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**THE CONCEPT “FAMILY” IN THE RUSSIAN AND CHINESE LINGUOCULTURE:
COGNITIVE, PHONOSEMANTIC AND EDUCATIONAL ASPECTS**

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Abstract

Different languages possess such concepts which reveal the culture of a society, its traditions and their continuity in the modern world. The concept FAMILY is one of the most important values in education and upbringing. Such universals are reflected in all languages, their analysis and research are important for both comparative linguistics matter and the issues raised in a dialogue between cultures. The article analyzes the data obtained from the literature, folklore, and cinema, which represent the most complete picture of the functioning of the concept FAMILY; on the basis of the comparative analysis there have been identified similarities and differences of individual elements functioning as they representing the concept in question. The analyzed material reveals the relations between various aspects of this concept, their interaction and representation in both the language and the national view of the world. The article gives general information about the features of the concept FAMILY in the Russian and Chinese languages as well as the description of how this concept is represented in both cultures.

Keywords

Concept – Sphere of concepts – Semantic universals – Phonosemantics

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Introduction

The modern system of teaching native and foreign languages presupposes that the attention of specialists is increasingly turning not only to the linguistic, formal aspect of the language, but also to the cultural aspect; it is widely emphasized that the study of any language is inextricably entwined with entering a new culture, the assimilation of cultural and historical values of language. This fact is explained by the fact that learning solely a language itself is impossible, as it always involves communicating with a native speaker – the bearer of a particular language and culture, that is why some universal concepts that are common to representatives of all peoples are included in the learning process; the basis of concepts can partially or completely coincide, but there are also specific national features that are expressed in folk art.

The universal and the particular in different language systems helps acquire other systems and define the educational program. Universal concepts are the center of research in modern linguistics, as they represent a conveyance in the system “MAN – WORLD”: the concept of LOVE¹, the concept of HONOR², the concept of SOUL³ and others. All of them have their expression in different languages, linguistic and national views of the world, while they reflect the attitude of the speaker to the basic universal concepts through the language.

From a young age we face the universal concepts of FAMILY, HOUSE, MOTHERLAND. These very concepts are quite similar in the multicultural interpretation, whereas their uniqueness and specificity are manifested in the folklore and traditions. It is the family where a child acquires the basics of moral and ethical upbringing, general and aesthetic education, culture (from the culture of life, traditions and values, to the general and world culture); school and university education develops and improves the inherent skills and abilities and deepens the acquired knowledge. It becomes particularly interesting to study cultural universals of such countries whose traditions are very different like in Russia and China.

For the bearers of Russian culture and language, the value of this concept is obvious: pupils have to study poems dedicated to the family: *The family – this word can tell us a lot. Since our birth the family will show us the way in life. And everyone, no matter what time it is, will not find a more magical and dearest moment. The family is always and everywhere with us. It means a lot for everyone’s fate* (A. Barto; Rus. Semya – eto slovo nam mnogoe skazhet, semya nam s rozhdenya put’ v zhizni pokazhet. I kazhdyj kakoj by s nej ne byl moment, volshebnej rodnee momentov i net. Semya s nami ryadom vseгда i vezde, ona mnogo znachit v kazhdoj sudbe); *It is very important to me, I really need it, the whole family to gather for dinner! My grandfather will share what he has learned from the newspapers, My grandmother, adjusting her glasses, will tell that she has dried some bunches of sage... Dad and Mom will talk about important work, My Brother – about fishing, football, hiking...And I will tell about my test...It’s evening time outside, And it is the FAMILY which is inside* (E. Morozova; Rus. Mne ochen vazhno, mne ochen nuzhno, chtob vsya semya sobiralas za uzhinom. Vylozhit ded, chto uznal iz gazet. Babushka zhe, popravlyaya ochki,

¹ S. M. Kolesnikova, “The concept LOVE”. Bulletin of the Moscow State Regional University, Series Russian Philology, num 1 (2006): 17-27.

² S. M. Kolesnikova, “Sense-forming principles of the concept HONOR in the language of the modern military-patriotic press”, Medi@Imanakh. Moscow: Moscow State University, num 1 (2017): 125-131.

³ S. M. Kolesnikova, “Concept SOUL in the Russian language view of the world”, Russian language in the Slavic intercultural communication: history and modernity: scientific bulletin, Issue II (2014): 67-75.

chto zasushila shalfeya puchki. Papa i mama – o vazhnoj rabote. Brat – o rybalke, futbole, pohode...I o kontrolnoj segodnyashnej ya, za oknami vecher, a v dome semya)⁴. The halls of the State Museum-Reserve “Peterhof” are full of exhibits reflecting the traditions of the upbringing and education of the royal family; the educational system of the tsarist Russia traditionally prepared young men for military service to become defenders of the Fatherland (compare, cadet corps, hussar regiments), and girls were prepared for household management, education of children (Institute of Noble Maidens, Higher Women’s Courses (today MPGU)). In the 80s of the XX century the course “Ethics and Psychology of Family Life” was introduced in the curriculum of secondary schools; certain disciplines and special courses on family history, ethics and psychology of family life, and family education are and were taught in the university educational process.

