
Legal Socio-Philosophical Aspects for Developing French Public Literature Units

Natalia Sergeevna Andrianova¹, Olga Fedorovna Ostroumova², Elena Anatolyevna Vanchikova³

¹Kazan Federal University, Candidate of Philology, Associate Professor of the Department of Theory and Practice of Foreign Language Teaching, IPIC, natalia_an83@mail.ru

²Kazan Federal University, Candidate of Pedagogical Sciences, Associate Professor of the Department of Theory and Practice of Foreign Language Teaching, IPIC, ofostroumova@mail.ru

³Candidate of Philology, Associate Professor of the Department of Theory and Practice of French, Spanish and Italian NSLU, after N. A. Dobrolyubov, vanchik510@yandex.ru

Abstract

The global movement in developed and developing countries to change the educational structure has come with the transformation of societies from traditional societies to knowledge-based societies and taking advantage of new communication conditions. The country's officials have well understood the change in global conditions and the need for change in the country's education system, and this is clearly seen in the approved education documents. Officials are well aware that what is considered value-oriented in a knowledge society is the production of science and knowledge. Smart schools can be considered an educational environment that will enable the realization of a knowledge-based society. Therefore, in this research, the legal issues of this field are discussed. Meanwhile, the laws of educational environments play an important role in the development of the country's literature. Therefore, this article examines the semantic and cognitive analysis of French phraseological units and proverbs to illustrate the anthropocentric nature of these fixed units. The component structure of French phraseological and paroemiological units is represented by somatisms, zoonyms, names of artifacts, and military terms. The formation of the structural and semantic composition of the studied phraseological units and proverbs is explained by the influence of everyday aspects of human life and the areas of the surrounding reality with which it comes into contact. Metaphorization of the components of phraseological units and proverbs leads to the appearance of cultural connotations in these units, positive or negative evaluation. The phraseological world image becomes anthropometric, i.e., it reflects the organization of the surrounding reality according to the system of measures and concepts accessible to human perception. Special vocabulary (military terms) also creates the subjective direction of the phraseological units being studied. Phraseological units in the military sphere refer to the characteristics of the individual, the interaction of the individual and society, their social status. The semantics of the units being studied primarily reflect the sphere of human experiences, feelings, properties of the human character, appearance, description of facilities created by the person, situations of social interaction, i.e., spheres of reality causing increased emotional value human response.

Keywords: Legal Issue, Socio-philosophical Aspect, phraseological unit, proverbs, Anthropocentrism, semantic structure, metaphor, somatism.

Introduction

According to the linguo-pragmatic understanding of phraseology, a phraseological unit is "a phrase, formed by the implementation of non-free meanings" [1]. Accordingly, the following types of units are included in the phraseological fund: 1) idioms; 2) phraseological combinations in which only one of the components has a phraseological related meaning; 3) proverbs; 4) folk sayings; 5) winged words; 6) speech stamps [2:13]. In both narrow and broad interpretations of phraseology, an important characteristic of phraseology is its moral utility content, i.e., the ability to accumulate information about the values of the linguistic cultural community, which defines phraseology as an anthropocentric subsystem of a language.

Study on the phraseological fund of a particular language is one of the most relevant in modern linguistics, which is associated with the multi-level nature of phraseological meaning and the ambiguity of the characteristics of its cognitive prototype. However, "interpretation of visually motivated meanings of phraseological units" inevitably takes place within the cultural and linguistic competence of subjects of the linguistic and cultural community [3]. Thus, one of the characteristics of phraseological semantics is its subject orientation, and the phraseological world image is based on a figurative vision of the world that has been formed over many centuries of the existence of human society.

Materials and Method

The study was based on the phraseological and paramiological units of the French language with anthropocentric semantics. For the analysis of the units studied, a research methodology based on the principles of semantic-cognitive analysis and interpretive semantics was used. A set of descriptive methods, including methods and

techniques such as description, classification, content explanatory method, material comparison and typology, a statistical method and a method for the frequency analysis of French defining and special purpose dictionaries.

