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A LOOK INTO THE HISTORY OF STUDYING THE CONCEPTS OF "JOY" AND "SADNESS"

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Abstract

This article delves into the significance of studying emotions, specifically the concepts of "joy" and "sadness" within the realm of conceptual research, from the perspective of linguists. The paper reflects on the salient points of scientific approaches by German, Polish, and Iranian scholars on this topic. The contributions of Russian and Uzbek linguists to this field are also discussed in the context of conceptual studies.

Keywords Concept, emotion, "emotional revolution," "joy," "sadness," diachronic analysis, Old English period, Middle English period, conceptual metaphor, expressiveness, nouns, emotional trend.

INTRODUCTION

The concept is a fundamental category common to both linguistics and cultural studies, serving as a crucial object of research. This term was first used by the Russian linguist Askoldov in 1928, who defined a concept as "a unity that reflects the process of thinking about various types of notions." Despite this, the term remained a topic that required a deeper explanation well into the 1970s. The introduction of the concept to the linguistic community in the 1980s is associated with the works of English scholars such as Cheyff, R. Jakendoff, and Lakoff, where terms like conceptualization and conceptual essence were mentioned. There is a diversity of opinions among scholars regarding the lexical meaning of the concept, viewing it as a logical category, a practical philosophy concept, or a fundamental unit of national mentality.

Theoretical and Practical Aspects of Studying Concepts

The theoretical and practical aspects of studying concepts have already attracted the attention of the global scientific and professional communities. While the issues of conceptology have been the subject of numerous articles and reviews presented at various levels of scientific seminars and conferences, they were typically considered in isolation and not fully explored in these works. Comparative and semantic-linguocultural analysis of various concepts has repeatedly become the focus of European, Russian, and local researchers, such as V. von Humboldt, E. Sapir, B. Whorf, N.M. Fronhofer, A. Wierzbicka, S.G. Vorkachev, D.S. Likhachev, V.I. Karasik, G.G. Slyshkin, Yu.S. Stepanov, I.A. Sternin, M.V. Pimenova, P.V. Tokarev, V.A. Maslova, T.V. Gonnova, A.Ya. Gurevich, D.M. Iskandarova, H. Shanbezoda, M.B. Davlatmirov, and others. These scholars conducted extensive research from various perspectives. The topics we have published have become the basis for a series of scientific works and several educational-

methodological courses.

Research on Emotions by European Scholars

German linguist Fronhofer presents the following views on emotions: Emotions have long been an interesting yet often puzzling subject for both specialists in the field and laypeople (e.g., Oatley et al., 2006). The importance and centrality of emotions in language were recently emphasized by Foolen (2015: 241), quoting his colleague Van Berkum, who stated, "There is no such thing as emotionless language." Recent years have seen an increase in attention to emotions in scientific research and linguistics, marked by an "emotional turn" (Lüdtke 2015: IX) or "emotional revolution" (Foolen 2012: 364). Emotions are recognized as a complex phenomenon encompassing all levels of linguistic analysis (Ochs & Schieffelin 1989; Wilce 2009), a complexity also evident in the variety of linguistic approaches to emotion. Examples of encoding emotions at morphological, phonological, syntactic, lexical, semantic, and pragmatic levels can be found in various publications (e.g., Schnoebelen 2012; Majid 2012; Foolen 2016; Alba-Juez & Mackenzie). Swedish scholar A. Ogarkova has examined a particular research area - emotional words in different languages as cognitive categories or "folk" concepts of emotions embedded in culture. Here, the key premise is that language plays a crucial role in creating categories from a cultural and developmental perspective (Neisser 1987: vii), and the ways emotions are expressed in language can provide insights into how emotions are conceptualized, categorized, and understood.

Research on the Concept of "Joy"

Polish linguist Malgorzata Fabiszak, in her study "The concept of 'joy' in Old and Middle English. A semantic analysis" (2001), investigated the diachronic representation of the concept of "joy" in Old and Middle English through structural-semantic expression methods. She analyzed how

the concept of "joy" was represented by a group of words in Old English, such as bliss, blibnes (blijje), dream, gefea, glædnes (gleed), liss, mirho, and wynnsumnes, based on the "Old English Thesaurus Good feeling, joy, happiness". The thesaurus identified 17 words as members of the domain of joy. Her study suggests that the current semantic investigation of "joy" in OE and ME periods could offer insights into broader issues raised in other disciplines studying emotions, including the universality versus culture-specificity of emotions. Ekman (1994: 117), a proponent of universality, proposed four primary aspects for "joy": sensory pleasure, excitement, gratification, and relief when unpleasant situations cease.

