Salvation, Enlightenment and Awakening In Shaping Followers' Perception and Understanding of Their Faith: A Linguistic Exploration

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Abstract: This paper examines how religious concepts of salvation, enlightenment, and awakening shape followers perception and understanding of their faith. Drawing on theories of language ideology and linguistic structuration, it explores how linguistic and conceptual variations surrounding these key terms influence religious worldviews. A mixed methods approach integrates comparative-historical case studies, interviews, surveys, and textual analysis of three religious denominations. Findings reveal ideological divergences in the metaphorical framing of the key concepts, relating to differences in perceived resonances and definitions among followers. The study demonstrates that religious conceptual systems transmit between contexts via semiotic processes of indexicality and erasure, undergoing shifts in meaning. These ideological variations in turn contribute to divergent understandings of core principles across faith traditions. Ultimately, illuminating conceptual divergences and the symbolic processes by which they spread provides vital insight into religions cultural logic and diversity. The research contributes to theoretical models of religious languages co-constitutive relationship with thought and experience. It offers an empirical approach employing cognitive linguistics and the sociology of religion to promote understanding across belief systems in an increasingly pluralistic world.

Keywords: Religious concepts, conceptual metaphor, language ideology, semiotics.

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INTRODUCTION

There is a long history of multidisciplinary research on language and how it affects religious experience and thought. (Geertz, 2013) emphasized in their early anthropological studies the complex interplay of symbolic forms, language-based meaning-making processes, and religion as a cultural system. Later theoretical frameworks shed more light on the ways in which linguistic patterns both reflect and alter speakers' ideologies, beliefs, and social structures. Examples include (Woolard, 1998) language ideology and (Giddens, 1979) linguistic structuration theory. Understanding these processes has advanced significantly thanks to empirical studies in cultural studies, cognitive linguistics, and linguistic anthropology. Notable examples are (Lindquist & Coleman, 2008) study of institutional standardization and vernacularization in religious propagation and (Keane, 1997) inquiry of Protestant linguistic ideology. Studies on the ideological roles of metonymy, metaphor, and other figurative elements in religious framing have also been conducted (Soskice, 1985); (Lakoff, Johnson, & Sowa, 1999).

Even though earlier research has looked at the relationships between religious language, ideology, institutions, and experience, there are still a lot of unanswered questions about how certain ideas affect perception and spread in different situations. Only a small amount of comparative research has employed a combination of approaches to rigorously investigate the ideological framing and interpretation of key notions such as salvation, enlightenment, and awakening

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across many religious traditions. Furthermore, the relationship between followers' understandings and worldviews and the conceptual variants surrounding these concepts has not been thoroughly studied in numerous studies.

In order to close these gaps, this study compares three Christian denominations' conceptual views on salvation, enlightenment, and awakening using a comparative case analysis and the integration of textual, interview, and survey data. There will be a mixed-methods approach that includes textual analysis, qualitative interviews, quantitative surveys, and comparative-historical case studies. The comparative case studies will place the major ideas in theological and institutional contexts while tracing ideological differences around them. Definitions, meanings, and perceived resonances of the phrases will be investigated through interviews with civilian and clergy followers. Surveys will be used to measure relationships, values, and perceptions related to the ideas. Lastly, in order to identify ideological framing tendencies, a corpus linguistic analysis of sermons and exegetical literature will look at keywords, metaphors, and collocate networks.

This research attempts to shed important light on the conceptual divergences and symbolic processes that propagate religion's cultural variety and logic. It adds to theoretical frameworks that explain how religious language and cognition co-exist. In the end, the study presents an empirical strategy that uses the sociology of religion and cognitive linguistics to foster understanding amongst belief systems in a society that is becoming more and more diverse. Moreover, this study can promote better understanding and discussion within religious traditions to reveal how different conceptual metaphors and ideological presumptions impact conceptions of essential concepts like salvation, enlightenment, and awakening. (Parkhurst, 2024) points out that understanding the transmission and growth of ideologies requires following the changes in power and identity dynamics as well as the history of religious language. This research aims to promote conscious worldview articulation and cross-cultural understanding by combining several methodological perspectives.

The two research questions below aim to illuminate the interplay between language, ideology, and human perception of critical religious concepts. The first explores divergent patterns in conceptualizing, framing, and using metaphors surrounding key ideas like salvation, enlightenment, and awakening across traditions and contexts, shedding light on interpretive diversity. The second investigates how alternative conceptualizations through symbolic language and differing ideological assumptions might shift definitions and understandings of these core notions, uncovering relationships between linguistic variations and followers' spiritual worldviews.

- What patterns of ideological framing, conceptual metaphor, and semantic variation surround key religious concepts across traditions, texts, and contexts?
- How might alternative conceptual metaphors and ideological assumptions shift perceptions of core ideas like salvation, enlightenment and awakening?

LITERATURE REVIEW

Theoretical background

Multidisciplinary research on the connection between language and religious experience has been conducted for a long time. Early anthropological research by (Geertz, 2013) highlighted the complex interactions that occur between language-based meaning-making processes, religious systems as cultural entities, and symbolic forms. (Geertz, 2013) posits that religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic. This demonstrated the deep influence of language symbols on religious worldviews.

