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«Human Emotional Sphere» as a Constituent Part of the Lexico-Semantic Group «Evil» in Ukrainian, English and French

Анотація. Стаття присвячена зіставному дослідженню лексичних одиниць на позначення «емоційної сфери особистості» в складі лексико-семантичної групи «зло» в сучасних українській, англійській та французькій мовах, яке проводиться за допомогою методики формалізованого аналізу лексичної семантики на матеріалі суцільного аналізу лексикографічних джерел. Зіставне дослідження дало змогу виявити спільні та відмінні якісні й

кількісні характеристики лексичних одиниць на позначення «емоційної сфери особистості» в трьох далекоспоріднених мовах.

Ключові слова: формалізований аналіз, лексична семантика, лексико-семантична група, лексична одиниця, якісні та кількісні характеристики, далекоспоріднені мови.

Abstract. The present article deals with the comparative study of the lexico-semantic peculiarities of the lexis denoting human emotional sphere as a component of the lexico-semantic group «evil» in Modern Ukrainian, English and French, carried out with the help of the formalized lexical semantics' analysis. Common and distinctive qualitative and quantitative characteristics of the investigated thematic groups in three distantly-related languages have been revealed.

While comparing the thematic groups in Ukrainian, English and French, differences in quantitative characteristics prevail over qualitative ones. The investigated thematic groups differ in the usage of their elements and the place of the latter in the language systems. The comparative study has shown that forms and means of verbalizing emotions partly coincide in the language world pictures of the Ukrainians, the English and the French. The lexis under research is influenced by both purely linguistic and extralinguistic factors. The changes in the meanings of the nouns under study can be explained by the language's dynamics, the tendency to constant development of its structural organization and content, adapting to new requirements, needs and social conditions of the society members.

Keywords: thematic group, lexico-semantic group, formalized analysis, lexical semantics, qualitative and quantitative characteristics, common and distinctive features.

Introduction

The relation between language and emotional sphere has interested many linguists since the second half of the last century, and is still ongoing, with new approaches and research. Feelings and emotions are human reactions on situations and problems arising in life. They enable us to characterize a human being from social and psychological angles, pointing out the significance of unique emotional processes. Language, being «a specific sign system that bridges two areas of the non-linguistic universe» [15, p. 3], is not only an «instrument for conveying meaning» [16, p. 3], but a social phenomenon. The basic means of verbalizing emotions is the language as it nominates, describes, imitates, simulates, categorizes, classifies and expresses them. Taking into account everything that has been observed so far, one cannot but agree to the fact that language is not only a vehicle for exchanging thoughts and ideas, it is also used to perform other social and expressive functions.

Human emotions and feelings are highly controversial and have been subjects to debates for decades. They vary with culture and are influenced by such factors as age, gender, personality, educational and societal status, etc. A considerable number of sciences based their research on human emotional sphere, namely psychology, physiology, sociology, philosophy, ethics, medicine, biochemistry, linguistics. Until

recently many articles and publications have been published on the nature of emotions, their classification, expression and influence on communication. Notwithstanding the benefits of such studies, still there are aspects which require further empirical and practical research.

The **relevance** of this study is conditioned by the necessity of: 1) emotive semantics' study and unification of terminological apparatus used for its description; 2) application of a new complex methodology for its adequate description; 3) detailed analysis of verbalizing emotions in distantly related, but structurally different languages; 4) description of universal and nationally-cultural features of verbalizing emotions.

The **aim** of the present paper is the complex study of the nouns denoting human feelings and emotions within the lexico-semantic group «evil» in Ukrainian, English and French.

To achieve the aim, the following **objectives** have been put forward: 1) to clarify the meaning of the notions «emotional sphere», «emotion», and «feeling» used for research; 2) to apply a formalized analysis of lexical semantics to the study of structural and semantic characteristics of the nouns denoting feelings and emotions within the lexico-semantic group «evil» in Ukrainian, English and French; 3) to present a classification of the nouns in the languages under study; 4) to reveal their common and distinctive features.

