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RELIGIOUS IDEOLOGEMES IN TRANSITION: A RESIDUE OF THEOLOGICAL VIRTUES IN THE EMOTIONALIST ETHICS OF VICTORIAN NOVELS

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Abstract: The study investigates the transition mechanisms of religious ideologemes observed in their lexical representation in the Victorian novel corpus. The paper claims that the amalgamation of Anglo-Catholic and Evangelical ideologies made for the subsequent transformation of theological virtues resulting in their internalized translation to the rising ideology of emotionalist moral values.

Keywords: ideology, religious ideologeme, linguoideologeme, emotional coherence, virtue, vice, moral value, Victorian novel.

"We tend to think of stigma and sanctions as being externally imposed by society, by law and coercion. But in fact, what was most characteristic about Victorian England was the internalization of these sanctions." (Himmelfarb 2010)

1. Introduction

As religion is becoming a sphere of scholarly interest not only for church historians, theologians, and politicians but of discourse analysts too (Von Stuckrad 2010; Wijzen 2013; Wuthnow 2011), especially as regards the mechanisms of ideology cultivation (Brown 2009; Hjelm 2014; Lints 2016), the issue of manifestation and propagation of religious beliefs in literary texts is timely and relevant. The Victorian era proves

especially abundant in religious denominations, whose language and ideas are in constant competition for their parishioners' minds, and the ample proof of that can be found in the specialized literature of the time. At the core of our interests are the mechanisms of ideological changes in the 19th century considered at the level of the internalization of religious beliefs in literary prose. The amalgamation of Anglo-Catholic and Evangelical ideologies of Victorians are brought into the limelight with the purpose of further analyzing the transformation and diffusion of religious ideologemes represented in the novels of the period.

This paper argues that the ideological procedures of shaping the worldviews of community members can be relevant to different systems of social consciousness: economic, political, religious, moral, and emotional; at least one of these performing the function of the dominant ideology of the time. The religious ideology of the Victorian period had strong claims for ideological primacy, and the period evinces the dynamism of ideological systems marked by a merger of the opposing subsystems of Anglo-Catholicism and Evangelical Protestantism (Worsley 2015) as a hallmark of the shift to the moral ideology of emotionalist ethics. The article aims to illuminate the issues of the cognitive-affective potency of the religious ideologies of the Victorian era observed through ideologemes as minimal mental units of ideologies. According to the results of the study, religious ideologemes represented in the literary texts of the period, form a range of dominant religious ideologies and articulate contemporary understandings of emotionalist ethics that gave rise to a competing moral ideology.

The primary concern of the article is to test the hypothesis of ideology amalgamation of Anglo-Catholicism and Evangelicalism in galvanizing the wane of the system of religious ideologemes. The objective of the study is two-fold: 1) to observe the continuity of internalization of religious virtues in Victorian moral values and 2) to reveal the links between religious ideologemes and newly rising political and economic ideologies.

The material of the study comprises 56 fictional novels of the Victorian period manually selected from the Corpus Of Late Modern English Texts (CLMET 3.1), kindly offered by its authors (De Smet, Flach et al. 2015). The time span covered is the period of Queen Victoria's reign from 1837 to 1901. Non-fictional texts are beyond the scope of the present study. The text versions of the corpus have been subject to quantitative content analysis and text mining conducted using KH Coder software, which enables searching and statistical analysis functionalities along with qualitative data analysis.

2. Ideologeme as a fundamental unit of religious ideology

A cleavage in the current scholarship with regard to mechanisms of generating ideologies, their functioning, and their correlation to the system of language served as a significant incentive for this research. Notwithstanding that, with the scope of the current paper permitting, the nature of ideology at large and the mechanisms of its promulgation are only partially expounded on. The study focuses mainly on the rise of religious ideologies. Of primary interest is the specification of the notion of ideologeme in the correlation of ideology-ideologeme and establishing its coreference to the system of language through semiotic links.

2.1 Approaching definition of ideologemes

The notion of the ideologeme in the current linguistic research on ideologies is blurred and lacks a unified definition. In a pan-semiotic approach the all-pervasive nature of ideologies (Bakhtin & Medvedev 1978) finds its representation in ideologemes as minimal fundamental units of ideologies, the units of an "ideological picture of the world" (Шкайдерова 2007). The ideologeme is defined as a mental universal that is objectified in text and discourse by means of linguistic units of different levels and by means of other semiotic systems (Мальшева 2009). Among differentiating features of ideologemes are symbolism, ideologism, axiologicality, emotional load, stereotypicality, complexity, immanence, and universalism. Unanimous agreement on the universalism of ideologemes, though, contrasts the claims about ideologemes

reification. Therefore, multiple approaches to the definition of ideologemes could be distinguished in accord with the correlation of the signifier and signified in the mechanisms of lexical transposition of ideologemes:

- 1) narrow, linguistic proper, according to which the ideologeme is a lexical unit with an ideological component (Карамова 2015);
- 2) integrative, gestalt, following which the ideologeme is a mental and stylistic phenomenon, a unit that comprises an ideological component and is represented by a word or phrase (Клушина 2014);
- 3) cognitive that views the ideologeme as a unit of the cognitive level, a multi-layer concept of a complex structure, ideologically charged features of which are actualized at the core or on the periphery. These features encompass collective, stereotypical and mythological beliefs about a nation, state, power, society, political and ideological institutions (Хмылев 2005);
- 4) wide, semiotic (linguo-semiotic), within which the ideologeme is interpreted as a sign or a stable combination of signs that determines a flow of communication along the established norms of thought and behaviour (Купина 1995).

A view on ideologemes as mental units of extra-semiotic scope is underpinned by traditional logic (Marling 1994) according to which ideologemes are defined as catalytic to abductive reasoning and pertain to a propositional level as quasi-arguments:

An ideologeme is a discursive unity of propositional value in which the terms forming the proposition are given as identical or equivalent. It can be composed under the form of a precept or an incontestable judgment of religious character. It makes a semi-argument. The ensemble of ideologemes of a text is a historicized network that orients the constitution of that text (Van Schendel quoted in Marling 1994: 284).

It follows that ideological investment resides at a meta-semiotic level and serves as a generator of senses and a vector to an infinite number of semes (Eco 1976: 289). The principles of ideological mechanisms are comparable to those of dialectic reasoning and deal with disguised ideological premises open to discussion. Acceptable conclusions, though, are arrived at by using ideological enthymemes subject to extra-logical conditions of pragmatic motivations, emotional elements, and historical evaluations (Pinich 2018: 50). Along with that, ideological possibilities suggest a way of thinking concurrent in all procedures of mental co-elaboration. These claims about the nature of ideologemes exclude their complete coincidence with linguistic units as their "semantic and conceptual representations are generally acknowledged to be distinct and non-isomorphic modes of thinking and therefore two separate levels of analysis" (Komova & Sharapkova 2017: 99).

A nomiotic theory of the mind by Bianca (2017) unveils the mechanisms of nomiosis, a mental process which consists in the generation of inherent significance to all mental configurations simultaneous to the co-elaboration and accumulation of processed information. The term nomiosis "indicates that significance refers to the mental processes – apart from the use of system signs, including the alphabetic ones – with which they can be expressed" (ibid.: 38-39). The nomiosis, as a cerebral activity is defined as a "compositional process which generates nomiotic or significant configurations and more complex significant structures <...> the mental configurations and structures correlate with each other through inherent bonds" (ibid.). The thesis of generating nomiosis maintains:

The elaboration of information, perceptual or not, is performed in given neural areas of the cortex. In the process of formation/elaboration in a given area, information is spread to other different zones of the same cortical areas, or to other cortical and non-cortical encephalic zones, acquiring or activating other information which is integrated with each other, so generating compositional configurations and structures of different levels of complexity which carry significant information (Bianca 2017: 41).

