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The Feelings of ANGER, FEAR and SHAME in Lithuanian from Cognitive and Cultural Perspectives

SUMMARY OF DOCTORAL DISSERTATION

Humanities,
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VILNIAUS UNIVERSITETAS

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PYKČIO, BAIMĖS ir GĖDOS jausmai lietuvių kalboje iš kognityvinės ir kultūrinės perspektyvos

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1. SUMMARY

INTRODUCTION

The object of the research. The object of the research is the concepts of ANGER, FEAR and SHAME in the Lithuanian linguistic worldview.

The aim of the research. The aim of the work is to reveal the conceptual structures of ANGER, FEAR and SHAME and their linguistic implications; to show what knowledge and experience the representatives of the Lithuanian linguistic and cultural community associate with lexical units nominating these feelings, and what lexical units they choose to express and evaluate feelingal well-being.

The following **objectives** are set to achieve the goal:

1) to provide short psychological and philosophical portraits of ANGER, FEAR and SHAME;
2) to study systemic data on the lexemes denoting ANGER, FEAR and SHAME concepts and to restore their lexical-semantic fields on the basis of these data;
3) to analyze the specifics of ANGER, FEAR and SHAME on the basis of textual data;
4) to distinguish essential elements of the cognitive images and basic perceptual schemes of ANGER, FEAR and SHAME;
5) to restore the cognitive models of feelings on the basis of the basic scheme of ANGER, FEAR and SHAME perception, as well as the characteristics and combinations of its constituent elements;
6) to devise the cognitive definitions of ANGER, FEAR and SHAME;
7) to study the directions and peculiarities of ANGER, FEAR and SHAME conceptualization based on their conceptual metonymies and metaphors;

8) to compare the features of ANGER, FEAR and SHAME conceptualization in Lithuanian, taking into account their universal and culturally connoted features.

Relevance of the research. The relevance of the research is substantiated by the object of research itself – the concepts of feelings, as well as the possibility to attribute it to the field of cognitive and ethnolinguistic research, the role of which is increasing in modern linguistics. Research into the nature of feelings, as well as their perception, evaluation, and expression is one of the essential tasks of the widely understood cognitive sciences. Research on the linguistic conceptualization of feelings would provide valuable insights not only into the worldview and axiological system of the Lithuanian linguistic community, but also into the culturally connoted psychology of feelings. Feelingal states are an integral part of the creation and development of public dialogue and the foundations of intercultural space; thus, the disclosure of their essence is especially important for the sustainable development of society. The cognitive definition of feelings would also contribute to the development of cognitive thought in Lithuanian linguistics. The work can also be useful for specialists in glottodidactics and translation, as well as for representatives of anthropology, psychology, neurophysiology, sociology and other sciences.

Novelty of the research. For the first time (in Lithuanian linguistics), an attempt to present such a detailed description of the semantic, or more precisely, conceptual structures of some of the main feelings – ANGER, FEAR and SHAME – and the grammatical units conveying and describing these feelings underlines the novelty of the work.

The concepts of feelings are a widely discussed topic abroad. This is evidenced by dozens of publications by foreign authors devoted to the problems of the phenomenon of feelings and their linguistic expression. Many of these works are interdisciplinary in nature. The works of psychologists, cultural psychologists, anthropologists, sociologists and neurobiologists seek to answer questions about the

factors that determine feelingal states, try to delve into the psyche of an individual experiencing a feelingal state, and reveal the connections of this state with culture, traditions and other external factors (Averill 1998; Ekman, Davidson 1998, 2003; Kemper 2005; Lewis, Haviland-Jones 2005; Schweder, Haidt 2005). Philosophers, literary critics, culturologists, as well as linguists join forces to reveal the nature of feelingal states, their biological or bodily basis, their role in the life of the individual and the community as a whole, the way of understanding, as well as the relationship with language and the value system (Goleman 1991; LeDoux 2000; Geeraerts, Grondelaers 1995; Duszak, Pawlak 2005; Grzegorczyk, Grad, Szkudlarek 2006; Frijda 2005; Lowen 1991; Łosiak 2007).

The linguistic expression of feelingal concepts, or the conceptualization of feelingal states, also becomes an important object of research in Lithuanian linguistics. A number of Bachelor's theses in semantics focus on the selected aspects of the names of feelings (*joy, anger, fear*) (Deltuvaitė 2011; Truncaitė 2012; Klebonaitė, 2012; Zajančkovskaja 2016). Conceptual metonymies of JOY are described by Rūta Sirvydė (2011), the conceptualization of SADNESS in the worldviews of Lithuanian and Russian languages became the topic of Silvija Papaurėlytė-Klovienė's (2004) doctoral dissertation. Valuable data on conceptual metaphors of feelings are provided in the *Dictionary of Conceptual Metaphors* (Gudavičius et al. 2014b).

Despite these studies, the possibilities of researching feelings in the Lithuanian linguistic worldview are not exhausted. Most of the research involves conceptual metaphors of feelings, less research is devoted to conceptual metonymies, and even less to conceptual metaphononyms. The lexical-semantic fields of the names of feelings have not been studied so far. There is also a lack of detailed systematic and textual studies of data with reference to different discourses, which would juxtapose the perceptions of feelingal states that lie within different layers of language. An exploration of the concepts of feelings combining the assumptions and methods of

structuralist and cognitive linguistics would provide interesting insights. Until now in both Lithuanian and foreign linguistics, little attention has been alloted to cognitive and cultural models of feelings in the research of feeling concepts. Exploring the interrelationships between different feelings in a language still remains an unexploited research perspective.

The novelty of the research also lies in a detailed and comprehensive presentation and juxtaposition of the theoretical assumptions of cognitive linguistics and ethnolinguistics, indicating not only the intersections of the disciplines in question, but also their specificity. This is the first description of the cognitive fundamentals of ethnolinguistics of this kind in Lithuanian linguistics, which allowed to modify the Lublin method of ethnolinguistics of studying and describing the concepts of feelings. Until now, such a way of describing the concepts of feelings has been applied in the works of neither Polish and Lithuanian ethnolinguistic representatives. The new version of the S-A-T method for the conceptualization of feelings also makes it possible to compare linguistic portraits of feelings with their images proposed by other sciences.

The structure of the doctoral dissertation. The work consists of the introduction, which presents the aims and objectives of the work, an overview of research in Lithuania and other countries, as well as the substantiation of the relevance and novelty of the research; two chapters of a theoretical nature, the content of which is intended to discuss the theoretical assumptions of the research; Chapter three provides an extensive overview of the research methodology; Chapters four, five and six are dedicated to ANGER, FEAR and SHAME in the Lithuanian linguistic worldview; Chapter seven discusses ANGER, FEAR and SHAME conceptual metonymies and metaphors; Chapter eight provides an overview of the linguistic expression of the concepts under study in a comparative aspect. Based on the research carried out in the dissertation and the literature reviewed, the conclusions and research perspectives are presented.

Statements presented for the defence:

1. The semantic structures of the lexemes referring to ANGER, FEAR, and SHAME are based on the conceptual categories of related feelings, the prototypical representatives of which give them a name related to typical scenarios, features and assessments of the feelingal experiences.
2. The semantic structures referring to ANGER, FEAR and SHAME in Lithuanian, being conceptual structures, include different models of perception of the feelings of ANGER, FEAR and SHAME in the Lithuanian worldview, which manifest themselves as linguistic-cultural variants of a typical scene of experiencing the feeling. A holistic description is most appropriate to convey these structures.
3. In the Lithuanian worldview of ANGER, FEAR and SHAME, cognitive models are not separate structures, but form a network of concepts of interconnected feelingal states distinguished on the basis of linguistic and cultural contexts and accessed with the help of lexical units.
4. The conceptualization of ANGER, FEAR and SHAME at different levels and discourses of language demonstrates universal, based on cognitive activities, and culturally connected, attributable to the Lithuanian worldview, ways of the perception and expression of feelings and their dynamism.
5. The research on the conceptualization of ANGER, FEAR and SHAME in the Lithuanian language reveals a culturally adapted psychophysical image of feelings in the consciousness of the representatives of the Lithuanian linguistic and cultural community.

THEORETICAL AND METHODOLOGICAL FUNDAMENTALS OF THE DOCTORAL DISSERTATION

1. Cognitive Fundamentals of Ethnolinguistic Research

In order to reveal the content of ANGER, FEAR and SHAME concepts, the dissertation is based on the assumptions of ethnolinguistics and cognitive linguistics; therefore, the first chapter is intended to present these assumptions, discuss the links and issues between these two branches of linguistics, as well as define the key concepts and terms used in the doctoral dissertation. The research is conducted with reference to the substantiation of the role of language as a means of cognition and symbolization of the world and relies on the basic assumptions of cognitive linguistics, proclaiming meaning as a derivative of embodied experience, encyclopedic knowledge and conceptualization, as well as assuming poststructuralist meaning. The meaning is attributed with the structure of a prototypical structure, and a model of cognitive definition is used to explain it. The refinement of the cognitive and cultural aspects of ANGER, FEAR and SHAME is based on the process of ethnolinguistically comprehensible profiling and the concept of conceptual metaphor as a tool for the reconstruction of the linguistic worldview.

2. Fundamentals of the Research on Linguistic Conceptualization of Feelings

The analysis of the conceptualization of feelings in the Lithuanian language is performed by acknowledging the natural and cultural nature of feelings and the axiological peculiarities of linguistic representation. The former relies on biological heredity factors and highlights the universal aspect of experienced states. The latter is based on the assumption that feelings are formed during the process of an individual's interaction with a cultural (and therefore linguistic) environment. Culture in this case is perceived as material and

spiritual property created by mankind, traditions, as well as all knowledge and skills acquired by man as a member of the community (Lévi-Strauss 1991, 13). Language is considered to be an essential fact of culture, a part of culture acquired in the process of human development, a precondition of socialization and culturization, and at the same time a means of assimilation of culture by the community (Lévi-Strauss 1991, 13). In this way, the names of feelings, such as *anger*, *fear* and *shame* in the Lithuanian language and the nominants of feelings in other languages appear as cultural artifacts, concepts of feeling categories that are developed by specific communities and established in language, measured by existing knowledge, historical and cultural experience, and axiological systems.