1. On the concepts of «emotional sphere», «emotion» and «feeling»

In most theories on emotional sphere, the negative feelings and emotions prevail. They have different inner and outer forms of their expression such as physiological changes, mimicry, gestures and pantomime, vocal reactions, behavioral peculiarities etc. In this respect the lexicon of the language is of primary importance here as «meaning is the «holy grail» not only for linguistics, but also of philosophy, psychology, and neuroscience... Understanding how we mean and how we think is a vital issue for our intuitive sense of ourselves as human beings ... meaning is intuitively the central issue in the study of language – far more important than understanding details of word order or morphology» [12, p. 267].

Emotions are generally treated as subjective attitude of a person towards reality, expressed verbally (i.e. through language means) and non-verbally (i.e. through paralinguistic means of communication like body language, gestures, facial expressions, tone and pitch of voice etc.). **Feeling**, in psychology, is the perception of events within the body, closely related to emotion as one and the same feeling may be realized in several emotions. **Emotional sphere of personality** is a multidimensional formation that incorporates not only genuine emotions, but many other emotional phenomena: emotional tone (satisfaction – disgust), emotional states, emotional personality traits (types of personality), and feelings.

In our investigation we take the dictionary definitions as the basic ones for clarifying the notions of «emotion» and «feeling». Thus, in Ukrainian, English and French the words **емоція/emotion/émotion** and **почуття/feeling/sentiment** are not absolute synonyms. Ukrainian word **емоція** is defined as *переживання людиною*

свого ставлення до дійсності, до особистого й навколишнього життя; душевне переживання, почуття людини. In English **emotion** is understood in two senses: physical (*a moving, stirring, agitation, perturbation*) and moral (*any agitation or disturbance of mind, feeling, passion; any vehement or excited mental state*). The noun under study also denotes *a political or social agitation; a tumult, popular disturbance*. It is also used in Psychology signifying *a mental 'feeling' or 'affection' (e.g. of pleasure or pain, desire or aversion, surprise, hope or fear, etc.), as distinguished from cognitive or volitional states of consciousness*. In French the noun *émotion* is defined as: 1) *état de malaise physique*; 2) *réaction affective de durée limitée, souvent très intense, de tonalité agréable ou pénible, accompagnée de manifestations physiologiques, et qui traduit un état de déséquilibre de la personne en présence d'une situation inattendue*; 3) *mouvement plus ou moins durable de la sensibilité, provoqué par une impression forte (compassion, attendrissement, admiration)*; 4) *trouble suscité par l'amour; le sentiment amoureux*. Having analyzed the definitions of the nouns **емоція/emotion/émotion** in Ukrainian, English and French dictionaries we can state that common semantic features are manifested in rendering physical and mental state of a person.

The words **почуття/feeling/sentiment** denote psychic and physical sensations and the ability to perceive the outer world (*психічні й фізичні відчуття людини; здатність відчувати, сприймати навколишнє середовище; the 'sense of touch' in the looser acceptation of the term, in which it includes all physical sensibility not referable to the special senses of sight, hearing, taste, and smell; what one feels in regard to something; emotional attitude or opinion, sentiment; faculté ou possibilité de comprendre un certain ordre de choses, d'apprécier un certain ordre de valeurs, qui tient à des dispositions subjectives (sensibles, intellectuelles, affectives)*). In Ukrainian it also renders the semantics of emotional states and abilities caused by different social factors (*стан людини, який викликається почуттєвим досвідом. // Правильне або хибне усвідомлення людиною свого значення, ролі в суспільстві і т. ін. // Здатність людини сприймати й усвідомлювати естетичні цінності; емоції, що супроводжують оцінку певних суспільних подій, явищ*).

2. Current classifications of emotions and feelings

Until recently many classifications of emotions based on different criteria (B.I. Dodonov, I.P. Pavlov, W. James, P. Ekman, R. Plutchik, C.E. Izard and many others) have been proposed, yet there is no universal accurate classification as well as single, integrating, comprehensive theory of emotions relevant to all the areas of concern.

