Exploring the cultural conceptualization of emotions across national language varieties: A multifactorial profile-based account of PRIDE in European and Brazilian Portuguese

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Abstract

Supporting the hypothesis that emotions are culturally constructed, this article compares the cultural conceptualization of PRIDE in European and Brazilian Portuguese (EP/BP). Individualistic/collectivistic as well as other cultural influences that determine the conceptual variation of PRIDE in pluricentric Portuguese are examined. Adopting a sociocognitive view of language and applying a multifactorial usage-feature and profile-based methodology, this study combines a feature-based qualitative analysis of 500 occurrences of *orgulho* 'pride' and *vaidade* 'vanity' from a corpus of blogs with their subsequent multivariate statistic modeling. The multiple correspondence analysis reveals two clusters of features, namely, self-centered pride and other-directed pride. Logistic regression confirmed that EP appears to be more associated with other-directed pride, which is in line with the more collectivist and restrained Portuguese culture, whereas BP is more connected with self-centered pride. Accordingly, morally good pride is salient in EP. Brazil's high power distance can also explain the prominence of negative and bad pride in BP.

1. Introduction[1]

Pride is a self-conscious emotion in which the centrality of self is clear (Taylor, 1985; Lewis, 1993, 1997; Tracy & Robins, 2004). As a self-conscious emotion, pride (as well as shame and guilt) implies sophisticated cognitive abilities, such as self-awareness, self-representation, and self-evaluation. Pride is the prototypical positive self-conscious emotion, which is experienced when a person evaluates an event as a success and considers himself/herself responsible for it. The attribution of the success to either the global self, or a specific aspect of it, determines two distinct facets of pride, which Tracy & Robins (2007) call, respectively, *hubristic* pride, which is related to vanity, narcissism and arrogance, and *authentic* pride, which is associated with self-esteem. These two facets of pride have given rise to an ambivalent and conflicting axiology of pride, which has both positive and negative values. Thus, pride can either be well regarded and related to dignity and honor or be unjustifiable, disapproved of or bad, the latter category of which the Catholic religion considers a sin (one of the seven mortal sins), in contrast to the virtue of humility.

As a social or interpersonal emotion implying social awareness, culture-dependent standards, rules and goals, and cognitive effort, pride is very sensitive to cultural influences. Some studies have shown that the emotion of pride is profoundly linked with

culture and that it is experienced in different ways across societies. For example, Eid & Diener (2001) found the largest differences in pride between Australia, China, Taiwan, and the United States in terms of the norms for experiencing emotions. Fischer, Manstead & Rodriguez Mosquera (1999) found cultural differences between Spanish and Dutch respondents with respect to the elicitation, experience and communication of pride. However, these cross-cultural studies of pride, as well as the cross-cultural studies of emotions in general, have analyzed the differences between very dissimilar and geographically separated cultures and languages. Only a few studies have dealt with cultural differences in experiencing and communicating emotions within a single country or a single language. Mortillaro et al.'s (2013) study on pride is an exception, showing that the meaning of *orgoglio* 'pride' differs between Northern and Southern Italians.

The present study reinforces the idea that emotions have a biological basis but are socially and culturally constructed and explores this principle in the context of a *pluricentric* language (different national geographical centers within the same language – Clyne, 1992; Soares da Silva, 2014). We will analyze the cultural conceptualizations and the cultural emotion schemas of PRIDE in the two national varieties of Portuguese, namely, European Portuguese (EP) and Brazilian Portuguese (BP). This study adopts a sociocognitive view of language as stressed by Cognitive Linguistics (e.g., Geeraerts & Cuyckens, 2007; Dancygier 2017) and Cultural Linguistics (e.g., Bernárdez, 2008; Frank, 2015; Sharifian, 2011, 2015, 2017) and applies a multifactorial usage-feature and profile-based methodology. PRIDE will be analyzed as both a cognitive and a sociocultural phenomenon and as a complex, multidimensional emotion abstracted from language usage. The study combines a detailed qualitative analysis of corpus data with subsequent multivariate statistics modeling. The data comprise approximately 500 occurrences of the

lexical items *orgulho* 'pride' and *vaidade* 'vanity' extracted from a corpus of Portuguese and Brazilian blogs consisting of personal diaries about love, sex, family, friends, violence, etc.

We aim to show that the concept of pride in the two national varieties of Portuguese is a prototypical example of *cultural conceptualization*: conceptual structures that have a cultural basis, embody group-level cognitive systems or worldviews, and are encoded in and communicated through the features of human languages (Sharifian, 2011, 2015). The emotion of pride is structured by *cultural schemas*, i.e., beliefs, norms, rules, and expectations of behavior as well as values relating to various aspects and components of experience (Sharifian, 2017, p. 4). The cultural emotion schemas of pride in EP and BP, which will be described as clusters of usage features, reveal the more culture-specific conceptualizations of pride in each of the two communities, as well as the more global conceptualizations of pride shared by the two language varieties and cultures.

We will first review some evidence about the cultural variability of pride, focusing on underlying individualistic and collectivistic cultural influences. Subsequently, we will present the materials and profile-based qualitative and quantitative methods for the comparison of the cultural emotion schemas of PRIDE in EP and BP. Finally, we will perform an analysis of the corpus data to determine whether and how the meaning of PRIDE differs between the two national varieties of Portuguese.

2. Cultural variation of pride: individualistic and collectivistic influences

Some studies have shown that culture influences emotions in many different aspects (e.g., Mesquita, Frijda & Scherer, 1997; Russell, 1991). This is even truer for self-conscious emotions such as pride because they imply social awareness and cognitive effort. The way in which culture influences emotions has to do with the well-known opposition between individualism and collectivism. Hofstede's (1980) original work led to the mapping of world cultures based on individualism versus collectivism. Societies can be described in terms of how much they focus on individuals (individualism) rather than on society as a whole (collectivism), and this distinction reflects the extent to which identity is defined by personal choices and achievements (the *independent* self) or by the character of collective groups to which one is more or less permanently attached (the *interdependent* self). Although individualism and collectivism are both present in every society, there are societies in which individualism prevails and societies in which collectivism prevails; in the former, people perceive themselves as individual, autonomous entities with individualized goals and achievements; in the latter, people are not supposed to be independent from each other but should harmoniously fit into the societal organization of roles and duties.

Individualism and collectivism are the factors that potentially influence the variation of pride across cultures the most. In societies where individualism prevails, the experience of pride tends to refer to personal achievements, self-related appraisals and the resulting personal satisfaction, and therefore pride is likely to be more salient, accepted, and positive and even pleasurable and desirable. Conversely, in those societies in which collectivism prevails, pride tends to be seen in terms of the emphasis placed on the achievement of in-group harmony and the control of the outward expression of emotions, and therefore this emotion is likely to be less salient, less openly expressed and more

negative because it is perceived as being socially disruptive or as if it separates individuals from each other. The self/other orientation of the focus and the axiological evaluation of pride are thus culturally determined by the opposition of individualism/collectivism. Specifically, self-centered pride and positive pride tend to be more characteristic of individualistic cultures; conversely, other-directed pride and negative pride tend to be more typical of collectivist cultures.

By highlighting this individualistic-collectivistic basis of cross-cultural differences in pride, Fischer, Manstead & Rodriguez Mosquera (1999) showed that pride was characterized more by negative feelings and less frequent and more controlled expression by the relatively more collectivistic Spanish participants than by the more individualistic Dutch participants in their study. They also found that Dutch respondents referred the experience of pride to express personal achievement and self-related appraisals, whereas Spaniards more frequently reported other-related appraisals. Eid & Diener (2001) and van Osch et al. (2013) also found that pride has a lower frequency and intensity and a less positive evaluation in Asian (collectivist) cultures, such as in China and Taiwan, than in North American and other Western (individualistic) cultures. Stipek (1998) had already observed that, in comparison with Americans, the Chinese had a more positive evaluation of pride for accomplishments that benefited others but a more negative view of pride related to personal achievements.

Similarly, Ogarkova, Soriano & Lehr (2012) showed that emotional scenarios describing the success of a national team were labeled with more pride by collectivistic Russian participants, whereas the more individualistic French, German and English participants reported more pride in response to situations exemplifying personal success. More specifically, and in agreement with the personal pride attenuation of collectivistic

cultures, the study found that in Russian and Spanish, the most frequent words in the emotional scenarios reporting personal success referred to the mere meaning of satisfaction, whereas in French, German and English, the same emotional scenarios were labeled with words denoting pride. Comparing different regions of the same country, Mortillaro et al. (2013) showed that Northern Italians typically feel *orgoglio* 'pride' about things one does by oneself, whereas for Southern Italians, pride can also be felt about things done by others, such as one's kin. Furthermore, Southern Italians associate more negative feelings with the meaning of *orgoglio*, while Northern Italians consider pride a clearly pleasant emotion.

