

EXPRESSION OF FEAR THROUGH MULTIETHNIC PROVERBS IN LINGUISTIC EDUCATION

Natalia Kirirllova^{1*}, Elena Zaytseva², Tatyana Guryanova³, Kristina Fadeeva⁴, Irina Gerdo⁵, Tatyana Lvova⁶

¹Assoc.Prof, Ms., The Ulianov Chuvash State University, RUSSIA, natkir71@rambler.ru

²Assoc.Prof, Ms., The Ulianov Chuvash State University, RUSSIA, 917elena@email.ru

³Assoc.Prof, Ms., The Ulianov Chuvash State University, RUSSIA, vгурtat@yandex.ru

⁴Assoc.Prof., Ms., Cheboksary Institute of Moscow Polytechnic University, RUSSIA,
cristinafadeeva@mail.ru

⁵Senior lecturer, Ms, The Ulianov Chuvash State University, RUSSIA, gerdo-irina@yandex.ru

⁶Senior lecturer, Ms, The Ulianov Chuvash State University, RUSSIA, lvovatv1962@yandex.ru

*Corresponding Author

Abstract

The article deals with the comparative analysis of proverbs and sayings of different languages (Russian, English and Chuvash). The experience accumulated by the people, pragmatic attitudes, the proverbs and sayings created by the people for millennia are of a certain interest for cognitive comparative research, therefore this research represents a certain contribution to the study of the concept concerning its diachronic formation. The analysis of languages shows that the ethno-cultural and social characteristics make it possible to classify the compared proverbs and sayings and form various theme groups according to their semantic aspect. In the Chuvash and Russian languages, fear is seen mainly as a neutral regulator of people's actions. English language consciousness personifies fear, endowed with signs of action, acts as a mentor/teacher. Proverbs about fear are found in all languages, but they cannot be called complete equivalents because they resemble in a similar idea but diverge in lexical-grammatical form. In all comparable languages, there are proverbs that can be combined under the general name: "having experienced a situation of fear", this person begins to fear even a potential danger. The authors conclude that proverbs and sayings representation of verbalized emotional concept "fear" reflects the specificity of the worldview of a particular ethnic group, the semiotic structure of proverbs and sayings includes intertext, actualizing background knowledge and figurative associations of Russian, English and Chuvash peoples

Keywords: "proverbs", "sayings", "perception of fear", "emotional concept "fear", "animalistic component"

1. INTRODUCTION

At present, the phenomenon of fear is considered by the social sciences from different perspectives and from different points of view, and there is probably no single concept that would give its exact definition.

Hundreds of publications exploring the nature of conflicts and stresses have not eliminated the ambiguity of the concepts examined. The main cognitive difficulties are contained in the object of research itself, since at present there are no exact ways to distinguish fear from similar mental states. Different approaches (philosophical, psychological, sociological), considering the phenomenon of fear from different positions, complement each other, allowing the researcher to more accurately imagine and describe the linguistic nature of fear, especially its language representation.

Therefore, in this article, it seems appropriate to manifest four research positions: a philosopher, a sociologist, a psychologist, and a linguist, which will allow to identify the most significant characteristics of fear and understand the phenomenon under study in the variety of its aspects.

In philosophy, for example, it is not the usual fear that is familiar to the average, the meaning of which is recorded in dictionaries. This is not a fear caused by real or imagined danger, having a biological or social nature, differing in causation, adequacy, and duration of manifestation. Philosophical fear refers to the inner fears of man, created by man himself and who is suffering from them.

Fear has always interested philosophers of the past. Epicurus, for example, defines fear as the result of a person's misconceptions about relationships with the gods, about understanding the goal of a happy life. Titus Lucretius Carson considers the fear of death as the main thing, connects fear with faith, conscience, hope, love, and puts the degree of fear in dependence on the way of life of a person. Descartes develops a whole concept of fear, based on the concept of "satisfaction of the soul about the possession of a good": feeling the danger of losing this good from an external force, the soul experiences a "state of jealousy", which is a type of fear associated with the desire to preserve the possession of a good. According to his concept, the state of satisfaction of the soul about the possession of good is joined by a state of dissatisfaction about the possible loss of it. The resulting non-equilibrium state of mind puts a person before a choice of behavior options. This state of indecision is a type of fear [Descartes 1989: 554].