In the Chinese tradition, the attitude toward the family is built on philosophical and religious beliefs: the Confucian doctrine takes the model “FATHER-SON” as the basis of behavior in the family and in society as a whole, this presupposes that the younger ones obey the elder ones; sons respect the elders; there is a strict hierarchy of relationship. This kind of family relations has survived to our times and is reflected in holidays (for example, on the Spring Festival the whole family should gather together, the children go to their parents’ house, the Qing ming festival is the day of remembrance of the deceased, when the family gathers together and visits the graves of their ancestors, cleans them, and also decorate the graves, this day in China is a day off); for the modern Chinese, the issue of keeping the family is the most important thing in life; there are cases when the relationship between a husband and a wife is bad, but they continue to live together for the sake of the well-being of their children. In Chinese school curriculum, there are poems and songs dedicated to the family and family members: 家 (“Family” gives the image of the ideal house), 甜蜜的家庭 (“Home, sweet house”, about peace and harmony in the family – 我的家庭真可愛, 整潔美滿又安康, 姐妹兄弟很和氣... (our translation – A.V.), My house is wonderful – everything is clean, everything is in abundance, there is harmony, and everyone is healthy, Brother and sister live peacefully, Mother and father are very kind ...), 我的家 (“My house” is a description of the ideal house).

The study of the universal concept *family* as a social and cultural phenomenon is the task of many modern scientists⁵, but the analysis of this phenomenon in terms of the language gives us the opportunity to evaluate it from different sides and see the diversity of relations and relationships in the family. This proves the topicality of the issue considered in this article.

The basic meanings of the word FAMILY are preserved in all existing modern dictionaries: The dictionary of the Russian language (edited by S.I. Ozhegov, 1984) gives the following definitions: a family – 1. A group of living together relatives (husband and wife, parents with children). – *Friendly family. Head of the family.* 2. Figurative meaning. Unity, the union of people united by common interests (high.). 3. A group of animals, birds, consisting of a male, female and youngsters; also a separate group of some animals or plants of the same species. Family of bears. The family of beavers. Bee colony (i.e. family) (a group of working bees, uterus and drones). Family of milk mushrooms. * Family of languages – in linguistics: a group of related languages // diminutive A small family (to the

⁴ [Electronic Resource] Retrieved from: <http://shkolapodelok.ru>

⁵ [Electronic Resource] Retrieved from: <https://doi.org/10.1177/0020872817721736>

first meaning, and the meaning of a group, a bunch, a flock, to the third meaning). // adj. Family⁶.

Let us compare the definitions of different types of dictionaries⁷: *Family* is a marriage or blood relationship of people united by a community of goods and household and mutual responsibility. It is an indispensable component of the social structure of any society which fulfills many social functions (the Demographic Encyclopedic Dictionary); *Family* is a small group based on marriage or blood relationship, the members of which are bound by the community of goods and household, mutual assistance, moral and legal responsibility. It appears as a stable union with the disintegration of the tribal system ... (Encyclopaedic Dictionary); *Family* is a small group based on marriage or blood relationship, the members of which are connected by community of goods and household, mutual moral responsibility and mutual assistance. In marriage and family, relationships are stipulated by gender differences and sexual need ... (Philosophical Encyclopedia).

Synonyms: *close relatives, estate owner, offspring, dynasty, house, patriarchal community, mafia, bee-family, kin, hive, happy family, related to the family, family circle, household, small family, family name, family community, binder, yurt, etc.* (Rus.correspondingly: blizkiye, votchennik, molodnyak, dinastiya, dom, zadruga, mafiya, pchelosem'ya, rod, roy, semeyka, semeynyye, semeynyy krug, semeystvo, semeyushka, familiya, fiyefo, khomut, yurt)⁸.

In Chinese, the conceptual view of the FAMILY is represented by the word 家, which in turn, can be decomposed into two graphic components – the element “roof” and “pig” (historically the presence of livestock in the household meant the well-being and wealth of the family). The electronic resource “The Great Chinese-Russian Dictionary” gives the following interpretation of this hieroglyph (*our bold type – A.V.*): 1) **family, household; blood**; house, yard (as a family); at home, in the family; the way home; family-like, belonging to the family, compare, 张家 family (yard) Zhang, 他家有五口人 he has five people (eaters) in the family, 在家 in the family, at home, 家俗 family customs, traditions of the family; 2) **household**; home; homemade, artisanal, compare 家酿 homemade wine; 3) **house, yard**; dwelling; belonging to the house, yard, compare 家狗 watchdog (i.e. a dog in the yard) 三家村 three-house village; 4) **one's own** home, family; home grounds; native; my (usually about relatives, more often about the elders), compare, 家母 (父) my mother (my father), 家里 native village, my native village; 5) **relatives, kinfolks**; the closest person; husband; wife, compare, 女以男为家 the closest person for a woman is her husband; 6) trading house, **firm; shop**, compare, 商家 trading house 锈家 shop 两家 饭馆 two restaurants, 三家 商店 three stores; 7) **school**, school representatives; specialist in the field, master of his craft, craftsman, compare: 儒家 Confucian school, the Confucians 科学家 scientist, researcher 外交家 diplomat 活动家 activist; 8) old. a courtyard, a **dynasty**, a reigning house; fig. **emperor**; heir to the throne, compare, 公家 get to the courtyard, 天家 emperor, 家令 house ruler (butler); 9) old. A noble family, the nobles; a seignior, a dignitary 诸侯 立家 local princes

⁶ S. I. Ozhegov, Dictionary of the Russian language (Moscow: Russian language, 1984).

⁷ Academic. [Electronic Resource] Retrieved from: <http://dic.academic.ru>

⁸ Dictionary of synonyms. [Electronic resource] Retrieved from: <http://synonymonline.ru/%D0%A1/%D1%81%D0%B5%D0%BC%D1%8C%D1%8F>

gave rise to large generic surnames; 10) * Feeding place, **city**; capital 国家 宫室 palaces of the capital state; 11) * **property**, wealth, fortune 千金之家 fortune of a thousand gold pieces⁹.