However, some studies about pride present results that are inconsistent with predictions based on the individualistic/collectivistic standpoint. For example, Scollon et al. (2004) observed that collectivistic Hispanic and European Americans had higher levels of pride than collectivistic Asian Americans, Indians, and Japanese. Van Osch et al. (2013) compared the meaning of pride in 23 countries and concluded that the meaning of pride shows strong similarities across cultures and that the most variation concerns the expressivity of pride. Surprisingly, they found that Eastern samples associated pride with more expression, namely, showing off and wanting to be the center of attention, than Western samples did. Van Osch et al. (2013) also found that power distance is the most important dimension in cross-cultural differences in the meaning of pride, in the sense that the greater the acceptance of the power-inequality of a nation, the more negative pride is experienced. Wilson & Lewandowska-Tomaszczyk (2017) point out another inconsistency when they compare cultural emotion schemas of pride in British English and Polish. They found that pride has a more negative valence in the relatively more individualistic British culture than in the more collectivist Polish culture. The more

positive valence of pride in Polish in comparison with pride in British English might be a consequence, they noted, of the former being more communal in nature.

These inconsistencies show that individualism vs. collectivism may not be the only (or the most important) cultural dimension of the foundation of the conceptualization and expression of pride. The existing studies suggest other cultural dimensions. Honor has been deemed relevant for the experience of pride (Markus & Kitayama, 1991; Fischer, Manstead & Rodriguez Mosquera, 1999; Rodriguez Mosquera, Manstead & Fischer, 2000). In honor cultures, pride may be seen as creating an undesirable separation between oneself and one's in-group, and therefore, pride should be negatively sanctioned and less openly expressed. We must, however, recognize that honor is associated with the opposition of individualism and collectivism, with honor cultures typically being collectivist cultures.

Another relevant dimension is religion, particularly Christianity, in which pride is a mortal sin and is opposed to humility, which is seen as the utmost human virtue. This conceptual restructuring of pride around one negatively evaluated prototypical center is reinforced by the natural link between Christianity and collectivism. Tissari (2006) and Fabiszak & Hebda (2010) show how the concept of pride evolved in English, from a negative moral concept – initially seen as a sin and later, still in Early Modern English, as a sin and vice – to a positive emotional concept approaching self-esteem in meaning in modern English. Fabiszak & Hebda (2010, p. 290) claim that the introduction of Christianity may be the language's external cause for the creation of the bipolar conceptualization of pride, i.e. two conflicting axiological values, with pride being evaluated either negatively or positively. The opposition of individualism and

collectivism also contributes somehow to this ambivalent axiology of pride. Indeed, the opposition between in-group and out-group contributes to the bipolar nature of pride.

Let us see now where Portugal and Brazil stand in terms of individualism vs. collectivism. Both Portugal and Brazil represent collectivist cultures, but there are some differences in the cultural collectivism of the two countries. The fundamental traits of the Portuguese culture include collectivist aspects such as the values of gregariousness and generosity, solidarity and fellowship, the spirit of self-sacrifice, the culture of dialogue – in short, the search for the Other as a defining aspect of one's own identity (Real, 2017). The ten keywords that Quadros (1967) uses to single out Portuguese culture and identity – namely *mar* 'sea', *nau* 'ship', *viagem* 'travel', *império* 'empire', *oriente* 'Orient', *descobrimento* 'discovery', *saudade* 'yearning, homesickness', *demanda* 'search', *amor* 'love' and *encoberto* 'hidden' – denote the search for the Other as a fundamental trait. Santos (1993) argues that the Portuguese culture is a "border culture", not because there is a no man's land beyond Portugal, but rather a sort of personal void that is filled by craving what is outside of it, a longing for the Other. Another complementary characteristic of the Portuguese people is their lyrical-sentimental or emotional mentality, well reflected in the long history of Portuguese literature. However, the expression of emotionality is more extroverted, more open and more direct in Brazilians than in the Portuguese. In fact, Brazilians are stereotyped as more emotionally expressive than other cultures, especially as "warm and very open" people.

Hofstede's (2001) cross-cultural comparison model shows cultural differences between Portugal and Brazil.[2] With a score of 27 on the individualism(-collectivism) scale, Portugal is more collectivistic in relative terms than Brazil, which has a score of 38. According to Hofstede's model, the Portuguese collectivism manifests itself in a close

long-term commitment to the member 'group', be that a family, extended family, or extended relationships. Furthermore, loyalty is paramount and overrides most other societal rules and regulations. Another relevant cultural dimension to the comparison between the two countries corresponds to what Hofstede (2001) refers to as *indulgence*, which is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called *indulgence,* and relatively strong control is called *restraint*. People in indulgent societies generally exhibit a willingness to realize their impulses and desires regarding enjoying life and having fun, whereas restrained societies do not put much emphasis on leisure time and control the gratification of their desires. Additionally, in contrast to restrained societies, indulgent societies have a tendency towards optimism. Portugal scores 33 on this dimension and therefore has a culture of restraint, whereas Brazil's relatively high score of 59 indicates that the country has an indulgent society. However, those results must be interpreted with caution: besides the fact that Hofstede's cross-cultural framework is being seen with criticism nowadays, the cultural comparison between Portugal and Brazil was originally made in the 1970s, at a time in which especially the Portuguese society was very different from what it is today. Even so, the results from Hofstede's model are in line with some of the fundamental features of Portuguese and Brazilian cultures.

Based on these cultural differences between Portugal and Brazil, we can formulate the hypothesis that there are small but significant differences in the conceptualization and expression of the emotion of pride between these two national varieties of Portuguese. Specifically, in the relatively more collectivist and restrictive culture of Portugal, pride appears to be more communal in nature, i.e., pride of others, typically a less positive emotion and its expression is less overt, whereas in the relatively more individualistic and

indulgent culture of Brazil, pride is more likely to be related to personal achievement, more positive and more overt.

3.   Corpus data and methodology

3.1. Material

The data for the present study were extracted from a corpus of blogs in EP and BP collected from 2013-2015 and comprising personal diaries about personal events, love, sex, family, friends, work, opinions about politics, football, religion, books, and movies. Despite this diversity of subjects, we aimed to select blogs that were comparable, not only in terms of topics but also in terms of language register for both countries. We left out blogs with markedly literary or philosophical content and favored texts written in an informal register. Blogs are particularly apt for a study about emotions because emotions are frequently discussed at a personal-experiential level on blogs, and the language is often narrative in structure (Glynn, 2014a). We have analyzed in this study not only authentic pride, expressed by the noun *orgulho* 'pride' but also hubristic or arrogant pride, expressed by the nouns *orgulho* and, more typically, *vaidade* 'vanity'.

We analyzed 488 contextualized occurrences of the emotion of pride: 342 of them were occurrences of the lexeme *orgulho* 'pride' (168 examples in EP and 174 examples in BP), and 146 were occurrences of the lexeme *vaidade* 'vanity' (70 examples in EP and 76 examples in BP). The number of occurrences that have been analyzed is relatively low and does not constitute a big sample, which would have been more suitable to an

intercultural study of this nature. However, the detailed and thorough annotation developed, as we will show later, makes using a substantially bigger sample difficult. We only analyzed pride nouns (*orgulho, vaidade*) and not adjectives such as *orgulhoso* 'proud' and *vaidoso* 'vain' or verbs such as *orgulhar-se* 'to be proud of' and *envaidecer-se* 'to boast' because emotion nouns better summarize the emotion than do other classes. Quasi-synonyms of *orgulho/vaidade*, such as *altivez* 'haughtiness'*, presunção* 'presumption'*, arrogância* 'arrogance' and *soberba* 'arrogance', were not analyzed because they express more specific concepts than *orgulho/vaidade* – particularly concepts that are more moral than emotional – and because these are terms that are used in the formal register.

3.2. Multifactorial usage-feature and profile analysis

The present study combines a detailed qualitative analysis of corpus data with subsequent multivariate statistics modeling. We adopt the so-called behavioral profile approach, which combines multifactorial usage-feature analysis and multivariate statistical modeling to identify and quantify complex patterns in usage (Geeraerts, Grondelaers & Bakema, 1994; Gries, 2003, 2010; Divjak, 2010; Glynn & Fischer, 2010; Glynn & Robinson, 2014). In this section, we report the multifactorial usage-feature analysis for the two lexemes *orgulho* 'pride' and *vaidade* 'vanity'; in the following section, we present the multivariate quantitative methods that we use to model the results of the qualitative usage-feature analysis.

The contextualized occurrences of *orgulho* and *vaidade* were subjected to meticulous manual annotation for a range of semantic, pragmatic and sociocultural factors.[3] The feature analysis is, in part, inspired by questionnaires developed for the GRID componential model in social psychology on cross linguistic emotion research (Fontaine, Scherer & Soriano, 2013), particularly the studies by Mortillaro et al. (2013) on pride in Italian and by van Osch et al. (2013) on pride across cultures, as well as Kövecses's (1986) lexical approach to the structure of pride and other emotion concepts and Wilson & Lewandowska-Tomaszczyk's (2017) cultural linguistic study on pride in British English and Polish.

