

# opción

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## **New prospects for the comparative linguistics development**

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### **Abstract**

The purpose of this article is to determine whether comparative cultural linguistics is a separate direction in linguistics and what are the prospects for its further development via comparative qualitative research methods. As a result, a distinctive feature of the English language is that freedom is understood as a process in it, though the French language is the divine manifestation of freedom. In conclusion, the solution to such problems of clarification of formal coincidence at the internal divergence of the compared language units opens wide prospects of further development of comparative cultural linguistics.

**Keywords:** Cultural, Linguistics, Paremia, Freedom, Value.

# Nuevas perspectivas para el desarrollo lingüístico comparativo

## Resumen

El propósito de este artículo es determinar si la lingüística cultural comparada es una dirección separada en lingüística y cuáles son las perspectivas para su posterior desarrollo a través de métodos comparativos de investigación cualitativa. Como resultado, una característica distintiva del idioma inglés es que la libertad se entiende como un proceso, aunque el idioma francés es la manifestación divina de la libertad. En conclusión, la solución a tales problemas de clarificación de la coincidencia formal en la divergencia interna de las unidades lingüísticas comparadas abre amplias perspectivas de un mayor desarrollo de la lingüística cultural comparada.

**Palabras clave:** Cultural, Lingüística, Paremia, Libertad, Valor.

## 1. INTRODUCTION

In modern linguistics, comparative cultural linguistics began actively its formation and further development, which, according to linguists, on the one hand, represents a new scientific direction and an applied aspect of cultural linguistics, and on the other hand, a separate direction in linguistics. This ambiguous understanding of the new direction in linguistics development is associated with the beginning of its development. And, if NOVIKOVA, POPOVA, SHATILOVA, BIRYUKOVA, GUSEVA, KHUKHUNI (2018) speaks about the obligatory presence of the native language as a perspective of the study of the processes of interaction and interrelation of languages, cultures and nations as integral structures of units in the unity of their linguistic and cultural contents, then ALIMZHANOVA (2010) regards it on a

larger scale as a direction in linguistics, defining its essence, principles, basic concepts and units and its relationship with other related disciplines (VOROBYOV & POLYAKOVA, 2012).

This circumstance is connected with the initial process of development and formation of comparative cultural linguistics, which is mentioned by (KOROLEVSKAYA, 2017). Logically, the question arises about the possibilities of forming new directions of comparative cultural linguistics development. Is it obligatory to use the native language when comparing several languages? And still, there is a question of differences between contrastive cultural linguistics and comparative cultural linguistics, the last of which is engaged, according to Maslova, in the research of linguistic and cultural manifestations of different, but interconnected ethnos. Is their crossing possible? Let us try to find out this in the framework of this article by comparing the value representation of the concept of freedom on the material of related and neighboring linguistic cultures of the French and English ethnic groups (KARASIK, 2004).

The fact that this direction is modern and gaining momentum is emphasized by a considerable number of works devoted to the study of linguistic and cultural concepts. The concept of freedom was not chosen by chance. Maslova refers to the key concepts of culture along with conscience, fate, will, destiny, sin, law, intelligentsia, homeland, etc. This concept in comparative linguistics is of scientific interest to many comparativists, which emphasizes the relevance of this study.

However, introduction with the existing linguistic works devoted to the linguistic and cultural study of the concept of freedom on the material of one or more languages showed an insufficient degree of study of the representation of the value component of the linguistic and cultural concept of freedom on the material of paremias of the English and French languages (ARZHANOVSKAYA, KULICHENKO, POPOVA, LINKOVA & KOROLEVSKAYA, 2017).

The object is paremias, representing the concept of freedom in French and English. The subject of the study is the semantic content of these paremias that make up the designated concept. The material of the study was the data of phraseological, explanatory, bilingual, ideographic dictionaries of the French and English languages. Methods. The following methods were used: the method of semantic analysis, contrastive and comparative methods, the method of component analysis of lexical units, the method of quantitative analysis and the method of modeling (ARDASHEVA, 2012: SELOMO, & GOVENDER, 2016).

