RELIGIOSITY AND THE LINGUISTIC WORLD MODEL

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Abstract. The purpose of the study is to contribute to the research on religiosity's influence on constructing the social world and on everyday experiences. In analysing the construction of the social world we relied on Szilágyi's linguistic world model. We interpreted the model's vertical dimension as a tool for content analysis and used it as a basis for coding stories written by participants about three pictures of the Picture Story Exercise. We found that certain dimensions of religiosity (inclusion of transcendence, symbolic interpretation, extrinsic-social religiosity) were related to the appearance of metaphoric expressions of "above" and "below" in the stories in the case of pictures that were easy to associate with religious experiences or norms. The appearance of above and below was also related to the person's acceptance or refusal of the contents associated with the picture. However, the appearance of above and below was not related to personal characteristics like self-esteem, subjective well-being, and the capacity to experience positive and negative emotions. The results suggest that religious language – similarly to, for example, object relation schemes – contributes to selecting the person's own social world on the basis of religious experiences and norms.
The empirical study conducted in Hungary included 131 participants (88 women and 43 men). About 70 percent of the participants were Catholic, the rest were from other affiliations or non religious.

Keywords: Linguistic World Model, Religiosity, Psychology of Religion, Content Analysis, Picture Story Exercise (PSE)

1. Introduction

The purpose of our study is to contribute to the research of how religiosity influences the construction of the social world. Taking various dimensions of religiosity into account, we examine whether religious persons' everyday experiences are influenced by their religious way of thinking, and whether they organize their experiences differently from those who are not religious.

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Our research question is based on the results of a previous study in the field of psychology of religion. In a study on religious experiences by Urbán and Martos[4], in which religiosity was assessed by the shortened Hungarian version of the Post Critical Belief Scale[5], participants were shown pictures and asked to write a short story for each picture. The stories were coded in accordance with Westen's SCORS scales[6]. These object relation scales show the person's inner representations of himself/herself, of others and of the social world that serve as a basis for constructing their everyday experiences. Results of the study showed significant differences between religious and non religious subjects concerning the maturity of object relations appearing in the stories in the case of certain pictures. The picture presenting acrobats' trapeze exercise, evoking many stories about the trust between the couple exposed to each other above the ground and in the air, participants accepting the transcendence's existence described the characters in a significantly more complex way than those who accepted the transcendence's existence to a lesser degree. However, in the case of another picture showing a couple in a crowded bar, smoking, drinking beer and smiling at the guitar player – a picture evoking many stories about the flirting of the couple, as well as other erotic associations – the stories told by participants accepting the transcendence's existence reflected a less safe social world where the characters were seen as less autonomous figures with little respect to each other's needs and with a lower level of morality in their relationship – compared to the stories written by non religious persons. The results indicate that religious and non religious people differ in the topics they are able to get immersed in; and, regarding topics they can accept, they employ most of their object relations capacities in organizing their experiences – whereas the rejection of topics is expressed in a specific object relations regression. Generally speaking, the individual's engagements select among different life situations that are later constructed and experienced by the individual according to this selection. This selection that can be confirmed on the level of object relations schemes is the result of a non conscious decision

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4   URBÁN SZ., MARTOS T., *A Társas kogníciók és tárgykapcsolatok skáláinak valláslélek-tani alkalmazása* [Social cognitions and object relations scales applied in the field of the psychology of religion.], Magyar Pszichológiai Társaság Nagygyűlése, Nyíregyháza, 2008. május 22-24.

5   MARTOS, T., KÉZDY, A., ROBU, M., URBÁN, SZ., HORVÁTH-SZABÓ, K., "Újabb adatok a Kritika utáni vallásosság skála alkalmazásához- elmélet és gyakorlat" [New data for the application of the Post Critical Belief Scale – theory and practice]. in *Magyar Pszichológiai Szemle, 64 (4),* 2009, 643–669.

6   D. WESTEN, "Clinical Assessment of Object Relations Using the TAT", in *Journal of Personality Assessment, 56 (1),* 1991, 56–74.

and can be present not only in the topics directly linked with the engagement itself but also in areas associated to it.

In studying the 'selective role' of religiosity it is also important to take into account other aspects of religious thinking. One of the important aspects is the study of religious language. Analysing the relationship between the concept of the linguistic world model constructed by Szilágyi[7] and the religious language offers a promising possibility.

