THE USE OF NEOLOGISMS AS A UNIQUE MEANS OF TRANSFERRING THE CHINESE ATTITUDE TO MONEY

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Abstract. The relevance of our research deals with growth of interests of cultural influence on different languages aspects. The article is devoted to the analysis of neologisms in modern Chinese language. In China, until 1949, neologisms reflected the realities of urban and rural life of that time, the confrontation between the CCP and the Kuomintang. The formation of the People's Republic of China brought to the forefront the issues of economic and political development, which could not but find its reflection in the language. The research examines the emergence and modern use of neologisms relating to money in Chinese, the cultural characteristics and manifestation of Chinese life in the neologism. Also raises the question of how long neologisms remain as a new vocabulary. The results of research could be used in teaching Chinese and could be interesting for Chinese learners. From the results of the survey, it is clear that neologisms related to material well-being are quite actively used in everyday life. The unique attitude of the Chinese towards money is traced in neologism in the last 20 years. People immediately react to what is happening in their country, you laughing or not approving, creating whole layers of vocabulary, which can determine the social mood.

Key words: sinology, neologisms, Chinese neologisms, money, culture, Chinese culture.

1. INTRODUCTION

In connection with the growth of China's political and economic activity, the replenishment of the Chinese language with the new words has also accelerated. Many linguists write about the "neological boom". However not only Chinese new words appear with enviable regularity. This is all due to technical, economic and political innovations. Since language cannot exist without a person, modern linguistics at the center of research has placed a man and the definition of his place in culture. Through neologisms, one can clearly trace cultural or national peculiarities of life, political system and speech communication of people. One needs neologisms to describe a new phenomenon and concepts.

"Our life and speech is under the control and influence of modern technologies and the media increasingly depends on mass culture" [8, p. 82]. The Internet, television, magazines, newspapers become the codifiers of language trends. Yang Jiangguo also notes that "fashionable words emerge from the Internet network, SMS messages, television commercials, movies, popular novels, Xiangsheng (genre of traditional Chinese humoristic representation) and foreign culture" [9, p. 65].

The media and Internet are today the main sources of information and entertainment, and therefore "create favorable conditions for the spread of fashionable language units" [13, p. 135].

In the course of its life is constantly forcing turning to her past, or to the experience of other cultures. This appealing to other cultures is called "interaction of cultures". In this interaction, the obvious fact is the communication of cultures in different "languages". The fact is that each culture in its development creates different systems of signs, which are its original carriers. Only a person consciously creates his signs, they are not for him innate, because they represent the form of the existence of human culture. However, this ability of man at the same time creates a problem of understanding and perception of foreign cultures, and, consequently, of another's language.

Throughout its history, humanity has created a huge number of signs of behavior, without them, none of its activities is possible. For a person, possession of these signs and sign systems means its inclusion in relations with other people and in culture. Unintentionally or voluntarily, during their lifetime, people are part of some social and cultural groups. Each such group has its own micro culture (subculture) in the maternal culture and has with it both similarities and differences. Differences can be caused by social attitudes, education, traditions and other reasons [3].

2. METHODS

The nature of the research tends to be theory building and will be conducted as a mixed-methodology in an exploratory manner that begins with a qualitative investigation and is followed by a quantitative investigation. A conceptually similar mixed-methodology was used by Vlasova, Yang Jiangguo, Hamatova [1; 9; 2], who identified factors related to information system quality. The purpose of the qualitative investigation is to identify factors that influence appearance and using of "money neologisms". An analysis of country situation performed in order to see which spheres of life bring us new words.

A quantitative analysis will be performed to understand how quickly neologisms that deals with people’s wealth could actively enter the language and rightfully take their place. Also used the method of interviewing in order to find the data to quantitative analysis.

3. RESULTS

Our research is devoted to the neologisms of the Chinese language, related to money and material prosperity. We consider the cultural characteristics of the Chinese people, the realities of our time through their linguistic manifestation. The sources were dictionaries of neologism since 2008. In addition, a survey of the Chinese youth has been conducted in order to reveal the speed of "assimilation" of neologisms associated with Chinese money. Because of economic growth, traditional Chinese values were shaken up, and new lexical units has created to describe a fresh attitude towards material values. It is possible because your attitude to money is a part of culture. The emergence of new words, expressions, meanings in the period of twenty-five years has connected with the rapid reorganization in Chinese society, which had not yet been revealed by the degree of the country's openness in its relations with the outside world. China has been involved in the process of globalization. In addition to updating the objective reality and expanding cognitive
capabilities, another factor that determines the emergence of new words is the very process of changing and developing the language. Various language tools can be using to designate the same phenomenon. There are differences between oral and written language (common-wide vocabulary) of Putonghua and dialects, between dialects, veny and modern Chinese. As the interaction result, new words can also arise [2].