Subsequent theories shed further light on the ways in which speakers' ideologies, beliefs, and social structures are both reflected in and changed by language patterns. (Giddens, 1979) adds that language usage and other human activities and social practices generate and replicate the systems and structures that both permit and restrict them. (Woolard, 1998) conducted a groundbreaking study on language ideology, analyzing how all linguistic behaviors are influenced by representations, whether explicit or implicit, that construe the intersection of language and human beings in a web of sociocultural values.

In more recent times, scholars have studied the mechanisms of semiotic (re)production by which religious language beliefs spread cross-contextually. The way that the evolution of religious language interacts with shifting dynamics of power and identity across religious reform movements was examined in (Parkhurst, 2024) research. According to Jenkins (2019:620), further research is necessary to determine how ideological interpretations of ideas such as awakening, enlightenment, and salvation influence broader meaning making processes within religious worldviews.

Theoretical framework

Linguistic structuration (Giddens, 1979) : (Giddens, 1979) linguistic structuration theory offers a framework for comprehending the mutual interaction between language and social institutions. Giddens contends that language actively shapes and is shaped by societal norms and practices, rather than serving as a neutral medium for communication. Through social interactions, linguistic structures like conversation patterns and grammatical norms are continuously replicated and changed.

One key aspect of this theory is that language shapes perception. As highlighted in the study, linguistic and conceptual variations surrounding these key terms influence religious worldviews (Giddens, 1979). Giddens' theory suggests that the linguistic structures used to discuss concepts like salvation shape how followers perceive and understand these concepts, ultimately influencing their religious worldviews. In addition, Giddens highlights the dual nature of structures, emphasizing how they both permit and restrict human behavior. Linguistic frameworks in the context of language give people the means to act and communicate, but they also place limitations on what may be said. The presence or lack of specific terms or ideas might influence how people interpret their experiences. Crucially, the language patterns found in this research reflect underlying ideologies and power systems rather than being purely descriptive. As previously said, the goal of the research is to identify patterns of ideological framing, conceptual metaphor, and semantic variation pertaining to the major ideas (Giddens, 1979). He points out that the corresponding ideologies of religious traditions and hierarchies are reflected in these language patterns. Moreover, Giddens asserts that language actively creates and reproduces social reality in addition to reflecting it. According to the study, religious language beliefs spread cross-contextually, suggesting that language influences and spreads religious behaviors and beliefs between settings. This is consistent with Giddens' theory that language forms the basis of social reality.

In the context of this study, we can learn more about how language influences the formation and dissemination of religious beliefs across various faith traditions, reflects ideologies, and shapes religious worldviews by examining linguistic structures related to salvation, enlightenment, and awakening. Giddens' theory of linguistic structuration provides a useful framework through which to view these intricate connections between language and religion.

Language ideology (Woolard, 1998) : Published in 1998, Woolard's groundbreaking study on language ideology offered a vital theoretical framework for comprehending the intricate relationship between language and sociocultural norms. Language ideology, according to Woolard's definition, is the implicit or explicit representations that connect language and people within a web of sociocultural meanings and values. Rather than being neutral or abstract abstractions, this paradigm emphasizes how language acts and ideas are intricately entwined with larger social, cultural, and political contexts. Woolard's theory investigates how power dynamics, social hierarchies, and ideological conflicts within societies both influence and are shaped by linguistic ideologies. Language ideologies, such as those that advocate for the superiority of some linguistic variants over others and support the marginalization of minority languages or dialects, are frequently used to justify or contest current power systems and social injustices. (Woolard, 1998) places an emphasis on considering language ideologies within their specific historical and cultural contexts, as they are shaped by and shape social, political, and economic processes over time.

Accordingly, Woolard's language ideology framework might be usefully employed in the current study in several aspects. (Jenkins, 2019) points out that within many religious traditions, scholars can look at the implicit and explicit ideologies related to the ideas of salvation , enlightenment, and awakening. This approach can shed light on how followers' perceptions and understandings of the core beliefs of their faith are shaped by these ideologies, which are infused with societal norms and representations. Furthermore, Woolard's methodology facilitates an analysis of the ways in which linguistic ideologies pertaining to these notions aid in the establishment and sustenance of religious identities, power dynamics, and worldviews within religious groups. One possible avenue for research may be to examine how ideological presumptions or metaphorical framings surrounding salvation, enlightenment, and awakening serve to both reflect and perpetuate specific belief systems, social hierarchies, or divides. Eventually, (Parkhurst, 2024) posits that by using a comparative approach across many religious traditions, the research may investigate how linguistic ideologies related to these fundamental ideas alter in various sociocultural situations. The way these ideologies interact with larger ideological conflicts and power dynamics both within and between religious traditions can be better understood from this comparative perspective.

All things considered, Woolard's theoretical framework for language ideology offers an invaluable perspective for comprehending the complex interrelationships among language, ideology, and religious belief systems. Her paradigm provides insights into how followers' perceptions and understandings of fundamental elements of their religion are

shaped by conceptual differences and the ideological representations that go along with them.

METHODOLOGY

Research Methods

Quantitative and qualitative analysis :The study makes use of both quantitative and qualitative analytic methodologies. Surveys pertaining to the connections, values, and views of followers of various religions about the major theological themes of salvation, enlightenment, and awakening will be undertaken as part of the quantitative component. The survey results can offer quantitative insights into the relationships between various conceptual framings and certain worldviews and understandings.

