

DOI: <https://doi.org/10.31392/NPU-nc.series9.2023.25.02>

UDC: 81:2-1]:001

## Sergii O. Kot

PhD in Philology, Assistant Professor of the  
Department of Foreign Languages,  
Vinnytsia National Technical University,  
Vinnytsia, Ukraine;  
Post-Doctoral Researcher,  
Department of General Linguistics and  
German Studies,  
Foreign Philology Faculty,  
Mykhailo Dragomanov State University of Ukraine,  
Kyiv, Ukraine  
<https://orcid.org/0009-0001-6579-0360>  
e-mail: [kot.sergii@vntu.edu.ua](mailto:kot.sergii@vntu.edu.ua)



## THEOLINGUISTICS AS A SCIENCE: STATUS AND CRITERIA FOR ITS ISOLATION

### Bibliographic Description:

Kot, S. (2023). Theolinguistics as a Science: Status and Criteria for its Isolation. *Scientific Journal of National Pedagogical Dragomanov University. Series 9. Current Trends in Language Development*, 25, 19–28. <https://doi.org/10.31392/NPU-nc.series9.2023.25.02>

### **Abstract**

*Any field of human cognition, claiming the status of a science must meet a number of criteria, which include subject and object, its own method and language. To date, the status of theolinguistics as a separate branch of language science is not questioned by any linguist, but the lack of an exhaustive justification of this status makes attempts to do so urgent. The understanding of the subject of theolinguistics, which is based on the existing definitions of this discipline and the tasks it is designed to solve, remains debatable. The tasks of theolinguistic research should be determined taking into account the worldview factor, both the system of views on the world as a whole, and the image of reality, refracted by the position of the individual.*

*The paper deals with one of the topical issues of theolinguistics as a science – the justification of its status. The purpose, subject, object, units, and methods of theolinguistics are considered and analysed. The cultural and historical context of the emergence of theolinguistics as a synthetic discipline in modern humanitarian knowledge is elaborated. The tendencies of the return of linguistics to the anthropological program of the study of language, one of which is the tendency of integrating theological knowledge into the worldview and culture, which manifests itself more and more distinctly in the modern world, are noted. The process of philosophical and theological thought returning to the question of the essence of the true relationship between culture and religion is observed. Scientific and religious-mythological type of cognitive activity is compared. The methodological basis of research in theolinguistics is characterized. Theolinguistics is examined through the prism of scientific and religious outlooks. Theolinguistics is presented as a synthetic discipline in its formative stage. The potential tasks of theolinguistics as a science are considered.*

**Keywords:** *theolinguistics, scientific criteria, synthetic discipline; subject, units, and methods of theolinguistics.*

### **1. Introduction.**

As a rule, each new century poses to science quite a lot of problems or formulates in a new way the questions solved, it would seem, earlier. One such problem is the relationship between language and religion.

Traditionally, this problem is considered in philosophy, theology, religious studies, linguistics (ethnolinguistics, linguoculturology, anthropolinguistics), and other sciences. Both the very problematics and isolated studies in the named direction made it necessary to unite and systematize them and, accordingly, predetermined the appearance of an independent branch of linguistics – theolinguistics, which entailed the need for its theoretical framing. The emergence of theolinguistics was ripe at a time when the object of linguistic research in modern linguistics was such universal religious words-concepts-categories as “God”, “Spirit”, “Soul”, “Life”, “Death”, etc.

### **2. Aim and Objectives.**

The *aim* of this paper is to verify the status of theolinguistics as a science. It was achieved by solving the following *objectives*:

- to analyse the different points of view on subject, object, metalanguage, and methods of theolinguistics;
- to compare the essence of scientific and religious-mythological types of knowledge;
- to consider criteria of theolinguistics as a science.

### **3. Methodology.**

The methodological basis of the study are the works dealing with the emergence and formation of theolinguistics by Cherchava, Crystal, Gadomski, Greule, Koncharevych, Kravchenko, Kucharska-Dreiss, Noppen, Piddubna, Vagner, and others. The aim and objectives determined the use of the following methods of linguistic analysis: definitional and descriptive.

