

Frame Modeling of The Linguocultural Concept “Religion”

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Abstract. The article analyzes the concept “religion” as a unit of knowledge that allows verbally expressing the national and cultural specificity of the language, and also defines this concept as a category of universal human values. The difference between the concept and the concept is indicated, where the concept is formed against the background of experience, as well as on the cognition and logical understanding of reality, and the concepts are designated as real phenomena contained in the general symbolic expression and lexical definitions of objects. The concept is presented in the form of an extensive formation that reflects the general nature of the surrounding reality, which contains the characteristics and values of society. The aim of the work is to analyze the manifestation at the contextual level of the linguocultural concept “religion / religion” in English and Russian. To consider the concept, frame modeling was used as the most universal model that helps to reveal the essence of the concept under consideration. According to this analysis, it was indicated that the structure of the concept is multifaceted and includes several meaningful frames.

1 Introduction

The development of linguoculturology can be explained by the processes of globalization, which are clearly expressed in new language configurations, which in turn reflect the lexical diversity of not only their national language, but are also replenished with all sorts of interlingual forms. According to this, it can be argued that globalization must be mastered not only as an ongoing process, but also subject to analysis of the possibilities of its linguistic expression, which combine cultural traditions and various conceptual new formations.

The relevance of this article is explained by the fact that linguoculturology as a young and promising science is one of the actively developing areas of linguistics, however, certain types of concepts are still insufficiently covered in scientific works. Understanding the cultural specificity of a language requires considering the most important value orientations, which, of course, include religion as one of the forms of social consciousness, which is expressed in communicative activity, which requires reflection in the form of

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research, since this form of consciousness is presented in different ways in the national language. picture of the English and Russian community. Language shows the consistency of human actions and the world around him in various aspects, where conceptualization also finds its expression. According to this fact, it is necessary to present a lexicographic representation of the concept “religion” in English and Russian, to show the manifestation of this concept through analysis in various contexts, and also to try to conduct a comparative analysis of the concept under consideration in both languages.

The material for the study was the sample data from explanatory and encyclopedic dictionaries in the amount of 600 lexical units. The material for the examples was Russian and English texts, as well as excerpts from fiction and scientific literature, newspaper publications in the National Corpus of the Russian Language and in the British National Corpus in electronic form.

Component analysis and frame modeling are used as research methods, which are comparative methods focused on comparing data in Russian and English.

The works of Yu.D. Apresyan, N.D. Arutyunova, A. Vezhbitskaya, E.S. Kubryakova according to the concept of “language picture of the world” and “linguistic consciousness”, works by A.P. Babushkina, N.N. Boldyreva, Z.D. Popova, I.A. Sternin on cognitive science, works by S.G. Vorkachev, V.I. Karasika, D.S. Likhachev, G.G. Slyshkina, Yu.S. Stepanov on linguoconceptology, and the research of V.V. Vorobiev, V.A. Maslova, V.N. Teliya, S.G. Ter-Minasova on linguoculturology and the theory of intercultural communication.

2 Research Methodology

First of all, we studied how the topic of digitalization is covered by foreign authors, what our partners-competitors in foreign companies and countries are doing in this direction. At the next step, the subject of analysis was the publications of various analytical centers that demonstrate trends in the development of digital technologies in Russia. The available Russian statistics related to the use of information technology was analyzed. Various aspects of regulatory policy related to the development of the digital economy were studied. Finally, a survey of Russian companies and a series of interviews with business representatives and experts were conducted, the results of which became the basis for analyzing the penetration of digital technology into the business of Russian companies. The general conclusion that can be drawn from the study is that Russian business as a whole has already joined the “digital race”. Specialists and company executives understand that without the use of digital technologies, they will no longer be able to successfully compete either in the domestic or foreign markets. They highly appreciate the effectiveness of the solutions they have already implemented. At the same time, companies have a very pragmatic approach to these technologies, focusing on the things without which it is no longer possible to conduct business, slowly investing in fundamentally new areas. We have identified both bottlenecks and problems in the implementation and use of digital technologies. First of all, it is the lack of investment resources for the implementation of projects and further maintenance of IT systems. No less acute was the problem with the staffing of the “digital revolution”: there are not enough IT specialists themselves, as well as users who are able to correctly and effectively use innovative technologies. The process is also slowed down by the fact that “advanced solutions” do not always resonate with suppliers and consumers who continue to work the old fashioned way. In some places, insufficiently developed infrastructure (low bandwidth of communication channels, lack of access to mobile Internet, lack of data centers, etc.) acts as a constraint. Finally, a significant number of companies believe that receiving some state support could seriously encourage them to use digital technologies more widely.

