

Features of the Chinese language in the perspective of the theory of global information law

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Abstract — Applying an interdisciplinary approach, the author raises the question of the meaning and scope of the term “global information law”. If the information law is considered as a global regulator of the information technology space, then the issue of the acceptability and expediency of using the term “information technology space” in the singular should be addressed initially. According to the author's opinion, such spaces, first, are divided into two relatively independent classes (official and unofficial information spaces). Secondly, such spaces may strive for self-isolation on a professional, ethnic, socio-cultural basis. Thirdly, given the impossibility of formulating a generally accepted definition of information, it is very difficult to distinguish it from disinformation, as well as propaganda and counter propaganda. The boundaries of “information” are usually blurred at the junction of m (conscious or unconscious) disinformation, as well as with directed propaganda or counter propaganda.

Keywords — globalization, digitalization, information, information law, communication, Chinese language, hieroglyphics.

I. INTRODUCTION

This article attempts to integrate a humanitarian, or anthropological perspective into the issues of information law using the example of Chinese language, and more precisely, Chinese hieroglyphics. Due to the fact that Chinese hieroglyphics are irreversibly involved in the global information network, the further development of the ideology and theory of information law is by no means impossible in the close framework of monopolar pro-Western globalization. The problems of digitalization at the junction of Western (alphabetic) civilizations and Chinese (hieroglyphic) civilization are considered. Arguments in favor of at least bipolar, namely, the alpha-hieroglyphic ideology of information law are presented in the form of interrelated theses.

II. RESEARCH METHODOLOGY

The paper uses an interdisciplinary approach (at the junction of linguistics, information theory, jurisprudence, sociology), a logical method, a method of analysis and synthesis, a comparative method.

Thesis 1: Information law is essentially the offspring of globalization, more precisely, of global information technology. This circumstance creates at least three problems. Firstly, in terms of ideological goals and objectives, the current globalization is a continuation of the 19th century mondialization, i.e. "Golden age" of colonialism. Hence, the internal contradiction between the particular interests of the directors of pro-Western globalization and its "universal" ideological pathos. Secondly, in the context of the “global information space” (more on this

term below) it is difficult to position the priorities and objectives of *national*, for example, Russian or Chinese, information law. Thirdly, given the impossibility of formulating a generally accepted definition of information, it is very difficult to distinguish it from disinformation, as well as propaganda and counter propaganda. Indeed, ideologically, globalization is precisely aimed at erasing or, more precisely, blurring national differences. Thirdly, terms such as “tsifrovizatsia” (in Russia), or “digitalization” (in the West) have a dangerous connotation that information law is simply a triple tautology. This is only “legal information about information about global information technology”. At the same time, the humanitarian or anthropological dimension of law, which is common for any branch of law and order, including information law, disappears completely.

Thesis 2: The theory of global information law is still in the process of establishment; therefore, it is not too late to pay attention to the false axiomatics of the basic presumption that the “global information space” is one and, therefore, it should be spoken of in the *singular*. In my opinion, at the moment there is every reason to proceed from the opposite presumption that different information spaces exist and interact, which, moreover, are not necessarily homogeneous.

Thesis 3: Any Chinese word has a *two-stage*, or two-layer *semantic structure*. In other words, each Chinese word includes a deep (hieroglyphic) level and an upper (“flat”) level, which is also (communicative - pragmatic) level. Lower semantic level of the word has an analytical structure: it is a dyad, triad, etc. of elementary hieroglyphs, where each one of them has its own meaning.

The top level of the word is synthetic: in the process of communication, it is targeted and should ensure the effectiveness of communication without regard to the etymology of individual basic hieroglyphs synthesized in a given word. In the usual translation from Chinese, the goal is always the transmission to non-Chinese of the upper, or “flat” meaning, which for non-Chinese people is solved by means of pinyin as an alphabetic surrogate for hieroglyphics. For example, the meaning of the word “ming tien” in terms of communication is exhausted by the upper, or “flat” meaning, namely, translated into Russian as “tomorrow”. However, at the deep analytical level “tomorrow” is derived from the clear sky metaphor, analytically represented by the dyad of basic graphemes: the hieroglyph “clear” and the hieroglyph “sky”.

Even if “Alice” or another robot learns to recognize the metaphorical meaning of almost any Chinese word, beyond the brackets of pro-Western informational globalization remains what I would call the problem of the synologization of the global communication system. The fact is that for Chinese speakers, and probably for many advanced foreigners who speak and write fluently in Chinese, the word “tomorrow” - consciously or unconsciously - is associated with “clear skies”. Consequently, the word “tomorrow” in Chinese objectively releases positive emotions oriented towards the immediate future. In terms of digitalization of information spaces, this means that a smart machine should be able to not only recognize, but also transmit emotions in general, and positive emotions, in particular. Of course, theoretically, this task can be neglected, but such a decision would be based on a silent and insane fiction that Chinese civilization does not exist or that it represents “*la quantité and negligible*”.

Another example is the upper (= immediate for us) meaning of the Chinese verb “mei” (“to flatter”) is based on a deep metaphor formed from two basic hieroglyphs: “Woman” + “eyebrow” (for comparison, the Russian analogue is “to make eyes”). The Chinese verb “to flatter”, as we see, has a gender or “feminine” subtext that is clearly identifiable by native Chinese speakers. Accordingly, in terms of digitalization, it is required for an intelligent robot to be able to capture the metaphorical basis of such semantic connotations, as well as to transmit them.

