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## Conceptualization of Optimistic Models for the World in Paremic Picture of the World

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### Abstract

The description of language expression of an ethno cultural stereotype in assessment of optimistic approach to judgment of a role of trials destiny provides in human life is offered. The optimistic outlook model is considered as integrative linguo-cognitive area which valuable dominants are directly connected with points, key for national sphere of concepts. The algorithm of a descriptive technique is presented on the example of cognitive and pragmatism modeling of semantics in the Russian proverbs of theme groups "Destiny - Patience - Hope" and "Patience - Hope" from the collection "Proverbs of the Russian People" of V. I. Dahl. The area of paremic verbalization of cognitive category "Optimism" is considered taking into account polyconceptuality of national aphorisms maintenance and ambivalence of the ethno culture major stereotypes assessment concluded in them. Linguo-cognitive potential of paremias in representation of optimistic outlook model is defined with aphoristic value of paremias, pragmatism recommendation expressed in them and a valuable semantic core.

**Keywords:** Paremia, Paremic picture of the world, Discourse-and-model concept, Paremic frame, Paremic value.

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## Introduction

Relevance of the addressing the analysis of category "Optimism" as cognitive dominant of the Russian ethno cultural language consciousness is caused by a number of factors among which 1) messianic nature of national outlook, 2) "hope on will of the Lord", traditional for orthodox spiritual culture, and despondency recognition by one of mortal sins, as well as quite ordinary motivated aspiration to find even in misfortunes good luck rudiments on the paremic formula "whatever happens - happens for the best" fixed in public consciousness.

In philosophical understanding the optimistic way of perceiving the world is opposed by pessimistic, - the similar understanding is based on the analysis of a ratio of the good and evil in the world (Loemker, 1996). Oliver Bennet, analyzing the maintenance of an optimism concept, marks out culture of optimism which is broadcast by the subsequent generations and forms social institutes (family, school, religion) (Bennet, 2011, p. 305). A considerable role in realization of this mechanism of broadcasting is played by paremic fund of language as the set ethno culturally marked texts. Ethno cultural conditionality of the optimism category in Russian is connected with a factor to which V. Y. Propp points: - traditional optimism of folklore, connecting it with a problem of ritual laughter in folklore which is implemented, generally in the Russian family and household ceremonies and the fantastic epos (Propp, 1997).

Indeed, works of the Russian folklore show the vital beginning in world outlook consciousness of the people. The importance of proverbs as material of the linguo-culturological description consists in their role in the organization of "socially caused communication by means of verbalization of ordinary representations" (Flick, p. 180). Really, on the example of the Russian proverbs optimistic attitude and positive spiritual and valuable orientations of the personality since the early childhood is formed. Orientation to optimistic model of attitude is caused by the fact that the key matter of life and death in national culture is comprehended through a prism of optimistic installations: awareness of inevitability of death does not exclude a comic shade in feeling of tragic element (*Live, do not grieve: you will die, you will not begin to cry*). Thus, the Russian folklore in general and its paremic areas, in particular, allow tracking formation of national Russian character with its installation on life as eternal life. This view received philosophical justification at the end of the 19-20 century in works of the Russian and foreign thinkers (N. A. Berdyaev, V. S. Solovyov, A. Schweitzer, E. Fromm, L.E. Loemker).

## Methods

The development of a technique of the cognitive and pragmatological analysis of local thematic area of the Russian paremias considering above noted features of semantics and pragmatics of proverbs and sayings as ethno culturally important texts considered a number of the basic provisions connected with the fact that in definition of semantic model of a national aphorism the leading role is played by situationally caused (frame) basis of paremic value. In particular, as it was defined at a preparatory stage of work, the thematic capacity of category of "Optimism" is caused

1) the widest range of life situations to which it is applicable: *The grief will break - the pike will well up* - 'small loss will turn back bigger benefit', *All it'll come out all right* - 'any trouble will begin to be perceived as insignificant over time', *the Dead won't end without coffin, live won't live without cell* - 'to any person will be the place in life');

2) a range of feelings and emotions by which the optimistic relation to life is accompanied: *It is live a smoking-room, is live did not die* - 'bitter irony', *Evening crying, morning joy* - 'quiet confidence' *Who bazhit (i.e. strongly wishes), he gets* - 'calm', *Will manage to sigh as it is necessary to die* - 'sneering';

3) set of shades of transition of "Optimism" to "Fatalism" and vice versa: *The fool shoots - god bullet carries* - 'destiny will save, or will punish', *rescue is good, and after rescue - patience* - 'rejoice to luck, it won't last forever', *the Past we mention – is the future hope* - 'reconciling to adversities, wait for the best'.

