SEMANTIC CHARACTERISTICS OF THE NOUNS DENOTING NEGATIVE PERSONALITY TRAITS FROM A CROSS-LINGUISTIC PERSPECTIVE

Onyshchak H. V., Smuzhanytsa D. I.

INTRODUCTION

The dispute over the relation between language and cognition has been the interest of many scholars since the last century and is still ongoing. The language we use reflects and affects how we interpret the world and our experiences. The primary property of the former is "the internal construction of indefinitely many expressions by a generative procedure that yields a uniquely human perspective (in the form of a conceptual structure) on the world"[1]. Nevertheless, language is framed as being more than a medium of expression. It is the most significant way to "articulate, reflect upon and communicate experience"[2] of a speech community at different stages of its historical development.

The human mind creates language, yet, once uttered, words are "carved" in mind. The latter, retaining information in language, do have a central role to play in the coding of meanings. Words are defined as "multidimensional objects, emerging from interrelated patterns of experience, social interaction and psychological and neurobiological mechanisms"[3]. Subsequently, differences in word usage reflect differences in the underlying semantic structures and thus, reflect significant discrepancies in the cultural outlook and psychology of the ethnos. Furthermore, words are regarded as "IDEALIZED mental constructs, or images"[4], called up from memory to construct utterances.

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[1] Asoulin E. Language as an Instrument of Thought. Glossa: A Journal of General Linguistics. 2016. № 1(1): 46. P. 17.

[2] Finch G. Word of Mouth: A New Introduction to Language and Communication. 2nd ed. Basingstoke: Palgrave Macmillan. P. 225.

[3] Pirelli V., Plag I., Dressler W. U. Word Knowledge in a Cross-Disciplinary World. Word Knowledge and Word Usage: A Cross-Disciplinary Guide to the Mental Lexicon / V. Pirelli, I. Plag, W. U. Dressler. Berlin – Boston: De Gruyter Mouton, 2020. P. 2.

[4] Payne T. Exploring Language Structure. Cambridge: Cambridge University Press, 2006. P. 9.

These observations have proved that language and mind form an intricate system with language being constantly engaged in the work of the mind.

The most effective way to reveal essential cultural features is to compare distantly related and non-related languages. One can trace an active trend throughout comparative linguistics toward revealing differences in lexico-semantic systems to outline the peculiarities of world discretization through unique modes of cognition. The acquired knowledge enables us to realize each nation's images as to the specificity of its national development within the overall civilization development, disclosing cultural values and unique language features. Furthermore, the focus on semantics in comparative studies helps disclose a great variety of system and structural language features and solve the issues related to language and thinking interconnection[5].

In this respect, a comparative study of the nouns denoting negative personality traits within the lexico-semantic group "evil" in Ukrainian, English and French seems promising and relevant. It aims to disclose common and distinctive features of their verbalization in the compared languages.

To achieve the aim, the following objectives have been put forward: 1) to reveal qualitative and quantitative characteristics of the nouns denoting negative traits of character as a constituent part of the lexico-semantic group "evil" in Ukrainian, English and French; 2) to disclose their common and distinctive semantic features.

Some issues of comparative lexical semantics

We communicate culturally established norms and social realities through language. As a result, the world around us can be understood by evaluating semantic knowledge encapsulated in concepts. Comparative lexicology as a linguistic field is called upon to draw "parallels between different concepts, features, aspects, and phenomena shared by the vocabularies of two or more languages"[6]. Regardless of the many distinctive features that languages possess, they are characterized by shared features acquired as a common inheritance of a civilization's historical development. Universal language features are rather abstract and often hidden. In his seminal book, J. J. Song states that it is necessary for linguistic typologists "to separate language universals or universal

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[5] Кочерган М. Основи зіставного мовознавства. Видавничий центр «Академія», 2006. C. 88.

[6] Popescu F. A Paradigm of Comparative Lexicology. UK: Cambridge Scholars Publishing, 2019. P. 19.

preferences from structural similarities brought about by non-linguistic factors"[7]. This manipulation can be carried out only by conducting a complex comparative analysis of related, distantly related, or non-related languages. Hence, comparative lexicology studies universal and nationally specific features of world conceptualization reflected in the lexis. In other words, it is focused on studying how words retain shared and culturally specific information, accumulating knowledge about global society's life and separate communities.

