

BORROWING WORDS IN THE MODERN JAPANESE INFORMATIONAL SPACE

The article describes the features of functioning borrowing words in modern informative space of Japan in the sphere of substandard. The reasons of Japanese culture salience and archaization of conventional vocabulary are analyzed.

Key words: borrowings, archaisms, salience, substandard, mass culture.

The most important trend in the development of civilization in the 21st century is the deepening process of globalization of society, conditioned by the creation of a worldwide information space. Information space is called the space in which people's cognitive interaction takes place and which, as a result of intensive development and mass dissemination of the latest information means and technologies, is constantly changing. Innovative technologies are increasingly penetrating into various spheres of human life, having a huge impact on the consciousness of people in various countries of the world. The increase in the volume of information, the consolidation of the information space along with the positive sides also has negative consequences. On the one hand, the new information space creates conditions for the free and rapid dissemination of cultural achievements outside the country. On the other hand, the expansion of the information space creates, in fact, extraordinary possibilities for manipulating the mass consciousness and provides effective means of influencing entire nations [8, p. 260].

Therefore, the subject of our study are the features of the functioning of borrowed words in the modern information space of Japan and the other countries in the sphere of substandard. The object of our research is the archaization of conventional vocabulary.

As a result of the activity of the mass media, expansion of the spheres of influence of new communication technologies, including the emergence of "technical" art forms on their basis, a new paradigm of cultural development is emerging that is integrative in nature [8, p. 260]. We are talking about the phenomenon of mass culture, which, born at the turn of the XIX-XX centuries, contributes at the present time to a wide spread of foreign influence on the world scale. Mass culture is an important element of modern life. Its comprehension is presented in the works of such researchers like T. Adorno, D. Bell, K. Jaspers, B. Rosenberg, J. Ellyul [5] and A. I. Flier [6; 7], G. G. Pocheptsov [15], A. B. Kostina [12], Krysin, L. [13] and others.

The social prerequisites for the spread of mass culture in a postindustrial society are the problems of adaptation and the violation of traditional identification mechanisms [6, p. 113]. According to J. Ellyul, technical progress gave rise to the absurd in the society, which is associated with production and consumption of material goods and with the existence of the individual, where everything comes down to the consumption of all sorts of excesses: "Increases the number of objects that allow you to play, relax... The man of our

society has become a man, fascinated by a variety of pictures, noise intensity, dispersion of information... Man is captured by the universe randomly and massively imposed opportunities" [16, p. 52].

The researcher A. B. Kostina notified that in a post-industrial society there is a mass audience as a community of people who are not eager to produce cultural values, but are tuned to passive acceptance and consumption [12, p. 141]. The inability of the masses to independent self-realization, infantilism, blurriness and mobility of the structure of ideas about the world, lack of internal determination – all this, according to the researcher, causes its urgent need for guidance, which, along with other social institutions are successfully implemented by mass culture [12, p. 109].

Mass culture is perceived as simplified, not requiring serious intellectual comprehension and consumed by habit, a phenomenon over which one should not puzzle and experience serious emotional shock. Its distinctive features are the utmost proximity to elementary human needs, focus on the natural, closer to the instinctive sensuality and primitive emotionality [7, p. 138]. A. I. Flier regards mass culture as an international phenomenon that is generated by objective processes of social modernization and assumes the function of providing primary socialization of the individual in the conditions of the national society [14, p. 389]. This interpretation is complemented by the remark of A. B. Hoffman that mass culture represents a special state of culture in the crisis period of society, when the process of decay of its content levels develops [10, p. 17].

Following A. I. Flier, the researcher G. G. Pocheptsov distinguished the following functions of mass culture: *adaptive* (acts as a general-purpose form of adaptation of a person to the rapidly changing conditions of his existence); *communicative* (acts as a means and method of communication, transfer of information); *recreational* (allows you to have a rest, relax, to distract from professional activity, to fill up the baggage of spiritual forces, find a mental balance); *aesthetic* (participates in the formation of spiritual world of the individual, creating certain stereotypes of behavior in society) and the *function of socialization* (helps to navigate in the surrounding world, to realize their abilities) [15, p. 138-148].

The realities of Japanese culture in recent decades are endowed in everyday mass consciousness with *psychological excretion*, or with *salience* (салієнтність) [1, p. 239], and thanks to this they are used in the mass media, including the Internet, where there is an assimilation of the corresponding borrowed symbols. Such Japanese words as はいく, 合気道, すし, べんとう, あにめ, かわいい and many other words adapt in the receiving language to phonetic, graphic, grammatical and semantic norms [8, p. 263].