Therefore, for example, in the Chinese language in 2013, the dictionary recorded the term 土豪 (tūhāo) - a nouveau riche (a wealthy, but a low-cultured person). This word also had significance earlier - a local rich man, a local influential person, a local tyrant, but it is obsolete. Only in 2013, the word got a new meaning. This neologism became very popular, because due to economic transformations, such people appeared in China, who could earn a fortune without having an education and culture. In 2005, when the active rise in gasoline prices began and 99% of the population could not pay for a loan of the car, a new neologism came into use. 车奴 (chēnú) - a slave of the machine (one who spends too much energy, time or money for the purchase or maintenance of the machine). In 2006, the situation only worsened, although the government took measures to develop various programs. In China, especially in the capital, house prices have always been very high, but confusion with oil prices made them jump to the skies. All these phenomena provoked a certain national position, which was formatted in the neologisms 房奴 (fángnú) - the slaves of the apartment (people who bought an apartment on credit and now spend almost all the earnings for a loan) and 卡奴 (kànú) - a credit card slave, a person who cannot pay off the debt on his credit card. People have, and it is necessary, to plan their budget accurately, cutting money from all other spheres of their lives to pay an apartment, a credit card debt. These neologisms had recorded in the dictionary in 2007, and we could note that a whole class of population of "financial slaves" had appeared.

A whole segment of the population has formed, living from paycheck to paycheck, people are eagerly awaiting when the "X" day will come. In fact, this neologism also describes the kind of people who buy the latest models of gadgets, fashionable clothes and entertain, go to beauty salons, but either because of low wages, or because of their ability squander money too quickly, quickly remain without a livelihood.

Of course, it should be noted that not all are amenable to new "trends", but a China society characterized by collectivism, especially in subject of linguistic assimilation. Since 1986, unemployment has started to rise in China, although technical progress recorded. By 1995, unemployment had risen almost sevenfold, even though the government announced 1995 as a year of economic and social development. All these events also contributed to linguistic manifestations.

Another neologism that vividly describes the realities of that time is啃老族 (kěnlǎozú) - living at the expense of the parents; generation no-no (do not work and do not learn).啃 - gnawing; 老 - old, aged; elderly; decrepit, 族 - clan, clan; surname; one clan; generic. It is the people who live in their 25-40 years at the expense of their parents do not work, and in fact, their relatives buy everything.

The Interview survey. We traced the interrelation of the appearance of neologisms with the historical events of the country. However, you can also clearly say that not all neologisms that appear in the language can "live" for a very long time. Some words may disappear, some may quickly become obsolete and not used, while others actively enter the language and rightfully take their place. We decided to check how quickly the language masters the "money" neologism, and whether there are time limits on which it is possible to judge clearly whether the neologism has ceased to be a neologism.

As we wrote above, a survey had been conducted. Chinese youth they are about 20-30 years old. Those same people who are most active in new-fashion gadgets and wear fashionable clothes because of their age. It is the segment of the population, who is prone to juvenile maximalist and is interested in everything, everywhere. They are active Internet users, so all new introductions are recognized them in the first place. It is the younger generation, who develops the language, enriching it with new words or supporting existing
neologisms. It is this layer of the population that can “tweet” about some new phenomenon, and within a day, a new word will be found.

We have compiled a list of the neologisms fixed by the dictionary, which were being considered above. The questions asked were: 1) Do you consider this word new and recently entered into Chinese? (Do this word has the stylistic connotation of the novelty?); 2) Do you often use and hear this neologism? We call them neologisms, but as the survey shows, many of them have already firmly taken their place in the Chinese language. Our survey also included several more questions, which we would like to write about in the next article, since their themes reveal another important aspect of neologisms.

100 respondents were interviewed, and we got the following results. I would like to note that 100 people are not a big figure for the entire population of China

in order to make global conclusions, but, however, as we are talking about a collectivist society, this number is a good representative of the current situation and we can sum up the results of the study. The results we would like to present in the table and in the percentage ratio.