Research on the Concept of "Sadness"

Iranian linguist Reza Moradi conducted a study titled "A Comparative and Contrastive Study of Sadness Conceptualization in Persian and English" (2013), where he explored the conceptual metaphors of "sadness" in Persian and English, aiming to identify similarities and differences in the main patterns of sadness concept in both languages. The results revealed that, despite some notable differences in the overall conceptualization of sadness, the core pattern was partially the same (PS = 47%), sharing the same conceptual metaphor but differing in literal meanings. According to his findings, while the most sorrowful conceptual metaphor was common in both languages, there were some general differences related to the presence/absence of certain metaphors in Persian and English.

Russian Research on Emotions

In Russian linguistics, the issue of emotions has been explored in the works of researchers like L.G. Babenko [1989], A.V. Bezrukova [1981], V.N. Gridin [1976], E.F. Yukova [1993], A.A. Zaliznyak [1985], E.Y. Myagkova [1988-2000], I. Romanovskaya [1988-2000], and V. I. Shakhovskiy [1987], among others. Specifically, A. Wierzbicka

conducted investigations on the names of emotions in different languages, and A. B. Penkovsky [1991] studied the semantic properties of the words for joy and pleasure. Monographs by N.A. Lukyanova and V. I. Shakhovskiy, as well as doctoral dissertations and monographs by N.A. Krasavsky and L.G. Babenko, which were primarily dedicated to the expressiveness of emotions, have been published. The relationship between emotional and rational components in the speech thinking of a language user has intrigued researchers such as L.A. Kalimullina, P. Janet, A.D. Pankin, L.V. Putlyaeva, J. Reykovskiy, and E.B. Kharisova. Words denoting feelings and emotions became the research object for N.D. Arutyunova, L.N. Iordanskaya, I.I. Kvasyuk, L.I. Shakhova, V.N. Telia, and others.

Russian Studies on the Naming of Feelings and Emotions

Russian linguist B.A. Babkina studied the naming of sensations and emotions in the Russian language, highlighting the importance of her research in considering words for joy, sadness, pleasure, and sorrow not in isolation but within their complex interrelations. The study identified the features of relationships between the names of feelings and emotions in human language and thought. In Russian, "joy" is derived from the verb class, indicating a state of happiness that arises from constant external causes, according to one theory [Kolesov 2008:344]. The formula for joy and pleasure also emerged as an internal distribution of the word forms for joy, with V.V. Kolesov noting that the concept of collective joy already suggests a transformation into action. Interestingly, in Russian, words etymologically related to "joy" denote qualities in various languages: good, healthy, whole, equal, all of which can be discerned as not directly related to the description of internal experience.

Research by N.A. Bagdasarova on Emotional

Expression Across Cultures

N.A. Bagdasarova explored the lexical expression of emotions in different cultural contexts, noting that while most emotions have polar opposites (e.g., pleasure-displeasure, joy-sadness), in complex human emotions, they often form a contradictory unity. In certain experiences, positive and negative shades merge, resulting in mixed emotions (for instance, one might experience thrill mixed with fear in a "horror chamber"; passionate love can coexist with burning hate in jealousy). Her research established clear criteria for defining the main groups of emotions and detailed the distinctive features of six primary emotions: joy, sadness, anger, fear, disgust, and surprise. The results of her studies are beneficial in two ways: firstly, they allow for the identification of several specific "meanings" within groups of words unified by a general meaning (e.g., "joy*" and correspondingly "sadness"), and their quantity and "quality" are quite similar in two languages (Russian and English), despite some peculiarities; secondly, the method of distinguishing these "meanings" turned out to be quite effective and promising for future use in semantics, including comparative studies. Bagdasarova made an effort to describe these aspects in sufficient detail for use by linguists and other researchers.

V.V. Voinova's Study on Emotion in Children's Literature

V.V. Voinova conducted research focused on analyzing the linguistic means of depicting the category of emotion in English-language children's literature. The study recommends considering emotion as a cognitive category with a categorical status at various levels of the language system and speech - phonological, morphological, lexical, sentence, and text levels, following O.E. Filimonova's terminology. Voinova identified different levels of linguistic means expressing

emotional categories in English children's literature, determined the relationship and functions of syntactic, lexical, and graphical means expressing the category of emotion in literary texts, and studied the expressive features of primary emotional concepts such as joy, fear, anger, and sadness. She also examined the manifestations of these emotional concepts in the speech of authors and characters, as well as the combinatory properties of primary emotional concepts. Voinova argued that primary emotional concepts like joy, anger, sadness, and fear manifest based on the analysis of dictionary definitions and a review of existing primary emotional concepts. The study of these concept expression means should be conducted across various linguistic levels: lexical, grammatical, phonographic, and syntactic. Considering the significance of lexical means, it's essential to take into account V.I. Shakhovskiy's proposed classification, which divides words into three types: those expressing emotions, describing emotions, and naming emotions. The study of linguistic means of expressing emotional concepts should consider the division of a literary work into authorial and character speech, as the narrative layers differ functionally and in their means of expressing emotional concepts, thus having specific features in realizing the category of emotionality.

