



Article

Linguistic and Cultural Types in Oriental Literatures (On the Examples of Japan, Korea, Indonesia, and Georgia)

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Abstract

The main purpose of the study was to analyze the images representing key socio-cultural values and to study their evolution under the influence of historical and social changes. The methodology included the analysis of literary texts, both classical and contemporary, to identify the main types that symbolize important aspects of the cultural identity of each of the countries studied, namely Japan, Korea, Indonesia, Georgia. Particular attention is paid to the images of the samurai in Japanese literature, the Confucian scholar in Korean literature, postcolonial types in Indonesian literature, and heroes at the intersection of Eastern and Western cultural influences in Georgian literature. The modern transformation of these images under the influence of globalization and modernization was also investigated. The main results showed that linguistic and cultural types play central role in reflecting national and social values, reflecting both ethnic and gendered ideas of ideal behavior. The findings suggest that linguistic and cultural types are dynamic concepts that change under the influence of political, economic and cultural transformations. They remain important both for understanding national identity and for interpreting the global changes taking place in these cultures, creating a bridge between traditional values and modern challenges. In the contemporary literature of these countries, there is a tendency to rethink traditional types through the prism of globalization and individualization of societies. Thus, linguistic and cultural types remain an important element in the creation of narratives that allow us to combine the past and the present, the national and the global.

Keywords: *characters, concept, heroism, historical context, mono-no aware, national identity*

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Introduction

As a scientific discipline, linguistics studies the relationship between language and culture, focusing on how language reflects a particular society's cultural values, worldview, and ideological models. This study aims to show that each language is not just a tool for communication, but also a kind of "*code mechanism*" that contains information about national identity and cultural heritage. In this context, special attention is drawn to linguistic and cultural types, images, and symbols that are representations of the collective consciousness of the people and reflect the key features of their national identity.

The relevance of studying linguistic and cultural types is due to the need for a deeper understanding of their role in forming national and cultural identities in the modern, globalized world. The literatures of Eastern countries, such as Japan, Korea, Indonesia, and Georgia, not only convey the specifics of internal socio-cultural processes but also reflects external cultural influences that lead to significant transformations in traditional values and worldviews. These linguistic and cultural types function as "mirrors" of the national consciousness, reflecting not only traditional values and historical experience of the people, but also modern trends in their cultural development. Through the analysis of literary types, the processes accompanying the cultural transformation of societies and their reaction to the impact of globalization have been traced.

Studying linguistic and cultural types provides an opportunity to preserve these societies' cultural heritage and better understand how to integrate new cultural influences within national literature. In today's globalized world, traditional social models are often revised, which leads to a revision of literary types. The study of linguistic and cultural types helps to understand how these processes take place in the literatures of Eastern countries and what changes they cause in the cultural consciousness of society (Oliveira, 2024). Analyzing such changes is important for understanding how national cultures preserve their identity by integrating new cultural influences and adapting to the challenges of the modern world.

In contrast to culture-oriented linguistics, which focuses on the analysis of culture through the prism of language, linguacultural studies, as Kutbiddinova (2020) notes, emphasize the linguistic aspect of this relationship, studying how linguistic categories reflect national and cultural phenomena. Given this, studying linguistic and cultural types, i.e., socio-cultural images that reflect national ideals, values, and stereotypes, is very important for studying literature. In modern scientific literature, linguistic and cultural types are covered in different contexts, as shown by Melnychuk and Lopatych (2021) and Mamarasulova and Mamarasulova (2020). The first authors

analyzed the “Prominente/Prominenter” type as a unique category within linguistic and cultural studies. In contrast, the latter studied the impact of the Western view of the East on literary traditions and the formation of new cultural identities in the context of globalization.

The interaction between language and culture has also been studied through linguistic concepts in the context of other aspects. For example, the study by Khodjamkulov et al. (2020) focuses on the cultural heritage of Central Asia. It shows how prominent thinkers in the region influenced the formation of literary traditions and cultural images.

The article by Daehoe (2020) analyzes the relationship between Korean classical literature and Neo-Confucianism and how these ideas have influenced literature in a historical context. Sioridze and Svanidze (2021) examined the political processes of the twentieth century as a test for Georgian writers who, in exile, used their literature to express dissident thoughts freely.

Despite the considerable amount of existing research, many gaps require further study. Dzundza (2021) noted that cultural progress in the East often does not fully reflect the complex interaction between traditional values and new cultural influences. It is especially true in the context of globalization, which is changing perceptions of national identity and cultural models.

Konyratbayeva et al. (2021) emphasized the importance of a comparative analysis of the linguistic and cultural aspects of the East and the West, as it allowed for a deeper understanding of the cultural images and concepts on which the worldview of each civilization is based. However, contemporary scholarly literature still does not pay enough attention to the comparative analysis of linguistic and cultural types in Eastern literatures, such as Japan, Korea, Indonesia, and Georgia.

Despite separate works on the analysis of types in the literature of the East, the lack of a systematic comparison between different cultural traditions makes it difficult to understand common trends and differences. It has created a need for a more detailed study of linguistic and cultural types, allowing for a deeper understanding of their role in shaping national identity and cultural heritage in global change. The study aimed to conduct a comprehensive comparative analysis of linguistic and cultural types in the Eastern literatures of Indonesia, Japan, Korea, and Georgia. The main tasks were to determine the cultural, historical, and social context of these types and to reflect the specific features that reflect the national identity of each studied culture.

