

REPUBLIC OF AZERBAIJAN

On the rights of manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**VERBALIZATION OF THE CONCEPT “CONSCIENCE”
IN THE ENGLISH AND RUSSIAN LANGUAGES**

Specialty: 5714.01 – Comparative-historical and
comparative-typological linguistics

Field of science: Philology

Applicant: **Rena Ali Maharramova**

Baku – 2025

The work was performed at the Department of General Linguistics of Baku State University

Scientific supervisors:

Doctor of Philological Sciences, Professor

Aslan Mamedali Mammedli

Doctor of Philological Sciences,
Associate Professor

Valeh Bayram Nasibov

Official opponents: Doctor of Philological Sciences, Professor

Saida Ibrahimovna Ibrahimova

Doctor of Philological Sciences,
Associate Professor

Kamala Avadır Jafarova

Doctor of Philosophy on Philology,
Associate Professor

Vafa Chingiz Hasanova

Dissertation council ED 2.13 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Baku Slavic University

Chairman of the
Dissertation council:

Doctor of Philological Sciences,
Professor

Rahila Huseyn Guliyeva

Scientific secretary of the
Dissertation council:

Doctor of Philosophy on Philology

Suad Arif Afandiyeva

Chairman of the scientific
seminar:

Doctor of Philological Sciences,
Professor

Tamila Hasan Mammadova

GENERAL CHARACTERISTICS OF THE WORK

Actuality of research and degree of its development. Modern world linguistics is focused on determining the information structure and coding nature of the environment, which today is accepted as a *national mentality*, the content of which is called the phenomenon of collective unconsciousness. There are various terms used by both linguists and representatives of other humanities. The multiplicity of terms can be considered as the result of their incompleteness.

Cognitive linguistics is the science that deals with the study of language units at different levels to understand how the collective mind of people, a nation perceives the environment. The main concept and term of modern cognitive linguistics is “*concept*”. It is the concepts that allow us to create an idea of the language landscape of the world from the point of view of the national mentality.

For the study of the language landscape of the world, first, it is necessary to attract fundamental concepts of universal meaning and therefore universal nature. Differences in people's outlook are initially reflected in the specifics of the verbalization of these universal concepts. One of the main universal concepts is the concept of “*conscience*”. There are no people in the world who are not familiar with this concept, who do not have an idea about it. It is the universal character of the mechanism of the concept of “*conscience*” that allowed Kant to call it categorical imperative. However, the concept of conscience in different nations has a different historical-cultural, religious, mythological and philosophical character. All these differences have historically been reflected in the language. Studying the same concept through different language materials enables direct observation of differences in conceptual content. The concept of “*conscience*” has been studied on the basis of semantic system materials of different languages, despite its importance as a whole for universal spirituality. This determines the relevance of the research dedicated to the verbalization of the concept of “*conscience*” in English and Russian. It should be noted that there is a large amount of research on cognitive linguistics in English, Russian and other European languages. In recent decades, serious research on cognitive linguistics has also been carried out in our republic. For

example, we can name the works of F.Veyselli¹, A.Rajabli², E.Piriev³, B.Mamedova⁴ and others.

Under the guidance of Professor Aslan Mamedli, several dissertations of a comparative typological plan were written for the degree of Doctor of Philosophy, the objects of which were various concepts, concept spheres in different system languages.

In the West, studies on cognitivism are very clearly distinguished as fields: neurophysiology, psychology, linguistics etc. In fact, today there is no field of science which name is not combined with the term *cognitive*. Linguists sometimes unreasonably expand the scope of their tasks, but priority is research into the encoding and presentation of information outside of language tools.

Object and subject of research. The object of the study is the concept of “conscience” in English and Russian languages, and the subject of the study is the verbalization of this concept in these languages through their lexical and phraseological units.

The main goal of the study is to discover and systematize the lexical-semantic and phraseological means that serve to verbalize the concept of “conscience” in English and Russian languages.

To achieve the main goal in the study, the following specific tasks were solved:

a) the principles of the research conducted based on the analysis of the existing theoretical literature were determined;

b) the lexical-semantic and phrase logical tools that make up the semantic field of “*conscience*” in English and Russian languages have been determined;

c) the semantic structures of relevant lexemes and phrases were analyzed, the results were summarized and systematized at the field structure level;

¹ Veysəlli, F.Y. Koqnitiv dilçilik; əsas anlayışları və perspektivləri / F.Y.Veysəlli. – Bakı: Mütərcim, – 2015. – 120 s.

² Rəcəbli, Ə.Ə. Koqnitiv dilçilik: Yaranması, konseptlər. Dilçilikdə yeni istiqamətlər / Ə.Rəcəbli. – Bakı: Elm və Təhsil, – 2019. – 172 s.

³ Piriyev, E. Koqnitiv dilçilik üzrə praktikum. Dərs vəsaiti / E.Piriyev. – Bakı: Mütərcim, – 2012. – 108 s.

⁴ Məmmədova, B.G. Müasir ingilisdilli və Azərbaycan qadın yazıçılarının əsərlərində dil kimliyi: / Elmlər doktorluğu dis./ – Bakı, 2023. – 317 s.

d) the lexical and phraseological units of these languages were analyzed based on the subject of determining the cognitive signs representing the concept of “*conscience*” in English and Russian languages;

e) the results of the study were summarized and presented in the form of brief conclusions.

The methodological basis of the research was formed by modern principles of anthropocentrism and cognitive linguistics.

The methods of the research. Both general and purely linguistic methods were used in the work. The first are comparison, description, induction and deduction methods, and the second are the sem analysis method, the method of detecting cognitive features, the distribution method (in the analysis of lexical units), and the coverage method (in the analysis of phrase logical units).