The operational architecture of information processing is grounded in nomiotic-semiotic bonds (significant and linguistic). It follows that nomiotic processes that underlie mental operability are often based on linguistic bonds too. Therefore, "mental configurations can be transformed in signic or language structures" (Bianca 2017: 51), which may also come as a linguistic byproduct. Additionally, the contemporaneous and parallel co-elaboration of nomiotic information involves mental processes along multiple sources of information coming both from the natural and socio-cultural worlds as well as from the body and other minds (ibid.: 25). The statement about the unity of minds provides the ground for explicating the solidarity of ideological group members; their communion is built through the shared information and commonality of "sense generating practices of the subjects of discourse" (Морозова 2009) as visualized in Fig. 1 retrieved from Homer-Dixon et al. (2013).

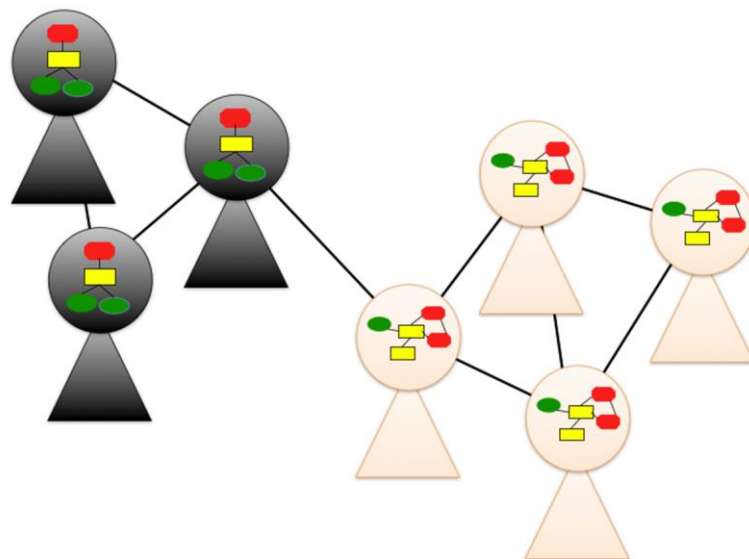


Figure 1. Ideologies as networks of concepts embedded in networks of people
Source: Homer-Dixon et al. (2013)

The complex system of ideologies is two-level: the individual level encompasses beliefs, ideas and values of individuals, and the group level operates with individual minds as its elements that guide the collective actions of the members of social groups. The nomiotic structures of individuals' minds, represented in Homer-Dixon et al.'s scheme as a network of concepts, serve as a means of affiliating with an ideology. The actionality of shared mental processes yields the community bonds that establish an

ideological solidarity of ego, group or system justification. The structures, which can refer both to an individual mind and to a community of minds, are dynamic and capable of connecting with other structures, such as religious with moral or political. The interrelation between the levels of ideologies is two-way and translates to "top-down (institutional) and bottom-up (psychological individual)" factors of ideologies functioning (Jacquet et al. 2014).

2.2 Linguoideologeme: Means of ideology objectification

Ideologemes are corresponding nomiotic structures that constitute the networks within ideologies and which can connect to other ideologies. Ideologemes serve mental representations of ideologies and establish cognitive-semiotic bonds in language meaning production when "paired with lexical and grammatical units inside the system of symbolic assemblies that makes up language" (Hart 2017). Lingual representation of ideologemes is observed in ideologically charged units at different language levels. Subsequently, the linguistic objectification of ideologemes establishes a paradigm of linguoideologemes which "crystallise their content" (Ihina 2017: 91) in language units.

Our study is confined mainly to the lexical level of ideologeme objectification. Therefore, the classification of linguoideologemes has been worked out based on the criterion of the status of an ideological component in the structure of the lexical meaning of linguoideologemes (see Fig. 2). Accordingly, the linguoideologemes fall into full and partial and include ideological lexicon and contextual linguoideologemes (Каримова 2015).

Full linguoideologemes encompass lexical units relevant to ideology objectivation in time, space, ritualized procedures and participants involved. These kinds of linguoideologemes involve ideology-bound keywords with direct reference to the name of the religion (*Christianity, Christendom, Calvinist, Protestant, and Evangelical*), its doctrine or basis of denomination. Doctrinal statements are refracted in different aspects of the theological lexicon: bibliological (*Bible, scripture, gospel,*

catechism, Jesus, psalms, Exodus), eschatological (*death, life, heaven, eternity, purification, after-life, deathlike*), angelological (*angel, spirit, Divinity, Cherubim*), and demonological (*Satan, infernal, devilish, devilry, leviathan, legion*).

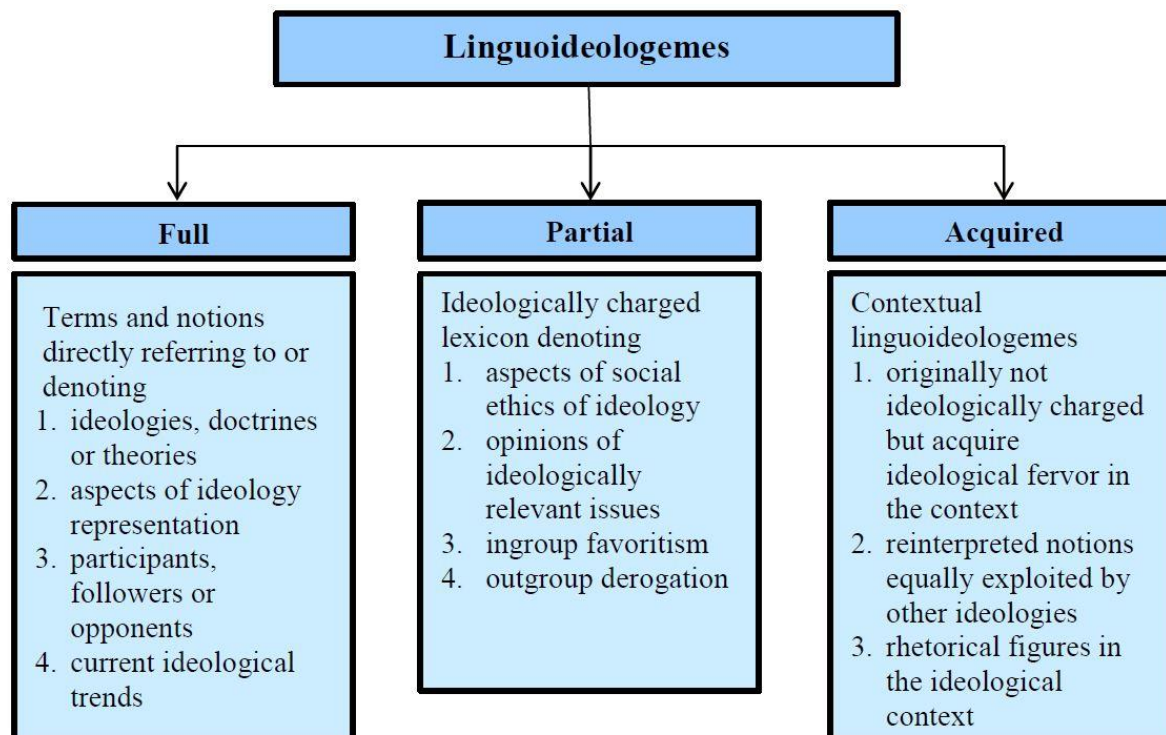


Figure 2. Classification of linguoideologemes

Religious full linguoideologemes are likewise reverberations of religious practices (in the current study Anglo-Catholic and Evangelical): ecclesiology (*church, altar, sanctuary, temple, chapel, pulpit*), liturgy (*prayer, sermon, benediction, blessing*), clergy and parish (*Pope, clergyman, abbot, practitioner, mourner, parishioner*).