Despite the biological nature of feelings, they take their final form in specific historical, social and spiritual conditions, whereas the names of feelings are assimilated through language and through linguistic communication with other members of the community.

Given that behind the names of feelings lie complex conceptual structures, in the cognitive sciences, it has been accepted to model the meaning of the names of feelings using scenarios of situations related to the names of the feelings. The scenarios of feelings reconstructed on the basis of the data from different languages highlight the aspects of the perception of feelings that are important for a particular culture and the worldview of its representatives. The contact points of the different scenarios in turn show the common human aspects of the experience and perception of feelings, yet their overall cognitive image, termed by a particular lexeme, depends on the culture in which that lexeme is used to express the feeling.

3. Methodology

The complex research methodology is applied in the doctoral dissertation, the core of which consists of the analytical-descriptive and adapted S-A-T method used by Lublin researchers in ethnolinguistics.

Reconstructing the linguistic and cultural images of the feelings of ANGER, FEAR and SHAME, the dissertation underlines the basic principles of the reconstruction of linguistic worldview. Lexicographic data are studied, research on the linguistic expression of feelingal concepts in foreign languages is taken into account, as well as remarks and textual data are analyzed. Taking into account the complexity of the object of the research, the goals set in the doctoral dissertation and the limitations of the scope, systemic and textual data are selected from the data types offered by S-A-T, abandoning the questionnaire survey. The latter would undoubtedly provide valuable data, especially about today's human feelingal worldview, but this work aims to reveal the potential of the conceptualization of the feelings of ANGER, FEAR and SHAME in the Lithuanian language in general without distinguishing the criterion of modern individual's perception of these feelings. The study is carried out in several stages.

The essence of the first stage lies in the analysis of vocabulary definitions, synonyms, antonyms and phraseological compounds of the lexeme denoting the concept of feeling, as well as in the reconstruction of the lexical-semantic field of the linguistic unit nominating the feeling.

In the second stage, a detailed analysis of paroemia and textual data is performed. Concise psychological-philosophical portraits of feelings are presented, cases of metaphorical and metonymic conceptualization are investigated, and their axiological aspect discussed.

Third stage of the research identifies the main parameters (aspects) of feeling, namely the situation in relation to which the

emotional state is categorized and conceptualized, as well as their characteristics and abstract scheme corresponding to the concept of an idealized cognitive model. In the fourth stage, the cognitive models of ANGER, FEAR and SHAME are distinguished.

The fifth stage of the research includes the synthesis of the results of all the data analysis, which shows the conceptual (cognitive) basis of the semantic structure of the lexeme nominating the feeling and its cultural layers that are highlighted in the research on paroemia, literary, publicist, political, ideological-historical and religious discourses and the studies on conceptual metaphors. The analysis of the concept of feeling is summarized by providing a cognitive definition of a narrative character.

The empirical data of the work consists of dictionary data, paroemia, examples taken from the Modern Lithuanian Language Corpus (DLKT, http://tekstynas.vdu.lt.lt/tekstynas/), sub-corpora of the texts of fiction and national periodicals of the beginning of the end of the 20th – the beginning of the 21st centuries, as well as science-populirising texts, the media and the Internet.

About 1,000 dictionary definitions, 730 paroemia, and 1800 contexts were used to explore the linguistic image of the ANGER concept; about 800 dictionary definitions, 700 paroemia and 1750 contexts for FEAR, and about 1060 dictionary definitions, 500 paroemias and 2000 contexts for SHAME.

In order to maintain the integrity of the adapted methodology, such terms and concepts proposed and used by its creators as *the concept, reconstruction of the linguistic worldview, linguistic context, 'naïve' consciousness, 'naïve' psychology,* and others are adopted in the dissertation. When referring to a concept or notion, capitalization is used – ANGER, FEAR, SHAME; when it comes to lexical units, they are written in italics – *anger, fear, shame*; meanwhile, feelingal states are not specially marked – anger, fear, shame.

EMPIRICAL PART OF THE RESEARCH

4. ANGER in the Lithuanian Linguistic Worldview

In the Lithuanian language, ANGER emerges as a force born in the heart of the perceiver and conquering his mind, soul and body. This force reflects the willingness of the maltrated to retaliate for the harm and wickedness suffered; dissatisfaction of the frustrated with failure, noncompliance with duties and helplessness; the desire of the outraged to defend public order and cherished values; the duty of the righteous to administer justice, and to restore the disturbed balance.

ANGER in the Lithuanian language covers the categories of similar lexemes such as *pyktis (anger)*, *įsiūtis (rage)*, *rūstis (severity)*, *įšėlis (fury)*, *įniršis (fierceness)*, *įširdis (bile)*, *kartėlis (bitterness)*, *susierzinimas (irritation)*, *įtūžis (flare)*, *įdūkis (venom)*, *pagieža (malice)*, *įnirtis (madness)*, *kiršas (mischief-making)*, *rūgis (acidity)*, *susinervinimas (nervousness)*, *apmaudas (annoyance)*, *tulžis (gall)*, *šižimas (spleen)*, *aitris (discontent)*. The latter is perceived by Lithuanians in the framework of feeling (hostility), physical activation, dysfunction of taste perception and body, and axiological cognitive data.

The core of the cognitive image of ANGER in the lexicographic data reveals five essential models of the perception of this feeling: 1) **ANGER as a feeling of hostility**; 2) **ANGER as discord**; 3) **ANGER as a character feature**; 4) **ANGER as an axiological category**; 5) **ANGER as resistance to evil**. The first is further subdivided into subtypes. **Individual** and **collective anger** are distinguished on the basis of the interaction between the perceiving, evoking, and arousing factors of the feeling. On the criterion of reason, **anger caused by grievance**, **anger caused by dissatisfaction**, and **anger caused by resentment** can be distinguished. The spheres of anger experiencing and expression allow identifying **private** and **public anger**, whereas the validity and

expression of its causes – of **rational** and **feelingal anger**, and the actual time of experiencing – of **real** and **imagined anger.**
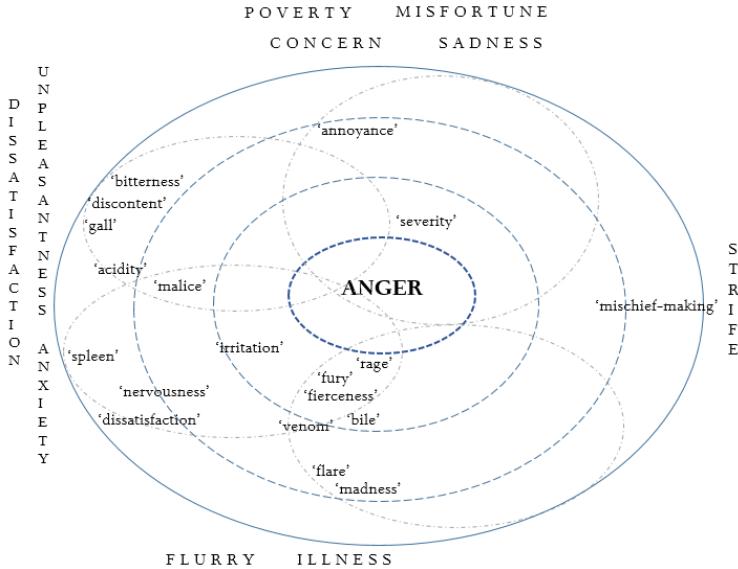
POVERTY   MISFORTUNE
CONCERN   SADNESS

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'annoyance'

'bitterness'
'discontent'
'gall'

'severity'

'acidity'
'malice'

ANGER

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'mischief-making'

'spleen'
'irritation'

'rage'
'fury'
'fierceness'

'nervousness'
'dissatisfaction'

'venom'
'bile'

'flare'
'madness'

FLURRY   ILLNESS

Figure 1. Lexical-semantic field of *anger*.

'anger caused by grievance'

'resistance to evil'

'anger caused by dissatisfaction'

'feeling of hostility'

'collective anger'

'public anger'

'rational anger'

'individual anger'   **'axiological category'**

'private anger'

'real anger'

'imagined anger'

'anger caused by resentment'

'feelingal anger'
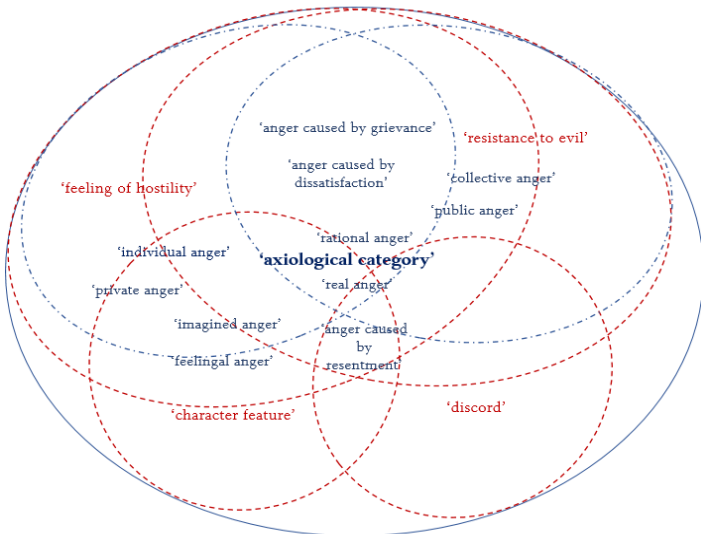
'character feature'

'discord'

Figure 2. Cognitive models of ANGER.

