

Theolinguistics in Modern Humanities: Origins, Basic Ideas and Trends

Shukurova Nodira Baxtiyarovna

Department of Practical Disciplines of English Language 3
Uzbekistan State World Languages University, Tashkent, Uzbekistan

ABSTRACT

The article deals with the analyses of the foundations and ways of forming a new integrative discipline – “Theolinguistics”, aimed at studying the relationship between language and religion. Theolinguistics is considered in a broad cultural and historical context, in the unity of its various forms and aspects, as a necessary moment in the development of humanitarian knowledge and the spiritual life of modern society.

KEYWORDS: anthropocentric approach, functional stylistics, lexicology, communicative linguistics, cultural linguistics, pragmalinguistics, theolinguistics, religious situations, linguistic discipline, linguistic picture of the world

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” [1]. In our opinion, this is also due to the fact that 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. However, the question of the status of this discipline is debatable. One group of scientists is conducting research on the problem of the interaction of language and religion within the framework of traditional linguistic areas, such as functional stylistics, lexicology, communicative linguistics, linguoculturology, pragmalinguistics, etc.

Another group, taking into account the complexity, ambiguity and multidimensionality of this problem, emphasizes the need to separate it into a separate linguistic direction - theolinguistics, which involves the disclosure of the interaction and interdependence of language and religion in all aspects of the language. The history of the emergence and development of theolinguistics is described in detail in the articles of A.K. Gadomsky [4], D. Crystal [2], N.A. Kravchenko [2] According to the researchers, the term “theolinguistics” was first proposed by the Belgian linguist J.P. van Noppen in 1981 in the collective collection of scientific articles “Theolinguistics”. J.P. van Noppen defined theolinguistics as a science that “describes how a human word can be used in relation to God, as well as how language functions in religious situations, in situations that do not meet the rigid standards of direct one-way communication” [3]. In 1983, under the editorship of J.P. van Noppen published the second volume of Theolinguistics, devoted to the study of metaphors in religious discourse. Subsequently, the relevance of this approach to the study of religious

discourse led to the publication of a whole series of books under the general title “Religion and Discourse” by the German publishing house Peter Lang [4]. In 1987, D. Crystal introduces the term “theolinguistics” in “The Cambridge Encyclopedia of Language” and later in the “Dictionary of Linguistics and Phonetics”, defining it as follows: *theolinguistics (n.) A term which has been used for the study of the relationship between language and religious thought and practice, as illustrated by ritual, sacred texts, preaching, doctrinal statements and private affirmations of belief* [3], those a term used to refer to the science that studies the relationship between language and religious theory and practice, reflected in rituals, sacred texts, sermons, doctrinal statements, individual statements of faith (translation - M.G.). Some progress in promoting theolinguistics has been achieved in German linguistics.

In the works of a number of German researchers, various problems concerning the religious language are considered: the history of the development of the German religious and church vocabulary, the secularization of Christian vocabulary, the main characteristics of the religious language, sociolinguistic and theoretical beginnings of the study of religious language, linguistic and discursive studies of the text of the New Testament, speech acts in worship [3].

In particular, A. Wagner proposes to introduce linguistic analysis into the range of problems of theolinguistics: 1) elements of service in the Church and their interaction; 2) religious communicative situations and contexts; 3) statements on religious topics; 4) the language of the catechism; 5) archaic phrases and syntactic structures; 6) religious forms of communication [3].

Another well-known scientist conducting research in line with theolinguistics is V.I. Postovalova, who introduced into scientific circulation a new concept of the theoanthropocosmic paradigm (God - man - space) and developed the theory of a new linguistic discipline - ontolinguistics, which she later renamed theolinguistics. In 2012, V. I. Postovalova published an article “Theolinguistics in modern humanities knowledge: origins, ideas and directions” [4].