Ideologically charged lexicon retains archsemes of an ideology, "stereotyped ideological components" in the semantic structure of a lexeme (Булыгина & Трипольская 2015: 70) and lays bare the social ethics of an ideology not devoid of affective and axiological colouring particularly observed in the lexicon to reflect opinions on ideologically relevant issues, ingroup favoritism or outgroup derogation. Religious partial linguoideologemes are imprints of Christian ethics elucidated in the notions of virtues and vices of humanity (*faith, hope, charity, justice, humility, chastity*

or *greed, pride, jealousy, blasphemy, and disgrace*) the latter in the Victorian era were represented in the "lexicon of temperance" (Reed 2006: 215).

Contextual representation of ideologemes translates to transposition of ideological senses to lexical units that originally do not contain an ideological component in their semantic structure or appear as a lingual reification of ideologemes pertaining to other waned ideologies. To illustrate, the virtue of *Justice* that is in the list among other cardinal virtues and consists in "constant and firm will to give their due to God and neighbour" (Catechism of the Catholic Church, *s.a.*) in its lexical form serves as a reflection of the transposition of a religious ideologeme in a moral ideologeme. Subsequently, the moral ideologeme merges with the political ideology of the Victorian justice system as righteous retribution for offences observed in policy and lawmaking, courts, fines and prisons of the time. Ideologeme proliferation is achieved through the mechanisms of simultaneous information co-elaboration along emotional coherence processes, their nature expounded on below in subsection 3.3. It appears that acquired linguoideologemes are inevitably marked by emo-affective colouring, relate to the conceptual picture of the world and contribute to the system of keywords of ideologies. Therefore, the emotional aspect is indispensable to religious ideologemes both as a means of religious solidarity and dogmatic principles of denominations. Consequently, it is suggestive of the need to look at the cathectic mode of religious ideology generation.

3. Religion and ideology: Upstream elements of the origins

The issue of the nature of religion and ideology is put forward in numerous questions: as to whether to relate religion to culture or ideology (Williams 1996) or what differences could be set between the two phenomena when both deal with metaphysical matters beyond logical verification (Jansson 2013), serve the psychological drivers of world affairs and employ emotional fervor to instill their doctrine (Burrowes 2016; Pinich 2017). However, despite differences in defining the notions the research points to the alliance of the phenomena in the mechanisms of cultivation and inculcation,

levels of realization and patterns of functioning. Among others, the key features of religion and ideology are the collective endeavor of mutuality and emotional rapport that could also be disclosed in a psycholinguistic analysis of emotionally appealing units of language as suggested in the study of political discourses (De Landtsheer & Van Oortmerssen 2000).

3.1 Solidarity preeminence of social co-existence

The problem of the basis for social mutuality resides in various aspects of human co-existence, but the scope of the tasks of the paper does not permit us to study them fully. Therefore, we intend to discuss only those that have direct reference to the target issue. So, among some of the prerequisites to reciprocity are voluntarism and actionality, which along with Weber's social actions (Max Weber: Selections in translation, 2007: 7-33), in Parsons' actional systems translate to motivational significance of actions in the empirical world and are organized around cognitive, cathectic and evaluative modes of interest orientation (1991: 7). Notably, cathexis as a "free emotional energy invested in thought" (Cathectic energy, 2017) is implicated in the expectational structure of an action, and though not so obvious in normative value-orientation as cognitive and appreciative standards, translates to moral standards in its relevance to the integrity of social interaction systems. The integrity is determined by common values in a general sense, when members discern actions as compatible or incompatible with the interests of solidarity and set sanctions against incongruent actions. Institutionalization of culturally organized expressive or cathectic patterns internalizes in the moral sentiments of a nation and is observed in affectivity-neutrality and specificity-diffuseness models of emotional cooperation (Parsons 1991: 53).

The quest for solidarity rests on the "legitimate expression of the social feeling of belonging, most clearly expressed within the nation state and expressing a will to cooperate and a strive for order" (Bayerlein, Braskén & Weiss 2017: 4), and its universalism is recognized in the preeminence of establishing commonness among society members, in political and religious rhetoric in particular. Furthermore,

solidarity issues obligations to role-expectation which prescribe particular social roles and negative sanctions against non-compliance with them. The number of roles performed by a member of society explicates collectivity as integrity of multiple collectivities of social groups in the process of continual change.

Another recognized theory of participatory parity by Fraser and Honneth claims mutuality as a "normative binding on all abiding to the fair terms of interaction under condition of value pluralism" (2003: 31) that overarches the concepts of liberty, justice and equality. Axiomatically, recognition of social groups establishes the ethics of social morality and sets the principles of their social esteem. Withheld recognition translates to moral discontent, feelings of damaged recognition, injustice, inequality, and disrespect. Nevertheless, the consequences serve as galvanizers for the oppressed social groups in forging strong solidarity bonds of in-group favoritism.

Humans' willingness to be a part of a "collectivity with specific psychological properties" (Gilbert 1992: 15) and the pursuit of that perception of reality is at the roots of their readiness to jointly achieve a goal by adding their will to a general pool of wills. Accordingly, the commonality encompasses a common knowledge or common sense pool with each individual's will as a part of it and constitutes the basis for systems of shared beliefs for if members share the presuppositional knowledge the institutionalized expectations will trigger their beliefs.

3.2 Supernatural beliefs at the core of religious ideologies

A unity of cognitive, evaluative and emotional references to the common sense pool transforms into ideological and religious belief systems differentiated under the principle of relation to the empirical. Ideological and religious belief systems as opposed to scientific and philosophical beliefs take the supernatural as a starting point. A supernatural order of non-empirical reference is defined by Parsons in the system of evaluative beliefs as religious ideas along with ideologies but it is similarly posed along with philosophical existential beliefs as supernatural lore (1991: 103). The

compatibility of religious and philosophical beliefs is attributable to the similarity in attainment of a rationalization: for religious beliefs it is observed in fitting institutionally unexpected experiences of supernatural order, and for ideological beliefs – in legitimization of ideas that do not fit the common belief systems.

Religious empiricism is substantiated by the claim that there is nothing in beliefs, which was not first perceived (Durkheim 2012: 73). Hence, the vagueness of religion is denied for it is recognized as a "system of ideas and practices well founded in reality" (ibid.). The non-empirical beliefs are inherent constituents of culture that are internalized by ritual practices and form a part of collective consciousness. The consciousness is defined as a determinate system with a life of its own that dwells on a totality of beliefs and sentiments common to the average members of a society (Durkheim 1997: 39). The belief in the supernatural or anything that is not a subject of empirical knowledge retains the incentives of the consciousness to produce magical power through the processes of symbolic transcendence (Trnka & Lorencová 2016: 82). The processes seek to transform affected subjects into agential states individually and collectively by means of rituals during which social orders undergo deconstruction and are constructed anew under the principles of arbitrariness and conventionality.

Allan's vision of the interrelation between belief systems and religion is an equation "practices + beliefs → collective consciousness + social solidarity = religion" (2013: 62) where of primary importance are answers to the mechanisms of transformations presented by the arrows. The explanation is underpinned by the high interactionality of members which is favoured by the commonality of group attention and mood in the production of high level emotional energy further transcribed into a set of emotionally infused symbols. The sacredness of the symbols is achieved by common emotional experience and establishes a shared awareness of the world accompanied by a strong sense of solidarity that together make up a group's religion. The movement from magical practices to religion is instantiated by the transition from naturism to symbolism and results in the transformation of humans into "symbolic creatures"

(Allan 2006: 335) whose core target is the symbolic exchange of meaning that marks the cultivation of reciprocity of in-group relations.

