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RESEARCH ON CONFUCIANISM REFLECTED IN CHINESE MARRIAGE PROVERBS

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Abstract. This research delves into the significant social institution of marriage in Chinese culture, as encapsulated by traditional Chinese proverbs. Chinese proverbs, passed down from generation to generation, reflect the cultural, moral, and philosophical traditions that have shaped Chinese society for centuries. One of the most notable traditions in China was Confucianism, which had a significant impact on Chinese thought and behavior for over two millennia. Chinese marriage proverbs were often colloquial phrases created by folklore and widely circulated; they were vivid, expressive and sometimes humorous, reflecting Chinese views and attitudes towards marriage. They often contained wisdom and experience that could guide or advise people on how to deal with marriage, and also reflected the phenomenon of marriage in real life.

Literature and qualitative analysis were used to study Chinese marriage proverbs. We find that Chinese marriage proverbs reflect the fact that the Chinese people attach great importance to marriage and advocate early marriages, emphasize the character of the spouse, believe that the husband and wife have different responsibilities and duties, and advocate harmonious and stable marriages. The aim was to reveal the influence of Confucianism on Chinese marriage proverbs and the shaping of Chinese concepts of marriage by researching marriage proverbs and analyzing the philosophical principles embedded in them. This study is important for gaining a better understanding of the concept of marriage in Chinese society and how Confucianism influences other aspects of Chinese society. We have tried to provide a new perspective on the formation and evolution of the concept of marriage in Chinese society, and this study can serve as a reference for constructing a corpus of proverbs and contribute to cross-cultural studies comparing the differences in marriage concepts between China and the West.

Keywords: marriage, Chinese proverbs, linguistic phenomenon, Confucianism, values and beliefs, cultural, philosophical traditions, thought and behavior

Introduction

When examining "Confucianism Reflected in Chinese Marriage Proverbs," we need to consider that language is not only a tool for communication but also a reflection of culture and way of thinking. This is the core idea of the Sapir-Whorf hypothesis, or linguistic relativity. This theory suggests that the language we use influences the way we think and our worldview.

This theory can help us understand how Chinese marriage proverbs reflect Chinese cultural traditions and Confucianism. Confucianism emphasizes morality, benevolence, etiquette, and family values, which are the foundations of Chinese society. Chinese marriage proverbs reflect these concepts in everyday life. By analyzing these proverbs, we can see how Confucianism has shaped Chinese concepts and expectations of marriage.

At the same time, we need to consider the perspectives of linguistic sociology and linguistic culture. Linguistic sociology studies the relationship between language and society, while linguistic culture studies the relationship between

language and culture. Both fields can help us understand how proverbs reflect China's social and cultural environment.

Overall, by combining linguistic theory and Confucianism, we can gain a deeper understanding of the culture and values reflected in Chinese marriage proverbs.

Chinese marriage proverbs usually consist of a few words or short sentences, which are simple and clear, easy to remember and spread, and contain profound philosophies and wisdom, and can accurately reflect people's perceptions and opinions about marriage, as well as having certain guiding meanings.

Chinese marriage proverbs often use vivid and imaginative metaphors or descriptions that allow people to feel the meaning more intuitively and cover a variety of topics and contents, including love, fidelity, responsibility, family, traditional culture, etc. Each proverb has its own unique meaning and connotation.

As an important part of traditional Chinese culture, Chinese marriage proverbs have profound ideological connotations and unique artistic values, and through them, people can better understand and experience the traditional culture of the Chinese nation and the philosophical thinking and concepts of marriage that they contain.

Confucianism is an important component of traditional Chinese culture and one of the most important schools of thought in Chinese history. Originating in the Spring and Autumn period and the Warring States period, Confucianism was developed and expanded by Confucius and his disciples. The Confucian writings of the pre-Qin period are considered classics by the ruling class since the Han Dynasty. Confucian values have long served as the ideology of the ruling class, exerting influence on Chinese society for two millennia. These values have permeated the minds of the people and had a profound impact on their thinking. Proverbs that reflect Confucian values are well-suited to the needs of society and the people's mentality. They are widely circulated in secular society and fully reflect the values of Confucian culture.

Confucianism emphasizes personal cultivation and moral standards, stressing the importance of individual moral self-discipline and a sense of responsibility. It believes that human growth and development need to be achieved through education and standards. At the same time, Confucianism also attaches great importance to social order and harmony, proposing concepts such as "仁ren" (humaneness) and "礼li" (rites and rituals), emphasizing the interaction and relationships between people, and believing that the interests of individuals should be consistent with the interests of society. It also emphasizes the moral responsibilities of gentlemen and social moral norms.

