

SCTCMG 2022
International Scientific Conference «Social and Cultural Transformations in the Context of
Modern Globalism»

COGNITIVE MODEL OF THE FRAME “LOVE OF LIFE” IN THE
GREEK WORLDVIEW

Zarina Ashotovna Faramazyan (a)*, Emma Kazbekovna Tokar (b),
Elina Pavlovna Chakalova (c), Galina Vladimirovna Redko (d),
Julia Vadimovna Frolova (e), Luiza Nikolaevna Miroshnichenko (f)
*Corresponding author

(a) Kuban State University, 149, Stavropolskaya Str., Krasnodar, Russia, rector@kubsu.ru
(b) Kuban State University, 149, Stavropolskaya Str., Krasnodar, Russia, rector@kubsu.ru
(c) Kuban State University, 149, Stavropolskaya Str., Krasnodar, Russia, rector@kubsu.ru
(d) Kuban State University, 149, Stavropolskaya Str., Krasnodar, Russia, rector@kubsu.ru
(e) Kuban State University, 149, Stavropolskaya Str., Krasnodar, Russia, rector@kubsu.ru
(f) Kuban State University, 149, Stavropolskaya Str., Krasnodar, Russia, rector@kubsu.ru

Abstract

The study is carried out within the integration of scientific concepts of domestic and foreign scientists in the field of cognitive linguistics and linguoculturology and is aimed at identifying the value dominants of the Greek ethnic group that form the Greek national character and linguistic worldview. Rich material for the national character study is provided by the cultural language products of its bearer – works of oral folk art, plots of fiction, ethnographic and cultural descriptions, as well as a paremiological fund. Paroemias, being linguocultural precedent texts, in concentrated form express information about the given people culture: they contain meaningful assessments of life; characterize essential moments in history, traditions, mores and customs of people who speak the corresponding language. Paroemias illustrate the peculiar way of thinking of the people; allow getting closer to comprehending the naive linguistic picture of the ethnic group world, which is no less complicated than the scientific or artistic worldview. The purpose of the paper is such a value of Greek linguistic culture as love of life, which is presented as a whole frame based on probabilistic comprehension about typical situations and the expected reaction to these situations. The material for the study consists of 700 paremiological units. As a result of cognitive-frame modeling, the mental layout of the axiological dominant (“Love of life”) – division into slots and subslots that form this key concept for Greek linguoculture is presented.

2357-1330 © 2022 Published by European Publisher.

Keywords: Frame, linguoculturology, paroemia, slot, worldview

1. Introduction

Most researchers agree that the worldview emerging in the minds of various cultures' bearers are not identical, but are nationally specific, not only because of the difference in geography and living conditions, but also because of linguistic distinctions, since each language is diverse in dividing objective reality.

The linguistic worldview contains a person's idea of the world, prohibitions and attitudes aimed at the proper behavior of a human in the world, expressed in language. This determines its regulatory role in human life. It also creates a single "semantic field", which ensures mutual comprehension between representatives of the same culture (Postovalova, 1988).

The linguoculturological approach to the study of national character is focused on finding national characteristics through the analysis of cultural products – oral folk art, literature, art, and philosophy, produced on the study basis of the paremiological fund of language, folklore, plots of fiction, ethnographic, and cultural descriptions (Melnikova, 2003). Conceptualization of language pictures of various languages is a promising area of research in cognitive linguistics.

2. Problem Statement

One of the first attempts to describe the conceptualization of the Greek linguistic worldview of the world from the standpoint of cultural linguistics can be considered the Chakalova's PhD thesis (2006) on the topic "Linguistic representation of the national worldview in a literary text", in which the author reveals the features of the Greek national worldview in the worldview of English writers, highlighting the concepts of "travel" and "hospitality" in the English literary text. Until now, the concepts and frames of the Greek language worldview, isolated on the Greek language material itself, have not been the research questions. The urgent need to develop the concept of "Greek worldview" is explained by the insufficient scientific description of language means expressing the national specificity of the Greek ethnic group, which has predetermined the formulation of the research problem.