Materials and Methods

One of the stages of the study was to develop a conceptual framework for comparing linguistic and cultural types. This framework included three main criteria for analysis: value orientations of the type, behavioral patterns, and aesthetic and expressive-psychological functions. Each of these criteria allowed us to reveal the specifics of national culture by analyzing literary characters. The value orientations of the type were studied in terms of the moral and ethical values it embodies in the context of its national culture. The behavioral models of the characters reflected their interaction with society and their social function. These types' aesthetic, expressive, and psychological functions allow us to analyze the artistic means used to express them.

Each type was analyzed from the perspective of its role in reflecting national values and cultural characteristics. Particular attention was paid to how socio-historic factors shaped these types and how they have evolved. Similarly, the types from other cultures were analyzed to identify standard features, such as the cult of honor and service, which are present in all the cultures studied but manifested through different national contexts.

Additionally, general linguistic and cultural types characteristic of Eastern cultures, such as the sage, the warrior, and the servant, were studied. These types can be found in many literary traditions of the eastern region, indicating certain common cultural archetypes. The article examines how they have changed under globalization and post-colonial processes, allowing us to identify new trends in interpreting linguistic and cultural types.

The next step was to create a comparative table that reflected the main features of each type in each of the four cultures. Creating a comparative table of types contributed to the systematization of the research results. The table reflected each type's key characteristics, allowing for a transparent material structure and facilitating comparison. The comparison of types between different cultures revealed standard features due to similar cultural archetypes and unique features reflecting the specifics of each national culture.

The materials for the analysis included a wide range of scientific articles, monographs, as well as literary works by various authors from Japan (Shikibu, 2018; Yukio, 2018; Oe, 1974), Korea (Han, 2016), Indonesia (Toer, 2000; Hamka, 2023) and Georgia (Rustaveli, 2004; Merchule, 1987; Turashvili, 2008). Literary works were used to study the artistic embodiment of the types and their characteristics. Particular attention was paid to texts with important cultural significance for each country, such as Japanese classical epics, Korean Confucian treatises, Indonesian national novels, and Georgian historical chronicles.

The methods of linguacultural analysis were used to analyze the linguacultural types, which involve the study of the cultural context in which the type exists. This approach enabled it to identify the relationship between linguistic and cultural types and national traditions and trace how they reflect socio-cultural changes in the

respective countries. It was analyzed how the types have evolved in response to historical events, such as Indonesia's colonial past or the influences of globalization on modern Japan and Korea.

Results and Discussion

Theoretical Foundations of the Study of Linguistic and Cultural Types

The problem of correlation and interaction between language and culture is one of the key ones in the modern humanities. It has been relevant since the mid-20th century, when a new scientific field, cultural linguistics, emerged at the intersection of such disciplines as sociolinguistics, ethnolinguistics, linguistic area studies, and cultural studies. This science studies how language reflects cultural phenomena and national identity and transmits cultural and value categories characteristic of a particular linguistic culture. The main task of cultural linguistics is to verbalize cultural objects through language (Khoutyz, 2020).

It means that each culture is reflected in linguistic structures, ranging from lexical meanings of words to complex syntactic structures. For example, language is a means of conveying national consciousness, embodied in thinking typical of a particular ethnic culture. That is why a language's vocabulary, phraseology, and grammatical forms are carriers of cultural codes that convey the specifics of the people's worldview, values, and perceptions.

One of the key aspects of research in cultural linguistics is the question of value categories embedded in lexical meanings. Language is not a neutral system that merely designates objects of reality; it also performs an evaluative function that allows for the capture and transmission of culturally significant meanings (Tuleeva, 2025; Shekhovtsova-Burianova, 2022). Such meanings express values specific to a particular people, nation, or ethnic group.

For example, the languages of different world nations have specific words and expressions that reflect the peculiarities of national and cultural ideas about morality, family relations, social hierarchies, and spiritual and religious ideals. To describe the processes of functioning of the language system in a particular historical period and in specific cultural conditions, it is necessary to refer to the concepts of language situation and linguistic and cultural situation. A linguistic situation encompasses a set of languages, dialects, and language variants existing in a particular territory at a specific time (Sautman and Xie, 2020; Khalifa, 2022).

At the same time, the linguistic and cultural situation is a more multidimensional phenomenon that includes linguistic features and cultural, social, historical, and psychological factors that influence linguistic behavior (Semenyuk,

2023). Both concepts are dynamic, as language and culture are constantly changing and adapting to new conditions over time, and at the same time can be stable within specific historical periods.

The linguistic and cultural situation is formed because of the interaction of linguistic and cultural systems (Kushenova et al., 2025). It has a static dimension associated with a fixed period and a dynamic one, since each subsequent epoch in a nation's linguistic and cultural history influences the formation of new concepts and types. Thus, each historical period brings its own changes to language and culture, but it is not isolated from previous stages of development.

One of the key concepts in cultural linguistics is linguistic and cultural concept. Concepts are multilayered and multidimensional entities that combine various components, such as ideas, emotions, historical facts, and etymological information associated with a particular word or phenomenon (Lievers et al., 2021). For example, every word or expression that denotes a culturally significant phenomenon has its own historical and cultural context, which adds emotional and evaluative connotations to its meaning. A concept not only reflects the realities of life but is also an element of culture that can change depending on historical conditions.

For example, different cultures may perceive the same phenomenon differently and have different value connotations reflected in language. It emphasizes the importance of cultural context in the process of verbalization and transmission of meanings. The connotation of a concept is realized only in context. In other words, to fully understand a concept's cultural and linguistic meaning, it must be considered in the discourse context, where it receives additional semantic shades.