In Confucianism, family relationships are regarded as the foundation of social relations. Confucius believed that the family is the primary place for an individual to learn and practice morality and an important part of becoming a qualified member of society. In family relationships, the relationship between husband and wife is the most core and important one, because Confucianism regards the relationship between husband and wife as the foundation of family harmony and social harmony.

Confucianism emphasizes that couples should respect, understand, tolerate, and trust each other, while jointly facing the various challenges and difficulties of family life, to build a harmonious, stable, and happy family together.

Methods and materials

This paper mainly adopts the qualitative analysis method and literature review method, collects the necessary proverbs by searching the authoritative proverb dictionary, classifies and analyses these proverbs, and dialectically analyses them with the current relevant literature to draw relevant conclusions.

Data Collection and Categorisation:

This study's primary data source is the <Chinese Proverbs Dictionary>, a comprehensive collection of Chinese proverbs. We collected 80 marriage-related proverbs from the dictionary, which serve as the basis for our analysis. After collecting the proverbs, we organized them into a spreadsheet for further analysis. The proverbs were categorized based on the Confucian values they reflect, such as family harmony, loyalty, and respect for tradition. This involved closely reading each proverb and understanding its underlying meaning in the context of Confucian thought.

The data analysis process is as follows:

The proverbs were categorized and analyzed using a qualitative approach. We also referred to the work of Confucian scholars, particularly those who have examined the influence of Confucianism on Chinese ethics, morality, and social norms. This analysis aimed to identify the key Confucian values reflected in these proverbs and explore how these values have shaped Chinese attitudes toward marriage and family. The historical and cultural context of the proverbs was also taken into consideration to better understand their significance in Confucian thought.

The findings of our analysis were interpreted and their implications for understanding the role of Confucian thought in Chinese marriage proverbs were discussed. The text discusses the prominent Confucian values found in Chinese marriage proverbs and how they have influenced Chinese marriage customs and beliefs over time.

The conclusion summarizes the key findings of the study and highlights the main Confucian values reflected in the proverbs. By following this research methodology, we aim to provide a comprehensive understanding of the Confucian values embedded in Chinese marriage proverbs and their influence on Chinese marriage customs and beliefs.

The study of Chinese proverbs has a long history in Chinese scholarship, with scholars examining their linguistic, cultural, and historical significance. In recent years, there has been an increasing interest in the philosophical underpinnings of Chinese proverbs, particularly with regard to the influence of Confucianism.

Several studies have explored the influence of Confucianism on Chinese proverbs, including those related to marriage and family.

For example, in their study of Chinese family proverbs, Li Lifang believes that proverbs, as a typical carrier of social and popular culture, exist in large numbers in social life and have a wide range of influence. Most of Chinese proverbs and

aphorisms are deeply influenced by Confucianism, and with their unique, orderly, rhythmic and rhyming forms of language and words, as well as their profound social influence, great advocacy power and tenacious vitality, they have subtly influenced the mentality construction, personality building and value orientation of the public. It is a living form of traditional Chinese culture, a concentrated expression of Confucianism and a channel of folklore transmission, and plays an important role in social life to this day [1, p.22].

Shao Juan analyzes and discusses the selection criteria of men and women in traditional Chinese culture and the reasons for their formation from the perspectives of sociolinguistics and cultural linguistics [2, p.5].

Tan Junlei points out that Chinese proverbs embody complex and diverse concepts of marriage, and that these concepts of marriage are mainly influenced by Confucian culture [3, p.32].

The article “Confucian view of marriage” focuses on Confucian views on marriage, such as the belief that marriage is the union of two surnames, a manifestation of friendship and love, as well as a political institution and ethics. The article also introduces Confucian norms and advice on marriage etiquette, the relationship between husband and wife, and the education of children [4].

Cline E. believes Confucianism has positive implications for modern marriage, such as the need for couples to respect and complement each other, to use their respective strengths and characteristics to achieve common goals, and the need for couples to share a common educational philosophy and talent development program [5].

