

LEGE ARTIS

Language yesterday, today, tomorrow

Vol. XI. No 1 2026

**DETERMINING THE AMBIVALENCE OF EMOTION CONCEPTS RELYING ON
VALENCE INDICATORS OF EMOTIONAL CONCEPTUAL PROXIMATES***Kostiantyn Mizin* * *Hryhorii Skovoroda University in Pereiaslav**Pereiaslav, Ukraine**Oleksandr Petrov* *Vinnitsia Mykhailo Kotsiubynskiy State Pedagogical University**Vinnitsia, Ukraine***Corresponding author***Received:** 7.03.2026 **Reviewed:** 11.03.2026 and 27.03.2026**Similarity Index:** 3%

Bibliographic description: Mizin, K. & Petrov, O. (2026). Determining the ambivalence of emotion concepts relying on valence indicators of emotional conceptual proximities. In *Lege artis. Language yesterday, today, tomorrow*. Trnava: University of SS Cyril and Methodius in Trnava, XI (1), p. 106-124. ISSN 2453-8035 DOI: <https://doi.org/10.34135/lartis.26.11.1.06>

Abstract: The article proposes a corpus-based methodology built on the notion of "emotional conceptual proximities". The framework is applied to SEHNSUCHT in German culture and LONGING in North American culture, alongside the non-ambivalent emotion concepts HATE and LOVE vs. HASS (HAß) and LIEBE. The study distinguishes between "ambivalent emotion concept" and "ambivalence of emotion concept", identifies the main types of ambivalent emotion concepts in the two cultures, and compares their conceptual structures by mean valence values to reveal cross-cultural differences.

Keywords: ambivalence, emotion concept, emotional conceptual proximity, language corpus, cross-cultural contrast.

1. Introduction

In many approaches within the humanities and cognitive sciences, the world is often conceptualised in terms of dichotomous structures (cf. an individual's perception of objective reality through the prism of "embodied" orientations (e.g., UP vs. DOWN), sociocultural oppositions (e.g., US vs. THEM), intercultural oppositions (e.g., COLLECTIVISM vs. INDIVIDUALISM), etc.). Conceptualising the world on the basis of binary categories necessitates a permanent balancing act between opposing entities. A striking example of such balancing is the polarisation of an individual's emotional world (negative vs. positive emotions) as one of the components of their mental world (Mizin et al. 2023: 224). This distinction is widely conceptualised in psychology either as a bipolar evaluative dimension or as



coexisting affective systems (Russell & Carroll 1999). Within these frameworks, emotional experience is understood as structured along opposing or interacting valence systems, which may also give rise to ambivalent states involving simultaneous positive and negative evaluations.

In the context of the constructivist approach in psychology, which is largely supported by culture-oriented branches of linguistics, emotions are viewed as a product of the complex dynamics of social interaction and the broader cultural context in which this interaction takes place (Kövecses 2003). As a result of social interaction among individuals, complex (derived) emotions arise on the basis of basic emotions; a separate group of the former constitutes "double" emotions, i.e., those in which the "combination" of two emotions is explicitly expressed. If these "combined" emotions are polar opposites, then this is a case of ambivalent emotions (Lomas 2017; Moss & Couchman 2012), which are often referred to as *dual*, *mixed*, or *conflicting* (see, e.g., Bamberg 1997; Stamenov 2004). Numerous scientific studies in various fields of psychology are devoted to the analysis of this phenomenon, but there has been a noticeable lack of work carried out in the field of cognitive linguistics, whose adherents have been advocating the idea since the end of the last century that emotions are conceptualised and represented in cognition through emotion concepts (ECs) (Kövecses 1990; Wierzbicka 1999).

Representatives of cognitive linguistics, as well as other culture-oriented scientific fields, often consider ECs as cultural or ethnopsychological concepts (Goddard 2018; Mizin 2025; Ogarkova et al. 2013; Panasenko 2013; Panasenko et al. 2023; Pinich 2023; Pinich & Morozova 2024; Underhill 2015), which cannot be used as culture-free analytical tools in analyses of any disciplinary orientation (Ogarkova 2013). This is consistent with the widespread view in psychology that the perception and verbal expression of emotions, including basic ones, differs in certain ways across cultures (Doyle et al. 2021), since culture affects the ways in which languages are used as vehicles to express emotion (Robinson & Altarriba 2015). Therefore, by studying ECs, it is possible to reveal the peculiarities of categorisation and conceptualisation of the objective world of a particular culture.

Given that ECs are culturally marked, their meaning is best seen when analysed in terms of a network of related senses, considered either as overlaps, synonyms or antonyms, and through the analysis of a cluster of other notions related to it either by inclusion, extension or opposition (cf. Lewandowska-Tomaszczyk & Wilson 2010). Within this framework, such relations function as inter-cluster connectors, linking (1) equivalent ECs, grounded in semantic similarity, (2) ambivalent ECs, arising from oppositional or conflicting evaluative profiles, and (3) blended ECs, resulting from processes of conceptual extension. Accordingly, the analysis of a given EC should encompass not only its internal

structure but also its position within this network, including its links based on (1) similarity (equivalence), (2) opposition (ambivalence), or (3) extension (blending).

It must be clarified here that the term *equivalence* in this context should not be taken to mean intercultural equivalence¹ but rather ECs within a given culture that have the same valence² (however, the same valence does not necessarily mean conceptual equivalence). Such ECs (see, e.g., JOY and HAPPINESS in North American culture (NAC): Kövecses 2008) can overlap in numerous situations. Equivalent ECs are capable of forming not only overlapping but also triplet clusters, and their lexical labels usually perform the function of pragmatic intensification in speech. Unlike equivalent ECs, ambivalent ECs have opposite valence. They are based on the property of a number of emotions to change valence depending on the emotional situation³.

All three groups of ECs – equivalent, ambivalent, and blended⁴ – are able to demonstrate cross-cultural differences (Lewandowska-Tomaszczyk et al. 2013). In British English, e.g., overlapping and triplication of ECs correlate with a tendency for the co-occurrence of positive emotion terms with positive ones and negative emotions with negatively charged ones (Bednarek 2008). As for ambivalent ECs, although they exist in every culture, not every culture has terminological designations for these concepts, resulting in interlingual gaps. For example, in German there is a name for "hated love" – *Hassliebe*, while in other languages, including English, no such one-word term exists, and the corresponding meaning is conveyed by the phrase *love-hate relationship*. This is consistent with the fact, revealed in the study of various European languages, that some of these languages are more flexible and freer in mixing and reversing the connections between opposite emotions compared to English, which, in fact, may be significant for how individuals experience and conceptualise emotions in different cultures (Mizin et al. 2023; Stamenov 2004). Interlingual asymmetry in terms for ambivalent and mixed emotions is clearly evident when comparing English with German (Mizin & Letiucha 2019).

In this regard, the following **research questions (RQ)** remain unanswered:

RQ 1: Does the ambivalence indicator of the conceptual structure of those ECs whose linguistic designations clearly indicate their ambivalence differs from those ECs with lexical labels that do not contain the semantics of ambivalence?

RQ 2: Can any EC, regardless of whether it represents a basic or derived emotion, be potentially ambivalent?

RQ 3: What factors – extralinguistic and/or intralinguistic – can influence the cross-cultural asymmetry of ambivalent ECs?