The studies of modern texts of mass communication makes it possible to determine the frequency of Japanese borrowing, and identify the areas in which they are most in demand on. In Ukrainian language borrowings from the Japanese language are characterized by the following areas of knowledge and activity: cooking (abura, bento, miso, makizushi, sake, sushi, taco, tempura, etc.), decorative and applied art (bonsai, kirigami, origami, Japanese dolls ningyo, statuettes of netsuke and okimono, etc.), painting (uki-e, suibokuga), literature (tanka, haiku, rakugo and others), sports (aikido, aikidoka, judo, karate, sumo, kimono, tatami, etc.), subcultures of anime and manga (mangaka, doujinshi, non-commercial literary magazines published by amateurs', otaku, cosplay, etc.) [8, p. 263].

For a clear distribution the given number of Japanese borrowings is divided into two main areas of function: part of borrowings was fixed in the literary language and is mainly used in codified texts (in the sphere of the standard), the other part is used limited circle of native speakers and, mainly, in the field of substandard (in both cases, the source of borrowing is general literary language of donor culture) [8, p. 263-264].

In the opposite side, there is the reverse process, how Japanese words turn into archaisms under the Internet influence, which was not noticeable at first glance. For example, few people will immediately remember how in Japanese there will be *a theater* (劇場), *a vase* (花瓶), but many know that this シアター, ベース, not even suspecting that these words have purely Japanese names. Also accustomed to the Japanese became the use of abbreviated forms of many grammatical constructions, not only in a colloquial speech, but also in official business correspondence. In our research we want to understand the main reasons that lead to the archaization until recently of understandable and frequently used Japanese words.

The development of foreign words in Japanese has a very thrilling history, but this thesis will focus on the English 外来語 *gairaigo* words, where the words taken from English are being usually used for concepts that do not exist in Japanese, and among other reasons of the use of English over the past years are that the English terms and fashionability have become a preference. Even though many of the 外来語 have Japanese synonyms, in many of the cases, texts aiming for younger audience, magazines for instance, will choose more *loanwords / borrowing words*.

At present time, it is clearly seen that English borrowings have taken up more space in Japan's everyday life throughout the years since the post-war era, and as the words are still increasing, the 外来語 *gairaigo* is also facing opposition by some linguists stating that the borrowing words are interfering the Japanese language and culture.

The contact with the English language began more than 200 years ago, in the beginning of 19th century. In the beginning the English words were translated semantically into Japanese using 漢字 *kanji* in order to keep the traditional practice of assigning semantically appropriate Chinese characters to foreign loanwords. The Japanese syllabary *katakana* intended for foreign words, accompanied the translated words, and thus the phase of the loan translation had both *kanji* and *katakana* representations. Both *kanji* and *katakana* represented each word, where the *kanji* represented the meaning and *katakana* the sound.

In 1997, Kimie Oshima examined the movement of 外来語 usage in the case of the Asahi newspaper between the years 1952 and 1997, whereas indeed the amount of 外来語 increased over the years along with the social change. One of her interviewers commented: "Japanese language has been increasing in vocabulary by adding loanwords, so it is the destiny of Japanese is to keep on increasing *gairaigo*" [17, p. 101]. Even though the 外来語 in Japanese lexicon increased vastly over the years, the usage of 外来語 depends on the sphere in the language; the 外来語 are used rarely in the official documents, political, religious and law lexicon, but on the other hand, the percentage of 外来語 "is particularly high in the areas of fashion, cosmetics, food, audio technology, sport, housing, music, art, business management, and engineering" [2]. In present day, when looking through a women's magazine, one can notice that many 外来語 words are being used instead of

the native counterparts to sounds more fashionable. Words like ‘shoes’ or ‘bag’ are being written as *shuuzu* and *baggu* instead of the 和語 *wago* words 靴 *kutsu* and 鞆 *kaban*.

There are many linguists opposing 外来語 and stating that poorly understood loanwords indicate that majority of Japanese people wished 外来語 would be replaced by 和語 *wago*. After reading several issues about the case of loanwords interfering with the mother tongue, I decided to investigate to what extent 外来語 is needed in Japanese language. Because many 外来語 has been absorbed into the Japanese language so deeply, it would be understandable that native speakers could be struggling finding a suitable native synonym. It was thought that the 外来語 has made most impact on younger generations who has been brought up naturally with English loanwords in the daily life, and therefore it would be most likely that the younger generation find using 外来語 obvious.

There are basic arguments against 外来語 among some linguists, social critics and academics in Japan, and fear that the influence from English interferes with the Japanese culture is a common bias. Although there are arguments against 外来語, from a sociolinguistic aspect Daulton [3; 4], defending 外来語 by stating that “the English-based loanwords allow the Japanese lexicon to efficiently keep pace with the time” and that returning to *kango* in order to create new words is “doubtful”.