Results and discussion

In the Chinese language, marriage proverbs reflect the views and expectations of marriage in traditional Chinese culture. These proverbs stress the importance of early marriage, attach importance to the qualities of the spouse, advocate a faithful marriage, emphasize responsibilities and duties in marriage, and the division of roles between men and women, as well as promoting harmony and stability in marriage and mutual respect and love between husband and wife. These proverbs are a vivid embodiment of the traditional Chinese concept of marriage and are an important part of traditional Chinese culture. Although there have been some changes in the Chinese concept of marriage as times have changed, with the clash of concepts between the young and the old intensifying and the tendency of Confucianism to gradually withdraw from the stage of history, the influence of Confucianism on Chinese culture and traditions is still very great. Chinese proverbs clearly reflect the influence of Confucianism. The study of Chinese marriage proverbs is of great historical significance, and Chinese proverbs are precious historical materials.

Chinese marriage proverbs have the following linguistic features:

1. Conciseness: Marriage proverbs express profound meanings in simple language, and this conciseness makes the proverbs simple and concise and avoids length and complexity.

2. Colloquiality: Marriage proverbs are mostly from the folk, which are the crystallization of the collective wisdom of the working people, so they have a strong colloquialism and the breath of life, and the words are simple and interesting.

3. rhythmic beauty: Chinese is a tonal language, and Chinese proverbs pay attention to the rhythm, showing a kind of even and neat beauty.

4. Rich in metaphors: Chinese marriage proverbs often use metaphors to make abstract truths more concrete and easier to understand and accept.

5. Reflecting life practice, easy to resonate: most of the marriage proverbs reflect the life practice experience of the working people, and they cover various aspects, such as marriage, family, gender roles, and so on. These proverbs can resonate with everyone, so they were widely circulated among people in ancient times.

6. Reflecting gender concepts: There is a more general gender bias and gender ideology in marriage proverbs, reflecting gender power relations.

All of the following proverbs are taken from authoritative dictionaries, and each one is labeled with Chinese phonetic symbols and tones, accompanied by an English translation.

Emphasizing the importance of marriage and promote early marriage

The topic of marriage age is a common theme in Chinese marriage proverbs. These proverbs often express the desire of young people to get married at an early age or the encouragement of elders for young people to marry early. Confucianism regards marriage as one of the most important things in life. In Confucianism, marriage is seen as the foundation of a family, which is one of the basic units of society. Therefore, Confucianism emphasizes the importance of marriage for both individuals and society.

Confucianism also advocates that people should start a family as early as possible. The classic work of Confucianism, "The Analects," contains a famous saying: “三十而立”. This proverb is mainly addressed to men, meaning that by the age of thirty, a man should be able to become independent from his family of origin, to take a wife and start his own family and to achieve success in his career. The proverb emphasizes that at the age of 30, a man should have the awareness and ability to start a family, be self-reliant, set goals for himself, and work tirelessly toward them.

In traditional Chinese culture, the age of thirty is considered an important stage in life. It is usually regarded as a symbol of maturity, responsibility, and family values. Therefore, it is believed that by the age of thirty, a person should have a certain economic and family foundation, have their own career and family, and be able to take on the responsibilities of both the family and society. Confucianism believes that people should get married and start a family at an early age. Under the influence of this thinking, Chinese people believe that after a young man gets married, he has accomplished one of the most important events in his life; after marrying a wife for his son, his parents have accomplished one of their most important duties.

1.“男大当婚，女大当嫁 (Nán dà dāng hūn, nǚ dà dāng jià) ” “The man should marry when he is grown, and the woman should marry when she is mature”. This proverb emphasizes the time and age for marriage, and is a part of traditional Chinese marriage concepts. It also reflects the importance of marriage and family in traditional Chinese culture, believing that marriage and building a family is a necessary part of one's life, and an important way to realize self-worth and pass on family values. Moreover, in traditional Chinese culture, marriage is not just a matter between two individuals, but also involves the union and mutual assistance of two families.

Although in modern society, with the progress of society and changes in people's attitudes, views on this sentence may differ, it still represents an important expression of traditional Chinese marriage concepts.

2.“人到三十把头低 (rén dào sānshí bǎ tóu dī) ” “When a person reaches the age of thirty, he hangs his head low”. This proverb originally referred to the situation where a man reaches the age of thirty and is still unmarried, which would make him feel depressed, inferior, and lost, leading him to hang his head low in life and be looked down upon by others. This proverb emphasizes that in traditional society, getting married and starting a family is an important life goal, especially for men. Failing to establish a marriage and a family before the age of thirty would be regarded as an unfulfilled mission in life, and would be considered a failure and misfortune.