Table 1 presents 9 groups of cultural-conceptual factors and the resulting features. The first two factor groups correspond to the different arguments of the PRIDE event frame, namely, the Emoter or the person who experiences the emotion of pride and the Cause that makes the Emoter proud. We distinguish different aspects of the Emoter and the Cause. Regarding the Emoter, we distinguish the following aspects: the gender, individuality (individual vs. collective), identification (or lack thereof) with the speaker (Emoter type), relative self vs. other orientation of the focus of emotion, direct vs. indirect role in the possible cause for pride, physiological or behavioral expressions of pride, specific behavior when experiencing the emotion of pride, degree of intensity of pride and greater or lesser control in the expression of pride. The Cause includes the particular causes of pride (Cause type), the cause relevance for the Emoter vs. for others, the individual vs. social value of the cause, and the (un)controllable nature of the cause. We have also included other factors of the concept of pride, such as the pleasantness for the self/other, personal/communal success and the responsibility for the success, self/other benefits, excessive pride relative to its cause, incongruence with one's own standards and

ideals, violation of laws or norms, axiological evaluation and social acceptance, and interconnections with (personal) satisfaction vs. admiration (of another).

Cultural-conceptual factors	Features
Emoter type	Speaker: M, Speaker: F, Speaker: us, Speaker: unknown, M, F, Par, Collective, Unknown
Emoter: orientation of focus	Self, Other: person, Other: collective
Emoter role	Direct role, Indirect role
Emoter manifestation	Physiological effects, Behavioral reactions, Both, No expression
Emoter behavior	Felt happy, Felt dominant, Felt strong, Felt powerful, Felt important, Felt vain, Wanted to show off, Wanted to be seen, Wanted to be the center of attention, Other
Emoter expressivity	High, Normal, Low
Emoter control	More controlled, Less controlled, Unknown
Cause type	Achievement: self, Achievement: other, Possessions, Physical quality: self, Physical quality: other, Mental quality: self, Mental quality: other, Moral quality: self, Moral quality: other, Appearances, Belonging to a group, Family, Social position
Cause relevance	For Emoter, For other
Cause value	Individual value, Social value
Cause control	Controllable, Uncontrollable
Pleasantness	Pleasant feeling for self, Pleasant feeling for other, Unpleasant feeling for self, Unpleasant feeling for other
Success	Self, Other person close, Other person not close, Other collective close, Other collective not close
Responsibility (for success)	Self: specific aspect, Self: global, Other
Beneficial	Self, Other(s), Both
Excessive pride	Yes, No
Incongruent with one's own standards and ideals	Yes, No
Violated laws or norms	Yes, No
Evaluation	Positive, Negative
Social acceptance	Accepted well, Accepted poorly
Interconnections	& satisfaction (personal), & admiration (of another)

Table 1. Cultural-conceptual factors of PRIDE

We will now illustrate the factors and their corresponding features presented in Table 1. As mentioned in the previous section, the distinction between self-centered pride and

other-directed pride is clear, and in the latter, the 'other' may be a person or a group. The specific features enumerated for Emoter manifestation and behavior are informed by prior linguistic and psychological research into the field of social emotions, particularly pride (Kövecses, 1986, pp. 40-44; van Osch et al., 2013, p. 379; Mortillaro et al., 2013, p. 371; Wilson & Lewandowska-Tomaszczyk, 2017). They can be illustrated by examples (1)-(13).

Physiological manifestations of pride, as exemplified in (1)-(4), concern such body effects as *encher-se de* 'to fill up with', *inchar do corpo* 'to swell (of the body)', *peito inchado* 'swollen chest' and *corpo a rebentar* 'bursting body' (1)-(2), *falar alto* or *forte* 'to speak loud or louder' (3), *bravura* 'bravery' (4), as well as other effects such as *cabeça erguida* 'head held high', *olhar de cima* 'to look down on', *nariz empinado* 'upturned nose', erect posture, redness in the face, brightness of the eyes, increased heart rate, interference with accurate perception and interference with normal mental functioning.

(1) *Eu, euzinha, estou a <u>rebentar de orgulho</u> – e nem estava muito à espera de tal isto... A <u>rebentar de orgulho</u>! E sabem quando ficamos assim <u>inchadíssimos de orgulho</u>? Pois é assim que eu estou.* (Portugal, donadecasa.txt)

'Me, myself, <u>am bursting with pride</u> – and I wasn't even expecting this… <u>to be bursting with pride</u>! And you know when we get like this, <u>absolutely swollen with pride</u>? Well, that's what I am feeling.'

(2) *Seu comentário me comoveu, juro. Fiquei <u>inchado de vaidade</u>, defunto afogado que desce o rio, boiando um sorriso bobo na boca. Ficarei assim <u>encharcado</u> uns bons dias.* (Brazil, armonte.txt)

'Your comment moved me, I swear. I was <u>swelling with vanity</u>, a drowned corpse floating down the river, a silly smile on its lips. I'll be <u>soaked</u> like this for a good few days.'

(3) *Com toda a força de seus pulmões <u>gritaram</u> o estribilho que comumente se exibe nas arenas futebolísticas – "Eu sou brasileiro com muito <u>orgulho</u>, com muito amor."* (Brazil, levibronze.txt)

'At the top of their lungs they <u>shouted</u> the chorus that usually echoes in football arenas – "I am Brazilian with a lot of <u>pride</u>, with a lot of love."'

(4) *Não havia cão nem gato que não enaltecesse a selecção e empunhasse <u>bravamente</u> o símbolo do <u>orgulho</u> nacional.* (Portugal, donadecasa.txt)

'There wasn't a cat or a dog that didn't praise the team and wield <u>bravely</u> the symbol of national <u>pride</u>.'

Behavioral reactions of pride are exemplified in (5)-(8) and include showing off and bragging (5), telling people about one's achievements, ostentatious/theatrical behavior (6), thinking that one is unique or the best (7), and boasting (8).

(5) *Deve deixar-se a <u>vaidade</u> aos que não têm outra coisa para <u>exibir.</u>* (Portugal, grandeturismo.txt)

'One should leave <u>vanity</u> to those who haven't anything else to <u>display</u>.'

(6) *Ao olhar para aquele perfil majestoso, não vi Nero. Eu me vi, um <u>monumento à minha própria vaidade</u>. O orgulho de Nero não passava de um reflexo do meu. Eu era o pior tolo. Era exatamente o tipo de pessoa que colocaria uma <u>estátua nua de trinta metros de mim mesmo no meu jardim</u>.* (Brazil, bloglivroson-line.txt)

'When I looked at that majestic profile, I didn't see Nero. I saw myself, a monument to my own vanity. Nero's pride wasn't but a reflection of mine. I was the worst fool. I was precisely the type of person that would put a 30-meter, naked statue of myself in my garden.'

(7) *Por trás de minhas respostas polidas a você no embate e fragor daquela discussão, existiu, e não vou negar, um sentimento de orgulho em querer ser o dono da verdade.* (Brazil, levibronze.txt)

'Behind my polite answers to you in the clash and roar of that discussion, there was, and I won't deny, a feeling of pride in wanting to be right [lit. the owner of the truth].'

(8) *Para o senhor Pinto de Sousa, estes números constituirão mais um motivo de alegria e de orgulho do dever cumprido. Vai ser vê-lo, a dar a volta ao texto, a pôr tudo de pernas para o ar, e a gabar-se do feito.* (Portugal, irritado.txt)

'To Mr. Pinto de Sousa, these numbers will be one more source of joy and pride of a job well-done. It will be seeing him, turning the text around, on its head, and bragging about it.'

Emoter behavior, as exemplified in (9)-(13), concerns features of the feeling of pride such as good feelings (felt happy) (9) and, mainly, feelings related to power and dominance, such as felt dominant (10), felt strong or powerful (11), felt important or superior (12), felt vain, wanted to show off, wanted to be seen and wanted to be the center of attention (13).

(9) *Veio nos jornais que uns mergulhadores descobriram 120 espécies novas nas ilhas das Berlengas* […]. *Descoberta que <u>encheu de orgulho e prazer</u> a minha costela de ecologista empedernido.* (Portugal, jmadureira.txt)

'It came out in the papers that some divers discovered 120 new species in the Berlengas […]. A discovery that <u>filled with pride and pleasure</u> my hardcore ecologist's rib.'

(10) *O que não gosto, nem nunca gostei, em Capucho é a sua postura <u>de autoridade moral, demonstrando vaidade e arrogância</u>.* (Portugal, albergueespanhol.txt)

'What I don't like, and never have liked, in Capucho is his <u>moralizing stance, showing vanity and arrogance</u>.'

(11) *No campo de batalha acendem-se fogueiras e sente-se um odor a carne grelhada.* […] *Os homens são <u>clarões de orgulho e raiva e prometem combater</u> sem descanso contra o inimigo.* (Portugal, jmadureira.txt)

'In the battlefield, bonfires are lit, and you smell grilled meat/flesh […] Men are <u>flashes of pride and anger and promise to fight</u> tirelessly against the enemy.'

(12) *Pobre política da prepotência de quem ignora que cargos não alongam estaturas, nem a moral, e enche o peito de virtuais medalhas concedidas pela própria <u>vaidade de quem se julga acima da média</u>.* (Brazil, raimari9.txt)

'Mediocre policy, a product of the prepotency of those who don't know that positions don't extend one's stature nor their moral standing, but only fill one's chest with virtual medals conceded by <u>the vanity of those who consider themselves to be above average</u>.'

