个人和集体的关系 *zhèngquè chǔlǐ gèrén hé jíǐ de guānxì* 'properly regulate relations between individuals and collectives', 社员个人 *shèyuán gèrén* 'individual member of society', 晚婚、晚育对国家和个人都有好处 *wǎnhūn, wǎnyù duì guójiā hé gèrén dōu yǒu hǎochù* 'late marriage and late childbearing are good for both the country and individuals', 个人志愿 *gèrén zhìyuàn* 'volunteer, volunteer', 企业和个人的关系 *qǐyè hé gèrén de guānxì* 'business and personal relationships', 个人查询 *gèrén cháxún* 'personal inquiry'.

2.3. 个性 gèxìng 'individuality'

1) **Vocabulary describing the type of personality, its characteristics:** 健全的个性 *jiànquán de gèxìng* 'mentally healthy personality', 个性化强 *gèxìng huà qiáng* / 个性非常强烈 *gèxìng fēicháng qiánɡliè* / 个性很强 *gèxìng hěn qiánɡ* / 有极强的个性 *yǒu jí qiánɡ de gèxìng* 'strong personality', 个性又内向害羞 *gèxìng yòu nèixiàng hàixiū* 'withdrawn and shy', 外柔内刚的个性 *wài róu nèi gānɡde gèxìng* 'a person who is soft in treatment, but firm in decisions', 举棋不定的个性 *jǔqíbùdìngde gèxìng* 'an indecisive person', 相反的个性 *xiānɡfǎnde gèxìng* 'contradictory personality', 不同的个性 *bùtónɡde gèxìng* 'different personalities'; 个性卑劣, 不得人心 *gèxìng bēiliè, bùdé rénxīn* 'a personality mean and without authority with people', 我的个性当中有很多反复无常的东西 *wǒde gèxìng dānɡzhōnɡ yǒu hěnduō fǎnfù wúchánɡ de dōnɡxī* 'much of my personality is fickle', 个性倔强 *gèxìng juéjiànɡ* 'stubborn character', 道德个性 *dàodé gèxìng* 'moral personality/moral character', 有个性的人 *yǒu gèxìngde rén* 'a man of character', 个性耿直 *gèxìng gěnɡzhí* 'straightforward character', 个性软弱 *gèxìng ruǎnrùo* 'weak character', 胆怯的个性 *dǎnqiède gèxìng* 'timid character', 音乐个性 *yīnyuè gèxìng* 'musical personality', 低调、宿命的个性 *dīdiào, sùmìnɡde gèxìng* 'reserved, a person who believes in fate', 腼腆不爱说话的个性 *miǎn tiǎn bù ài shuōhuàde gèxìng* 'shy and taciturn personality', 健康的个性 *jiànkānɡde gèxìng* 'healthy personality', 未来人的个性 *wèilái rénde gèxìng* 'future personality', 断言个性 *duànyán gèxìng* 'confident, emphatic character', 良好个性与感受美 *liánɡhǎo gèxìng yǔ gǎnshòu měi* 'good character and sense of beauty', 更坚强以及更真实的个性 *ɡènɡ jiānqiánɡ yǐjí ɡènɡ zhēnshíde gèxìng* 'a personality stronger and more honest', 病态的个性 *bìnɡtài de gèxìng* 'sickly personality', 一般性的个性 *yībān xìnɡde gèxìng* 'typical personality', 突出的个性 *túchūde gèxìng* 'outstanding personality', 个性活泼 *gèxìng huópō* 'lively mobile character', 特定个性 *tèdìnɡ gèxìng* 'specific individual', 精神个性 *jīnɡshén gèxìng* 'spiritual individual', 个性内向 *gèxìng nèixiàng* 'introverted character', 有自负的个性 *yǒu zìfù de gèxìng* 'possess

a vain character', 有血有肉的个性 *yǒuxuèyǒuròude gèxìng* 'a personality full of vitality', 社会主义的个性 *shèhuìzhǔyìde gèxìng* 'socialist personality';

2) **Vocabulary describing the need to develop and educate a person's personality from his childhood and adolescence, the formation of an individual within the framework of generally recognized moral Confucian values in order to build a person into a team:** 个性发育 *gèxìng fāyù* 'personality development', 个性的塑造 *gèxìng de sùzào*/ 个性形成 *gèxìng xíngchéng* 'personality formation', 学生个性综合发展 *xuéshēng gèxìng zònghé fāzhǎn* 'comprehensive development of students' personality', 个性发展 *gèxìng fāzhǎn* 'personality development', 儿童的个性发展 *ěrtóngde gèxìng fāzhǎn* 'child personality development', 个性成长 *gèxìng chéngzhǎng* 'personal growth', 人的勇敢个性应该从小培养 *réndè yǒnggǎn gèxìng yīnggāi cóngxiǎo péiyǎng* 'people with courageous character should be nurtured from childhood', 个人改造 *gèrén gǎizào* 're-education of personality', 不良个性 *bùliáng gèxìng* 'bad character', 个性的缺陷 *gèxìngde quēxiàn* 'imperfect personality', 青年人个性发展 *qīngnián rén gèxìng fāzhǎn* 'young people's personality development';

3) **Vocabulary describing the importance of the birth of boys and a special approach to their upbringing:** 小子，行啊，有个性 *xiǎozi, xíng a, yǒu gèxìng* 'a boy is good, he is already a person/he already has character', 男人的个性教育 *nánrén de gèxìng jiàoyù* 'nurturing male character';

4) **Vocabulary hinting that the Chinese will not show their true face, especially to an unfamiliar person:** 我真实个性 *wǒ zhēnshí gèxìng* 'my real identity', 彰显自己的个性 *zhāngxiǎn zìjǐde gèxìng* 'show your personality', 个性流露 *gèxìng liúlù* 'to show oneself / to show one's character';

5) **Vocabulary that speak of the individuality of the speaker, their unique innate character:** 个性特征 *gèxìng tèzhēng* 'individual personality traits', 突出个性 *túchū gèxìng* 'to stand out by one's individuality/demonstrate individuality', 凸显

个性 *tūxiǎn gèxìng* 'emphasize individuality', 独特的个性气质 *dútède gèxìng qìzhì* 'unique personality character', 个性色彩 *gèxìng sècǎi* 'individual flavor', 丰富个性 *fēngfù gèxìng* 'rich individuality', 我就是我自己的个性 *wǒ jiùshì wǒ zìjǐde gèxìng* 'I am my own individuality', 有共性才能有对立的个性 *yǒu gòngxìng cáinéng yǒu duìlì de gèxìng* 'with similar abilities, have different characters', 先天的个性 *xiāntiān de gèxìng* 'innate individuality', 满有个性 *mǎn yǒu gèxìng* 'full of individuality', 个人的个性 *gèrénde gèxìng* 'individuality of personality', 鲜明的个性语言 *xiānmíngde gèxìng yǔyán* 'vivid individual speech', 小个性品质 *xiǎo gèxìng pǐnzhì* 'individual character of the child', 个性品质 *gèxìng pǐnzhì* 'individual character';

