Social and pedagogical technologies of religious identity development: discursive analysis

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Abstract — **In this article social and pedagogical technologies of religious identity development in modern Orthodox Christianity are analysed. It is offered to consider the basic discourses used in religious life (philosophical and theological, art, political, mythological and ideological) as stages of religious identity development. Different discourses influence the notion to various extents. A standard set of discourses (philosophical and theological, art) forms standard and confessional belief. Some forms of discourse like art, mythological, ideological, and political discourses make folklorized identity, while mythological, ideological, political and art discourses form marginal religious identity, the latter being the basis of extremist and terrorist ideas dissemination. in modern society. The mechanism of folklorized and marginal religiousness is developed thanks to the social metonymy which represents a social process during which a replacement of some complicated social phenomenon takes place. It means that some main complex social phenomena are replaced by simpler ones. Social metonymy is widespread in the sphere of religious practice and religious identity.**

Keywords — *religion, identity, social metonymy, discourse, discursive analysis, topes, social technologies, pedagogical technologies*

I. INTRODUCTION

Social and pedagogical technologies present in the world science. Being introduced into scientific use in the middle of the XX century in the USA, they are effectively applied to structuring pedagogical process around the world. In this work social technologies which form orthodox religious identity are investigated. Social and pedagogical technologies are the most relevant objects of research in sociology, pedagogics, psychology, human resources management and management now. They can prevent conflicts, social upheavals and social disasters They help to overcome global crisis in the theory and practice of management, they create new administrative culture in a – post-industrial society.

II. MATERIALS AND METHODS (MODEL)

The theoretical base of the research is made by the fundamental works of a number of scientists reflecting conceptual bases of the theory and practice of sociology of religion, the discursive analysis, socialization, process of identification [1], [2], [3], [4], [5], [6]. The system and structurally functional approaches allowing to consider social features of the studied processes, the mechanism of their formation and also to estimate their place and role in the system of social, sociocultural interactions, the associative analysis of the basic language concepts for identification of religious values, and also general scientific principles of the analysis of the social and economic and socio-political phenomena and specialized computer programs for processing statistical information act as a methodological basis of the project.

In the course of discursive research of religious identity the following things were realized: mass (n=350) and expert (n=25) polls, profound interviews with Orthodox believers, people of the Orthodox parishes of Moscow, Penza, Nizhny Novgorod, Kiev (Ukraine), Minsk (Belarus), Thessaloniki (Greece), Sofia (Bulgaria) and also interrogation of Orthodox pilgrims and religious tourists in traditional centers of Russian Orthodox Church: St. Sergiy Troitsk Monastery (Sergiyev Posad, Moscow region), the Holy Trinity Seraphim-Diveevsky monastery (the village of Diveevo of Diveevsky district, Nizhny Novgorod Region), Meteora monasteries (Greece), Kiev Pechersk Lavra (Kiev, Ukraine) for the purpose of identification of specifics of a religious complex of ideas and identification of specifics of religious identity; content analysis of traditional and electronic religious media of Orthodox faith; discursive analysis of religious representations and religious identity; discursive analysis of classical Russian literature (L.N. Tolstoy, N.S. Leskov, N.A. Nekrasov, F.M. Dostoyevky, A.P. Chekhov. I.S. Shmelyov, B.K. Zaytseva, S.A. Nilus, I.A. Bunin), modern classical Russian literature (V.

Rasputin, F. Abramov, V. Belov, A. Solzhenitsyn, V. Shukshin) and modern Orhodox religious writers and publicists (bishop Tikhon (Shevkunov), archpriest A. Tkachyov, O. Nikolaeva, N. Sokolova). The semantic analysis of religious mentality was carried out by means of the analysis of basic language concepts on methodology and Yu.S. Stepanov and I.A. Sternin's technique [7]. The analysis of semantics and word usage of basic religious concepts of believers' perception was done in specialized Orthodox religious narrative. Basic types of Orthodox religious identity ('city', based on the rationalized philosophical discourse, and "rural", based on art, mythological discourses) are revealed on the basis of sociological and discursive (linguistic) researches; semantic complexes forming 'traditional' Orthodox Christian religious discourse which is a source of Orthodox faith crisis, archaization of society and institutional traps and inefficient institutes are analysed.

