

## Emotional literacy of fear in EFL classrooms: A study using textual analysis

By

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### Abstract

Language as a social practice constitutes power relationships among social actors, shaping their identities. A linguistic investigation of conversation between two social actors can reveal what kind is their relationship and how their identities are formed. The critical analysis of that discourse creates awareness that can help reshape the reader's identity and their relationships with others. This discourse analysis study is intended to be taught in Iraqi EFL classroom. Most learners are passive because they are timid, vulnerable and insecure; they are not able to ask, express themselves or complain. They completely avoid communication in classroom, specifically in the English language. Thus, their communicative skills and the level of their English language is low. The Iraqi tribal culture supports the manipulation of adults, such as the teacher in the classroom. This paper focus on the discourse of fear in Moses' story in the holy Quran, serving as the main source of narration the event. Through the application of discourse analysis techniques to Moses' story, identifying types of fear Moses passed through in his journey, the readers' awareness of their feeling of fear, its various types, and how to express them can be achieved and improved. A comparison between Moses' relationship with Allah and with Pharaoh is more enlightening.

**Keywords:** discourse analysis, EFL classroom, learners, fear, Quran

### Introduction

Very few discourse analysts, if any, have shed the light on the issue of fear in Moses' story in the Quran, though Ledoux (2014) states that fear emotion is widely-researched. This research aims to define fear in Moses's journey in Quran, and identify types of fear emotions manifested in his experience. The employment of this story in EFL classroom can help learners understand fear emotions. Being aware of their feelings, learners can understand their feelings and overcome their reactions. Learners in Iraqi EFL classrooms, even at the level of university, avoid communication, asking or speaking. Different reasons lie behind this issue; they may be afraid of making mistakes, being depreciated, bullied or others. They are passive learners thus their communicative skills and the level of their English is low. The teacher cannot reach them due to the lack of knowledge in psychology, time and other many reasons related to the situation in Iraq after the war and the quality of education, following the traditional method of teaching. Bledsoe & Baskin (2014) assert that fear can impact the learner's behaviour physiologically, cognitively and emotionally. Fear can cause the learners' inability to focus, overthinking of previous negative experiences, overwhelmed by negative feelings that make them easily agitated, behave inappropriately, miss homework, frequently do not attend classes.

It is a useful suggestion for encouraging students to engage with texts; applying discourse analysis to common stories that inculcate values and morals into EFL classroom is an effective technique to build learners' identities and confidence. Through such valuable

stories, types of emotions can be explained and highlighted. Awareness that is necessary to manage the learner's unconscious responses to emotions into positive behaviours is an acquisition of essential social skills that are necessary for life. Furthermore, mental health is a basic foundation for any society to move forward. Thus, it is necessary to study the emotions of fear specifically in the Iraqi EFL classroom, as this problem impacts the mental health of learners, forming a barrier to learning. Highlighting the true cost of fear in life, learners can be taught to manage their emotions, turning it into positive outcomes.

### **This study aims to:**

1. Identify types of fear in Moses' story by narrative analysis.
2. Identify and compare between Moses' relationship with the creator and Pharaoh.
3. Familiarize Iraqi EFL learners how to understand the types their fear emotions and how to express them through the application of points 1 and 2 in learning.
4. Teach them how to react to their emotions of fear consciously.
5. Acquire positive behaviour by observation, imitation and instructions.
6. Create emotionally aware learners that are free from negative emotions and ready to learn.
7. Achieve a proper environment for learning through emotional awareness.

### ***Fear***

Fear is a natural, powerful, and primitive human emotion. It involves a universal biochemical response as well as a high individual emotional reaction. Fear is a response of danger or a threat of harm, which may be physical or psychological (Fritscher, 2022). Fear, is defined as an unpleasant often strong emotion caused by anticipation or awareness of danger (the Merriam-Webster online dictionary (2016). It is the force that can make us seek protection when feeling a threat (Kahn, 1990), as fear warns us of danger and drives us towards protection (Deutschendorf, 2015). Fear can protect us even from ourselves when we negatively think that we are not good enough (Britten, 2001). The emotion of fear can motivate us towards positive reactions (Britten, 2001). Thus, this emotion can play a role in the learning process.

