The Main Directions of Theo linguistic Research In Modern Linguistics

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Abstract

The emergence in the depths of the anthropocentric approach of a linguistic direction – theolinguistics , a science that arose at the junction of language and religion and explores the features of linguistic units that verbalize the religious picture of the world, is due to "a return to the Humboldt anthropological program of language study". In our opinion, this is also because the study of language without taking into account religion, which is a priori one of the types of social consciousness and an inseparable part of any culture, will be incomplete, and in some cases even impossible.

Keywords: linguistic units, culture, religion, methodological problems, philosophy, religious studies, theology.

I. Introduction

Theolinguistics as a branch of linguistics. Methodological problems of theolinguistics. As a rule, each new century poses many new problems for science or formulates questions that seemed to be solved earlier in a new way. One such problem is the relationship between language and religion. An attempt to solve it has been made for a long time by theology, linguistics, philosophy, religious studies and other sciences. And, nevertheless, at the beginning of the 21st century, a section of linguistics was practically not represented in the linguistic literature, which would systematize research in this area in the way that, for example, sociolinguistics does, covering research related to the problem of "language and society"; linguoculturology - studies related to the problem of "language and culture", etc. Both the problematic itself and disparate studies in this direction necessitated their unification and systematization and, accordingly, predetermined the emergence of an independent section of linguistics - theolinguistics, which entailed the need for its theoretical design. Therefore, the first direction of theolinguistic research can be attributed to works that address the methodological problems of theolinguistics. To be more precise, these works aim to unite, integrate separate, disparate studies into a common system and thereby open up the possibility of laying the methodological foundations of the named section of linguistics. They consider theolinguistics as a branch of linguistics (Noppen 1976, 1981, Gadomski , Łapicz 2008), touch upon the problems of acceptance and rejection of the term " theolinguistics ", its definition, disclosure of content (Kucharska-Drei β, 2004; Noppen 1976, 1981; Wagner 1999) 1999).

II. Literature review

An equally important problem is to determine the status and place of this section of linguistics in the system of other sections of linguistics, its connection with

other sciences (sections of sciences) and a number of others. A very urgent methodological problem is the definition of its subject of study. Among the latest works in this area, which, in our opinion, deserve special attention, are the work of V.I. Postovalova " Theolinguistics in Modern Humanitarian Knowledge: Origins, Main Ideas and Directions", in which it is noted that "the task of the subject of research in science becomes especially difficult when designing disciplines of a synthetic plan, where conceptual representations from different disciplines or even spheres of knowledge. In the case of theolinguistics - theoretical ideas from linguistics proper and theology (theology). The problem is that such a combination of conceptual representations should take place here, in which they should appear in a single theolinguistic space as homogeneous (homogeneous) formations related to a single subject of study (Postovalova 2012, 7). Another methodological problem is the definition of the tasks of this section of linguistics. In contemporary writings on theolinguistics, the main task of this discipline is seen as understanding how language functions in different "religious contexts" or "religious situations" (Crystal 1987; 1995; Noppen 1976, 1981; Wagner 1999) and the study of "religious language" in a narrow and a broad understanding of this term" (Gadomski , 2007, 290; Gadomski , Łapicz 2008). Being associated with theology (theology) and linguistics, theolinguistics uses research methods of these sciences. The question is natural: what has theolinguistics done that is new in this direction ? In the linguistic literature of recent years, theolinguistic analysis is beginning to assert itself - an interdisciplinary approach, which "is a set of specific actions (for example, a selection

of lexical material, an analysis of vocabulary from the point of view of reflection in the linguistic and religious pictures of the world, a functional-semantic description of semes, systematization of results analysis), the totality of which allows us to analyze and describe the corresponding group of religions . Such an analysis was carried out on the material of religious names with the meaning of 'holiday', 'ritual', 'rite', 'sacrament' (Mitrochenkova 2014, 6).