Szilágyi attempted to construct a model which is strictly linguistic in its purpose: in each area (perception, categorisation, meaning, structures of meaning) language (and not thinking) is examined with the help of linguistic data and linguistic methods. It is important to emphasize this, for it is only the linguistic world that can be examined on the basis of linguistic data and with the help of linguistic methods; and schemas of thinking or cognitive structures cannot be studied with the tools of linguistic methods.

The aim of this study is to link categories within the framework of a specifically linguistic model with psychological constructs, in a way that respects both fields' independence but that leads us to results that can be interpreted by linguistics as well as by psychology.

2. Szilágyi's linguistic world model

1) The linguistic world model

According to Szilágyi, language and speech are areas of human behaviour that are naturally linked with mental activities and cognitive structures defining human behaviour (experience, perception, cognition, attitude). According to his theory, people relate to their environment with the help of well-elaborated semantic structures that are projected on the world to be pronounced as a kind of nets of interpretation. These semantic structures build a theory that is constructed in the language, is implicit but well identifiable. This implicit theory is called linguistic world model by Szilágyi. It is distinct from any other theory because of its implicitness and its characteristic of being constructed in the language. It is important to note that the nets of interpretation built of semantic structures are projected on the world to be put into words, thus they do not relate to the 'objective' world neither do they reveal cognitive structures or concept systems – the exploration and description of the linguistic world model is based exclusively on linguistic structures of meaning. With the help of these structures it is possible to interpret not only semantic and grammatical elements but also elements that are specifically linguistic-cultural in nature.

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7   SZILÁGYI N. S., *Hogyan teremtsünk világot? Rávezetés a nyelvi világ vizsgálatára* [How to construct the world. Indications for studying the linguistic world], Kolozsvár, 1996.

That points to a connection between the linguistic world model and the cognitive structures. However, identifying one with the other would veil the fact that the analysis of the linguistic world model does not result in understanding concepts or relationships between concepts. Instead, the process is about studying the language with the help of linguistic data and linguistic methods which leads to a better understanding of how we relate to the world.

For interpreting certain structures of meaning Szilágyi introduces the concept of value meaning: it denotes one of the elements constructing the word's meaning that expresses the (positive or negative) evaluating attitude of the community towards the object noted. The value meaning is coded in the vocabulary meaning (thus it does not contain occasional contents of meaning and subjective attitudes measured by the Osgood semantic differential scale). The value meaning defines the behaviour of the word, such as metaphoric use or the capacity to be combined with other words (e.g. compound words, collocations). When analysing the value meaning it is the meaning of the word that is examined and not the subjective attitude towards the notified object.[8]

On the basis of value meaning structures are formed in the language; the organisation of these structures are significantly different from the structures based on the relationships between denotative meanings, thus it is worth not to look at them as one of the semantic characteristics of denotative meaning.[9]

The value meanings in the language form a specific network on the basis of solid value attraction theory: words with positive value meanings are connected in an associative way with words that have different but also positive meanings, words with negative value meanings connect to words with other negative meanings, forming two (inwardly structured) blocks that oppose each other as blocks, resulting that each of their elements can oppose all the elements of the other block even if there is no relationship between their denotative meanings. This system is expansive in nature, that is, the two blocks tend to expand the value meaning oppositions to every case where two words are complementary to each other. This results in the appearance of value opposition even in word pairs where there would be no explanation for the opposition other than within this system.

Within the value meanings it is possible to separate value dimensions and, respectively, value scales (e.g. active-passive, good-bad as the moral value

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8　For example the words sodium chloride and salt notify the same thing, however, the former is neutral regarding its value meaning, whereas the latter is positive which is shown in expressions like *the salt of life* or *a saltless person*.

9　For example the opposition (noted by *but*) between the two elements of the sentence *beautiful but lazy* is not between the denotative meanings but between the value meanings (+/-).

dimension). The different value dimensions appear in different meaning structures in the language.

Because of the expansive nature of the system, opposites like above-below, front-back, outside-inside are also opposed to each other regarding their value meaning. These opposites refer to spatial dimensions or places (according to their denotative meaning) and play an important role in organizing the structure of the linguistic world model. For example, the active-passive value dimension of value meanings is usually connected to the above-below spatial dimension (and, to a lower degree, to the close-far dimension); active is connected to above and passive to below.