3 Results and Discussions

As you know, any culture is based on value systems. These value systems represent a basic standard of living that has nothing to do with the evaluation process [1].

Modern psychology considers values in the cultural and historical framework: the development of the individual perceives and corrects the cultural and historical value of this society, thus translating them into other personal qualities [2].

In psychology, there are different concepts of value and need, value and norm. The difference between values and needs is as follows: values are reflected by the collective experience of people, they are invariant, expressed in the form of ideals, and needs are personal, changeable and associated with a particular moment of life. Unlike norms, values are not a set of rules and regulations, but rather individual goals aimed at their implementation [2, 3].

Sociology refers to the social meaning of value. If we talk about the functions of values, the researchers say that this is the basis and foundation of any society and emphasize that social life does not exist without value systems [2, 3].

The concept of “religion / religion”, according to these statements, can be attributed to the category of universal human values. In fact, the normal life of a person in society is formed according to his beliefs when communicating with others. When constructing and verbalizing the surrounding reality, according to the theory of constructivism, a person takes as a basis the basic system of cognitive planning, which is constantly in the process of change and enrichment, in the process of modifications, and also relies on the social system of interpretation to understand large fragments of experience. The existence of a limited number of such scenes of human behavior confirms the existence of universal cognitive schemes used to interpret the world, which is expressed in many fairy tales, myths, and archetypes. In the process of socialization, the system of individual construction and the system of social and cultural values are seamlessly integrated.

However, due to the differences between interpretation schemes, this process becomes very complex. In a language, stable cultural meanings can be expressed through generally accepted meanings, which constitute a single system of views. This is such a collective philosophy, the idea of which must be conveyed to all participants in the language process. Through this, language helps to define the situation, the vision of the object, which helps the interaction of the social and the communicative.

Based on this, the main goal of communication is to create a world that will be one with those who contact, taking into account the inner world. Therefore, a new language is a kind of transition to another new image of the world, which is important for contact with native speakers of language and culture. For the use of language as a means of communication, the same awareness of the reality reflected by the language is necessary.

According to the above, the conceptual picture of the world should be shown in an ideal form, consisting of correctly organized elements, in the form of reflected subjects, objects and results, with which the picture of the world is combined. An important component is anthropocentrism, as a result of an egocentric view of the surrounding reality. The formation of a picture of the world initially assumes that with any perception of the surrounding world, the most special objects and phenomena for a person fall into the field of view. Cognition is very valuable, and a person, of course, has a selective attitude to the real world, which is reflected in special objects and levels of reality in each country, which is manifested in the characteristics of behavior patterns.

This article attempts to understand and systematize the set of definitions of the concept “concept” in order to define the concept of language culture, in order to avoid the risk of misunderstanding of the terms.

According to the Concise Dictionary of Cognitive Terms, a concept is “that unit of working content in an individual’s memory, his mental vocabulary, his conceptual system. Human consciousness is capable of reflecting the whole picture of the world” [4: 169].

D.S. Likhachev by S.A. Askoldov, who described the concept as a psychological formation that replaces the same type of indefinite object in the process of thinking, interpreted the term as an example that a person uses both verbally and in writing. The researcher also connected the content with the national cultural experience of the speaker, indicating that the complex relationship between personal experience and the experience of society contributes to the emergence of concepts [5]. All these concepts, according to the researcher, constitute the so-called conceptual field in which national culture is concentrated.

S.G. Vorkachev defined the concept as a lexeme unit of joint cognition, expressed verbally and endowed with national and cultural specifics. According to the researcher, such psychological education is associated with the scheme of expression of the lexico-semantic paradigm, that is, with the whole set of means of heterogeneous synonyms (words, phrases, aphorisms, verbal description) [6].