Literary discourse reveals anger primarily as a feeling of hostility experienced by an individual, the causes of which are directly related to the harm done to his body and soul, the violated dignity, and the desire to compensate for or avoid the evil he/she has experienced. An individual's anger is also born out of non-compliance with his or her own and others' standards, cherished values, expectations and goals. Although Lithuanian anger must be justified, in reality its causes cannot always be defined or tangible. Certain events and actions are considered a potential threat and are assessed on the basis of the subject him/herself, his/her knowledge and experience. On the other hand, the basis for anger is also provided by the quarrelsome way of the subject, bad intentions or other circumstances conducive to anger, such as persistent discord, disagreement on essential issues or evil born in another way. In the latter case, literary anger somehow echoes the image of anger as a measured and directed feeling of evil and the actions that accompany it, implied by ideological and religious discourses.

The distinguishing feature of publicist and political discourses is, on the one hand, the subject of collective anger and its actions, on the other hand, the rational basis of anger. In this case, anger emerges as the public dissatisfaction with the economic and social situation of civil society, the nonchalant attitude of the representatives of business and political circles who have an influence on its well-being to the current situation, and lawlessness. Anger expresses society's concern with its own well-being, its recognition of a shared sense of responsibility and its belief in the validity and power of action.

Paroemias, ideological-historical and religious discourses highlight anger as a certain axiological category and the measured close relationship of anger with the axiological system of the individual and the nation. In this case, anger emerges as a result of the assessment of the situation and its expression (paroemias and ideological-historical discourse), a way of fighting for one's own and national freedom and honour (ideological-historical discourse), and a tool of justice in God's hands (religious discourse). In all the

aforesaid cases, anger manifests itself as one of the essential features of the resistance to evil, or the fighting spirit, the loss of which can lead to the loss of both personal and national freedom.

Anger is a feeling that has accompanied humanity for a long time, a motivator of its actions, and a consequence of the decisions made. Although there is a conviction in the Lithuanian consciousness that it is 'normal' to live without anger, anger is not inevitable. As human life, work environment, the country's political, economic and social situation, cultural and ideological canons change, the ways of expressing anger as a feeling of dissatisfaction or hostility change, the list of anger-inducing features expands, but its essence remains unchanged. Anger remains a form of individual and societal response to grievance, a damaged foundation of honour and well-being, and resistance to evil, albeit subjectively perceived: a feeling that seeks an axiological foundation in the consciousness of the community and becomes its external expression. But regardless of the legitimacy of anger or its causes, a person becomes helpless giving freedom to anger, he/she becomes a prisoner him/herself. Therefore, even as a manifestation of resistance to evil and the preservation of values, anger remains right only if it does not offend or despise the freedom and honour of others.

Cognitive definition of *anger*:

Anger is a feeling of hostility that a person has while experiencing what he/she does not want to experience, or occuring in a situation that he/she would like to avoid but cannot influence it. It is a feeling that arises from the realization that something that should not have happened has happened, and that it is a targeted action against a person experiencing anger. It is the feeling a person experiences in order to compensate for the pain given to him/her, the harm done, humiliation, mockery, slander, exploitation, hypocrisy, injustice, resentment, or predicts this kind of a threat and seeks to protect him/herself from them. A person also feels anger when he fails, is unable or does not know how to achieve the set goals, does not meet the requirements, or feels helpless; when something

happens or when others do not act according to his/her will or desire, do not follow the rules of morality and ethics, despise natural rights and values, such as dignity, freedom, the state; does not respect historical memory and heritage, state symbols, and cultural heritage; does not feel responsible, abuse their position, fails to fulfill obligations, does not follow agreements or breaks promises; does not live up to expectations and does not pursue the goals of prosperity. Anger is a disagreement that people experience when they disagree on important issues and do not recognize each other's truth.

Anger can be experienced by everyone, but not everyone's anger is justified. A person with righteous intent experiences anger in response to evil-based actions and situations. A persom with quarrelsome way also reacts impulsively and aggressively to non-threatening incidents. Despite the legitimacy of anger and its causes, it is a negative feeling that should be avoided and overcome. A person full of anger feels helpless and when he/she loses control, he/she loses his/her freedom. Righteous anger is only in the hands of God. Although expressed in pain, grievance, violation of dignity or as a resistance to evil and the desire to defend themselves, their identity and freedom, anger experienced by a person remains a right only if it does not violate the freedom, honor and immunity of others.

5. FEAR in Lithuanian Linguistic Worldview

Fear in the Lithuanian linguistic worldview opens up as a reaction to the external factors threatening the bodily 'Self' on the somatic level, and also as a state conditioned by existential thinking, touching the deep layers of the inner 'Self'. This is a category referred to by such lexemes as *baimė / bijojimas (fear / being afraid)*, *baugas (scare)*, *baisa (fright)*, *šiurpas (shudder)*, *nuoganda (apprehension)*, *kraupas (horror)*, *išgąstis (fright)*, *nerimas (anxiety)*, *klaikas (horror)*, *baidulys (scaring off)*, *bailė (cowardice)*, *siaubas (consternation)*, *drebulys (trembling)*, *baikštumas (timidity)*, *būgšta (misgiving)*, *neganda (hardship)*, *nedrąsa (bashfulness)*, *skraubis*

(misery). The latter feeling is categorized on the basis of cognitive domains of feelingal, physical activation and (or) stiffness and behavioural characteristics by a Lithuanian.
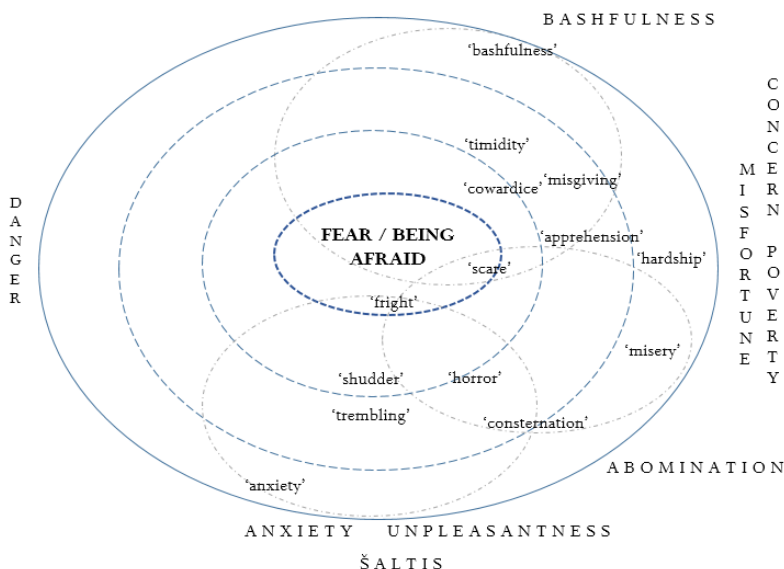

Figure 3. Lexical-semantic field of *fear*.

Reconstruction of the lexical-semantic field of *fear* allows identifying a relatively strong core of the concept of fear as a feeling of anxiety about danger and threat, acquiring one of the four key models of basic perception of fear in different contexts: 1) **FEAR as a feeling of anxiety**; 2) **FEAR as a feeling of timidity (restraint)**; 3) **FEAR as objects and phenomena of concern**; 4) **FEAR as danger**. The first FEAR model, which reveals a prototypical way of perceiving fear as anxiety in the face of danger, disaster, pain, and loss of honour, is further divided into several subtypes. Based on the interaction between the experiencer and the cause of the feeling, as well as the spheres of experiencing and expression, **individual** and **collective fear** are distinguished. On the basis of the criterion of the nature of the cause, it is possible to distinguish **social** and **moral**

fear, and on the basis of their objectivity and subjectivity – **self-protection** and **existential fear**. The actual time of the experience of fear points to **the fear actually experienced (real)** and **imagined**.
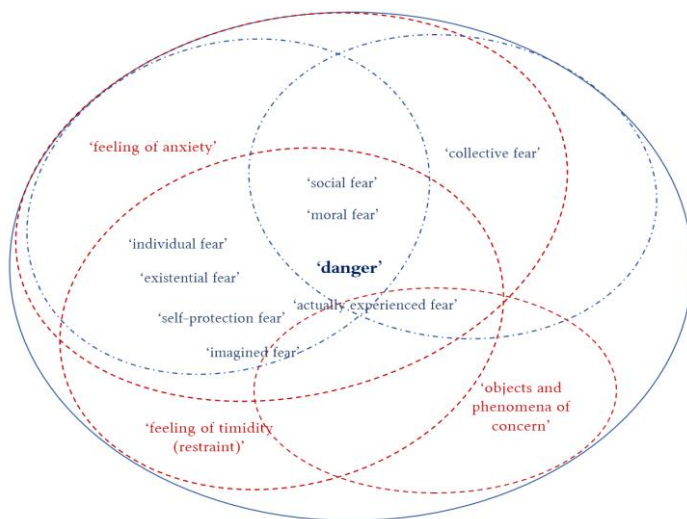

'feeling of anxiety'

'collective fear'

'social fear'

'moral fear'

'individual fear'

'existential fear'

'danger'

'actually experienced fear'

'self-protection fear'

'imagined fear'

'objects and phenomena of concern'

'feeling of timidity (restraint)'

Figure 4. Cognitive models of FEAR.

Lithuanian fear complements the universal features of fear distinguished by psychologists and philosophers with its own – somatic signs of the body's reaction to danger acquire the character of a motivator of the struggle for freedom and an independent state.

