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The concept of Evil and its semantic space by the Russian media

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Abstract

The article presents an analysis of the placement within the semantic space of the concept of evil belonging to various classes of autonomous words. Research materials are introduced into scientific circulation for the first time. The electronic versions of the newspaper Inform Plus were written out using the method of continuous sampling. As a result, it is revealed that the ways of verbalizing the signs of the figurative component of the concept of evil. The study reflects the changes that have occurred in the minds of modern people under the influence of socio-cultural realities in the language of the media.

Keywords: Evil, Values, Modern, Picture, Media.

El concepto del mal y su espacio semántico por los medios rusos

Resumen

El artículo presenta un análisis de la ubicación dentro del espacio semántico del concepto de mal que pertenece a varias clases de palabras autónomas. Los materiales de investigación se introducen en la circulación científica por primera vez. Las versiones electrónicas del periódico Inform Plus se escribieron utilizando el método de muestreo continuo. Como resultado, se revela que las formas de verbalizar los signos del componente figurativo del concepto del mal. El estudio refleja los cambios que han ocurrido en la mente de las personas modernas bajo la influencia de las realidades socioculturales en el lenguaje de los medios de comunicación.

Palabras clave: Maldad, Valores, Moderno, Cuadro, Medios.

1. INTRODUCTION

The semantic space of the concept, which has been the subject of close scrutiny by researchers in recent years, nevertheless opens up new aspects of the study. In mankind, there are also phenomena of good, love, beauty and bright creativity. Evil is far from being omnipotent in our world because one can imagine a much, much worse state. The article reveals the peculiarities of linguistic reflection of different level information about the concept of evil, defines ways of forming symbolic meanings, a complex of ways of reflecting the semantic space of the given concept (words with nominative and connotative meanings, symbols, values which are logically associated with nominees in the publicistic text) in the language of the media. In

modern linguistics, two directions are distinguished; within their framework we can understand the notion of a concept – a cultural and cognitive one. Culturological approach considers the concept in the system language-consciousness-culture, but the focus is on the metalanguage of culture (Stepanov, 1997). Cognitive approach regards the concept as a mental construction, a peculiar focus of knowledge about the world, including multilevel units of consciousness (Kubryakova, 1996; Stermin, 2001). As an unobservable category of thinking, it gives a wide scope for interpretation. So, Kubryakova (1996) gives the following definition of the concept - the operational unit of memory, the mental lexicon, the conceptual system and the language of the brain, the whole picture of the world, the quantum of knowledge. Vorkachev (2002) drew attention to the fact that currently in linguistics there are three main approaches to the understanding of the concept:

1. Lexemes whose values constitute the content of the national language consciousness and form a naive picture of the world of native speakers. The totality of them forms the concept sphere of the language.
2. Semantic entities characterizing the bearers of a certain ethnoculture.
3. A limited list of semantic entities that are the key ones to understand the national mentality as a specific relation to the world of its bearers.

The idea of the concept is inextricably linked with the notion of the picture of the world, Z.D. Popova and Sternin (2001) approached this problem from a general scientific, epistemological point of view. "Under the picture of the world, in the most general form, is proposed to understand an ordered set of knowledge about reality that has been formed in the public (and also in the group, individual) consciousness" (Sternin, 2001: 22). Babushkin (2001) believes that the concept is a discrete unit of collective consciousness which is stored in the national memory of native speakers in a verbal-designated form. Each person's head has its own conceptual sphere whose elements can differ in content from the concepts included in the conceptual sphere of the national language, "since in the individual consciousness, there is selectivity which is determined by the conditions of being, the general horizon, professional and age interests of people" (Babushkin, 2001: 21). Karasik (2004) and Vorkachev (2002) distinguish three structural components of the concept:

1. Conceptual component which reflects the characteristic and definitional structure of the concept;
2. Imaginative component fixing cognitive metaphors supporting the concept in linguistic consciousness;
3. Value component defining the place that occupies the name of the concept in the lexical and grammatical system of a language which also includes its etymological and associative characteristics.