(13) *Cheios de orgulho, nunca passam despercebidos, mal entram numa sala tornam-se imediatamente o centro das atenções; não precisam de dizer nada de especialmente inteligente ou interessante para serem os reis da festa* (Portugal, sinusitecronica.txt)
'Filled with pride, they never go unnoticed, they barely enter a room and immediately become the center of attention; they don't need to say anything particularly smart or interesting to be the kings of the party.'

Prototypically, the Emoter has some direct role (as agent, owner, member, etc.) in one of the possible causes for pride. However, this is not always the case. The Emoter can have an indirect role, as in example (9).

The Emoter expressivity scale includes the normal degree, the high degree, especially in the cases of showing off and wanting to be the center of attention, as in (13), and the low degree when the Emoter contains him or herself and tries to avoid being interpreted as being proud of his or her attributes or accomplishments. As mentioned in section 2, cultural norms on the expression of pride differ across cultures, especially the question of to what extent pride is an emotion that should be expressed or kept to oneself (van Osch et al., 2013, pp. 380-382).

The Emoter control in the expression of pride consists of regulation strategies in expressing pride and includes three values: more control, especially when the Emoter exaggerates the expression of pride, as in (13), or, when the Emoter decreases or hides the expression of pride, as is potentially so in (14), less control and unknown.

Examples (14)-(20) illustrate the specific causes of pride. They have also been informed by prior linguistic and psychological research, especially Kövecses (1986, p. 44), Fabiszak & Hebda (2010), Tracy & Robins (2007), Tangney & Tracy (2012),

Krawczak (2014), and Wilson & Lewandowska-Tomaszczyk (2017). The emotion of pride can be induced by many different causes, such as self-achievements (14), achievements by the other (15), possessions (16), appearances (17), belonging to a group (18), social position/status (19), and physical, mental or moral qualities, capabilities or skills (20). Additionally, the cause for pride can be relevant for the Emoter (14, 16, 17, 18, 19) or for another person (15, 20) and the things that can be causes of pride either have built-in social values (15, 20) or can be assigned an individual value by the Emoter (14, 16, 17, 18, 19). Moreover, the cause of pride can be controllable, as in (14), or uncontrollable, as in (15) and (17).

(14) *Quem pelo talento, mérito, disciplina e trabalho, muito trabalho, com brio e profissionalismo atinge aqueles níveis tem todo o direito ao <u>orgulho</u>, um conceito cada vez mais deteriorado pela negativa (e inveja) em Portugal.* (Portugal, albergueespanhol.txt)

'He who, by talent, merit, discipline and work, much work, with panache and professionalism, reaches those levels has all the right to <u>be proud</u>, a concept that is becoming increasingly deteriorated by negativity (and envy) in Portugal.'

(15) *Honra e <u>orgulho</u> pelos Soldados de Abril, que fizeram renascer, com amor e entusiasmo, a Democracia e a Liberdade!* (Portugal, albergueespanhol.txt)

'Honor and <u>pride</u> towards the Soldiers of April, who revived, with love and enthusiasm, Democracy and Freedom!'

(16) *Nesse momento João aproximou-se dele e mostrou-lhe, cheio de <u>orgulho</u>, o seu tambor de plástico.* (Portugal, jmadureira.txt)

'In that moment, John approached him and showed him, full of pride, his plastic drum.'

(17) *Somente os olhos, de um castanho-dourado forte, lhe davam alguma fonte de orgulho.* (Brazil, bloglivroson-line.txt)

'Only the eyes, of a bright, golden-brown, gave him some source of pride.'

(18) *Agradeço a oportunidade de fazer parte desse grupo de blogueiros! É motivo de orgulho pra mim!* (Portugal, blogdas30pessoas.txt)

'I am grateful for the opportunity to be part of this group of bloggers! It is a source of pride for me!'

(19) *Ela sempre tivera orgulho do status de herdeira escolhida do homem – sempre o ostentara.* (Brazil, bloglivroson-line.txt)

'She had always been proud of her status of heiress chosen by the man—she had always flaunted it.'

(20) *Cursei escola militar […] e tenho imenso orgulho de ter servido ao meu país com dignidade, por ser o Exército uma instituição séria.* (Brazil, blogcaludioandrade.txt)

'I went to military school […] and I am extremely proud of having served my country with dignity, because the Army is a serious institution.'

The pleasantness of pride includes four values, namely, a pleasant feeling for oneself (e.g., 14) or for others (e.g., 15) and an unpleasant feeling for oneself (e.g., 21) or for others (e.g., 22). The emotion of pride can be associated with situations of personal success, as in (14), or of another person's success, be that person close (23) or not (24), or belonging to a group, be that group close (25) or not (26). However, nonclose person and nonclose group are gradual categories, and there often is some relation of proximity

with the Emoter. The factor responsibility for personal success allows us to distinguish success stemming from some specific aspect of the self, be it an action or a state, which can be paraphrased by "I did well", as in (14), and success resulting from narcissism, presumption and the vanity of the self, which can be paraphrased as "I am good", as in the example (13) above.

(21) *Ninguém sente qualquer tipo de <u>orgulho</u> em ser um bardamerdas que trabalha muito e é explorado.* (Portugal, jmadureira.txt)

'Nobody feels any kind of <u>pride</u> in being a nobody who works a lot and is exploited.'

(22) *Diante do aspecto inabalável do regime, o <u>orgulho</u> anti-ditadura frequentemente tomava ares meio patológicos e masoquistas* (Brazil, asordensdadesordem.txt)

'In the face of the unyielding nature of the regime, the anti-dictatorship <u>pride</u> frequently took on airs that were kind of pathological and masochistic.'

(23) *A nossa filha é sobredotada. A nossa filha vai ser muito importante. A nossa filha é o nosso <u>orgulho</u>* (Portugal, 30dias30historias.txt)

'Our daughter is gifted. Our daughter is going to be very important. Our daughter is our <u>pride</u>.'

(24) *Como julgar que poderíamos estar a prestar vassalagem à Suécia quando nos congratulámos pelo prémio Nobel atribuído a José Saramago. É uma distinção, a maior feita por um Estado, e isso deve ser sempre motivo de <u>orgulho</u>.* (Portugal, corta-fitas.txt)

'How can one think that we could be on the verge of kneeling before Sweden when we congratulate ourselves for José Saramago's Nobel Prize. It is an honor, the greatest bestowed by a State, and that should always be a source of <u>pride</u>.'

(25) *Retomem o caminho do coração no PT e em suas vidas. Nossos filhos e amigos terão* <u>*orgulho*</u>*.* (Brazil, amoscaqueperturbaoteusono.txt)

'Get back on the road to the heart in PT and in your lives. Our children and our friends will <u>be proud</u>.'

(26) *Eu tenho* <u>*orgulho*</u> *do PT porque já ouvi falar de Olívio, Raul e Tarso e sei que corrupção com eles não cola. São limpos.* (Brazil, asideiasnotempo.txt)

'I'<u>m proud </u>of PT because I've already heard of Olívio, Raul and Tarso and I know that they have nothing to do with corruption. They're clean.'

The emotion of pride is excessive when the Emoter has more pride than is justified by the cause of his or her pride (Kövecses, 1986, p. 47), as in example (6) above. Therefore, an intense pride may not be excessive, just as unjustified pride does not have to be excessive. Pride is unjustified when it is incongruent with the Emoter's own standards and ideals, as in (22), or when it violates laws or norms, as in (27).

(27) *Os jovens brutamontes (todos meninos de classe média alta da cidade e que vivem saindo em colunas sociais, ex alunos de uma escola cara e elitista) "arrebentaram a cara" do rapaz (expressão deles mesmos) com o maior* <u>*orgulho*</u>*, sendo assistidos por uma plateia inerte e passiva.* (Brazil, blogclaudioandrade.txt)

'The young thugs (all of them upper-middle class boys from the city who are always appearing in social columns, former students of an expensive and elitist school) "smashed" the young man's face (in their own words) with great <u>pride</u>, while being watched by an inert and passive crowd'

Finally, pride can be considered positive, as in (14), relating to dignity, honor and, often, to justified self-esteem or as negative, as in (6) and (27), taking on the meanings of conceit, vanity, and arrogance. As seen in section 2, the positive or negative evaluation of pride is related to characteristics of the culture itself, especially individualism/collectivism, and with religion, which regards as negative the pride that is detrimental to the Christian ideal of humility. Positive pride is usually well-accepted socially, but the pride that is considered positive by the Emoter can be poorly socially accepted, as in (6) and (27). Negative and socially poorly accepted pride in a collectivist culture can be positive and socially well-accepted in an individualist culture.

Pride is closely connected with related emotion concepts, to the point where we can analyze these interconnections as pride features. It is the case of the relationships among pride, joy and satisfaction. Although joy and satisfaction may be understood as inherent concepts of (self- or other-oriented) pride, the cases in which pride entails joy and satisfaction are those in which pride arises from achievements rather than other causes. Pride can also be related to admiration, but only in cases of other-oriented pride, which is the kind of pride that is regarded as positive in collectivist cultures.