6) **Vocabulary found in the field of psychological knowledge and astrology:** 脾气个性 *píqì gèxìng* / 个性气质 *gèxìng qìzhì* 'personality temperament', 个性的分析 *gèxìngde fēnxī* 'personality analysis', 个性方面 *gèxìng fāngmiàn* 'aspect of personality (character)', 个性特色 *gèxìng tèsè* / 个性特点 *gèxìng tèdiǎn* 'individual characteristics', 共性与个性的统一 *gòngxìng yǔ gèxìngde tǒngyī* 'unity of the common and the individual', 彼此个性不合 *bǐcǐ gèxìng bùhé* 'different personalities will not get along', 个性类型 *gèxìng lèixíng* 'personality type', 上升星座在天秤座的人，透过与其他人的合作，得以发挥其个性 *shàngshēng xīngzuò zài tiānchènghèngzuò de rén, tòuguò yǔ qítā rén de hézuò, déyǐ fāhuī qí gèxìng* 'a person with the rising sign Libra can develop his personality through cooperation with others', 人的个性问题 *rén de gèxìng wèntí* 'a person's personality problems', 个性差异 *gèxìng chāyì* 'individual differences', 个性理论 *gèxìng lǐlùn* 'personality theory', 个性心理特征 *gèxìng xīnlǐ tèzhēng* 'individual psychological characteristics', 个性差异 *gèxìng chāyì* 'individual differences', 个性本质的特征 *gèxìng běnzhì de tèzhēng* 'essential characteristic of personality', 提出个性结构的整体观 *tíchū gèxìng jiégòude zhěngtǐ guān* 'to offer a holistic view of personality structure', 个性特征表现 *gèxìng tèzhēng biǎoxiàn* 'personality characteristics', 个性心理特征 *gèxìng xīnlǐ tèzhēng* 'psychological characteristics of

the individual', 情感和个性 *qínggǎn hé gèxìng* 'emotions and character', 塑造个性 *sùzào gèxìng* 'form personality';

7) **Vocabulary that would talk about relationships between people and the desire to establish good relationships:** 后来，我被教育和其它人一起快乐而丰富地生活，发展起健全的个性 *hòulái, wǒ bèi jiàoyù hé qítā rén yīqǐ kuàilè ér fēngfù dì shēnghuó, fāzhǎn qǐ jiànquán de gèxìng* 'Later I was taught to live happily and prosper with others, and to develop a healthy personality', 个性应该是外向的 *gèxìng yīnggāi shì wàixiàngde* 'personality should be sociable', 两个人各削去自己的个性和缺点，然后凑合在一起 *liǎng gèrén gè xuē qù zìjǐ de gèxìng hé quēdiǎn, ránhòu còuhé zài yīqǐ* 'two people, to be together, must first get rid of their individuality and character flaws', 只依个人好恶 *zhǐ yī gèrén hàoùwù* 'depends on personal likes and dislikes', 作为个人来说 *zuòwéi gèrén lái shuō* 'as to a person's actions', 维护个人的地位与尊严出发 *wéihù gèrén dì dìwèi yǔ zūnyán chūfā* 'start by maintaining personal status and dignity', 不能不让个人居于第一位 *bùnéng bù ràng gèrén jūyú dì yī wèi* 'personality must come first', 个性温暖、友善、体贴、外向、对人慷慨大方，很容易交朋友，人缘当然也很不错 *gèxìng wēnnuǎn, yǒushàn, tǐtiē, wàixiàng, duì rén kāngkǎi dàfāng, hěn róngyì jiāo péngyǒu, rényuán dāngrán yě hěn bùcuò* 'it is good to have a warm character, to be friendly, considerate, sociable, generous, and to make friends easily';

8) **Vocabulary that speak of individual freedom and freedom of expression:** : 后来，我被教育和其它人一起快乐而丰富地生活，发展起健全的个性 *hòulái, wǒ bèi jiàoyù hé qítā rén yīqǐ kuàilè ér fēngfù dì shēnghuó, fāzhǎn qǐ jiànquán de gèxìng* 'Later I was taught to live happily and prosper with others, and to develop a healthy personality', 个性应该是外向的 *gèxìng yīnggāi shì wàixiàngde* 'personality should be sociable', 两个人各削去自己的个性和缺点，然后凑合在一起 *liǎng gèrén gè xuē qù zìjǐ de gèxìng hé quēdiǎn, ránhòu còuhé zài yīqǐ* 'two people, to be together, must first get rid of their individuality and character flaws', 只依个人好恶 *zhǐ yī gèrén hàoùwù* 'depends on personal likes and dislikes',

作为个人来说 *zuòwéi gèrén lái shuō* 'as to a person's actions', 维护个人的地位与尊严出发 *wéihù gèrén dì dìwèi yǔ zūnyán chūfā* 'start by maintaining personal status and dignity', 不能不让个人居于第一位 *bùnéng bù ràng gèrén jūyú dì yī wèi* 'personality must come first', 个性温暖、友善、体贴、外向、对人慷慨大方, 很容易交朋友, 人缘当然也很不错 *gèxìng wēnnuǎn, yǒushàn, tǐtiē, wàixiàng, duì rén kāngkǎi dàfāng, hěn róngyì jiāo péngyǒu, rényuán dāngrán yě hěn bùcuò* 'it is good to have a warm character, to be friendly, considerate, sociable, generous, and to make friends easily';

9) **Vocabulary describing the creative abilities of a person and the results of his individual creative experience:** 个性鲜明 *gèxìng xiānmíng* 'vivid individuality', 具备自己的个性 *jùbèi zìjǐ de gèxìng* 'having one's own personality', 人物个性 *rénwù gèxìng* 'character personality', 艺术个性 *yìshù gèxìng* 'artistic, creative individuality', 你的画有个性 *nǐ de huà yǒu gèxìng* 'your painting has personality', 个性鲜明的形象创造 *gèxìng xiānmíng de xíngxiàng chuàngzào* 'individual and vivid creative image', 塑造个性上做出了 *sùzào gèxìng shàng zuò chūle* 'create an individualized artistic image', 表现自身个性 *biǎoxiàn zìshēn gèxìng* 'express one's individuality', 人应该有个性... 你的设计真漂亮 *rén yīnggāi yǒu gèxìng... nǐ de shèjì zhēn piàoliang* 'people should have individuality ... 'your design is so beautiful', 使自己的音域更宽, 更符合人物个性 *shǐ zìjǐ de yīnyù gèng kuān, gèng fúhé rénwù gèxìng* 'make the range of your voice wider, more in keeping with the character of the character', 前卫的个性 *qiánwèide gèxìng* 'avant-garde personality', 我们要'个性主义', 不要'拿来主义' *dànshì wǒmen yào 'gèxìng zhǔyì', bùyào 'ná lái zhǔyì'* 'we want 'individualism' not 'borrowing' (not mechanically and blindly copying other people's ideas)', 想像力丰富, 有个性又有才华 *xiǎngxiàng lì fēngfù, yǒugèxìng yòu yǒu cáihu* 'to have rich imagination, individuality and talent', 使其个性张扬 *shǐ qí gèxìng zhāngyáng* 'to express one's individuality', 个性的音乐 *gèxìng de yīnyuè* 'personal music', 作家个性 *zuòjiā*