The basic provisions giving to the defence:

1. Conscience has a fundamental character not only in terms of universal morality, but also from the point of view of universals covering all the languages of nature;

2. The notion of “*conscience*” and the concept of “conscience” should not be confused, as the notion has a universal character, but the concept has an ethno-psycholinguistic content;

3. The notion of “conscience” is reflected in the signification of the lexical meanings of the lexemes *совесть* and *conscience*. Signification, as an intentionality of semantics, has fundamental features that distinguish this category from other moral categories;

4. The concept of “*conscience*” is formed and demonstrated by an inductive method. It corresponds to extensional semantics;

5. The extension of semantics is determined from a historical-cultural point of view;

6. In both languages, the concept of “*conscience*” has a global character and includes language lexical-semantic, phraseological and paremiological systems;

7. The concept of “conscience” is verbalized not only in language units that have the components of *совесть* and *conscience*;

8. In Russian language and folklore, the concept of “*conscience*” is more widely presented than in the English language.

Scientific novelty of the research. For the first time, the extent and nature of the verbalization of the concept of “*conscience*” in English and Russian languages is studied in the dissertation work. Based on the materials of existing dictionaries, a corpus of lexical and phraseological tools verbalizing the concept of conscience in these languages is compiled. Also, for the first time, research objects are analyzed in two aspects: in the structure of the semantic field and on the object that determines the cognitive feature.

The theoretical and the practical importance of the research.

There is theoretical value in postulating the conclusions of the study. The practical significance of the study lies in the fact that the materials and results of the study have direct practical value for work in the field of semasiology, lexicology, phraseology, comparative linguistics, as well as bilingual lexicography and phraseography. In addition, the research materials can and should be used in the preparation of general and special courses on the semasiology of the English and Russian languages, phraseology, lexicography and phraseography, cognitive linguistics and language theory, taught at universities of the Republic.

Approbation and application of the research work. The main results of the research were regularly presented at university, inter-university, national conferences, and international conferences. 14 articles and theses were published on the topic of the dissertation.

The name of the institution where the dissertation work was performed. The work was carried out at the General Linguistics department of Baku State University.

The structure of the dissertation with a sign including a separate volume of the structural units of the dissertation. The dissertation consists of a general description of the work, an introduction, three chapters, a conclusion and a list of used literature.

The total volume of the dissertation excluding the list of references is 146 pages, 229323 signs, consisting Introduction – 7 pages, 11617 signs, Chapter I – 36 pages, 63402 signs, Chapter II – 43 pages, 75944 signs, Chapter III – 41 pages, 71582 signs, Conclusion – 4 pages, 6778 signs.

THE MAIN CONTENT OF DISSERTATION

In the **Introduction** the topic's relevance, object and subject, main goals and tasks, scientific innovation, method and level of development, theoretical and practical importance, as well as the provisions put forward for defense and approval of the dissertation are discussed.

The first chapter of the dissertation is called “**The theoretical foundations of the comparative analyses of the verbalization of the concept of «conscience» in the English and Russian languages**” and consists of two subchapters.

The chapter begins with an analysis of the sources of cognitive linguistics, cognitive semantics, and the main parameters of the cognitive study of language. It is believed that cognitivism was formed as a reaction to the radical behaviorism of the American psycholinguist John Watson⁵. As is known, J.Watson did not include cognition in the methodology of behaviorism. At the core of the cognitive linguistics lies an appeal to cognitive facts, the mechanism of assimilation of knowledge from the environment, the codification of this knowledge and its representation in speech. One of the most important issues during the cognitive analysis of lexical units is the determination of the inner form of the word (W. von Humboldt), its actual meaning, because different ideas about the world appear only at the level of the inner form. Without considering the internal form, all considerations regarding worldview and outlook remain baseless. However, it is also noted that the cognitive differences do not just affect the internal form of the languages, they can also have a deeper impact on the meaning content of the sign. This is because the meaning content of the lexical meaning is universal and does not change from language to language.

In the Middle Ages, notions and concepts were not referred to accidental *universals* in their terminology. In linguistics, the universality of the concept that constitutes the meaning of the lexical meaning is known when the lexical-semantic systems of the languages coincide in

⁵ Смит, Н. Современные системы психологии. История, постулаты, практика / Н.Смит. – Санкт-Петербург: прайм-ЕВРОЗНАК, – 2003. – 384 с.

their conceptual bases. That is why people can find a common language despite all the differences between their culture, origin and language. The differences of lexical-semantic systems can be reflected in the artistic description and connotation of the word. As a rule, the denotation of the lexical meaning is different, because it (the denotation) is formed under the influence of the cultural context.

In this regard, it is necessary to dwell on Y.L.Weisgerber's concept named "neo-Humboldtism". This concept not only represents a step forward from V. von Humboldt's theory, but also signifies the development of structural linguistics, especially structural semantics, in the direction of cognitive linguistics. As is known, neo-Humboldtists believed that the separate role of the word sign does not hold any meaning by itself and is only perceived as a fragment of the real field or the field of meaning. This is a direct link to the meaning of the core of such concepts and concept spheres⁶.

In the second sub-chapter of this chapter, an attempt is made to specify the content of the notion of "concept", as well as to determine the cognitive semantics of lexical units, and to search for a method of cognitive analysis. For this purpose, definitions of the term "concept" by famous linguists such as T.V.Matveyeva, S.A.Askoldov, V.A.Maslova, Y.S.Stepanov, Z.D.Popova, I.A.Sternin, V.D.Starichonok, D.N.Shmelyov, D.S.Likhachev, Y.S.Kubryakova, are carefully analyzed, the definitions of T.V.Matveyeva and S.A.Askoldov are considered of more a priority among them. According to them: a) the concept is a mental phenomenon, it is the social consciousness of a specific culture and specific people; b) concepts are verbalized in the language, i.e. they are transferred to the word level, find expression in the language; c) words or any other units of the language are not equivalent to concepts, the concept is wider than the semantics of the language sign; d) words or other language units, as well as texts, can represent concepts to varying degrees of accuracy⁷.

