

# WSTYD (SHAME, EMBARRASSMENT) and DUMA (PRIDE). Studies on the conceptualisation of self-conscious emotions in Polish

## Volume I. Essentials and contrasts Summary

This book reports on the initial part of research into the Polish conceptualisation of emotions such as *wstyd* (shame, embarrassment) and *duma* (pride). The core subjects of this volume are general problems and contrastive aspects of the research, whereas the next volume covers more detailed lexicographic and discourse analyses (to appear soon).

The first part of the book presents terminological and methodological basics of the research, namely cognitive semantics and corpus linguistics, shown in the context of a history of lexical semantics (exemplified by various emotion concept studies). Key linguistic, psychological and sociological concerns are given to justify the research.

Lexicographic data and the National Corpus of Polish, as well as modern texts (e.g. newspaper articles, Internet blog posts and comments, books for children) record a rich list of words and collocations that refer to various elements of a general situation of self-conscious emotions. The situation is reconstructed in the second part of the volume through an analysis of linguistic materials mentioned above. The situation contains: experiencer of the feeling (individual and collective), its perpetrator, typical reasons and sources, judge and the public, stimulator and destimulator of the emotion, its instruments, system of norms and values, evaluation, object of comparisons, temporal characteristics, intensity, symptoms and expressions, organisation of space, as well as relative emotions. The description of them provides insight into how self-conscious emotions are conceptualised in Polish, and references to works of other authors enable us to compare Polish with other languages (mainly with English, but also Russian, Czech, Lithuanian, German, Spanish, French, Japan and aborigine languages in Australia). In effect, various cognitive models of the Polish conceptualisation of WSTYD and DUMA have been differentiated there. On the one hand, the type of relations between social participants of the situation impacts on models of WSTYD and DUMA which can be individual or collective and subjective or external, with two additional models of shame: witness's shame and aggregated shame. On the other hand, this set of criteria as a type of reason, temporal characteristics, level of control and relative emotions make it possible to group: 1) models of prospective shame (shame of intimacy and shame of exposition) and factive shame (moral shame, shame of failure, shame of conventions, faultless shame – with a submodel of faultless disgrace – as well as high-minded

shame and shame from humility) and sense of shame; 2) reactive pride (with a submodel of quasi-modest pride) as well as dignified pride and hubristic pride.

The third part of the book deals with three central problems of research into emotion concepts. First, it gathers together various examples taken mainly from Polish and English modern texts and lexicons (and from other languages, mostly Spanish and Russian) to show that studying linguistic conceptualisation of SHAME and PRIDE makes sense from the social, psychological, psychotherapeutical, methodological and linguistic (especially lexicographic) angles, responding to actual needs of modern societies. Second, the possibilities and limitations of introspection in semantic analysis of emotional concepts are presented, and various kinds of data sources (corpus databases and full creative texts, lexicographic materials, expert publications, and questionnaires) are discussed. Using them complementarily allows the researcher to reconstruct fuller linguistic images of the studied emotions and to avoid a slanted, overly subjective approach. Third, the complex nature of emotion concepts, their polysemic structure and cluster organisation of their names, as well as their direct inaccessibility make them highly dependent on the language (and culture) in which they are conceptualised and expressed. Accordingly, analyses of them should be both onomasiological and semasiological (especially in contrastive studies). Important subjects of such studies include the following: the framework of the general emotional situation, knowledge of which is a condition for understanding emotion terms, various conceptual models of such situation activated by specific words, and grammatical structures in which they are used in real texts when profiling various aspects of the situation. Their results are essential not only for linguists, but also for psychologists, sociologists and other experts studying emotions, because all researchers of emotions and their concepts need to be aware of linguistic emotion conceptualisations, as access to emotions is always mediated by language(s).

Thus, the aim of the next part of the book is to compare specialist and common linguistic conceptualisations of emotions from the categories of WSTYD / SHAME / EMBARRASSMENT and DUMA / PRIDE. Analysis of the terms and ways used by psychologists, sociologists and philosophers to describe these emotions in their works (in texts written in Polish or translated into Polish mainly from English), contrasted with various languages in their common use (primarily Polish and English, but also Spanish, Italian, French, Dutch, Yiddish and Hindi among others) provides evidence of the key role of language in expert theories, especially English (as an instrument for global communication between specialists), on expert categorisations, evaluations and typologies of emotions. This can make their conceptualisations inconsistent with ordinary people's ways of thinking about emotions, especially if English is not their first language.

The last part of the book considers sources and consequences of semi-different conceptualisations of emotions in various languages. It shows that subconscious transfer of emotional patterns prototypical for one language (e.g. a model of the very strong and destructive feeling of shame in English, based on individual regret for personal failures) into a different context (e.g. Polish, with *wstyd* typically understood as an everyday, more or less strong feeling, mainly based on fear of public negative opinion) as an effect of translation or global expert communication, can cause difficulties in mutual understanding and effective cooperation. One mechanism that could lend itself to explaining how such differences and difficulties arise is the "perceptual magnet" (originally used to describe the process of forming speech perception in children's minds). Names of emotions in each language may function as "lexical perceptual magnets": prototypical ways of understanding such words may act as magnets, modifying people's perception of emotions and, in effect, influencing their experience and expression. Such magnets can also evolve and differentiate, which can explain the variability of emotions over

time and between cultures and languages. Hence, experts in psychology, sociology or philosophy studying emotions and linguists studying various languages need to cooperate to develop their awareness of linguistic determinants of emotions, and thereby protect themselves from ethnocentrism, misunderstandings and empty disputes; this will help them improve theories, experiments, therapies and educational programmes, and make them better adapted to addressing multicultural challenges posed by contemporary societies.