On the basis of this it is possible to identify a specific spatial structure in the linguistic world, where elements gather on the two opposite sides of the linguistic space according to the polarity determined by their value meaning (for example those on the active pole are above and those on the passive pole are below). The spatial structure created this way is organized by the value meaning as well as the denotative meaning; the structure can be explained only if both meanings are taken into account, whereas the organisation of the structure itself is definitely based on the relationship system of the value meanings.

The expressions of the spatial structure organised on the basis of value meanings are, in fact, called orientational (or spatial) metaphors by Lakoff and Johnson[10]. However, Lakoff and Johnson did not regard these expressions as a uniform system (the expressions that are not considered as metaphors by Szilágyi, since their organisational basis is different); but Szilágyi's approach makes this system-like view possible.

2) Linguistic categorization, meaning

According to Szilágyi, the elements of the environment are also categorised from the linguistic and not from the conceptual point of view; when deciding about which elements go into the same category, the criterion is the elements' qualification from the linguistic point of view. Thus the structuring of the environment is language specific, that is, the element that goes into one category in one language can go into another category in another language.[11] Linguistic categorisation provides the fundamental units of the linguistic world model: the categorical junctions of word meanings result in the structuring of the linguistic world model, while (linguistically based and system-like) connections

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[10] G. LAKOFF, M. JOHNSON, *Metaphors We Live By*, Chicago, 1980.

[11] In Szilágyi's example, Hungarian language structures the environment in such a way that sugar-beet (*cukorrépa*) goes into the same category with carrots (*répa*); whereas in Roumanian language it goes into the same category with red beet (*sfeclă de zahăr*, Szilágyi, 38).

of meaning result in the strong structuring of the linguistic world. (One component of this is the organization of word meanings into a spatial structure.)

In the course of the classification the name provides the things with a specific qualification, this is called the linguistic qualification of things. Meaning, in turn, can be defined as all the criteria that provide a basis for deciding which category the thing goes to, that is, what is the thing's name. Therefore, meaning is all the criteria for linguistic qualification[12]. Thus the meaning is not equal to the concept but is connected to the language; this understanding of meaning can be applied not only to concept words but also to various elements that mark relations.

To understand the usage of linguistic qualifications criteria, Szilágyi introduced the concept of linguistic perception, which means that a thing (quality, situation, relationship, etc) is perceived by a certain name. Linguistic perception has conditions, and a thing has to come up to those conditions for qualifying for that name. Therefore, listing the criteria for linguistic qualifi-cations is the enumeration of the perceptual conditions.

3. Aims of the study and hypotheses

The aim of the study was to explore whether individuals with different religious attitudes differ in the way they construct their social world based on the meaning structures described by Szilágyi. We investigated how the vertical dimension of the linguistic world model is represented in the narratives of individuals who differ in their religiosity. We also wanted to discover if there are differences in the spatial metaphors expressed in the narratives, similarly to the differences in object relations schemes appearing in the narratives in the study of Urbán and Martos.[13]

We hypothesised that a selection between topics appears in the religious language usage. The picture of acrobats facing the problem of trust and safety in the space above the ground, in the air can be associated to the relationship with the transcendence, thus can carry a significant value. This positive evaluation (which can be in the background of personal involvement and the high level of using the object relations capacity) is supposedly expressed also through a higher probability of the appearance of below, the spatial metaphor carrying value meaning. In a parallel way we also hypothesised that the picture often interpreted as depicting flirting and having erotic associations can be connected to the religious norm of prohibiting fornication, thus religious

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[12]   SZILÁGYI, 39

[13]   URBÁN, MARTOS.

individuals are more likely to reject it. This rejection and negative evaluation (which might be in the background of the object relations regression) probably appears also on the vertical dimension of value meaning through the more frequent expression of below.

We wished to test the relationship between religiosity and the appearance of spatial metaphors from two more points of view. On the one hand, we examined whether there is a difference between the frequency of above and below in the narratives of individuals differing in their religiosity, concerning a picture that is neutral from the religious point of view. On the other hand, we examined whether important and evaluative characteristics that are independent of religiosity (such as self-esteem, subjective well-being, and the frequency of positive and negative emotions) can be connected to the spatial metaphors in the stories about any of the pictures.