The various contents of the concepts make it possible to identify their main types. For example Sternin (2001), showed that, despite some features, these classifications describe similar types of concepts, for example: concrete and sensory image, notion, concept scheme, frame, script. The concept of evil as a separate and important category from a philosophical point of view is considered by American scientists (French and Wettstein, 2012). They ask themselves whether we distinguish the act of evil from the wrong deed or the evil person from the bad one. As a result of the study, they come to the conclusion that there are three main categories that define the concept of evil: meta-evil, the nature of evil and applied evil. Philosophical understanding of the concept of evil is also found in the works of P. Barry, who examines the nature of evil described in artistic and philosophical works (Barry, 2016). An attempt to explain the phenomenon of evil from the point of view of modern secular morality is made by Russell. Both ancient and modern philosophers, in their reflections, try to answer the age-old questions:

What does it mean to say that evil exists, or that an act is evil, or who can be called an evil person? What is the difference between the fact that the action is simply wrong and which one is evil, or what is the difference between a bad person and an evil person? Is it possible to explain the concept of evil and what will be the use of it, and if so, then, what can it explain? (2014: 25).

The system of views on the linguistic sense has been thoroughly studied in the works of Stepanov (1997), Shvedova (1998) and other scientists. In this work, following Shvedova:

We will proceed from the unconditional position that linguistic meaning cannot be separated from the concept that lies at its base and which, therefore, is part of this meaning. Consequently, the linguistic meaning is understood as a given, articulating in itself a certain concept and value proper, materialized in one or another unit of language (1998: 21).

The purpose of the article is to try to consider the possibility of placing the concept evil within the semantic space as an axiological paradigm of various classes of autonomous words as representatives of some lexical and semantic groups with their systemic connections.

2. METHODOLOGY

The specificity of the object of research and the subject of research is conditioned by the use of both descriptive and transformational methods, as well as methods of linguistic observation, continuous sampling, component analysis and ordering of its results. With the help of these methods, the peculiarities of reflecting the concept of evil in the language picture of the world, as well as the connection of the analyzed concept with others, are revealed. Conclusions are made about the ways of representing this concept in a journalistic text and what language tools help in their recognition. This allowed us to consider the possibility of placing various classes of autonomous words within the semantic space of the concept of evil.

3. DATA, ANALYSIS, AND RESULTS

Evil, representing one of the conceptual notions of the world, is correlated with the possibility of knowing the very foundations of the material and spiritual, which determine the value orientations in the opposition good-bad. The concept of evil is the most general concept whose nomination is diverse. As a basic concept, the concept of evil participates in its linguistic diversity. The semantic space of a given concept is an area that takes in linguistic means whose semantics include the idea of evil. So, in the space of the meaning evil, as in the lexeme itself, which directly refers to it, language meanings are located: everything is bad, harmful (opposite to good); evil deed; trouble, unhappiness, informal style discontent, anger, annoyance (Ozhegov, 2008). In lexicography, when interpreting the lexeme evil, a reference is also made to the word evil, which has up to 9 meanings and shades of meaning: filled with a sense of enmity, ill will (opposite to good); ferocious, cruel, predatory (about animals); expressing anger, anger; imbued with a mockery, a sneer; caused, gloated with malice; enclosing evil; bringing trouble; bad hurting, harm; cruel; strongly offensive, sarcastic; informal style very strong in terms of manifestation, impact; strong, caustic, sharp; destructive, distressed (about fate, share, fate, etc.); informal style diligent, zealous.

As a generic concept of evil - interpersonal feeling embraces emotional phenomena characterized by a negative attitude towards the other - from vexation to harm. Up to three dictionary meanings of the word evil are formed by the metonymic transfer within the evil

formula as an interpersonal feeling involving an embittered (evil subject), evoking evil (the object of evil), the relationship between them and the corresponding experiences (sense of evil). We tried to illustrate the appeal of this concept to other words, its interaction with them with the materials of electronic versions of the newspapers of the Republic of Tuva, proceeding from the fact that, in the context of the ethical perception of the modern world picture, presented by (in particular) the media, the concept of evil acquires traditionally a huge role. The highlighted words and their combinations are related to the linguistic meanings of the evil: We argued about the level of crime in the republic (What prevents us from developing: the high crime rate of 2014) - The word crime is used collectively in relation to all illegal, socially dangerous actions (or inactions) that violate the public order and are subject to criminal liability about the level of all bad, harmful, evil deeds.

