THE CONCEPT OF FRIENDSHIP AS AN IMPRINT OF EMOTIONAL SPHERE IN THE ENGLISH LINGUISTIC CULTURE

O. Nazarenko[1], Lecturer
M. Vetoshkina[2], Student
A. Gavrylenko[3], Pupil
Sumy State University, Ukraine[1,2]
Alexandrovskaya Gymnasia, Ukraine[3]

The paper is related to the research on the semantic structure and structural elements of the concept of FRIENDSHIP in the English linguistic culture. The authors analyse the modern fairy-tale discourse in terms of representation and division of the concept of FRIENDSHIP. Semantic field of the FRIENDSHIP concept and all its structural elements can be unified into three main groups: actions, feelings, relations. This proves that the concept of FRIENDSHIP is an ideological concept based on associations, emotions, estimations and national connotations.

Keywords: concept, friendship, linguistic culture, core, semantic structure, seme.

Active research in terms of reality conceptualisation and categorisation processes in different branches of modern linguistics is determined by anthropocentric paradigm, within the framework of which the language phenomena are perceived in close relation to a person, his/her consciousness and the worldview. Concept is the main mode of categorisation and major mechanism of conceptualisation.

The aim of our research is to study the role and position of the concept of FRIENDSHIP in the English linguistic culture. **The object of this study** is the concept of FRIENDSHIP in the English fairy-tale discourse. **The subject of the research** is the structure and constituent elements of the concept of FRIENDSHIP.

Askoldov-Alekseev S.A. was the first to use a term "concept" in 1928 as a notional background that, in the process of thinking, substitutes indefinite amount of things, actions and mental functions (concepts "plant", "fairness", mathematical concepts). Vorkachov S.H. remarks that in 90s of the previous century such notions as "concept" (Arutiunova N.D., Askoldov-Alekseev S.A., Lykhachov D.S., Stepanov Yu.S., Neroznak V.P., Liapin S.Kh.) and "linguocultureme" (Vereshchahin E.M., Kostomarov V.H., Burvikova N.D.) confronted. However, currently it becomes obvious that "concept" turned out to be more popular and now it is well ahead of other pro-terminological neologisms. According to Vorkachov S.H. the concept is a unit of a shared knowledge/ consciousness that is expressed in the language and marked ethno-culturally [1, p. 41].

In encyclopaedic dictionaries we read: the concept is a multilateral notion that includes not only conceptual and definitional characteristics, but also imaginative, estimative and associative ones that should be taken into account while describing the concept; it is a notion of a human consciousness that provides the formation of a universal field, which helps to perceive an object involved in the spiritual tradition. The concept is a culturally marked verbalised sense that is represented by ranges of its language realisations, which create a corresponding lexical and semantic paradigm.

We consider the concept to be a discretionary mental formation that is a basic unit of the intellectual code of a person, and has a relatively well-ordered structure. It represents the result of cognitive activity of an individual and the society. It also contains complex and encyclopaedic information about the represented object or phenomena, interpretation of the given information of a public perception and attitude of a public consciousness to this object or phenomena.

The concept should be explained primarily as a cogitation unit, but not memory one, because its main purpose is to provide cogitative process and preserve information. The concept has a complex multilateral structure that includes not only conceptional basis, but also social, psychological and cultural component that is not so much cogitated by a language speaker as is felt by him/her. This component includes associations, emotions, evaluation, national images and connotations appropriate to the given culture.

In the history of any national culture the issues concerning such human relationships as love and friendship have always been (and are now) of primary importance. People try to find the sense of friendship, to learn who a friend is and why friendship is so essential. However, these eternal questions that don't have the sole definition stir up a great amount of disputes. Humankind continues realising the phenomenon of friendship; self-actualization, life experience and human worldview are determined greatly by the attitude to friendship.

