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THE INFLUENCE OF INDIVIDUALISM
ON THE SPECIFICITY OF EMOTION CONCEPTS ESC
PRIDE AND GERM. *STOLZ*: CORPUS-BASED ANALYSIS

A self-conscious emotion of pride is viewed in the proposed article as a complex concept comprising the meanings of authentic, hubristic, and collective pride. It has been revealed that the specificity of cross-cultural expression and perception of this concept is to some extent influenced by the level of individualism serving as one of the criteria for culture classification. Different level of individualism in such related cultures as German[1] and English-speaking cultures (ESC[2]) served as the basis for the hypothesis that the emotion concept (EC) PRIDE in ESC (1) may be perceived more

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[1] The term *German* and the abbreviation *Germ.* 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.
[2] In this work the authors use the notion "English-speaking cultures" referring primarily to Americans and the British. This is also logical from the point of view that our samples are formed on the basis of the Intelligent Web-based Corpus (iWeb) that contains mainly material from the American and British variants of the English language.

positively and (2) may contain more intensive meanings than Germ. STOLZ due to the fact that the level of individualism in the ESC is higher than German. As a result, their pride is more "individualistic", i.e. it is more oriented towards an individual's interests and needs bringing them more pleasure.

Keywords: corpus data, cross-cultural contrast, cultural concept, emotion, individualism, pride, semantic structure

1. Introduction

The study of ethno- and sociocultural specificity of ECs expressing the meanings of pride is a particularly important aspect of cross-cultural communication (Kitayama et al. 2000; Markus and Kitayama 1991). It is due to the fact that from the standpoint of social behaviour motivation, pride is considered the most important human emotion (Tracy and Robins 2007a: 147), which performs not one but two functions in the process of an individual's socialization, being both social (focusing on other members of the group) and self-conscious (focusing on oneself) emotion (van Osch et al. 2018: 404). The second function, however, is no less important than the first one, as together with other self-conscious emotions – shame, remorse, guilt, humiliation, confusion, and triumph – it stimulates self-reflection and self-assessment (Cova et al. 2015; Leary 2007; Mesquita and Polanco 2009; Tracy and Robins 2004; Tracy and Robins 2007b). Its relevance for the human emotional world presumably explains the fact that at the very beginning of "emotional revolution" (Foolen 2012: 364) in psychology, psychologists together with the representatives of culture oriented sciences, in particular cognitive linguistics (see, e.g. Kövecses 1986), devoted considerable attention to EC PRIDE in the ESC, thus laying the foundation for the subsequent monocultural and cross-cultural studies (Bakhtiar 2018; Broćić 2019; Gladkova 2010; Oster 2010; Soriano and Valenzuela 2022; Tissari 2006; Wilson and Lewandowska-Tomaszczyk 2017).

The paradox of pride is rooted in its nature. As a social emotion it promotes socialization, an individual's integration into the cultural environment. At the same time, pride is considered a somewhat socially exclusive emotion due to its close connection with the notion of "individualism" (Lewandowska-Tomaszczyk and Wilson 2018: 168). As the indicator of individualism varies in different language communities, one can assume that this indicator in some way affects the qualitative and quantitative properties of pride, and at the conceptual level it influences the formation of cultural meanings of the corresponding EC. It is due to this fact that such criterion as "individualism-collectivism" has now become relevant in the study of cross-cultural variation of pride (Lewandowska-Tomaszczyk and Wilson 2018: 160-163; Ogarkova et al. 2012: 262; Wilson and Lewandowska-Tomaszczyk 2017: 375).

It is noteworthy that the first paper devoted to the analysis of connection between the level of individualism/collectivism in different cultures on the one hand and the expression and perception by these cultures of such self-conscious emotion as shame on the other, appeared as early as the middle of the previous century (for the "cultures of shame" and "cultures of guilt" see Benedict 1946). The method of distance study of cultures applied in this work came under repeated heavy criticism, but the results obtained with its help opened new prospects for the study of the emotional world of different language communities. These results have been verified in numerous scientific studies having as their object different emotional experiences including pride. In particular, it has been revealed that individualistic cultures showed a tendency towards a more positive perception of pride since the representatives of these cultures often feel proud of their accomplishments; as a result, this emotion is evaluated as pleasurable and desirable. In contrast to them, in collectivist cultures pride is perceived more negatively as it possesses destructive potential for the societies where an individual is closely "woven" into social connections (Kitayama et al. 1995; Markus and Kitayama 1991; Mascolo and Fischer 1995). It should be noted that though the results of some studies do not confirm the significant impact of "individualism vs. collectivism" criterion on the evaluation of pride, they nevertheless do not completely refute it (van Osch 2013: 385).