3. Research Questions

The research question is the mechanism of conceptualization and fixation of the Greek national worldview in ethno-specific proverbs of the Greek language, which involves consideration of the following issues:

- i. present the content of the linguocultural frame "Love of life" through the analysis of frame structures based on paremiological units;
- ii. describe the cultural and national specifics of the Greek language worldview in conclusions.

4. Purpose of the Study

The purpose of the paper is cognitive-frame modeling of such a value dominant of the Greek national character as “Love of life” on the material of lexical means (paremiological units) that form and describe the Greek language worldview.

5. Research Methods

In the course of the study, about 700 paremiological units that objectify such a valuable dominant of the Greek national character as love of life have been selected and analyzed by the continuous sampling method from three authoritative paremiological dictionaries. The method of cognitive-frame modeling is applied to systematize the analyzed material. The given method consists in the fact that some comprehension is presented in a structured frame, including slots and subslots, and allows us to more clearly reveal the hierarchy of values of the studied ethnic group.

6. Findings

The analyzed material made it possible to conclude that the “Love of life” frame in the Greek language worldview contains information about the representatives’ attitude of the Greek ethnic group to life and is introduced by the following slots: “Optimism”, “Love of freedom”, “Faith in God.”

6.1. “Optimism” slot

In the dictionary *Λεξικό της νέας ελληνικής γλώσσας* (ed. by Μπαμπινιώτης) optimism/αισιοδοξία has the following meanings: 1) tendency to see the good in everything and to hope for a favorable development of events; 2) philosophical position, which consists in the belief that good will triumph over evil, virtue will crow over, and the world, society, and life are moving in a positive direction (Babiniotis, 2002)

Optimism implies a positive attitude towards life, reflecting faith and hope for a positive or desired outcome of any events. This is a person’s tendency to see and emphasize the positive aspects of life and not become discouraged due to troubles.

Paremiias representing the “Optimism” slot are classified into two subslots:

1) Subslot “Positive attitude to the present”

One of the definitions of optimism/αισιοδοξία is the tendency to see the favorable side of everything (Babiniotis, 2002), that is, a positive attitude towards the present.

The positive attitude of the Greek to the present is manifested in sincere joy from every day lived: *Μια καλή μέρα σκεπάζει έναν κακό μήνα* – One good day covers one bad month.

In his thinking, there is a conviction that life is beautiful in all its manifestations:

Άνθρωπε, σκέψου και άφησε τα πάθη και τα μίσση, γιατί στο θάνατο μπροστά είμαστε όλοι ίσοι – Man, think and leave all pains and hates, because we are all equal in the face of death.

Και με τα χίλια βάσανα πάλι η ζωή γλυκιά είναι. – And even with a lot of torment, life has its charm (Smyrniotaki & Ios, 1993)

Paroemias of the given group represent a positive attitude towards life through the opposition of “γελάω/laugh – κλαίω/cry.” In contrast to the stereotype of a Russian person thinking, which consists in the judgment “if you laugh a lot in the morning, then you will cry in the evening”, then in the view of the Greek, on the contrary, laughter brings laughter, and even troubles should be met with laughter and a smile. For instance:

Όποιος κλαίει τέτοιον κόσμο, μόνο τα μάτια του χαλάει – Who cries in this world, only spoils his eyes.

Όποιος δεν γελάσει το πρωί ούτε το μεσημέρι γελάει – He who does not laugh in the morning, he does not laugh in the afternoon.

Αν δεν γελάσεις το πρωί, μην καρτερείς το βράδυ – If you don't laugh in the morning, don't wait for the evening.

Αν γελάς όταν σε δέρνουν, ποτέ δεν θα σε ξαναδείρουν – If you laugh when you get hit, you will never be beaten (Natsouli, 2011).

A positive attitude to the present is also determined by the ability to calmly relate to difficulties and believe that in the end everything will be fine anyway. For example:

Μην πεις ποτέ πως είν'αργά κι αν χαμηλά `χεις πέσει – Never say it's too late, no matter how difficult the situation is.

Όποιος πνίγεται στη πρώτη βουτηξιά, πάντα πνιγμένος θα είναι – He who drowns on the first dive will always go under.