⁶ Вайсгербер, Й.Л. Родной язык и формирование духа / Й.Л.Вайсгербер. – Москва: ЛИБРОКОМ, – 2009. – 232 с.

⁷ Матвеева, Т.В. Полный словарь лингвистических терминов / Т.В.Матвеева. – Ростов-на-Дону: Феникс, – 2010. – 562; Аскольдов, С.А. Концепт и слово // Русская речь. Сборник под редакцией Л.В.Щербы. – Ленинград: АCADEMIA, – 1928. – с. 28-44.

The concept sphere is entirely determined by the culture of the people, unlike the concept. For example, the concept of “*guest*” characterizes the mentality of each nation, but the concept sphere of “*guest*” differs significantly in the minds of different nations. It is enough to recall the famous Russian proverb: *Незванный гость хуже татарина* (*An unwelcomed guest is worse than a Tatar*). This proverb indicates many things, especially the inhospitality of Russians.

It turns out that concepts create a space of meaning around them and have a mental character. No research work can start and finish the analysis of the verbalization of any concept. Therefore, it is important in linguistics to study concepts using the materials from the texts. This means that studying concepts and their verbalization should be carried out on speech materials and discourses as well as language materials. In the first case, lexical units, phraseologisms, proverbs are involved in the research. It is evident that such studies cannot offer a complete understanding of verbalizing the concept, but they provide an opportunity to form an idea of the verbalization situation within the language framework. In the second case, discourse is studied. As it represents a broad concept, it is important to limit it within a specific study.

*The main points and materials of first chapter are outlined in the following publications of author.*⁸

The second chapter of the dissertation is called **“The concept of “conscience” in English”**.

⁸ Магеррамова, Р.А. Теория концепта в современном англо-американском языкознании // Баки, Баки Dövlət Universiteti, Dil və ədəbiyyat, – 2015. № 3 (95), – s. 99-101.; Представленность концепта «совесть» в английском языке // – Киев, Науковий вестник.– 2018. Выпуск 36, – s. 178-183; Истоки когнитивной лингвистики // – Москва, Современная наука: актуальные проблемы теории и практики. Серия: Гуманитарные науки, – 2022. №7, – с. 166-169; Национально-культурная специфика концептосферы // Нахçıvan, Elmi Əsərlər (Humanitar və ictimai elmlər). АМЕА-nın Нахçıvan bölməsi – 2023. №2, Cild 19. – s. 173-178; Cognitive semantics and the search for a method // Heydər Əliyevin 100 illik yubileyinə həsr olunmuş “Heydər Əliyev və Azərbaycanca ali təhsil” mövzusunda Respublika elmi konfransı, – Нахçıvan, Нахçıvan Müəllimlər İnstitutu, – 2023, 12 may. – s. 137-138; Лексико-семантическая и фразеологическая система английского и русского языков // Гəncə, Гəncə Dövlət Universiteti, Elmi Xəbərlər jurnalı (Fundamental, humanitar və təbiət elmləri seriyası). – 2024. №1, – s. 168-172.

The first sub-chapter of this chapter examines the “semantic field of the verb *conscience* lexeme in English”. First, we are talking about the internal form of this word. It is noted that this word was created by adding the prefix *con-* (in the sense of “*help*”, “*collaboration*”) to the noun *science*, which means “*knowledge*” “*news*” In our opinion, the structure of this concept shows that the reality of one meaning cannot be accepted as the true meaning, the cooperation of other meanings is also necessary. In English, the semantic field of this word includes several words: *conscience-stricken*, *conscientious*, *conscious*, *consciousness*, etc. These lexemes cover a range of meanings directly related to “*conscience*”, but in this paradigm two semantics are demonstrated: “*conscience*” and “*consciousness*” which have cognitive significance. In other words, ethnic mentality sees a close connection between “*conscience*” and “*consciousness*”. If there is no conscience, there is no consciousness. A person with reflexive thinking takes responsibility for what he does, realizes that he is right or wrong. Therefore, consciousness, is the actual basis of conscience. This pattern of semantic development is precisely followed in English.

In general, it should be noted that *conscience* is very widespread in English, both paradigmatically and syntagmatically. This means that this concept, which constitutes the signifier of the lexical meaning, correlates with a wide range of concepts in the English mind.

Then, the distribution of the lexeme *conscience* in stable word combinations such as *bad conscience* and *evil conscience* is determined. They seem to reflect the semantic volume of the lexeme *conscience*. The surrounding of this word limits and specifies the functional realization of this base lexeme.

In this subsection, the paradigm of *conscience* lexeme is also defined, which includes *pride*, *honesty*, *justice*, *morals*, *customs*, etc. It is also possible to expand the semantic field of conscience. This is due to the subject-logical connection of such concepts as “*conscience*” and “*pride*”, “*conscience*” and “*honor*”, “*conscience*” and “*dignity*”, “*conscience*” and “*honesty*”, “*correctness*”, etc. It is determined by the logical connection of such concepts with each other. Thus, the semantic field as a whole has an extra linguistic motivation. The center and

periphery of the semantic field are shown. It is also necessary to consider that each of these concepts differs from the base word, and the difference is not only logical, but also emotional-expressive in nature. If conscience is clearly regarded as a positive quality, pride does not deserve such a positive assessment. More precisely, the range of the pride includes the transformation of a positive quality into a negative one. The pride easily turns to conceit, arrogance, etc. At this time, if “*conscience*” is unambiguously positive and lofty concept, then *consciousness* is axiologically indifferent. Thus, “*thought*” is in no way related to the concept of “*conscience*”. In the semantic structure of the Russian word *сознание*, there is not a single semantic multiplier “*responsible*” for morality.

In English, the word *consciousness* also means thinking activity, understanding, perception. The difference from the Russian language is revealed in the fact that the words “*совесть*” and “*сознание*” are related to each other by the same root.

