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FAMILY MODELS IN F. HENSHER'S NOVEL "THE FRIENDLY ONES"

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The novel by the modern English writer Philip Hensher "The Friendly Ones" is devoted to a number of acute problems of the Western world, among which the problem of the modern family stands out. It is considered in the context of a broad problem-thematic field, which includes the problem of the clash of Western and Eastern civilizations, the problem of immigrants and their integration into modern English society.

The relevance of this topic lies in the study of models of the modern family on the example of F. Hensher's novel "The Friendly Ones".

The purpose of the article based on the material of the literary text of F. Hensher's "The Friendly Ones" is to identify the types of families and conduct a comparative characterization of the "western" and "eastern" family models.

The interpretation of this novel can be found in the reviews of authors, mainly foreign. It should be emphasized that domestic research has not been conducted at a sufficiently serious level.

Material and methods. The material for the study was the novel by F. Hensher's "The Friendly ones". The paper uses the method of analysis of a literary text, as well as a comparative method of research.

Results and their discussion. As noted by A.V. Novoseltseva, "a significant phenomenon of fiction is a novel that reveals the specifics of the interaction of man and society" [1, p. 4]. The writer's anonymous literary text addresses the burning problem of modern British society. At first glance, the author's interest is focused on the problem of integration of immigrants from the East into English society, the ability to establish interethnic relations and become a full-fledged part of Western civilization. Note that this topic is considered on the example of several families. The plot analysis of the novel allows us to identify two family models: the first can be conditionally called the "Western" model of the family (the family of the old man Spinster, as well as the families of his adult children: Blossom, Lavinia, Hugh, Leo). Another model presented in the novel can be called the traditional "oriental". It is typical of the family of Spinster's neighbor: Sharif, Nazia and their children. This family hails from East Pakistan, Bangladesh.

The author says that the model of the "Western" family is going through a serious crisis. For example, Dr. Hillary Spinster wants to divorce from his wife, with whom he was married for many years. Only at the end of his life did he realize that he was unhappy

and always exhausted himself with suspicions of his wife's infidelities. It is not difficult for him to make a decision about a divorce, he is calmly considering it and, despite the fact that his wife is seriously ill, he is ready to take this decisive step.

In the Western world, unfortunately, the values of family welfare and happiness are being replaced by material ones. So, for example, the first thing they learn from children who study in closed schools in Britain (Blossom children), is whose parents have a "big" wallet.

In Blossom's statements, you can find frank words about marriage: "This is the essence of marriage: someone condescends to a partner, but could find a much, much better option" [1], which tells the reader about the acceptable situation in a "Western" family to leave a partner in search of a better option.

In such a model, there is no close connection between children and their parents. So, adult children of Spinsters have long left their parents' house, they hardly see each other, the exception was the threat to the mother's life when all relatives gather under one roof. Such a tragedy, unfortunately, does not unite, but even more alienates relatives from each other, grief is not mourned by family members, which is accurately expressed by the writer in the following detail: "Seven people entered the room, and eight came out" [2, p. 60].

The "Eastern" family type is diametrically opposed to the "Western" family model. So, in the family of Sharif and Nazia, everyone traditionally takes care of each other, the strong ties of the older generation with the young are emphasized. The family is built on respect for the younger to the older, the head of the family is a man.

In the novel, we can note two types of "eastern" family, but the family of Sharif and Naziya is more harmonious. This family was able to successfully integrate into British society. The second type of "eastern" family is the marriage of Sharif's sister Sadiya with Mafus. Here, the distinguishing feature of the family will be the complete blind subordination of the wife to her husband, strict religiosity and unwillingness to allow any deviations from traditions.

The author, as if unobtrusively, tries to draw the reader's attention to the problem of the status of women in this type of family. Sadiya completely depends only on her husband's choice in all spheres: education, profession, distribution of household needs, which radically distinguishes her from Naziya. Sharif's wife is a wonderful mother and wife, has a good education (she defended her dissertation in English literature), and can safely go to work whenever she wants.

In chapter 12 of the novel, F. Hensher uses the technique of "immersing" Sharif's family in the past: the characters fly to Dhaka for the funeral of Sharif's father. The reader observes that in the house in which everyone grew up, grief brings together relatives who have not seen each other for a long time. But, like everywhere else, there are hypocritical selfish relatives who are only interested in inheritance. This episode allows you to see the hidden juxtaposition of relationships in the families of representatives of Western and Eastern culture.

Conclusion. Thus, in F. Hensher's novel "The Friendly Ones" we observe two models of the modern family. In the "Western" model, the value of marriage is in crisis. Such a marriage is unstable, everyone in the family considers himself the main one and draws his own personal approach to solving problems and situations, the spouses have no desire to preserve the integrity of the family. Children in such a marriage leave their

families early and prefer to be independent, remaining without the support of relatives. The "Eastern" model of the family, on the contrary, is a traditional large family, which is built on the unconditional support of the family throughout the life of relatives. It is important to note that sometimes the role of a woman may coincide in both family models, for example, women show independence in choosing a profession, education and solving household issues. But there is another option, when in the "eastern" model of the family, a woman is in the role of tacit submission and dependence on the decisions of her spouse.

The novel by F. Hensher's "The Friendly Ones" makes the reader think about the moral values of the family, the most important of which remain the same – respect, friendliness, caring for the older generation, mutual understanding, observance of traditions.

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NAMES OF INNER-CITY LINEAR OBJECTS OF VITEBSK AND BRISTOL

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Currently, the linguistic appearance of the modern city, of which the onomastic space is an integral part, attracts the attention of many linguists due to its axiological and national-cultural significance. At the same time, the largest segment of the onomastic space of the city is formed by the names of inner-city objects, i.e. urbanonyms proper [4]. The famous onomast A.M. Mezenko notes that the units of urbanonymic space – the names of streets, squares, districts of the city, its individual buildings – are a kind of toponyms and constitute a peculiar and complex system of the city [1, 2, 3], forming along with other names a linguistic portrait of the city.

In this article we will present the results of the study on the features of linear urbanonyms – godonyms, Bristol in comparison with the godonyms of Vitebsk. The term «godonym» is formed by two Greek words with the meaning of «path, road, street, riverbed» and «name» and serves to name city objects that have a linear length: streets, alleys, driveways, descents, squares, avenues, squares, dead ends, paths, lines, highways, embankments.

The purpose of the article is to establish general and specific features in the naming of linear inner–urban objects of two European cities – Vitebsk and Bristol.