ETHNO-LINGUISTIC PECULIARITIES OF FRENCH CANADIAN AND ENGLISH CANADIAN LINGUISTIC WORLD-IMAGES IN COMPARATIVE ASPECT

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ABSTRACT

In this article, the ethno-linguistic features of French Canadian and English Canadian linguistic world-images are subjected to comparative analysis. As the result of the mentioned linguistic world-images comparison according to a number of criteria, the author comes to conclusion that there is a significant number of differences between them. First of all, these differences come from the peculiarities of English and French Canadians' historical paths: for a long time English Canadians and English have dominated in all spheres of public life, whereas francophone minority has been oppressed (which is reflected in idioms), and the use of French was confined to a family circle. The differences in morphological and grammatical features of languages determine the differences in mentality: though the system of tenses (respectively, the mental division of the time space by the nations) is quite similar, a greater analyticity of the English language and a greater linguistic "flexibility" of French is observed. When English Canadian and French Canadian phraseology is compared, the greater role of religion in the French Canadian community is evident, rather than in English Canadian; the influence of the Canadian variant of the English language on the Canadian variant of French is clearly expressed. With all the differences, both LWI share a number of common (common Canadian) concepts ("northness", "homeland", etc.) and values (tolerance, peacefulness, discretion, etc.).

Key words: linguistic world image, concept, value, phraseology, ethno-linguistic specific feature.

1.   INTRODUCTION

In the era of international and inter-ethnic tension, Canada is the model for the tolerant co-existence of many nations' representatives. An important feature of the Canadian national consciousness is the awareness of Canadian multiculturalism: "the most vivid and specific feature of Canadian society is its ethnic-cultural mosaic" [1]. O.V. Ustinova notes: "Due to special historical conditions for the formation of the ethnic linguistic situation in Canada, bilingualism, biculturalism and multiculturalism are the instruments of the national integration and act as an indicator of the national identity" [2]. The Canadians are characterized by the tolerance for immigrants, as almost half of the country's population is immigrants of the first or second generation. The basic dominants of Canadians as a single nation (the core of which are English and French Canadians) are the balance between individualism and collectivism, peacefulness, shyness and discretion [3]. English and French Canadians as linguistic personalities and the features of their linguistic world images are in the focus of our study.

During the comparison of the distinctive features of the French Canadian and English Canadian national linguistic identity, we were guided by the works of the following scholars: O.V. Ustinova and Z.A. Usmanova. O.V. Ustinova outlines the following key concepts of the general Canadian linguistic world image: "national identity", "northness", "homeland" and "religion", which "are the main components of the linguistic world-image of French Canadians and English Canadians as the representatives of a single ethnos".

2. METHODS

LWI is a complex concept that includes many development components and factors. Let us compare the English Canadian and French Canadian LWI according to the following criteria:

1) The analysis of concepts and values inherent in the abovementioned cultures;

2) The analysis of phraseological units, catch phrases and etiquette formulas;

3) The identification of lacunae and endemic units;

4) The analysis of morphological and grammatical features of English and French, which can testify to the specific features of the linguistic consciousness of native speakers.

Let us note that the lexical and phraseological units, the morphological and grammatical features of the Canadian variants of English and French mentioned in this article constitute a very small part of the examples illustrating the difference in the linguistic world-images. We indicated only the aspects that are the most contrasting in our opinion.

3. RESULTS

The concepts and values unique to the English Canadian and French Canadian linguistic world-image and national identity:

In order to clarify who should be understood as English Canadians, let us turn to the electronic multimedia encyclopaedia Encarta: "a Canadian is a person whose first language is English or who is of English ancestry" [4]. Thus, let us emphasize that an English Canadian is not only the descendant of the British colonists, but also all those for whom the first language is English, although ethnically they may be the descendants of Italians, Germans, Ukrainians, etc. It is noteworthy that in sociological surveys Canadians who have non-English-speaking ancestors tend to indicate their nationality. Thus, for example, "a native of a Russian-English family usually shows a special interest in Russian culture and considers himself more likely to be a "Russian Canadian", since "Canadian" and even "English-Canadian" roots of such a person are natural and are not questioned" [5]. Precisely because the English Canadian roots of the majority are meant as a matter of course, there are practically no works devoted to the values and mentality of English Canadians - they are identified with the values and the mentality of Canadians in general, that was mentioned above. The existing studies of the psychological and social characteristics of English Canadians are more often contrasting. As a rule, this is the comparison with the French-speaking and allophone minorities. As compared to francophones, English Canadians have long been considered more entrepreneurial and less family-oriented, but a large-scale study conducted by D. Baer and J. Curtis disproved this hypothesis, which was actively promoted by many scholars earlier (Taylor, Auclair and Read, etc.), who explained their position primarily by a long social and financial inequality of English and French Canadians, and also by different mentality peculiar to Protestants (English Canadian) and Catholics (French Canadian). D. Baer and J. Curtis came to the conclusion that modern English and French Canadians do not have any radically different values; but they emphasize that until the 1960-ies everything could actually be as Taylor and others pointed out: after the Quiet Revolution, there was a significant change in the views and mentality of the French Canadians towards Anglicization [6].