Sometimes the borrowing words mean the same as the native except that the loanwords are used when Japanese want to sound fashionable. For example:

Table 1.

gloss	borrowing word	non-borrowing word
hairstyle	ヘアスタイル	髮型 <i>kamigata</i>
shoes	シューズ	靴 <i>kutsu</i>
bag	バッグ	鞆 <i>kaban</i>

In the table below, the borrowing words indicate the westernized and modern concept of the native one, where the native word indicates the more traditional Japanese concept. We think that the using word *otearai* is more polite way to say toilet.

Table 2

gloss	borrowing word	non-borrowing word
kitchen	キッチン	台所 <i>daidokoro</i>
toilet	トイレ	お手洗い <i>otearai</i>

hotel	ホテル	旅館 <i>ryokan</i>
dance	ダンス	踊り <i>odori</i>

This small amount of ordinary household vocabulary demonstrates that the degree of archaization of Japanese words is inexorably growing. In the process of our research, we asked ourselves why is this so? We pay attention to the fact that the process of archaization does not take place in the framework of specialized technical vocabulary for example, but at the everyday simple level, that is, the salience process, which we talked about above, is clearly retraced.

Function and adaptation of borrowing words are various. One of the most common uses of borrowing words is to represent something which is newly introduced in Japan and which did not exist in Japan before this introduction. For instance, many borrowing words representing newly introduced techniques and items can be found. Some examples are words such as スカート meaning ‘skirt’ and フォーク meaning ‘fork’ [11, p. 25].

Another quite similar situation is when a foreign sport or culture is introduced to Japan. Examples here can be the name of the sport or words used in a sport. For instance, the word for ‘body building’ is ボディビル and for ‘team’ is チーム [18, p. 46].

The next function of the borrowing words is to provide the concept or object with some kind of foreign appeal. For example, ライス is used to represent a Western type of rice dish, whereas the Japanese word ご飯 *gohan* is used to represent a more traditional Japanese rice dish [11, p. 25]. Additionally, バス represents a western-style bath as opposed to お風呂 *ofuro* representing a Japanese bath [18, p. 107]. Therefore, loanwords are also created to differentiate between Japanese and Western objects or concepts.

Some loanwords can be considered trendy or fashionable and are mostly used by young people which often replace already existing Japanese words, because they appear more modern and trendy [11, p. 26]. Moreover, as trends change the use of the particular loanwords or slang changes as well. However, not only teenagers in Japan use loanwords because they are fashionable, but also the media uses these to appeal to their public. In fact, the most common use of loanwords nowadays is the replacement of a native word by an English word due to the fact that they have a more international or modern appeal to them [9, p. 4]. For instance, young people in Japan might use a word such as ナウイ meaning ‘now’ or ‘trendy’ which is considered slang [11, p. 26].

To sum up our research we can say that throughout history Japan has had many influences from different languages and cultures. This already made it difficult for Japan to develop the modernist ideology of a monolingual Japan, because it already reveals that Japan was not a monolingual society in the beginning and that it had various influences. However, a gap exists in Japanese society when it comes to understanding these borrowing words. The ones with more knowledge of the language of origin seem to understand more of the borrowing words. Therefore, it depends on one’s age, occupation and education whether one can understand the newly introduced loanwords.

Nevertheless, it is believed that borrowing words can be used to distinguish between Japanese and foreign concepts as well as express a different nuance. In addition to the loanwords, English can be considered to increase the linguistic diversity in the sense that it is taught as a foreign language in order for Japan to become more competitive in the globalized economic market. Moreover, it is considered the primary language to communicate with the outside world. English is also increasingly used on signs and advertisements in order to provide assistance to foreigners who reside in Japan as well as to have a certain function to attract customers.

The pessimistic view, perhaps also realistic, is that the mainstream public does not sufficiently take into account the English borrowing words comprehension problems among people, especially among those over 60 years old, which causes them to be excluded from resources and information otherwise available. If earlier the processes of adaptation of the neologism took place gradually, now, in the conditions of a lightning global exchange of information, the processes of archaization of primordially Japanese words occur in all functional styles. Analyzing the salience processes of Japanese culture is not excluded that soon we will start talking about the popularization of Japanese words.

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ЗАПОЗИЧЕННЯ В СУЧАСНОМУ ЯПОНСЬКОМУ ІНФОРМАЦІЙНОМУ ПРОСТОРИ

Досліджено особливості функціонування запозичених слів у сучасному інформаційному просторі Японії. Проаналізовано причини салієнтності японської культури та архаїзації загальноприйнятого вокабуляру.

Ключові слова: запозичення, архаїзми, салієнтність, субстандарт, масова культура.

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現代日本の情報スペースにおける言葉の借用

この記事では、現代の情報スペースにおける機能的な借用語の機能が説明された。日本文化の顕著性と従来の語彙の古典化の理由が分析された。

キーワード：借用語，古語，サリエント，標準，大量培養。