

extent of conversational and neutral vocabulary can be observed. These aspects concerns male's speech remarkable features.

In this article we focused our attention on defining the main reasons of women's speech masculinization. We came to the conclusion that the woman's desire for prosperity affects on her behavior and speech in particular. Women, who achieved success in career and filled positions traditionally provided for men, try to compensate their femininity for the masculinization of their language behavior.

In our view mass media strongly affects on the formation of the new woman's ideology provoking the desire to become independent and self-sufficient. This promotion leads to the substitution of the one gender stereotypes for another one.

In our article we considered only a small fragment of the whole research, which is a topical problem of our time. There exists the opinion that each person initially combines masculinity-femininity features and our main purpose consists in seeking of complementarity. Social views on the way and lifestyle are changing. Yesterday we could observe the shift towards femininity, when women were perceived only as mothers, educators, and wives. Today femininity is shifted by masculinity. In gender linguistics this phenomenon is called gender asymmetry. Now, we would like to know your opinion on the subject of complementarity? There is no doubt that this topic requires further and more detailed consideration but at the present point in time we hold the opinion of constant asymmetry inside us. Social stereotypes and preferences change along with us and the time we live in. Obedience was important for us yesterday, independence – today, as far as tomorrow - who knows. We only can say that a certain period together with consideration and study will give us the answer.

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THE CONCEPT “FAMILY” IN ENGLISH PHRASEOLOGY

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This article deals with understanding of the concept “Family” in the English culture and phraseology. The given examples demonstrate different types of family relationships as parents – children, spouses, and the relations within the family as parents love, unfaithfulness and so on.

As long ago as 1990 Y. Stepanov wrote: “the Concept is a phenomenon of the same order as the meaning of the word, but studying at a new system of relationships; the meaning – in the language system, the concept – in the system of logical relations and forms both in linguistics and logic [1, p. 30].

All cognitive activity of a person (cognition) can be seen as developing the ability to orientate in the world, and this activity is joined with the need to identify and to distinguish objects: the concepts appear to ensure operations of this kind.

By the end of the XXth century linguists realized that the native speaker is a bearer of certain conceptual systems. Thus, under the concept we understand a meaningful operations unit of memory, of mental lexicon, of a

conceptual system, of the brain language and of the whole world, reflected in the human state of mind. It is this definition of the concept which reflects exactly its meaning.

All concepts can be divided into 1) the world – space, time, number, motherland, foggy morning, winter night; 2) elements and nature – water, fire, wood, flowers; 3) understanding of man – intelligent, genius, a fool, a wanderer; 4) the moral concepts – conscience, shame, sin, truth, sincerity; 5) social notions and relations – freedom, will, friendship, war, etc.; 6) emotional concepts – happiness, joy; 7) the world of artifacts: a temple, a house, a heraldry, sacral objects (bell, candle and others); 8) conceptsphere of scientific knowledge: philosophy, philology, mathematics; 9) conceptsphere of art: architecture, painting, music, dance, etc.

For a man a concept can be neither the definition nor the set of some signs, it is lively knowledge, i.e. a dynamic functional formation– product of processing of verbal and non-verbal experience, and as every knowledge it is changeable, unstable and sometimes elusive [1, p. 69-70].

The separation of the concepts into groups allows to understand more exactly and clearly the value and integrity of a certain concept and to realize what it reflects.

In every culture the model of the world consists of a whole range of universal concepts and constants of culture – of space, time, quantity (measurement), reasons, fate, number, the relationship of parts to a whole (A. Gurevich), as well as of the essence of fire, water, truth, law, love and others (Y. Stepanov). American psychologist J. Miller said: “Every culture has its own myths. One of the firm myths in our culture is that the illiterate people in less developed countries have a special “primitive thinking”, which differs from our one and is inferior to it”. Hence, we can speak about concepts which are universal for most people (including “primitive” ones) and cultures [1, p. 69].

Having the same set of universal concepts, each nation has its own unique correlations between these concepts and these correlations create the basis for national worldview and assessment of the world. The concept “family”, which is under study, can be considered as universal in its existence in different cultures, but as specific one in each language [2]. The family is regarded as one of the five fundamental institutions of society, giving it stability and ability to make up for the population in each of the next generations. At the same time the family is a small group – the most cohesive and stable unit of society. During his life, a person is part of many different groups – a group of peers, friends or schoolmates, of a working team or a sport club, but only the family remains the group that he never leaves. The concept “family” is represented in the language in artistic, scientific, journalistic texts, fixed in paremiology and it proves its undoubted value for any culture and language consciousness. Y. Stepanov wrote: “Only those phenomena of reality become the concept which are important and valuable for this culture, have a large number of language units for their fixation, are the subject of proverbs, poetry and prose texts” [1, p. 28].

In English phraseology, where the family is interpreted as a spiritual value, the concept “family” takes a special place. There is a wide variety of idioms in English phraseology, where the concept “family” is understood from different points of view. In the course of our study a great variety of idioms was analyzed both in the Russian and English languages. It allowed us to identify several semantic groups associated with the concept “family”. Both the Russian and English language are rich and varied in phraseological units which reflect family relations, status positions in the family, relationships, the real kinship, the material welfare of the family and so on. According to this, it is possible to divide all phraseological units to the next groups: 1) a degree of kinship; 2) relations within the family; 3) a material component; 4) family problems; 5) family statuses and the distribution of responsibilities. All the illustrating examples are taken from “The Russian-English phraseological dictionary” [3].