3.3. Multivariate quantitative methods

The methodology adopted in this study can be broadly described as usage-based. This approach assumes that units that reoccur frequently across many individual usage events become entrenched or reinforced, that language is described probabilistically in terms of statistical tendencies rather than rules, and that it is possible to reveal the conceptual

structure behind language by analyzing its contextualized recurrent use, both qualitatively and quantitatively (e.g., Langacker, 1988; Geeraerts, 2010).

The observational data extracted from the corpus identified in Section 3.1 and annotated through the detailed qualitative usage-feature analysis presented in Section 3.2 were submitted to statistical modeling. The usage-feature patterns of *orgulho* 'pride' and *vaidade* 'vanity' in the two national varieties of Portuguese are modeled using multivariate statistical techniques. Two types of quantitative methods were employed: exploratory, in the form of correspondence analysis, and confirmatory, in the form of logistic regression.

Correspondence analysis is "a multivariate exploratory space reduction technique for categorical data analysis" (Glynn, 2014b, p. 443). It reveals patterns of language use that are typical of a linguistic expression relative to its linguistic and sociocultural context of use. In this study, the method identifies and visualizes "frequency-based associations" (Glynn, 2014b, p. 443) of usage features that are related to *orgulho* 'pride' and *vaidade* 'vanity'. This is represented in "the form of configuration biplots, or maps, which depict degrees of correlation and variation through the relative proximity of data points" (Glynn, 2014b, p. 443). We employ *multiple* correspondence analysis to account for the complex interactions of *orgulho* and *vaidade* relative to EP and BP and the range of usage features and profiles identified in Section 3.2. This exploratory method allows us to identify and visualize clusters of feature associations that are relevant in the conceptual structuring of *orgulho* and *vaidade*.

Logistic regression analysis serves to determine the descriptive accuracy and predictive power of the usage profiles obtained from multiple correspondence analysis.

This confirmatory method allows us to see which features are significant predictors for EP and BP.

4. Results

To apply the multivariate quantitative methods mentioned above to the results of the multifactorial usage-based qualitative analysis of our dataset comprising 488 contextualized occurrences of *orgulho* 'pride' and *vaidade* 'vanity', which were manually annotated for all of the variables mentioned in the previous section, we had to reduce the number of factors and features presented in Table 1. We did so for two reasons. First, the feature 'unknown' is not compatible with multivariate statistical modeling, which is why we have eliminated the variables of Emoter type and Emoter control. We chose to exclude these two variables instead of excluding observations with 'unknown' information, as such an option would lead to the loss of around 25% of observations in all subsequent analyses. Second, some variables proved to be irrelevant, such as Emoter type (we have not found any differences in the conceptualization of pride associated with the Emoter's identity), reproducing the results of other variables, such as social acceptance regarding evaluation (social acceptance and evaluation yield the same results). Table 2 presents the cultural-conceptual factors (10 factors) and their correspondent features (31 features) that were included in the multivariate statistical analysis whose results are shown in this section.

Cultural-conceptual factors	Features	Abbreviations

Emoter: orientation of focus	Self, Other (other_person + other_collective)	E_Focus_Self, E_Focus_Other
Emoter role	Direct role, Indirect role	E_Dir_role, E_Indir_role
Emoter manifestation	Physiological effects, Behavioral reactions, Both, No expression	E_Manif_Physiol effects, E_Manif_Behav reactions, E_Manif_Both, E_Manif_No
Cause type	SELF: Achievement_self, Quality_self (capability_self + mental_quality_self + moral_quality_self), Possessions, Appearances, Social position	CT_Achiev_Self, CT_Quality_Self, CT_Possess, CT_Appear, CT_Social pos
	OTHER: Achievement_other, Quality_other (capability_other + mental_quality_other + moral_quality_other), Belonging to a group, Family,	CT_Achiev_Other, CT_Quality_Other, CT_Group, CT_Family
Cause relevance	For Emoter, For other	CRel_Emoter, CRel_Other
Success	Self, Other_close (Other_person_close + Other_collective_close), Other_not close (Other_person_not close + Other_collective_not close)	Success_Self, Success_Other close, Success_Other not close
Responsible (for success)	Self_specific aspect, Self_global, Other	Resp_Self spec, Resp_Self global, Resp_Other
Excessive pride	Yes, No	Excessive_Yes, Excessive_No
Evaluation	Positive, Negative	Eval_Pos, Eval_Neg
Interconnections	& satisfaction, & admiration	&_Satisfaction, &_Admiration

Table 2. Factors and features of *orgulho* and *vaidade* included in the multivariate statistical analysis

4.1. Multiple correspondence analysis: self-centered pride vs. other-directed pride

The results of the multiple correspondence analysis (MCA) are presented in two parts. First, we consider the feature associations without considering the distinction between the two national varieties of Portuguese, namely, European Portuguese (EP) and Brazilian Portuguese (BP). Second, the varieties of Portuguese were projected onto the dimensions after the original analysis on the variables of interest was carried out. Their position on

the graph allows us to see how the primary variables of interest – features – relate to these supplementary variables.

The main analyses were conducted using IBM SPSS Statistics 25, but the figures were created using the packages "FactoMineR" and "factoextra" available in R due to their superior graphical features.

Figure 1 presents the plot of the eigenvalues by dimension number, usually known as a "scree plot".
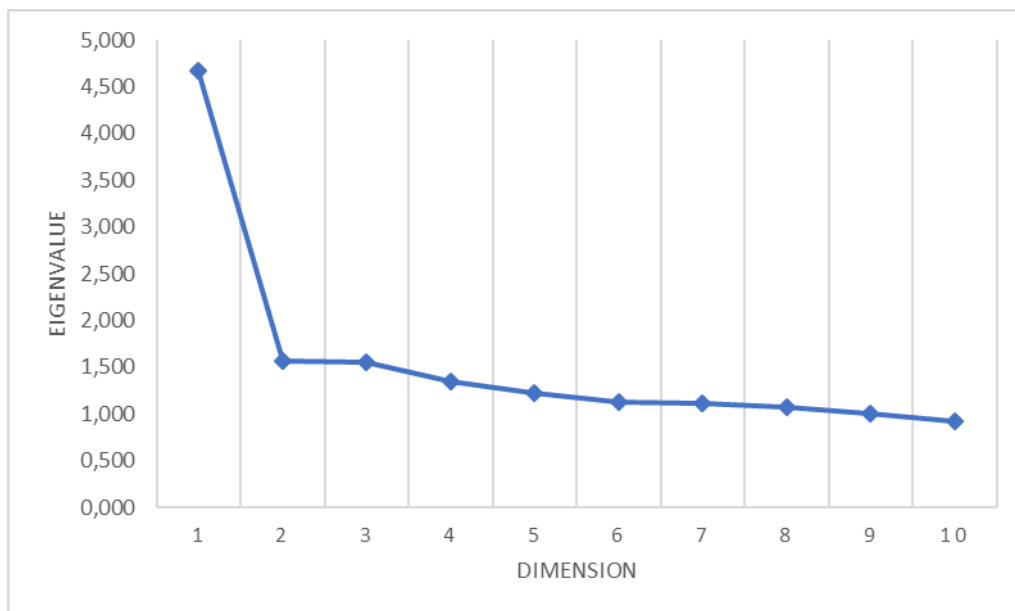

Figure 1. Plot of the eigenvalues by dimension number (scree plot)

The inspection of the scree plot suggests the existence of one main component in the data. The results shown in Table 3 indicate that this component explains 46.8% of the variance (inertia=.468) and has a very high Cronbach's alpha value, given that a minimum value of .70 is desirable (Hair et al., 2009).

Variance accounted for

Dimension	Cronbach's alpha	Total (Eigenvalue)	Inertia	% of variance
1	.874	4.678	.468	46.782
2	.399	1.561	.156	15.606
Total		6.239	.624	

Table 3. Results for multiple correspondence analysis

Figure 2 presents a multiple correspondence analysis (MCA) map accounting for the interrelationships between the features identified in Table 2 independently of the variation between EP and BP. The contribution of the features to the dimensions is indicated by the color in the map: features that contribute the most are in orange.

Let us now discuss the findings yielded in the plot in Figure 2. The plot reveals that most of the features are grouped around the first dimension (horizontal axis). This finding is consistent with the numerical output, which indicated that one main dimension explains a large percentage of the variance. However, the inspection of the plot also indicates that there are two clusters of features that are located on opposite poles of the continuum.