4. Methods

The hypotheses were tested through psychological and linguistic methods. Our study was linked with the research at Pázmány University, Institute of Psychology: for the analysis we used the same data that had served as a basis for the study of Urbán and Martos[14].

Participants were asked to make up and write down cohesive stories based on pictures used in psychological research on motivation (Picture Story Exercise, PSE[15]). The instruction was the same as the instruction used for TAT: Who is in the picture? What does he/she feel, think, plan to do? What happened before the moment depicted in the picture? How does the story continue? Participants had five minutes to write down the stories. For the present study we used the stories based on three of the PSE picture series. (The pictures with the trapeze and the bar have already been described; the third picture was the riverside, showing two people from the back sitting next to each other on a bench on the side of the river with winter scenery and a bridge in the background.)

We applied Szilágyi's structural description for analysing the texts of the stories told about these pictures. The meaning structures were conceptualized as a code system for content analysis; with the help of this code system the text becomes quantifiable. In the present study we used only one description of meaning dimension by Szilágyi, namely the vertical dimension, that is, we identified expressions of above and below in the texts. The intensity of the

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[14] URBÁN, MARTOS.

[15] O. C. SCHULTHEISS, J. C. BRUNSTEIN, "Assessing implicit motives with a research version of the TAT: Picture profiles, gender differences, and relations to other personality measures", in *Journal of Personality Assessment,* 77 (1)*,* 2001, 71–86.

appearance of the vertical meaning dimension was defined by the regular, simple way used in content analysis, that is, by the frequency of occurrence of above and below. The frequency of notions for above and below was counted separately, and a 'vertical dimension' index was also created signalling the joint occurrence of the two. The expressions taken into account are presented by pictures in appendix 1 and 2.

Religiosity was assessed by two measures, the Post-Critical Belief Scale[16] and the Age-Universal I-E Scale – 12.[17] The Hungarian version of the shortened Post-Critical Belief Scale[18] is suitable for grasping the two basic attitudes towards religiosity. The Inclusion of the transcendence scale assesses the extent to which the individual accepts God's existence, whereas the symbolic thinking scale shows the degree to which the person is able to interpret religious texts, expressions, pictures and rituals in a symbolic way (as opposed to the concrete, literal interpretation). The Age-Universal I-E Scale consists of three subscales. The intrinsic religiousness scale measures the degree of personal commitment to religion for itself; the extrinsic-personal scale measures to what extent the person uses religion as a tool for achieving well-being and health; and the extrinsic-social scale assesses the degree of the significance of belonging to a community and maintaining social relationships in the individual's religiosity. Participants were also asked to rate on a four-point Likert scale how important their relationship with God is to them; answers ranged from 'not at all important' to 'it determines all my actions'.

The frequency of positive and negative feelings was measured by the scale developed by Brunstein and colleagues[19], self-esteem was assessed by the Rosenberg Global Self-Esteem Scale[20]; and satisfaction with life was measured by The Satisfaction with Life Scale[21].

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[16] D. HUTSEBAUT, "Post-Critical Belief. A New Approach to the Religious Attitude Problem", in *Journal of Empirical Theology, 9,* 1996, 48–66.; HORVÁTH-SZABÓ K., "Hazai vizsgálatok a Kritika utáni vallásosságskálával" [Hungarian studies with the Post Critical Belief Scale], in *Magyar Pszichológiai Szemle,* 58 (1)*,* 2003*,* 127–152.

[17] J. MALTBY, "The Internal Structure of a Derived, Revised, and Amendend Measure of the Religious Orientation Scale: The 'Age-Universal' I-E Scale-12", in *Social Behaviour and Personality,* 27 (4)*,* 1999, 407–412.

[18] MARTOS, KÉZDY, ROBU, URBÁN, HORVÁTH-SZABÓ.

[19] J. C. BRUNSTEIN, O. C. SCHULTHEISS, R. GRÄSSMANN, "Personal goals and emotional well-being: The moderating role of motive dispositions", in *Journal of Personality and Social Psychology,* 75 (2), 1998, 494–508.