A scientifically sound approach to these issues requires a coherent interdisciplinary methodology, as the human emotional world is a complex and diffuse phenomenon operating at the intersection of the physical and mental dimensions. In addition, the study of this phenomenon is hampered by its correlation with cultural factors. Taking this into account, the proposed study applies a corpus-based methodology based on interdisciplinary scientific procedures.

2. Material and methods

The research questions posed above can be answered using a corpus-based methodology, the core construct of which is "emotional conceptual proximates" (ECPs⁵). This methodology is based on corpus data analysis, which can be used to determine the valence indicators of ECPs of the ambivalent EC SEHNSUCHT in German culture (GC⁶) and its partial equivalent in NAC LONGING⁷, along with the non-ambivalent ECs HATE and LOVE in NAC and HASS (HAß) and LIEBE in GC. The aim is also to identify the main types of ambivalent ECs in the compared cultures and compare the conceptual structures of the studied ECs by the mean valence value, which makes it possible to identify certain cross-cultural specifics of these ECs.

The hypothesis of the proposed study is that any EC can be potentially ambivalent because its conceptual structure usually contains meanings that are opposite in valence. This means that depending on the interplay of contextual factors, not only ambivalent but also other ECs can change their valence. Since ECs are cultural phenomena, the balance of ambivalent meanings may be slightly different in cross-cultural equivalents.

Methodologically, the notion of "ECP" is based on the idea that the conceptual structure of any EC is hierarchically organised and dynamic, representing a "cocktail" of various meanings that are objectified at the level of language. These meanings indicate the connections between EC and other cultural concepts. As a rule, each EC is dominated by emotion-related senses, which in their turn represent those ECs that closely correlate with it. It is therefore possible, within the conceptual structure of EC, to identify the emotional concepts in closest conceptual proximity to it – emotional conceptual proximates (Mizin & Slavova 2023: 4). The latter have the closest connections (associations) with the ECs whose conceptual structure is being studied. At the same time, each EC has its own hierarchical configuration of ECPs, the identification of which provides a clear understanding of the content of the EC as a whole.

The procedure for determining ECPs is based on corpus data, namely on the frequency of the lemmas that objectify these ECPs. These are lemmas that function as collocates and co-occurents of query

words, i.e. lexical labels used as search inputs in the corpus and representing the emotional concepts under study. To illustrate how ECPs are identified, consider the query word *love* in COCA. Among its most frequent collocates are *respect*, *passion*, and *hate*. In corpus contexts such as *deep respect and love* or *a love-hate relationship*, these collocates reflect both overlapping and oppositional conceptual links. Only those collocates that lexicalise emotions (e.g., *respect*, *joy*, *fear*) are selected as ECPs, while non-emotional items are excluded.

In representative corpora, lists of collocates are generated automatically by entering the relevant query word. However, in order to obtain an adequate representation of a given EC, a manual selection is carried out, including only those lemmas that verbalise emotions and objectify the underlying concepts, i.e. ECPs. By establishing the most relevant ECPs in the conceptual structure of a given EC, it is possible to identify the intracultural equivalents of this concept (EC overlaps) and ECs opposite to it, as well as to determine its affective characteristics, in particular its valence⁸. Comparing the valence indicators of the conceptual structures of ECs from different cultures makes it possible to establish a balance between their synonymous (equivalent) and opposite (ambivalent) meanings.

Building on this valence approach, the distinction between ambivalent and blended ECs is based on the valence configuration of their ECPs. Specifically, ECs are classified as ambivalent when their ECP distribution includes a statistically significant proportion of both positively and negatively valenced proximates. In contrast, blended ECs involve conceptual extension or combination but do not necessarily exhibit oppositional valence patterns in their ECP profiles. Thus, the classification is grounded in corpus-derived collocational data rather than solely in lexical form. In this sense, collocational patterns serve as empirical indicators of conceptual structure.

In order to implement this analytical framework, the corpus-based research methodology is divided into the following stages:

1. Formation of samples (N=20⁹) of the most relevant ECPs of ambivalent and non-ambivalent ECs. The analysis of ECPs of non-ambivalent ECs is carried out to elucidate the notion "ambivalence of EC". Notable examples here are the opposing ECs HATE and LOVE in NAC and HASS (HAB) and LIEBE in GC, since the fusion of the emotions of hatred and love may underlie the formation of ambivalent ECs (e.g., HASSLIEBE in GC).
2. Identification of differences in the conceptual structures of the studied ECs by determining synonymous (overlapping) and opposite (ambivalence) meanings, as well as the valence indicators of their ECPs. Valence indicators of the latter are established on the basis of the data presented in M. Bradley and P. Lang (1999)¹⁰.

3. Based on mean valence indicators¹¹, comparison of the conceptual structures of ambivalent ECs SEHNSUCHT in GC and LONGING in NAC with the aim of identifying their cross-cultural specificity against the background of differences in the balance of oppositely valenced meanings of cross-cultural equivalents.

The ECP samples were generated both automatically and manually, based on the data from the English-language Corpus of Contemporary American English (COCA) and "Wortprofil 2024" of the German-language corpus Digitales Wörterbuch der deutschen Sprache (DWDS), as these corpora meet the criteria necessary to achieve the objectives of the proposed research:

1. The availability of an automatic function for generating a list of occurrence forms of the query word based on frequency¹².
2. The substantial size of these corpora, because the larger the corpus, the greater the potential representativeness of the data¹³.
3. Commensurability of the time span of the compared corpora creation¹⁴.
4. Restriction of the corpus material to one language variant, since both English and German have regional variants (there are significant differences between some of these variants)¹⁵.

3. Results and discussion

Ambivalence can be manifested in ECs either explicitly, when it is inherent in their lexical labels, or implicitly, where the latter do not formally signal the presence of ambivalent meanings. Regardless of this, the natures of both the former and the latter are based on the property of a number of conceptualised emotions to change their valence to the opposite. Psychologists still disagree on how this happens and what factors cause the ambivalence of emotions. Some psychologists believe that ambivalent emotions can be divided into consecutive and simultaneous (Carrera & Oceja 2007): the former arise when the emotion of one valence is quickly replaced by the emotion of the opposite valence, while the latter are the product of the simultaneous activation of emotions of opposite valence. However, more prevalent is the theory of a single bipolar affective mechanism – a single continuum with positive and negative valences at the poles, where any experience occupies one point along this spectrum (Larsen et al. 2003: 211). The two-dimensional space of the affective system, where positive and negative valences are functionally independent (Cacioppo & Berntson 1994), is based on the fact that behavioural expression is usually limited by bipolar organisation, because a person is forced to either approach or move away from a stimulus. However, at the level of basic mechanisms, such restrictive conditions do not exist, so an individual may experience simultaneous activation of positive and negative valences.

In the present study, we adopt an integrative perspective, according to which emotional experience may be structured either along a bipolar continuum or as the co-activation of functionally independent positive and negative valences. While behavioural responses often reflect a bipolar organisation (approach vs. avoidance), underlying affective mechanisms allow for the simultaneous activation of opposing valences, giving rise to ambivalent emotional states.