3.“喜结良缘 · 早生贵子 (xǐ jié liáng yuán, zǎo shēng guì zǐ) ” “May you have a happy marriage and bear children soon”. This proverb expresses the hope that the person will marry and have children soon, and achieve happiness and a complete family. In traditional culture, this is a very common way of expressing blessings, and it reflects people's emphasis on family and heritage. "喜结良缘" means that marriage is a happy thing, while "早生贵子" emphasizes the importance of having children for inheriting family bloodlines and family property. This proverb mainly emphasizes that in traditional society, getting married and having children is one of the tasks that people must complete, and it is also an important goal in life.

In ancient times, inheriting family bloodlines and family property was very important, and getting married and having children was the key to completing this task. Therefore, this proverb also emphasizes the importance of family continuation and family property. In modern society, people's values and lifestyles have undergone great changes, and getting married and having children are no longer necessary tasks, but this proverb still reflects traditional concepts and values to some extent.

4.“三十过 · 四十来 · 双手招郎郎弗来 (sānshí guò, sìshí lái, shuāng shǒu zhāo láng láng fú lái) ” “Once a woman passes thirty years of age, by forty the situation worsens, even if she beckons and calls out with both hands, a suitable man may not come”. This proverb means that if a woman is still unmarried after the age of thirty, it will be difficult for her to find a suitable husband, and even more so after

the age of forty. “双手招郎郎弗来” means that even if she beckons and calls out, the right man will not come. This proverb reflects the pressure and disadvantageous conditions of women's marriage in traditional society. Women are considered limited resources for marriage, and the older they get, the fewer opportunities they have. Therefore, they need to get married early to fulfill their social and family responsibilities.

5.“男怕入错行·女怕嫁错郎 (nán pà rù cuò háng, nǚ pà jià cuò láng)” “Men are afraid of choosing the wrong profession and women are afraid of marrying the wrong man.”. This proverb suggests that the worst things men and women should do wrong in their lives are choosing the wrong job and marrying the wrong husband, respectively. This wrong choice can ruin a person's life. Choosing the wrong person can lead to an unhappy married life for yourself. In the traditional concept, women are often the main caregivers and supporters of the family, so their choice of marriage partner has a great impact on the family. Therefore, this proverb advocates that women should carefully consider each other's character, personality, family background, character and other factors before choosing a marriage partner to avoid choosing the wrong one, which can lead to an unhappy marriage.

The concept of marriage in China has undergone significant changes over time, influenced by various factors such as cultural shifts, economic reforms, and legal policies.

In traditional Chinese society, marriage was deeply rooted in Confucian ideology, emphasizing early and universal marriage, with a clear division of roles between men and women. The system of patrilineal succession and ancestral worship left no place for daughters within their natal family trees. Traditionally, brides became a part of their husband's family and essentially cut ties with their natal families. However, with the founding of the People's Republic of China in 1949, the Marriage Law stipulated the legal age for marriage, which was no less than 18 for women and no less than 20 for men. This led to a marked increase in the marriage age throughout the 1950s. In the 1970s, the family planning policy was fully implemented, and the state tried to achieve later childbearing by advocating for later marriage. In the 1980s, the new Marriage Law of the People's Republic of China permitted women and men to marry at 20 and 22, respectively. However, this was much lower than the marriage age implemented by the family planning policy, making the average marriage age in China decline temporarily in the 1980s.

In recent decades, the transformation of marriage in China shows some general patterns, but also retains its own uniqueness. After the 1990s, the postponement of marriage has become a trend, especially following 2010, marriage in China is in a rapid transition.

Despite these changes, both parental and cultural pressures are still placed on many individuals, especially women, to choose socially and economically advantageous marriage partners. Thus, it can be seen that traditional early marriages and universal marriage are still influential in China.

In summary, the concept of marriage in China has evolved from a traditional structure to one where the freedom to choose one's partner is generally respected.

However, the influence of traditional values and societal expectations continues to shape the institution of marriage in China.

Valuing the character of the spouse, and advocating a faithful marriage

There are many Chinese proverbs about spouses, mainly focusing on the selection of spouses with high moral character. The Chinese proverbs reflect the high demand for the character of spouses and the longing for a good marriage, and the Chinese believe that husband and wife should be able to share the same pain and suffering and that choosing a spouse with good character is a good guarantee for a stable marriage. These are the manifestations of Confucianism.

Confucianism considers good character to include:

Filial piety: one should respect one's parents, honor the old and the virtuous, and have respect and gratitude for one's elders and seniors.

Benevolence: One should be compassionate and kind, caring not only for one's family and friends but also being kind to others.

Integrity: One should be truthful in one's actions, consistent in one's words and deeds, without hypocrisy, deception or betrayal.

Humility: One should be modest and studious, not arrogant or haughty, and respect the opinions and views of others.