### **4. Results.**

A characteristic feature of cognition in our time is the attitude toward the transition from positive knowledge to profound knowledge. The main approaches to deep cognition of reality have been sought through the synthesis of scientific, philosophical, artistic, and religious approaches, with the aim of acquiring a holistic vision of a man and their world. In the science of language, the tendency towards integration is primarily expressed in the return of linguistic thought to the basic principles of Humboldt’s anthropological program of language and culture representation. The implementation of this program begins with the creation of integrated disciplines for the study of language in close connection with the fundamental aspects of human existence – consciousness, culture, and the spiritual life of a man, considered in their linguistic refraction. In line with this trend is the formation of such actively developing areas in the modern science of language as sociolinguistics, ethnolinguistics, psycholinguistics, cognitive linguistics, linguoculturology, and linguopersonology, known as the doctrine of the linguistic personality.

The new synthetic discipline, theolinguistics, which is forming at the junction of theology and linguistics, belongs to this circle of disciplines. To understand the general cultural and historical context of the emergence of theolinguistics as a synthetic discipline in

modern humanitarian knowledge, in addition to the noted trend of returning to the anthropological program of language study, another significant trend is important. Namely, the tendency to integrate theological knowledge into worldview and culture, which manifests itself more and more clearly in the modern world. The actualization of this tendency toward integration is associated with the process of philosophical and theological thought returning to the question of the essence of the true relationship between culture and religion, whether the relationship of intermediation or symphony, between them is attainable. One of the first steps toward such a return of European culture to its religious roots is the integration of theological knowledge into worldview and culture, which finds expression in the science of language.

To date, the status of theolinguistics as a separate field in linguistics has not been questioned by any linguist. This fact is taken for granted and does not require justification. The difference in views on this issue lies only in the fact that there is some disagreement among scientists regarding the time of emergence or isolation of this direction into a separate science. For example, Noppen, who first used the term, believes that theolinguistics is nothing but the evolutionary development of theography. According to the scholar, theolinguistics attempts to describe how the human word can be used concerning God, and how language functions in religious situations, in situations that do not conform to the rigid standards of direct communication, and which coincide with the logic of its description (Nopen, 2006, p. 53). Thanks to Crystal's Cambridge Encyclopedia of Language, the term "theolinguistics" has gained particular popularity (Crystal, 1987). Wagner soon used it in a presentation at the 1999 Annual Linguistic Colloquium in Kassel. He compared the term to the already established linguistic terms "sociolinguistics" and "neurolinguistics" and defined the subject and tasks of theolinguistics. The Polish linguist Gadomski is sure that theolinguistics has always existed and was inseparably connected with the development of theological thought, and the spread of religion (in particular Christianity), and only at the turn of this millennium it acquired a "secular, supra-religious character".

Like linguistics, theolinguistics can be divided into general and private theolinguistics. General theolinguistics deals with general questions, categories, and universals – in other words, manifestations that can occur in any language and can be associated with any religion and denomination. Such general issues include problems of the history of linguistics, theoretical description of religious language in the narrow and broad sense of the term, the terminology of theolinguistics, and some others.

Private theolinguistics should investigate the manifestations of a particular religion in a particular language. Theolinguistics, just like any other branch of linguistics, can be described in synchronic and diachronic terms. Synchronic theolinguistics studies the processes occurring in language and society at a certain synchronic time period, while diachronic theolinguistics focuses on the analysis of those processes and changes that occur in a religious language in the course of historical development. In synchronic theolinguistics, a promising and relevant direction is comparative theolinguistics, the definition of the subject, purpose, objectives, and methods which are currently in the initial stage.

The subject of comparative theolinguistics is manifestations of religion, which are fixed and reflected in the synchronously considered languages, regardless of their genealogical and typological affiliation, as well as commonalities, similarities, and differences in the ways of reflection, preservation, and transmission of religious content. At the same time, attention should be paid to the fact that when comparing languages, it is necessary to take into account the characteristics and differences of religions and faiths. The focus of research conducted within the framework of comparative theolinguistics is the linguistic means of different levels, through which religious content is expressed.

The statement that any field of human cognition claiming the status of science must meet several criteria, which include subject and object, its method, and metalanguage, seems reasonable (Ivanova, 2020, p. 4).