The first group consists of idioms which reflect the relationships not only within the family but also beyond it. For example: “One’s kit hand kin”– all relatives; “One’s own flesh and blood”–Own children; relatives by blood; “Cousin seven (several times removed / Second cousin twice removed / Forty-second cousin”– distant relatives; “For seven generation / Until the seventh generation/ To the seventh generation”. It should be noted that some of the English idioms have several Russian equivalents and vice versa, and it allows to determine more accurately the meaning and significance of phraseological units in two languages.

The next group of idioms is connected with the relations in the family that shows positive and negative sides of family life. Such phraseological units are often widely used in daily life of couples, focusing on family strife, traditions, habits and so on, for example: “As the tree, so the fruit”–as the parents, so the children; “One’s (the) better half”– a wife; “A black sheep”– the shame of the family; “Get on like a house on fire”– to get on with each other; to live soul in soul; “The quarrel of lovers is the renewal of love / The falling out of lovers (faithful friends) is the renewal (the renewing) of love / Lovers’ quarrels are soon mended / A woman’s blow never gave a black eye / Lovers’ tiffs are harmless / Love’s not complete without a quarrel”– Lovers’ quarrel as

an amusement; “Be under one’s wife’s thumb / Be a henpecked husband / Be pinned (tied) to one’s wife’s apron strings / Be under petticoat government/ Keep one’s husband under one’s thumb / Wear the breeches» – a husband is submitted to his wife; “To live like a cat and a dog” – to quarrel with each other; “To live as on a volcano” – to live in a great stress; “In love and complete harmony” – to live in harmony; “A cottage is Paradise with the man you love / Lovers live by love, as larks live by leek / In love is no lack” – lovers demand nothing; “Marriage is a stone wall” – to be defended by a husband; “Fathers and sons” (children) – Fathers and children (generation gap); “Spell things out” – to clear up the relationships; “Shoulder to shoulder” – to live together; “Make a cuckold of smb. (e.g. one’s husband, fiancé)” – to be unfaithful to the husband, the bridegroom; “Spoil, pamper, hug smb. / Dandle smb. like a baby / Worship the ground smb. walks (treads) on” – to make much of smb., to idolize someone) and so on.

During this analysis, we also focused on the material component, which plays an important role in the life and existence of such an institution as a family. For example, there are such phrases as: “Be born with a silver spoon in one’s mouth” – to be born in a rich family; “The glory of a house is its hospitality” – first of all, the house should be hospitable; “It’s all ill bird that fouls its own nest” – It is a bad man, who does not love his home.

Everyday family problems, which concern only its members, are considered also very important. The following idioms reflect such problems: “A family skeleton / A skeleton in the closet, (in the cupboard)” – family secret; “After all, it’s common practice / There’s nothing out of the ordinary in it” – it happens; “Please yourself / Do as you please, it’s for you to decide It for master to decide / That’s up to you” – you are your own master; “A scandal in a respectable family / Accidents will happen in the best regulated families” – scandal in the noble family; “Common vanities / secular cares” – everyday fuss.

The next group of phraseological units is also necessary for identification of the concept “family” – it is family statuses and the distribution of responsibilities. In each family, they appear in their own way and play a specific role for each family member. For example: “One’s (the) better half” – better half; a wife; “Head of the family” – the main person in the family; “Mammy’s darling (daughter) / A pampered little creature” – mother’s daughter; “The prodigal son” – a son, who left the parents’ house, but then, after many years of wandering returned home; “Mother’s darling / Mummy’s boy / Sissy” – mother’s lovely son.

It is very interesting to note a special group of idioms, which indicates the chronological frameworks of marriage. Here we can highlight the following idioms: “Wooden wedding” – (the 5th anniversary); “Tin wedding” – the 10th anniversary; the “Crystal wedding” – the 15th anniversary; “China wedding” – the 20th anniversary; “Silver wedding” – the 25th anniversary; “Golden wedding” – the 50th anniversary; “Diamond wedding” – the 75th anniversary.

At the present stage of social development the family experiences a very serious problem – unfaithfulness. Even this notion is also reflected in phraseology and now it is regarded as a part of family relations. Conjugal infidelity is a very sad event in the family life, which destroys not only the relations between the spouses, but also causes such feelings as distrust, scorn and, ultimately, leads to a divorce. In phraseology the unfaithfulness remained in quite comical expression, such as: “Make a cuckold of smb. (e.g. one’s husband, fiancé)” or another variant: “The eternal triangle” – a triangle of three loving persons. These idioms are also widely used in everyday life.

The concept “family” consists of a number of basic aspects such as happiness, love, mutual understanding and support, family problems, family life, relations between spouses and children, family values, clarifying the relationship between spouses, children upbringing, relations between relatives and so on. All these meanings can be both positive and negative in the society. Thus, the concept of the word “family” is one of the most important concepts in the language consciousness and it occupies a significant place in English phraseology.

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