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THINKING IN PAREMIOLOGY

Review Article

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Abstract

The present article has the purpose of highlighting possible interrelationships between proverbs and thinking, both connected through education. Thinking, a complex mental process, is materialized in various forms, being influenced by the individual's personalities, trends and personal interests. For this reason, we consider that proverbs, reaching so extensive areas, can satisfy different tastes, sometimes even contradictory. It seeks to highlight the form in which thinking can be contrived, guided and even provoked by proverbs - short, popular phrases with fixed forms that convey the millennial wisdom of our ancestors. Assigning multiple roles, the paremiology conceals thinking with the help of educators through education.

THINKING IN PROVERBS

Thinking – mental process

Thinking, as a mental process, is an individual, non-communicable act; logical thinking is an operation on logical forms, whenever transmissible to other members of the collectivity, because it only transforms a practical operation into a logical one. Thinking is a mental process that has materialized in a certain logical structure. Logical operations on notions generalize practical operations on things (Wald, 1962, p. 66).

A. Cosmovici defined thinking as "a succession of operations that reveal some important aspects of reality and solve certain problems" (Cosmovici, 1996, p. 178). P. Botezatu said that "logic studies the thought detached from the subject". According to him, man's thinking is at all times an act of personality and is constantly under the influence of interests and tendencies, of self-consciousness and of others (Botezatu, 1997, p. 18). In this way, the students' thinking can only be partially influenced by the teacher's because, in a varying proportion, the personalities of each one intervene in establishing the tendencies and interests.

Proverbs – universal laws that govern the thinking process

"In the form of universal laws governing the thinking process of people, generalizing the experience of a human life embodied in exhortations, advertisements, norms and moral or legal precepts, in teachings, proverbs are miniature poetic messages" (Roşianu, 1996, p. 66). These become systems of reflection, generating thinking methods that become signs (symbols), the universality of proverbs being the result of the general character of this system. Thus, proverbs are logical constructions (judgments, arguments). On the basis of these models, concrete variations appear, manifesting their individual character, originality, ultimately, the national character.

The classification of thinking

Thinking can be of several kinds, classified by various criteria. * According to the approach of the problem, the convergent thinking that occurs between certain patterns differs and it operates on well-known algorithms, stereotype of divergent thinking which always reveals solutions widening the perspectives, exceeding the limits, finding even more solutions to the same problems (Surdu, 2008, p. 15). Referring to the divergent thinking that teachers want to develop through education, we can see how proverbs, through their diversity, contribute constructively to the flexibility of thinking. For example, using the problem-solving method, students need to find solutions by reading more proverbs. If the question arises that the teaching would have no visible result in the short term, using proverbs we can find references related to: wealth (both from material and spiritual perspective) - *The one who has no teaching is poor; Money does not bring teaching, but teaching brings money; Men do not die of hunger with teaching; Teaching is the best wealth*; the necessity of learning in youth - *What little John did not learn, old John does not learn anymore; Learn when you are little and it will be a little bit easier; Who does not learn at youth, will cry in old age*; the lack of learning that draws evils - *Whoever does not teach, the evils cling to; It is not an orphan who has no mother and father, but the uneducated man; The uneducated man is like the waterless womb.* With the help of proverbs, pupils form a broad picture of the different interpretations of the relationship between wealth and learning.

Another criterion of classification may be the purpose of thinking (Surdu, 2008, p. 16). The author Al. Surdu can distinguish two kinds: the positive thinking and negative thinking, which proverbs can practice through their teachings. For positive thinking, we illustrate proverbs with optimistic meanings - *The wise man chooses the most useful things of all*; *Beauty also speaks when it is silent.* For negative thinking, we exemplify sentencing proverbs - *In food - wolf, in work – fox; The insolent draws the benefit and the fearful the blame*; *Wickedness, hatred and madness are sisters*; these can be used in education to distinguish optimism from pessimism, positive feelings from negative ones, etc.

DIFFERENCE BETWEEN HUMAN THINKING AND ELECTRONIC THINKING

It is important to realize that there is a great distinction between human thinking and so-called "electronic thinking". There is a qualitative difference between the skill to perform certain elementary operations and the learning to discover the essence of things and the laws of development, determined directly by labor and language. Cyber machines can only make comparisons, analyzes, and syntheses. They cannot generalize or be abstracted. Their memory is not even alive, much less social. Machines cannot forget (advantage over human thinking), but they fail. If people forget to support the functioning of the body, the failure does not help machines. For matter to think, it is not enough for it to function physically or even biologically; it must have a social life, and this involves social relationships. Among the differences between people and cars, we can find emotions in thought and in the way of knowledge transfer. People learn each other by using the particular characteristics of each in favor of education. The teacher adjusts based on the audience and the feedback received. He or she

achieves maximum efficiency by customizing the information and teaching modes of each student or collectively.