2.1. Plutchik's wheel of emotions

In 1980, a famous psychologist Robert Plutchik constructed «Wheel of emotions» (Picture 1), a diagram of emotions visualizing eight basic emotions: *joy, trust, fear, surprise, sadness, disgust, anger and anticipation*. He managed to single out twenty-four «Primary», «Secondary», and «Tertiary» dyads (feelings composed of two emotions). The wheel emotions can be paired in four groups: 1) *primary dyad*

= one petal apart = Love = Joy + Trust; 2) *secondary dyad* = two petals apart = Envy = Sadness + Anger; 3) *tertiary dyad* = three petals apart = Shame = Fear + Disgust; 4) *opposite emotions* = four petals apart = Anticipation ≠ Surprise. He presumes that any emotion can be expressed with varying degrees of intensity: distraction is a mild form of surprise, and rage is an intense form of anger [14].



Picture 1. Plutchik's wheel of emotions

However, the emotion-wheel theory of Plutchik, being reviewed in the book «The Hourglass of Emotions» (2012), receives no empirical support. Researchers need to rethink the value of dividing emotions in categories such as universal, primary, basic, secondary, tertiary, and so forth.

2.2. Carroll E. Izard's classification of basic emotions

Carroll E. Izard, a famous American psychologist, proposed a theory of differential emotions based on 10 basic emotions and enhancing motivational system of human behaviour [11]. The classification is based on the verified hypothesis that there appears to be an «emotion-emotion interaction» and «emotion-drive interaction». The former is interpreted as «amplification, attenuation, or inhibition of one emotion by the other», whereas the latter is viewed as «amplification, attenuation, or inhibition of drive by emotion» [11, p. 55]. Consequently, interacting emotions can increase or reduce the expressive effects of each other.

The scholar distinguishes between the following sets of emotions: 1) *interest* – *excitement* (positive emotion, enhancing studies, skills development and creativity); 2) *enjoyment* – *joy* (emotion characterized by self-confidence); 3) *startle* – *surprise* (is not totally an emotion as it is rapidly changes); 4) *distress* – *anguish* (emotion making a person feel lonely and sympathetic); 5) *rage* – *anger* (fundamental emotion in person's social realization); 6) *disgust* – *revulsion* (emotion connected with anger, but having its own characteristics and forms of expression); 7) *contempt* – *scorn* (emotion, often expressed with rage and revulsion); 8) *fear* – *terror* (emotion which mobilizes energy; sometimes paralyzes); 9) *shame* – *shyness* – *humiliation* (emotion enhancing the desire to vanish); 10) *guilt* – *remorse* (emotion arising as a result of breaking moral, ethical, or religious laws or rules; when a person

feels responsibility for own deeds). However, guilt and remorse if studied deeply may show considerable differences.

One of the main disputable issues in the study of emotions has been found in the area of their differentiation between positive and negative ones. The author of the theory claims that «while this very broad classification of emotions is generally correct and useful, the concepts of positiveness and negativeness as applied to the emotions require some qualification» [10, p. 8]. He is of the opinion that «instead of saying that emotions are simply positive or negative, it is more accurate to say that there are some emotions which tend to lead to psychological entropy, and others which tend to facilitate constructive behavior or the converse of entropy. Whether a given emotion is positive or negative in this sense depends on intra-individual and person-environment processes as well as on more general ethological and ecological considerations» [10, p. 9].

Vivid examples of such emotions are *anger*, *fear*, and *shame*, which cannot be considered categorically negative or bad. *Anger* is sometimes positively correlated with survival, defense and maintenance of personal integrity and the correction of social injustice; *fear* – survival and, together with *shame*, helps with the regulation of destructive aggression and the maintenance of social order. Anger or fear may usually have negative social consequences, but so may the emotion of joy if it is associated with derisive laughter or is combined with excitement.