B. Spinoza reveals the concept of fear in contrast to its hope: "Hope is nothing more than a fickle pleasure arising from the image of a future or past thing, the outcome of which we doubt: fear, on the contrary, is a fickle displeasure arising from the image of a doubtful thing. Further, if the doubt of these affects is destroyed, then hope passes into confidence, fear into despair, i.e., pleasure or displeasure arising from the image of the thing we feared or hoped for... If the desire to avoid future evil is limited to the fear of some other evil, so that a person does not know which of them to prefer, then fear is called stupor, especially when both evils that one fears are among the very large ones" [Spinoza 1983: 33].

One of the first attempts at scientific analysis of fear was made in psychoanalysis at the beginning of the previous century. Early psychoanalysis began to distinguish between rational fear of any danger and irrational fear, which is a consequence of unrealized life aspirations and manifests itself as a way of functioning of the super-ego [Freud 1991].

Fear has become one of the basic concepts of the philosophy of existentialism. The concept of fear was introduced by S. Kierkegaard [Kierkegaard 1992], who distinguished between the usual "empirical fear" (Furcht), caused by a specific object or circumstance, and the indefinite, unaccountable "fear - longing" (Angst) - a metaphysical fear unknown to animals, the subject of which is "nothing" and which is due to the fact that man is finite and knows about it.

Following S. Kierkegaard, existentialists (M. Heidegger, A. Camus, J. p. Sartre, K. Wilson) continue to interpret fear in its two forms with small variations. M. Heidegger calls fear "the main fundamental mood of human existence, the only means of a person to escape through the experience of a sense of fear from an uncertain, uncriticised and alienated world" [Heidegger, CIT. by: Vezhbitskaya 1998: 320]. In fear, he sees not only a concrete state of mind, but also a means for man to know the limits of his own existence. The key point of his fear theory is the "uncertainty" of "potential dangers" and the independence of the "Angst" state from anything that might actually happen" [ibid.]. M. Heidegger's philosophical reflections on "Angst", resorting to the use of languages of elementary meanings proposed by A. Vezhbitskaya, can be represented as: I do not know what will happen; bad things can always happen to me.

J. P. Sartre, like his predecessors, highlighted the usual fear caused by objects of the external world and existential fear-the fear of oneself as an opportunity and freedom [Sartre 1990].

Since language reflects a person's perception of the world, it is easy to assume that such features of understanding fear as uncertainty, globality, and constancy should be recorded in dictionaries. So it is: dictionaries of English and German fix the special word "Angst" for philosophical fear. In Russian, the philosophical / existential aspect is expressed by an attributive phrase and is characterized by the use of the

word fear in the plural: existential fears.

According to psycholinguists, "existential fear as an experience is to a certain extent inherent in every person, although it is rarely recognized by us as a constant and inevitable companion on the path of life" [Frumkina 2000: 291].

Thus, the experience of existential fear is rooted in the very essence of human existence: the constant struggle between the desire for stability, peace and the desire for something new, risky. This is the fear of life, which always requires orientation in new conditions, making decisions, the consequences of which no one can predict. The unpredictability of life, the uncertainty of the future, the possibility of losing the accumulated benefits inspires a person with fear and in some cases inhibits his development.

It is known that people tend to experience fear in certain circumstances. Moreover, fear, if it does not go beyond the normal scope, plays a positive role in a person's life, performing an adaptive function. Thus, we can say that fear is a normal, natural state of a person, unless it goes beyond the usual limits. If the causes of fear are unclear and vague, if the intensity of the experience is inadequate for the cause of fear, or the person is not aware of this feeling, cannot get rid of it, and there is any health disorder (sleep, appetite, physical well-being), then it's a kind of pathological fear. It is this type of fear that psychology, or rather psychiatry, deals with.