The main functional characteristic of a lexical unit is to express fixed meanings, which are significant for the national world picture. D. Geeraerts claims that "the categories that we use in the language are specific to the language, specific to the culture, specific to the region"[8]. Subsequently, differences in the lexico-semantic systems result from specific world perceptions and discretization. Universal semantic features in different languages are actualized in quite a limited number of lexical means. The former are responsible for transmitting social experience, global practices, and shared cognitive processes in human consciousness.

By drawing on the notion of a word, M. L. Murphy claims that thinking about them is "a metalinguistic endeavour, since we do not have direct, conscious access to the structures in the lexicon"[9]. Languages show differences in respect of the way their lexical stocks fall into lexically distinguished parts despite the universal principles of their system and structural organization. Elaborating on differences in the underlying language structures, C. Pye points out that "humans have various idiosyncratic quirks of physiology and aptitude, and languages have equally quirky features"[10]. Differing in its semantic structure, lexis is one of the hardest parts of a language to learn well.

Comparative lexicology is centered around the notion of word meaning. The latter is perceived as a combination of form and semantic content. There are three significant aspects of meaning: 1) the relation to extralinguistic phenomena; 2) the relation to people's attitudes and feelings; and 3) the relation to other words in the semantic network[11].

[7] Song J. J. Linguistic Typology. Oxford: Oxford University Press, 2018. P. 26–27.
[8] Geeraerts D. Lectures on Cognitive Sociolinguistics. Leiden – Boston: Brill, 2018. P. 7.
[9] Murphy M. L. Semantic Relations and the Lexicon: Antonymy, Synonymy and Other Paradigms. Cambridge: Cambridge University Press, 2003. P. 22.
[10] Pye C. The Comparative Method of Language Acquisition Research. Chicago – London: The University of Chicago Press, 2017. P. 10.
[11] Kreidler C. W. Introducing English Semantics. London – New York: Routledge Taylor and Francis Group, 2014. 2nd ed. P. 28.

Viewed in this way, meaning is "a dangerously amorphous word"[12]. It can reflect the relation between linguistic means and the entities and properties in the ambient world. Therefore, the variety of semantic relations and their properties can shed light on the issues of determining how semantic relations are represented in the human mind and then linguistically expressed.

Furthermore, meanings have "a striking capacity of influencing our internal representation of events"[13]. Successfully decoding culture-specific meanings allows one to understand the nation's psychology, outlook, and reasoning. There exists a very intricate connection between the life of a society and the lexicalized structures. Although languages do not correlate with the types of societies and cultures in their structure, certain aspects of languages can be traced as the result of language change and adaptation to the environment. Thus, all the issues of understanding languages are related to "the problem of explicating the co-emergence of certain patterns of social organization and certain forms of embodied agency"[14].

Upon scrutinizing a variety of languages, one may find that all languages verbalize personality traits and even share the same views about which of them are good or bad. The latter present people's thoughts, ideas, and conduct, which differentiate people. Personality traits incorporate various interrelated components realized in taking diverse social roles. Furthermore, they represent the integration of intellectual, volitional, emotional, and moral aspects which are primary in self-realization and self-esteem.

Despite the flourishing research on the role of personality traits in language learning (N. Obralic, A. Mulalic[15]; T. Angelovska, S. Mercer,

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[12] Szabó Z. G., Thomason R. H. Philosophy of Language. Cambridge: Cambridge University Press, 2019. P. 34.

[13] Chassy P. How Language Shapes Social Perception. Language and Identity: Discourse in the World / D. Evans. London – New York – New Delhi – Sydney: Bloomsbury, 2015. P. 42.

[14] Di Paolo E. A., Cuffari E. C., De Jaegher H. Linguistic Bodies: The Continuity between Life and Language. Cambridge – London: The MIT Press, 2018. P. 7.

[15] Obralic N., Mulalic A. Correlation between Personality Traits and Language Learning Strategies among IUS Students. Journal of Applied Linguistics and Language Research. 2017. №4 (5). P. 76–84.

