

SAINT-PETERSBURG UNIVERSITY

As a manuscript copyright

Guan Junbo

**THE IDEOLOGEME “NATIONAL IDEA” IN RUSSIAN ORTHODOX
PREACHING (LINGUOCULTUROLOGICAL ASPECT)**

Scientific specialty 5.9.5. Russian language. Languages of the peoples of Russia

DISSERTATION

For a scientific degree of Candidate of Philological Sciences

Translation from Russian

Scientific advisor:

Candidate of Philology, associate professor

Glazunova Olga Igorevna

Saint Petersburg

2023

CONTENTS

INTRODUCTION	5
CHAPTER 1. SPECIFICS OF THE STRUCTURE AND PRINCIPLES OF FUNCTIONING OF THE IDEOLOGEME “NATIONAL IDEA” IN RELIGIOUS TEXTS	17
1.1. Ideologeme as an object of linguistic research	17
1.1.1. Definition and typology of ideologemes	17
1.1.2. Ideologeme as a special type of concept	27
1.1.3. Lexico-semantic field as a way of ideologeme representation	30
1.2. The ideologeme “national idea” as an important component of Russian Orthodox Culture	39
1.3. Reflection of the ideologeme “national idea” in the Orthodox preaching	52
Conclusions of the first chapter	62
CHAPTER 2. LEXICO-SEMANTIC AND THEMATIC CONTENT OF THE IDEOLOGEME “NATIONAL IDEA” IN THE ASPECT OF ORTHODOX VALUES	64
2.1. Principles of material selection and methodology of analysis	64
2.2. Core (lexical content) of the ideologeme “national idea” according to lexicographic analysis	67
2.2.1. Analysis of dictionary definitions of the key representative of the ideologeme “national idea”	67
2.2.2. Analysis of dictionary definitions of synonyms of the key representative of the ideologeme “national idea”	71
2.3. Periphery (contextual content) of the ideologeme “national idea”, implemented in the Russian Orthodox preaching	77
2.3.1. Implementation of the thematic group “Culture of Russia”, correlating with the contextual content of the ideologeme in Orthodox preachings	77
2.3.1.1. Subgroup “National self-consciousness”	77

2.3.1.2. Subgroup “Russian culture”	84
2.3.1.3. Subgroup “National character”	89
2.3.2. Implementation of the thematic group “Meaning of existence and purpose of Russia”, correlating with the contextual content of the ideologeme in Orthodox preachings	95
2.3.2.1. Subgroup “Meaning of existence”	95
2.3.2.2. Subgroup “Historical mission”	99
2.3.2.3. Subgroup “Special fate and purpose of Russia”	102
2.3.2.4. Subgroup “World universal unity”	104
2.3.3. Implementation of the thematic group “History of Russia”, correlating with the contextual content of the ideologeme in Orthodox preachings	106
2.3.3.1. Subgroup “National interests”	106
2.3.3.2. Subgroup “Russian history”	109
2.3.3.3. Subgroup “Community of the nation”	112
Conclusions of the second chapter	117
CHAPTER 3. FEATURES OF THE FUNCTIONING OF THE IDEOLOGEME “NATIONAL IDEA” IN RUSSIAN ORTHODOX PREACHING.....	120
3.1. The conceptual composition of the core of the ideologeme “national idea”, implemented in the genre of Orthodox preaching	120
3.2. The thematic composition of the periphery of the ideologeme “national idea”, implemented in the genre of Orthodox preaching	125
3.3. Contextual antonyms of the ideologeme “national idea” in the genre of Orthodox preaching	130
3.4. The role and significance of stylistic techniques used in Orthodox preachings when describing the ideologeme “national idea”	135
Conclusions of the third chapter	144
CONCLUSION	147
LIST OF USED LITERATURE	153
LIST OF USED DICTIONARIES	165

APPENDIX 1. Examples of the subgroup “National self-consciousness”.....	168
APPENDIX 2. Examples of the subgroup “Russian culture”	172
APPENDIX 3. Examples of the subgroup “National character”	175
APPENDIX 4. Examples of the subgroup “Meaning of existence”	177
APPENDIX 5. Examples of the subgroup “Historical mission”	180
APPENDIX 6. Examples of the subgroup “Special fate and purpose of Russia”	184
APPENDIX 7. Examples of the subgroup “World universal unity”	186
APPENDIX 8. Examples of the subgroup “National interests”	188
APPENDIX 9. Examples of the subgroup “Russian history”	191
APPENDIX 10. Examples of the subgroup “Community of the nation” ...	196

INTRODUCTION

Over the past decades, a new direction has emerged and begun to actively develop in linguistics under the influence of the anthropocentric approach – linguoculturology, the key concepts of which are culture-conditioned “nuclear (basic) units of the worldview that have existential significance both for an individual linguistic personality and for the linguocultural community as a whole” [Maslova 2001: 51].

The most important object of research and the basic concept of linguoculturology is the ideologeme, which allows us to study the relationship of language, consciousness and culture. Having a special status in the system of socio-political vocabulary, the ideologeme has long gone beyond this sphere and has become the subject of research in philosophy, political science, cultural studies, sociology, linguistics and other sciences. In linguoculturology, the ideologeme is considered as “a fact of ideology expressed in a linguistic form, an element of mentality” [Complete dictionary of linguistic terms. 2010: 118-119], which is determined by a set of cognitive stereotypes of consciousness characteristic of a certain group of people.

At various times in Russian linguistics, such scientists as M.M. Bakhtin, who initiated the analysis of ideologemes in literary works (“The Word in the Novel”, 1975); S.A. Zhuravlev, who considered the issue of actualization of ideologemes on the materials of lexicons of explanatory dictionaries and lexical semantics (“Ideologemes and their actualization in Russian lexicographic discourse”, 2004); T.B. Radbil, who revealed the connection between ideology and mythology (“The Mythology of Andrei Platonov’s Language”, 1998); N.I. Klushina, who identified social and personal ideologemes in journalistic discourse (“General features of the journalistic style”, 2003); E.A. Nakhimova, who divided the directions in the interpretation of ideologemes into linguistic and cognitive (“Ideologeme Stalin in modern mass communication”, 2011), etc. were engaged in the study of ideologemes.

At present, the growing interest of linguists in the study of religious discourse, in particular Orthodox, is becoming more and more obvious. One of the important components of religious discourse is preaching, which is defined as “a didactic work containing ethical requirements (usually with religious overtones) and encouraging the listener to emotionally perceive these requirements” [Averintsev 1975: 98-99].

The study of Orthodox preaching is of interest to many scientists. In linguistics, preaching as one of the most striking genres of religious discourse became the subject of research relatively recently – at the end of the twentieth century. For example, L.V. Levshun explores the genre specifics of medieval Orthodox preaching (“Preaching as a genre of medieval literature: based on the material of preachings in old Russian handwritten and old printed collections”, 1992); I.A. Krylova conducts a comprehensive study of the lexical composition of the texts of the Orthodox preaching from the point of view of semantics and functional stylistics (“Modern Orthodox preaching in the functional and stylistic aspect”, 2005); O.A. Prokhvatilova on the material of the texts of spiritual preachings of the late XX – early XXI century reveals the specifics of the use of visual and expressive means in preaching texts (“Expressive means of modern Orthodox preachings”, 2011), etc.

The ideologeme “national idea” studied by us belongs to the most controversial and hotly debated topics among scientists of various fields of activity – philosophers, historians, writers, linguists. Very often this concept is reflected in the Orthodox preaching. In the modern philosophical dictionary, “national idea” is defined as a systematized generalization of national self-consciousness in its supra-temporal existence, presented most often in the form of socio-philosophical or socio-political texts, works of art. Accordingly, the national idea can have both a rationalized and a figurative-typifying way of expressing itself. The essence of the national idea is the problem of the meaning of the existence of this people-ethnos [Modern philosophical dictionary. 1998: 557].

In the last three decades, due to the collapse of the USSR and the subsequent spiritual crisis, the term “national idea” has been increasingly found in scientific research and has received various interpretations in philosophy, sociology and cultural studies. For example, T.V. Potemkin, tracing the evolution of the Russian national idea in the process of historical development of Russia, highlights its characteristic features, such as providentialism, Messianism, conciliarity, unity, etc., and emphasizes the role of the Russian Orthodox Church in the formation and development of the Russian national idea (“The formation of the Russian idea as the basis of national consciousness of the Russian people: history and modernity”, 2006). E.Y. Batalov, comparing two national ideas – the “Russian idea” and the “American dream”, which have had and continue to have a serious impact on the self-consciousness of Russians and Americans, comes to the conclusion that compared to Americans who have believed in the American dream since childhood, most Russians have a vague idea of the Russian idea. On this basis, he offers his own version of the national idea – saving Russia (“The Russian idea and the American dream”, 2009). One of the latest works on this topic was K. Borin’s book “The Russian national idea, its sources and components” (2017), in which, based on the study of religious, philosophical and social teachings about the destiny of the Russian people, it is argued that Orthodoxy and Marxism, which are based on collectivism as a form of society, had the greatest impact on the formation of the Russian national idea.

It follows from the above that previous research conducted in the framework of philosophy, sociology, and cultural studies focused on identifying the essence and principles of the functioning of the Russian national idea in society, on studying its interpretation in different periods of time, as well as on comparing it with national ideas in other countries. A comprehensive analysis from the point of view of linguistics and linguoculturology of the content and features of the representation of the ideologeme “national idea”, so significant for modern society, has not been carried out before.

It is worth noting that, despite the existence of an inextricable link between Orthodoxy and the process of forming the Russian national idea, Orthodox preaching has not been studied as a substrate for the explicit and implicit manifestation of the influencing function of the ideologeme “national idea”. At the same time, the rapidly increasing volume of literature on this problem in various branches of scientific knowledge indicates that at present this topic is extremely relevant and in great demand.

Thus, the **relevance** of the dissertation research is due to: 1) the rapidly increasing interest in the problem of the national idea in Russia against the background of the acute geopolitical situation in the world and the special place that Russia currently occupies in the world; 2) the growing influence of Orthodoxy on modern society, as well as the historical role that Orthodoxy has traditionally played in the life of Russian society; 3) the lack of research devoted to the complex analysis of the ideologeme “national idea” from the point of view of linguoculturology, as well as the identification of the specifics of its representation in the Russian Orthodox preaching.

The object of the research – verbal means of expressing the ideologeme “national idea”.

The subject of the research – the specifics of the linguistic representation and functioning of the ideologeme “national idea” in the Russian Orthodox preaching.

Research hypothesis – the analysis of the verbal means of expressing the ideologeme “national idea” in the Orthodox preaching will highlight the most significant aspects of its content and the features of its linguistic representation and functioning.

The goal of the research is to identify the linguistic means of expressing the ideologeme “national idea” in codified publications and texts of the Orthodox preaching, which constitute the lexico-semantic field of this ideologeme, reflecting its content and the specifics of functioning in the Russian Orthodox preaching.

In accordance with the hypothesis and the goal of the research, the following **tasks** were set:

1) to clarify the meaning of the term “ideologeme” and to prove the possibility of considering an ideologeme as a special type of concept, the content of which is embodied in a set of linguistic units forming a lexico-semantic field;

2) to form a generalized definition of the ideologeme “national idea” based on previous discussions about the national idea during its formation and development in Russia;

3) to substantiate the relevance of the study of the ideologeme “national idea” in the Russian Orthodox preaching and to clarify the meaning of the key concepts used in this work: “religious discourse”, “speech genre” and “preaching”;

4) to identify linguistic means that directly represent the ideologeme “national idea” on the basis of dictionary definitions;

5) to select the text material related to the genre of Orthodox preaching and containing the ideologeme “national idea”;

6) to carry out a contextual analysis of the linguistic means of representation of the ideologeme “national idea” in selected examples in order to identify features contextually correlated with the studied ideologeme and opposed to it;

7) to classify the identified features into thematic groups, to distribute them by frequency and on this basis to build a lexico-semantic field of the ideologeme “national idea” functioning in the Russian Orthodox preaching;

8) to analyze the role and significance of stylistic techniques used by Orthodox priests in the selected examples in describing and evaluating the Russian national idea.

To solve the tasks set in the dissertation and test the research hypothesis, the following **methods and techniques** were used: linguistic analysis, linguoculturological analysis, continuous sampling method, dictionary interpretation method, contextual analysis, descriptive method, techniques for determining the stylistic characteristics of linguistic means and quantitative calculations.

The material of the research:

1) To reveal the lexical content of the ideologeme “national idea”, dictionary definitions of key representatives of this ideologeme contained in 20 dictionaries and encyclopedias were considered;

2) To reveal the contextual content of the ideologeme “national idea”, 85 contexts of Orthodox preachings were analyzed, selected by a continuous sampling method from more than 1,400 preachings posted on one of the largest and most visited Orthodox Internet resources (Orthodoxy.Ru), which reflect the understanding and evaluation of this ideologeme by priests as representatives of Russian Orthodox culture.

The theoretical and methodological basis of the research was:

– works devoted to the study of the ideologeme as an object of linguistic research: M.M. Bakhtin (1975), G.Ch. Huseynov (2004), G.F. Dobrozhenko (2008), S.A. Zhuravlev (2004), N.I. Klushina (2003, 2008, 2014), E.V. Konyaeva (2015), M.S. Kornev (2006), O.A. Kuzina (2019), N.A. Kupina (1995), E.A. Lykina (2014), E.G. Malysheva (2009), M.V. Mikhailovskaya (2018), E.A. Nakhimova (2011), B.M. Piontek (2010, 2012), S.E. Timofeev (2018), M.A. Filippova (2007), A.P. Chudinov (2007), etc.;

– works whose authors paid attention to the national idea of Russia: V.V. Aksyuchits (1993, 2014), N.A. Berdyaev (1990), N.V. Gogol (1952), A.V. Gulyga (1995), N.Y. Danilevsky (2008), F.M. Dostoevsky (1978, 1980, 1983), N.O. Lossky (1957), A.I. Solzhenitsyn (2006), V.S. Solovyov (1989), L.N. Tolstoy (1935), E.S. Troitsky (2006), S.L. Frank (1990), A.S. Khomyakov (1900), P.Ya. Chaadaev (1991), etc.;

– works on the study of preaching as a speech genre: M.V. Anikushina (2008, 2012), M.M. Bakhtin (1997), E.V. Bobyreva (2008), V.V. Dementyev (1998), Ya.V. Zubkova, I.A. Kalyuzhnaya (2019), T.V. Itskovich (2021), A.A. Klimchukova (2005), L.V. Levshun (1992), A.Y. Malafeev (2013), E.V. Plisov (2005), A.A. Potapova (2016), O.A. Prokhvatilova (1999, 2011, 2014),

M.B. Rastorgueva (2005), O.V. Salomatova (2016), G.N. Sklyarevskaya (2008), N.D. Futkaradze (2010), etc.

The following main provisions to be defended:

1. The ideologeme “national idea” is a complex mental formation that is verbalized in language in the form of a lexico-semantic macro field, in which the spiritual appearance, historical mission and cultural identity of the state and society are reflected in a concentrated form. The ideological component included in the meaning of this ideologeme, which is capable of influencing the consciousness and behavior of the bearers of Russian culture in order to unite society and form national consciousness, determines the wide scope of its dissemination and application in Russian society. Currently, in Russia, the “national idea” is one of the key ideologemes of political and socio-cultural discourses that unite representatives of different nationalities living on its territory. Its relevance is also determined by the fact that it is reflected in religious discourse, in particular in Orthodox preachings.

2. Lexicographic analysis of the ideologeme “national idea” in dictionaries and encyclopedias allows us to identify a number of its lexical features that reveal the meaning of the key representative, i.e. directly reflect this ideologeme in the language and make up its core (lexical content), present in the minds of native speakers and consolidating the idea of it in society.

3. Contextual analysis of the ideologeme “national idea” in the texts of Orthodox preachings allows us to identify a number of its contextual features that reflect the understanding of this ideologeme by preachers as carriers of Russian Orthodox culture and constitute its periphery (contextual content). Based on the analysis of the frequency of use of the identified contextual features in preachings, it is possible to build a hierarchy of features that reveals the meaning and role of each semantic component in the system of Orthodox values of native speakers of the Russian language.

4. In parallel, in the process of contextual analysis of the ideologeme “national idea” in the texts of Orthodox preachings, it is possible to identify a

number of concepts opposed to this ideologeme. Based on the analysis of the frequency of their use in preachings, it is possible to build another hierarchy – the hierarchy of antonymous concepts, in which negative characteristics are distributed depending on the frequency of their mention and, consequently, the degree of condemnation in Orthodoxy.

5. In the texts of Orthodox preachings, which deal with the national idea, there is an active use of various kinds of stylistic techniques, which, in turn, play a significant role in creating the contextual content of the ideologeme. Their identification and consideration from the point of view of functionality seems extremely promising.

The scientific novelty of the research is due to the fact that for the first time a comprehensive and systematic analysis of the ideologeme “national idea” in Orthodox preaching is carried out from the point of view of linguistics and linguoculturology.

The theoretical significance of the research consists in expanding and clarifying the theory of ideologemes that has developed in linguistics as a result of the developed generalized definition of this concept and extended classification. The study of linguistic and general cultural features of Orthodox preachings, which reflect the concept of “national idea”, makes it possible to present this speech genre as a means of influencing a person in the conditions of the formation of a national worldview.

The practical significance of the research lies in the fact that the methods used, the materials collected, as well as the conclusions obtained during the study can be used in further linguistic and cultural studies, in the analysis of other ideologemes, as well as in university practice in the development of special seminars on contextual analysis of texts. In addition, they can form part of courses in the theory of speech genres, stylistics and axiological linguistics at the faculty of philology, as well as courses in cultural studies and religious studies at the relevant faculties. It is important to note that this study expands and deepens the understanding of the Russian national identity, which to a certain extent

contributes to a more accurate and adequate understanding of the mentality of native speakers of the Russian language and Orthodox culture at the level of intercultural communication.

Structure and content of the work. The dissertation consists of an introduction, three chapters – theoretical: *Specifics of the structure and principles of functioning of the ideologeme “national idea” in religious texts*, and two empirical: *Lexico-semantic and thematic content of the ideologeme “national idea” in the aspect of Orthodox values* and *Features of the functioning of the ideologeme “national idea” in Russian Orthodox preaching*, a conclusion, a list of references, dictionaries and sources, appendices.

The introduction defines the relevance, novelty, object and subject of the research, presents a hypothesis, identifies the goal, tasks, methods and techniques of the research, as well as the theoretical and practical significance of the work, indicates the material on which the research will be conducted, formulates the provisions to be defended.

The first chapter is devoted to the theoretical foundations of the study. It clarifies the meaning of the terms “ideologeme”, “national idea”, “religious discourse”, “speech genre” and “preaching”; examines the main approaches to the study of the ideologeme as a special type of concept; substantiates the study of the content and structure of the ideologeme on the basis of the linguistic units representing it, which are part of the lexico-semantic field; gives a generalized definition of the ideologeme “national idea” from a linguistic point of view based on the most significant statements on the Russian national idea, and also substantiates the relevance of the study of the ideologeme “national idea” in the Russian Orthodox preaching.

The second chapter is devoted to the linguistic and cultural analysis of the ideologeme “national idea”. The work was carried out on the material of dictionary definitions existing in the Russian language and Orthodox preachings mainly of the XX–XXI centuries. As a result of the lexicographic analysis, the lexical content of the ideologeme “national idea” was revealed; contextual features of the

ideologeme “national idea” and its contextual antonyms were revealed on the basis of contextual analysis.

The third chapter analyzes the frequency of use of the identified lexical and contextual features of the ideologeme “national idea”. Based on the analysis, the lexico-semantic field of the ideologeme “national idea”, implemented in the genre of Orthodox preaching, was created. As a result of the work done, a hierarchy of concepts was built that are opposite in meaning to the ideas of the Russian national idea in Orthodox culture. Antonymous concepts were grouped into a hierarchy based on the frequency of their use in preachings. Special attention was paid to the analysis of stylistic techniques used by preachers in describing the Russian national idea.

In the conclusion, the most significant theoretical and practical conclusions on the topic of the dissertation work are summarized, and possible prospects for further study of this topic are outlined.

The appendices contain fragments of Orthodox preachings, which reveal the preachers’ ideas about the Russian national idea.

The reliability of the results of the research is due to: 1) a comprehensive interdisciplinary approach to the material under study, which took into account the main provisions and modern developments in various scientific fields – in linguistics and linguoculturology; 2) a critical approach to theoretical sources; 3) a large volume of the contexts of Orthodox preachings analyzed by the author; 4) the use of a complex of theoretical and empirical research methods adequate to the subject of study and the tasks set in the dissertation.

Approbation of research results

Theoretical provisions and results of the study were discussed at postgraduate seminars of the Department of Russian as a Foreign Language and Methodology of its Teaching, and presented in the form of reports at scientific conferences:

1. The 50th International Scientific Philological Conference named after L.A. Verbitskaya (St. Petersburg, March 2022);

2. X International Scientific and Practical Conference, held remotely at the RSHU (St. Petersburg, April 2022);

3. The 51st International Scientific Philological Conference named after L.A. Verbitskaya (St. Petersburg, March 2023);

4. III International Scientific and Practical Conference “The Word about the Word: studies of young philologists” (Astrakhan, April 2023) – plenary report.

The main provisions and results of the dissertation research are reflected in 8 scientific articles, 4 of which are published in scientific indexed journals from the list recommended by the Higher Attestation Commission of the Russian Federation:

1. Ideologeme as a complex linguistic object: on the problem of definition of the concept // University Scientific Journal. – 2021. № 65. – P. 87-92.

2. Distinctive features of the terms “ideologeme” and “concept” // Modern Science: actual problems of theory and practice. Series “Humanities”. – 2022. № 6-2. – P. 58-60.

3. Formation mechanisms of ideologemes // Modern Science: actual problems of theory and practice. Series “Humanities”. – 2022. № 12-3. – P. 111-114.

4. The content of the ideologeme “national idea” in the Russian religious and philosophical discourse // The world of science, culture and education. – 2023. № 1 (98). – P. 363-366.

Other publications:

5. The modern structure of the field of the ideologeme “Russian idea” // Theses of Reports of the 50th International Scientific Philological Conference named after Ludmila Alekseevna Verbitskaya. St. Petersburg, March 15–23, 2022. – St. Petersburg: St. Petersburg State University publishing house, 2022. – P. 513.

6. Ideologeme as a linguocultural phenomenon: definition, typology and structure // We speak the same language. Materials of the X International Student Scientific and Practical Conference, held remotely at RSHU / editor-in-chief: M.E. Lyapidovskaya. – St. Petersburg: RSHU, 2022. – P. 63-67.

7. The content of the ideologeme “national idea” in Russian artistic discourse // The Word about the Word: studies of young philologists. Materials of the III International Scientific and Practical Conference / edited by M.L. Lapteva, Yu.A. Vasilyeva. – Astrakhan: Astrakhan State University named after V.N. Tatishchev, 2023. – P. 83-85.

8. Reflection of the Russian national idea in religious and philosophical texts of the XVI–XXI centuries // Theses of Reports of the 51st International Scientific Philological Conference named after Ludmila Alekseevna Verbitskaya. St. Petersburg, March 14–21, 2023. – St. Petersburg: St. Petersburg State University publishing house, 2023. – P. 472-473.

CHAPTER 1. SPECIFICS OF THE STRUCTURE AND PRINCIPLES OF FUNCTIONING OF THE IDEOLOGEME “NATIONAL IDEA” IN RELIGIOUS TEXTS

1.1. Ideologeme as an object of linguistic research

The “ideologeme” is an interdisciplinary concept that is used in various humanities – in linguistics, in literary studies, in political science, in sociology, in philosophy. For the present study, carried out in line with linguoculturology, it seems necessary to consider the main approaches to the interpretation of the concept of “ideologeme” in linguistics.

1.1.1. Definition and typology of ideologemes

When working on this subparagraph, materials of an article published by the author of the dissertation are used: [Guan Junbo 2021: 87-92].

The term “ideologeme” itself entered the Russian language in the second half of the XIX century from the Greek language (“ideologeme”), where “idea” means an idea, “logos” means teaching, and the suffix “eme” serves as an indicator of the basic unit of linguistic structure [Fokin 2016]. Thus, we can say that the ideologeme is currently understood as “a unit of the doctrine of ideas”.

As N.G. Dyadyk notes, “ideology is always verbal in the way of its objectification. The goal of any ideology is to influence people’s consciousness, and language is the most effective form of such influence. Language acts as a mediator of ideology” [Dyadyk 2011: 112]. Consequently, ideology and its elements (ideologemes) as an object of linguistic research is not a new topic in linguistics [Guzikova, Spiridonov 2014: 105], it has long been in the focus of linguists’ attention [Zhuravlev 2004: 3].

The term “ideologeme” was first introduced into scientific use by the Russian philosopher, philologist, literary critic M.M. Bakhtin in his work “The Word in the Novel”. When analyzing the statements of the hero of Oscar Wilde’s novel “The Portrait of Dorian Gray”, Bakhtin drew attention to the fact that their

purpose was to make a certain impression on the reader and, perhaps, to push him to a certain action, or at least to revise or supplement his view of the world: “The speaking person in the novel is to some extent an ideologist and his word is always an ideologeme. A special language in a novel is always a special point of view on the world, a claim to social significance” [Bakhtin 1975: 146].

Following M.M. Bakhtin, more and more scientists in Russia began to turn to the development of the theory of ideologemes. However, despite the fact that there are currently a significant number of works devoted to the study of ideologemes, there is still no clear and generally accepted definition of this term in science. From our point of view, among the existing interpretations of the concept of “ideologeme”, three ways of presenting it are of the greatest interest: in line with the functional approach, the linguistic approach and the cognitive approach.

Proponents of the functional approach (G.Ch. Huseynov, N.I. Klushina, B.M. Piontek, etc.), considering the ideologeme as a means of expressing a particular ideology, focus on the important function of ideologemes – the voluntative function or the function of “purposeful influence by the addresser (sender of speech) on the consciousness of the addressee (recipient of speech)” [Klushina 2003: 269].

G.Ch. Huseynov emphasizes that ideologemes refer communication participants to the sphere of proper correct thinking and impeccable behavior and warn them against illegal actions and wrong thoughts [Huseynov 2004: 13]. According to the definition of N.I. Klushina, ideologeme is “the embodiment by verbal means of ideological, political, and social attitudes that form a certain stable ideology in society that promotes social cohesion” [Klushina 2008: 35].

Linguist from Poland Barbara Piontek believes that ideologemes are “socially important ideas frozen in a certain verbal form” that “contribute to the formation of stable ideological stereotypes that unite this community” [Piontek 2012: 9]. The explanatory dictionary “Eurasian wisdom from A to Z” confirms the role of ideologemes in influencing a person’s worldview and value system: “Having ideological, value-oriented and regulatory functions, ideologemes are

rigid normative structures that do not allow anything that could shake their stability into their internal semantic and value limits, and strive to subjugate official and unofficial life” [Eurasian wisdom from A to Z: philosophical explanatory dictionary. 2002: 34].

Thus, within the framework of the functional approach, ideologeme is used as a regulatory and effective means of influencing mass consciousness. Through the ideologeme, the addresser expresses a certain idea, makes an attempt to convey it to the addressee in order to influence his consciousness and behavior, which ultimately helps the cohesion of society and contributes to the formation of national identity.

Based on the above definitions, it seems possible, from the functional point of view, to formulate the following definition of ideologeme: ideologeme is an element of ideology, which is a set of socio-political ideas, on the basis of which national identity is formed. Ideologemes act as agents of state ideological policy and serve to exert a certain influence on mass consciousness and human behavior in society.

Within the framework of the second approach – linguistic approach, it is advisable to separate narrow (lexicological) and broad (semiotic) approaches. It should be noted that between the functional and linguistic approaches to the interpretation of ideologemes there are no cardinal contradictions. On the contrary, these approaches complement each other, since they consider this same phenomenon from different sides – its role in society and forms of existence.

With the lexicological approach, ideologeme is understood as a word or a stable phrase, “in the semantics of which there is an ideological component” [Kupina 1995: 43]; “the meaning of which includes an ideological component” [Chudinov 2007: 92]. From these definitions, the attachment of the ideologeme to a specific word or phrase becomes obvious. At the same time, although the vast majority of ideologemes are represented by words or stable phrases, from our point of view, this condition should not be considered as the only way to form the

content of ideologeme. From here a broader understanding of ideologemes has appeared – semiotic approach.

With the semiotic approach, ideologemes can be represented by any element of the language, not only by words and stable phrases, but also by letters (*еръ, б, н, е*), case endings (*изменники Родины и изменники Родине*), prepositions (*в, на*), quotes (in particular, quotes from Stalin and other political leaders), alphabets (thus, the Russian alphabet acts as a macro-ideologeme of the USSR for speakers of non-Slavic languages), etc. All this was convincingly shown by G.Ch. Huseynov in the book “D. S. P. Soviet ideologemes in the Russian discourse of the 1990s” [Huseynov 2004: 45-144].

For example, the ideologemes-letters “Z” and “V”, which, after the start of the special operation in 2022, acquired a special ideological significance not only in Russia, but throughout the world.

It is important to note that the linguistic approach is usually used in the study of ordinary units existing in the language, which for some reason acquire additional stable ideological meanings. According to N.A. Kupina in the monograph “Totalitarian language: Vocabulary and Speech Reactions”, “ideologemes are units from the sphere of specific vocabulary that receive ideological extensions” [Kupina 1995: 14].

As an example, the author considers the words “alphabet” and “bankrupt”, which in the Russian language have acquired additional meaning: alphabet – “the basic principles of some science or knowledge systems: *the alphabet of communism*” and bankrupt – “a person who suffered an ideological collapse: *political bankrupts from the environment of white emigration*”; after which they become ideologemes. The process of increasing ideological composition, by definition of Kupina, is called “ideologization”, i.e. “ideological meanings are artificially imposed on the traditional semantics of the word” [Kupina 1995: 98].

M.S. Kornev and G.F. Dobronozhenko agree with this point of view, who, analyzing the appearance of the ideologeme “kulak” in Soviet propaganda, point out that “kulak” was not an ideologeme until the beginning of the XX century, “it

becomes an ideologeme under the influence of Bolshevik ideology” [Kornev 2006: 18]. After the October Revolution of 1917, V.I. Lenin and I.V. Stalin, using the term “kulak” as an ideologeme, introduced it into the public consciousness “to designate a class enemy in the prosperous peasantry” [Dobronozhenko 2008: 303].

Thus, ideologeme from the linguistic side is a linguistic unit that has received an ideological increment. It exists primarily in language, and through language it is introduced into the mass consciousness.

The third direction in the interpretation of ideologemes develops within the framework of the cognitive (linguocognitive) approach. In the works of E.G. Malysheva, A.A. Miroshnichenko, E.A. Nakhimova, A.R. Gizatullina, M.I. Gumerova, M.V. Mikhailovskaya and others, ideologeme is perceived as a unit of consciousness with a cognitive-pragmatic nature.

The first scientist who clearly pointed out the mental nature of the ideologeme is A.A. Miroshnichenko. In the process of creating a methodology of linguistic-ideological analysis, he distinguishes between two interrelated units: the lingueme, which is formed from the part “linguo” and represents a unit of language, and the ideologeme, which is formed from the part “ideological” and represents a unit of consciousness. The correspondence between the lingueme and the ideologeme that arises during modeling, Miroshnichenko suggests calling the linguo-ideologeme. By his definition, a linguo-ideologeme is the result of expressing an ideologeme through a lingueme. Because of this, the ideologeme is a concept, and the lingueme is an indicator of the linguo-ideologeme [Miroshnichenko 1996: 8].

Thus, in the works of A.A. Miroshnichenko, the ideologeme is interpreted as a concept, i.e. a unit of the mental world of a person expressed using linguistic means. In our opinion, such a definition correctly reflects the nature of the ideologeme: it indicates the cognitive essence of the ideologeme and clearly shows the similarity of the ideologeme and the concept.

Speaking about the cognitive approach to the study of ideologies, it is necessary to pay attention to the study of E.G. Malysheva, who gave a very

accurate and complete definition of the term “ideologeme”. In linguistics, this definition is shared by many researchers, such as E.A. Ivanova [Ivanova 2019: 251], A.Y. Zhigunov [Zhigunov 2022: 44], O.Y. Kolegova [Kolegova 2023: 63], etc.

Questioning the perception of ideologeme as a lexical unit representing basic ideological attitudes, present in the works of N.A. Kupina, A.P. Chudinov, T.B. Radbil and other researchers, E.G. Malysheva points out that the ideologeme is not a lexical, but a mental unit, which is realized by “linguistic units of various levels and signs of others semiotic systems” [Malysheva 2009: 34]. In Malysheva’s definition, there is a clear distinction between cognitive and linguistic approaches: a lexical unit is only one of the main ways of representing an ideologeme in a text, but “the concept of an ideologeme is hardly exhausted by it alone”.

After a detailed review of the existing points of view, Malysheva defines the ideologeme as “a unit of the cognitive level – a multilevel concept of a special type, in the structure of which (in the core or on the periphery) ideologically marked conceptual features are actualized, which include a collective, often stereotyped and even mythologized representation of native speakers about power, state, nation, civil society, political and ideological institutions”, which is characterized by national specificity, increased axiology, frequency and variety of ways of representation [Malysheva 2009: 34-35]. From the definitions of A.A. Miroshnichenko and E.G. Malysheva, the close connection between the terms “ideologeme” and “concept” becomes obvious. We will discuss this connection in the next subparagraph in order to identify the specifics of the concept of “ideologeme” that we are studying.

Summarizing the definitions of E.G. Malysheva, it can be concluded that in her concept ideologeme is a mental unit that is realized by signs of various semiotic systems, especially linguistic, and performs its function of influencing the addressee’s consciousness to form a collective consciousness in society.

A similar opinion is shared by E.A. Lykina, who, considering ideologeme as a mental stereotype, indicates that ideologeme exists at the level of consciousness,

and “can be expressed both verbally (by word, phrase, trope, intonation pattern, syntactic structure) and nonverbally (by means of visual art, music, sign language)” [Lykina 2014: 203]; as well as M.V. Novak, who, exploring the ideologeme “success”, draws attention to the fact that the ideologeme can be expressed not only by a key representative (i.e. by the word “success” itself), but also with the help of other representations, including non-verbal ones (for example, such visual objects as an expensive car, a private office, a beautiful suit of a well-known manufacturer, etc.) [Novak 2012: 53].

We find a similar interpretation of ideologemes in the works of N.I. Klushina. Defining the ideologeme as “a mental-stylistic phenomenon that implements a certain given idea with the help of stylistic resources of language”, she emphasizes that an ideologeme is primarily a conceived, constructed idea that is quickly mastered by the mass consciousness and becomes a mental stereotype [Klushina 2014: 54-57]. Thus, according to Klushina, before appearing in speech, the ideologeme must become part of consciousness, which proves its mental nature, on which the linguistic “shell” is layered.

The opinion of N.I. Klushina is shared by S.E. Timofeev: in his works, he interprets the ideologeme as “a mental construct affecting the mass consciousness, containing the ideas and judgments of native speakers about various spheres of socio-political life of society”, which is implemented with the help of “stylistic resources of language” [Timofeev 2018: 188]; and also O.A. Kuzina, indicating that “the ideologeme works at the cognitive level, embedding a certain quantum of meaning in the mass consciousness, but this is done at the expense of lexical and stylistic means” [Kuzina 2018: 112].

All this gives us reason to assert that when studying the linguistic representation of an ideologeme, it is very important to take into account not only lexical, but also stylistic means of its expression.

The cognitive interpretation of ideologeme is also present in the article by E.A. Nakhimova “Ideologeme Stalin in modern mass communication”. Nakhimova defines ideologeme as “a mental unit that includes an ideological component and

which, as a rule, is represented by a word or a stable phrase” [Nakhimova 2011: 153]. The above interpretation is very close to the point of view of N.A. Kupina and A.P. Chudinov, who are supporters of the linguistic approach to the interpretation of ideologeme. However, unlike the linguistic approach, Nakhimova’s definition clearly indicates the cognitive essence of ideologeme.

The supporters of the cognitive approach can also include A.R. Gizatullina and M.I. Gumerova. Based on the point of view of E.G. Malysheva, N.I. Klushina and E.A. Nakhimova in determining the nature of ideologemes of the post-perestroika period, they proposed the following definition: “ideologeme is a mental unit that includes an ideological component (with the aim of forming a given idea of political reality), and which is usually implemented in the text by a word or a stable combination” [Gizatullina, Gumerova 2015: 95].

Thus, from the cognitive point of view, ideologeme is a part (unit) of the picture of the world existing in the minds of native speakers, containing an ideological component in its composition. It belongs to the sphere of human consciousness and is represented using signs of various semiotic systems, as a rule, words or stable phrases.

In order to understand the difference between the existing approaches to the definition of ideologeme, we present in Table 1 their main provisions.

Table 1. Comparison of approaches to the definition of ideologeme

Approach and his supporters	Components of the definition	Examples of ideologemes
Functional approach (G.Ch. Huseynov, N.I. Klushina, B.M. Piontek, etc.)	Ideologeme is an element of ideology (a political unit), expressing the content of a particular ideology.	The key ideologemes of this approach are ideologemes created by representatives of certain socio-cultural views, for example, “democracy” [Filippova 2007], “fascism” [Bystrov 2008], etc.

Table 1 (continued)

Approach and his supporters	Components of the definition	Examples of ideologemes
Linguistic approach (M.S. Kornev, N.A. Kupina, A.P. Chudinov, etc.)	Ideologeme is an element of language (a linguistic unit) that has ideological extensions in its meaning.	Examples of the implementation of this approach are linguistic units, which in a certain historical period receive ideological additions and become ideologemes, for example, “kulak” [Kornev 2006], “Z” and “V”, etc.
Cognitive approach (A.R. Gizatullina, M.I. Gumerova, E.A. Lykina, E.G. Malysheva, E.A. Nakhimova, M.V. Novak, S.E. Timofeev, etc.)	Ideologeme is an element of consciousness (a mental unit) that contains an ideological component and is characterized by a variety of representation methods.	This approach is focused on studying the structure of ideologemes, for example, “friendship of peoples” [Konyaeva 2015], “Russian world” [Timofeev 2018], “Western values” [Ivanova 2019], and is effective in the study of those ideologemes that can be expressed not only by verbal means, but also by non-verbal means.

Comparing the provisions that make up the basis of three currently existing approaches to the definition of the concept of ideologeme, we can conclude that the ideologeme is a complex linguistic and cultural phenomenon that combines linguistic (symbolic) and cognitively conditioned characteristics.

Following the supporters of the cognitive approach, we believe that the basis for the universal definition of the concept of “ideologeme” should be considered

the cognitive component: the ideologeme as a certain socio-political idea must first be formed in consciousness, and only after that it can be realized at the verbal level or at the level of other semiotic systems – to gain its form.

Based on the origin, two types of ideologemes can be distinguished: primary ideologemes (typical) and secondary ideologemes (transformed). The examples given below are based on an article of the author of the dissertation: [Guan Junbo 2022: 111-114].

Primary ideologemes are mental units that were created in the field of ideology in the form of socio-political ideas, such as “communism”, “democracy”, “capitalism”, “socialist competition”, “Russian world”, “Chinese dream”, etc. They also include the ideologeme “national idea” that we are studying, since long before it received its linguistic form, it already existed in the minds of politicians, philosophers and theologians (“although the concept of the Russian idea was first introduced by F.M. Dostoevsky in the XIX century, it was mainly formed by the XVI century” [Aksyuchits 2014: 13]).

And secondary ideologemes are linguistic units that appeared outside of ideology, initially not ideologemes, and then in a certain historical period received additional ideological meanings and turned into ideologemes. As an example, we give the phrase “iron curtain”.

Initially, this phrase meant a fire-fighting device in the theater, which was lowered onto the stage in case of a fire on it in order to protect the auditorium from fire. However, in the period 1945–1991, this phrase began to be used as an ideologeme denoting an insurmountable (hard, strong as iron) political barrier isolating the USSR and other socialist countries from the capitalist countries of the West. Secondary ideologemes also include words and phrases such as “kulak” (class enemy in the prosperous peasantry), “thaw” (the period of democratization of public life), “perestroika” (cardinal changes in the economic and political structure of the USSR), etc.

Based on the analysis, we can say: as an object of linguistic research, the ideologeme is a complex mental-verbal phenomenon that simultaneously combines

mental and linguistic factors, which is based on an ideological postulate that performs the function of influencing the addressee's consciousness and is represented by signs of various semiotic systems, especially linguistic. As a result, ideologemes can be divided into primary (mental units with a linguistic "shell") and secondary (linguistic units with ideological additions).