To achieve the study goal, we have prepared the corpus of phraseological and paramiological units of the French language (100 units), selected by the continuous sampling method from modern phraseological and defining dictionaries of the French language (French-Russian Phraseological Dictionary edited by Ya. I. Recker [4], *Le Petit Larousse illustré* [5], French proverbs and sayings and their Russian equivalents [6]).

Results and Discussion

"The linguistic evidence reflects various aspects of a world language picture" [7: 204]. The structural and semantic organization of the phraseological fund of almost any language reflects the development of a person's material and spiritual culture. "Every language has specific phraseological units which correlate with speakers' background knowledge, traditional forms of labor, peculiar way of life and ethnic features in general" [8: 597].

Many French phraseologists are characterized by their subjective orientation, both in their semantics and component composition. A relatively large number of phraseological units of the French language have somatism in their composition, which is related to anthropocentrism of the perception of the surrounding world, so that names representing body parts have additional characteristics. For example: *y tenir comme à la prune de ses yeux* – cherish like the apple of one's eye; *faire la guerre à l'oeil* – keep a weather eye open; *les mains dans le rang*, hands at the seams, to tremble before someone; *le petit doigt* – unknown source informant; *tête-à-tête* – one-on-one conversation; *coude à coude* – shoulder to shoulder. The universal nature of the anthropocentrism of phraseology is clearly illustrated by the parallelism of syntactic construction and the choice of similar components-somatisms in the last two phraseological units of the French and Russian languages.

"Image description takes into account determining the tropes or figures with the help of which it is created" [9: 187]. The figurative-perceptual content of a phraseological unit makes it possible to metaphorize the somatic component, i.e., a situation in which an abstract concept is explained through a simpler, material one. In the phraseological unit *avoir un coeur d'artichaut* (to be frivolous, unfaithful in love), the concept of "heart" is interpreted as "the place of concentration of human feelings". Thus, phraseological units with this component often represent the concept of "feelings" and "emotions". For example: *Bouche de miel, coeur de fiel* – honey tongue, a heart of gall; *resserrer le coeur* – fetter feelings; *coeur à coeur* – heart-to-heart; *Coeur content, grand talent* – Happiness is a talent.

In most phraseological units with this somatic component, the phrase "heart" is associated with positive feelings and emotions, i.e., it carries a positive evaluativity. In terms *redonner du coeur au ventre* (enhearten) components – somatisms "heart" and "belly" is a kind of coordinate system: what is above ("heart") appears as a repository of good qualities (bravery), while the bottom ("belly") carries the opposite semantics.

The anthropocentric nature of perception of the surrounding world, therefore, leads to the fact that in the language system the image of a person becomes a system, a measure of concepts. Spatial images get cultural connotations, positive or negative evaluation often according to the direction: up or down. The contrast between high and low, right and base, success and failure is explicit or implicit in many phraseological and paramiological units [3]. For example: *bien bas choisit qui trop haut monte* – pride apes humility; *le coeur haut et la fortune basse* – true happiness lies in giving it to others; *redonner du coeur au ventre* – take courage; *attaque en dessous* – treacherous blow; *tomber dans une embuscade* – to get ambushed. In the expression *on le lit sur son visage* (every one's faults are [not] written in their foreheads (on the face)) "face" is also a kind of spatial image and is associated with the idea of directness and openness, whereas in this function in Russian, "forehead" appears (*make a frontal attack*).

Anthropocentric phraseologists and proverbs can describe the qualities, characteristics and actions of a person: both his emotional and physical condition, their intellectual and working activity, situations of social interaction, etc. For example: *esprit de guerre* – warring spirit, militant tendency; *se faire du sang d'encre* – worry; *pleurer dans le gilet de qn* – cry on smb.' shoulder; *moulin à paroles* – talk nonsense; *y perdre son latin* – I can make nothing of it; *boire les paroles de qn* – to absorb someone else's words, to catch someone's words; *les casques bleus* – soldiers of the armed forces of the United Nations. In proverbs and phraseological units with an artifact component, anthropocentrism is shifted towards greater imagery; objects of the surrounding reality metaphorically denote a person (*moulin (lit. mill) à paroles, pleurer dans le gilet (lit. vest) de qn, les casques (lit. helmet, hard hat) bleus*).