The large Chinese dictionary 汉语大词典 (2003) gives 27 definitions of this character, many of them coincide with the meanings presented in the “Great Chinese-Russian Dictionary”, some are already obsolete; in addition, the following meanings are given: 家– 1. state; 2. science or style, genre; 3. someone; 4. reference to the profession, position; 5. Chinese name Jia¹⁰. The synonymic series is represented by words, where one of the components of the morpheme is 家, e.g.: 家庭, 家属, 一家人, 大家庭 (revolutionary family 革命大家庭, family of peoples 各民族的大家庭, soldier’s family 士兵的大家庭), and also words 户 (household), 属 (family members), 氏 (family, clan), 一族 (family, social group, kin, generation). For a group of animals (families) in the Chinese language, there is a name 窝, 群, for the plant group (family) 一簇, the linguistic term family is 语系.

The presented dictionary definitions show that the interpretation of the concept FAMILY in Russian and Chinese languages is partially similar as it means a group of close relatives (husband-wife relations, parents-children) in both languages; the concept “family” in the Chinese language is much broader concept, which includes the concepts of HOUSE, PROPERTY, ECONOMY, PROFESSION, ENTERPRISE, HOUSEHOLD, etc. However, in the Chinese language, the concept under analysis lacks the meaning of the “biological group of animals or plants”, as well as the “linguistic family of languages”.

Methodological framework

The content of sound, or phonosemantics (S. Voronin, A. Zhuravlev, etc.), is becoming an integral part of the description of many linguistic phenomena. It is included in the consideration of different concepts. The vocabulary describing the concept FAMILY is quite extensive, as recently the very concept has undergone significant changes, and its transformation has taken place.

The concept FAMILY includes nuclear families, as well as more complex relationships in both the paradigmatic (ascending-descending) directions and the syntagmatic (side) ones; family members may not be blood relatives, e.g. stepmother, stepfather, trustees and guardians.

In this article, we consider both the cognitive aspect of the universal FAMILY, and the correlation/inconsistency of the word sound content to its conceptual aspect. To achieve this goal, we used a computer program from the Internet resource Psi-technology¹¹, which includes 25 antonymic pairs which characterize any word in terms of the four factors –

⁹ Big Chinese-Russian Dictionary. [Electronic Recourse] Retrieved from: <https://bkrs.info/slovo.php?ch=%E5%AE%B6>

¹⁰ 汉语大词典: [全22册] / 罗竹风主编; 汉语大词典编辑委员会、汉语大词典编纂处编纂. - [2版]. - [上海]: 汉语大词典出版社, [2003]. ISBN 7-5432-0016-3.

¹¹ Phonosemantics. [Electronic Recourse] Retrieved from: psi-technology/net/servisfonosemantika/php

evaluation, strength, activity and kin conformity (see, A.P. Zhuravlev): the sound that causes positive emotions gets positive ratings¹², and vice versa – negative emotions when perceiving the sound of a word are evaluated negatively. Compare, the word RELATIVE (Rus. RODSTVENNIK) has received the following characteristics of its sound content: good (2.16), beautiful (2.29), majestic (2.08), active (2.18), strong (2.09), mighty (2, 15), joyful (2.34), brave (1.94); THE FOREFATHER (Rus. RODONACHALNIK) – good (2.16), active (2.18), strong (2.09), handsome (2.29), majestic (2.08), brave (1.94), mighty (2.15); THE KINFOLKS (Rus. RODNYA) – good (2.36), big (2.16), active (2.4), courageous (3.99), strong (1.73), majestic (2.07), handsome (2.2), mighty (1.98); FAMILY (Rus. SEMJA) – tender (2.25), light (2.28), light (2.38), safe (2.41); HOUSEHOLD (Rus. SEMEISTVO) – small (3.66), tender (2.41), light (2.49), frail (3.5), feminine (2.49); FORBEARER (Rus. PRASCHUR) (see, Ozhegov “Dictionary of the Russian language”, 1986 - (bookish) Distant ancestor, forbearer) – dark (3.74), weak (3.6), dim (3.62), terrible (4.04), quiet (3.62); PROGENITOR (Rus. PRARODITEL’) – the meaningfulness of the sounding of this word is the least expressive (all evaluations were in the neutral zone, i.e. perceived by the overwhelming number of native speakers as neutral); FOREFATHERS (Rus. PRAOTZY) – is perceived differently: active (2.45), simple (2.31), beautiful (2.43), fast (1.72), light (2.37), mobile (1.96); ANCESTORS (Rus. PREDKI) – small (3.62), weak (3.83), low (3.53), quiet (3.92), dim (3.52), mobile (2.49).

We believe that the choice of this word (ancestors/predki) as a joke about parents in the youth slang (Where are your ancestors? Come to me, my ancestors are at the dacha!) was determined mostly by the richness of the phonetic meaning.

The core of the FAMILY is MOTHER AND FATHER. There many derivatives for their designation; they are introduced by explanatory dictionaries with notices such as diminutive, slang, colloquial, comic, high style, etc.: MOTHER (MATER’), MAMA, MOMMY (MAMOCHKA), OLD MOTHER (MATHUSHKA), BAD MOTHER (MAMASHA/MAMASHKA) – DAD, FATHER (BATUYSHKA), GAFFER (BATYA), BAD FATHER (PAPASHA/PAPASHKA).