The above works indicate that the problem of the interaction of language and religion is becoming increasingly relevant and is of increasing interest to a wide range of researchers. In this regard, in linguistics there is a need to highlight the corresponding independent linguistic discipline.

III. Analysis
Theolinguistics as an independent branch of linguistics can include both the above approaches to the study of religious language, and focus on the study of various tasks related to the problem of language and religion, while using the achievements of a number of related linguistic disciplines characterized by an interdisciplinary approach to the study of linguistic phenomena: sociolinguistics, psycholinguistics , communicative linguistics, cognitive linguistics, cultural linguistics , text linguistics, etc. Theolinguistics as a science focused on the study of the reflection of religious consciousness in the linguistic picture of the world, in our opinion, involves the study of the following linguistic problems:
● interlevel verbalization of religiously marked linguistic phenomena: phonetic, morphological, syntactic, lexical,

derivational, phraseological, paremiological units;

● reflection of the religious picture of the world in various linguistic cultures;

● functioning of religiously marked language units in line with the theory of intertextuality;

● representation of religious concepts in the linguistic picture of the world;

● religious picture of the world in various types of discourse;

● functioning of precedent texts of religious origin in various types of text;

● implementation of religious figurative means in various types of text;

● functioning of religiously marked units in comparative terms;

● the use of religiously marked language units in the idiostyle of various writers.

As the review of linguistic terminology related to the problem of nominating a discipline that studies the relationship between language and religion has shown, in the scientific literature there are various terms denoting a particular area of study of this problem: religious language (Alston 2005 ; Bajerowa , Puzynina 2000 ; Scott 2013) ; sacred language, sacrum language (Kolakowski 1991); the language of faith (Gazalles , Deforme 1975); liturgical language (Koncharevich 2004; Kravetsky 1994); religious preaching style (Krysin 1996; Gosteeva 1997; Golberg 2002); religious style (Prokhvatilova 2006; Mistrik 1992; Wojtak 1992); church-religious (Krylova, 2003); biblical style (Beńkowska , 2002); confessional style ; religious and educational (Maidanova 1999); religious discourse (Karasik 1999; Bobyreva 2007); religious communication (Rozanova 2005); Orthodox linguistics , Orthodox Christian linguistics (Postovalova 2012; Chevela 2010), religionect (Bugaeva 2010); theolinguistics (Gadomsky 2005;

Postovalova 2012; Crystal 2018; Noppen 1981; Galieva 2018). The variety of terms, the ambiguity of their meanings are also evidenced by the articles of A.K. Gadomsky , in which the author makes a number of attempts to streamline and systematize the terminology used in studies on the interaction of language and religion (Gadomsky 2005, 2006, 2008, 2010).

In order to highlight the problem of terminology, consider a number of terms proposed by researchers. An analysis of the theoretical literature from the standpoint of functional stylistics for the nomination of a direction that studies the stylistic features of a religious language showed that researchers use various terminological combinations that cause our objections. Thus, the terms "religious-preaching style", "church-religious style", "liturgical style", according to a number of researchers, are limited. The content of the term "religious preaching style", introduced by L.P. Krysin, is limited to the sermon genre, while the names of other functional styles do not have a genre component (Bugaeva 2010; Krylova 2003; Prokhvatilova 2006). The term "church-religious style" was recognized as unsuccessful by O.A. Prokhvatilova , since, in her opinion, it is characterized by a tautology (Prokhvatilova 2006). In our opinion, this term is not only tautological, but also has a confessional limitation (Christianity). The term "liturgical and liturgical style" also raised objections, since according to I.V. Bugaeva, firstly, the liturgy is one of the forms of service along with baptism, weddings, unction, etc., and secondly, worship in the Russian Orthodox Church is carried out in Church Slavonic (Bugaeva 2010).