If theolinguistics is the science of religion and language, we can begin by asking what kind of science it is. One answer, which has received a great deal of impetus through the work of Chomsky, is that linguistics in general (and theolinguistics in particular) is a branch of psychology. Some consider it as much a social science as anthropology, while others reject the idea that it is a separate science altogether. It is not a mistake to take into account the religious aspect of this science. What does theolinguistics seek to discover and explain? And how does it relate to other scientific fields?

Defining the subject of science, especially in the very first stage of the creation of science, which is developing in a spontaneous-empirical way, is not a simple task. It requires special theoretical-methodological reflection and often becomes possible only at a sufficiently advanced level of discipline formation. It is especially difficult to define the subject of scientific research when constructing synthetic disciplines, where conceptual representations from different disciplines or even spheres of knowledge are united in a single thinking space; in the case of theolinguistics, – theoretical ideas from theology proper and linguistics (Cherkhava, 2017).

The problem is that here there should be such a connection of conceptual representations that they should appear in a single theolinguistic space as homogeneous formations relating to a single subject of study. When constructing theolinguistics as a synthetic discipline, only such theological and only such linguistic representations will be included in the conceptual space of this discipline, which are relevant for understanding the establishment of the relationship between language and religion.

From the position of the methodology of science, the creation of a new scientific discipline begins with the establishment of its subject area, or universe of objects to be understood in this discipline, and the subsequent definition of its subject of study, constructed in the course of considering this universe of objects in a certain perspective, in connection with the solution of special tasks, with the help of special categorical means.

The understanding of the subject of study in a scientific discipline can be established based on the existing definitions of this discipline and, in particular, on the indication of the tasks it is designed to solve. In contemporary works on theolinguistics, the main task of this discipline is seen, first, in understanding how language functions in different “religious contexts” or “religious situations” (Crystal, Noppen, Wagner). And second, in the study of “religious language” (Gadomski).

Being connected with theology and linguistics, theolinguistics uses the research methods of the named sciences – theoretical notions and empirical experience from linguistics and theology proper. The problem is that here there must be such a connection of conceptual representations that they should appear in a single theolinguistic space as homogeneous formations relating to a single subject of study.

To work out possible ways of solving this issue, one should pay attention to the commonalities and differences between scientific and religious cognition.

One of the angles of this question, important for understanding the processes of formation of theolinguistics, is to comprehend in what form and how exactly comprehension of reality in scientific cognition is made in contrast to other types of comprehension of reality – ordinary, religious-mythological, artistic and philosophical. It is necessary to understand this, because during the creation of theolinguistics in the creative consciousness of “theolinguists”, there is a combination of two different forms of mentality – scientific and religious-theological, with the leading character of the first. After all, theolinguistics, as

evidenced by the name of the discipline, is a special kind of scientific discipline, although complicated by the addition of religious and theological aspects of the worldview of reality. With the consistent implementation of the tendency to integrate theological knowledge into worldview and culture, a human being appears as homo religious, a religious man. Unlike the secular approach that views a man only in the “horizontal” (earthly) plane of their existence, the religious approach considers man primarily in the “vertical” plane of their existence. Anthropology, broadly understood as the science of a man, their essence, and existence in the world, thus acquires the features of religious anthropology in the context of Christianity.

Any scientific knowledge is ultimately the result of the activity of the rational stage of consciousness (thinking) and is therefore given in the conceptual apparatus. This position characterizes not only the theoretical level of knowledge but also the empirical.

Theoretical knowledge is the result of the activity of reason, not of the intellect. Reason is directed not toward an external object, but toward an internal one, i.e., toward consciousness itself. The activity of the mind is a free cognitive activity. The basis of theoretical thinking is the idealization of objects. If the source of the content of empirical knowledge is information about objective reality, the basis of the content of theoretical knowledge is information about ideal objects. In religious cognition, the division of reality into natural (characterized as natural, profane, lawful) and supernatural (supernatural, sacred, miraculous) as the basic postulate, and the priority of faith over knowledge as its key logical feature, have become established in this direction. It should be noted that both realities are objective for the bearer of the religious worldview. Scientific cognition involves the discovery of laws, deepening into the essence of the phenomena under study. The law is the basic element of the theory. A theory is a system of laws that express the essence and deep connections of the object under study. The law is a connection between phenomena and processes. This relationship is objective, essential, necessary, internal, and repetitive. The discovery of laws is an important task of science. Religious cognition relies on already proposed Laws, the essence of which must be comprehended as a result of religious life.