Emotions of fear vary, they can be fear of disconnection, loss, worthlessness, evilness, shame, rejection, inferiority, being disowned, isolation, looking stupid, weakness, inadequacy, and lack of knowledge of information. Fear and related emotions can be expressed differently (Marks, 1987). Responses to fear is highly personalised and differ like dread, panic, and terror, feeling afraid, fears of insignificance, weakness.... Fear varies in degree of intensity and level (Deutschendorf, 2015). They can be classified according to intensity and duration into excessive fear that goes beyond the limit of moderation until it comes out to despair and despondency. It is blameworthy, because it affects normal life and may lead to illness, and that is not commendable. The other type is normal Fear which is at a state level (Bay & Algase, 1999)

It is necessary to distinguish between fear and anxiety in the classroom in order to provide learners with proper support. A learner with anxiety is concerned with a general expectation for the future; it is psychological, whereas a learner with fear is facing an imminent specific threat, which can be physical and psychological. That is, they differ in timing and type of threat. A clear terminology of fear may help learners understand how individuals can critically and peacefully defend themselves and achieve a state of self- balanced. When a person feels threat, defence mechanisms are triggered (Holmer, 2014) to protect us from physical or psychological (Ohman, 2012). Facing unpleasant threat can be avoided by

following various techniques.

### ***Fear and learning***

Deutschendorf (2015) portrays fear as an opponent that must be defeated, as it can be an obstacle to growth and achievement. That opponent has a negative impact on learning, communications, productivity (Vince & Martin, 1993; May, 2011). Fear can be a barrier to thought and ability, learners must gain proper support (Baumann, et al., 2015). Fear affects our minds, feelings, and actions (Fisher & Horsfall, 2005). Barsade and Gibson (2007) assert that fear emotions have a real impact on the learners' performance, social attitude, and learning dynamics. Fear is critical to the learning process. As a defence mechanism system, which is unconscious, fear can be a key factor in improving the learning process (Argyris, 2002; Vince, 1998). Schwartz (2014) states that fear can be adapted and managed (Greenleaf Center for Servant Leadership, 2014). It can be overcome and decreased (Britten, 2001; Deutschendorf, 2015). Fear is a common experience in the classroom thus it is important to teach learners what to fear (Ohman, 2012, p. 45) how to manage their responses to fear, which can be learned through experience, instructions, or observation (Ohman, 2012). The true cost of fear in the classroom has yet to fully be discovered. Educationists in Iraq must pay attention to this area of knowledge to achieve a positive impact on the education system, creating a proper environment for learning and learners.

Feeling threat motivates defensive responses, leading to decisive unlimited behaviours that can be new learning opportunities (LeDoux, 2012). Individuals vary in their responses to the threat depending on the context in which they experience that emotion (Ledoux, 2014). Experiences learned through threat result in permanent memories (Holmer, 2014). Threat affects our behaviour (Bay & Algase, 1999) thus, it can shape certain aspects of learners' life. Managing the impact of fear on the learners can be fruitful. George (2011) believes that fear can be managed and its influences can be modified from negative into positive. That is, learners can be cognitively trained to manage their moods to behave in a certain way. Awareness of the consequences of fear, positive and negative, can enable learners adapt their emotions to obtain positive reactions. Working consciously on managing emotions available together, positive and negative, can mitigate and overcome the problem of fear in EFL classrooms. In other words, thinking critically can help learners make use of their own negative feelings, modifying them in order to achieve the wanted outcomes.

Learners must be taught physical and emotional symptoms of fear, though these symptoms differ from person to another and according to their experiences. They have to notice if they feel worried, unhappy, discomfort, dry mouth, chills, rapid heartbeat, nausea, upset stomach, chest pain, a sense of paralysis, a physical compulsion, shortness of breath, sweating, or trembling and what they think to escape from an uncomfortable circumstance. So they can detect and express their emotions of fear. Detecting symptoms of fear is the most critical stage in treating the problem in EFL classrooms in order to improve the learning process.

Educators and teachers must be aware of fear emotions, how it works and its impact on the learners and the learning process. Aware of their feelings of fear, learners can be calm and productive. Teachers must promote cultural fairness so that each student can feel safe and valued in class. Teachers are responsible for creating equal relationships with all learners and among them through communicating their feelings, which can be achieved by narrating stories about emotions, specifically fear, as this strategy can ease apprehension. In order to help learners overcome their fears, they can be asked to narrate or act the story. This can achieve

relaxation and ease their fear emotions. To engage learners through simple, clear, enjoyable communication of their fear stories can be fruitful.

