Linguo-conceptual analysis as an effective technology for organizing scientific and educational activities

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Abstract. The technology of linguo-conceptual analysis is demonstrated, which allows interpreting cultural meanings (concepts) at different historical stages of society through the study of language units, which is relevant both for the scientific sphere and for educational activities. An informative sign (sociocultural concept) integrates the mental picture of an ethnos, its culture and language. On the example of the study of the concept of property and linguistic units representing it, the effectiveness of linguo-conceptual analysis is shown, which revealed an obvious connection between semantic and socio-cultural meanings (concepts), language and culture. The dynamic development of the content structure of the concept and the semantic-pragmatic zone of meaning of its verbal representatives is due to external (social, cultural) factors. In accordance with socio-cultural realities in a specific historical period, the concept actualizes semantic components that are significant for the ethnos, which is reflected in the linguistic picture of the world.

1. Introduction
Any study of a language in the scientific and educational space as its subject ultimately has a culture, which is defined in different ways in scientific literature. This study is based on an information-semiotic approach to understanding the cultural phenomenon, which is comprehensively described in the works of Russian scientists, including Yu. M. Lotman [1, 2], A. S. Karmin [3], V. S. Stepin [4], A. A. Pelipenko, I. G. Yakovenko [5], V. K. Trofimov [6] and others. From the standpoint of the information-semiotic approach, culture is an information space (information environment) in which society lives. Culture arises and exists due to the unique ability of the human mind to receive, accumulate, process and use information coming from the outside world for its own purposes. This ability determined the creation of sign systems, with the help of which the forming (incoming) information is encoded and broadcast in a certain society [3]. Verbal language is one of the most important sign systems. Each ethnic language belongs to a national culture, and, like any national culture, it is a purely individual and unique phenomenon. Researchers emphasize that language and culture reflect the national character of an ethnic group, its mentality, ideology, system of material and spiritual values, all life evolutionary processes [6, 7]. Therefore, when studying a language, its units and phenomena both in the scientific and in the educational space, it is necessary to pay close attention to their role in the formation and expression of socio-cultural meanings – concepts. Concepts, being informational (mental) units, are represented by different means, and above all by language units. The purpose of our study is to demonstrate the specifics of lingo-conceptual analysis as an effective technology for organizing scientific and educational activities. We believe that linguo-conceptual analysis is effective both for research work and for
educational purposes. It allows you to interpret cultural meanings (concepts) at different historical stages of society through the study of language units, which is relevant for both scientific and educational space.

2. Material and methods

The material of our research is socio-cultural meanings – concepts and their lexical representatives that have undergone linguistic-conceptual analysis.

Information-semiotic approach to understanding the phenomenon of culture and linguocultural, linguo-conceptual approaches to language determine, in our opinion, the effectiveness of linguo-conceptual analysis. Its purpose is to describe the semantic content and structure of a culturally significant concept (socio-cultural meaning) by identifying the corpus of linguistic units representing the concept, interpreting their semantic and connotative components, internal form, associative field, paradigmatic, syntagmatic and epigamic connections, the specifics of the discourse characteristic of the analyzed sign [8].

The technology of linguo-conceptual analysis involves the following stages of working with a mental sign (concept) and its verbal representatives (linguistic units).

1. Define the concept to be analyzed.
2. Identify the key word, which is the name of the concept and the basic (main, primary) means of its linguistic representation.
3. Make a lexicographic portrait of a keyword in the process of analyzing materials from lexicographic sources of different types.
4. Explore texts/contexts of different functional belonging (scientific, official, journalistic, artistic, colloquial), which contain the interpretation and comprehension of the analyzed concept.

A keyword must meet the following criteria: have the most general meaning, be stylistically neutral, well-known and widely used, and have free syntagmatics (compatibility).

The amount of material used for analysis can vary. It depends on the target attitude of the researcher, the specifics of the concept, its relevance and social significance, the peculiarities of linguistic and speech representation.

3. Results and discussion

Let us demonstrate the technology of linguo-conceptual analysis using the example of the concept of property and its lexical representatives, examining their content, structure and socio-cultural significance at different historical stages of the life of Russian society.

The concept of property is one of the basic and always relevant in the mental picture of any ethnic group, since property, being the main element of production relations, determines other economic, social, political relations, determines the social-class structure of society and the nature of the distribution of material benefits between its subjects (individuals, social groups, state and non-state structures).

During the period of cardinal political and socio-economic transformations, this mental sign in the national conceptual sphere is actualized: the question of the nature of property, its redistribution becomes one of the central ones. Turning to the historical past of Russia, let us recall that in 1917 the Decree on Land proclaimed the liquidation of private property and the nationalization of land, banks, and enterprises. The main slogans of the revolution: "Factories – to workers!", "Land – to peasants!"

