

ELEMENTS, CLASSIFICATION AND FORMS OF RELIGION

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ABSTRACT

Religious worship also has a regulating effect on people's behavior, forming appropriate habits and traditions. She begins to adapt to herself the system of spiritual and ethical values, rituals and ceremonial that correspond to her norms. The viability of the regulatory and control function is exceptional. Despite the pressure of modern science and the high educational level of people, this function allows a particular religious doctrine to tenaciously hold many aspects of people's lives, using the inertia of traditions. As part of this function, the foundations of religious morality have been laid over the centuries.

Religion also performs such functions as ideological, when it creates a religious picture of the world, explains the picture of the world and the ways of development of society in its own way. For believers, religion is the basis of their worldview. Integrating religion also belongs to the social functions.

Key words: Religion, Phenomenon, Religious Behavior, Theolinguistics, Language, Consciousness.

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Діннің элементтері, жіктелуі және формалары

Аңдатпа. Діни ғибадат сонымен қатар адамдардың мінез-құлқына елеулі әсер етеді, тиісті әдеттер мен дәстүрлерді қалыптастырады. Ол өзінің нормаларына сәйкес келетін рухани-этикалық құндылықтар, рәсімдер жүйесіне бейімделе бастайды. Реттеуші және бақылау функциясының өміршеңдігі ерекше. Қазіргі ғылымның қысымына және адамдардың жоғары білім деңгейіне қарамастан, бұл функция белгілі бір діни ілімге дәстүрлердің инерциясын қолдана отырып, адамдар өмірінің көптеген аспектілерін берік ұстауға мүмкіндік береді. Бұл функцияның бір бөлігі ретінде ғасырлар бойы діни моральдың негізі қаланды.

Дін сонымен қатар идеологиялық сияқты функцияларды орындайды, ол дүниенің діни бейнесін жасағанда, дүниенің бейнесін және қоғамның даму жолдарын өзінше түсіндіреді. Сенушілер үшін дін олардың дүниетанымының негізі болып табылады. Дінді интеграциялау әлеуметтік функцияларға да жатады.

Түйін сөздер: дін, құбылыс, теоллингвистика, тіл, сана.

Элементы, классификация и формы религии

Аннотация. Регулирующее воздействие на поведение людей оказывает и религиозный культ, формирующий соответствующие привычки и традиции. Она начинает приспособлять под себя соответствующие ее нормам систему духовных и этических ценностей, ритуалы и церемониал. Жизнеспособность регулирующе-контролирующей функции исключительна. Несмотря на давление современной науки, высокого образовательного уровня людей эта функция позволяет той или иной религиозной доктрине цепко держать многие стороны жизни людей, используя инерцию традиций. В рамках этой функции в ходе веков закладывались основы религиозной морали.

Религия также выполняет такие функции как мировоззренческая, когда она создает религиозную картину мира, по-своему объясняет картину мира и пути развития общества. У верующих религия лежит в основе миропонимания. К социальным функциям религии также относится интегрирующая.

Ключевые слова: религия, феномен, теоллингвистика, язык, сознание.

Introduction

The sociologist R. Johnston lists five main ones. the element by which it determines to what extent a particular belief system is a religion. First of all, religion refers to the existence of a group of believers, although it can also be associated with deep personal feelings. Secondly, religion is associated with ideas that are considered sacred, it draws a line between everyday life and unusual events, miracles [1, p. 223]. A miracle is associated with something supernatural, with a force or a being whose abilities are not limited by the laws of nature. According to the third element, religion refers to a specific set of beliefs – a creed. These beliefs explain human nature, the existing environment, and supernatural forces that are considered sacred. Fourth, religion includes a certain set of rituals or other types of actions. Rituals of 1000

rubbles. Johnston interprets this as a feature of behavior towards saints and supernatural forces (for example, when passing by a church, an Orthodox Christian cross himself and says a prayer). Finally, religion itself includes certain ideas about the Orthodox way of life. Most religions impose a system of commandments or norms governing the behavior of believers. These norms determine how a believer should behave in a particular environment.

Classification of religions. Today there are about 5,000 people in the world. There is a confession. To systematize this diversity, religious groups are usually divided according to some common features. There are different typological schemes that divide religions into "closed and open", "natural and ethical", "natural and revealed", and other similar groups. There are dead and living (today) religions [2, p. 69].