## **2. RESULTS AND DISCUSSION**

Comparative analysis of the value component of the concept of freedom in the English and French paremias. In the study, those units that contain nuclear lexemes freedom, liberty, liberté, and their synonyms were selected from phraseological dictionaries and

dictionaries of aphorisms (SHATILOVA, BORISOVA & KASATKINA, 2018). In the English language to the number of thematic blocks of these paremias are:

1. Understanding of freedom
2. Practical manifestation of freedom
3. Freedom and feelings
4. Freedom as a process
5. Symbolism of freedom
6. The opposite of freedom

To find out the quantitative representation of such blocks, let us refer to the data in the table.

Table 1: Quantitative composition of thematic blocks and groups of English paremias representing the value component of the concept of freedom

abstract understanding of freedom	practical manifestation of freedom	freedom and feeling	the understanding of freedom as a process	symbolism of freedom	the opposite of freedom
The possibility of achieving freedom	Freedom and money	Divine understanding of freedom	Struggle for freedom	Freedom and America	Denial of freedom
Freedom borders	Freedom and practice	The love of freedom in man	Freedom as action; expression of freedom		Freedom and prison
Freedom	Freedom and				

beauty	childhood				
Hope of freedom	Freedom and life				
Value of freedom. Place of manifestation of freedom	Freedom and economy				
Freedom and truth	Freedom and knowledge				
	Freedom and law				
	Freedom and politics				
	Freedom and order				
	Freedom and war				

As table 1 shows, such thematic blocks as Practical manifestation of freedom and Understanding of freedom differ in a great variety of thematic groups. The appeal to the quantitative calculation of the total composition of the paremias of each of the established thematic blocks can be represented in the form of a diagram.

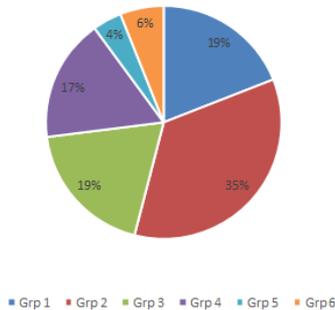


Diagram 1: Quantitative representation of English paremias representing the value component of the concept of freedom

As diagram 1 shows, the majority of English paremias form the thematic block Practical manifestation of freedom (35%). A smaller number of paremias (19%) are included in the thematic blocks Understanding of freedom, Freedom, and feelings. In relation to the mentioned number of paremias, the English paremias, united in thematic blocks Freedom as a process, are presented to a lesser extent (17%). And a small number of paremias of the English language can depict the value representation of freedom, forming thematic blocks the opposite of freedom (6%), the symbolism of freedom (4%).

In French cultural linguistics, as lexicographic sources show, the representation of the value component of the concept of freedom is carried out with the help of paremias, which were systematized in the form of the following thematic blocks:

1. Understanding of freedom.
2. Practical manifestation of freedom.
3. Freedom of feelings.
4. The symbolism of freedom.
5. The opposite of freedom.
6. Divine manifestation of freedom.

It is logical to turn to the quantitative analysis of the composition of the paremias of each of the thematic block of the French language established by us.

Table 2: Quantitative composition of thematic blocks and groups of French paremias representing the value component of the concept of freedom

Understanding of freedom	Practical manifestation of freedom	Freedom of feelings	Symbolism of freedom	The opposite of freedom	Divine manifestation of freedom
Freedom borders	Freedom and life	Freedom and happiness	Freedom and sea	Freedom and ignorance	Freedom – God's gift
Freedom and opportunity	Freedom and law	Freedom and love		Freedom and prison	
Freedom and responsibility	Freedom and right			Freedom and laziness	
Freedom and need	Freedom and property				
Freedom and weakness	Freedom and power				
Beauty of freedom	Abuse of freedom				
Freedom and choice	Freedom and thought				
The benefit of freedom	Freedom and money				

The benefit of freedom	Clever man's freedom				
Freedom and luck	Freedom and service				
Freedom and conscience					
Freedom and will					
Freedom and force					
Freedom and happiness					

In French, the blocks of proverbs Understanding freedom and Practical manifestation of freedom are the most representative in terms of the number of thematic groups.