With the consistent implementation of the trend towards integrating theological knowledge into the worldview and culture of *Homo sapiens* (and for the science of language it is homo loquens, the person speaking [1] appears as homo religiosus, a religious person. In contrast to the vision of a person with a secular approach, when a person appears only in the “horizontal” (earthly) plane of his existence, with a religious approach, a person is considered, first, in the “vertical” plane of his being of reality, in the light of which, with such a vision, the horizontal plan of human existence appears. Anthropology, understood in a broad sense as the

science of man, his essence and being in the world, begins to acquire the features of religious anthropology, and in relation to Christianity - theanthropology. In the words of S.L.Frank, since for Christianity "the human in man is the divine-human", then "anthropology in its essence is theanthropology" [3]. The integration of theological knowledge into the worldview and culture returns humanitarian knowledge to its religious origins with its holistic vision of reality [2].

Religious roots of modern researchers are also trying to see in the genesis of the science of language, paying attention to the pragmatic nature of the original linguistic knowledge. According to A.K. Gadomsky, who shares this understanding, "linguistics arose as theolinguistics (theolinguistics) and only acquired a secular character over the centuries" [2]. Initially, it "first of all served the needs of the Church and was engaged in the study of religious language" [3].

Obviously, following this path directly would lead humanitarian thought to the creation of theolinguistics only as an applied, auxiliary discipline for solving certain pragmatic problems in the field of religion and language practice. Meanwhile, theolinguistics may well develop as a full-fledged theoretical discipline, choosing as its basis the ontological, synergistic-pneumatological understanding of language with its anti-instrumentalist, anti-conventionalist understanding of language as the energy of the spirit. It is this vision that most adequately expresses universal human intuitions in the understanding of linguistic reality, including the religious perception of language. This paper will consider some of the very first questions that arise when discussing the epistemological status of theolinguistics, its theoretical origins, as well as the principles of its construction and the main directions of formation. Particular attention will also be paid to the difficulties of a theoretical, methodological and spiritual nature that confront researchers embarking on the path of theolinguistic research. Since theolinguistics is currently at the very initial stage of its formation, any reflexive comprehension of its constructions will inevitably include not only an analysis of the already existing experiences of theolinguistic research, but also contain aspects of the design of this discipline. Design elements will also be found in this work. Their goal is to provide a space for discussion of what theolinguistics should be like as a special kind of discipline.

Thus, in modern linguistics, in our opinion, there have been two directions for studying the interaction of language and religion. The first direction is carried out from the standpoint of functional stylistics and is devoted to the study of the features of religious style, religious genres: sermons, prayers, liturgies, religious hymns, etc. [3] the functioning of religious communication, the language of the clergy, the language of believers, the discursive characteristics of the religious language, etc. [1].

Most of the works carried out within the framework of the first direction are based on religious texts (Bibles, sermons, catechisms, prayers, liturgies, etc.). The second direction, which is currently at the stage of formation, is focused on the study of the features of the linguistic representation of the religious picture of the world and its significance in the representation of the general linguistic picture of the world. This direction in comparison with the first one is underdeveloped. There are separate studies carried out in

line with phraseology, the theory of intertextuality, linguoculturology of text stylistics. [2]

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. 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. 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 idiosyle of various writers.

Thus, in the view of theologians, theolinguistics is not a holistic synthetic theological and linguistic discipline, but rather "the field of interaction between theology and secular sciences." Moreover, in this interaction, linguistics plays an auxiliary role. In the view of linguists, theology (theology) often finds itself in such a service role. Only time will tell which of the ways of the formation of theolinguistics - already outlined or simply theoretically possible - will become the main one.

Reference

- [1] Averintsev S.S. Theology // Sophia-Logos: Dictionary. - Kyiv: Spirit and Litera, 2001. - 460 p.
- [2] Gadomsky A.K. Religious language - theolinguistics - linguistics. Scientific notes of the Tauride National

- University named after V.I. Vernadsky. Series "Philology". T. 20 (59), No. 1. 2007.
- [3] Galieva M.R. The evolution of theolinguistics as a linguistic discipline "Foreign languages in Uzbekistan" scientific-methodical electronic journal. www.fledu.uz №1/2019. 46p.
- [4] Postovalova V.I. Theolinguistics in modern humanitarian knowledge: origins, main ideas and directions // Scientific and pedagogical journal of Eastern Siberia Magister Dixit. 2012. -№ 4. -P. 56-103 <http://md.islu.ru>