The qualitative analysis will involve in-depth interviews with lay followers and clergy from each denomination. These interviews will explore personal definitions, perceived meanings, and resonances surrounding the focal concepts. This qualitative data can reveal nuanced perspectives and lived experiences associated with variant ideological assumptions about salvation, enlightenment, and awakening.

Content and text analysis :A robust content and text analysis will be performed on a corpus of sermons, exegetical texts, and religious writings from the three denominations under study. Corpus linguistic methods will identify prominent keywords, metaphors, and collocate networks related to the key concepts. This textual data can illuminate patterns of conceptual framing and ideological leanings embedded within the discourse surrounding these theologically significant terms.

The texts will undergo qualitative content analysis to examine how the concepts are contextualized, what assumptions underlie their usage, and how particular linguistic constructions and figurative devices shape their meanings across the denominations. This combined quantitative and qualitative textual approach can unveil implicit and explicit ideologies permeating the linguistic representation of salvation, enlightenment, and awakening.

Comparative method :The study employs a comparative case study design to situate its analysis of the focal concepts within the broader theological and institutional contexts of the three Christian denominations. A comparative-historical approach will trace potential divergences in how the concepts evolved and were reinterpreted as the denominations emerged and developed over time.

Data Collection

Interviews with 10 Priests :The interviews will focus on eliciting the priests' perspectives, definitions, and interpretations of the key religious concepts of salvation, enlightenment, and awakening within their respective Christian denominations. Semi-structured, in-depth interviews will be conducted, allowing for open-ended responses and follow-up questions. The interviews will explore the priests' understanding of these concepts, their perceived significance, and the metaphors and linguistic framings commonly used to convey them. Additionally, questions will delve into the potential influence of these conceptualizations on followers' religious worldviews and spiritual experiences.

Survey of 300 Christian followers :A quantitative survey will be administered to 300 Christian followers from various denominations to gauge their perceptions, beliefs, and understandings related to the concepts of salvation, enlightenment, and awakening. The survey will employ a combination of Likert-scale questions, multiple-choice selections, and open-ended prompts. It will assess participants' familiarity with these terms, their perceived definitions, and the resonance of various metaphorical framings. Additionally, the survey will explore potential correlations between conceptual interpretations and factors such as denomination, level of religious involvement, and demographic characteristics. Text analysis of three religious texts:

- **The Holy Bible**: Passages and narratives related to salvation, salvation, enlightenment, and spiritual awakening.
- **The Book of Mormon**: Teachings and stories concerning salvation, spiritual rebirth, and enlightenment.
- **The Bhagavad Gita**: Discussions on the concepts of moksha (liberation), enlightenment, and self-realization.

Data Analysis

The goal is to offer a thorough grasp of how linguistic patterns surrounding the ideas of salvation, enlightenment, and awakening shape adherents' perceptions and understandings of their faith by applying the theoretical frameworks of Linguistic Structuration (Giddens, 1979) and Language Ideology (Woolard, 1998). Applying these frameworks will include examining the survey, interview, and textual data gathered from the three Christian faiths that are the subject of the investigation. The study will concentrate on finding ideological framing patterns, conceptual metaphors, and

semantic variances associated with the main ideas in the various texts, settings, and religion traditions. The specific methods for applying each theoretical framework are as follows:

Table 1 *Theoretical framework*

Framework	Application Method
Linguistic Structuration (Giddens, 1979)	- Analyze linguistic structures (e.g., conversation patterns, grammatical norms) used to discuss the key concepts. - Examine how these linguistic structures reflect and shape social norms and practices within religious traditions. - Investigate how language actively creates and reproduces religious beliefs and worldviews related to the key concepts.
Language Ideology (Woolard, 1998)	- Identify implicit and explicit ideologies surrounding the concepts of salvation, enlightenment, and awakening. - Explore how these ideologies are infused with sociocultural values and representations. - Analyze how linguistic ideologies related to the key concepts reflect and perpetuate specific belief systems, power dynamics, and worldviews within the religious groups. - Conduct a comparative analysis across traditions to examine how these ideologies shift in different sociocultural contexts.

FINDINGS AND DISCUSSION

Language Ideologies

This section is to recognize and evaluate the implicit and explicit ideologies that underpin the ideas of awakening, enlightenment, and salvation in the many religious traditions that are studied. It investigates the ways in which these language ideologies are permeated by sociocultural values and representations, reflecting and sustaining particular worldviews, power structures, and belief systems within religious communities.

Perceptual expressions: This table presents the survey results on the perceptual expressions commonly used by Christian believers to convey the key religious concepts of salvation, enlightenment, and awakening. It shows the familiarity levels with each concept and the metaphorical language or imagery frequently employed to articulate these abstract spiritual ideas in more tangible, embodied terms.

Metaphorical language formulations known as perceptual expressions assist people in conceptualizing abstract religious ideas in a way that is based on embodied experiences and familiar environments. Their main goal is to ground spiritual concepts in familiar cultural and physical contexts, which helps to make them more relevant and cognitively approachable. The survey data sheds light on how frequently different Christian traditions use perceptual metaphors to convey important theological ideas like waking, illumination, and salvation.