As can be seen from the definitions given above by E.G. Malysheva and A.A. Miroshnichenko, the "ideologeme" is closely related to the "concept", which expresses the semantic fullness of the concept, regardless of the specific form of its expression. In the next subparagraph, we will compare these two terms to establish their similarities and differences.

1.1.2. Ideologeme as a special type of concept

This subparagraph, devoted to establishing a connection between "ideologeme" and "concept", is based on an article of the author of the dissertation: [Guan Junbo 2022: 58-60].

Analyzing in the previous subparagraph the currently available approaches to the definition of the concept of "ideologeme", we noticed the following trend: recently, in linguistics, "ideologeme" is increasingly interpreted with the help of another more familiar concept – "concept".

For example, Yu.S. Vorotnikova defines ideologeme as "an ideological concept that sets a special model of the world due to its function of influencing at the level of the unconscious" [Vorotnikova 2010: 197]. According to G.G. Slyshkin, ideologeme is "an element of concept created through the purposeful influence of certain social institutions on the bearers of culture, orienting the bearer of the concept to commit any socially significant actions" [Slyshkin 2005: 11]. According to the definition of N.I. Klushina, ideologeme is "an ideological concept that implements a certain given idea with the help of stylistic resources of language" [Klushina 2014: 54]. M.V. Mikhailovskaya believes that ideologeme is "a nationwide concept that is perceived equally by people who share the same political views" [Mikhailovskaya 2018: 377].

It is obvious that the possibility of defining the term “ideologeme” through the term “concept” shows the similarity of their perception in linguistics. Accordingly, for their correct understanding and differentiation, the difference between them should be more clearly outlined.

Currently, there are two main approaches to understanding the term “concept”: cognitive and linguoculturological. The linguoculturological approach usually includes the views on the concept expressed in the works of N.D. Arutyunova, Yu.S. Stepanov, G.G. Slyshkin, V.I. Karasik, V.A. Maslova, S.G. Vorkachev.

According to the definition of Yu.S. Stepanov, a bright representative of the linguoculturological approach, concept is “the main cell of culture in the mental world of a person”. In the form of such a cell, culture enters the mental world of a person, and at the same time, through this, a person enters culture and influences it [Stepanov 1997: 41].

The linguoculturological direction of the concept research also includes the works of S.G. Vorkachev. Considering the concept in the context of national culture, he believes that cultural concepts are, first of all, mental entities in which the “spirit of the people” is reflected. As a unit of collective consciousness, the concept directs to higher spiritual entities, has a linguistic expression and is marked by ethno-cultural specifics [Vorkachev 2004: 51].

Thus, in linguoculturology, the term “concept” is usually understood as a mental unit that has a linguistic expression and reflects a culturally conditioned representation of a person about the world.

Existing definitions of the concept make it possible to identify its main features. Let us turn to the invariant features of concept proposed by V.A. Maslova [Maslova 2005: 47] and compare them with the features of ideologeme:

1) Concept is the minimal unit of human experience, verbalized by the word.

Similarity: both concept and ideologeme can be expressed verbally.

2) Concept is the basic unit of processing, storing and transferring experience.

Similarity: Like concept, ideologeme is also processed information stored in the mass consciousness and transmitted from generation to generation.

3) Concept is social.

Similarity: Ideologeme is also social, since the addressee of any ideologeme is society.

4) Concept is the main cell of culture.

Similarity: Ideology as a set of views and ideas, from which the self-consciousness of the people is formed, is an integral part of culture. Consequently, ideologeme as an element of ideology also acts as the main cell of culture.

5) Concept performs specific functions. S.A. Askoldov notes that the most important function of concept is the function of replacement, since “in the process of thought, a concept replaces many objects of the same kind” [Askoldov 1997: 269].

Difference: Unlike concept, the main function of ideologeme is the function of influencing the consciousness and behavior of people associated with the managerial function of the state. As M.S. Kornev notes, “the function of ideologemes is not to clarify reality, but to perform an applied function, to be a tool in the hands of a manipulator communicator” [Kornev 2016: 117].

6) Concept has movable boundaries. According to N.N. Boldyrev, the scope of the concept content is constantly increasing “due to new conceptual features” [Boldyrev 2001: 29].

Difference: Unlike concept, the content of the ideologeme does not change over time, since it is controlled by the state (the reason for its change can only be socio-cultural changes in society, which should be significant enough to affect the ideological attitudes of the state).

Accordingly, the attitude of the bearers of the same culture to one concept may be ambiguous, and this will not lead to serious consequences; but one ideologeme must necessarily be perceived by representatives of the mass consciousness unambiguously (“correctly”), otherwise it may lead to conflict.

Based on the comparative analysis, we can draw the following conclusion: “ideologeme” and “concept” coincide in many characteristics, they are similar conceptions. However, they cannot be called completely identical terms, since the ideologeme differs from the concept in its targeted impact on the addressee and unambiguous evaluation. It can be said that an ideologeme is an ideological concept, i.e. a special type of concept that includes an ideological component (with the aim of forming a single collective representation of native speakers about political reality) that performs the function of influencing the consciousness and behavior of the addressee.

After identifying the grounds for the perception of the ideologeme as a special type of concept, we will proceed to consider the methods of studying the ideologeme existing in modern linguistics in order to develop a holistic algorithm that allows us to reveal its content and structure.

1.1.3. Lexico-semantic field as a way of ideologeme representation

There are various methods of studying the ideologeme as a special type of concept. Let us dwell in detail on those of them that are most common and actively used at the present time.

In the linguistic understanding of a unit that is cognitive in nature, attention is focused primarily on the means of verbalization of this unit, delineating its linguistic boundaries [Ilyukhina, Dolgova, Kirillova 2016: 6]. Indeed, being a unit of the mental level, the ideologeme is expressed by linguistic means, therefore its modeling involves consideration of the linguistic “shell”, i.e. the linguistic structures that represent it.

According to a number of researchers, such as S.G. Vorkachev, O.E. Potapova, E.A. Zabrodkina, etc., “one of the main means of verbalization of the concept is, first of all, the lexico-semantic field” [Potapova 2020: 51].

In modern linguistics, the theory of lexico-semantic fields has been developed by many researchers in their works. The term itself is defined by them as “a set of words of various parts of speech united by the common expression of

one concept” [Verdieva 1986: 120]; “a large semantic paradigm that unites words of various parts of speech, the meanings of which have one common semantic feature” [Apresyan 1995: 47]; “a set of linguistic units united by a common content and reflecting the conceptual, objective or functional similarity of the phenomena being denoted” [Kobozeva 2000: 99]; “an open hierarchical structure of a set of lexical units that are united by a common meaning and reflect a certain fragment of reality in the language” [Potapova 2020: 51].

J.J. Warbot and A.F. Zhuravlev define the lexico-semantic field as “a set of lexemes denoting a certain concept in the broad sense of the word: according to modern concepts, the field includes words of various parts of speech, with the assumption of the inclusion of phraseological units and lexical materials of various forms of the existence of the national language” [Brief conceptual and terminological handbook of etymology and historical lexicology 1998].

Lexico-semantic fields are constructed on the basis of lexico-semantic and thematic groups included in them.

At the same time, it is important to note that, unlike the lexico-semantic group, which is “a class of words of one part of speech that have a fairly common integral semantic component and typical clarifying differential components in their meanings” [Kuznetsova 1989: 7], the thematic group is a broader association of words, “it is a group of words of different parts of speech united by a common theme” [Rubleva 2004: 76].

According to F.P. Filin, the difference lies in the fact that the basis for the allocation of a lexico-semantic group is intra-linguistic connections, and the basis for the allocation of a thematic group – extralinguistic connections. Thus, the thematic group is broader in meaning and covers a larger number of linguistic units than the lexico-semantic group: “within one thematic group there are smaller, but closely interconnected lexico-semantic groups of words” [Filin 1982: 232].

In this paper, we understand the concept of lexico-semantic field as a set of interrelated linguistic units of various parts of speech, united on the basis of the commonality of the meaning expressed by them.

Based on the fact that the ideologeme is an ideological concept, it seems possible to assume that the linguistic units expressing the ideologeme have a field structure.

Since the content of the ideologeme is determined not only by linguistic, but also by extralinguistic factors (cultural, political, social) that do not belong to the lexico-semantic group, in this paper we will not study lexico-semantic groups, but thematic groups.

Thus, O.A. Kuzina in the work “The Axiological aspect of the linguistic representation of the image of Ukraine in the English-language mass media” believes that the content of the ideologeme is represented by a set of semantic blocks (“constructs”), i.e. key ideas that are formed around one “quantum of meaning” and are verbalized using linguistic means that are meaningfully interconnected and complement each other, creating an ideologically correct view of a fragment of the surrounding world from the position of a certain socio-political group [Kuzina 2019: 37-39].

In this paper, adhering to the point of view of J.J. Warbot and A.F. Zhuravlev, we will consider the linguistic means of expressing an ideologeme in the form of a lexico-semantic field consisting of a set of interrelated linguistic units united on the basis of the commonality of the meaning expressed by them. In order to fully disclose the conceptual content of the ideologeme “national idea”, it is necessary to identify its constituent “constructs”, in other words, to select all possible linguistic means of its representation.

Currently, the method of dictionary interpretations is actively used to identify the linguistic means of expressing the ideologeme. A number of researchers, such as S.A. Zhuravlev [Zhuravlev 2004], A.A. Lepenysheva [Lepenysheva 2011], E.A. Lykina [Lykina 2014], E.V. Konyaeva [Konyaeva 2015], M.S. Kornev [Kornev 2016], etc., believe that when studying an ideologeme, it is necessary to analyze the definitions of its key representative presented in dictionaries, since this allows not only the most complete registration of the linguistic means objectifying this ideologeme, and, consequently, the most

systematic approach to the choice of lexical material for subsequent analysis [Lepenysheva 2011: 169], but also to identify changes in interpretations and fundamental inconsistencies in the definitions of this ideologeme [Kornev 2016: 117].

Proponents of the use of dictionary definitions often use historical and etymological analysis aimed at studying the history of the origin and development of the ideologeme under study. For example, S.A. Zhuravlev on the example of the impossibility of revealing the content of ideologemes such as “class enemy”, “Lenin’s call”, “proletkult”, etc. without knowledge of Soviet ideology, he argues that “the role of the extralinguistic factor in the formation of the ideologeme is extremely large, therefore its content can be explicated only taking into account background knowledge” [Zhuravlev 2004: 11]. This approach contributes to the multidimensional perception of its meaning, since “behind each ideologeme is its prehistory, the historical and cultural background of its origin, functioning and development in time and space” [Piontek 2010: 94]. That is why in the next paragraph devoted to the analysis of the semantic meaning of the ideologeme “national idea”, we will consider the stages of its formation and development in Russian philosophical thought, and we will do this on the basis that the term “national idea” itself came from philosophy.

In addition to dictionary definitions, text fragments in which they are involved can serve as an important material for studying the verbalization of ideologemes. Thus, M.S. Kornev, O.A. Kuzina and E.A. Ivanova investigate the content of the ideologemes “oligarch”, “Ukraine” and “Western values” on the material of media texts [Kornev 2016; Kuzina 2019; Ivanova 2019]; A.V. Demedyuk analyzes the linguistic means of expression of the ideologemes “people”, “success” and “freedom” based on fragments of the message of the President of the Russian Federation [Demedyuk 2018]; S.E. Timofeev and O.Y. Kolegova identify thematic groups included in the semantic field of the ideologemes “Russian world”, “Russian way” and “Russian question” on the

material of the contexts of the corpus of the National Corpus of the Russian language [Timofeev 2018; Kolegova 2022, 2023].

Thus, in linguistics, when studying the content of an ideologeme, the method of contextual analysis has become widely used. The use of this method is of particular importance, since in various types of texts (journalistic, artistic, religious, etc.) both the main and ideologically marked features of the ideologeme are represented. Therefore, in order to identify additional contextual features and clarify the implicit content of ideologemes, contextual analysis is a necessary research method.

Currently, experimental research methods are also in great demand. Russian Russian, for example, D.V. Makhovikov and A.A. Stepanova, using the material of reactions-associations presented in associative dictionaries of the Russian language, identify the semantic components of the ideologemes “Stalin” and “Lenin” and analyze the dynamics of their content in the linguistic consciousness of representatives of two generations of Russian people [Makhovikov, Stepanova 2016]. Typical experiments on the study of the content of the ideologeme include the following areas:

1) *Associative experiment*. The method consists in the fact that the subject is given a stimulus word and is asked to respond to this word with the first word or phrase that “came to mind” [Leontiev 1977: 14]. By conducting an associative experiment, it is possible to identify the largest number of different features of the ideologeme and determine their relevance / irrelevance in the minds of native speakers in accordance with the frequency of the reactions received.

2) *Receptive experiment*. This method is aimed at studying the understanding and perception of the ideologeme under study by native speakers and is conducted by a questionnaire method in which the subjects are asked to give their definition of the meaning of the ideologeme, to choose words close to it in meaning, and words opposite in meaning, etc. The advantage of this method is that the results of comparing the survey data with dictionary definitions allow us to identify a

number of cognitive features presented in the language consciousness of native speakers, but not included in dictionaries.

Based on the above, we can distinguish three main methods that are currently used in the study of the content of the ideology: *lexicographic research method* (analysis of dictionary definitions and historical and etymological analysis), *contextual analysis method* (analysis of ideologeme verbalization in different types of texts) и *experimental method* (analysis of the results of psycholinguistic experiments).

It is important to note that most researchers agree that these approaches not only do not contradict, but actively complement each other, expanding our understanding of the content of the ideologeme.

Having analyzed the methods of identifying the linguistic means of expressing the ideologeme, which in turn constitute the lexico-semantic field representing this ideologeme, it is necessary to turn to the ways of structuring the identified linguistic means.

Z.D. Popova distinguishes in the structure of the lexico-semantic field the core, which usually contains high-frequency, stylistically and functionally neutral units, and the periphery, which is formed by less frequent, semantically context-dependent units [Popova 1989: 162].

A.A. Ufimtseva divides the structure of the lexico-semantic field into core, center and periphery:

- 1) the core of the field is represented by a generic seme;
- 2) the center of the field consists of units having an integral differentiological value common with the core;
- 3) the periphery of the field includes the units that are most distant in their value from the core. Peripheral units may have contextual meaning if the field is built on a specific text. Usually, peripheral field units can come into contact with other semantic fields, forming the lexico-semantic continuity of the language system [Ufimtseva 2002: 127].

Thus, it seems possible to identify the bases on which researchers attribute units of the lexico-semantic field to the core or periphery.

1) *in accordance with the frequency of representation in the text*: the higher the frequency of use of a lexico-semantic field unit, the closer to the core it is located.

For example, when studying the ideologeme “innovation” in the political texts of the United Russia Party and the All-Russian Popular Front, E.A. Bolshakova, using the multiplatform program AntConc, which is a tool for statistical research of texts, conducts a quantitative analysis of the frequency of the use of linguistic means of representation of this ideologeme [Bolshakova 2018].

It should be noted that this principle of dividing the linguistic means of expressing the ideologeme into the core and periphery is not comprehensive, since the results obtained show the level of frequency of representation of the allocated means of representation only in the texts under study, while the question of the frequency of their use in other sources remains open. For a more complete disclosure of the content of the ideologeme, it is necessary to simultaneously apply a qualitative interpretation of the data obtained.

2) *in accordance with the correlation with the key representative*: the greater the correlation, the closer this unit of the lexico-semantic field is to the core. In other words, there is a constant semantic correlation between the nuclear features and the key representative of the ideologeme, and a contextually conditioned semantic correlation between the peripheral features and the key representative of the ideologeme.

This basis is often used in modern research. For example, in the work devoted to the analysis of the linguistic representation of the ideologeme “governor” in mass information discourse, E.G. Malysheva not only proves the possibility of considering the ideologeme as a special type of concept with a field structure, but also, based on the point of view of Z.D. Popova and I.A. Sternin [Popova, Sternin 2003], offers a methodology for compiling a formal and functional thesaurus that objectifies an ideologeme in any discourse. According to

this methodology, lexico-semantic groups representing the core of an ideologeme (i.e., the formal thesaurus) contain a “keyword” and its derivatives, as well as lexemes and combinations of lexemes that directly reflect this ideologeme in the language; and lexico-semantic groups representing the periphery of the ideologeme (i.e. the functional thesaurus), include lexemes and combinations of lexemes that contextually, indirectly, metaphorically and metonymically objectify this ideologeme, reflecting the assessments and interpretations of the content of the core of the ideologeme by national, group and individual consciousness [Malysheva 2009: 77].

It is worth noting that the methodology proposed and successfully tested by E.G. Malysheva for compiling a formal and functional thesaurus objectifying an ideologeme in any discourse became fundamental in a number of subsequent studies, for example, in the study of A.Y. Zhigunov when analyzing the specifics of the linguistic representation of the ideologeme “Arctic” [Zhigunov 2022].

E.A. Lykina also believes that the structure of the ideologeme has a field organization: in the core there is a generally accepted understanding of this phenomenon, which is recorded in explanatory and encyclopedic dictionaries, and on the periphery there is the attitude of this national community to it, the assessment. Thus, when constructing the lexico-semantic field of the ideologeme “authoritarianism” functioning in the British media discourse, the author selected not only dictionary entries from dictionaries such as Encyclopedia Britannica, Oxford English Dictionary, etc., as material for analysis, but also fragments of a newspaper article “Vladimir Putin unveils Russian cabinet”, which vividly demonstrates the attitude of British citizens to the political situation and the state structure of Russia [Lykina 2014: 204-205].

E.V. Konyaeva also adheres to similar positions. In her opinion, in the core of the field there are features identified on the basis of encyclopedias and dictionaries. Subsequently, having begun to function in the minds of ordinary people, the ideologeme acquires “new features, which it is advisable to consider peripheral features, since they were layered on an already existing ideological

core”. Thus, in order to reveal the core of the lexico-semantic field representing the ideologeme “friendship of peoples” in the minds of Soviet people, the author considered definitions from such lexicographic sources as the Philosophical Encyclopedia, Philosophical Encyclopedic Dictionary, etc.; and to identify its periphery, the results of a sociological survey were analyzed, reflecting the respondents’ understanding of this ideology as specific representatives of the Soviet people [Konyaeva 2015: 191].

Thus, despite the fact that until now a single procedure for structuring the lexico-semantic field representing the ideologeme (ideological concept) has not been prescribed, we can talk about the general principles of conducting this kind of research that have developed in linguistics. They are shared and successfully used in their works by E.G. Malysheva [Malysheva 2009], E.A. Lykina [Lykina 2014], E.V. Konyaeva [Konyaeva 2015], etc. Let’s look at them in more detail:

1. The lexico-semantic field of an ideologeme has a core that directly reflects the generally accepted understanding of this ideologeme. The core features are permanent, stylistically neutral and context-independent, which are fixed in dictionaries and encyclopedias and act as a generally accepted definition of an ideologeme. Consequently, the means of ideologeme representation revealed by the method of lexicographic research can be considered as nuclear features.

2. Adjacent to the core is the periphery, indirectly reflecting the understanding and evaluation of this ideologeme by a certain community or group. The periphery is formed by the features that have developed in the minds of native speakers after the introduction of this ideologeme into the mass consciousness. Consequently, the means of representation of the ideologeme, identified by the method of contextual analysis or experimental method and reflecting the understanding of the meaning of the ideologeme by native speakers at later stages of its existence in society, can be considered as peripheral features.

A review of research methods shows that today there are no clearly developed methods for studying the content and structure of the ideologeme. At the same time, most scientists propose to consider an ideologeme as a special type of

concept that has a field structure and is verbalized in the language by a lexico-semantic field. To study it, it is customary to use an integrated approach based on the method of dictionary interpretations, taking into account historical and etymological analysis, contextual analysis, experimental data, etc.

In this research, we adhere to the point of view of O.A. Kuzina and, following her, we believe that a complete description of an ideologeme is possible only if all possible linguistic means of its expression are identified, which represent this ideologeme as part of the lexico-semantic field. Based on the point of view of E.G. Malysheva, E.A. Lykina and E.V. Konyaeva, we believe that the lexico-semantic field of the ideologeme consists of a core (lexical content), for the disclosure of which it is necessary to refer to the dictionary definitions of the key representative of the ideologeme and semantically close to it lexemes or combinations of lexemes, and the periphery (contextual content), which can be identified from texts or data of psycholinguistic experiments reflecting the understanding and assessment of the meaning of the ideologeme by native speakers at later stages of its existence in society.

Having clarified the meaning of the linguistic term “ideologeme” as a special type of concept and having justified the possibility of studying the content and structure of the ideologeme on the basis of the linguistic units representing it, which by their semantics are part of a lexico-semantic field, in the next paragraph we will focus in more detail on the object of our research – the ideologeme “national idea”.

1.2. The ideologeme “national idea” as an important component of Russian Orthodox Culture

In scientific research, the “national idea” is considered as one of the actual ideologemes that occupy a key place in the modern picture of the world [Malysheva 2009: 37]. The semantic components of this ideologeme represent one of the most controversial and hotly debated problems, the interest in which is

constantly increasing. According to researchers, this issue is particularly acute in the crucial years for society [Fogel 2004: 3; Volkova 2010: 399].

Russian philosopher, theologian and publicist V.V. Aksyuchits, reflecting on the history of the concept of “national idea”, says that it is not an abstract or rational concept, but “living archetypes in which the consciousness and subconscious of the people are rooted, a hierarchy of values that determine attitudes and behaviors, ideals that respond to the direct moral sense, which are holistically experienced, excite, touch every person who considers himself a representative of this people” [Aksyuchits 1993: 120].

Accordingly, each ethnic group develops its own unique national idea, which is based on the people’s awareness of their belonging to this ethnic group on the grounds of common territory, language, faith, history, culture, as well as an understanding of the common purpose and meaning of existence on Earth. Russia is no exception. In fact, the national idea of Russia is a set of interconnected ideas that in a concentrated form reflect the essence of the Russian mentality and the role of Russia in world history.

Currently, the ideologeme “national idea” is perceived as a systematized generalization of national self-consciousness, presented most often in the form of philosophical, political and artistic texts [Modern philosophical dictionary. 1998: 557]. It was in this capacity that it was the subject of close attention of scientists of various fields: philosophers, political scientists, writers, etc. Despite numerous studies on this topic in various scientific fields, its understanding from the point of view of linguoculturology is at an early stage.

It is obvious that the content of the ideologeme cannot be considered without taking into account the historical and cultural background of its origin, functioning and development. To identify a generalized idea of the ideologeme “national idea”, let’s focus on the history of its existence in Russia. At the same time, it should be noted: we do not set ourselves the task of exploring the centuries-old path of ideological and ideological searches related to the national idea in philosophy, politics and other disciplines, but only make a brief overview of the most

significant statements on this topic and try to determine what semantic components were at its core.

1) *The ideologeme “national idea” in the Russian philosophical discourse.*

This paragraph, devoted to the analysis of the concept of “national idea” in the Russian philosophical discourse, is based on an article by the author of the dissertation: [Guan Junbo 2023: 363-366].

In the history of philosophical thought, the ideologeme “national idea” has always been the subject of sharp discussions, and sometimes irreconcilable differences. Many outstanding Russian philosophers, theologians and thinkers worked on its formulations – N.A. Berdyaev, A.V. Gulyga, F.M. Dostoevsky, N.O. Lossky, V.S. Solovyov, E.S. Troitsky, S.L. Frank, A.S. Khomyakov, P.Ya. Chaadaev, Abbot Filofey, etc. Each of them had their own specific vision of this ideology and offered their own solution.

At the same time, the concepts of “national idea” and “Russian idea” are often used as synonyms: “For Dostoevsky, and for Solovyov, and for Berdyaev, and for other protagonists of the Russian idea, the word “Russian” meant “national”. National is not in ethnic, but in socio-cultural terms, that is, expressing the “idea” of “all Russia”, of the whole society, all ethnic groups that inhabit Russia and connect their fate with its fate” [Batalov 2009: 25].

The roots of the ideologeme “national idea” date back to the XVI century, when Russian lands united around Moscow. At this time, the hegumen of the Pskov Spaso-Eliazar Monastery Philotheus put forward the first formulation of the national idea – the famous doctrine “Moscow – the third Rome”, claiming that Moscow is an alternative to the fallen Constantinople and the successor of the Roman Empire.

Almost simultaneously with the promotion of the doctrine “Moscow – the third Rome”, the church writer and theologian Reverend Maxim The Greek suggested using the phrase “Holy Russia”, which in the XVI–XVIII centuries acquired the meaning of the official state ideology.

P.Ya. Chaadaev in the “Philosophical Letter”, which was published in the magazine “Telescope” in 1836, for the first time wondered about the the vocation and the special meaning of the Russian people: “we do not belong to either the West or the East – we are an exceptional people” [Chaadaev 1991: 323-330].

The theologian and philosopher A.S. Khomyakov also addressed the ideologeme “national idea” in his works, to whom its messianic interpretation belongs: “History calls on Russia to become ahead of the world enlightenment, it gives it the right to do so for the comprehensiveness and completeness of its beginnings” [Khomyakov 1900: 174]. Along with the Messianic idea, a significant place in the reflections of A.S. Khomyakov on the national idea is occupied by conciliarity – unity in diversity, unity of free individuals, internal unity of individuals in freedom and love, which was the spiritual basis of Russian national unity.

The very concept of “Russian idea” was first used by F.M. Dostoevsky in the announcement for the subscription to the magazine “Time” in 1861: “We foresee that the nature of our future activities should be extremely universal, that the Russian idea may be a synthesis of all those ideas that Europe develops with such persistence, with such courage in its individual nationalities” [Dostoevsky 1978: 37].

Later, in 1877, in the “A Writer’s Diary” Dostoevsky brought the national idea closer to the idea of the universal unity of mankind: “the Russian national idea is, in the end, only worldwide universal unity” [Dostoevsky 1983: 20].

V.S. Solovyov made a significant contribution to the development of the theoretical substantiation of the concept of “national idea”. In the report, read in Paris in 1888, he expresses the idea that for Russia the national idea is “not what it thinks of itself in time, but what God thinks of it in eternity” [Solovyov 1989: 220], that is, this is the idea of Russia as Christian God’s chosen people – the guardian of Orthodoxy.

N.A. Berdyaev considers the idea of communitarianism as the national idea of Russia (from the French *commun* – community, *commune*: the search for

universal salvation and brotherhood of all people in God): “This is the Russian idea that individual salvation is impossible, that salvation is communitarian” [Berdyayev 1990: 220].

N.Y. Danilevsky, emphasizing the importance of the unity of the Slavic peoples, defines the Russian national idea as the idea of Slavs: “For every Slavs: Russian, Czech, Serb, Croat, Slovene, Bulgarian – the idea of Slavs should be the highest idea, higher than freedom, higher than science, higher than enlightenment, higher than any earthly good, because none of them is achievable for him without its implementation” [Danilevsky 2008: 154].

Philosopher N.O. Lossky believed that “the deepest feature of the Russian national character is Orthodox religiosity and the search for perfect goodness associated with it, which is feasible only in the Kingdom of God” [Lossky 1957: 21]. That is why, he believes, the national idea and ideal of the Russian people was not mighty, not rich, but “holy” Russia.

A similar point of view is shared by outstanding Russian philosopher and religious thinker S.L. Frank, who saw the highest meaning of the Russian national idea in the love of God and love for people: “We are faced with only two commandments, sufficient to comprehend, enrich, strengthen and revitalize our life: immense love for God as the source of love and life, and love for people” [Frank 1990: 158].

A new surge of interest in the national idea occurred at the end of the XX century. in connection with the collapse of the USSR and the subsequent spiritual crisis. At that time, the ideas about the ideologeme “national idea” became particularly relevant and entered a new phase of development.

Thus, in the article “God and the Fatherland – the formula of the Russian idea” Russian idea is understood by V.V. Aksyuchits as follows: “Orthodoxy is an organic school of education of the Russian soul, the bosom of the formation of the Russian idea” [Aksyuchits 1993: 120].

Soviet and Russian philosopher, historian of philosophy A.V. Gulyga believes that the national idea of Russia is “a premonition of common misfortune

and the idea of universal salvation. <...> The Russian idea aimed to unite humanity into a high community, to transform it into a factor of cosmic development” [Gulyga 1995: 25].

E.S. Troitsky considers the Russian national idea as “the core expression of Russian national-patriotic, Orthodox self-consciousness” [Troitsky 2006: 35].

Table 2 presents concepts and conceptions that have been forming the Russian national idea in the Russian philosophical discourse for a long time.

Table 2. The main components of the Russian national idea in the Russian philosophical discourse

Philosophers and theologians	Central components
Hegumen Filofei	Moscow – the third Rome
Maxim The Greek	Holy Russia
P.Ya. Chaadaev	The Russian people – an exceptional people
A.S. Khomyakov	Messianic idea, conciliarity
N.Y. Danilevsky	The idea of Slavs
F.M. Dostoevsky	Worldwide universal unity
V.S. Solovyov	The idea of God’s election
N.A. Berdyaev, A.V. Gulyga	Universal salvation
N.O. Lossky	Orthodoxy, perfect goodness
V.V. Aksyuchits, E.S. Troitsky	Orthodoxy
S.L. Frank	Love for God and love for people

Summing up, we can say that the content of the ideologeme “national idea” functioning in the Russian philosophical discourse is represented by a set of concepts used by Russian philosophers and theologians to determine the spiritual appearance and historical mission of the Russian people. It includes such semantic components as Orthodoxy, Holy Russia, the idea of God’s election, conciliarity, the Messianic idea, universal salvation, the idea of Slavs, love for God and love for people.

It should be noted that in various spheres of life of the Russian people, the ideologeme “national idea” has acquired its own specific distinctive features over time.

2) *The ideologeme “national idea” in the Russian political discourse.*

In pre-revolutionary Russia, the ideologeme “national idea” played an important role in the creation of a single centralized state. By the time of the first Russian Tsar Ivan IV the idea of “Moscow – the third Rome” is used to confirm the divine origin of the tsarist power: Moscow’s historical mission is to protect Orthodoxy; accordingly, the Moscow sovereign became the head of the entire Orthodox world.

The twenties and thirties of the nineteenth century were a significant period in the history of the liberation movement in Russia: the decembrist uprising and its defeat, along with the spread of liberal ideas among the intelligentsia, laid the foundation for future conflicts. At that time, the idea of strengthening autocratic power became particularly relevant in the country. In 1833, Nicholas I appointed S.S. Uvarov to the post of minister of public education, who became the author of a new formulation of the Russian national idea – “Orthodoxy, Autocracy, Nationality”.

In Soviet times, the question of the national idea was reformatted into the worldwide mission of Soviet Russia – “building socialism” (the second program of the party adopted in 1919), and then into “building communism” (the third program of the party). The third program of the CPSU was adopted in 1961 in the USSR, but eventually its ideas spread throughout the world. The ideas put forward at that time not only helped the USSR make a fantastic leap in all spheres of the country’s life and win the Great Patriotic War, but also introduced into the mass consciousness the main features of communist ideology, such as justice, brotherhood of people and nations, freedom, etc.

After the collapse of the USSR and the disappearance of the communist ideology, the government, through the mouth of the president, speaking about the problems that Russia faced, said that the country must be saved from collapse at

any cost and that for this it is necessary to strengthen national unity. Thus, since that time, as in the times of Ancient Russia, the national idea has become an effective method for uniting society.

President of the Russian Federation V.V. Putin, speaking about the Russian national idea, used the following words and phrases: “power, statehood and social solidarity” (in 1999), “competitiveness” (in 2004), “saving the people” (in 2011), “Orthodoxy” (in 2016), “patriotism” (in 1999, 2016 and 2020) and “a strong, prosperous family with a large number of children” (in 2021).

D.A. Medvedev, as President of the Russian Federation, noted other components of the idea of the Russian national idea: “the welfare of citizens” (in 2008) and “modernization” (in 2009).

Thus, the content of the ideologeme “national idea” functioning in the Russian political discourse is represented by a set of concepts used by Russian political scientists and political leaders to strengthen the state and consolidate society. Among them, special importance is given to such semantic components as the unifying principle, patriotism, the greatness of the country, Orthodoxy, the communist ideal and the welfare of citizens.

3) *The ideologeme “national idea” in the Russian artistic discourse.*

In Russian literature, many writers and poets in their works directly or indirectly spoke about the national idea. Most of them adhered to the opinion that the national idea of Russia is patriotism.

So, in Ancient Russia, soldiers went into battle “for the land of Russia” (The Word about Igor’s Regiment), “for the land of Russia and for the Christian faith” (Zadonshchina) [Gaida 2013]. After Russia went through the most difficult trials, such as the struggle for independence in the Time of Troubles, the Battle of Poltava, victory in the Great Patriotic War, etc., patriotism began to manifest itself more and more in the Russian national consciousness.

The patriotic mood has been expressed in many literary works: in the novel “War and Peace” by L.N. Tolstoy, in which the Rostov and Bolkonsky families are ready to defend the Motherland at any moment; in the story “The Fate of Man” by

M.A. Sholokhov, in which Andrey Sokolov retains his Russian dignity even under the threat of death during interrogation by Muller; in the poem “Vasily Terkin” by A.T. Tvardovsky, in which the hero of the same name repeatedly performs feats for the sake of the Motherland.

The same view is held by A.I. Solzhenitsyn: “Patriotism is the beginning that unites the people. <...> And just as a society cannot survive where civil responsibility is not assimilated, so a country, especially a multinational one, cannot exist where national responsibility is lost” [Solzhenitsyn 2006: 153].

Along with the issues of patriotism, which throughout the history of the formation of the Russian state were raised in the works of writers and poets, not the last place in Russian literature and Russian culture occupied reflections on religion. This was especially intense in the XIX century, when Russian literature acquired a religious-patriotic orientation and a deep connection with the Orthodox tradition.

N.V. Gogol pointed out that the “churchification” of all Russian life is the only condition for the spiritual revival of Russia. In his opinion, in Russia “there is a mediator of everything within our land itself – our Church. It contains everything that is necessary for a truly Russian life” [Gogol 1952: 283].

L.N. Tolstoy believed that the laws of goodness are the driving force of the spiritual unity of Russian people. As Konstantin Levin said, in the image of which the author of the novel “Anna Karenina” invested a number of autobiographical features, “one obvious, undoubted manifestation of the deity is the laws of good, in recognition of which I am not only united, but willy-nilly united with other people in one society of believers, which is called the Church” [Tolstoy 1935: 398].

F.M. Dostoevsky perceived Christian mercy as an integral component of the Russian national idea. According to his opinion, an important characteristic of Russian culture that distinguishes it from other cultures is the manifestation of love and compassion for people: “Among such ideas hidden in the Russian people – the ideas of the Russian people – is the name of crime by misfortune, criminals by

misfortuners. This idea is purely Russian. It has not been noticed in any European people” [Dostoevsky 1980: 17].

In addition to “patriotism” and “religiosity”, other ideas of society about the national idea of Russia were reflected in the Russian artistic discourse.

For example, A.S. Pushkin in some of his poems, such as “Licina” (1818), “To Chaadaev” (1818), “Village” (1819) and “In the depths of Siberian ores ...” (1827), expresses the idea that the Russian national idea is the greatness of Russia which can be achieved only by overthrowing the autocracy and introducing political freedoms for citizens.

However, A.S. Pushkin’s poetry is not limited to the issues of the domestic policy of the Russian Empire. The current confrontation between Russia and the West makes us recall his patriotic lyrics. In the poem “Slanderers of Russia” (1831), the poet addresses those Europeans who are trying to accuse Russia of expansion, and notes that the Russian people are not afraid to defend their interests if they know that the truth is on their side.

Maxim Gorky believed that the Russian national idea is the construction of socialism, which “will free the whole world from poverty and the brutal power of wealth” [Gorky 1970: 441]. Because of this, most of his works denounced the capitalist system and called on the reader to overthrow this system in Russia and put communist ideas into practice.

It follows from the above that the content of the ideologeme “national idea”, reflected in the Russian artistic discourse, is represented by a set of concepts used by Russian writers and poets to display the characteristic features of the Russian national character. It includes such semantic components as patriotism, Orthodox religiosity and the associated manifestation of compassion, kindness and love for people, as well as the greatness of the country achieved on the basis of the principle of freedom and justice.

Having analyzed the prevailing ideas about the Russian national idea, we can say that between the semantic fields representing the ideologeme “national idea” in

different discourses, there is an interweaving of many semantic components – Orthodoxy, patriotism, love for people, the greatness of the country, etc.

Thus, the lexico-semantic field of representation of the ideologue “national idea” can be considered as a combination of key concepts that are in certain relationships with each other. Schematically, this can be represented as follows (see Diagram 1).

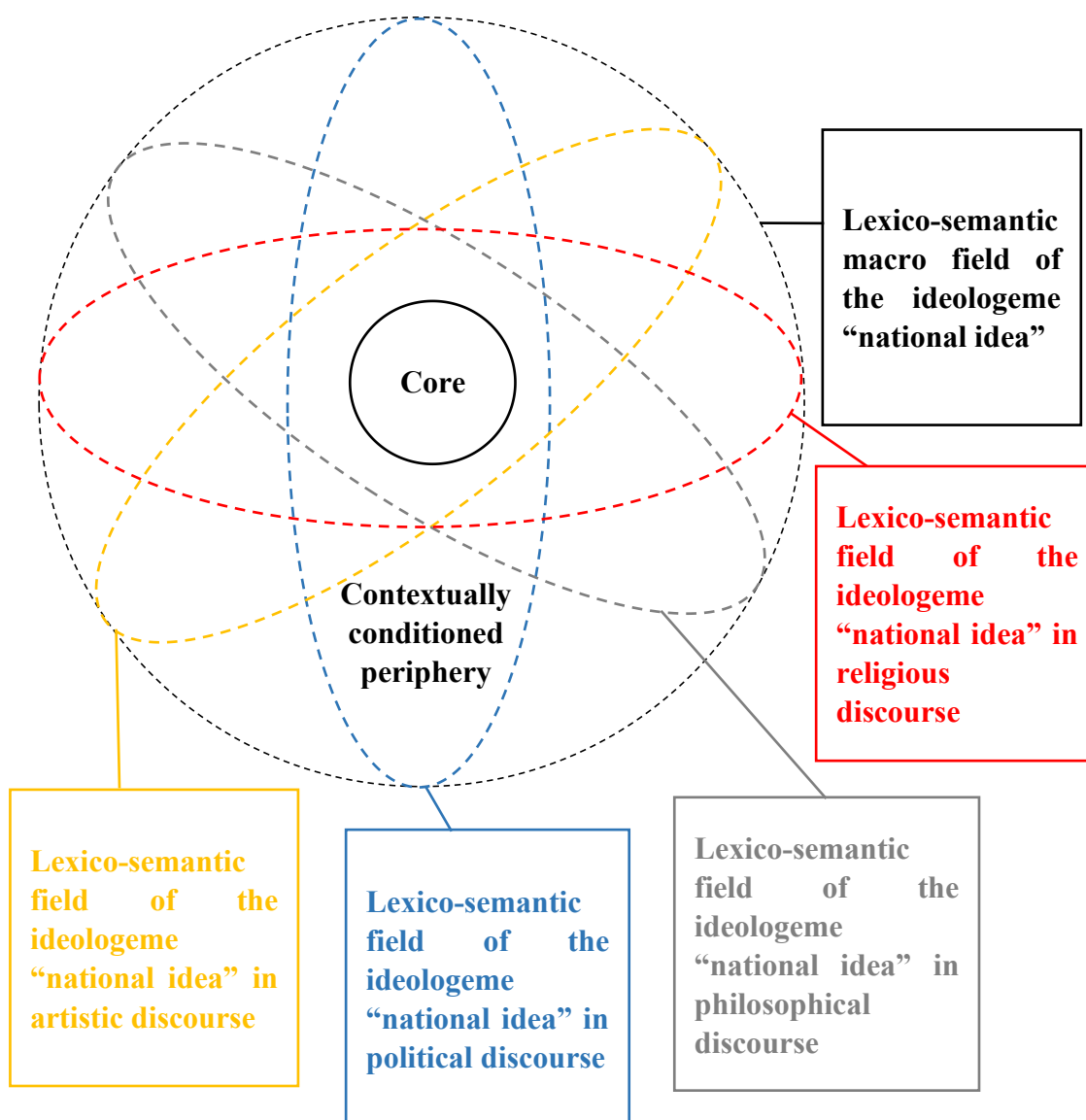


Diagram 1. Lexico-semantic field of representation of the ideologue “national idea” in Russian linguoculture

As shown in the diagram, the content of the ideologeme “national idea” in Russian linguoculture can be represented as a lexico-semantic macro field¹, which includes intersecting lexico-semantic fields representing its various discursive varieties.