None of these rather contradictory theories conflicts with our assumption that the emotional world of a person is organised significantly dichotomously, when positive emotion can have its "antipode", and vice versa. It is for this reason that the conceptual structure of any EC contains meanings that are opposite to it in valence (see, e.g., Fig. 1). Given that ECs are dynamic cognitive constructs, their semantic organisation may undergo reconfiguration. This may be reflected in linguistic data as shifts in the relative salience of their components. Such variation can be associated with the coexistence or alternation of opposing evaluative meanings, rather than being directly determined by individual emotional experience. When an individual simultaneously or consecutively experiences opposing emotions, this may lead to changes in the semantic hierarchy of a particular EC. It is noteworthy that some emotions are not only closely connected but also partially blended with their opposites, resulting in the formation of ambivalent ECs. Accordingly, every ambivalent EC is mixed, but not every mixed EC is ambivalent. For example, SHAME constitutes a mixed EC but does not arise from conflicting emotions (see Turner 2009 for details).

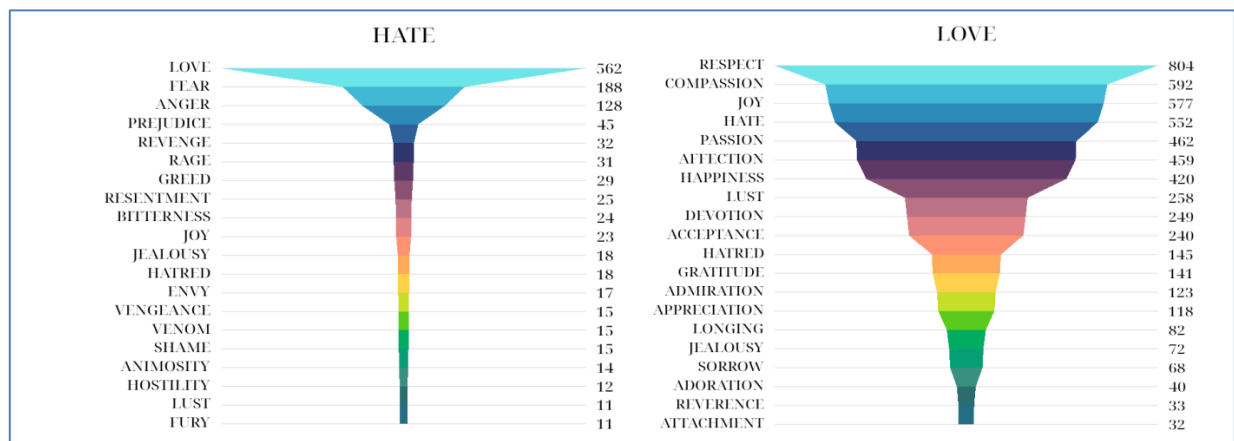


Figure 1. The most relevant ECPs of the ECs HATE and LOVE (the 20 most frequent collocates of the query words *hate* and *love*; ECPs are shown on the left, and frequency in COCA is shown on the right). Source: Own processing

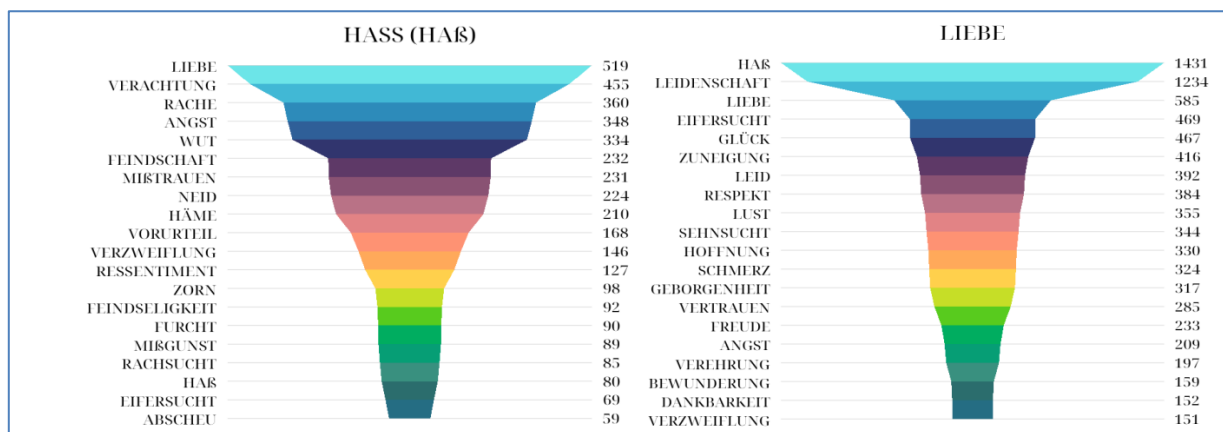


Figure 2. The most relevant ECPs of the ECs HASS (HAß) and LIEBE (the 20 most frequent collocates of the query words *Hass (Haß)* and *Liebe*; ECPs are shown on the left, and frequency in Wortprofil 2024 is shown on the right).

Source: Own processing

Based on the criterion of explicit/implicit expression of ambivalence through ECs linguistic designations, three types of such concepts can be distinguished:

1. ECs whose lexical labels clearly indicate the opposition of opposite emotions, e.g.: GC HASSLIEBE = HASS ('hate'; negative valence) + LIEBE ('love'; positive valence).
2. ECs whose ambivalence is quite noticeable in their linguistic designations, e.g.: GC GLÜCKSCHMERZ = GLÜCK ('happiness'; positive valence) + SCHMERZ ('pain'; negative valence); GC SCHADENFREUDE = SCHADEN ('harm'; negative valence) + FREUDE ('joy'; positive valence).
3. ECs whose ambivalence is not reflected in their lexical labels. This type is formed by ambivalent ECs common to both cultures, representing so-called "bittersweet" emotions (see, e.g., Scheibe et al. 2007). Notable examples here are ECs in which the meanings of the basic emotions of happiness and sadness are "mixed" (Holm et al. 2002: 608), – SEHNSUCHT, which clearly demonstrates cultural specificity in GC, and its partial equivalent in NAC LONGING. Similar "bittersweet" ECs include GC FERNWEH (WANDERLUST) and NAC WANDERLUST, GC HEIMWEH and NAC HOMESICKNESS, etc. In addition to "bittersweet" ECs, this type also comprises a number of concepts that represent emotions with ambiguous valence, e.g., NAC BEWILDERMENT and GC VERWIRRUNG, NAC PITY and GC MITLEID, NAC HESITANCY and GC ZÖGERN.

It is noteworthy that the first two types of ambivalent ECs are not represented in NAC at all¹⁶, which is consistent with the conclusion that there are no verbal designations for a number of mixed emotions in English (Bamberg 1997). The extralinguistic and intralinguistic reasons for this are still not fully understood and therefore remain a subject for further scientific study. In this particular case, it can only be tentatively assumed that the most obvious intralingual factor of such English-German interlingual asymmetry is the well-known tendency of the German language to form noun compounds. However, the emergence of compound names to denote emotions also has an

extralinguistic basis: linguistic expression is given primarily to those concepts that are relevant to a particular culture. This, of course, does not mean that Americans are unfamiliar with the emotional experiences of "hated love" or "happiness pain/luck pain". However, the relevance of these concepts in NAC and GC is probably different.