"Electronic devices do not think, they help thinking to take place faster. The new thnology can be material tools of thought and nothing more. Computers can calculate a million faster than man, but they will never have creative thinking" (Wald, 1962, pp. 176-177). So, machines do not think faster than people, but people think faster with machine's help. The microscope is not the one that sees better than man, but man sees better by using it. The results of thinking can only exist materialized in verbal expressions or sensitive images. Thinking cannot be carried out without permanent material support. *The act of thought* is imputable to the soul (electronic devices, having no soul, cannot be attributed to thinking), both as a *faculty of thought*, which is a part of the soul, and the *thinking itself*, which results from thinking. The first two, the act of thought and the faculty of thought, relate to the science of the soul. The latter, which identifies with its components, relates to their study, which in turn can be approached from two points of view: a psychological one, which studies the components of thought in the act, and another that studies them in potency (Surdu, 2008, p. 18).

The importance of connecting the thinking to the soul is also determined by Ion Oprisan's words: "When you read a proverb like this *One who learns a liar, he becomes ill when telling the truth*, you feel tempted to look into the history of thinking the century when the philosophers of the continent denounced the apriorism of values to finally arrive at the same relativistic result of the humble thinker endowed with such a pronounced and awake sense of human contingencies and conditions. You must open the most cruel pamphlet pages of universal literature to meet plastic images like this: the hypocrites *eat saints and spit out devils*; ironies like this: *make a great cross because the devil is old*; hatred like this: the poor and needy man *is only dressed inside*" (Oprişan, 2015, p. 57).

Thinking enters into operation at many times when things are no longer on their own, and it takes people to intervene in action. The innumerable possibilities of mistaking put the question of correctness and the inaccuracy of the forms of thought, that is to say, the conditions that the thought must fulfill in order to be able to obtain from old truths, new truths, without constantly resorting to exercise (Wald, 1962, p. 181). This aspect becomes an argument of using the lessons learned from the experience of thousands of years of our ancestors, which have crystallized the proverbs concluding from experiences so that we, their descendants, can go on a beaten journey without risking wandering on wild, unknown paths.

THINKING AND THE STRUCTURES OF LANGUAGE

It is known that man thinks when he does not speak, but to think, he uses words as well. It is the so-called inner speech. This aspect of the language is less important, because if we do not communicate what we think, the result is lost with the death of the individual (Graur, 1960, p. 205). However, it should be noted that inner speech is performed only in an existing language, usually the mother tongue of the one who thinks; therefore this kind of speech is not isolated from the society and highlights the connection of thinking with the language of the countrymen. Having a major importance, the mother tongue needs to be deeply studied, and the details of its origins are preserved in the paremiological expressions in which we directly contact:

• archaic forms of expression: *He who mounts the donkey should suffer its trick*; *If you do not have power, what's the point*? *April without rain, the mourning misty cheer*; if young children work with these elements, they reach their deep knowledge and result in nuancing, enriching, understanding and developing of vocabulary. Archaic forms can determine and stimulate the joy of belonging to a language, a culture, a people, because they are the link between the generations we come from and have left behind strong evidence that they have existed as a nation.

• metaphors: *Small log overturns the big chariot*; *The great ship is hit by great waves*; *Good people teach you to bring water with the gravel*. The roles of metaphors in educating children are to help them develop their creativity, original thinking, out of the ordinary. Another advantage of using them is to perceive reality beyond its own meaning, to conceal new meanings.

• tautological forms: *Wolfs will be wolfs*, *School creates men and grafts trees*. These forms strengthen the characteristics given by words to meaningful significations. They also have the intention of an effect of enhancing notions, to their highest degree.

By organizing thinking, language becomes content. The close interdependence between language and thinking in the content-form ratio could be illustrated by two intersecting circles. The interference area illustrates the process of transforming the language from form to content. Language is not the outer "covering" of thought, it is its form. It is born as a form from the content that thinking provides it when it organizes it. Organized and externalized thinking forms the content of the tongue: man thinks of himself and thinks of the world in which he lives through language, communicates about himself and the world through thinking: "No language can in itself and independently favor or obstruct the mind activity.

The possibility of thinking is related to the faculty of language: language is an informed structure of meaning, and thinking involves the manipulation of the signs of the language" (Benveniste, 2000, p. 72).