### ***Fear in the classroom***

Fear in the classroom is defined as an experience of suffering that can be caused by the teacher's abuse of power relationship for the purpose of management following the traditional method of teaching. The learner consciously or unconsciously experiences fear in the classroom (e.g., fear of looking less important, clever, prepared, foolish, or fear of punishment). The learner's feelings, thoughts, and reactions are contextual factors of the experience in addition to the classroom. "Silence" is the passive mode of the learner to survive embarrassment, making mistakes, failure, inadequacy, incompetence, punishment, bullying and others. Fear of a negative evaluation in classroom, whether by teachers or classmates, is a common experience that must be treated.

Developing what I call 'fear literacy', an awareness of and language of fear, in the classroom is important. The researcher believes that teaching the experience of fear can help learners express, acknowledge, and refine their feeling into positive behaviour, guiding their experiences from unconscious response to conscious reaction. This technique can create aware learners. A self-aware learner is emotionally intelligent (Boyatzis, et al., 2013). Giving sense to a learner's experience by bringing the unconscious to conscious level helps them live a healthy life. In other words, awareness can free the learner from the negative feelings of an experience that can impact their learning and their life. Study fear emotions in Iraqi EFL classrooms is neglected by the education system. I propose that fear as part of mental health must be systematically included in training teachers as this phenomenon of fear can impact learners' health and progress, forming the main barrier to learning. Manipulating fear can create a bridge between learners and their teacher, giving them the opportunity to express themselves. They must not feel afraid of making mistakes, as this is a normal step in learning.

Confidence, trust and safety can be obtained by learners investigating fear. Supportive aware teachers can help learners express their fears, creating a safe environment to allow their best out; that is, when learners feel more likely to feel safer, perceive fewer threats, and practice English. Contextual variables can impact an environment where learners do not feel safe to speak up. In addition to the dynamics of the learning process such as structures, management, and practices, a learner's fear of negative feedback is a primary impediment to learning. Fear can have less negative impact on learners who are allowed to make mistakes and encouraged to speak up.

The apprehension of failure in their class performance can be threatening, specifically in speaking skill as they think that their classmates are watching them. Comparing themselves to other learners is stressful as they think that their classmates are doing better than himself/herself. In order to achieve better scores than others, competition among learners becomes excessive that it burdens them. Learners may feel shy or terrified of being singled out or laughed at in class. Being aware of their emotions, learners can manage theirs, replacing negative thoughts with positive ones.

### **Methods of research: Critical Discourse Analysis**

I come to this project with a background in critical discourse analysis (CDA) which is an examination of the role language plays in shaping social structures, power relationships and

identities. CDA relates to socially situated texts such as news reports and advertising, and how such texts serve to position people. It aims to linguistically reveal power relationships created by discourse, controlling the context in which language is used (Van Dijk, 1993b). Hidden ideologies are linguistically blended in discourse, employing certain linguistic features that can legitimize hegemony, to shape social identity. Thus, CDA analysis goes beyond the mere description of discourse (van Dijk, 1993a), in order to dismantle those features that can position the audience in a certain situation, manipulating their emotion, cognition and reactions. Van Dijk (1996) believes that CDA can reveal imbedded ideologies that constitute power relationships and achieve dominance, through manipulation of 'access' to resources. Revealing those ideologies in such social texts like news reports can reshape power relationships and achieve balanced relationships and aware identities.

Turning to this project, I explore whether impacting the attitude of the learners to language can change them, within certain circumstances, into aware citizens to achieve a healthy society. Thus, the issue of emotional awareness can be semantically explored within the context of Moses's story to use the Quran in creating aware learners in EFL classrooms. The holy Quran is the main language source that should manipulate the society. Changing power relationship between fear and the learner through awareness of how to positively manipulate emotional reactions can be achieved by the application of narrative analysis in the EFL classroom. In this way it may be possible to motivate critical thinking skills in the Iraqi learners. In addition, introducing stories that inculcate morals, values and manners is an effective technique and break the boredom of the lesson.