In the left-hand part of the plot, there is a cluster structured by *self-centered* pride. This cluster consistently includes central features such as 'self-orientation of focus' (E_Focus_Self) of pride, '(personal) satisfaction' (&_Satisfaction), and 'negative evaluation' (Eval_Neg). Also important to the cluster and in perfect harmony with these three features are self-centered features related to the cause of this pride, namely, 'self-quality' (CT_Quality_Self) and 'social position/status' (CT_Social pos), as well as the cause relevance 'for Emoter' (CRel_Emoter). Also naturally associated with this cluster are the features 'self-success' (Success_Self) and, accordingly, 'specific aspect self' (Resp_Self spec) ("I did well") and 'global self' (Resp_Self global) ("I am good") as the responsible entity for personal success, and the Emoter's 'direct role' (E_Dir_role) in the

cause of the pride. 'Behavioral' Emoter manifestations of pride (E_Manif_Behav reactions) and 'excessive pride' (Excessive_Yes) are also more associated with a pride that is more personal (pride about oneself) than collective (pride about others).
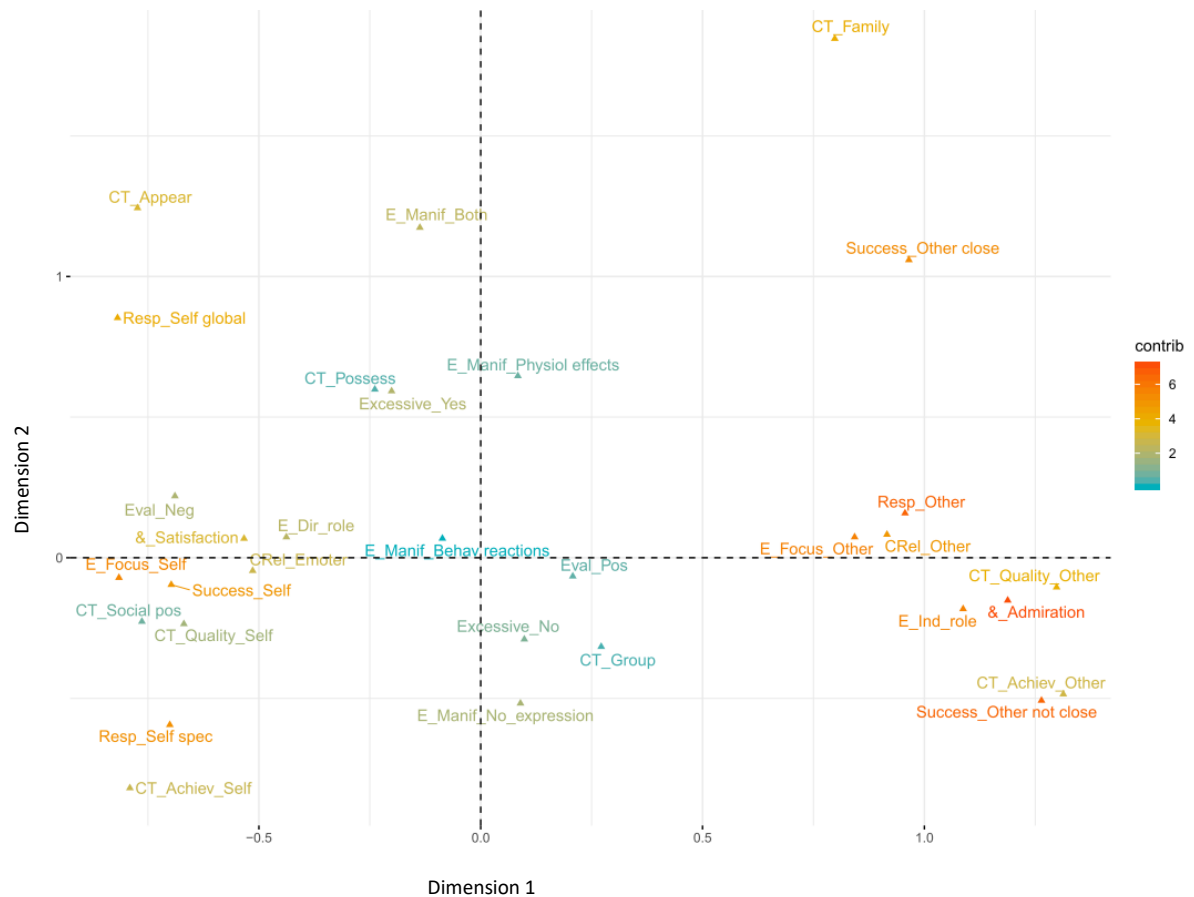

Figure 2. MCA map of *orgulho* and *vaidade*, without EP and BP variation

The cluster in the right-hand part of the plot is structured by *other-directed* pride. Accordingly, this cluster associates central features opposed to those of the previous cluster such as the 'other-orientation of focus' of pride (E_Focus_Other), 'admiration (of another)' (&_Admiration), and 'positive evaluation' (Eval_Pos), although this last feature is already a little distant from the center (which also makes sense, given that self-centered pride can also be positive). Also relevant to and coherent with this cluster are the *other-*

directed features related to the cause of pride, namely, cause relevance 'for other' (CRel_Other), cause being 'other quality' (CT_Quality_Other), 'other achievement' (CT_Achiev_Other) and, although it is a little distant from the center, 'belonging to a group' (CT_Group). Other important features of this cluster are 'other' as the responsible entity for the success (Resp_Other), 'success of another not close' (Success_Other not close), and the Emoter's 'indirect role' in the cause of pride (E_Indir_role).

Multiple correspondence analysis thus offers a clear and consistent distinction between self-centered and other-directed clusters of features. The opposition is not complete, given that, for instance, 'self-achievement' (CT_Achiev_Self) and 'family' (CT_Family) as causes of pride are relatively removed from the self-centered pride and other-directed pride clusters, respectively. However, at the same time, it is also important to note that none of the features of the 'pride of others' cluster are found in the 'pride of oneself' cluster and vice versa.

These two clusters of features arguably represent conceptual structures of the *orgulho* and *vaidade* emotions, as depicted in Figure 3.
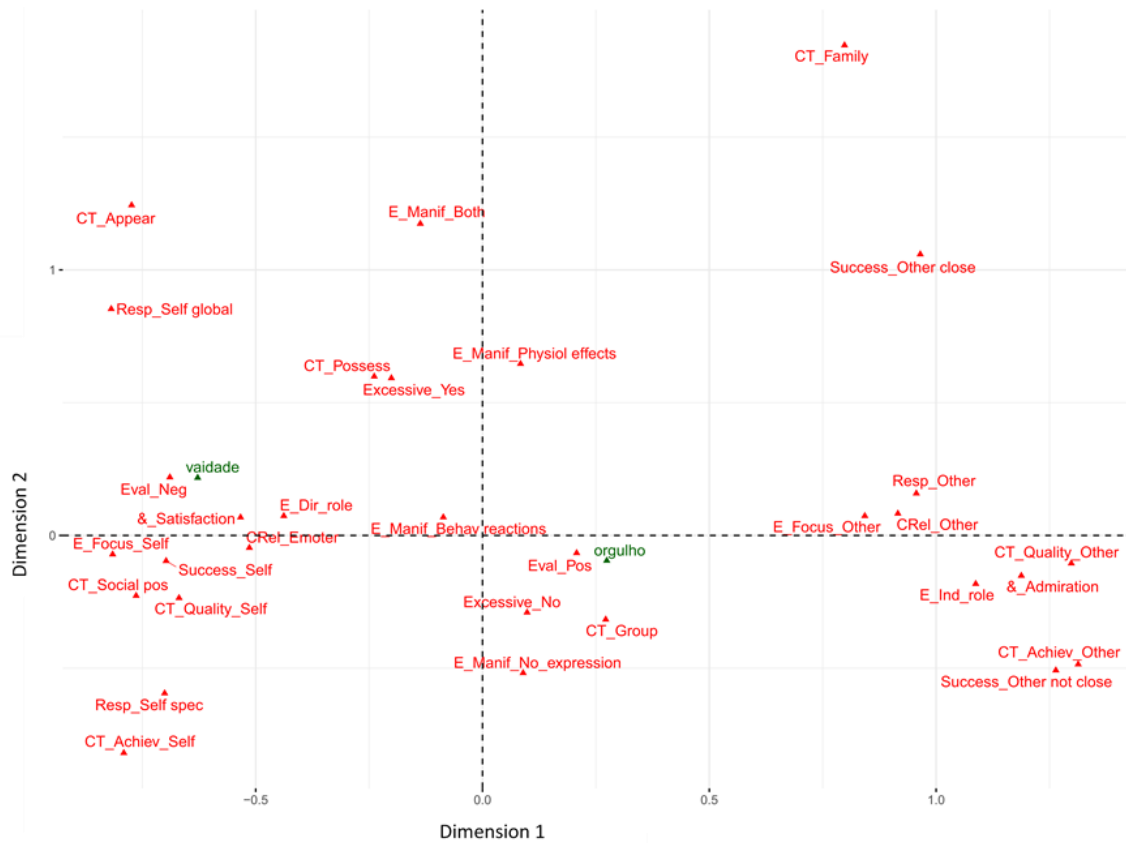
Figure 3. MCA map of *orgulho* and *vaidade*, with the two lexemes