In turn, we also cannot agree with a number of terms proposed by researchers. Thus, the

terms "church-religious style", "confessional style", "biblical style" are characterized by a religious and confessional orientation (Christianity: Orthodoxy, Catholicism), which imposes a certain limitation on the field of study. Similarly, the terms "liturgical style", "prayer style" contain a genre component. The term "liturgical style" is limited to the language used during religious services held in religious institutions. However, in our opinion, the scope of religiously marked language goes far beyond the boundaries of a religious institution, being used in various types of discourse (artistic, journalistic, institutional, etc.). Attention should also be paid to the existing variable use of the terms "religious language - religious style", "spiritual speech - spiritual language", "liturgical style - liturgical language", "religious language - language of religion". So, for example, O.A. Prokhvatilova in her research synonymously uses the terms "spiritual speech" and "religious style" (Prokhvatilova 2006), and M. Makukhovska uses the terms "religious language" and "religious style" (Makuchowska 1995, 1999), which indicates the unclear boundaries of these terms .

The terms "language of sacrum ", "sacred language", "language of faith", "cult language" also cause our objection. Currently, there are 5 main religions in the world: Islam, Christianity, Buddhism, Judaism, Hinduism, each of which has its own directions, confessions, currents, cults. In addition to the major religions, there are also a number of smaller varieties of religions. Consequently, representatives of each religion have their own peculiar language, revered as sacred: in Islam - Arabic, in Orthodoxy - Church Slavonic, in

Catholicism - Latin, in Hinduism - Sanskrit, etc. It should also be taken into account that in many European countries, worship is conducted in the national language. Based on these considerations, we believe that the terms "sacrum language", "sacred language", "language of faith", "cult language" are not correct, because a faith that unites many confessions (especially Christianity) cannot have a single language. The sacred language may vary in different languages depending on the religion and the national language.

The concept of " religiolect ", proposed by I.V. Bugaeva and created on the basis of the term "sociolect", which arose from the phrase social dialect (Belikov, Krysin 2001: 47), causes our objection. Justifying the choice of the term to denote the speech of believers, I.V. Bugaeva examines in detail the concepts of dialect, sociolect, sublanguage. The author notes that the term "dialect" is understood in the broad and narrow sense of the word. The first corresponds to the definition given in the Linguistic Encyclopedic Dictionary (hereinafter - LES), - "Dialect (from the Greek dialektos - conversation, dialect, adverb) is a variety of this language used as a means of communication by persons connected by a close territorial, social or professional community "(Yartseva, 1990: 132). These include professional dialects, regiolects (Trubinsky 1991), social dialects, jargons, sublanguages of various sciences, writers' idiolects, and various types of literary colloquial speech. In a narrow sense, a dialect includes territorially limited types of language states: traditional dialects, semi-dialects , adverbs, dialects (Gerd 2000).

Further, the researcher discusses the possibility of defining the speech of believers as a sublanguage and language of

specialty. As the author notes, the term sublanguage is traditionally used in studies on functional stylistics within the scientific style of speech and is classified according to branches of scientific knowledge as a lexical subsystem (sublanguage of biology). However, considering this term, the author emphasizes the impossibility of using it to refer to the speech of believers for several reasons. The author believes that "If, at first glance, it can be recognized that for priests and students of theological faculties and universities it is a professional dialect or sublanguage of religion, then the question remains how to define this phenomenon for all other believers, ordinary parishioners, millions of laity. Thus, the analyzed terms do not reflect the essence of the language of believers, since, firstly, for most people, faith is not a profession. The number of believers many times exceeds the number of clergy. Secondly, even among the clergy, characteristic features are manifested not only in casual speech on "professional" topics, but also in oral and written texts on a variety of topics in official and informal forms of communication. Thirdly, the question arises about the status assessment of monks' speech. Fourthly, the sublanguages of a science or profession are limited to terminological features and are reduced to the maximum simplification for fixing and transmitting special information. Thus, it does not seem right to describe the speech of believers as professional jargon or sublanguage" (Bugaeva 2010).