Thesis 4: The deep semantic structure of Chinese vocabulary is a systematic (hierarchical) connection of primary metaphors. Despite the obvious archaic nature, the primary metaphors of the Chinese language unobtrusively determine the dynamics of word formation in modern Chinese, i.e. perform a *system-forming* function. Organic systematics of Chinese vocabulary literally lives and forks due to the *adhesion* function of the primary metaphors. Primary hieroglyphs can not only double. They are also tripled, quadrupled, etc. We have already seen in the first thesis that the attachment to the hieroglyph of the “clear” hieroglyph “sky” (in the postposition) gives rise to the synthetic meaning of “tomorrow”.

Without primary metaphors, the Chinese language would lose its organic systematics, i.e. could not adapt to the era of information technology. For example, the word “shou ji” (“mobile phone”) is represented by two basic hieroglyphs “hand + device”. From the point of view of Western rationalism, it would be more logical to tie this concept to the word “dian hua”, i.e. to the hieroglyphic symbolism of a regular phone: “Electricity + speech”, for example, like this: “Shou dian hua” (“hand + electricity + speech”). Indeed, in Chinese there is the word “shou ti dian hua” (“hand + push + electricity + speech”). However, the Chinese language decided that four hieroglyphs for designating a mobile phone are too many and instead of the species concept “telephone” I preferred to associate “mobile phone” directly with the generic concept “device, mechanism”.

Thesis 5: The organic systematics of Chinese vocabulary has a cellular structure, each cell of which includes a family of hieroglyphs subordinate to a common hieroglyph, the so-called “key”. The hieroglyph key, at first glance, performs only a mnemotechnical function, i.e. visually emphasizes a single key aspect and, thereby, ensures the family resemblance of the hi-

eroglyphs belonging to this family. However, among the members of a key family there are also deep ones - often difficult to interpret - not only formal, but also semantic connections. For example, the presence of the key word “shi” (“corpse”) predominantly means negative connotation. Thus, the word “niao” (“urine”) in Chinese will be represented by the dyad “corpse” + “water” (“still life”). The basic analytical structure of the word “qu” (“to bend, to offend, to bend down”) includes a dyad of elementary hieroglyphs “corpse” + “to go out, to exceed”. It begs for comparison with the Russian metaphor of “to pin down with a gravestone” in such a way that does not allow you to exit.

III.RESULTS OF THE RESEARCH

It is necessary to distinguish *material* information law and *procedural*, first of all, *communicative* information law. If it is very difficult to determine the matter, or the subject of information law, especially in terms of “tsifrovization” or “digitalization”, it will not be difficult to determine the nature, structure and even the algorithm of procedural information law. Unilateral transfer of information or two-way exchange of information is reducible to the concept of “communication”. According to V.N. Pereverzev, depending on the nature of the carrier of the intellect, the following main types of communications are distinguished :

- anthropocommunication (communication between people, interpersonal communication),
- computer communication (between computers with elements of artificial intelligence, intercomputer communication),
- heterogeneous communication (between carriers of natural and artificial intelligence, between humans and computers).

IV.DISCUSSION OF RESULTS

The logic of word formation in Chinese cannot be predicted by means of pro-western global digitalization. It is unlikely that the digitalized versions of the new “Chinese” words will be able to override the logically unpredictable decisions from the Chinese language itself.

In the context of hieroglyphics, a smart robot must learn, first, to recognize the deep analytical meaning of hieroglyphic words and, second, to be able to broadcast emotions, hints and connotations of a hieroglyphic civilization through digitalization. Of course, you can cut this “Gordian knot”, pointing out that emotions, hints and semantic connotations do not constitute the subject of information law. But in this case, we come to the absurd result that information law is the first inhuman branch of law and order in human history, that it is intended to regulate relations exclusively between electronic persons. At the same time, individuals and legal entities are simply placed outside the brackets.

The binding of the meaning of the subordinate hieroglyph to the hieroglyph-key is *associative*, and not strictly logical. Moreover, we should remember that associative links do not arise in a single Chinese head, but are dictated by the systematics of the Chinese language, which predetermines the individual associations that arise from individual Chinese speakers. The structure and dynamics of associative networks consisting

of hieroglyphic families, united around the “parent key” and subordinate to it, cannot be irreproachably logical analyzed and, therefore, presents a serious problem for universal formalization and digitalization of the information space.

V.CONCLUSION

Information space is not uniform. For example, the information space of professional doctors strives for self-isolation and does not even strive to “penetrate” into the information space of patients, which, from the point of view of the professional medical community, represents information noise rather than information. On the contrary, the information space of a reasonable political elite seeks to establish the feedback with the information space of the “electorate”, but at the same time the community of professional politicians in every way blocks “information leaks” down into the “electorate” in full agreement with Bismarck. He is credited with the thesis of the identity of sausage production and lawmaking in the sense meaning that if people knew what they were making sausage from, they would stop eating it; the same can be said about the laws. Examples of cohabitation, cooperation, competition, and opposition to various information spaces can be analyzed in terms of the psychological theory of law by L.I. Petrazhitskiy, namely, his concept of so-called unofficial law.

The ideology of tsifrovization or digitalization represents a threat to what V.N. Pereverzev calls “anthropocommunication”, while this ideology leaves the question of the relation-

ship between computer and heterogeneous communication open. But even if the priority of heterogeneous communication over the computer is fixed here, an important problem remains, *namely*: who will be the defining link *inside* the heterogeneous communication - a person or machine.

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