

Religious Ideas in Contemporary Pedagogy: The Specificity of Moral Concepts of God in the Protestant, Orthodox and Islamic Linguocultures

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ABSTRACT

The urgency of the problem under study is stipulated due to the fact that a prerequisite for the use of religious values in the public education system should be the correlation of the chosen method of religion interpretation with the aims and objectives of education. The best approach, enabling to combine correctly their own subjectiveness with objective use of religious values, is the transfer of arguments about religion in the context of culture, i.e. in current socio-cultural, educational field religion should be considered as an element of culture, a factor of increasing moral and spiritual potential of the person. This article aims to identify allomorphic and isomorphic modeling features of phraseological units of religious orientation of the concept "God" on the material of multi-structural languages: English, Russian, Tatar and Turkish in comparative aspect. The leading method to the study of this problem is the method of opinion survey which confirms the accuracy of the analysis. This kind of technique allows screening the impact of religious education for further personal enhancement and community relief. The analysis of God representations in different linguocultures reveals the distinctive features and attributes. Some features are detailed and do not form a conceptual component, others are on the periphery, which lead to the existence of transethnic sphere of concepts that do not mean a complete coincidence of the content of concepts in different linguocultures, whereas cultural concepts of different ethnic groups are verbalized both in language codes and in the memory of the historical extent of their existence. The paper submissions can be used in the theoretical and practical courses of English, Russian, Tatar and Turkish phraseology, in comparative linguistics, special courses on cultural and cognitive linguistics, in the preparation of teaching materials and multilingual phraseological dictionaries, in exploratory activity and educational work.

KEYWORDS

Linguoculture; pedagogical potential of religion;
phraseological units of religious orientation; culture
representative; attribute of concept

ARTICLE HISTORY

Received 1 March 2016
Revised 30 June 2016
Accepted 22 July 2016

Introduction

Urgency of the problem

Currently the process of elimination of contradictions between religion and science pedagogy becomes more intense. There arises a problem of determining the educational potential of religious culture, i.e. its role in the formation of

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personalities and on the other hand, in the didactic regulations which are based on both normative framework of dialogue between states and religion, and specific patterns of the educational process.

Using the religious culture and inconsistency of some legislative acts of the educational authorities cause problem, since there is no developed concept of its use in the content of the educational process, which ought to designate a place of religious culture, levels of its functioning and ways of using them. The main issue of religious culture's representation in the content of education is the creation of organizational and pedagogical conditions based on the objectives of the educational process, ethnic composition and region (Volkov, 1999). Such an approach is reflected both in modern pedagogy and in all humanities trends.

Education community need to think about improving the system of scientific-pedagogical and educational support to develop religion knowledge in state and municipal general education institutions, the creation of complex scientific and pedagogical study aids that will contribute to the development of spiritual potential of modern Russian secular school, its educational functions. It will also give an opportunity to strengthen the processes of modernization and development of the Russian education system in new social conditions.

The sphere of concepts of every culture and nation has a number of distinctive features, while the external similarity of cultures does not mean the same world perception. Therefore, "not knowing the culture of people, system of concepts, it is difficult to be sure of their correct interpretation" (Palutina, 2004). The concept "God" under study refers to such category which is formed as a result of sense perception. Undoubtedly, the image of God, which is the main representative of life philosophy, is recognized by all religions of the world as the core principles of life and manifests itself in different forms.

The concept of "God" has a long history in various linguistic cultures, as evidenced by its rich verbalization in the language, its presence in a large number of phraseological units (Bazarova, 2011).

The presence of transethnic system of concepts does not mean a complete coincidence of content concepts in different linguocultures, because "cultural concepts of different ethnic groups are verbalized not only in language codes, but in the memory of the historical extent of their existence. This memory is fundamentally different in different language ethnic groups" (Shakhovsky, 1995).

The necessity for disclosure the educational process of pedagogical potential of religion implies the consideration of the phenomenon of culture as a basis for the use of religious values in the content of education. Culture is the ideological formation, the sphere where religion and education implement their functionality in spiritual and moral socialisation.

