

CONCEPTOSPHERE OF MODERN RUSSIAN LINGUISTIC CONSCIOUSNESS

Polovina Larisa Vladimirovna

Department of Russian Language and Literature

Kokand State University

lp_2107@bk.ru

Abstract. The article examines the conceptosphere of modern Russian linguistic consciousness as a system of concepts reflecting the national and cultural specificity of the worldview of Russian speakers. The study analyzes the main approaches to the investigation of concepts and the conceptosphere in contemporary linguistics and identifies the key concepts that determine the content of modern linguistic consciousness. Particular attention is paid to the influence of globalization, digitalization, and socio-cultural transformations on the changing structure of the Russian conceptosphere. The article concludes that the conceptosphere is dynamic in nature and capable of reflecting the current value orientations of society.

Keywords: concept, conceptosphere, linguistic consciousness, cognitive linguistics, Russian linguistic worldview, national culture, values.

Modern public consciousness often associates culture exclusively with particular spheres of human spiritual activity, such as literature, theater, music, museum studies, and the arts. At the same time, science, education, technological progress, and other significant components of social life frequently remain outside this perception. Such an understanding leads to a fragmented view of culture, in which its various domains are considered independently and perceived as separate systems with their own specific problems and objectives.

However, culture is a complex and multifaceted social phenomenon that ensures social unity and shapes national identity. It is culture that transforms a population living within a particular territory into a nation united by common values, historical memory, and spiritual traditions. Its structure naturally includes not only artistic creativity but also religion, science, education, moral norms, and patterns of social behavior.

Cultural heritage serves as the most important foundation for the existence of any society. The absence of a common historical and cultural basis may lead to the emergence of artificial ideological constructions intended to maintain social cohesion. Under such circumstances, the spread of authoritarian models of governance becomes more likely because cultural mechanisms of social consolidation are insufficiently developed. Consequently, preserving cultural memory and historical traditions is a necessary condition for the sustainable development of both the state and society.

Particular importance is attached to the issue of attitudes toward cultural values. Such values cannot be regarded as the property of a single generation, since they represent the result of centuries of historical development and belong equally to present and future generations. Just as society is obliged to preserve natural resources for descendants, it also bears responsibility for safeguarding cultural heritage.

The issue of values has traditionally been at the center of attention in philosophy, cultural studies, sociology, and psychology. However, the study of values has acquired particular significance in linguistics, especially within cognitive linguistics and linguocultural studies. One of the central tasks of such research is to identify the ways in which the value-based worldview is reflected in language and to analyze the mechanisms of its linguistic representation.

The system of values characteristic of a particular society is embedded in collective consciousness and expressed through linguistic means. Language not only reflects existing ideas about what is significant and desirable but also contributes to their preservation and transmission



to future generations. Cognitive-linguistic analysis makes it possible to identify the peculiarities of the national value worldview and its linguistic embodiment.

Values constitute the fundamental basis of culture, determining the nature of human relationships with reality, society, and oneself. Every linguoculture possesses its own system of value orientations formed throughout the historical development of a nation and reflecting its worldview. These orientations manifest themselves in everyday communication, social practices, and behavioral models, becoming an essential factor in the formation of both collective and individual identity.

In a narrower sense, values represent a set of socially significant ideas, norms, and ideals shared by members of a particular linguistic community and transmitted from generation to generation. They form the core of national culture and serve as the highest guidelines of human activity, determining the principal directions of social and personal development [2, p. 3-16].

Modern linguistics increasingly focuses on language as a means of storing, transmitting, and shaping culturally significant information. Within the anthropocentric paradigm, the study of linguistic consciousness and its structural components has become particularly relevant. Among these components, the conceptsphere occupies a central place. Through the system of concepts, language reflects the cultural experience of a people, their values, worldview, and perception of reality.

The notion of the conceptsphere was introduced by academician Dmitry Likhachov, who defined it as a collection of concepts existing in the minds of language speakers and forming a unique sphere of a nation's spiritual culture [5, p. 281]. The conceptsphere serves as an important mechanism for preserving national memory and cultural identity.

In the context of rapid social change, digitalization, and globalization, the conceptsphere of Russian linguistic consciousness undergoes significant transformations, making its comprehensive study particularly relevant.

In contemporary cognitive linguistics, a concept is regarded as a mental construct resulting from human cognitive activity and reflecting culturally significant information [3, c. 46]. According to Yuri Stepanov, a concept is a "cluster of culture in human consciousness" [7, p. 43].

Researchers emphasize the multicomponent structure of concepts, including conceptual, figurative, and axiological components. Owing to this structure, a concept is capable not only of reflecting objective reality but also of conveying its cultural interpretation [2, p. 115].

By the end of the twentieth century, linguists came to understand that a language speaker is also the bearer of specific conceptual systems. Concepts are mental entities. The process of conceptualization and the content of concepts can be explicated only by a linguist who is also a speaker of the language under investigation. Thus, at the turn of the millennium, mentality became a central object of study, since concepts themselves are mental formations.

To identify a concept, it is necessary to consider distinctive features, object-related actions, their ultimate goals, and evaluations of such actions. Nevertheless, despite recognizing the importance of these factors, cognitive linguists still cannot fully explain the emergence of concepts beyond referring to the general process of meaning formation [6, p. 33].