In the literary discourse, fear is manifested primarily as a feeling experienced by an individual, the cause of which is determined by the danger to his body, soul, and mind, and the desire to avoid or resist the latter. The fear of the individual is caused by specific objects of the outside world, as well as by phenomena and processes permeated by uncertainty, the unknown and the threat of non-existence. Darkness, cold, loneliness are especially favourable conditions for fear to occur. In addition, those with traits of cowardice and timidity are much more likely to experience fear. However, in each case, the level of threat to objects, phenomena,

events and situations is determined by the individual him/herself relying on his/her own knowledge and experience, moral and axiological systems. The latter acquire special meanings in the context of the nation's idea of freedom.

The distinguishing feature of publicist and political discourses is, on the one hand, the universal nature of the feeling experienced, and, on the other hand, its rational and pragmatic aspect. In these respects, fear becomes an expression of the society's concern for its own well-being and security, its shared responsibility and the need and desire to change the situation. In the context of the moral foundation, the features of this fear are evident in the paroemia, whereas in the contexts of national identity, cultural and historical heritage – in the ideological-historical discourse. It is also manifested as a still-living relict of the past, which led to the constraint on the spirit of the nation, but at the same time caused its revolt to fight for a free Homeland.

Fear is a constant companion of a Lithuanian, a competitor of his/her actions, as well as a promoter of decisive steps in the interests of well-being. As the environment of human life changes, as well as does the political, economic, historical and cultural situation of the country, the mechanisms of intimidation change, yet the essence of fear remains unchanged. Fear remains an expression of the individual's and the community's response to danger, although the latter may be perceived differently.

Although society and its members want to overcome all fears, this is not possible. A fearless person would have lost his/her humanity, because only a person and the nation with free spirits, a mature moral system and dignity can resist fear.

Cognitive definition of *fear*:

Fear is a feeling of restlessness that a person experiences in the face of danger, disaster and misery. It is the feeling that a person experiences by feeling, seeing, or imagining what can cause pain, what is unpleasant, and what can cause him/her to lose what he/she has. It is a feeling that a person experiences without wanting to be

harmed, humiliated, desecrated, or ridiculed. A person feels fear and when he/she feels insecure, he/she does not know what awaits them or does not know how to explain what is happening to him/her in order to avoid or resist it all, but does not know how to do it or does not have the courage to do so.

It is a feeling that a person experiences in a dark, closed and unfamiliar space, left alone, or having seen or experienced paranormal phenomena. A person often experiences fear when he/she finds himself/herself in a difficult situation, or makes a fateful decision on which his/her well-being, honor and image may depend, and as a result of which he/she may lose his/her freedom and reputation. A person feels fear of sinning, realizing his guilt, but not wanting to admit that he is guilty of impending punishment.

The feeling of fear is inevitable, but a person can overcome it by sharing it with others, and together with others he/she can overcome that feeling. While one would like to overcome all fears, this is not possible. A fearless man is a man who has lost his humanity, because only a person of a free spirit, a mature moral system and a nation can resist it.

6. SHAME in the Lithuanian Linguistic Worldview

In the Lithuanian language, shame emerges as a phenomenon that has deeply penetrated the Lithuanian consciousness, but at the same time it measures the axiological system of the individual and the community, their development in the areas of cultural and national identity, social relations and civic duty and responsibility.

In the Lithuanian linguistic worldview, SHAME includes such states as *negarbė (disgrace)*, *nešlovė (infamy)*, *pažeminimas (humiliation)*, *(iš)niekinimas (desecration)*, *dergimas (defamation), šmeižimas (slander)*, *sarmata (obloquy)*, *drova (shyness)*, *susivaržymas (restraint)*, *akibrokštas (slap in the face)*, *neganda (misery)*, *akikaistis confrontation)*, *kompromitacija (discredit)*, *nuomentas*, *konfūzas (confussion)*. Its linguistic conceptualization is

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based on the cognitive domains of (unpleasant) feeling, unpleasant actions, mental and moral qualities.
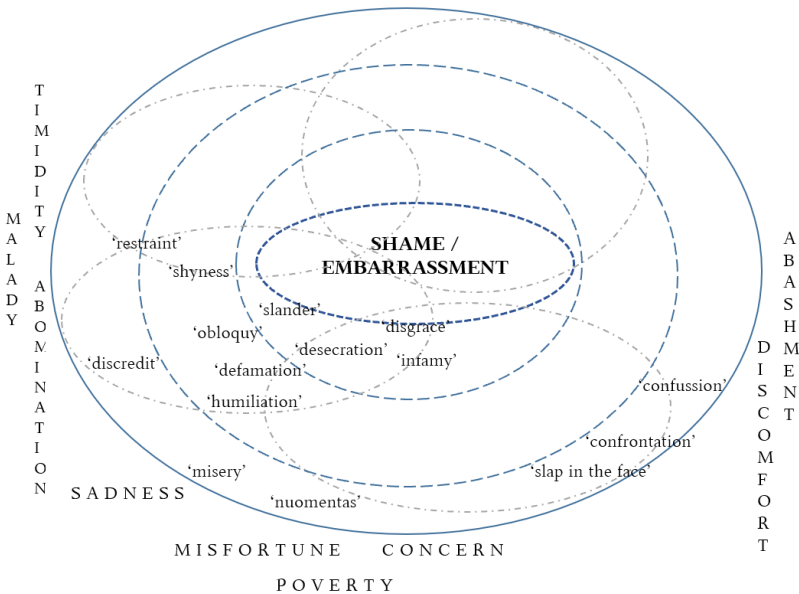

Figure 5. Lexical-semantic field of *shame*.

The analysis of linguistic data, on the one hand, demostrates the core of the SHAME concept and, on the other hand, extends the boundaries of shame an unpleasant feeling caused by misconduct, revealing such components of the meaning of SHAME as the desire to protect honour, disgust to what is dishonest, and shame on all who smear the good name, fear of being left without honour, as well as trouble and misfortune when the latter is lost.

All of these elements measure the five essential models of SHAME perception: 1) **SHAME as an unpleasant feeling** and the cause metonymically associated with it; 2) **SHAME as an object of disgust**; 3) **SHAME as a mental quality**; 4) **SHAME as a virtue;** 5) **SHAME as a defamation**. The first, the prototype, is further subdivided into several subtypes. Based on the interaction between

the experienced feeling, the causer, and the arouser, **individual** and **collective shame** are distinguished. On the basis of the criteria of cause, as many as five models of SHAME can be distinguished: **moral shame, shame of disgrace, intimate shame, civic shame,** and **national shame.** The legitimacy of the causes of shame allows distinguishing between **objective** and **subjective shame**, and the actual time of its experiencing and manifestation – about **real** and **imaginary shame**.
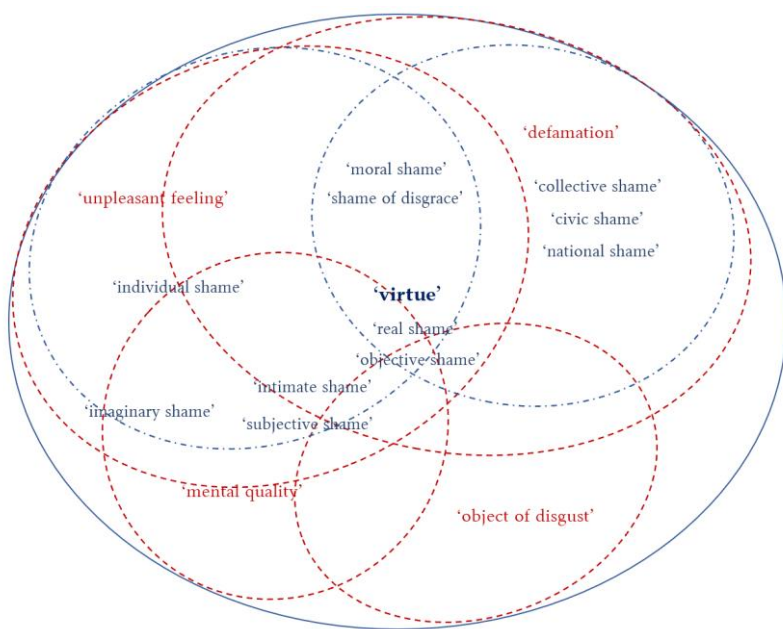

Figure 6. Cognitive models of SHAME.

In the literary discourse, shame is first and foremost the feeling experienced by an individual, the reasons for which concern his/her [individual's] moral system, the perception of self-esteem, and the circumstances of their manifestation. Shame is born as a mismatch between one's imaginary ideal and society's acceptance of beauty, appearance, behaviour, and other canons, and a sense of restraint. It is often aroused by the subject's own belief in his or her imperfection

or disrespectful behaviour that defames reputation and cherished values. Moreover, shame is also a characteristic of an individual's character – shyness, timidity, and a moral disposition that protects against defamation are the prerequisites for experiencing shame as a feeling of disgrace. In this respect, the literary image of shame is closely related to the religious one, in which shame (again experienced primarily by the individual), is directly related to shyness and the virtue of chastity, signifies the voice of living conscience, moral maturity, and the desire to preserve honour, dignity, and inner freedom.

The subject of shame becomes the distinguishing feature of publicist, political and ideological-historical discourses. In this case, the community or, more broadly, the nation, is ashamed of its own and its members' incompatibility with social roles, failure to live up to the expectations of those who trust them, failure to fulfill obligations (publicist and political discourses), disregard for and denigration of the idea of a free state and national heritage, as well as distortion of historical memory (ideological-historical discourse). In the case of publicist and political discourse, as in paroemias, shame becomes an expression of the assessment of the situation and a means of publicly declaring one's cherished values. Shame, or more precisely making someone ashamed, seeks to influence the behaviour and decisions of others. In the ideological-historical discourse, shame inherited from the past manifests itself as one of the features of national character and national society, where values that measure shared responsibility help to reconcile with relicts that traumatize historical memory, also beingconsidered as national shame.