Methodology and material

In recent years, researchers have become increasingly interested in the idea of integrating statistical and knowledge-based approaches to the study of language phenomena. In our research of structural and semantic characteristics of the lexical units denoting emotions and feelings within the lexico-semantic group «evil», the procedure of formalized lexical semantics' analysis has been used, further developed by prof. M.P. Fabian while investigating the etiquette lexis in the Ukrainian, English and Hungarian languages [4-6]. This method allows to reveal the semantics of the nouns under research in Ukrainian, English and French by studying the correlations between the words and their meanings, at the same time singling out the peculiarities of the seme stocks. The suggested approach is based on formal, exclusively language criterion – belonging of the words under research to one part of speech – the nouns which have been selected from the most authoritative Ukrainian, English and French dictionaries [1; 9; 12]. The matrix method of semantic interconnections' representation between the words in the languages is regarded as a metalanguage for the description of evil, and the matrix itself – as the semantic structure of the lexis in question.

This model fixes the semantic correlations between the words by means of columns and lines, where horizontal axe indicates the seme stock, and the vertical one – the lexical units. The sign (♦) shows the correlation between words and their meanings in the language [4, p. 19]. The words and their meanings' components are arranged in the descending order – from the most polysemantic units to

monosemantic ones (vertical axe) and from most polyfunctional semes to monofunctional ones (horizontal axe).

The comparative study of the nouns denoting «evil» in Ukrainian, English and French is made by comparing the corresponding matrices, modelled after the study of each noun’s semantics in the languages under study due to their degree of polysemy and the character of their seme stocks. The words have been compared within the groups and semes within the subsets.

3. Research and results

Lexico-semantic group «evil» is represented by 1685 nouns (498 – in Ukrainian, 763 – in English and 424 – in French). Thematic group «human emotional sphere» includes 108 nouns in Ukrainian, 148 – in English and 115 – in French) (Table 1). The number of nouns within the thematic group «human feelings and emotions» is almost the same, but they do not take the equal spaces within the lexico-semantic groups under study. The statistics above prove that Ukrainian, English and French cultures are not homogenous groups of people as individuals in each culture engage the behavioural models in different ways, consequently their individual emotional experience differs as well.

Table 1.

Thematic group «human emotional sphere» as a constituent of the lexico-semantic group «evil» in Ukrainian, English and French

	Lexico-semantic group «evil»		Thematic group «human emotional sphere»	
	Quantity	%	Quantity	%
Ukrainian	498	29,6	108	21,7
English	763	45,3	148	19,4
French	424	25,1	115	27,1
Total	1685	100	371	68,2

There is not yet any universal classification of emotions strictly based on some definite criteria. We will exclude other approaches and introduce semantic criterion in order to provide our own classification of the nouns denoting human emotional sphere within the lexico-semantic group «evil» in Ukrainian, English and French. Taking into account the meanings of the nouns under study and applying formalized approach to language analysis present greater perspectives for the description of language structure since they allow discussing paradigmatic relations between words.

The first group «**moral feelings and emotions**» is presented by the nouns denoting demotivation of prosocial activity, morally relevant behavior and constructive life. Moral negative emotions are the reactions that motivate people to act ethically often through suffering, discipline or punishment. Having compared the words under study we found out that Ukrainian nouns **біль, депресія, пекло, мука, страждання, розпука (відчай)**, English nouns **sufferance, pain, suffering, despair, depression, torture, torment** and French nouns **peine, désespoir, souffrance, depression, torture, tourment** indicate the painful emotional reaction

caused by a wrongdoing or misdeed. The noun **пекло** in this sense is used in figurative meaning (*перен.*): *тяжкий душевний стан, моральні муки*.

The words **картання, тягота, докір, самодокір, тягар; guilt, remorse, blame; blâme** denote the state of mind characterized by deep regret and repentance for a sin or wrong committed. Among Ukrainian nouns denoting moral feelings and emotions there are two synonyms **докір** and **самодокір**. Despite their similar semantics of accusation and dissatisfaction (*звинувачення в чомусь, незадоволення чимось*), they have some difference in meaning as **докір** is the accusation directed towards someone (*висловлене кому-небудь або передане в інший спосіб звинувачення в чомусь, незадоволення чимось і т. ін.*), whereas **самодокір** means self-accusation (*докір самому собі*). The noun **покута** can be referred to as a moral feeling due to its usage in the phrase **нести покуту** that means to be made to endure something troublesome and unpleasant (*бути змушеним терпіти, зносити щось важке, неприємне*).