V.P. Neroznak outlined a non-standard approach to understanding the nature of concepts. The researcher believes that the concept of national culture can be discussed if it has been translated into another language and the literal meaning corresponding to the concept cannot be found. Based on this, a list of national-cultural concepts should be compiled. Here the concept is defined as a special image representing the picture of the people’s world [7].

V.P. Moskvina calls the concept a value concept associated with native speakers and, consequently, with numerous synonyms with rich lexical compatibility, a large number of proverbs and folk tales [8].

The designation of a linguocultural concept is a natural step towards the formation of a human-oriented paradigm of humanitarian knowledge. In fact, in this concept, in contrast to the nationalist personality, the concept of objectivism is recognized by native speakers. The basic national-cultural archetype is fixed in the semantic system of natural language [6].

Linguistic cognitive and linguoculturological methods of understanding concepts are interconnected. These methods depend on the individual gradient. A set of concepts forms the conceptual area of a given group of people and, therefore, forms a language, which, in turn, is directly related to the linguistic picture of the world. The richer the very concept of the national language, the more diverse and brighter the culture of the country, expressed in literature, folklore, science, where it is tightly connected with the history of the country, especially with religious beliefs [5]. The introduction of symbolic elements into the concept distinguishes it from concepts that lack clarity [6]. In addition, the “material subtext”, reflected in the free compatibility of conceptual names, can reveal the features of the national culture [9]. When a concept is embodied in words, all images can be translated into symbols during the formation of a new semantic unit [10].

The structure of the concept is filled with metaphors, concepts, value aspects. As a result, the concepts are fully connected with the basic moral units, units of knowledge and creativity. A. Bely analyzed the relationship of these units and noted that if the information is selective and based on values, then the value comes from knowledge and therefore should resemble a single standard [11].

The difference between concept and notion is that it is not only thinking itself, but also cognitive education, experience [12]. Concepts are formed on the background of experience, as well as on the knowledge and logical understanding of reality. The concept is emotions, tastes, and sometimes conflicts. Moreover, when we talk about concepts, we mean a group mental object, which can be either general or individual. But, in general, the term “concept” is considered as a synonym for the term “concept”.

Concepts are real phenomena contained in the general symbolic expression and lexical definitions of objects. The concept is an extensive formation that not only reflects the general nature of the surrounding reality, which contains the characteristics and values of people in particular and society as a whole. The concept in this light appears as an inferior semantic potential [13].

Religion can be considered as a value orientation of a person regarding the meaning of life. In a sense, a person's views, his ideas about the rules and dependencies inherent in the world, thoughts and phenomena, can focus his activity in a certain direction and influence worldview and moral maturation [14].

Religion in some way exists for everyone, to a certain extent depending on empirical knowledge, logical reasoning and psychological needs. For example, belief in Jesus Christ as a new man, belief in the immortality of the soul and the future life, and this is the very true religion. There is no god but Allah, and Muhammad is the messenger of Allah in the religion of Islam. On the contrary, the absence of a spiritual filling as an indispensable essence, mutual understanding between the subject and the object, mind and matter, God as the Creator and, of course, the highest creation - in Buddhism [14].

According to the philosophical encyclopedia, the concept of faith in Judaism, Christianity and Islam coincides with the concept of religion. This concept is synonymous: "faith incorporates a rather expansive perception of thought based on rationalism" [15: 131].

Like intuition, religion is subjective. The degree of a person's religiosity depends on the individual, mental characteristics, socio-cultural, communicative activity, social approval and the importance of what he believes in. Religion not only accompanies and gives knowledge, but often replaces them in the knowledge of man. As far as religion is concerned, the task of the mind is to free or purify the transmitted data from the elements of chance and arbitrariness, and also to give the form of universality and necessity. Religion is not limited to the transfer of general forms and order to our knowledge and life, but upholds a positive principle that gives a new positive content to the life and knowledge of people. Religious beliefs are a kind of "panacea" for people, and their spiritual needs are regulated depending on environmental conditions. This is a "preacher" of morality and ethics in the public life of people.

Despite the expressiveness of the concept under consideration through various lexemes, undoubtedly, the analysis of the concept at the contextual level makes it possible to highlight the components of the concept more clearly.

The concept under consideration was analyzed in various contexts, collected in the corpora of Russian and English languages (more than 10 thousand contexts), depicting a kind of understanding of the religious principle by the Russian and English linguistic personality.