Αν δε δούμε τα χειρότερα, δεν τιμούμε τα καλύτερα – If we don't see the worst, we won't appreciate the best.

Κάθε εμπόδιο για καλό – Every obstacle is for the best (Smyrniotaki & Ios, 1993).

Life difficulties and turmoil concretize such lexemes as πέφτω/ fall down, πνίγομαι/ drown, κατήφορος/ fall, descent, εμπόδιο/ obstacle, χιόνι/ snow, cold. Life itself is presented in the form of oppositions κατήφορος/ fall, descent – ανηφόρος/ ascent, τα χειρότερα/ the worst – τα καλύτερα/the best, nevertheless, there is a conviction in the positive outcome of any problem in PE:

Δεν υπάρχει χιόνι που να μην λιώνει με τον ήλιο – There is no snow that does not melt when the sun comes out.

Όποιος αέρας και αν φυσάει, ο μύλος αλέθει – No matter how the wind blows, the mill will work (Fragas, 2015).

2) Subslot “Hope”

Hope is associated with optimism as positive expectation of future events: the tendency to expect and hope for a favorable and positive development of events (Manolis Triantaphyllides Foundation, 1998). It should be noted that optimism may refer to the present and the past, while hope refers to the future. Hope is a special form of optimism, its component. From the point of view of an everyman, the antonym of optimism is pessimism, and hope is hopelessness, which is accompanied by fear. It is believed that hope is more emotional than optimism.

The conviction that “hope dies last” can be traced both in Russian and Greek paremiology:

Όσο υπάρχει ζωή, υπάρχει ελπίδα – As long as there is life, there is hope.

Ζεσταίνεται με τις ελπίδες και θαρρεί που έχει γούνα – Hope warms a person like fur.

In PE, life's difficulties are presented by comparison with unpleasant natural phenomena – βαρυχειμωνιά/ harsh winter, συννεφιά/ cloudiness, bad weather, and hope is metaphorically presented as something warming and radiating light: καλοκαιριά/ summer, warm weather, ξαστεριά/ starry sky:

Η βαρυχειμωνιά θα φέρει και καλοκαιριά – Cold winter is followed by summer.

Η συννεφιά θα φέρει και ξαστεριά – When the clouds clear, the stars appear.

Hope is also associated with patience and the ability to wait, therefore it is compared to a seed planted, which takes time and patience to grow and bear fruit:

Στην γλάστρα της υπομονής φύτεψα την ελπίδα – I planted hope in a pot of patience (Natsouli, 2011).

The PE presented in the given slot objectify such conceptual features of the “Love of Life” frame as 1) positive attitude towards the present, 2) ability to treat life with humor, meet troubles with a smile, and 3) hope for a brighter future and overcoming any obstacles.

6.2. “Love of freedom” slot

Love of freedom is the desire for freedom and independence. Synonyms of the given lexeme are free-thinking, willfulness, and independence (Kartaslov, 2009)

Passionate love of freedom of the Greeks as a manifestation of love for life is closely connected with such a significant feature of their mentality as an extremely developed self-esteem.

The figurative component of “freedom” is syncretic images of wind, sea, bird, horse, open space, flight, breathing, etc. For example:

Βγάλε το χαλινάρι απ' το άλογο, αν θέλεις νά'ρθει πρώτο – Take the bridle off your horse if you want it to come first.

Κάλλιο ελεύθερο πουλί, παρά λιοντάρι στο κλουβί – Better a free bird than a caged lion.

Καλύτερα ελεύθερο πουλί, παρά σκλάβος βασιλιάς – Better to be a free bird than a king in bondage.

Καλύτερα ν' αγναντεύεις απ' το βουνό, παρά μεσά από τη φυλακή – It is better to look into the distance from a mountain than from a prison (Natsouli, 2011).

The conceptual component of “love of freedom” includes such conceptual features as the ability to act as one wishes, the absence of restrictions, the opposition of bondage, slavery, imprisonment, and captivity.