As the studies devoted to the cross-cultural variability of pride in individualistic and collectivist cultures were mainly focused on unrelated or at least distantly related cultures (Eid and Diener 2001; Liu et al. 2021; Mascolo and Fischer 1995; Neumann et al. 2009; Sznycer et al. 2018; van Osch et al. 2013), the possibility of different level of individualism even in closely related language communities belonging to the same type according to the "individualism vs. collectivism" criterion has been overlooked. The representatives of the ESC and Germans are a good example of such individualistic cultures, the former having a considerably higher level of individualism than the latter (Fig. 1). This cultural difference has to some degree affected the internal sanctioning of guilt and external sanctioning of shame in these language communities: a high level of individualism caused a greater privacy of shame in the English-speaking cultures, which according to the parameter of sanctioning brought EC SHAME closer to GUILT; Germ. SCHAM, on the contrary, demonstrates a higher publicity. This fact makes it possible to assume that the given correlation between the levels of individualism and cultural specificity of ECs may be relevant for PRIDE in the ESC and Germ. STOLZ, as ECs representing the emotions of pride and shame are closely connected: if pride enhances the status of an individual in a definite social group, then shame, on the contrary, is the reaction to the threat to their status in this group.

In view of this, the aim of the proposed article is to reveal how the level of individualism in German and English-speaking cultures correlates with the

specificity of expression and perception in these cultures of ECs conveying the meanings of pride – PRIDE and STOLZ. A comparative analysis of the latter was conducted according to two criteria relevant for the emotions – arousal and valence.
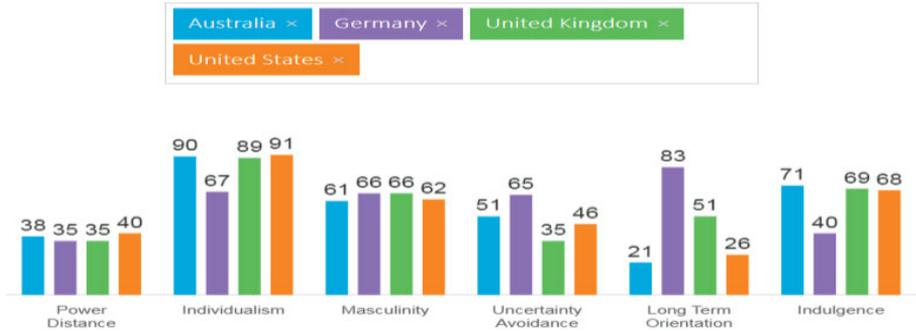

Figure 1. The indicator of individualism in ESC[3] and German culture (Hofstede Insights 2022)

The following points are methodologically relevant for our research:

a) arousal of pride is higher in individualistic cultures compared to collectivist ones (Eid and Diener 2001; Liu et al. 2021);
b) representatives of individualistic cultures are inclined to position themselves with a kind of detachment from the social context, which promotes the formation of individual pride activated by personal achievements of an individual (Markus and Kitayama 1991; Neumann et al. 2009);
c) starting from the idea that a high level of individualism in the ESC caused a greater privacy of shame, it is natural to assume that pride in the ESC may be more private, i.e. more "individualistic". Such "individualistic" pride may be perceived more positively in a highly individualistic culture. Particularly revealing in this respect are the results obtained by the study of different groups within the same culture – southern and northern Italians, as it has been revealed that more individualistic northern Italians associate pride with more positive feelings compared to more collectivist southern Italians (Mortillaro et al. 2013).

These statements make it possible to assume that EC PRIDE (1) may be perceived more positively and (2) may contain more intensive meanings than STOLZ. In order to verify this hypothesis, our study works out a methodology based on the analysis of sufficiently objective empirical data of language corpora.

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[3] In this study we rely on the indicators of individualism in three most illustrative English-speaking countries – Great Britain, USA, and Australia.

2. Preconditions of ethno- and socio-cultural specificity
of PRIDE and STOLZ as complex emotion and cultural concepts

Together with all psychological processes, emotions develop due to the dynamic interaction of biological (e.g. temperament), individual (e.g. priority goals and motives, skills) and socio-cultural (e.g. cultural values and beliefs) processes. Each of these processes is characterized by variations, which to a certain extent are responsible for the differences in the formation of emotions (Mascolo et al. 2003: 376). These processes condition cultural specificity of even basic, i.e. universal, emotions, which has been proved by experimental studies (Chen et al. 2018; Doyle et al. 2021; Gendron et al. 2014). Such understanding of the nature of emotions makes it possible to regard ECs as cultural phenomena (Mizin et al. 2019; Wierzbicka 1999). The latter represent emotion clusters with a complex fuzzy structure (Wilson and Lewandowska-Tomaszczyk 2019: 92).

As to ECs PRIDE and STOLZ, their cross-cultural variation is primarily connected with the change of balance "positive-negative" in their semantic structure together with multidimensional nature of the emotion of pride. For example, some parameters in the expression of pride as a moral self-conscious emotion (e.g. arousal, positivity/negativity) can be modified according to the moral and ethical norms accepted in a particular language community, which are ethnically and culturally dependent. Changes of these norms in the process of the society development can lead to the changes in the attitude to pride.