In a broader context, a concept acquires new connotations that can change its meaning or reinforce certain inherent aspects. Thus, the connotative component of lexical meaning is dynamic and depends on the context in which it is used. Thus, the linguistic and cultural situation and linguistic and cultural concepts are key concepts for understanding how language and culture interact to form a single system. These concepts allow us to trace how linguistic units reflect cultural meanings, values, and ideals and how they change in response to new historical and cultural challenges.

A linguistic and cultural type can be defined as a socio-cultural concept that is a generalized image of a person whose behavior and lifestyle symbolize a particular country or cultural community (Petrova and Ponomaryova, 2021). A linguistic and cultural type is a generalized image that reflects the characteristic features of a representative of a particular culture through language, values, norms of behaviour, worldview, and national peculiarities of thinking (Kieliszek, 2024; Kavun, 2021). This concept combines linguistic and cultural aspects, allowing us to analyze characters or

typical images in literature, folklore, and social life through their belonging to a particular cultural community. The main characteristics of the linguistic and cultural type are shown in Table 1.

Table 1. Features of the Linguistic and Cultural Type

Characteristics of the type	Characteristics of the features
Linguistic identity	A linguistic and cultural type expresses itself through the specificity of speech, the use of particular vocabulary, idioms, stylistic and rhetorical devices characteristic of a particular culture. Language reflects not only thinking, but also the historical and social context in which a personality is formed.
Cultural archetypes	A type is based on archetypes and stereotypes in a culture. It represents the generally accepted norms of behavior and ethics that reflect the fundamental cultural and ideological attitudes of the society to which it belongs.
Worldview and value orientations	A linguistic and cultural type embodies moral and ethical values, such as heroism, humility, the desire for freedom, family, or patriotic ideals. These values are key to understanding the type within a particular culture.
Historical and social context	A linguistic and cultural type is continually formed in specific historical conditions that influence its development. Political events, social conflicts, colonial past, or post-colonial experience significantly impact the creation of a type.
Mythological and folklore basis	Often, the types are derived from myths, folklore, or literary traditions that convey specific cultural patterns. Such types can represent national heroes, gods, and fairy tale characters in a people’s collective memory and culture.

Source: compiled by the authors.

Linguistic and cultural types make it possible to understand the specifics of a particular national culture and explore the mechanisms of interaction between language and culture in more depth (Gonçalves, 2024; Jiao, 2024). They reveal how linguistic units embody cultural meanings, allow us to explore the relationship between national identity and mentality, and demonstrate how cultural codes, stereotypes, and values are transmitted through language. These images can include verbal and non-verbal aspects of behavior resulting from specific cultural, social, and ethnic traditions.

Linguistic and cultural types serve as indicators of the ethnic and social specificity of a particular society, as they reflect general ideas about what a model of behavior should be that corresponds to the values and norms of a particular society (Gareeva, 2024; Efremov, 2025b). These types can be verified according to several criteria, including the image’s degree of brightness, positivity, or negativity, and their socio-cultural significance. Linguistic and cultural types are not only static cultural phenomena, but also constantly evolve in response to changes in society and culture. They can have general cultural significances, covering large social or national groups, and local significance, manifesting themselves within specific social groups, collectives, or even discourses.

Linguistic and cultural types such as the “*English gentleman*” or “*American cowboy*” have become symbols of national culture and social classes, embodying their historical and cultural specificity. They are an expression of national consciousness and reflect social and ethical norms that have been formed over the centuries. However, linguistic and cultural types can also have a more local meaning. These can be specific images that function within certain social or professional groups, strata, or unique discourses. In such cases, the types have a narrower application but remain important for understanding how social and cultural structure influences behavioral patterns.

In postmodernism, where culture is increasingly identified with the text, linguistic and cultural types acquire new, often radical forms. Postmodern textual space allows for the emergence of new, multidimensional images that often reflect complex and ambivalent cultural phenomena. At the same time, types such as “*mad genius*”, “*nomad*,” and “*tyrant mother*” are the most vivid representatives of this new cultural space. They symbolize profound changes in the perception of gender, social, and cultural roles.

The peculiarities of linguistic and cultural types in oriental literatures are characterized by the complex interaction of linguistic and cultural systems that reflect the specificity of each nation’s worldview and socio-historical conditions. The peculiarities of linguistic and cultural types in oriental literature can be viewed through their complex interaction with linguistic and cultural systems. It allows us to understand the specifics of each nation’s worldview and socio-historical conditions.

Linguistic and cultural types reflect national values and mentality through language specifics (Galang-Pereña, 2024). Language, on the one hand, is a tool of communication. On the other hand, it is a carrier of cultural codes that form the idea of good and evil, beauty and ugliness, harmony and dissonance. These types reveal the main moral, aesthetic, and ethical guidelines. Linguistic and cultural types are key to forming national identity (Kieliszek, 2025; Efremov, 2025a). They help individuals realize their societal place and feel connected to cultural traditions.

These types can be manifested through the images of heroes, archetypes, and symbols that reinforce values and ideas of the ideal. Eastern literature often relies on cultural archetypes that are the main characters. For example, Japanese literature traditionally features such archetypes as the samurai (a representative of honesty, courage, and nobility) or the geisha (a symbol of beauty and art). In Korean literature, the image of “*jong*” plays a significant role, a feeling of deep longing and suffering that reflects the people’s historical traumas and collective experience.