[20] M. ROSENBERG, *Society and the Adolescent Self-Image*, Princeton, 1965; ASZMANN A. (ed.), *Iskoláskorú gyermekek egészségmagatartása*. [Health behaviour of school aged

5. Participants and procedure

Participants were recruited by students of psychology as a convenience sample. Students asked for informed consents from the participants, handed out the questionnaires to them personally, showed the PSE pictures to them, and were present while the stories were written. The participants' demographic data and information about their religiosity are presented in Tables 1-3.

	N	AGE mean (std. dev.)		TIME SPENT IN EDUCATION (years) mean (std. dev.)	
WOMEN	88	27.51	(12.69)	14.92	(2.09)
MEN	43	27.42	(10.97)	15.00	(2.89)
TOTAL	131	27.48	(12.11)	14.96	(2.38)

Table 1. Number, gender, age of the participants and number of years spent in education

	DENOMINATION (%)						
	Catholic	Calvinist	Lutheran	Other Christian	Non-Christian religious	Religious without any denomination	Not religious
WOMEN	70.5	5.7	2.3	-	-	8	13.6
MEN	72.1	4.7	4.7	-	-	-	18.6

Table 2. Denomination of the participants

	IMPORTANCE OF RELATIONSHIP WITH GOD			
	not at all important	somewhat important	very important	it determines all my actions
WOMEN	23.9	30.7	37.5	8.0
MEN	20.9	27.9	37.2	14.0

Table 3. Subjective importance of relationship with God

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children] National Institute of Children's Health, National Institute of Drug Prevention, 2003, http://www.hbsc.org, downloaded: 15. 04. 2012.

[21] E. D. DIENER, R. A. EMMONS, R. J. LARSEN, S. GRIFFIN, "The Satisfaction With Life Scale", in *Journal of Personality Assessment,* 49 (1)*,* 1985*,* 71–75.

6. Results

Data of the content analysis from the linguistic point of view and of the coding according to psychological constructs, as well as data from the questionnaires were analysed with the help of SPSS 20.

As a first step for the analysis we created four groups for each picture. The first group consisted of participants whose story contained at least one metaphoric expression of above, but no expression of below. The second group consisted of participants with stories containing expressions of below but not of above. Participants in the third group used expressions for both poles, whereas participants in the fourth group did not use expressions for either pole. Table 4 represents the number of participants for each group regarding each picture.

	Only above appears	Only below appears	Both poles appear	Neither pole appears
TRAPEZE	34.9 %	9.9 %	6.9 %	48.9 %
BAR	20.6 %	7.6 %	3.8 %	67.9 %
RIVER	15.3 %	21.4 %	5.3 %	58 %

Table 4. Groups created on the basis of the appearance of the vertical dimensions' poles regarding each picture

As a second step we modified the grouping in order to get the above and below poles of the vertical dimension into the focus. For this purpose we made comparisons in pairs for each picture using groups defined as follows: the expression of above appears – the expression of above does not appear; the expression of below appears – the expression of below does not appear; the expression of above or below appears – the expression of above or below does not appear. Because of the different number of participants in the groups, group averages (regarding self-esteem, positive and negative emotions, subjective well-being, and the various dimensions of religiosity) were compared with a non-parametrical method, namely, the Mann-Whitney U-test. Significant differences between averages were found in the following cases:

A) TRAPEZE

1. the metaphoric expression of above appears – does not appear

   Individuals with stories where the expression of above appeared (N=32), scored significantly higher on the symbolic interpretation scale of PCBS than those with stories where above did not appear (N=98) (Mann-Whitney U Test; p=0.026).

2. the metaphoric expression of below appears – does not appear

Individuals with stories where the expression of below appeared (N=21), scored significantly lower on the inclusion of transcendence scale of PCBS than those with stories where below did not appear (N=92) (Mann-Whitney U Test; p=0.021).

3. the metaphoric expression of above or below appears – does not appear

Individuals with stories where the expression of above or below appeared (N=67), scored significantly higher on the symbolic interpretation scale of PCBS than those with stories where above or below did not appear (N=64) (Mann-Whitney U Test; p=0.034).

B) BAR

1. the metaphoric expression of above appears – does not appear

Individuals with stories where the expression of above appeared (N=44), scored significantly higher on the extrinsic-social religious orientation scale than those with stories where above did not appear (N=70) (Mann-Whitney U Test; p=0.03).