Nowadays psychologists consider pride one of the ten positive human emotions (Fredrickson 2009; Williams and DeSteno 2008) since this emotion can bring a lot of pleasure (Mauro et al. 1992). But it was not always so, as the attitude to pride – ranging from very negative to positive – changed according to sociocultural priorities and moral principles of a certain period in the history of mankind. At the time when moral and ethical codes of human behaviour were defined by church, the expression of this emotion was perceived very negatively, and the emotion itself typically held the first position initially among deadly and later among the major human sins (greed, lust, anger, gluttony, envy, laziness, etc.).

Scientific progress has caused global changes that have influenced the internal life of a modern man, his moral and ethical norms. This led to the realization of the fact that the basic sins are part of human nature, they are strong motivators and not just instincts and secret desires. As a result, the problem of "sinful", i.e. moral, emotions has gone beyond religious and philosophical studies having penetrated the realms of the sciences that study man (see, e.g. Dyson 2006). Due to these changes, pride started to perform the function of maintaining the adequate level of a person's self-esteem closely correlating with the idea of human dignity. The transition from the negative to positive perception

of this emotion is connected with the expression of the positive moral self-esteem and also with contrasting this emotion with such negative emotional states as shame and humiliation.

The dynamics of cultural processes promoted the formation of pride as a complex, multidimensional emotion, some parameters of which remain unclear. Scholars differ as to whether pride is a basic emotion. On the one hand, it is not included into the best-known lists of basic emotions (Ekman 1999; Plutchik 1997), on the other hand, however, most scholars do not doubt its basic status (Liu et al. 2021: 1; Shi et al. 2015: 61-74; Wilson and Lewandowska-Tomaszczyk 2019: 92). The reason for assigning the status of a basic emotion to pride is grounded in its universal physiological expression: a person experiences the increase of the body parameters, burst of energy, etc. (Tracy and Robins 2004: 194-197). However, pride differs from basic emotions by its dependence on self-esteem as well as by its "double" nature. The latter lies in the possibility of expressing two different types of pride, each having different cognitive foundations – authentic pride and hubristic pride.

Authentic, or "true", pride encourages behaviour aimed at achieving personal goals; it is a more positive prosocial form of pride, connected with increased self-esteem and status of an individual. Hubristic pride, however, is closely connected with narcissism, provoking aggression and hostility in interpersonal relations (Tracy and Robins 2007a: 148). It is noteworthy that these two types of pride are denoted in the English language by the same lexeme *pride*, though, in Polish, for example, each has a separate language designation – a more positive lexeme *duma* and a more negative *pycha*. The former is considered a conventional equivalent of *pride*, while the latter can be equivalent to it only in certain contexts (Wilson and Lewandowska-Tomaszczyk 2019: 116).

Besides, depending on whether an individual attributes the accomplishments to himself or to the groups he belongs to (family, friends, team, and nation) pride can be individual or collective (Liu et al. 2021: 1). In its turn, collective pride is subdivided into relational and national (White and Branscombe 2019). Relational pride refers to the family, friends, local people, while national pride is connected with national achievements (Evans and Kelly 2002; Meier and Mutz 2016).

Preference to expressing individual or collective pride by a person can be authorized by the type of culture they represent. Thus, the level of collective pride can be high in collectivist as well as in individualistic cultures like the USA (White and Branscombe 2019: 225), but individual pride is more relevant for individualistic communities. It can be attributed to the fact that the representatives of these communities tend to express emotions securing distance and independence since the role of emotions here is related to an individual's self-expression, their personal desires and interests. In collectivist cultures, however, a person is more prone to emotions responsible for interaction and connection between the members of the community as these emotions facilitate

their adaptation in this community. In these communities pride is less self-centered and more focused on social relationships and social obligations (Benedict 1946). Therefore, the tendency to avoid the expression of individual pride for the sake of minimizing risks of potential interpersonal conflict and maintaining social harmony is quite logical here (Scollon et al. 2004). Besides, unlike individualistic cultures, representatives of collectivist cultures can be more self-deprecating, which is why they prefer to express shame rather than pride (Mesquita and Polanco 2009).

The expression and perception of relational and national pride is also greatly influenced by cultural factors. This is especially true for national pride, whose relevance for the representatives of this or that cultural community is directly or indirectly dependent on (1) historical background (Andrews et al. 2010) and (2) the level of collective guilt (White and Branscombe 2019), e.g.:

a) rich historical legacy of Great Britain feeds a high level of national pride among Brits (Tilley and Heath 2007: 665). This figure has a falling trend as new generations of the British are more globalized, i.e. they display a lower level of national pride;

b) Germans perceive national pride rather positively (Chrissou and Sulikowska 2021: 192). However, collective guilt, which they still experience for the consequences of World War II, underlies a largely negative evaluation of inflated national pride by the German linguistic community (Bergsieker 2010; Rensmann 2004).