Religions can be divided into monotheistic (one god) and polytheistic (pantheon of gods); family-tribal (common among peoples who have preserved the ancient social system, for example, among the Australian Aborigines); national-national (Hinduism, Confucianism, Sikhism, Shintoism, etc.) and world. World (supranational) religions include Buddhism, Christianity, and Islam (more recently, Hinduism has also been called a world religion). But can we, for example, use the same terms to describe Christianity and the teachings of Hare Krishna?

In this case, the best solution is to classify religions by the name given by their followers: Protestant, Orthodox, Catholic, Jewish, Muslim, etc. However, as sociology evolves, a system of classification of religions from primitive to modern teachings has been adopted. This system developed at the end of the 19th century. At the end of the 20th century, it was sharply criticized, and in sociology it was recognized by Robert Belakh. A new theory is presented. Belakh identified five categories in the classification of past and modern religions:

Primitive religion: for example, the Australian; symbol system

Mythical depiction of people and things; Religious behavior – identification, “recreation” of plots based on generic images; Organization of religion, absence of a church, unity of believers and the public; Social aspect – strengthening social solidarity.

Methodology

The article was written through a meticulous application of research methodologies, encompassing historical, scientific, and systematic approaches. Data was diligently gathered and analyzed within the framework of qualitative and descriptive research techniques. The study researches a wealth of previously published and contemporaneous materials, such as scholarly books, research articles, periodicals, and theses, ensuring the integrity and authenticity of its findings. By weaving together these diverse strands of knowledge, the research not only honors the past but also illuminates pathways for future inquiry. The content analysis served as an empirical research method to give our research work with a practical feature.

Main part

Religious Origins and Secularization: A Humanistic Perspective

Archaic religion: for example, Polynesian and African; symbols and a system of powerful mythical creatures (for example, gods); religious behavior: worship and sacrifice; organization of various religious cults; Social aspect of the requirement of social conformity.

Historical religions: for example, Ancient Hebrew; symbol system, separation between natural and supernatural; Religious behavior – salvation based on good deeds; the concept of free will; Religious organization – churches; separation of reli-

gious organizations from other social systems; Social aspect – tension between religion and society.

Early Modernist Religion:

For example, the direct connection of the Reformation era with supernatural and all-encompassing life, the Protestantism of faith; The system of symbols between individuals; the concept of religious behavior; The organization of religion – voluntary membership in a religious community; The social aspect – fundamental changes in social systems. Modernist religion: for example, Christianity in the modern West.

A symbolic system is a personality and its orientation; religious behavior is the search for personal ethical principles; A religious organization is a kind of membership in the church, but above all it is a personal responsibility; A social aspect. Possible continuous improvement of society's culture and personal values. The forms of religion are different. Religion as an independent spiritual sphere [3, p. 127 - 129].

The creation was preceded by a long path of formation and development of beliefs and rituals. One of the oldest forms of tribal religion is totemism, the belief in a spiritual connection between a tribe and an animal, plant, or natural phenomenon. In primitive society, fetishism was widespread – the worship of objects that seemed to have supernatural properties. In addition, the ancestral system was characterized by the cult of ancestors, which seemed to influence the offspring, as well as the belief in spirits and the soul, the superiority of nature, called animism. These forms of primitive religious beliefs coexisted in close connection with each other. Magic was also common. Secularization (Latin *secularum* secular) is a process in which religion loses its influence in various spheres of public life. For the first time, the term “secularization” was used in the 17th century, and through it the transition of church lands to secular governance was marked.

The thesis of secularization is one of the most difficult aspects of the sociology of religion. There is no consensus on this issue. Some scientists agree with the founding fathers of sociology (Marx, Durkheim, Weber) and believe that religion is losing its power and importance in the modern world. Opponents of secularization argue that religion continues to be an important factor, although it often takes on new and unusual forms.

Today, “secularization” is used mainly in two meanings: on the one hand, secularization is understood as a quantitative decrease in the religious population, measured by a decrease in believers, disregard for strict religious precepts, the spread of atheism and other forms, and on the other hand, the concept of “secularization” expresses the process of withdrawal of public and state institutions from the sphere of religious governance. In this regard, individual religiosity does not resist secularization, as long as religion remains in the sphere of individual's free choice, and the state does not make decisions based on religious norms. For example, the rise of the Protestant movement in South Korea and Latin America or in the United States is not anti-secular.