gèxìng / 作家创作个性 *zuòjiā chuàngzuò gèxìng* 'writer's personality', 鲜明生动的个性 *xiānmíng shēngdòngde gèxìng* 'distinctive and vivid personality', 赋予他们个性 *fùyǔ tāmen gèxìng* 'endow them (characters) with personality', 个性描画 *gèxìng miáohuà* 'depiction of personality', 现代文学里面的个性 *xiàndài wénxué lǐmiànde gèxìng* 'individuality in modern literature', 创造性的个性 *chuàngzàoxìngde gèxìng* 'creative personality', 审美个性 *shěnměi gèxìng* 'aesthetic personality', 人物的典型性只有通过单个人物的鲜明丰富的个性才能显现 *rénwùde diǎnxíng xìng zhǐyǒu tōngguò dāngè rénwùde xiānmíng fēngfù de gèxìng cáinéng xiǎnxiàn* 'the typicality of characters can only be revealed through the distinct and rich individuality of the individual character', 个性越是复杂, 对人物外部形态越要进行艺术的加工和处理 *gèxìng yuè shì fùzá, duì rénwù wàibù xíngtài yuè yào jìnxíng yìshù de jiāgōng hé chǔlǐ* 'the more complex the personality, the more artistic processing and treatment of the character's appearance is required', 个性典型的创造 *gèxìng diǎnxíngde chuàngzào* 'to create according to a personalized pattern', 器乐规定个性 *qìyuè guīdìng gèxìng* 'instrumental music defines personality', 武打的个性 *wǔdǎ de gèxìng* 'character of martial arts', 表演的个性 *biǎoyǎnde gèxìng* 'personality of performance (opera)', 艺术的生命在于个性 *yìshùde shēngmìng zàiyú gèxìng* 'the life of art is in individuality', 创造角色个性 *chuàngzào juésè gèxìng* 'to create individuality of character', 诗人精神个性 *shīrén jīngshén gèxìng* 'spiritual-poetic personality';

10) **A number of other expressions not included in the general list:** 个性价 *gèxìng jià* 'individual price', 网上个性搜索 *wǎngshàng gèxìng sōusuǒ* 'search for a person on the Internet', 个性签名 *gèxìng qiānmíng* 'personal signature', 个性邮票 *gèxìng yóupiào* 'individual seal', 个性调查 *gèxìng diàochá* 'individual survey'.

2.4. 自由 *zìyóu* 'freedom'

ADJ + 自由 *zìyóu*: 人类的自由 *rénlèide zìyóu* 'human freedoms', 人民的自由 *rénmínde zìyóu* 'people's freedoms', 共同的自由 *gòngtóngde zìyóu* 'universal

freedom', 个体的自由 *gètǐ de/* 个人的自由 *gèrén de/* 自己的自由 *zìjǐ de zìyóu* 'personal freedom', 个人所特有的自由 *gèrén suǒ tèyǒu tèyǒu de zìyóu* 'individual freedom', 国家的自由 *guójiā de zìyóu* 'freedom of the state', 女性的自由 *nǚxìng de zìyóu* 'freedom of women', 历史的自由 *lìshǐ de zìyóu* 'historical freedom', 政治的自由 *zhèngzhì de zìyóu* 'political freedom', 经济的自由 *jīngjì de zìyóu* 'economic freedom', 国际贸易的自由 *guójì mào yì de zìyóu* 'freedom of international trade', 文学的自由 *wénxué de zìyóu* 'freedom of literature', 文化的自由 *wénhuà de zìyóu* 'cultural autonomy', 语言文字的自由 *yǔyán wénzì de zìyóu* 'free speech and writing', 民主的自由 *mínzhǔ de zìyóu* 'democratic freedoms', 公民的自由 *gōngmín de zìyóu* 'civil liberties', 未来的自由 *wèilái de/* 将来的自由 *jiānglái de zìyóu* 'future freedoms', 以后的自由 *yǐhòu de zìyóu* 'freedom in the future', 类似的自由 *lèisì de zìyóu* 'similar freedoms', 生活的自由 *shēnghuó de zìyóu* 'freedom of life', 战争的自由 *zhànzhēng de zìyóu* 'freedom of war', 作家的自由 *zuòjiā de zìyóu* 'creative freedom', 充分的自由 *chōngfèn de /* 完全的自由 *wánquán de zìyóu* 'complete freedom', 形式的自由 *xíngshì de zìyóu* 'formal freedom', 绝对的自由 *juéduì de zìyóu* 'absolute freedom', 相对的自由 *xiāngduì de zìyóu* 'relative freedom', 较多的自由 *jiàoduō de zìyóu* 'multiple freedoms', 有限的自由 *yǒuxiàn de zìyóu* 'limited freedom', 无限的自由 *wúxiàn de zìyóu* 'unlimited freedom', 新的自由 *xīn de zìyóu* 'new freedoms', 很大的自由 *hěn dà de zìyóu* 'great freedoms', 需要的自由 *xūyào de zìyóu* 'necessary freedom', 实在的自由 *shízài de zìyóu* 'true freedom', 真正的自由 *zhēnzhèng de zìyóu* 'true freedom', 虚假的自由 *xūjiǎ de zìyóu* 'false freedom', 不屈自由 *bùqū zìyóu zìyóu* 'unshakable will', 盼望已久的自由 *pàn wàng jǐ jiǔ de zìyóu* 'freedom that has been waited for long and with hope', 传统的自由 *chuántǒng de zìyóu* 'settled freedom', 伟大的自由 *wěidà de zìyóu* 'great freedom', 令人神往的自由 *lìng rén shénwǎng de zìyóu* 'alluring freedom', 平淡的自由 *píngdàn de zìyóu* 'ordinary freedom', 死板的自由 *sǐbǎn de zìyóu* 'unbending freedom', 复杂的自由 *fùzá de zìyóu* 'freedom, consisting of many things', 不同寻常的自由 *bùtóng*

xúnchángde zìyóu 'unusual freedom', 某种的自由 *mǒuzhǒngde zìyóu* 'some freedom', 现实的自由 *xiànrshíde zìyóu* 'real freedom', 不朽的自由 *bùxiǔde zìyóu* 'unforgettable freedom', 危险的自由 *wéixiǎnde zìyóu* 'dangerous freedoms', 抽象的自由 *chōuxiàngde zìyóu* 'abstract freedoms', 有气概的自由 *yǒu qìgàide zìyóu* 'free manner', 有道德的自由 *yǒu dàodéde zìyóu* 'freedom associated with high moral character', 有规矩的自由 *yǒu guījǔde zìyóu* 'freedom having certain rules and regulations'.

VERB + 自由 zìyóu: 争得自由 *zhēngdé zìyóu* 'win freedom', 危害自由 *wéihài zìyóu* 'ruin freedom', 追求自由 *zhuīqiú zìyóu* 'strive for freedom', 恢复自由 *huīfù zìyóu* 'restore freedom', 干涉自由 *gānshè zìyóu* 'interfere with freedom', 提供自由 *tígōng zìyóu* 'grant freedom', 实现自由 *shíxiàn zìyóu* 'achieve freedom', 发展自由 *fāzhǎn* / 发挥自由 *fāhuī zìyóu* 'develop freedom', 反对自由 *fǎnduì* / 抵制自由 *dǐzhì zìyóu* 'oppose freedom', 遵循自由 *zūnxún zìyóu* 'be guided by freedom', (不)排斥自由 *(bù) páichì zìyóu* '(not) ignore freedom', 珍惜自由 *zhēnxī zìyóu* 'treasure freedom', 渴望自由 *kěwàng zìyóu* 'crave freedom', 向往自由 *xiàngwǎng zìyóu* 'strive for freedom', 践踏自由 *jiàntà zìyóu* 'suppress freedom', 喜欢自由 *xǐhuān* / 爱好自由 *aihào zìyóu* 'love freedom', 爱护自由 *aihù zìyóu* 'cherish freedom', 成为自由 *chéngwéi zìyóu* 'to become free', 求得自由 *qiúdé zìyóu* 'to demand', 结合自由 *jiéhéhé zìyóu* 'to gather together', 侵犯自由 *qīnfàn* 'to violate freedom', 获得自由 *huòdé* 'to gain freedom', 自愿自由 *zìyuàn zìyóu* 'to volunteer', 借贷自由 *jièdài zìyóu* 'freely take a loan from the bank', 使用自由 *shǐyòng* / 用自由 *yòng zìyóu* 'enjoy freedom', 失去自由 *shīqù zìyóu* 'lose freedom', 通航自由 *tōngháng zìyóu* 'to sail freely on the sea', 标榜自由 *biāobǎngzìyóu* 'spread freedom', 借自由 *jiè zìyóu* 'take advantage of freedom', 滥用自由 *lànòng zìyóu* 'abuse freedom', 亮相自由 *liàngxiàng zìyóu* 'openly demonstrate one's position', 往来自由 *wǎnglái zìyóu* 'move freely', 谈自由 *tán zìyóu* 'talk freely', 讲自由 *jiǎng zìyóu* 'talk about freedom', 跳跃自由 *tiàoyuè zìyóu* 'act freely', 建立自由 *jiànli zìyóu* 'establish freedom', 歌颂自由