The above considerations make it possible to present ECs PRIDE and STOLZ as complex cultural phenomena that contain the meanings of authentic, hubristic, individual, and collective (relational and national) pride. Multidimensional structure of these ECs causes a complex hierarchy of their connections with other emotional and cultural concepts. As stated above, PRIDE and STOLZ have a particularly strong correlation with their "opposites" – SHAME/SCHAM and GUILT/SCHULD. Connection with the concepts ACCOMPLISHMENT/LEISTUNG and ASSURANCE/SELBSTSICHERHEIT is significant for the authentic pride, while ARROGANCE/ARROGANZ and CONCEIT/HOCHMUT – for the hubristic (Tracy and Robins 2007a: 149). Relevant is the connection of pride with ECs VANITY/EITELKEIT, DIGNITY/WÜRDE, SELF-ESTEEM/SELBSTWERTGEFÜHL and SELF-RESPECT/SELBSTACHTUNG (Soriano and Valenzuela 2022: 211).

As the meanings of authentic, hubristic, individual, and collective pride of ECs PRIDE and STOLZ can exhibit cultural marking, it is only logical to assume that the hierarchy of the notional connections has a peculiar configuration for each of these ECs. It is also possible that the configuration of the hierarchy of the concepts close to PRIDE and STOLZ depends, among other things, on the level of individualism in corresponding language communities.

3. Methods and language corpora

The methodology of the proposed research involves two stages:

1. Comparing semantic structures of language denomination of ECs PRIDE and STOLZ on the basis of etymological and definitional analysis of these designations in English and German etymological and explanatory dictionaries. Etymological data make it possible not only to trace the change in the semantics of the lexemes *pride* and *Stolz* but also to see the dynamics of correlation between positive/negative shades in their meaning. To obtain more objective results, the findings of this analysis should be verified by identifying relevant meanings of ECs PRIDE and STOLZ with the help of the contextual analysis of their names. To this end, two samplings were manually created on the basis of a large body of concordance lines formed automatically in English and German corpora by entering query words *pride* and *Stolz* (KWIC function). Each sampling contains 1000 concordance lines (N=1000). It is connected with the difference in the number of the latter for each query word, while the comparative analysis has to meet the requirement concerning the proportionality of the samples size. This size is sufficient for obtaining objective results. It is noteworthy that in the process of samples formation repeated concordance lines (different sources of the same content) were discarded together with the lines where lexemes *pride* and *Stolz* are used in the titles of literary works, movies, plays, etc. or as proper names (surnames) and parts of set expressions. The study samples are formed on the basis of English and German web-corpora commensurate in their technical and content parameters (size, tagging, functions etc.): iWeb comprising 14 bn words, and Webkorpus developed within the project Digitales Wörterbuch der deutschen Sprache (DWDS). The latter has the size of more than 8.5 bn words.

Limitation: The different size of the two representative corpora (14 bn vs. 8.5 bn words) does not affect the objectivity of identifying relevant meanings of ECs PRIDE and STOLZ with the help of the contextual analysis of their names in the respective corpora. To our opinion, the iWeb is of a bigger size a priori, since it contains mainly data from both the American and British variants of the English language that objectify the EC PRIDE in the English-speaking cultures. Our using the same number of concordance lines (N=1000) from each of corpora can be explained by technical impossibility of changing this parameter in both of them, as concordance lines are formed automatically.

2. Comparing semantic structures of ECs *pride* and *Stolz* on the basis of arousal and valence criteria that have long been considered one of the main features of emotions (see, e.g. Russell 1980). This procedure involves the analysis of

the frequency indicators of occurrence forms – collocates and co-occur-rences – the names of these ECs in iWeb and DWDS corpora, while methodologically it relies upon the following ideas: (a) occurrence forms of query words point to lexical units closest to them in terms of contextual distance; (b) as the form proximity implies meaning proximity, the closer the forms in an utterance are the stronger semantic connections between them (Lewandowska-Tomaszczyk and Wilson 2018: 179); (c) the analysis of the frequency of collocates and co-occurrences of the query words makes it possible to establish the semantic profiles of the latter; (d) methodologically correct interpretation of the data of corpus-based profiles makes it possible to define the closest semantic connections of query words on extensive language material, which enables us to establish relevant and at the same time topical fragments of their meaning (Mizin and Letiucha 2019; Mizin and Ovsiienko 2020; Mizin and Petrov 2021).

In this work the sampling of the most frequent occurrence forms of the lemmas *pride* and *Stolz* was made on the basis of the lists formed automatically in the respective corpora and selected on the basis of two frequency indicators – (1) compatibility of these lemmas (F) and (2) correlation strength of this compatibility (logDice (lD) for DWDS; MI-index (MI) for iWeb). When extrapolated to the conceptual level, it means that these indicators make it possible to estimate how closely the cultural, in particular emotion concepts, whose names these lemmas are, correlate with ECs PRIDE and STOLZ. The concepts showing the closest connection are called *conceptual proximates* (CP) (Mizin et al. 2023: 78).