The love of freedom of the Greek is manifested in the rejection of power in any of its manifestations: he does not tolerate bosses and orders; he scorns the obsequious attitude towards authorities. This is reflected in the following PEs:

Άρχοντας και διάβολος, αδέρφια δίδυμα – The ruler and the devil are twin brothers.

Δύο άλογα στο ίδιο παχνί δεν κάνουν – Two horses can't fit in one pound.

Όταν είναι δύο πλοίαρχοι, αναποδογυρίζουν το καράβι – Two captains on a ship – and it goes to the bottom.

Πολλοί μάγειροι μαζί, το χαλάνε το φαί – Many cooks spoil food together.

Τα πολλά κουμάντα, το καράβι με την πάντα – Many orders and the ship goes down.

Η προσταγή σου λάχανα και ο ορισμός σου αγγούρια – Your orders mean nothing to me.

Αν προσκυνήσεις άρχοντα, θε ν' αρνηθείς το Θεό σου – If you worship your boss, you will deny your God (Smyrniotaki & Ios, 1993).

In the presented PEs, the concept of power is objectified by lexemes *άρχοντας/* chief, *κεφάλι/* head, *πλοίαρχος/* ship captain, *κουμάντο/* crew, *προσταγή/* decree, *ορισμός/* order, dictate, and its rejection – verbs with the meaning of destruction: *βουλιάζω/* drown, *αναποδογυρίζω/* turn upside down, *χαλάω/* destroy, demolish.

The most frequent unit in the series of presented PEs is the lexeme *καράβι/* ship. The ship for Greece as a maritime power is a symbol of freedom. It demonstrates a craving for adventure, romance, interest in unexplored latitudes, the search for a life path, expresses calmness, peace. The ship also symbolizes life itself, its course, and the fact that “there is no place for two captains on one ship” means that the Greek strives to be the sole master of his life. This is how he understands personal freedom.

Love of freedom also implies the rejection of any kind of violence objectified in paroemias by lexemes *βία* and *ζόρι*, receiving a negative assessment:

Βία/ force, violence, coercion:

Το πράγμα που έγινε με βία γρήγορα γεννά μετάνοια – Violence breeds remorse.

Η βία φέρνει μαζί της ατυχία – Violence breeds unhappiness.

Ζόρι/ violence, coercion

Με το ζόρι το σκυλί δεν φυλάει το μαντρί – A dog does not forcefully guard the sheep.

Το ζόρι βάζει το λαγό στην τρύπα – Coercion drives the hare down the hole.

The belief that any kind of violence against the free person's will leads to negative consequences and violates his right to freedom can be traced in the above proverbs.

Freedom is one of the priority life values of the Greek, which is reflected in the following PEs:

Προτιμότερο να είσαι ελεύθερος γιος φτωχού, παρά σκλάβος πλούσιου – It is better to be the free son of a poor man than the slave of a rich man.

Να χαιρετάς αλλά να μην προσκυνάς – Salute but don't worship (Natsouli, 2011).

Three binary oppositions that oppose freedom to lack of freedom in the mind of the Greek are distinguished on the basis of the presented PEs: freedom-power, freedom-coercion, violence, freedom-slavery.

6.3. “Faith in God” slot

Greece is an Orthodox country in its culture, history, and religious choice. Modern Greeks consider themselves heirs of the traditions of Christian Byzantium. 98 % of the country's population are Orthodox Christians. The Greek (officially Hellenic) Orthodox Church is one of the most influential and the third largest in terms of the number of believers in the Orthodox world. The Church plays a crucial role in Greek society, and faith is an integral part of culture.

Faith (in the religious sense) is the belief in the existence of God, the recognition of the religion dogmas, religious traditions and rituals. Synonyms are belief, faith, confession (Academic.Dic, 2007).

The necessity of faith/ *πίστη* in human life is recognized in the following PEs:

Σαν έχασες την πίστη σου, τι άλλο έχεις να χάσεις – If you've lost faith then you've got nothing left to lose.

Με την πίστη και τα βουνά κάποτε ανταμώνονται – Mountains can be moved with faith.

Έχε πίστη στο Θεό και ας σου θέλουν το κακό – Have faith in God, even if you wish evil (Natsouli, 2011).