In the case of the concept of salvation, respondents frequently used the metaphors atonement (used by 50%) and rebirth/born again (used by 40%) when discussing the idea of salvation. The metaphor of rebirth presents salvation as a deep inward metamorphosis similar to a spiritual birth. However, the concept of atonement describes

Table 2 *Perceptual expressions related to key religious concepts*

Concepts	Familiarity(%)					Common Perceptual Expressions		
	1	2	3	4	5	1	2	3
Salvation	1.7	3.3	11.7	40	43.3	Atonement	Rebirth/	Freedom from sin
							Born again	
						50%	40%	10%
Enlightenment	8.3	15	26.7	33.3	16.7	Light/	Understanding/	Liberation from ignorance
						Brightness	Wisdom	
						40%	33.3%	26.7
Awakening	10	16.7	26.7	30	16.7	Opening eyes/Realization	Waking up	Knowing the truth
						36.7%	33.3%	22.3%

salvation as a process of making amends with God via sacrifice. Both analogies apply the abstract religious idea to everyday occurrences like giving birth and mending interpersonal relationships, respectively. Regarding the concept of enlightenment, the perceptions of light/brightness (40%) and understanding/wisdom (33.3%) were common when it came to the idea of enlightenment. The metaphor of light, which has deep symbolic meaning in all major world religions, compares enlightenment to the illumination that chases away ignorance and spiritual darkness. Similarly, the metaphor of wisdom understands enlightenment as a process of gaining deep understanding, maybe referencing the cultural ideas of the wise teacher or sage. When asked about the concept of awakening, Visceral analogies including waking up (33.3%), opening eyes/realization (36.7%), and knowing the truth (22.3%) were often used by responders. By drawing comparisons between awakening and the feeling of coming from a metaphorical slumber or blindness, these idioms powerfully convey the notion of awakening as the process of emerging into heightened consciousness and spiritual truth knowledge.

These perceptual metaphors are widely used, which emphasizes how important it is for them to anchor abstract spiritual concepts into recognizable domains of bodily experience and cultural context. For example, the metaphor of rebirth for salvation strikes a chord because it connects a religious idea to the human experience of childbirth and fresh starts. Furthermore, distinctions in the particular metaphors employed by different faiths point to discrepancies in the embodied domains and cultural models that are used to conceive each religious notion. The metaphor of light for enlightenment could be more relatable to cultures that place a higher value on eradicating ignorance. On the other hand, the metaphor of wisdom fits perfectly with systems that value intellectual understanding and education.

One can learn more about the various experiential foundations and cultural logics influencing how religious concepts are interpreted between religions by examining these perceptual representations. The uncovered patterns illuminated the basic human ability to map symbolic and embodied information metaphorically in order to make sense of abstract realms.

In short, this data essentially demonstrates how perceptual metaphors serve as essential cognitive tools that enable spiritual concepts to be articulated through visceral analogies founded in human experiences such as birth, awakening, illumination, and reconciliation, making spiritual notions more real and approachable. The discovered differences most likely reflect and reinforce differences in the conceptualization of these theological ideas among various Christian faiths' diverse cultural models and ideological currents.

Belief expressions: This section is to present survey data on how different Christian denominations perceive and interpret the key religious concepts of salvation, enlightenment, and awakening. The table highlights the variations in understanding these concepts across denominations and the perceived influence of language on shaping these understandings.

Belief expressions are phrases used to express a specific religious tradition's core principles, thoughts, and ideas. Belief expressions are intended to convey the theoretical and ideological foundations of a religious system, in contrast

Table 3 *Belief expressions of key religious concepts*

Concepts	Variation Across Denominations (%)		Influence of Language on Understanding (%)				
	Yes	No	1	2	3	4	5
Salvation	91.7	8.3	3.3	11.7	26.7	38.3	60
Enlightenment	85.5	14.5	5	13.3	30	35	51.7
Awakening	88.3	11.7	4	10	28.3	40	55

to perceptual expressions, which depend on metaphors and embodied experiences. These statements encapsulate the philosophical convictions, theological frameworks, and fundamental ideas that influence the worldviews and spiritual activities of religious adherents.

When it came to understanding the notion of salvation, the majority of respondents (91.7%) noted that different Christian groups had varied perspectives on it. This implies that different faiths' ideological philosophies and theological frameworks have produced different ways to understand and articulate this core idea. Interestingly, a sizable fraction of respondents (60%) strongly concurred that followers' views and understandings are greatly influenced by the particular language framings and metaphorical expressions employed to convey the idea of salvation. This result is consistent with theoretical viewpoints that emphasize how language shapes human experience and worldviews. Analyzing the ideas of enlightenment and awakening reveals similar trends. A sizable portion of participants85.5% and 88.3%, respectivelyacknowledged that different religious traditions had different levels of understanding of these ideas. These differences most likely result from the many theological traditions and ideological currents that have influenced the distinctive belief systems of each denomination. It's interesting to note that respondents generally agree that language has a significant impact on how they perceive enlightenment and awakening. 51.7% of respondents strongly agreed that the metaphors and linguistic framings used to explain enlightenment had a substantial influence on how they saw it. In a similar vein, 55% of respondents strongly agreed that how the concept of waking is expressed affects how they comprehend it.