Hardworking: One should work hard, study diligently, be responsible for oneself and one's family, and not be lazy.

Loyalty: One should be loyal and committed to family, friends and country, and be firm in all matters.

Tolerance: One should pay attention to interpersonal relationships, be good at resolving conflicts, and not argue with others at will.

These virtues are considered the most important in Confucianism and are the basis for good family and marriage relationships in the Confucian understanding. Confucianism believes that only when both husband and wife possess these virtues can a harmonious, stable and happy family be established.

1. “夫妻本是同林鸟，大难临头各自飞” (fū qī běn shì tóng lín niǎo, dà nàn líng tóu gè zì fēi) “Husband and wife are birds of the same feather, but they fly apart in times of trouble”. This proverb expresses the importance of unity and fidelity in a couple's relationship and promotes that couples should support each other and face difficulties together instead of fighting separately.

“夫妻本是同林鸟” means that the couple is part of the same group, they are members of the same family. This means that they should support each other, take care of each other, and cope together when they face difficulties. However, the phrase “大难临头各自飞” also implies that there are problems in the relationship. When faced with difficulties or dangers, some couples may selfishly think about their own interests instead of coping together. This also reflects the potential for instability and infidelity in a couple's relationship.

While expressing unity and fidelity in a couple's relationship, this proverb also implies the problems that couples may face in their relationship and reminds people

that they should maintain a stable and faithful couple relationship by working together.

2.“丑妻家中宝 (chǒu qī jiā zhōng bǎo)” “The ugly wife is a treasure at home”.

This proverb advocates that men should not focus only on a woman's appearance when choosing a spouse, but that good character is the most important thing. This is a compliment and satisfaction to the wife. Even if a wife is not beautiful, she is the treasure of the family if she can work hard and be virtuous and take care of the family and her husband. This proverb reflects the standard of evaluating women's beauty and virtue in traditional Chinese society, and also reflects a kind of appreciation and cherishing of a plain life.

3.“娶妻娶德不娶色(qǔ qī qǔ dé bù qǔ sè)” “Marry a wife for virtue, not for beauty”.

This proverb likewise reflects a view of choosing a spouse that does not value physical appearance but character, and can also be analyzed in terms of Confucianism, which expresses a kindness and respect for the wife that does not judge her by her appearance but by her virtue. It also reflects an idealistic and humanistic attitude toward marriage and family, believing that marriage should be built on the basis of character and affection, not on the basis of appearance and wealth. It also expresses a demand for one's own moral cultivation, believing that one should be a man of virtue, not indulging in lust because of his wife's beauty, but beautifying his life with poetry, ritual and music, a reflection of a gentleman's style.

4.“好女不嫁二夫 (hǎo nǚ bù jià èr fū)” “The good woman does not marry a second husband”. This proverb reflects a concept that disapproves of women remarrying and advocates absolute loyalty of wives to their husbands. It is an ancient Chinese saying that corresponds to the saying "loyal subjects do not serve two masters", which reflects the ethics and chastity of feudal society. This concept oppressed the minds of ancient women and limited their freedom and choices, resulting in many women's tragedies. This proverb also has a sexist concept that only emphasizes that women cannot remarry, but does not restrict men from remarrying. In modern society, divorce is becoming more common and remarriage is becoming more accepted. Therefore, this proverb needs to be reinterpreted and understood in the modern society.

5.“公不离婆, 秤不离砣 (gōng bù lí pó, chèng bù lí tuó)” “This proverb reflects respect and loyalty to marriage and family, as well as an awareness of the connection and dependence between things. It expresses that the bond between husband and wife is so deep that they will not be separated. In traditional Chinese culture, the relationship between husband and wife is regarded as crucial, and this proverb is a reminder that people should cherish the relationship between husband and wife and see it as an interdependent whole, and be faithful not to leave each other easily.

Emphasizing the responsibilities and duties in marriage and the different division of roles between men and women

Chinese proverbs reflect traditional gender roles and social expectations regarding the division of labor and status between men and women in marriage. The proverbs often highlight the dominant position of men in the family and the subordinate position of women. Women are viewed as secondary and are expected to be attractive, while men are expected to be economically capable.

The proverbs reveal traditional Chinese cultural expectations of men's and women's roles and status in marriage, with men occupying a superior position in society and the family. These expectations have largely shaped gender roles and status in Chinese society. However, traditional concepts are being challenged and altered as society develops and attitudes change.