Among the phraseological components, which refer to other aspects of the environment, one should single out the component-zoonyms. The elucidation of the figurative basis of such phraseology is achieved by anthropomorphic metaphor, by which the characterization of the actions, the state of the human being is achieved by comparison with animals, their characteristics, lifestyle and behavior. For example: *L'aigle n'engendre pas la colombe* – Like father, like son; *à bon chat bon rat* – when Greek meets Greek; *fier comme un pou* – proud as a rooster; *vivre comme un coq en pâte* – live off the fat of the land.

Some phraseological units with zoonym components have as a figurative component actions performed both by animals and on animals. For example: *avoir du plomb dans l'aile* – fall among philistines; *ménager la chèvre et le loup* – both the wolves have eaten much and the sheep have not been touched!; *nourrir un serpent dans son sein* – nurture a snake in one's bosom.

It should be noted that the image of a person in terms of their character, personality traits, social status and position is described by a large number of phraseological units containing components related to military subjects. For example: *soldat de fer blanc* – cowardly soldier; *brave comme son épée* – not [from] timid ten; *vieille garde* – old guard people; *mourir pour le drapeau* – give blood for country; *les casques bleus* – soldiers of the UN armed forces.

Conclusion

The phraseological and paramiological fund of the French language is characterized by the presence of a large number of phraseological and paramiological units of an anthropocentric orientation. The anthropocentrism of these stable units is realized through their component composition. A huge number of the considered units include somatic components (names of parts of the human body): *coeur* (heart), *bouche* (mouth), *oeil/yeux* (eye/eyes), *main* (hand (palm)), *doigt* (finger), *coude* (elbow), *tête* (head), *ventre* (belly), *visage* (face), etc.

Understanding the image that underlies these phraseological units and proverbs often occurs by establishing logical connections between their components, constructing a kind of "orientation metaphor" in which top and bottom are contrasted, the sublime (*coeur/ haut*) and the low (*ventre /bas/ dessous/tomber*).

The anthropocentric semantics of the phraseological units and proverbs under review is also represented by the zoonym components: *aigle* (eagle), *colombe* (pigeon), *chat* (cat), *rat* (rat), *pou* (louse), *coq* (rooster), *aile* (wing), *chèvre* (goat), *loup* (wolf), *serpent* (snake), sardine, *crabe* (crabe), etc. The images that motivate the meaning of phraseological units arise from associations with the habits, character, and lifestyle of animals.

Phraseological units with terminological components, i.e., containing military terms, can describe the mental and physical state of a person, as well as social interaction between people. Such phraseological units are characterized by a strong subject orientation and contain such lexemes as *soldat* (soldier), *garde* (guard), *chevalier* (knight), *filleul* (godson), *nageur* (swimmer), *homme* (person/ doer). They are "neutral in the assessment aspect, more often they express the concrete state of a person (a physical condition, his profession) and social interaction of people in specific situations" [10: 650].

The anthropocentric nature of French phraseological and paramiological units is reflected both in their component and semantic composition. The semantics of the studied units covers a wide range of topics: positive and negative aspects of human character, its appearance and behavioral characteristics, its mental and physical state, its social status and position, objects of the surrounding reality and objects created by man, situations of social interaction.

The presence of the above components in French phraseological units and proverbs creates their anthropocentric orientation, which is expressed in the disclosure of the physical, mental, emotional essence of a person, his social and professional activities.

Such a variety of phraseological means of objectifying ideas about the person himself or herself, or about the surrounding reality, explains the anthropocentric nature of the studied proverbs and phraseological units. Through the prism of human consciousness, both everyday ideas about the universe and the national and cultural specifics of the French language are transmitted.