III. RESULTS AND DISCUSSION

The authors comprehend social and pedagogical technologies as a process of division of activity into separate operations, establishment of hierarchy of these operations in social activity and transformation of social reality by means of hierarchy of these operations which results in the exact intended result. As a rule, social and pedagogical technologies are used in didactic, psychological discourses, and, besides, they are capable of projecting personality, upbringing, education and socialization in general. Social and pedagogical technologies were used in traditional pedagogics, psychology, that is in training and education. But they are actively used for religious socialization of an individual, for formation of this or that religious identity [8], [9], [10].

Religious identity is identification of oneself with any religious doctrine, a system of dogmas, views, with some certain faith, with a group of believers. Identification processes, emergence and formation of religious identity, their strengths and weaknesses, deformation of religious identity have not been thoroughly studied in Russian social science [11]. The authors' research conducted in 2018 in the Russian Federation, Ukraine, Greece and Bulgaria allow to draw conclusion that now there are several religious identities: the standard and confessional, built on a dogmatically standard religious theological discourse, folklorized, traditional religious model, marginalized model.

Besides, there are different social and pedagogical technologies of forming these identities which use various discourses: philosophical and theological, art, political, ideological, mythological discourses [12], [13], [14].

The theory of a discourse represents an object of cross-disciplinary researches now [15]. Discursive research began to develop as an independent field of science in 1960-s in foreign linguistics [16]. The conceptual field of the term "discourse" can be defined as:

- Speech, dialogue;

- Connected text, speech work;

- A group of statements connected in the context;

- Colloquial form of the text;

- A communicative phenomenon including extralinguistic and linguistic aspects [17], [18], [19].

The authors of the research understand the discourse as a system of meanings delivering the main religious, near religious subjects and topoi. The term 'discourse' underlines the interactive, procedural, dynamic nature of the language use in forming identity. The discursive analysis of religious identity implies the semantic analysis of the main topoi and basic meanings of the narratives describing a religious Orthodox perspective. Under 'topos' in a discourse the authors understand common knowledge, a quintessence of meaning, the system of recurrent motives, frames. In the narrative analysis the identity is understood as a story told about oneself in the course of life in which there is an ordering of individual experience in complete semantic structures [20]. In social psychology the ideas of contextual and language conditionality of identity are already widespread, but at the same time there is certain shortage of methodical means for carrying out empirical research taking into account these ideas [21].

In course of analysis of social and pedagogical technologies of forming religious identity and influence of different discourses on it the following topoi of forming religious belief in Orthodox Christianity were singled out: Easter holiday, spiritual poetry, sacred music, spiritual painting, believing personality, the first fasting, the first church service [17]. On the basis of these topoi the social and pedagogical technology of forming religious identity, consisting of the following stages is distinguished:

- Household influence of the believing relatives.

- Experience of Easter holiday.

- A personality influencing forming religious identity (an example of religious behavior, a model of religious identification).

- Influence and perception of religious art (painting, music, literature).

- The first fastening (experience of ascetics).

- Personal experience of a religious miracle.

- Beginning of religious life.

Expert 1: "It is warm and joyful, I remembered my granny, who was born in 1913, remembered how she hid icons and the Bible and buried books so that Bolsheviks did not burn them. Being already blind she read the Gospel and whispered to me: "Believe, God exists, there is God, truly, know it". It was a peculiar generation, they endured so much during their life. My grandfather in captivity read the Gospel and escaped in a haystack from a prisoner-of-war camp, praying to God all the time. He said that shells did not explode nearby when they prayed".