IV. Discussion

An analysis of the theoretical material showed that this direction, compared to the first one (studying the language of religious texts), is less developed. This is due, in our opinion, firstly, to the complexity, diversity and multidimensionality of the object of study, and secondly, to the fact that many linguists studying the problem of the interaction of language and religion do not single out this problem as an independent section of linguistics and limit themselves to the study of its individual aspects within any one linguistic direction: vocabulary, phraseology, stylistics, comparative linguistics, communicative linguistics, linguoculturology, linguoconceptology.

Thus, assuming the possibility of linguistic research performed on the material of the language of a particular religion, we believe that they should be carried out only within the framework of a special linguistic discipline, which can be theolinguistics. This is because a linguistic discipline aimed at studying the relationship and interaction of language and religion should have a universal character and unite all studies that to some extent reflect the interaction of language and religion. In this regard, in linguistics there is a need to highlight the corresponding independent linguistic discipline. In our opinion, the term "theolinguistics" is the most appropriate for the designation of this linguistic science among the terms discussed above . As rightly noted by A.K. Gadomsky, this term "is made up of two components, implying, on the one hand, the existence of two autonomous areas of knowledge (religion and linguistics), on the other hand, the possibility of their connection" (Gadomsky 2004: 65). This idea is supported by V.I. Postovalova, who defines theolinguistics as "a new synthetic theological and linguistic discipline aimed at studying the relationship and interaction (interaction) of language and religion, which arose at the intersection of theology (theology), religious anthropology and linguistics" (Postovalova 2012: 58). In our opinion, the

term "theolinguistics" is also the most acceptable and optimal, because:

has an interdisciplinary nature of the nomination (theology + linguistics);

does not limit research to a particular religion;

does not have a confessional orientation;

does not limit the area of linguistic research (stylistics, discourse, etc.);

clearly indicates the direction of linguistic research (religiously marked units of any language level).

Theolinguistics as an independent section of linguistics can include both the above-considered approaches to the study of religious language on the material of religious texts (texts of the Bible, catechism, sermons, liturgies, etc.), and focus on the study of various problems related to the problem of language and religion, using This is the achievement of a number of related linguistic disciplines characterized by an interdisciplinary approach to the study of linguistic phenomena: sociolinguistics, psycholinguistics, communicative linguistics, cognitive linguistics, cultural linguistics, text linguistics, etc. The following problems seem promising in this direction:

interlevel verbalization of religiously marked units;

problems of categorization of religiously marked units;

comparative studies of religiously marked units;

precedent value of religious texts;

intertextual markers of a religious nature;

representation of the religious picture of the world in various types of discourse;

verbalization of religiously marked concepts;

cognitive foundations of religiously marked units;

linguoculturological features of the religious picture of the world;

linguoculturological features of religiously marked units;

symbolic significance of religiously marked units in various types of text.

The theology of education is also aimed at describing the forms of the presence of religion as a subject of study, the parameters of the relationship of religious traditions with the school and university in order to form the personality of a citizen and train a professional, and finally, education in its entirety, including the main processes, institutions, subjects and relationships that exist in educational environment. In a rapidly changing environment - we are not only talking about the "digit" - the theology of education at the university should be theoretically aimed at describing the model of a university graduate in the ultimate perspective: a person as the image of God - education as a transfiguration, striving for the likeness of God - deification (theosis). In practice, it should help to ensure that such a limiting scheme is gradually realized, developed at different levels, in different disciplinary segments and religious and confessional modifications, and finally becomes a working one for teachers, students, parents, and all participants in the pedagogical process. It is here that the search and work of theologians and educators together with interested psychologists, linguists, philosophers and religious scholars, culturologists, sociologists, jurists, economists, specialists in the field of information technology, etc. are necessary. In theology, traditional values find a capacious, complete and relevant linguistic expression that has an ethno-cultural, nationwide, general civilizational worldview meaning, connecting the past,

present and future of a family, ethnic group, country in a single linguocultural space. At the same time, multiculturalism does not mean mixing, not division, and not sketchy projects of "cooperation across borders", but unity built on basic principles. This approach combines the task of "protecting culture and historical memory" with the task of "determining socially significant guidelines for social development", and allows scientists, university professors and school teachers to concentrate their efforts on designing new subject areas, clarifying interdisciplinary links, thanks to which language, spiritual and material culture acquires integrity on a value-ideological basis that is understandable and rooted in society.