Eastern literature often emphasizes social ties and the role of the community. For example, in Indonesian literature, characters may focus on the importance of family ties and collectivism, where shared interests often drive individual actions. Georgian literature is also characterized by a strong focus on traditions and customs, which form the moral foundations of society.

Literary types in Eastern countries often reflect social and historical conditions. For example, in Japanese literature of the Meiji period, characters often demonstrate the struggle between tradition and modernization caused by societal changes. In Korean literature, particularly during the Japanese occupation, characters often embody the national struggle and the desire for freedom. Linguistic and cultural types in Eastern literature also contain deep psychological motifs. For example, Japanese poetry often features themes of loneliness and meditation, reflecting the unique Zen philosophy. Korean writers, in turn, use psychoanalytic motifs to reflect the characters' inner world, allowing for a deeper understanding of their experiences.

Japanese literature's linguistic and cultural type is marked by harmony with nature and inner reflection. Typical characters strive for aesthetic self-improvement, inner discipline, and harmony with the outside world (for example, a samurai or a Buddhist monk). An important feature is the concept of *mono-no-awareness*, an aesthetic category that reflects a deep empathy for the transience of the world (Toru, 2024).

Japanese literature is deeply rooted in the traditional values of Shinto, Buddhism, and Confucianism (Wang, 2023). The plots of classic works, such as *The Tale of Genji* by M. Shikibu (2018), reflect the aesthetics of *wabi-sabi* (the beauty of imperfection) and *mona* (sad remembrance), which form a specific Japanese understanding of beauty, temporality, and life (Iannelli, 2021). Starting from the Meiji period (1868-1912), Western philosophy significantly influenced Japanese literature, particularly existentialism and modernism. It has led to new types, such as individuals in conflict with traditional social norms, as in the novels of N. Soseki (2021). Contemporary literature preserves this conflict between Western influences and national tradition.

In Korean literature, especially in traditional literature, linguistic and cultural types often reflect Confucian ideals, such as respect for elders, social hierarchy, and loyalty to family. Typical characters are servants of Confucian moral values, such as scholars, teachers, or members of the aristocracy. A special role is played by the category of "*han*", a deep emotional suffering that characterizes Korean collective memory and cultural identity. Korean literature, especially before the 20th century, was strongly influenced by Confucianism. Traditional characters include loyal subjects, philosophers, and people who embody Confucian ideals such as reverence for elders and family loyalty. These values permeate classical Korean works and form the basis of many stories. Contemporary Korean literature also reflects the challenges of urbanization and globalization, combining traditional values with modernist themes (Amangazykyz et al., 2025).

Indonesian literature has a complex history, as the country was a colony of the Netherlands for a long time. Post-colonial works focus on the struggle for national independence, social inequality, and cultural identity. A prominent representative is the work of P.A. Toer (2000). The characters of independence fighters and social reformers reflect national trauma and political struggle. Indonesia is a multinational

and multireligious country, which is reflected in the literature through the types representing Muslim intellectuals, representatives of different ethnic groups, and multicultural heroes.

It complicates the post-colonial search for national identity but simultaneously forms a multifaceted literary tradition. Local traditions (Islam, Hinduism) and colonial factors shape Indonesian linguistic and cultural types. The main types are heroes fighting for freedom and national dignity. The key motif is the post-colonial experience and the search for national identity, which is often expressed through the types of rebels or moral leaders.

In Georgian literature, linguistic and cultural types reflect Eastern and Western influences. Typical heroes are fighters for independence and justice, as well as representatives of the spiritual world who are drawn to Christian ideals. The image of the Georgian knight is particularly noteworthy: a brave, noble man who combines Christian and military virtues. Thus, linguistic and cultural types in oriental literature are important carriers of cultural heritage; they reflect each culture's national identity and worldview values. As in other post-Soviet countries, Georgian literature of the twentieth and twenty-first centuries features intellectuals, reformers, and heroes who experience an identity crisis in the face of social change. Georgian literature reflects the desire for European integration while maintaining deep cultural ties with the East.

Various artistic devices in classical and contemporary literature express linguistic and cultural types (Baimyrzaev, 2024; Layugan, 2024). These tools help delve into characters' psychology, reveal their values and moral guidelines, and create a rich symbolic context.

One key means of expressing linguistic and cultural types is symbolism, for example, the symbolic representation of a samurai through weapons (katana), cherry blossoms (sakura), which is associated with life's ephemerality and code, in the works of Sh. Rustaveli, in *The Knight in the Tiger's Skin* (2024), symbols (such as tiger skin) represent the hero's valor and moral qualities. Allegory is often used to depict social and cultural aspects, especially in relationships between authority and subordinates or between humans and nature. In the case of the "*Court Lady*" from *The Tale of Genji* (Shikibu, 2018), her elegance and sensuality become an allegory for the inner world of the Japanese Heian nobility.

Nature plays an important role in setting the mood and emphasizing the characters' spiritual state (Efremov, 2025c). Often, characters such as Buddhist monks are depicted in harmony with nature, which highlights their closeness to Buddhist ideals of renunciation of the material world. In Japanese literature, a specific literary technique involves using images of nature to reflect the internal state of characters.

For example, in *The Tale of Genji* by M. Shikibu (2018), nature is key in reflecting the characters' state of mind. Falling cherry blossoms can symbolize the transience of life, sadness, and the characters' reflections on the transience of happiness. Now, when the characters are experiencing loss or grief, changes in nature, such as rain, fog, or autumn leaves, emphasize their melancholic state. Thus, nature is not just a backdrop

for the action but reflects the deep philosophical idea of the Buddhist worldview about the inevitability of change and the temporality of the material world.