gēsòng zìyóu 'chant freedom', 剥夺自由 *bōduó zìyóu* 'deprive freedom', 付出自由 *fùchū zìyóu* 'give freely', 找回自由 *zhǎohuí zìyóu* 'give back freedom', 获取自由 *huòqǔ zìyóu* 'get freedom', 觉得自由 *juéde zìyóu* 'feel free', 崇尚自由 *chóngshàng zìyóu* 'strive for freedom', 转载自由 *zhuǎnzài zìyóu* 'to reprint freely', 大学上学自由 *dàxué shàngxué zìyóu* 'to enter university freely', 恢复自由 *huīfù zìyóu* 'to let loose', 交流自由 *jiāoliú zìyóu* 'communicate freely', 决定自由 *juédìng zìyóu* 'decide freely', 有自由 *yǒu* / 拥有自由 *yǒngyǒngyǒu zìyóu* 'to possess freedom', 含有自由 *hányǒu zìyóu* 'to have freedom', 产生自由 *chǎnshēng zìyóu* / 出现自由 *chūxiàn zìyóu* 'to arise freely', 生成自由 *shēngchéng zìyóu* 'becoming free', 挑选自由 *tiāoxuǎn* / 选择自由 *xuǎnzé zìyóu* 'choosing freedom', 转化自由 *zhuǎnhuà zìyóu* 'becoming free', 尊重自由 *zūnzhòng zìyóu* 'respect freedom', 在一起自由 *zài yìqǐ zìyóu* 'to freely start dating someone', 是自由 *shì zìyóu* 'to be free', 像自由 *xiàng zìyóu* 'to be like freedom', 要自由 *yào zìyóu* 'to demand freedom', 能够自由 *nénggòu zìyóu* 'able to be free'.

Phrases where 自由 *zìyóu* acts as an adjective to the noun being defined:

自由的人 *zìyóude rén* 'free man', 自由度 *zìyóu dù* 'degree of freedom', 自自由泳 *zìyóuyǒng* / 自由式 *zìyóu shì* 'freestyle swimming', 自由派 *zìyóu pài* 'liberals', 自由的中卫身 *zìyóude zhōngwèi shēn* 'free central defender', 自由的精神 *zìyóude jīngshén* 'free spirit (of creation)', 自由的电子 *zìyóude diànzǐ* 'electron', 自由体操 *zìyóu tǐcāo* 'free exercise (sport)', 自由式摔跤 *zìyóu shì shuāijiāo* 'freestyle wrestling', 自由的人民 *zìyóude rénmín* 'free people', 自由的时光 *zìyóude shíguāng* 'free time', 行动自由 *xíngdòng zìyóu* 'freedom of action', 自由资本主义 *zìyóu zīběn zhǔyì* 'free capitalism', 自自由贸易区 *zìyóu mào yì qū* 'free trade zone', 自自由机械 *zìyóu jīxiè* 'free machinery', 自由王国 *zìyóu wángguó* 'realm of freedom', 自由的境界 *zìyóude jìngjiè* 'free frontiers', 自由的劳动者 *zìyóude láodòngzhě* 'free toilers', 自由勋章 *zìyóu xūnzhāng* 'liberation medal', 自自由所致 *zìyóu suǒ zhì* 'independent investigation', 新闻自由 *xīnwén zìyóu* 'freedom of the press', 婚姻自由 *hūnyīn zìyóu*

/ 结婚自由 *jiéhūn zìyóu* 'freedom of marriage', 竞选的自由 *jìngxuǎnde zìyóu* 'freedom of campaigning', 自由的形式 *zìyóude xíngshì* 'free form', 自由购销 *zìyóu gòuxiāo* 'free sales market', 自由政策 *zìyóu zhèngcè* 'liberal political course', 自由竞争 *zìyóu jìngzhēng* 'free competition', 自由权利 *zìyóu quánlì* 'right to freedom', 自由的概念 *zìyóude gàiniàn* 'concept of freedom', 自由思维 *zìyóu sīwéi* 'free thinking', 自由的政策 *zìyóude zhèngcè* 'liberal politics', 自由的想象力 *zìyóude xiǎngxiànglì* 'freedom of imagination', 自由的状态□存 *zìyóude zhuàngtài bǎocún* 'free style in clothing', 自由的国度 *zìyóude guódù* 'free state', 自由的冒险灵魂 *zìyóude màoxiǎn línghún* 'free adventurous spirit', 自由的乐土 *zìyóude lètǔ* 'freedom of paradise', 自自由的个人行为 *zìyóu de gèrén xíngwéi* 'freedom of individual behavior', 社会的自由 *shèhuìde zìyóu* 'social freedom', 时间自由 *shíjiān zìyóu* 'free time', 自由的表现手法 *zìyóude biǎoxiàn shǒufǎ* 'free expression', 自由的散文 *zìyóude sǎnwén* 'free prose', 自由汉化 *zìyóu hànhuà* 'free Chineseization', 自自由身份 *zìyóu shēnfèn* 'free status', 自由译者 *zìyóu yìzhě* 'freelance translator', 生活方式自由 *shēnghuó fāngshì zìyóu* 'loose lifestyle', 自由散漫 *zìyóu sànmàn* 'indiscipline', 自由想象 *zìyóu xiǎngxiàng* 'freedom of expression', 言论自由 *yánlùn zìyóu* 'freedom of speech', 新闻自由 *xīnwén zìyóu* 'freedom of the press', 自由互动 *zìyóu hùdòng* 'free interaction', 自由恋爱 *zìyóu liàn'ài* 'free love', 自由生活 *zìyóu shēnghuó* 'free life', 自由思想 *zìyóu sīxiǎng* 'free-thinking', 自由选择 *zìyóu xuǎnzé* 'free choice', 自由讨论 *zìyóu tāolùn* 'free discussion', 自由平等 *zìyóu píngděng* 'freedom and equality', 自由意志 *zìyóu yìzhì* 'freedom of will', 个性自由 *gèxìng zìyóu* 'freedom of the individual/personality', 出版自由 *chūbǎn zìyóu* 'freedom of the press', 结社自由 *jiéshè zìyóu* 'freedom of unions/associations', 集会自由 *jìhuì zìyóu* 'freedom of assembly', 游行自由 *yóuxíng zìyóu* 'freedom to travel', 信仰自由 *xìnyǎng zìyóu* 'freedom of faith and religion', 宗教自由 *zōngjiào zìyóu* 'freedom of religion', 航海自由 *hánghǎi zìyóu* 'freedom of navigation', 迁徙自由 *qiānxǐ zìyóu* 'freedom of movement', 创作自由 *chuàngzuò zìyóu* 'freedom of

creativity', 行为自由 *xíngwéi zìyóu* 'freedom of behavior/action', 灵魂自由 *línghún zìyóu* 'freedom of spirit (energy)', 自由市场 *zìyóu shìchǎng* 'free market', 自由的性格 *zìyóu dì xìnggé* 'free nature'.