The analysis of phraseological units, catch phrases, etiquette formulas. First of all, let us note ethnophilisms and ethnophilic phraseological expressions in Canadian variants of English and French: in Canadian English - *frog* (because the French eat frog legs) [7], *Pepper* [8] and *Pepsi* [9] (from the ironic ridicule that oral hygiene among French Canadians is not proper because of their love for such drinks as Pepsi and Dr. Pepper), in Canadian French - *bloke* [10] (from the English "guy", "fellow"), *tête carrée* (used in relation to the English Canadians,

who speak French poorly), *goddam* [11], *avoir l'air anglais* - to have a funny, eccentric appearance [10]. Among the Quebec French idioms, the "self-describing" expression *se faire passer un Québec* is significant one. This expression can be translated literally as "to be like a Quebecer" and has the meaning of "getting caught", "to be deceived", which means that Quebecers consider themselves naive. Many researchers believe that Quebecers have such a "simple-minded worldview" [12] due to their living in rural areas for many generations. Also the following idiom is of interest - *parler en cul de poule* [13]. The literal translation of this idiom sounds rather rude - "to talk through the ass of the chicken"; the meaning - "Expression que les Québécois utilisent pour indiquer l'acte de parler avec l'accent parisien" - to speak with a Parisian accent. On the basis of the existence of this idiom, one can assume that there is a pronounced distancing of the Quebecers from the metropolitan French, moreover, despite the fact that the metropolitan version of the French language is considered more socially prestigious and "correct", it is somehow alien for Quebecers. This also explains the presence of the verb *perler* - if a Quebecer tries to speak with a metropolitan accent in order to improve his social status, but it does not work well for him, then they say ironically about him "il perle" [14].

An important role of church in the life of French Canadians indicates the abundance of idioms containing church terms: *il ne faut pas être plus catholique que le pape*, *pourquoi voir le Vicaire si on peut voir le Pape*, [15], *le mule de pape ne mange qu 'à ces heures*, *un chien regarde bien un évêque*, etc. All of the abovementioned examples show the importance of religious authority rather than a secular one. The English analogue of *un chien regarde bien un évêque - a cat may look at a king* - indicates clearly that religion in the minds of Protestant English occupies a much smaller niche than in the minds of French Catholics.

A significant number of idioms have English words: *un big shot* (un homme riche), *un Bon Jack*, *un grand Jack* (while in metropolitan France such idioms and phraseological units have the word Jacque), *être chicken*; *il ne faut pas comparer des pommes avec des oranges* (the change of the metropolitan idiom *comparer les pommes et les poires* by the calquing of similar English one - *to compare apples and oranges*), etc. The presence of many idioms containing the words of the semantic field "winter" is natural - *accrocher ses patins*, *attache ta tuque*, *être vite sur ses patins*, *j'ai déjà vu neiger*, etc., and also the expansion of the meaning of the words within this field on the basis of metaphor is also natural: *patiner* - ne pas répondre aux questions, *patiner vite* - avoir un sens rapide de la répartie. One of the main precedent phrases of the Quebecers, which has become a saying, also emphasizes the "northern" mentality of French Canadians - *Mon pays, ce n'est pas un pays, c'est l'hiver* (16).

In English Canadian idioms, "northness" is also clearly manifested: *hanging up one's skates* (to retire), *it's tough sledding* (we are encountering difficulties), etc. [17]. Another distinctive feature of English Canadian linguistic consciousness is the Canadian perception of strong economic, social and political ties with the United States, mostly in a negative way, reflected in slang idiomatic expressions - *the 51st state* (Canada, and its dependence on the USA) and *the Over-Dramatic* (Canadian people that take Americanisation too seriously and constantly post pointless rubbish). A conversation about the US and Americans is an unofficial taboo for educated Canadians [19].