Observation of the linguistic performance of fear in Moses' story as a communicative event, in this study, can show how discourse reshapes identity and power relationships. Thus, this study is a textual analysis of the linguistic production, challenge and manipulation of fear within its context. As Kress notes (1990: 90–1), cultural organization can be linguistically encoded and decoded, explaining how that culture is shaped and reshaped. The investigation of the narrative of Moses can show how power relationships can be changed by manipulating emotions of fear. The study demonstrates, linguistically, how Moses changed from negative thoughts and emotions of fear to lead a normal healthy life and achieve his goals. Data from the Quran is particularly significant, for being one of those main sources that represent the first authority in Muslim's life.

### ***Technique applied in this study***

The following is an explanation of the technique that is applied in this study to find out how and what types of fear Moses passed through in his story as expressed in Quran.

### ***Lexicalization***

LEXICALISATION is a technique used in articulating a certain discourse through the choice of lexical items by the writer of a socially situated text to achieve a certain goal. This technique is employed to discursively shape identities forming the ideological square (Van Dijk, 2004). In discourse, there are different lexical choices to express a certain message but each with a different meaning. The exact intention and intended meaning of the message can be delivered by a certain lexical choice that can result in the intended interpretation by the reader achieving the desired impact. That is, words have connotation that can position the reader in a certain situation that leads to certain actions. Consequently, the desired intention of the writer, for example of an advertisement, is sustained within the reading process.

Richardson (2007) prioritizes the examination of LEXICALISATION used in communicating discourse, by comparing them with words that could have been used. Vocabulary is mainly used to achieved an idea (Halliday, 1978). Richardson (2007) states that words lexically have connotations and denotations. A word has the main literal meaning the ability to communicate objects, concepts, social actions and relations. Through vocabulary, a culture can be imparted and inculcated (Billig, 2008). Different choices of words can express the same idea; each of which has a different connotation. In order to achieve the intended impact on the readers, the writer choose the words that can embed certain identities, values, and probably actions.

Overlexicalisation is the repetition of certain words in discourse more than others. Particular lexical items are repeatedly used in a certain discourse to unveil a certain aspect of reality (Teo, 2000). This technique can achieve 'overcompleteness' by overpersuasion, which is an ideological tool that refers to the excessive description and emphasis of a controversial problem. It can only show the writer's anxiety towards that issue (Machin and Mayr, 2012). Thus, deviations from the conventional writing rules must be questioned as this strategy can often indicate intended readings. As the analysis of lexical items heavily used represent and reflect an important aspect of reality.

## **Data collection and analysis**

The following is an explanation of the application of lexicalization in the analysis of the data of this study, to find out how Moses (PBUH) experienced fear and what types of fear are expressed in his narrative, identifying the kind of relationship between Moses on one hand and Allah and Pharaoh on the other hand.

### ***Data collection***

Fear is an obvious feature in Moses' story, expressed in many different ways such as the fear of being judged, wronged, humiliated, or rejected. Thus, verses from Quran (an electronical copy translated by Dr. Mustafa Khattab, the Clear Quran) that refers to Moses' fear were chosen to be analysed by applying the technique of lexicalization. These verses are: (An Naml, 10), (Taha, 36, 45, 46, 67, 68, 77), (Al Qasas 7, 18, 25, 31, 32, 33, 34), and (Al Shu'ara, 12, 14, 21).

### ***Brief contextual explanation of the experience***

Understanding the context in which the experience occurred can lead to specify types of fear felt and its impact in the life of the person feeling fear. Prophet Moses (PBUH) was born when the Egyptian Pharaoh ordered to kill all newborn Israelites boys, in an attempt to manipulate the Israelites tribe, fearing they may ally with his enemies. Moses's mother saved him following Allah's instructions, and he was brought up by the Pharaoh's royal family. But after killing an Egyptian slave-master who was beating a slave, Moses fled to Midian, where he spoke to Allah from within a burning bush on Mount Horeb. Allah command Moses to go back to Egypt to save the Israelites from slavery. Moses asked Allah to allow Aaron, his elder brother, to support him to be his spokesperson, as he could not speak eloquently. Moses saved his people out of Egypt crossing the Red Sea. Moses' story is one of the most common stories. In the Holy Qur'an, Moses is mentioned one hundred and thirty-six times, in thirty-four chapters. He is Moses bin Imran descended from Jacob bin Issac bin Ibrahim. His brother is Aaron. Moses lived in the thirteenth century BC. There is no precise date of his death and the place in which he was buried (peace be upon him).