What changes in the sound content of these variants, included in the conceptual sphere of the FAMILY, can be stated? Let us compare the data obtained from the computer program: MOTHER – a woman in relation to her children, neutral, accepted in the formal-business style of speech; the phonosemantics of the word is inexpressive – good (2.49), passive (3.52), sad (3.54), slow (3.62); FATHER – in the significant zone there were only indicators on the scale *quiet* (3.72), the remaining signs were in the neutral zone. Words with the emotional connotation show different the phonosemantic changes. Compare: MAMA – good (2.26), big (2.33), courageous (3.55), safe (2.45), mighty (2.1); MOMMY (MAMOCHKA) – good (1.99), big (2.06), safe (2.25), majestic (2.38), kind (2.25), mighty (1.95); OLD MOTHER (obsolete, MATUSHKA) – sad (3.5), dim (3.59), sad (3.53), slow (3.55). Modern explanatory dictionaries treat the distinguished form [MATHUSHKA] as obsolete or jargon (See, Ozhegov). We believe that in this case, too, the sound content played a decisive role. In addition, compare.: BAD MOTHER (MAMASHA, jargon) – large (2.5); mighty (2.2); sluggish (3.69); MAMASHKA (jargon) – in the significant zone there were only two signs: mighty (2.33) and sluggish (3.55); the remaining numerical values that determine the phonosemantics of this word are in the neutral zone, i.e. are characterized as “not expressed”; MOTHER (high style, MATER’) – this word received a characteristic only

¹² E. A. Burskaya, Phonosemantic aspect of antonymy: thesis of candidate of Philological sciences: 10.02.01. Moscow. 1990.

on a scale *good* (2.48), the remaining values were in the neutral zone; DAD (PAPA) – courageous (3.62), dark (3.63), scary (3.56), sad (3.66), quiet (3.97); FATHER, HOLY FATHER (BATUYSHKA) – good (2.39), beautiful (2.38); BAD FATHER (PAPASHA, conversational) – dark (3,7), weak (3,6), dim (3,76), terrible (3,64). Ushakov dictionary¹³ accompanies the form of the word PAPASHKA with a comment “neglected”, other dictionaries – as simple, vulgar, which also reflects the phonosemantics – dark (3.69); weak (3.61); dim (3.77); quiet (4.01), terrible (3.65); BATYA (jargon) – good (2.32), courageous (3.93), active (2.23), strong (2.3), beautiful (2.38), majestic (2.23), mighty 1.95).

The concept of the FAMILY includes relatives along the descending line, see, the units entering the conceptual sphere of the FAMILY: OLD MAN (DED) – OLD WOMAN (BABA) and their derivatives them – GRANDFATHER (DEDUSHKA, DEDULYA) – GRANDMOTHER (BABUSHKA, BABULYA). Let us compare the sound content that varies depending on the emotional connotation of the word: OLD MAN (DED) – light (2,3), active (2,12), beautiful (2,5), kind (1,85); OLD WOMAN (BABA) – good (2,27), big (2,06), majestic (2,09), bright (2,0), courageous (4,21), active (2,01), strong (2,17) , (1.63), mobile (2.13), rough (4.0). We pay attention to the ambiguity of the word BABA: this word does not necessarily mean family relations, it is also used to name a married peasant woman or a simple illiterate woman (1), and (slang, ironic) a timid, weak-spirited man (2), and a rising and falling shock part of a mechanical hammer (3). The phonosemantics demonstrated this ambiguity and helped to fix different meanings in one word. Compare: OLD MAN, GRANDFATHER (DEDULYA) – handsome (2.46), brave (2.35), kind (2.28); OLD WOMAN, GRANDMOTHER (BABULYA) – good (2,4), big (2,25), strong (2,34), beautiful (2,46), mighty (2,12), bright (2,38) (**Note:** *dedulya* in Russian is the affectionate form of the word “grandfather, old man”; *babulya* in Russian is the affectionate form of the word “grandmother, old woman”; these variations convey a caressing connotation (imply a sincere relationship in the family). Let us consider the words which include relations on the ascending line: CHILD (REBENOK) – cheerful (2.47), bright (2.72), joyful (2.43), mobile (2.36); CHILD (DITYA) – good (2.43), light (2.22), active (2.39), beautiful (2.2), joyful (2.27), kind (1.95); CHILD (obsolete, CHADO) good (0.68), large (0.64), feminine (1.43), light (0.94), strong (0.76), mighty (0.69), majestic 0.75), large (0.64). CHADO - (out of date) Consequently, the contradiction between sound and meaning has led to the fact that the analyzed word has become obsolete and nowadays is not used in most cases when defining family relations. OFFSPRING (OTPRYSK) – large (2.21), rough (3.59), courageous (3.73), cold (3.62). Let us compare the phonosemantics of two words, which are an integral part of the concept FAMILY – SONS (SYNOVJA) AND SONS (SYNY). Compare: SONS (SYNOVJA) – large (2.5), strong (2.44), other qualitative (gradual) characteristics of sound content are located in the neutral zone; SONS (SYNY) – in modern Russian this form is used most often in high style (sons of the Fatherland), which can be explained by support for the meaning of sound: good (2.09), light (1.85), active (2.09), strong (1, 67), beautiful (2.21), majestic (1.96), bright (2.17), brave (2.03), mighty (1.79).