The main aim of this study should be regarded as an attempt to identify allomorphic and isomorphic features in multi-structural languages, such as English, Russian, Tatar and Turkish, to reveal reproduction and presentation of rich idiomatic fund of four analyzed languages in order to identify figurative content of phraseological units and to fully understand the organization of phraseology. The author describes the significant corpus of phraseology on the basis of which there revealed peculiarities of modeling phraseological units of religious orientation of the concept "God".

Materials and Methods

The data of the study is based on 1700 phraseological units of the English, 2245 phraseological units of the Russian, 1400 phraseological units of the Tatar, 1653 phraseological units of the Turkish languages, selected by continuous sampling method from English, Russian, Tatar and Turkish phraseological dictionaries and references, paroemiological, synonymic, etymological dictionaries; feedback forms of informants, the total amount of which is 453 (86 questionnaires of English, 150 of Russian, 112 of Tatar and 105 of Turkish speakers). The corpus of lexicographical sources is more than 150 (44 of English, 74 of Russian, 17 of Tatar, 15 of Turkish).

The analysis of theoretical and supporting data comprises the usage of such methods as continuous sampling method (selection of factual data); inductive-deductive method (making sense and integration of theoretical information and observation); comparative method (identification of similar and distinctive features of the concept God of the given languages), method of lexicographical analysis (determination of semantic features by examining lexical definitions), elements of componential analysis (study of the semantic structure of the concept "God"); statistical analysis (in statistical calculations), method of opinion survey and teacher observation.

Results

The special role of religion in the formation of moral and spiritual personality is reflected in the theories and concepts of domestic and foreign religious scholars, historians, philosophers, and teachers. They disclosed the value of religious culture and established the specificity of its impact on the socio-cultural and educational processes in society.

Religion and the specificity of moral ideas are considered as the core element of pedagogy in which it is impossible to build an integrated school and holistic education process, to develop the character of the student, provide himself the right to accept the good and reject the evil and thus to rise to the self-conscious personality through training activities (Kharisova, 1998).

The study reveals the main religious objects and features of religious trends in multi-structural languages, such as English, Russian, Tatar and Turkish.

The image of God in the religious sources is characterized as an infinite spiritual Supreme being, who created the world and controls everything that happens in it. However, in order to fully disclose the concept "God" it is necessary to consider it in different cultures. The main religious denominations share one view on general issue of understanding God. Differences are concerned with secondary issues, such as attributes and the role of God in the human mind.

Representatives of the Protestant culture consider wrong to trust people in the matter of understanding God, devoting themselves in this respect personally to God, and believe that the Holy Spirit is able to guide them in their search. The subject of a kindred spirit is not characteristic of Protestants, God is considered as a Distant being, Master and the Punisher for misconduct: *be with God* in the meaning «stand before God» (Lubenskaya, 2004); *Whom God would ruin, he first deprives of reason* (Adamchik, 2003). The representatives of Protestantism consider God as the Supreme Being, which is designated in the

various sources by words: *Lord, Supreme Being, Creator*, and as *an old man with a beard, old man with a grey beard, an old hairy man in light, on a throne, on a cloud*. The analysis of phraseological units of the concept “God” revealed the following attributes: “the creator of the world”: *In the beginning God created the heaven and the earth* (Adamchik, 2003), but also as “the destroyer” as evidenced by the combination of the name of the concept with such verbs as *destroy, damage*: *When God prepares evil for a man, he first damages his mind* (Adamchik, 2003). But God is kind and does not punish in full force: *God strikes with his finger, and not with all his arms* (Adamchik, 2003). Moreover, God may forgive: *He who forgives others, God forgives him* (Adamchik, 2003). These examples reveal the following attributes in the structure of the concept “God”: “punisher and forgiver”, “warm heart”, because punishes not at full strength and then forgives. God can be seen as “the ruler of the world” (“has power over nature and human destiny”): *Man proposes, God disposes* (Adamchik, 2003). The most frequent are verbs *give* and *send* (compatibility with these verbs objectifies the attribute “donator”): *God gives the grain, but we must make the furrow* (Adamchik, 2003). God’s love can be manifested in care, protection and help: *God help the sheep when the wolf is judge* (Adamchik, 2003).