Shame is dynamic. There is an increasing movement from the spheres of ethics and morality towards carnality and intimacy, seeing the causes of shame in manifestations of physical imperfection (this is not the case in the data quoted in paroemias and dictionaries) and trying to free the body from any 'bonds', including shame. These processes are not yet dominant in Lithuanian texts and culture. Regardless of the prevailing tendencies and external influences,

shame remains one of the essential ways for a Lithuanian to express self-esteem and cherished values, as well as a precondition for preserving honour and reputation. Attempts are made to overcome and control shame, yet it is not given up, because curbed shame leads to disgrace and infamy.

Cognitive definition of *shame:*

Shame is a feeling that a person, considering himself/herself a member of the community, has when he/she loses honour, self-esteem and reputation, violates universally accepted norms of ethics and morality, and behaves indecently and selfishly. It is a feeling that a person has when he/she is unable to protect his/her and community's natural rights and values, such as freedom, dignity, the state, when he/she experiences failure and defeat, shows lack of respect for the nation's values, history, cultural and national heritage, disrespects the idea of freedom, patriotism and heroism, and fails to fulfill obligations and keep promises, to live up to one's own and others' expectations, as well as to achieve the goals set. Shame is also a feeling of restraint that a person experiences for fear of being humiliated, ridiculed, rejected because of his behaviour and qualities, especially imperfections and weaknesses, when his/her body is usually stripped, as well as his/her intimate experiences and secrets that he/she believes may be considered indecent are revealed without his/her consent.

Only a person who cherishes moral and national values, understands the importance of self-esteem and seeks to preserve the latter, can feel shame. Shame is considered a negative feeling, but the ability to feel shame and embarrassment is one of the essential foundations of moral human maturity, inner freedom and courage. We can learn to curb shame. However, only a person with deep moral attitudes can do this by preserving self-esteem and dignity and having enough shame not to not abandon, since restrained shame can lead to shamelessness and disgrace.

7. Contrastive Analysis of Feelings of ANGER, FEAR and SHAME in the Lithuanian Language

A contrastive overview of the conceptualization of the feelings of ANGER, FEAR and SHAME is performed on the basis of the degrees of abstraction and more generalized conceptual categories of ANGER, FEAR and SHAME concepts, lexical-semantic fields of the lexemes naming them, and the characteristics of essential sensory scenario elements.

The detailed analysis of systemic data, supplemented by textual evidence, allows identifying several levels of the perception and discussion ANGER, FEAR and SHAME, as well as their marking abstraction starting with the most abstract FEELINGS (I) and NEGATIVE FEELINGS (II), through the average abstract ANGER, FEAR and SHAME categories (III); lexical families of ANGER, FEAR, and SHAME of lesser abstraction (IV), and finishing with the least abstraction level of the lexical units (V) belonging to these families, such as *pykti (to be angry), pasipyktinimas (resentment), bijori (to be afraid), baimingas (scared), gėdytis (to be ashamed), gėdingas (shameful)*, and others, as presented in the figure below:
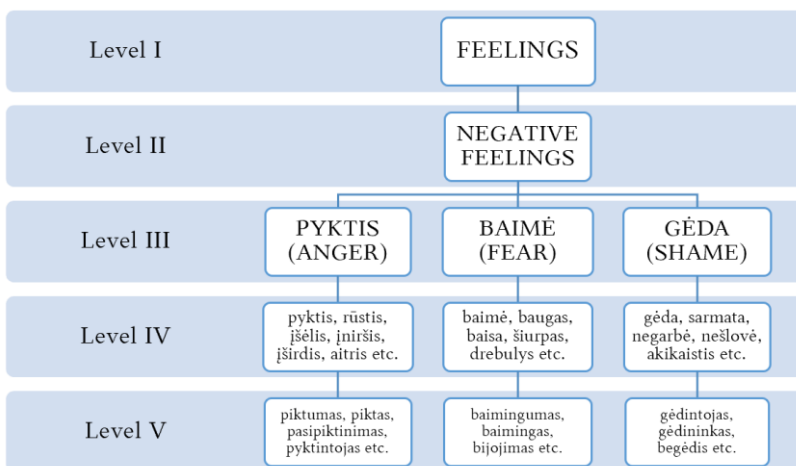

Figure 7. Levels of perception abstraction of ANGER, FEAR and SHAME.

In order to recreate the cognitive image of a prototype category member, the focus is on the lexemes representing the fifth level of abstraction. All the concepts of ANGER, FEAR and SHAME represent all categories of the names of feelings associated with anger, fear, and shame. Their names denote various cognitive spheres of experience and perception of feelings, and in their peripheral areas they are related to each other and to other conceptual systems of human cognitive activity and cultural experience, such as SADNESS, ABOMINATION, etc.
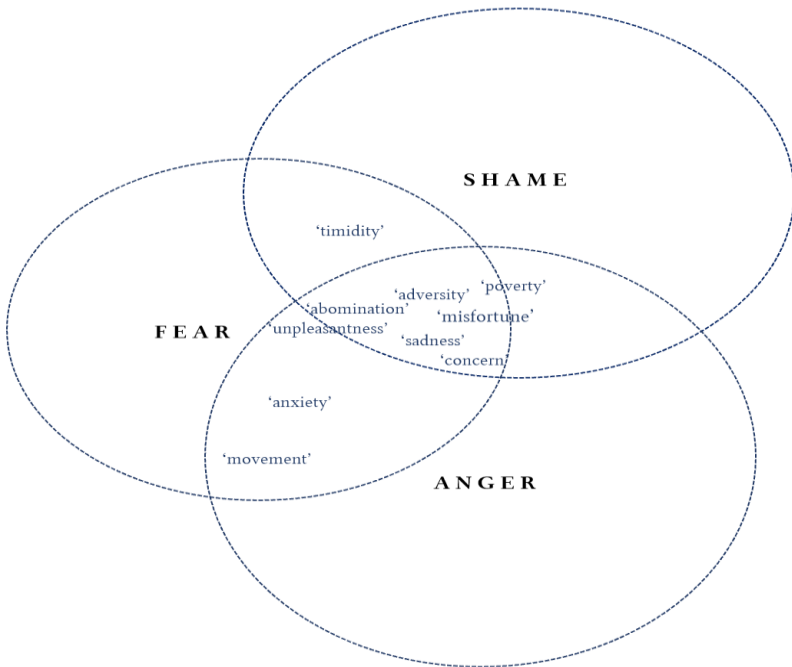

Figure 8. Interconnections between ANGER, FEAR and SHAME.

By denoting a prototypical member of the category, all the feelings ANGER, FEAR and SHAME also imply the basic models of the perception of anger, fear and shame feelings. It is these conceptual schemes that encompass essential sensory experiences as well as cultural and feelingal (emotional) experiences that form the

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referential base for the meaning of *anger*, *fear* and *shame* lexemes, covered by different layers of cultural knowledge in different discourses. The main axis of the basic perception of the aforesaid feelings consists of an event that harms the subject and / or family, community, subordination and feelingal ties to the person(s) associated with it in different ways. FEAR is experienced before the occurrence of the said event, but when sensing its threat, ANGER is experienced after the event has already taken place and against the will of the subject, whereas SHAME can be experienced both before and after the said event. FEAR is assigned to the role of 'fundamental' feeling in this case. The grievance that the subject of ANGER and SHAME may suffer is often associated with the fear of losing what has meaning and value for the subject, or experiencing of what is contrary to the moral norms he/she has accepted. In the case of ANGER, what is feared to be lost may be material things and honour, whereas in the case of SHAME – primarily good name and dignity, although the latter is also based on the fear of humiliation, contempt and ridicule.

Belonging to the category of FEELINGS, the concepts ANGER, FEAR, and SHAME, or rather the lexemes that presuppose them, reflect not only the aspects of the perception of feelings that manifest through physiological symptoms, *drebulys* (fear), *šiurpas* (fear), causes and effects, for instance, *negarbė* (shame), *akibrokštas* (shame), but also the perspectives and cognitive spheres of the perception of feelings based on subject-dependent factors such as *piktumas* (anger), *bailumas* (fear), independent conditions, e.g. *kiršas* (anger), *baugas* (fear), *pažeminimas* (shame), *paniekinimas* (shame), and stereotypical connotations, e.g. *tulžis* (anger), *aitris* (anger), *rūga* (anger), *neganda* (fear), *skraubis* (fear), *dergimas* (shame), *nuomentas* (shame), perspectives and cognitive spheres, respectively.

On this basis, ANGER embraces the conceptual categories of the feelings of hostility (resistance), objects and phenomena that cause the feelings, activities activated by the feelings, character features, argument and discord, malaise and impaired functioning of the body,

evil and evil spirits. To reveal the cognitive image of FEAR in the Lithuanian language, the components of the conceptual categories of feeling, objects and phenomena that evoke the feeling, actions activated by the feeling, character traits and danger are employed. SHAME, in turn, includes the components of the conceptual categories of feeling uncomfortable, objects and phenomena that cause the feeling, objects and phenomena that cause disgust, character traits, violation of morality, misfortune, and difficult existence and virtue. In discourses and paroemias, the latter feelings and their combinations appear unequally. At least in this respect, the nucleus of the concept of FEAR appears to have changed, and its significant components – feeling, objects and phenomena evoking this feeling, and danger – remain relevant and unchanged in the paroemias and different discourses, thus substantiating the 'basis' of the feeling on the linguistic level.