Results

The analysis of the phonosemantics of the basic lexical concepts that reflect the concept FAMILY helped us draw the following conclusion: the sound content supports the meaning of the word, or its logical-conceptual aspect, which can be tracked in most cases. A large number of words describing the universal concept being analyzed enter an

¹³ Explanatory dictionary of the Russian language: in 4 volumes. D.N. Ushakov (ed). Volume 3. (Moscow: Publishing house Terra, 1996).

antonymic relation (grandchildren – grandfathers, grandchildren – great-grandfathers, ancestors – descendants)¹⁴, this forming microfields with harmonious relations between all aspects (logical-conceptual, connotative-indicative and phonosemantic) of the words¹⁵. The contradiction between sound and meaning indicates the possibility of the transition of a word from the commonly used to rarely used one, and in some cases signals its possible disappearance of its specific meaning from the dictionary. In the case of the name of family relations, this refers to emotionally connoted units.

In this article, the phenomenon of the sound content of the words included in the concept FAMILY was considered in a complex way: the phonosemantics of the words entering the conceptual sphere FAMILY allows us to establish systemic semantic links within the analyzed concept, including all aspects of the lexical meaning of the word (logico-conceptual, connotative-indicative, phonosemantic). The study of the problem of correlation/inconsistency of the sound content of a word to its conceptual aspect has long attracted the attention of linguistic scientists, but only with the advent of experimental psycholinguistic techniques has it become possible to objectively identify certain trends in meaningful qualitative assessments (positive or negative) of speech sounds. Such a comparative analysis of the words describing this concept has been carried out for the first time and is of some interest for presenting of a general linguistic picture; the results of measurements of words and their derivatives are expressed in units of the same scales, and therefore are easily comparable. The material of the study was the vocabulary from the explanatory dictionaries that make up the conceptual sphere FAMILY. This vocabulary comes into paradigmatic relations (antonymic and synonymic), forming some microfields within which the relations between the aspects of the word are built up in different ways: from the complete contradiction between the sound and the meaning – to the full correlation between the meaning and the sound.

Methods of investigating this issue: the study is conducted on the basis of the inductive method (from specific linguistic facts to the establishment of systemic relations between them and the generalization of theoretical propositions and conclusions); complex structural and semantic analysis is used because the object of the study (the concept FAMILY) is complex; a taxonomic method is also used in the process of describing the conceptual sphere; the semantics of linguistic units is characterized by the method of correlative semantic analysis; the method of component analysis allows us to show the qualitative-characterizing significance and positive/negative semantics of the analyzed language units¹⁶; computer analysis of phonosemantics of words, system analysis of semantic phenomena; method of grammatical, seme and complex analysis; method of modeling; method of contrast analysis for comparing the facts of different languages; the analysis of linguistic material was carried out with the help of the method of observing linguistic units in speech situations of two different-system (Russian and Chinese) languages; the processing of the results was carried out with a statistical method.

¹⁴ M. P. Lvov, Dictionary of the antonyms of the Russian language: More than 2,000 antonymic pairs. L.A. Novikova (ed). 2nd ed., rev. and extended (Moscow: Russian Language, 1984).

¹⁵ E. A. Burskaya, “Phonosemantic oppositions in the poetry of the silver age (basing on I. Severyanin’s works)”, Bulletin of Moscow State Region University. Series: Russian philology, num 4 (2016): 18-26.

¹⁶ S. M. Kolesnikova “On positivity with a positive approach”. III Selischev readings: Materials of the international scientific-practical conference dedicated to the 125th anniversary of the birth of A.M. Selischev, September 22-23. (Yelets, 2011).

The novelty of the study lies in the fact that there has been made an attempt to identify qualitative-characterizing (gradual) meaning and phonosemantics of words which form the concept FAMILY and enter its conceptual sphere; semantically positive and negative meanings are considered, relations of various aspects of the meaning of these words are established.

The result of the study suggests that sound content supports the meaning of the word, or its logical-conceptual aspect in the vast majority of words,.

In cases where this does not happen, the word, as a rule, becomes obsolete or out of regular use.

This conclusion is of some interest from the point of view of sound content, since for the first time phonosemantic relations of the considered language structure have been identified.

The practical application of the results obtained is to describe the sound content of the linguistic units entering the conceptual sphere of the analyzed concept, reveal qualitative-characterizing (gradual), positive and negative meanings of the words; practical value is seen for both in the field of constructing language artificial intelligence, and in the teaching process of the Russian language as a second language; the study can be of value for the development of special courses and special seminars on cognitive science, functional grammar, semantics and text pragmatics, linguoculturology.

Discussions

A full understanding of the concept content is possible only when it is compared in a multicultural space¹⁷. This study turns to the material which is a direct expression of the culture of the people (proverbs and sayings) and the focus of folk wisdom that has survived to the present day. Proverbs and sayings convey the attitude of the people to socially important phenomena. Let us reveal the differences in the national views of the world on the example of the concept FAMILY, which has always attracted special attention and has served as a source of creating a large number of proverbs and sayings¹⁸.

In the modern Russian language, the following proverbs and sayings are presented: on the **unity** of the family – The tree stands with the help of its roots, and a person with a family (Rus. Derevo derzhitsya kornyami, a chelovek semyoj). A family is strong when there is only one roof above it (Rus. Semya silna kogda nad nej krysha odna). In the family the porridge is thicker (Rus. V semje i kasha gushche). The family is at war, but the lonely is grieving (Rus. Semya voyuet, a odinokij goryuet); on **peace and tranquility** in the family – If it is peaceful in the family, then everything is fine (Rus. V semje soglasno, tak idyot delo prekrasno). Family consent is the dearest (Rus. Semejnoe soglasie vsego dorozhe). If they are friends in the family – they live happily (Rus. V semje družhat – zhivut ne tuzhat). In an unfriendly family, nothing is good (Rus. V nedružnoj seme dobra ne byvaet). Consent and harmony in the family are treasures (Rus. Soglasie da lad v seme – klad). A friendly family cannot be touched by any sorrow (Rus. Soglasnyu semyu gore ne берет). There will be no good if there is enmity in the family (Rus. Ne budet dobra koli v seme vrazhda).