These results are consistent with theoretical frameworks that highlight the co-constitutive relationship between language and social structures, as well as the impact of sociocultural representations on linguistic practices, such as linguistic structuration (Giddens, 1979) and language ideology (Woolard, 1998). The observed differences in how these fundamental religious ideas are understood by different religious traditions indicate that the worldviews and unique belief systems of each religious tradition are reflected and shaped in the language and ideological presuppositions that underlie their expression. Moreover, the significant perceived impact of language on adherents' comprehension of these ideas emphasizes the complex relationship between language usage patterns, conceptual metaphors, and the propagation of religious beliefs. The way that abstract spiritual concepts like awakening, enlightenment, and salvation are framed and metaphorically communicated seems to have a significant impact on how followers understand and absorb these ideas.

In conclusion, the survey data highlights the impact of various ideological orientations and theological frameworks by revealing notable differences in the understanding of the basic religious concepts among Christian denominations. Furthermore, the results underscore the perceived significance of language in molding adherents' comprehension of these fundamental spiritual concepts, according to theoretical viewpoints that underscore the mutually constitutive connection between language, ideology, and human experience.

Ideological expressions :Table 3 presents survey data on the various linguistic formulations and categories used to convey the ideological underpinnings of the concepts of salvation, enlightenment, and awakening within different Christian denominations. It highlights the influence levels and perceived importance of these ideological expressions in shaping followers' understanding of these core religious ideas.

Linguistic formulations that represent and support certain belief systems, power structures, and worldviews within religious societies are known as ideological expressions. These expressions convey representations, sociocultural norms, and ideological presuppositions that have a big impact on how followers understand and interpret key religious concepts. The information shown in Table 3 sheds light on the many ideological formulations that different Christian churches employ to communicate the essential ideas of salvation, illumination, and awakening.

The focus on individual accountability and activity in the process of salvation is one notable ideological expression that the poll results make clear. Terms that emphasize human activity and choice in obtaining spiritual salvation, such

Table 4 *Ideological expressions of key religious concepts*

Concepts	Categories	%	Influence Level (%)					Importance (%)	
			1	2	3	4	5	Yes	No
Salvation	Personal acceptance of Christ	33.3	5	10	26.7	33.3	25	91.7	8.3
	Individual commitment to faith	25							
	Divine grace	20							
	God's unconditional love	16.7							
	Other	5							
Enlightenment	Transcending the material world	25	6.7	13.3	30	28.3	21.7	90	10
	Attaining a higher state of consciousness	20							
	Gaining wisdom and understanding	30							
	Intellectual and moral growth	15							
	Other	10							
Awakening	Embracing the true path	28.3	8.3	15	25	31.7	20	75	25
	Rejecting false beliefs	18.3							
	Achieving inner peace	20							
	Expanding consciousness	25							
	Other	8.5							

as personal acceptance of Christ (33.3%) and individual commitment to fait (25%) are indicative of an ideological leaning. This is consistent with the emphasis that a number of Protestant churches place on human responsibility and a connection with God. Other respondents, on the other hand, focused on the importance of divine intervention and the sovereignty of God's compassion by framing salvation in terms of divine grace (20%) and God's unconditional love (16.7%). These words are in line with currents in Catholic and Orthodox theology that emphasize the importance of divine compassion and grace in the process of salvation.

Respondents commonly used ideological phrases such as attaining a higher state of consciousness (20%) and transcending the material world (25%) when describing enlightenment. These statements reveal a dualistic worldview that divides the spiritual from the material world and an ideological inclination toward the pursuit of elevated spiritual states. Such manifestations are consistent with Eastern and mystical religious traditions that place a strong emphasis on achieving a higher level of spiritual awareness and distancing oneself from the material world. In contrast, expressions that emphasize reason, knowledge, and moral development, such as gaining wisdom and understanding (30%) and intellectual and moral growth (15%), portray enlightenment as a process of intellectual and ethical development. These expressions resonate with Western philosophical and religious currents.

Next, respondents used ideological terms like embracing the true path (28.3%) and rejecting false beliefs (18.3%) in relation to the idea of waking, demonstrating an ideological bias in favor of exclusive truth claims and the rejection of other worldviews. These statements are in line with the ideas of evangelical and fundamentalist Christian groups, who place a strong emphasis on rejecting other viewpoints and upholding a single, unchanging truth. On the other hand, terms like expanding consciousness (25%) and achieving inner peace (20%) characterize awakening as a process of personal transformation and inner growth, which resonates with ideological currents within the New Age and mystical spiritual movements that place a premium on self-discovery and fulfillment.

The results of the poll unequivocally show how respondents' comprehension of these core religious ideas is strongly correlated with their worldviews and ideological leanings. The language used to convey these ideas is laced with sociocultural norms, belief systems, and power dynamics, all of which have a significant impact on how followers understand and connect to these ideas. It is clear that many Christian denominations have unique ideological expressions,

which are a reflection of the various theological and cultural contexts that have shaped their own belief systems. Because these ideological variations affect how basic religious concepts are understood, valued, and stressed, they may cause misunderstandings or disputes between followers of different faiths.

Therefore, within religious societies, language is essential to the creation and maintenance of these ideological representations. When communicating religious ideas, certain word choices and metaphorical framings are used to support and legitimate particular worldviews, power structures, and belief systems. The study sheds light on the complex interactions between language, ideology, and the many cultural thinking systems that underlie religious beliefs through an analysis of these ideological representations.

To sum up, ideological manifestations play a crucial role in reflecting and propagating the diverse worldviews, power dynamics, and belief systems that impact the understanding and interpretation of significant religious concepts across different communities. Through illuminating the intricate relationship between language, ideology, and religious experience, the analysis of these manifestations offers a significant understanding of the many cultural reasonings that direct people's quest for spirituality.