In the semantic structure of the lexeme “*conscience*”, the concept of “*society*” is especially distinguished. In other words, conscience is associated with social consciousness as responsibility for one's actions. *Consciousness* is understood as both self-consciousness and consciousness. The latter brings the word *consciousness* closer to *conscience*. At the level of sema, the element of self-control and reflection is involved in the structure of both words. As it turns out, it might be more correct to present them as paronyms, but the presence of an integral sign gives reason to consider them synonyms.

In this sub-chapter, the paradigmatic and syntagmatic potential of the word *conscience* is pointed out, as well as its semantic field; the meanings of some words of this semantic field (*honesty, honest, dignity, dignify, dignity, self-respect*) are analyzed and compared, using D.N.Ushakov's dictionary, Oxford dictionary of modern English, ABBYY Lingvo x5. It is determined that the difference between the English language and the Russian language in this area is due to greater variability of the semantic structure of some words. The structure of the semantic field evolves from being concrete to becoming more or less amorphous. The expansion of the lexeme

conscience takes place in all three directions of semantics: paradigmatic, syntagmatic, epigrammatic.

In the second sub-chapter of the second chapter, we are talking about **“Verbalization of the concept of “conscience” in English”**. Materials of English dictionaries are involved in the analysis.

The easiest way to trace the verbalization of the concept “*conscience*” is through proverbs, as well as any other concept. This is due to the nature of the proverbial modality, which expresses a certain statement and, thus, a complete thought. The structure of the thought allows us to detect the cognitive sign that represents the concept in this proverb. Thus, the analysis is carried out from one proverb to another, which creates conditions for the systematization of cognitive signs. The totality of cognitive signs can be evaluated as the only objective proof of familiarity with any phenomenon of ethnic mentality, in this case “*conscience*”.

A common English proverb *A clear conscience laughs at false accusations* is often used. The structure of the proverb contrasts two concepts that are not inherently antonymous, but the specific theme of the proverb sets them in contrast. Conscience is opposed to judgment. The adjective *false* specifies the word *accusation*. It becomes clear that it is not just a matter of judgment, but of defamation. The concept “*conscience*” is specified by defining the word *clear*. In other words, we are referring to conscience “*in action*”, genuine moral force. The cognitive sign representing the concept of “*conscience*” is the concept of “*calmness*”. In the explicit structure of the proverb, this concept is realized by the word *laughs*, a clear conscience laughs at false accusations and slander. Conscience, as the awareness of the moral correctness of behavior. is characterized by the calmness of the individual.

The proverb *A quiet conscience sleeps in thunder* is conceptually reminiscent of the proverb above. Here, too, the cognitive sign of the concept of “*conscience*” is “*calmness*”. If the first proverb uses *clear*, that is, “*clean*”, here it is *quiet*, that is, “*calm*”. The proverb is literally translated as “*a clear conscience sleeps even in thunder*”. In this case, the term “*clean*” is often used in the translation into Russian, and quiet conscience is translated as clean conscience. In our opinion, the literal

translation is more correct, because in this case “*calmness*” directs the cognitive sign to a slightly different meaning. Calmness is connected with reflection, with awareness of one's own moral strength. Such calmness is typical during a thunderstorm. Purity itself is a quality that does not yet confirm understanding. *A quiet conscience sleeps in thunder and A clear conscience laughs at false accusations* are not exactly similar proverbs, because they are associated with different life situations and actualize different cognitive features of the concept of “*conscience*”. The Russian equivalent of this English proverb could be *У кого совесть чиста, у того подушка под головой не вертится* (*He whose conscience is clean, the pillow does not turn under his head*).

The association of conscience with fear is presented in the structure of the proverb *Clear conscience never fears midnight knocking*. Knocking on the door at night acts as a symbol of fear. Knocking on the door especially at night, is a “*disturbing*” thing, capable of scaring even the most honest person. Thus, if the proverb affirms that a clean conscience is not afraid of such a knock, then it is based on the hyperbolization of the mental state. It can be said that all these proverbs are variants of a single maxim, reflecting folk experience associated with ideas about an honest person. A characteristic feature of all these proverbs is the correlation of conscience and fear. In one case it is an accusation, an accuser, a slander, in the other it is a knock on the door at night. The hyperbolic character intensifies the expression, which finds its expression in the connection of knocking with the night. At first glance, it may seem that all these symbols have a purely formal character. But, in fact, at a deep implicit level, a well-known psychological situation is realized here. So, the knock at night – this is what suddenly wakes up a person who is sleeping comfortably, and at this time it is impossible not to be afraid. But a clear conscience is not even afraid of that. Compare the Russian expression in the Bible: “*Придет же день Господень, как тать в ночи*”. Here, the moment of truth is likened to a thief in the night, and the idea of “*unpredictability*” and “*suddenness*” becomes relevant. The effect of “*suddenness*” is naturally combined with a shudder.

Thus, the verbalization of the concept of “*conscience*” in English proves the multifaceted and diverse nature of the images that

express people's experience in this field. The analysis shows that more images are used in English than in Russian. One gets the impression that the English mentality refers more to the second nomination, because it is difficult to express a specific idea about conscience by explicit means and discursively. In this sense, the verbalization of the concept of “*conscience*” in English is accompanied by more expression than in Russian.

As a universal moral category, “*conscience*” is understood as an unambiguously positive phenomenon, but the verbalization of the concept is realized in two ways. The English language uses two methods of influencing personality, from two sides: fear and self-interest. In the English mind, conscience acts as a concept that creates fear. On the other hand, conscience is a very attractive trait because it creates spiritual comfort. In English, the indicator of spiritual comfort is restful sleep. The indicator of discomfort is knocking on the door at night. It should be noted that both images are extremely expressive concepts and behind each of them there is a background information, the picture of which is psychologically familiar to every Englishman. For example, it is not difficult to imagine the fear or strong anxiety of a person who is woken up by a knock on the door at night. It should be noted that English paremiology, in general, uses strong images related to the verbalization of the concept of “*conscience*”. In our opinion, this feature is not so much about the English mentality, but more about the English language. Strong images legitimately create conditions for creating a communicative effect. The higher the expression, the stronger the communicative effect.