It should be noted that the notion of "happiness at the misfortune of others" is expressed in English by several words, primarily *gloating* and *glee*. However, even with the existence of lexical equivalents, there is both interlingual and, to an even greater extent, intercultural asymmetry due to the cultural specificity of the ambivalent EC SCHADENFREUDE. Still, some believe that this EC is not ambivalent, as it represents a specific kind of joy (Fronhofer 2019). If one adheres to this position, it follows that GLÜCKSCHMERZ is not ambivalent either, because it represents a specific pain. But if we proceed from the assumption that the main criterion for ECs to be categorised as ambivalent is the mixing of ECs with opposite valences, then such mixing is present in both SCHADENFREUDE and GLÜCKSCHMERZ. This mixing may not be so clearly traceable in the compound *Schadenfreude*, because the component *Schaden-* does not denote an emotion, yet when defining ambivalent ECs, one should take into account not only the lexical labels of ECs, but, more importantly, the presence of oppositional evaluative features within their conceptual structure.

The stimulus for such mixing in these ECs is the natural need to achieve emotional balance. Thus, if someone who is perceived negatively by a particular person achieves a good result, this creates an imbalance because it violates that person's idea of a world where good things happen to good people and bad things happen to bad people. The person wants to avoid imbalance, so the emotion of *Glückschmerz* signals that this imbalance must be eliminated. Conversely, the emotion of *Schadenfreude* arises in situations where there is already an imbalance (someone is in a position where, in the opinion of their opponent, they should not be), but the misfortune of another person restores this balance. In this case, the emotion of *Schadenfreude* serves as a signal that everything is fine again (van de Ven 2018).

The human desire for emotional balance can lead to the "equalization" of the emotional charge of positive or negative emotions through, albeit insignificant, mixing with opposite emotion/emotions. This is confirmed by the analysis of ECPs of non-ambivalent but at the same time opposite ECs HATE and LOVE in NAC, and HASS (HAß) and LIEBE in GC (Figure 1 and Figure 2), which has found that their semantic structure contains negative, positive, and relatively neutral meanings, some of which are synonymous (overlapping) and opposite (ambivalent) to the compared ECs.

The figures clearly demonstrate that each of the analysed ECs has its own hierarchy of the most frequent ECPs, in which the frequency of the lemmas that objectify the first (two or three) ECPs differs significantly from the frequency of other ECPs in this hierarchy. It is these first ECPs in the hierarchy of a particular EC that largely determine its content, often revealing either interchangeability with this EC in numerous situations (overlapping proximates) or complete opposition to it (ambivalent proximates), e.g., in EC HATE, the first position is occupied by its opposite LOVE, which indicates an extremely close connection between these concepts in NAC.

The corpus data also reveal how these associations are realised in discourse. For example, in COCA, the EC LOVE occurs in contexts such as "a deep love and respect for others", reinforcing its connection with positive proximates. At the same time, ambivalent patterns are attested in examples like "their complicated love-hate relationship", where opposing valences co-occur within a single conceptual frame. Similarly, HATE appears in contexts such as "fear and hate spread quickly", demonstrating its association with negatively valenced ECPs.

Given this, it can be assumed that, despite the absence of a linguistic designation, NAC representatives are well familiar with the ambivalent emotion of "hated love". This is further confirmed by the fourth position of ECP HATE in EC LOVE. However, it is more relevant for Americans to associate LOVE not with HATE but with RESPECT, which is presumably due to the distinctive role that respect plays in their conceptualisation of love¹⁷. Unlike Americans, German speakers tend to associate EC HASS (HAß) and EC LIEBE as reciprocally opposed concepts, as evidenced by corpus data. Furthermore, the linguistic representation of EC LIEBE in German appears to emphasise LEIDENSCHAFT 'passion' more than RESPEKT 'respect'. Another difference observed in the data is that EC HATE in NAC is more frequently associated with FEAR, whereas in German EC HASS (HAß) is more closely linked to VERACHTUNG 'contempt'.

The ECP samples of non-ambivalent ECs HATE, LOVE, HASS (HAß), and LIEBE (Table 1) support the above given assumption that ECs possess an inherent potential for ambivalence. This potential arises from the multidimensional nature of their conceptual structure, which may integrate contrasting or even opposing evaluative conceptualisations, particularly at the peripheral level. Importantly, a distinction should be drawn between the ambivalence of an emotional concept and ambivalent realisations of an emotional concept in discourse. The former refers to a structural property, i.e., the capacity of an EC to accommodate divergent evaluative meanings within its conceptual organisation, as evidenced by the distribution of ECP valence indicators. The latter, by contrast, denotes context-

dependent cases in which such opposing meanings are simultaneously activated, resulting in the coexistence or tension of conflicting connotations.

Accordingly, not every use of an EC is ambivalent; however, any EC may exhibit ambivalence under specific contextual conditions. This also implies that ECs, irrespective of their dominant or prototypical valence, are capable of shifting evaluative orientation and, in certain cases, of simultaneously representing emotions with opposing valence (cf. similar observations for happiness and sadness in Larsen & McGraw 2014). On this basis, ambivalence should be treated as an inherent and empirically verifiable characteristic of ECs, rather than as a property restricted to a specific subclass of "ambivalent" concepts. Its objectivity can be assessed through statistical analysis of ECP-based valence indicators.

Table 1. Mean value of indicators of valence (V.) of the most relevant ECPs of the ECs HATE, LOVE, HASS (HAB), and LIEBE. Source: Own processing

N	HATE		LOVE		HASS (HAB)		LIEBE	
	ECPs	V.	ECPs	V.	ECPs	V.	ECPs	V.
1	LOVE	8.72	RESPECT	7.64	LIEBE 'love'	8.72	HAB 'hate'	1.98
2	FEAR	2.76	COMPASSION	7.11	VERACHTUNG 'contempt'	3.85	LEIDENSCHAFT 'passion'	8.02
3	ANGER	2.34	JOY	8.62	RACHE 'revenge'	2.79	LIEBE 'love'	8.72
4	PREJUDICE	1.96	HATE	1.98	ANGST 'anxiety'	2.76	EIFERSUCHT 'jealousy'	2.51
5	REVENGE	2.79	PASSION	8.02	WUT 'anger'	2.34	GLÜCK 'happiness'	8.25
6	RAGE	2.41	AFFECTION	8.39	FEINDSCHAFT 'animosity'	3.06	ZUNEIGUNG 'attachment'	7.04
7	GREED	3.51	HAPPINESS	8.25	MIBTRAUEN 'mistrust'	3.76	LEID 'distress'	2.00
8	RESENTMENT	3.76	LUST	7.12	NEID 'envy'	2.51	RESPEKT 'respect'	7.64
9	BITTERNESS	3.95	DEVOTION	7.41	HÄME 'glee'	2.69	LUST 'lust'	7.12
10	JOY	8.62	ACCEPTANCE	7.98	VORURTEIL 'prejudice'	1.96	SEHNSUCHT 'longing'	7.83
11	JEALOUSY	2.51	HATRED	1.98	VERZWEIFLUNG 'despair'	2.19	HOFFNUNG 'hope'	7.05
12	HATRED	1.98	GRATITUDE	7.66	RESSENTIMENT 'resentment'	3.76	SCHMERZ 'pain'	2.13
13	ENVY	2.51	ADMIRATION	7.81	ZORN 'rage'	2.41	GEBORGENHEIT 'cosy security'	7.57
14	VENGEANCE	2.79	APPRECIATION	7.39	FEINDSELIGKEIT 'hostility'	2.73	VERTRAUEN 'trust'	6.68
15	VENOM	2.68	LONGING	7.83	FURCHT 'fear'	2.76	FREUDE 'joy'	8.62
16	SHAME	2.50	JEALOUSY	2.51	MIBGUNST 'resentment'	3.76	ANGST 'anxiety'	2.76
17	ANIMOSITY	3.06	SORROW	1.65	RACHSUCHT 'vengeance'	2.79	VEREHRUNG 'reverence'	7.20
18	HOSTILITY	2.73	ADORATION	8.12	HAB 'hate'	1.98	BEWUNDERUNG 'admiration'	7.81
19	LUST	7.12	REVERENCE	7.20	EIFERSUCHT 'jealousy'	2.51	DANKBARKEIT 'gratitude'	7.66
20	FURY	2.03	ATTACHMENT	7.04	ABSCHEU 'disgust'	2.45	VERZWEIFLUNG 'despair'	2.19
\bar{x}		3.54		6.59		3.09		6.04