In the magical ideology of religion, supernatural beliefs are treated as cognitive by-products (Talmot-Kaminski 2014: 6) with a pro-social function. The category of the supernatural, interpreted as superempirical, *par excellence* sets counter-intuitive representations rooted in a belief system with the pursuit of integration in collectivity. Magical practices are aimed at galvanizing belief in the superempirical through collective rituals of greater solemnity which is marked by the moral attitude recognized in "moral sentiments prescriptions" (Prinz 2007).

To illuminate the distinction between religious and magical beliefs, and other sets of beliefs that motivate pro-social behavior the idea of the non-alethic function of religious claims is introduced (ibid.). It follows that the functionality of beliefs is not connected with the truth and can be equally observed in the systems of religion and ideology. Therefore, the motivation of belief in a magical-religious complex along with the cultivation of communality is akin to the lack of accuracy of claims in ideologies with their potency to coordinate collective behavior (Talmot-Kaminski 2014: 108-109). With religion and ideology sharing the same function of non-alethic modality, direct commitments to action are not compulsory, though commitment may arise through institutionalization as a token of loyalty to a collectivity, such as an ideological or religious group. Despite the likeness of their mechanisms, religion is viewed as an example of the longest lasting ideology (ibid.: 114) on account of its solidarity potential and a supernatural ideology (ibid.: 98) as regards its two-level organization encompassing magic and religion proper.

3.3 Emotional coherence in religious ethics

Self-representation in social groups is central to an individual's network of beliefs and therefore forms an understanding of their social identity. Religious ideologies are deeply affectively internalized and may be of primary significance to a member's sense

of social affiliation. Furthermore, religious identities originate from an individual's sentiment and build up constraints for their behavior mostly outside the "deliberative coherence" of cold reasoning (Thagard 2006: 21).

The theory of emotional coherence by Thagard claims that decision making processes are often closer to intuition than to calculation models and they are beyond the access of human's consciousness (2006: 18). It follows that moral and practical reasoning is by no means the result of unemotional computations. Therefore, concepts and beliefs are emotionally valenced and form an integral part of human perception and understanding. Positive or negative valences put restrictive constraints on significant elements of the system and make them intrinsic further expanding affective tagging by means of connecting to the already valenced elements of "basic estimated categories: advantage – harm, acceptable – unacceptable, good – evil" (Zheltukhina 2015: 917). To illustrate, the value of virtue is highly positive while the valence of vice is negative. Similarly, positive value is attributed to temperance, humility and charity accorded with commonly recognized virtues and negative value is respectively attributed to pride, lust or gluttony viewed as lapses from virtue.

The indispensable nature of emotional cognition or "emotionally competent stimuli" (Brudholm & Lang 2018: 193) in decision making and action production is a primary cathectic form of setting, revision or rejection of beliefs through the mechanisms of emotional judgments. The mechanisms for judgment production lie in coherence as constraint satisfaction which deploys positive constraints represented as symmetric excitatory links, whereas negative constraints are represented in symmetric inhibitory links (ibid.: 20). Thus, it appears that the inexplicable choice of an ideology perceived as a gut feeling comes to consciousness as a result of emotional cognition.

Emotional inference is non-conscious and is based on value activation through excitatory and/or inhibitory links finally resulting in positive or negative emotional attitudes to objects, people's actions, situations, choices and beliefs. These primordial

mechanisms of making inferences are at the roots of knowledge production by religious enterprises. Valence attributing to thoughts and deeds in emotional inference seeks no cold reasoning while computation is done mainly to differentiate between sinful and righteous things.

Nonetheless, decision making and making choices about one's behaviour is not solely based on assigning value, but involves acceptability inferences as opposed to something emotionally aspired to. This opposition sets further distinction between person's vices and virtues and gives ground for subsequent manipulation with this knowledge. Primarily, an inside-view maximizes deliberate explanatory coherence in making up one's mind for their commitment when conscious awareness of non-applicability of one's desire prevents from succumbing to it. This self-surveillance is precautionary against degrading or immoral actions treated as sinful failings.

Under conditions of available hypotheses and evidence, found in decent theological learning and the connection of Christian thought to science and scholarship (Reardon 1996), overt explanatory coherence is maximized. An individual realizes the appropriateness of their behavior by retrieving from their intellectual history the knowledge needed for making choices and the justification of their morality. Otherwise, deliberate violation of the acceptability with an access to mental procedures may galvanize the reasoning for justifying vices as one's foibles or defects of character or trigger further remorse. The latter though is also possible with limited access to the processes of reasoning then, the explanatory coherence gains certain irrationality.

3.4 Anglicanism and Evangelicalism: Fostering transition of religious ideologemes

The applicability of the theory of emotional cognition to the issue of religious ideology in the Victorian age can be observed mainly in the transition of ideological beliefs of the High Church and Low Church of England refracted in the fictional novels of the time. The language and the ideas of High-Church and Low-Church parties that professed respectively Catholic dogmatized practice and latitudinarian principles

accompanied by a moral laxity (Schlossberg 2002) were in constant competition for the minds of their parish with reason and emotion at the cornerstone of the practices and theology. Evangelists and Tractarians were other significant theological movements that added significant emotional zeal to the system of beliefs and considerably influenced the minds of Victorians. Nevertheless, these schools of thought and practice were "bound together by a common heritage and common doctrinal and liturgical concerns, and there has always been a considerable amount of interchange of ecclesiastical personnel" (Sachs & Dean, *s.a.*). The interconnectedness of the theological schools despite their diverse ways for internalizing religious claims – reasoning and/or emotional coherence – were epitomized explicitly in the language of the century meanwhile novels evinced the extent of ideology consumption by the outstanding literary minds and their subsequent covert ideology promulgation.

The beliefs preached by the High-Church party of Catholicism were built on the theological dogmatism of ecclesiology. The prevalence of sense in Catholic theology distinguished it from Evangelical emotional practices of sensibility of the early decades of the 19th century. Reason was observed both in the structured and sorted religious thought and an established system of rituals and reached the apogee of its significance in the theological movement of Noetics in the middle of the century (Morris 2017: 592). The liturgy of the Church of England professed a high doctrine that had claims that humanity was corrupt to the core and incapable of redemption. The truth of the Catholic Church, as opposed to the ideological non-alethic grounds of religion, is the concept of atonement that involves the sacred role of the church in the salvation of individual sinners. A true catholic in the face of the church was one to believe that the Christ died not in the broad moral principle for humanity but literally for them who contribute no more to their salvation from the moment of their birth and the only thing they can hope for is mercy as moral virtues were discounted (Reardon 1996). The personal conviction of the dogmas evinces the beginning of conversion and fills the life of the believer with an overwhelming sense of sin. The rise of Anglo-Catholicism therefore as a result of the Oxford movement in the 30s of the century was heavily

underpinned by the concept of vice (Huggins 2015) with an even deeper antithetical affect to the concept of virtue.

Religious association of the Anglo-Catholic community dwelt on the commonality of belief in the irreversible retribution of God for the wrongdoings of humanity and therefore emphasized sacramental worship. The teaching of scripture, tradition and reason are recognized pillars of Anglicanism (Munday, *s.a.*) and speak in favour of emotional affiliation, yet relating to deliberative coherence observed in the dogmatized procedures of Christian theology. Reason is defined within a system of rational arguments, experience, and intuition, whose preeminence is recognized in discerning the truth for making decisions. Christian reason also strongly regards the evolution of scientific knowledge, especially by the end of the century as expounded in the *Lux Mundi* group – a synthesis of modern philosophy and Christian doctrine (Simmons 2015: 29).