2.5. 义务 *yìwù* 'duty, obligations'

ADJ + 义务 *yìwù*: 神圣的义务 *shénshèng de yìwù* 'sacred duty', 租税的义务 *zūshuì de yìwù* 'tax obligation', 封建义务 *fēngjiàn yìwù* 'feudal obligation', 自身的义务 *zìshēn de yìwù* 'personal obligation', 政治义务 *zhèngzhì yìwù* 'political debt', 付款义务 *fùkuǎn yìwù* 'payment obligation', 难堪的义务 *nánkān de yìwù* 'unbearable obligation', 承运人的义务 *chéngyùn rén de yìwù* 'carrier's duties', 崇高的义务 *chónggāo de yìwù* 'noble duty', 国际会议的义务 *guójì huìyì de yìwù* 'obligations of the international conference', 应尽的义务 *yīng jìn de yìwù* 'duty to be fulfilled to the end', 法律的义务 *fǎlǜ de yìwù* 'legal obligations', 道德的义务 *dàodé de yìwù* 'moral obligations', 文字的义务 *duì wénzì de yìwù* 'writing obligations', 规定的义务 *guīdìng de yìwù* 'prescribed obligations', 保证义务 *bǎozhèng yìwù* 'guarantee obligation', 份作证之义务 *fèn zuòzhèng zhī yìwù* 'obligation to testify', 法院规章的义务 *fǎyuàn guīzhāng de yìwù* 'binding court regulations', 法定义务 *fǎdìng yìwù* 'legal obligations', 保护犯人和被拘押者的义务 *bǎohù fàn rén hé bèi jū yā zhě de yìwù* 'duty to protect prisoners and detainees', 条约义务 *tiáoyuē yìwù* / 约定义务 *yuēdìng yìwù* / 和约的义务 *héyuē de yìwù* / 合同规定的义务 *hétóng guīdìng de yìwù* 'contractual obligations', 相互间互负的义务 *xiānghù jiān hù fù de yìwù* 'mutual obligation', 国际义务 *guójì yìwù* 'international debt', 依法承担义务 *yīfǎ chéngdān yìwù* 'obligation under the law', 公民义务 *gōngmín yìwù* 'civic duty', 互教互学的义务 *hù jiào hù xué de yìwù* 'obligation to teach and learn from each other', 加于个人的义务 *jiā yú gè rén de yìwù* 'obligations, imposed on individuals', 民事义务 *mínshì yìwù* 'civil obligations', 纳税义务 *nàshuì yìwù* 'tax obligations', 一

个共产党员的义务 *yīgè gòngchǎndǎng yuán de yìwù* 'communist debt', 传统的义务 *chuántǒng de yìwù* 'traditional obligations', 个人对国家的义务 *gèrén duì guójiā de yìwù* 'personal obligations to the state', 一个党员应尽的义务 *yīgè dǎngyuán yīng jìn de yìwù* 'party member's duty', 劳动的义务 *láodòng de yìwù* 'duty to work', 受教育的义务 *shòu jiàoyù de yìwù* 'duty to get an education', 家家庭义务 *jiā tíng yìwù* 'family obligations', 赡养义务 *shàn yǎng yìwù* 'duty of care, support (e.g., the duty of care, support)'. of parents towards children or vice versa)', 集体的义务感 *jítǐ de yìwù gǎn* 'sense of duty to the collective', 男人的义务 *nánrén de yìwù* 'man's duty'.

义务 yìwù + NOUN/ADJ: 义务教育 *yìwù jiàoyù* 'compulsory education', 义务本位 *yìwù běnwèi* 'basic public duty', 义务的系统 *yìwù de xìtǒng* 'system of obligations', 义务重心论 *yìwù zhòngxīn lùn* 'discussing the essence of public duty', 义务明确 *yìwù míngquè* 'clear obligations', 义务保修 *yìwù bǎoxiū* 'mandatory service', 义务存在的根据 *yìwù cúnzài de gēnjù* 'basis of obligations', 义务方面 *yìwù fāngmiàn* 'aspects of debt', 义务的事实 *yìwù de shìshí* 'fact of obligation', 义务清晰 *yìwù qīngxī* 'clear obligations', 义务主体 *yìwù zhǔtǐ* 'subject of obligation', 责任和义务 *zérèn hé yìwù* 'responsibility and obligation', 义务人 *yìwù rén* 'person who has assumed an obligation; debtor to an obligation', 义务性规范 *yìwùxìng guīfàn* 'binding rule/regulation', 社会责任感和义务感 *shèhuì zérèn xīn hé yìwù gǎn* 'sense of social responsibility and duty', 义务兵役制 *yìwù bīngyì zhì* 'compulsory military service, 权利与义务 *quánlì yǔ yìwù* 'rights and duties', 个人的权利和义务 *gèrén de quánlì hé yìwù* 'individual rights and duties'.

VERB + 义务 yìwù: 承担义务 *chéngdān yìwù* 'make a commitment', 履行义务 *lǚxíng yìwù* / 达到义务 *dádào yìwù* / 完成义务 *wánchéng yìwù* 'fulfill commitments', 违反义务 *wéifǎnle yìwù* / 不尽义务 *bù jìn gè zhǒng yìwù* / 违背义务 *wéibèi yìwù* 'fail to fulfill obligations, violate obligations', 废除义务 *fèichú yìwù* 'cancel obligations', 平均分配义务 *píngjūn fēnpèi yìwù* 'evenly distribute responsibilities', 义务干农活 *yìwù gàn nóng huó* 'voluntary agricultural work', 责任

义务内化 *zérèn, yìwù nèi huà* 'internalize duties and public duty', 有义务帮助 *yǒu yìwù bāngzhù* 'duty of help', 明确义务 *míngquè yìwù* 'clarify one's obligations', 有义务让他们知道 *yǒu yìwù ràng tāmen zhīdào* 'obliged to make them (students) study', 改变义务的能力 *gǎibiàn yìwù de nénglì* 'possibility of changing obligations', 免除作证的义务 *miǎnchú zuòzhèng de yìwù* 'to release from the obligation to testify', 保证义务的认定 *bǎozhèng yìwù de rèndìng* 'to define the guarantee obligation', 有义务遵照军事法庭的要求 *yǒu yìwù zūnzhào jūnshì fǎtíng de yāoqiú* 'obligation to fulfill the requirements of a military court', 有义务接受并执行的决定 *yǒu yìwù jiēshòu bìng zhíxíng de juédìng* 'duty to make and implement decisions', 被动服从的政治义务 *bèidòng fú cóng de zhèngzhì yìwù* 'passively obeying party duty'.