In this diagram, we have presented far from all areas of implementation of the ideologeme “national idea”, but only those that have the greatest impact on its perception in secular society.

It is worth noting that in addition to philosophical, political and artistic discourses, within the framework of which the ideologeme “national idea” was studied, works of religious themes, inextricably linked with these discourses, and to a large extent determining the perception of this ideologeme in them, have not yet been used as material for study. That is why the goal of our research is to construct the lexico-semantic field of the ideologeme “national idea” functioning in the Russian religious discourse.

All fields included in the macro field of the ideologeme “national idea” have blurred boundaries, because they are meaningfully interconnected and complement each other. The macro field and all its fields have a common core, reflecting the common understanding of this ideologeme for all native speakers of the Russian language, fixed in dictionaries and encyclopedias. Adjacent to the core is the periphery, reflecting the understanding and evaluation of this ideologeme by representatives of any field of activity within a certain discourse. Peripheral features of one of the fields can simultaneously enter the periphery of another field.

Summarizing all of the above, we come to the following conclusion:

Ideologeme “national idea” – this is a complex mental education, which throughout its formation and development included issues related to the search for the spiritual origins and values of Russia, the goals of its existence, historical and

¹ A macro field is a field that exists and is defined at the macro level of the functioning of linguistic units. For example, the socio-political and socio-cultural components of linguistic units (in particular, the ideologeme “national idea”) can be identified only at the macro level – in the process of classification and evaluation of the phenomena of the surrounding world.

cultural mission in the world, and, as a consequence, the peculiarities of the formation of the Russian national mentality.

This ideologeme is verbalized by means of linguistic units that correlate with the lexico-semantic macro field, which in a concentrated form reflects the spiritual appearance, historical mission and cultural identity of Russia, and performs the function of influencing the consciousness and behavior of not only native speakers of the Russian language, but also those who consider themselves part of Russian culture, regardless of ethnic origin. By uniting people, it contributes to the strengthening of the country and the unified spiritual development that unites numerous peoples.

In Russia, reflections on the national idea began to take shape much later than the creation of a single state – at a time when the process of searching for a spiritual and moral basis that unites all the East Slavic peoples into a single whole began. As you know, Orthodoxy has become such a basis.

Thus, the national idea of Russia inevitably has religious and philosophical roots, i.e. the formation and development of the national idea in Russia are closely connected with Orthodoxy.

However, despite the existence of an inextricable link between Orthodoxy and the process of formation of the Russian national idea in society, the Orthodox preaching has never been used as a material for analyzing the content of the ideologeme “national idea”. It is precisely those meanings that have found expression in Orthodox discourse that have reflected the understanding of the bearers of the Russian Orthodox consciousness about this concept and served as the basis for the formation of the understanding of the national idea in modern Russia.

So, in this research, fragments of Orthodox preachings containing the ideologeme “national idea” will be used as material for contextual research.

Before proceeding to the analysis of the text material we have collected, let us focus on the features of the Orthodox preaching as a genre of the church-religious style of the modern Russian literary language.

1.3. Reflection of the ideologeme “national idea” in the Orthodox preaching

The determining importance of religion in the formation of the Russian national identity is due to the fact that it takes on the task of forming and developing moral values in society.

Over the past two decades, interest in religion has increased markedly in the Russian Federation (after many decades of banning religious practices in the USSR): the religious press has begun to actively develop in the country, programs and publications on religious topics appear in the media. It is not surprising that at present in the humanities, including linguistics, there is an increasing interest in the study of religious discourse in general and Orthodox preachings in particular [Itskovich 2021; Klimchukova 2005; Malafeev 2013; Prokhvatilova 1999, 2014; Rozanova 2000; Salimovsky, Suslova 2005; Salomatova 2016, etc.].

In order to understand what the “religious discourse” is, we must first consider what the very concept of “discourse” and the closely related concept of “text” includes.

In modern linguistics, there is still no single definition of the concept of “text”, but most linguists [Turaeva 1986: 11; Matveeva 2003: 352, etc.] agree that text as a result of human linguistic activity is an ordered set of sentences united by a common theme, interconnected both grammatically and by content.

The concept of “discourse” also has many different interpretations [Borbotko 1981: 104; Kubryakova, Alexandrova 1997: 19, etc.]. One of the most complete, logical and popular definitions of this concept, in our opinion, is the definition of N.D. Arutyunova, according to which, discourse is something more than just a text, it is “a coherent text in combination with extralinguistic – pragmatic, socio-cultural, psychological and other factors” [Arutyunova 1990: 136].

This definition is shared by other researchers. Thus, Teun A. van Dijk considers discourse as “a complex communicative phenomenon that includes, in

addition to the text, also extralinguistic factors (knowledge about the world, attitudes, goals of the addresser) necessary for understanding the text” [Dijk 1989: 7]. A.V. Golodnov considers “the socio-cultural, historical, psychological context of the generation and perception of the text” an integral part of the discourse [Golodnov 2009: 78]. A.A. Karamova understands discourse as “a text correlated with the situation of communication (with historical, socio-cultural, political, ideological, psychological and other context), with the cognitive processes of its generation and perception” [Karamova 2013: 22].

Thus, on the basis of the above definitions, we will understand discourse as unity of the result of linguistic activity (i.e. the text) and its process (i.e. the socio-cultural, historical, ideological, psychological context of the generation and perception of the text).

The definition of “discourse” through the concept of “text” shows the similarity of their understanding in linguistics: both text and discourse consist of sentences whose function is to convey certain information. However, they should not be considered identical concepts, since there are some differences between them, which, from our point of view, are possible to determine based on three criteria:

- 1) If text is the final result of linguistic activity, then discourse simultaneously acts as both the process of this activity and as its result;
- 2) If the text can have a written form of presentation that is not interactive, then the discourse can be in any oral, written, visual or auditory form that is interactive;
- 3) If text is an exclusively linguistic category in which grammatical cohesion and sequence of sentences are manifested, then discourse is a broader category in which not only linguistic, but also extralinguistic factors (socio-cultural, psychological, ideological, historical and other factors) are manifested.

From the point of view of modern social linguistics, each social institution (i.e., an association of people that performs specific social functions) has its own kind of discourse. For example, V.I. Karasik distinguishes scientific, religious,

business, political, mass information, legal, pedagogical, medical, military, advertising, sports and other types of discourse [Karasik 2002: 26].

In the scientific literature, “religious discourse” is defined as “a set of certain actions aimed at introducing a person to faith or strengthening faith in God” [Bobyreva 2008: 162]. Over a long historical period, various genres have developed within the framework of religious discourse: preaching, prayer, psalm, parable, confession, pastoral conversations, etc.

It is known that initially the concept of “genre” was used in literary studies to distinguish types of literary works, such as novel, novella, short story, poem, etc. In the 50s of the XX century M.M. Bakhtin in his work “The Problem of speech genres” first put forward the term “speech genre”. According to Bakhtin, “the thematic content, style and compositional structure are inextricably linked in general statements and are equally determined by the specifics of this sphere of communication. <...> Each individual statement is, of course, individual, but each sphere of language use develops its own relatively stable types of such statements, which we call speech genres” [Bakhtin 1997: 159].

So, according to this concept, the speech genre (hereinafter – SG) is a relatively stable thematic, stylistic and compositional type of statements developed by a certain sphere of language use, characteristic of it. It should be additionally noted here that, unlike sentence, statement is a unit of speech communication.

Following M.M. Bakhtin, many linguists, such as St. Gaida, V.V. Dementiev, E.A. Zenskaya, F.L. Kositskaya, T.V. Matveeva, K.F. Sedov, T.V. Shmeleva, etc., began to work on improving the theory of SG, actively developing it.

T.V. Shmeleva in the article “The model of the speech genre” identifies three approaches to the problem of SG: lexical, stylistic and speech-based. According to Shmeleva, the most promising among them is the speech-based approach, which corresponds to the ideas of M.M. Bakhtin. In her opinion, SG is a special model of statements, which includes seven parameters: communicative

goal, addresser, addressee, event content, factor of the past, factor of the future and linguistic embodiment [Shmeleva 1997: 95].

V.V. Dementiev suggests to understand SG as “a typical model of text generation in typical situations” [Dementiev 1998: 22]. According to the definition of F.L. Kositskaya, SG is “a typical model united by the unity of purpose, theme and composition, embodied in one or many texts and implemented using verbal and non-verbal means” [Kositskaya 2005: 57]. K.F. Sedov gives a similar definition. For him, SG is “a model of verbal and nonverbal-symbolic accompaniment of typical situations of social interaction of people” [Sedov 2011: 34].

In general, it can be noted that all the above definitions are within the framework of the approach put forward by M.M. Bakhtin. According to them, SG is a model of statements.

Along with this, it should be noted that in other scientific studies, the definitions of SG have differences. For example, the speech genre is defined through the text [Gaida 1999: 104], through the form of speech [Zemskaya 1988: 42] and as part of a communicative event [Borisova 2001: 15].

In this work we will adhere to the definition of M.M. Bakhtin, T.V. Shmeleva, K.F. Sedov, V.V. Dementiev, F.L. Kositskaya and many other researchers. We believe that SG is a special model of statements that includes relatively stable thematic, stylistic and compositional features.

Discussing the genres of religious discourse, E.V. Bobyreva, Ya.V. Zubkova, I.A. Kalyuzhnaya and others consider it appropriate to distinguish primary and secondary speech genres in them. Thus, in the work “Religious discourse: values and genres”, E.V. Bobyreva refers to the primary speech genres “parables, psalms and prayers as individual typed samples of structural-semantic and value models that originated directly in religious discourse”, and to the secondary speech genres – “preaching and confession, which is a kind of interpretation and modification of the primary genres of religious discourse” [Bobyreva 2008: 166-167].

Ya.V. Zubkova and I.A. Kalyuzhnaya in the article “The specifics of preaching as a genre of religious discourse” develop and enrich the classification of E.V. Bobyreva. In their opinion, the genres of prayer, psalm and parable are among the primary speech genres of religious discourse, since “it is these genre samples that constitute the primary basis of religious activity”. The secondary speech genres are “preachings, confessions, pastoral conversations, etc.”, aimed at “commenting, discussing, interpreting primary samples of religious discourse” [Zubkova, Kalyuzhnaya 2019: 162]. Based on this, it can be concluded that preaching refers to secondary speech genres.

Being a typical secondary speech genre, preaching occupies an important place in religious discourse. It served as “the main instrument through which the knowledge of faith spread” before, and still serves [The Bible Encyclopedia. 1990: 582]. From the point of view of a number of researchers, preaching is the central, fundamental genre of religious discourse due to the fact that “religion as an interpersonal communicative process begins with preaching” [Mechkovskaya 1998: 205].

Since the material of our research is precisely the preaching, let us turn to the issues of determining its content, specificity and typology. The problem of defining the concept of “preaching” is highlighted in the works of A.A. Potapova, O.A. Prokhvatilova, O.V. Salomatova, G.N. Sklyarevskaya, N.D. Futkaradze, etc.

Thus, O.A. Prokhvatilova understands preaching as “speech of a religious and edifying nature, with which the clergyman addresses believers in the church during divine service” [Prokhvatilova 2014: 58].

Similar definitions can be found in many dictionaries, for example, in the dictionary “Christianity”, in which preaching is defined as “Christian church instruction taught in the church during the liturgy, which has as its task to tell and explain the teachings of Jesus Christ” [Christianity. Encyclopedic dictionary. 1995: 401]; in the “Dictionary of Orthodox church culture”, which defines the preaching as “clergyman’s speech addressed to parishioners, pronounced in the church and

containing the explanation of the fundamentals of the doctrine, instructions and recommendations to believers” [Dictionary of Orthodox church culture. 2008: 319].

As can be seen from the definitions given above, the traditional, classical idea of Christian preaching is as follows: preaching is a religious speech delivered by a clergyman in the church during a divine service and whose task is to tell and explain to the listeners the teachings of Jesus Christ.

However, it should be noted that this presentation does not cover all forms of preaching that exist in modern Russian society.

The centuries-old history of the church led to the development and enrichment of the genre of preaching, as well as contributed to the expansion of its scope. As a result, the historically established definition of preaching as “a speech of a clergyman in the church” in modern society is expanding and includes public verbal speeches outside the church.

For example, in the free Russian encyclopedia “Tradition” it is noted that “preaching as an expression of spiritual truths can take different forms”, such as oral speech, written word (books, letters, messages), musical word (singing), painted word (icon), etc.

According to N.D. Futkaradze, the composition of preaching includes “teaching the Law of God, the pastoral conversation of the priest, the word of the preacher at the divine service, the performance of the representative of the church in the media and much more” [Futkaradze 2010: 141].

O.V. Salomatova, who made a detailed review of the definitions of the concept of “preaching”, offers the following interpretation: preaching is an oral or written text created by the clergyman, correlating with Orthodox holidays and events of people’s lives [Salomatova 2016: 18]. At the same time, the author emphasizes that the genre of preaching is actively used not only in the religious sphere, but also “in the secular environment (performances and articles of the missionary nature by clergymen in the media and on the Internet, speeches at the consecration of hospitals, etc.)” [Salomatova 2016: 29].

A.A. Potapova, relying on the work of A.D. Samoilova “Pronoun as a means of speech influence in the missionary variety of preaching discourse” [Samoilova 2006: 148-156], considers preaching as “a text proposed by the preacher on behalf of a certain denomination and containing its teaching, intended to change the consciousness and behavior of the listener” [Potapova 2016: 34].

A.Y. Malafeev, developing the point of view of L.N. Churilina [Churilina 2009: 377-383], believes that preaching as a genre of Orthodox discourse includes such forms and varieties as “preachings of priests from the church pulpit, catechetical talks, catechetical lectures, missionary preachings and public apologetic lectures, stories of lay preachers about faith in private conversations, inspirational conversations or letters, etc.” [Malafeev 2013: 38].

It follows from the above that, in a broad sense, preaching is understood as an oral or written speech of a clergyman delivered in the church or published in secular media in the form of a speech, message, lecture, interview, conversation, etc. In this work, we accept this broad understanding of the preaching, realizing that the main purpose of preaching is to exert a religious and moral influence on the consciousness of listeners and readers, which cannot be limited to the framework of church worship.

At the same time, the non-linguistic (general cultural) characteristics of preaching are:

1) *Simplicity of form and content.* Modern preachings are written in a lively, modern, understandable language for listeners, which ensures that their perception is accessible among representatives of the mass audience. As John Chrysostom, archbishop of Constantinople, emphasizes: “Do not decorate speeches with selected words, but use words that would be used and understandable to servants and maids, a widowed woman, a merchant, a shipbuilder and a farmer” [John Chrysostom 1898: 616].

2) *Clarity of presentation.* Direct quoting of the Holy Scripture is rarely found in the preaching. In order to make the the preaching understandable to all

listeners, the preacher must be able to speak clearly and simply about the most difficult and serious things (for example, about happiness instead of bliss, etc.).

3) *Expression of reverence.* Simplicity and clarity of the preacher's speech do not mean that preaching is an everyday speech, it is always distinguished by reverence. Thus, to enhance the reverence and sublimity of the genre of preaching, the preacher uses various artistic means: active application of periphrasis (*God – the Almighty Father, Heavenly Father, Lord of heaven and earth, the Light of the unfading Sun of Truth*); observance of the principle of symmetry (for example, “*God unites with man and man ceases to be a servant of God*”), etc.

4) *Didacticism.* An important functional feature of preaching is its didacticism and a high degree of influence on the addressee. The meaning of preaching is “the desire to unite all believers in achieving a common religious goal” [Anikushina 2012: 123-124]. L.V. Levshun agrees with the fact that preaching has these functions. In her opinion, preaching, which is a monologue in form, is characterized by “hidden dialogicity”, i.e. “involving listeners in empathy, contemplation, cognition” [Levshun 1992: 18-19].

Of particular interest to us are the studies of M.B. Rastorgueva [Rastorgueva 2005], E.V. Plisov [Plisov 2005], A.A. Klimchukova [Klimchukova 2005], A.Y. Malafeev [Malafeev 2013] and O.A. Prokhvatilova [Prokhvatilova 2014], devoted to the study of linguistic characteristics of the genre of preaching.

At the lexical level, the preaching is characterized by a wide use of religious vocabulary (*God, the Holy Spirit, Jesus Christ, faith, soul, prayer, hell, heaven, church, cross, etc.*), as well as archaic forms of words (*отче, старче, братие, бывати, настави, etc.*).

At the morphological level, the following features are inherent in preaching:

1) the presence of a large number of nouns with suffixes **-ство, -ние, -ие** (*единство, спасение, житие, etc.*), as well as nouns formed by addition using elements of old Slavic origin (*благоволение, милосердие, благополучие, etc.*);

2) high frequency of the use of passive participles, participial and adverbial-participial phrases (for example, *собираемое, одержимый, призван,* etc.).

At the syntactic level, the following features are manifested in preaching:

1) frequency advantage of complex sentences over simple ones;
2) a large number of sentences with introductory words indicating the connection and sequence of thoughts;

3) inversion of a consistent component in phrases, i.e. the use of phrases such as “noun + adjective” (for example, *род человеческий, сокровище духовное, способ самый простой и лёгкий, милости Божии, угодник Божий,* etc.);

4) widespread use of incentive sentences with verb forms not only of the second person, but also of the first person expressing an invitation to perform an action together with the speaker.

Based on the above, the following conclusion can be drawn: preaching is a complex cultural and linguistic phenomenon that has its own characteristics and performs certain functions. It is characterized by a number of features – *general cultural* (simplicity, clarity and reverence of speech, didacticism and a high degree of influence on the addressee) and *linguistic* (widespread use of religious and archaic vocabulary, nouns with suffixes *-ство, -ние, -ие*, participial and adverbial-participial phrases, the predominant use of complex sentences over simple and incentive sentences with verb forms of the first and second person).

Dealing with the problem of typology of preachings from the point of view of content based on the principle of synchrony, O.V. Salomatova identified four of their main thematic groups:

1) theological preachings (interpretation of Holy Scripture, liturgical texts, dogmas);

2) moral preachings (clarification of the norms of Christian faith and its morality);

3) socio-political preachings (coverage of contemporary social and political issues);

4) preachings for various occasions: commendable, solemn, thanksgiving, funeral (delivered during Orthodox holidays, abstinence, days of saints, funeral service and other events related to Christian life) [Salomatova 2016: 24].

Based on the typology above, it can be noted that preachings play an important role not only in the life of the church, but also in the spiritual and moral life of people. And this also explains the fact that in modern linguistics there are works in which various concepts and ideologemes concerning moral values are explored on the basis of preachings.

For example, T.V. Chikovani, as a result of analyzing the preaching of the archbishop of Simferopol and Crimea “To the words: beware of the yeast of the Pharisees and Sadducees”, revealed the field structure of the concept of “the fall” [Chikovani 2017: 43-50]. M.V. Anikushina analyzed the features of the representation of the concept of “God” in the texts of the English-language preaching [Anikushina 2008: 36-40]. D.M. Omelchenko studied the concepts of “wealth” and “poverty” in the preachings of the Caesarius of Arles [Omelchenko 2009: 80-85]. T.V. Chikovani analyzed the concepts of “suffering”, “life” and “death” on the example of St. Luka’s preaching “To the words: let the dead bury their dead” [Chikovani 2016: 16-20].

Thus, from the point of view of linguoculturology, the Orthodox preaching is a fundamentally important object of research, since it contains concepts and ideologemes that occupy an important place in the minds of native speakers of the Russian language.

In the second chapter we will begin to study the ways of linguistic representation of the ideologeme “national idea” in Orthodox preachings, in which the ideologeme we need occurs, in order to identify the specifics of its functioning in the minds of the bearers of Russian Orthodox culture.

Conclusions of the first chapter

In the first chapter, we examined the terms and concepts necessary for further research, the key of which is the ideologeme “national idea”, and came to the following conclusions.

1) Being the object of linguistic research, the “ideologeme” is a complex mental-verbal phenomenon, an ideological concept that includes an ideological component that performs the function of influencing the consciousness and behavior of the addressee with the help of signs of various semiotic systems, especially linguistic. The linguistic units representing it have a field structure and can be identified by lexicographic research, contextual analysis and experimental method.

2) The ideologeme “national idea” is a complex mental formation that is verbalized in language in the form of a lexico-semantic macro field, in which the spiritual appearance, historical mission and cultural identity of Russia are reflected in a concentrated form. Having an ideological component that performs the function of influencing the consciousness and behavior of the bearers of Russian culture, the ideologeme “national idea” contributes to the cohesion of society, the strengthening of the country and the formation of national identity. Currently, this ideologeme has a very wide scope of distribution and application in Russian society, acting as one of the key ideologemes of political, socio-cultural and religious discourses uniting representatives of all nationalities living in the territory of the Russian Federation.

3) Special attention in the course of the study was paid to the division of ideologies according to what place they occupy in the minds of native speakers. Based on the characteristics of the origin, two types of ideologies are distinguished – primary and secondary. Primary ideologemes are mental units that were created at a certain time in the field of ideology in the form of socio-political ideas clothed in a new linguistic form. Secondary ideologemes are formed on the basis of introducing additional ideological meanings into the meaning of ordinary words

and phrases that are relevant to the linguistic society at a certain point in time. The linguistic form of the ideologeme “national idea” and the ways of its formation indicate that it belongs to the primary ideologemes.

4) The lexico-semantic field of the ideologeme includes the core (lexical content) and the periphery (contextual content). To identify the nuclear features of the ideologeme “national idea”, we should refer to dictionary articles that reveal the lexical meaning of key representatives. Peripheral features are revealed contextually: through texts that reflect the understanding of the meaning of the ideologeme by native speakers at later stages of its existence in society.

5) In this work, the texts of Orthodox preachings were chosen as the material for contextual research, which in a broad sense are considered as oral or written texts of Russian Orthodox priests delivered in the church or published in secular media in the form of speeches, messages, lectures, interviews, conversations, etc. The choice of texts was due to the following reasons: firstly, the formation and development of the ideologeme “national idea” in Russia is inextricably linked with Orthodoxy; secondly, the ministry of preachers is closely connected with the strengthening of Russian national identity; thirdly, the preachings contain concepts and ideologemes that occupy an important place in the system of spiritual and moral values of Russian people. All this predetermined the fact that the theme of the national idea occupies a significant place in Orthodox preachings.

CHAPTER 2. LEXICO-SEMANTIC AND THEMATIC CONTENT OF THE IDEOLOGEME “NATIONAL IDEA” IN THE ASPECT OF ORTHODOX VALUES

2.1. Principles of material selection and methodology of analysis

To construct the lexico-semantic field of the ideologeme “national idea” functioning in the Russian Orthodox preaching, we will work in two directions: we will analyze the linguistic means presented in dictionary definitions representing this ideologeme, consider the linguistic and general cultural features of its functioning in Orthodox preachings.

In the first case, dictionaries and encyclopedias of various types were used to achieve this goal; in the second case, Orthodox preachings were selected from an Internet resource using a continuous sampling technique.

The principles of the selection of Orthodox preachings are:

- 1) The presence of them in the text version, not in audio or video format;
- 2) Location in one of the largest and most visited Orthodox resources of the Runet (on the official website Orthodoxy.Ru);
- 3) Obligatory presence of the ideologeme “national idea” in them.

It should be noted that the choice of this resource as a source of contextual material is not accidental. On the one hand, the Russian Orthodox Internet portal Orthodoxy.Ru consistently ranks at the top of the ratings and has a reputation as the best expert Orthodox resource in Runet. Consequently, this site contains the most widely read and popular Orthodox preachings that have not lost their relevance so far. On the other hand, compared to other collections of Orthodox preachings, such as the official website of the Russian Orthodox Church (Patriarchy.ru), where only the preachings of His Holiness Patriarch Kirill of Moscow and All Russia are collected, the official website of the Church of John the Theologian (omolenko.com), where only Father Oleg Molenko’s preachings are collected, the site we have chosen Orthodoxy.Ru presents a very complete collection of preachings by various Orthodox priests. Thus, consideration of the

understanding of the ideologeme “national idea” by various carriers of Russian Orthodox culture increases the objectivity and completeness of our research.

When selecting preachings, their thematic focus was taken into account. As a result, out of more than 1400 texts of Orthodox preachings, i.e. all posted on the portal Orthodoxy.Ru before starting work on this dissertation, we selected 85 fragments for contextual analysis, in which there were linguistic representations of the ideologeme “national idea” (see Appendices 1-10)². Among them: preachings of the clergy from the church pulpit, their messages, speeches, teachings, lectures, conversations, interviews, addresses to the flock, united by a single goal to have a spiritual and moral impact on the consciousness of listeners and readers³.

It can be noted that among the materials we have selected for analysis, the number of texts written by His Holiness Patriarch Kirill of Moscow and All Russia significantly exceeds the number of texts written by other Orthodox priests. From our point of view, this is quite understandable: compared to other priests who usually pay attention to the problems of pure religion and religious and moral education of the individual, His Holiness Patriarch Kirill of Moscow and All Russia, heading the Russian Orthodox Church, pays special attention to the problems of the whole of Russia concerning every citizen.

It should be noted that we have selected mainly the preachings of the XX–XXI centuries, because it was at this time that the appeal to this topic in Russia became particularly relevant. However, in some cases, in order to expand and clarify the national identity, national character, historical mission and ideals professed by Russians, we turn to the preachings of an earlier period. This is due to the fact that the understanding of the national idea as “systematized generalization

² The procedure for selecting the material was as follows: firstly, we copied all the preachings posted on the website Orthodoxy.Ru before starting work on this dissertation in the section “Preachings”, and combined them into one file. Having analyzed them, we extracted from them the contexts we need, containing the incentive-phrases identified by us in codified publications: “national idea”, “Russian idea”, “national self-consciousness”, “Russian culture”, “national character”, “meaning of existence”, etc.).

³ Following A.A. Potapova, A.Y. Malafeev, O.A. Salomatova, A.D. Samoiloa, N.D. Futkaradze, and others. As linguists, we consider the sermon in a broad sense (see subsection 1.3 of the first chapter about this).

of national self-consciousness in its supra-temporal existence” [Modern philosophical dictionary. 1998: 557] has a pronounced continuity in Russia.

The methodology of the analysis of the selected examples includes three stages of material processing:

1) At the first stage, it is necessary to consider the dictionary definitions of the key representatives of the ideologeme “national idea” (the phrase “national idea” and semantically close combinations of lexemes – “Russian idea” and “national ideology”) in order to identify the nuclear (lexical) features that make up the core (lexical content) of the lexico-semantic field of the ideologeme “national idea”, which will be used as incentive phrases to search for contextual versions of their implementations in the texts of Orthodox preachings;

2) At the next stage, it is necessary to carry out a contextual analysis of the identified nuclear (lexical) features in the selected examples (based on the material of 85 contexts of Orthodox preachings). Analysis of the understanding and evaluation of the ideologeme under study by Russian Orthodox priests as native speakers of the Russian language and the Orthodox consciousness will reveal peripheral (contextual) features that are layered on the core (lexical content) and constitute the periphery (contextual content) of the lexico-semantic field of the ideologeme “national idea” functioning in the Russian Orthodox preaching;

3) After the analysis, we will construct a lexico-semantic field representing the ideologeme “national idea” in the Russian Orthodox preaching, which consists of common (uniform for different discourses) core and contextually-conditioned periphery. The qualification of the identified features by thematic groups and their distribution by frequency of use will make it possible to present a reliable description of the content and specifics of the functioning of the ideologeme “national idea” in the genre of Orthodox preaching.

After clarifying the methodology for analyzing the content and structure of the ideologeme “national idea”, we will proceed to the next stage of our work – the disclosure of its lexical content.

2.2. Core (lexical content) of the ideologeme “national idea” according to lexicographic analysis

In the first chapter, it was established that the linguistic representatives of the ideologeme form a lexico-semantic field, which consists of the core (lexical content) and the periphery (contextual content, which is formed on the basis of understanding and evaluation of the ideologeme by native speakers).

Based on this, it is advisable to begin the study of the content of the ideologeme “national idea” by referring to its lexical content, which can be disclosed based on the analysis of dictionary definitions.

2.2.1. Analysis of dictionary definitions of the key representative of the ideologeme “national idea”

In this section, as the material for revealing the lexical content of the ideologeme, dictionary articles from all dictionaries available to us in which the phrase “national idea” occurs were collected and analyzed: “Modern philosophical dictionary” (1998), “Social demography. Conceptual and terminological dictionary” (2004), “Ethnology. Modern dictionary-reference” (2007), “Big topical political encyclopedia” (2009), “Global economy. Encyclopedia” (2011), “Introduction to the theory and history of culture: dictionary” (2017), “Dictionary-handbook of Sociology” (2022) and online encyclopedia “Wikipedia”.

Analyzing the definitions of the “national idea” depending on the time of compilation of dictionaries, we came to the following conclusion: as a scientific term, this phrase has acquired a systematic dictionary interpretation and has become widely used relatively recently. This indicates that after the collapse of the USSR and the subsequent spiritual vacuum, the creation and introduction of the concept “national idea” into the mass consciousness became particularly relevant.

The absence of definitions of the phrase “national idea” in linguistic dictionaries is due to its structure, which includes many non-linguistic content components. This concept in the language does not serve to name objects or

phenomena, but to convey extralinguistic knowledge about the world. Because of this, it is actively addressed in various spheres of public life: ideological, political, economic, religious, cultural, etc.

Having analyzed the dictionary definitions of the key representative in dictionaries of various profiles, we have identified various definitions of the phrase “national idea” and, accordingly, various components of its conceptual meaning. For clarity, we present fragments of dictionary entries of the above-mentioned dictionaries with the features identified in them, which are part of the core of the lexico-semantic field of the ideologeme “national idea”, in the form of a table.

Table 3. Nuclear features of the lexico-semantic field of the ideologeme “national idea”, identified on the basis of the analysis of dictionary definitions of its key representative

№	Dictionary name	Dictionary definition	Identified features
1	“Modern philosophical dictionary” (1998)	“ <i>National idea is a systematized generalization of national self-consciousness in its supra-temporal existence, the essence of which is the problem of the meaning of the existence of a given ethnic people, questions about the beginning of the historical fate of the people, about the goals of its existence, about its historical and cultural mission, about its place in the world, about relations with neighbors, about the peculiarities of the national character, etc.</i> ” [Modern philosophical dictionary. 1998: 557]	“national self-consciousness”, “meaning of existence”, “historical fate”, “purpose of existence”, “historical mission”, “place in the world”, “relations with neighbors”, “national character”

Table 3 (continued)

№	Dictionary name	Dictionary definition	Identified features
2	“Social demography. Conceptual and terminological dictionary” (2004)	“ <i>National idea is the spiritual component of the inhabitants of the state, which plays a crucial role in ensuring its unity</i> ” [Social demography. Conceptual and terminological dictionary. 2004: 69]	“the spiritual component of the inhabitants of the state”
3	“Ethnology. Modern dictionary-reference” (2007)	“ <i>National idea – it is a form of self-knowledge of the nation, reflecting the most significant interests of the people for a certain period of national history</i> ” [Ethnology. Modern dictionary-reference. 2007: 248]	“self-knowledge of the nation”
4	“Big topical political encyclopedia” (2009)	“ <i>National idea is a systematized, time-stable generalization of national self-consciousness, presented most often in the form of socio-philosophical or socio-political, artistic works</i> ” [Big topical political encyclopedia. 2009: 201]	“national self-consciousness”
5	“Global economy. Encyclopedia” (2011)	“ <i>National idea is a complex of cultural independence in the development of the country, as a rule, with a nationalistic idea of independence and national unity</i> ” [Global economy. Encyclopedia. 2011: 425]	“cultural independence”, “independence”, “national unity”

Table 3 (continued)

№	Dictionary name	Dictionary definition	Identified features
6	“Introduction to the theory and history of culture: dictionary” (2017)	“ <i>National idea – it is a set of concepts, values, ideals that make up the original content and determine the prospects for the development of spiritual culture and worldview of a separate ethnic group, people or group of peoples united in a single state</i> ” [Introduction to the theory and history of culture: dictionary. 2017: 217]	“spiritual culture and worldview of people”
7	“Dictionary-handbook of Sociology” (2022)	“ <i>National idea – it is a concept that reflects in the minds of people the real or imaginary aspirations of the people of the country, their achievements</i> ” [Dictionary-handbook of Sociology. 2022: 152]	“aspirations and achievements of the people”
8	“Wikipedia”	“ <i>National idea is a systematic generalization of national identity. The national idea is designed to answer a number of questions that characterize the people, in particular, the question of the history and origin of the nation, as well as the question of the historical mission and the meaning of existence</i> ”	“national self-consciousness”, “Russian history”, “historical mission”, “meaning of existence”

Thus, in the above dictionaries, the key representative – the phrase “national idea” is described using such concepts as “national self-consciousness” (3 times), “meaning of existence” (2 times), “historical mission” (2 times), “national character”, “Russian history”, etc.

Since not only the key representative, but also semantically close lexemes or combinations of lexemes (if any) directly reflect the ideologeme in the language, for the full disclosure of the core of the lexico-semantic field of the ideologeme under study, in the next subparagraph we will analyze the dictionary definitions of the phrases “Russian idea” and “national ideology”, which are traditionally considered as synonyms for the phrase “national idea” [Batalov 2009: 25; Volkova 2010: 399].

2.2.2. Analysis of dictionary definitions of synonyms of the key representative of the ideologeme “national idea”

In this section, the material for analysis was dictionary articles about the phrases “Russian idea” and “national ideology”, which were taken from the following dictionaries and encyclopedias: “Brief religious and philosophical dictionary” (1996), “Russian sociological encyclopedia” (1998), “Ethnopsychological dictionary” (1999), “Encyclopedic dictionary of Russian civilization” (2000), “Political science: dictionary reference” (2000), “Eurasian wisdom from A to Z: philosophical explanatory dictionary” (2002), “Short philosophical dictionary” (2004), “Russian Philosophy: terminological dictionary” (2006), “Philosophy. Dictionary of social studies” (2006), “Nations and ethnic groups in the modern world: dictionary reference” (2007), “Thematic philosophical dictionary” (2009), “Political-terminological dictionary” (2012), “Introduction to the theory and history of culture: dictionary” (2017).

The results of the analysis are clearly presented in Table 4.

Table 4. Nuclear features of the lexico-semantic field of the ideologeme “national idea”, identified on the basis of the analysis of dictionary definitions of synonyms of the key representative

№	Dictionary name	Dictionary definition	Identified features
1	“Thematic philosophical dictionary” (2009)	<p><i>“Russian idea is the idea of a special fate and purpose of Russia, which was developed by the Russian philosophy and culture of the XIX – early XX centuries. The dominant motive of Russian idea is the recognition of its mission, which is to unite all the peoples of the world into a single, undifferentiated whole”</i></p> <p>[Thematic philosophical dictionary. 2009: 53]</p>	“special fate and purpose of Russia”, “world universal unity”
2	“Russian Philosophy: terminological dictionary” (2006)	<p><i>“Russian idea is the idea of a special fate and purpose of Russia, the dominant motive of which is the recognition of its deep expression of the idea of the universal, uniting the peoples of the world into a single, undifferentiated whole”</i></p> <p>[Russian Philosophy: terminological dictionary. 2006: 21-22]</p>	“special fate and purpose of Russia”, “world universal unity”
3	“Brief religious and philosophical dictionary” (1996)	<p><i>“Russian idea is the idea of a special religious and historical mission of Russia to be a reconciling beginning in the centuries-old conflict between the West and the East”</i></p> <p>[Brief religious and philosophical dictionary. 1996: 97]</p>	“historical mission”

Table 4 (continued)

№	Dictionary name	Dictionary definition	Identified features
4	“Short philosophical dictionary” (2004)	“ <i>Russian idea is a term adopted by a number of thinkers to characterize a complex of problems related to the definition of the historical role of Russia in the world, the peculiarities of Russian history, Russian culture, national character</i> ” [Short philosophical dictionary. 2004: 334]	“historical role in the world”, “Russian history”, “Russian culture”, “national character”
5	“Introduction to the theory and history of culture: dictionary” (2017)	“ <i>Russian idea is a concept used by Russian philosophical and religious thought and culturology to reveal the special place and significance of Russian culture in European and world cultural process</i> ” [Introduction to the theory and history of culture: dictionary. 2017: 327]	“Russian culture”
6	“Philosophy. Dictionary of social studies” (2006)	“ <i>Russian idea is a philosophical-religious-political synthesis, which is necessary as a basis to solve the problem of determining the meaning of Russia’s existence in world history</i> ” [Philosophy. Dictionary of social studies. 2006: 53]	“meaning of existence”
7	“Encyclopedic dictionary of Russian civilization” (2000)	“ <i>Russian idea is a set of concepts that express the historical originality and special vocation of the Russian people</i> ” [Encyclopedic dictionary of Russian civilization. 2000: 811]	“historical originality”, “special vocation”

Table 4 (continued)

№	Dictionary name	Dictionary definition	Identified features
8	“Eurasian wisdom from A to Z: philosophical explanatory dictionary” (2002)	“ <i>Russian idea is a philosophical term introduced by V.S. Solovyov in 1887–1888. It was widely used by Russian philosophers in the late 19th and 20th centuries to comprehend the national self-consciousness, culture, world destiny of Russia, its Christian heritage and future, ways of connecting peoples and transforming humanity</i> ” [Eurasian wisdom from A to Z: philosophical explanatory dictionary. 2002: 54]	“national self-consciousness”, “Russian culture”, “world destiny”, “Christianity”, “connection of peoples”, “transformation of humanity”
9	“Ethnopsychological dictionary” (1999)	“ <i>National ideology is a system of views, ideas, values based on the principles of spiritual unity, community of the nation and priority of its interests in all spheres of public life; a form of national self-consciousness and at the same time a process of self-knowledge and development of national and cultural identity</i> ” [Ethnopsychological dictionary. 1999: 270]	“spiritual unity”, “community of the nation”, “national interests”, “national self-consciousness”, “cultural identity”
10	“Russian sociological encyclopedia” (1998)	“ <i>National ideology is a system of views based on the principles of the community of the nation and priority of its interests in all spheres of public life</i> ” [Russian sociological encyclopedia. 1998: 168]	“community of the nation”, “national interests”

Table 4 (continued)

№	Dictionary name	Dictionary definition	Identified features
11	“Nations and ethnic groups in the modern world: dictionary reference” (2007)	“ <i>National ideology – it is an element of public consciousness reflecting social ideals, ways and trends of national development</i> ” [Nations and ethnic groups in the modern world: dictionary reference. 2007: 40]	“social ideal”, “national development”
12	“Political-terminological dictionary” (2012)	“ <i>National ideology – it is a kind of ideological currents that presupposes the formulation of powerfully significant problems as components of the solution of national questions</i> ” [Political-terminological dictionary. 2012: 12]	“solution of national questions”
13	“Political science: dictionary reference” (2000)	“ <i>National ideology – it is a system of ideas that expresses and protects the interests and values of nations</i> ” [Political science: dictionary reference. 2000: 81]	“national interests”, “national values”

Thus, the lexicographic analysis of the key representative and its synonyms makes it possible to identify a number of repetitive phrases⁴ that make up the core of the lexico-semantic field of the ideologeme “national idea”, which by meaning it is possible to divide into certain thematic groups listed in Table 5.

⁴ Since the core of the lexico-semantic field of the ideologeme consists of permanent, objective, context-independent features, we chose repetitive words and phrases that are found more than once in dictionaries of various types as the nuclear features of the ideologeme under study. Words and phrases that occur only once in dictionaries are treated by us as singular. Because of this, in this paper we have excluded them from the interpretation of the lexical content of the ideologeme “national idea”.