The statistical measurability of ECs ambivalence makes it a convenient tool for establishing their cross-cultural characteristics. Thus, a comparison of ECs HATE, LOVE, HASS (HAß), and LIEBE in terms of mean valence has revealed that this indicator is slightly different in these two pairs of cross-cultural equivalents: in ECs HATE and HASS (HAß) it is lower than 4 ($\bar{x} < 4$) but higher than 3 ($\bar{x} > 3$), and in ECs LOVE and LIEBE it is lower than 7 ($\bar{x} < 7$) but higher than 6 ($\bar{x} > 6$). Based on the 9-point scale used to measure the valence of ECPs (Bradley & Lang 1999), scores below 4.5 indicate negative valence of emotions (increase in negativity from 4.5 to 0), while scores above 4.5 indicate positive valence (an increase in positivity from 4.5 to 9). Accordingly, a score close to 4.5 demonstrates some neutrality of the emotion represented by a particular ECP. Therefore, an average value higher than 6 ($\bar{x} > 6$) indicates a fairly noticeable positive valence of ECs LOVE and LIEBE as a whole. At the same time, the valence of EC LOVE is slightly higher than that of EC LIEBE, which indicates a less positive perception of love in GC compared to NAC. Obviously, this can be explained by the close correlation in the German-speaking environment of the emotion of love, not only with hatred, anger, and fear, but also with such extremely negative emotions as pain, despair, and suffering. EC HATE is also more negative among Germans, as its conceptual structure does not contain any relevant positive proximates except for LIEBE. In contrast, Americans' more positive perception of EC LOVE is based on its correlation with love, as well as joy and lust.

These cross-cultural differences indicate higher or lower ambivalence in the analysed ECs in NAC and GC. Given that ambivalence occupies a "middle" position on the 9-point valence scale, the mean valence in ECs with clear ambivalence should be close to 4.5 ($\bar{x} \approx 4.5$). This means that EC HATE has higher ambivalence compared to HASS (HAß), and EC LIEBE compared to LOVE, i.e., it is more common among Americans to have an ambivalent perception of hatred, while Germans tend to have an ambivalent perception of love.

It is important to note that the ambivalence index of the ambivalent EC LONGING is fairly close to 4.5, which is fully consistent with the opinion expressed above (Table 2). Even closer to this index is the mean valence of EC SEHNSUCHT ($\bar{x} = 4.82$). The fact that the mean valence value for LONGING is significantly higher than 4.5 ($\bar{x} = 5.73$) means that this concept is perceived quite positively by Americans (cf. also the Geneva Emotion Wheel: Scherer 2005). This can probably be explained by the fact that this emotion is less utopian for Americans, and the desires and aspirations inherent in it have the potential to be realized (Scheibe et al. 2007). On the other hand, the utopian element of the German EC SEHNSUCHT (ECPs ENTÄUSCHUNG, VERZWEIFLUNG, MELANCHOLIE, TRAUERIGKEIT) causes its mean valence score to be slightly lower. When considering the first four ECPs in the

conceptual hierarchies of ECs SEHNSUCHT and LONGING, one can notice an obvious "reversal" of valence in these hierarchies, i.e., the different relevance of positive and negative meanings, since the first position in SEHNSUCHT is occupied by existential fear, while in LONGING it is love, and conversely, in the fourth position in SEHNSUCHT there is love, while in LONGING there is fear. This difference is quite significant, so it should be taken into account when determining the cross-cultural equivalence of these ambivalent ECs.

Table 2. Mean value of indicators of valence (V.) of the ECs SEHNSUCHT and LONGING (frequency indicators are presented per 1 million words (pmw)). Source: Own processing

N	SEHNSUCHT	f/pmw	V.	LONGING	f/pmw	V.
1	ANGST	0.05	2.76	LOVE	0.05	8.72
2	WUNSCH	0.04	7.09	DESIRE	0.04	7.69
3	HOFFNUNG	0.04	7.05	HOPE	0.02	7.05
4	LIEBE	0.02	8.72	FEAR	0.01	2.76
5	SEHNSUCHT	0.01	6.94	PAIN	0.01	2.13
6	VERLANGEN	0.01	7.69	NOSTALGIA	0.009	6.21
7	SCHMERZ	0.01	2.13	SADNESS	0.008	1.61
8	ENTTÄUSCHUNG	0.01	2.39	PASSION	0.007	8.03
9	LEIDENSCHAFT	0.01	8.03	REGRET	0.006	2.25
10	VERZWEIFLUNG	0.009	2.19	JOY	0.006	8.62
11	MELANCHOLIE	0.009	2.34	ASPIRATION	0.005	7.69
12	HEIMWEH	0.008	6.21	LUST	0.005	7.12
13	BEGIERDE	0.007	7.41	HAPPINESS	0.005	8.25
14	LUST	0.007	7.69	SORROW	0.004	1.65
15	TRAUER	0.007	1.61	YEARNING	0.004	7.81
16	FURCHT	0.006	2.76	FRUSTRATION	0.003	2.48
17	SORGE	0.004	1.55	GLORY	0.003	7.40
18	TRAURIGKEIT	0.003	1.61	GRIEF	0.003	1.65
19	GLÜCK	0.003	8.25	PLEASURE	0.003	8.00
20	HASS	0.002	1.98	SATISFACTION	0.003	7.44
\bar{x}			4.82			5.73

Based on the analysis of the research sample data (Table 2), it can be assumed that the ambivalence of the conceptual structures of those ECs whose linguistic designations may indicate their ambivalence (see SEHNSUCHT), albeit to a very small extent, is nevertheless more pronounced, i.e., statistically closer to 4.5 ($\bar{x} \approx 4.5$), compared to those ECs whose labels do not contain the semantics of ambivalence (see LONGING). This contradicts the conclusions drawn from experimental studies that the American EC LONGING is more ambivalent (Scheibe et al. 2011). Needless to say, our findings should be tested on other examples of American-German ambivalent emotions, since the higher level of SEHNSUCHT ambivalence may be due to extralinguistic factors, namely the Germans' tendency toward melancholy, mistaking their desires for reality, and greater tolerance for opposing emotions (Gelfert 2005), which is consistent with the lower positivity of German SEHNSUCHT compared to LONGING. If we assume that the score of 4.5 ($\bar{x} = 4.5$) indicates the highest level of ambivalence as emotional balance, then such balance, associated with life aspirations, is higher among Germans than

among Americans, which confirms the conclusions made in previous scientific studies (see, e.g., Scheibe et al. 2011).

