

The conceptualization of *anger* in English. Folk model vs. Expert model.

In this paper, a contrastive analysis between the folk and expert model perspectives on the content and structure of the emotion *anger* is carried out. Although the folk theory of emotions has been extensively dealt with (Kövecses, 1986, 1995a, 1995b, 2000; Lakoff, 1987; Lakoff & Kövecses 1987; Geeraerts & Grondelaers, 1995; Gevaert, 2005), the expert model approach remains somehow unexplored. The aim of the paper is twofold: (i) discover the cognitive-linguistic mechanisms used by scientists when dealing with intangible realities such as emotions, and (ii) show for present day texts the different conceptualizations of *anger* in scientific and everyday contexts. The construal of this emotional reality by both groups of language users will be analysed in terms of Frame Semantics, conceptual metaphor and metonymy.

The corpora used for my analysis have been created from two main sources. Firstly, for the study of the folk model expressions I have extracted target text chunks from pop fiction stories. The target text chunks selected for this paper correspond to passages where *anger* has been portrayed in relation to, or as part of, violent events/scenarios. This decision was taken in order to reduce, from a qualitative point of view, the number of instances as the lexical item 'anger', such as that of 'emotion', is too general and deals with several types of embodied experiences that are activated by this single term. Parameters such as intensity and control have been decisive in concept delimitation and structure.

For the analysis of the expert model approach to 'anger', passages from scientific articles have been used. The chosen text chunks focus on the definition of the emotion, its measurement, the testing of participants on their appraisal towards real-life experiences when they felt angry, lab experiments. In addition to this, the findings provided by these references with regards to 'anger' have been taken into account for a better grasp of the nature of this experiential embodied reality. In addition to the previously mentioned parameters (i.e. intensity and control), another one such as duration has proved to be important in the conceptualization and communication of the emotional experience of 'anger'.

I hope to be able to show whether the differences between both conceptualizations of *anger* are significant, and whether they prove to be complementary when aiming at a closer understanding of this emotion in English. I also believe, this type of study is relevant for communication between different groups within a society.

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