The value of scientific knowledge is an axiological aspect within which there are internal and external axiological values. Internal ones are objective truth, certainty, accuracy, evidence, methodology, systematicity, etc., i.e. these are the ideals and norms of scientific research.

The peculiarity of scientific comprehension of the world, unlike religious-mythological and philosophical, is that scientific comprehension concerns understanding not of all reality as a whole, but only its certain fragments – physical, linguistic, and any other types of “reality”. And, what is most important for understanding the principles of constructing theolinguistics, is scientific cognition which is carried out in a subject form, or subjectively, through special theoretical prisms of perception of objects studied in the corresponding sphere of knowledge.

A key feature of religious cognition is the priority of faith over knowledge. The cornerstone of considering religion as an epistemological phenomenon is the question of the possibility to establish in it the central characteristic of knowledge – its truth; essentially, it is the possibility to distinguish between true and false that gives grounds to qualify a certain thought form as knowledge. Some scholars not only talk about the possibility of applying the concept TRUTH in religion but also consider common and special inherent in religion in comparison with other cognitive ways of verification and justification of ideas. The basic idea of the concept TRUTH is the recognition of the religious form of social consciousness as the most important way of human cognitive activity because by studying the religious version of comprehension of truth we can conclude that the practice of testing, evaluation of

knowledge, developing tools to distinguish true from false, has been largely formed historically in the religious sphere.

The fundamental feature that qualifies cognition as religious in the broad sense of the word seems to be a logical construction in which faith, as a direct apprehension of truth, takes precedence over theoretical reasoning. This specific irrational logic in the modern world is directed far beyond religious objects in the literal sense, and can generally be applied to realities far removed from the idea of God: the domain of religious cognition in its logical aspect shapes and sustains what people believe regardless of logic; ideas so personally important that to abandon them would lead to the disappearance of the basis of existence. A person reasons religiously when he accepts an idea as immutable and super-valuable, and preserves it in the face of empirical counter-evidence and rational argumentation. The range of religious cognition defined in this way is substantially expanded compared to the traditional image of believers (church-goers) studying Scripture. One of the key features of religious cognition is the stability of the ideas it generates in the face of logical analysis and rational criticism. The ideas that lie within the realm of religious cognition are what is sacred to a person or community, what forms the basis of his existence, and the dimensionality of his world of life.

When discussing the phenomenon of faith in scientific knowledge, it is necessary to recognize the opinion of most scholars that it is inadmissible to refer to dogmata and sacred texts to confirm the truth of the knowledge obtained. In theolinguistic studies, this restriction is naturally removed. As justification for the truth of the statements made here, it is allowed to resort to mystical-mythological facts and their theological interpretations (Kravchenko, 2017).

A solution to this contradiction could be an appeal to the so-called “theoanthropocosmic” paradigm, in which language is considered in the widest possible context (God-cosmos-human), which allows us to reach the level of metaphysical comprehension of various unsolved problems of modern linguistics. The study within this paradigm allows considering language as a “medium” of disclosure of being. Being, or ontology – the doctrine of the world as a whole, is not viewed simply as existence or all that exists, it is understood as the integrity of the universe, and opens behind a set of phenomena at the utmost accessible scientific discourse ontological level. “The description of the indescribable: the world unseen, but intelligible, and therefore naming” – this definition, well known in theology and philosophy, reflects one of the main tasks of theolinguistics as best as possible. The ontological approach makes it possible to significantly expand the context of the study of linguistic problems and to go beyond the traditional logico-gnosiological framework, thereby returning a man to the world of being, where there are no artificial barriers between human thought and the Being, and where thought itself is realized in the original root connection with the living Logos. This approach does not override previous linguistic studies, but merely shifts the center of gravity to other related fields, in particular religious philosophy and theology. In addition, this broad view allows for a holistic ordering of already existing knowledge about humanity, often competing with one another, bringing it into harmony and creating conditions for a productive dialogue between heterogeneous and multidirectional types of knowledge.