*The main points and materials of the second chapter are represented in author's following publications.*⁹

⁹ Магеррамова, Р.А. Фразеологические средства вербализации концепта «совесть» в английском языке // – Baki, Filologiya məsələləri, – 2019. №17, – s. 87-91; Семантическое поле, организуемое словом «совесть» в русском языке // – Baki, Baki Dövlət Universiteti, Dil və ədəbiyyat, – 2022. № 1(118), – s. 129-132; Определение форм вербализации концепта // I Международный симпозиум «Гуманитарный дискурс мультикультурного мира: наука, образование, коммуникация», VI Международная научно-практическая конференция «Актуальные проблемы высшего профессионального образования», – Украина, – 2018. – с. 176-179.

The third chapter is named **“The concept of “conscience” in Russian”**. The third chapter is devoted to the concept of “conscience” in Russian. This chapter also consists of two sub-chapters. The first sub-chapter deals with the “semantic field formed by the word *“conscience”* in Russian”. Here, based on the materials of the Big and Small academic dictionaries (BAD, SAD), D.N.Ushakov's dictionary, V.I. of Dalin's dictionary, “Combination dictionary of Russian words”, “Russian semantic dictionary”, the scope and boundary of the semantic field with the core word “conscience” is determined.

If we sum up the word articles of the indicated dictionaries, *“responsibility”* appears as the most important and general feature in the explanations of all dictionaries. In our opinion, all other indicators are secondary in nature. In fact, they reflect an ideological beginning in each case. From the beginning, a sense of responsibility has been characteristic of a human. The concept of *“responsibility”* acts as a base in the semantic structure of the word *conscience*, regardless of any definition, and the motives for the development of such semantics should be sought in the etymology of this word. So *“responsibility”* means the fear of being held accountable. Perhaps this is somewhat inconsistent with our ideas about such a high moral feeling as responsibility, but at its core, apparently, it is this feeling that is relevant. The fundamental ethical principle of good and evil is inherent in humanity from the very beginning. When a person commits evil, he knows that he is doing wrong. Conscience appears to arise when a sense of fear precedes the action of punishment or the boomerang law. For a religious person, it is God, for a socially developed person, it is public condemnation, and for the most ordinary primitive individual, it is the fear of revenge. In our opinion, one of the leading terms in the semantic structure of the Russian word *совесть* is the term *“страх”* (*“fear”*). In the meaning structure of the word *совесть* (*conscience*), this sema is realized in the periphery, because conscience is associated with voluntary decisions of the personality, not imposed on him by force. In any other case, fear is dominant and not worth talking about conscience. The border between these concepts is quite thin, it is not presented in an explicit form, but nevertheless it is involved.

The lexeme *совесть* is also legitimately related to the lexeme *сознание* (*consciousness*) in Russian. At the level of actual meaning, these two lexemes differ from each other because they mean different things, but etymologically they completely coincide. In fact, they have the same identical internal form, so their motivations have been the same.

M.Vasmer shows that consciousness is derived from the Latin word *conscientia*. In fact, the same is said about the lexeme *conscience*¹⁰. It is noted that the origin can be traced back to the Greek prototype. It turns out that conscience is derived from the Greek language while *consciousness* is derived from the Latin language. Despite their different origins, both words share similar fundamental meanings.

In the second sub-chapter, “Cognitive features of the concept “совесть” in Russian” are defined. They introduce ethnic or national mentality to this concept.

A unique source of insight into the Russian mentality, not just the language, can be found in V.I. Dahl's dictionaries, which contain numerous expressions using the word conscience. Additionally, Dahl emphasizes that it is crucial to not only indicate the usage of the word and its nature as revealed in the illustration, but also the attitude towards the phenomenon itself, which has become stable and is therefore documented in the structure of various folk maxims.

In addition, each of these expressions, as well as conveying their general meaning, also contains a cognitive sign that connects the image of the object with the consciousness of the Russian people.

In the Dictionary of V.I.Dahl, after the definition of the word *conscience*, phrases such as *Робка совесть, поколь не заглушить ее; От человека утаишь, от совести (от Бога) не утаишь*, etc are given¹¹. The first phrase has a very deep meaning, which does not lie on the surface and requires derivation to an explicit level. Thus,

¹⁰ Фасмер, М. Этимологический словарь русского языка / М.Фасмер. – Москва: Прогресс, – 1973. Том 4. – с. 705-707.

¹¹ Даль, В.И. Толковый словарь живого великорусского языка / В.И.Даль. – Санкт-Петербург-Москва: Издание творчества М.О.Вольф, – 1912. Том 4. – с. 351.

several cognitive features are realized here. The first is the knowledge that “*usually conscience does not bother a person*”. It is this cognition at the explicit level that is represented in the word *робость* (timidity) / *робка* (timid). In turn, the sememe “*робость*” implements such features as “*боязливость*” (fear), “*стеснительность*” (embarrassment), “*трусливость*” (cowardice), “*застенчивость*” (shyness), etc. The meaning created by these semantic features can be defined as follows: “*обычно совесть в человеке молчит, спит, человек внутренне спокоен, его психическое состояние определяется как комфорт, удовлетворенность*” (“*usually the conscience in a person is silent, asleep, the person is internally calm, his mental state is defined as comfort, satisfaction*”). In the semantic structure of the proverb, the sememe “*глушить, заглушать*” (“*mute*”, “*muffle*”) is also distinguished. This contains the idea that conscience, as the voice of moral responsibility, can be pressured, i.e. someone is trying to silence it. The proverb, as a rule, speaks of immutable truths, truths that are not subject to doubt. Therefore, an impression of truth and commonness is created. For example, when we say *Bir əldə iki qarpız tutmaq olmaz*, the fact that someone succeeds is not meant. We are not talking about the fact that someone, an exceptionally strong, strong-willed and intelligent person, sometimes manages to do two things at the same time, to achieve two goals. The proverb draws attention to the usual life rule, the usual pattern of behavior, and in this sense it is banal. Really, *яблоко от яблони не падает далеко*, потому что оно падает с дерева на землю (*As the tree, so the fruit*). The meaning of the proverb is so banal that one gets the impression of its uselessness, why assert things that are in plain sight, obvious. Another thing is that any proverb has an aphoristic content, it turns into a symbol, which allows it to be applied to a variety of life situations, the meaning of which is covered by the symbolic model presented in the proverb. Thus, in the proverb *Робка совесть, поколь не заглушить ее* the idea that conscience is capable of resentment, it is a personified inner voice that sits in every person. It follows that there are no unscrupulous people. There are no people deprived of this inner voice. Another thing is that a person can try to