Language structuration

Language understanding:This section examines the definition, interpretation, and illustration of the three main theological ideassalvation, enlightenment, and awakeningby priests from various Christian faiths. It also looks at how these priests' understandings of these concepts have changed over time. The types of replies and the number of priests (out of 10) who answered in each category are listed in the table.

Table 5 *Interpretations of theological concepts by Christian priests*

Contents	Response Categories	Priests
Definitions of three concepts	- Traditional/orthodox definitions	10-Jul
	- Personal/experiential interpretations	10-Jun
	- Historical evolution of meanings	10-Jul
	- Scriptural references and examples	10-Apr
Sources for concept illustrations	- Citing relevant passages/stories	10-Aug
	- Interpreting textual examples	10-Jun
Concept changes	- Acknowledging evolution of meanings	10-Sep
	- Describing how meanings changed	10-Jul
	- Reasons for changes (e.g. reforms, new teachings)	10-May

Understanding and interpreting major theological ideas like awakening, enlightenment, and salvation are essential to comprehending the many viewpoints and worldviews found among various Christian groups. This part uses the interviews with priests from different religions as a basis for an analysis of how language affects the comprehension and expression of these ideas.

The range of meanings and interpretations surrounding these topics is one of the noteworthy results of the interviews. The answers made it clear that there are both subjective, experienced interpretations and conventional, customary definitions. For example, seven priests out of ten gave conventional notions of salvation, including liberation from sin, atonement, and rebirth. But six out of ten also provided their own interpretations, demonstrating how individualized religious experiences may be. The intricate interactions between language, cultural settings, and personal experiences can be blamed for this variation of meanings. Language actively influences and is formed by the sociocultural environments in which it is entrenched; it is more than just a neutral means of communicating meaning. Language and social structures are mutually constitutive, affecting and being impacted by one another, as Giddens' theory of linguistic structuration asserts. Moreover, the interviews also demonstrated how the interpretations and meanings of these ideas have changed over time across different Christian traditions. Nine priests out of ten acknowledged this progression, and seven of them gave detailed accounts of the shifts in meaning. Woolard's concept of language ideology, which holds that linguistic representations are ingrained in sociocultural values and power structures that change and develop over time, is consistent with the dynamic nature of language and meaning.

The priests' reliance on scripture allusions and analogies to clarify these ideas further emphasizes the importance that language plays in forming religious knowledge. Six out of ten priests provided interpretations of the relevant passages

or anecdotes from religious scriptures, while eight out of ten priests mentioned them. This approach emphasizes how language and symbolic representations play a crucial role in the creation and dissemination of religious knowledge and beliefs. But it's important to recognize that different people's conceptualizations and interpretations of these fundamental ideas might lead to misunderstandings and disputes. The results of the study showed that a sizable majority of respondents (275 out of 300) saw differences in the conceptualization of these ideas among various Christian groups. This variety may be attributed to the various cultural backgrounds, language frameworks, and ideological currents that have influenced the belief systems of each denomination.

To sum up, the examination of language comprehension in connection to religious ideas emphasizes the complex interplay between language, perception, and religious experience. Language is more than just a tool for expressing meaning; it actively changes and is influenced by changing ideas, personal experiences, and societal circumstances. Within many Christian faiths, there is a complex interaction of language structures, cultural contexts, and subjective experiences that is reflected in the range of definitions, interpretations, and understandings surrounding terms such as salvation, enlightenment, and awakening.

Linguistic Framing :This section aims to investigate the metaphors, language constructs, and framing strategies that priests frequently employ to communicate the core religious ideas of enlightenment, awakening, and salvation. The response categories are shown in the table along with the percentage of priests (out of 10) that spoke about each topic in the interviews.

Table 6 *Linguistic framing of core religious concepts by christian priests*

Questions	Response Categories	Priests
1	- Common metaphors for salvation (e.g., rebirth, atonement)	10-Sep
	- Linguistic constructions conveying salvation	10-Jul
2	- Metaphors/expressions for enlightenment (e.g., light, understanding)	10-Aug
	- Linguistic framing of enlightenment concept	10-Jun
3	- Figurative speech for spiritual awakening (e.g., opening eyes)	10-Aug
	- Imagery/analogies used for awakening	10-Jul
4	- Acknowledging influence of linguistic framing	10-Oct
	- Explaining how framing shapes perceptions	10-Aug
	- Examples of framing influencing followers	10-Jun

Nine priests out of ten said they used popular metaphors like atonement and rebirth when talking about salvation. While atonement compares salvation to a process of making amends with God by sacrifice, the rebirth metaphor describes salvation as a deep interior transformation similar to a spiritual birth. By grounding the religious concept in everyday human experiences, these metaphors make it easier to understand. Furthermore, seven out of ten priests reported using certain language constructs to describe salvation, including eternal salvation or being freed from sin. Meanwhile, eight priests out of ten used metaphors and idioms involving light and knowledge while talking about enlightenment. Examples of such expressions that were frequently used were the light of wisdom and illumination from ignorance. These allegoric interpretations of light as a sign of knowledge and spiritual enlightenment are consistent with religious and cultural iconography. In addition, six out of ten priests mentioned using specific language constructions to define enlightenment, frequently emphasizing intellectual development or transcendence of the physical world. Concerning spiritual awakening, eight priests out of ten employed metaphorical language and images that evoked visceral feelings of waking up from sleep or blindness. Phrases like waking up to reality and opening one's eyes to the truth were common. Furthermore, seven out of ten priests reported employing metaphors and imagerysuch as the picture of a person waking up from a state of slumber or unawarenessto explain the notion of awakening.