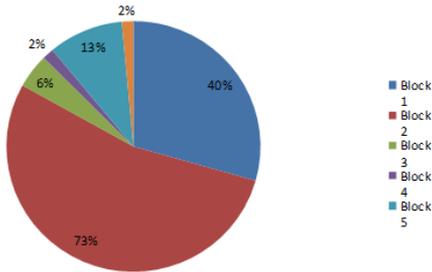


Diagram 2: Quantitative representation of French proverbs representing the value component of the concept of freedom

As it is shown in diagram 2, the main part of the French paremias reflecting the value component of the concept of freedom are combined in the thematic block Practical manifestation of freedom (37%) and in the thematic block Understanding of freedom (40%). A small number of paremias form the thematic block Opposites of freedom (13%). A small number of paremias is the thematic block Freedom of feelings (6%), individual paremias are combined into thematic blocks Symbolism of freedom (7%), Divine manifestation of freedom (2%).

A comparison of the quantitative representation of English and French paremias shows the similarity in the predominance of the thematic blocks Practical manifestation of freedom and understanding of freedom and the small number of paremias forming the thematic block Symbolism of freedom. Let us turn to the concrete semantic and comparative analysis of the paremias forming the thematic blocks Understanding of freedom and Symbolism of freedom taking into account the data of cultural linguistics. The thematic block Understanding freedom includes the following thematic groups of English paremias:

1. The possibility of achieving freedom.
2. Freedom borders.
3. The beauty of freedom.

4. The hope of freedom.
5. Value of freedom.
6. Place of manifestation of freedom.
7. Freedom and truth.

Each thematic group will be analyzed in detail.

The category of the thematic group the possibility of achieving freedom includes paremias of this kind:

In the truest sense, freedom cannot be bestowed; it must be achieved.

Hence, the possibility of achieving freedom is considered as a manifestation of the activity of man himself.

The thematic group Freedom borders include such paremias as:

Freedom is not the right to do what we want, but what we ought. Let us have faith that right makes might and, in that faith, let us; to the end, dare to do our duty as we understand it.

Freedom is not enough.

The freedom borders in the English linguistic culture, as the paremias of this group, demonstrate, establish a sense of duty.

The group Beauty of freedom includes paremias of this type:

The best things in life are free.

Childhood should be happy and carefree.

The beauty of freedom is understood as the freedom of action in a person's childhood when the child is happy and carefree. Freedom is highly valued in the English linguistic culture and is considered as the best component of life.

The hope of freedom, this thematic group includes such paremias as:

The hope of America and the world is to regenerate liberty with its responsibilities and its obligations — not to abandon it. ~ Herbert Clark Hoover.

The hope of freedom, as it is demonstrated by the paremias of this group, is realized when certain obligations are fulfilled.

The value of freedom, this includes paremias of the following type:

Eternal vigilance is the price of liberty. ~ Thomas Jefferson.

The value of freedom is determined in this case by constant vigilance.

The place of manifestation of freedom. This thematic group brings together paremias of this kind:

Where liberty is, there is my country (SOLOKHINA, 2004).

Freedom takes place only in a free country where democratic freedom is constitutionally enshrined.

Freedom and truth. The composition of this thematic group includes paremias:

True liberty can exist only when justice is equally administered to all. ~ Lord Mansfield.

True freedom exists only when justice is shown to all people.

Therefore, in the English language, the value component of the concept of freedom is represented by the understanding of freedom as the good of humanity, which

- Is quite achievable,

- Has certain borders,
  
- Correlates with an understanding of beauty,
  
- Correlates with an understanding of hope,
  
- Is highly appreciated,
  
- Is perceived as a value associated with certain territorial boundaries,
  
- Correlates with the understanding of truth.
  
- Вполне достижима,

The following thematic groups of French proverbs were included in the thematic block Understanding freedom:

- 1) Freedom borders.
  