From Primitive Beliefs to Theolinguistics: Religion in the Context of Modern Humanities

Linguistics today occupies a leading position in the system of Humanities. New scientific directions are developing in various scientific fields, around which there are many contradictions. These include, for example, medical Linguistics, legal Linguistics, the linguistics of emotions, etc. This also applies to theolinguistics, which arose on the verge of religious studies and Linguistics. Modern linguists ambiguously perceive both the term theolinguistics and, accordingly, the science that is denoted by this term. The status of theolinguistics "has not yet been clearly defined" [5, p. 108]. In modern linguistics, there is an increase in interest in the study of the language of religion, the relationship between language and religion, on the basis of which a new discipline of the late twentieth and early XXI centuries – theolinguistics (Greek. Theos - "God" and lat. lingua - "language"). the subject appeared.

An important place in the study of the term theolinguistics is occupied by the scientific work of the famous scientist V. I. Postovalova "Theolinguistics in modern humanitarian education: origin, main ideas and directions" [2, p. 63].

In the course of the formation of the world-view and humanitarian knowledge of the XX-XXI centuries, it is important to understand that the concept of Theolinguistics actually dates to the early centuries. The outstanding French mathematician and philosopher of science Henri Poincaré, who directly contributed to the formation of such a point of view, said: "science pushes us to be in constant contact with what surpasses us. The answer to a number of questions was the idea that behind the great things that science has shown us, it makes us accept something even greater" [6, p. 122]. At the beginning of the 21st century, the problems of theolinguistics began to be actively developed in the research works of Michael Tell, Albrecht Greule, Elzbieta Kuźmarska-Draus, A.K. Gadomsky, V.I. Postovalova, and I.V. Bugaeva. The growing academic interest in this field is also evidenced by the publication and scholarly reception of comprehensive works such as the *Textbook of Theolinguistics* (Vol. 2), edited by Gadomsky et al., which received analytical attention in academic reviews [11, pp. 248–253].

In the XX-XXI centuries, the assertion that the main approaches to a deep knowledge of reality are realized through the synthesis of scientific, philosophical, artistic and religious approaches has become widespread. The main trend of integration in the science of language is manifested in the return of linguistic thought to the main approaches of the anthropological program for the presentation of language and culture by W. Von Humboldt.

The implementation of this program begins with the creation of complex (synthetic) disciplines. Consequently, the study of language, which is closely connected with the main aspects of human life – the consciousness, culture and spiritual life of a person, has become the basis for the multifaceted development of linguistic

science. In accordance with this trend, such areas as sociolinguistics, ethno-linguistics, Psycholinguistics, cognitive linguistics, linguoculturology, as well as linguopersonology, known as "the doctrine of the linguistic personality", are actively developing in modern language science [4, p. 56].

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Issues related to this scientific field were considered earlier, but the consideration of theolinguistics as an independent discipline with a clearly defined framework of problems, goals and objectives, objects and research methods appeared relatively recently. This is due to the heterogeneity of approaches to understanding the goals and objectives of theolinguistics, as well as the range of issues related to this discipline.

The term "theolinguistics" was first introduced by Belgian linguist Jean Pierre van Knoppen and in 1987 by David Crystal in the Cambridge Encyclopedia of language, in which theolinguistics is defined as a discipline that studies "the language of bibliographers, theologians and other specialists in the theory of religion and practicing believers" [6, p. 110]. At the beginning of the XXI century, the problems of theolinguistics began to actively develop in the research works of Michael Tel, Albrecht Grail, Elbeta Kuharska Draus, A. K. Gadomsky, V. I. Postovalova, I. V. Bugaeva.

Currently, Research in various areas is being carried out within the framework of theolinguistics: description of the language of religious texts, features of translation of theological texts, problems of lexicography, eortology, in synchronous theolinguistics, comparative theolinguistics is a promising and relevant direction.

In the works of the founders of this branch of linguistics, only general guidelines are given on the prospects for comparative research, but no rules are proposed explaining the specific goals and methodology of research. The relevance of identifying and studying many problems of comparative theolinguistics is indicated by Professor of the Faculty of orthodox theology of the University of Belgrade Ksenia Koncharevich, who believes that the goal of comparative theolinguistics is "to study the manifestations of religion fixed and reflected in comparative languages". Despite their genealogical and typological connections, as well as identities, similarities and differences in ways of representation, preservation, and messages of religious content.

The author defines the following tasks necessary to achieve the set goal:

"(a) selection of material from relevant sources in comparable languages;

(b) differentiation of the material obtained;
(c) systematization of the material received;
(d) integration of the material obtained in order to identify relevant identities, similarities and differences between comparable languages for theolinguistics".