### ***Data analysis***

This section is an analysis of the verses of Qur'an that are collected for this study. The analysis is an application of the technique of Lexicalization to some verses of Qur'an that address fear in Moses' journey. It starts with

#### ***Fear of animals and magic.***

Now, throw down your staff!" But when he saw it slithering like a snake, he ran away without looking back. 'Allah reassured him,' "O Moses! Do not be afraid! Messengers should have no fear in My presence." (An Naml, 10)

"Now, throw down your staff!" But when he saw it slithering like a snake, he ran away without looking back. 'Allah reassured him,' "O Moses! Draw near, and have no fear. You are perfectly secure." (Al qasas, 31)

In these two verses, after throwing his stick down at Pharaoh, it was turned into a snake that swallowed everything from rocks and trees. When he saw it shaking, as if it were a jinn, Moses (Peace be upon him, PBUH) felt afraid and ran away. And this is a normal unconscious reaction to danger, represented by the snake. In these verses, the Almighty addresses the Prophet with intimacy, as if they are friends. Allah advised him to manage his emotions "O Moses! Do not be afraid!", then to challenge and face his emotions by taking an action by "O Moses! Draw near". In these verses, Allah is training Moses to manage his fears by facing the threat, the snake. Allah supports Moses by teaching him how to face his fears in order to continue his mission. The strategy of communication is used to encourage Moses to overcome his negative thoughts at the time of facing the threat, as in the words "You are perfectly secure". This friendly discourse of support to relieve fear is a strategy of learning to manage fear (Al-Sabouni, n.d.). The repetitive use of the lexical items "have no fear" indicates the denial of fear, good people should not fear of anyone (Al-Ahmadi, 1996). Those who have been chosen for a prophethood do not fear anyone but me, so Moses took the serpent, and it returned to a stick, then by repeating this action, it became a habit.

#### ***Fear of torment.***

"They both pleaded, "Our Lord! We fear that he may be quick to harm us or act tyrannically." (Taha, 45).

Moses and his brother Aaron are addressing Allah saying they are afraid that Pharaoh will punish them for calling him to believe in one God. The word 'quick' indicates their anxiety towards their mission; if Pharaoh punished them, they would be incompetent to fulfill it. The lexical items 'or act tyrannically' mean that Pharaoh's concern about his rule may lead him to torment them. This can reflect on Moses' (PBUH) personality and his commitment to help free the slaves from Pharaoh. These thoughts were in their minds, they expected Pharaoh's behaviour according to their knowledge of his personality. This also can emphasise that fear emotions are thoughts in the mind of people which are brought on themselves by themselves. Accordingly, they can be managed.

#### ***Fear of people in charge of us, people who can misuse their power.***

"Allah reassured 'them', "Have no fear! I am with you, hearing and seeing." (Taha, 46)

Allah assured their emotions of fear from Pharaoh by saying: "I am with you" against Pharaoh; indicating the importance of support to create a balance relationship and defeat

negative thoughts and emotions that they are less powerful than Pharaoh. I am listening and observing Pharaoh, so “have no fear”. As a learning strategy, this also confirms that a positive reaction can be learned. In other words, emotions of fear can be managed by instructions; they can be changed into positive thoughts about our abilities and behaviours. The intensity of fear can be reduced to a status level, which is the normal degree of emotions in order to protect our mental health. Again, communication is the strategy used to support the person who is afraid.

The lexical item “Have no fear” is a command, because fear is a negative reaction that can cause failure or obstacle progress. “I am with you” emphasises the importance of spiritual support as they cannot see Allah, but they feel his presence. This embodies the abstract value of goodness we believe in. Consequently, this conflict of emotions inside his soul can be managed by his mind, which confirms the importance of mental health. On the other hand, the relationship between Allah and Moses is completely different from that with Pharaoh. Allah represents good deeds, values and morals that we believe in, they are intangible and they achieve balance, comfort and peace. That is, conflict among human beings creates uneasiness and disturbs the mind. “I hear and see” (Al-Ahmadi, 1996). That is, do not be afraid of his tyranny, I am with you and I will help you to achieve victory. I hear what Pharaoh is telling you and I see what he is doing to you. This support provides them with serenity and touching the senses for aid “listen and see”. Moses, felt in himself the fear. The importance of discourse, listen and see, Allah does not use force, but our senses to feel the truth of reality based on peace and equality.