To consider our concept, we will resort to frame modeling, as the most universal model that helps to reveal the essence of the concept under consideration. Let us turn a little to the theory of frame modeling and the history of the emergence of this concept in cognitive linguistics.

The structure of the concept is multifaceted, because of this, it is better to use clear structured parts for modeling, such as frames, scripts, scripts.

Such a concept as a "frame" was first introduced by M. Minsky in the 20th century. Through this term, he noted the structure of knowledge for comprehending spatial visions. Those who want to learn new environments or experience what they already know prefer a broader type of phenomenon that will be organized by the choice of data structure, which is called a frame. Frames are data structures that are used to display static conditions. Each frame has different information associated with it. Some of them show how to use this

structure, and others show what can make it work, while the third shows what to do if the expected does not come true [15].

The frame model can be considered as a pictorial structure of the human memory itself and its consciousness, united into an integral practice. The concept of frames in this theory plays an important role, as it represents a set of data that represents a conceptual object. Such a frame model is quite frequent, since it allows you to reproduce knowledge about the world around [15].

V.Z. Demyankova believes that a frame is a unit with meaning, organized around a concept, which contains the basic data about concepts [16]. A frame is our understanding of this world, it is like a data structure for expressing a certain state [17].

Consider the most frequent examples from our sample. When analyzing contexts with the use of the linguocultural concept “religion / religion” in English and Russian, the most frequently occurring content frames of the concept were identified. According to the contextual analysis in English, it was possible to identify 5 components of the concept “RELIGION”, in Russian 9 components of the concept “RELIGION”, where one can observe the correspondence of 4 components in both languages. Let’s look at the analysis data in more detail:

3.1. Frame “Religion is something sacred, not connected with God”

Such content is quite frequent in the sample, and this is due, judging by the examples, to the fact that a person tends to elevate his worldview and everyday experience to the highest rank, considering it an object of reverence or worship. Consider examples:

- The theater was my temple, and music became my religion.
- Nervous, painfully expressive painting - his religion and mythology, a way of interacting with the world.
- After all, the ball game itself for Brazilians is almost a religion, where instead of mass there is obligatory Sunday football.
- Having become a Tolstoyan, he already professed other ideals, agricultural labor became his religion.
- Even when there is nothing to eat? TV is a religion. I would say sect. He makes people not know, not convinced, namely, they believe in what they say about him [18].
- I am a Millionaire. That is my religion. – I’m a millionaire. This is my religion (hereinafter the translation of the author).
- Their religion is equality, and that’s how it’s going to be everywhere. “Their religion is equality, and it will be so everywhere.
- Religion had always been a bargaining process with Scarlett. – For Scarlett, religion has always been a deal.

According to the given examples, the environment that surrounds a person, the way of life that is inherent in him, can be expressed through the concept of “religion / religion”, emphasizing the significance of this action or object in general and for the speaker in particular.

3.2. Frame “Religion – science”

This semantic load is no less frequent in the Russian and English corpora of the use of our concept, where religion, as an integral part of the modern world, is either identified with science or opposed to it, which once again emphasizes the significance of this phenomenon, both for society and for the scientific potential of the people and countries. For example,

- Is there a connection between science and religion? He could drink, go on a spree, go on the run, fall into religion, he could become a cynic, make a career, ... - You are

separating science from religion, and it analyzes existence. – Any religion is simply a mistaken science, because science is able, based on its rules, to outline facts and predict actions.

- Sokolov even made a speech, called Savostyanov a young cynic and spoke as if science were akin to religion, as if a person's desire for a deity was expressed in scientific work.

- Religion and science are essentially two ways of explaining the same reality, namely: the essence and origin of the world, life, man [18].

- How often, in my past life, I had claimed that one of the great benefits the nineteenth century had conferred on the West had been science's liberation of thought and feeling from organized religion. Organized religion indeed! What had we in its place? Organized science! Whereas religion organized was never well organized, and often ran contrary to commercial interests. How often in my past life have I argued that one of the greatest blessings that the nineteenth century brought to the West was that science freed thought and feeling from organized religion. Truly an organized religion! What did we have in its place? Organized Science! Whereas organized religion has never been well organized and often conflicted with commercial interests.