The common significant components of the concepts of ANGER, FEAR and SHAME, such as feeling, emotionally activated (physical) activity, objects and phenomena evoking the feeling, and character features, reflect the universal directions of the conceptualization of these feelings in language, while distinguishing their cultural specificity. The essence of the latter, which demonstrates the properties of mythical thinking, in the case of ANGER, consists of the connection of the feeling with the evil and evil spirits that control a person, as well as discord; in the case of FEAR – with danger and especially imaginary creatures, darkness and restraint; in the case of SHAME – with defame, disgust, misfortune, and difficult existence. In the structure of the lexical-semantic field, lexical groups denoting universal aspects of emotional perception, such as *piktumas* (anger), *išgąstis* (fear), *negarbė* (shame), are usually located closer to the core of the concept, whereas lexemes denoting culturally connoted aspects of emotional perception, e.g. *aitris* (anger), *būgšta* (fear), *nuomentas* (shame) – more distantly, repeatedly occupying its peripheral areas.

In the Lithuanian language, the states of anger, fear and shame, with the exception of the individual, are attributed to the society, nation and state. Anger and fear are additionally experienced by the representatives of the world of fauna and flora in nature. Anger can be expressed by God and mythical creatures, which is not inherent in fear and shame in particular, of which only a human being can be the subject. In the three cases, the subject usually possesses certain character trains – malice and tendency to get angry (anger), cowardice and timidity (fear), and being ashamed (shame). In the case of anger, these characteristics are attributed to both humans (in folk texts, primarily women) and animals. Children, young girls and women are usually considered cowardly, women and decent people possess the qualities of being ashamed. Although in the latter case it is not just a feature of character that favours the feeling, but rather a predisposition to experience shame in general. Unlike anger and fear, according to Lithuanians, shame is not innate, but given by God, so it is especially valued.

All the feelings of anger, fear and shame are usually experienced by the subject because of his/her family, community, subordination and emotional ties to the person concerned, being harmed or threatened by the subject due to his/her certain characteristics or under certain circumstances beyond the subject's control. In the case of anger, the potential to experience the emotion is complemented by the behaviour of others that does not meet the standards and norms accepted by the subject, as well as anything that hinders the achievement of goals; in case of fear, helplessness and ignorance of how to deal with a difficult situation; in case of shame – non-compliance of the subject with the norms and standards accepted by the society. The scope of anger and shame is complemented by fear – fear of loss and contempt, and in the case of anger – fear of disgrace, contempt and ridicule, as well as social exclusion in the case of shame.

In all cases, the feeling is not born out of nowhere, but rather is 'forced' to be experienced. Usually the culprits of unpleasant

emotional states are people, in the broadest sense of the word – individuals, society and its individual groups, nation, state and even the world, and in case of anger and fear, also animals and nature. In the Lithuanian language and culture, a person's anger is caused by an all-encompassing old age, a fate that stretches the curves of life, evil spirits, whereas fear – by the punishing God and imaginary mythical creatures. Fear and shame are also caused by the enemy and the occupier, their image being manifested in the form of relicts related to the Soviet Union and its legacy in the modern history of Lithuania. Nevertheless, the cases where shame is aroused by the victim, for example, the feeling of public shame is perpetrated by abusive women or sexually exploited children, are noted.

Ways to arouse feelings primarily include violence and abuse, whereas in case of fear – also sounds and images. The emergence of anger and shame is conditioned by words, the meaning and form they convey, such as a raised tone. An important aspect of arousing shame is the nakedness and disclosure of what the subject would like to keep secret, and the observers of this action, i.e. the audience that actually exists or is imagined by the subject. Unlike fear or anger, shame is experienced 'in the face / presence of someone', so the urge to experience this feeling is often the sight. The external observer of the subject, his/her actions, thoughts, and aspirations, and the subject's belief in the existence of the observer, is a prerequisite for arousing and experiencing the feeling, which proves the aspect of the subject's belonging to society particularly characteristic of shame.

Considering the causes, stimuli and ways of evoking the feelings of ANGER, FEAR, and SHAME, it is important to focus on the interfaces between the latter and the subject's axiological system. Although fear is experienced in the presence of external stimuli, its causes also lie in the loss of what is valuable and the threat of violation of values. In turn, a solid foundation of values helps to overcome fear. In the case of anger, this connection manifests itself in the fact that this feeling is aroused by what is contrary to the morality of the subject, so that anger itself arises as a manifestation

of resistance to evil. Shame, in turn, can only be experienced in general by a person of moral maturity and dignity, led by the value-cherishing society and nation. In the three cases, differences or lack of values are an additional precondition for the feeling to arise.

As far as the assumptions and basis for the emergence of ANGER, FEAR and SHAME, it is important to mention the 'favourable' circumstances. Fear is particularly characterized by the abundance of the latter, which leads to the assumption that greater opportunities to experience and identify this feeling are offered in the Lithuanian language. The basis for anger, fear and shame is provided by the financial status, and more precisely by deprivation, misery, poverty, as well as lack of knowledge and the aforesaid character traits. Anger is more likely to survive in the presence of deficiencies in social skills and personal culture, mental disorders, age differences, distance, and discord. Fear is born in a dark and unfamiliar space, with rationally inexplicable things going on, the subject being lonely and confused, overly sensual, conservative, at the crossroads of life, and experiencing a time of change and transformation. Fear also emerges due to the weak will of the subject, distrust in God, sin, lack of spiritual authority, and damaged axiological system. The preconditions for the emergence of shame lie not only in financial inequality and social injustice, but also in the complex of inferiority and loss of spiritual dignity. On the other hand, shame being perceived as a virtue, the latter manifests itself if the subject observes the principles of social and moral teaching.

In all the studied cases in the Lithuanian language, objects are also attributed an important role, usually specific, tangible objects and people to whom actions caused by the subject's feelings are directed. The actions of the subject affected by anger and fear are directed at another person, a member of society and / or a compatriot, who is blamed for the feeling they are experiencing. The state and representatives of the wildlife world are also objects of anger and fear. An exclusive object of anger is the enemy, and of fears – God. There is no anger directed at those who have contributed to the

welfare of the subject, on the sick and the dead, or on the beloved ones. The feeling of shame is a particularly abundant category of objects of feeling. Subjects are ashamed of their name, their jobs, their clothes, and their poor homes. Objects of shame are persons related to the subject by kinship, work, or friendship who do not meet the morals and standards of society, such as an illegitimate child, elderly and non-prestigious parents, as well as Soviet-era relics in the broadest sense of the word. A distinctive feature of shame in this case is that its object can be the subject himself/herself and his/her body. Typically, anger, fear and shame objects, as potential sources of discomfort, are viewed negatively, so the subject wants to avoid, get rid of, or hide from them. In the case of fear and shame, they are to be resisted, thus enforcing the act of justice, as in the case of anger. The cases of resistance to the object of fear, which occur in the contexts of the nation's struggle for the Homeland and the nation's freedom, are also mentioned.

The dimensions of intensity and duration of feelings are used for the linguistic conceptualization of ANGER, FEAR and SHAME. The characteristics of these dimensions are similar – the three feelings studied are of different intensity, duration and abruptness, although the exact beginning and end of the feeling experienced can only be defined in the case of anger. In all the three cases, it is possible to speak of a real experience and an imaginary feeling, but only in the case of anger – of a rationally justified or unjustified feeling. Anger is also distinguished by the fact that it can be consciously controlled, its expressions can be learned, and the feeling itself can be played out. In turn, fears can be 'masculine' and 'feminine', and as the environment changes, so do their mechanisms. In the case of shame, although its causes may be inferred, the feeling itself, or rather its survival, does not depend on the will of the subject. Moreover, in the case of the latter, shame is experienced only by those who uphold the values accepted by the community and, unlike anger and fear, is seen as the foundation of God's grace, reconciliation with God, oneself, and others.

One of the essential elements of the perception and expression of ANGER, FEAR and SHAME in language is their physiological features, which include changes in the facial expressions, body activities and body movements of emotional subjects, although the latter manifest differently in the case of individual senses. Each of the feelings under discussion manifests itself in certain peculiarities of sight, but the angry person usually looks at the object angrily or gloomily, the fearful wanders or hides his eyes, the embarrassed also avoids eye contact. The angry person of frowns, grits his teeth, curls his/her lips and, similarly to the ashamed one, blushes, while the afraid one goes pale. The first speaks in a raised tone, the second tends to remain silent, thus showing a resemblance to the subject experiencing shame, although the state of the latter is reflected not only in crying, but also in laughter. Disturbances in the body include eyesight disturbances in the case of anger, difficulty in the functioning of the lungs and breathing, and fear results primarily in heart disorders. Angry and ashamed people usually run a fever and sweat, while a person in fear is more likely to be cold. The tendency to cry when flooded by the feeling is shown by anger and shame, but not by fear. In the cases of both anger and fear, the subject experiencing the feeling is often overcome by tremors. However, in the first case, the physical activation of the body develops into various forms of aggression from the tremor and manifests itself in actions directed by the subject outwards or at the object, and in the second case, the person overcome by tremor freezes. Unlike in the case of anger, some agitation of persons experiencing fear and shame is manifested only at the level of fostering social relations and ideological ideas, where it manifests itself as an active attitude towards emotional objects and phenomena and historical memory and usually takes the form of social, political and ideological initiatives.

As can be seen from the physiological signs of ANGER, FEAR and SHAME, intense sensory experience often negatively affects the body's activity. However, with the exception of health disorders and

even possible disasters and / or death, the consequences of the experienced emotions affect the spheres of a person's mental qualities, social reality and moral attitudes. Fear determines the shortcomings of human individual development. Anger offends, and often breaks the relationships, as well as incites disgrace. Interpersonal relationships are also affected by shame. When being ashamed, an individual retreats into him/herself, having lost his/her credit or fearing of losing it, may even renounce his/her nationality. The consequences of shame lie in the renunciation of the relationships with beloved ones or hurting them. However, cases of the positive impact of feelings on an individual's life are noteworthy. Affected by fear or shame and unwillingness to take action that can damage the good name, an individual protects him/herself from defamation.