Table 5. The core of the lexico-semantic field of the ideologeme “national idea”

№	Thematic groups	Nuclear (lexical) features
1.	<i>Culture of Russia</i> (10 times, 37% of the total number of detected features)	“national self-consciousness” (5 times, 18.5%)
		“Russian culture” (3 times, 11.1%)
		“national character” (2 times, 7.4%)
2.	<i>Meaning of existence and purpose of Russia</i> (10 times, 37% of the total number of detected features)	“meaning of existence” (3 times, 11.1%)
		“historical mission” (3 times, 11.1%)
		“special fate and purpose of Russia” (2 times, 7.4%)
		“world universal unity” (2 times, 7.4%)
3.	<i>History of Russia</i> (7 times, 26% of the total number of detected features)	“national interests” (3 times, 11.1%)
		“Russian history” (2 times, 7.4%)
		“community of the nation” (2 times, 7.4%)

Based on the analysis of dictionary definitions presented in philosophical, political and other dictionaries, we have identified 10 phrases containing nuclear (lexical) features of the ideologeme “national idea” and directly reflecting the meaning of the ideologeme “national idea” in the language. They will be used in the future as incentive phrases to search for contextual examples in Russian Orthodox preachings.

After identifying and classifying the thematic components of the ideologeme “national idea” present in dictionary entries, we will proceed to the next step – to consider contextual options for implementing its meaning in Russian Orthodox preachings.

2.3. Periphery (contextual content) of the ideologeme “national idea”, implemented in the Russian Orthodox preaching

Lexicographic sources allowed us to identify a number of components of the lexical content of the ideologeme “national idea”. As noted in the first chapter, peripheral features of the ideologeme can be identified through texts that reflect native speakers’ understanding of the meaning of the ideologeme.

Thus, the next stage of our work will consist in a contextual analysis of the ideologeme “national idea” in the texts of Orthodox preachings in order to become more familiar with its contextual content.

By means of a continuous selection of more than 1400 texts of Orthodox preachings posted in the online collection of preachings (Orthodoxy.Ru), we have selected 85 contexts for the implementation of the ideologeme “national idea”.

2.3.1. Implementation of the thematic group “Culture of Russia”, correlating with the contextual content of the ideologeme in Orthodox preachings

The first thematic group “Culture of Russia” (see Table 5) is implemented in the texts of Orthodox preachings as follows.

2.3.1.1. Subgroup “National self-consciousness”

The material for analysis in this section was 12 contexts containing 18 uses of the concept of “national self-consciousness”. We have reviewed excerpts from such preachings as “The Message of Patriarch Alexy II of Moscow and All Russia to the 100th anniversary of the Glorification of St. Seraphim of Sarov” by His Holiness Patriarch Alexy II of Moscow and All Russia, “The Word pronounced on December 6, 1907 in the Kronstadt St. Andrew’s Cathedral” by the Holy Martyr John Vostorgov, “The Word on the day of the Namesake of the Sovereign Emperor Nicholas Alexandrovich” by Archbishop Tikhon Lyashchenko, “The Speech at the opening of the monument to Russian soldiers at the Pokrovsky Cemetery” and

“The Word of Archbishop John (Pommer) on the Feast of the Triumph of Orthodoxy” by the Holy Martyr John (Pommer), “The Speech of the Primate of the Russian Church at the ceremony of awarding the Patriarchal Literary Prize named after Saints Cyril and Methodius in 2015”, “The Word after the consecration of the foundation stone of the naval Cathedral in the name of St. Nicholas the Wonderworker in the hero city of Novorossiysk”, “The Word at the ceremony of laying a wreath at the obelisk of Eternal Glory in Ulyanovsk”, “The Speech of His Holiness Patriarch Kirill at a meeting with participants of the parades on Red Square on November 7, 1941, June 24, 1945 and May 9, 2015” and “The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People’s Council” by His Holiness Patriarch Kirill of Moscow and All Russia. Let’s look at them in more detail.

In the minds of native speakers of the Russian language and in Orthodox culture, Russian national self-consciousness is directly connected with holy places, for example, with Orthodox monasteries:

(1) *A particularly evil and mocking way of Russian torture for the **Russian consciousness** is that these tortures are confined to places, especially dear to the **Russian national consciousness**. After all, it is not an accident that torment of the Russians is arranged next to the monument to Minin and Pozharsky, the liberators of **Russian national consciousness** from the dominance of the ancestors of Dzerzhinsky, Menzhinsky and Poluvanovsky. After all, it is not an accident and the fact that the Orthodox Russian monastery, which for centuries served the centers of the Russian religious, and the Russian national, and Russian cultural enthusiasm, are turned into places of suffocation of all the truly Russian (see example № 3 of Appendix 1).*

(2) *The **Russian consciousness** especially highly honors monasticism. <...> It is well known how many great heroes of the spirit were brought up by Russian monasteries and what a huge role the holy monasteries played in the cultural life of Russia (see example № 8 of Appendix 1).*

(3) *There is a need in the human soul to find and kiss the shrine. <...> This need is especially heightened among the Russian Orthodox people, it fills the whole **soul of the people** (see example № 2 of Appendix 1).*

(4) *When people suffered defeats, it always happened as a result of the loss of faith and **national consciousness**. And today we must pay special attention to strengthening **the spirit of our people**. This is why we are building new temples (see example № 9 of Appendix 1).*

The fragment (1) deals with the history of the Russian people in their struggle with the Poles (the ancestors of Dzerzhinsky, Menzhinsky and Poluvianovsky), the memory of the victory over which was immortalized in Moscow on Red Square in the form of a monument to Minin and Pozharsky. The author of the preaching believes that the descendants of Poles are to blame for the revolution and the establishment of the Soviet system, in which many priests were shot. This is indicated by the words “torture” and “dominance”, which are used as an opposition to the ideas of the Russian national idea.

Torture – in the “Small Academic Dictionary”⁵ edited by A.P. Evgenieva (hereinafter – in the dictionary) this word means “cruel torments, anguishes”, and in contextual use, it implies the evil crimes of Poles over the Russians in order to destroy their national self-consciousness that occurred in monasteries, which are especially dear to the Orthodox.

Dominance – in the dictionary, this word is interpreted as “overwhelming influence, the influence of someone, something”, and in the context it means the domination of the ancestors of Dzerzhinsky, Menzhinsky and Poluvianovsky over the Russian people.

In the fragment (1), the Orthodox Russian monasteries that have served as “the centers of the Russian religious, Russian national, Russian cultural inspiration for centuries”, are used as a symbol related to the Russian national idea.

⁵ In this section, the lexical meaning of words and phrases directly correlated with the studied ideologeme and opposed to it is explained using the “Small Academic Dictionary”, since academic dictionaries are the most authoritative normative dictionaries of the modern Russian literary language. The meanings of the words and phrases studied by us in both the “Large Academic Dictionary” and the “Small Academic Dictionary” are identical.

Monastery – in the dictionary this word means “convent”, and in the context it is the focus of Russian cultural inspiration, the destruction of which will lead to the loss of all truly Russian.

It should be noted that the special role of holy places in the life of Russian Orthodox people was also mentioned in fragments (2), (3) and (4), in which the monastery, the shrine and the temple are understood as the basis for the formation of great heroes of the spirit.

From the above examples, it becomes clear that places that are holy and dear to representatives of Russian Orthodox culture and, consequently, hateful to its enemies as the birthplace of great heroes of the spirit, the acquisition and restoration of spiritual strength and the preservation of Russian national self-consciousness.

An important place in the interpretation and perception of the concept of “national self-consciousness” by Russian Orthodox priests is occupied not only by holy places, but also by holy people. Let’s consider the implementation of this feature on the example of the following fragments:

(1) *The glorification of St. Seraphim proceeded from the very depths of the **national consciousness**. <...> The perfect love that the monk showed during his life and after his death sanctified human hearts. The indestructible firmness with which the Sarov resisted sin and unrighteousness strengthened the **spirit of the people** (see example № 1 of Appendix 1).*

(2) *St. Nicholas the Wonderworker enjoys the exclusive love of the Russian people. <...> In the person of St. Nicholas the Russian people honor their ideal. In their life, the Russian people strive to imitate this saint of God, and therefore he is for the Russian people like a beacon guiding the path among the stormy sea of everyday life. That is why those characteristic features that have found their vivid embodiment in the life of St. Nicholas, are the **main features that characterize the Russian people** (see example № 6 of Appendix 1).*

In the above contexts of Orthodox preachings, the use of images of St. Seraphim of Sarov and St. Nicholas, who enjoy exceptional love among the

Orthodox in Russia, testifies that Russian national self-consciousness, reflected in the Orthodox discourse, includes the veneration of saints, imitation of them.

Thus, the appeal to the Russian saints (“St. Seraphim of Sarov” and “St. Nicholas”) and the mention of the respectful attitude towards them (“honor their ideal in the person of the saint”, “imitate the saint” and “the saint as a beacon guiding the path”), directly correlate with the Russian national idea, acting as its contextual features.

Imitate – in the dictionary, this verb has three meanings: “to repeat, to reproduce with possible accuracy some sounds, someone’s actions”, “to follow the example of someone” and “to follow someone’s model in his work”, and in the context its second meaning is used, denoting the desire of the Russian people to be like St. Nicholas, the formation of those positive qualities in himself that St. Nicholas possesses.

Beacon – in the dictionary, it is “a tall structure of the tower type with signal lights, as well as with other means of signaling, serving as a navigational landmark for ships”. Comparing St. Nicholas with the beacon, the author of the preaching emphasizes the importance of holy people for the Russian people: a beacon that guides ships in the sea, as holy people who guide the spiritual development of the Russian people in the sea of life.

In addition, from fragment (1), we can distinguish the words “sin” and “untruth”, which are used as contextual antonyms of the Russian national idea; in the context, they symbolize what needs to be fought, following the example of St. Seraphim of Sarov.

From the examples given, it becomes clear that in Orthodox preachings, Russian national self-consciousness is closely linked with the veneration of saints: perceiving the lives of holy people as role models, Orthodox Christians in Russia strive to strengthen their character.

Along with holy places and strong-spirited heroes, Russian national self-consciousness also correlates with the great dream of holy Russia:

(1) *The **Russian consciousness** testifies its devotion to the primordial Russian ideals. <...> Holy Russia will remain in the most cordial friendship with neighbors who have given good will to the **Russian national consciousness** (see example № 5 of Appendix 1).*

(2) *The **Russian national thought**, which has been cherishing its cherished dream of Holy Russia for centuries, will never reconcile itself to the transformation of its native land into a “demonic” country. “Basurmans and villains”, who “make friends with demons, do not go to the church of God”, will never become “their own” in holy Russia (see example № 4 of Appendix 1).*

In the above fragments, the preacher, understanding Holy Russia as the ideal of the Russian people, points out what needs to be done to achieve it.

In the fragment (1), it is proposed to value friendship with neighboring countries, which, together with the Russian people, grew out of a single root of spiritual culture. The phrase “friendship with neighbors”, which characterizes an important condition for achieving this ideal, acts as one of the contextual features of the ideologeme “national idea”.

In the fragment (2), the preacher speaks about the persistence of the Russian people, who will never put up with those who want to destroy this ideal. The lexemes characterizing enemies and their actions – “demonic”, “basurman”, “villain” and “demon” are given in the context as an opposition to the Russian national idea.

Basurman – in the dictionary, it is “person of a different faith”, but in the context it is person who belongs to another religion, which means that he does not support the same moral foundations as the Russian people.

Villain – in the dictionary, it is “someone who commits a crime or is capable of it”, and in the context it is a person who does not go to the church of God, i.e. people who do not believe in God are evil.

Thus, these examples confirm the fact that Russian Orthodox self-consciousness historically correlates with devotion to the ideal of Holy Russia.

Another important characteristic of the Russian national self-consciousness is the idea of self-sacrifice:

(1) *Readiness for self-sacrifice for the sake of our friends is a **characteristic feature of national identity**. <...> the ability to make sacrifices for the sake of a high moral ideal, which has become an important part of our **national self-consciousness*** (see example № 7 of Appendix 1).

(2) *This connection with those who gave their lives for the Motherland has a special effect on modern Russians. This memory is a part of our **national self-consciousness*** (see example № 10 of Appendix 1).

(3) *Many consider it wrong to give your life even for the highest ideas. But if these thoughts were rooted in the **consciousness of our people**, then Russia would not exist today* (see example № 11 of Appendix 1).

(4) *The connection of the individual with the state occupies an exceptional place in our **national self-consciousness**. Ethnic identity of Russians associated with Russian patriotism is greater than that of any other peoples* (see example № 12 of Appendix 1).

The examples above state that the willingness to deprive oneself of the latter, and even sacrifice one's life for the sake of his friends, Homeland and high goals, is considered by Orthodox priests as an essential part of Russian national self-consciousness. From these fragments, we can distinguish the phrases "self-sacrifice for the sake of others", "sacrifice for the sake of a high moral ideal", "give one's life for the Motherland", "give one's life for high ideas", "ethnic identity" and "Russian patriotism", which are characteristic of the Russian national self-consciousness and, therefore, correlate with the Russian national idea.

The analysis carried out in this section allowed us to identify three thematic groups with the help of which, according to Orthodox priests, it is possible to reveal the meaning of the concept of "national self-consciousness". In the Russian Orthodox consciousness, these groups act as an integral part of the contextual content of the ideologeme "national idea":

1) *Imitation of holy people and veneration of holy places*, expressed with the help of such personalities as “St. Seraphim of Sarov”, “St. Nicholas”, and such contextual features as “Orthodox Russian monastery” (2 times)⁶, “shrine”, “temple”, “honor their ideal in the person of the saint”, “imitate the saint” and “the saint as a beacon guiding the path” (using the method of comparison);

2) *The ideal of Holy Russia*, expressed with the help of contextual feature “Holy Russia” (2 times)⁷;

3) *Self-sacrifice for the sake of high goals*, expressed with the help of such contextual features as “self-sacrifice for the sake of others”, “sacrifice for the sake of a high moral ideal”, “give one’s life for the Motherland”, “give one’s life for high ideas”, “ethnic identity” and “Russian patriotism”.

During the analysis, a number of lexemes opposed to the ideologeme “national idea” were also revealed. By subject, they can be divided into three groups:

- 1) Violence and invasion: “torture” and “dominance”;
- 2) Evil and sin: “sin” (2 times), “demonic”, “villain” and “demon”;
- 3) Disbelief in God: “basurman” and “loss of faith”.

The first thematic group “Culture of Russia” (see Table 5) also includes the concept of “Russian culture”. Then, we will move on to the analysis of the implementation of this concept in Orthodox preachings.

2.3.1.2. Subgroup “Russian culture”

In this section, 8 contexts with 10 uses of the concept of “Russian culture”, which were taken from the following preachings, became the material for analysis:

⁶ In Orthodox preachings, the phrase “Orthodox Russian monastery” is very common. However, in this paper we did not consider the frequency of its use in the entire space of religious discourse, but the frequency of use only in those contexts of modern preachings in which there were linguistic representations of the ideologeme “national idea”. In this case, 2 times means that this phrase, contextually correlating with the Russian national idea, occurs in 2 different contexts selected by us: see examples № 3 and № 8 of Appendix 1.

⁷ In the future, we will not cite in the text of the dissertation all cases of the use of each contextual feature of the ideologeme “national idea”, we will only indicate the general frequency of its use in the examples we have selected.

“The Word in the week of All Saints who shone in the Russian land (1000th anniversary of the Baptism of Rus)” by Archimandrite John (Krestyankin), “The Preaching on the Memorial Day of the Holy Equal-to-the-Apostles Grand Duke Vladimir” by Metropolitan Vladimir (Sabodan), “Holy Prince Vladimir – the Baptist of the Russians” by Saint Nicholas (Velimirovich), “The Word of His Holiness Patriarch Kirill after the prayer service at the monument to Saints Cyril and Methodius on Slavyanskaya Square”, “The Word at the opening of the concert *Holy Russia, keep the Orthodox faith!* dedicated to the 1025th anniversary of the Baptism of Rus, on Red Square in Moscow”, “The Word of His Holiness Patriarch Kirill on the Day of the memory of the Apostles Peter and Paul after the Liturgy in the Peter and Paul Cathedral of St. Petersburg” and “The Speech of the Primate of the Russian Church at the ceremony of awarding the Patriarchal Literary Prize named after Saints Cyril and Methodius in 2015” His Holiness Patriarch Kirill of Moscow and All Russia.

Reflecting on Russian culture, almost all preachers agree that its history began after the adoption of Christianity by Russia. Thus, the date of the Baptism of Russia (July 28, 988) becomes the starting point of the national cultural development of Russia. Holy Prince Vladimir – the Baptist of the Russians, is considered as the founder of Russian culture. And the Orthodox values that defined the life of the Russian people after Baptism became the spiritual foundation of Russian national self-consciousness.

Russian Orthodox people’s ideas about the Baptism of Russia as the starting point of the development of Russian culture are presented in the following fragments from preachings:

(1) *The history of **Russian culture** generally began with the Baptism of Russia. How many tribes and peoples have gone into oblivion, but the Rosses, nourished by the grace of the Holy Spirit, given by the Lord to them as a gift in Holy Baptism, have become Great Russia* (see example № 1 of Appendix 2).

(2) *1025 years ago, the foundation of our **national cultural life** was laid* (see example № 5 of Appendix 2).

In the fragment (1), speaking about the disappearance of many tribes and peoples, the author of the preaching believes that the reason for the long existence and prosperity of Russia lies in the divine grace received at Baptism.

As an opposition to the Russian national idea, the phrase “go into oblivion” is used, and “Baptism” and “the grace of the Holy Spirit” act as concepts, correlated with the Russian national idea.

Grace – in the dictionary, this noun has two meanings: 1) “outdated. mercy, benevolence, a gift coming from God, sent down by him”; 2) “an abundance of natural goods that ensure prosperity, bring joy, happiness”. In the context of the preaching, its outdated meaning is realized. “The grace of the Holy Spirit” is not only a blessing and benevolence to those who follow the path of Christianity, but also God’s necessary help in ensuring the stability and security of Russia.

The idea of Prince Vladimir as the founder of Russian culture is reflected in the following fragments:

(1) *Then, 1000 years ago, he was a pagan prince who reached the limit of all earthly pleasures in life, unrestrained. The living example of Prince Vladimir, in which everyone saw the miracle of the transformation of a great sinner into a righteous man, called for a whole great nation to life. <...> In the X century, a new Russia, a **new culture**, began from the statesman (see example № 2 of Appendix 2).*

(2) *The Holy Russian Prince Vladimir laid the cornerstone of the foundation on which the nine-hundred-year-old Chamber of **Russian Culture** was erected.<...> A new Russia, **a new culture** begins with this sovereign saint (see example № 7 of Appendix 2).*

(3) *The decision of Grand Prince Vladimir introduced Russia to the saving light of the gospel truth, determined the spiritual and **cultural development of our people** for centuries (see example № 8 of Appendix 2).*

(4) *So that through the prayers of our enlightener, the Holy Prince Vladimir, He would help us, defeating all the sinful and worldly (see example № 3 of Appendix 2).*

Fragments (1) and (2) demonstrate that in the minds of Russian Orthodox people, Prince Vladimir, who performed the miracle of transforming a rude pagan into a holy Christian, stood at the origins of Russian Orthodox culture. Fragments (3) and (4) indicate that the bearers of Russian Orthodox culture are confident that Prince Vladimir will not only in the past, but also in the future, help believers in gaining fortitude and strength.

The above contexts contain lexemes, the meaning of which is reduced to the opposition to Christianity: “pagan” and “sinner”, as well as lexemes and combinations of lexemes describing their life: “earthly pleasure”, “unrestrained”, “sinful” and “worldly”.

Unrestrained – in the dictionary, it is “unable to restrained; unbridled”, and in the context it is free, unable to give up low physical pleasures and limit themselves to higher moral principles.

Worldly – in the dictionary it is “related to life, vital, everyday”. In the context of the preaching, a substantiation of this adjective occurs: “worldly” means that which belongs to the earthly (material) world, which contradicts the heavenly (spiritual, close to God) world. That is, according to the author of the preaching, the Russian people should not care about the little things and low pleasures of earthly life, but should pay more attention to the spiritual world.

At the same time, lexemes and combinations of lexemes describing Prince Vladimir and any true Christian, such as “holy Prince Vladimir” (4 times) and “righteous man”, directly correlate with the Russian national idea.

Righteous man – in the dictionary, it has two meanings: “a person who lives according to the commandments, moral precepts of religion” and “the one who in his actions is guided by the principles of justice, honesty, does not violate the rules of morality”, the first of which is implemented in the context. Using “sinner” and “righteous man” as antonyms, the author of the preaching emphasizes that Christianity saves people from sins and makes them perfect.

Along with the Baptism of Russia and the image of Prince Vladimir, native speakers of the Russian language and Orthodoxy associate Russian culture with Christian values:

(1) *The basis of **our culture** were those great moral truths that God wished to reveal to people. <...> We believe that as long as we are based on these fundamental moral values, as long as we are not tempted, fall into sin, trample our holy origins, ruin our history, until then we will exist as an independent people* (see example № 4 of Appendix 2).

(2) ***Our culture**, our life was founded and developed on this cornerstone of Christianity* (see example № 6 of Appendix 2).

(3) *Our ancestors accepted the Christian faith. <...> A powerful foundation was laid, on the basis of which the body of united Russia grew* (see example № 5 of Appendix 2).

(4) *The Christian faith is the source of **our national culture*** (see example № 3 of Appendix 2).

(5) *The tree of **our spiritual culture** has its roots in the Evangelical soil, in the Christian and Orthodox* (see example № 8 of Appendix 2).

In the above fragments, preachers consider the Christian faith as the foundation of the spiritual and cultural life of the Russian people. Thus, the lexemes and combinations of lexemes characterizing Christianity and Christian moral values, such as “Christian faith” (2 times), “Christianity”, “moral truths that God wished to reveal to people” and “the Evangelical soil” are directly correlated with the Russian national idea, acting as its contextual features.

And lexemes and combinations of lexemes characterizing the intention to reject and destroy these values (“be tempted”, “sin”, “trample our holy origins”, “ruin our history”) are given as an opposition to the Russian national idea.

Tempt – in the dictionary, it means “to succumb to temptation, to be seduced by something tempting”, in the context of preachings, it means spiritual weakness, lack of willpower to resist temptations, inability to say “no” to what contradicts true moral values.

Based on the analysis of fragments from the preachings, we can conclude that Russian culture as an important component of the Russian national idea has certain characteristics that are correlated with the Christian roots of Russian culture:

1) *The Baptism of Russia by Prince Vladimir marked the beginning of the development of Russian Orthodox culture.* In the texts of preachings, it is expressed with the help of contextual images and features: “holy Prince Vladimir” (4 times), “Baptism”, “righteous man” and “grace of the Holy Spirit”;

2) *Christianity is the spiritual foundation of Russian culture.* In the texts of preachings, this thesis is expressed with the help of the following contextual features: “Christian faith” (2 times), “Christianity”, “moral truths that God wished to reveal to people” and “the Evangelical soil”.

In addition, during the analysis, we identified words and phrases whose meanings are opposed to the meanings that are part of the ideologeme “national idea”. Some of them can be attributed to the antonyms groups highlighted in the previous section; others form new groups:

- 1) The lexeme “pagan” belongs to the group “Disbelief in God”;
- 2) Lexemes “sinner”, “sin” and “sinful” belong to the group “Evil and sin”;
- 3) Lexemes “unrestrained”, “worldly” and the combination of lexemes “earthly pleasure” form the thematic group “Earthly vanity”;
- 4) Combinations of lexemes “trample our holy origins” and “ruin our history” form the thematic group “Betrayal of the homeland”.

Thus, when analyzing the first and second subgroups of the thematic group “Culture of Russia”, along with contextual features that determine their content, antonymous concepts were also identified in the texts of the preachings, which indicate their opposite meanings. Let us turn to the analysis of the third subgroup, which is part of the same thematic group “Culture of Russia”.

2.3.1.3. Subgroup “National character”

In the process of studying this subgroup, we analyzed 7 contexts containing 10 uses of the concept of “national character” in the following preachings: “The

Teaching in the fifth week of Great Lent” by Saint Ignatius (Bryanchaninov), “The Word on the day of celebration of the Kazan Icon of the Mother of God” by Archimandrite Kirill (Pavlov), “The Word on the day of the Namesake of the Sovereign Emperor Nicholas Alexandrovich” by Archbishop Tikhon Lyashchenko, “The Word on the day of the celebration of the Presentation of the Vladimir Icon of the Mother of God” by Hieromonk Ignatius (Shestakov), “The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People’s Council” and “The Report of His Holiness Patriarch Kirill at the Diocesan Meeting of Moscow” by His Holiness Patriarch Kirill of Moscow and All Russia.

First of all, it should be noted that in these preachings the Russian national character is most often associated with Orthodox religiosity:

(1) *Deep religiosity is the **main feature of the Russian people**. <...> Who among us does not know that firmness in faith has been the **main feature of the Russian people** since ancient times? Who doesn’t know that “Orthodox” and “Russian” are synonyms? (see example № 4 of Appendix 3).*

(2) *Since the most ancient times, **the Russian people have been distinguished** by reverent faith (see example № 2 of Appendix 3).*

(3) *The Russian people have always been able to live in peace and harmony with other nationalities. This is **a feature of our people**, which was nourished by the spirit of Orthodoxy (see example № 6 of Appendix 3).*

(4) *The Russian people took the Orthodox faith unshakably as the breath of life (see example № 6 of Appendix 9).*

(5) *All these mercies the Lord has shown and is showing in Russia for its right faith (see example № 7 of Appendix 9).*

(6) *The peoples in which the holy Orthodox faith has taken root are called to serve as an example of brotherhood and mutual assistance for all mankind (see example № 4 of Appendix 10).*

(7) *We only need to remember where our strength and vocation is: in Orthodoxy (see example № 4 of Appendix 6).*

(8) *Let us gain mercy, clothe ourselves in goodness. Let grace be the distinguishing feature of our character, the constant distinguishing feature of our behavior* (see example № 1 of Appendix 3).

(9) *The Russian people had limitless faith, hope, had chastity, purity, and the fear of God* (see example № 7 of Appendix 3).

The above fragments state that one of the main features of the Russian character is a firm and deep Orthodox faith. The contextual features of the Russian national idea in these fragments include combinations of lexemes that characterize the Orthodox religiosity of the Russian people: “Orthodox faith” (4 times), “Orthodoxy”, “right faith”, “deep religiosity”, “firmness in faith”, “Orthodox and Russian as synonyms” and “the spirit of Orthodoxy”, as well as lexemes and combinations of lexemes expressing other qualities of the Russian people, which were formed under the influence of Orthodoxy: “peace and harmony”, “brotherhood and mutual assistance”, “mercy”, “goodness”, “grace”, “chastity”, “purity” and “fear of God”.

Mercy, goodness, grace: in the dictionary, “mercy” is “a kind, generous attitude; a good deed”, “goodness” is “kindness, grace”. In the context, they are used as synonyms, denoting a distinctive feature of the character of the Russian people, who are able to sympathize, compass and help other people without demanding gratitude, without expecting anything in return.

The analysis of the above examples allowed us to come to the following conclusion: the Russian people’s character, characterized by a special mercy and a strong desire for peace, from the point of view of Russian Orthodox people, is due to Orthodox religiosity.

Now let’s turn to the consideration of another important feature of the Russian national character. The understanding about it is given in the following contexts:

(1) *We, brothers, would like to draw your attention to abstinence as the basis of the personal life of a Russian person. True, we know that this feature is very characteristic of the Russian people since ancient times. The life of the*

Russian people has been imprinted by abstinence from time immemorial. And in our time, the Russian people, especially away from cities, lead a very abstemious, simple life. <...> Abstinence is voluntary, for the sake of a future life, limiting oneself here on earth, in satisfying even natural needs, and even more so in pleasures and enjoyments (see example № 3 of Appendix 3).

(2) *Having come to know the significance and power of the spiritual weapon – fasting, let us hasten to gird ourselves with this weapon (see example № 1 of Appendix 3).*

Fragment (1) says that the characteristic feature of the Russian people, according to Orthodox priests, is abstinence. In the text, this concept is expressed not only by the noun, but also by the phrases “abstemious and simple life” and “self-limitation”.

And as an opposition to abstinence, lexemes and combinations of lexemes “satisfaction of natural needs”, “pleasure” and “enjoyment” are used, which are rational to attribute to the thematic group “Earthly vanity” (see conclusions to the **subgroup 2. “Russian culture”**).

Satisfaction of natural needs: in the context of Orthodox preachings, the natural needs necessary for human existence, development and reproduction are considered within the framework of their most modest content. “Pleasures and enjoyments” are interpreted as excesses that can destroy a person’s life (for example, the need for food can lead to gluttony, the need for drinking – to drunkenness, the need for rest – to laziness, etc.).

At the same time, it is important to note that in the above fragment (1) there is the sentence “in our time, the Russian people, especially away from cities, lead a very abstemious, simple life”, which emphasizes the role of the village as the guardian of the authentic Russian Orthodox culture, and the people living in the village as carriers of the traditional way of life.

This gives us the opportunity to conclude that the village way of life is very much appreciated by the bearers of Russian Orthodox culture. The careful attitude towards the village is explained by the fact that, unlike the city, the village changes

little, preserving and passing on traditional spiritual values from generation to generation.

Abstinence as one of the forms of manifestation of national character in the Russian Orthodox culture is also reflected in the fragment (2), in which the word “fasting” is interpreted as abstinence of a special type:

Fasting: in the dictionary *fasting 1* (“a place from where you can observe someone, something or a person placed in a certain place to protect something”) and *fasting 2* (“abstinence from food prescribed by church rules, as well as the period of such abstinence”) are given as homonyms. In the context of preachings, *fasting 2* is used, which means subordination of the body to the spirit, an ascetic exercise. Comparing fasting with a spiritual weapon, the author of the preaching believes that it acts as a powerful means of cleansing a person’s soul and a means of protecting his inner world from spiritual enemies. This is what brings a person closer to God.

Thus, the abstinent lifestyle is perceived by Orthodoxy as part of the Russian national character.

Another equally significant feature of the Russian national character, mentioned in Orthodox preachings, is the idea of Siberia and Siberians. In the texts of the preachings, Siberians are presented as representatives of a truly Russian character:

*Speaking about the huge, strategic importance of Siberia in the fate of Russian civilization, we are talking not only about huge natural resources. The main thing for us is the contribution to the formation of the **Russian national character**. Here the Russians have fully proved themselves as a brave and determined people-pioneer; a people who are not afraid of the challenges of space and climate. Siberians have long been famous for being an example of strong will, firmness and rare courage. It was these qualities that were most vividly manifested during the Great Patriotic War (see example № 5 of Appendix 3).*

In the above fragment, we are talking about the character of the Russian people, formed in the vast Siberian spaces in harsh geopolitical and climatic

conditions. Two main features of the Siberian character can be distinguished from this fragment:

1) Fearlessness and inflexibility shown in the fight against the harsh climate. This feature is indicated by such lexemes and combinations of lexemes as “brave”, “determined”, “not afraid of the challenges of space and climate” and “people-pioneer”.

People-pioneer: in the dictionary, “pioneer” is “the one who is the first to pave the way in the development of something new”. In the context of the preaching, the Russian people as the discoverer of unexplored lands, who are brave and determined in the discovery and development of new territories, are understood as people-pioneer.

2) Heroism and courage shown in the fight against the invaders. This feature is indicated by such lexemes and combinations of lexemes as “strong will”, “firmness” and “courage”.

The outstanding role of Siberians during the Great Patriotic War should be noted here: “*This was the first victory of our troops. Here, near Yelnya, the Soviet Guard was born. It was based on Siberians. Thanks to their participation in the fighting, the enemy’s attempt to break through to Moscow was broken*” [Timonin 2010: 134].

Analysis of the use of the phrase “national character” in the contexts of Orthodox preachings under consideration allows us to identify the main features of the national character, which acts as an important component of the Russian national idea:

1) *Orthodox religiosity as the deepest character trait of the Russian people*, expressed with the help of such contextual features as “Orthodox faith” (4 times), “Orthodoxy”, “right faith”, “deep religiosity”, “firmness in faith”, “Orthodox and Russian as synonyms”, “the spirit of Orthodoxy”, “fear of God”, “peace and harmony”, “brotherhood and mutual assistance”, “mercy”, “goodness”, “grace”, “chastity” and “purity”;

2) *Abstemious lifestyle as a manifestation of the Russian national character*, expressed with the help of such contextual features as “abstinence”, “abstinent and simple life”, “self-limitation” and “fasting” in combination with repentance, prayers and performing good deeds;

3) *Siberians as the most prominent bearers of the Russian national character*, expressed with the help of such contextual features as “brave”, “determined”, “people-pioneer”, “not afraid of the challenges of space and climate”, “strong will”, “firmness” and “courage”.

In the process of analyzing the main features of the Russian national character, a number of antonyms were also revealed: “enjoyment” (2 times), “pleasure” (2 times) and “satisfaction of natural needs”, which were assigned to the thematic group “Earthly vanity”.

The core (lexical content) of the ideologeme “national idea” includes not only the thematic group “Culture of Russia”, but also other thematic groups.

In the next subparagraph, we will analyze the implementation of the thematic group “Meaning of existence and purpose of Russia” in Orthodox preachings.

2.3.2. Implementation of the thematic group “Meaning of existence and purpose of Russia”, correlating with the contextual content of the ideologeme in Orthodox preachings

When analyzing the thematic group “Meaning of existence and purpose of Russia”, the following subgroups were analyzed: “Meaning of existence”, “Historical mission”, “Special fate and purpose of Russia” and “World universal unity”.

2.3.2.1. Subgroup “Meaning of existence”

The material for the contextual analysis of this subgroup was 7 contexts with 12 uses of the concept of “meaning of existence”, which were taken from the following preachings: “Russia” by Saint John (Maximovich), “The Conversation

with Archpriest Mikhail Protopopov” by Vadim Arefyev⁸, “The Preaching of Hieromonk Ignatius (Shestakov) at the Divine Liturgy” by Hieromonk Ignatius (Shestakov), “The word of His Holiness Patriarch Kirill at the presentation of the episcopal staff to His Grace Diodor (Isaev), Bishop of Melekess and Cherdaklin”, “The Word when visiting the center for social assistance to families and children at St. George’s Church in Surgut” and “The Word when visiting the Episcopal compound in honor of St. Macarius (Nevsky), Metropolitan of Moscow, Altai, near the village of Chemal in the Chemalsky district of the Altai Republic” by His Holiness Patriarch Kirill of Moscow and All Russia.

Based on the contextual analysis of the concept of “meaning of existence” in the above fragments, it can be concluded that the true meaning of their existence is seen by the bearers of the Russian Orthodox culture in life with God in the soul and with love in the family:

1) *Divine spiritual life (life with God) as the meaning of the life of the Russian people.* The desire for the Kingdom of God and his truth is deeply rooted in the consciousness of the Russian Orthodox people, as reflected in the examples № 1, № 2, № 3, № 5, № 6 and № 7 of Appendix 4⁹, and also in the example № 5 of Appendix 3 and example № 1 of Appendix 6 with the help of such contextual features as “strive to assimilate a divine, fertile, eternal life”, “the Russian people as a people who put spiritual values above material circumstances”, “the superiority of the Kingdom of Heaven over the earthly one”, “it is pointless to look for the meaning and purpose of life in earthly life”, “devoting a lot of time to something else, far from the faith and the Church, is a senseless waste of life”, “Russian people’s existence is connected with the origin of spiritual life”, “spiritual life as the main force of life”, “the search for divine truth as the main

⁸ In this paper, we consider the preaching in a broad sense, which includes such varieties as speech, message, lecture, interview, conversation, etc.

⁹ Further, we will not cite in the text excerpts from preachings that contain contextual features of the ideologeme, we will limit ourselves only to indicating their ordinal number and the number of the appendix in which they are presented. Exceptions will be examples requiring special explanation, in which not only lexical, but also stylistic techniques are used when expressing the ideologeme “national idea”.

thread of the life of the Russian people”, “faithful to the Divine Kingdom and Divine Truth”, “God is the source of our life”, “life is fully life only in communion with God” and “The Church is called to help a person find the true meaning of existence”.

2) *Family as an important component of the life of the Russian people.* Russian Orthodox priests believe that one of the acute problems facing Russia is the problem of the demographic crisis, the key to solving which is the protection of traditional family values. This is reflected in the example № 4 of Appendix 4 and example № 5 of Appendix 6 with the help of the following contextual features: “responsibility”, “family and children as a great holy work”, “love in the family” and “family foundations”.

When creating contextual content related to the subgroup “Meaning of existence”, a significant role is played by the method of opposition, which allows us to identify contextual antonyms of the national idea of Russia:

(1) *People **immersed in the abyss of everyday worries**, <...> concentrate only on obtaining material benefits. To help them find **the true meaning of life**, the Church is called to raise its voice among the worldly vanity* (see example № 3 of Appendix 4).

(2) *And on top of all this – complete indifference to **spiritual values**. We are so **immersed in the universal world** that we only think how to chew, how to fill our pockets, how to make ourselves pleasant, how to spend time* (see example № 5 of Appendix 4).

In the above contexts, the actualization of the opposition occurs implicitly – at the level of content. With the help of phrases describing an ordinary, purposeless life or a waste of time (“*everyday worries*”, “*worldly vanity*”, “*universal world*” and “*spend time*”), pursuit of material wealth and pleasure (“*material benefits*”, “*fill our pockets*” and “*make ourselves pleasant*”), which are characteristic of earthly life, preachers point out that the true meaning of the existence of the Russian people is not in routine, but in striving for the highest, for the spiritual,

thereby emphasizing the relevance of restoring spiritual values in the modern world.

It is worth noting that the role of opposition is huge. This method, aimed at expressing the author's thought as accurately as possible, is found in various literary genres. And the preaching is no exception. The central idea presented in the preaching – the pursuit of the spiritual – is an abstract concept, it is very difficult, almost impossible to define unambiguously, but its opposite concept is more concrete, it is connected with human behavior in everyday life.

Thus, in the process of analyzing the text material, we have identified lexemes and their combinations, opposed to the true meaning of the existence of the Russian people. Consequently, they act as contextual antonyms of the Russian national idea:

1) Combinations of lexemes “enjoy life”, “immersed in the abyss of everyday worries”, “spend whole life in earthly troubles”, “concentrate only on obtaining material benefits”, “worldly vanity”, “indifference to spiritual values”, “immersed in the universal world”, “fill our pockets”, “make ourselves pleasant” and “spend time” belong to the group “Earthly vanity”;

2) Combinations of lexemes “forget about God” and “cut ourselves off from God” belong to the group “Disbelief in God”;

3) The combination of lexemes “wage wars for the sake of military booty” belongs to the group “Violence and invasion”;

4) The combination of lexemes “internecine war”, describing the discord between the Russian princes before the Baptism of Russia, which led to the division of the country, forms a new group – “Division and enmity”.

When analyzing the text material, we noted that the concepts “Earthly vanity”, “Disbelief in God” and “Violence and invasion” enter into a relationship of opposition with both the thematic group “Meaning of existence and purpose of Russia” and the group “Culture of Russia”. This is explained by the fact that the thematic groups that are part of the semantic composition of the ideologeme

“national idea” interact with each other, complementing and reinforcing each other. It follows that their contextual antonyms may coincide.

In the next subparagraph we will turn to the consideration of the contextual meaning of “Historical mission”, which is the next subgroup within the ideologeme “national idea” identified in the texts of Orthodox preachings.

2.3.2.2. Subgroup “Historical mission”

In this section, 9 contexts with 20 uses of the concept of “historical mission” were selected as research material. Examples were taken from the following preachings: “Holy Prince Vladimir – the Baptist of the Russians” by Saint Nicholas (Velimirovich), “The Word of praise to St. Cyprian, the founder of the Sretensky Monastery” by Archimandrite Tikhon (Shevkunov), “Russia” by Saint John (Maximovich), “The Word of His Holiness Patriarch Kirill at the reception on the occasion of the 1025th anniversary of the Baptism of Russia” by His Holiness Patriarch Kirill of Moscow and All Russia, “Let your waist be girded and your lamps burning” by Hieromonk Ignatius (Shestakov), “The Teaching to the common people in the Church of the Trinity Metochion in St. Petersburg on October 5, 1908” and “The Word on the day of the celebration of the Kazan Icon of the Mother of God” by the Holy Martyr John Vostorgov.

Contextual analysis of the concept “historical mission” in the selected examples allows us to conclude that in the Russian Orthodox consciousness Russia is the heir of the deceased Byzantine Empire, therefore, the Russian Orthodox people have a great historical mission on their shoulders – to be the guardian and missionary of Christianity, as well as to help the world, which is increasingly plunging into a moral crisis:

1) *Russia’s mission to protect Christianity*. The examples considered allowed us to draw the following conclusion: when the Orthodox faith, supported by Holy Byzantium, became completely exhausted, Russia saved Christianity.