- Science without religion is lame, religion without science is blind - Science without religion is lame, religion without science is blind.

- Formerly, when religion was strong and science weak, men mistook magic for medicine; now, when science is strong and religion weak, men mistake medicine for magic. "Before, when religion was strong and science weak, people mistook magic for medicine; now that science is strong and religion is weak, people mistake medicine for magic [19].

As can be seen in the examples, religion can, like science, fulfill an important scientific task: to be a way of knowing the world, giving definitions and explanations to the unknown and unknown.

3.3. Frame "Religion is a national phenomenon"

In the considered contexts with the analyzed concept, there is a rather extensive component that reveals religion as a factor responsible for the individual's worldview, his self-awareness, his mentality. Examples confirming the presence of this frame in the concept under consideration can be found mainly in newspaper articles. For example,

- Morality, art, religion, even humanity itself - all this still needs to be instilled in a person, still explained, still convinced of their necessity, and not everyone, perhaps, will also agree, but the fist - here it is.

- And the mentality is largely formed under the influence of what kind of religion the people have.

- What remains - religion and culture - determines the nationality ... [18].

- Human beings are religious creatures and religion is the foundation of civil society. "People are religious beings, and religion is the basis of civil society.

- Respect for elders, already severely weakened, will further diminish. In the rural areas, family and tribal loyalties will continue to be important and religion and superstition will continue to play a major role. ... These loyalties are increasingly to a myriad of individual community groups and associations, concerned with religion, education, savings and credit, trade and various forms of self-help. "Respect for elders, already severely weakened, will further diminish. In rural areas, family and tribal attachment will continue to be important, and religion and superstition will continue to play an important role. ... This loyalty is increasingly extended to countless individual social groups and associations involved in religion, education, savings and credit, trade and various forms of assistance.

- Religion, or what the Chinese used to call “the mandate of heaven”, has not been entirely displaced, and in the Islamic world has even enjoyed a revival. ... Only a religion which retains mass adherence can provide legitimacy. Islamic laws in Iran or Pakistan, Catholic laws in Ireland, command acceptance because the religion itself is popularly accepted. Where that popular base does not exist such laws are only imposed on the population with great difficulty, if at all. - Religion, or what the Chinese called the “mandate of heaven”, was not completely supplanted, and even experienced a revival in the Islamic world. ... Only a religion that retains mass adherence can provide legitimacy. Islamic laws in Iran or Pakistan, Catholic laws in Ireland, require adoption because the religion itself is widely accepted. Where such a popular base does not exist, such laws are imposed on the population with great difficulty, if at all.

- With the backing of President North, the Josephite Church was building its sanctuary in the former state of Utah. Now, it was renamed Deseret, and was only technically a part of the United States of America. It would have its own flag, its own judicial system, its own state religion, its own Great and Secret Purpose. “With the support of President North, Joseph Church built its sanctuary in the former state of Utah. It has now been renamed Deseret and is part of the United States of America. It will have its own flag, its own judicial system, its own state religion, its own great and secret purpose [19].

Here, in the examples, religion is presented as a way of believing in God, a kind of special unraveling of being by the people themselves, as a way of communicating with society. Such a world outlook may turn out to be important not only for the national consciousness, but for the existence of a person.

3.4. Frame “Religion - a specific religion”

As mentioned above in the theoretical part of the study, there are a certain number of religious movements, which is reflected in the contexts. Moreover, the examples emphasize religion as a local or national identity - Korean religion, African religion, as well as class hierarchy and promotion - the religion of the elite, the religion of progress.

- Christianity here has become not only the religion of Jesus Christ, but also the religion of Isaac Newton, Nicolaus Copernicus and Adam Smith.

- It began to be perceived not as a religion of progress, but as a national Korean religion, an important component of the very ideology of this anti-colonial protest.

- Voodoo is an African religion based on the belief that spirits are part of the material world and can influence events and people [18].

- “Opinion here or opinion there”, said I, “It’s a kint thing that Christianity forbids revenge. An opinion is not an opinion, but that the Christian religion forbids revenge, this is known”.

- He is entitled to say what he likes, but I think he is attacking religion. Christianity is a religion, but it is also a faith and magic is not at the root of faith. He has the right to say what he likes, but I think he is attacking religion. Christianity is a religion, but it is also a faith, and magic is not the basis of faith.