The fact that each cultural concept results from the interaction of other cultural concepts in the process of permanent interaction of individuals within a certain language and cultural group serves as a methodological basis for distinguishing CPs. As a result of this interaction, one concept leaves an imprint upon another – the main meaning that is representative for the first concept. This semantic imprint functions as a conceptual link between the two concepts, therefore the conceptual structure of any cultural concept is a well-organized hierarchy of the totality of such semantic imprints, whose highlighting (dominant position) and dimming (marginal position) depend on their proximity or remoteness concerning the main meaning of this concept. The closest meanings largely determine the content of the concept at large. Since a cultural concept is a dynamic construct, the configuration of meanings in its conceptual structure is constantly changing. The highlighting and dimming of meanings creates the effect of conceptual approximation when this or that conceptual connection brings two concepts so close, that in some cases they become interchangeable.

The relevance of different CPs in the semantic structure hierarchy of ECs PRIDE and STOLZ is shown by frequency indicators and correlation strength of the

lemmas that are the names of these CPs. These indicators are predominantly, though not always, interconnected as some CPs can have (1) high frequency with low correlation strength or (2) low frequency with high correlation strength. In the first case, the relevance of a particular CP is distorted by "accidental" occurrences of lemmas: the one that objectifies the CP and the one that objectifies the concept this CP correlates with. In the second case, the relevance of the CP becomes distorted due the high proportion of clichés (idiomatization) of these lemmas connection as the latter can be used as components of set expressions rather than the names of the corresponding concepts. Therefore, in the process of forming the sample of CPs in the proposed paper such cases were discarded by fixing relevant values of their frequency and correlation strength: F≥20; MI≥3.0 (iWeb); lD≥3.0 (DWDS).

4. Results and discussion

4.1. Establishing the dynamics of positive and negative meanings of ECs PRIDE and STOLZ on the basis of etymological, definitional, and contextual analysis of their names

Though language denominations of ECs PRIDE and STOLZ have different etymological grounds, they used to demonstrate a certain similarity of meanings, cf.: *pride* → Middle English *prede*, from Old English *prȳd*, Kentish *prede*, Mercian *pride* 'unreasonable self-esteem, especially as one of the deadly sins; haughtiness, overbearing treatment of others; pomp, love of display' (OED); *Stolz* → Old High German *stolz* 'arrogant; haughty',' Middle High German *stolz* 'insane; naughty; stately; wonderful; luxurious; hopeful;* Middle Low German *stolt* 'noble; knightly; exquisite; famous; arrogant* (DWDS). According to the etymological data, the compared lexemes possessed both negative and positive shades of meaning, but the correlation between positivity/ negativity was different. Thus, Old English *prȳd* originally had a sharply negative, predominantly religious semantic content while the positive semantics of honour and glory appeared in it only in the XIII-th century. This semantics eventually transformed into military and national pride (Fabiszak and Hebda 2010: 267). Similar semantic melioration tendency can be also traced in the Germ. adjective *stolz*, from which the noun *Stolz* is derived. Apparently, it can be explained by the fact that several centuries ago, to denote hubristic pride, the German language used the noun *Stolzheit*, which is no longer used nowadays. Brothers Grimm's dictionary (DWG) reflects predominantly negative semantics of this word, in particular impudence, audacity, sublimity, arrogance, haughti-ness. In contrast, the English language does not have a separate word to denote hubristic pride (cf. above *duma* and *pycha* in Polish).

The explanation of the names of ECs PRIDE and STOLZ in modern English and German dictionaries (CEL 1980: 113; DKW 1997: 885; Duden 1997: 682; DWDS; LDCE 2003: 1298; MEDLE 2003: 565; NWDT 1993: 794) testifies to the dominance of positive semantic shades in them (Table 1). It is worth noting that some dictionaries (see, e.g. CALD 2008; LDCE 2003; OxED; PONS) no longer show sharply negative semantics of hubristic pride in the nouns *pride* and *Stolz*.

Table 1. The main semantic shades of the lexemes *pride* and *Stolz* in English and German explanatory dictionaries

Shade of meaning	pride	Stolz
The feeling of satisfaction with personal or somebody else's work results or accomplishments	+	+
The feeling of self-esteem, self-respect	+	+
The object of pride	+	+
Unreasonable self-esteem, narcissism	+	+
Arrogance	+	+
Prestige, reputation, authority	–	+
Nobility	–	+
Great pleasure	+	–
The best time of life	+	–

Etymological and definitional analysis of language denominations of ECs PRIDE and STOLZ made it possible to trace the common tendency concerning the transformation of the content of these ECs, which lies in gradual disappearance of sharply negative meanings of "sinful" and hubristic pride. Also notable is the disproportion in the volume of meaning of the compared ECs, which highlights the fact that even in closely related cultures the emotion of pride demonstrates a certain specificity caused by the peculiarities in ethno- and sociocultural development of the cultures. Due to the fact that, firstly, dictionaries do not comprise exhaustive information about the words fixed in them, and secondly, the available dictionary information may be irrelevant or not completely objective (the role of subjective factor in lexicography), it is only reasonable to verify the results of the definitional analysis of the lexemes *pride* and *Stolz* with the help of the contextual analysis involving a large body of language material of language corpora (see the first stage of the methodology of the proposed research). The main shades of meaning of ECs PRIDE and STOLZ together with the data concerning the correlation of negative/positive meanings in their content are given in Table 2.