Russia's strong stand on the Syrian conflict: despite the violence there, Moscow still says no (Gordeev 2016). Conflict as a complication in international relations and corresponds to one of the values of the concept under consideration - disastrous, distressing and troublesome; violence - forced influence on someone, violation of personal integrity (Ozhegov, 2008), i.e. very strong impact, in the degree of manifestation. A mission worth \$ 200 million was completed for NASA by the most terrible catastrophe of recent years (Kachan, 2016). A catastrophe is like a shock, involving a sharp change in personal or social life bringing trouble. The scope of the meaning is associated, as a rule, with the text, when the linguistic meaning

receives a real expression in a holistic combination with other meanings through word combinations, sentences and their sequences. We give only special cases, which, in our opinion, can be included in the semantic space of the concept of evil. For example: The effects of artillery shelling by the Turkish army are visible: destroyed city blocks, unexploded bombs and blood on the walls of the building (Gordeev, 2016). The concept of evil is felt not in individual words, but in their intratextual combinations, which represent a homogeneous sequence: Quarters - destroyed; bombs - unexploded, and blood.

According to RIA Novosti newswire, the Foreign Ministry drew attention to the facts of the bloody massacre of the Turkish military over hundreds of civilians who were hiding in the basements of houses in Cizra (Gordeev, 2016). The language meanings of some words: reprisal - the cruel use of force (mostly physical) against someone for the purpose of revenge or punish and bloody - accompanied by bloodshed, connected with bloodshed in their intratextual combination create a representation about the cruel use of force, which was accompanied by bloodshed, i.e. corresponds to the meaning inflicting pain, harm; cruel.

Teacher salaries: an intricate tangle of problems (Sendie, 2016). The language meanings of some words: a tangle is the tangled cohesion of a lot of things and the problem is a complex issue, the problem that needs to be solved, the studies in their intra-textual combination they create an idea of the intricate cohesion of complex issues and tasks requiring a solution, i.e. troubles. Complete texts

demonstrate different types of the crossing of linguistic meanings in the realization of the concept of evil: Turkey and Ukraine: Common recipes for demonizing peoples and cultures? (Gordeev, 2016). In the word demonization whose meaning is also correlated with linguistic meanings located in the meaning space of evil, the word formation model widely used in the media is the basis of the name + affix -isation = derivative noun with the meaning of the process (for example, pluralization, Americanization, etc.). The combination with a standardized linguistic tool common recipe, which is used in figurative, metaphorical meaning, allows to achieve a communicative goal quickly by economical means: to convey to the mass audience the information necessary from the author's point of view and to create a certain ethical assessment.

The crossing of linguistic meanings can be seen in the example: Swine flu, Russian gas and the virus of the election campaign. The metaphorical meaning of the selected words of medical semantics, which can be associated with linguistic meanings, placed in the space of evil meaning, as a means of actualizing the crisis and painful problems of society. As an increase in the expression of crossed linguistic meanings, one can imagine the inclusion in newspaper and journalistic materials of so-called precedent texts, phenomena well known to the majority of native speakers, so that the mention of these phenomena is perceived as a hint, as a reference to the well-known. For example, this is part of the text with the key word massacre, whose language meaning cruel bloodshed can really be placed in the conceptual space of evil, as the corresponding to the meaning of evil

act: Turkish ATO against the Kurds: when the new massacre is a well-forgotten old one (Gordeev, 2016).