Evangelicals, often discerned as antithetic to Anglo-Catholics due to the prevalence of emotional atmosphere and individualism in their theology made an emphasis on "heartfelt spirituality" (Carter 2017: 41). Evangelicalism aimed to combine doctrinally and theologically diverse elements to prove attractive to the spiritually minded parish amidst the impersonal rationalism of the 18th century and lasted until the beginning of the next century to welcome the revival of serious religion. Despite the alleged cleavage of the two theological schools, many outstanding thinkers of the time, among them representatives of the Oxford movement and the *Lux Mundi* group, adverted Evangelicalism as they were in the line with its doctrines to imbue religious ideology with resilience in the gloomy age (Schlossberg 2002). The function of Evangelical penetration in the High-Church interests lied in the revival of Christian ideology empowering it with a living idea of the power and a forceful solidarity impetus. Therefore, it is hardly an attainable goal to observe the straightforward opposition of the two systems of thought consumed and reproduced in Victorian novels. We are inclined to believe that they were intertwined both through nomiotic bonds of

ideologemes and their lingual representation mainly observed in partial and acquired linguoideologemes.

4. Virtues as ideologemes of Christian ethics in transition

The Victorian age, known for its diversity ranging from equipoise to revolution, from believers to unbelievers, from strong proprieties to significant latitude of behaviour (Himmelfarb 1995: XI), and subsequently from virtues to vices, derived from peculiar Victorian ethos evolving from a multitude of various and even contrary ideologies, sentiments and policies. The contradictions of the age were fueled by the transitional nature of the period variously dominated by utilitarianism, Evangelicalism, and imperialist trends (Huggins 2015: 5).

The stable system of Christian religious ideologemes underwent a series of transformations that particularly referred to virtues and vices oppositions. Rigid codes of moral ethics that derived from a compendium of human virtues of Catholic Catechesis were no longer endowed with a necessary overall compliance. Rethinking and redefining vices, the restraint that served as a hurdle on the way of attaining one's pleasures, lead to a significant bias in the system opposition. While virtues received continuous transformation in the language of ideologies, vices were blurred both in terms of their understanding and in the way of language representation, people laying aside the restraint and plunging into shame (Reed 2006: 217).

Redetermining vices to foibles, innocent pleasures or flips of character, was substantiated by the very issue cutting across distinctions of social, religious and political ideologies vying for their own definition of the vices of others. Finally, trans-ideological units suffered deterioration giving way to the rise of new ideologemes of moral values within the system of moral ideology that retrieved the validity of Christian moral virtues. The process was conceivably mediated by Evangelicalism in its claims of human virtues not transcendental as in Christian practices but referring to each

individual exercising the denomination, the fact that is defined by Stone as "the most audacious and outrageous of all Christian practices" (2007: 42).

The pivotal religious virtues commonly recognized as cardinal virtues are praised in the passages of Scripture under different names and are grouped into four excellences of character: prudence, justice, fortitude, and temperance (Catechism of the Catholic Church, *s.a.*). The paper argues that the virtues originally defined as mainstream religious ideologemes, were being gradually transformed throughout the period of the Victorian age (see Table 1), supposedly including pre-Victorian and post-Victorian times, to give rise to new ideologies with a significant bias to "external goods" of society proclaimed by the state (MacIntyre 2013: 228).

Table 1. Transformaton of religious ideologemes

Moral Virtues	Moral Values
PRUDENCE + DILIGENCE	WORK/THRIFT
FORTITUDE	PATRIOTISM/ PRIDE FOR NATION
TEMPERANCE + PATIENCE	TEMPERANCE/DUTY
JUSTICE	HONESTY
KINDNESS + HUMILITY + CHASTITY	PIETY

The transposition mechanism was enabled and further employed in ideologies promulgation by cultivation of the feeling of communality substantiated by the cathectic zeal of Evangelicalism. Simultaneity of the above-mentioned processes suggests that religious ideologemes were being subsumed by newly-established or re-established ideologies gradually and their lingual representation in literary texts betrays

the links between their source and target network of ideas. In pursuit of proof of religious ideologemes transition, the linguistic representation of cardinal virtues was subject to machine-based content analysis.

A study of frequency lists generated by KH Coder, which was implemented on the Victorian novel corpus, enabled preliminary selection and classification of linguoideologemes. But as the frequency of the linguoideologemes proved low and not representative, to test the hypothesis of the study we employ a machine based content analysis on the modified corpus CLMET 3.1 with the purpose of tracing the trends of religious ideologemes transition observed in the corresponding linguoideologemes co-occurrence networks as regards linguoideologemes representing other relevant ideologies. The procedure consists of the following steps:

- 1) with the help of KH Coder, frequency lists of selected novels have been compiled;
- 2) a qualitative analysis of the lists has been undertaken to select the linguoideologemes that represent cardinal virtues along with the other seven virtues recognized by the church fathers;
- 3) coding rules for the analyzed four groups of ideologemes (PRUDENCE, JUSTICE, FORTITUDE, and TEMPERANCE) have been written and implemented to the text documents ;
- 4) a word association machine analysis has been implemented to establish closely associated or distinctive words that point at the ideological reference of the ideologemes under analysis;
- 5) filtering of the results has been performed to remove parts of speech other than nouns and/or adjectives;
- 6) co-occurrence charts of the selected lexemes have been generated to further undergo analysis of defining the edges (links) between the target linguoideologemes and the ones that bear relation to other ideologies;
- 7) the linkage between linguoideologemes have been analyzed to produce plausible conclusions on the processes of religious ideologemes transformation.

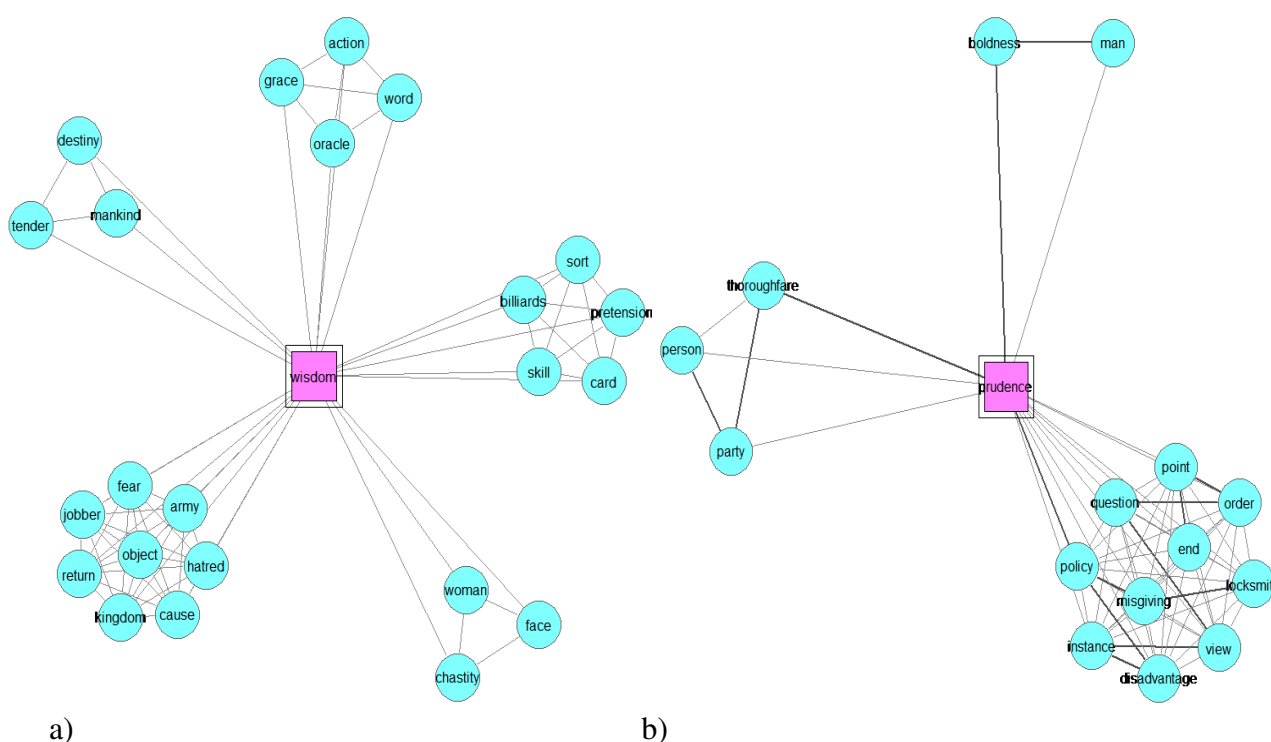
4.1 Religious virtues in transition: PRUDENCE

Prudence viewed as a chariot of other moral virtues is also defined as an intellectual virtue, the distinction of which lies with the performance of the practice that is not confined merely to technical skill but mainly to perception (Stone 2007: 45). Therefore, the ability to apply speculative reasoning in miscellaneous situations for a proper purpose that suggests inevitability of choice has its roots in emotional coherence rather than in a deliberative one. A greater emotional fervor to owning and exercising virtues was ignited by the Evangelical practices of privatizing religion that led to a gradual secularization of virtues, which, on one hand, were linked to the past tradition of canonical definition, but on the other hand, were dynamic and responsive to historical circumstances (Brown 2009).