This mission is reflected in the examples № 1, № 3, № 5, № 6, № 7 and № 9 of Appendix 5 with the help of the following contextual features: “save

Christianity”, “help Christianity”, “help the right faith”, “become the guardian of the true faith after Byzantium”, “preserve the treasures of Christian civilization for the world”, “carry the light of Christianity throughout the great historical movement of the Russian people”, “The Lord has erected a new lamp of faith in Russia” and “burn the lamp of faith”.

It is worth noting here that in the context of the preaching, the lamp is understood as Christianity, which protects people from spiritual darkness and directs them to the right life path. Expressing the idea that the lamps of faith should always burn, the author of the preaching refers the readers to the fragment of the Gospel, thereby encouraging the Russian people to an unquenchable faith in God.

2) *Russia’s mission to spread Christianity*. In the preachings, this idea is revealed as follows: the great historical mission of the Russian Orthodox people is to reveal the Christian truth and spread it around the world.

This is reflected in the examples № 2, № 5, № 7 and № 8 of Appendix 5 with the help of such contextual features as “the great and worldwide apostolic work”, “the Christian-educational cause of Russia”, “spread the faith of Christ among the peoples of wild and ignorant of God”, “spread the holy faith among the peoples of Europe and Asia”, “carry the treasure of pure and true faith to the little-known East and north of Europe”, “enlighten the wild numerous tribes of foreigners” and “testimony of Christ” (in the context of the preaching, this phrase means the mission of the Russian Orthodox people to be the witness of Christ, recognition of the truth of his teaching).

3) *Russia’s mission to save humanity*. The authors of the preachings reveal this idea as follows: Russia’s global mission is to burn the lamp of faith and shine to the world, which is increasingly plunging into a moral crisis, saving it from the domination of evil through Christianity.

This is reflected in the examples № 1, № 4, № 5, № 6, № 7, № 8 and № 9 of Appendix 5, and also in the examples № 1 and № 6 of Appendix 6 with the help of the following contextual features: “world vocation” (2 times), “the great mission of the Russian people in humanity”, “the greatest world task”, “mission of global

significance”, “salvation of the whole world”, “world feat of the Russian people”, “merit of the Russian people before all mankind”, “help humanity”, “shine as lights in the world”, “the whole world needs Russia”, “the Russian people as the people expected by the whole world”, “the world needs an unquenchable lamp – Holy Russia”, “Russian people as the best bread for the spiritual meal of the starving world” (in the context of preaching, metaphorically comparing the function of the Russian people for the world with the function of bread for the hungry, the author of the preaching emphasizes that today’s spiritually hungry world needs Russia) and “help the deaf and confused world” (in the context of the preaching this phrase can be understood as the fact that the modern world is full of people who are weak in spirit, do not know what to strive for and do not hear the call of the right faith).

In addition, during the analysis, we identified words and phrases whose meanings in the Russian Orthodox consciousness were associated with obstacles on the way of Russia to fulfill its historical mission. In the context of the preachings, they were opposed to the meaning of the Russian national idea:

1) Lexemes “paganism” (2 times) and “Islamism”, describing the biggest obstacles to the spread of Christianity, belong to the group “Disbelief in God”;

2) Combinations of lexemes “Mongol yoke” (this phrase occurs 2 times in the context of the preaching, denoting the sad pages of the history of Russia from 1237 to 1480, when Russia was under the rule of Mongol-Tatar conquerors), “fragmented and disenfranchised under oppression”, “shackle Russian life”, “invade Moscow” and “seize the Russian land”, describing the Tatar-Mongol invasion of Russia, which slowed down the execution of the Christian educational work of Russia, belong to the group “Violence and invasion”;

3) The combination of lexemes “earthly glory”, the contextual meaning of which in Orthodox preachings can be compared with the desire of the Russian Orthodox people for spiritual life, belongs to the group “Earthly vanity”.

Let us turn to the consideration of the following subgroup “Special fate and purpose of Russia”.

2.3.2.3. Subgroup “Special fate and purpose of Russia”

In this section, as a material for analysis, we have selected 6 contexts containing 10 uses of the concept of “special fate and purpose of Russia”. Since this concept and the concept of “historical mission” discussed in the previous section often act as synonyms, it is worth noting the following: according to the dictionary, the purpose is “the assignment to someone that is determined by religious, superstitious beliefs, by God, by fate”, while the mission has a different meaning, connected with the meaning of the existence of a country, state, society in the world.

Thus, in this research, when analyzing the concept of “historical mission”, we focus on contexts that reflect what Russia has done for other peoples over the centuries of its historical development; and when analyzing the concept of “special fate and purpose of Russia”, we choose contexts that demonstrate the fate that God himself has ordained for Russia, i.e. what Russia is destined to achieve according to God’s definition.

The contexts for the analysis were taken from the following preachings: “Holy Prince Vladimir – the Baptist of the Russians” by Saint Nicholas (Velimirovich), “The Word of praise to St. Cyprian, the founder of the Sretensky Monastery” by Archimandrite Tikhon (Shevkunov), “The Word on the day of celebration of the Kazan Icon of the Mother of God” by Archimandrite Kirill (Pavlov), “The Word on the day of the celebration of the Kazan Icon of the Mother of God” by the Holy Martyr John Vostorgov, “The Word on the Memorial Day of St. Andrew the First-Called” by Metropolitan Vladimir (Ikim) of Tashkent and Central Asia and “The Word on the Memorial Day of St. Seraphim, the Sarov Wonderworker” by Archimandrite John (Krestyankin).

As a result of contextual analysis, we have identified the following characteristic of the Russian people, reflected in the Orthodox discourse: the Russian people are the God-chosen people who have the great God’s vocation – to

make a national spiritual awakening and spread it from Russia to the rest of the world by Divine will.

The idea of the God-chosen Russian people is reflected in all the examples in Appendix 6, and also in the examples № 1 and № 8 of Appendix 5, containing the following contextual features: “God’s Providence about Russia” (2 times), “the people of destiny, which Providence ordains”, “the people of God”, “the chosen people of God”, “the God-bearing people”, “the Russian people are imbued with the consciousness and duty of their vocation”, “Russia, be the one that Christ needs you to be”, “the child of God”, “the obedient child before God”, “the servant of God”, “the chosen one of God”, “wonderful help of God” and “wonderful, direct guidance of God” (in the context of the preaching, these two phrases can be understood as tips for believing Russian people from God as answers to their prayers, which allow them to feel support from above and make the right choice in life).

In addition, the analysis revealed words and phrases describing the loss of Russian people’s skills of piety and family values, which, according to a number of preachers, accelerated the process of extinction of Russia. Thus, in the context of the preachings, they were opposed to the meaning of the Russian national idea:

1) Combinations of lexemes “deviation from the true God”, “betrayal of faith”, “lose the skills of piety” and “be stuck in godlessness” belong to the group “Disbelief in God”;

2) The lexeme “sin”, describing what led the country to disaster, belongs to the group “Evil and sin”;

3) Lexemes “rudeness” and “cruelty”, describing the painful state of the current world, from which Russia is destined to save itself and save others, belong to the group “Violence and invasion”;

4) Combinations of lexemes “succumb to the temptations of fatal passions and vices” and “get lost in the darkness of seduction”, characterizing a person morally fallen, unable to fight his sinful desires, low instincts and vicious thoughts, form a new group – “Spiritual weakness”;

5) Lexemes and combinations of lexemes “debauchery”, “fornicators and harlots”, “homeless orphans”, “infanticide-abortion” and “not wanting to have children”, indicating the demographic crisis in Russia, which was the result of the oblivion of family values, form a new group – “Irresponsible attitude to the family”.

In the next subparagraph, we will turn to the analysis of the last subgroup, which is part of the same thematic group “Meaning of existence and purpose of Russia”.

2.3.2.4. Subgroup “World universal unity”

In this section, we analyzed 6 contexts with 10 uses of the concept of “world universal unity” and 2 uses of the concept of “national idea”, which were taken from such preachings as “The Word in the week of all the saints who shone in the Russian land” by Saint John (Maximovich), “The Speech of His Holiness Patriarch Kirill at the opening of the XVII World Russian People’s Council”, “The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People’s Council”, “The Speech of His Holiness Patriarch Kirill at the Celebration of the 700th anniversary of St. Sergius of Radonezh in Sergiev Posad” and “The Christmas Message of His Holiness Patriarch Kirill of Moscow and All Russia to the archpastors, pastors, deacons, monastics and all faithful children of the Russian Orthodox Church” by His Holiness Patriarch Kirill of Moscow and All Russia.

As a result of the analysis of the selected examples, we came to the conclusion that an important component of the national idea of Russia, manifested in Orthodox preachings, is the desire for universal universal unity, which will be realized from two sides: on the one hand, through the formation of peaceful interethnic relations, and on the other – through overcoming the discord and enmity of the world.

This is reflected in all the examples in Appendix 7, and also in the example № 10 of Appendix 10 with the help of such contextual features as “peaceful interethnic relations”, “interethnic peace and mutual understanding of all peoples”,

“interethnic dialogue and fraternal cooperation of peoples”, “the idea of human solidarity”, “unity and love as the national idea”, “the Russian ideal is a solidary society”, “Russia as an example of building good relations between people of different nationalities”, “the call to unity addressed to the whole world and to all mankind”, “in Russian society, different peoples and religious communities are co-workers”, “The Russian civilization is a civilization of dialogue that highly values respect for other peoples”, “lead to peace and unity in Russia and abroad”, “unite peoples”, “protect human unity”, “reconcile people”, “overcome the consequences of enmity” and “the outer chains of space, defeated by the spiritual onslaught, will fall” (in the context of the preaching, this sentence makes us understand that in order to eliminate barriers between countries that prevent people from understanding each other and hinder world unity, spiritual influence is effective).

Quite often in the context of Orthodox preachings, the desire of the Russian people to eliminate barriers between different peoples and achieve interethnic peace is transmitted through the method of opposition:

(1) *There were no master peoples and slave peoples in Russia. Russia has never been a prison of peoples, there were no first- and second-class peoples here. Isn't this the deep **opposition to fascism**?* (see example № 2 of Appendix 7).

(2) ***In contrast to the dividing, conflicting, painful nationalism**, Russia did not oppose, but united the peoples* (see example № 4 of Appendix 7).

Contrasting the national idea of Russia with the ideas of fascism and nationalism (“*deep opposition to fascism*”, “*in contrast to nationalism*”), the author of the preaching points out that nationalism has a tendency to division, while Russia in its Orthodox tradition has always been focused on unity and equality of representatives of different nationalities, as well as peaceful resolution of interethnic conflicts.

Thus, in the process of analysis, we identified a number of words and phrases, the meanings of which in the minds of Orthodox people correlate with the destruction of peaceful interethnic relations and universal unity. Consequently, they are perceived as being antonymous to the Russian national idea.

By subject, they can be classified into the following groups:

1) Lexemes and combinations of lexemes “fight with each other”, “oppose peoples”, “dividing, conflicting and painful nationalism”, “conflict”, “confrontation”, “difference of opinion”, “division”, “enmity” and “hatred” belong to the group “Division and enmity”;

2) The combination of lexemes “military danger” belongs to the group “Violence and invasion”;

3) The lexeme “sin” refers to the group “Evil and sin”;

4) Lexemes and combinations of lexemes “fascism”, “people-master”, “people-slave”, “prison of peoples” and “peoples of the first and second class”, the meaning of which comes down to the opposition of Russia’s desire for interethnic peace, form a new group – “Inequality between peoples”.

After analyzing the thematic groups “Culture of Russia” and “Meaning of existence and purpose of Russia”, we will proceed to the analysis of the last thematic group – “History of Russia”.

2.3.3. Implementation of the thematic group “History of Russia”, correlating with the contextual content of the ideologeme in Orthodox preachings

The thematic group “History of Russia”, which includes three subgroups: “National interests”, “Russian history” and “Community of the nation”, is implemented in the texts of Orthodox preachings as follows.

2.3.3.1. Subgroup “National interests”

To reveal the contextual content of this subgroup, we analyzed 7 contexts containing 8 uses of the concept of “national interests” in the following preachings: “The Word on the Day of the Holy Great Martyr Demetrius of Thessalonica” by Metropolitan Platon Gorodetsky, “The Teaching to the common people in the Church of the Trinity Metochion in St. Petersburg on October 5, 1908” by the Holy Martyr John Vostorgov, “The Preaching of the Primate of the Russian Church after

the Liturgy in the Week of the Myrrh-bearing Women in the Novo-Tikhvin Monastery in Yekaterinburg”, “The Word of His Holiness Patriarch Kirill after the Liturgy on the square in front of the Chisinau Cathedral”, “The Message of His Holiness Patriarch Kirill on the Day of National Unity”, “The Word of His Holiness Patriarch Kirill on the feast of the Kazan Icon of the Mother of God in the Assumption Cathedral of the Moscow Kremlin” by His Holiness Patriarch Kirill of Moscow and All Russia.

The analysis of the concept of “national interests” in the identified contexts allows us to discover another important component of the Russian national idea reflected in the Orthodox discourse – *protection of Russia’s national interests*. In case of a contradiction between private and national interests, the Russian people are ready to subordinate their personal interests to the national interests of the country.

This quality is reflected in all the examples in Appendix 8, as well as in the examples № 5 of Appendix 10, № 1 and № 9 of Appendix 9 with the help of the following contextual features: “love the fatherland/motherland” (3 times), “love for the fatherland” (3 times), “loyalty to the fatherland”, “service to the motherland”, “for the good of all Russia”, “feat in the name of the common interests of the whole people, in the name of the motherland”, “protection of common interests”, “work and sacrifice for the sake of the country”, “serve for the good of the fatherland”, “defend the motherland”, “defend independence of the country”, “work for the prosperity of the motherland”, “the Russian people know how not to lose sight of common goals and common tasks when it’s hard for them”, “the Russian people exist as a single people thanks to the people of duty”, “unite for the sake of saving the motherland”, “feel a sense of belonging to the pulse of the whole people”, “think about the national”, “think about the country”, “think about the people”, “love the Russian people”, “put private interests in second place”, “forget about yourself”, “forget about personal interests” and “love your fatherland to the complete oblivion of your benefits”.

The contextual content of this subgroup is created not only with the help of lexical means. A significant role in this process is played by the method of opposition, expressed at the level of syntactic constructions. Here are some examples:

(1) *Our fatherland is waging a holy war with the infidel Turks **not for its own interests, but for the benefit of Christianity*** (see example № 1 of Appendix 8).

(2) *Our people must retain the ability to perform feats – **not in the name of money, but in the name of the common interests of the whole people*** (see example № 4 of Appendix 8).

(3) *The state **perishes when** people begin to seek personal benefits at the expense of the common good, and is **saved when** there are enough people willing to work and sacrifice for the sake of the country* (see example № 5 of Appendix 8).

In the examples above, using constructions with the opposition: “not for ..., but for ...”, “not in the name of ..., but in the name of ...”, “perishes when ..., and is saved when ...”, preachers emphasize that the Russian people should put the interests of the fatherland and Christianity above their personal interests.

In the process of analyzing the text material, we also identified words and phrases whose meanings correlate with the inability to protect the interests of the fatherland and Christianity. Consequently, the Russian Orthodox consciousness perceives them as opposed to the national idea of Russia:

1) Combinations of the lexemes “infidel Turk”, “enemy of Christianity” and “renunciation of God”, describing the behavior of those with whom Russia waged a holy struggle, belong to the group “Disbelief in God”;

2) Combinations of the lexemes “Tatar yoke” and “the problem of foreign sanctions”, describing the intention to subjugate and destroy Russia, belong to the group “Violence and invasion”;

3) The lexeme “division” refers to the group “Division and enmity”;

4) Combinations of lexemes “indifferent to the situation of the fatherland” and “betrayal of the fundamental interests of the fatherland” belong to the group “Betrayal of the homeland”;

5) Combinations of lexemes “vulnerable, weak before temptation” and “be tempted by promises of a beautiful life” belong to the group “Spiritual weakness”;

6) Combinations of lexemes and lexemes “self-love”, “think about yourself”, “for one’s own interests”, “in the name of money and career”, “lose sight of the common good” and “seek personal benefits at the expense of the common good”, the meaning of which is reduced to the opposition to the consciousness of community, form a new group – “Egoism”.

In the next subparagraph, we will turn to the consideration of the next subgroup – “Russian history”.

2.3.3.2. Subgroup “Russian history”

In this section, 13 contexts containing 15 uses of the concept of “Russian history” served as the material for analysis. We have considered excerpts from such preachings as “The Word on the day of the celebration of the Kazan Icon of the Mother of God” by Patriarch Pimen (Izvekov), “The Word on the day of the Feast of the Intercession of the Mother of God” by Archimandrite John (Krestyankin), “The Word on the day of celebration of the Kazan Icon of the Mother of God” by Archimandrite Kirill (Pavlov), “The Word on the Memorial Day of St. Andrew the First-Called” by Metropolitan Vladimir (Ikim), “The Word on the day of the celebration of the Vladimir Icon of the Mother of God” by Hieromonk Nikon (Parimanchuk), “The Message of His Holiness Patriarch Kirill on the Day of National Unity” by His Holiness Patriarch Kirill of Moscow and All Russia, “The Preaching on the 6th Week after Easter, about the blind” and “The Word in the Novo-Nyametsky Monastery on the day of the Feast of the Assumption of the Mother of God” by Hieromartyr Seraphim (Chichagov), “The Word on the day of the celebration of the Presentation of the Vladimir Icon of the Mother of God” and “Let your waist be girded and your lamps burning” by Hieromonk Ignatius (Shestakov), “The Word on the Memorial Day of the Holy Apostle John the Theologian and Patriarch Tikhon” and “The Preaching on the Nativity of the Most Holy Theotokos” by Archpriest Alexander Shargunov.

After analyzing the selected contexts, we found out that Russian history is characterized by features that we formulated in the form of theses:

1) *The Russian people as a long-suffering people.* The authors of the preachings are sure that the history of Russia is not just a beautiful story about a past life, there were also many disastrous and sorrowful pages in it. All this is reflected in the examples № 3, № 5, № 6, № 7, № 9, № 10 and № 12 of Appendix 9, as well as in the example № 6 of Appendix 5 with the help of the following contextual features: “long-suffering Russia”, “the history of Russia is full of people’s sorrows”, “Russia as a country with great suffering”, “the great calamity”, “difficult times for Russia”, “sorrows and disasters”, “the calamitous years of Russia”, “the moment of complete despair”, “the period of complete hopelessness” and “tragic periods in the history of Russia”.

It is worth noting that the bearers of the Russian Orthodox culture have developed a peculiar understanding of suffering and sorrow:

*In the XIII century, there was a **great calamity** in Russia. <...> At the same time, this calamity delayed the invasion of wild barbarians into Europe. As a result, Russia preserved for the whole world the treasures of Christian European civilization. This is the forever unforgettable in the history of **the merit of the Russian people to all mankind** (see example № 5 of Appendix 5).*

In this fragment we are talking about the sad pages of the history of Russia from 1237 to 1480, when Russia was under the rule of the Mongol-Tatar conquerors. At that time, the Russian people restrained the Mongol invasion of Europe, and, consequently, preserved for the world the treasures of Western Christian civilization.

Thus, the Russian Orthodox people, turning to the sad pages of their history, interpret them as trials that were sent to them by God and from which they need to come out with honor.

2) *Mother of God as the patroness of the Russian people.* According to Russian Orthodox priests, despite its long-suffering history, Russia, being under

the Protection of the Mother of God, always receives wonderful help in difficult, disastrous times when there was no hope for human strength.

This idea is reflected in the examples № 2, № 3, № 4, № 5, № 6, № 8, № 10, № 12 and № 13 of Appendix 9 with the help of contextual features describing the mercy and intercession of the Mother of God: “protection of the Mother of God over Russia” (3 times), “intercession of the Mother of God for the Russian people” (2 times), “Russia as the home of the Most Holy Theotokos” (2 times), “Russia as the inheritance of the Mother of God”, “the Heavenly protection over Russia”, “The Mother of God as the Patroness of Russia”, “The Mother of God is like an ocean of miracles revealed in Russia”, “the whole history of Russia is woven from miraculous events begged from the Mother of God”, “the Russian people have a deep faith in the intercession of the Mother of God”, “The Mother of God did not pour out so much of Her grace and mercy on any other land as on the Russian Land”, “the Russian Orthodox people are so loved by the Mother of God” and “The Mother of God was and always is the Mother of the Russian people”; as well as contextual features describing the miraculous help of the Mother of God in difficult times for Russia, such as the Timurid-Horde War of 1395, the Russo-Livonian War of 1480, the Russo-Polish War of 1609–1618, etc.: “the Queen of Heaven protected the Russian land from the invasion of Tamerlane”, “the Queen of Heaven strengthened the Russian army in its confrontation on the Ugra”, “deliverance of the Russian land by the grace of the Mother of God from the dominion of the Poles”, “many times the Elected Voevode helped the Orthodox people”, “the Mother of God stood up for our ancestors”, “The Mother of God interceded for the Russian Orthodox people”, “in the face of an almost inevitable catastrophe, Russia was saved by God’s Providence”, “the Russian people have always turned to the Mother of God in their sorrows and disasters”, “miraculous help to Russia from the Mother of God” and “there are many signs of the almighty help of the Mother of God in the history of Russia”.

3) *The pride of the Russian people for their homeland.* The preachings say that Russian history is rich in examples of selfless service to the Motherland. This

is what has rooted in the consciousness of the Russian people a sense of love and pride for the heroic history of the Motherland. This idea is present in the example № 11 of Appendix 9, where it is revealed using the following contextual features: “Russia as a country with great and high culture”, “Russia as a country with a glorious history”, “Russia as a country with great victories and achievements”, “be proud of our history”, “be proud of our geography” and “be proud of all that we have”.

In addition, in the process of analyzing the concept of "Russian history" in Orthodox preachings, we identified a number of words and phrases describing negative personal qualities that lead the country to a state of distress. Consequently, their significance in the Russian Orthodox consciousness is opposed to the significance of the national idea of Russia:

1) Combinations of lexemes “insult to the truth of Christ”, “change the Orthodox faith”, “switch from our faith to a non-Christian faith” and “defamation of the Orthodox faith” belong to the group “Disbelief in God”;

2) The lexeme “invasion” and the combination of lexemes “conquer the regions of Russia” belong to the group “Violence and invasion”;

3) The lexeme “weak-willed” and the combination of lexemes “spiritually undeveloped”, expressing opposition to what constitutes the basis of the Russian character, belong to the group “Spiritual weakness”.

The last subgroup in the thematic group “History of Russia” is “Community of the nation”. Let us turn to its consideration.

2.3.3.3. Subgroup “Community of the nation”

In this section, we have reviewed and analyzed 10 contexts with 7 uses of the concept of “community of the nation” and 14 uses of the concept of “national idea” itself, which were taken from the following preachings: “The Word in the week of all the saints who shone in the Russian land” by Saint John (Maximovich), “The Preaching on the Day of All Saints of the Russian Land” by Metropolitan Anthony of Sourozh, “The Preaching in the week of all the saints who shone in the

Russian Land” by Hieromonk Simeon (Tomachinsky), “The Message of His Holiness Patriarch Kirill and the Holy Synod of the Russian Orthodox Church to the Archpastors, Clergy, Monastics and Laypeople on the 1025th anniversary of the Baptism of Russia”, “The Interview to the magazine Thomas on the occasion of the opening of the exhibition Orthodox Russia – for the Day of National Unity, the Romanovs”, “The Speech of His Holiness Patriarch Kirill at a joint meeting of the working group under the President of the Russian Federation and the Organizing Committee of the Russian Orthodox Church on the celebration of the 700th anniversary of the birth of St. Sergius of Radonezh”, “The Word of His Holiness Patriarch Kirill on the feast of the Council of Belarusian Saints after the Liturgy in the Resurrection Cathedral of Brest”, “The Preaching at the end of the Liturgy on the Cathedral Square of the Trinity-Sergius Lavra on July 18, on the feast of the finding of the venerable relics of St. Sergius, Abbot of Radonezh” and “The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People’s Council” by His Holiness Patriarch Kirill of Moscow and All Russia.

According to the results of the analysis, we found that Russian Orthodox priests in their preachings pay great attention to such qualities as holiness and conciliarity, striving to make them key components of the community of the Russian nation:

1) *Holiness as the spiritual community of the multinational people of Russia.* This thesis is revealed in Orthodox preachings as follows: Russia unites all peoples into a single whole not so much by the unity of the border, but by a spiritual call to holiness.

This is reflected in the examples № 1, № 2, № 3, № 6, № 7 and № 8 of Appendix 10 with the help of the contextual feature “holiness”, which occurs 12 times: “holiness as the national ideal” (2 times), “holiness has been the national idea for centuries”, “the Russian land boasts of holiness”, “Russia united everyone in a single roof with a spiritual call to holiness”, “the most important, most precious, greatest thing for the Russian people is holiness”, “holiness as the limit of

the aspirations of the Russian people”, “holiness as the national idea”, “holiness as the ideal of the Russian people”, “holiness as the main ideal of the life of Russian people”, “the main value of the Russian project is holiness” and “holiness as the community of Slavic peoples”, as well as other contextual features characterizing the main properties of Russian holiness: “holy soul”, “endless, indestructible patience”, “humble love” and “the ability not to reject anyone”. By subject, they can be combined with the above-mentioned group “The ideal of Holy Russia” (see conclusions to **subgroup 1. “National self-consciousness”**), forming a new group – “The Russian ideal of holiness”.

2) *Russian conciliarity, i.e. the consciousness of the community and unity of the Russian people.* In the texts of preachings, the consciousness of unity is understood as a quality inherent in the Russian people and a necessary condition for the preservation of national existence. This is reflected in examples № 4, № 5, № 9 and № 10 of Appendix 10, as well as in the example № 1 of Appendix 4, example № 5 of Appendix 7 and example № 5 of Appendix 8 with the help of such contextual features as “spiritual unity” (2 times), “consciousness of community” (2 times), “consciousness and sense of unity”, “one-minded”, “awareness by all peoples of their belonging to a single Russian community” and “in no case should we forget about the common Russian civilization”.

In addition, in the process of analysis, we also highlighted words and phrases, the meaning of which comes down to the opposition of Russian holiness and Russian conciliarity. Consequently, in Orthodox preachings, they act as contextual antonyms of the Russian national idea:

1) Combinations of lexemes “renounce our own values”, “vilify our homeland”, “destroy our historical community” and “obediently follow recommendations from the outside”, describing blind adoration of the foreign and lack of national dignity, which can lead to national death, can be attributed to the group “Betrayal of the homeland”;

2) Combinations of lexemes “hateful discord” and “raise hands against each other” can be attributed to the group “Division and enmity”;

3) The combination of lexemes “out of the way of Christ” belongs to the group “Disbelief in God”;

4) Combinations of lexemes “ideals associated with earthly life” and “ideals of wealth and power”, describing ideals that are common to other civilizations, but completely alien to the Russian people, imbued with the ideal of holiness, can be attributed to the group “Earthly vanity”.

Having analyzed the implementation in Orthodox preachings of the thematic groups “Culture of Russia”, “Meaning of existence and purpose of Russia” and “History of Russia”, which directly reflect the meaning of the ideologeme “national idea” in the language, we have identified a number of words and phrases that characterize the positive and desirable qualities of the Russian person, as well as the ideal image of Russia. In our view, these groups create a contextually-conditioned understanding of the ideologeme “national idea” by the bearers of Russian culture, acting as its contextual features.

We have also identified a number of words and phrases describing the internal qualities and behavior that lead to the moral downfall of the Russian person, as well as to the denigration of the image of Russia and national death. Consequently, in the Russian Orthodox consciousness, they are opposed to the meaning of the ideologeme under study.

Many of these negative features are interpreted from the same positions not only in the Russian Orthodox Church, but also in the public consciousness and at the state level. This is especially evident in the modern journalistic discourse.

In the modern world, in connection with the revival of trends in the West, aimed at undermining the Christian faith and traditional values, promoting false values in the media that inspire people with the idea that they live only once, and therefore should enjoy life and avoid responsibility, the need to separate good and evil and form a clearer idea of them acquires a special meaning.

In order to convey to people an understanding of the harmfulness of negative qualities and encourage them to develop positive qualities in themselves, Russian

Orthodox priests remind them of their historical mission and the meaning of the existence of the Russian people, based on positive examples in history.

Thus, in the second chapter we revealed and described not only positive, but also negative qualities that preachers pay attention to. Most often, negative qualities are used in Orthodox preachings as an antithesis, which allows the preachers to emphasize positive qualities.

In the next chapter, we will analyze the frequency of use of the identified features of the lexico-semantic field representing the ideologeme “national idea” in the Russian Orthodox preaching in order to determine how the meanings that are part of the semantics of this ideologeme relate to each other: which of them occupies the central place, which brings additional meanings, and also consider the role and meanings of a number of stylistic techniques that Orthodox priests used in their discussions about the Russian national idea.

Conclusions of the second chapter

The second chapter of the dissertation research is devoted to the analysis of the content of the ideologeme “national idea” in the aspect of Orthodox values. To solve this problem, we analyzed the lexicographic representation of the ideologeme “national idea” and considered its contextual meaning in the texts of Orthodox preachings.

Having analyzed 18 dictionary definitions of key representatives of the ideologeme “national idea” and 85 contexts of Orthodox preachings, in which there were linguistic representations of this ideologeme, we identified its lexical and contextual features, respectively, forming the core and periphery of the lexico-semantic field of the ideologeme “national idea”, implemented in the Russian Orthodox preaching.

The core (lexical content), fixed in dictionaries and encyclopedias, consists of 10 lexical features: “national self-consciousness”, “Russian culture”, “national character”, “meaning of existence”, “historical mission”, “special fate and purpose of Russia”, “world universal unity”, “national interests”, “Russian history” and “community of the nation”.

The periphery (contextual content) is made up of contextual features, which, layered on nuclear features, reflected the ideas about it that had developed among the preachers – carriers of Russian Orthodox culture. Among them:

- *“imitation of holy people and veneration of holy places”* and *“self-sacrifice for the sake of high goals”*, layered on the nuclear feature “national self-consciousness”;
- *“Christian roots of Russian culture”*, layered on the nuclear feature “Russian culture”;
- *“Orthodox religiosity”*, *“abstemious lifestyle”* and *“Siberians as the most prominent bearers of the Russian national character”*, layered on the nuclear feature “national character”;

- *“divine spiritual life”* and *“family as an important component of the life of the Russian people”*, layered on the nuclear feature *“meaning of existence”*;
- *“Russia’s mission to protect and spread Christianity”* and *“Russia’s mission to save humanity”*, layered on the nuclear feature *“historical mission”*;
- *“the idea of the God-chosen Russian people”*, layered on the nuclear feature *“special fate and purpose of Russia”*;
- *“Russia’s desire for interethnic peace”*, layered on the nuclear feature *“world universal unity”*;
- *“protection of Russia’s national interests”*, layered on the nuclear feature *“national interests”*;
- *“the Russian people as a long-suffering people”*, *“Mother of God as the patroness of the Russian people”* and *“the pride of the Russian people for their homeland”*, layered on the nuclear feature *“Russian history”*;
- *“the ideal of holiness”* and *“Russian conciliarity”*, layered on the nuclear feature *“community of the nation”*.

In parallel, a number of concepts were identified that were opposed to the ideologeme “national idea” by Russian Orthodox priests. Among them: “Earthly vanity”, “Violence and invasion”, “Evil and sin”, “Disbelief in God”, “Betrayal of the homeland”, “Irresponsible attitude to the family”, “Division and enmity”, “Inequality between peoples”, “Spiritual weakness” and “Egoism”.

As a result of the analysis, we came to the following conclusions:

1. The phrase “national idea” acquired a systematic dictionary interpretation and began to be widely used in various spheres of public life at the end of the XX century in connection with the collapse of the USSR and the subsequent spiritual vacuum. This phrase is recorded in the dictionaries of the Russian language not for naming objects or phenomena, but for transmitting extralinguistic knowledge about the world.

2. The nuclear features of the ideologeme “national idea” identified in codified publications make up three thematic groups: “Meaning of existence and

purpose of Russia”, “Culture of Russia” and “History of Russia”, which became the basis for the implementation of this concept at the contextual level.

3. Important values that are part of the ideologeme “national idea” in the context of the Russian Orthodox preaching are love for the fatherland, loyalty to Orthodoxy, the desire for peace and unity, a sense of duty to the world, holiness, the priority of the general over the private, the priority of the spiritual over the material, care for the family, self-sacrifice and abstemious lifestyle.

4. When describing and evaluating the Russian national idea, Russian Orthodox priests often rely on the method of opposition, which makes it possible to emphasize the desirable qualities of a person and convey to Russian people an understanding of the perniciousness of the low pleasures of earthly life, enmity and violence, betrayal of the motherland, moral weakness, irresponsible attitude to family and selfishness.

5. Of particular importance in the Russian Orthodox consciousness are the ideas about the village as the guardian of the traditional abstemious lifestyle and about the Siberians, who throughout a long history have shown inflexibility in the fight against the harsh climate and courage in the fight against the invaders.

CHAPTER 3. FEATURES OF THE FUNCTIONING OF THE IDEOLOGEME “NATIONAL IDEA” IN RUSSIAN ORTHODOX PREACHING

Based on the lexicographic research conducted in paragraph 2.2 and the contextual research conducted in paragraph 2.3, we identified features that are directly or indirectly part of the meaning of the ideologeme “national idea”. In the third chapter we will analyze the frequency of their use in the Russian Orthodox preaching and, based on the field principle of organization, we will build a hierarchy of the meanings included in the ideologeme “national idea”.

It should be noted that it is almost impossible to unambiguously construct the lexico-semantic field of an ideologeme, since its periphery (contextual content) may vary depending on the type of discourse and historical time. However, we can identify the most and least significant lexical features of the ideologeme “national idea” used in the texts we study, and identify its main contextual features.

In other words, we do not set ourselves the task of constructing a lexico-semantic macro field of such a large-scale and voluminous ideologeme as the “national idea” (see Diagram 1). Our goal is to analyze Orthodox preachings from the standpoint of linguoculturology in order to identify contextual features that Russian Orthodox priests put into the concept of “national idea”, and on this basis to build the lexico-semantic field of this ideologeme functioning in Russian Orthodox preaching.

First, let’s consider the composition and structure of the core of the lexico-semantic field of the ideologeme “national idea”, implemented in the genre of Orthodox preaching.

3.1. The conceptual composition of the core of the ideologeme “national idea”, implemented in the genre of Orthodox preaching

The core of the lexico-semantic field of the ideologeme, as noted in the first chapter, includes features fixed in dictionaries and encyclopedias. Thus, according

to the results of the analysis of the dictionary definitions of the key representative and its synonyms in paragraph 2.2, we identified 10 nuclear (lexical) features, which were divided into three lexico-thematic groups by subject.

Further, in the process of analyzing the contexts of Orthodox preachings in paragraph 2.3, in addition to 16 uses of the concept of “national idea” itself, we identified 120 uses of the identified nuclear features. These features are presented in Table 6 below.

Table 6. Quantitative correlation of lexico-thematic groups of the ideologeme “national idea” in Orthodox preachings

№	Thematic groups	Nuclear (lexical) features	Number (times, %)
1.	<i>Meaning of existence and purpose of Russia</i> (52 times, 43% of all uses)	“historical mission”	20 times (17%)
		“meaning of existence”	12 times (10%)
		“special fate and purpose of Russia”	10 times (8%)
		“world universal unity”	10 times (8%)
2.	<i>Culture of Russia</i> (38 times, 31% of all uses)	“national self-consciousness”	18 times (15%)
		“national character”	10 times (8%)
		“Russian culture”	10 times (8%)
3.	<i>History of Russia</i> (30 times, 26% of all uses)	“Russian history”	15 times (13%)
		“national interests”	8 times (7%)
		“community of the nation”	7 times (6%)

It can be seen from the table that all the lexical features of the ideologeme “national idea”, recorded in codified publications, are reflected in Orthodox preachings. Based on this, it can be concluded that the lexical meaning of the ideologeme “national idea” remains relevant and significant for modern carriers of Russian Orthodox culture.

The most widely reflected in the genre of Orthodox preaching is the group “Meaning of existence and purpose of Russia”, which accounts for 43% of all uses. The second and third most frequent groups are “Culture of Russia” and “History of Russia”, which respectively account for 31% and 26% of word usage.

Based on this calculation, we conclude that in Russian Orthodox preaching the ideologeme “national idea” manifests itself in the realization of the meaning of the existence of both the Russians themselves and the state created by them, while preserving the self-consciousness that is traditional for Orthodox people and memory of the common historical past.

Moreover, comparing the frequency of use of lexical features of the ideologeme “national idea” in codified publications (see Table 5) and in Orthodox preachings (see Table 6), we can conclude that the lexical feature most often found in these genres is not the same: in dictionaries for the nomination of this ideologeme is more often used the feature of “national self-consciousness”, and in the genre of Orthodox preaching, the most frequent and significant is the feature of “historical mission”.

This difference indicates that in codified publications, when defining the concept of “national idea”, the emphasis is on the common way of thinking of the people united by it, and in Orthodox preachings – on its historical purpose. The appeal to the Messianic theme in the context of preachings is quite logical, because it coincides with the purpose of preachings – to have a religious and moral impact on the worldview and behavior of listeners. By repeatedly reminding about the mission of Russia to preserve and spread Christianity, the preachers try to encourage Russian people to enrich themselves morally and fulfill their historical mission.

Thus, according to the results of the analysis, the structure of the core of the ideologeme “national idea”, implemented in the genre of Orthodox preaching, looks as shown in the diagram below.

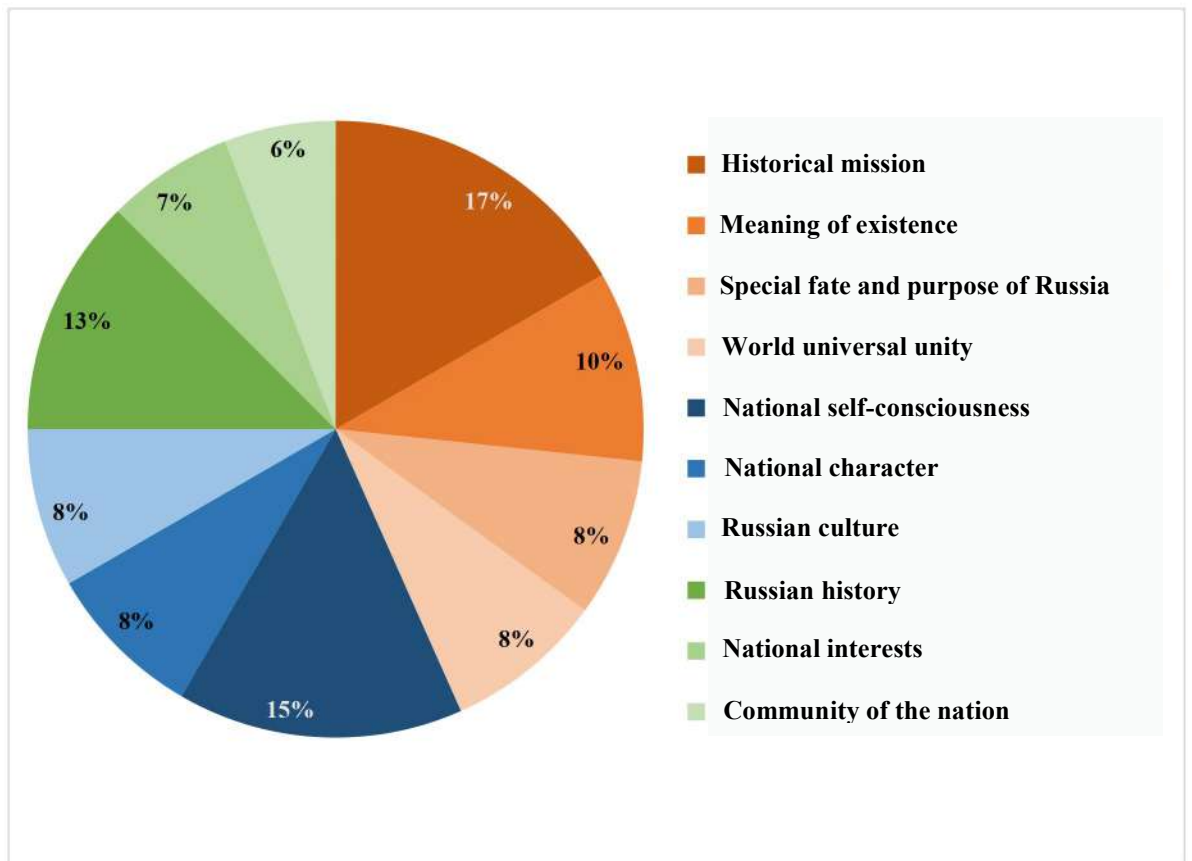


Diagram 2. Thematic and frequency correlation of nuclear features of the ideologeme “national idea”, implemented in the Russian Orthodox preaching

As shown in the above diagram, the concept “historical mission” occupies the first place in terms of frequency of use. First of all, this is due to the fact that the Messianic idea as an asymmetric response of Russia to what is happening in the modern world is not only still relevant, but also occupies a leading position in the society. In terms of meaning, the features “Meaning of existence”, “Special fate and purpose of Russia” and “World universal unity” are adjacent to it.