K. R. Talbot[16]; X. Chen, J. He, E. Swanson, Z. Cai, X. Fan[17]), the semantic scope of the notion is overlooked. What is urgently needed is to engage in practical descriptions of similarities and differences in verbalizing personality traits in distantly related languages. The current study of the words denoting negative personality traits as constituents of the lexico-semantic group "evil" in Ukrainian, English and French, their common and distinctive semantic features, offers some important insights into how the lexicon is internally structured and how semantic information is stored in it.

The application of plausible research methods has become indispensable for conducting comprehensive comparative lexical analysis. The methodological approach taken in this study is a complex methodology of formalized analysis of lexical semantics based on purely linguistic and mathematical methods. The development of formalization stimulates further "the intertwining of logical and linguistic concerns"[18] and allows disclosing the semantics of negative personality traits in Ukrainian, English and French. Furthermore, it helps uncover the correlations between the words in question and their meanings.

The implied formalized approach grounds on a formal, exclusively language criterion – belonging of the words to the same part of speech (noun)[19]. The description of semantic relations between lexical units and their structure employing the matrix method is regarded as a metalinguistic activity. The matrix (Table 1) is designed as a table with columns and lines, where the intersections of the words and their meanings are marked by the sign (♦). Its vertical axe represents the lexical stock of the nouns denoting evil, whereas the horizontal one corresponds to the seme stock.

[16] Angelovska T., Mercer S., Talbot K. R. Personality traits as predictors of language learner engagement. Language Learning in Higher Education. 2021. № 11(2). P. 285-310.

[17] Chen X., He J., Swanson E., Cai Z., Fan X. Big Five Personality Traits and Second Language Learning: a Meta-analysis of 40 Years' Research. Educational Psychology Review. 2022. 34. P. 851–887.

[18] Gillon B. S. Natural Language Semantics: Formation and Valuation. Cambridge – London: The MIT Press, 2019. P. 17.

[19] Fabian M. Comparative Research of Etiquette Nouns in English, Ukrainian and Hungarian. Development of Philology and Linguistics at the Modern Historical Period. Lviv-Torun : Liha Pres, 2019. P. 164.

Table 1

A matrix fragment in French – upper left part

Seme stock / Lexical stock	en collocations	acte, action, fait	état, condition	caractère	sciences	ce (celui, celle) qui	manque, manquement ou absence	chose	personne, sujet, individu, homme, personnage	peine, souffrance(s), douleur	sentiment, émotion	dommage, dégâts	événement	situation	ensemble
travail [20]	♦	♦	♦							♦				♦	♦
fortune [18]	♦		♦			♦								♦	♦
coup [17]	♦	♦				♦									
mort [17]	♦						♦	♦		♦					
rencontre [16]	♦	♦													
pratique [15]	♦	♦		♦					♦						
hauteur [14]	♦			♦											
épreuve [13]	♦	♦		♦					♦						
ordure [13]	♦	♦						♦	♦						
ruine [13]	♦					♦		♦	♦			♦			

The data for this study were collected from the Dictionary of the Ukrainian Language[20] in 11 volumes, Oxford English Dictionary[21] in 12 volumes and Grand Larousse de la Langue Française[22] in 7 volumes. 63 nouns denoting negative personality traits in Ukrainian, 139 in English and 52 in French were singled out from the data set (498 – in Ukrainian, 763 – in English and 424 – in French). The quantitative and qualitative analyses have been made based on the obtained data. Since the matrix represents semantic space in the languages under study, it is possible to identify the place each word occupies in the lexical stock of the corresponding language. Furthermore, it helps determine what types of semantic relations between the words denoting negative personality traits are involved in building up the lexicon. The final stage of the research presupposed comparing the words and their semantic structures and disclosing their common and distinctive characteristics.

System and structural characteristics of the nouns denoting negative personality traits in Ukrainian, English and French

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[20] Білодід І. К., ред. Словник української мови. Т. 1–11. Київ : Наукова думка, 1970–1980.

[21] Murray, J., ed. Oxford English Dictionary. Vols. 1–12. London: Oxford University Press. 1963.

[22] Gilbert, L., Lagane, R., Niobey, G., eds. Grand Larousse de la Langue Française. Vols. 1–7. Paris : Larousse. 1986.