Remarkably, each of the ten priests recognized the powerful influence of language framing on how adherents view and comprehend these theological ideas. Eight priests out of ten explained how certain language constructs or metaphors might change or mold how followers understand and resonate with these beliefs. Moreover, six priests out of ten gave concrete instances when the language used had a discernible effect on how certain adherents understood or associated with the ideas of salvation, enlightenment, or awakening.

These results highlight how important language is in helping followers understand and relate to abstract religious ideas. Priests attempt to close the mental gap between religious abstractions and lived realities by using metaphors and

figurative language rooted in embodied experiences and cultural symbols. But the language framing techniques used can also influence and even diverge how various followers understand and internalize these core ideas. It is consistent with theoretical frameworks that emphasize the co-constitutive link between language and human experience that priests generally acknowledge the impact of linguistic framing. According to Giddens' theory of linguistic structuration, social norms and practices both actively form and are influenced by language, which has an impact on perception and worldviews. In a similar vein, Woolard's language ideology paradigm highlights the ways in which power relations and sociocultural values are entwined with language representations.

In the end, this part sheds light on the critical role that language plays in giving the intangible concrete form and demonstrates how it may subtly influence religious perception. The results demand that basic religious concepts be communicated with more awareness and thoughtful evaluation of the metaphors, idioms, and language framings used since they can have a significant influence on how adherents interact with and absorb the central beliefs of their faith. **World views influences** :This section aims to provide survey data on the distinct language formulations and categories that different Christian faiths employ to communicate the intellectual foundations of the notions of awakening, enlightenment, and salvation. The relevance and perceived significance of these ideological manifestations in influencing adherents' comprehension of these essential religious concepts are highlighted in the table.

Table 7 *Significance of language formulations in communicating religious concepts*

Questions	Response Categories	Priests
1	- Centrality to belief system	10-Sep
	- Shaping spiritual experiences	10-Aug
	- Guiding principles and values	10-Jul
2	- Core spiritual philosophy	10-Oct
	- Central tenet/doctrine	10-Aug
	- Basis for practices/rituals	10-Jun
3	- Guiding religious experiences	10-Sep
	- Shaping spiritual journey	10-Jul
	- Motivating practices/disciplines	10-Jun
4	- Potential impact on worldviews	10-Aug
	- Affecting practices/traditions	10-Jul
	- Causing doctrinal conflicts	10-May

This analysis looks at how different religion traditions communicate the fundamental character of these ideas through language and ideological forms. The research highlights priests' perceptions of the importance and centrality of these ideas by drawing on interview data from clergy members of various denominations.

Based on the statistics, it can be shown that priests who were questioned all agreed that ideas like salvation, enlightenment, and awakening are essential to their various religions' belief systems. Nine priests out of ten recognized that these concepts were essential to their basic values and beliefs. This emphasizes how deeply these concepts' conception and framing impact the general spiritual philosophy and worldview that are spread throughout every Christian tradition. Moreover, the priests generally concurred that these ideas influence their followers' spiritual and religious experiences. The concepts of salvation, enlightenment, and awakening, according to eight out of ten respondents, are essential in directing and shaping followers' experienced spiritual realities. This result is consistent with theoretical viewpoints that hold that language, ideology, and human experience are co-constitutive (Giddens, 1979); (Woolard, 1998). Followers' personal perceptions of and interactions with their faith are inextricably shaped by the language and ideological representations used to communicate these core beliefs.

The priests notably acknowledged the possible influence of different conceptualizations on the activities and worldviews of their followers. Of those surveyed, eight out of ten acknowledged that different interpretations or framings of these fundamental ideas might have a big impact on followers' religious traditions and belief systems. This demonstrates how language shapes spiritual realities and emphasizes the significance of closely analyzing the ideological foundations of language representations in religious discourse. Nevertheless, the information also indicated possible difficulties and disputes brought on by various religions' disparate conceptualizations. It was accepted by seven priests out of ten that differences in the interpretation and framing of these ideas might have an impact on religious

customs and practices. Moreover, ten percent of the participants acknowledged the potential for doctrinal disagreements resulting from differing ideological interpretations of these concepts. The intricate interactions between language, ideology, and religious worldviews are highlighted by these studies. Each Christian tradition's adherents' belief systems, spiritual experiences, and practices are greatly influenced by the language and ideological frameworks used to communicate key ideas like salvation, enlightenment, and awakening. But these representations vary from denomination to denomination, which also emphasizes the possibility of misinterpretations, disagreements, and divergent views.

In sum, this information highlights the necessity of a critical analysis and candid discussion about the language and conceptual foundations of major religious ideas. Religious groups may resolve any disputes and advance a deeper cross-cultural acceptance of the vast range of spiritual worldviews by encouraging mutual awareness and comprehension of these representations.

Conceptualization : The purpose of this section is to present survey data on the approaches priests use to convey the key religious concepts of salvation, enlightenment, and awakening to their congregations in a comprehensible manner. The table outlines the various strategies employed, including the use of examples, analogies, and familiar contexts, as well as the challenges faced and efforts made to address potential misunderstandings.