“National self-consciousness” takes the second place. In terms of lexical composition and meaning, it is closest to the phrase “national idea” and, therefore, most accurately and fully represents the ideologeme we are studying in the texts of preachings. Together with the features “National character” and “Russian culture”, it forms the second most important group of nuclear features of the Russian national idea.

The last places in terms of frequency of use are occupied by “National interests” and “Community of the nation”. From our point of view, this is explained by the fact that conciliarity as an ideal of Orthodox life is not a “simple” community. An important role in its achievement is played by the personality, the personal aspect.

In other words, Russian conciliarity that the bearers of Russian Orthodox culture strive for is not that the individual should completely dissolve in society, but in a harmonious combination of personal and national interests.

So, despite the fact that “National interests” and “Community of the nation” directly reflect in the language the meaning of the ideologeme “national idea” and actively function in public consciousness and in political discourse, in the religious sphere special attention is not paid to them. Together with the feature “Russian History” they constitute the least significant group of nuclear features of the ideologeme “national idea” in terms of frequency of use in Russian Orthodox preachings.

Thus, analyzing the frequency of the use of nuclear features of the lexico-semantic field of the ideologeme “national idea” in Orthodox preachings, we found that, in contrast to its neutral understanding, fixed in dictionaries and encyclopedias, the modern Orthodox understanding of this ideologeme is characterized by a bright Messianic orientation, high mobilizing potential and emphasizing the role of individuality.

In addition to the 10 features that make up the core of the lexico-semantic field of the ideologeme “national idea”, during the study we have identified a number of contextual features that form the periphery (contextual content) of the ideologeme.

Next, we will proceed to the consideration of the composition and structure of the periphery of the lexico-semantic field of the ideologeme “national idea”, implemented in the genre of Orthodox preaching.

3.2. The thematic composition of the periphery of the ideologeme “national idea”, implemented in the genre of Orthodox preaching

After analyzing the examples from Orthodox preachings presented in paragraph 2.3, selected on the basis of contextual analysis, we identified 228 uses of lexemes and their combinations contextually related to the ideologeme “national idea”, which reflect the understanding and evaluation of it by Russian Orthodox people.

In the texts of the preachings, these contextual features are presented as interrelated and complementary to each other. By subject, they were divided into eighteen contextual-thematic groups. When systematizing them – referring to the near, far and extreme periphery – it is necessary to take into account the frequency of use: the more uses, the more significant are the features of this contextual-thematic group for the bearers of Russian Orthodox culture.

Thus, Table 7 was compiled, which demonstrates the quantitative use in Orthodox preachings of the identified contextual-thematic groups representing the ideologeme “national idea”.

Table 7. Quantitative correlation of contextual-thematic groups of the ideologeme “national idea” in Orthodox preachings

№	Thematic groups	Number (times, %)	The main features included in the group
1	Protection of national interests	28 times (12%)	“love the fatherland”, “love for the fatherland”, etc.
2	Protection of the Mother of God over Russia	26 times (11%)	“protection of the Mother of God over Russia”, etc.
3	Orthodoxy	18 times (8%)	“Orthodox faith”, “the spirit of Orthodoxy”, etc.
4	The ideal of holiness	18 times (8%)	“holiness”, “Holy Russia”, etc.

Table 7 (continued)

№	Thematic groups	Number (times, %)	The main features included in the group
5	Interethnic peace	16 times (7%)	“peaceful interethnic relations”, etc.
6	Global mission	15 times (7%)	“world vocation”, “help humanity”, etc.
7	Protection and spread of Christianity	15 times (7%)	“help Christianity”, “the Christian- educational cause of Russia”, etc.
8	The idea of being chosen by God	14 times (6%)	“the chosen people of God”, “the God-bearing people”, etc.
9	Christian roots of Russian culture	12 times (5%)	“Christianity”, “holy Prince Vladimir”, “Baptism”, etc.
10	Spiritual Life with God	12 times (5%)	“the superiority of the Kingdom of heaven over the earthly one”, etc.
11	Great suffering	10 times (4%)	“Russia as a country with great suffering”, etc.
12	Imitation of holy people and veneration of holy places	9 times (4%)	“St. Nicholas”, “St. Seraphim of Sarov”, “Orthodox Russian monastery”, etc.
13	Community consciousness	8 times (3%)	“spiritual unity”, “consciousness of community”, etc.
14	Siberian character	7 times (3%)	“brave”, “courage”, “strong will”, “firmness”, etc.
15	Pride for the motherland	6 times (3%)	“Russia as a country with a glorious history”, etc.
16	Self-sacrifice	6 times (3%)	“sacrifice for the sake of a high moral ideal”, etc.

Table 7 (continued)

№	Thematic groups	Number (times, %)	The main features included in the group
17	Love for family	4 times (2%)	“responsibility”, “love in the family”, etc.
18	Abstinence	4 times (2%)	“abstinence”, “self-limitation”, etc.

The table we have compiled allows us to draw the following conclusion: the most frequent and, therefore, significant in the preachings we have considered are the groups “Protection of national interests” and “Protection of the Mother of God over Russia” (28 times and 26 times, respectively). Based on this, we believe that in the minds of Russian Orthodox people, the national idea is associated, first of all, with love for the fatherland and faith in the patronage of the Mother of God.

By correlating the independent existence of Russia with those who have performed feats in the name of the Motherland, and convincing readers and listeners that at the moment of danger the Mother of God will protect every person who loves God dearly, preachers awaken in Russian people a selfless love for the fatherland and an unquenchable love for the Mother of God.

The contextual-thematic groups identified more than 20 times were identified by us in the zone of the **near periphery**. Less frequent, but still quite often (more than 10 times and less than 20 times) repeated contextual-thematic groups became part of the **far periphery**. Among them: “Orthodoxy”, “The ideal of holiness”, “Interethnic peace”, “Global mission”, “Protection and spread of Christianity”, “The idea of being chosen by God”, “Christian roots of Russian culture”, “Spiritual Life with God” and “Great suffering”.

This shows that throughout the history of the state, Orthodoxy has firmly entered the consciousness of Russian people, as well as a number of qualities formed under its influence: the desire for holiness and peace, a sense of God’s calling, a sense of responsibility for the whole world.

The least frequent contextual-thematic groups, which were detected less than 10 times, formed the **extreme periphery**. Among them: “Imitation of holy people and veneration of holy places”, “Community consciousness”, “Siberian character”, “Pride for the motherland”, “Self-sacrifice”, “Love for family” and “Abstinence”.

It is worth noting that they are directly related to the personal qualities desirable in Russian Orthodox life. Their use in texts allows modern bearers of Russian Orthodox culture to constantly compare their thoughts and actions with them in everyday life.

For greater clarity, Diagram 3 shows the periphery of the ideologeme “national idea”, where contextual features are located from the most specific and significant on the near periphery to the least significant (in terms of frequency of use) on the extreme periphery.

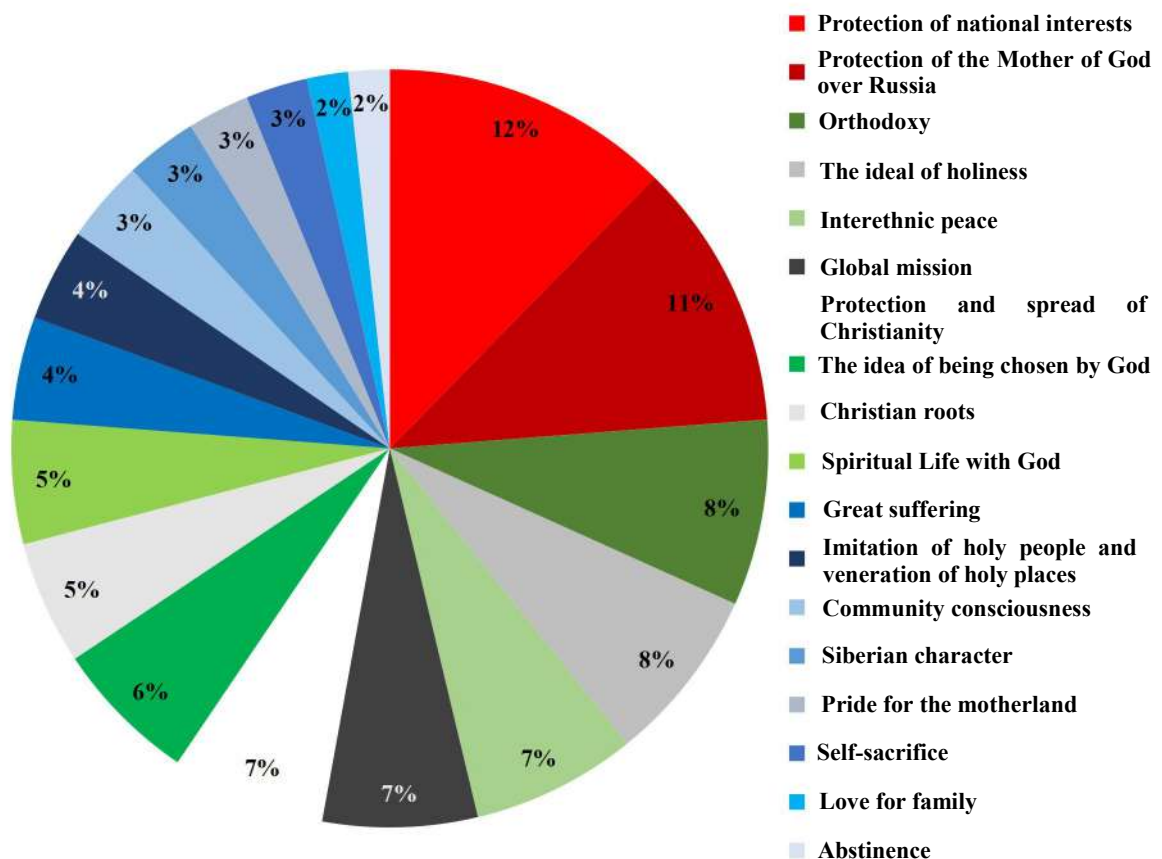


Diagram 3. Thematic and frequency correlation of peripheral features of the ideologeme “national idea”, implemented in the Russian Orthodox preaching

The above scheme, demonstrating the frequency ratio of peripheral features of the ideologeme “national idea”, allows us to draw the following conclusion: immediately after the nuclear features, the carriers of Russian Orthodox culture put the protection of the fatherland above all else. In second place they have a messianic vision of the past, present and future of their country – to protect Orthodoxy and the whole world. On the third – strengthening of character, family values, education of special personal traits, a special way of life of an Orthodox person.

The hierarchy, which is seen in the sequence of peripheral features that make up the meaning of the Russian national idea, from our point of view, can be explained as follows:

1) Protection of the fatherland is the most important duty of every Russian person, since the independent existence of Russia is the necessary condition for the formation of the national idea of the Russian nation.

2) Having secured their independent existence, the Russian people began to think about what role they were destined to play in the world. As a result, they realized their special mission and responsibility not only for the dissemination of Orthodox values, but also for the preservation of global peace and security.

3) Strengthening traditional spiritual, moral and family values, the Russian people did not forget about personal self-improvement in order to meet the high spiritual mission that lay on them. As a result, a special way of life was formed in the Orthodox environment, which is characterized by love for the motherland and family, holiness, courage, inflexibility, dedication and abstinence, which contribute to strengthening the Russian character.

Thus, based on the analysis, we came to the conclusion that in the genre of the Russian Orthodox preaching, the contextual content of the ideologeme “national idea” is realized through three levels of responsibility: responsibility to the fatherland (patriotism, i.e. selfless responsibility for strengthening and protecting the country), responsibility to the world (Messianism, i.e. responsibility for the responsibility assigned by God mission – religious revival and ensuring

stability in the world), responsibility to oneself (a virtuous way of life, i.e. conscious responsibility for personal improvement and family happiness).

In the next paragraph we will consider what qualities in the Russian Orthodox consciousness are opposed to the contextual content of the ideologeme “national idea”.

3.3. Contextual antonyms of the ideologeme “national idea” in the genre of Orthodox preaching

During the analysis, we found that when describing and evaluating the Russian national idea, preachers point to negative manifestations of a departure from it: to the national problems of Russia, to the catastrophic consequences of the destruction of national identity. Thus, in the examples we selected, 112 uses of lexemes and their combinations were identified, opposed in meaning to the Russian national idea. They form certain groups of antonyms.

To get a more complete idea of how the hierarchy of concepts that oppose the ideas of the Russian national idea in Orthodox culture is built, in Table 8 we presented contextual antonyms based on the frequency of their use in preachings.

Table 8. Contextual antonyms of the ideologeme “national idea” in Orthodox preachings

№	Antonyms groups	Number (times, %)	The main features included in the group
1	Earthly vanity	21 times (19%)	“pleasure”, “enjoyment”, “enjoy life”, etc.
2	Disbelief in God	20 times (19%)	“paganism”, “switch from our faith to a non-Christian faith”, etc.
3	Violence and invasion	16 times (14%)	“Mongol yoke”, “invasion”, “torture”, etc.
4	Division and enmity	13 times (12%)	“division”, “enmity”, “discord”, “hatred”, etc.

Table 8 (continued)

№	Antonyms groups	Number (times, %)	The main features included in the group
5	Evil and sin	10 times (9%)	“sin”, “villain”, “sinner”, etc.
6	Betrayal of the homeland	8 times (7%)	“vilify our homeland”, “betrayal of the fundamental interests of the fatherland”, etc.
7	Spiritual weakness	7 times (6%)	“be tempted”, “weak before temptation”, “weak-willed”, etc.
8	Egoism	7 times (6%)	“self-love”, “seek personal benefits at the expense of the common good”, etc.
9	Irresponsible attitude to the family	5 times (4%)	“infanticide-abortion”, “debauchery”, etc.
10	Inequality between peoples	5 times (4%)	“people-master”, “people-slave”, etc.

The data given in the table show that lexemes and combinations of lexemes opposed to the Russian national idea are much less common (112 times) than those associated with it (228 times).

This is explained by the fact that the main goal of preachers is to call people to improve their spiritual and moral level, to form positive spiritual qualities, and not to censure and describe negative manifestations.

For greater clarity, based on the calculations obtained, we have compiled Diagram 4, demonstrating the frequency ratio of contextual antonyms of the ideologeme “national idea”, and, consequently, reflecting the degree of their opposition to the national idea in Russian Orthodox culture.

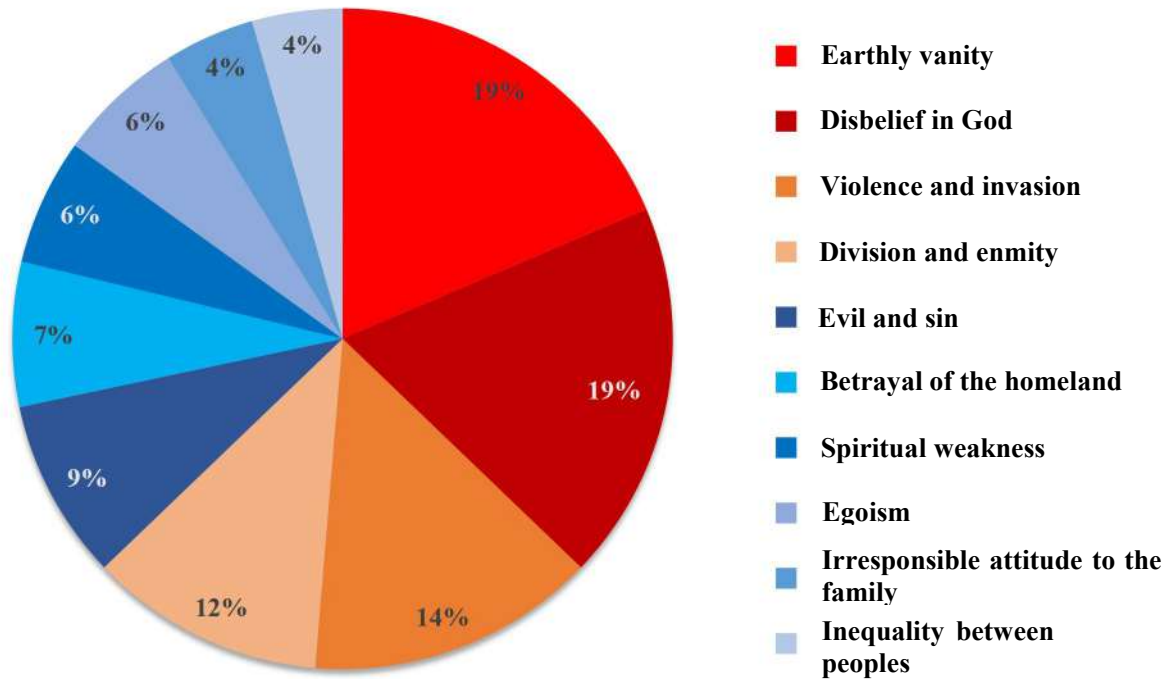


Diagram 4. Thematic and frequency correlation of antonymic features of the ideologeme “national idea”, implemented in the Russian Orthodox preaching

It is obvious from the scheme that within the framework of the genre of Orthodox preaching, the thematic group “Earthly vanity” acts as the most common pole opposite to the Russian national idea. Reasoning about this, the authors of the preachings condemn those who are so excessively attached to earthly goods and pleasures, who forget about the purpose of their existence and lose the desire for self-improvement, which is an integral part of the responsibility of the Russian Orthodox man before himself and God (see the conclusions of the previous paragraph).

The second largest group of negative meanings is “Disbelief in God”. Speaking about this, the authors of the preachings condemn people who have been unfaithful to God and switched from the Christian faith to the non-Christian one, since in the Christian consciousness disbelief in God Jesus Christ is identified with madness (see Psalm 13:1: “*The madman said in his heart: there is no God*”).

The groups “Violence and invasion” and “Division and enmity” are quite frequent by mention. Reflecting on these topics, the authors of the preachings condemn hostile thoughts and violent actions leading to the division of the country and the chaotic world, as they are opposed to the desire of the Russian people for conciliarity, which consists in the free unity of people on the basis of brotherhood and love both in church and in worldly life.

In addition to the above frequency groups, the groups “Evil and sin”, “Betrayal of the motherland”, “Spiritual weakness”, “Egoism”, “Irresponsible attitude to the family” and “Inequality between nations” are less widely reflected in Orthodox preachings, but are also condemned by the bearers of Russian spiritual culture.

Based on the analysis carried out, it can be concluded that the most reprehensible sins in the Orthodox environment include an exceptional propensity for earthly pleasures (epicureanism), disbelief in God (atheism), violence and invasion (jingoism), division and enmity (separatism). Not so frequent in the preachings in the context of the preachers’ reflections on the Russian national idea are such manifestations as evil, betrayal of the motherland, weakness before temptation, selfishness, indifference to the family and inequality between different peoples.

In the previous paragraph it was noted that in the Russian Orthodox preaching the contextual content of the ideologeme “national idea” is realized through three types of responsibility – responsibility for the fatherland, for the world and for oneself. During the analysis, it was revealed that the contextually conditioned antonymic features of this ideologeme are thematically correlated with positive ones, representing the renunciation of them.

1) Antonymic features that pose a threat to the moral and spiritual health of the individual (an exceptional propensity for earthly pleasures, disbelief in God, evil, weakness before temptation, selfishness, indifference to family) demonstrate renunciation of responsibility for themselves;

2) Antonymic features that put the pursuit of their profit and personal glory above the national interests of the country (division and enmity, treason to the fatherland) demonstrate renunciation of responsibility for the fatherland;

3) Antonymic features that lead to an unstable and tense situation in the world (violence and invasion, inequality between different peoples) demonstrate the renunciation of responsibility for the whole world.

Comparing Diagram 4 with Diagram 3, we can notice an interesting pattern. The hierarchy of significance in the order of contextually determined positive features is built in the direction from the national level to the personal (responsibility for the fatherland is valued most of all, and responsibility for oneself is least of all). And in the hierarchy of contextually conditioned antonymic features, the order of succession is reversed: the greatest attention is paid to negative personal qualities. From this we can conclude that getting rid of sinful qualities unacceptable in the Russian Orthodox culture should be carried out primarily on the personal level.

And this is very logical. On the one hand, in order to be responsible for the fatherland and for the world, to improve the situation in Russia and in the world, first people need to change themselves, get rid of personal bad habits. On the other hand, only on the basis of renouncing earthly pleasures and getting rid of spiritual blindness can the desire for the better develop, including the desire to change the fatherland and the whole world for the better.

It is important to note that the above groups of contextual antonyms are given in Orthodox preachings as an antithesis that works on contrast, emphasizing positive qualities and helping to present the Russian national idea more clearly and accurately.

For example, relying on the antithesis technique (*“It is pointless to look for the meaning and purpose of life in **earthly life**. We must strive to assimilate a **divine, fertile, eternal life**”*), the author of the preaching draws attention to the importance of the earthly vanity not suppressing the spiritual connection with God

in a person, thereby emphasizing the priority of the spiritual over the earthly as a key value in Russian culture.

Such constructions are found quite often in the texts of Orthodox preachings. From this it can be concluded that the contextual content of the ideologeme “national idea” is created not only with the help of lexical means. Stylistic techniques play a certain, and very significant, role in this process.

In the next paragraph we will turn to the consideration of the features of their implementation in Orthodox preachings, which touch on the theme of the Russian national idea.

3.4. The role and significance of stylistic techniques used in Orthodox preachings when describing the ideologeme “national idea”

Since the preaching is a didactic genre of religious discourse with pronounced edifying goals, when writing it, the preacher should strive not only to win, but also to hold the attention of the audience, as well as to have a strong impact on it. As Archbishop Averky (Taushev) notes, “purely logical reasoning, even if very clever, never makes a strong enough impression, does not give food for the heart, does not edify. For greater impressionability, the preacher must certainly call upon the power of imagination to help and speak not abstractly, but vividly and figuratively... We need not only naked reasoning, but certainly living, concrete images...” [Averky (Taushev) 2001: 90].

In an effort to strengthen the impact of the information presented in the preachings on readers and listeners, their authors use a variety of stylistic techniques, the role of which should not be underestimated.

Let’s consider the most common means of linguistic expressiveness in Orthodox preachings – stylistic techniques that have not only emotional, but also functional and pragmatic meaning.

1. Antithesis (opposition)

The first and most common technique when talking about the Russian national idea is the method of opposition. In the contexts we are analyzing, it

occurs 16 times. Among them: 4 times – in the examples № 1, № 2, № 4 and № 7 of Appendix 4 (subgroup “Meaning of existence”); 3 times – in the examples № 2, № 3 and № 4 of Appendix 7 (subgroup “World universal unity”); 3 times – in the examples № 1, № 4 and № 5 of Appendix 8 (subgroup “National interests”); 2 times – in the examples № 8 and № 9 of Appendix 10 (subgroup “Community of the nation”); 1 time – in the example № 4 of Appendix 1 (subgroup “National self-consciousness”); 1 time – in the example № 1 of Appendix 2 (subgroup “Russian culture”); 1 time – in the example № 4 of Appendix 5 (subgroup “Historical mission”); 1 time – in the example № 6 of Appendix 6 (subgroup “Special fate and purpose of Russia”).

Based on the generalized data, it becomes clear that the antithesis technique is most often used in contexts containing features from the subgroups “Meaning of existence”, “World universal unity” and “National interests”, which were discussed in detail in the second chapter (see the subparagraphs 2.3.2.1., 2.3.2.4., 2.3.3.1.).

This is explained by the fact that the description of the divine spiritual life as the true meaning of the existence of the Russian person against the background of the story about his behavior in everyday life acquires special significance. Russian people’s desire to achieve universal unity is easier and more clearly expressed when the Russian idea is opposed to the ideas of fascism and nationalism. Careful attitude to national interests is more easily and effectively introduced into consciousness when using the antithesis: *destruction – salvation* of the fatherland.

Thus, Russian Orthodox priests often turn to the method of opposition in their preachings, creating stable pairs of antonyms: “oppose peoples” – “unite peoples” (*Russian civilization did not oppose, but united the peoples*), “competitors” – “co-workers” (*Different peoples are not competitors fighting with each other, but co-workers*), etc., as well as situational contextual oppositions: “in the name of money” – “in the name of the motherland” (*The people must perform feats – not in the name of money, but in the name of the motherland*), “go into oblivion” – “become a great country” (*How many tribes and peoples have gone into oblivion, but the Rosses have become Great Russia*), etc. The presence of the antithesis

allows the preachers to make the text of the preaching more accessible to readers and listeners, as well as to express their thoughts more clearly – to demonstrate the need to strive for the best and develop positive qualities in themselves.

2. Metaphor

Metaphorical structures play a significant role in creating the contextual content of the ideologeme “national idea”. In the texts of the preachings we are considering, this technique occurs 15 times.

With the help of metaphors, preachers form contextual associations between certain images in the minds of the bearers of Russian culture. For example, in the texts of preachings metaphorical comparisons of Christianity with light and paganism with darkness are quite often used:

(1) *This vocation is to carry **the light of Christianity** throughout the great historical movement of the Russian people* (see example № 6 of Appendix 5);

(2) *The Lord has erected a new **lamp of the right faith** in the far north, among the Russian people. <...> fight against the **darkness of paganism*** (see example № 7 of Appendix 5);

(3) ***The lamps of our faith** must always burn! Christians should **shine as lights in the world*** (see example № 9 of Appendix 5);

(4) *Saint Vladimir turned the long **Russian night** into the **bright Russian day*** (see example № 7 of Appendix 2);

(5) *His decision introduced Russia to **the saving light of the gospel truth*** (see example № 8 of Appendix 2).

The comparison of light and darkness causes a pronounced evaluative reaction in listeners and readers, since the change of periods of light and darkness in life has a concrete, visual, axiological and emotionally colored meaning.

The negative qualities of a person are presented by preachers in the form of an enemy to be defeated, or as an abyss from which one should stay away:

(1) *He would help us, **defeating all the vain, sinful and worldly*** (see example № 3 of Appendix 2);

(2) *It is necessary to overcome all self-love and all divisions for the good of all Russia* (see example № 2 of Appendix 8);

(3) *People immersed in the abyss of everyday worries forget about God* (see example № 3 of Appendix 4).

Metaphorical images that are used in conversation, lay in the minds of readers and listeners a certain attitude to the informational components of the preaching – positive or negative. With their help, the bearers of the Russian Orthodox culture form an active life position, which consists in the need to avoid earthly pleasures, to fight epicureanism and selfishness.

Let's consider examples of the use of metaphors in the texts of preachings when describing Russian Orthodox Christians:

(1) *Today, the vessels of Christian faith in the East and West are not strong enough* (see example № 1 of Appendix 5);

(2) *What should a Christian be, a true and courageous servant of God* (see example № 3 of Appendix 6);

(3) *Then God's Providence moved a whole unknown human anthill to help the right faith* (see example № 1 of Appendix 5).

In the texts of the preachings, the believer is compared with the vessel of faith (i.e., with that which is filled with faith), a servant of God, whose purpose of life is to serve God. And the Russian believing people are compared with an anthill (“among Christians it was believed that the ant feeds on wheat grains, which it separates from the chaff, and therefore it symbolizes the sage who attains wisdom by separating it from false teachings” [Suspitsyna, Silenko 2016: 140]).

In addition to the above, a number of other associations were identified in the preachings we studied. Seduction is perceived as darkness, and Holy Russia appears to be an unquenchable lamp helping the world to get out of the quagmire: “People got lost in the **darkness of seduction**. That's when the world will need an **unquenchable lamp** – Holy Russia”; life outside of God – blindness: “**be stuck in godlessness**”; the sea of life – life: “*guide the path among the stormy sea of*

everyday life”; the heart of Russia – Moscow: “*the Poles finally invaded the very heart of it – Moscow*”.

By creating stable positive or negative associations between the components of the Russian national idea and concrete, vivid, memorable metaphorical images, Russian preachers form in the minds of the Russian people the right attitude to objects, values, and rules of behavior.

3. The method of dialogization (the use of rhetorical questions)

In Orthodox preachings, the method of dialogization is also widely used, with the help of which a hidden dialogue is carried out between the preacher and the listeners. In the texts under consideration, concerning the topic of the Russian national idea, such a technique occurs 13 times. To demonstrate the role that rhetorical questions play in constructing the contextual content of the ideologeme “national idea”, let us dwell in detail on some of the most typical examples.

The main role of rhetorical questions is to interest listeners and readers, to involve them in the process of reflection. Let’s look at the examples:

(1) *Where and in what should we seek salvation? We hear the answer in the lives and exploits of the Moscow saints: love your native Russian people, your fatherland to the complete oblivion of your benefits* (see example № 2 of Appendix 8).

(2) *Where did this movement itself come from, what prompted people to forget about their personal interests and unite for the sake of saving the motherland? Loyalty to the Fatherland and sincere faith* (see example № 6 of Appendix 8).

In the above fragments, by asking a question, the preacher engages listeners and readers in reflections on the topic of the preaching, makes them think, turn to their own experience, try to find answers in themselves. The rhetorical question is followed by a succinct and clear answer from the priest. As a result, the listener or reader gets the opportunity to compare their own thoughts with how the preacher answers this question.

The use of such question-and-answer complexes in speech enhances the effect of exposure. The answers of the priest, received after a preliminary attempt to find the answer to the question himself, are better preserved in the memory of listeners and readers.

An equally important role of rhetorical questions is to strengthen the emotional and expressive sound of the preaching:

(1) *Who among us does not know that firmness in faith has been the main feature of the Russian people since ancient times? Who doesn't know that "Orthodox" and "Russian" are synonyms?* (see example № 4 of Appendix 3).

(2) *Who, if not the people of God, saw over themselves such a clear, such a wonderful help of God?* (see example № 3 of Appendix 6).

In the above examples, using questions with negatives (“who among us does not know ...”, “who doesn't know ...”, “who, if not the people of God, ...”), which do not imply receiving an answer, but serve only to express feelings, preachers strengthen their statement (i.e., “all of us know”, “everyone knows”, “the Russian people are really the people of God”).

Another important role of rhetorical questions is to enliven the narrative, make it more vivid and accessible to readers and listeners. Let's look at the examples:

(1) *It is suggested to a person that he should enjoy. And what is enjoying life? It means liberating your instinct: eat as much as you want, drink as much as you want* (see example № 4 of Appendix 4).

(2) *The Russian land is more often called Holy Russia. No one from other countries, no one from other nations accepts this title. Why? Because the most important, most precious, greatest thing for us is holiness* (see example № 1 of Appendix 10).

The rhetorical questions “What is it?”, “Why?”, which the authors use in the above examples, facilitate the perception of a lengthy monologue-reasoning, dividing it into separate parts and highlighting the main idea of the preaching.

Along with the above functions, rhetorical questions in the texts of preachings also serve as a call to action. For example:

Will we really be indifferent to the current situation of our fatherland? No, now each of us should do what can serve for the good of the fatherland (see example № 1 of Appendix 8).

Using the question-and-answer form of presentation, the preacher not only enlivens the narrative, but also encourages listeners and readers to perform some action.

It is worth noting that the rhetorical questions in the above examples most often perform not one, but several functions: for example, they enhance informational and emotionally expressive effects and facilitate the perception of an informational message.

4. Inversion

During the research, we found 6 contexts of Orthodox preachings concerning the theme of the Russian national idea, in which the inversion technique is used. Among them, the most common is the postposition of an adjective in relation to a noun in order to highlight and emphasize the meaning of the attribute.

For example:

*Who, if not the **people of God**, saw over themselves such a wonderful **help of God**? His whole history is filled with descriptions of the wonderful, direct **guidance of God*** (see example № 3 of Appendix 6).

By changing the order of words in the substantive phrases “people of God”, “help of God” and “guidance of God”, the preacher focuses the attention of listeners and readers on the key part “of God”, which carries an important semantic load in the text of the preaching.

Thus, deviation from the norm as a stylistic device has a bright accentuating meaning, helping the priest to imprint in the minds of believers the idea of the God-chosen Russian people.

5. Comparison

When describing the Russian national idea in the texts of the preachings, the method of comparison is also used. In the texts we are considering, this technique occurs 4 times.

For example, emphasizing the importance of perseverance in defending the Orthodox faith, the priest uses a comparison of this faith with the breath of life: *Who among the neighboring peoples did not try to force to change **the Orthodox faith**, which the Russian people took unshakably as **the breath of life*** (see example № 6 of Appendix 9). Faith, according to the author, is necessary for a person like air, without it the life of the people will fade away, turn into nothing.

Among other comparisons found in Russian Orthodox preachings, we note: *“the **saint** as a **beacon** guiding the path”, “**fasting** as a **spiritual weapon**”, “**Russian people** as the best **bread** for the spiritual meal of the starving world”.*

By comparing the substantial components of the Russian national idea with concrete everyday objects that are understandable and accessible to everyone, regardless of age, level of education, etc., preachers make it easier for believers to understand abstract entities, enable people to perceive more clearly and comprehend more deeply the significance of the concepts and ideas described in the preachings.

6. Personification

In the preaching texts we are considering, the personification technique is used 3 times. With the help of this technique, preachers present the world in the image of a person suffering from spiritual hunger, who has lost the ability to hear and think, immersed in fear:

(1) *These are the people of destiny, which Providence appoints to make the best bread out of them for the spiritual meal of **the starving world*** (see example № 1 of Appendix 6);

(2) *To help **the deaf and confused world**, <...> God’s Providence calls on *Vladimirova Rus* to help Christianity* (see example № 1 of Appendix 5);

(3) *The whole world needs a restored Russia, from which **the spirit of life has departed**, and it is all **hesitating in fear*** (see example № 4 of Appendix 5).

Describing the world as a sick person who is suffering, the preachers remind the Russian people of their fundamental mission to save this world. At the same time, the method of personification contributes to the fact that the language of the preachings becomes more expressive and interesting, and therefore more accessible to readers and listeners.

7. Symbolization

In the contexts analyzed by us, the symbolization technique is also used. For example:

*This vocation is to carry **the cross and the gospel** throughout the great historical movement of the Russian people* (see example № 6 of Appendix 5).

In this fragment, using the image of the cross on which Jesus Christ was crucified for the redemption of the sins of mankind, as well as the gospel containing a description of the life and teachings of Jesus Christ as a symbol of Christianity, the author of the preaching reminds listeners and readers of the great sacrifice of Jesus Christ and calls them to fulfill the gospel commandments.

Thus, with the help of the symbolization technique, preachers combine abstract concepts with concrete (visual or well-learned) images that help to reveal their meaning and emphasize their role in the life of the Russian Orthodox people.

Summing up, it should be noted that when describing and evaluating the meanings that make up the ideologeme “national idea”, preachers prefer the use of such stylistic techniques as antithesis, metaphorical transference and rhetorical question. Inversion, comparison, personification and symbolization are less frequent, but still significant for revealing the contextual content of this ideologeme. The stylistic techniques involved in Orthodox preachings give them a special emotional expressiveness, strengthen the educational significance and impact of the content of texts on the consciousness and behavior of the audience.

Conclusions of the third chapter

In the third chapter, the analysis of the frequency of the use of lexemes and their combinations identified in the second chapter, directly and contextually correlated with the meaning of the ideologeme “national idea”, was carried out.

1. Based on the analysis we have constructed the lexico-semantic field of the ideologeme “national idea”, implemented in the Russian Orthodox preaching:

The **core**, reflecting the stable, commonly used lexical content of the ideologeme “national idea”, consists of three thematic groups: “Meaning of existence and purpose of Russia” (52 times), “Culture of Russia” (38 times) and “History of Russia” (30 times).

The **near periphery**, which includes concepts reflecting the most important and significant contextual content of the ideologeme “national idea”, is represented by two thematic groups: “Protection of national interests” and “Protection of the Mother of God over Russia”, which are found in the texts of the preachings we have considered 28 and 26 times, respectively.

The **far periphery** consists of less frequent contextual-thematic groups “Orthodoxy”, “The ideal of holiness”, “Interethnic peace”, “Global mission”, “Protection and spread of Christianity”, “The idea of being chosen by God”, “Christian roots of Russian culture”, “Spiritual Life with God” and “Great suffering”, which are used in the texts of preachings from 18 to 10 times.

The **extreme periphery** includes the rarest contextual-thematic groups: “Imitation of holy people and veneration of holy places”, “Community consciousness”, “Siberian character”, “Pride for the motherland”, “Self-sacrifice”, “Love for family” and “Abstinence”. They occur in the texts we have analyzed from 9 to 4 times.

Comparing the composition and content of the lexemes and their combinations included in these groups, as well as the frequency of their use in the texts of preachings, we came to the following conclusions:

1) For the bearers of the Russian Orthodox consciousness, the national idea embodies the meaning of the existence of both the people themselves and the state created by them, and also a sense of their deep involvement in Russian history and culture.

2) In contrast to the generally accepted definition of the ideologeme “national idea”, fixed in dictionaries and encyclopedias, the modern Orthodox understanding of this ideologeme is characterized by a bright Messianic orientation, high mobilizing potential and respect for the individual based on a harmonious combination of personal and national interests.

3) In the genre of Orthodox preaching, the national idea of Russia is perceived as a sense of responsibility, which manifests itself on three levels – national, global and personal. The most important value that occupies the first place in the consciousness of the bearers of Russian Orthodox culture is selfless service to the fatherland. In second place is the perception of the present, past and future of their country through messianism, aimed at protecting Orthodoxy and the whole world. On the third – conscious responsibility for self-improvement by strengthening traditional spiritual, moral and family values.

2. The study of the frequency of the use of the lexemes and their combinations, which are present in Orthodox preachings and are opposite in meaning to the “national idea”, allowed us to come to the following conclusion: the most negative and, consequently, reprehensible in Orthodox culture qualities of a person are a tendency to pleasure, disbelief in God, violence and enmity. Such manifestations as evil, disloyalty, spiritual weakness, selfishness and indifference to the family are less significant and, therefore, not so frequent by mention in preachings.

3. The analysis of stylistic techniques used by preachers in describing the meanings of the ideologeme “national idea” allowed us to come to the following conclusions:

1) In their judgments about the Russian national idea, preachers most often use the method of opposition, especially when describing the subgroups “Meaning

of existence”, “World universal unity” and “National interests”. This technique allows preachers to emphasize positive qualities, express their thoughts more concretely and more accurately;

2) With the help of metaphors, preachers create stable associations between the meaningful components of the Russian national idea and vivid metaphorical images, thereby forming in the minds of the Russian people the right attitude to values and rules of behavior;

3) Through rhetorical questions, preachers involve listeners and readers in thinking about the essence of the national idea, facilitate its perception, and call for active actions to implement it;

4) Using comparison and symbolization, preachers combine abstract components of the Russian national idea in the minds of believers with concrete everyday objects that are understandable and accessible to everyone, facilitating the understanding of abstract entities;

5) Inversion and personification in the texts of Orthodox preachings serve to strengthen the confidence of the Russian people in their God-chosen idea and mission to save the world.

CONCLUSION

For thousands of years, Orthodoxy has played a key role in the spiritual life of society and the state of Russia. After Prince Vladimir made Orthodoxy the state religion of Kievan Rus in 988, the understanding of the Russian national idea began to form in the minds of native speakers of the Russian language.

In modern Russia, Orthodoxy has acquired a special significance. In the works of philosophers, politicians and writers, it is considered as the spiritual core of Russian culture. In recent years, when Russia is going through the turning points of its history, the question of the Russian national idea has become very acute in society.

Despite the inextricable link between Orthodoxy and the process of forming the Russian national idea, the Orthodox preaching as a special type of texts characterized by didacticism and a high degree of influence on the addressee was not considered by researchers as a basis for revealing the content of the ideologeme “national idea”.