Expert 2: "My neighbor, an old woman, for 30 years prayed in a church at the wonder-working Iberian Mother of God, the main shrine of Sokolnichesky Church of the Resurrection. She died on the eve of the Epiphany, being really old, and was buried on the Epiphany Day. Her coffin stood in one of side-altars "Joy for all who grieve". All the priesthood of this church knew her, she attended all church services almost daily. When I learned that they will read the

burial service over her in this church, I went to her coffin to say goodbye. When I approached the coffin, I did not recognize her. I saw a young woman's face, absolutely young, absolutely youthful. It did not resemble that wrinkled old woman that I knew. And moreover, she was not recognized by the priest who knew very well. It surprised him very much. Such transformation the Lord granted her for her holy life".

Children's experience of Easter holiday is connected with social metonymy. The development of this new to sociology, pedagogics and psychology term is based on its analogy to the philological concept of "metonymy". The linguistic metonymy is a kind of trope, a phrase in which one word, a concept, is replaced with another, close, being in specific space-time communication with the subject, the phenomenon, the process which is replaced with this word. For example, a bottle 'neck'. The replacement happened on the basis of analogy of the form of a bottle and a throat of a person, animal, or bird. Or "All flags will be on a visit to us". A metonymy here is the lexeme "flags" which means the country. In these cases, a part of the aspect, the phenomenon replaces the whole.

Metonymic processes happening in the language are also characteristic to the society. Specific public processes which can be conceptualized as social or sociocultural metonymy can happen in social life as well. A social scientist, a teacher, a psychologist faces the fact of social metonymy, first of all, analyzing modern religious practices, investigating religious identity.

The social metonymy appears when a ritual, a ceremony, or a part of a ceremony, not always accepted in the standard doctrine, replaces the entire intricate complex of religious belief. So, Epiphany bathing rites, getting holy Epiphany water is projected for the whole holiday which meaning is deeper and much more difficult, so consecration of coloured eggs, Easter curd puddings and Easter cakes, visiting cemeteries on the Trinity holiday replace the whole complex of religious identity. But, in this case, it serves only as a stage of forming religious identity.

The social metonymy in religious life deforms religious identity in general, and serves a source of folklorization, a mythologization of Orthodox Christian faith, leads to specific a duel faith, occultism and magizm having nothing in common with the standard Orthodox semantic paradigm and is, eventually, a source of development of religious deformations which develop into folklorized and marginal religious identities.

Formation of the centaur-ideas in the Russian public space which conceptualization was offered by the Russian researcher Zh.T. Toshchenko is a result of the social metonymy. An idea is a form of reflection of the objective or imagined reality including understanding of the purpose of further knowledge and practical transformation of reality. Centaur-ideas are really fake-ideas deprived of rationality, "they represent a phenomenon of combination of incongruous, uniting in itself mutually exclusive lines which will lead to their elimination and disappearance from public life sooner or later, and their adherents will be rejected and will cease to influence the processes happening in the world" [7]. As a result of dominations of centaur-ideas injured societies which in turn form the social metonymy

begin to be formed, and they start being sources of archaization and regress.

The stage of influence of religious art on Orthodox identification is clearly seen with people having higher education and academic degrees. "It began with our travelling to different cities, the outskirts, monasteries and churches. Old Russian culture, art, architecture and so on was interesting to us. We began visiting at that time still absolutely disorganized monasteries in Moscow and around, and then this interest to the icon appeared, there was some kind of recognition. I think that it was the beginning" [22].

Experiences of the first fastening and experience of the first religious miracle excitement are presented in art and memoirs literature, that is in art discourse [23].