As for the etiquette formulas of English and French Canadians, the most important difference to us seems to be the absence of difference between a polite and unofficial form of addressing in English, which leaves a mark on the vision of the world and the manner of communication as well. English Canadians are characterized by greater informality and ease in communication - it is considered normal if children speak with adults (including parents and teachers) in the same manner as with peers; in such relations as "a boss - a subordinate" communication occurs "on an equal footing" more and more often [19]. French Canadians demonstrate greater hierarchy and restraint in communication: "vous" is used in a business setting, the colleagues (even of equal status) publicly address each other by name with traditional prefixes Monsieur or Madame, although, of course, they can call each other by names in a private conversation [20]. Nevertheless, the researchers note the popularization of an informal appeal (le tutoiement) in Quebec: it is normal to address "tu" to a shop assistant, a mail employee, a waiter, etc. informally, such an address of a student to a teacher is allowed - all this is attributed to the influence of English [21].

With regard to addresses, the French Canadian and English Canadian cultures are almost identical and they may have the same processes taking part in them. One form of addressing is traditional for men: *Mister (Mr)* or *Sir* (if one addresses a stranger or writes a letter) among English Canadians and *Monsieur* among French Canadians. In order to address a woman her age is considered in both cultures (*Miss* and *Mademoiselle* to girls and young women) and marital status (*Missis* and *Madame* for married, divorced and widows) is taken into account, which at the moment causes great disagreements as something that causes the discrimination against women. In this regard the politest form of address to a woman is *Ma'am* or *Ms* (in written speech, this does not imply the division of women by marital status) in English Canadian culture and *Madame* in the French Canadian one.

The analysis of culturally significant lacunae and endemic units: the Quebec variant of the French language has the idiom that does not have an analogue in the Canadian version of

English - *être né pour un petit pain* (avoir un avenir sans espoir). This idiom is culturally significant, as it reflects the collective forecast of Quebecers about their future - they could not count on well-being for generations.

In the Canadian version of English, the LUs associated with hockey and alcoholic beverages are endemic and culturally significant, which is confirmed by the associations with Canada from the people of many countries: *a rink rat* (someone who loves spending time on an ice rink), *deke* (a hockey technique when a player gets past their opponent by "faking it", also used to replace the world detour, puck bunny (a young girl who pursues hockey players); *two-four* (a case of 24 beers), *suitcase* (case of twenty-four cans of beer), *mickey* (a mickey is a flask-sized (or 375 ml) bottle of hard liqueur), *forty* (a 40 fl oz (1 imperial quart, 1.14 L) bottle of alcohol), etc. [22] [23].

The analysis of morphological and grammatical features of the Canadian variants of English and French, *which can reflect the features of national linguistic culture*:

First of all, let us note that "the morphological structure of French and English is different. Although they both belong to the type of languages with predominant features of analyticity, the French ... retained a number of synthetic features from Latin, such as verbal and some nominal suffixes ..." [24], but, as we know, the difference in the grammatical structure of languages testifies to a certain difference in the thinking of speakers. However, Ch. Bally notes the tendency to analycization of modern French language - the dying of flexion, "the replacement of "nous" by impersonal "on", the refusal to use Passé Composé, Imparfait du Subjonctif, the gradual withering away of the remaining tenses of this inclination" [25]. Since the end of the 19th century, the linguists have the opinion that the English language has a powerful influence on French - perhaps English is the catalyst for the analycitization of French (we will add that these processes will be more active and faster in Canada due to direct contact of languages). Also we note the presence of gender category in French and its absence in English, which can lead to different associative series of these languages speakers. As for the system of tenses, both languages have a ramified system of tenses with similar meanings and principles of formation (for example, we can draw an analogy between Past Simple and Imparfait, Present Perfect and Passé Composé, etc.), on the basis of which we can conclude about the same division of time space in the world image of both nations. The following differences are important on the morphological level: there are a lot of diminutives in French and they are used much more actively and variably in speech - "nothing allows to foresee what will be the diminutive suffix of a word in French" [25]. Let us also quote the opinion of the outstanding Swiss linguist Ch. Bally about the greater freedom in the choice of

grammatical and lexical means in French speech: "it (French) hates strict rules, hates everything that could lead to automatism, to the mechanical work in the language" [25], which confirms the established opinion about a special love for freedom among French people.

4.   SUMMARY

To sum it all up, we should conclude that with the commonness of many values and concepts, the linguistic world images of English and French Canadians differ greatly due to different historical paths and structural linguistic differences.

5.   ACKNOWLEDGEMENTS

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