- 2) Freedom and possibility.
  
- 3) Freedom and responsibility.
  
- 4) Freedom and need.

5) Freedom and weakness.

6) The beauty of freedom.

7) Freedom and choice.

In the French linguistic culture manifestation of personal freedom is the happiness of man.

Thus, in the French linguistic culture, the understanding of freedom is correlated with the understanding of its value for human life. The following characteristics of freedom are important:

- Freedom must have reasonable limits.
- Freedom gives us to realize the possibilities of man.
- The realization of human needs contributes to the manifestation of his freedom.
- Freedom is combined not with weakness, but with force.
- The beauty of freedom is realized by the man at the end of life.

A comparison of the composition of the thematic groups of the mentioned block of English and French proverbs demonstrates the similarity in the presence of the groups of the Freedom borders and the Beauty of freedom. This circumstance is considered quite an acceptable phenomenon in comparable linguistic cultures, as it is a reflection of the understanding of freedom in two neighboring cultures, where freedom has reasonable boundaries and receives an extremely positive assessment, creating the beauty of human existence. Other thematic groups are distinguished by their originality. And if in the English linguistic culture, it provides for the preservation of territorial boundaries, correlation with the truth, then in the French linguistic culture freedom creates good and provides happiness to a person, is combined with the manifestation of human strength, gives him the right to realize his opportunities.

Freedom and America (SHCHEPOTINA, 2015).

The symbolism of freedom in French cultural linguistics is the expanse of the sea. Why is that so? Why is the sea a symbol of freedom in French proverbs? If you remember the Bible, the sea is a symbol of strength, and rising He rebuked the wind and said to the sea: be silent, be still. And the wind abated, and there was a great silence.

In addition, the French proverbs of the thematic block Understanding of freedom indicate the correlation of freedom with the manifestation of power. And one more thing, we must not forget that

France is a strong maritime power. And as Tereshchenko notes, from the cultural point of view, the marine natural and geographical determination of the activity of the sea power, the development of the most effective ways of adaptation and life support determined by the peculiarities of marine natural conditions form specialized and everyday spheres of culture associated with the sea.

Logically, the question arises why there is no mention of traditional symbols of freedom in English and French paremias – the statue of liberty in the United States and the bust of Marianne in the Luxembourg Palace, the seat of the Senate of France. The statue of liberty in the United States embodies the motto of freedom and democracy, and the bust of Marianne, a young woman in a Phrygian cap has become the national symbol of the motto Freedom, Equality and Brotherhood since 1792. On the one hand, the authors of the article do not take the liberty to deny the existence of possible paremias showing this symbolic embodiment of freedom in the case of expanding the search for such paremias, but the analysis of the available material shows their absence (SPISIAKOVA, 2016).

### **3. CONCLUSION**

Thus, the solution of such problems of clarification of formal coincidence at the internal divergence of the compared language units opens wide prospects of further development of comparative cultural

linguistics when its possible interaction with contrastive cultural linguistics, which specifics were mentioned above, is considered. Such use of references to the culture of comparable languages of interacting ethnic groups provides interesting conclusions obtained in the analysis of linguistic phenomena from the standpoint of cultural linguistics.

In this case, we believe it is no coincidence that the similarity in the choice of the image of a woman in the creation of national symbols of freedom of the United States and France, if we remember that this statue was built by Frenchman Frederic Auguste Bartholdi. It was presented by the French to the Americans in honor of the 100<sup>th</sup> anniversary of American independence and as a sign of friendship between these countries. And in France, since September 1792, Marianne a woman wearing a Phrygian cap, a famous headdress from Roman times worn by freed slaves, became a symbol of freedom, equality, and brotherhood.

Time will tell what development comparative cultural linguistics will receive in the future. But we can say with certainty that this new direction in linguistics is actively expanding its borders and manifests itself rapidly in interaction, primarily with the directions of modern linguistics that are close to it. And it is in the interaction that new rapidly developing areas of linguistics of our days provide themselves with relevant research topics.

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