2. the metaphoric expression of below appears – does not appear

Individuals with stories where the expression of below appeared (N=14), scored higher (though only almost significantly) on the inclusion of transcendence scale of PCBS than those with stories where below did not appear (N=100) (Mann-Whitney U Test; p=0.053).

3. the metaphoric expression of above or below appears – does not appear

Individuals with stories where the expression of above or below appeared (N=41), scored significantly higher on the extrinsic-social religious orientation scale than those with stories where above or below did not appear (N=89) (Mann-Whitney U Test; p=0.039).

C) RIVERSIDE

No significant difference was found between any of the groups.

7. Discussion

Our results indicate that religiosity is linked with a specific usage of language that can be characterised by a typical pattern formed by the appearance of the above and below poles of the vertical spatial dimension in the stories about the trapeze and the bar. These differences could not be found in

the case of the picture of the riverside, a picture that is not important for religious experiences and norms. Interestingly, the three different dimensions of religiosity were linked differently to the characteristics of language usage.

Concerning the picture of the trapeze that can bring forth positive religious associations (the picture reminded one of the participants of Michelangelo's fresco about Adam's creation), the appearance of above was more frequent in the case of those scoring high on the symbolic interpretation scale. For these people, religious texts are not important just for the texts themselves but because they refer symbolically to something more important than themselves. Through the metaphoric depiction of above, individuals characterised by symbolic interpretation expressed their acceptance towards the content symbolised in the trapeze picture. This acceptance was so strong that it remained even in the group of participants where both above and below appeared.

Concerning the finding that participants scoring high on the inclusion of transcendence scale depicted below significantly less frequently, this result can be interpreted in the following way: the picture generally is not rejected by religious people because it can raise associations (like hope, trust, safety) that are important parts of the elementary religious experience (also attending to basic human needs). However, for depicting above, reflection on the relationship with the picture's metaphoric meaning is probably also needed. For that, the capacity for symbolic interpretation might be required – a characteristic independent from the inclusion of transcendence construct.

If our interpretation is correct, the results would also mean that the metaphoric appearance of above, on the one hand, is linked with the positive evaluation of the theme, and, on the other hand, it also refers to the acceptance of the theme's metaphoric meaning. The depiction of below, in turn, can be linked with the refusal of the theme's concrete, 'tangible' meaning. However, this hypothesis should be tested in further studies.

In the case of the picture of the bar, we found that the mentioning of above is more characteristic of those who score high on the extrinsic-social religious orientation scale, that is, of individuals for whom belonging to a community and maintaining relationships are important motives for practising their religion. Following our interpretation of the appearance of above and below, we might say that individuals with a higher level of extrinsic-social religiosity accept and value the themes metaphorically referred to by the picture (love, sexuality, and intimate human relationships). Those who depict below are the religious individuals who refuse fornication on the basis of the concrete sexual content.

It is an important result that the specific patterns of the appearance of the vertical dimension were connected expressly with the religious variables, but

proved to be independent of self-esteem, positive and negative emotions, and subjective well-being. This result indicates that the features we found are not rooted in the individual's dispositions but in the religious language usage; that means religious language usage can be regarded as an independent factor in constructing the social world. The system of values expressed by the religious language usage is present not only explicitly but also implicitly in the form of the spatial structure of the value meaning. It seems that, in the areas that are important for the religious person, the religious language usage determines the construction of the personal reality, whereas in other areas a language usage supposedly originating in other subcultures and identity elements becomes competent. It would be an exciting question to study the factors that decide which language usage modes are activated in the course of constructing different experiences.

On the basis of our results it is important to reflect also on the selective mechanism that, according to former studies like Urbán and Martos[22], seemed to be the result of individual dispositions since it was connected with the elaborateness of object relations schemes appearing in the stories about the pictures. It seems that a similar selection can be detected on the level of language usage. In this respect it is possible to say that both the rejection and the acceptance (and letting close) of certain themes can be interpreted not only as defence or identification mechanisms rooted in the functioning of the personality but also as a peculiarity of the linguistic construction of the empirical world.