Although in the Lithuanian language ANGER, FEAR and SHAME are associated with specific states or events and situations that cause them, usually these feelings are closely related to each other and are additionally accompanied by other emotional states. Anger, fear, and shame are often accompanied by feelings of sadness, frustration and resentment. A fear-stricken individual simultaneously feels anxiety, excitement and emotional shock, succumbs to doubts and suspicions, does not trust anyone, as well as sometimes feels humiliated and condemned. The states of humiliation, contempt, and condemnation also measure shame, supplementing its cognitive picture with elements such as guilt and pity. Disgust, pain, hatred and pity are common domains of anger and shame, and jealousy is another domain of anger and fear. Fear of God is accompanied by hope, trust in God and courage, SHAME as a virtue – inner courage, freedom, and pursuit of improvement.

Despite the limitations and helplessness in relation to the states that overwhelm the subject, being affected by anger, fear and shame, the subject tries to overcome them. This is possible by changing the circumstances conducive to individual feelings, treating the object of the feeling accordingly, as well as trusting the values based on the

identity of the community, cultural and historical experience. The probability of experiencing fear decreases as the subject improves his/her financial situation, expands his/her knowledge, the probability of experiencing anger is reduced by executing an act of justice, punishing its culprit, as well as by adapting to the social order. In all cases, the ability to overcome the subject's overwhelming feelings increases as he/she [the subject] chooses or returns to the path of a decent and moral life, giving priority to noble feelings and the highest values like freedom, honour and justice. Evil that has taken over the subject is overcome by wisdom and love.

The feelings of ANGER, FEAR, and SHAME, as well as their causes and consequences, are generally viewed negatively by the subject. However, the target of the negative evaluation also becomes the causator and the object of the feeling, whereas in the case of anger, the subject itself. Traits that increase the likelihood of experiencing the feelings are also generally viewed negatively, but with some reservations. Experienced in the implementation of the idea of a free nation and state, anger gains nobility, God's anger is right, and fear of God is a virtue. Only unjustified fears are judged negatively, and the ability to feel rationally justified and defensive fears, just like the ability to feel shame, is an advantage. In addition, each of the feelings experienced is born as a result of an act of evaluating the environment, the external and internal factors of the subject. This evaluation is performed with reference to individual and collective experience.

The cognitive models of ANGER, FEAR and SHAME distinguished during the research provide valuable insights for the systematization of the cognitive images of ANGER, FEAR and SHAME in the Lithuanian language. Despite the fact that the latter were reconstructed on the basis of different criteria, their overall picture shows a certain arrangement on the scale of abstraction and allows to distinguish some invariant element of conceptual content for each feeling that underpins the visual integrity of concepts and ensures the stability of their core. In the case of ANGER, the

aforementioned element is evil and resistance to evil, further substantiating the cognitive models of ANGER as a feature of discord and character, and finally ANGER as a feeling of hostility. The models of FEAR as a feeling of discouragement and FEAR as a way of feeling (discouragement and restraint), as well as the feeling of restlessness are substantiated by danger and the affecting objects and phenomena. In the case of SHAME, the basic component of the conceptual content of the concept is virtue and its violation. Morality is a prerequisite for recovering from shame, but SHAME itself as a feeling of discomfort occurs when morality is violated or threatened, and when the subject is shown or sees objects that cause disgust. ANGER, FEAR and SHAME as cognitive models of feelings demonstrate a strong connection between these emotional states and the spheres of the subject's mental characteristics, social environment and morality, but the national aspect of feeling is most evident in the case of SHAME. Regarding the abundance of cognitive models, ANGER and SHAME do not differ, while FEAR is not marked by their abundance. Moreover, in the case of FEAR, except for the subtype 'moral fear' of the category 'FEAR as a model of restlessness', an individual axiological cognitive model is not distinguished, differently from ANGER and SHAME, which also justifies the least significant dynamics of the lexeme nominating this feeling.

For the metaphorical conceptualization of ANGER, FEAR and SHAME, the pre-conceptual schemes of CONTAINERS, CLOSED SPACE, UP / DOWN MOVEMENT and BALANCE are used productively, although some other directions are observed in this case as well. The scheme of CONTAINER, and more precisely the conceptual metaphor BODY IS A CONTAINER (CLOSED SPACE) is used to perceive anger and fear more often than in the case of shame. The conceptual metaphor FEELING IS A CONTAINER (CLOSED SPACE) manifests itself as denoting the moment of 'entering' the state in the case of anger and shame, and in the case of fear – as experiencing it or wanting to 'escape' from it. Moreover, considering

the perception of the body as an enclosed space, anger is found in it as a (hot) fluid that fills that space, a force affecting the person from the inside and disturbing the balance, as opposed to fear, which manifests itself more as a restraining force on the human body. Although used to perceive the three feelings, the conceptual metaphor FEELING IS A HUMAN also allows to envisage certain features of their image: attempts are made to fight anger and the enemy, whereas fear and shame more often become human companions. In the cases of fear and shame, the conceptual domain of the BEAST (FEELING IS A BEAST) is used to identify the physiological changes of the feeling subject and the animal; whereas in the case of anger, the feeling is additionally identified with the wild animal and the behaviour of the subject of the feeling is compared to the wild animal. The conceptual metaphor FEELING IS AN ARTEFACT justifies the subject's desire to get rid of anger and fear as an unnecessary thing and raises the parameter of the acquisition of shame. As has already been mentioned, anger and shame are more often conceptualized through the conceptual domain HEAT, and fear through COLD. In all the cases studied, the manifestations of the experience of feelings are equivalent to the symptoms of DISEASE. The distinctive directions of the metaphorical conceptualization of feelings of ANGER, FEAR and SHAME in many cases reflect the peculiarities of the etymology, vocabulary and paroemias of the lexemes denoting these feelings. The stimulus of anger is pain, the beetle bite, anger itself is poison, actions and circumstances that cause the desire to vomit, as well as the stormy sea. A person overwhelmed by anger is described using the categories of nature and evil forces, and the image of darkness, despite that the gloomy weather and darkness, particularly favourable conditions for the haunting of terrible creatures, form the basis for the expression of fear in the Lithuanian language. The latter also emerges in the Lithuanian consciousness as a plant sown and cared for by a person, which has taken root in his/her consciousness. Apart from the above-mentioned domains, the conceptual domain of

MUD (STAIN) is important for the perception of shame, and its roots lie in the etymology of the lexeme denoting this feeling, since when one loses honour, he/she is as if covered with mud. Hence, shame is a sign or a stain to be washed away. Shame is aroused by the fact that disgust is experienced in both direct and figurative meanings of this word.

In all the above cases it is important to note that in the case of FEAR, special attention is given to the environment of feeling and human role in this process, or rather his/her helplessness and humility towards the object of feeling; in case of ANGER – the actions of the subject, determined by the forces that overwhelmed him/her and usually directed against the object of feeling; whereas in the case of SHAME – the consequences of feeling that directly affect the subject through suffering and damaging the good name. The universality-focusing aspects of metonymic and metaphorical conceptualization of SHAME, ANGER and FEAR in Lithuanian are based on a common human experiencce, human sensory experience, while unique ways of their perception and expression in language lie in the axiological system of the linguistic community and its behavioural codes. As far as the latter is concerned, attention should also be drawn to the peculiarities of axiological attitudes towards feelings in different discourses. Literary, political and publicist discourses are dominated by negative evaluations of experienced states; in ideological-historical discourse, the dominant concentration of the collective in the name of noble goals and ideas repeatedly 'transforms' the feeling of experienced fear or anger into determination or courage, and shame into the pursuit of protecting dignity. Meanwhile, in the religious discourse determined by the ideological attitudes and teachings of the Church, anger, fear and shame acquire nobility and positive appreciation. In the hands of God, anger becomes a tool of justice, fear and shame – shields against destruction and an integral part of the plan of devine salvation, as well as a condition for the moral maturity of the individual and the believing community.

CONCLUSIONS

ANGER, FEAR and SHAME are an integral part of Lithuanian identity, one of the key imperatives of functioning in society, thinking about its different members and oneself, as well as elements of creating the internal 'Self' and social dialogue.

In the Lithuanian consciousness, the emotional conception, especially of ANGER and FEAR, reflects the archaic features of thinking about the feelings under discussion, the worldview of the commonality of a Lithuanian person and nature, and the transcendence hidden in the latter. ANGER is still perceived as the demonic force that governs and destroys the individual from the inside. FEAR remains a state equivalent to death, a force that disintegrates the body, overwhelming not only the body, but also objects close to it. It is a force that destroys the inner harmony of the body, which, as a frightening disease, is tried to be cured. Its sources lie in the environment surrounding the subject, as well as in nature. Meanwhile, shame is most strongly associated with the moral ideology of the Church, and represents a state caused not only by humiliation and loss of honour, but also by the threat of social exclusion.

At the level of disgrace experienced by the individual and the community in contemporary discourses, the paroemiological picture of SHAME highlights specific and externally 'tangible' circumstances of shame, such as neglect, laziness, or lack of social skills. Although all of the studied emotional states are directly related to the individual's social environment, the most dependent on the latter is shame, and fear the least. The causes of the latter, which usually concern the nearest environment of a Lithuanian person, may reflect, yet not depend on, his/her attitude to legal, social and cultural interests, whereas anger means active resistance to the latter. Meanwhile, shame – as a regulator of social order – is not possible without these interests at all. Nevertheless, regardless of the

circumstances, anger, fear and shame are perceived by Lithuanians as a violation of a certain order, which must be restored.