The research of fairy-tale discourse, namely series of novels about Harry Potter by J.K. Rowling, is relevant due to the detailed analysis of representation and verbalisation of an eternal theme of good in its different interpretations, including the concept of FRIENDSHIP in the modern English fairy-tale, because it is an ideological concept the basis of which is a prescriptive component. Research of the given discourse gives an opportunity to investigate the concept of FRIENDSHIP in a typical English linguocultural environment.

The core of the concept of FRIENDSHIP is its subordinate concept of a FRIEND that has the

same structure. A prototypical subject of amicable relations is a person [2, p. 165]. A central postulation of an ethical model of FRIENDSHIP is recognition of amicable relations as the greatest blessing, pleasure and precondition of life worth living [2, p. 25-27]. FRIEND is a spiritual touchstone and a moral judge, and a person compares his/her actions with the opinion of a friend.

The following components of the concept of FRIENDSHIP can be distinguished: blessing, happiness, trust between friends, sincerity of relations, honesty, stability, reliability and durability of relations, self-sustainability of a friend, altruism, protection of a friend, equality (not enmity), absence of officialism, useful spiritual, emotional or material exchange.

In our work we present the results of the research based on Roget's Thesaurus, The Explanatory Longman Dictionary and The Explanatory Webster Dictionary [3, 4]. Having analysed more than 150 examples, we have divided semes of the concept of FRIENDSHIP into 3 groups: feelings, relations and actions. The biggest group is represented by "relations" group that comprises 12 semes: 1) amity, 2) sociality, 3) brotherhood, 4) likeness, 5) knowledge, 6) love, 7) intimacy, 8) support, 9) protecting, 10) introduction, 11) reconciliation, 12) not enmity, which are in turn are divided into more detailed semes.

The seme Introduction is characterized in this discourse by means of 2 semes: "conversancy" and "acquaintanceship". Friendship has its beginning. It happens differently with different people depending on personal traits, situations or problems faced by a person at the moment. For this element the semes "conversancy" and "acquaintanceship" are appropriate; they mean that people have appeal to each other, share common interests. That's the way friendship originates.

Having done some good and letting a person see your strengths, you can conquer friendship: *You conquered the friendship of the centaurs when you helped the traitor Firenze escape us.* We "choose" friends taking into account their personal traits and gentlemanliness: *He did feel Cho might have chosen her friends a bit more carefully* [5].

The seme Love is in turn represented by 3 semes: "affection", "attachment" and "devotedness". Friendship is a deep and intimate attitude as "affection" and "devotedness" that offer not only mutual help, but also inner congeniality, open-heartedness, trust and love. To emphasize and intensify a component "love", representatives of English-speaking social medium use the word "dear", which shows that friends care about each other: *I heard, from my dear friend Tiberius Ogden, that you can produce a Patronus?* [6]. *Hello, Harry, dear* [6]. *Ron and Hermione will explain everything, dear, I've really got to dash* [5].

The seme Intimacy is characterized by the following more detailed semes: "chumminess" and "nearness". Sense of incompatibility of a personality with his/her social position intensifies the activity of self-consciousness and the need for an intimate and confiding communication. Not coincidentally this kind of friendship is associated with youth, when a youngster goes out of his/her family's control, but doesn't come to stay in an "external" world: *Hermione had thrown herself on to him in a hug that nearly knocked him flat...* [6]. *Ron clutched Scabbers closer to his chest* [6]. *Mrs Weasley hugged him* [5].

The seme Protecting is represented by more detailed semes, such as "covering" and "advocacy". The seme "covering" is the most numerous: *But Dobby has come to protect Harry Potter, to warn him, even if he does have to shut his ears in the oven door later ...* [7].

The seme Not enmity is characterized by 2 semes – "peace" and "any conflict". Semes "any conflict" and "peace" are neutral in this interpretation, which proves that in our consciousness friends are often in opposition to enemies: *We received your message and enclose your Christmas present. From Uncle Vernon and Aunt Petunia…'That's friendly,' said Harry* [5].