The question arises about how the two significant factors of constructing the social world, that is, the object relations schemes and the language usage are related to each other, and how their interaction influences personal experiences. It is possible that, for example, in the study by Urbán and Martos[23] religious language usage might have played a role in keeping the stories' object relations structure reduced, veiling the storyteller's real level of object relations maturity. At the same time, we cannot exclude the possibility that the maturity of the object relations schemes play a role in deciding which language usage mode is accessible and operable for the individual.

It would also be important to study the behavioural consequences of the experiences of the social world. It would be worthy to expand the study of this field to examining other types of narratives, such as interviews including personal memories and elements of life stories, where the relationship between social experiences and behaviour can be seen directly.

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[22]   URBÁN, MARTOS.

[23]   URBÁN, MARTOS.

8. Limitations of the study

The results of the study and the validity of the interpretations can be regarded as limited from several aspects. As a result of the convenience sample, the disproportionateness concerning the denominations in the sample is striking. Catholic individuals are strongly overrepresented; it would be important to study individuals belonging to other denominations or non religious individuals.

Another limitation comes from the significant differences regarding the size of the groups formed on the basis of coding the appearance of above and below. These differences might have distorted the statistical analysis of comparisons by pairs.

Another difficulty comes from coding the spatial dimensions. In the study we tried to follow the logic of the concept, based on Szilágyi's book[24]. However, it would be useful to create a content analysis dictionary for similar studies that would make the precise coding of various and long texts possible. At this point it is important to note that Szilágyi's linguistic world model is much more complex than its vertical dimension. It would be important to include other dimensions in the empirical study of the model. One of the central questions is how other meaning dimensions are related to various cognitive structures, psychological and sociological phenomena, and how they are related to one another. Developing a content analysis system that grasps a larger part of the theory would be an inspiring task for future studies.

Last, it would be fruitful to expand the research to the analysis of other narratives. Stories told about pictures have proved to be good tools because we can have much information on the pictures we employ, e.g. we know their imperative characteristics. However, the studying of memories, parts of life stories, or even dreams could significantly contribute to the understanding of the linguistic and psychological characteristics of religious thinking.

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[24] SZILÁGYI.

Appendix 1.

Frequency of coded concepts related to the 'above' position (fenn) for pictures

	Riverside	Bar	Trapeze	total
total	**34**	**41**	**69**	**144**
fellép(és) – *performance*		3	16	19
feladat – *exercise*			13	13
felkészül(t) – *(well)-prepared*			6	6
felszabadult(an) – *loose*		4	2	6
feltételez(hetően) – *presumably*	2	2	2	6
felébreszt/felébred – *wake up*		1	3	4
felfedez – *discover*	2	2		4
felkér – *ask for a dance*		4		4
feláll – *stand up*	2	1		3
felelevenít/felelevenedik – *evoke*	1	2		3
felöltözve/felöltözött – *dressed*	1	2		3
feltétlenül – *by all means*		1	2	3
felajánl – *offer*		2		2
feldarabol – *cut into pieces*		2		2
felettébb – *greatly*	2			2
felidéz(ődik) – *recall*	1	1		2
felszín (-re kerül) – *come up to the surface*	1	1		2
feltétel – *condition*			2	2
feltöltődik – *fill up*	2			2
feltűnik – *appear*	1	1		2
felületes/felszínes (beszélgetés) – *superficial (conversation)*	1	1		2
fölmelegít – *warm up*	2			2
nagyfokú – *great extent*			2	2
(fel)növekszik a gyerek – *grow up*		1		1
csúcson fejezi be – *end on the peak*			1	1

	Riverside	Bar	Trapeze	total
elhalad felette az idő – *time has passed by sy*			1	1
emléket állít – *set up a monument*			1	1
felbomlóban – *split up*	1			1
felcsapó – *flapping*	1			1
felcseperedik – *grow up*			1	1
feléled – *revive*		1		1
felépít – *build up*	1			1
felfigyel – *notice*		1		1
felfüggesztődik – *be suspended*	1			1
felharsan – *burst out*			1	1
felhasznál – *use for*			1	1
felhív (telefonon) – *call up*	1			1
felhördül – *rattle*			1	1
felindult – *trepid*			1	1
felkavar – *unsettle*			1	1
fellángol – *kindle*		1		1
felmér – *size up*		1		1
felmerül – *come up*			1	1
felnéz valakire – *look up on sy*			1	1
feloldódik – *dissolve*	1			1
felpezsdül – *be effervescent*		1		1
felspanol – *vigorous*			1	1
felszáll (járműre) – *get on (a vehichle)*	1			1
feltár – *reveal*	1			1
feltétlen – *unconditional*			1	1
feltűnő – *striking*		1		1
felugrik – *jump up*	1			1
felugrik valakihez – *pop in*		1		1