Ukrainian words **картання, тягота, осуд, покута, докір, самодокір, тягар, ганьба**, English words **shame, disgrace, guilt, remorse, blame, censure** and French words **censure, disgrâce, blâme** render the semantics of one's punishment for what has been done. Among the latter we can find those whose semantics is socially-biased (**осуд, ганьба; shame, disgrace, censure; censure, disgrace** etc.). In this respect moral emotions are inseparable from «**social emotions**», because the former play an important role in morality and moral decision making while the latter indicate emotional reactions and feelings that help people understand themselves as individuals and part of a social world. As important characteristics of social and moral development are self-concept, self-esteem, and self-regulation of emotions, there occurs a great number of words denoting relationships with others exhibited through the development of empathy and social competence: **пиха, гордість, гонор, сором, гординя, сум'яття, страх, ганьба, зависть, осуд, паніка, презирство, ненависть, зненависть, засоромлення, ремство, неприязнь; pride, confusion, shame, disgrace, confidence, modesty, jealousy, envy, insolence, prejudice, embarrassment, disdain, scorn, dishonor, contempt, detestation, cruelty, brutality** etc.; **hauteur, embarrass, insolence, confusion, vanité, infamie, envie, ignominie, jalousie, brutalité** etc. Some of the words can be characterized in terms of self-appraisal: **пиха, гордість, гонор, гординя; pride, insolence; hauteur, insolence, vanité**.

The existence of common and distinctive semantic features of the nouns denoting moral feelings and emotions can be explained by the fact that people's moral standards and social norms are dictated in part by universal moral laws, and in part by culturally specific proscriptions.

The second group «**gnostic feelings and emotions**» is the smallest as it comprises 2 Ukrainian, 5 English and 2 French nouns. Their common feature is the indication of intellectual states: **безумство, божевілля; frenzy, idiocy; manie, frénésie**. English word **interest** characterizes cognitive feeling (*a feeling of concern for or curiosity about a person or thing*) whereas **heart-break** and **heartburn** –

didactic (great and overpowering sorrow, such as breaks the heart; a heated and embittered state of mind, which is felt but not openly expressed).

The third group «**aesthetic feelings and emotions**» is made up of lexemes, reflecting emotions that are felt during aesthetic activity or appreciation: **страх, сум, жалість, лютощі (лють), хвилювання, жах, переляк, ляк, гнів, обурення, розчарування, збентеження, неспокій, незадоволення; rage, affection, confusion, pity, envy, sorrow, fear, jealousy, displeasure, horror, abomination, disgust, dislike, repugnance, aversion, scare, disappointment, vexation, irritation, repulsion, disaffection, compassion, revulsion, abhorrence; aigreur, confusion, envie, ennui, abomination, jalousie, rage, affectation, déplaisir, affection, satisfaction, aversion, irritation, vexation, repugnance, haine, repulsion, disaffection, frayeur.** The words under study integrate in rendering the emotions of fear, jealousy, irritation and confusion. In Ukrainian and English we can find the nouns denoting sympathy (**жалість; compassion, pity**) and sorrow (**сум; sorrow**) which are absent in French.

Due to their meanings English words **affection** (*kind feeling, love, fondness, loving attachment*) and **disaffection** (*absence or alienation of affection or kindly feeling; dislike, hostility*) present the antonymic pair within the lexico-semantic group «evil». The former is also characterized by dual semantics, i.e. it contains negative evaluation (*feeling against, animosity; biased feeling, partiality*) along with positive one. Such existence of opposite evaluative meanings within one lexeme proves the asymmetry of the linguistic sign and is called **enantiosemy**. As a result, there is the intersection of lexico-semantic groups «evil» and «good», proving the systemic character of the language.