Modern science tries to investigate the Universe as a complex of two worlds – physical and spiritual: the ideal and the material are levels of the same being, the ideal is a semantic version of the material; the material is the realization, and embodiment of the ideal. “The reality of the ideal” is not a subject of philosophical or religious belief, but a fact established in various sciences such as mathematics, cosmology, biology, physics, etc. The religious worldview does not destroy the scientific worldview but complements it.

Recently, the objectives of theolinguistic research have been defined by taking into account the worldview factor, both the system of views on the world as a whole and the image of reality, refracted by the position of the individual. The very definition of this direction of linguistics implies, first of all, a religious personality. Religion is a complex, diverse phenomenon. The study of it is associated with the application of many approaches, methods, and points of view. Thanks to the great efforts of scientists of different specialties religion becomes a subject of scientific study. Science and religion can no longer be viewed as totally exclusive opposites. This attitude, developed by the philosophy of the Enlightenment, has proved too simplistic. Religion is a different form of human spiritual activity and cognition as compared to science. A person's worldview, whether religious or scientific, includes such aspects as ideological, psychological, philosophical, and scientific. Each of them has a certain power in the formation of beliefs, the basis of the basis of the worldview as a whole.

A religious worldview, like any other, gives the believer a system of generalized views of the world and man's place in the world. Although everything in a religious worldview is viewed through the prism of the supernatural, in the worldview of a believer, there are non-religious elements in religious doctrine along with religious ideas and concepts proper. It would be an exaggeration to say that religion consists only and exclusively of talks, but it must be admitted that religion is in many respects a linguistic enterprise, and that language is the primary instrument for understanding religion: the central tenets of the Christian belief system are written in the canon of scriptures, and reading, reciting, studying and commenting on these authoritative texts is an integral part of religious behavior. Other activities in Christian life and worship, such as prayer, hymn singing, meditation, praise, blessing, forgiveness, excommunication, profession of faith, theology, and many other religious practices are primarily forms of linguistic behaviour that can be described as various kinds of speech acts.

We should discover the object of that study and think about what it might be. The starting point of any scientific study must be the object of inquiry because how that object is conceived determines what one seeks to explain. In the case of theolinguistics, scientists (formerly) derived religious phenomena reflected in language. From this point of view, language is an internally represented system of knowledge about the universe as revealed by God. Thus, we must speak of religious language, which is usually the object of theolinguistics. It examines "religious language" in its wide range of manifestations. The scriptures of all religions exhibit a wide range of genres, including myth, narrative, law, prophecy, and poetry. In some religions, written liturgical forms usually have a sublime style, sometimes poetic, often deviating toward the archaic; statements of doctrine and academic theological writings share features with scientific writings, such as the persistent use of technical vocabulary, while the language used in private prayer is likely to reflect the use of everyday language. Particular forms of religious activity may exhibit their stylistic features. In a layman's terms, "religious language" is often understood as a liturgical language.

In scholarly contexts, however, the term is now often used to refer both to discourse about religion (including academic theological writing and the presentation of doctrine) and its relationship to other types of discourse and to a discussion of how religious texts should be interpreted. What is religious language? The term "religious language", if it is meant to cover the language of absolutely all religious activities, is something of a misnomer. Religions without written records or norms may exhibit a homogeneous language style in all linguistic contexts; in such cases, it would be simple to speak of a "single type of religious language" within the language in question. Many scholars have linked the development of

national languages precisely to the spread and development of religions and, therefore, of religious language (Pidubna, 2019).

### **5. Discussion.**

Thus, a researcher who begins to deal with religious language in its various manifestations faces special difficulties because it is impossible to approach this phenomenon using the generally accepted methods of scientific research: relying only on a purely linguistic approach in addressing this issue, it is not possible to fully consider and understand the deep essence of the language of religion. The subject of theolinguistics is religious discourse and religious communication, the language of sermons, issues of translation, and stylistics of religious texts.