	Riverside	**Bar**	**Trapeze**	**total**
felülemelkedik (a sérelmeken) – *overcome*	1			1
felülíródik – *overwrite*		1		1
felvállal – *take up*	1			1
felvesz (hitelt) – *take (a loan)*	1			1
felveszi (a beszélgetés fonalát) – *take up (conversation)*	1			1
felveszik (iskolába) – *be admitted to school*			1	1
felvidít – *cheer up sy*	1			1
felviszi a lakására – *take a woman to his apartment*		1		1
fenntartása(i) vannak – *have reservations*		1		1
hatalmas taps – *great applause*			1	1
hatalmasat esett – *have a big fall*			1	1
kiemel (hangsúlyoz) – *emphasize*			1	1
kiemelkedő – *outstanding*			1	1
kiemelten fontos – *outstandingly important*	1			1
kötelességek lebegnek a szeme előtt – *have duties in front of his eyes*	1			1
nő a feszültség – *tension grows*			1	1
óriási (siker) – *enormous (success)*			1	1
testfelépítés – *built (body)*			1	1

Appendix 2.
Frequency of coded concepts related to the 'below' position (lenn) for pictures

	Riverside	**Bar**	**Trapeze**	**total**
total	**42**	**15**	**28**	**85**
leül – *sit down*	19	2		21
alapít/ alapoz/ alapozódik/ alapul – *found, be founded*	2		2	4
elmélyít egy kapcsolatot/ mély barátság/ mély kapcsolat – *deepen a relationship*		1	3	4
lelke/ szíve mélyén – *deep in his heart*	2		1	3
lesétál/lemegy a folyóhoz – *walk down to the river*	3			3
elmélyül valamiben/ elmélyülten csinál valamit – *immersed in sg*		3		3
lefekszik – *lay down*		2	1	3
baleset – *accident*			3	3
gondjaiba temetkezve/ mélyedve – *immersed in difficulties*	1	1		2
lemond/ lemond valamiről – *renounce*	1		1	2
letelepedik – *settle down*	2			2
learat – *harvest*			2	2
naplemente – *sunset*	1			1
rá esett a választás – *choice fall on sg*	1			1
mélyen kötődik –*strongly attached*	1			1
lehorgasztja a fejét – *hang one's head*	1			1
lemegy a Balatonhoz – *go down to Balaton*	1			1
leszólít – *pick up sb*	1			1
lebénul – *become paralysed*	1			1
mélyen felkavaró – *deeply disturbing*	1			1
lesittel – *send to prison*	1			1

	Riverside	**Bar**	**Trapeze**	**total**
lezár egy kapcsolatot – *end a relationship*	1			1
levezet (feszültséget) – *get rid of the tension*	1			1
leöblít – *wash down*	1			1
leveszi a lábáról – *take sy off his feet*		1		1
(nem tudja) levenni a szemét valakiről – (*cannot) take his eyes off of sy*		1		1
szerelembe esik – *fall in love*		1		1
ámulatba ejt – *amaze*		1		1
lediplomázik – *obtain a diploma*		1		1
ledarál – *run off*		1		1
leolt – *cool down sy*			1	1
összeroskad – *collapse*			1	1
lefut (a program) – *(programme) be over*			1	1
csökken (az érdeklődés) – *decrease*			1	1
levonul – *go down*			1	1
leírhatatlan – *undescribable*			1	1
leáldozóban – *(sun) go down*			1	1
lepereg (az idő) – (*time) fly by*			1	1
lecserél – *change sg for*			1	1
letaglóz – *knock down*			1	1
lenyűgöz – *fascinate*			1	1
teherbe esik – *get pregnant*			1	1
lezuhanyoz – *take a shower*			1	1
alaplépések – *basic steps*			1	1
lezajlik – *take place*			1	1