O.I. Kiryakova's Research on the Concept of "Joy" in English and Russian

In her study "Lexico-semantic representation of the concept 'joy' in English and Russian languages (based on the translations of 19th-century literary texts)," O.I. Kiryakova examined the concept of "joy/радость" from the perspectives of comparative linguistics and translation studies, focusing on the lexico-semantic field of core lexemes and their synonym and antonym sets. Kiryakova analyzed the translation methods for conveying the meanings of synonym and antonym

words related to the concept of "joy" used in 19th-century English and Russian prose. Her dissertation determined the dynamics of using synonyms and antonyms of the studied concept in 19th-century English and Russian literary works.

Contributions by Uzbek Researchers to Cognitive Linguistics

Although Uzbek researchers' efforts in the field of cognitive linguistics have been characterized by active scientific research in the last decade, this direction has been studied to a very limited extent. Uzbek linguist S.H. Zohidov in his article "The Concept of Happiness and Its Language-Cultural Properties and Translation Problems in English and Uzbek Languages" shed light on the possibilities of perceiving the world image through the concept of "happiness/baxt" in English and Uzbek languages. The researcher studied this concept both as a general and as a national-specific mental structure. The concept of "Happiness / baxt" is understood as an emotion expressing a person's satisfaction, thus, it can be assumed that the feeling of "happiness / baxt" will always be present against the background of joy-related emotions, Zohidov emphasizes. The core lexeme expressing the concept of "happiness" in English is "happiness," while in Uzbek, it is the lexeme "baxt."

A. Haydarov and Z. Saidova emphasized that emotions might seem universally classifiable at first glance, as emotions themselves are a central part that makes representatives of various ethnic groups more or less similar to each other. They also pointed out that emotional concepts are characterized by ethnic specificity, explained by individual emotional tendencies and a particular culture's national indicator. This, in turn, is predetermined by the "multidimensional interaction" between culture, language, and emotions, highlighting the variable nature of their manifestation. Relying on these factors, N.A. Krasavskiy approached the emotional concept as

an "ethnic," culturally conditional structural and semantic norm, based on conceptual grounds, lexical and/or phraseological expressions as well as functional equivalents in human cognitive and communicative processes, further including the individual's partial attitude towards them. Krasavskiy described emotional concepts as shaping the image of the world, its cultural values, and objects (in the broad sense of the word) (Krasavskiy 2002: 13).

The latest investigations in the field include the work of researchers from Andijan State University, M.A. Abduvaliyev, V.A. Vositov, and others, in their article "Investigation of the Lexical-Semantic Field of 'Joy' / 'Shod-Xurramlik' in English and Uzbek Languages." Their empirical studies on the topic showed that the linguistic means of expressing the semantics of "joy" in English and Uzbek languages could be simple words (joy, happy, glad, cheer, to cheer (V), merry, smile, enjoy, quvonch, sevinch, quvnoq, mamnun, xursand, shod, zavq), derived words (joyous, joyful, happiness, happily, gaily, pleased, enjoyment), compound words (joy-ride, happy-going, xurram, xushxabar, vaqti chog', ko'ngil oro, zavqbaxsh), word combinations (to make mercy, to have fun, to enjoy oneself, to be glad, to like happily, to grow merry, to give pleasure, to become gay, a gladness of life; xursand bo'lmoq, mazza qilmoq, kayfiyati chog' bo'lmoq, jon deb o'yinga tushmoq), phraseological units (to be in pink, to be in the seventh heaven, as gay as a lark; boshi osmonga yetmoq, terisiga sig'may ketmoq, do'ppisini osmonga otmoq), proverbs (: No pleasure without pain; He who pleased everybody died before he was born; Baxt kulgu bor uyga kirar; Oyni o'n beshi qorong'u bo'lsa, o'n beshi yorug'), sentences (I am glad today; Holiday cheer lasted a long time; He gladly received my gift; Sizni ko'rganimdan xursandman; Quvnoq qo'shiqlarni tinglang va zavqlaning), or texts (The player kicked the ball into the goal and opened the score. The

fans started jumping and playing the drums and horns; To'y boshlandi, quvnoq qo'shiqlar davradagilarni raqsga chorladi).

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