Globalization resulting in ever-growing cross-cultural interactions and constant exposure of a person to various cultures raises the question of whether the structure of personality traits is universal and whether their structural models replicate across cultures. In the book "Personality traits", psychologists Matthews, Deary, and Whiteman claim that "if traits do have a biological basis, then they should be a property of homo sapiens rather than of any particular culture, although the way the biological substrate is expressed in behaviour may be culture bound"[23]. The scholars maintain the idea that despite dissimilar historical development and typical personality traits developed within each culture, different cultures meet similar adaptive challenges. Nevertheless, the field where findings on the universal and nationally specific character of personality traits still demand to be accounted for is comparative lexical semantics. Lexicon is "the last resort of the language"[24] and is connected to people's model of reality. This is where the similarities and differences in the underlying lexical structures and experiences are the most apparent.

The lexis denoting negative personality traits is represented by 63 nouns (12,7 % of the lexical stock of the nouns denoting evil) in Ukrainian, 139 (18,2 %) – in English and 52 (12,3 %) – in French (Table 2). The lexico-semantic group "evil" is composed by 1685 nouns (498 – in Ukrainian, 763 – in English and 424 – in French).

Table 2

Quantitative characteristics of the lexis denoting negative personality traits in Ukrainian, English and French

Languages	Nouns denoting evil		Words denoting negative personality traits	
	In numbers	In percent (%)	In numbers	In percent (%)
Ukrainian	498	29,6	63	12,7
English	763	45,3	139	18,2
French	424	25,1	52	12,3
Total	1685	100	254	100

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[23] Matthews, G., Deary, I.J., Whiteman M.C. Character Traits. New York: Cambridge University Press, 2009. P. 56.

[24] Wu Y., Yuan Y. Lexical Ontological Semantics. London – New York: Routledge Taylor and Francis Group, 2019. P. 4.

When comparing the words, it may be assumed that they do not take equal spaces within the lexico-semantic groups. The lexical stock in English has a bigger number of constituents compared with the corresponding ones in Ukrainian and French. This is due to the fact that Ukrainian and French lexemes have a more compact semantic structure. In contrast, English ones demonstrate a greater differentiation of words referring to similar notions. Nevertheless, the overwhelming majority of the nouns bear partial semantic similarities or even complete semantic identity: нахабність – insolence – insolence, грубість – rudeness – rudesse, марнолюбство (марнославство) – vanity – vanité, брутальність – brutality – brutalité, неввічливість – impoliteness – impolitesse. Comparing the equivalents in the three languages, we can presume that the words have different semantic content. For instance, the English word rudeness contains 9 semes, the French noun rudesse – 8, whereas their Ukrainian equivalent нахабність – only 3.

The characteristic feature of the nouns denoting negative personality traits is the phenomenon of language asymmetry. The latter presents a phenomenon when the meaning components expressed within one word in one language can be realized in several words in other languages. For instance, the English noun greediness denotes excessive eagerness or longing for wealth or gain; covetousness, avarice, rapacity, greed, whereas the same notion in Ukrainian is rendered by words жадібність (властивість, що характеризує пристрасне прагнення до збагачення, наживи; корисливість) and зажерливість (жадібність до наживи, багатства, нестримність у задоволенні своїх матеріальних потреб // властивість, яка виражає жадобу до наживи, користолюбство). The definitions prove that the words greediness, жадібність, and зажерливість coincide in rendering the common notion of longing, eagerness, and great excessive desire to obtain some material values unfairly. Furthermore, Ukrainian noun кровожерливість also describes longing, adding new characteristics to it – a desire to kill and deprive of life (жадібність до вбивств, кровопролиття; жорстокість, лютість).

Our language material contains synonymic pairs and rows nominating negative personal characteristics in general: Ukr. недолік (негативна риса, ознака і т. ін. кого-, чого-небудь // відхилення від норми, дефект) – вада (негативна риса, особливість кого-, чого-небудь; недолік) – хиба (негативна риса, ознака і т. ін. кого-, чого-небудь) – огріх (перен. недолік, хиба, помилка) – порок (негативна риса, вада кого-, чого-небудь, що заслуговує на загальний осуд); Eng. defect (the

quality of being imperfect) – deficiency (a defect, an imperfection) – imperfection (the quality of being imperfect; a defect, blemish) – defection (imperfection, defectiveness) – blemish (a defect, imperfection; a moral defect); Fr. imperfection (état d'une personne imparfaite; défaut) – défaut (imperfection morale). Having analyzed dictionary definitions of the given words, we can state that Ukrainian nouns вада, хиба, and порок, English blemish and French défaut express a physical imperfection along with the moral one. Yet in Ukrainian, it is more specified in nominating its sources and consequences: вада – фізичний недолік внаслідок захворювання або ушкодження організму, а також природжений; хиба – діал. фізична вада, дефект; порок – фізична вада, каліцтво; blemish – physical defect or disfigurement; défaut – imperfection physique.