2.6. 乐观 *lèguān* ‘optimism’

乐观 *lèguān* + NOUN: 乐观精神 *lèguān jīngshén* ‘optimistic spirit’, 乐观情绪 *lèguān qíngxù* ‘optimistic mood, emotion, feeling, attitude’, 乐观估计 *lèguān gūjì* ‘optimistic plans, evaluation’, 乐观革命精神 *lèguān gé mìng jīngshén* ‘optimistic revolutionary spirit, attitude’, 乐观人 *lèguān rén* ‘an optimist’, 乐观态度 *lèguān tàidu* ‘optimistic stance, approach’, 乐观前景 *lèguān qiánjǐng*/乐观前景 *lèguān qiánjǐng* ‘optimistic perspective’, 乐观方面 *lèguān fāngmiàn*/乐观一面 *lèguān yīmiàn* ‘optimistic side, aspect’, 乐观情调 *lèguān qíngdiào* ‘optimistic mood’, 乐观色彩 *lèguān sècǎi* ‘optimistic peculiarity, coloring’, 乐观大度 *lèguān dàdù* ‘optimism and generosity’, 乐观天性 *lèguān tiānxìng* ‘optimistic nature, character’, 乐观精神状态 *lèguān jīngshén zhuàngtài* ‘optimistic moral state’, 乐观情趣 *lèguān qíngqù* ‘optimistic disposition, mood’, 乐观方式 *lèguān fāngshì* ‘optimistic method, way’, 乐观情况 *lèguān qíngkuàng* ‘optimistic situation, setting, situation’, 乐观想头 *lèguān xiǎngtóu* ‘optimistic thought, hope, dream’, 乐观信念 *lèguān xìnniàn*/乐观信心 *lèguān xìnxīn* ‘optimistic faith, conviction’, 乐观气氛 *lèguān qìfēn* ‘optimistic atmosphere, setting’, 乐观逗人 *lèguān dòurén* ‘optimistic and cheerful’, 乐观口气 *lèguān kǒuqì* ‘optimistic manner of speech, tone’, 乐观性情 *lèguān xìngqíng* ‘optimistic character, nature, temper’, 乐观形势 *lèguān xíngshì* ‘optimistic setting, situation’, 乐观心情 *lèguān xīnqíng*/乐观心态 *lèguān xīntài* ‘optimistic feelings, mood’, 乐观派 *lèguān pài* ‘optimistic manner, style, mode of action’, 乐观原因 *lèguān yuányīn* ‘optimistic reason, occasion, ground’, 乐观分析 *lèguān fēnjī* ‘optimistic analysis, 乐观民族性格 *lèguān mínzú xìnggé* ‘optimistic national character’, 乐观表示 *lèguān biǎoshì* ‘optimistic statement’, 乐观讲话 *lèguān jiǎnghuà* ‘optimistic report, speech’, 乐观看法 *lèguān kànfǎ* ‘optimistic point of view’.

Verb. + 乐观 *lèguān*: 抱乐观 *bào lèguān* ‘to keep optimistic’, 向上乐观 *xiàngshàng lèguān* ‘to strive for optimism’, 充满乐观 *chōngmǎn lèguān* ‘to fill, be overflowing with optimism’, 不容乐观 *bùróng lèguān* ‘excluding optimism’, 起乐观 *qǐ lèguān* ‘to maintain optimism’, 总乐观 *zǒng lèguān* ‘to generalize, concentrate optimism’, 杀乐观 *shā lèguān* ‘to destroy optimism’, 受到乐观 *shòudào lèguān* ‘to receive, meet optimism’, 不赞乐观 *bùzàn lèguān* ‘not to support optimism’, 吸引乐观 *xīyǐn lèguān* ‘to attract optimism’, 培养乐观 *péiyǎng lèguān* ‘to nurture optimism’, 转趋乐观 *zhuǎnqū lèguān* ‘to change to optimism’, 感到乐观 *gǎndào lèguān* ‘to feel, experience optimism’, 表示乐观 *biǎoshì lèguān* ‘to express optimism’, 传染乐观 *chuánrǎn lèguān* ‘to infect optimism’, 讲话乐观 *jiǎnghuà lèguān* ‘to speak optimistically’, 认为乐观 *rènwéi lèguān* ‘to count, believe with positive feeling’, 持乐观 *chí lèguān* ‘to adhere to optimism’, 构筑乐观 *gòuzhù lèguān* ‘to build, create optimism’, 显示乐观 *xiǎnshì lèguān* ‘to demonstrate, show optimism’, 自信乐观 *zìxìn lèguān* ‘to believe in oneself, to be self-confident and optimistic’, 说来乐观 *shuōlái lèguān* ‘to speak out with optimism’, 展望乐观 *zhǎnwàng lèguān* ‘to look forward with optimism’, 产生乐观 *chǎnshēng lèguān* ‘to arise optimism’.