In the English linguistic culture God has several habitats. One of God’s habitat is considered to be the sky, where there is a Kingdom of God: *Until God’s in hid heaven, all’s right with the world*. Paradise is perceived as a place where sinners and the rich will not be accepted: *It would be nice to be in paradise, but many sins do not let me in* (Adamchik, 2003). According to phraseological units, all things that surround us and even the man himself can be considered as the other places of God: *There is a God within us, and we glow when he stirs us* (Adamchik, 2003). As for the emotions that have Protestants related to the concept “God” we may point out positive ones: *wisdom, love, justice, trust*: *God gives the grain, but we must make the furrow* and negative emotions and feelings: *guilt, boredom, disbelief*: *May God strike my dead; Believe neither in God nor in the devil* (Gizatova, 2010). However, for some representatives of this culture the conversation about God can be considered as an insult as it goes into the category of deeply personal issues.

In turn, the core affirmation of the Orthodox culture says that God exists, and it should be known. For the Orthodox, knowledge of God is the only true purpose of life. The main motive of God’s action towards man Orthodoxy calls love (*Schastliv, chto bog tebya lyubit* [I am happy that God loves you]; *Dal bog den’, dast i pishchu* [God gave the day and will also give food]; *Dast bog schast’e – i slepomu videnie daruet* [God will give happiness and a vision for the blind] (Dal’, 2008). Orthodox culture rejects anthropomorphic understanding of omnipotence and any other descriptions of God beyond love. For adherents of the linguistic culture, God is kind and has moral sense (*Milostivomu cheloveku i Bog daet* [God gives for merciful]; *Za pravogo Bog i dobrye liudi* [God is for the rights and good people] (Dal’, 2008). He is close to man, he helps and protects. This is confirmed experimentally by the presence of such verbal reactions as “close person”, “Holy Father”, which are not typical for other comparable linguocultures (*Gospod’ posetil* [Lord visited], *Gospod’ spodobil* [Lord granted], *bog miloval* [Lord had mercy on me], *Ezheli by ne bog, tak by kto mne pomog* [If there is no God, who could help me] (Dal’, 2008). He does not give people and animals that may harm others (*Bodlivoi korove bog rog ne daet* [God sends a curst cow short horns] (Dal’, 2008). As “the supreme omnipotent

being” and “the ruler of the world”, God has unlimited power and authority: *Dast Bog dozhd’, uroditsia i rozh’* [God will give rain, the rye should soon be earing] (Dal’, 2008). God and man are in constant interaction, as both are dowered with the ability to see, hear, and talk: *Glas naroda – glas bozhii* [The people’s voice – God’s voice] (Dal’, 2008). But the Lord is superior to man, “Creator”, carefully watches his creation and emotionally reacts to human behavior, takes care, helps, protects and pardons (*Ot vsiakoi pechali bog izbavliaet* [God saves from all sorrow]) (Dal’, 2008). The adherent sees God as a kind, loving protector and is sure: *V nebo prikhodiashchim otkazu ne byvaet* [There is no incoming failure in the sky] (Dal’, 2008). As the object of an action God represents the attribute – “object of worship” (*Gde zhit’, tem bogam i molit’sia* [Pray those gods where you live]) (Dal’, 2008) and appears as a bright character with a halo, upright thoughts and pure soul, as angel, the old man, the Father of the church, and triggers positive emotions (joy, worship, security, love, faith): *bog dal* [god has given]; *bozh’ia blagodat’* [God’s grace], and neutral/negative emotions (skepticism, indifference, denial): *Za bogom poidesh’, nichego ne naidesh’* [Harm watch, harm catch] (Dal’, 2008). The concept of “God” in the Orthodox linguoculture has existential importance for native speakers and plays an important role in their lives as the highest benchmark of good and happy life. In turn, the place of God in the Russian linguoculture is verbalized by the following lexical units: *the sky, heavens, the kingdom (the Kingdom of) heaven, paradise*. On the one hand, heaven is perceived as the highest reward of the holy man, where sinners and the rich should not be accepted: *Rad by v rai, da grekhi ne puskaiut* [I am glad to be in heaven, but sins do not let me in], and evokes an ironic attitude: *V pekle vse teplo, a podi v rai – tam drova davai* [I would if I could, but I can’t] (Dal’, 2008). Thus, it should be noted that the most important and actualized attributes of the concept “God” are “omnipotent being”, “creature, having power over human destiny” and “the object of worship”.