Within psychology it is accepted to speak about obsessive-compulsive disorder, obsessive fears, anxiety or phobias. The problem of their differentiation is still relevant for psychiatry. Among the various fears in mental diseases, only one psychopathologically defined group stands out (Shader 1998) - obsessive fears (phobias). Other fears are not differentiated, but are collectively referred to as "fears".

Obsessive fears or phobias are quite common and in various forms. According to R. Shader's definition, phobia is "a persistent intense situational anxiety that immediately occurs in response to the presentation of a known frightening stimulus, and the patient understands that the alarm is not justified, but prefers not to fight it, but to avoid stimuli" [Shader 1998: 364]. Such features of phobia as intensity, suddenness and uncontrollability on the part of the person are also highlighted in the Psychological dictionary [BPS 1975: 303]. The main difference between phobia and fear is the inability to manage one's state in a situation of experiencing a stressful situation.

Fear doesn't always have a negative charge. This emotion also plays a positive role in a person's life. Among the functions performed by fear, first of all, there are adaptive or social (Izard 2000) functions. The essence of this function is that fear mobilizes human forces for active activity, which is necessary in a critical situation, helps to anticipate possible errors and reduces the risk of becoming a victim of circumstances, fear protects, because it is a very strong motivation for finding a safe environment, makes the individual seek help; allows a person to model their future behavior.

Fear, on the one hand, is a psychological or philosophical phenomenon that has features that are characteristic of any emotion (duration, intensity, timeliness of the experience, etc.); on the other hand, fear is a linguistic phenomenon, it is an emotional concept that has a linguistic reflection.

In general, under the linguistic reflection of the concept of "fear" we understand the set of available language means of expression, description, nomination of fear, which includes phraseological, metaphorical units, proverbial and proverbial expressions. The purpose of our research is to compare these tools in order to identify common and culturespecific concepts in the understanding and, accordingly, language reflection of the concept under study within the English, Russian and Chuvash linguocultures.

From the point of view of cultural-national marking, the experience accumulated by the people, pragmatic attitudes, the proverbs and sayings created by the people for millennia are of a certain interest for cognitive comparative research, therefore this research represents a certain contribution to the study of the concept concerning its diachronic formation.

In the proverbial fund of the language the information is accumulated and the specificity of the representation and awareness of the emotion of fear is clearly visible. The analysis of the proverbs objectifying the emotional concept (EC) "fear" in the English and Russian and Chuvash linguistic cultures indicates that the subject-matter content of the concept under study tends to be different and specifically colored than having common characteristics of the EC "fear".

The selected units have identified several thematic groups, of which a certain part is common to all cultures. These coincidences are invariant in the sense that proverbs about fear are found in all languages, but they cannot be called complete equivalents because they resemble in a similar idea but diverge in lexical-

grammatical form. In all comparable languages, there are proverbs that can be combined under the general name: "having experienced a situation of fear", this person begins to fear even a potential danger. In Russian and Chuvash languages this idea is embodied through the behavioral traits of animals: Once bitten, twice shy; Frightening beast and sparrow afraid of; the thief is like a hare: he fears his shadow; Пёр хăранă йытă виçĕ кун вĕрнĕ, тет - One frightening dog three days barked, they say. Хăравçă куян хай мĕлкинчен хăрат - Coward rabbit fears his own shadow; Шиклĕ йытă хыт вĕрет - a timid dog barks.