Table 1: Interview results

<table>
<thead>
<tr>
<th>Neologism</th>
<th>First question</th>
<th>Second question</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>New/old</td>
<td>Often/not often</td>
</tr>
<tr>
<td>土豪</td>
<td>96%/4%</td>
<td>60%/40%</td>
</tr>
<tr>
<td>月光族</td>
<td>10%/90%</td>
<td>97%/3%</td>
</tr>
<tr>
<td>晴老族</td>
<td>0/100%</td>
<td>99%/1%</td>
</tr>
<tr>
<td>房奴</td>
<td>1%/99%</td>
<td>98%/2%</td>
</tr>
<tr>
<td>卡奴</td>
<td>2%/98%</td>
<td>60%/40%</td>
</tr>
<tr>
<td>车奴</td>
<td>2%/98%</td>
<td>99%/1%</td>
</tr>
</tbody>
</table>

From the results of the survey, it is clear that neologisms related to material well-being are quite actively used in everyday life. The unique attitude of the Chinese towards money is traced in neologism in the last 20 years. The rarer use of the word 卡奴 kǎnú - a credit card slave (pre-seemingly), rather indicates that credit cards are not so much included in the daily life of the Chinese. In addition, young people often spend cash or none credit cards.

Respondents noted that the neologism 土豪 is comparatively new. At the same time, leaving comments that, the majority of respondents (72%) noted that they cannot even call all other words neologisms, as they are firmly entrenched and used in speech and lost their stylistic coloring of novelty. This indicates that the phenomena described by these neologisms have also entered the life of the Chinese and the economic events have affected the style of their lives.

4. DISCUSSION

A greater amount of linguists investigate neologisms in the aspects of their word formation and derivation. Many scholars have already written that there are several approaches to the definition of neologisms. We would just like to clarify that for us the neologism is both an old word acquiring a new meaning, and completely new words that did not exist before. In Russian and Chinese linguistics, this definition is as follows:

1. Neologisms are “words that were first formed or borrowed from other languages, as well as words that are known in the language, but they were either used only in a limited way, outside the literary language, or left for active use, however now widely used, as well as derivative words that seemed to exist in language potentially and were formed from long-formed words according to known models only in recent years” [4, p. 7].

2. Neologisms are (1) actually new words; (2) words already in the language that have acquired new meaning; (3) obsolete lexical units that have passed from a passive state to an active use [14],[11]

The Russian linguist L.A. Haham classifies neologisms taking into account their semantics and structure, therefore this classification of neologisms can be named the structural-semantic classification of neologisms. A.A Hamatova study different aspects of neologisms in Chinese, but more often concentrates in words formation. Burova, Semenas made dictionary of Chinese neologisms. However, neologisms were not considered from the point of cultural view of Chinese to money and wealth. The historical
background and “money” neologism assimilation hasn’t discussed before in complex.

5. SUMMARY

As mentioned above, neologism is not just a new word, but also a word that is being perceived as an unusual name. Once and in Russian, the word mobile phone seemed an extraordinary miracle, as the phenomenon itself. Moreover, with certainty can say that children who are now 2 years old cannot even imagine that in the apartment, there can be wires from the phone and the number should be dialed without pressing the buttons, but by sticking the fingers into the holes and bringing this hole to the mark. Even now, describing the whole process, we understand that both the language and the actions of a man exist according to the law of conservation of energy. In the process of improvement, people tend to spend as little as possible time on actions, and in speech as little as possible linguistic means to express any concept. The lettering of neologisms in the Chinese language follows the same trend.

Over the past 20 years in the Chinese language appeared neologisms with ironic attitude to material wealth and lack of money. All these neologisms are a unique means of transferring the Chinese attitude, cultural specific to money. The nation ironically over the presence and absence of money, actively creating words, for more expressive transmission of emotions associated with them. Based on the data obtained during the survey, it can be assumed that neologisms that have existed for more than 10 years, if not out of date or have left the vocabulary of the language become a part of daily use and lose a special shade of “freshness” and novelty. Nobody can say exactly how much time must pass, to remain the word in the language or disappear from it. When can neologism ceases to be called a neologism? The language enrichment is faster than the dictionaries and books are publishing. Thanks to modern technology, it is easier to track this process, but no one can say exactly whether the neologism will enter the lexical composition of the language or become obsolete, or simply not get accustomed.

If we talk about neologisms related to money in Chinese language, then those of them that have existed for less than 5 years have not lost the shade of novelty. As we see the Chinese is inherent in ironic over problems that they cannot solve. This is clearly traced in the creation of new words, the emergence of new concepts. We have once again confirmed that the language, culture, political and economic events of the country are inextricably linked. The nation reacts quickly to all the events of its country, creating new words or, giving new meanings to existing ones. Thus, they express their attitude to what is happening demonstrating their culture.

6. CONCLUSIONS

Our research could be used in teaching process of Chines language and in lectures of intercultural communication for linguists who study different languages. Sources that we used are Semenas A.L. and Burova V.G. The Chinese-Russian Dictionary of New Words and Expressions 2008 and 汉语新词语 / 侯敏, 邹煜主编. — 北京: 商务印书馆出版, 2015.

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