Discourse analysis in theolinguistics examines the religious language of major world faiths from a variety of perspectives, including semiotics, pragmatics, and cognitive linguistics, and reflects on how it is situated in a broader intellectual and cultural context. In particular, the role of figurative speech is a key question. Many fascinating metaphors originate in religion, e.g., revelation as “clothing”, apostasy as “adultery”, and loving-kindness as “circumcision of the heart”. Each religion bases its specific orientation on symbols such as these, to name a few. The interdisciplinary approach brings together such different disciplines as religious studies, theology, sociology, philosophy, linguistics, and literature. Since the object of study of theology as a science is religion, and theolinguistics studies its manifestations in language, the basis of theolinguistics should be the principle of synergy between scientific and religious knowledge. Indeed, religious worldview, which is proposed for study in theolinguistics, should be presented not only as a special conceptual world, displayed in language but also as a space of human life activity itself and constitutive beginning of its linguistic activity (Cherkhava, 2017).

The meta-language of theolinguistics usually refers to the terminology used in the study of language in the context of theology and religious thought. It is a specific vocabulary and set of concepts at all levels of language that are used to analyze and discuss language and its relationship to religious and theological concepts.

By far the most used term is ‘theonomy’ or ‘theoneme’. ‘Theoneme’ is understood as a linguistic sign, a functional unit of language, expressing the content of theological nature, as an invariant, which is realized at different levels of the language system in the form of syntactic, phraseological, lexical, word-formation, morphological, morphophonological, phonological variants. Since theonemes are underrepresented at different levels of the linguistic system (except for the lexical and phraseological levels), some linguists prefer the term ‘religionism’. The choice of ‘theoneme’ or ‘religiolectism’ as the unit of study depends not so much on how complete and diverse a picture of the data we plan to obtain, but rather on the sphere in which we carry out the study – in the linguistic system as a whole or within one of its subsystems – religiolect. ‘Religiolect’ is understood as a relatively stable, socially marked subsystem of the language system, which serves the speech needs of a limited social group of believers – members of a particular religious society.

The main purpose of theolinguistic meta-language is to provide a toolkit for analysing religious language and its role in shaping beliefs, rituals, and religious experience. The specific terms and concepts of theolinguistic meta-language may vary depending on the particular theological tradition (Christianity, Buddhism, Islam, etc.) and the context of the study.

Depending on specific research questions and goals, theolinguistics uses a variety of research methods:



- textual analysis. This includes the study of religious texts such as scriptures, liturgical literature, etc.;
- comparative analysis involves comparing linguistic features and religious concepts in different religious traditions or within the same tradition in different historical periods;
- ethnographic, which is based on field research and observation of religious communities to study their linguistic practices and communications;
- conceptual analysis and cognitive modelling method within the framework of the cognitive approach;
- the metaphysical method, which contributes to the understanding of the ontology of the object;
- methods of etymological and word-formation reconstruction and many others.

Theolinguistics is based on the hermeneutical method: general and special, linguistic and extra-linguistic. It should be noted that many linguists distinguish their own – theolinguistic method of research (Gadomski), which is based on theolinguistic analysis – an interdisciplinary approach, which is a set of certain actions, the totality of which allows for analysis and describe the relevant group of religious names.

### 6. Conclusions.

Even though theolinguistics as a science has not yet been reflected in the dictionary articles of domestic reference literature, its status as a science is confirmed by the presence of all the necessary signs. Theolinguistics has become a natural fusion of two areas of humanities knowledge and a new direction in science, which studies language from a new perspective. This science as a research direction is intended to contribute to the solution of the problem of language and religion. One of the most important tasks of theolinguistics at the present stage of its formation is an analytical description of the experience of studying the relationship between language and religion in the history of theological, religious-philosophical, and scientific-linguistic thought. Theolinguistics both as an idea, as a way of thinking, and as a research discipline does exist. But like any emerging field of knowledge, especially a field of knowledge at the very beginning of its formation, theolinguistics is multivariant in its ideas and multifaceted in its manifestations.