The zone of the intersection of linguistic meanings can be illustrated by special cases of the implementation of systemic relations, for example, the antonymic in opposition values good-bad - the revolution as a radical change in any sphere of social life ...; and counter-revolution as a designation of the opposite linguistic sense: The opening of the season of horse racing in Chadan this year was simultaneously a revolution and a counter-revolution. All turned upside down (Kachan, 2016), i.e. was very strong in terms of manifestation, impact. The semantic space of the concept evil is filled, in our opinion, in the next textual overlap of linguistic meanings, which are consistently expressed in the highlighted words: Because of the economic crisis, the region in the Center of Asia is increasingly falling into various federal welfare ratings of the subjects of the Russian Federation and the population living in them. One such study was the reason to see how poverty and Tuva coexisted in recent years (Chernousova, 2015). The crisis as a sharp change, a steep fracture; corresponding to the following meaning of the lexeme: evil - unhappiness, trouble, welfare rating as an indicator of well-being determined by a sociological survey, in this context is used in the sense of unstable, i.e. bad, poverty as the state, the situation of the poor; need, i.e. bad, distressed.

In the context of our article, the use of euphemistic words and expressions (for example, negative processes in the economy) can be

presented as a veiled denotation of the essence of evil: This week beginning of the new year is primarily due to the falling demand of the EU countries (Chernousova, 2011), i.e. the bad. The main goal of the euphemism, in this case, is a veiled submission of an event, often because it cannot be called openly for diplomatic reasons. The authors of articles often resort to the use of euphemisms and to preserve the calm of readers, when it comes to negative economic processes. The above examples can illustrate, from our point of view, the possibility of placing selected words and their combinations as representatives of some lexical and semantic groups within the semantic space of the concept of evil. We can say that various classes of autonomous words with their systemic connections turn to the semantic space of the concept of evil, relatively free combinations whose semantics corresponds to the given meaning.

4. DISCUSSION

Thus, the concept of evil, whose nomination is diverse, can be designated as a certain reserve of semantic distractions presented in the language, in particular, in the language of the media, whose structure and interconnection require private research. In the journalistic materials of the Tuvan printed press, we found the realization of the conceptual space of the concept of evil:

1. Collective meanings:

1.1. All the bad, harmful, evil deeds.

1.2. Destructive, distressing, troublesome, trouble.

2. Special cases:

2.1. Intra-textual combinations that represent the sequence of certain words with a meaning space: causing pain, harm; trouble, etc.

2.2. The intersection of linguistic meanings, the combination of a standardized linguistic means, which is used in a figurative, metaphorical sense:

- As a means of actualizing the crisis and the painful problems of society;

- As a means of enhancing expression.

3. Realization of systemic relations: the opposition of values good - bad.

4. The veiled designation of the essence of evil: euphemistic words and expressions.

The reliability of our study is consistent with the cognitive approach to understanding the idea of a concept, when it is considered

as a mental entity, a peculiar focus of knowledge about the world, including a multi-level unit of consciousness (Kubryakova, 1996; Babushkin, 2001; Sternin, 2001). The illustrative material of our study, showing that the concept of evil as a cogitative category represents some space for different interpretations, does not contradict the definition given by E. S. Kubryakova when the concept is characterized as an operational unit of memory, a mental lexicon, a conceptual system and the language of the brain, the whole picture of the world, a quantum of knowledge (Kubryakova, 1996).

Also, the reliability is consistent with the results of researches of Shmeleva, Apresyan, Dedova who outline the components of the conceptual space of the concept evil as an axiological paradigm, presenting the procedure of step-by-step identification as a classification of actants or types of valences, while singling out as its conceptual core an invariant component "something bad, harmful ..." (Shmeleva, 1998; Apresyan, 1974; Dedova, 2005). The illustrative material of our research can also be logically introduced into the three structural components of the concept sphere, singled out by Karasik (2004) and Vorkachev (2002). Thus, the concept of evil whose nomination is diverse, can be designated as a certain reserve of semantic distractions presented in the language, in particular, in the language of the media, whose structure and interconnection require private research.

5. CONCLUSION

Despite a large number of studies, both theoretical and practical, many aspects of this issue remain open, in particular, the distribution area of the ways of linguistic representations of the semantic space of the concept of evil as a synthesis of universal values. We also see the significance of our work in the fact that the illustrative material of the article can serve as one of the elementary foundations, for example, for a dictionary of associations. The latter shows, to a certain extent, the relationship of contiguity and similarity with the phenomena of objective reality in connection with the emergence and consolidation of verbal connections in the semantic space of the concept of evil in the opposition good - bad.

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