As one of the leading problems of valuable modeling of semantics of paremiology is establishment of a linguocultural stereotype as the "collective prototypical representation" defining "an ethno cultural originality of language pictures of the world" (Rosch, 1978, p. 32), in focus of a research appeared integrative interaction of paremic values. At establishment of a factor of valuable representation by this or that proverb of cognitive category "Optimism", actually paremic value is treated by us as a frame configuration according to the modern theory of a frame within which the frame structure is considered as the main way of representation of signs, values, structural invariants (Barsalou, 1992), that is defined not only as a certain formal and structural kind of cognitive unit, and as a way and the mechanism of a categorization of reality. Respectively, paremic value is considered by us among speech-thought elements which are structured by frames and cognitive models (Fauconnier, 1994) and being standard representations are characterized by the independent cognitive status (Timothy, 2007).

## Results and Discussion

At allocation of category of "Optimism" as one of dominants of the paremic arch of language the concept of a paremic picture of the world is treated by us as the separate aspect of a naive picture of the world representing reflection in language of difficult and many-sided system of ideas of the people of regularities of life and laws of human community about moral and vital values, about habits and character of the person, in the light of the theory of a discourse receives additional substantial characteristics. First, the paremic picture of the world is a peculiar consequence of realization of a so-called intra-paremic discourse as which it is understood thematically organized, cognitive structured and discourse the expressed space of verbalization of popular wisdom and figurative thinking by means of small folklore genres and examples of national eloquence (see in more detail Semenenko, 2015, p. 176)). Secondly, specifics of maintenance of an intra-paremic discourse cause also certain logic in formation of discourse intension and in allocation of basic topics of a discourse. The last are, just, quite commensurable in the substantial and functional parameters with cognitive dominants among which "Optimism" as the cognitive substratum formed by interaction of concepts "Belief", "Destiny", "Hope", "Patience", "Joy", "Grief", "Consolation", etc. is defined. The designated concepts in compliance with an initial pragmatism message from various frame configurations expressing essence of national outlook concerning the best/worst outcome of life situations.

In the cases of paremic representation considered by us the specified concepts realize the *modus nature* - this property of concepts as ethno cultural meanings N. F. Alefirenko describes, defining "modus, or interpreting, concepts" as the semantic bases of "distinction of the natural and human world" as the culture is thought as dialogue which result is the sense (2003, p. 9). The *Modus nature* of a paremic concept as the cognitive and pragmatism incentive participating in a paremic linguo semiosis provides to national aphorisms the considerable volume of area discourse of the caused meaning creation while the concept as unit of collective consciousness sends us "to the supreme cultural wealth" (Shulyatikov, 2015, p. 101) which, actually, and are comprehended within this or that world outlook model. One of features of paremic representation of concepts and, respectively, the meaning creation caused by a paremic discourse is lack of a straight line and unambiguously treated attributability of mental and verbal contents as "the indirect, figurative pointing out of the world ... recovers in consciousness of speaking/listening and broadcasts that essence which is a source of its creation" (Kovshova, 2016, p. 147). The indirect and mediated character of this relevance is caused by a valuable and semantic component of tropes of a folklore origin. Paremic values as the principles giving symmetry and an orientation to various motives of

human thinking and activity at the solution of the common human problems (Kluckhohn & Strodtbeck, 1961), allow to define thematic unity of paremias with a support on less formal, but more productive for the linguoculturological description the pragmatological principle according also with the principle of determination of sense to intensions speaking (Schiffer, 1972).