### References

- Cherkhava, O. O. (2017). *Rekonstruktsia teolinhvistychnoi matrytsi relihiino-populiarnoho dyskursu (na materialy anhliyskoi, nimetskoi ta ukrainskoi movy)* [Reconstruction of Theolinguistic Religious Popular Discourse Matrix (Based on the English, German and Ukrainian Languages)]. Kyiv: KNLU. 400 p. [in Ukrainian].
- Crystal, D. (1987). *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press, Cambridge-New York-Melbourne. 488 p.
- Gadomski, A., Lapidz, Cz. (2008). Theolinguistics: History, Contemporary State, Perspectives. *Khrestomatia teolinhvistyki* [Chrestomatia of Theolinguistics]. Simferopol: Universum Publ. Pp. 33–60.
- Greulem, A., Kucharska-Dreissm, E., Makuchowskam, M. (2005). Neuere Forschungen zur Sakralsprache im deutsch-polnischen Vergleich. Ertraege – Tendenzen – Aufgaben, *Heiliger Dienst*, 59, 73–91.
- Ivanova, L. P. (2020). *Metodologiiia lingvisticheskogo isledovaniia* [Linguistic Research Methodology]. Kyiv: Dmytri Burago Publishing. 102 p. [in Russian].
- Kravchenko, N. O. (2017). *Synerhiinist anhlomovnoho relihiinoho dyskursu (teolinhvistychnyi pidhid)* [Synergy of English-language Religious Discourse (Theolinguistic Approach)]. Odesa: OMD. 408 p. [in Ukrainian].
- Noppen, J.-P. van (1995). *Developing Pragmastylistic Competence*. Bruxelles: Presses Universitaires de Bruxelles. Pp. 129–145.
- Noppen, J.-P. van (2006). From Theolinguistics to Critical Theolinguistics: The Case for Communicative Probity. *ARC*, 34, 47–65.

Piddubna, N. V. (2019). *Teoriia teolinhvistyky: fenomen biblinosti v ukrainskii lnhvokulturi ta omovlenia relihiinoi kartyny svitu (analiz dyskursyvnoii praktyky XIX st.)* [The Theolinguistics Theory: The Phenomenon of Biblicality in Ukrainian Linguistic Culture and the Stating of the Religious Picture of the World (analysis of the discursive practice of the nineteenth century)]. Kharkiv: Maidan. 448 p. [in Ukrainian].

### **Бібліографічний опис:**

Кот, С. О. (2023). Теолінгвістика як наука: статус і критерії для виокремлення. *Науковий часопис Національного педагогічного університету імені М. П. Драгоманова. Серія 9. Сучасні тенденції розвитку мов*, 25, 19–28. <https://doi.org/10.31392/NPU-nc.series9.2023.25.02>

### **Анотація**

Будь-яка царина людського пізнання, що претендує на статус науки, має відповідати низці критеріїв, до яких відносять предмет і об'єкт, власний метод і мову. На сьогоднішній день статус теолінгвістики як окремого напрямку науки про мову ніхто з лінгвістів не ставить під сумнів, проте відсутність вичерпного обґрунтування цього статусу зумовлює актуальність спроб це зробити. Дискусійним залишається розуміння предмета теолінгвістики, що спирається на наявні дефініції цієї дисципліни та ті завдання, які вона покликана розв'язувати. Завдання теолінгвістичних досліджень мають визначатися з урахуванням світоглядного чинника, як системи поглядів на світ загалом, так і образу реальності в індивідуальному сприйнятті.

Стаття присвячена одному з актуальних питань теолінгвістики як науки – обґрунтуванню її статусу. Розглянуто і сформульовано мету, предмет, об'єкт, одиниці та методи теолінгвістики. Описано потенційні завдання теолінгвістики як науки. Проаналізовано культурно-історичний контекст виникнення теолінгвістики як синтетичної дисципліни в сучасному гуманітарному пізнанні. Окреслено тенденції повернення лінгвістики до антропологічної програми вивчення мови, одна з яких – тенденція інтегрування теологічного знання у світогляд і культуру, що дедалі виразніше виявляє себе в сучасному світі. Відзначено процес повернення філософсько-богословської думки до питання про суть справжніх взаємин культури й релігії. Зіставляється науковий і релігійно-міфологічний тип пізнавальної діяльності. Охарактеризовано методологічну базу досліджень у теолінгвістиці. Теолінгвістика як синтетична дисципліна, що перебуває на стадії свого становлення, розглядається крізь призму наукового та релігійного світогляду.

**Ключові слова:** теолінгвістика, критерії науковості, синтетична дисципліна; предмет, одиниці та методи теолінгвістики.