The tradition that underwent specification of a social argument over the goods of humanity resulted in antinomies shift within the ideologeme giving more salience to relevant social issues. For example, *prudence*, *vigilance*, and *wisdom* as partial religious linguoideologemes retain an archseme of the condition of *wisdom* and *care* and represent the religious ideologeme PRUDENCE. Though, the ideological alteration by shifting its focus to external goods turns PRUDENCE that features internal excellences in the traits of human disposition to WORK/THRIFT. It follows that employing prudence effectively entails attaining benefit and profitability. The religious ideologeme of PRUDENCE in its transition becomes a trans-ideologeme bridging religious ideology with social ideologies equally embracing matters of the soul (*chastity*, *grace*, and *policy*) and occupation (*profession*, *jobber*, and *locksmith*) (see Fig. 3).

The corresponding Victorian moral value is objectivized in the acquired linguoideologemes *duty*, *work*, *service*, *labour*, and *necessity* the core semantic element of which pertains to the ideology of WORK developed in the ideologemes of JOB and MANAGEMENT (*employer*, *employment*, *order*, *vacation*, *occupation*, and *remuneration*). This transformation was substantiated by the key mechanisms of

ideology cultivation: "state control of labor, maintaining the power of the state and of those groups which control state policy, and sustaining existing power relationships" (Shevchenko 2000). Meanwhile, originally religious prudence turns into financial prudence or thrift with a representative range of acquired linguoideologemes (*benefit, merit, economy, acquirement, etc.*) borrowed from the ideology of ECONOMY and co-referent to ideologemes of FINANCE and MONEY (*fortune, savings, riches, capital, fund, sponsor, pound, sterling, shilling*), BUSINESS (*investment, career, partnership, companion, parley*) and MERCHANTRY (*market, acquirement, bargain, auction*).



a) b)
 Figure 3. Co-occurrence network charts of *wisdom* and *prudence* linguoideologemes in
 a) "Vanity fair" by Thackeray, 1843 b) "Barnaby Rudge" by Dickens, 1839

4.2 Transformation of the ideologeme of JUSTICE

The moral virtue of justice is bipartite and involves justice to God within the virtue of religion and justice toward people to harmonize their relations in the commonality of their existence (Catechism of the Catholic Church, *s.a.*). The transition of the ideologeme of JUSTICE therefore can be observed at different levels of its

transformation both within morality principles based on the affective nature of society members and regulation and punishment principles of institutions in the Victorian age.

The virtue of religion consists in due worship of God represented by the interpenetrating religious ideologeme of HUMILITY that is refracted in language by a range of lexical units retaining the core meaning of docility (*obedience, righteousness, martyrdom, thankfulness, simplicity, sanctity, and sacredness*). Susceptible to dynamism of ideology transition, the ideologeme transformed into the trans-ideologeme of PIETY, while the exercise of excellence was substantiated by prudent behaviour of Victorians as opposed to prudery.

The phenomenon of Victorian prudery, propounded among other propriety and etiquette rules by the bourgeoisie, significantly influenced lower and higher classes. Clements argues that despite the recognized statement of Victorians' prudery and hypocrisy, this alleged two-faced nature of their disposition rests in the desire to secure individuality in the confusing reality of different social spheres (1998: 12). Therefore, such behaviour served as a shield in preserving their identity amidst the whirlwind of social change. Furthermore, the phenomenon of "feminized piety" (Brown 2009: 100) in the 19th century was afflicted by gradual neutralization of the ideologeme in its combination with the ideology of GENDER DISCRIMINATION. Masculine connotations of piety were becoming incongruent in evangelical discourse (Werner 2011: 130) and the idea of men's power and strength was acquired by another ideologeme of PATRIOTISM and PRIDE (*tradition, nation, superiority, self-importance, courage, prowess, and dignity*).

The linguoideologemes that represent PIETY share the archseme of martyrdom (*melancholy, civility, decency, propriety*). This idea is broadly delivered through the description of feminine piety (*angelic, indulgent, blissful, respectful, sentimental, devoted, calm, and solemn*). Contrarily, in the masculine world it was recognized as inappropriate and was highly condemned (e.g., *a sniveling young shaver*) as in the

example: "It was a trying moment for the poor little lonely boy; <...> but he dropped on his knees by his bedside, as he had done every day from his childhood, to open his heart to Him who heareth the cry and beareth the sorrows of the tender child, and the strong man in agony. <...> Then two or three boys laughed and sneered, and a big, brutal fellow who was standing in the middle of the room picked up a slipper, and shied it at the kneeling boy, calling him a snivelling young shaver" (Th. Hughes "Tom Brown's schooldays").

The other side of justice equally encompasses individual and social justice. Internally directed excellence practice finds its reification in the moral ideologeme of HONESTY that seeks its representation in the acquired linguoideologemes of *earnestness*, *sincerity*, *integrity* and *authority*. The social representation of justice primarily within the institution of church and state, gradually leaving to the church the office of keeper of the peace in the cases of misdemeanor and particularly in the matters of private and marital life (Mitchell 1996: 101) developed into and an orderly system of justice. The regulation of relationships between the state and individuals received intense development in the Victorian period when the governmental activity was confined among other aspects to domestic affairs. The religious ideologeme of JUSTICE, exhibiting its incline to external matters of the excellence, merged with moral and political ideologies. Virtue's residue is found in the derivative deontic modality of the ideologemes of POLICY & LAWMAKING (*law, jurisdiction, legislation*), as well as CRIME & PUNISHMENT (*rob, bribery, breach, criminality, plaintiff, defendant, judge, prison, prisoner*).

The residue of religious linguoideologemes in the Victorian discourse of justice exhibits the links between religion and the system of institutionalized management of relations among people and between the state and its people, for illustration see Fig. 4. The linguoideologemes *crime, murder, robbery, witness, criminal, lawlessness, defendant*, and *plaintiff* co-occur with the religious linguoideologemes of *sacrilege, forgiveness, martyrdom, concordat, mercy, and candor*. The trend exhibits the interim

religious ideologemes (*stoicism, forbearance, patience, and martyr*) and PATRIOTISM (*heroism, strength*) substantiated by the emotional *fervor* of *religion* as counterpoised to the failings of society: *falsehood, deceit, and violence*. The opposition of virtues and vices observed in mid-century texts (see Fig. 5a) gives little evidence of its presence by the last quarter of the century (see Fig. 5b), this observation though would require an additional study to prove its validity.