Let us now see how both feature clusters relate to the EP and BP national varieties. Figure 4 shows that EP and BP are equally close to the two feature clusters previously identified, which suggests that there are many similarities in the conceptual structuring of pride in these two national varieties of Portuguese.
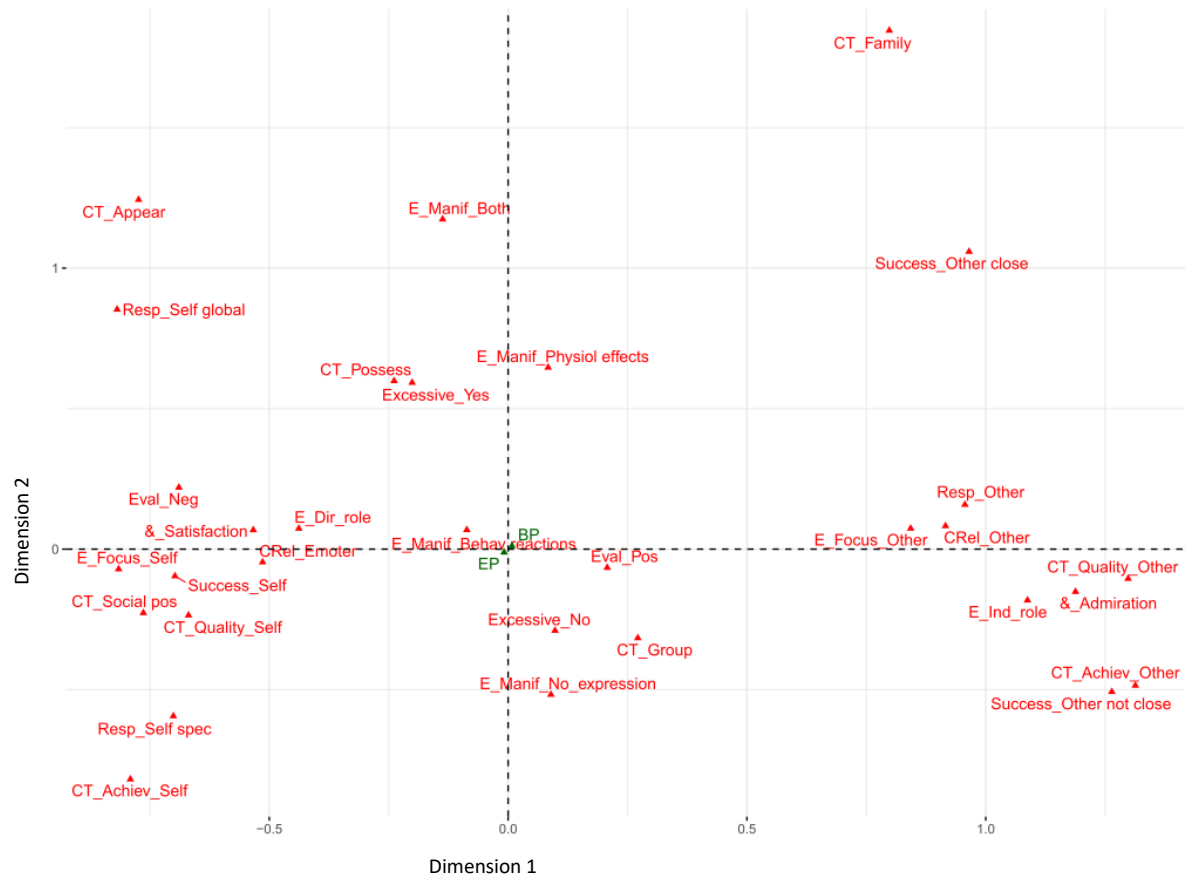
Figure 4. MCA map of *orgulho* and *vaidade*, with EP and BP varieties

4.2. Logistic regression: significant predictors for EP and BP national varieties

Let us now turn to the confirmatory method of polytomous logistic regression to complement the findings obtained through the exploratory analyses. Table 4 presents the results for the predictors of EP and BP varieties. The regression model takes the language variety (EP/BP) as the response variable and the 31 features presented in Table 2 as predictors. A traditional rule of thumb suggests that logistic models should be used with a minimum of 10 events per predictor variable (EPV) (Peduzzi et al., 1996), but more recent studies suggest that this rule is too conservative and EPV values ranging between

5 and 9 are adequate (Vittinghoff & McCulloch, 2007). In this regression model the EPV was 8 (238/31=8), which is within the acceptable range. All values of variance inflation factor (VIF) were <10, which indicates no problems of multicollinearity (Hair et al., 2009). The Hosmer-Lemeshow test suggests a good fit, χ^2=6.622, df=8, p=.578, and the model explains approximately 10.2% (Nagelkerke R^2 = .102) of the variance observed in the EP and BP varieties, suggesting mild differences between EP and BP. Consistently, only 3 features emerge as significant predictors of EP and BP: 'belonging to a group' and 'family' as causes of pride are predictors for EP; 'cause relevance for Emoter' is the predictor for BP. None of the remaining features are significant predictors in the model, i.e., they do not predict a national variety specifically.

Although the predictors for the two national varieties are scarce, they do confirm that EP appears to be more akin to the cluster of other-directed pride, which is in line with the relatively more collectivist Portuguese culture, whereas BP seems closer to self-centered pride, which is in line with the relatively more individualistic Brazilian culture.

	B	S.E.	Wald	df	p	Exp(B)	VIF
E_Focus_Self	-.562	.323	3.025	1	.082	.570	2.431
Emoter_manif[1]			3.276	3	.351		1.090
Behavioral_reactions	.451	.340	1.757	1	.185	1.569	
Both	.746	.426	3.069	1	.080	2.109	
No_expression	.333	.338	.969	1	.325	1.395	
E_Direct_role	.537	.298	3.236	1	.072	1.710	1.701
Cause type[1]			16.461	8	.036		1.258
Achievement-self	-.635	.458	1.928	1	.165	.530	
Quality-self	-.810	.420	3.719	1	.054	.445	
Possessions	-.721	.529	1.854	1	.173	.486	
Appearances	-.368	.514	.513	1	.474	.692	
Achievement-other	.252	.593	.180	1	.671	1.286	
Quality-other	-.292	.550	.282	1	.595	.747	
Belonging to a group	**-1.035**	**.496**	**4.352**	**1**	**.037**	**.355**	
Family	**-1.420**	**.622**	**5.206**	**1**	**.023**	**.242**	

	B	S.E.	Wald	df	Sig.	Exp(B)	
Cause relevance For Emoter	**.581**	**.273**	**4.544**	**1**	**.033**	**1.788**	1.689
Success[1]			2.403	2	.301		2.972
Self	-.685	.442	2.399	1	.121	.504	
Other-close	-.227	.362	.393	1	.530	.797	
Responsible (for success)[1]			.711	2	.701		2.025
Other	-.199	.345	.332	1	.564	.820	
Self_global	.141	.312	.204	1	.652	1.151	
Excessive pride	-.093	.223	.174	1	.677	.911	1.110
Negative evaluation	.419	.251	2.780	1	.095	1.520	1.150
Admiration	-.050	.328	.023	1	.879	.951	2.321
Constant	.257	.718	.128	1	.720	1.293	

Model results: -2 Log likelihood = 632.329; Cox & Snell R Square = .076; Nagelkerke R Square = .102; c-statistic=.649.

Note: European Portuguese was coded as 0 and Brazilian Portuguese was coded as 1.

[1]The last was category used as reference category.

Table 4. Logistic regression analysis: predictors for EP and BP

4.3. Good and bad pride

Let us now correlate the results obtained with the categories of good and bad pride. 'Good' pride is the morally good version of pride (like the German *stolz*). It is also positive pride (i.e., positive outcomes for oneself) and self-esteem. 'Bad' pride is the morally bad version of pride (like the German *hochmut*); it is hubristic pride, vanity, arrogance or narcissism. It is also negative pride in the sense that it is a socially disruptive emotion because it distinguishes oneself from other people.

From the list of conceptual-cultural factors and features for *orgulho* and *vaidade* in Table 1, we select those that convey good pride and those that convey bad pride. Bad pride can be defined in our list of features by bad social acceptance, negative evaluation, violation of laws or norms, incongruence with one's own standards and ideals, excessive

pride, high expressivity, and behavioral reactions such as 'felt important or vain' and 'wanted to show off, to be seen or to be the center of attention'. Good pride is represented by the opposite features and by good feelings of pride such as 'felt happy or joyful'. The other features presented in Table 1 are neutral regarding the opposition between good and bad pride. Table 5 presents the frequencies of good and bad pride features in our corpus for the two national varieties of Portuguese.

	Good PRIDE			Bad PRIDE		
		EP	BP		EP	BP
Emoter_behavior	Felt happy, joyful	102	100	Felt important, felt vain, wanted to show off, wanted to be seen, wanted to be the center of attention	17 12 83 14 3 7	14 11 100 13 5 3
Emoter_expressivity	Normal, Low	99	67	High	139	179
Excessive pride	No	166	157	Yes	72	89
Incongruent with one's own standards and ideals	No	196	196	Yes	42	50
Violated laws or norms	No	207	196	Yes	31	50
Evaluation	Positive	190	182	Negative	48	64
Social acceptance	Well accepted	185	179	Bad accepted	53	67
Total		1145	1077		521	645

Table 5. Good vs. bad pride features in EP and BP

The first task is to determine if there is a correlation between good/bad pride and EP/BP varieties. The chi-square test, presented in Table 6, shows that the relationship between the good vs. bad type of pride and the European vs. Brazilian variety of Portuguese is statistically significant ($p = 0.0002$). This means that BP is more closely associated with bad pride than EP is. On the one hand, this result conforms to BP's tendency towards self-centered pride. On the other hand, this result contradicts BP's tendency to value pride in a relatively more positive way. However, the association

between the two variables (good/bad pride and EP/BP varieties) is not strong (*Cramer's V* = 0.065). This could be explained by the fact that the more individualistic Brazilian culture tends to value pride more positively than the more collectivistic Portuguese culture does. In other words, a more positive valuation of pride in Brazil helps lower the percentage of bad pride in the corpus.