Table 2. Correlation of negative and positive relevant meanings in the structure of ECs pride and stolz

Shade of meaning	pride		stolz	
	pos.	neg.	pos.	neg.
Pride as a feeling of dignity and adequate self-esteem (true/fair pride)	18.6		29.3	
Pride as a feeling of satisfaction (results of the activity, accomplishments, achievements, social standing)	44.3		40.1	
National pride (nationality, art, science, sport etc.)	14.8		10.6	
Inflated national pride		–		1.3
Racial pride		0.5		–
Family pride (accomplishments/achievements of the family members, relatives, friends, acquaintances)	12.9		14.2	
Hubristic pride (arrogance, haughtiness, vanity)		7.6		3.4
Pride as a sin		1.3		1.1
Total %	**90.6**	**9.4**	**94.2**	**5.8**

The comparison of relevant meanings of EC PRIDE and STOLZ makes it possible to draw the following conclusions:

a) the overall results of the contextual analysis of the lexemes *pride* and *Stolz* confirm the above tendency concerning the dominance of positive semantic shades and gradual disappearance of sharply negative meanings in the semantic structure of the analysed ECs. At the same time, the Germ. EC STOLZ is slightly more positive than PRIDE in the ESC. It means that the obtained results do not confirm our hypothesis (Part 1) that "individualistic" pride in the ESC may be perceived more positively by their highly individualistic representatives. On the contrary, pride is perceived slightly more positively by Germans – PRIDE (90.6%) vs. STOLZ (94.2%);

b) the most relevant content element of the compared ECs is 'pride as a feeling of satisfaction (results of the activity, accomplishments, achievements, social standing)', which together with the element 'pride as a feeling of dignity and adequate self-esteem (true/fair pride)' creates the basis for the formation of the majority of the positive meanings of these ECs. It is noteworthy that the latter element is more relevant for Germans, while national pride is more important for English-speaking cultures. The fact that national pride is less

important for the Germans is explained by the collective guilt for the consequences of World War II mentioned in Part 2 as evidenced by the presence of such content element as 'inflated national pride'. In contrast, the negativity of EC PRIDE is connected primarily with "sinful" and racial pride. The presence of the latter (*black/white pride*) caused racial conflicts in the USA (see, e.g. Dobratz and Shanks-Meile 2001);

c) it is worth noting that the results in Table 2 differ significantly from those obtained on the basis of the corpus DWDS Chrissou and Sulikowska (2021: 192), as the latter claim that Germans experience the feeling of pride mainly due to their social position and nationality (88.7%), personal achievements and accomplishments (27.9%) as well as individual abilities and traits (5.8%).

The conducted research, based on a large body of contextual usages of the lexemes *pride* and *Stolz* in language corpora, can be considered a sufficiently objective procedure for verifying the results of the definitional analysis. However, the manual formation of the study samples as well as the authors' interpretation of the contextual variation in the semantics of these lexemes can lead to a certain subjectivity of the results. To avoid this subjectivity, the analysis is supplemented by the procedure based on numerical data of language corpora.

4.2. The comparison of the semantic structure of ECs PRIDE and STOLZ according to the parameters of arousal and valence

As noted in Part 3, the study of the indicators of frequency (F) and correlation strength (MI/lD) of the lemmas objectifying the CPs of the concepts PRIDE i STOLZ can supply scientifically reliable data concerning the relevance of these CPs in the semantic hierarchy of the latter (Table 3). The dominance of CPs representing emotions in the emotion concepts makes it possible to establish the hierarchy of such CPs in the structure of the analysed ECs. As a result, we can get a clear picture of the peculiarities of the semantic organization of PRIDE and STOLZ as well as compare them from the standpoint of arousal and valence parameters (Table 4 and Table 5).

The hierarchy of CPs of the contrasted ECs PRIDE and STOLZ is reflected in two samples each comprising 30 CPs (Table 3). This amount of CPs is sufficient for the identification of the peculiarities of the semantic structure of these ECs. Besides, lemmas indicators, which go beyond this figure in DWDS corpus are unrepresentative (F≥5). It should be also noted that the samples do not include CPs PREJUDICE and VORURTEIL, whose high frequency can be attributed exclusively to the popularity of J. Austen's novel "Pride and Prejudice".

Table 3. Indicators of frequency and correlation strength of the lemmas objectifying the CPs of concepts pride (iWeb corpus data) and stolz (DWDS corpus data)