Contrast is used to contrast traditional and modern types. For example, in contemporary Japanese literature, hikikomori is contrasted with traditional types such as the samurai or the Buddhist monk, demonstrating the changes in society and the internal conflicts of the new generation. Works such as *The Tale of Genji* by M. Shikibu (2018) use metaphors to express complex emotions and feelings, emphasizing the depth of human experience.

The interaction between different texts, which contributes to the creation of multilayered meaning, i.e., intertextuality, is often found in Indonesian fairy tales. For example, the images of a samurai or a court lady are transferred to contemporary literature with a new meaning, emphasizing the continuity of cultural traditions. Deep psychological reflections are often used to express the internal conflicts of modern characters, such as the hikikomori or the intellectual. It allows us to reveal the complexity of their personality, reflecting the identity crisis and conflict with modern society.

Linguistic and Cultural Types in the Literature of Japan, Indonesia, Georgia, and Korea

Linguistic and cultural types in classical and modern Japanese literature reveal the evolution of Japanese society and worldview, while preserving certain traditional features deeply rooted in Japanese culture and philosophy. Classical Japanese literature, particularly the Heian (794-1185) and Edo (1603-1868) periods, is marked by specific cultural images deeply rooted in local philosophy, religion, and social structure.

The samurai is one of the most famous and influential characters in Japanese classical literature. The samurai embodies loyalty, honor, self-discipline, and a deep commitment to the principles of the bushido code (Watahiki et al., 2020). He is the embodiment of moral and physical perfection. This type expresses a culture of duty and sacrifice for the sake of social or personal obligation, which is clearly visible in the literature of the Edo period. An important linguistic and cultural type is the “Court Lady”, as in *The Tale of Genji* (Shikibu, 2018).

In the works of the Heian period, women at court are often symbols of grace, sensuality, and intellectual sophistication. They are proficient in poetry, calligraphy, and correspondence, demonstrating a deep insight into the world of aesthetics and philosophy of *mono-no-aware*, or sensitivity to the perishability of things (Toru, 2024). The following well-known type is the “*Buddhist monk*”. In classical Japanese literature, monks represent a spiritual path to abandoning worldly concerns and seeking inner peace. This type reflects the Eastern philosophy of Buddhism, emphasizing enlightenment and meditation.

In the twentieth and twenty-first centuries, Japanese literature has changed significantly under the influence of modernization, Western influences, and post-industrial transformations of society. However, some classical features remain, albeit

adapted to the new conditions. One of the newest types to appear in contemporary literature is the hikikomori. This type reflects the social problems of Japan, including isolation, social pressure, and the search for self-realization. Hikikomori are people who deliberately isolate themselves from social life and live in solitude, which reflects deep problems with adapting to modern social conditions (Spytska, 2023a; 2023b).

The “Intellectual and Social Critic” type in contemporary Japanese literature embodies a person who criticizes traditional values or social institutions. He often searches for his place in the world, for example, in the works of M. Yukio (2018) or K. Oe (1974), where the protagonists face conflicts between individualism and collectivism and identity crises.

The “*traditional hero in the post-industrial world*” is a synthesis of classical values, such as honor and discipline (often associated with samurai ethics), with the realities of the modern world. Such characters often face dilemmas between modern globalization and traditional Japanese values. Japanese literature’s linguistic and cultural types evolve in line with social changes but remain carriers of deep cultural symbols and philosophical concepts. Classical types reflect aesthetic sensitivity and moral responsibility, while contemporary types increasingly reflect internal crisis, isolation, and the search for new identities in the context of globalization and technological progress.

Characters in Korean literature reflect the evolution of Korean society, cultural values, and the challenges faced by the nation in different historical periods. Linguistic and cultural types in Korean literature range from traditional Confucian-era heroes to contemporary postmodern characters who embody identity crisis and social challenges. Traditional Korean literature, especially during the Joseon Dynasty (1392-1897), was primarily shaped by Confucian ideals, which were reflected in the types of literary characters. The “*Confucian scholar*” is one of the key types of traditional Korean literature. “*Seonbi*” is an idealized image of a scholar who lives according to the Confucian principles of moral virtue, loyalty, and modesty.

This character dedicates his life to self-improvement, studying classical texts, and service to society. He symbolizes moral authority and devotion to spiritual ideals. Another type is the “*Honourable Woman*”, the image of a devoted wife or mother who sacrifices her life and happiness for the sake of her family and the preservation of moral values. Such a woman embodies Korean patriarchal values, including obedience to her husband and older family members. She symbolizes moral purity, loyalty, and endurance in difficult moments. In the works of the period of Japanese occupation (1910-1945), a typical image is a patriotic hero who fights for the country’s freedom, the “*Fighter for National Independence*”. This type reflects the national spirit and the desire for liberation, emphasizing the Korean collective identity marked by patriotism and the struggle for justice.

Korean literature of the twentieth and twenty-first centuries reflects the impact of social and political change and globalization, focusing on social transformation, isolation, and the loss of traditional values. After the Korean War and in the context of

industrialization, the types of workers and peasants who face poverty and class conflicts, embodying the struggle for survival, appear. One of the key types is that of the feminist, who opposes patriarchal structures and strives for equality. Another important type is the “*han*”, which reflects the deep feelings of grief and injustice that characterize the Korean people. In contemporary literature, as in the works of K. Han (2016), the characters face identity issues and psychological isolation, trying to find their place in a changing society under the influence of modernization and globalization.