The fourth group «**future appraisal**» includes nouns indicating emotions caused by our appraisal of a situation, i.e. an emotional or affective response that is going to be based on that appraisal. Among them we can single out Ukrainian nouns **тривога, страх, переполох, хвилювання, паніка, переляк, занепокоєння, боязнь, алярм, неспокій, небезпека**, English nouns **strain, apprehension, danger, alarm, fear, doubt, dread, worry, scare, fright, anxiety, disquiet, unrest, drear**, and French nouns **risqué, alarme, inquiétude, appréhension, anxiété**. The semantics of the Ukrainian word **тривога** is shows that emotions are biological as well as socio-cultural in nature: *неспокій, збентеження, викликані якимсь побоюванням, страхом перед чимось, передчуттям неприємного, небезпечного; хвилювання, переживання, що порушують душевний спокій; метушня, шарпанина, переполох*. Apart from Ukrainian noun, English and French nouns do not possess any socio-cultural connotation. English noun **anxiety** denotes *the state of being anxious; uneasiness or trouble of mind about some uncertain event*. French noun **anxiété** has the following meaning: *état de trouble et d'excitation psychique, dû surtout à l'incertitude*.

The fifth group «**cathected emotions**» includes nouns denoting feelings that tend to be contradictory and present the mixture of several of them. The blending of **disgust** and **anger** produces the mixed emotional state of **contempt, hatred** and

hostility. **Fear** and **anger** give rise to **jealousy**. The examples are as follows: **страх, ненависть, гнів, обурення, зависть, амбіція; fear, hate, hatred, resentment, envy, contempt, hostility; envie, jalousie, frayeur** etc. The analysis of the Ukrainian noun **амбіція** has shown that overestimation of one's self (*самолюбство; гордість; честолюбство*) can lead to personal affront (**полізити (вдаритися і т. ін.) в амбіцію** – дуже образитися) which leads to constant desire to get some achievements and accomplishments, feeling important and needed, and turning one's life into a «race».

As has been proven by our material not all Ukrainian words denoting emotions have equivalents in English and French and vice versa, sometimes the word's meanings may be rendered by several words in the corresponding languages. E.g. English word **agony** and Ukrainian word **агонія** coincide in expressing *pangs of death, the death struggle/передсмертні муки; конання*. English **agony** has a wider semantics denoting *anguish of mind, sore trouble or distress, a paroxysm of grief*, which in Ukrainian is rendered by **тривога**.

Conclusions

System and structural studies of the nouns denoting human emotional sphere have shown the variety of ways in which emotions coincide and differ in Ukrainian, English and French cultures. Regarding the lexical stock organization under study, both similarities and differences can be seen. The suggested classification demonstrates that the verbalization principles of negative emotions in Ukrainian, English and French generally coincide as the language material is divided into similar number of groups that proves the identity of conceptual spheres of Ukrainian, English and French ethnos. However, the number of constituents in each investigated group is remarkably different. Thus, the group denoting moral and social emotions is the most numerous in all languages.

Differences within languages directly correlate to differences in emotion taxonomy. The main cultural differences have been observed in the way in which emotions are valued, expressed, and regulated. Cultural models involve beliefs as well as social practices of Ukrainians, the English and the French, underwrite and afford what is moral, imperative, and desirable in different ways.

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Окремі семантичні особливості англійських термінів географії

Анотація. Статтю присвячено аналізу семантики англійських термінів географії як спеціальних лексичних одиниць, а також як елементів загальнонавчальної мови. Дослідження проводимо із застосуванням комплексної методики формалізованого аналізу семантики лексичних одиниць, яка передбачає поєднання статистичного, описового методів з компонентним аналізом. Аналіз словникових дефініцій тлумачного та термінологічного словників дозволив визначити особливості лексикографічного опису англійських термінів географії у цих типах словників. Дослідження виявило, що семантика англійських полісемічних лексичних