

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ**  
**КИЇВСЬКИЙ НАЦІОНАЛЬНИЙ ЛІНГВІСТИЧНИЙ УНІВЕРСИТЕТ**  
**Кафедра германської і фіно-угорської філології**  
**імені професора Г. Г. Почепцова**

**Кваліфікаційна робота магістра з лінгвістики**  
**на тему:**

**«МОВЛЕННЄВИЙ ЕТИКЕТ БРИТАНЦІВ ТА ІСПАНЦІВ В**  
**МІЖКУЛЬТУРНОМУ СПІЛКУВАННІ»**

Допущено до захисту

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року

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 освітньо-професійної програми  
сучасні філологічні студії (англійська мова  
і друга іноземна мова): лінгвістика та  
перекладознавство  
 за спеціальністю 035 Філологія  
 спеціалізація 035.041 Германські мови та  
літератури (переклад включно), перша –  
англійська  
 Паньків Лілії Володимирівни

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Оцінка ЄКТС \_\_\_\_\_

**MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE**  
**KYIV NATIONAL LINGUISTIC UNIVERSITY**  
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**Master's Thesis**

**SPEECH BEHAVIOURAL PATTERNS OF THE BRITISH AND SPANISH**  
**IN CROSS-CULTURAL COMMUNICATION**

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Kyiv –2020

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## Introduction

The Diploma paper is devoted to the research of speech behavioral patterns of the British and Spanish in cross cultural communication.

The approach to the study of cultures can be called interactive, when everyone can analyze, anticipate, study his or her own speech behavior with representatives of different cultures, evaluate ideas “before and after” about the peculiarities of behavior of people as representatives of different cultures. The effectiveness of general cultural interaction strategy depends on people – how much they are aware of and understand the diversity of cultures and the richness of the historical and cultural experience of their representatives. Knowledge and understanding of the relevance of crosscultural communication help people expand the level of their culture and the success of communication.

Thus, to understand the received speech message, it is not enough to know one or another language only from the grammatical and lexical points of view. It is also necessary to have a general knowledge of culture and civilization with those partners whose language we study. It is necessary to have information not only in the field of the world of words, but also in the sphere of gestures because verbal and nonverbal communication exist in parallel and complement each other.

A review of scientific literature on the test question, namely: speech behavioral patterns of the British and Spanish in crosscultural communication makes it possible to argue that in modern linguistics this problem is not given enough attention.

The research of crosscultural communication attracts researchers of different areas: political science, sociology, and socio- and psycholinguistics etc. Each speech community always forms its own unique linguistic picture of the world, which at the same time, is the cultural heritage of both material and spiritual life. The variety of national pictures of the world is due to the variety of linguistic pictures, the dominant environment of the ethnos, and the difference in phraseological conceptualization. In order to feel free in the language, the

elementary ability to pronounce several phrases is not enough. It is necessary to know not only the social customs of the country whose language we study, but also the cultural background.

**The topicality** of the work is determined by the general focus of modern linguistic research on identifying specific features of Speech Behavioral Patterns of different nations in crosscultural communication.

**The novelty** of the research is that it deals with speech behavioral patterns in English and Spanish in communicative and pragmatic aspects.

**The object** of the research is crosscultural communication.

**The subject-matter** of research is speech behavioral patterns of the British and Spanish in crosscultural communication.

**The aim** of the paper is to identify speech behavioral patterns of the British and Spanish in crosscultural communication and their peculiar features.

The realization of the given purpose presupposes the fulfillment of the following **tasks**:

- to identify the types of communication;
- to determine theoretical basics of crosscultural communication and its concept;
- to analyze behavioral patterns that reflect the cultural values and norms of Britons and Spaniards;
- to identify speech etiquette formulas and cliches of British and Spanish in typical communicative situations.

**Methods of research** are predetermined by the purpose, objectives, and the analyzed material: lexicographical, comparative, contextually-interpretative, descriptive, and analytical.

**Theoretical value** of the paper is determined by the fact that the results of the study clarify the concept of speech behavioral patterns of the British and Spanish in crosscultural communication.

**Practical value** of the research is that its results can be used for lectures on linguistics, translation studies, stylistics, lexicology, comparative studies, sociolinguistics, and psycholinguistics.

The data sources of the research are text fragments selected from English and Spanish literary, publicistic, colloquial, and film discourses.

The paper consists of the Introduction, Two Chapters, Conclusions to each chapter and general conclusions, the List of References and the List of Illustrative material, Annex.

**Introduction** presents the object and the subject of the investigation, and its topicality; sets the main aim and the tasks by which it is achieved, considers the methods of research used in the paper.

**Chapter One** presents general theoretical aspects of speech behavioral patterns of the British and Spanish in crosscultural communication. It considers basic notions: communication as a process, communication types and the concept of crosscultural communication.

**Chapter Two** is devoted to interrelation of language and culture in crosscultural communication: behavioral patterns as a reflection of cultural values and norms of the British and the Spanish and to speech behavioral patterns of the British and Spanish in typical communicative situations: greeting communicative situation, leave-taking communicative situation, communicative situations of address, apology, and compliment.