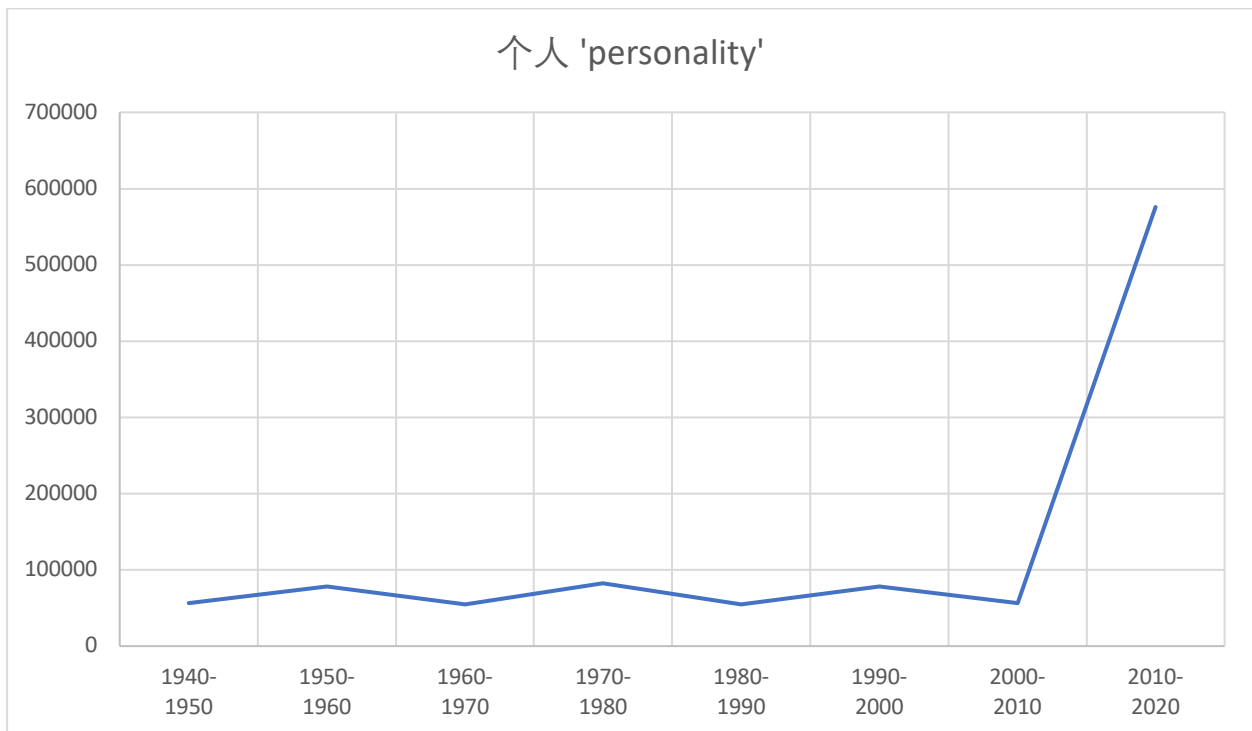
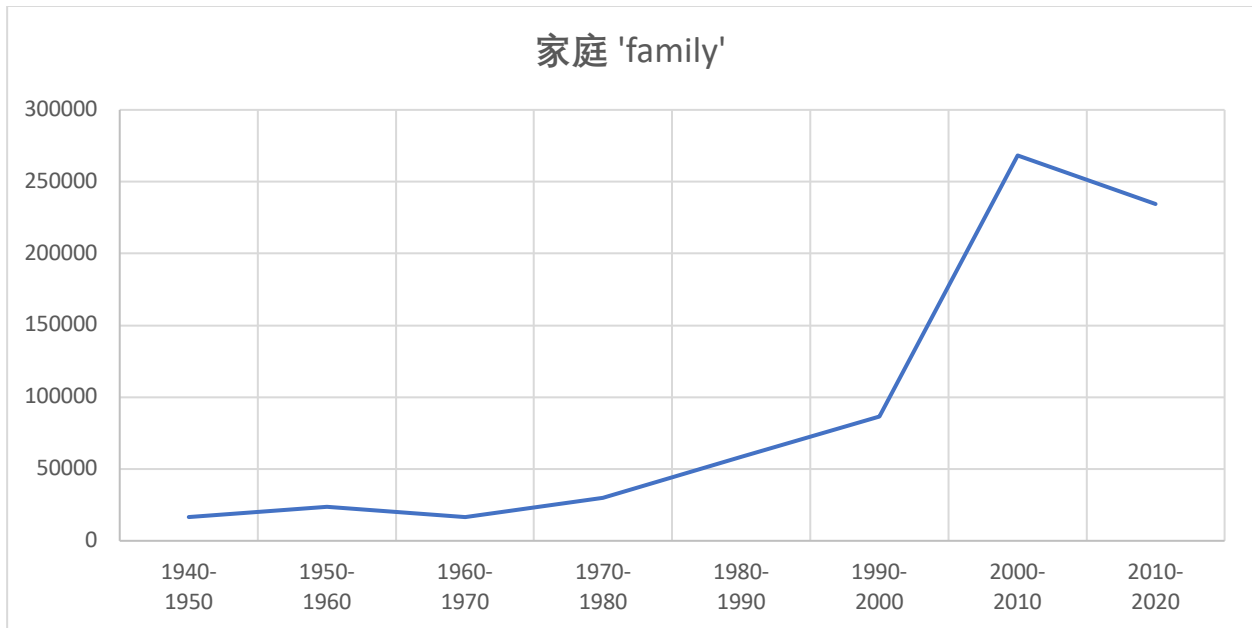
ADJ + 乐观 *lèguān*: 最乐观 *zuì lèguān* ‘the most optimistic’, 盲目乐观 *mángmù lèguān* ‘blind optimism’, 开朗乐观 *kāilǎng lèguān* ‘light, bright, open optimism’, 活泼乐观 *huópo lèguān* ‘active optimism’, 相当乐观 *xiāngdāng lèguān* ‘sufficient, appropriate optimism’, 坚强乐观 *jiānqiáng lèguān* ‘firm, solid, strong optimism’, 憨厚乐观 *hānhòu lèguān* ‘straightforward and optimistic’, 那么乐观 *nàme lèguān* ‘such optimistic’, 健康乐观 *jiànkāng lèguān* ‘healthy optimism’, 愉快乐观 *yúkuài lèguān* ‘cheerful and optimistic’, 一样的乐观 *yīyàngde lèguān* ‘same optimism’, 成熟乐观 *chéngshú lèguān* ‘mature optimism’, 自信乐观 *zìxìn lèguān* ‘self-confident and optimistic’, 爽直乐观 *shuǎngzhí lèguān* ‘sincere optimism’, 难乐观 *nán lèguān* ‘difficult to be optimistic’, 那样乐观 *nàyàng lèguān*

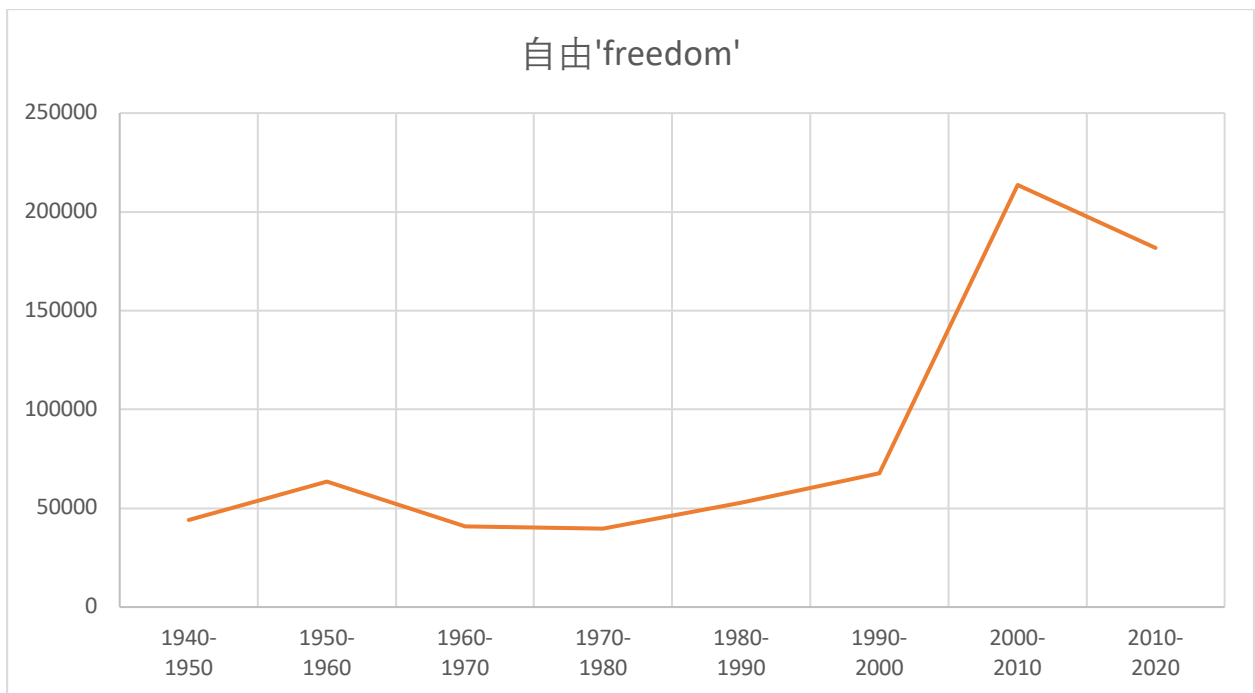
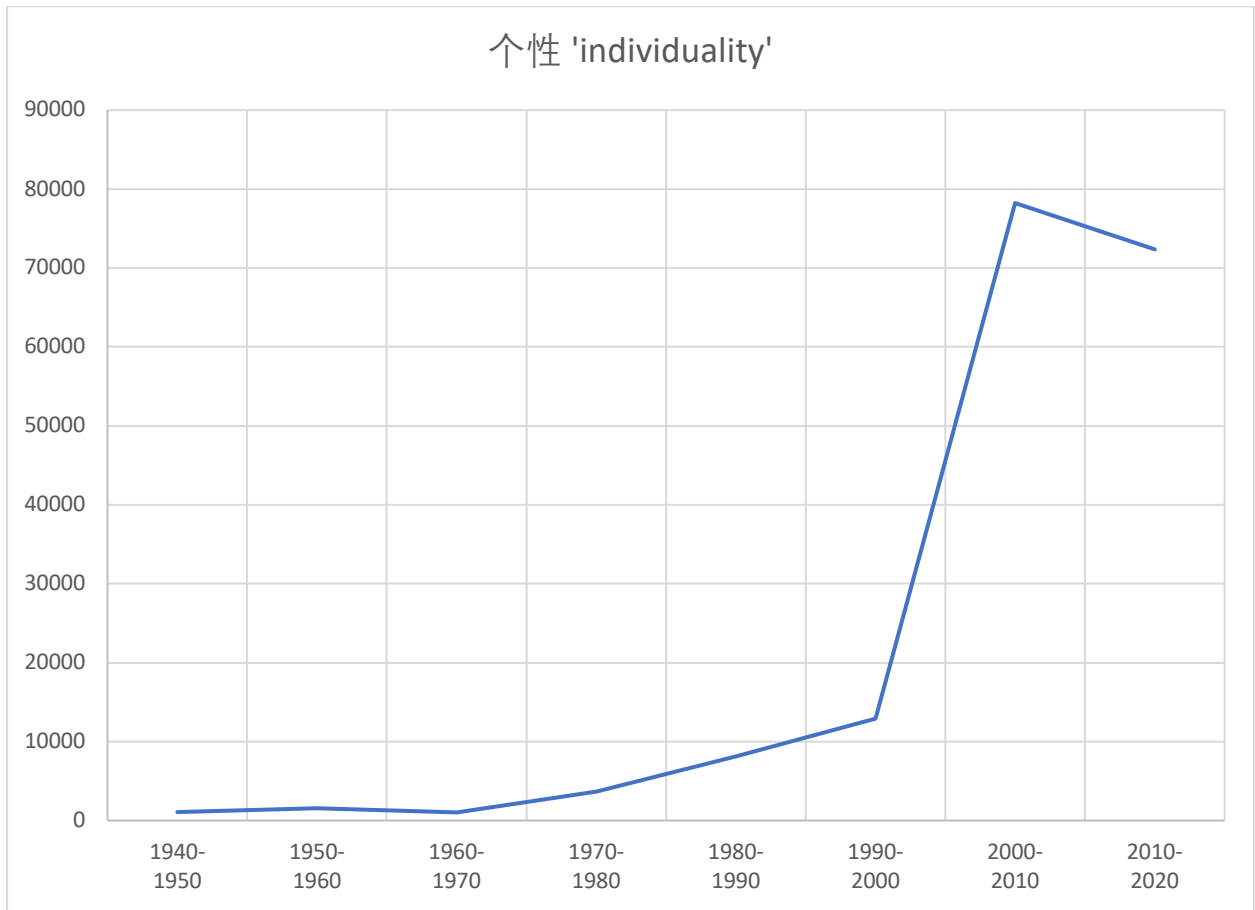
‘such optimism’, 非常的乐观 *fēichángde lèguān* ‘extraordinary, exceptional optimism’.