Acknowledgements

This paper is performed as part of the implementation of the Kazan Federal University Strategic Academic Leadership Program.

References

- [1] V. V. Vinogradov, "About the main types of phraseological units in the Russian language", *Selected works. Lexicology and Lexicography*, Moscow: Science, pp. 140-161, 1977.
- [2] S. V. Maximets, Values of the linguo-cultural community in the mirror of phraseology: diss. ... cand. of philol. Sciences / S. V. Maximets; Southern Federal University. Rostov-on-Don, 2015. 166 p.
- [3] V. N. Telia, "Metaphorization and its role in creating a linguistic picture of the world", *The role of the human factor in language. Language and World Picture*, Moscow: Science, p. 173-204, 1988.
- [4] French-Russian phraseological dictionary edited by Ya. I. Retskera. Publisher: Foreign and National Dictionaries, 1963. 1112 pp.
- [5] Le Petit Larousse illustré. Larousse, 2010. 1818 p.
- [6] V. I. Kogut, Proverbes et dictons de France et leurs équivalents russes: French proverbs and sayings and their Russian equivalents: Dictionary of French proverbs and sayings. St. Petersburg.: Publishing House "Anthology", 2016. 240 p.
- [7] K. E. Sadrieva, I. V. Erofeeva, "Representation of human's image by using word-formation resources in the language of Russian chronicles (using the example of nouns with suffixes)", *Journal of Language and Literature*, 7 (1), pp. 203-206, 2016.
- [8] D. F. Kajumova, E. M. Vildanova, G. S. Mullagayanova, E. N. Gilyazeva, L. I. Galeeva, I. V. Strakhova, "The imagery of spiritual concepts in teaching process expressed by phraseological units of the English, Tatar and Turkish languages", *Man in India*, 97 (3), pp. 597-609, 2017.
- [9] D. Rakhimova, G. Hayrutdinova, "Semantics and functioning of the lexeme game (based on the material of literary works of Russian poetry of XIX-XX centuries)", *Journal of Language and Literature*, 7 (1), pp. 186-189, 2016.
- [10] N. S. Andrianova, O. F. Ostroumova, E. K. Kuzmina, E. A. Vanchikova, "War Concept Representation in Military Phraseology (Case Study Of Russian And French Languages)", *Modern journal of language teaching methods*, 7 (9). pp. 647 – 651, 2017.

- [11] Natalia Sergeevna Andrianova. Candidate of Philology. In 2005 she graduated from Kazan State Pedagogical University, specialty: Foreign language with a secondary specialty. Qualification: Teacher of French and English. Defended her thesis on *Military and Scientific-Technical Terminology of French Origin in Modern Russian Language* in 2009. Associate Professor of the Department of Theory and Practice of Foreign Language Teaching, Institute of Philology and Intercultural Communication, Kazan Federal University. Research interests: comparative typology, Romance languages, lexicography, semiotics, natural language interpretation, cognitive linguistics.
- [12] Olga Fedorovna Ostroumova, born in 1964. Candidate of Pedagogical Sciences. Graduated from the Faculty of foreign languages at Kazan State Pedagogical Institute in 1986. Defended her thesis on *Development of the Communicative Competence of Students of Foreign Languages Within the Conditions of the Organization of a Creative Educational Process* in 2006. Associate Professor of the Department of Theory and Practice of Foreign Language Teaching, Institute of Philology and Intercultural Communication, Kazan Federal University. Research interests: creative teaching to foreign languages.
- [13] Elena Anatolyevna Vanchikova, born in 1962, Candidate of Philology. She graduated from Gorky State Pedagogical Institute of Foreign Languages in 1986. She defended her thesis on *Structural and Semantic Bases of Pronominalization of the Post-Verb Component in Modern French* in 1990. Associate Professor of the Department of Theory and Practice of French, Spanish and Italian, N. A. Dobrolyubov Nizhny Novgorod State Linguistic University. Research interests: functional syntax, cognitive linguistics.