In Confucianism, marriage is seen as a sacred relationship, and the responsibilities and duties between husband and wife are emphasized. In traditional Confucianism, the roles of men and women are divided differently, and the concept of male superiority over female is prevalent. Men are seen as the main breadwinners and decision makers in the family, while women are responsible for taking care of the home and raising children.

Under this concept, men need to take more responsibility for the prosperity and stability of the family. They are required to provide for the family, protect the home, carry on the family line, and to make a difference in society. Women, on the other hand, were expected to take care of their families in the home, including domestic tasks such as cooking, laundry, and childcare, and to maintain chastity and guard the virtues and traditions of the family.

However, over time, this notion of male superiority over women has been gradually questioned and challenged. In modern society, more and more women are pursuing self-fulfillment and equality, and the division of roles between men and women in marriage has changed. Modern marriage emphasizes equality and shared responsibility, and both men and women should respect each other's choices and rights to create a happy family life together.

1.“夫唱妇随 (fū chàng fù suí)” “The husband leads, the wife follows”. This proverb highlights the Confucian view on gender roles and division of labor, where men should take on the economic responsibilities of the family, while women should play a supportive and auxiliary role within the family.

2.“外头有个赚钱手，家里有个聚钱斗”“(wài tóu yǒu gè zhuàn qián shǒu, jiā lǐ yǒu gè jù qián dòu)”. This proverb reflects a form of division of labor between men and women in the family. The man is usually called upon to play the role of the breadwinner of the family, while the woman is responsible for taking care of the home and children. This division of labor also reflects the traditional gender roles that men dominate the public sphere of social activities and the economic sphere, while women mainly play a role in the private sphere, i.e., in the family and in social relations as supporters and auxiliaries.

3.“男主外，女主内 (nán zhǔ wài, nǚ zhǔ nèi)” “Men work outside and women stay at home”. This proverb also emphasizes the different division of roles between men and women, with men supposed to take the primary responsibility for family and social responsibilities and women supposed to take the primary responsibility

for family life in order to maintain harmony and stability in the home. This is also a stereotype of gender roles in traditional society. This concept originates from the family structure and the division of gender roles in traditional Chinese society. However, with the change of society and the improvement of women's status, this traditional concept has been gradually challenged and changed. In modern society, the division of roles between men and women in family life has become more balanced and flexible, and men have begun to take on more responsibility for family life, while women have gradually been given more opportunities to play a role in society.

Promoting harmony and stability in marriage and mutual respect and love between husband and wife

Chinese marriage proverbs emphasize harmony, stability, mutual respect, and understanding between spouses. They advocate cherishing deep feelings and long-lasting commitments.

Title V of the Civil Code of the People's Republic of China also addresses these values. Husbands and wives should be loyal, respectful, and caring towards each other. Family members should show respect towards the elderly, love towards the young, and provide mutual assistance. It is important to maintain equal, harmonious, and civilized relationships within the family.

The pursuit of an ideal marriage in traditional Chinese culture involves living in harmony, mutual respect and understanding, and working together to maintain family stability and harmony.

In Confucianism, the Doctrine of the Mean, or Zhongyong, is considered one of the important ways to achieve harmony and peace, and is also reflected in the Confucian view of marriage. The Doctrine of the Mean emphasizes "not going to extremes" in dealing with issues, but rather seeking a state of balance. This is a philosophy of handling affairs. The embodiment of the Doctrine of the Mean in marriage can be found in Chinese marriage proverbs. In the pursuit of wealth and living standards, couples should maintain inner balance and harmony, avoid extremes, and not lose their moral standards.

Confucianism advocates an attitude of “白头偕老 (bái tóu xié lǎo)” “growing old together”, the proverb used to describe a couple's desire to stay together for the rest of their lives. Among them, "white head" refers to the graying of hair in old age, while "together with the old" means that the couple should go through life together.

This proverb is usually used to bless newlyweds, expressing the hope that they can always support each other, understand each other, face all the difficulties and challenges in life together, and eventually spend their lives together until old age. It is also regarded as one of the symbols of a successful marriage in traditional Chinese culture, emphasizing the importance of mutual support and trust between husband and wife, as well as the persistence and sense of responsibility for family life.

1. “一日夫妻百日恩，百日夫妻似海深 (yī rì fū qī bǎi rì ēn, bǎi rì fū qī sì hǎi shēn)” “One day as husband and wife leads to a hundred days of gratitude, while a hundred days of marriage is as deep as the ocean”

This proverb implies that couples should cherish each other and the grace between them is deep. It encourages couples to establish long-term relationships and maintain them through continuous mutual understanding and support. This also reflects the Confucian view of valuing family harmony.