4. Conclusions

The proposed article attempts to define the notion of "ambivalence of EC" and identify the main types of ambivalent ECs in both German and North American cultures based on corpus data and the determination of ECP valence indicators for ambivalent and non-ambivalent ECs in the compared cultures. In order to identify the cross-cultural specificity of the studied ECs, their conceptual structures are compared by the mean value of valence. By applying the corpus-based methodology, it has been confirmed to a certain extent that, depending on the situation, not only ambivalent but also other kinds of ECs can change their valence, i.e., be potentially ambivalent. The potential ambivalence of non-ambivalent ECs is explained by the fact their conceptual structures are reflected in ECP distributions that reveal positive, negative, and relatively neutral evaluative patterns/conceptualisations, some of which are synonymous (overlapping) and opposite (ambivalent) to these ECs. This creates the basis for distinguishing the concept of "ambivalence of EC" as one of its characteristics. The objectivity of this characteristic can be verified using statistical analysis of the valence indicators of ECPs for each EC. Relying on these indicators, it was found that the ambivalence of the conceptual structure of those ECs whose linguistic designations clearly indicate their ambivalence is more pronounced compared to those ECs whose lexical labels do not contain the semantics of ambivalence. By determining the mean value of the EC valence indicator, it was also established that the balance of ambivalent meanings in cross-cultural equivalents shows noticeable differences, which are primarily due to cultural factors.

Endnotes

1. The proposed study supports the idea that complete intercultural equivalence does not exist even in closely related cultures (Chaika et al. 2025; Kapranov 2017; Mizin et al. 2019). Therefore, when comparing ECs of different cultures, we can only talk about the level of *conceptual approximation* (cf. Lewandowska-Tomaszczyk, 2021: 359).
2. In emotion theory, the term *valence* is, to a certain extent, synonymous with the term evaluation. To make things clearer, the phrase *emotional valence* is also often used. This is because valence is seen as an evaluative response to the current situation. In this way, living beings distinguish between threatening and favourable environments (Cacioppo & Berntson 1994). In other words, a situation is evaluated on a scale of "good (positive) – bad (negative)" (cf. the corresponding division of vocabulary into positive and negative terms (see, e.g., Lančarič 2016: 174).
3. This refers to an individual's subjective experience of a particular emotion, since a central component of emotions – the "feeling component" – is inherently subjective (Scherer 2005).
4. The group of mixed ECs is obviously the most numerous, as they represent derived emotions that significantly outweigh the basic ones in terms of quantity. All derived ECs can be defined as mixed, as they arise from a mixture of basic ECs; for example, shame is a "mix" of anger, fear, and sadness (Turner 2009).

5. Emotional conceptual proximates are defined as emotion concepts that maintain the closest semantic and associative connections with the core emotion concept being investigated.
6. The term *German* and the abbreviation *GC* are used to refer to both the German language and German culture. By the latter, we mean only the German-speaking community living primarily in the Federal Republic of Germany and sharing certain common cultural traits.
7. *Sehnsucht* is usually translated into English as *longing*, *yearning*, or *life-longings* (Vanderheiden 2025).
8. Valence is a primary dimension of evaluation in virtually all theories of affect (see, e.g., Barrett & Russell 1999).
9. A sample of 20 lemmas is, we believe, sufficient to provide a comprehensive overview of the semantic organisation of the analysed ECPs. Furthermore, as the Wortprofil 2024 lists are limited to 100 collocates and co-occurrences per query word, selecting more than 20 nominal lemmas specifically denoting emotions poses significant practical difficulties.
10. According to the conception of the study, ECs and ECPs that represent them are cultural concepts. This means that in the process of cross-cultural study of these concepts, it should be taken into consideration that their lexical labels may not have complete equivalents in the target languages. This fact may affect the results of our research to some extent, since due to the lack of a list of German words with their valence and arousal, processed by the ANEW method, the authors presented the data of the English equivalents of these words in Tables 1 and 2. At the same time, the authors realize that the data in these tables may be somewhat inaccurate. However, for the purposes of this study, such inaccuracy is considered irrelevant.
11. We assume that the mean valence of ECPs may, theoretically, reflect the affective orientation of a broader conceptual structure (the EC); however, we are referring here exclusively to 'cultural' valence, as it constitutes a cultural phenomenon. To date, there are no precise methods for measuring 'cultural' valence".
12. In COCA and DWDS, by entering a query word, one can obtain lists of occurrence forms sorted by frequency (the "Collocates" function in COCA and "Wortprofil 2024" in DWDS).
13. The COCA corpus comprises 1 billion words, but Wortprofil 2024 draws on an even larger corpus of 6 billion words, based on 12 corpora, e.g.: Die Welt (1999–2023); Die ZEIT (1946–2023); Wikipedia (2023). These corpora largely cover eight genres (e.g., popular magazines, newspapers, Wikipedia), whose texts are balanced in COCA. This discrepancy in the amount of material processed by Collocates and Wortprofil 2024 is insignificant for the proposed study. In addition, the authors of the study have aligned the frequency indicators of collocates presented in the study samples (Table 2), showing them in terms of per 1 million words (pmw).
14. Collocates and Wortprofil 2024 process a significant portion of contemporary texts, which is important for establishing relevant associations between speakers of American and German cultures.
15. There are, e.g., Austrian and Swiss variants of German. Therefore, when comparing English and German, one should keep in mind a certain degree of commensurability and choose one of the variants. Such commensurability exists between COCA and DWDS, since the former represents the American variant of English, and the latter represents the standard (literary) variant of German.
16. This primarily concerns single-word terms; although English is less prone to lexicalising such concepts than German, expressions like 'love-hate' (relationships) or 'bittersweet' illustrate that ambivalent emotional states can still be encoded in English, albeit through different linguistic mechanisms.
17. The conclusions drawn here are based on the current corpus-based analysis and should be interpreted within the specific scope of this study. Given the exploratory nature of the present investigation, these findings provide a foundational framework rather than exhaustive empirical generalisations.

Notes

All the examples are borrowed from the following corpora:

- 1) English: COCA <https://www.english-corpora.org/coca/>;
- 2) German: DWDS (Wortprofil 2024) <https://www.dwds.de/wp/>.

All the examples have been translated by the authors.