drown it out. Efforts to silence the conscience are clear indications of its existence. Conscience, when we try to drown it out, ceases to be timid and shy. Thus, in the semantic structure of this proverb, the cognitive features “everyone”, “usually”, “everyone”, “speak”, “pressure”, “outrage”, “overcome” are realized. Let's also compare the Russian idiom *Правда глаза колет* (Truth has thorns). Here, too, the notion of ordinary things is realized, i.e. usually no one likes the truth. Therefore, from the point of view of binary cognitions such as “good – bad”, “like – dislike” the truth is what we do not like, the voice of conscience is a reproach, i.e. something that is not pleasant. At the same time, the proverb affirms the commonness of the voice of conscience. If this is true, then this proverb reveals a unique and unexpected psychological model.

The proverb *От человека утаишь, от совести (от Бога) не утаишь* is also optimistic in its deepest basis. It is claimed here that even a completely unprincipled person has a conscience, so he can deceive others, but not his conscience. The interpretation of the concept of “conscience” in this case may be different, which is also confirmed by the presence of the optional component *God*. The very possibility of a variable use of the proverb suggests that in the minds of a Russian person conscience is equated with God. God cannot be deceived, because the most important cognition of Christians is the belief that God sees everything. Let's compare *Всевидящее око* (All-seeing eye). But God, as the All-Seeing Eye, is an instance outside of man. Conscience, on the contrary, is an instance within a person, which forms the basis of his spiritual and moral development. From this follows another idea of God and man, which has developed over the centuries in the Russian Orthodox environment: God is in man, and it is wrong to look for him anywhere else. As is known, in sects that separated from Orthodoxy, such views evolved even more. For example, the Doukhor sect believes that Christ did not die at all, his spirit moved into other people. The Doukhobors always know exactly in whom the spirit of Christ lives. When the person-carrier of the spirit dies, the spirit moves into another.

Thus, in the structure of this proverb, the concepts of “God” and “conscience” are implicitly associated with the concept of

“man”. *От человека утаишь (You can hide from a person)* means other people, the surrounding, not the person himself. Man, himself is associated here with conscience and God. Compare: *You cannot escape from Yourself*. Here, in the Russian consciousness, a deep cognitive model is realized, which creates the certainty that conscience is equal to a reflexive mechanism, if there is no conscience, there is no reflection, if there is no reflexive thinking, there is no human and human personality.

*У кого совесть чиста, у того подушка под головой не вертнется*¹² (*Whoever has a clear conscience, the pillow does not turn under his head*) seems simpler than the semantically analyzed expressions. Here, the cognitive sign representing the concept of “conscience” is natural. Thus, food and sleep are natural and legitimate indicators of human health. Of course, first, physical health is meant here, but if we consider the direct connection between physical health and psychological health, the cognitive basis of the proverb can be understood. The state of conscience, the positive or negative result of internal reflection is directly related to the state of health. This is what actual cognition is for this statement. It is no coincidence that the word *вертеться* (turning), which is an expression of restless sleep, also symbolizes anxiety.

Богатый совести не купит, а свой погубляет (The rich cannot buy his conscience with money, but he destroys his own) proverb has a deep meaning. In the semantic structure of proverbs there is a system of knowledge about life at a very deep implicit level. Of course, we are not talking about anyone in particular, the proverb highlights the cognitive standards that characterize the Russian consciousness. The opposition of wealth and conscience is obvious. In itself, this comparison reflects mental standards. Such an idea has taken deep roots in people's consciousness that it is impossible to accumulate wealth in a halal way. Of course, this standard is not always correct. Many examples can be given of how a person has created great wealth for himself with his own work, will and invention.

¹² Даль, В.И. Толковый словарь живого великорусского языка / В.И.Даль. – Санкт-Петербург-Москва: Издание творчества М.О.Вольф, – 1912. Том 4. – с. 351.

But this proverb reflects exactly this standard. The corresponding idea is expressed on an explicit level in the proverb *богатый свою совесть губит* (the rich destroys his conscience). In parallel with this, the standard *на деньги совесть купить можно* (it is impossible to buy conscience with money) is reflected in the proverb. At first glance, this experience may seem informative. Conscience is a sign of an unbought heart. In our opinion, the proverb says that honest trading cannot be washed away by any work later. It is this knowledge that represents the cognitive sign “*купить*” (to buy). That is, a rich person can wash away his sins with his means, but it is impossible to do this with money, gifts, and generosity.

*В ком стыд, в том и совесть (и страх)*¹³ – “Whoever has a sense of shame, he also has a conscience (fear) is multifaceted. What attracts attention is not only the connection of the concepts of “shame” and “conscience”, the rich destroys his conscience). “conscience” and “fear”. If this is not accidental (the structure of the proverb indicates precisely the cognitive experience), then the Russian consciousness associates conscience with fear. On the other hand, the proverb does not specify what kind of fear and whose fear is being talked about. Conscience can be associated with the fear of God, the all-seeing eye, the religious feeling of responsibility for one's actions, which is the mechanism of great responsibility. At the same time, fear can be justified by the possibility of direct retaliation. In each case, fear and conscience activate a different mechanism of reflective consciousness.