English proverb Threatening folks live the longest: they take precautions indicates that it is common for an Englishman to take precautions to avoid dangerous situations from now on: in psychology it is called adaptive function of fear. Understanding fear through death finds its embodiment in the Russian and English languages. However, the attitude towards death as a cause of fear is different for comparable cultures. For the consciousness of the Russian-speaking person, death is seen as inevitable, the fear of death is a natural human feeling: Страх сильнее смерти / Fear is stronger than death; Бояться смерти – победителем не быть / Be afraid of death – not to be a winner. Russian consciousness reconciled with the death does not flinch from death, and thinks of it as of the unchangeable and unavoidable fact. Such a perception of death in the Russian consciousness is due to the traditional Russian attitude to life: everything should be treated kindly, even death. In English proverbs fear of death is recognized as the most intense: The fear of death is prevailing; If you fear death, you are supposed to be already dead; It is not death or some difficulty to be feared, but the utter idea of the thought of death; For certain people both death and life are fearful things. In English and Russian proverbs the fear correlates with destiny, God, conscientiousness with high moral qualities of God-fearing people being emphasized: The fear of God makes the heart shine / Бойся, не бойся, а року не миновать; В ком есть страх, в том есть и Бог / Кто Бога не боится, тот людей не стыдится, Бойся Бога, знай совесть. Comparable cultures distinguish such a characteristic feature of the EC "fear" as the ability to control people's actions. English language consciousness distinguishes between: a) the positive impact of fear, emphasizing the edifying (adaptive) function of fear: Fear is a teacher of great wisdom and the symbol of many revolutions; The fear of one person augments the spirit of the other; A good scare is worth more to a man than good advice; You must always fear if you want to be safe; Fear keeps the garden better than the gardener; Fear is the beginning of wisdom; b) the negative effect of the emotion of fear on human behavior: Fear may force a man to cast the moon; Panic, the handmade of numbing fear, He who fears you present, will hate you absent; He threatens who is afraid; Don't let fear hold you back; Our fears do make us traitors, A slave to fear creates the hell on earth; c) neutral impact of fear: Men who are afraid are in love with fear; He who is afraid of doing too much, always does too little; Fear no men and do justice to all men; If you fear that people will know, don't do it; Those who came were not afraid: those who were afraid didn't come.

In the Chuvash and Russian languages, fear is seen mainly as a neutral regulator of people's actions: Ылăхран хăрасан ҫын пулса та ҫес маар/ Греха бояться – человеком не вырасти / Sin to be afraid means a man not to grow up);; Мунчана каякан ашшинчен хăрамасть / В баню идущий тепла не боится (Coming to the bath is not afraid of heat); Пысăкран хăрас, кĕçĕннинчен вăтанас / На всяку беду страху не напасешься (For all the trouble your fear will not be enough). These proverbs are more recommendatory, philosophical, they reflect on the importance of fear and its place in human life. So in the Chuvash language there is a proverb formed during the Great Patriotic war, actively used even now: Пăттар Раман фашистран хăраман / Батыр Роман фашистов не боялся (Roman-Batyr was not afraid of fascists), which is encouraging, calling a person not to panic in a dangerous situation.

2. CONCLUSION

In all comparable languages, it is noted that an inexperienced, naive person has no fear. In English and Chuvash proverbs attention is focused on the fact that fear may not be innate, but acquired emotion: Newborn calves don't fear tiger; Тинĕс ҫине ҫитмен ҫын сехре хăппи курман ҫын/- На море не бывший человек – не видавший страха человек. In the Russian language it is noted that fear is a conscious emotion, as well as the fact that having experienced fear the man has always something to lose: Глупый, что голый, ничего не боится (Stupid naked, not afraid of anything). English language consciousness personifies fear, endowed with signs of action, acts as a mentor/teacher: Fear is a great inventor. Fear has physical characteristics: Fear has many eyes; Fear is the father of cruelty; Early and provident fear is the mother of safety; Fear has a quick ear. In the proverbial fund of the English language there is a group of proverbs that reflect the causation of the emergence of the emotion of fear. Among the reasons for the emergence of fear in the English linguistic culture, the exaggeration has greatest frequency: Fear is greater than the reason for it; The less there is fear the less there is of danger; Fear is ten times more terrifying than danger itself; A threatened blow seldom given. It is also noted that the groundlessness of fear attracts danger: Foolish fear doubles danger; What you fear happens sooner than you expect; From fear of breaking

it you break the crystal.

The proverb and saying fund of comparable languages reflects the specificity of the linguistic world view of a particular ethnic group, the semiotic structure of proverbs and sayings includes intertext, updating the background knowledge and figurative associations of Russian, English and Chuvash linguistics

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