The relationship between content and language is of great complexity and results both from the relationship with the thinking and from the dual, material and ideal nature of the language. Concerning the language-thinking report, the following two issues remain essential:

- thinking is formulated and fixed through language, it finds expression in language;
- language does not express thinking with excellence.

"Language and thinking are interwoven into an indestructible unit and are conditioned by common elements with brain activity, on the foundations of social development. The very essence of the two phenomena is mutually conditioned, which has led to their confusion in different eras of the evolution of knowledge (Butiurca, 2007, p. 194). As I have already stated, the content-form and language-thinking relations do not overlap, but interrelate: though it cannot be the content of language, the thinking conditions it. Language in its turn conditions the language structuring.

Language and thought have always been seen in a very close relationship, but the question always arises: *Which one has the determining role out of them*? Alexandru Graur argues that the main role is owned by the "thinking, because it pushes to communication, and because social needs and social progress, pose more and more complex tasks to thinking, while language is not directly requested (but only through thinking) to improve" (Graur, 1960, p. 207).

THE VALUE OF PROVERBS IN IMPROVING THINKING

The social environment, such as the student group, improved by the presence of thoughts, offers the opportunity to model effective thinking strategies. Good thinkers (often teachers and sometimes the best students) can demonstrate convenient learning methods. This action brings to the analysis new, normally hidden activities. By observing others, students become aware of some mental processes. However, if students only follow the work of a good thinker, it does not mean that they will substantially improve their own thinking. For this result, it is necessary to go through a set of steps to help them internalize the complexity of the process. For example, thinking loudly in a certain context allows listeners to constructively criticize and comment on the activity of the orator, but it does not provide the certainty that what is understood

represents the visible results of the processes of thought, so it is necessary to fix them by applying.

Another way to improve the thinking process is the intelligent use of the social context, which can become the starting point for a student whose initial performance is minimal. Exercises of thought made individually cannot have any significance in relation to the whole. It is recommended that exercises such as solving a problem, writing a composition, analyzing an argument to be performed in a group. Within a team, even the least trained students can participate in solving complex tasks. If things go well, they can take on their own or part of the activity with a proper picture of how the individual elements of the process contribute to the realization of the whole (Resnick, 1999, p. 58).

Analyzing the above-mentioned aspects and taking these into account, proverbs increase their value in education in general and in the teaching process, especially applicable at different levels of teaching-learning-evaluation. Through various forms, proverbs cover most areas of material and spiritual life, belonging to the most diverse semantic spheres:

- parts of the human body - *Get over your leg* (to mock someone). *I have a pain in the elbow* (I don't care). *The thick skin grows heavy. Not even in the head* (No way).
- human qualities and defects - *Be good wherever you can. Kindness is more expensive than wealth. With the goodness people starving.*
- feelings and abilities - *Run up and down*.
- social life – *You may be my brother, but the cheese costs money.*
- crafts - *Have a job in the blood*.
- about animals and plants - *You can hear how grass grows. Becoming no horse, neither donkey*.
- traditions and habits - *The evil parable spoils good habits.* Due to its properties, the proverb, as a microtext, addresses any cultural horizon through the multitude of senses that can appear, adapted to any context, and their semantic beauty is not only practical, but also attractive.

Thinking can be directed to the desired path including the use of negation. Although such formulations are controversially discussed in the last centuries (especially when they are related to education), they are often found in paremiological expressions to highlight the moral behaviors that should concern us and which are in contradiction with the ones presented here. These negations make proverbs restrictive and prohibitive: *Happiness and poverty cannot stay together*. Through a simple analysis, we note that laziness is indirectly blamed as the cause of poverty and this is the reason for unhappiness. *The devil does not provide incense; -* the evil usually gets worse if it is not controlled; from a simple lie, which is an immoral behavior, it can lead to more serious facts that never have good results. *From the good man's mouth the word of*

evil never goes out; - in contrast to the previous proverb, it is stated here that a good man cannot say anything wrong when challenged. *The lazy that is, he cannot eat*; - the people emphasize how laziness leads to great shortcomings and even to the absence of a desire to make an effort, including feeding to the mouth, the result of this behavior being tragic, of course. Sometimes the passage of meaning from negative to positive conceals a moral value: *The one who does not work the day, hungers in the evening*; - at other times, the completed denial produces antonymy by contrasting association: *What is wrong is not good*; *What is in your hand, is not a lie* (Muntean apud Ursache, 2014, p. 37). We note that negation has the task of highlighting and reinforcing the antonymy that it highlights.

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