Table 8 *Strategies for conceptualizing and communicating religious concepts*

Questions	Response Categories	Priests
1	- Using examples/analogies	10-Sep
	- Grounding in familiar contexts	10-Aug
	- Adjusting for new followers	10-Jul
2	- Challenges with diverse audiences	10-Oct
	- Nuances lost in translation	10-Aug
	- Overcoming language/cultural barriers	10-Jun
3	- Acknowledging potential misunderstandings	10-Sep
	- Instances of linguistic ambiguity	10-Jul
	- Addressing misunderstandings directly	10-Aug
	- Refining linguistic framing	10-Jun

According to the findings, most priests (9/10) convey these difficult theological ideas using relatable settings, analogies, and examples. Priests want their ideas to be more understandable and accessible to their congregations, thus they try to root the concepts in relatable experiences and analogies. This strategy is in line with the linguistic structuration theory (Giddens, 1979), which highlights how language shapes perception and comprehension. Priests actively create and mold the manner in which their followers understand and relate to these core religious ideas via the use of accessible metaphors and analogies. In addition, seven out of ten priests also agreed that it was necessary to modify their explanations and framings for new converts or others who were not familiar with the ideas. This emphasizes the knowledge that language is an important tool for knowing and that various audiences may need different techniques or linguistic tactics in order to fully appreciate the complexities of these concepts.

Significant difficulties in explaining these ideas to a variety of audiences were also identified by the poll. Since followers' backgrounds and acquaintance levels differ, all priests (10/10) acknowledged the challenges of explaining these concepts' subtleties and complexity. Furthermore, eight out of ten priests admitted that linguistic and cultural differences might cause some nuances and subtleties to be lost in translation. These results reinforce the complex interplay of language, culture, and religious notion transmission; they are consistent with (Woolard, 1998) theory of language ideology, which highlights the impact of sociocultural circumstances on linguistic representations.

Remarkably, nine out of ten priests recognized the possibility of misinterpretations stemming from the way these concepts are conceptualized and phrased. Additionally, seven out of ten priests reported situations in which followers were confused by ambiguous language or differing interpretations. Given that 6/10 priests attempted to improve their language techniques and 8/10 reported explicitly correcting misconceptions, this realization emphasizes the necessity for careful assessment and refining of the linguistic frames utilized to express these notions. The intricate interactions between language, conceptualization, and the spread of religious beliefs are highlighted by these studies. To close the gap between theological ideas and followers' life experiences, examples, analogies, and familiar surroundings are used.

The necessity for continual improvement and modification in the language used to convey these core religious ideas is brought to light by the difficulties presented by various audiences, language obstacles, and possible misconceptions.

Finally, the survey results highlight the critical role that language has in influencing how adherents perceive and comprehend core theological ideas such as awakening, enlightenment, and salvation. To aid with comprehension, priests use a variety of language techniques, including the use of analogies and establishing explanations in situations that they are familiar with. They do, however, also recognize the difficulties presented by various audiences, cultural disparities, and the possibility of misinterpretations brought on by ambiguous language. This emphasizes how language must be continuously improved and adjusted in order to successfully communicate the subtleties and complexity of these essential religious concepts to a variety of audiences and circumstances.

CONCLUSION

This study looks into how believers in various Christian faiths see and comprehend their religion in relation to the theological ideas of salvation, enlightenment, and awakening. Using a mixed-methods approach that includes surveys, interviews, and textual analysis, the study investigates the complex interactions that exist between language, ideology, and religious experience. Significant differences in the ideological representations and metaphorical framing of these core ideas, which represent many worldviews and belief systems, are shown by the findings. The approach focuses on the ways that followers' spiritual realities and perceptions are influenced by language patterns, conceptual analogies, and ideological presuppositions. Additionally, the study highlights the intricate co-constitutive link between language and human experience by showing how these linguistic and conceptual variables lead to differences in how key religious concepts are understood across cultures.

This study's integrative, multidisciplinary methodologywhich incorporates ideas from cognitive linguistics, sociology of religion, and cultural studiesis one of its main advantages. Through the utilization of many data sources and analytical techniques, the research offers a thorough and nuanced picture of the phenomena being studied. Furthermore, by emphasizing potential areas of convergence or divergence and shedding light on the diversity of ideas, the comparative component across various Christian faiths enhances the findings. The study's emphasis on particular Christian traditions, however, is a possible restriction because it could restrict how broadly the results can be applied to other religious situations. Furthermore, biases or difficulties in accurately reflecting the intricacies of lived religious experiences may be introduced by relying solely on self-reported data from surveys and interviews.

This work suggests a number of interesting directions for further investigation. Including non-Christian religious traditions might broaden the focus and offer insightful information on how different cultures conceptualize fundamental spiritual concepts and how language shapes different worldviews. Furthermore, longitudinal research may provide insight into the ways in which these conceptual and linguistic representations change over time in response to interfaith discussions, religious reforms, and societal changes. Additionally, examining how new media and digital communication spread and reinterpret religious ideas may provide important new insights into the dynamics of language and ideology in the modern world. Finally, interdisciplinary collaborations with fields such as neuroscience and psychology could deepen our understanding of the embodied and cognitive processes underlying the perception and transmission of religious concepts, bridging the gap between language, thought, and experience.

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