	EP	BP
Good pride	1145 / 68.73%	1077 / 62.54%
Bad pride	521 / 31.27%	645 / 37.46%

χ^2 = 14.07, df=1, *p* = 0.0002, *Cramer's V* = 0.065

Table 6. Good vs. bad pride in EP and BP

Another cultural factor that might explain the higher frequency of bad pride in BP is POWER distance, which conceptualizes the extent to which a society's level of inequality is endorsed by the followers as much as by the leaders. Van Osch et al. (2013) have shown that the greater the acceptance of the POWER-inequality of a nation, the more negative pride is experienced. Pride is therefore more negative in high POWER-distant cultural groups. According to Hofstede's (2011) model, Brazil's score on POWER distance (69) is higher than Portugal's score (63).

The second task is to determine if there is a correlation between good/bad pride and other-directed/self-centered pride. To do this, we must correlate the frequencies of good vs. bad pride features shown in Table 5 with the frequencies of other-directed vs. self-centered pride features presented in Table 7 (six pairs of features extracted from the ones presented in Table 1 that correlate more directly to the opposition between other-directed pride and self-centered pride). Note that the total number of observations for each of the

national varieties in Tables 5 and 7 do not coincide, given that they correspond to different groups of features, namely the ones encoding good/bad pride in Table 5 and the ones encoding self-/other-centered pride in Table 7.

		Other-directed PRIDE			Self-centered PRIDE	
		EP	BP		EP	BP
Emoter_orientation of focus	other	111	127	self	127	121
Cause_type	other	102	102	self	124	121
Cause_relevance	for other	87	87	for Emoter	151	159
Cause_value	social	108	89	individual	130	159
Success	other	84	100	self	154	148
Interconnections	admiration	72	78	satisfaction	166	170
TOTAL		564	583		852	878

Table 7. Other-directed vs. self-centered pride features in EP and BP

The chi-square tests for both national varieties, presented in Tables 8 and 9, show that the good vs. bad pride variable and the other-directed vs. self-centered pride variable are statistically associated ($p <.0001$) both in EP and in BP.

EP	Self-centered	852	Bad pride	521
	Other-directed	564	Good pride	1145

$\chi^2 = 257.57$, df = 1, $p <.0001$, *Cramer's V* = 0.2897

Table 8. Association between self-centered vs. other-directed pride and bad vs. good pride in EP

BP	Self-centered	878	Bad pride	645
	Other-directed	583	Good pride	1077

$\chi^2 = 161.44$, df = 1, $p <.0001$, *Cramer's V* = 0.2258

Table 9. Association between self-centered vs. other-directed pride and bad vs. good pride in BP

5. Conclusions

The present article has developed a corpus-based and profile-based multivariate quantitative methodology for studying the social and cultural emotions of pride by comparing the cultural conceptualization and cultural emotion schemas of pride in the two main national varieties of Portuguese. Developing a meticulous, multifactorial feature-based qualitative analysis of approximately 500 examples from a corpus of personal-experiential blogs, followed by advanced techniques of multivariate statistical modeling, the study has established the conceptual and cultural profiles of *orgulho* 'pride' and *vaidade* 'vanity' in EP and BP. The usage profiles emerged from the frequency-based associations of more than 30 semantic, pragmatic and sociocultural features of use that is typical of these two lexical categories of pride.

The exploratory and confirmatory quantitative analyses, multiple correspondence analysis and logistic regression, respectively, have revealed two clusters of feature associations important in the conceptual structuring of *orgulho* and *vaidade*, namely, self-centered pride and other-directed pride. These two usage-feature clusters are consistent with insights from recent anthropological and psychological research as well as with the findings of prior linguistic studies on the complex nature of the pride emotion, which has the two distinct facets of *authentic* pride and *hubristic* pride, and on the *self* vs. *other* orientation of the focus of pride as an important differentiating feature of the cultural emotion schema of pride in individualistic vs. collectivistic cultures.

The exploratory and confirmatory analyses have also shown both the strong similarities as well as the subtle but relevant differences in the conceptualization of the emotion of pride in EP and BP. The two national varieties have the same conceptual

structuring of the emotion of pride, the same two usage-feature clusters of pride and the same two cultural emotion schemas of pride. However, there are some conceptual differences, and these differences are culturally determined. The differences in conceptualizing pride in EP and BP varieties are intrinsically related to cultural collectivism vs. individualism differences between Portuguese and Brazilian societies, especially the relatively more collectivist and restrictive culture of Portugal and the relatively more individualistic and indulgent culture of Brazil. In fact, the EP variety appears to be more associated with other-directed pride, especially communal pride in the family or group one belongs to. This association is in line with the more collectivist, restrained, pessimistic, and desire and impulse-controlled culture of Portugal. In turn, the BP variety is more connected with self-centered pride, putting more emphasis on self-fulfillment, personal attributes or accomplishments and on situations exemplifying personal success. This correlation is in line with the more individualistic, indulgent, optimistic and emotionally expressive culture of Brazil.

Accordingly, the morally good version of pride or simply *good* pride is more fitting in EP, which is consistent with the more collectivist Portuguese culture, whereas the morally bad version of pride or *bad* pride is more fitting in BP, which is in line with the more individualistic Brazilian culture. Although the correlation between bad pride and BP is statistically significant, the association between those two variables is not strong, which is probably due to the tendency in Brazilian culture to value pride more positively than negatively due to the country's relatively more individualistic values. Importantly, the great stratification of Brazilian society expressed in Brazil's high power distance score can also explain the higher frequency of bad pride in BP than in EP. This means that there is a certain tension between the two tendencies in the cultural conceptualization of pride

in Brazilian society. On the one hand, compared to Portuguese culture, in the relatively more individualistic Brazilian culture, self-centered pride is regarded as not quite as bad and not quite as negative. On the other hand, the high power distance typical of Brazilian society favors the prominence of bad and negative pride. The weak association between the variables of the type of pride (good vs. bad) and national variety (EP vs. BP) illustrates this existing tension in Brazilian culture.

These results about the cultural variation in pride (*orgulho* and *vaidade*) in the EP and BP varieties point to the same conclusion as other anthropological, psychological and linguistic studies on the emotion of pride mentioned in section 2, which state that individualism and collectivism are potentially the most important factors explaining the variation of pride across cultures. Therefore, we have not found, unlike a few studies about pride also mentioned in Section 2, aspects that are inconsistent with predictions based on the individualistic vs. collectivistic standpoint. At the same time, we must emphasize that the variation of pride in EP and BP that we found in the corpus also shows the importance of other factors in the conceptualization and expression of pride, especially power distance and the Catholic religion. However, these two cultural factors are still related to the opposition of individualism and collectivism.

The descriptive results obtained about the differences in the cultural conceptualization of the emotion of pride in the two national varieties of Portuguese provide empirical evidence about important theoretical principles and methodological orientations in the linguistic, psychological and anthropological research of emotions. Theoretically, this study confirms the hypothesis that emotions, despite being grounded in bodily physiological experiences, are conditioned by culture, i.e., emotions have a biological basis, but are socially and culturally constructed. Most studies exploring the

role of culture in the conceptualization of emotions have emphasized the comparison between different (and almost always very different) languages. This study highlights the role of culture in the conceptualization of emotions within the same language and in its pluricentric internal variation, in which the differences in cultural conceptualization are more subtle. Importantly, emotion concepts are not universal or physiologically grounded but are culturally specific, and this is true not only at a cross-linguistic level (great differences between different languages) but also at an intralinguistic level (concerning language-internal variation). Thus, the exploration of the social and cultural nature of emotions must consider language-internal variation and sociolinguistic diversity. Methodologically, the behavioral profile approach, comprising the observation of corpus data, the qualitative annotation of multifactorial usage features and the application of multivariate statistics, especially exploratory and confirmatory quantitative methods, may adequately unravel and model the complex and multivariate conceptual-cultural structure of emotion concepts.

Notes

2. The comparison between Portugal and Brazil with respect to individualism and to other dimensions of national culture (power distance, masculinity vs. femininity, uncertainty avoidance, long term vs. short term orientation, and indulgence) is available at https://www.hofstede-insights.com/country-comparison/brazil,portugal/

3. The annotation was conducted by the author of the present paper with the collaboration of a scholarship holder (Roxana Elena Ghimpe, MA in Portuguese Linguistics), who also helped to build the corpus of blogs and to extract the data for this study. To ensure inter-rater reliability, 10% of the data was reanalyzed by another rater, and the result was a high degree of inter-rater agreement (Kappa value = 0.81, $p < .000$).

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