The sources of an archaization, social regress, deformations of religious identity are mythological, political, ideological and art discourses which can be named not institutionalized discourses, and which surround the individual throughout all religious socialization. At the stage of religious experience acquisition and religious socialization individual faces, first, not institutionalized religious discourses which actively begin to affect his or her religious identity. The main problem of modern religious socialization in the world consists in the fact that in some countries there is no tradition of religious education and upbringing (the Russian Federation), and it is presented either little or in a formal way in some others (Greece, Bulgaria). The problem of forming of normative confessional identity consists in a rupture of succession in receiving religious experience, in lack of a living practical example, in absence of strong religious personalities in the household environment of a normal individual and its reconstruction from books, texts, television and radio programmes, Internet blogs which consumption develops in specific social and pedagogical technology.

The philosophical and theological discourse reflects rationalistic standard, philosophical, theological meanings of this or that confession. The mythological discourse represents emotional, folk meanings, beliefs and superstitions connected with the agricultural calendar and national, rural culture. The art discourse expresses emotional meanings in terms of the language of art. The ideological discourse is based on axiological activity, on representation of these or those national interests, ideologems in the religious consciousness. The religious ideology is an ideal system comprehensible to an average believer sharing opinions, values, views of any confession, it is a semiosphere explaining the person and the ideal and material world. It is expressed in general, abstract concepts, in the program of the socio-political organization of life of ordinary believers. The political discourse is a function of the ideological discourse and comprises interpretation of the political competition of the main religious semiospheres. The political religious discourse has been formed and changed for many thousand years since the emergence of this or that confession. The main topoi of the political religious discourse are the relation with other churches, confessions, the relation with pagan religions, fight against heresies, proselytism, religion and the government authorities.

The specifics of religious communication assume that an individual in the course of religious socialization and churching faces, first of all, not institutionalized religious discourse which treats some religious subjects and topoi rather liberally, not dogmatically and uncanonically [24], [25]. Not institutionalized religious discourse dominates in household religious practice and can become a source of various deformations of religious identity. Depending on the extent of influence and intensity of representation in social and pedagogical technologies of institutionalized and non-institutionalized discourses the city and rural religious identity is formed.

City religious identity and city religious discourse are more rational, theological, logical and technological, constructed on substantiality, scientific character, philosophical completeness. Without finding sufficient philological expressiveness of the "city" religious discourse in text corpus, in works of cinematography, music, fiction, many believers leave from religious belief to atheism, to other religious cults which, according to proselytes, have larger consistency, logic, more rationalism which appear to be more attractive, first of all, for men.

In the rural religious identity the central place is taken by mythological, art occupies the second place, it expresses culinary fasting and festive instructions, "pharisaically" exact rules of execution of household rituals, such as funeral, funeral lunches, respect for ritual quantity of dishes on a holiday table, etc. The art discourse sets semantics of the rural discourse, creating a specific emotional spirit of "religious warm-heartedness". This discursive type is broadcast with particular care by popular printed and electronic media in the Russian Federation, Greece, Bulgaria, Ukraine making culinary recommendations for Easter Lent and Christmas fast daily offering recipes of festive ritual dishes to the readers absolutely forgetting substantial, ideological side of the confession.

The ratio of rational and emotional elements of religiousness in course of structuring social and pedagogical technology of religious socialization is the following peculiar feature of forming religious identity. If in the city type of the discourse the rational, logical element with lines of traditional scientific character, with tradition of conclusiveness of the truth by means of general-logical methods prevails, then in rural the emotional and expressional element is on the first place and there is an appeal to a miracle as a form of argumentativeness of the truth.

Types of reduction of religious dogmas, motives and plots of the Scripture supplement formation of the city and rural orthodox discourses. The city discourse is based on reduction, first of all, on reduction of evangelical plots, reduction of plots of the Old Testament. The rural discourse reduces both evangelical plots, and hagiographical, folklore near-Orthodox plots.

IV. CONCLUSION

Thus, the discursive analysis of forming religious identity assumes in itself the social and pedagogical technology consisting of the following stages: household influence of the believing relatives, experience of Easter holiday, influence of examples of a religious personality, religious art, the first fasting, the first church services, personal experience of a miracle, the beginning of religious life.

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