In these PEs, faith is presented as something that gives some certainty and a system of reference points, since there is “nothing to lose” without it. It gives the believer peace (you cannot be afraid of either evil or the enemy), strength (you can move mountains) and hope, and also helps love life.

The love of life in the Greek worldview acquires an additional conceptual sign – “love of God.” God in the view of the Greek is omnipotent and all-seeing, which is confirmed by the following PEs:

Ο Θεός βλέπει βουνά και ρίχνει χιόνι – God sees mountains and throws snow.

Ο Θεός αργεί, μα δεν το λησμονεί – God may be late, but he never forgets.

Το μάτι του θεού βλέπει πάντα και παντού – God’s eye sees everything and everywhere.

Χωρίς του Θεού βουλή ούτε στο βρόχι το πουλί – It does not rain without the will of God (Fragas, 2015).

Based on PE, we can highlight the role that God plays in the life of a Greek: he helps (βοηθώ), forgives (συγχωρώ), protects (προστασία, σκεπάζω), bears the truth (αλήθεια), and punishes (τιμωρώ):

Όποιος κάνει το σταυρό του, έχει το Θεό βοηθό του – God helps to the one who prays.

Το κεφάλι που φυλάει ο Θεός, ο κόσμος δεν το βλάπτει – The world cannot harm a person who is protected by God.

Η αλήθεια είναι του Θεού, το ψέμα του διαβόλου – Truth is from God, lies are from the devil.

Όποιος κλέβει το λαό, τιμωρείται από το Θεό – The one who robs the people is punished by God.

Δεν κρύνει ο γυμνός, άμα τον σκεπάζει ο Θεός – The naked will not freeze if God covers him (Smyrniotaki & Ios, 1993).

In the paroemia *Κατά τα ρούχα δίνει ο Θεός το κρύο/ God gives cold to everyone according to their clothes*, a conviction is traced that God gives exactly as much as a person can endure, which means that all trials in life are fair.

Greek love of life can be called Orthodox hedonism, because life love for a Greek is not only to enjoy life, to “seize the day” and take everything from life, it is also to love the world beauty created by God, to be a humanist, to steadfastly overcome the difficulties of the present and hope for a better tomorrow, to live with conscience and honor (φιλότιμο), experience love and share it.

7. Conclusion

1. Paroemias represent a persistent idea of an ethnic group about a particular concept. They allow expanding the means of verbalization of frames from a single word to a sentence. Currently, they are considered as representatives of the main stable structures of consciousness, acting as a supplementary way of linguistic representation of the specifics of the conceptualization and categorization of the world.

2. The significance of the frame “Love of life”, which can rightly be called crucial to Greek linguistic culture, is confirmed by the huge variety of Greek paroemias reflecting the peculiarities of love of life perception by native speakers of the modern Greek language. The cognitive model of the studied frame consists of three slots: “Optimism”, “Love of freedom”, “Faith in God”, and containing information about the most essential dominants of the Greek mentality.

References

- Academic Dictionary. (2007). *Academic. Dictionaries and Encyclopedias*. <https://dic.academic.ru/>
- Babinotis, G. (2002). *Dictionary of the modern Greek language*. Center for Lexicology.
- Fragas, G. (2015). *Greek proverbs with correspondences in English, French, Italian, Spanish, German*. Saita Edition.
- Kartaslov. (2009). *Map of words and expressions of the Russian language*. <https://kartaslov.ru/>
- Manolis Triantaphyllides Foundation. (1998). *Dictionary of Common Modern Greek*. Institute of Modern Greek Studies. Aristotle University of Thessaloniki.
- Melnikova, A. A. (2003). *Language and national character: the relationship between the structure of language and mentality*. Speech.
- Natsouli, T. (2011). *Proverbs and phrases*. Experience Editorial.
- Postovalova, V. I. (1988). Worldview in human life. *Role of the human factor in language: language and worldview* (pp. 8–69).
- Smyrniotaki, G. K., & Ios, G. (1993). *Folk wisdom. 10 000 Greek proverbs*. Sifakis.