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PROBLEM OF THE CONCEPT OF PERSONALITY AND PERSON IN JAPANESE CULTURE

Abstract

World philosophy, in essence, revolves around "eternal" problems. Among them is the problem of Man, which at the present turning point in human history is, unfortunately, acquiring an increasingly tragic sound. Modern philosophical anthropology shows an increased interest in man and personality, seeks to determine their position in the picture of the world of a particular sociocultural space. The study of the topic of personality allows us to better understand both the specifics of perception and evaluation of human activity in a particular culture, and to compose a representation of the value orientations of a particular society, ideas about the norm and deviation, right and wrong, permissible and forbidden. The problem of man and personality has always attracted the attention of both Western and Eastern thinkers. The application of the concept of "personality" to material from earlier chronological periods expands the scientific tools and makes it possible to study not only socio-historical processes, but also allows you to talk about a person of a particular era and culture, able to realize and experience their own position in society, as well as identify assessment criteria human activities on the part of society. In domestic Japanese studies, there is currently a shortage of scientific papers focusing attention on this topic. The study of this topic can significantly supplement the existing scientific knowledge about Japan and consider the already studied problems from a new angle. The consideration of the phenomenon of man in Japanese culture was guided by interest in the problem of the correlation of "individualistic" and "collectivist" personality. A group-oriented personality is recognized as the most characteristic personality type in Japanese culture.

Keywords: personality, identity, Japan, culture, person, ethno-psychological characteristics.

ПРОБЛЕМА КОНЦЕПЦИИ ЛИЧНОСТИ И ЧЕЛОВЕКА В ЯПОНСКОЙ КУЛЬТУРЕ

Аннотация

Всемирная философия, в сущности, вращается вокруг "вечных" проблем. К их числу принадлежит и проблема Человека, которая в нынешний переломный момент человеческой истории приобретает, к сожалению, все более трагическое звучание. Современная философская антропология проявляет повышенный интерес к человеку и личности, стремится определить их положение в картине мира того или иного социокультурного пространства. Исследование темы личности позволяет глубже понять как специфику восприятия и оценки деятельности человека в конкретной культуре, так и составить представление о ценностных ориентирах того или иного общества, представлениях о норме и отклонении, правильном и неправильном, дозволенном и человеке и личности всегда привлекала внимание как западных, так и восточных мыслителей. Применение понятия «личность» к материалу более ранних хронологических периодов расширяет научный инструментарий и делает возможным исследование не только социально - исторических процессов, но также позволяет говорить о человеке конкретной эпохи и культуры, способном осознавать и переживать собственное положение в обществе, а также выявить критерии оценки деятельности человека со стороны социума. В отечественном японоведении в настоящее время ощущается нехватка научных работ, фокусирующих внимание на данной теме. Исследование данной темы способно существенно дополнить имеющиеся научные знания о Японии и рассмотреть уже исследованную проблематику под новым углом зрения. Рассмотрение феномена человека в японской культуре направлялось интересом к проблеме соотношения "индивидуалистической" и "коллективистской" личности. Наиболее характерным для японской культуры типом личности признается группо-ориентированная личность.

Ключевые слова: личность, идентичность, Япония, культура, человек, этнопсихологические особенности.

YAPONIYA MADANIYATIDA SHAXS TUSHUNCHASI MUAMMOSI

Аннотация

Jahon falsafasi mohiyatiga ko'ra "abadiy" muammolar atrofida aylanadi. Ular orasida insoniyat muammosi mavjud bo'lib, hozirgi paytda insoniyat tarixidagi keskin o'zgarish, afsuski, tobora fojiali ovozga ega. Zamonaviy falsafiy antropologiya inson va shaxsga bo'lgan qiziqishning kuchayishini namoyish etadi, muayyan ijtimoiy-madaniy makon dunyosidagi rasmda o'z pozitsiyasini aniqlashga intiladi. Shaxs mavzusini o'rganish, ma'lum bir madaniyatda inson faoliyatini idrok etish va baholashning o'ziga xos xususiyatlarini yaxshiroq tushunishga, ma'lum bir jamiyatning qadriyat yo'nalishlari, me'yor va og'ish, to'g'ri va noto'g'ri, to'g'ri va noto'g'ri, yo'l qo'yilgan va taqiqlangan narsalar haqidagi tasavvurni shakllantirishga imkon beradi. Inson va shaxs muammosi har doim G'arb va Sharq mutafakkirlarining e'tiborini