¹⁷ V. V. Vorob'ev, Linguoculturology (theory and methods) (Moscow: People's friendship university of Russia, 1997).

¹⁸ V. P. Zhukov, Dictionary of Russian proverbs and sayings (Moscow: Vyshaya Shkola, 1991).

If there is discord in the family, one cannot be happy to stay in (Rus. V seme razlad, tak i domu ne rad). The whole family together, so the soul is in the right place (Rus. V sya semya vmeste, tak i dusha na meste); on the **children** in the family – The child can be sick, but makes father and mother happy (Rus. Ditya hot' i hilo, da otcu s materyu milo). In a good family, good children grow up (Rus. V horoshej seme horoshie deti rastut). The life of parents lies in children (Rus. Zhizn roditelej – v detyah). Son and daughter – the sun is clear, the moon is bright (Rus. Syn da doch – yasno solnce, svetel mesyats). Good children – the happiness at home, and the wicked – the end for the home (Rus. Dobrye deti – domu venec, a zlye – konec). What father does, his children will do (Rus. Za chto otec, za to i deti). Good children are father and mother's consolation (Rus. Horoshie deti otcu i materi uteshene)

In the Chinese language, there is a layer of Chengyu, or stable expressions containing morpheme 家, which convey different shades of the meaning of this concept, compare: **Family, close relatives** 欢喜 冤家 couples, where people love and hate each other at the same time; fig. if the couple argue, they just have fun, 安家 乐业 enjoy peace in the family and joyfully work, 发家 致富 multiply family well-being; 2. **Home, household** 安家立业 to settle with the family and set up house; get settled with housing and work; firmly established and get down to business, 家长里短 dial. daily family affairs; small household tasks, 家无二主 there is only one owner in the house, 挨家挨户 from house to house, from courtyard to courtyard, to houses, around all houses and apartments (fig. to be known everywhere), 白手起家 to start a business with your bare hands (fig. to create your own well-being by your own labor, to create from scratch), 成家立业 to create a family and start a business (fig. to get a family, to live on your own with your own house); 3. **Kin, clan** 大家闺秀 a girl from high society, an unmarried girl from a high-ranking and wealthy family; 4. **School, direction, science** 百花齐放, 百家争鸣 let the hundred flowers blossom, let the hundred schools compete (Mao Tse-tung's slogan); let there be variety; 5. **Work, profession, qualification** 半路出家 to enter an unfamiliar profession (leaving your own); to start anew (the given business, or trade, to change a profession).

The concept FAMILY is decomposed into several semantic fields that form its conceptual sphere: **relations between parents and children, marital relations, distant relatives**. The article shows how proverbs and sayings reflect role communications and attitudes of these relations:

1. The model **HUSBAND – WIFE** in the Russian language – There are no as many turns in the woods as the woman (wife) has tricks (Rus. Net v lesu stolko povertok skolko u baby (zheny) uvertok). The bird is strong with her wings, the wife is beautiful with her husband (Rus. Ptica krylyami silna, zhena muzhem krasna). The bird is beautiful with her feather, the wife is beautiful with her husband (Rus. Krasna pava perem, a zhena muzhem)). It is better to live with a snake than with an evil wife (Rus. Luchshe zhit so zmeeyu, chem so zloyu zhenoyu). A wife with a husband is good, without a husband she is not a wife (Rus. Zhena pri muzhe horosha, bez muzha ne zhena). If a husband gets crazy, half of the yard burns; but if his wife gets crazy, everything will burn down (Rus. Muzh zadurit – polovina dvora gorit, a zhena zadurit – i ves sgorit). Without a husband, the wife is always an orphan (Rus. Bez muzha zhena vseгда sirota). A husband plows, but his wife dances (Rus. Muzh pashet, a zhena plyashet). A husband is plowing in the field, while his wife is waving her

hands (Rus. Muzh v pole pahat, a zhená rukami mahat). **HUSBAND – WIFE** in Chinese - 夫善则妻贤 (a good husband has a good wife), 妻贤与身体好是男人最大的 (the main wealth of a man is health and a good wife), 夫妻本是同林鸟, 大难临头各自飞 (a husband and a wife are like birds in the forest, as the trouble comes, they fly apart), 妻贤夫祸少, 损友狗不如 (with a good wife, the husband will not be lost, and the bad one is worse than a dog).

Proverbs in Russian rather deny the independence and self-sufficiency of women, a woman should always be with her husband, he is her prop and stay of the home, at the same time, the wife is the keeper of the hearth, but she is also ridiculed for having erratic and quarrelsome character.

Chinese proverbs show the principle of harmony and order which is traced through the whole Chinese culture; here, family and relationships are a matter for two people, and a harmonious family is decent husband and wife.