Scientific knowledge states the presence of five segments that form the semantic structure of the analyzed mental sign and determine the type of production relations in a particular society: property 1) primitive communal (tribal), 2) slave-owning, 3) feudal, 4) capitalist, 5) socialist [9]. This scientific information, being objective and universal, was obtained as a result of the study of different ethnic groups that have passed a similar historical path. The relevance of this or that form of ownership for a specific ethnic group, the socio-cultural significance of the corresponding conceptual segment are determined by the nature of the socio-economic system existing in society.
The Soviet ideology determined the difference between ambivalent forms of property depending on the presence/absence of the semantic element "private" (private property) in the content structure of the segments of the concept: "At the heart of the exploitative socio-economic formations – slaveholding, feudal, capitalist – is private property. All private-exploitative forms of property are opposed by a qualitatively different public, socialist property" [9].

The socialist ownership of land and the means of production, approved in the USSR, became the decisive condition for the victory of the new social and economic system. The conceptual segment of socialist property, which included two subsegments – state (public) property and collective-farm-cooperative property, was one of the key mental signs that formed the conceptual sphere and ideological picture of the world of Russian society during the Soviet period. Two forms of socialist property, which constituted the socio-economic basis of the Soviet state, were enshrined in the main law – the Soviet Constitution [10].

In addition to the basic segment of socialist property, the content structure of the concept of property in the Soviet period included a segment of personal property, the main component of which was the sign "labor income" [10].

Segments of slave property, feudal property, capitalist property have a common semantic element "private". The associative field of the lexical unit private in the Soviet era included such reactions to the stimulus of private property as "minority power", "property inequality", "antagonistic classes", "exploitation", "class intransigence", "hired labor", etc., which represented the realities of the capitalist world (pre-revolutionary Russian and foreign). These phenomena were alien to the socialist system and Soviet ideology, which was reflected in the linguistic picture of the world. The ideologeme of private property had negative evaluative connotations formed in a specific socio-cultural environment – in Soviet society. One of the evidence of this is the materials of the Soviet press, containing ideologized contexts in which private property and the capitalist world hostile to the Soviet state were condemned. To quote the newspaper Pravda: "Individualism and selfishness, predatory greed for profit, the ability to do anything for the sake of money, profit – these are the traits that the bourgeois world with its private property instills" (Pravda, 1970, March 15).

In the era of "perestroika" (90s of the XX century), the mental sign of property again fell into the corpus of updated concepts, since the emerging market economy determined the change in the basic type and forms of ownership in new Russia. These processes contributed to the development of the content of the concept and a change in the pragmatic zone of meaning of the verbalizing linguistic signs.

The key word representing the analyzed concept is the polysemant property, which has two meanings at the present stage: 1) "property belonging to someone, something" [11]; 2) "belonging to someone, to something, with the right of full disposal; the right to own, to dispose of someone, smth." [11].

Comparing the semantic content of the concept of property in the Soviet period and in the post-Soviet period, we have identified significant changes in its semantic structure. The segment of socialist property, which has become irrelevant for external reasons, has moved from the basic layers of the concept to the peripheral part. New segments and sub-segments appeared in the content structure of the mental sign. At the linguistic level, this is evidenced by the development of the syntagmatics of the lexeme property, which has formed a new compatibility: property of the subjects of the Russian Federation, federal, municipal [12], etc. Here is an example from modern journalism: "The building of the Theater Center in Dubrovka is being renovated at the expense of the city, although it is in federal ownership" (Izvestia. 2002. November 27).

In the post-Soviet period, the conceptual segment of private property was re-actualized in the Russian conceptual sphere, reflecting the socio-economic structure of modern Russia. Factors external to the language caused a change in the pragmatics of the lexical unit private. The implicational meanings "minority power", "property inequality", "hired labor", "exploitation", etc., which in the Soviet period were included in the associative field of this linguistic sign and determined the pejorative value of the word, were reduced. The private lexeme has lost its negative evaluative connotations, has lost, as G. N. Sklyarevskaya rightly notes, "the label of “alienation”" [13], has been ideologically neutralized.
Thus, we can state that in the post-Soviet period there has been a deideologization (ideological neutralization) of the concept of property and its linguistic representative. The main reason for this is a change in one of the value modes of the mental picture of the world of society – ideology. What in the Soviet era was qualified as a "predatory form of profit" (private property) is protected in modern Russia by the current Constitution of the Russian Federation [14].

4. Conclusion
The effectiveness of the demonstrated linguo-conceptual analysis is manifested in the identification of an obvious connection between semantic and cultural meanings (concepts), language and culture. An informative sign (sociocultural concept) integrates the mental picture of an ethnos, its culture and language. The dynamic development of the content structure of the concept and the semantic-pragmatic zone of meaning of its verbal representatives is due to external (social, cultural) factors. In accordance with socio-cultural realities in a specific historical period, the concept actualizes semantic components (segments) that are socially significant for the ethnos, forms new meaningful elements, which is reflected in the linguistic picture of the world of society. These transformations of mental and linguistic signs are revealed in the process of linguo-conceptual analysis, which proves its effectiveness in organizing both scientific and educational activities. The study of synchronous-diachronic changes in the language, in its lexico-semantic system, allows, from the standpoint of linguistics, to trace the dynamics of social consciousness and the evolution of the mental picture of the world of an ethnic group.

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