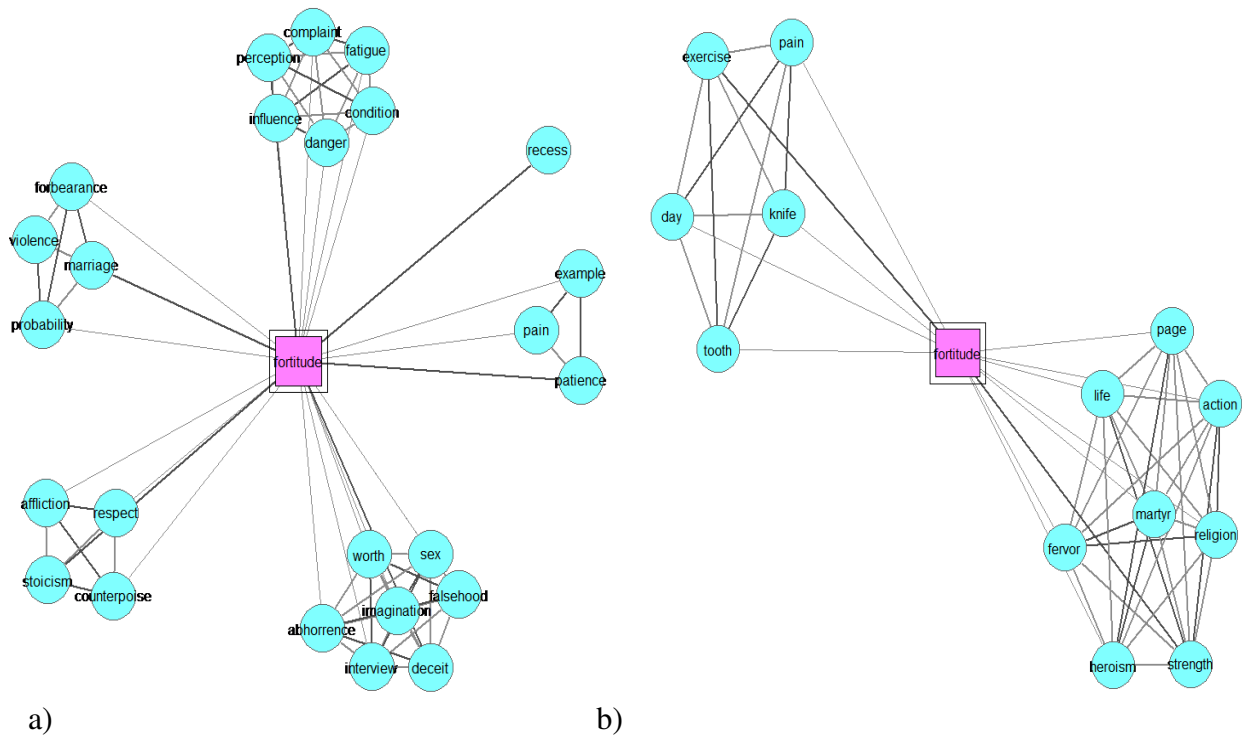


Figure 5. Co-occurrence network charts of *fortitude* linguoideogeme in
 a) "Barnaby Rudge" by Dickens, 1839; b) "The Autobiography of
 Christopher Kirkland" by Lynton, 1885

As Slote argues the nature of virtues consists of a relative symmetry of self-regarding and other-regarding considerations (1992: 9). Accordingly, virtues may have an incline towards self-regard or concern about one's moral merits and well-being (justice and fortitude) as well as other-regarding that entails other-beneficial virtues and well-being (kindness and charity). Though the bias is inevitable in every particular case, the ideologemes of religious virtue retain the antinomy within. On the contrary, Victorian moral ideologemes heavily influenced by utilitarianism are agent-neutral and translate to the equality of concern of every member of society at large. Utilitarianism allowing "rationality, prudence, obligation and justice all to be understood in term of producing

overall good consequences for human well-being" (Slote 1992: XVII) welcomed a marked asymmetry in moral ideologemes. The displacement of the aspects within ideologemes highlighted a shift to the external well-being of the person, over their virtuous well-being that is finally reduced to general pleasure, desire-satisfaction and happiness of others. This view is compatible with the phenomenon of the Victorian obsession with vices, their sweep justified by a decline of self-discipline as a practice of the internally directed virtue of fortitude.

Other-regarding virtues of kindness and charity found their representation within the Victorian value of sympathy that exploited the idea of love and sensitivity to the needs of others. The religious ideologemes are represented by lexical units retaining the genetical seme of ideologemes: KINDNESS (*benevolence, altruism, goodwill, cordiality, and heartiness*) and CHARITY (*mercy, grace, condolence, pity, magnanimity*). Prioritizing sympathy in the Victorian age is a recognized act of mitigation between the personal, social and political contradictions of the time (Lowe 2007: 20) that proved the reason for the ideological conflict between human nature and society. The citadel of human virtue and morality, sympathy contravened the general incline to self-regard and self-ownership necessitated and cultivated by society, a tendency akin to the entire system of religious virtues as illustrated in the pages of Victorian novels: *"Point me out one virtue which has not been merely the expression of the needs of the time, cherished because of social exigencies; – tell me of one that has been absolute from the beginning anywhere, and in all stages of civilization – and then we can talk of the divine illumination of conscience and the eternal rule of right. Go over the list. Truth, which is the most necessary of all as the mutual defense-work and protection between man and man – the concordat of society and the basis of association; Chastity, on which the family is founded, the family being in its turn the foundation of society; Justice, which is the taproot of law – these, the very elements of all the rest, are essentially geographical, chronological, social. So also is magnanimity; so charity, liberty, patriotism, temperance – and all the rest"* (Ch. Yonge "The Clever Woman of the Family").

4.4 Transformation of the ideologeme of TEMPERANCE

The system of religious ideologemes of Victorians was being transformed by the rise of social ideologemes that were taking over, fueled by the ardor of Evangelical calls for salvation through self-denial and self-control. The religious virtue of temperance aimed at mastering the will for the moderation of attractions and balance in the use of created goods was actively exploited in economic and political ideologies. The need for efficiency, effectiveness and productivity required a sober and responsible labour force with an internalized feeling of duty and self-deprecation. Meanwhile, the double morality established as a result of contradictory social and economic processes, as profits from taxation of alcohol production and consumption galvanized the growth of vices, the consequences of which were to be suffered by the working class (Smith 1993).

The ideologeme of TEMPERANCE was taken over by the ideologeme of DUTY within the framework of the ideology of WORK similarly to the ideologeme of DILIGENCE. TEMPERANCE derivative of prudential behaviour is represented in the paradigm of linguoideologemes: *temperance, forbearance, sobriety, self-possession, self-control, equanimity*. The archseme preserved in partial linguoideologemes is restraint, and the social aspect prevalence in the ideologeme led to the deterioration of the individuals' creed. This transformation resulted in the lack of self-policing and succumbing to the shortcomings of human nature.

The restoration of the ideologeme within the ideologies of ECONOMY and POLICY had reference to the religious origin and its cultivation needed no internalization as it already constituted a unit of an ideological picture of the world. The idea of a god-like gift, sacredness and happiness evoking excellence galvanized deep religious feedback of *obedience, gratitude, generosity, sensitivity*, and *regard* co-referenced to other social affiliations through *honour, duty, and respect* (see Fig. 6).