ADV /PARTICLE + 乐观 *lèguān*: 比较乐观 *bǐjiào lèguān* ‘comparatively optimistic’, 更乐观 *gèng lèguān* ‘even more optimistic’, 很乐观 *hěn lèguān* ‘very optimistic’, 过份乐观 *guòfèn lèguān* / 太乐观 *tài lèguān* ‘excessively optimistic’, 十分乐观 *shífēn lèguān* ‘quite, very optimistic’, 还乐观 *hái lèguān* ‘still optimistic’, 总是乐观 *zǒngshì lèguān* ‘always optimistic’, 越来越乐观 *yuèláiyuè lèguān* ‘more and more optimistic’, 谨慎乐观 *jǐnshèn lèguān* ‘carefully optimistic’, 相对乐观 *xiāngduì lèguān* ‘relatively optimistic’, 更加乐观 *gèngjiā lèguān* ‘even more optimistic’, 不乐观 *bù lèguān* ‘not optimistic’.

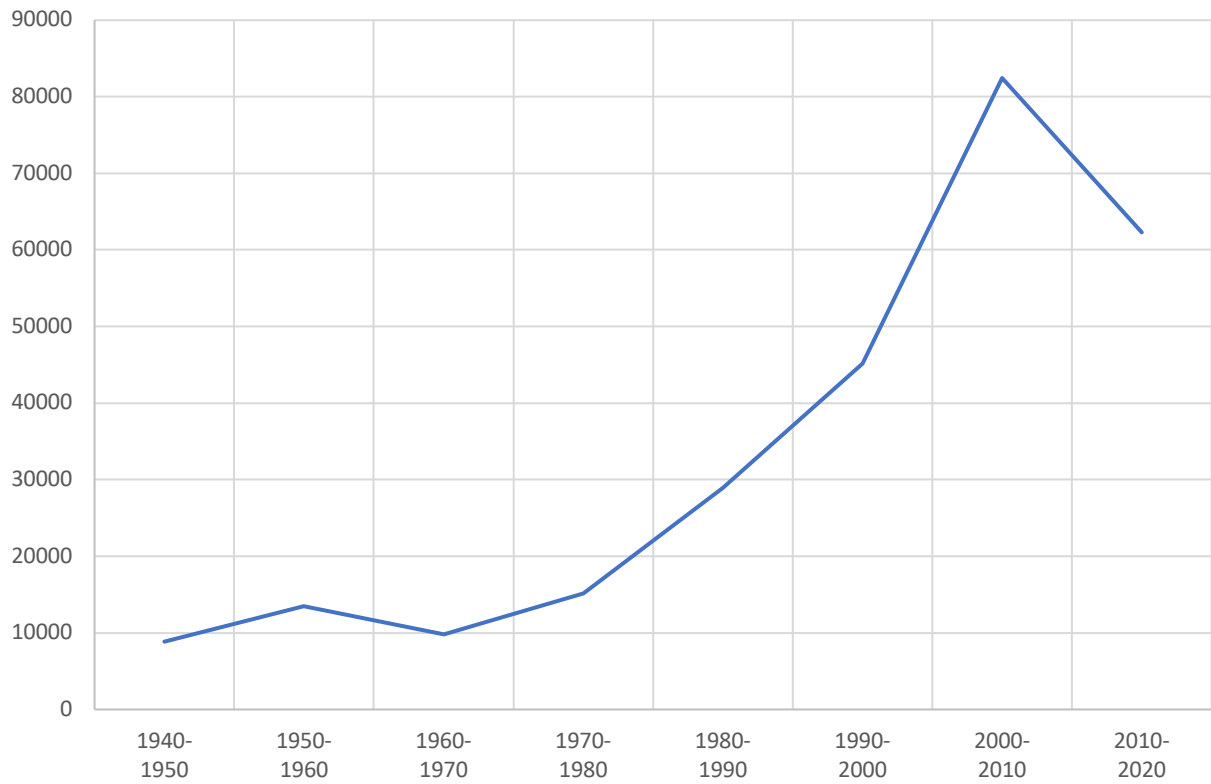
APPENDIX 2

Dynamics of the occurrence of keywords in diachrony





义务 'duty'



福 'happiness'