1. Content (content) is a collective term that characterizes any information on the pages of the site, everything that the user can read, see and hear. To be in demand, content must have such characteristics as: - uniqueness and purposefulness - the presence of unique content permeated with a certain worldview idea; - Informative content and focus on the target audience; – relevance, taking into account the cognitive and psychological characteristics of visitors; - regularity and self-dissemination - the optimal frequency of posting new content, which should not be too frequent to avoid information overload, but not too rare to forget about the site. How is the concept of content related to theology? Undoubtedly, the theological content is a unique content filled with existential meanings, which until recently was relevant and accessible only to "the clergy as a class."

At present, in connection with the introduction of theology into the educational process, as well as the creation of the Scientific and Educational Theological Association (NOTA), which

brought together leading experts, one way or another involved in the theological space of meanings, the target audience has expanded significantly. The number of participants present at theological scientific and educational events indicates the great interest of the audience in the issues under consideration. The results of quantitative and qualitative monitoring indicate the relevance and necessity of holding theological events on a regular basis. Analyzing announcements of events organized by NOTA, it was revealed that the number of participants varies from 100 to 320 people, representing from 60 to 86 educational organizations. The results of the analysis of the content of only a few pages of the NOTA website indicate the relevance, informativeness and regularity of theological events. Based on the consideration of the main characteristics of the content, we can rightfully speak about the entry of theological content into the open media space, which undoubtedly opens up new opportunities for theology, but at the same time actualizes the need to understand possible risks. 2. One of the important aspects of covering theological topics in the media space is the holding of professionally prepared events on theology with the preservation and placement of videos on social networks. Prior to the introduction of restrictive measures caused by the situation with the corona virus, such activities were carried out, but were not so widespread, due to the lack of urgent need, and due to the psychological characteristics of a person who wants "it is better to see once than hear 100 times." In this regard, the scientific community preferred direct live communication in scientific discussions, without even considering the possibility of holding events online. Despite the fact that the psychological

attitudes of a person do not change quickly, nevertheless, over the past year there have been big changes in attitudes towards online events and their perception.

V. Conclusion

In the Islamic tradition, we also find similar ideas in one of the rules for teaching religion and calling for it. We read in the Quran: "If you are with the unbelievers and you see that they are empty talk about the verses of the Quran or mock them, leave them, turning away, until they start another conversation…" (Sura Al-Anam (Scot), 6: 68).4 Let us pay attention to the fact that the ayat is quoted from the sura, which has the name "Cattle", which in an unexpected way echoes the above Christian idea about dogs and pigs. In another rule for teaching and calling, another thought is given: if you notice stubbornness and perseverance on the part of the listeners, then with the help of various methods it is necessary to change the situation. "Call (O Prophet!) your people to the straight path of the Truth of Allah and look for suitable ways of exhortation for everyone. Call to this those who meditate with wise and kind words corresponding to their level ... and leave the rest to Your Lord "(Sura An- Nahl " (Bees), 16:125). As you have noticed, citing passages from the Holy Texts, we have not noticeably moved to confessional-biased rhetoric, which is a danger of a different kind. 2. The danger of narrowing the scientific theological space to the level of preparation of the "clergy as an estate" due to a bias towards an abundance of confessional-biased coloring, the presentation of information in an apologetic preaching vein, which, undoubtedly, can significantly narrow the circle of listeners, and also cause a lot of questions from outside academic community regarding the scientific status of theology. Thus, on the one hand, there is a danger of sacral profanation due to the spread of theological knowledge to the masses and its adaptation to the specifics of thinking and perception of information by young people; – on the other hand, there is a danger of narrowing the theological space to the level of revealed theology for the elect.

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