The paremic edition, the most corresponding to the culturological and conceptual principles of the organization of dictionary space, significant in the light of earlier described theory and a technique of the analysis, in our opinion, is the collection of proverbs and other paremic sayings of V. I. Dahl (2005). Paremias in V. I. Dahl's collection will organize a peculiar polylogue which problem - to express all shades, internal contradictions and compromises of national logic, ethics and an esthetics. The attempt of the author to correlate difficult organized maintenance of paremias to only one word, in our opinion, and is a prototype of systematization of paremias by the principle of definition of a modus concept, verbalized by means of the national aphorism of conclusion concluded in the text, and actually rhetorical (discourse) component of paremic semantics also is for us the main conductor washed away in the thematic analysis.

In the thematic area of the Russian proverbs analyzed by us presented in the collection "Proverbs of the Russian People" of V. I. Dahl (2005) in the headings "Destiny - Patience - Hope" (p. 31-33) and "Patience - Hope" (p. 66-70), notes examples with cognitive integration with participation not only concepts which names correlate with the name of theme groups, but also concepts "Justice": *There is a good and it is not to anything equal* - 'not to all life is equally fair'; "Ability": *The treasure with the word is put - 'good luck goes to skillful and prompt'*; "Envy": *Yours and ours on lips* - 'want to touch with honey others good luck'; "Miracle": *God will give happiness - and vision is granted to the blind person* - 'the person hopes for a miracle even in the most difficult situation', etc.

During the analysis of the allocated theme groups it was noted that "Optimism" as the category influencing acts and outlook of the person is expressed in two main pragmatological vectors: the first is connected with the analysis of a situation as certificates that 'all to the best', and the second - with broadcast of a certain general rule which as an event frame translates any event in a row 'the best of what could be'. Respectively, in the first case we deal with proverbs with figuratively rethought internal form which motivates aphoristic value according to the principle "It will be good if ...": *You will be happy - once you're not lazy* - 'hope for the best, but be not lazy'; *Silly happiness, clever god gives* - 'believe in the Grace of God and live justly'; *Still a youngster: you will live up to money* and *Give time - we'll have moustaches* - 'everything will happen, but in its time'; *Until also we are persons - happiness was gone* - 'do not sin and to you good luck will come'; *Sometimes you will bitterly swallow, and you will with pleasure spit out* - 'not everything as badly as it seems at first sight'; *Suffering, get on in the world* - 'good luck and wellbeing will come - be able to wait', etc.

The second cognitive and pragmatological model presented in this thematic space is implemented by proverbs with the abstract and logical internal form and accurately motivating images which is, in fact, an event pro-position in which a certain action / the phenomena is comprehended as having a happy outcome without additional argument or a condition. For example, *the Evil misfortune - and that has a part* - 'good luck and in small/bad is'; *Later I blossom filling* - 'it will be better further': *Also I will carry out the furrow* - 'for everyone there is good luck'; *Who will soak, that also will dry up* - 'and in bad is good'; *Talent - not fog, not by goes* - 'good luck sees the needing person'; *On a cloud there will be also weather* - 'good will succeed bad', etc.

## Conclusion

The considered material allows assuming that "Optimism" as a cognitive dominant of national sphere of concepts is directly connected with those fields of national pragmatics which cause broadcast of

stereotypes of behavior and assessment of life situations. The meaning creating core of "Optimism" promotes formation of conclusions with the expressed ambivalence in assessment of the leading categories of life in their national interpretation: optimistic behavior models and understanding of life with its peripeteia it is often comprehended by the principle of denial of "Pessimism" as passive acceptance of tests and objective realities. At the same time, the "Optimism" expressed in the paremic arch of Russian, is very far from groundless and always relies on the certain regularity removed by generations of native speakers during the analysis of typical life situations.

As shows the analysis, the description of paremic representation of "Optimism" as model of perception and assessment of life and its regularities is beyond the traditional thematic analysis of paremias and demands a complex research of separate fragments of a paremic discourse taking into account polyphony of the pragmatistical estimates expressed by paremias and variety of situations and phenomena which judgment falls under expression of cognitive category "Optimism". Respectively, prospects of this research seem rather widely and affect several adjacent scientific areas of anthropocentric focused paradigm of modern science at once

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