2. The model **PARENTS – CHILDREN** in the Russian language – Who respects his mother, will not offend someone else’s (Rus. Kto svoyu mat uvazhaet, tot i chuzhuyu ne obidit). It happens so that parents are caring, but the children are not industrious (Rus. Byvaet, chto roditeli zabotlivy, a detki ne rabotlivy). The child is ugly, but cute for his father and mother (Rus. Ditya hot’ krivo, da otcu i materi milo). The blind puppy also goes to its mother (Rus. Slepoj shchenok i tot k materi lezet). If your parents live – respect them, if they are dead – remember them! (Rus. Zhivy roditeli – pochita, pomerli – pominaj) Who honors his parents, the children will also respect (Rus. Kto pochitaet svoih roditel’j, togo i deti budut pochitat). The affectionate calf of sucks milk from two cows, while the unaffectionate cannot reach any milk (Rus. Laskovyj telyonok dvuh matok sosyot, a nelaskovyj i svoyu ne mozhet). **PARENTS – CHILDREN** in Chinese – 虎父无犬子 (a worthy father has a worthy son), 知子莫若父 (no one knows his son better than his father), 亲 瘠 色 容 不 盛 (when parents are ill, face expression of children is unhappy), 父母 唯 其 疾 忧 (good sons can be considered only when parents are concerned only about their (sons) illnesses) 有 其 父 必 有 其 (like father, like son), 还 子 债 父 (sons pay for the sins of their fathers), 龙 成 子 望 (have high hopes for one’s sons).

In the Russian tradition, a special place is given to mothers: the mother is the closest person for the child, she cares most of all about him; In addition, parents love their children, whoever they are. In the Russian tradition, as well as in the Chinese one, proverbs emphasize the importance of respect and respect of parents. In Chinese proverbs, sons are more often mentioned. This fact is due to historical events: in ancient China, sons were valued more than their daughters, as they stayed in the family, helped their parents and continued the family line, and the daughters went to the husband’s family.

3. The model **REMOTE RELATIVES**. Here it is important to note the following linguistic phenomenon: lexical units describing distant kinship are most often replaced in the modern **Russian** language with analytical semantic entities, like, dever’ is husband’s brother, shurin is wife’s brother, zolovka is husband’s sister, svoyachenitza is wife’s sister. In **Chinese**, the names of distant kinship remain relevant: in the names of close and distant relatives there is a clear division, first, on the maternal line and the line of the father;

secondly, by seniority, e.g.: 堂哥 (the elder cousin of the father) - 堂弟 (the younger cousin of the father), 表哥 (the elder cousin of the mother) - 表弟 (the younger cousin of the mother).

In Russian, there are many proverbs and sayings that characterize the relationship **MOTHER-IN-LAW (TESCHYA) – SON-IN-LAW (ZYAT’)**, **MOTHER-IN-LAW (SVEKROV’)** – **DAUGHTER-IN-LAW (NEVESTKA)**: Wife with advice, mother-in-law with greetings, and my dear mother with affection (Rus. Zhena s sovetom, tyoshcha s privetom, a rodimaya matushka s laskoj). I was with my mother-in-law, but I was happy to leave (Rus. Byl u teshchi, da rad utekshi). If mother’s-in-law teeth hurt then there is a holiday for a son-in-law (Rus. U tyoshchi zuby bolyat - zyatyu otdyh sulyat). The mother-in-law is on a visit, the son-in-law is running from the house (Rus. Tyoshcha v gosti katit, zyat iz doma bezhit). Her mother-in-law is angry that her daughter-in-law is having fun (Rus. Svekrov zlitsya, chto nevestka veselitsya). Mother-in-law is in the house, everything is upside down (Rus. Tyoshcha v dom, vsyo vverh dnom). Nobody is surprised that the son-in-law and the mother-in-law are arguing (Rus. Nigde ne udivlyayutsya, chto zyat s tyoshchej rugayutsya). From the mother-in-law’s affection, you will choke with tears (Rus. Ot svekrovushkinoj laski slezami zahlebneshsya).

Compare the expression of these relations in **Chinese**: 入舍女婿 (adopted by the family of the daughter’s husband), 爱婿 (beloved son-in-law), 新姑爷 (respectfully about the young son-in-law), 丈母娘看女婿, 越看越中意 (the more the mother-in-law looks at the son-in-law, the more he is appreciated), 卖了儿子招女婿 (son-in-law replaces a son), 婆媳和, 全家乐 (the peace between the mother-in-law and the daughter-in-law means peace in the house), 媳尊婆, 婆爱媳 (the daughter-in-law respects the mother-in-law, and vice versa).

In these examples, the following characteristics are reflected: in Russian linguoculture the mother-in-law and the son-in-law are not friendly, the mother-in-law does not approve of the son-in-law, the son-in-law does not like mother-in-law, does not consider her the second mother, there are often bad relations between them; the relationship between mother-in-law and daughter-in-law is rather bad as the daughter-in-law is not good enough for her; her mother-in-law instructs and teaches her. This model of relations is quite stereotyped for the Russian mentality and finds expression in the language, including a large number of anecdotes about the relations between the son-in-law and mother-in-law, mother-in-law and daughter-in-law. The flower of Sansevieria (Latin Sansevieria) is known among the people as “mother’s-in-law tongue”, and some superstitions and beliefs are connected with the Russian tradition – it is believed that if it appears in the house, quarrels and conflicts begin in the family, that is, the mother-in-law is represented as the cause of the family conflicts.

From the presented language material in Chinese, the son-in-law is described as a full-fledged member of the family, in some way replacing his own son, and sometimes superseding him, and the relationship between the mother-in-law and the daughter-in-law is respectful. One of the Chinese magazines conducted studies showing that “about 70% of families – 339 [of 502] interviewed mothers-in-law (daughters-in-law) assess their relationship with each other as very good and fairly good – 67.35% of respondents¹⁹.”

¹⁹ Chinese informational internet-center. Retrieved from: http://russian.china.org.cn/china/txt/2006-12/07/content_2279666.htm

Thus, traditional sons and daughter respect the elders and this respect play an important role in the upbringing of the younger generation; in China, respect for the elder, close and distant relatives, relatives for blood and marriage is an established model of behavior.