The conceptsphere is a system of interconnected concepts organized according to semantic and cultural proximity. It reflects the collective experience of a linguistic community and constitutes a part of the national worldview. According to V. I. Karasik, the conceptsphere forms the basis of society's cultural memory and ensures intergenerational continuity [2, p. 118].

The Russian conceptsphere includes a large number of concepts differing in their degree of significance. Among the most stable and culturally meaningful concepts, researchers identify such notions as "Motherland," "Family," "Soul," "Truth," "Justice," "Freedom," "Love," "Labor," and "Memory."



A special place belongs to the concept of “Motherland”, which is traditionally associated with historical memory, national identity, and patriotic values. Its content encompasses ideas about native land, cultural heritage, and the spiritual connection between an individual and their nation. The concept reflects the deep-rooted importance of collective historical experience within Russian culture [6, p. 78].

The concept of “Soul” is one of the defining characteristics of Russian culture. It embodies notions of a person’s inner world, moral qualities, emotional openness, and spirituality. This concept is frequently regarded as a distinctive feature of the Russian national character and occupies a central position in the Russian linguistic worldview [1, p. 214].

Another significant concept is “Justice,” which has traditionally played an important role in Russian social consciousness. It is closely connected with moral perceptions of good and evil, equality, fairness, and individual responsibility toward society. The prominence of this concept demonstrates the importance of ethical values in Russian cultural tradition [7, p. 526].

In recent decades, concepts such as “Success,” “Career,” “Self-realization,” and “Innovation” have become increasingly prominent. This tendency reflects changing social priorities and the growing influence of market relations on public consciousness. The emergence and strengthening of these concepts indicate shifts in societal values and the adaptation of the Russian worldview to contemporary socio-economic realities.

The development of information technologies has had a considerable impact on the content of the modern conceptsphere. New concepts associated with digital culture have emerged, including “Internet,” “Social Networks,” “Virtual Reality,” “Artificial Intelligence,” and “Digital Communication.” These concepts have become an integral part of everyday communication and increasingly shape the linguistic consciousness of modern society.

Particularly noteworthy is the concept of “Artificial Intelligence.” While only a few decades ago it existed primarily within scientific and science-fiction discourse, today it has become an essential element of everyday communication and professional activity. The widespread use of digital technologies has transformed this concept into a significant component of contemporary linguistic consciousness.

The influence of the digital environment is also manifested in changing modes of conceptualizing reality. Modern individuals receive a substantial portion of information through digital platforms and online spaces, which contributes to the formation of new models of world perception and the reinterpretation of traditional values. As a result, linguistic consciousness is continuously adapting to new communicative conditions.

At the same time, interaction between the national conceptsphere and global cultural models is intensifying. This process gives rise to new semantic formations that combine national and universal elements. Consequently, contemporary Russian linguistic consciousness reflects both national traditions and global cultural influences.

The conceptsphere serves as a unique indicator of social change. Through the system of concepts, it is possible to trace transformations in values, ideals, and social attitudes. Modern Russian linguistic consciousness demonstrates the coexistence of traditional and emerging value orientations. On the one hand, concepts such as “Family,” “Motherland,” “Spirituality,” and “Justice” retain their significance. On the other hand, the role of concepts related to individualization, professional achievement, and technological progress continues to grow.

Such a combination testifies to the complex and multilayered nature of the contemporary conceptsphere, which reflects processes of social modernization while preserving national and cultural foundations.

The conceptsphere of modern Russian linguistic consciousness constitutes a complex and dynamic system of interconnected concepts reflecting the cultural experience, values, and worldview of Russian speakers. Its structure is formed under the influence of historical, social, cultural, and technological factors.



The contemporary conceptsphere is characterized by the coexistence of traditional national concepts and new semantic formations emerging under conditions of digitalization and globalization. The study of the conceptsphere makes it possible to gain a deeper understanding of the Russian linguistic worldview and to identify the principal directions in the development of modern linguistic consciousness.

References

1. Arutyunova, N. D. (1999). Language and the Human World. Moscow: Languages of Russian Culture.
2. Karasik, V. I. (2002). Language Circle: Personality, Concepts, Discourse. Volgograd: Peremena.
3. Kubryakova, E. S. (2004). Language and Knowledge: Towards the Acquisition of Knowledge about Language. Moscow: Languages of Slavic Culture.
4. Likhachov, D. S. (1993). The Conceptsphere of the Russian Language. Proceedings of the Russian Academy of Sciences. Series of Literature and Language, 52(1), 3–9.
5. Likhachov, D. S. (2000). Russian Culture. Moscow: Iskusstvo.
6. Maslova, V. A. (2008). Cognitive Linguistics. Minsk: TetraSystems.
7. Stepanov, Yu. S. (2001). Constants: Dictionary of Russian Culture. Moscow: Academic Project.
8. Polovina, L. V. (2023). The Phenomenon of Periphrasis in Modern Russian Language. JournalNX, 9(2), 94-98.
9. Vladimirovna, P. L. (2025). LINGUISTIC ANALYSIS OF A LITERARY TEXT AS A TOOL FOR REVEALING THE AUTHOR'S STYLE. SHOKH LIBRARY, 1(13).