tortgan. "Shaxs" tushunchasining oldingi xronologik davrlardan materiallarga qo'llanilishi ilmiy vositalarni kengaytiradi va nafaqat ijtimoiy-tarixiy jarayonlarni o'rganishga imkon beradi, balki ma'lum bir davr va madaniyat odami, jamiyatda o'z mavqeini anglab eta oladigan va his qila oladigan odam haqida gapirishga imkon beradi, shuningdek baholash mezonlarini aniqlaydi. jamiyat tomonidan inson faoliyati. Hozirgi kunda mahalliy yapon tadqiqotlarida ushbu mavzuga qaratilgan ilmiy ishlarning etishmasligi mavjud. Ushbu mavzuni o'rganish Yaponiya haqida mavjud ilmiy bilimlarni sezilarli darajada to'ldirishi va o'rganilgan muammolarni yangi nuqtai nazardan ko'rib chiqishi mumkin. Yapon madaniyatida inson fenomeni e'tiborga olinishi "individualistik" va "kollektivistik" shaxsiyatning korrelyatsiyasi muammosiga qiziqish asosida olib borildi. Guruhga yo'naltirilgan shaxs Yaponiya madaniyatidagi eng xarakterli shaxs turi sifatida tan olingan.

Kalit so'zlar: shaxsiyat, o'ziga xoslik, Yaponiya, madaniyat, shaxs, etno-psixologik xususiyatlar.

Introduction.

When starting discussions about what are the characteristic ethnopsychological and cultural-historical characteristics of a person in Japan or, more broadly, in the Far East, it should be borne in mind that words denoting a person in Japanese in terms of their nature or systemic qualities acquired in the subject activity or communication, strongly do not coincide in terms of concepts with the terms developed by Western philosophical and theological thought. This plot reflected the mythologized feature of the Japanese national character - to see not himself but the other, to look for another in himself, and not himself in the other. Therefore, the results of attempts to find in Japan ideas about a person that are comparable with the new European type of personality or with the teachings of Christian anthropology are predetermined in advance - such a person is not there. But from this obvious fact, of course, it does not follow that it is impossible to raise the question of the nature of the human self, of the identification of the individual, of his attitude towards God and society.

Main part

The problem of man, his consciousness, his "path" has always been the focus of Far Eastern thought, however, the description language, his methods and the final results did not correspond to the European classification system. Because of this discrepancy, conclusions are often drawn about the lack of personality in the East. However, we should not talk about the personality in general, but about specific personality types, and this specificity is mainly not in quantitative parameters, but in the structure and dynamic integrity of the features that make up the ethnosociopsychological type.

It can be said that the philosophical and religious basis of human self-awareness in medieval Japanese society was the idea of the illusory nature of a separate self, the inclusion on an equal and full share of rights in socio-cosmic integrity, in the human context. These ideas were inherent not only to Buddhism, but also to Shintoism and Confucianism, which in one form or another ideologically shape the consciousness of the medieval Japanese.

In the Far East, the modus of personal identification was enclosed in a different framework, although many individual coincidences with the West can be found. It is significant that writes about this. Rosenberg: "Today, only "nightmarish simplifiers" can talk about the cosmic and impersonal East, as opposed to the humane and personal West. In the East, cosmic and negative aspects are stronger ... But to completely

deny personality and personal thinking in the Far East as ridiculous as the cosmic sense of nature or the negative path to comprehending peace in the West". [5, p. 126]

Analyzing the behavior of the Japanese personality in terms of its "attachment" to the social structure, such an important aspect of the social-relativistic attitude to understanding the personality and its position in the social world as "caring for one's own place" is noted. "By taking my own place, I mean," says Lebra, "a person's knowledge of the place intended for him in a social group, institution or society as a whole; the person's ability and willingness to replenish all the responsibilities associated with this place, and the person's claim to calling this place different." From this point of view, the Japanese concept of "bun" ("share", "part", "portion") is of great interest. In Japanese, the word "jibun" is used to denote the concept of "I", which literally means "own share." The concept of its part or share of "Bun" has three implications, consisting of the idea of society as an organic whole and individuals as parts of this organism. First, the individual is always perceived as part, a fraction of the whole. "An individual as such is nothing until he becomes something, taking his share and contributing to society as a whole or group." Secondly, the "holders of the buns" are interdependent. An individual cannot rely on his own strengths, but must be dependent on other "bun holders." Thirdly, it is assumed that each member of the society is a "bun holder" and, if someone is without a "bun", this means that something was wrong with the society. In the languages of anthropology and sociology, the concept of "bun" can be translated as status or role. [2, p. 154]

The ideals of contextualism and voluntary self-giving to society are present in various written monuments of Japan - artistic, religious-philosophical, political, in texts with different ideological colors - Shinto, Buddhist, Confucian. So, in one of the earliest legislative treatises - "The Constitution of 17 Articles", Sotoku Taichi (547-622) says: "Although I may be right alone, I must follow everyone and act the same." [4, p. 21] Or in another place: "If a person takes possession of the personal, then anger necessarily takes possession of him; if anger takes possession of a person, then he will certainly have disagreements with others." [4, p. 23] However, an analysis of the scope of the concepts of terms used to designate a person immediately led us to the recognition of the involvement of this type of human individual in the system of interindividual relations in which the person could only gain his status.