The FAMILY concept is related spatially to the concept of HOUSE, CENTER for a temporary component – with the concept of FAMILY, KIN. The most vividly similar relations are presented in the Chinese language, where in the definition of the word family 家 reflects the meaning of Chinese name Jia, house, construction, dynasty, kin.

In modern Russian, such a relationship is expressed indirectly, e.g.: HOUSE (DOM) – 1. Residential (or for the establishment) building. Stone house. Go to the house. I've left home. Flag on the house. The whole house ran. (i.e. all people living in the house). 2. **Own housing**, as well as the family, people living together, their household. Go to the house. Leave the house. Native home. Accept somebody in the house. We are familiar with houses (our families visit each other). To do housework around the house. The mother has the whole house in her hands. 3. The place where people live, united by common interests, conditions of existence. A common European house. The homeland is our common home. 4. Institution, establishment that serves public needs. Holiday House. House of creativity. House of Scientists. House of veterans. 5. Dynasty, kin. The reigning house. House of the Romanovs. My house is my fortress (about the inviolability of the home and family). Houses and walls help (i.e. at home, in a family a person feels more confident and comfortable)²⁰.

Analyzing the features of modern culture, it is necessary to note the features of the film industry, where a significant place is assigned to the problem of the family, to the relationships in the family. In the fifties and sixties of the last century in the USSR, the cinematography produced a sufficient number of feature films devoted to the strengthening of family ties, the upbringing of children, the veneration and respect of parents, the preservation of traditions and professional nepotism. The Big Family (1954, a drama based on Vsevolod Kochetov's novel Zhurbiny). The characters of the film are a large family of shipbuilders: under one roof there are three generations of the Zhurbin – Grandfather Matvey, his son Ilya, three sons); The house in which I live (Melodrama, USSR, 1957, Soviet film-maker: in 1935 on the outskirts of Moscow a new house was built, new settlers enter it, among the other tenants in the communal apartment house there are two families: Davydov and Kashirin); Children of Don Quixote (Drama, comedy, 1965, Bondarenko's wives are both doctors: the wife is a cosmetic surgeon, the husband is an obstetrician, they live according to high moral principles, trying to help others if there is such an opportunity, educating children in the same spirit); The family Zatsepin (1977, a film about a large family Zatsepin, working at the car factory, the relationship between parents and children, the fate of the young Zatsepiny), etc. Compare, modern productions reflect a different morality, other values, settings, see: Daddy's daughters – a children's film, comedy, family cinema, 2007-2011: the main character is in a miserable situation – he is a practicing psychotherapist for family issues Sergei Vasnetsov – his the wife has left him and he has to care about five different-aged daughters. Daddy's daughters do not despair because of the problems they are facing. Vasnetsov get lucky as he meets Oksana, the wife of the oligarch from Rublevka. Oksana has everything except family happiness. Vasnetsov solves the problem of the rich client, and she, in turn, helps Vasnetsov's family and open up new opportunities for him²¹ and many others.

²⁰ S. I. Ozhegov, Dictionary of the Russian language (Moscow: Russian language, 1984).

²¹ Papinydochki. [Electronic resource] Retrieved from: www.papinydochki.ru

The modern Chinese film industry represents a large number of serials, where the family, family structure and problems of relationships are at the center of the plot. For example, the comedy TV series 虎妈猫爸 (**Hǔ mā, māo bà, Mama Tiger, Papa Cat**), 2014, shows a typical young family. Both work hard, because they want to build a career. Their five-year-old daughter is forced to spend all the time with her grandparents, who are trying their best to fill the shortage of parents and pamper their granddaughter; as a result the girl grows capricious and lazy.

The series 虎妈猫爸 (**Hǔ mā māo bà**) tells about the importance of education and training and represents the two main characters – a strict mother and a soft father, between whom there are constant conflicts due to differences in views on the upbringing of their children. In the series you can see modern China, the educational system, the relationship between parents and children. The series 二胎时代" (**Èrtāi shídài**) tells about a couple who wants to have a second child and about the difficulties they will have to face. The series reveals the shortcomings of the “one family - one child” policy and shows the traditional way of life in the Chinese family. Such serials are often used in the learning process, as they help students to get acquainted with the realities of life in China, and practice colloquial speech and enrich the vocabulary.

Conclusion

Examples from the modern cinema art show that the concept of the FAMILY seems to be quite significant for the modern society, and, consequently, it is reflected directly in the language, where it is extended with new forms of expression and connections with other concepts. To analyze the cultural meaning, separate data are taken into account. So, for any person living on the earth, a family (meaning “union of two people of the opposite sex”) is a symbol of love, loyalty and mutual respect, a symbol of the continuation of the family and life – the family name. Family is a great work, bringing joy, happiness and satisfaction, a symbol of successful life and success.

In the process of education and upbringing it is important to convey these ideas, form the correct idea of the family, and provide with a basis for correct family values. An appeal to linguistic universals and concepts can help to include such material in the educational process by expanding knowledge about the language, the culture and mentality of the people. Thus, this problem affects the most important life-affirming questions of morality and morals, including social, pedagogical, psychological, spiritual, cultural and philosophical ones.

The obtained scientific data can be used when lecturing such courses as “Linguoculturology”, “Sociolinguistics”, “Translation and interpretation theory and practice”, “Cognitive linguistics”, “Contrastive linguistics”, “Modern Russian Language”, as well as in and the process of teaching Russian as a foreign language or lexicographical practice.

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