***Fear in the sense of shame that it is concealed so the person is not misunderstood.***

“So Moses concealed fear within himself.” (Taha, 67)

The expression suggests the impact of magic on Moses that he was terrified of the event and became confused, “Moses felt in his soul the fear” meaning, Moses felt fear in his soul in accordance with human nature because he is watching something enormous, the miracle” (Ibn Kathir, 1996). Moreover, he was afraid that he would be confused by the blindness of the people, so that they would not believe him. Allah relieved him of what he had felt by ‘discourse’, i.e., what he had preached him is enough to enable Moses to manage his emotions of fear (Al-Ahmadi, 1996). The fear is in Moses’s mind (Al-Jawzi, 1978) because he is afraid of being misunderstood. Some people think that a man must not feel afraid as he must be brave. But fear emotions must be concealed as they can affect the person’s mental health, accordingly their feelings must be expressed in order to find help.

***Fear in the sense of being defeated or failed.***

“We reassured ‘him’, “Do not fear! It is certainly you who will prevail.” (Taha, 68)

This verse is a vivid explanation of Moses’ worries, Moses was worried about fulfilling the mission. The prohibition “Do not fear” is to end his fears and “certainly” is a confirmation that in the end he is the winner in the most profound way. That is, Allah said to Moses, do not be afraid of what you imagined, for you are the victorious (Al-Jawzi, 1978). Do not be afraid of those who are superior, dominant, and tyrant (Al-Ahmadi, 1996). Fear in the sense of fear of being caught by the enemy. The Almighty said: “Do not be afraid of being overwhelmed” (Ibn Kathir, 1996).

***Fear in the sense of being overtaken by the enemy.***

“And We surely inspired Moses, ‘saying,’ “Leave with My servants ‘at night’ and strike a dry passage for them across the sea. Have no fear of being overtaken, nor be concerned ‘of



drowning’.” (Taha, 77)

In this verse, the Almighty said: Do not be afraid of Pharaoh and his soldiers and do not fear “drowning” in the sea (Al-Ahmadi, 1996). Pharaoh and his soldiers will not overtake you. You will not drown in the river Nile indicated by the lexical item “concerned of drowning”. Misuse of power relationship is the main cause of Moses’ (PBUH) sufferings. Determination and confidence to take an action are necessary to move forward; negative thoughts of underestimation and lack of confidence can distract our progress.

***Fear in the sense of stress that cause chest pain.***

“He replied, “My Lord! I fear that they will reject me.” (Al Shu’ara, 12)

“And my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me.” (Al Qasas, 34)

Moses said I am afraid that they will deny me, and that serves three actions: fear of denial, feeling stress, and unable to speak, so denial here is rooted in fear (Al-Jawzi, 1978). I am afraid that they will lie in the message, and their denial will definitely cause me stress, and I will not able to utter the message. The other interpretation is that he will feel confused and cannot explain and argue with them, then he fails in his message. This thought creates a state of uneasiness that arises from the inability to express the mission and increases as the excitement increases and the chest pain. Thus, it is a well-known case, so from here Moses feared that this situation would occur while he was in the position of confronting the oppressor, Pharaoh, with the message (Al-Ahmadi, 1996). His fear is not from mere denial, but from it happening at a time when his chest is tight and his tongue does not speak, so he cannot explain and discuss this denial and fails in his mission if he is a reckoning with his tongue. Agitation, the chest becomes tighter, and so on, and it is a well-known case, from here Musa feared that this situation would occur while he was in a position of confrontation with a message to an oppressor as Pharaoh” (Al Sabouni, n.d.). Clearly from the story that Pharaoh is not just, creating imbalance in relationship. Thus, Moses is scared of him.

Moses is afraid of being denied (Al-Ahmadi, 1996). Thus, he asked Allah to send his brother Aaron, because he speaks more eloquently than Moses does, so that Pharaoh and his people can believe us. Aaron is more eloquent in tongue, and he is more able to convince them as Moses (PBUH) has a problem with speaking (Al Sabouni, n.d.). It is certain that his brother strengthens him and helps him succeed (Al Sabouni, n.d.). I am afraid, if I have no minister or appointee, that they will lie to me because they do not understand me (Ibn Kathir, 1996). And the Almighty said: “And my brother, Aaron, is more eloquent than I, so pray with me, and he will believe me (Al-Ahmadi, 1996). Aaron is more eloquent, and he is more powerful than me. (Al Sabouni, n.d.). Moses is worried about the call. And it is repulsive if a particular one strengthens his claim and conceals it if you kill him. “I am afraid, if I have no authority or appointed person to support me, that they will lie to me because I cannot manage it alone because of my condition that is caused by my emotion. They are almost awakening from me (Ibn Kathir, 1996).