The concept of “shame” is logically combined with the concept of “conscience”, because the fact that conscience cannot be counted indicates its existence. This mechanism is directly related to shame. In our opinion, the main cognitive feature underlying the proverb is the idea of shame and its organic connection with conscience. For a Russian person, conscience is directly associated with shame. A rare moral mechanism is set in motion here. Conscience itself, as a sense of responsibility for one's actions, does not reveal a connection with

¹³ Даль, В.И. Толковый словарь живого великорусского языка / В.И.Даль. – Санкт-Петербург-Москва: Издание творчества М.О.Вольф, – 1912. Том 4. – с. 351.

shame. for one's behavior. However, when it comes to conscience, the associative mechanism of human consciousness always makes it important not to reveal it, not to count it. When thinking or talking about conscience, dishonesty is always relevant. In fact, the mechanism of association is not only characteristic of spiritual and moral concepts. It characterizes language thinking as a whole, its semiotic content. If there is a choice between antonymic concepts at the linguistic level, then they are simultaneously present at the level of consciousness.

У кого совесть не чиста, тому и тень кочерги виселица (*Whose conscience is not clean, the shadow of a firebrand is a gallows for him*) is also a proverb about the fear of bad conscience. The proverb affirms that there is no man without a conscience. If the fear of bad conscience is absolute, then everyone is subject to it. In such a case, it is necessary to talk not about a dishonest person, not about the lack of conscience, but about someone who does not listen to him and stifles him. That is why the shadow of the fireplace looks like gallows. In our opinion, the proverb has a very tolerable character, it is very humane. It means that every unscrupulous person should have a conscience from time immemorial. He calls the immoral person to conscience through fear and threat. In this regard, one more feature of the language should be mentioned. The whole paradigm of words is built on hyperbole at the level of morphological indicators, which includes the absence of conscience. A clear indicator of this is the word dishonest. Apparently, this is evidenced by the cognitive experience of Russian proverbs, more precisely, the experience embedded in Russian proverbs.

Thus, the verbalization of the concept of “*conscience*” in the Russian language indicates the wide variety of ideas about conscience in Russian mind. The understanding of human nature is especially highlighted which gives the Russian consciousness grounds to take for granted any deviations from conscience. However, conscience as a categorical imperative is affirmed by any presence of God in man. Also, the Russian mentality confirms that human existence outside of conscience is formal. In other words, the analysis shows that Russian consciousness does not consider a person as a person if he does not have a conscience, that is, God.

At the same time, the Christian tradition is clearly followed in the realization of the concept of “*conscience*”, but, in our opinion, the pure folk, even folklore tradition is much more dominant. The conducted analysis shows that the concept of “*conscience*” occupies one of the leading places in the world view of the Russian people. The analysis of the lexeme of conscience in the lexical-semantic system of the Russian language shows that this lexeme is directly related to *responsibility, honor, dignity, respect, self-love, sympathy, sensuality* and many other words that form a single lexical-semantic and semantic field. Thus, these concepts are also associated in the collective thinking of the people.

*The main points and materials of third chapter are represented in author’s following publications.*¹⁴

The conducted research allows the following **conclusions** to be drawn.

Despite the organic unity of its constituent parts, since the study is divided into three relative parts, the results should also cover these three parts.

The concept of “*conscience*” is one of the fundamental concepts that determines the essence of a person's attitude to himself and the world in the thought of both English and Russian languages. As a fundamental concept of human psyche, “*conscience*” determines the quality of personality as an individual and a social being. It can be concluded from this that the lexical-semantic systems of English and Russian languages organized by lexemes *conscience* and *совесть* cover a wide range of individual-personal and social phenomena. This situation creates conditions for the analysis of these

¹⁴ Магерамова, Р.А. Русские пословицы о совести // – Bakı, Bakı Dövlət Universiteti, Dil və ədəbiyyat, – 2016. № 2(98), – s. 98-100; Семантическое поле «совесть» в русском языке // – Bakı, Bakı Dövlət Universiteti, Dil və ədəbiyyat, – 2018. №1(105), – s. 178-180; Семантическое поле, организуемое словом совесть в русском языке // – Bakı, Bakı Dövlət Universiteti, Dil və ədəbiyyat, – 2022. № 1(118), – s. 129-132; Концепт «совесть» в русском языке // – Naхçivan, Naхçivan Universiteti, Elmi əsərlər, – 2022. №4(28), cild 16. – s. 81-87; Концепт «совесть» в русском языке в анализе разных ресурсов и авторов // Наука-Практике. Материалы III Международной научно-практической конференции (Барановичи, 19 мая 2022 года), – Белоруссия, – 2022, №001 (082), – s. 201-204.

lexemes in the space of relevant semantic fields. The analysis conducted indicates the necessity of considering all types of relational systems of lexical units associated with “conscience”. Both the analysis of lexical units by semantic fields and the detection of cognitive features affecting the verbalization of the concept require the identification of base words and words forming the same group with them. In English, such a base lexeme is *conscience*, and in Russian, *совесть*. In English, the semantic field of “*conscience*” reflects the paradigmatic, syntagmatic, and epidiigmatic relations of the word *conscience*, and in Russian, the word *совесть*. The study showed that the relations of base words in both languages are based on extralinguistic factors and form the subject-logical basis.

In both languages, semantic fields are based on the evolution of the base word in both semantic and grammatical sense. In the context of cognitive linguistics, this development of the semantic field responds to the evolution of the world language landscape. Thus, this testifies to the development of the national mentality and the expansion of its thematic horizon.