List of abbreviations

COCA – Corpus of Contemporary American English

DWDS – Digitales Wörterbuch der deutschen Sprache

EC(s) – emotion concept(s)

ECP(s) – emotional conceptual proximate(s)

GC – German culture

NAC – North American culture

References

1. Bamberg, M. (1997). Language, concepts and emotions: The role of language in the construction of emotions. In *Language sciences*, 19 (4), p. 309-340. DOI: [10.1016/S0388-0001\(97\)00004-1](https://doi.org/10.1016/S0388-0001(97)00004-1)
2. Barrett, L.F. & Russell, J.A. (1999). Structure of current affect: Controversies and emerging consensus. In *Current directions in psychological science*, 8 (1), p. 10-14. DOI: [10.1111/1467-8721.00003](https://doi.org/10.1111/1467-8721.00003)
3. Bednarek, M. (2008). *Emotion talk across corpora*. Hampshire; New York: Palgrave Macmillan. DOI: [10.1057/9780230285712](https://doi.org/10.1057/9780230285712)
4. Cacioppo, J.T. & Berntson, G.G. (1994). Relationship between attitudes and evaluative space: A critical review, with emphasis on the separability of positive and negative substrates. In *Psychological bulletin*, 115 (3), p. 401-423. DOI: [10.1037/0033-2909.115.3.401](https://doi.org/10.1037/0033-2909.115.3.401)
5. Carrera, P. & Oceja, L. (2007). Drawing mixed emotions: Sequential or simultaneous experiences? In *Cognition and emotion*, 21 (2), p. 422-441. DOI: [10.1080/02699930600557904](https://doi.org/10.1080/02699930600557904)
6. Chaika, O., Sharmanova, N., Hutyriak, O., Berezovska-Savchuk, N. & Vakulyk, I. (2025). Lost in stereotypes: Gender clichés in intercultural translation of media discourse. In *OIDA International journal of sustainable development*, 18 (12), p. 249-262. Available at SSRN: <https://ssrn.com/abstract=5676062>
7. COCA. *Corpus of Contemporary American English*. Available at: <https://www.english-corpora.org/coca/>
8. Doyle, C.M., Gendron, M. & Lindquist, K.A. (2021). Language is a unique context for emotion perception. In *Affective science*, 2 (2), p. 171-177. DOI: [10.1007/s42761-020-00025-7](https://doi.org/10.1007/s42761-020-00025-7)
9. DWDS. *Digitales Wörterbuch der deutschen Sprache*. Available at: <http://www.dwds.de/ressourcen/korpora/>
10. Fronhofer, N.-M. (2019). *Emotion concepts in context: A contrastive analysis of English and German discourse*. Doctoral thesis for a doctoral degree (Applied Linguistics English). University of Augsburg. Available at: https://opus.bibliothek.uni-augsburg.de/opus4/frontdoor/deliver/index/docId/77048/file/NMFronhofer_Dissertation.pdf

11. Gelfert, H.-D. (2005). *Was ist deutsch? Wie die Deutschen wurden, was sie sind* [What is German? How the Germans became the way they are]. München: Beck. (In German)
12. Goddard, C. (2018). Vocabulary of emotions and its development in English, German and other languages. In *Handbook of language and emotion* (HSK Handbooks series). Schiewer, G.L., Altarriba, J. & Chin Ng, B. (eds.). Berlin: De Gruyter Mouton, p. 1-18. DOI: [10.1515/9783110347524-024](https://doi.org/10.1515/9783110347524-024)
13. Holm, O., Greaker, E. & Strömberg, A. (2002). Experiences of longing in Norwegian and Swedish 4- and 5-year-old children. In *The journal of psychology*, 136 (6), p. 608-612. DOI: [10.1080/00223980209604822](https://doi.org/10.1080/00223980209604822)
14. Kapranov, O. (2017). Bicultural and language-related narratives of USA immigrants permanently residing in Sweden. In *Cross-cultural perspectives in literature and language*. Stolarek, J. & Wilinski, J. (eds.). San Diego, CA: AE Academic Publishing, p. 137-156.
15. Kövecses, Z. *Emotion concepts*. New York: Springer, 1990. DOI: [10.1007/978-1-4612-3312-1](https://doi.org/10.1007/978-1-4612-3312-1)
16. Kövecses, Z. (2003). *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge: Cambridge University Press. Available at: https://books.google.com.ua/books/about/Metaphor_and_Emotion.html?id=dnRKu0WAn4sC&redir_esc=y
17. Kövecses, Z. (2008). The conceptual structure of happiness. In *Happiness: Cognition, experience, language*. Tissari, H., Pessi, A.B. & Salmela, M. (eds.). Helsinki: Tutkijakollegium, p. 131-143.
18. Lančarič, D. (2016). *English lexicology. Theory and exercises*. Nümbrecht: KIRSCH-Verlag.
19. Larsen, J.T., Hemenover, S.H., Norris, C.J. & Cacioppo, J.T. (2003). Turning adversity to advantage: On the virtues of the coactivation of positive and negative emotions. In *A psychology of human strengths: Perspectives on an emerging field*. Aspinwall, L.G. & Staudinger, U.M. (eds.). Washington, DC: American Psychological Association, p. 211-226. DOI: [10.1037/10566-015](https://doi.org/10.1037/10566-015)
20. Larsen, J.T. & McGraw, A.P. (2014). The case for mixed emotions. In *Social and personality psychology compass*, 8 (6), p. 263-274. DOI: [10.1111/spc3.12108](https://doi.org/10.1111/spc3.12108)
21. Lewandowska-Tomaszczyk, B. (2021). Comparing languages and cultures: Parametrization of analytic criteria. In *Russian journal of linguistics*, 25 (2), p. 343-368. DOI: [10.22363/2687-0088-2021-25-2-343-368](https://doi.org/10.22363/2687-0088-2021-25-2-343-368)
22. Lewandowska-Tomaszczyk, B. & Wilson, P. (2010). A contrastive perspective on emotions: Surprise. In *Review of cognitive linguistics*, 8 (2), p. 321-350. DOI: [10.1075/ml.8.2.04lew](https://doi.org/10.1075/ml.8.2.04lew)
23. Lewandowska-Tomaszczyk, B., Wilson, P. & Niiya, Y. (2013). English *fear* and Polish *strach* in contrast: Grid approach and cognitive corpus linguistic methodology. In *Components of emotional meaning: A sourcebook*. Fontaine, J.J., Scherer, K.R. & Soriano, C. (eds.). Oxford: Oxford University Press, p. 425-436.
24. Lomas, T. (2017). The value of ambivalent emotions: a cross-cultural lexical analysis. In *Qualitative research in psychology*, 20 (2), p. 1-25. DOI: [10.1080/14780887.2017.1400143](https://doi.org/10.1080/14780887.2017.1400143)
25. Mizin, K. (2025). Specificity of guilt, shame, and embarrassment in North American and German cultures: Corpus data. In *Lege artis. Language yesterday, today, tomorrow. Special issue: Cognitive linguistics, pragmatics, and affective sciences*. Trnava: University of SS Cyril and Methodius in Trnava, X (1), p. 70-84. DOI: [10.34135/lartis.25.10.1.05](https://doi.org/10.34135/lartis.25.10.1.05)
26. Mizin, K. & Letiucha, L. (2019). The linguo-cultural concept TORSCHLUSSPANIK as the representative of ethno-specific psycho-emotional state of Germans. In *Psycholinguistics*, 25 (2), p. 234-249. DOI: [10.31470/2309-1797-2019-25-2-234-249](https://doi.org/10.31470/2309-1797-2019-25-2-234-249)
27. Mizin, K., Letiucha, L. & Petrov, O. (2019). Deutsche linguokulturelle Konzepte im Lichte der germanisch-ostslawischen Kontraste: Methode zur Feststellung von spezifischen bzw. einzigartigen Bedeutungen. In


Germanoslavica, 30 (1), p. 49-70. Available at: <https://asjournals.lib.cas.cz/Germanoslavica/article/uuid:fed6000f-a648-49e6-88c1-06951b9926af/pdf>