Now we should consider the ideas about the nature of individual consciousness in medieval Japanese tradition in order to demonstrate a different level of understanding of the personality problem within culture, namely the level of religious and philosophical reflection. The level of unreflected creative self-expression, manifested in the nature of the figurative system and compositional structure of different types of Japanese art. This level of consideration of the method of personal identification will be the last and control, complementing the linguistic-etymological and religious-philosophical characteristics.

The basis of all medieval Buddhist texts, superimposed in Japan on the archaic pantheistic beliefs of Shintoism, is the belief in the absence of a personal I and generally individual consciousness. "There is nothing that could be called "I" or "mine"; [2, p. 154] "Also, consciousness - it is inconsistent, it suffers, and it does not have a true essence." There are a great many expressions of this kind in Buddhist texts of various interpretations.

For example, Kukai (774–835), one of the great philosophers of the Shingon school taught: "There is neither I nor consciousness, but that there is only scandhi." [9, p. 57] Skandhas are groups of dharmas that constitute various manifestations of the individual. Dharmas are some difficult to define elementary entities. According to some texts, they are real and constitute the basis of all things, according to others - they are empty and are just the product of a darkened (individual) consciousness. The combination of dharmas, depending on the chain of causal relationships, forms what can be called an individual personality. Rosenberg O.O. wrote about this: "At the base of the stream of individual consciousness lies a complex of transcendental realities, carriers of dharmas, which, producing instant manifestations, manifest themselves in the form of a stream of instant combinations; the chain of such combinations makes up the illusion that is called the subject along with what he is aware of."

Consciousness is introduced into an inactive and undifferentiated personality and extracts seeds from there - a certain potency of manifestation of dharma. The combinations of dharmas conditioned by these seeds form the basis of "bodies and things" and are therefore perceived by sensory consciousness. Thus, there is a sense of self and a person perceives what the ordinary consciousness presents itself as the surrounding world with all the phenomena taking place in it. Since the individual mind is perceived purely negatively, the way to gain true knowledge or enlightenment is to suppress rational activity and limit sensory perception. The purpose of existence is calming down in the storage consciousness, understood as an absolute, and gaining its fullness. A special type of consciousness, which was deposited in the character of the sign system of artistic images, can be called contextual or even continuum and interpersonal. This

directly corresponds to the concepts of a single universal consciousness in Buddhist canonical and exegetical literature, with which we began our discussion about the type of traditional Japanese personality.

The failure of the individual signs of the image is directly dependent on the failure of a separate human being, individual consciousness or mind. This non-independence or falsity is called *musin* (literally "no-mind, non-consciousness"). Such an apophysis definition of personality does not contain negative connotations, on the contrary, the absence of a personal "heart" (*sin*), that is, a centre of mental and mental activity, from the very beginning of the Chinese tradition was recognized as a virtuous property of a perfect person. As for the Japanese concept of duty to the collective and society, it is fundamentally different from the European one. The debt of the Japanese is not caused by a socially conditioned duty, but by a sense of appreciation, gratitude as the subjective impulse of his soul. "If you look at the Japanese from a position of respect for individual freedom, then he looks tightly bound by such a relationship." [3, p. 222] However, "personal freedom" in the European sense of the word represents essentially rational individualism. "This logical individualism, paid for by neglect of the weak, is foreign to the Japanese." [6, p. 265] For both Westerners and Japanese, the "psychological world" of a person is concentrated in individuals, in individuals, but "if the space between a person and a person in the European sense is "nothing", then in the Japanese sense it represents a "yohaku".

Conclusion

The individualistic worldview of Western man is a subjective view of the object, of the world, alienating man from nature, separating people. The Japanese person's view of the world is based on a subconscious belief that his "I" is an integral part of the world as a "wholeness". Therefore, the Japanese as a person does not seek to overcome nature, but wants to merge about it, he does not want to oppose himself to others and establish himself at their expense, but seeks unity with the people around him. The Japanese, like other nations, care about preserving individual freedom and independence, but "individuality for the Japanese is on the opposite pole from social involvement." "The Japanese, - find their individuality in self-reflection, which they can fully enjoy only in isolation." [7, p. 164]

So, the philosophical and religious basis of human self-awareness in Japanese society was the idea of the illusory nature of a separate self, the inclusion on an equal and full share of rights in socio-cosmic integrity, in the human context. These ideas were inherent not only to Buddhism, but also to Shintoism and Confucianism, which in one form or another ideologically shape the consciousness of the medieval Japanese.

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