2.“在天愿作比翼鸟，在地愿为连理枝 (zài tiān yuàn zuò bǐ yì niǎo, zài dì yuàn wéi lián lǐ zhī) ” “May we be like a pair of birds with wings that soar in the sky and like a pair of intertwined branches on the earth”

This proverb expresses a romantic view of love between couples, hoping to be together forever. It emphasizes the interdependence and mutual support between couples, conveying the importance of mutual care between them. This view is also consistent with Confucianism's emphasis on "benevolence" and "harmony"

3.“夫妻一条心，黄土变成金 (fū qī yī tiáo xīn, huáng tǔ biàn chéng jīn) ” “A couple with one heart turns yellow earth into gold”

This proverb expresses that couples should have common goals and beliefs and work together to achieve them. It also embodies the view of interdependence and mutual support between couples. Yellow earth refers to barren land, while gold represents wealth and happiness. This proverb points out that if couples can unite and work together, they can create a wealthy and happy life even in poverty. It reflects Confucianism's emphasis on family harmony.

4.“好狗不咬鸡，好汉不打妻 (hǎo gǒu bù yǎo jī, hǎo hàn bù dǎ qī) ” “A good dog does not bite a chicken, and a good man does not beat his wife”

This proverb emphasizes that couples should respect and love each other and oppose domestic violence. It also calls for mutual support and harmonious coexistence between couples, which is also the Confucian view of harmony.

5.“惧内家豪富，欺妻一世穷 (jù nèi jiā háo fù, qī qī yī shì qióng) ” “If you fear your wife, you will be rich and prosperous; if you bully your wife, you will be poor all your life”

This proverb is often quoted in daily conversation, meaning that if a husband respects and cares for his wife, he will be more successful. Conversely, if a husband does not respect his wife, or even bullies her, he will find it difficult to succeed. Although this proverb may sound sarcastic and ironic, its underlying meaning is very meaningful.

The relationship between husband and wife is the closest relationship in human relationships. The way couples get along not only affects the happiness of the family, but also the husband's career achievement. Confucianism believes that "harmony in the family leads to success in all endeavors". Only when the family is harmonious, everything outside will be smooth.

This proverb also reflects that bullying one's wife is not socially acceptable and will have a negative impact on oneself. On the contrary, if a husband can respect his wife at home, it can reflect his own morality and cultivation and earn the recognition and respect of others. Couples should respect, care for each other, and establish a harmonious and happy family together, which is very important for the husband's career development and family happiness.

6.“床头吵架床尾和 (chuáng tóu chǎo jià chuáng wěi hé) ” “Quarreling at the head of the bed, but making up at the foot of the bed”

This is a common Chinese saying that describes the phenomenon of couples arguing and then making up shortly afterwards.

The literal translation of this saying is "quarreling at the head of the bed, but making up at the foot of the bed." This saying suggests that, although couples may have disagreements and argue with each other, they are able to resolve their issues and reconcile with each other before going to sleep.

This saying reflects the idea that arguments and disagreements are a normal part of any relationship, but what is important is how couples are able to resolve these issues and move forward together. It also highlights the importance of communication, compromise, and forgiveness in maintaining a healthy and long-lasting relationship.

Conclusion

The importance and influence of Confucianism on marriage is reflected in Chinese marriage proverbs. Confucianism views marriage as a human relationship, emphasizing the responsibilities, obligations, and moral norms between husband and wife. Confucianism is reflected in Chinese marriage proverbs as follows: emphasizing the importance of marriage and promote early marriage; valuing the character of the spouse, and advocating a faithful marriage; emphasizing the responsibilities and duties in marriage and the different division of roles between men and women; promoting harmony and stability in marriage and mutual respect and love between husband and wife. The values expressed in Chinese marriage proverbs are all closely related to Confucianism. Therefore, Chinese marriage proverbs are one of the important ways to understand and study Confucianism in traditional Chinese culture.