Due to the fact that the Tatar and Turkish peoples belong to one religion – Islam, it is possible to include them with one group and consider a common understanding of God. Allah is the name of the true God, the Creator and Lord of all things. Muslims believe that Allah is the Creator and Ruler of all things. Apart from him, no one has these qualities. The existence of God is necessary for the creation, and his absence is impossible. He has no equal and this is expressed in his uniqueness: *Allah bilir* [God alone knows]; *Allahü alem* [God knows best]; *Hikmetinden sual olunmaz* [only God knows] (Baskakov, Golubeva, & Kyamileva, 2006). Representatives of Islamic culture believe that Allah is 1) God of Bounties (merciful) and fair (God made men equal and they can stand out and earn his grace only through piety): *Alla bəndəse* [we are all in God’s hands] (Ganiev, 2009); *Allah dertini veren dermanını da verir* [If God gives misfortune, he also gives healing] (Aksoy, 1988); 2) there is no another God: *Yoktur tapacak Çalaptır ancak* [rave about God] (Aksoy, 1988); 3) he is the Creator of all life forms: *Allahtan yazılmış başa gelecek* [only what is prescribed by God, make a descent upon smb.] (Aksoy, 1988). He controls all processes and events in the created world: *Garip kuşun yuvasını Allah yapar* [build a nest; regulate one’s domestic life] (Aksoy, 1988); 4) the Almighty, All-knowing and wise: *Siftah senden bereketi Allahtan* [the initiative is from you, prosperity is from God] (Aksoy, 1988). He hears, sees, understands everything; 5) the owner and the king, whom belongs the whole world; 6) defender, but he is also the rock on which we split: *Allah büyüktür* [God has mercy], *Allah imdat eylesin!* [may God

grant him help], *Allah dađına göre kar verir* [reward God due to his deserts], *Allah bađırmak* [be in for it] (Baskakov, Golubeva, & Kyamileva, 2006); 7) leader and seducer.

The concept “God” in the Islamic culture triggers positive emotions and feelings: *shatlyk – sevinç* [joy], *bəkhət – saadet* [happiness], *tyngylyk – rahat* [peace], *bash iuu – tapu* [worship], *basynkylyk – kalanma* [humility], *ikhhtiram ity – hürmet* [respect], *igelekkek – iyilik* [kindness], *yaklau – müdafa* [security], *umet – umut* [hope], *məhəbbət – sevgi* [love], *yshanych – inanç* [faith], *javaplylyk – sorumluluk* [responsibility], *namus – namus* [honesty]: *Khodainyn birgənena shuker!* [God to be thanked], *Allanyn rəhməte* [God’s grace], *Alla kulynda* [in the hands of the Lord], *Alla yazgan bulsa* [God willing], *Alla yulynda yuryche* [rave about God] (Ganiev, 2009), *Allah acısın!* [May God help!], *Allaha havale etmek* [trust in God], *Allah razı olsun!* [God bless], *Allah encamını hayreylıye!* [God forbids a successful end] (Baskakov, Golubeva, & Kyamileva, 2006) and only in some people triggers neutral emotions and feelings: *vaemsiyzlyk – kayıt* [indifference], *anyksyz hislər – kapalı hisler* [vague feeling]: *Alla belsen* [God knows], *Vallahe əgləm* [only God knows] (Ganiev, 2009); *Allah bilir* [God knows], *Allahü alem!* [God knows best] (Baskakov, Golubeva, & Kyamileva, 2006).

Unlike Orthodox and Protestant cultures, Muslim culture considers an attribute of spatial movement. From the point of view of Orthodox this attribute is absurd and denies omnipresence of God. In turn, Moslems can not imagine that God can be the Father, the Son and the Holy Spirit. Anyone who declares that there is another God besides him in Islam commits sin against God. Therefore, Allah in the Islamic linguoculture has the highest qualities: wisdom, knowledge, mercy, care, fairness. He takes care of the weak, adopts justice, engenders peaceful disposition, guides to the right path and unique in its own way.