	pride	F≤20	MI≤3.0	stolz	F≤20	ID≤3.0
1	joy	6554	6.23	Freude 'joy'	420	10.4
2	parade	4043	6.70	Nation 'nation'	398	4.9
3	ownership	2289	4.86	Stimme 'voice'	368	9.0
4	accomplishment	1900	5.77	Leistung 'accomplishment'	214	8.1
5	lion	1689	4.58	Würde 'dignity'	213	9.4
6	passion	1649	3.67	Selbstbewusstsein 'self-confidence'	163	9.9
7	flag	1392	3.59	Ehre 'honour'	161	9.3
8	confidence	1208	3.08	Land 'country'	139	6.3
9	achievement	1199	3.59	Erreichte 'achievement'	123	7.7
10	sin	1189	3.54	Genugtuung 'satisfaction'	87	9.1
11	arrogance	1172	7.55	Trotz 'obstinacy'	83	9.2
12	heritage	1143	3.78	Dankbarkeit 'gratitude'	71	8.7
13	celebration	1050	3.62	Marine 'navy'	68	6.4
14	symbol	1013	3.22	Geschichte 'history'	67	6.3
15	dignity	969	5.30	Erfolg 'success'	61	5.9
16	satisfaction	939	3.80	Zufriedenheit 'satisfaction'	59	8.5
17	ego	848	5.05	Leidenschaft 'passion'	58	7.5
18	vanity	723	5.40	Scham 'shame'	56	8.4
19	humility	690	5.98	Glück 'happiness'	49	7.4
20	excitement	610	3.67	Vergangenheit 'past'	48	6.2
21	greed	571	5.63	Zuversicht 'confidence'	45	7.8
22	ambition	537	4.10	Tradition 'tradition'	44	5.9
23	glory	530	3.08	Errungenschaft 'achievement'	42	6.2
24	shame	521	3.53	Stadt 'city'	39	5.3
25	lust	496	5.40	Herkunft 'origins'	34	5.8
26	march	492	4.54	Wehmut 'wistfulness'	32	7.8
27	badge	488	3.70	Eitelkeit 'vanity'	32	7.8
28	selfishness	454	6.94	Heimat 'native country'	32	5.7
29	patriotism	432	6.45	Hochmut 'arrogance'	23	7.4
30	puritan	428	6.85	Begeisterung 'enthusiasm'	23	7.1

A comparative analysis of the data given in Table 3 showed the following features of similarity and difference in the semantic organisation of ECs PRIDE and STOLZ:

a) the hierarchy of the most relevant CPs of each of these concepts presents a kind of mosaic that is consistent with the idea of the determining role of cultural factors in the perception and expression of the emotion of pride. Despite the differences in the hierarchy of the CPs, the semantic organisation of ECs PRIDE and STOLZ shows obvious similarity as 3% of CPs fully coincide. It is noteworthy that in both ECs joy (CPs JOY and FREUDE) occupies the top position in this hierarchy. This fact confirms the aforementioned idea (Part 3) that pride is primarily a positive emotion;

b) unlike German, pride in the ESC is still strongly connected with sin (CPs SIN, HUMILITY). At the same time, representatives of the English-speaking cultures associate negative hubristic pride (CPs ARROGANCE, VANITY) predominantly with selfishness of an individual, their greediness, lust, and ambitions (CPs EGO, GREED, LUST, AMBITION). For Germans hubristic pride is less relevant as evidenced by practically final positions occupied by CPs EITELKEIT and HOCHMUT. Some 'imprints' of the past, however, are still to be seen. Among such imprints are the meanings of a person's noble background (CPs EHRE, HERKUNFT), the presence of which is explained by the etymology of the lexeme *Stolz* (see above);

c) the positivity of pride in German and English-speaking cultures can be attributed not only to joy but also to satisfaction, happiness, dignity, glory, success, honour, achievement, etc. (e.g. CPs SATISFACTION, GLORY, DIGNITY, WÜRDE, EHRE, ERFOLG, GLÜCK). Pride in the ESC is more "individualistic" (CPs EGO, SELFISHNESS, OWNERSHIP), although collective pride, in particular national, is relevant both for the representatives of the ESC and Germans. If the former associate national pride with the parade, flag, march, and patriotism (CPs PARADE, FLAG, MARCH, PATRIOTISM), then the latter experience such pride due to a broader range of concepts – the past, history, nation, country, motherland (CPs NATION, LAND, GESCHICHTE, VERGANGENHEIT, HEIMAT).

Therefore, the analysis of the data in Table 3 made it possible to establish the features of similarity and difference in the semantic organization of ECs PRIDE and STOLZ as well as to confirm in general the preliminary conclusion about the greater positivity of the second EC compared to the first one. However, in order to confirm or disprove the hypotheses formulated in Part 1, it is necessary to compare the semantic structures of ECs PRIDE and STOLZ according to both valence and arousal parameters. To this end, from each list in Table 3 we selected 12 lemmas with the highest indicators but exclusively those, which objectify emotion CPs of the analysed ECs (Table 4). Valence and arousal of such CPs are defined on the

basis of the data in "Atlas of Personality, Emotion and Behaviour" (Mobbs 2020: e0227877). Both parameters are given in this atlas on the scale of –2 to 2: for the emotions with low arousal the indicator grows from –1 to –2; the indicator of emotions with neutral arousal equals 0; for the emotions with high valence the indicator grows from 1 to 2. In their turn, for negative emotions the indicator grows from –1 to –2; neutral valence equals 0; for positive emotions the indicator grows from 1 to 2. The results of the analysis according to these indicators of the semantic structures of PRIDE and STOLZ are reflected in Table 5 as a percentage.