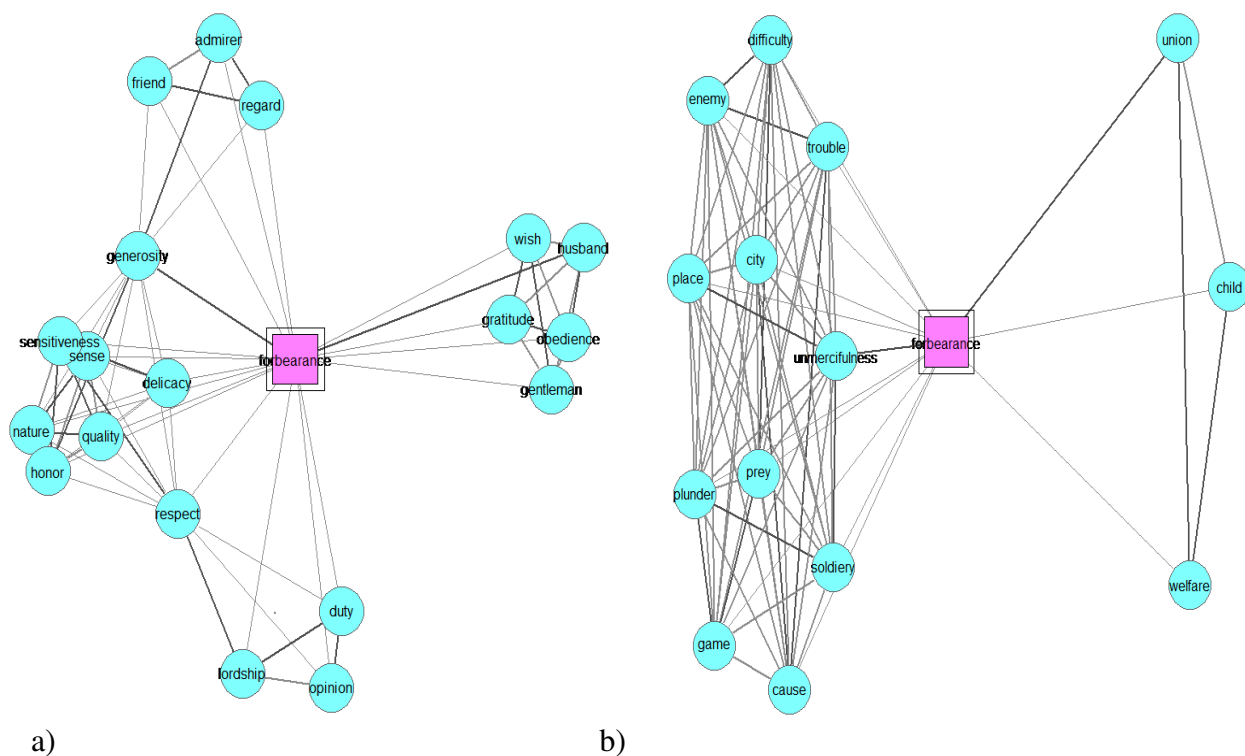


Figure 6. Co-occurrence network charts of *forbearance* linguoideogeme
 a) in "Moonstone" by Collins, 1868; b) in "The Caged Lion" by Yonge, 1870

Moderation during the Victorian times was developed to an extreme of abstinence that was regarded as a value and a true gratification to the moral nature of a man serving as a flagship of teetotalism of the Temperance movement (Shilman 1988: 58). TEMPERANCE became an ideogeme transformed and adopted by Victorian society in the form of the "holiness quest" that offered a sense of stability and control (Du Mez 2015: 42) amidst the emotional regime of anxiety (Himmelfarb 1995: 300-314).

5. Discussion and conclusions

The complex structure of religious ideology encompasses two levels of its functioning: an individual and a group level. The contrived model of ideology involves the primary principle of the psychological and social aspects of ideology cultivation and proliferation. On the psychological level, the nomiotic processes of concurrent information co-elaboration lie within the extra-semiotic scope and result in nomiotic structures associated with ideological networks as generators of senses and an infinite number of semes. Information processing does not occur exceptionally through

deliberative coherence practices but may purportedly subsume to emo-affective intuitive calculation mechanisms. Positive and negative valences are attributed to the already valenced elements such as virtues and vices to be further promulgated in the systems of concepts and beliefs.

Religious virtues exhibit high potency in transmitting their affective tagging to ideology systems other than religion. In the Victorian age additional cathectic power of Evangelical ideology instilled even bigger emotional coherence of relevant religious ideologemes that made for the destabilization of the system of religious beliefs and favoured the transition of its elements to historically significant ideology networks. The acquisition of Catholic virtues by the rising ideologies of WORK, POLICY, GENDER, and PATRIOTISM was mediated by the system of the cherished Victorian values of temperance, respectability, dignity, and piety. The transition required no further internalization of the ideologemes as they already formed part of an ideological picture of the world.

The social level of ideology reification seeks to establish solidarity bonds in justifying self, group and system by producing a community of minds not devoid of or even with a more salient psychological preeminence of mutuality. An affiliation with religious groups derives in-group favouritism and originates from individuals' sentiments. The prevalence of Victorian anxiety made commonality substantiated by religious moral ethics a considerable emotional refuge, decorum frequently mistaken for prudery.

Ideologemes make constitutive fundamental units of ideology and serve its mental representation in the nomiotic structures as quanta of significant data about its doctrinal principles. The reification of ideologemes in language is possible through a paradigm of linguoideological means present at all language levels. Lexical representation of religious ideologemes yields the possibility of differentiating among: full linguoideologemes with direct reference to the name of the religion, the doctrine of denomination, and ecclesiological and theological issues of religion; partial religious

linguoideologemes as ideologically charged lexicon featuring the social ethics of the ideology; and acquired linguoideologemes as contextual realization of ideological senses with no evident ideological component or the component pertaining to the image of some waning ideology. The linguoideologemes denoting moral virtues can be regarded both as partial that carry the archseme of their religious affiliation and as acquired for their final transition to social and political ideologies presumes a marked departure from the loading of the original ideologemes.

Testing the hypothesis of the transition of religious ideologemes has put in the limelight the tendency of the ideologemes for the cardinal virtues of PRUDENCE, FORTITUDE, JUSTICE, and TEMPERANCE to co-occur in the systems of ideas of secular institutions mediated by the moral ideologemes of DUTY, THRIFT, HONESTY, PIETY, and PRIDE FOR NATION. The residue of religious ideologemes in the moral ethics of the time evinces a discernible trend for ideological take over mediated by the linkage between competing ideologies.

Notes

The texts under analysis are the novels of the corpus CLMET 3.1 and they are public domain texts that were previously retrieved from Project Gutenberg. Therefore, the fragments from the novels with no page indication are KWIC concordances generated with the purpose to substantiate the author's assumptions.

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Résumé

This paper is a corpus-based study of the lexical representation of religious ideologemes in the Victorian novel, examining the mechanisms of ideologemes transformation within the system of moral values and analyzing the impact of intertwined Anglo-Catholicism and Evangelicalism on destabilization of the virtue-vice opposition to foster the transition process of religious ideologemes. A significant bias to self-regard over other-regard and the Evangelical emotional practices of sensibility over the Anglo-Catholic doctrinal principle of reason is claimed to favour the meta-semiotic shift in the system of religious thought of the time subsuming it to utilitarian ideology. The study aims at establishing the correlation between the religious ideologemes of cardinal virtues and the evolving secular ideologies mediated by the trans-ideologemes of Victorian moral values of DUTY, WORK, PATRIOTISM, HONESTY, and PIETY. The co-occurrence linkage of the lexical image of ideologemes verbalized in full, partial and acquired linguoideologemes evinces the transitional nature of religious ideologemes in internalizing the moralized sentimental standards of the current political and economic trends of the dominating social groups. The paper also discusses the preeminence of the emotional infusion of ideologically relevant symbols for reciprocity cultivation of in-group favoritism. The primary cathectic form of setting revision or rejection of beliefs is argued to be realized through the mechanisms of emotional judgments being at the roots of knowledge and general overview production by religious and other ideological enterprises. The finding of the

paper adds to the discussion on the theoretical explorations of emotional coherence in emotionalist moral philosophy and the theory of irrationalism in ideology generation.

Keywords: ideology, religious ideologeme, linguoideologeme, emotional coherence, virtue, vice, moral value, Victorian novel.

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