Korean literature shows the evolution of characters that are transformed by socio-political changes. While some traditional images persist, contemporary characters express new social challenges and reflect the Korean experience of globalization, modernization, and social conflict. Nevertheless, some aspects of Confucian morality and cultural values remain part of Korean literature, demonstrating the complex interplay between past and present. Thus, characters in Korean literature are multidimensional and dynamic. They represent both a devotion to traditional Confucian ideals and the challenges of contemporary Korean identity in a globalized and changing world.

The formation of characters in Indonesian literature in the post-colonial context is closely linked to the historical, cultural, and political changes after the end of Dutch colonial rule in the mid-twentieth century. The literature of this period is an important tool for studying national identity, cultural revival, and social conflicts that emerged after independence. The central character in the first years after Indonesia's independence in 1945 was the “*Independence Fighter*”. The heroes of literary works of this period are often portrayed as patriots who took an active part in the liberation movements against colonial rule. They symbolize the struggle for freedom, equality, and national dignity. These characters embody the spirit of revolution and are often the embodiment of moral authority.

For example, in the novel *The Fugitive* by P.A. Toer (2000). This novel tells the story of an Indonesian independence fighter who escapes after being sentenced to death. The protagonist, Hardo, symbolizes the spirit of revolution, indomitability, and the desire for freedom. His struggle against the Japanese occupation forces reflects the larger national struggle for liberation from colonial oppression. In post-colonial literature, there are also common types of ordinary people, “*Heroes of Popular Resistance*” who took part in the struggle against colonial exploitation. They are symbols of the collective national spirit, reflecting the courage and resilience that supported the independence movement. These characters are deeply rooted in local traditions and cultures, emphasizing the importance of the struggle as much as political and cultural.

After gaining independence, a new type of intellectual emerged in the literature, reflecting the process of the nation's self-awareness and criticism of the colonial legacy, questioning imposed values and striving to build a national identity. Post-colonial literature also presents a “*colonial elite type*” that symbolizes the nation's internal

conflicts between tradition and modernization, focusing on social injustice and corruption issues. In Indonesian literature, the conflict between the traditional life of rural communities and rapid urbanization is emphasized through peasant characters who are the bearers of traditional values and face the challenges of globalization, capitalism, and social inequality.

Since the colonial period, increased attention has been paid to feminist themes and the role of women in society. Female characters are portrayed as strong and independent but limited by traditional gender roles and patriarchal structures. The literary characters strive for equality, self-determination, and the fight against social constraints, reflecting women's emancipation in post-colonial Indonesia.

During Suharto's rule, literature from the New Order period (1966-1998) features characters who reflect political repression, corruption, and censorship (Purwanta and Novianto, 2022). These characters are often portrayed as victims of an authoritarian system who fight for freedom of speech and human rights. They embody opposition, internal conflict, and the struggle for democratic values in the context of a harsh dictatorship. For example, in the novels of P.A. Toer (2000), the characters face the regime's brutality while fighting for democratic ideas, freedom of speech, and justice. These characters symbolize the struggle for human rights in a dictatorship where the authorities systematically suppressed any manifestations of opposition.

As Islam is an important part of Indonesian cultural identity, characters representing Muslim intellectuals or religious leaders appear in literature. They often reflect on the role of Islam in the modernization of the country and criticize the politicization of religion, emphasizing the importance of spiritual values and social ethics. An example of this approach is the work of Hamka (2023), one of Indonesia's most famous writers and Islamic thinkers. In his works, he often combined religious faith, social justice and moral responsibility issues. One of the most prominent examples is the novel *Under the Protection of the Ka'bah*, where the characters reflect on the spiritual values of Islam in the context of personal experiences and social challenges.

Characters in Indonesian post-colonial literature are formed at the intersection of historical and cultural transformations. They reflect the struggle for national identity, social justice, cultural revival, and resistance to dictatorship. These characters represent a specific historical context and serve as a voice for the social changes that took place after the end of colonial rule.

Georgian literature's linguistic and cultural types reflect the complex historical and cultural interaction between the East and the West. At the intersection of European and Asian civilizations, Georgia has always been a cultural bridge between these worlds. In literature, this is expressed through images combining Eastern philosophy and Western values, traditional patriarchal society, and modernization processes. The warrior-hero is one of the most common traditional types in Georgian literature.

As a country often threatened by foreign invasions, Georgia's literature depicts heroes who embody courage, loyalty to the Motherland, and spiritual strength. In the

famous epic *The Knight in the Tiger's Skin* by Sh. Rustaveli (2004), the central character Tariel combines the features of an Asian knight: loyalty to the king, nobility, and deep inner morality. Such a hero is simultaneously the heir to the chivalric ideals of the West and the philosophical traditions of the East.

In Eastern cultures, a significant emphasis is placed on the figures of sages and saints, representing spiritual enlightenment and inner peace. This type is also common in Georgian literature, particularly in works that reflect Christian values. For example, monks and saints presented in medieval texts act as moral authorities who combine Christian spirituality with cultural traditions of the East, such as humility, asceticism, and spiritual wisdom. One of the most striking examples is the figure of Saint Gregory Khandzteli (759-861), portrayed in *The Life of Grigol Khandzteli*, a work written by his disciple G. Merchule (1987). In this text, Grigol appears not only as a prominent monk and religious figure but also as a symbol of spiritual leadership, wisdom, and humility. He played an important role in strengthening Christianity and preserving Georgia's cultural values in the face of foreign threats. His life is described as a model of asceticism, inner peace, and moral purity that influenced society and Christian communities.