The seme Reconciliation is represented in the given discourse only by one more detailed seme – "propitiation". Friendship like any other mean for expressing human feelings has its beginning and its end. We lose friends for a variety of reasons, whether that is state of friends after apologies,

difference in opinions about life or rejection of certain personality traits that characterize the seme "propitiation": *... the time may come when you will be very glad you saved Pettigrew's life* [8].

The seme Support is concretised by the semes "aid", "leg up", "help", "backing". In belles-lettres discourse the semes "aid" and "help" are the most numerous. They describe friendly relations which are valuable potentially and assure us that we have a person to confide and ask for help: *He was embarrassed, but really quite pleased, when she gave him an extra hug. 'Do take care, won't you, Harry?' she said as she straightened up, her eyes oddly bright* [5].

The seme Knowledge is divided into more detailed semes: "acquaintance" and "familiarity". Before becoming friends we need to know a person, communicate with him/her, accept or not accept his/her views on life. All this is characterized by the seme "acquaintance": *I'm very much looking forward to getting to know you all and I'm sure we'll be very good friends!* [6]. The seme "familiarity" stands out in the text distinctively, as it characterizes the beginning of FRIENDSHIP – on grounds of information we know about friends we have a good impression of their personal qualities: *'Yeah, he swung it for me,' said Harry* [7].

The seme Likeness is characterized by the following semes: "alter ego", "counterpart" and "duplication". People consciously search for likeness between friends. Most people think that it is better to be friends with people of their age, sex, social status, education, etc. To prove this idea, we found semes "counterpart" and "duplication" in the dictionary; these semes mean that concurrence or at least approximation of the main system of values, interests and character traits are also desired: *But from that moment on, Hermione Granger became their friend. There are some things you can't share without ending up liking each other, and knocking out a twelve-foot mountain troll is one of them* [5].

The seme Sociality is divided into two semes which are specific for the novel under investigation: "conviviality" and "gregariousness": *'Hagrid's my friend,' said Harry...* [6].

The seme Brotherhood is in turn represented by the two semes: "fellowship" and "alliance". It happens that a friend is credited with responsibilities that a close relative, mother or father must fulfil: *...he could not wait to see Hagrid again ...* [8]. Harry really treats Hagrid as a close relative, because he was the first who actually took care of him.

The seme Amity is in turn represented by 3 semes: "cordiality", "kindliness" and "goodwill". Friends bring quietness in our life. We don't feel lonely, but protected: *Ron clutched Scabbers closer to his chest* [5].

Having analysed the elements of the concept of FRIENDSHIP we see that the "relations" group can unify the greatest amount of semes of the given concept. This concept reflects a natural organisation of the world, a certain life principle that determines value systems of the society. Groups "feelings" and "actions" are not that numerous, but they are essential as well. According to these statements we can make a conclusion that the main sense of friendship is communication with a person, which is based on mutual likeness, knowing of a friend's personal traits, and love that brings peace and quietness.

The concept of FRIENDSHIP is multi-faceted. It includes semes the meanings of which are preconditioned by complex structure and a great amount of the concept nominators. Firstly, friendship originates on the basis of common interests and affection – that is why it will have elements of amicable, warm and mutual relations. Secondly, friendship is a many-sided and dynamic phenomenon: it can originate, develop, come to the different level (admiration and love), break or be rehabilitated again. A social, territorial and activity-related congeniality, long-term contacts, pleasure of communication and likeness of personal attitudes represent the basis for formation of amicable relations. Covering a big part of the linguistic worldview, the concept of FRIENDSHIP is an ethical concept, reflecting the attitude of one linguistic person to another.

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Information about authors:

1. Olena Nazarenko – Lecturer, Sumy State University; address: Ukraine, Sumy city; e-mail: hapushka@rambler.ru

2. Mariya Vetoshkina – Student, Sumy State University; address: Ukraine, Sumy city; e-mail: mvetoshkina2@yandex.ru

3. Aliona Gavrylenko – Pupil, Alexandrovskaya Gymnasia, Ukraine, Sumy city; e-mail: alionkazagrebelnaya@ukr.net

Idea by - B.Zhytnigor
Illustrator - Y.Simonov

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