Ukrainian, English and French words fall under synonymic attraction law. Various synonyms are exploited to specify the notion of negative personality traits: Ukr. пиха – зверхність – гординя – гордість – зухвалість – пихатість – зарозумілість; Eng. vanity – insolence – pride – arrogance – impudence – immodesty; Fr. vanité – insolence – arrogance (morgue) – impudence. Despite rendering the same notion, the synonymic rows are characterized by the different number of synonyms it in each of the languages. Quantitative differences reflect differences in the underlying semantic structures and cultural outlook.

One more essential feature of the nouns denoting negative personality traits (Ukr. гордість; Eng. pride, courage, nerve, confidence, merit, modesty, boldness, compassion, animosity; Fr. hauteur) is their ability to render dual semantics, integrating positive and negative human characteristics. Thus, enantiosemy is present here on the basis of the lexical meanings contrariety within one lexical unit (for instance, Eng. courage – a) haughtiness, pride; b) confidence, boldness; Fr. hauteur – a) profondeur, charactère de ce qui est defficilement pénétrable à l'esprit humain; charactère de ce qui est grand, éminent, supérieur, difficile; b) charactère hautain, arrogance qui se manifeste dans la manières, l'attitude que l'on observe avec les autres), antonymy (for example, Eng. modesty – immodesty), and even the intersection of lexico-semantic groups (for instance, Ukr. word гордість, indicating гідність, самоповага; пихатість is a constituent of both lexico-semantic groups "positive" and "negative evaluation"; Eng. noun merit, denoting character with respect to desert either good or evil, belongs to lexico-semantic groups "evil" and "Good").

Having analyzed the nouns denoting negative personality traits within the lexico-semantic group "evil" in Ukrainian, English and French, we can presume that within the vocabulary of each language, the words in question establish polyaspectual relations with each other and other related and non-related lexical units. Further analysis showed that despite their genetic, geographical, and cultural similarities, certain lexical differences still exist.

On the lexical semantics of negative personality traits in Ukrainian, English and French

The lexico-semantic group "evil" in Ukrainian, English and French forms a complex structural unity, encompassing specific word groups with integral semantic features. A human being is a unity of body and soul that assures a person to be the subject of his / her moral agency endowed with psychological states and unity of consciousness. Thus, the person cannot be fully understood without references to his / her capacities, such as cognition and intelligence, reason and will, perception, and emotion. Nowadays, there exists a single, integrating, comprehensive classification of character traits based on the moral and psychological criterion, which has relevance to all these areas of concern. Accordingly, four major groups of personality traits further subdivided into subgroups were singled out (Table 3).

Table 3

Classification of the nouns denoting negative personality traits in Ukrainian, English and French

Personality traits	Quantity		
	Ukrainian	**English**	**French**
Intellectual	10	20	9
Emotional	8	20	14
Volitional	1	5	-
Moral	44	94	29

Intellectual personality traits reveal people's mental differences. This group comprises lexical units, denoting: 1) inability to think: Ukr. дурість, ідіотизм; Eng. madness, foolishness, absurdity; Fr. sottise, infériorité; 2) human characteristics due to their educational and cultural level: Ukr. свинство, дикунство, грубіянство, нахабність, неввічливість, хамство, наглість, бідність; Eng. incivility, rudeness, roughness, impoliteness, lowness, darkness, baseness, immodesty, inelegance, indecorousness, boorishness, discourtesy, barbarousness, indignity, bestiality, desolation,

sordidness, impudence; Fr. rudesse, impolitesse, indiscretion, indécence, impudicité, pauvreté. Intellectual personality traits gain particular importance under the necessity of perceiving the real world and making firm and rational decisions. They are relatively stable but undergo some changes under the influence of the environment and self-education.