Georgia's linguistic and cultural identity is based on the struggle for independence and self-determination. Literature after the eighteenth century is full of images of national heroes who oppose foreign conquerors, particularly the Ottoman and Russian empires. The heroic tradition of depicting the national struggle is based on a unique synthesis of Eastern and Western elements, from the philosophy of humility and sacrifice to resolute confrontation and independence ideals. One of the most famous examples of the heroic tradition in Georgian literature, which reflects the struggle for independence and self-determination, is *The Knight in the Tiger's Skin* by Sh—Rustaveli (2004), written in the late twelfth and early thirteenth centuries.

In this work, the central characters, such as Tariel and Avtandil, embody the heroic spirit, courage, and sacrifice for higher ideals and justice. Their deeds and moral principles have symbolized national resilience and willingness to fight against injustice, including foreign oppression. The poem contains Eastern elements, such as the philosophy of humility and spiritual self-knowledge, which are intertwined with elements of Western chivalry, symbolizing heroism and unwavering struggle.

In Georgian literature of the nineteenth and twentieth centuries, the peasant character plays an important role, symbolizing the nation's connection with the land, traditions and moral values. The peasant hero, on the one hand, reflects the Eastern philosophy of simplicity and harmony with nature, and on the other hand, becomes a symbol of the political struggle for social justice, which is typical of the Western literary tradition.

In the period of modernization of the 19th and 20th centuries, Georgian literature reflects the type of intellectual who seeks to reform society by combining Western ideas of progress with national traditions, often in conflict with traditional norms. In the 20th century, under the influence of emancipation movements, the image

of a woman fighting for self-determination emerged, reflecting the influence of feminist ideas on Georgian society while preserving family values. After the collapse of the Union of Soviet Socialist Republics (USSR), literature depicts characters facing an identity crisis, as in *Flight from the USSR* by D. Turashvili (2008), where young people in Soviet Georgia are trying to adapt to the new reality of post-Soviet chaos, facing the challenges of globalization and economic instability.

Contemporary Georgian literature also features an image of a hero oriented towards Western values, striving for economic success and social mobility. He embodies pragmatism and rationality that came with modernization and globalization. This type is often contrasted with traditional characters who are more focused on cultural heritage and moral ideals. The linguistic and cultural types of Georgian literature are a complex synthesis of Eastern and Western influences that form the unique identity of the Georgian people. The heroes of literary works reflect the struggle between tradition and modernization, patriarchal values and individual freedom. These characters not only symbolize the historical path of Georgia, but also demonstrate the diversity of the national culture, which is always between East and West.

The main standard features and differences were identified when comparing linguistic and cultural literary types, as shown in Table 2.

Table 2. Comparative Characteristics of Linguistic and Cultural Types

Criteria	Japan	Korea	Indonesia	Georgia
Main types	Samurai, sages, aristocrats, Buddhist monks	Confucian scholars, politicians, protesters	Independence fighters, religious leaders, revolutionaries	National heroes, fighters for independence, religious figures
Values that are embodied	Humility, honor, loyalty, and harmony with nature	Loyalty, Confucian ethics, spirituality	Patriotism, struggle for freedom, and religious spirituality	Independence, sacrifice, humility
The role of spirituality	The important role of Buddhism, merging with nature	Confucianism, Buddhism, Taoism	Islam, the struggle for a balance between religion and modernization	Christian values, monasticism, spiritual enlightenment
The impact of historical events	The period of feudalism, war, and the rise of military classes	Japanese occupation, wars of independence	Colonialism, the struggle for independence from the Netherlands	Struggle against the Ottoman and Russian Empires

Attitude to the authorities	Respect for the emperor, the conflict between duty and desire	Loyalty to the monarch, desire for justice	Struggle against colonial power, criticism of the political elite	National heroes fight against foreign invaders
Depiction of heroes in literature	Heroes are morally strong, combining spirituality and warriorship	The characters strive for social harmony, spiritual and moral development	Heroes often appear as patriots who defend the rights of the people	Heroes reflect sacrifice for independence and national ideals
Conflict between tradition and modernization	Depicted through the struggle between traditional and new ideas	Confrontation between Western modernization and Confucian traditions	The struggle between religious traditions and Western ideas	Conflict between preserving traditions and social reforms
Gender role and portrayal of women	Women are often presented as symbols of spiritual beauty and harmony	Women strive to be moral models in Confucian society	Women are often symbols of national dignity and motherhood	Women appear as symbols of national heritage and spiritual wealth
The type of intellectual	A sage balancing between tradition and Zen philosophy	A Confucian scholar who opposes corruption and abuse of power	Intellectuals seeking reform through a combination of Islam and modernization	Intellectuals seeking harmony between traditions and Western reforms
The emotional state of the characters	Emotional restraint, harmony with nature	Conflict between internal beliefs and external circumstances	Tension between the struggle for independence and moral challenges	The existential crisis of identity in the context of social change

Source: compiled by the authors

In all four literatures, traditional values related to family, morality, national identity, and spirituality play a significant role. However, in Japan and Korea, these are primarily Confucian and Buddhist traditions, while in Indonesia, there is a strong influence of Islam, and in Georgia, Orthodoxy. Indonesia and Korea have a strong post-colonial context in their literature, reflecting struggles against foreign domination and colonial legacies.