The analysis of the concepts of ANGER, FEAR and SHAME in the Lithuanian worldview allows to draw the following conclusions, substantiating the theses raised in the introductory part of the dissertation:

1. In Lithuanian, ANGER, FEAR and SHAME represent the conceptual categories of related feelings, whose prototype representatives – *anger*, *fear* and *shame* – are based on typical situations, signs and assessments related to the feeling explored: feeling of evil and danger in its literal and figurative meaning; reluctance and resistance to them in case of anger; physiological changes in the body and behaviour; assessment of the negative condition, its elements and the environment in the case of shame. These prototypical scenarios, the basic schemes of the perception of ANGER, FEAR and SHAME, are the essential significant components that organize the internal structure of the category; the referential base for the meaning of the lexemes denoting the feelings of ANGER, FEAR and SHAME in Lithuanian serves as the basis for the variants of their linguistic and cultural images.

2. Linguistic and cultural variants or cognitive models of the images of ANGER, FEAR and SHAME are complex systems of knowledge and experience that are aroused in the minds of speakers through the use of *anger*, *fear* and *shame* lexical family units and linguistic constructions associated with these feelings in a specific communicative act and cultural context. Based on bodily, psychophysical, social and cultural experiences, these conceptual models form the semantic potential of ANGER, FEAR and SHAME. Referring to the latter, the speaker 'chooses' and 'activates' the fragment of the conceptual content that, in his/her opinion, is appropriate in relation to the communication act and its intentions. The most appropriate way to explain the semantic structure appears to be a holistic description, which takes into account both typical

ways of perceiving feelings that are rooted in the language, and the ways of perceiving the feelings determined by different contexts.

3. The cognitive models of ANGER, FEAR and SHAME are not separate structures, but a set of the concepts of emotional states connected by the principle of a cohesive network. The interrelationship of cognitive models of different feelings, of which conceptual metonymies and metaphors are a special subtype, is based on their ontological, temporal, spatial, force, phenomenological, and especially cosmogonic and axiological dimensions, which, despite their different quality in the cases of ANGER, FEAR and SHAME, make a peculiar *tertium comparationis*, which allows to contrast the directions of conceptualizing different feelings in one language, in this case – Lithuanian, and the peculiarities of the concept of 'the same' feeling in the worldviews of different languages.

4. The peculiarities of ANGER, FEAR and SHAME conceptualization in Lithuanian reflect the universal laws of perception of these feelings and their cultural layers. The first ones, which highlight the biological nature of the conditions experienced, usually take the form of idioms related to the physiological changes in the body and behaviour. The other ones are manifested in the etymology of lexemes of feelings, paroemia, associations and stereotypical connotations corresponding to levels of associating anger with evil and evil spirits, unpleasant taste and disgusting objects, fear with anguish, anxiety, darkness and restraint, whereas shame with defame, disgust and misery.

One of the essential features of the Lithuanian conceptualization of ANGER, FEAR and SHAME is the connection of these feelings to the images of natural world order and even world creation, as well as the dominants of nature and life. As one of the main spaces of expression of feelings, the face, as a mirror of feelings, is at the same time considered the celestial imperative; meanwhile, the body is the habitat of feelings, or more precisely of the states conditioned by nature and forces. The body, overwhelmed by anger, twists and finds itself in a state of chaos. The body affected by fear loses its structure

– its life-marking parts, like the heart, lose their central position, thus bringing the body closer to a state of stagnation and death.

Ethno-theories of feelings and their cosmogonic images are complemented by the Lithuanian belief in the power of the word, which evokes the forces that control feelings, and the intensity of feelings through the prism of fire, destructive forces and water as living organisms. The tree is considered a special element in the depiction of feelings, occupying a very significant place in Lithuanian folk symbolism – human connections with the universe and the support of the spheres of the underworld, earth and sky. The latter spheres – in the form of sky, darkness, evil forces and mud – are also important elements of the conceptualization of ANGER, FEAR and SHAME in the Lithuanian language.

Lithuanian cognitive images of ANGER, FEAR and SHAME reflect the desire for human survival, which is possible only by being able to feel and respond to danger, and the balance of a human being as an individual, his/her inner state, and as an element of the universe and its system. This is possible by counteracting the forces that disintegrate this balance, and by enforcing an act of justice and / or punishment. A Lithuanian's anger is not controlled, unlike in Western cultures, it is not restrained or experienced 'inside', but it is rather expressed actively and often rationally based on the desire to resist evil. The abundance of names of fear-causing beings, in turn, reflects a Lithuanian's desire to rationalize this feeling – to turn an unknown cause of fear into a visible and 'tangible' object of fright. The peculiarity of the shame experienced by a Lithuanian, unlike in Western cultures, is that the manifestations of experiencing this feeling in the context of shamelessness are not dominant. On the contrary, a Lithuanian is ashamed to avoid the latter. These essential imperatives of the subject's behaviour in the Lithuanian language are transferred from the physiological reactions of the organism to the existential sphere of the individual, community and nation, including its levels of psychological, social, cultural, historical and natural reality. The experienced feeling, which emerges as a result of the act

of cognition and evaluation, becomes an expression of the Lithuanian relationship with the surrounding reality and its elements, which in turn becomes an integral part of the Lithuanian identity and the nation's axiological system.

5. The research results on the conceptualization of ANGER, FEAR and SHAME in the Lithuanian language do not fundamentally contradict the features attributed to these feelings as distinguished by psychologists, philosophers and culturologists – they substantiate some of them, as well as supplement and expand others.

Both psychological and linguistic research on 'feelings' allows discussing the different degree of 'fundamentality' of feelings. As it is seen from the results of the analysis, fear is considered to be the main emotion of Lithuanians. This is reflected in the structure of the lexical-semantic field of fear, the significant components of the core of the concept, and their minimum dynamism at the discourse levels. On the other hand, the image of shame as a feeling belonging to a higher kind of mammals and reaching the deepest layers of consciousness is justified by the type of its subject, which can only be human. Linguistic research on the conceptualization of ANGER, FEAR, and SHAME also provides valuable insights into the relationship between feelings and cognitive activity. Although psychologists are particularly controversial about the connection between feelings of fear and anger and cognitive activity, in the Lithuanian language both feelings are inseparable from it. Regardless of the nature of the urge, fear, anger and shame emerge as the result of cognitive activity. Moreover, although little attention is paid to the axiological aspects of objects and phenomena that evoke feelings in the works of psychologists, in the Lithuanian language and culture, they are an inseparable condition for the experience of feelings, although at different level. ANGER, FEAR and SHAME, being part of the national consciousness, are based on the values of freedom, honour, inviolability, a mature moral system and an aspiration to protect the latter. This, in turn, substantiates the peculiarities of the

psychophysical image of the culturally connected feelings of ANGER, FEAR and SHAME in the Lithuanian consciousness.

Further research perspectives. Continuing the research on the conceptualization of the feelings of ANGER, FEAR and SHAME in the Lithuanian language, a survey would provide interesting data on the modern peculiarities of the perception of these feelings. Dictionaries and paroemia contain isolated examples of beliefs and folk conventions related to these feelings, so images of these feelings in folk art and dialects would reveal their ceremonial and ritual aspects. So far, little attention has been paid to the grammatical features of the linguistic expression of feelings and to the processes of grammaticalization of the expression of feelings in speech. In this doctoral dissertation, reproducing the cognitive feelings of ANGER, FEAR and SHAME, the data were drawn from texts belonging to different discourses; meanwhile, it would be interesting and useful to study the discourses of the feelings themselves and their peculiarities. In this regard, the analysis of the expression of feelings in social media networks would provide extremely valuable data. The work would gain additional practical value by exploring the role of feelings in marketing and related fields – another perspective of ANGER, FEAR and SHAME functioning in both Lithuanian and intercultural space.

LIST OF PUBLICATIONS

1. Bogdzevič Monika 2019, Kognitywny obraz WSTYDU na materiale przysłów polskich i litewskich, *Tautosakos darbai* (58), 44–60.
2. Bogdzevič Monika 2019, The Cognitive Portrait of Lithuanian GĖDA in proverbs, *Proverbium* Vol. 37.
3. Bogdzevič Monika 2020, Między WSTYDEM a LĘKIEM, conference proceedings *Vertybės lietuvių ir lenkų pasaulėvaizdyje* (= *Values in Lithuanian and Polish Worldview)* (submitted for publication).

ABOUT THE AUTHOR OF THE DOCTORAL DISSERTATION

Monika Bogdzevič (born in 1988 in Vilnius) started her Bachelor's studies in 2007. She enrolled for the study programmes of Lithuanian Philology and Polish Language Studies at the Faculty of Philology of Vilnius University. In 2013, she prepared and defended the Bachelor's thesis on the topic "Concepts of Wisdom and Stupidity in Lithuanian and Polish Paroemiology" (supervisor Prof. Dr. Kristina Rutkovska).

In the same year, she entered the Master's study programme in General Linguistics at the Faculty of Philology of Vilnius University and was awarded the Master's degree. The topic of the Master's thesis was "New possessive perfect forms in Lithuanian, Polish and Russian" (supervisor Prof. Habil. Dr. Axel Holvoet). At the same time, she acquired the Master's degree in real estate management at the Faculty of Civil Engineering of Vilnius Gediminas Technical University. The topic of the Master's thesis was "The significance of value changes for sustainable urban development in post-Soviet countries" (supervisor Prof. Habil. Dr. Artūras Kaklauskas).

In 2015–2019, Monika was a doctoral student at VU. She published three scientific articles and gave presentations at seven scientific conferences on the topic of the dissertation "Feelings of ANGER, FEAR and SHAME in Lithuanian from Cognitive and Cultural Perspectives". During her doctoral studies, the doctoral student completed two research internships: in 2017 at the University of Warsaw and in 2018 at the University of Wroclaw.

The research interests include cognitive ethnolinguistics, cognitive linguistics, cultural linguistics and semiotics, philosophy of language, axiology of language, artificial intelligence, emotional intelligence, theory of emotions, cultural and smart development of cities, content and emotion marketing, etc.

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