The need to solve specific problems and the choice of appropriate research methods is determined by many factors: which languages are compared, the study is carried out to learn the language of which religions, the focus of research carried out in the framework of comparative theolinguistics is language tools of different levels, with the help of which religious content is reflected. Several terms have been proposed to refer to these language tools, among which the terms "theonema" are often used.

Many of the ideas expressed in the history of the sociology of religion are still relevant today. They are used as templates, schemes to clarify new phenomena and trends in this area. Therefore, it is necessary to make a brief historical review of the main directions in the history of sociological thought about religion.

Sociology of religion as a scientific discipline begins to take shape in the middle of the XIX century. Although this Thinker does not pay special attention to his subsections in the general theory of sociology, he is interested in his ideas about the relationship between science and religion (the "law of the three stages" of the development of the human mind) and the possibility of creating a "positive religion" – the cult of humanity as a social organism. As a "great being", the human race will be honored". O.Comte's question of methods of studying society (including religion) indirect evidence – about methods of observation and study of customs, traditions, monuments also deserves attention. 4 The founder of the sociology of religion is considered to be E. Durkheim (1858-1917). In the work "simple forms of religious life" (1912), a special sociological theory of religion⁵ was devoted to them [7, p. 125-127].

Studying the beliefs of the Australian Aborigines, he identified several main functions of religion: disciplinary, cementing, reproductive, euphoric. The researcher believed that religion is a structural element of any society, Awakens "social feelings", develop collective ideas. Religion has the ability to sacralize simple things inherent in people, as a result of which they can perform the function of uniting society into a single social organism [8, p. 299].

Thus, in the sociology of religion, one of the leading concepts of religion appeared, in which the main function of religion is integration, and the existence of a society without religion is impossible. The opposite concept appeared later in connection with the ideas of K. Marx, who Associated religion with conflicts, alienation and presented it as a factor of social change. Traditions of functionalism E. Durkheim was continued by B. Malinovsky ("Argonauts of the Western Pacific", 1922) and A.R. Radcliffe-Brown [9, p. 118] ("structure and functions in primitive society", 1922). Both monographs reflected the results of field

research, the authors of which introduced many new ideas in explaining the early forms of religion and its functions in society.

Psychological (the formation of a sense of psychological comfort and security) and motivation (the motivation of a person to socially significant actions for society) were added to the functions of religion. Let us emphasize once again that the first concept considers religion as an important "norm" for society, "cementing" social integrity [9, p. 115].

Despite this, M. Weber (1864-1920), established and traditional in science in the XIX century, showed that religion is an active factor in social change in various spheres of society, focusing on the study of world religions. 8 The research methodology adopted by this author is also important for modernity. He believed that social actions could be explained by interpreting the meaning that the actor gives to the action he carries out [10, p. 299].

Understanding can arise both as a result of the observation of a religious fact and through an explanation of the reasons for the action. In the work "Protestant ethics and the spirit of capitalism" he revealed the legitimacy of the influence of the ethical principles of Protestantism in the development of the economic sphere of society (in particular, in the development of capitalism). He considered the influence of economic life developed under the influence of religion on the structure of society, social stratification and inequality.

Conclusion

The ontosemantic analysis of religion represents an interdisciplinary framework that synthesizes philosophical ontology, psychosemantics, and linguoculturology. Within this framework, religion is understood as a system of meanings that are not only universal but also existential in nature. These meanings are embedded in symbolic communication and play a central role in shaping both individual consciousness and collective cultural identity.

Although Ernst Cassirer did not use the term "ontosemantics", his theory of symbolic forms significantly contributed to its foundations. Building on the intellectual traditions of Kant, Saussure, and Humboldt, Cassirer emphasized the formative power of symbols in constructing meaning. His work shifted the focus from language as a static structure to language as a dynamic system of meaning-making embedded in cultural and existential contexts.

Contemporary cognitive science continues this trajectory by treating meaning as both a cognitive and existential construct. Ontosemantics, in this regard, offers a nuanced model for analyzing religious discourse, one that integrates language, consciousness, and being.

Three core principles characterize the ontosemantic study of religion: religious meanings are mediated through symbols and ontological categories; religion is viewed as a fundamental existential phenomenon that shapes human ex-

perience; meaning is conceived as both cognitive and ontological, creating a holistic connection between language, consciousness, and existence.

This approach provides a powerful interpretive lens for examining religious language not merely as a cultural artifact but as a vehicle for expressing the deeper structures of human meaning and being.

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