Emotional personality traits are revealed in situations when people need to evaluate themselves, others, or objective reality. This group includes the nouns characterized by "emotionality", which lies in the ability to express one's feelings and emotions: 1) emotional instability: Ukr. жорстокість, звірство, лютість, бездушність (безжалісність), озлобленість, безпощадність; Eng. severity, fierceness, violence, passionateness, fury, choler, barbarity, savagery, atrocity, cruelness, ruthlessness, harshness, angriness, irascibility, annoyingness, aggressiveness, heinousness; Fr. sauvagerie, hargne, agressivité, dureté, sécheresse, barbarie, infériorité, austérité, méchancité, atrocité, virulence, irascibilité, voracité; 2) ability to sympathize: Ukr. згорьованість, безрадісність; Eng. sadness, desperateness, ruth; Fr. inquiétude.

Volitional personality traits indicate people's ability to consciously regulate their behaviour and urge others to take decisive steps, overcoming impediments. They play a leading role in forming a complex stable character, denoting the longing to achieve one's aim, and to be decisive. This group is represented by English nouns confidence, fearfulness, weakness, frailty, and fragility, indicating a strong character and its absence, and the Ukrainian noun жалюгідність, denoting miserliness (нікчемність). The lexico-semantic group "evil" in French lacks the constituents to refer to volition.

Moral personality traits are human characteristics that correspond to moral norms. Morals are norms and principles of human behaviour revealed in attitude to oneself, others, and society: 1) immoral human qualities: Ukr. нечесність, ницість, підлість, безсердечність, безсоромність, злонравність, злопам'ятність, злостивість, аморальність, безчесність, ганебність, лукавість; Eng. inhumanity, disloyalty, foulness, meanness, villainy, felony, wretchedness, wrongness, nastiness, filth, enormity, evilness, faithlessness, unrighteousness; Fr. inhumanité, vilenie, vénalité, voracité, lubricité, pénalité; 2) human characteristics due to his / her attitude towards other people: Ukr. злість, недружелюбність, лицемірство, паскудство, ворожість, зловорожість, злозичливість, злостивість, криводушність, підлабузництво; Eng. unkindness, intolerance, devilry, vileness,

malignance, flattery, despotism, brutality; Fr. monstruosité, iniquité, cruauté, malignité, déloyaulté; 3) qualities due to his / her attitude to duties and obligations: Ukr. розпущеніть; Eng. naughtiness, immorality, roguery; Fr. immoralité; 4) human characteristics due to her attitude to material values: Ukr. жадібність, зажерливість, кровожерливість; Engl. greediness; 5) qualities due to attitude to oneself: Ukr. пиха, зверхність, гонор, гординя, гордість, зухвалість, пихатість, зарозумілість, марнолюбство (марнославство); Eng. vainglory, vanity, cynicism, egotism, wantonness, insolence, arrogance, hauteur; Fr. hauteur, vanité, ostentation, arrogance (morgue). Moral traits are major in the attitude towards others as they are revealed in situations when people are bound to act following social norms and rules of behaviour.

Regarding the organization of the words denoting negative personality traits within the lexico-semantic group "evil" in Ukrainian, English and French, both similarities and differences can be seen. Diagram 1 reveals the correlation between the groups of nouns in the compared languages.
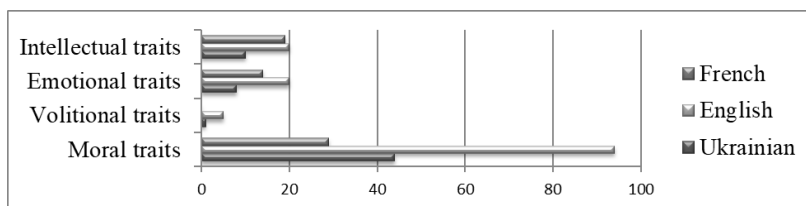

Diagram 1. Quantitative characteristics of the nouns denoting negative personality traits in English, Ukrainian and French