***Fear in the sense of challenging his (claimed) sin.***

“Moses appealed, “My Lord! I have indeed killed a man from them, so I fear they may kill me.” (Al Qasas, 33)

“Also, they have a charge against me, so I fear they may kill me.” (Al Shu’ara, 14)

Al-Qurtubi said: It deterred and rebuked this suspicion and commanded trust in God Almighty, i.e. trust God and rebuke. Moses said: “My Lord, I have wronged a soul from them, so I fear that they will oppress me (Al-Sabouni, n.d.). Here Moses remembers that he killed a soul from them, and that they conspired to kill him that he escaped as a stray. Allah honours him with his survival, his miracles, and care. Why should he be wary of his mission thinking that he will be killed and his message will be cut off, if Allah ascertain him that there is need for fear. So, he is not pretending fear in order to apologize, not to be reluctant, or to retreat, but he is the cautious of the mission and to be assured that it will continue and progress even if he encounters what he fears. This is the care that befits Moses, the strong and trustworthy (Al-Jawzi, 1978).

Moses said I am guilty according to their view with a sin, so I fear that they will take revenge (Al-Jawzi, 1978). Moses is afraid of his sin, killing one of them by mistake. According to their claim, Moses is sinful so they would kill him, as they conspired against him in the past, when he left the city. This is evidence of the belief that fear may happen with the prophets as well as the virtuous.” (Al-Sabouni, n.d.). That is, Pharaoh might make use of this sin claim against me, for standing against him. I am afraid that they hate me.

***Fear in the sense of fear of punishment.***

“So I fled from you when I feared you. Then my Lord granted me wisdom and made me one of the messengers.” (Al Shu’ara, 21)

Moses is addressing Pharaoh that I fled from you lest you afflict me with harm. That is, I escaped to the land of Madyan, when my soul was afraid that you would hate me. And you would punish me with what I do not deserve for my felony (Al-Sabouni, n.d.). But my Lord granted me wisdom and made me one of the Messengers.

***Fear in the sense of the worry and anxiety***

“And so Moses became fearful, watching out in the city, when suddenly the one who sought his help the day before cried out to him again for help. Moses rebuked him, “Indeed, you are clearly a trouble-maker.” (Al Qasas, 18)

“Moses said I am afraid of the city and of them” (2).

A day passed and Moses became in the city afraid of his case being exposed, awaiting disclosure and harm. The word “awaiting” depicts emotion of anxiety, which is anxious and apprehensive, and anticipates evil at every moment, which is the characteristic of the emotional personality in this situation as well. This expression embodies the form of fear and anxiety in this term, which is also amplified with the word “in the city”, which is usually a place of security and tranquility. The greatest fear is when it is felt in a safe place (Al-Jawzi, 1978).

Also, they have a charge against me, so I fear they may kill me.” (Al Shu’ara, 14). He was afraid waiting in the city. That is, he entered in the morning time in the city in which the Coptic was killed, and (feared) the news of (the morning) and it may be present, and the news (in the city), and (awaiting) (Frightened). That is, Moses became in the city in which the man was killed, fearing for himself, he expects and waits for the bad to happen and is afraid to be taken by their claimed sin” (Al-Sabouni, n.d.).

***Fear in the sense of being frightened***

“Then one of the two women came to him, walking bashfully. She said, “My father is

inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the wrongdoing people." (Al Qasas, 25)

So Moses left the city as he was afraid, frightened of the wrongdoers, asking Allah to save him from the unjust disbelieving people, keeping them away from him (Al-Sabouni, n.d.). When Moses arrived at Shuaib, the Sheikh, Moses was in need to security, as he was in need to Food and drinks. But security, as a psychological need, is more important than the body's need to provision. Thus, the scene of the meeting with the Sheikh starts with the most prominent needs represented by the Sheikh's saying: "Do not be afraid", so he gave it the priority after hearing his story in order to cast reassurance in his heart, and make him feel safe. Psychological needs for security are expressed in "I have escaped from the unjust people". The danger represented by Pharaoh and his men have no authority over us and they do not harm (Al-Jawzi, 1978). This means that the Lord responded to his request, and Allah has saved him from the plots of the criminals The Almighty asked Moses to tell the Sheikh Shuaib his stories. This verse indicates the importance of expressing our fear emotions in order to obtain support. The importance of support, which is achieved through communication, is emphasised by "he said: Do not be afraid you were saved from the unjust people".