- President Ben Ali said that there wasn’t place in Tunisia for a religious political party, because “Islam is the religion of all and cannot become an object of competition or sensationalism and cannot be a springboard to coming to power.” The only defender of Islam in Tunisia was the state itself, he added. – President Ben Ali said that there is no place for a religious political party in Tunisia because ‘the religion of Islam is one for all and it cannot compete or compete, much less be a way to come to power’. He added that the only defender of Islam in Tunisia was the state itself [19].

Each religion (religion) has its own characteristics, as can be seen from the examples, when explaining any religion, the emphasis is on its special features.

3.5. Frame “Religion - the world”

Representation of religion in a positive way is a no less frequent example in the contextual corpus of the Russian language, since the concept itself has a peaceful beginning and only from a political point of view, given the difficult political situation around the world, and the ambiguous attitude towards individual religions and religion in general, acquires a negative connotation. For example,

- Since its inception, this religion of peace, goodness and love has had an exceptional ability to divide into factions.

- The President noted that no world religion can be a source of evil.

- In fact, as we know, Islam is a peaceful religion, there is no evil in it.

- Religion teaches kindness, including respect for elders.

“Our entire action is built around a simple truth that is understandable to every person - world peace, whether it be sports, politics or religion,” said Dmitry Nosov, a member of the chamber [18].

These examples, mainly from newspaper contexts, reflect the difficult situation regarding religion in the world community. However, we can observe that the content of the concept in Russian carries a peaceful solution of problems and can be a weapon for resolving acute situations. This frame was not found in the examples of the English version of the concept.

3.6. Frame “Religion - connection with God, faith in God”

For a Russian believer, religion is life in communion with God. And this fact, of course, finds expression in Russian-language examples:

- And religion in this sense is a process of reunion with oneself, reunion with God in oneself, which can be designed in completely different ways.

- Religion, by which we mean such a complete system of beliefs, where the ideas of God and eternal life are central, sees the meaning of life in unity with God.

- Of course, every religion in the eyes of its bearers is a divinely revealed religion, for revelation is an essential condition of any religion.

- Religion is awe, awe of the soul before the Lord, awe of reverence for the Symbol, Sacrament, even the sign of the name of Christ ... Religion is a unity that connects the living and the dead, past, present and future [18].

It seems that compliance with the above conceptual fragment should determine a similar level of compliance with the “belief” content component. It is especially important to note that today people no longer consider religion as a simple belief, it is a kind of connection, unity with God. This frame was also not found in the English version of the concept.

3.7. Frame “Religion – War”

Along with the peaceful meaningful connotation of the concept, the National Corpus of the Russian Language has a considerable number of examples where religion is equated with war. For example,

- And religions are always war, cold at best.

- At the same time, of course, I understand that standing up for the world of religions is just as absurd as calling for the unification of Russia and Germany.

- Religions doom us to eternal open or secret war.

“War is our religion, war is our craft,” Khizahide uttered, but a cold calmness turned yellow in his narrow, slanting eyes [18].

These examples demonstrate the association that the concept under consideration evokes in society due to its inconsistency and diametrically opposed interpretations. This interpretation also did not find expression in the English version of the concept.

3.8. Frame “Religion – Supernatural”

Religion is usually perceived as something mysterious and unknown, since religion is based on divine revelation as an expression of supernatural power or being. For example,

- Or, speaking in general: religion at every step allows miracles, that is, violations of the laws of nature, firmly established by science.

- Any person also sees in religion a certain mystical power, which, with the correct observance of all procedures, can be used for personal interests.

- Oblique yellow rays sometimes touched the rising bald head of the thimble, the ragged remnants of gray hair on his head for a moment turned into a shining halo, and his manipulations over a sheet of cardboard began to seem like a sacred act of some forgotten religion [18].

The visible natural world is usually called natural, and what is beyond or above it is already supernatural, believing that everything that happens around depends on it. Since we cannot unravel this mystery, we can know all the reasons for what is happening in the world, and there is nothing left for us but to believe in the existence of the supernatural, to tremble before it, to rely on it, to humbly accept everything that is sent to us, believing that life depends entirely on it. This phenomenon is also reflected in the examples given, where the concept under consideration is presented as something mysterious and supernatural.