The group of the lexical units denoting moral personality traits has the largest number of constituents in each language under study. These findings suggest that Ukrainian, English, and French people concentrate on flaws, defects, and deviations from social and moral norms as impediments to reaching the absolute. The studied cultures disapprove of nonconformity to moral norms and customary rules that govern behaviour in groups and societies. As it can be seen from the language material, the nouns denoting human attitude to self and others are the most numerous in the three languages. The emphasis is laid on similar aspects of character types, which are nevertheless expressed by different lexical units. This can be explained by categorizing themselves as belonging to a particular social group or community, people's self-perception and attitude toward others

change. They start perceiving themselves and their fellow group members through impersonal, "typical" dimensions, characteristic of the group they belong to. These dimensions include specific roles, beliefs, and actions. Although money impinges on every aspect of people's lives, no nouns refer to people's attitude to material values in French.

The British highly value a person's intellectual realization and emotional stability. The latter are concerned with the responsibility to seek out and use the facilities to find the truth hidden behind the veil of distortion, ideology, manipulation, and social interests. Moreover, having the power of a keen intellect gives a person the tools to liberate people from dogmatic principles and irrational laws.

Emotionality is not the most valued aspect of human personality in Ukrainian, English and French. However, too many words in the languages under study point out sensitivity, a tendency to abuse, and low volitional regulation. Nevertheless, Ukrainian, English, and French cultures prioritize an individual's needs for self-expression. This tendency to focus on personal identity and autonomy is a pervasive part of culture that can profoundly influence society's functioning. The analysis of the language material has shown that individual differences are of great significance in daily communication and human interaction, and they eventually become encoded in the language.

CONCLUSIONS

This study set out to disclose common and distinctive features of the nouns denoting negative personality traits as constituents of the lexico-semantic group "evil" in Ukrainian, English and French. The formalized analysis of lexical semantics proved to be an efficient tool for comparing the lexico-semantic group "evil" as a fragment of Ukrainian, English and French language world pictures and revealing the specificity of negative personality traits verbalization. Moreover, it helped uncover the correlations between the words and their meanings, singling out semantic peculiarities of the analyzed lexical stocks.

The results of the comparative study have shown that the lexis denoting negative personality traits in Ukrainian, English, and French present self-organizing systems with definite organizational properties. Moreover, the words in question are interlinked by semantic relations, including synonymy and antonymy. The former are interwoven into an endless semantic network of related and non-related units assembled into Ukrainian, English, and French lexicons.

Studying distantly related languages from a cross-cultural perspective is the best way to obtain knowledge about sets of moral and social values in cultures. The Ukrainians, English and French form shared associations regarding negative personality traits. Thus, the latter are actualized by the words denoting moral and socially biased personality traits. Ukrainians, English and French consider intellectual and emotional traits important for human development and character stability. The main cultural differences have been observed in the way the Ukrainians and English treat volitional personality traits. Surprisingly, no lexical units refer to volition in French.

Future research will involve a deeper lexico-semantic analysis of the nouns denoting evil characterized by anthropocentric semantics in modern Ukrainian, English and French.

SUMMARY

The present paper aims to make a comparative study of the nouns denoting negative personality traits within the lexico-semantic group "evil" in Ukrainian, English and French. The research has focused on disclosing their common and distinctive semantic features in the compared languages. The formalized analysis of lexical semantics is applied in the study.

The comparative analysis has shown that views on negative personality traits as a way of adopting evil behaviour models do not align perfectly in Ukrainian, English and French language world pictures. The shared features actualize the former as socially and morally censurable in the three languages. Ukrainian, English, and French perceive intellectual and emotional personality traits as a formidable barrier to developing moral and social consciousness. While sharing certain attributes, the words denoting negative personality traits in three distantly related languages differ in expressing volitional semantics. Thus, Ukrainian and English nouns possess specific meanings expressing the lack of vehemence and covetousness. However, volition is not encoded in the semantic structure of French words.

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Information about the authors:
Onyshchak Halyna Vasylivna,
Candidate of Philological Sciences,
Associate Professor at the Department of English Philology
State University «Uzhhorod National University»
14, Universytetska Str., Uzhhorod, 88000, Ukraine

Smuzhanytsa Diana Ivanivna,
Candidate of Philological Sciences, Associate Professor,
Head of the Department of Romance Languages and Foreign Literature
State University «Uzhhorod National University»
14, Universytetska Str., Uzhhorod, 88000, Ukraine