Now put your hand through 'the opening of' your collar, it will come out 'shining' white, unblemished. And cross your arms tightly to calm your fears. These are two proofs from your Lord to Pharaoh and his chiefs. They have truly been a rebellious people." (Al Qasa, 32)

## **Results and discussions**

Fear is a power either you create it yourself, though influenced by certain factors, or it is imposed on you, "positive fear is the one that prevents the person from what is wrong, harmful and forbidden, however if it exceeds that normal level of emotion, it leads to despair and despondency. Fear is a prominent feature in Moses journey. The word 'fear' has been mentioned many times in the story of the Prophet Moses (PPUH) fear from Allah, or Pharaoh, or failing in accomplishing a mission, or danger or an animal, or being affected, or death, or being tortured, or overwhelmed, or defeated. Evident and secret fear are acquired by Moses (PBUH) because of his negative experience living under Pharaoh's tyrannical rule. Fear emotions could have obstacle his mission unless Allah supported him to manage his feelings. This is the support that learners in EFL classroom need to manage their emotions, overcoming their negative behaviours. Aware management of fear emotions can lead to better learning experience. Linguistically, analysis of lexicalisation of fear emotions in Moses' story has shown that

1. In Quran, the word fear is used as both a verb which means the thing we fear most and a noun refers to fear of failure.
2. Idiomatically fear is one of the characteristics of the soul, appears in the person who is afraid, fear for what is coming, and sadness for what is past (Al-Saftawi et al., 1399).
3. fear is a negative feeling that learners must overwhelm,
4. it can be managed through learning,
5. it can be changed from unconscious reaction into a conscious positive behaviour,
6. support is critical to manage fear emotions,
7. communicative skill is crucial to learning how to express and manage fear,
8. this skill can be acquired and developed through learning,

9. Moses' equal relationship with Allah supports him in managing his emotions, specifically through communication,
10. his negative emotions were caused by Pharaoh's misuse of his power, that is an unequal relationship can impact the personality of the manipulated,
11. his emotions were mostly his inner thoughts.
12. different types of fear are expressed in Moses' story.
13. a suitable learning environment is where learners realize that they are not in danger,
14. learners have to confront their fear and,
15. it is necessary to overwhelm anxiety and potential panic in order to reinforce positive reactions towards threats, a learner must feel safe.
16. Moses' personal life had highly impacted his personality; this point must be taken into consideration by teachers, thinking of the learner's background.

Thus, for example, Moses having to speak up in a meeting with Pharaoh can trigger implicit fears about incompetence which can invoke the fear of failure. Some learners can feel the same, they are afraid of public speaking. Creating an awareness of fear through the story of Moses as an experience can lead EFL learners to manage fear and its potential impact on themselves. People must not fear each other, as we are all equal. That is, we must not abuse our power relationship or allow others to abuse it.

And the Qur'an forbids fear of anything other than Allah Almighty represented the good deeds and morals, when He says, "Do not fear them, but fear me if you are believers." Al Imran: 157. In return, he who believes in God Almighty is not afraid, as stated in the Almighty's saying: "He who believes in his Lord shall not fear loss or hardship." Al-Jinn: 13 "And His saying, Glory be to Him, "And whoever does good deeds while he is a believer, then he does not fear injustice or digestion" (Taha: 112).

As long as a person does not do wrong, must be assured that they will not be wronged as in "For whoever believes in their Lord will have no fear of being denied a reward or wronged." (Al Jinn, 13). "But whoever does good and is a believer will have no fear of being wronged denied their reward." (Taha, 112). Negative thoughts are "That 'warning' was only 'from' Satan, trying to prompt you to fear his followers.1 So do not fear them; fear Me if you are 'true' believers." (Al Imran, 175)

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