Georgia has a history of opposition to great empires, but its literary tradition focuses on preserving Orthodox spirituality and national identity. All four pieces of literature in the twentieth and twenty-first centuries reflect the complex process of modernization and globalization. Japanese literature has been most exposed to Western influences, especially after the country's opening during the Meiji period. Korea, Indonesia, and Georgia have gradually integrated Western ideas while trying to preserve their national traditions.

The results of this study confirm the importance of linguistic and cultural types in Eastern literatures for understanding the process of national identity formation and preservation of cultural heritage. Literary characters are important representatives of social, religious, and cultural contexts that shape Eastern societies' national values and cultural orientations. These acts serve as a means of communication between the past and the present, ensuring the transfer of cultural meanings through literary text in the context of global change.

As shown by Said (2023), linguistic and cultural types represent the moral and ethical ideals of individual societies and serve as a mechanism of interaction between traditional values and modern challenges in globalization. It allows literary characters to play a key role in preserving cultural heritage and adapting to new social conditions. Given this, studying linguistic and cultural types in Japan, Korea, Indonesia, and Georgian literature confirms that each culture has unique national features. However, their literary heroes reflect common trends in Eastern societies influenced by historical events, religious traditions, and social changes.

Comparing the study with the work of Firdaus et al. (2023), it is possible to see significant similarities in the analysis of types, especially in depicting gender inequality and social structures that perpetuate cultural traditions. However, the approach extends this understanding by exploring not only gender inequality but also the impact of religious, cultural, and social processes on the transformation of national identity. Analyzing the types of literary heroes who resist patriarchal norms and social expectations is particularly important for understanding the processes of social modernization and transformation in Eastern societies.

On the other hand, the work of Ratiani (2023) emphasizes the importance of historical circumstances in shaping national literature. Like the present study, the work focuses on the cultural interaction between the East and the West, in the context of the development of Georgian literature. By examining the processes that influenced the formation of the Georgian literary tradition, the author emphasizes the importance of literary works for preserving national identity in the face of political crises and cultural transformations. It is in line with the hypothesis about the role of linguistic and cultural types in preserving national ideals in the context of globalization, which is clearly illustrated by the example of such literary types as samurai in Japan or heroes of contemporary Korean literature who depict the internal struggle against social inequality and alienation.

The study by Gelashvili (2024) is also relevant to the topic because of its focus on the samurai culture in Japan, which played a central role in Japanese literature and social life. However, the approach to studying linguistic and cultural types is not limited to analyzing military or political aspects. However, it encompasses a broader cultural and social context, including religious, philosophical, and moral factors that shape national ideals in the literature of the East. Like other cultural archetypes, the samurai type is analyzed through the prism of modernization, which allows us to study its transformation in the literary context in the face of social and political change.

Thus, the study confirms that linguistic and cultural types in oriental literatures are key elements that ensure the preservation of cultural heritage and contribute to the transformation of national identity. Despite the unique national features of each culture, these types are of universal importance for understanding the processes of interaction between tradition and modernization, which is especially relevant in the context of globalization.

Conclusions

The study conducted a comprehensive analysis of linguistic and cultural types in the literatures of Japan, Korea, Indonesia, and Georgia to identify specific features of the interaction between linguistic and cultural systems that form national identity. The analysis shows that each oriental literature creates unique types that reflect the peculiarities of a particular country's historical, religious and cultural development. Literary characters act as carriers of key cultural values, ensuring the preservation and transmission. In addition, through various artistic means, these characters contribute to maintaining collective memory and act as symbols of social and moral ideals. The types of freedom fighters, religious leaders, sages, and intellectuals play a central role in reflecting the socio-cultural realities of all four countries. Their images resonate with a specific historical context and convey important ideas that unite past and present, maintaining cultural continuity in globalization.

In the literature of countries under consideration, literary characters reflect key stages in the development of society. For example, in Indonesian literature, independence fighters represent the struggle against colonial rule and are symbols of national revival. On the other hand, Georgian literature is based on traditional religious and moral values, where sages and spiritual leaders represent the preservation of the Christian heritage in the face of a constant struggle for independence. Korean literature demonstrates the complex conflict between Confucian harmony and moral perfection ideals. In contrast, Japanese literature emphasizes the harmony of man with nature and reflects the subtle connection between the characters' inner world and the external environment. An important aspect is that all these types demonstrate the integration of national traits and universal values, making them accessible to the global literary community.

In terms of qualitative findings, the study showed that literary hero types have a complex symbolic structure that synthesizes religious, philosophical, and political influences. In Japanese literature, natural metaphors reflect the spiritual quest of heroes, while in Indonesia, patriotic ideals are the primary driver of stories related to the struggle for independence. In Georgia, heroes combine religious motives with the struggle for national freedom, while in Korea, Confucian principles determine the moral choices of characters at the intersection of personal and social values. In addition, literary types demonstrate the interaction between the individual and the

collective, which contributes to understanding contemporary social changes in different countries.

Among the limitations of this study are the lack of an empirical basis that could support the theoretical conclusions and the problems that arise when analyzing literary translations, since differences in linguistic and cultural contexts can affect the perception of types. Nevertheless, the study provides valuable material for further research, particularly a comparison of Eastern and Western linguistic and cultural types. Further research could also focus on lesser-explored literature from the East and how globalization processes affect the transformation of traditional types in contemporary texts.

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