Discussions

Multidimensionality of the role of religion in the formation of spiritual and moral personality is reflected in the theories and concepts of Russian philosophers, theologians, historians, educators, in which the value of religious culture has a hierarchy and influence economic, socio-cultural, educational processes in society, N.A. Berdyaev (2000), N.Y. Danilevsky (1991), V.V. Zenkovsky (1996), V.S. Ilyin (1999), P.F. Kapterev (1993), N.O. Lossky (1991), S.A. Rachinsky (1991), V.V. Rozanov (1994), V.S. Solovyov (1990), P.A. Sorokin (1992), G.V. Florovsky (1991), A.S. Khomyakov (1988) and others.

Socio-cultural potential of religious values were considered in the foreign scholars of Hegel (2000), J. Maritain (1999), Y.D. Russell (1974), Z. Freud (1992), K.G. Jung (1991) and others.

However, there are no studies that have addressed to the problem of the usage of religious culture in the content of education, a holistic pedagogical approach to the analysis of religious culture and its place in the educational process from the perspective of conceptual components and moral concepts of God in the Protestant, Orthodox and Islamic linguocultures by phraseological units of the English, Russian, Tatar and Turkish languages.

Conclusion

The image of God in the Protestant, Orthodox and Islamic linguocultures is largely similar and common is that God is the Supreme being, the Almighty, Creator; Master of human destinies, righteous judge and defender; he is characterized by wisdom, justice, goodness; he is unique, fearless and unknowable; his habitats are heaven, sky. The main attributes of the concept are the “Creator of the world”, “the Ruler of the world”, “Supreme being”. However, in the English linguoculture the attribute “the Ruler of the world” is detailed, God is seen as “being that has power over nature and human destiny”. Such attributes are characteristic of Russian, Tatar, Turkish linguocultures, but they do not form a conceptual component. The attribute “object of worship” is revealed in the given linguocultures, but in English, Tatar, Turkish linguocultures it comprises the conceptual component, in Russian – it does not. In the comparative languages a quite number of phraseological units contain an appeal to God. In English, Tatar, Turkish linguocultures peoples mainly pray to the Holy Spirit for protection, in Russian – with a request to give. On the periphery, in accordance with the conceptual layers there should be a vivid image of this character: as an angel or a kind man. Everyone can have the choice to represent God in any way, to decide whether to believe in God or to be distant from him. Based on these data, we can talk about the presence of the phenomenon associated with cross-cultural and cross-language contacts, namely “transethnic sphere of concepts”, by definition of Z.K. Tarlanov (1995), “material expression of which is the existence of lexical fund common for ethnic cultures”. This is the result of the influence of different cultures – Protestant, Orthodox, Islamic. The presence of transethnic sphere of concepts does not mean a complete coincidence of content concepts in different linguistic cultures as “cultural concepts of different ethnic groups are verbalized not only in language codes, but in the memory of the historical extent of their existence. This memory is fundamentally different in the different language ethnic groups” (Shakhovsky, 1995). Private concepts of God are different depending on nationality and degree of culture of people who consider God as a character separate from nature and having the omnipotence of the highest holiness, goodness and wisdom.

Thus, based on the analysis of the epistemological nature of religious culture, revealing its features and patterns of development there can be distinguished such pedagogical principles that form the basis for determining the educational potential of the religious culture in spiritual and moral education: cultural conformity (on the basis of the culturological interpretation we consider religion as part of global, national cultures); humanism (religious culture includes such universal values as truth, goodness, freedom and mercy that require updating in the educational process); spirituality (religious culture is a source of spiritual and moral character education); multicultural representation (religious culture in the content of education assumes consideration of various religious interpretations); nationality (religious culture is seen as the source of the formation of national identity, as part of the national culture); secularism (this principle governs the use of religious culture in the content of education).

Recommendations

The paper submissions can be used in the theoretical and practical courses of English, Russian, Tatar and Turkish phraseology, in comparative linguistics, special courses on cultural and cognitive linguistics, in the preparation of teaching materials and multilingual phraseological dictionaries, in exploratory and socio-educational activities as well as in the organization of pedagogical interaction of religious education within the educational work.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

Disclosure statement

No potential conflict of interest was reported by the authors.

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