Mutual analysis of the semantic fields organized by the lexemes *conscience* in English and *совесть* in Russian shows a great diffusion of meaning in English. This factor is relative in nature, but, at the same time, in the structure of the English language, a wide range of meanings corresponding to a certain lexical-semantic paradigm has been introduced in the Russian language.

In both languages, the structure of the semantic fields built on the basis of lexemes representing the concept of “*conscience*” has a chain character, because it is based on the associative relations of separate semantic multipliers.

In both English and Russian, the concept of “*conscience*” is verbalized on a global scale. Verbalization of this concept occurs primarily in the lexical-semantic system of languages.

In both languages, the main cognitive feature of the concept of “*conscience*” is “*responsibility*”. This semantic multiplier cannot be presented in the absolute position in the semantic structures of the words that make up the semantic fields in English and Russian. In other words, the concept of “*responsibility*” can have different degrees of relevance

from the point of view of meaning as a whole, depending on its place in the semantic structure. For example, the conversation can be about the responsibility to the community, the people around, the generation, and oneself. Thus, “*a great sense of responsibility before people*” and “*a sense of personal dignity*” or “*pride*”, “*dignity*” and “*arrogance*”, etc. organic connection between concepts is realized.

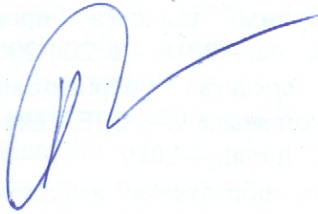
The lexical units that verbalize the concept of “*conscience*” in both English and Russian share the connotative content at the border of the semantic field. Connotations, of course, reveal extralinguistic motivation. Logical-subject motivation presupposes a global division of all members of this semantic field into two parts: carriers of positive connotation and negative connotation. Since the concept itself carries a positive connotation, the existence of a corresponding moral beginning in both the English and Russian mentality is undoubtedly positively evaluated. On the contrary, lack of conscience is unequivocally evaluated as a negative event. The character of the concept, its emotional composition, considers the second nomination in this field to be legitimate. Concepts of conscience stimulate the creation of several phraseological combinations in both languages. In addition, in both languages, a special field of figurative expressions is formed, which directly determines the people's experience of understanding the phenomenon of conscience. English and Russian proverbs about conscience demonstrate the accumulated intellectual experience throughout history.

The main thesis of the dissertation are reflected in the following publications:

1. Теория концепта в современном англо-американском языкознании // – Bakı, Bakı Dövlət Universiteti, “Dil və ədəbiyyat” Beynəlxalq elmi jurnal, – 2015. №3(95), – s. 99-101.
2. Русские пословицы о совести // – Bakı, Bakı Dövlət Universiteti, “Dil və ədəbiyyat” Beynəlxalq elmi jurnal, – 2016. № 2(98), – s. 98-100.
3. Представленность концепта «совесть» в английском языке // – Kiev, Науковий вестник.– 2018. Выпуск 36, – s. 178-183.

4. Семантическое поле «совесть» в русском языке // – Bakı, Bakı Dövlət Universiteti, “Dil və ədəbiyyat” Beynəlxalq elmi jurnal, – 2018. № 1(105), – s. 178-180
5. Определение форм вербализации концепта «совесть» в английском языке // Материалы I Международного симпозиума «Гуманитарный дискурс мультикультурного мира: наука, образование, коммуникация», Тезисы докладов VI Международной научно-практической конференции «Актуальные проблемы высшего профессионального образования», – Украина, – 2018. – с. 204-206.
6. Фразеологические средства вербализации концепта «совесть» в английском языке // – АМЕА Əlyazmalar İnstitutu, «Filologiya məsələləri» jurnalı, – 2019. №17, – s. 87-91.
7. Семантическое поле, образуемое лексемой *conscience* в английском языке // – Bakı, “Terminologiya məsələləri” elmi jurnal, – 2022. №1, – s. 114-117.
8. Концепт «совесть» в русском языке в анализе разных ресурсов и авторов // Наука-Практике. Материалы III Международной научно-практической конференции (Барановичи, 19 мая 2022 года), – Белорусия, – 2022, №001 (082), – s. 201-204.
9. Семантическое поле, организуемое словом «совесть» в русском языке // – Bakı, Bakı Dövlət Universiteti, “Dil və ədəbiyyat” Beynəlxalq elmi jurnal, – 2022. № 1(118), – s. 129-132.
10. Истоки когнитивной лингвистики // – Москва, Современная наука, – 2022. №7, – с. 166-169.
11. Концепт «совесть» в русском языке // – Naxçıvan, Elmi əsərlər, – 2022. №4, cild 16, – s. 81-87.
12. Cognitive semantics and the search for a method // Heydər Əliyevin 100 illik yubileyinə həsr olunmuş “Heydər Əliyev və Azərbaycanca ali təhsil” mövzusunda Respublika elmi konfransı, – Naxçıvan, Naxçıvan Müəllimlər İnstitutu, – 2023, 12 may, – s. 137-138.

13. Национально-культурная специфика концептосферы // Нахçıvan, Elmi Əsərlər (Humanitar və ictimai elmlər). AMEA-nın Naхçıvan bölməsi – 2023. №2, Cild 19, – s. 173-178.
14. Лексико-семантическая и фразеологическая система английского и русского языков // Gəncə, Gəncə Dövlət Universiteti, Elmi Xəbərər jurnalı (Fundamental, humanitar və təbiət elmləri seriyası). – 2024. №1, – s. 168-172.



The defense will be held on 21st february 2025 at 13.00 at the meeting of the Dissertation council ED 2.13 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Baku Slavic University.

Address: AZ 1014, Baku, S.Rustam, Street 33.

Dissertation is accessible at the Baku Slavic University Library.

Electronic version of the abstract is available on the official website of the Baku Slavic University.

Abstract was sent to the required addresses on 11 January 2025.

Signed for print: 29.10.2024

Paper format: A5

Volume: 39184 characters

Number of hard copies: 20