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ҚЫТАЙЛЫҚ НЕКЕ ТУРАЛЫ МАҚАЛ-МӘТЕЛДЕРДЕ КӨРСЕТІЛГЕН КОНФУЦИЙШІЛДІКТІ ЗЕРТТЕУ

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Андағна. Бұл зерттеу дәстүрлі қытай мақал-мәтелдерінде көрсетілген Қытай мәдениетіндегі маңызды әлеуметтік неке институтын қарастырады. Ұрпақтан-ұрпаққа жалғасып келе жатқан қытай мақал-мәтелдері ғасырлар бойы қытай қоғамын қалыптастырған мәдени, моральдық және философиялық дәстүрлерді бейнелейді. Қытайдағы ең көрнекті дәстүрлердің бірі екі мың жылдан астам уақыт бойы қытайлықтардың ойлауы мен мінез-құлқына айтарлықтай әсер еткен конфуцийшілдік болды. Қытайлық неке туралы мақал-мәтелдер көбінесе фольклор құрған және кең таралған ауызекі тіркестер болды; олар жарқын, мәнерлі және кейде әзіл-оспақты болды, қытайлықтардың некеге деген көзқарасы мен көзқарасын көрсетті. Олар көбінесе адамдарға Некені қалай жеңуге болатындығы туралы кеңес бере алатын немесе кеңес бере алатын, сондай-ақ шынайы өмірдегі неке құбылысын бейнелейтін даналық пен тәжірибені қамтыды.

Қытайлық неке туралы мақал-мәтелдерді зерттеу үшін әдеби және сапалы талдау қолданылды. Біз қытайлық неке туралы мақал-мәтелдер қытайлықтардың некеге үлкен мән беріп, ерте некені жақтайтынын, жұбайының мінезіне баса назар аударатынын, ерлі-зайыптылардың міндеттері мен жауапкершіліктері әртүрлі деп санайтынын және үйлесімді және тұрақты некені жақтайтынын анықтадық. Зерттеудің мақсаты-конфуцийшілдіктің қытайлық неке мақал-мәтелдеріне әсерін анықтау және қытайлық неке нанымдарын неке мақал-мәтелдерін зерттеу және олардың философиялық принциптерін талдау арқылы қалыптастыру. Бұл зерттеу қытай қоғамындағы неке тұжырымдамасын және конфуцийшілдіктің Қытай қоғамының басқа аспектілеріне қалай әсер ететінін жақсы түсіну үшін маңызды. Біз қытай қоғамындағы неке тұжырымдамасының қалыптасуы мен эволюциясына жаңа көзқарас енгізуге тырыстық және бұл зерттеу мақал-мәтелдер корпусын құруға үлгі бола алады және бра тұжырымдамаларындағы айырмашылықтарды салыстыратын мәдениетаралық зерттеулерге үлес қоса алады.

Тірек сөздер: неке, қытай мақал-мәтелдері, лингвистикалық құбылыс, конфуцийшілдік, құндылықтар мен нанымдар, мәдениет, философиялық дәстүрлер, ойлау және мінез-құлық

ИССЛЕДОВАНИЕ КОНФУЦИАНСТВА, ОТРАЖЕННОГО В КИТАЙСКИХ ПОСЛОВИЦАХ О БРАКЕ

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Аннотация. В этом исследовании рассматривается важный социальный институт брака в китайской культуре, отраженный в традиционных китайских пословицах.

Китайские пословицы, передающиеся из поколения в поколение, отражают культурные, моральные и философские традиции, которые формировали китайское общество на протяжении веков. Одной из самых заметных традиций в Китае было конфуцианство, которое оказывало значительное влияние на мышление и поведение китайцев на протяжении более двух тысячелетий. Китайские пословицы о браке часто представляли собой разговорные фразы, созданные фольклором и получившие широкое распространение; они были яркими, выразительными и иногда юмористическими, отражая китайские взгляды и отношение к браку. Они часто содержали мудрость и опыт, которые могли подсказать или посоветовать людям, как справиться с браком, а также отражали феномен брака в реальной жизни.

Для изучения китайских пословиц о браке использовались литературный и качественный анализ. Мы обнаружили, что китайские пословицы о браке отражают тот факт, что китайцы придают большое значение браку и выступают за ранние браки, подчеркивают характер супруга, считают, что у мужа и жены разные обязанности и ответственность, и выступают за гармоничные и стабильные браки. Цель исследования - выявить влияние конфуцианства на китайские брачные пословицы и формирование китайских представлений о браке путем изучения брачных пословиц и анализа заложенных в них философских принципов. Это исследование важно для лучшего понимания концепции брака в китайском обществе и того, как конфуцианство влияет на другие аспекты китайского общества. Мы попытались представить новый взгляд на формирование и эволюцию концепции брака в китайском обществе, и это исследование может послужить образцом для создания корпуса пословиц и внести вклад в кросс-культурные исследования, сравнивающие различия в концепциях брака между Китаем и Западом.

Ключевые слова: брак, китайские пословицы, лингвистический феномен, конфуцианство, ценности и верования, культура, философские традиции, мышление и поведение

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