3.9. Frame “Religion – culture”

Religion is often judged only in terms of its participation in culture and its moral values, how they influence art and production, and so on. Religion is often judged only by its role in culture. If it is still not easy to distinguish between religion and science, religion and art, religion and politics, then the delusion that originates in the views of the Enlightenment that such concepts as ethics and religion do not have differences is especially common. In this case, religion is considered solely as moral norms and values that believers carry. Consider examples:

- This is usually answered that religion and culture still keep humanity on the edge of the abyss, which, we note, is getting closer.

- Faith is one thing, but religion is a culture that has its own characteristics, its own specifics.

- Culture, religion - a boundless set of human deeds and thoughts.

- Religion in modern times also became a differential part of culture, it was given a separate and very small place [18].

According to the examples, religion and culture are understood as an addition to each other, an element of society that maintains the correct tone and balance in society.

3.10. Frame “Religion – Morality”

According to our sample, this frame is typical for the English language, since no analogy was found in the Russian version.

- They stand condemned by the very tenets of their religions unless that religion is in itself a perverse and cancerous development which will in time kill what gave it birth in any case. All the great world religions have very high moral codes which reach out towards a quality of authentic selflessness and love for all others which is the antithesis of selfishness

and hatred. The sternest critics of religion have often been found within religions. Religious people themselves, because of the strength and depth of their religious convictions, have appreciated most thoroughly the extent. "They are condemned by the very principles of their religions, unless that religion itself is a vicious and malignant phenomenon, which in time will kill that which gave birth to it, in any case. All the great world religions have very high moral codes that strive for the quality of genuine selflessness and love for all others, which is the antithesis of selfishness and hatred. The harshest criticisms of religion are often found within religions.

- Likewise religion corresponds to Truth; it is what binds us to the Truth. Religion can not be divorced from morality in his view for it is belief in an ordered moral government of the universe and when we lose our basis in morality we cease to be religious. Morality without religion is unthinkable for religion is to morality as water is to seeds in the soil. A moral life without reference to religion is like a house built on sand. And religion divorced from morality is like sounding brass good only making a noise and breaking heads. But the question that arises is whether it can be said of any morality that it can not be divorced from religion. – In the same way, religion corresponds to the Truth; it is what connects us to Truth. Religion cannot be separated from morality, as it is the belief in the orderly moral government of the universe, and when we lose the basis of morality, we cease to be religious. Morality without religion is unthinkable, because religion is for morality as water is for seeds in the soil. A moral life without religion is like a house built on sand. And religion, torn off from morality, is like ringing brass, it only makes noise. But the question arises whether it is possible to say about any morality that it cannot be separated from religion [19].

How can I observe to give an example of the manifestation of this frame, if in the Russian version religion is something peaceful and positive, then in the English version religion is morality, high moral principles and traditions.

4 Conclusions

After a comparative analysis, we can conclude that 4 frames have a match, and one of them does not match completely. The three frames "Religion is a science", "Religion is a particular denomination" and "Religion is a national phenomenon" fit perfectly. The frame "Religion is something sacred besides God" coincides only partially.

Therefore, for both cultures under consideration, religion is a special ritual, and in both languages it is considered a science, it contains different beliefs, it affects the human mind, it is a state phenomenon. In the Russian language, religion is considered a national phenomenon, religion is controversial, because it includes both peace and war, and religion has its own teaching. In Russian, religion is a connection with God and a concrete understanding of the world. In English, religion is a moral force, where there is a choice between religions and the ability to meet the spiritual needs of a person is also taken into account, and in religion there is a place for superstitions and some kind of magic. Five frames of the Russian language were not coordinated with the English version: peace, war, connection with God, the supernatural, culture. This indicates that in Russian culture religion has contradictions (peace - war) and religion is a connection with God. In English, a frame was noted - morality, which is not verbalized in Russian. This suggests that in English, religion can be seen as a moral force, contains superstition, and has magical places. There are many different religions and they may or may not satisfy a person's spiritual needs.

Thus, we can say that religion, of course, is a linguocultural concept, as it has the characteristics of a figurative, conceptual and value character and is a multifaceted, multi-level formation, which is reflected in this article according to the material presented.

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