28. Mizin, K. & Slavova, L. (2023). The corpus-based methodology of close emotion concepts differentiation: A case study of ENVY and JEALOUSY. In *Cognitive studies | Études cognitives*, 23, Article 2811. DOI: [10.11649/cs.2811](https://doi.org/10.11649/cs.2811)
29. Mizin, K., Slavova, L., Petrov, O. & Yumrukuz, A. (2023). Organizing the Germans' emotional world through the prism of the opposition ORDNUNG vs. CHAOS: Ambivalent emotion concepts. In *Amazonia investiga*, 12 (61), p. 224-235. DOI: [10.34069/AI/2023.61.01](https://doi.org/10.34069/AI/2023.61.01)
30. Moss, S.A. & Couchman, G. (2012). The conflict between the interventions that prevent burnout and the culture of modern capitalism: The benefits of ambivalent emotions. In *The Australian and New Zealand journal of organisational psychology*, 5, p. 13-24. DOI: [10.1017/orp.2012.2](https://doi.org/10.1017/orp.2012.2)
31. Ogarkova, A. (2013). Folk emotion concepts: Lexicalization of emotional experiences across languages and cultures. In *Components of emotional meaning. A sourcebook*. Fontaine, J.R.J., Scherer, K.R. & Soriano, C. (eds.). Oxford University Press, p. 46-61. DOI: [10.1093/acprof:oso/9780199592746.001.0001](https://doi.org/10.1093/acprof:oso/9780199592746.001.0001)
32. Ogarkova, A., Panasenko, N. & Lewandowska-Tomaszczyk, B. (2013). Language family similarity effect: Emotion term semantics in Russian, Ukrainian, Czech, Slovak, and Polish. In *Components of emotional meaning. A sourcebook*. Fontaine, J.R.J., Scherer, K.R. & Soriano, C. (eds.). Oxford: Oxford University Press, p. 502-506. DOI: [10.1093/acprof:oso/9780199592746.003.0042](https://doi.org/10.1093/acprof:oso/9780199592746.003.0042)
33. Panasenko, N. (2013). The role of syntactic stylistic means in expressing the emotion term LOVE. In *Research in language*, 11 (3), p. 277-293. DOI: [10.2478/v10015-012-0016-6](https://doi.org/10.2478/v10015-012-0016-6)
34. Panasenko, N., Stashko, H. & Zabuzhanska, I. (2023). Love and rhythm in poetry and music. In *Language and emotion*. Vol. 3. Lenore Schiewer, G.S., Altarriba, J. & Ng, B.Ch. (eds.). Berlin – Boston: Walter de Gruyter, p. 1529-1558. DOI: [10.1515/9783110795486-009](https://doi.org/10.1515/9783110795486-009)
35. Pinich, I. (2023). 'Love' is all you need: An attempt at critical conceptual account. In *Lege artis. Language yesterday, today, tomorrow*. Trnava: University of SS Cyril and Methodius in Trnava, VIII (1), p. 92-109. DOI: [10.34135/lartis.23.8.1.07](https://doi.org/10.34135/lartis.23.8.1.07)
36. Pinich, I. & Morozova, O. (2024). ANGER in Ukrainian: He is getting into a bottle. In *Metaphors of ANGER across languages: Universality and variation*. Kövecses, Z., Benczes, R. & Szelid, V. (eds.). Berlin: De Gruyter Mouton, p. 1319-1394.
37. Russell, J.A. & Carroll, J.M. (1999). On the bipolarity of positive and negative affect. In *Psychological bulletin*, 125 (1), p. 3-30. DOI: [10.1037/0033-2909.125.1.3](https://doi.org/10.1037/0033-2909.125.1.3)
38. Robinson, C.J. & Altarriba, J. (2015). Culture and language processing. In *The Routledge handbook of language and culture*. Sharifian, F. (ed.). New York, NY: Routledge, p. 240-252.
39. Scheibe, S., Blanchard-Fields, F., Wiest, M. & Freund, A.M. (2011). Is Sehnsucht only for Germans? A cross-cultural comparison of Sehnsucht in Germany and the United States. In *Developmental psychology*, 47 (3), p. 603-618. DOI: [10.1037/a0021807](https://doi.org/10.1037/a0021807)
40. Scheibe, S., Freund, A.M. & Baltes, P.B. (2007). Toward a developmental psychology of Sehnsucht (life longings): The optimal (utopian) life. In *Developmental psychology*, 43 (3), p. 778-795. DOI: [10.1037/0012-1649.43.3.778](https://doi.org/10.1037/0012-1649.43.3.778)
41. Scherer, K.R. (2005). What are emotions? And how can they be measured? In *Social science information*, 44 (4), p. 695-729. DOI: [10.1177/0539018405058](https://doi.org/10.1177/0539018405058)
42. Stamenov, M.I. (2004). Ambivalence as a dialogic frame of emotions in conflict. In *Emotion in dialogic interaction*. Weigand, E. (ed.). Amsterdam: John Benjamins Publishing, p. 183-204.


43. Turner, J.H. (2009). The Sociology of Emotions. Basic Theoretical Arguments. In *Emotion review*, 1 (4), p. 340-354. DOI: [10.1177/17540739093383](https://doi.org/10.1177/17540739093383)
44. Underhill, J.W. (2015). *Ethnolinguistics and cultural concepts: Truth, love, hate and war*. Cambridge: Cambridge University Press. DOI: [10.1017/CBO9780511862540](https://doi.org/10.1017/CBO9780511862540)
45. Vanderheiden, E. (2025). Sehnsucht (life longings) is a signpost: A German case study. In *International handbook of emotions: Resourceful cultural perspectives*. Mayer, C.-H. & Vanderheiden, E. (eds.). Springer Nature Switzerland AG, p. 73-92. DOI: [10.1007/978-3-031-86445-2_6](https://doi.org/10.1007/978-3-031-86445-2_6)
46. van de Ven, N. (2018). Schadenfreude and gluckschmerz are emotional signals of (Im)balance. In *Emotion review*, 10 (4), p. 305-306. DOI: [10.1177/1754073918768883](https://doi.org/10.1177/1754073918768883)
47. Wierzbicka, A. (1999). *Emotions across languages and cultures: Diversity and universals*. Cambridge: Cambridge University Press. DOI: [10.1017/CBO9780511521256](https://doi.org/10.1017/CBO9780511521256)

Contact data

Author # 1

	<p><i>name:</i> <i>academic title / rank:</i> <i>department:</i> <i>institution:</i> <i>e-mail:</i> <i>fields of interest:</i></p>	<p>Kostiantyn Mizin DSc. in Philology Professor Department of Foreign Philology, Translation and Teaching Methods Hryhorii Skovoroda University in Pereiaslav 30 Sukhomlynskyi St., Pereiaslav, 03680, Ukraine kostiantyn.mizin@gmail.com Contrastive linguistics, corpus linguistics, affective science, translation studies.</p>
--	--	--

Author # 2

	<p><i>name:</i> <i>academic title / rank:</i> <i>department:</i> <i>institution:</i> <i>e-mail:</i> <i>fields of interest:</i></p>	<p>Oleksandr Petrov PhD in Philology Associate Professor Department of Germanic Philology, Translation and Foreign Literature Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University 32, Ostroz'kyj St., Vinnytsia, 21100, Ukraine alexpetroff35@gmail.com Contrastive linguistics, corpus linguistics, translation studies.</p>
---	--	---