The study of the ideologeme “national idea” in the texts of Orthodox preachings, on the one hand, makes it possible to identify the essential components of the Russian national idea on a systematic basis and describe the role of each semantic component in the system of Orthodox values of native speakers of the Russian language. On the other hand, such studies would allow us to deepen our understanding of what underlies the formation of Russian national identity.

At the level of linguistic research, words and phrases with the status of ideologemes are considered as complex mental-verbal complexes combining both cognitive and linguistic aspects. They are based on an ideological postulate that performs the function of influencing the addressee’s consciousness and is represented by signs of various semiotic systems, primarily linguistic.

Based on the characteristics of the origin, two types of ideologemes are distinguished: primary and secondary. Primary ideologemes are typical ideologemes that were created in the field of ideology in the form of socio-political

ideas clothed in a linguistic form. Secondary ideologemes are transformed ideologemes that appeared outside of ideology and turned into ideologemes in a certain historical period after receiving additional ideological meanings. Since the concept of the national idea was formed in the minds of politicians and philosophers by the XVI century, i.e. long before obtaining its linguistic form in the XIX century, the “national idea” belongs to the primary ideologemes.

The analysis of the most significant statements on this topic allowed us to come to the following definition: the ideologeme “national idea” is a complex mental formation that is verbalized in language in the form of a lexico-semantic macro field, in which the spiritual unity, historical mission and cultural identity of the state and society are reflected in a concentrated form. Containing an ideological component that performs the function of influencing the consciousness and behavior of those who, regardless of ethnic origin, consider themselves part of this culture, the ideologeme “national idea” contributes to the strengthening of the country and the unified spiritual development of the peoples living in it.

The goal of our research is to construct one of the discursive varieties of this lexico-semantic macro field, i.e. the lexico-semantic field of the ideologeme “national idea” functioning in the Russian Orthodox preaching.

The lexico-semantic field of the ideologeme includes the core (lexical content common to all native speakers of the Russian language, fixed in dictionaries and encyclopedias) and the periphery (contextual content containing the understanding and evaluation of this ideologeme by representatives of any field of activity within a certain discourse). This predetermined the algorithm of our work.

As a result of the analysis of dictionary definitions of key representatives of the ideologeme “national idea” contained in 20 dictionaries and encyclopedias of various profiles, as well as 85 contexts of Orthodox preachings with linguistic representations of the ideologeme “national idea”, which were selected through a continuous selection on the website Orthodoxy.Ru – one of the largest and most visited Orthodox resources of the Runet, we came to the following conclusions.

1. The ideologeme “national idea” has a field structure. The core (lexical content) of the lexico-semantic field of the ideologeme “national idea” consists of three thematic groups. Among them:

1) The group “Meaning of existence and purpose of Russia”, which includes the lexical features “historical mission”, “meaning of existence”, “special fate and purpose of Russia” and “world universal unity”, ranks first in frequency of use in Orthodox preachings (52 times). And this is no coincidence, because the appeal to the Messianic theme coincides with the purpose of the preaching – to have a religious and moral impact on the worldview and behavior of listeners. Reminding of the mission of Russia to preserve and spread Christianity, preachers try to encourage Russian people to moral enrichment and fulfillment of historical mission.

2) The group “Culture of Russia” takes the second place (38 times) and includes such lexical features as “national self-consciousness”, “national character” and “Russian culture”. In terms of meaning, the lexical feature “national self-consciousness” is closest to the phrase “national idea” and, therefore, most accurately and fully represents the ideologeme we are studying in the texts of preachings.

3) The group “History of Russia” takes the last place (30 times). It includes the lexical features “Russian history”, “national interests” and “community of the nation”. The last feature requires clarification: the spiritual unity of people both in church life and in the secular community, which the bearers of Russian Orthodox culture strive for, is not that the individual should completely dissolve in society, but in a harmonious combination of personal and national interests.

Thus, the lexical content of the ideologeme “national idea” in the genre of Orthodox preaching correlates with the idea of realizing the meaning of the existence of both the people themselves and the state created by them, while preserving their deep involvement in Russian culture and memory of the common historical past.

2. The periphery (contextual content) of the lexico-semantic field of the ideologeme “national idea” consists of eighteen thematic groups. Among them: “Protection of national interests”, “Protection of the Mother of God over Russia”, “Orthodoxy”, “The ideal of holiness”, “Interethnic peace”, “Global mission”, “Protection and spread of Christianity”, “The idea of being chosen by God”, “Christian roots of Russian culture”, “Spiritual Life with God”, “Great suffering”, “Imitation of holy people and veneration of holy places”, “Community consciousness”, “Siberian character”, “Pride for the motherland”, “Self-sacrifice”, “Love for family” and “Abstinence”.

Thus, the contextual content of the ideologeme “national idea”, implemented in the genre of Orthodox preaching, correlates with a sense of responsibility, which manifests itself on three levels: national (selfless responsibility for the fatherland), global (messianic responsibility for the world) and personal (conscious responsibility for oneself).

3. In parallel, lexemes and combinations of lexemes opposed in meaning to the Russian national idea in Orthodox preachings are identified, which form ten groups of contextual antonyms of the ideologeme “national idea”: “Earthly vanity”, “Disbelief in God”, “Violence and invasion”, “Division and enmity”, “Evil and sin”, “Betrayal of the homeland”, “Spiritual weakness”, “Egoism”, “Irresponsible attitude to the family” and “Inequality between peoples”.

The conducted research allowed us to build a hierarchy and conclude that the most unacceptable sins in the Orthodox culture include an exceptional propensity for earthly pleasures, disbelief in God, violence and enmity. Less frequently mentioned in Orthodox preachings are evil, disloyalty, weakness before temptation, selfishness, indifference to family and inequality between different nations.

Comparing the hierarchy of concepts thematically and contextually related to the ideologeme “national idea” with the hierarchy of concepts thematically and contextually opposed to it, we came to the conclusion that, according to Russian Orthodox priests, getting rid of sinful qualities should be carried out primarily on

the personal level. Only after getting rid of personal harmful qualities can we change the fatherland and the whole world for the better.

4. The contextual content of the ideologeme “national idea” is formed using not only lexical means, but also a variety of stylistic techniques. Among them:

1) The most commonly used techniques are antithesis, which allows preachers to emphasize positive qualities, express their thoughts more concretely and more accurately; metaphorical transference, which creates stable associations between the meaningful components of the Russian national idea and vivid metaphorical images, thereby forming in the minds of the Russian people the right attitude to values and rules of behavior; and rhetorical question, which involves listeners and readers in thinking about the essence of the national idea, calls for active actions to implement it.

2) Less frequent stylistic techniques are inversion and personification, which strengthen the confidence of the Russian people in their special mission to save the world; comparison and symbolization, which connect the abstract components of the Russian national idea with concrete everyday objects in the consciousness of the Russian people, facilitating the understanding of abstract entities.

Although each of the considered stylistic techniques is aimed at achieving a specific goal, in the context of preachings they often complement and reinforce each other, performing educational functions, giving emotional expressiveness to texts, contributing to a more visual and accessible perception of the content of preachings, enhancing their impact on the consciousness and behavior of the addressee.

In the course of our work, not only contextually conditioned features that are part of the ideologeme “national idea” in the Russian Orthodox preaching were identified, but also on the basis of the analysis, a conclusion was drawn about which of them are fundamental, and which relate to additional, accompanying meanings from the point of view of perception of the ideologeme itself and its

opposite features in the Russian Orthodox consciousness. Thus, all the tasks set in our study were completed and the goal was achieved.

The prospect of the research is seen in further in-depth analysis of the content of the ideologeme “national idea” in other genres of Russian religious discourse, and also in identifying the features of its implementation in various discourses of Russian culture, such as political discourse, media discourse, etc. The comparison of the perception of the ideologeme “national idea” in different spheres of activity and on different levels will contribute to the identification of all its linguoculturological and social components.

LIST OF USED LITERATURE

1. *Averintsev S.S.* Preaching // The Great Soviet Encyclopedia / Edited by A.M. Prokhorov. – Moscow: Soviet Encyclopedia publishing house, 1975. Vol. 21. – P. 98-99.
2. *Aksyuchits V.* God and the fatherland – the formula of the Russian idea // Moscow. – 1993. № 1. – P. 120-127.
3. *Aksyuchits V.* Russian idea // The Russian world: About our national idea. – Moscow: Publishing house of the Moscow Patriarchate of the Russian Orthodox Church, 2014. – 128 p.
4. *Anikushina M.V.* The concept of “GOD” as the basic concept of modern Christian English-language preaching // Herzen University Journal of Humanities & Sciences. – 2008. № 70. – P. 36-40.
5. *Anikushina M.V.* The conditionality of cognitive-discursive features of the sermon by its functional properties // Topical issues of modern philology and journalism. – 2012. № 8. – P. 123-124.
6. *Apresyan Yu.D.* Lexical semantics. Synonymous means of language // Selected works. Vol. 1. – Moscow: Languages of Russian culture, 1995. – 464 p.
7. *Arutyunova N.D.* Discourse // Linguistic Encyclopedic Dictionary / Chief editor V.N. Yartseva. – Moscow: Soviet Encyclopedia publishing house, 1990. – P. 136-137.
8. *Archbishop Averky (Taushev).* Guide to homiletics. – Moscow: Publishing house of the St. Tikhon’s Orthodox Theological Institute, 2001. – 143 p.
9. *Askoldov S.A.* Concept and word // Russian literature. From the theory of literature to the structure of the text. Anthology / Edited by V.P. Neroznak. – Moscow: Academy, 1997. – P. 267-279.
10. *Batalov E.Y.* The Russian idea and the American dream. – Moscow: Progress-Tradition, 2009. – 384 p.
11. *Bakhtin M.M.* Questions of literature and aesthetics. – Moscow: Artistic literature, 1975. – 504 p.

12. *Bakhtin M.M.* The problem of speech genres // Collected works. – Moscow: Russian dictionaries, 1997. Vol. 5. Works of the 1940s – early 1960s. – P. 159-206.
13. *Berdyayev N.A.* Russian idea: the main problems of Russian thought of the XIX century and the beginning of the XX century // About Russia and Russian philosophical culture: Russian philosophers abroad after October. – Moscow: Science, 1990. – P. 43-271.
14. *Bobyreva E.V.* Religious discourse: Values and genres // Problems of philology, cultural studies and art criticism. – 2008. № 1. – P. 162-167.
15. *Boldyrev N.N.* Cognitive semantics: the course of lectures on English philology. – Tambov: Publishing house of the Tambov University, 2001. – 123 p.
16. *Bolshakova E.A.* “Innovation” as an ideologeme of pro-government political discourse (based on the materials of the United Russia Party and the All-Russian Popular Front movement 2015–2017): dis. ... Master of Philological Sciences. – Moscow, 2018. – 114 p.
17. *Borbotko V.G.* Elements of the theory of discourse: textbook. – Grozny: Chechen-Ingush publishing house, 1981. – 112 p.
18. *Borin K.* The Russian national idea, its sources and components. – Yekaterinburg: Publishing solutions, 2017. – 298 p.
19. *Borisova I.N.* Russian conversational dialogue: structure and dynamics. – Yekaterinburg: Ural University publishing house, 2001. – 408 p.
20. *Bystrov N.P.* The ideologeme “fascism” in Soviet journalism of the 1920s – early 1950s: dis. ... Candidate of Philological Sciences. – Moscow, 2009. – 235 p.
21. *Verdieva Z.N.* Semantic fields in the modern English language: Textbook for pedagogical institutes. – Moscow: Higher School, 1986. – 120 p.
22. *Volkova N.V.* The national idea in Russian Philosophy of the late XIX and early XX centuries // Bulletin of the Murmansk State Technical University. – 2010. № 2. – P. 399-402.

23. *Vorkachev S.G.* Happiness as a linguocultural concept. – Moscow: ITDGC “Gnosis”, 2004. – 192 p.
24. *Vorotnikova Yu.S.* Freedom in the American Democratic System: How Presidents understand it // Actual problems of humanities and natural sciences. – 2010. № 9. – P. 190-197.
25. *Gaida St.* Genres of colloquial statements // Genres of speech. – Saratov: Publishing house of GOSUNTS “College”, 1999. – Issue 2. – P. 103-112.
26. *Gaida F.A.* “For the Faith, the Tsar and the Fatherland”: to the history of the famous military motto [Electronic resource]. URL: <https://pravoslavie.ru/61882.html>.
27. *Gizatullina A.R., Gumerova M.I.* Ideologemes of the post-Perestroika period as a factor in the formation of a new consciousness: general characteristics (based on the material of the Izvestia newspaper) // Political linguistics. – 2015. № 3 (53). – P. 95-101.
28. *Gogol N.V.* Complete works: in 14 vols. Vol. 8. – Moscow: the USSR Academy of Sciences publishing house, 1952. – 816 p.
29. *Golodnov A.V.* Rhetorical meta-discourse as an integrative type of discourse // Herzen University Journal of Humanities & Sciences. – 2009. № 104. – P. 77-86.
30. *Gorky M.* Mammon City // Complete works: works of art: in 25 vols. Vol. 6. – Moscow: Science, 1970. – 581 p.
31. *Guan Junbo.* Ideologeme as a complex linguistic object: towards the problem of defining the concept // University Scientific Journal. – 2021. № 65. – P. 87-92.
32. *Guan Junbo.* Mechanisms of ideologeme formation // Modern science: actual problems of theory and practice. Series “Humanities”. – 2022. № 12-3. – P. 111-114.
33. *Guan Junbo.* Distinctive features of the concepts “ideologeme” and “concept” // Modern science: actual problems of theory and practice. Series “Humanities”. – 2022. № 6-2. – P. 58-60.

34. *Guan Junbo*. The content of the ideologeme “national idea” in the Russian religious and philosophical discourse // The world of science, culture and education. – 2023. № 1 (98). – P. 363-366.
35. *Guzikova M.O., Spiridonov D.V.* Linguistic description of ideologies: the problem of methodology // Political linguistics. – 2014. № 4 (50). – P. 105-112.
36. *Gulyga A.V.* The Russian idea and its creators. – Moscow: Partnership “Companion”, 1995. – 310 p.
37. *Huseynov G.Ch.* Soviet ideologemes in the Russian discourse of the 1990s. – Moscow: Three squares, 2004. – 272 p.
38. *Danilevsky N.Y.* Russia and Europe / Compilation and comments by Yu.A. Belov / Edited by O. Platonov. – Moscow: Institute of Russian Civilization, 2008. – 816 p.
39. *Dijk T.A. van.* Language. Cognition. Communication: trans. from English / Comp. V.V. Petrov; Edited by V.I. Gerasimov; intro. by Yu.N. Karaulova and V.V. Petrova. – Moscow: Progress, 1989. – 312 p.
40. *Demytyev V.V.* “Text-centric” and “genre-centric” study of speech // Stylistic issues. – Saratov: Saratov University Press, 1998. Issue 27. – P. 21-33.
41. *Demedyuk A.V.* Semantics and pragmatics of texts of modern political advertising: dis. ... Master of Philological Sciences. – Stary Oskol, 2018. – 64 p.
42. *Dobronozhenko G.F.* “Kulak” in the second half of the XIX century – the 20s of the XX century: a commonly used word – a scientific term – an ideologeme // Bulletin of the Tambov University. Series: Humanities. – 2008. № 12 (68). – P. 299-306.
43. *Dostoevsky F.M.* Complete works: in 30 vols. Vol. 18. – Leningrad: Hayka, 1978. – 371 p.
44. *Dostoevsky F.M.* Complete works: in 30 vols. Vol. 21. – Leningrad: Hayka, 1980. – 551 p.
45. *Dostoevsky F.M.* Complete works: in 30 vols. Vol. 25. – Leningrad: Hayka, 1983. – 470 p.

46. *Dyadyk N.G.* Language and ideology: aphorism as an ideologeme // Society and power. – 2011. № 1 (29). – P. 112-116.
47. *Zhigunov A.Y.* The concept-ideologeme “Arctic”: formation and dynamics of development in the Russian media picture of the world: dis. ... Candidate of Philological Sciences. – Omsk, 2022. – 260 p.
48. *Zhuravlev S.A.* Ideologemes and their actualization in Russian lexicographic discourse: autoref. dis. ... Candidate of Philological Sciences. – Kazan, 2004. – 23 p.
49. *Zemskaya E.A.* Urban oral speech and the tasks of its study // Varieties of urban oral speech: collection of scientific work / Edited by D.N. Shmelev and E.A. Zemskaya. – Moscow: Science, 1988. – 260 p.
50. *Zubkova Ya.V., Kalyuzhnaya I.A.* The specifics of preaching as a genre of religious discourse (based on the material of the German language) // Proceedings of the Volgograd State Pedagogical University. – 2019. № 5 (138). – P. 161-164.
51. *Ivanova E.A.* Specificity of the representation of the ideologeme “Western values” in the American media discourse (based on the material of the English language) // Philological Sciences. Questions of theory and practice. – 2019. № 12. – P. 250-254.
52. *Ilyukhina N.A., Dolgova I.A., Kirillova N.O.* Metaphor and consistency: semasiological and cognitive aspects: monograph. – Samara: Publishing house of Samara University, 2016. – 188 p.
53. *John Chrysostom.* The works of our Holy Father John Chrysostom, Archbishop of Constantinople in Russian translation. Volume I, Book II. – St. Petersburg: St. Petersburg Theological Academy, 1898. – P. 616-644.
54. *Itskovich T.V.* Genre system of religious style: monograph. – Moscow: FLINT, 2021. – 400 p.
55. *Karamova A.A.* Text and discourse: correlation of concepts // Bulletin of the South Ural State University. Linguistics. – 2013. № 2. – P. 19-23.

56. *Karasik V.I.* Language circle: personality, concepts, discourse. – Volgograd: Change, 2002. – 390 p.
57. *Klimchukova A.A.* Orthodox Preaching in the aspect of Modern Linguistics // Bulletin of the Volgograd State University. Series 2: Linguistics. – 2005. № 4. – P. 13-15.
58. *Klushina N.I.* General features of the journalistic style // Media language as an object of interdisciplinary research / Edited by M.N. Volodina. – Moscow: Publishing house of Moscow State University, 2003. – P. 269-289.
59. *Klushina N.I.* Stylistics of the journalistic text. – Moscow: Media World, 2008. – 244 p.
60. *Klushina N.I.* Theory of ideologemes // Political linguistics. – 2014. № 4. – P. 54-58.
61. *Kobozeva I.M.* Linguistic semantics. – Moscow: Editorial URSS, 2000. – 350 p.
62. *Kolegova O.Y.* The ideologeme “Russian question” in the Russian language picture of the world // Political linguistics. – 2023. № 3 (99). – P. 62-71.
63. *Kolegova O.Y.* The ideologeme “Russian way” in the Russian language picture of the world // Bulletin of Tver State University. – 2022. № 3 (74). – P. 113-128.
64. *Konyaeva E.V.* The content and variability of the ideological concept “friendship of peoples” // Political linguistics. – 2015. № 2. – P. 190-198.
65. *Kornev M.S.* The ideologeme “kulak” in Soviet propaganda: dis. ... Candidate of Philological Sciences. – Moscow, 2006. – 195 p.
66. *Kornev M.S.* Materials for the study of ideologemes in modern digital network communications // Bulletin of the Russian State University For The Humanities. Series: Literary Studies. Linguistics. Cultural studies. – 2016. № 4 (13). – P. 114-120.
67. *Kositskaya F.L.* Written-speech genres of fashion advertising discourse in the aspect of interlanguage contrastivity: dis. ... Candidate of Philological Sciences. – Tomsk, 2005. – 269 p.
68. *Krylova I.A.* Modern Orthodox preaching in the functional and stylistic aspect: dis. ... Candidate of Philological Sciences. – St. Petersburg, 2005. – 227 p.

69. *Kubryakova E.S., Alexandrova O.V.* Types of spaces of text and discourse // Categorization of the world: space and time: materials of the scientific conference. – Moscow: Dialog-MSU, 1997. – P. 15-25.
70. *Kuzina O.A.* Axiological aspect of the linguistic representation of the image of Ukraine in the English-language mass media: dis. ... Candidate of Philological Sciences. – St. Petersburg, 2019. – 161 p.
71. *Kuznetsova E.V.* Lexico-semantic groups of Russian verbs. – Irkutsk: Irkutsk University publishing house, 1989. – 180 p.
72. *Kupina N.A.* Totalitarian language: vocabulary and speech reactions. – Yekaterinburg: Ural University publishing house, 1995. – 144 p.
73. *Levshun L.V.* Preaching as a genre of medieval literature: based on the material of preachings in Old Russian handwritten and old printed collections: autoref. dis. ... Candidate of Philological Sciences. – Moscow, 1992. – 20 p.
74. *Leontiev A.N.* Activity. Conscience. Personality. – 2nd ed. – Moscow: Political literature, 1977. – 304 p.
75. *Lepenysheva A.A.* On the question of methods of studying concepts // Bulletin of the Leningrad State University named after A.S. Pushkin. – 2011. № 3. – P. 168-174.
76. *Lossky N.O.* The character of the Russian people. – Frankfurt am Main: Sowing, 1957. – 152 p.
77. *Lykina E.A.* Ideologeme as a linguocognitive category: on the problem of definition of the concept // Language and culture: collection of materials of the X International Scientific and Practical Conference. – Novosibirsk: CRNS, 2014. – P. 201-207.
78. *Malafeev A.Y.* Modern Orthodox Preaching and Public Lecture: vocabulary and pragmatics // Bulletin of Surgut State Pedagogical University. – 2013. № 5 (26). – P. 37-42.
79. *Malysheva E.G.* Ideologeme as a linguocultural phenomenon: definition and classification // Political linguistics. – 2009. № 4 (30). – P. 32-40.

80. *Malysheva E.G.* The concept of “Governor” in the regional mass information discourse (based on the texts of the radio and television media of the Omsk region) // *Political linguistics*. – 2009. № 2 (28). – P. 76-86.
81. *Maslova V.A.* *Cognitive Linguistics: textbook*. – Minsk: Tetra Systems, 2005. – 256 p.
82. *Maslova V.A.* *Linguoculturology: Textbook for students of higher educational institutions*. – Moscow: Publishing center “Academy”, 2001. – 208 p.
83. *Makhovikov D.V., Stepanova A.A.* Ideologemes in the linguistic consciousness of Russians: intergenerational specificity // *Questions of psycholinguistics*. – 2016. № 4 (30). – P. 129-145.
84. *Mechkovskaya N.B.* *Language and religion*. – Moscow: Agency “FAIR”, 1998. – 352 p.
85. *Miroshnichenko A.A.* *Linguistic and ideological analysis of the language of mass communications: autoref. dis. ... Candidate of Philological Sciences*. – Rostov-on-Don, 1996. – 16 p.
86. *Mikhailovskaya M.V.* Ideologeme as an element of the global vertical context // *Language. Culture. Translation. Communication: collection of scientific papers*. – Moscow: Publishing house of Moscow State University, 2018. – P. 374-377.
87. *Nakhimova E.A.* Ideologeme “Stalin” in modern mass communication // *Political linguistics*. – 2011. № 2 (36). – P. 152-156.
88. *Novak M.V.* Cultural and semiotic analysis of the ideologies of consumer society // *Modern discourse analysis*. – 2012. № 2 (7). – P. 53-60.
89. *Omelchenko D.M.* Wealth and poverty in the preachings of Caesarius of Arles // *News of Higher educational institutions. The North Caucasus region. Social sciences*. – 2009. № 2. – P. 80-85.
90. *Piontek B.M.* Ideologeme as a key lexical unit of socio-political discourse and as a concept of public consciousness of a modern linguistic personality in Russia and Poland // *Bulletin of the Moscow University. Series 19. Linguistics and intercultural communication*. – 2010. № 1. – P. 85-95.

91. *Piontek B.M.* General linguistic factors of the genesis of ideologeme as a category of political linguistics (based on the material of Polish and Russian languages): autoref. dis. ... Candidate of Philological Sciences. – Moscow, 2012. – 24 p.
92. *Plisov E.V.* Preaching as a type of text: communicative and functional aspect // Genres and types of text in scientific and media discourse: inter-university collection of scientific papers. – Eagle: LLC “Horizon”, 2005. Issue 2. – P. 157-167.
93. *Popova Z.D.* Field structures in the language system: collective monograph / Edited by Z.D. Popova. – Voronezh: Publishing house of Voronezh state university, 1989. – 196 p.
94. *Popova Z.D., Sternin I.A.* Essays on cognitive linguistics. – Voronezh: Sources, 2003. – 192 p.
95. *Potapova A.A.* Speech influence in modern English and German protestant preaching: the final qualifying work of the bachelor. – Krasnoyarsk, 2016. – 80 p.
96. *Potapova O.E.* Verbal representation of the concept. Lexico-semantic field as a fragment of the linguistic picture of the world (based on the material of the lexico-semantic field “sea”): monograph. – Cheboksary: Publishing house “Wednesday”, 2020. – 164 p.
97. *Potemkin T.V.* The formation of the Russian idea as the basis of national consciousness of the Russian people: history and modernity: dis. ... Candidate of Philosophical Sciences. – Krasnodar, 2006. – 145 p.
98. *Prokhvatilova O.A.* Expressive means of modern Orthodox preachings // Bulletin of Volgograd State University. Ser. 2. Linguistics. – 2011. № 1 (13). – P. 7-13.
99. *Prokhvatilova O.A.* Orthodox preaching and prayer as a phenomenon of modern sounding speech. – Volgograd: Publishing house of Volgograd State University, 1999. – 362 p.

100. *Prokhvatilova O.A.* On the specifics of the speech organization of modern Orthodox preaching // Bulletin of the Moscow State Linguistic University. Humanities. – 2014. № 18 (704). – P. 58-66.
101. *Radbil T.B.* The Mythology of Andrei Platonov's Language: monograph. – Nizhny Novgorod: Publishing house of Novosibirsk State Pedagogical University, 1998. – 116 p.
102. *Rastorgueva M.B.* The speech genre of the church-religious preaching: dis. ... Candidate of Philological Sciences. – Voronezh, 2005. – 280 p.
103. *Rozanova N.N.* Communicative and genre features of the temple sermon // I.A. Baudouin de Courtenay: Scientist. Teacher. Personality / Edited by T.M. Grigorieva. Krasnoyarsk, 2000. – P. 25-41.
104. *Rubleva O.L.* Lexicology of the modern Russian language: Textbook. – Vladivostok: TIDOT DVSU, 2004. – 257 p.
105. *Samoilova A.D.* Pronoun as a means of speech influence in the missionary variety of preaching discourse // Russian Linguistic Yearbook. – 2006. Issue 1 (8). – P. 148-156.
106. *Salimovsky V.A., Suslova K.S.* Explication of dogma as a genre of dogmatic preaching // Genres of speech. – Saratov: Publishing house of GOSUNTS "College", 2005. – Issue 4. – P. 280-292.
107. *Salomatova O.V.* Evolution of linguistic features of Church preaching: dis. ... Candidate of Philological Sciences. – Moscow, 2016. – 300 p.
108. Collection of preachings [Electronic resource]. URL: <https://pravoslavie.ru/52/>.
109. *Sedov K.F.* Discourse as suggestion: irrational influence in interpersonal communication. – Moscow: Labirint, 2011. – 336 p.
110. *Slyshkin G.G.* Linguocultural concept and ideology // Proceedings of the Volgograd State Pedagogical University. – 2005. № 3 (13). – P. 10-18.
111. *Solzhenitsyn A.I.* Russia in Collapse. – Moscow: Russian Way, 2006. – 208 p.
112. *Solovyov V.S.* Russian idea // Essays in 2 volumes. Vol. 2. – Moscow: Truth, 1989. – 735 p.

113. *Stepanov Yu.S.* Constants: Dictionary of Russian Culture. Research experience. – Moscow: School “Languages of Russian culture”, 1997. – P. 41-45.
114. *Suspitsyna I.N., Silenko O.G.* Metaphor in religious discourse // *Linguoculturology*. – 2013. Issue 7. – P. 135-147.
115. *Timonin E.I.* Siberians on the fronts of the Great Patriotic War 1941–1945 // *Innovative education and Economics*. – 2010. № 6 (17). – P. 132-138.
116. *Timofeev S.E.* Ideologeme “Russian world” in modern political discourse // *Bulletin of the Peoples’ Friendship University of Russia*. – 2018. № 1. – P. 186-199.
117. *Tolstoy L.N.* Anna Karenina // *Complete works: in 90 vols. Vol. 19*. – Moscow: Artistic literature, 1935. – 517 p.
118. *Troitsky E.S.* Russian ethnopolitology and the rebirth of the fatherland // *Russian ethnopolitological and national idea*. – Moscow: Border, 2006. – 397 p.
119. *Turaeva Z.Ya.* Linguistics of the text. – Moscow: Education, 1986. – 127 p.
120. *Ufimtseva A.A.* Lexical meaning: the principle of semiological description of vocabulary. – Moscow: Editorial URSS, 2002. – 240 p.
121. *Filin F.P.* Essays on the theory of linguistics. – Moscow: Science, 1982. – 336 p.
122. *Filippova M.A.* The ideological concept “democracy” (based on the material of the linguoculture of the USA): autoref. dis. ... Candidate of Philological Sciences. – Volgograd, 2007. – 22 p.
123. *Fogel M.V.* The role of the national idea in the modern political development of Russia and Germany: autoref. dis. ... Candidate of Political Sciences. – Moscow, 2004. – 29 p.
124. *Frank S.L.* The collapse of idols // *Essays*. – Moscow: Truth, 1990. – 608 p.
125. *Futkaradze N.D.* General characteristics of church preaching as a genre of religious discourse // *Bulletin of the Leningrad State University named after A.S. Pushkin*. – 2010. № 1. – P. 141-146.

126. *Khomyakov A.S.* Complete works: in 8 vols. Vol. 1. – Moscow: University printing house, 1900. – 417 p.
127. *Chaadaev P.Ya.* The complete works and selected letters in two volumes. Vol. 1. – Moscow: Science, 1991. – 801 p.
128. *Chikovani T.V.* Verbalization of the concepts “Suffering”, “Life”, “Death” in the preaching of St. Luka’s of Simferopol and Crimea “To the words: let the dead bury their dead” // Scientific result. Questions of theoretical and applied linguistics. – 2016. № 4. – P. 16-20.
129. *Chikovani T.V.* The concept “The Fall” as the cognitive dominant of St. Luka’s preaching “To the words: beware of the yeast of the Pharisees and Sadducees” // Questions of Journalism, Pedagogy, Linguistics. – 2017. № 34. – P. 43-50.
130. *Chudinov A.P.* Political linguistics: study guide. – Moscow: Flint: Science, 2007. – 254 p.
131. *Shmeleva T.V.* Model of the speech genre // Genres of speech. – Saratov: Publishing house of GOSUNTS “College”, 1997. – Issue 1. – P. 88-98.

LIST OF USED DICTIONARIES

1. *Abdrashev A.B., Eshiev A.K.* Political-terminological dictionary. – Jalal-Abad: Jalal-Abad State University, 2012. – 32 p.
2. *Belyaev I.A.* Russian Philosophy: terminological dictionary. – Orenburg: Orenburg State University, 2006. – 26 p.
3. *Belyakov A.V., Matveichev O.A.* Big topical political encyclopedia. – Moscow: Eksmo, 2009. – 412 p.
4. The Bible Encyclopedia. Reprint edition. – Moscow: Terra, 1990. – 904 p.
5. *Vasilenko L.I.* Brief religious and philosophical dictionary. – Moscow: Truth and life, 1996. – 256 p.
6. Wikipedia: free encyclopedia [Electronic resource]. URL: <https://ru.wikipedia.org/wiki/>.
7. Global economy. Encyclopedia / T.F. Ryabova, I.M. Kulikov, V.N. Ivanova, etc.; edited by I.M. Kulikov. – Moscow: Finance and statistics, 2011. – 920 p.
8. *Zorin V.I.* Eurasian wisdom from A to Z: philosophical explanatory dictionary. – Almaty: Dictionary, 2002. – 407 p.
9. Brief conceptual and terminological handbook of etymology and historical lexicology / Warbot J.J., Zhuravlev A.F. Russian Academy of Sciences, V.V. Vinogradov Institute of the Russian language of RAS, etymology and history of words of the Russian language. 1998. [Electronic resource]. URL: https://etymolog.ruslang.ru/doc/etymology_terms.pdf.
10. Short philosophical dictionary / A.P. Alekseev, G.G. Vasiliev, etc.; edited by A.P. Alekseev. – 2nd ed., reprint and add. – Moscow: TC Welby, Publishing house prospect, 2004. – 496 p.
11. *Krysko V.G.* Ethnopsychological dictionary. – Moscow: Publishing house of the Moscow Psychological and Social Institute, 1999. – 343 p.
12. *Matveeva T.V.* Complete dictionary of linguistic terms. – Rostov-on-Don: Phoenix, 2010. – 562 p.

13. *Matveeva T.V.* Educational dictionary: Russian language, speech culture, stylistics, rhetoric. – Moscow: Flint: Science, 2003. – 432 p.
14. Nations and ethnic groups in the modern world: dictionary reference / M.N. Rosenko, A.O. Boronoev, A.I. Doronchenkov, etc.; edited by M.N. Rosenko. – St. Petersburg: Petropolis, 2007. – 174 p.
15. *Nekrasova N.A., Nekrasov S.I., Sadikova O.G.* Thematic philosophical dictionary: textbook. – Moscow: MIIT, 2009. – 162 p.
16. *Osipov G.V.* Russian sociological encyclopedia. – Moscow: Norm-Infra-M, 1998. – 672 p.
17. *Platonov O.A.* Encyclopedic dictionary of Russian civilization. – Moscow: Orthodox publishing house, 2000. – 1040 p.
18. Political science: dictionary reference / M.A. Vasilik, M.S. Vershinin, L.D. Kozyreva, etc. – Moscow: Gardariki, 2000. – 328 p.
19. *Sklyarevskaya G.N.* Dictionary of Orthodox church culture. – Moscow: Astrel, 2008. – 480 p.
20. Dictionary of the Russian language: in 4 volumes / RAS, Institute of Linguistic Research; Edited by A.P. Evgenieva. – 4th ed., stereotypical – Moscow: Russian language; Polygraph resources, 1999. [Electronic resource]. URL: <https://lexicography.online/explanatory/mas/>.
21. Dictionary-handbook of Sociology / A.A. Akmalova, V.M. Kapitsyn, A.V. Mironov, V.K. Mokshin. – 6th ed. – Moscow: ITK “Dashkov and Co”, 2022. – 304 p.
22. Modern philosophical dictionary / edited by prof. V.E. Kemerov. – London, Frankfurt am Main, Paris, Luxembourg, Moscow, Minsk: Panprint, 1998. – 1064 p.
23. Social demography. Conceptual and terminological dictionary / Edited by E.M. Eldarov, I.I. Efendiev. – Makhachkala: DSU, 2004. – 155 p.
24. *Tavadov G.T.* Ethnology. Modern dictionary-reference. – Moscow: ANO “Dialogue of Cultures”, 2007. – 703 p.

25. *Fedorov A.A.* Introduction to the theory and history of culture: dictionary. – Moscow: Flint, 2017. – 463 p.
26. Philosophy. Dictionary of social studies. Study guide for university applicants / Yu.Yu. Petrunin, M.I. Panov, L.B. Logunova, etc.; edited by Yu.Yu. Petrunin, – 3rd ed. – Moscow: KDU, 2006. – 512 p.
27. *Fokin N.I.* Economic dictionary of non-economic concepts. – Moscow: Publishing solutions, 2016. – 432 p.
28. Christianity. Encyclopedic dictionary: in 3 vols.: vol. 2: L–S / Editorial staff: S.S. Averintsev (chief editor), etc. – Moscow: The Great Russian Encyclopedia, 1995. – 671 p.
29. Encyclopedia Tradition [Electronic resource]. URL: <https://tradio.wiki>.

APPENDIX 1. Examples of the subgroup “National self-consciousness”

Example № 1.

*The glorification of St. Seraphim proceeded from the very depths of the national consciousness. <...> The perfect love that the monk showed during his life and after his death sanctified human hearts. The indestructible firmness with which the Sarov resisted sin and unrighteousness strengthened the **spirit of the people**.* [The Message of Patriarch Alexy II of Moscow and All Russia to the 100th anniversary of the Glorification of St. Seraphim of Sarov. His Holiness Patriarch Alexy II of Moscow and All Russia]

Example № 2.

*There is a need in the human soul to find and kiss the shrine, to worship it, to be in its sanctifying and uplifting communion. This need is especially heightened among the Russian Orthodox people, it fills and shakes the whole **soul of the people**, dominating all the other interests and requests.* [The Word pronounced on December 6, 1907 in the Kronstadt St. Andrew’s Cathedral. Holy Martyr John Vostorgov]

Example № 3.

*A particularly evil and mocking way of Russian torture for the **Russian consciousness** is that these tortures are confined to places, especially dear to the **Russian national consciousness**. After all, it is not an accident that torment of the Russians is arranged next to the monument to Minin and Pozharsky, the liberators of **Russian national consciousness** from the dominance of the ancestors of Dzerzhinsky, Menzhinsky and Poluvianovsky. After all, it is not an accident and the fact that the Orthodox Russian monastery, which for centuries served the centers of the Russian religious, and the Russian national, and Russian cultural enthusiasm, are turned into places of suffocation of all the truly Russian. [About the living Russian forces. The Speech at the opening of the monument to Russian soldiers at the Pokrovsky Cemetery. Holy Martyr John (Pommer)]*

Example № 4.

*The **Russian national thought**, which has been cherishing its cherished dream of Holy Russia for centuries, will never reconcile itself to the transformation of its native land into a “demonic” country. “Basurmans and villains”, who “make friends with demons, do not go to the church of God”, will never become “their own” in holy Russia. “Do not anger God with murmurs, but pray to Him in a whisper” – this is a true Russian custom. [About the living Russian forces. The Speech at the opening of the monument to Russian soldiers at the Pokrovsky Cemetery. Holy Martyr John (Pommer)]*

Example № 5.

*Noble, grateful and free genuine **Russian consciousness** here, in the hearing of the whole world, testifies its deepest respect and devotion to the primordial Russian ideals. <...> Undoubtedly, the noble great holy Russia will remain in the most cordial friendship with neighbors who have given good will to the **Russian national consciousness** in tragic periods. [About the living Russian forces. The Speech at the opening of the monument to Russian soldiers at the Pokrovsky Cemetery. Holy Martyr John (Pommer)]*

Example № 6.

*St. Nicholas the Wonderworker enjoys the exclusive love of the Russian people. <...> In the person of St. Nicholas the Russian people honor their ideal for their religious, social, and personal life. In their life, the Russian people strive to imitate this saint of God, and therefore he is for the Russian people like a beacon guiding the path among the stormy sea of everyday life. That is why those characteristic features that have found their vivid embodiment in the life of St. Nicholas, are the **main features that characterize the Russian people**. [The Word on the day of the Namesake of the Sovereign Emperor Nicholas Alexandrovich. Archbishop Tikhon Lyashchenko]*

Example № 7.

*Readiness for self-sacrifice for the sake of our friends, which was imbued with the feat of courageous defenders of our fatherland, is a **characteristic feature***

*of national identity. It is a very important feature in the image of a positive hero, on which many generations of our people were brought up. <...> And today it is the duty of each of us to remember the feat of our ancestors, the feat as the ability to make sacrifices for the sake of a high moral ideal, which has become an important part of our **national self-consciousness**.* [The Speech of the Primate of the Russian Church at the ceremony of awarding the Patriarchal Literary Prize named after Saints Cyril and Methodius in 2015. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 8.

*The **Orthodox-Russian consciousness** especially highly honors monasticism. <...> Many thousands of monks and nuns who devoted themselves to the feats of monastic life lived under the shadow of 922 Russian monasteries. It is well known how many great heroes of the spirit were brought up by Russian monasteries and what a huge role the holy monasteries played in the religious and cultural life of Russia in general.* [The Word of Archbishop John (Pommer) on the Feast of the Triumph of Orthodoxy. Archbishop John (Pommer)]

Example № 9.

*When people suffered defeats, it always happened as a result of the sin, the spiritual relaxation, the loss of faith and **national consciousness**. And today, when our Fatherland is rapidly developing, when many things are changing for the better, we must pay special attention to the spiritual education of our youth, to strengthening **the spirit of our people**. This is why we are building new temples.* [The Word after the consecration of the foundation stone of the naval Cathedral in the name of St. Nicholas the Wonderworker in the hero city of Novorossiysk. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 10.