Table 4. Indicators of arousal (A.) and valence (V.) of the most relevant emotion CPs of concepts PRIDE and STOLZ

	PRIDE	A.	V.	STOLZ	A.	V.
1	JOY	1	2	FREUDE	1	2
2	PASSION	0	2	WÜRDE	1	1
3	CONFIDENCE	1	1	GENUGTUUNG	1	1
4	ARROGANCE	2	–1	DANKBARKEIT	–1	2
5	DIGNITY	1	1	ZUFRIEDENHEIT	1	1
6	SATISFACTION	1	1	LEIDENSCHAFT	0	2
7	VANITY	2	–1	SCHAM	0	–2
8	HUMILITY	–2	1	GLÜCK	1	2
9	GREED	2	–1	ZUVERSICHT	1	1
10	AMBITION	1	0	WEHMUT	–2	0
11	SHAME	0	–2	EITELKEIT	2	–1
12	SELFISHNESS	2	–1	HOCHMUT	2	–1
General indicator		11	2		7	8

Table 5. Percentage indicators of arousal and valence of ECs PRIDE and STOLZ[4]

EC	arousal					valence				
	VLA	LA	NA	HA	VHA	VNeg.V	Neg.V	NV	PV	VPV
PRIDE	8.33	0	16.67	41.67	33.33	8.33	33.33	8.33	33.33	16.67
	Total: 8.33			Total: 80		Total: 41.66			Total: 50	
STOLZ	8.33	8.33	16.67	50	16.67	8.33	16.67	8.33	33.33	33.33
	Total: 16.66			Total: 66.67		Total: 25			Total: 66.66	

[4] Note: VLA – very low arousal; LA – low arousal; NA – neutral arousal; HA – high arousal; VHA – very high arousal; VNeg.V – very negative valence; Neg.V – negative valence; NV – neutral valence; PV – positive valence; VPV – very positive valence.

The overall indicators of arousal and valence of emotion CPs (Table 4) speak in favour of the above conclusion that EC STOLZ contains more positive meanings than PRIDE (cf. also the data in Table 5). Moreover, the difference is rather evident. However, with the smaller positivity in the perception of pride, EC PRIDE demonstrates higher arousal in the expression of this emotion. It may indicate that in a particular language community higher positivity of pride correlates with its lower arousal, and vice versa.

5. Conclusions

The proposed article is devoted to the analysis of cross-cultural variation of the EC PRIDE in the English-speaking cultures and Germ. STOLZ, which convey the meanings of authentic, hubristic, individual, and collective (family and national) pride. The identification of the specifics of these ECs was carried out primarily through the prism of a criterion for culture classification that is particularly relevant for self-conscious emotions, namely "collectivism vs. individualism". This approach conditioned the aim of the research – establishing interdependence between the level of individualism in German and English-speaking countries on the one hand, and the peculiarities of expression and perception of pride in these closely related cultures on the other. The arguments in favour of the possibility of such interdependence made it possible to formulate the hypothesis that EC PRIDE (1) may be perceived more positively and (2) contain more intensive meanings compared to STOLZ since a higher level of individualism in the ESC, compared to that of Germans, made their pride more "individualistic", i.e. it is more oriented towards the interests and needs of an individual and brings them more pleasure. The verification of this hypothesis relies on the two-stage methodology combining linguistic methods (etymological, definitional, contextual analysis) with corpus-based procedures.

The first stage of this methodology, which consisted in comparing the semantic structures of language denominations of ECs PRIDE and STOLZ on the basis of their etymological and definitional analysis, made it possible to trace the tendency concerning gradual disappearance of sharply negative meanings of "sinful" and hubristic pride in both ECs. This tendency was confirmed by the results of the contextual analysis of the lexemes *pride* and *Stolz* based on a vast array of the usage of these lexemes given in the language corpora. The results showed that EC STOLZ is a little more positive than PRIDE. This fact to a certain degree disproves the first part of our hypothesis that "individualistic" pride in the ESC can be perceived more positively by their highly individualistic representatives.

The second stage of our methodology involved the comparison of the semantic structures of ECs PRIDE and STOLZ according to the parameters of arousal

and valence, which meant the analysis of frequency indicators of occurrence forms of these ECs names in iWeb and DWDS corpora. This procedure made it possible to establish the hierarchy of conceptual proximates of the analysed ECs via corpora data, which helped to receive a sufficiently objective picture of the cultural specificity of the latters' semantic organization. In its turn, the analysis of the arousal and valence indicators of exclusively those proximates of ECs PRIDE and STOLZ that convey emotions, showed that the second concept is less intensive though more positive than the first one. This fact completely agrees with the results of the first stage, which have disproved the first part of our hypothesis. However, the results of the second stage have confirmed the second part of the hypothesis, as it has been discovered that pride contains more intensive meanings than STOLZ.

Overall, disproportion in the semantic volume of ECs PRIDE and STOLZ points to the fact that even in closely related cultures the emotion of pride shows a certain specificity connected with the peculiarities of ethno- and sociocultural development of these cultures.

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