No nation in history has suffered such huge losses as our people have suffered: almost every family has someone who died during the Great Patriotic War. This connection with those who gave their lives for the Motherland has a special effect on modern Russians. And let no one be surprised that thousands and

*thousands of people remember their lost loved ones and relatives, heroes who died on the battlefield. This memory is a part of our **national self-consciousness**, and it is very important that this memory should not run out, but be passed down from generation to generation.* [The Word at the ceremony of laying a wreath at the obelisk of Eternal Glory in Ulyanovsk. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 11.

*A very serious, fundamental ideological question arises. After all, the most precious thing for a person is life, and some say that there is no price that could pay for it. Many consider it wrong to give your life even for the highest ideas. But if these thoughts were rooted in the **consciousness of our people**, then Russia would not exist today.* [The Speech of His Holiness Patriarch Kirill at a meeting with participants of the parades on Red Square on November 7, 1941, June 24, 1945 and May 9, 2015. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 12.

*The phenomenon of Russian solidity is explained by the fact that the connection of the individual with the state occupies an exceptional place in our **national self-consciousness**. Ethnic identity of Russians associated with Russian patriotism and loyalty to the state center is greater than that of any other peoples.* [The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]

APPENDIX 2. Examples of the subgroup “Russian culture”

Example № 1.

*The history of Russia and the history of **Russian culture** generally began with the Baptism of Russia. <...> How many tribes and peoples have gone into oblivion, but the Rosses, nourished by the grace of the Holy Spirit, given by the Lord to them as a gift in Holy Baptism, have become Great Russia. [The Word in the week of All Saints who shone in the Russian land (1000th anniversary of the Baptism of Rus). Archimandrite John (Krestyankin)]*

Example № 2.

*He’s a saint now! But then, 1000 years ago, he was a pagan prince who reached the limit of all earthly pleasures in life, unrestrained and rude in everything. The living example of Prince Vladimir, in which everyone saw the miracle of the transformation of a great sinner into a righteous man, called for a whole great nation to life. And the Holy Prince Vladimir, glorified by this miracle, stands at the origins of Christian Russia. <...> In the X century, a new Russia, a new people, a new spirit, a new way, a **new culture** began from the saint of God and the statesman. [The Word in the week of All Saints who shone in the Russian land (1000th anniversary of the Baptism of Rus). Archimandrite John (Krestyankin)]*

Example № 3.

*The Christian faith is the source of **our national culture**. Faith laid the foundation of our writing, painting, architecture. Faith has brought humane principles into the life of our people, family and society. <...> Let us pray to the all-merciful God, who enlightens and sanctifies every person who comes into the world, so that through the prayers of our enlightener, Holy Prince Vladimir, He would strengthen our faith and help us, defeating all the vain, sinful and worldly. [The Preaching on the Memorial Day of the Holy Equal-to-the-Apostles Grand Duke Vladimir. Metropolitan Vladimir (Sabodan)]*

Example № 4.

*The moral foundation, the basis of **our culture** were those great moral truths that God wished to reveal to people. <...> We believe that as long as we are based on these fundamental moral values, as long as we are not tempted, fall into sin, trample our holy origins, ruin our history, until then we will exist as an independent people.* [The Word of His Holiness Patriarch Kirill after the prayer service at the monument to Saints Cyril and Methodius on Slavyanskaya Square. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 5.

*1025 years ago, the foundation of our **national spiritual and cultural life** was laid. Our ancestors accepted the Christian faith, and with it – a system of values, morality, the strength of which is such that no historical vicissitudes were able to destroy it. A powerful foundation was laid, on the basis of which the body of united Russia grew. And although today we live in different countries, that spiritual foundation remains common, and it unites both us, the citizens of Russia, and all our fraternal Slavic peoples together.* [The Word at the opening of the concert *Holy Russia, keep the Orthodox faith!* dedicated to the 1025th anniversary of the Baptism of Rus, on Red Square in Moscow. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 6.

*The very name of our city St. Petersburg indicates these Christian roots. The capital is named after St. Peter. This shows that **our culture**, our life was founded and developed on this cornerstone of Christianity. And we must remember, including here in the northern capital, that at the heart of our national life is nothing else, but Christianity.* [The Word of His Holiness Patriarch Kirill on the Day of the memory of the Apostles Peter and Paul after the Liturgy in the Peter and Paul Cathedral of St. Petersburg. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 7.

*The Holy Russian Prince Vladimir laid the cornerstone of the foundation on which the nine-hundred-year-old Chamber of the Russian faith, the Russian nation, the Russian state and **Russian culture** was erected. He is the spiritual ancestor of the Russian people. <...> A new Russia, a new people, a new spirit, a new way, a **new culture** begin with this sovereign saint, who turned the long Russian night into the bright Russian day.* [Holy Prince Vladimir – the Baptist of the Russians. Saint Nicholas (Velimirovich)]

Example № 8.

*It is obvious that the tree of **our spiritual culture** has its roots in the Evangelical soil, in the Christian and Orthodox. This year we celebrate the millennium of the repose of the Holy Equal-to-the-Apostles Grand Duke Vladimir. His decision introduced Russia to the saving light of the gospel truth, determined the spiritual and **cultural development of our people** for centuries.* [The Speech of the Primate of the Russian Church at the ceremony of awarding the Patriarchal Literary Prize named after Saints Cyril and Methodius in 2015. His Holiness Patriarch Kirill of Moscow and All Russia]

APPENDIX 3. Examples of the subgroup “National character”

Example № 1.

*Beloved brothers! Having come to know the significance and power of spiritual weapons – alms, fasting and prayer, let us hasten to gird ourselves with these weapons. Let us gain mercy, clothe ourselves in goodness, according to the instruction and conviction of the apostle. Let grace be the **distinguishing feature of our character**, the constant **distinguishing feature of our behavior**. [The combination of fasting with mercy and prayer. The Teaching in the fifth week of Great Lent. Saint Ignatius (Bryanchaninov)]*

Example № 2.

*Dear brothers and sisters, the main reason for saving the country from destruction was the firm Orthodox faith of our ancestors. <...> Since the most ancient times, **the Russian people have been distinguished** by simple, reverent faith and sincere, heartfelt love for the Lord Jesus Christ. [The Word on the day of celebration of the Kazan Icon of the Mother of God. Archimandrite Kirill (Pavlov)]*

Example № 3.

*We, brothers, would like to draw your attention to the ideal of the Russian people, to abstinence as the basis of the personal life of a Russian person. True, we know that this feature is **very characteristic of the Russian people** since ancient times. And in all respects, the life of the **Russian people has been imprinted** by abstinence from time immemorial. And in our time, the Russian people, especially away from cities, lead a very abstemious, simple life – in food, and in clothes, and in housing. <...> Abstinence is voluntary, for the sake of a future life, limiting oneself here on earth, in satisfying even natural needs, and even more so in pleasures and enjoyments. [The Word on the day of the Namesake of the Sovereign Emperor Nicholas Alexandrovich. Archbishop Tikhon Lyashchenko]*

Example № 4.

*Deep religiosity as the **main feature of the Russian people** is vividly depicted by our philosophers, scientists, poets, artists, and composers. Who among*

*us does not know that firmness in faith has been the **main feature of the Russian people** since ancient times? Who doesn't know that in the mouths of our common people the words "Orthodox" and "Russian" are synonyms? [The Word on the day of the Namesake of the Sovereign Emperor Nicholas Alexandrovich. Archbishop Tikhon Lyashchenko]*

Example № 5.

*Speaking about the huge, strategic importance of Siberia in the fate of Russian civilization, we are talking not only about huge natural resources. The main thing for us is the contribution to the formation of the **Russian national character**. Here the Russians have fully proved themselves as a brave and determined people-pioneer; a people who are not afraid of the challenges of space and climate. Siberians have long been famous for being an example of strong will, firmness and rare courage. It was these qualities that were most vividly manifested during the Great Patriotic War, when the Siberian divisions were at the forefront of the attacking blows of our army. [The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 6.

*The history of our fatherland says that the Russian people have always been able to live in peace and harmony with other nationalities. This is **a feature of our people**, which was nourished by the spirit of Orthodoxy. We need to preserve and strengthen it today. [The Report of His Holiness Patriarch Kirill at the Diocesan Meeting of Moscow. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 7.

*The **Russian people had** limitless faith, hope, had chastity, purity, and the fear of God. It was this fear of God that turned the conquerors' regiments into confusion. Pleasures and enjoyments make the strongest powerless. Therefore, we all should not lose courage and strength because of these tempting pleasures. [The Word on the day of the celebration of the Presentation of the Vladimir Icon of the Mother of God. Hieromonk Ignatius (Shestakov)]*

APPENDIX 4. Examples of the subgroup “Meaning of existence”

Example № 1.

*The authorities are always guided by one or another understanding of the **purpose and meaning of life** and their activities. Before Holy Prince Vladimir, Russian princes were leaders of militant tribes and waged wars for the sake of military booty and glory. Having become Christians, they became the heads of separate parts of a single people. With the adoption of Christianity, the consciousness and sense of unity appeared. The truth was in the brotherhood of princes, and the internecine war became untrue. St. Prince Vladimir gave the Russian people a new **meaning of life** and a new vitality. Disasters, failures, defeats are powerless before the main force of life, powerless before spiritual life. [Russia. Saint John (Maximovich)]*

Example № 2.

***The Russian people’s existence** is connected with the origin of spiritual life, with the assimilation of the foundations of the Christian worldview: it is pointless to look for **the meaning and purpose of life** in earthly life, which ends in death. We must strive to assimilate a divine, fertile, eternal life. <...> The search for truth is **the main thread of the life of the Russian people**. All those who truly built Russia as a state, living in peace and fulfilling their duties, considered the most important thing to be faithful to the Divine Kingdom and Divine Truth. [Russia. Saint John (Maximovich)]*

Example № 3.

*Today, in the information age, a person is especially susceptible to external influence. And this impact is often negative and leads to the destruction of personality. People immersed in the abyss of everyday worries forget about God, do not think about **the purpose of their existence**, spending their whole life in earthly troubles and concentrating only on obtaining material benefits. To help them find **the true meaning of life**, to protect them from temptations, the Church is called to raise its voice among the worldly vanity. [The word of His Holiness*

Patriarch Kirill at the presentation of the episcopal staff to His Grace Diodor (Isaev), Bishop of Melekes and Cherdaklin. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 4.

*Family and children are a great holy work. Unfortunately, today the values that television and other mass media bring to us are directed in a completely different direction. It is suggested to a person that he should enjoy. And what is enjoying life? It means liberating your instinct: eat as much as you want, drink as much as you want, enjoy everything as much as you want, and not take any responsibility. The less responsibility, the better. But God has a different plan for man. People make different plans, different theories and philosophies, but God has His own plan of **what a person should be**. <...> The real thing that the Lord would like us to see is love in the family. [The Word when visiting the center for social assistance to families and children at St. George’s Church in Surgut. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 5.

*And on top of all this – complete indifference to spiritual values. We are so immersed in the universal world that we only think how to chew, how to fill our pockets, how to make ourselves pleasant, how to spend time. And the whole world is now immersed in selfishness, and therefore, probably, it is disgusting to many countries that Russia is restoring some spiritual values. <...> **The meaning of our life** is to improve, to be better than we are. [About the “last time” and love of power. The Conversation with Archpriest Mikhail Protopopov. Vadim Arefyev]*

Example № 6.

*We devote so much time to something else, far from the faith and the Church. Everyone is only worried about whether they will be allowed to go to Turkey, Egypt or somewhere else. Some willy-nilly, instead of turning to their country, getting to know its history more deeply, finally getting to know the saints, they go somewhere far away, which is **a senseless waste of money and life**. Sometimes it’s a pity to look at Russian people who proudly list all the countries they have visited.*

*But at the same time they have never been, for example, to Yaroslavl, Vladimir, Veliky Novgorod... All this once again makes us think about our life. <...> **We must direct our life and strength to acquire the grace of the Holy Spirit, which He gives without measure to those who believe in Him. Amen.** [The Preaching of Hieromonk Ignatius (Shestakov) at the Divine Liturgy. Hieromonk Ignatius (Shestakov)]*

Example № 7.

*In order for us to have hope for the future – for each person and for all of us as a nation – we must grow in faith, because God is the source of our life. If we cut ourselves off from this source, then we spiritually begin to die, to become impoverished, no matter how rich and outwardly prosperous we may be. If the understanding that **life is fully life** only in communion with God takes root in the consciousness of our people, then a peaceful, calm and prosperous future awaits us both in our personal life and in the life of our entire Fatherland. [The Word when visiting the Episcopal compound in honor of St. Macarius (Nevsky), Metropolitan of Moscow, Altai, near the village of Chemal in the Chemalsky district of the Altai Republic. His Holiness Patriarch Kirill of Moscow and All Russia]*

APPENDIX 5. Examples of the subgroup “Historical mission”

Example № 1.

*The Russian people are preparing for their **great mission in humanity**. <...> Under Saint Vladimir, Russia saved Christianity. It happened exactly when the Orthodox faith, supported by Holy Byzantium, was completely exhausted. Then **God’s Providence moved a whole continent, a whole unknown human anthill to help the right faith**. That was Vladimirova Rus. Today, when, on the one hand, the vessels of Christian faith in the East and West are not strong enough to help the deaf and confused world, and on the other hand, the most inveterate paganism has raised its horns under different names on all five continents, today again **God’s Providence calls on Vladimirova Rus to help Christianity, and through him and humanity**. [Holy Prince Vladimir – the Baptist of the Russians. Saint Nicholas (Velimirovich)]*

Example № 2.

*Already our people at that time were enlightened by the faith of Christ in Kiev; already we were spreading this faith among the peoples of the wild and ignorant of God; already we had a real Christian enlightenment, a real Christian kingdom; the Russian land had already blossomed with great saints. The Russian Orthodox kingdom would flourish and grow, it would do the **great and worldwide apostolic work** – spread the holy faith far and wide among the peoples of Europe and Asia! [The testaments of the ancient saints of Moscow. The Teaching to the common people in the Church of the Trinity Metochion in St. Petersburg on October 5, 1908. Holy Martyr John Vostorgov]*

Example № 3.

*Saint Cyprian prophetically understood that it was Russia – then fragmented, weak, disenfranchised under the Horde oppression, tributary of the rude Mongol khans – it was **Moscow Russia that, following Byzantium, would become the guardian of the true faith and true worship on earth**. [The Messenger of God. The*

Word of praise to St. Cyprian, the founder of the Sretensky Monastery.
Archimandrite Tikhon (Shevkunov)]

Example № 4.

*Russia will rise up when it loves the faith and confession of Orthodoxy, when it sees and loves Orthodox righteous and confessors. This is **the salvation of Russia and the whole world**. <...> **The whole world needs a restored Russia**, from which the spirit of life has departed, and it is all hesitating in fear, as before an earthquake. Russian are waiting for a Christ-loving army, Christ-loving tsars and leaders who will lead the Russian people not for the glory of the earth, but for the sake of loyalty to the Russian path of truth. [Russia. Saint John (Maximovich)]*

Example № 5.

*In the XIII century, there was a great calamity in Russia, which shackled Russian life and slowed down for a while the great and Christian-educational cause of Russia. This calamity was the Mongol yoke – a grave and **worldwide martyrdom of the Russian people**. <...> At the same time, this calamity delayed the invasion of wild barbarians into Europe. As a result, Russia preserved for the whole world the treasures of Christian European civilization. This is the forever unforgettable in the history of **the merit of the Russian people to all mankind**. It cost Russia a lot of work to survive and overthrow the heavy Mongol yoke in order to resume unhindered fulfillment of the main and essential **world vocation**. [The Word on the day of the celebration of the Kazan Icon of the Mother of God. Holy Martyr John Vostorgov]*

Example № 6.

*It was a difficult time, a truly “time of troubles” in Russia, when the Poles, having taken possession of more than half of the Russian land, finally invaded the very heart of it – Moscow – and settled in it. The purity of the faith of the Russian people, therefore, its **historical vocation** was in terrible danger. <...> In the Russian-Japanese War, Russia again stood in its **world historical vocation** in the struggle in the Far East. This **vocation** is to carry the light of Christianity, the cross and the gospel throughout the great historical movement of the Russian*

people. [The Word on the day of the celebration of the Kazan Icon of the Mother of God. Holy Martyr John Vostorgov]

Example № 7.

*At this late hour of history, **the Lord has erected a new lamp of the right faith in the far north, in the young Russian principality**, among the Russian people, young and gifted, full of strength and energy. God's Providence, calling us, the Russian Slavs of Central Europe, into the bosom of the Church of Christ, in the very geographical position of our country on the border of Europe and Asia, West and East, and in its tribal composition, pointed out to us **a great task**: to carry the received treasure of pure and true faith to the little-known East and north of Europe and further, to the unknown and the mysterious countries of neighboring Asia at that time, to fight against the darkness of paganism and spreading Islam, to enlighten the wild numerous tribes of foreigners and to involve them in participation in the Kingdom of God. Truly, **the greatest world task given to holy Russia** was the only one in the history of mankind.* [The Word on the day of the celebration of the Kazan Icon of the Mother of God. Holy Martyr John Vostorgov]

Example № 8.

*Our Church must preserve its unity in a special way. And if we destroy our unity, it will be a disaster not only for us – it will be a disaster for the whole Orthodoxy. All of us, the entire Orthodox Church, have a **mission of global significance and meaning**. And this **mission** is to ensure that, regardless of any influences, we should be capable of an adequate, unclouded testimony of Christ.* [The Word of His Holiness Patriarch Kirill at the reception on the occasion of the 1025th anniversary of the Baptism of Russia. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 9.

Many fall into despondency, disbelief, fear, lose faith in both people and authorities, do not know where to look for the truth, who to believe, do not know where to hear words of comfort, where to find the answer to the questions that torment their hearts, souls and minds. And today we hear this answer from the

*mouth of Christ Himself: Let your loins be girded and your lamps burn (Luke 12: 35). The lamps of our faith must always burn! **Christians should shine as lights in the world regardless of any external circumstances, and this is what all the saints of the Russian land knew and understood well.** [Let your waist be girded and your lamps burning. Hieromonk Ignatius (Shestakov)]*

APPENDIX 6. Examples of the subgroup “Special fate and purpose of Russia”

Example № 1.

*With the blood of the world War at its head, the current world is deeply mired in rudeness and cruelty. He needs now not just one saint – that is too little – but a whole sacred, holy people. This people must still go through the torments of Vladimir’s internal struggle for the superiority of the Kingdom of Heaven over the earthly one. The whole world is waiting for such a people. Who will be this expected people? These are **the people of destiny, which Providence appoints to make the best bread out of them for the spiritual meal of the starving world.** [Holy Prince Vladimir – the Baptist of the Russians. Saint Nicholas (Velimirovich)]*

Example № 2.

*Saint Cyprian, even centuries later, gives us an amazing lesson about what should a Christian, a true and courageous servant of God be like, what should a messenger of God, whom God’s Providence sends with obedience to the fulfillment of God’s will, be like. **Many of these chosen ones of God were sent to the Russian Church by our Savior.** [The Messenger of God. The Word of praise to St. Cyprian, the founder of the Sretensky Monastery. Archimandrite Tikhon (Shevkunov)]*

Example № 3.

*Who, if not **the people of God**, saw over themselves such a clear, such a wonderful help of God? From the very beginning to the end, his whole story is filled with descriptions of the wonderful, direct guidance of God. But at the same time, how much, how hard this **chosen people of God** suffered for his repeated deviation from the true God, for his frequent betrayals of the faith of the forefathers! [The Word on the day of celebration of the Kazan Icon of the Mother of God. Archimandrite Kirill (Pavlov)]*

Example № 4.

*We only need to remember where our strength and vocation is: in Orthodoxy. With faithfulness to Orthodoxy, Russia will not perish. As the **child of God**, the*

*child of such great prayers, our people will not perish if we remain to be **the obedient child before God**. If we, **the Russian people, who are imbued with the consciousness and duty of our vocation**, rise up in the feat of faith and piety, then our troubles and misfortunes will disappear. [The Word on the day of the celebration of the Kazan Icon of the Mother of God. Holy Martyr John Vostorgov]*

Example № 5.

*But alas, the majority of our people have lost even the simplest skills of piety – visiting the temple, prayer and fasting, and many are still stuck in godlessness. People deprived of the gracious protection of the Church Sacraments easily succumb to the temptations of fatal passions and vices. The consequences for Russia are appalling. Debauchery undermines family foundations, fornicators and harlots do not want to have children, the monstrous large number of infanticide-abortion, millions of homeless orphans roam the country. The extinction of Russia is accelerating more and more. The forces of evil are triumphant – in anticipation of the fact that **the God-bearing people** will completely disappear from the earth. [The Word on the Memorial Day of St. Andrew the First-Called. Metropolitan Vladimir (Ikim) of Tashkent and Central Asia]*

Example № 6.

*It is clear from **the history of Russia** that there is a correspondence between the external **fate of our Motherland** and the internal state of the national spirit. Therefore, it is necessary to understand that sin may lead our country to a catastrophe, but repentance can lead to the restoration of Russia. The events of the XX century have shown that the world is facing death. May the Lord give you all the courage to wake up, to understand that people got lost in the darkness of seduction. That's when the world will need an unquenchable lamp – Holy Russia, because without it people can't get out of the quagmire. **Russia! Be the one that Christ needs you to be!** [The Word on the Memorial Day of St. Seraphim, the Sarov Wonderworker. Archimandrite John (Krestyankin)]*

APPENDIX 7. Examples of the subgroup “World universal unity”

Example № 1.

*We must look to our Russian sky so that the Lord will show us the way and lead us to **peace and unity in Russia and abroad**, so that the Lord will transform the hearts of Russian people abroad, and then, **the outer chains of space, defeated by the spiritual onslaught, will fall**. [The Word in the week of all the saints who shone in the Russian land. Saint John (Maximovich)]*

Example № 2.

*Russia as a country-civilization has something to offer the world. This is our experience of building fair and **peaceful interethnic relations**. There were no master peoples and slave peoples in Russia. Russia has never been a prison of peoples, there were no first- and second-class peoples here. Isn't this the deep **opposition to fascism**, which offered a different concept of interethnic relations? [The Speech of His Holiness Patriarch Kirill at the opening of the XVII World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 3.

*The special **national idea** that has permeated our history and culture for many centuries is **the idea of human solidarity**. <...> The words of the apostle reveal God's plan for man and any **human association**: we are all called to fraternal cooperation and to take care of each other. However, in the modern world, a different model of the structure of society prevails – it is a model of conflict. **Our ideal, on the contrary, is a solidary society**, where different strata and groups, different peoples and religious communities are not competitors fighting with each other, but co-workers. [The Speech of His Holiness Patriarch Kirill at the opening of the XVII World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 4.

*We are well aware that it is possible to preserve our Fatherland – Russia – only by ensuring **interethnic peace and mutual understanding of all the peoples***

*inhabiting it. <...> It is extremely important to emphasize that, in contrast to the dividing, conflicting, painful nationalism, the Russian People's Council has the potential, which allows, relying on the Russian nation and Russian culture, to promote broad **interethnic dialogue and fraternal cooperation of peoples and ethnic groups in a single family of the Russian state.** <...> Russian civilization did not oppose, but **united the peoples.** [The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 5.

*We must be of one-minded and stand guard over our **unity**: both spiritual unity and other, **human unity**, which today is expressed in many ways and means. And where the difference ends, there is unity and love. Here it is the deep **national idea.** <...> May God make everyone understand that there is no military danger coming from Russia, no other dangers for people. "Let us be saved by unity and love", we address this call of St. Sergius not only to the whole Russian world, but also **to the whole world and to all mankind.** [The Speech of His Holiness Patriarch Kirill at the Celebration of the 700th anniversary of St. Sergius of Radonezh in Sergiev Posad. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 6.

*The Russian Orthodox Church fulfills this responsible mission, which Christ Himself entrusted to it (see: Mt. 5: 9). The Church has done and is doing everything possible to **reconcile people and help them overcome the consequences of enmity.** At the heart of all confrontation, hatred and divisions is sin. [The Christmas Message of His Holiness Patriarch Kirill of Moscow and All Russia to the archpastors, pastors, deacons, monastics and all faithful children of the Russian Orthodox Church. His Holiness Patriarch Kirill of Moscow and All Russia]*

APPENDIX 8. Examples of the subgroup “National interests”

Example № 1.

*The duty of gratitude and Christian duty require that we, brothers, for the love and charity rendered to us by the fatherland, should love the fatherland sincerely. This is what we must always do, and especially it is necessary at the present time. Now our fatherland is waging a holy war with the infidel Turks not for its own interests, but for the benefit of Christianity. <...> Will we be indifferent to the current situation of our fatherland and not want to take part in its holy war with the infidels? No, now each of us should do what can serve **for the good of the fatherland** and the successful end of its war with the enemies of Christianity.* [The Word on the Day of the Holy Great Martyr Demetrius of Thessalonica. Metropolitan Platon Gorodetsky]

Example № 2.

*In Moscow, the Moscow princes for the first time clearly and decisively realized and expressed the idea that the Russian people should gather into a single state, under the hand of a single prince, in order to overthrow the Tatar yoke. It is necessary to overcome all self-love and all divisions **for the good of all Russia**; it is necessary to ardently love the motherland in order to forget about yourself. <...> Where and in what should we seek salvation? We hear the answer in the lives and exploits of the Moscow saints: love your native Russian people, your fatherland to the complete oblivion of your benefits.* [The testaments of the ancient saints of Moscow. The Teaching to the common people in the Church of the Trinity Metochion in St. Petersburg on October 5, 1908. Holy Martyr John Vostorgov]

Example № 3.

*We will become a truly great country if only one condition is met: if we remain faithful to God and love for our Fatherland, then no temptations, no promises of a beautiful life will tempt us, if in exchange for this, the renunciation of God, of the Church, as well as the betrayal of the fundamental, deep **interests of***

the Fatherland and the people is required. [The Preaching of the Primate of the Russian Church after the Liturgy in the Week of the Myrrh-bearing Women in the Novo-Tikhvin Monastery in Yekaterinburg. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 4.

*Our people must retain the ability to perform feats – not in the name of money, not in the name of career, because feats in the name of money and career are not performed, but **in the name of the common interests of the whole people, in the name of the Motherland, in the name of our faith.** And we know that in the name of achieving these goals, a person is able to give his life, and this is a feat.* [The Word of His Holiness Patriarch Kirill after the Liturgy on the square in front of the Chisinau Cathedral. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 5.

*Where did this movement itself come from, what prompted people to forget about their personal interests and unite for the sake of saving the motherland? Loyalty to the Fatherland and sincere faith, which gave them a sense of community and duty, an understanding that without national solidarity, society is doomed to disintegration and destruction. Thus, the state perishes when people begin to seek personal benefits at the expense of the **common good**, and is saved when there are enough people willing to work and sacrifice for the sake of the country.* [The Message of His Holiness Patriarch Kirill on the Day of National Unity. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 6.

*In order that there may never be confusion in our minds, we should never lose sight of the **common good**. And after all, there were epochs in our history when the authorities managed to mobilize the people to protect **common interests** at the time when the personal factor was completely destroyed by poverty, disorder, diseases or, even worse, external aggression. <...> Our people know how not to lose sight of common goals and common tasks when it's hard for us.* [The Word of His Holiness Patriarch Kirill on the feast of the Kazan Icon of the Mother of God]

in the Assumption Cathedral of the Moscow Kremlin. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 7.

When people stop feeling a sense of belonging to the pulse of the whole people, then they become very vulnerable, weak before temptation. <...> Today we are facing the problem of foreign sanctions. What are they aimed at? First of all, they are aimed at making people stop thinking about the national, so that everyone thinks about themselves. The exchange rate is rising, prices may rise. Then people may not think about the country, about the people, about global issues – but only think about themselves. [The Word of His Holiness Patriarch Kirill on the feast of the Kazan Icon of the Mother of God in the Assumption Cathedral of the Moscow Kremlin. His Holiness Patriarch Kirill of Moscow and All Russia]

APPENDIX 9. Examples of the subgroup “Russian history”

Example № 1.

*The Church calls on her faithful children to love their homeland, protect it, and work for its prosperity. “There is no greater love than if a man lays down his life for his friends” (John 15: 13) – these are the words that inspire us to serve our friends, to serve our Fatherland. Our ancestors were inspired by these words of Holy Scripture, defending Holy Russia. These holy words inspire Russian believers to serve the Motherland today... **Our domestic history** is rich in examples of such service. So let, beloved brothers and sisters of the Lord, these examples of **the history of our Motherland**, testifying to the intercession and protection of the Mother of God, about our ardent and sacrificial love for the Fatherland, help us to love our Fatherland even more. [The Word on the day of the celebration of the Kazan Icon of the Mother of God. Patriarch Pimen (Izvekov)]*

Example № 2.

*Making prayers before the “Kazan”, as the simple believing Russian people call this image, I involuntarily carried my mind’s eye to that distant time in **Russian history**, with which memories of the miraculous help of the Mother of God to our Motherland are associated. <...> **Russian history** knows many events related to the intercession of the Mother of God. Her protection has always been over the Russian people, and it is not by chance that our people have named our country “the home of the Most Holy Theotokos” – so great is the veneration of the Mother of God in our Holy Russia! [The Word on the day of the celebration of the Kazan Icon of the Mother of God. Patriarch Pimen (Izvekov)]*

Example № 3.

Orthodox Russia is the home of the Mother of God. She visited the long-suffering, but faithful to God Russia with Her numerous icons, showing Her Protection over the Russian people. About the Mother of God, we can safely say that She is the inexhaustible ocean of miracles revealed in Russia. The most revered icons in our country are the Vladimir and Kazan icons. Their importance

in the life of the Russian people is enormous. They have become a national shrine and a sign of the Heavenly Protection over the Russian Church and our Fatherland. <...> In all difficult times for Russia, in all campaigns and wars, Russian troops invariably took icons of the Mother of God with them. [Rejoice, our Joy! The Word on the day of the Feast of the Intercession of the Mother of God. Archimandrite John (Krestyankin)]

Example № 4.

*The whole **history of Russia** is woven from miraculous events begged from the Mother of God by the believing people, blessed by selfless saints and proclaimed in the prophetic spirit by the wondrous saints! As if there are no miracles in our time! How can there not be a miracle when God exists, because every action of God is a miracle! [The Preaching on the 6th Week after Easter, about the blind. Hieromartyr Seraphim (Chichagov)]*

Example № 5.

*Our ancestors, the Russian people, loved the Mother of God and had a special, deep faith in Her heavenly intercession for Christian people and always turned to Her with fervent prayer **in their sorrows and disasters**. Although many countries considered the Blessed Virgin their Patroness and honored Her, but in our Fatherland the name of the Mother of God was surrounded by special veneration – immeasurably greater than anywhere else, and the Mother of God did not pour out so much of Her grace and mercy on any other land as on the Russian Land. Especially memorable is the deliverance of our land by the grace of the Mother of God from the dominion of the Poles in 1612. [The Word on the day of celebration of the Kazan Icon of the Mother of God. Archimandrite Kirill (Pavlov)]*

Example № 6.

***The history of Russia** is full of people's sorrows and diseases. Who among the neighboring peoples did not try to conquer its regions and force it to change the Orthodox faith, which the Russian people took unshakably as the breath of life. <...> In allowing every depraved, weak-willed and spiritually undeveloped person to move from his faith to another, even non-Christian, the Russian people, strong*

in spirit and mind, will always see a defamation of the Orthodox faith, an insult to the truth of Christ. <...> But the Russian people are still strong thanks to the intercession of the Most Blessed Mother of God for them. Truly, She was and always is our Mother. [The Word in the Novo-Nyametsky Monastery on the day of the Feast of the Assumption of the Mother of God. Hieromartyr Seraphim (Chichagov)]

Example № 7.

*God Himself has glorified our holy faith and the Church and still glorifies us with countless beneficial miracles throughout the Fatherland, in cities and villages... How many wonderful signs there were **in different calamitous years of Russia!** How many of them are now happening through the fervent prayers of pious Russian people! The Lord has shown and is showing all these mercies in Russia for its orthodoxy, firmly observed by the Orthodox Russian Church, the hierarchy and the people.* [The Word on the Memorial Day of St. Andrew the First-Called. Metropolitan Vladimir (Ikim)]

Example № 8.

*And many, many times the Mother of God helped the Orthodox people. We all know how in 1395 the Queen of Heaven protected the Russian land from the annihilating invasion of Tamerlane; we all know how almost a hundred years later, in 1480, the Queen of Heaven strengthened the Russian army in its confrontation on the Ugra, when the issue of the independent existence of the Russian people was completely resolved. <...> The memory of many other signs of God's all-powerful help through the prayers of the Mother of God is preserved in church calendars, and **in the history of our cities, villages and the whole country!*** [The most glorious city of Moscow. The Word on the day of the celebration of the Vladimir Icon of the Mother of God. Hieromonk Nikon (Parimanchuk)]

Example № 9.

*On National Unity Day, we recall one of the most tragic periods in **the history of our Fatherland**, when our country actually found itself on the verge of disappearing from the world map – and in the face of an almost inevitable*

catastrophe was saved by God's Providence. We still exist as a single people thanks to the people of faith and duty who defended the independence of the country. [The Message of His Holiness Patriarch Kirill on the Day of National Unity. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 10.

*It was at this moment of utter despair, when no human power was able to avert this grief, that the Mother of God stood up for our ancestors. Such a miracle has been repeated more than once in **our history**. And this once again tells us who we are. We are Christians, we should place all our hope on God, on the Mother of God, and on the saints of God. [The Word on the day of the celebration of the Presentation of the Vladimir Icon of the Mother of God. Hieromonk Ignatius (Shestakov)]*

Example № 11.

*We have a large country, which was even larger recently. In our heart, it still remains a huge, great country, with a great and high culture, a glorious history, with great victories and achievements, with great sufferings and feats. And we are proud of **our history**, we are proud of our geography, we are proud of everything that we have, but our most important wealth is, of course, our holy people, about whom, unfortunately, we know too little. [Let your waist be girded and your lamps burning. Hieromonk Ignatius (Shestakov)]*

Example № 12.

*In the period of seemingly complete hopelessness, the Lord sends “men of strength and intelligence” for the spiritual support of our entire nation. We can say that this situation has always been characteristic of **the history of Russia**. <...> This is so understandable for us who know about the ever-present Protection of the Mother of God over Russia – “the home of the Most Holy Theotokos”. [The Word on the Memorial Day of the Holy Apostle John the Theologian and Patriarch Tikhon. Archpriest Alexander Shargunov]*

Example № 13.

*The Mother of God, for whom purity and humility and obedience to God are dearer than anything else in the world, so loved the Russian Orthodox people. <...> And this has always been the case throughout **our history**. In all decisive events, the Mother of God interceded for the Russian Orthodox people, for our Fatherland. This is witnessed by countless miraculous icons – Vladimir, Kazan, Yaroslavl, Feodorovskaya and others connected with the historical destinies of our people. [About the intercession of the Mother of God for our Fatherland. The Preaching on the Nativity of the Most Holy Theotokos. Archpriest Alexander Shargunov]*

APPENDIX 10. Examples of the subgroup “Community of the nation”

Example № 1.

*Russia united everyone in a single roof, not so much by the unity of the border, as by a spiritual call to the holiness of the saints who shone in the Russian land. If any country boasts of something, then the Russian land boasts of its holiness. “Beautiful France”, they say. Different countries have different names attached. That is what the people are proud of and different from other peoples. The Russian land is more called Holy Russia. No one from other countries, no one from other nations accepts this title. Why? Because the most important thing for us, the most precious, the greatest thing is holiness. This is **the ideal**, this is **the limit of the aspirations of the Russian people**. [The Word in the week of all the saints who shone in the Russian land. Saint John (Maximovich)]*

Example № 2.

*Do we find in ourselves this endless, indestructible patience, this humble love for friends, this self-giving, this ability not to reject anyone? If we do not find it, then we are **outside the flow of Russian holiness**, outside the way of Christ in the Russian soul. <...> We must join in these properties of Russian holiness, Russian holy soul, and then we will be united with those ascetics who are now continuing their path of salvation of the Russian land. [The Preaching on the Day of All Saints of the Russian Land. Metropolitan Anthony of Sourozh]*

Example № 3.

*Yes, we love Europe, and we have something to learn from it, but this does not mean at all that we should renounce our values and vilify our Homeland. **The Russian project**, no matter what it is called – **Russian idea, mobilization project** or something else – is primarily a spiritual renewal, inner purification, both in a personal and social sense. And the main value of **the Russian project** is holiness: to be Christians not only in name, but also in life. [About Steve Jobs and the **national idea**. The Preaching in the week of all the saints who shone in the Russian Land. Hieromonk Simeon (Tomachinsky)]*

Example № 4.

*Our spiritual unity has always existed and still exists, preserved by the **community of the moral ideal** preached and protected by the Russian Orthodox Church. The peoples in which the holy Orthodox faith has taken root are called, according to the instruction of St. Sergius of Radonezh, “by the view of the Holy Trinity to overcome the hateful discord of this world”, serving as an example of brotherhood and mutual assistance for all mankind. [The Message of His Holiness Patriarch Kirill and the Holy Synod of the Russian Orthodox Church to the Archpastors, Clergy, Monastics and Laypeople on the 1025th anniversary of the Baptism of Russia. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 5.

*Behind the decision to put their private interests, personal or group interests, on the second place, there is always a **consciousness of community**, which overlaps all class, regional, clan or family divisions. <...> This consciousness gave them the opportunity to perform feats of truly epic proportions. [The Interview to the magazine Thomas on the occasion of the opening of the exhibition Orthodox Russia – for the Day of National Unity, the Romanovs. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 6.

*Today, many are asking the question: what is **the ideal of our people**? And I would like to quote the wonderful words of Vladimir Sergeyevich Solovyov: “A Frenchman talks about beautiful France and French glory, an Englishman fondly remembers old England, a German speaks with pride about German order and reliability, and a Russian person, wishing to express his best feelings for the Motherland, speaks about Holy Russia”. This is the moral and religious ideal. If we clothe this idea in a completely concrete modern philosophy of life, then we will find the value foundation of our **national idea**. [The Speech of His Holiness Patriarch Kirill at a joint meeting of the working group under the President of the Russian Federation and the Organizing Committee of the Russian Orthodox*

Church on the celebration of the 700th anniversary of the birth of St. Sergius of Radonezh. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 7.

*Russia has not always surpassed its neighbors. But in some ways it surpassed many peoples, which is why it became known as Holy Russia. This is because holiness is its **national ideal**. <...> It is rare where holiness has been a **national idea** for centuries. But this was the idea of our Fatherland, which we call Holy Russia. We still use this name today in order to reject any political conjuncture and call that **community** of Slavic peoples in the vast Eurasian spaces by the most sacred name. [The Word of His Holiness Patriarch Kirill on the feast of the Council of Belarusian Saints after the Liturgy in the Resurrection Cathedral of Brest. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 8.

*Surprisingly, what if we ask a simple question: where else has holiness been the main, the main ideal of people's lives? After all, we are not talking about monasteries, not about closed groups of people who have devoted themselves to the service of God – we are talking about a huge people. Usually people have other ideals associated with earthly life: the ideals of wealth, power, might. But **the ideal of our people** is holiness, it is our national idea, and therefore those who achieved holiness, who realized this **national ideal**, became the heroes of our nation. [The Preaching at the end of the Liturgy on the Cathedral Square of the Trinity-Sergius Lavra on July 18, on the feast of the finding of the venerable relics of St. Sergius, Abbot of Radonezh. His Holiness Patriarch Kirill of Moscow and All Russia]*

Example № 9.

*We know that very often countries and states fail, not because there is not enough oil produced, not because there is not enough money, and not because the economic prospects are unfavorable, but because something has broken in the soul of people, something has happened at the level of their consciousness – when they easily raise hands against each other, when they destroy their **historical community**, when they obediently follow recommendations from the outside.*

That's when national doom comes. [The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]

Example № 10.

*For the ethno-cultural development and strengthening of national self-consciousness, in no case should we forget about the main thing that unites us – our **common Russian civilization**. For centuries, our civilization has been a civilization of dialogue, highly appreciating respect for other peoples and cultures, not afraid to learn from neighbors. <...> With all peoples and ethnic groups realizing their belonging to a single civilization, **a single Russian community**, Russia is an example for the whole world of building good relations between people of different nationalities and religions.* [The Speech of His Holiness Patriarch Kirill at the Tyumen Forum of the World Russian People's Council. His Holiness Patriarch Kirill of Moscow and All Russia]