**General Conclusion** gives a brief overview of the main results of the research.

## **Chapter 1. BASIC NOTIONS OF CROSSCULTURAL COMMUNICATION**

### **1.1. Communication as process**

Communication is an inseparable property and a tool for preserving any social system of society, be it in the field of education, economics or law, healthcare, etc. This explains the fact that communication is the subject of research in many disciplines, while the theory of communication continues to replenish with new data from various fields of scientific knowledge. So, A.V. Kravchenko draws a line between the subject area of this kind of research: interaction within social human systems and the use of language as a sign system for the exchange of information (see Мархасев 2006: 45). The need for such a distinction becomes apparent if we consider the existing interpretations of the communication process. It should be noted that at present two different approaches to the study of the phenomenon of linguistic communication coexist, which require a different methodology.

The first approach is related to the information-code model of communication as a process of information exchange. With the advent of the works by N. Wiener, C. Shannon, U.R. Ashby, A.A. Berg, A. N. Kolmogorov, the term “communication” has become widespread in various fields of science, being at the same time almost the most ambiguous. By the early 1960s only in foreign philosophical and sociological literature, there were about a hundred definitions of communication. Today, there are many more such definitions. Here are just a few of them:

“Communication in the broad sense is the social union of individuals with the help of language or signs, the establishment of universally valid sets of rules for various purposeful activities”;

“Communication is the exchange of information between complex dynamic systems and their parts, which are able to receive information, accumulate and transform it” (Валитова 2010: 78);

“Communication is the mechanism by which the existence and development of human relations is provided, which includes all mental symbols, the means of their transmission in space and preservation in time” (Черри 2008: 332);

“Communication is a specific exchange of information, the process of transmitting emotional and intellectual content” (Byram 2012: 78).

As can be seen from the above definitions, they have a common view of communication as a mechanism for the exchange of information, which begins with the formation of an idea or the selection of information. The sender decides which meaningful idea or message should be made subject to exchange. Moreover, this idea or message is not created by the sender, but is already present in his head. Before conveying an idea, the sender must use symbols to encode it using signs (words). After the message is encoded, it must be transmitted to the receiver through some communication channels. Upon receipt of a message from the sender over the communication channel, the receiver must decode it in order to understand the meaning. Such a model is known as the “communication channel” model (Gudykunst 2013: 315).

A communication process is a process of exchanging information between two or more people. Its purpose is to ensure the transfer and understanding of the information being exchanged. If mutual understanding is not achieved, then communication has not taken place, which implies that both sides play an active role in it (ЛЭС 2003: 265).

The communication process is the interaction of a set of elements. There are four basic elements of the communication process (Новопашина 2015): 6): 1. Sender is a person who generates an idea or collects information and transfers it. 2. Message is a direct information. 3. Channel is a means of transmitting information (oral transmission, meetings, telephone conversations, written transmission, memos, reports, e-mail, computer networks). 4. Recipient (addressee) is a person to whom the information is intended and who interprets it.

The communication process of information exchange includes interrelated stages (Архипов 2009: 123):



1. The origin of ideas or the selection of information.
2. The choice of the channel for transmitting information.
3. Message sending.
4. Interpretation of the message.

### *Communication process*

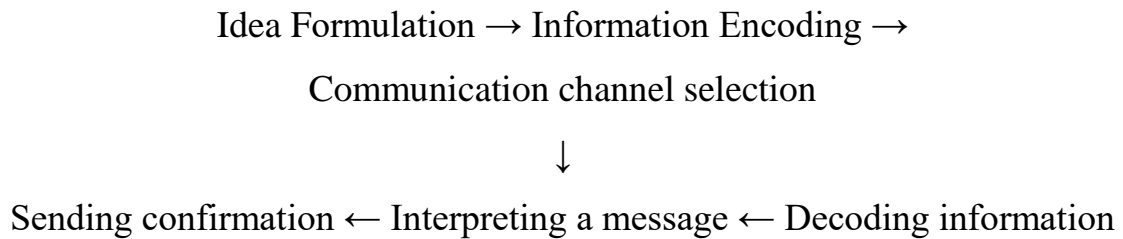


Fig. 1.2. Communication process model

The goal is to ensure a mutual understanding of people involved in information exchange (ibid 1999: 128).

*Idea Formulation.* From this, the exchange of information always begins, as well as from the selection of information for the message. The sender decides what kind of idea he wants to communicate to his addressee. This is very important in the case when it is necessary to solve the problem quickly and gain understanding of all employees in the technology of solving the problem.

*Information Coding.* In order for the idea to be understood, the sender must use special characters to encode information in order to give it a certain form. As such characters can be used various words, drawings, graphics, intonations in the voice or gestures.

*Communication channel selection and message transmission.* The sender selects a communication channel appropriate to the character type so that the encoded message is delivered to the recipient. In some cases, the sender is forced to choose several communication channels in order to be sure of the delivery of the message to the recipient.

*Decoding and perceiving information* is the process of translating message symbols into the thoughts of the recipient. If the characters used by the sender have

the same meaning for the recipient, then he will correctly understand the meaning of the message and the idea embedded in it.

*Interpretation of messages.* At this stage, the sender and the recipient change places: the recipient becomes the sender, forming his response, which contains his interpretation of the received message.

*Confirmation Transmission/Sending.* The formulated answer is transmitted to the recipient through the selected communication channel and thereby the communication process is closed (Cowley 2011: 191).

Thus, the communicative process is the process of interaction between various subjects of communication, in which information is exchanged. The communicative process includes a dynamic change in the stages of formation, transmission, reception, decryption, and use of information in both directions during the interaction of communicants.

## **1.2. Communication types**

If we adhere to the understanding of information as a certain process, then the problem of the essence of the communication process arises. To clarify this issue, let us return to the concept of “communication”. The term “communication” appeared in the scientific literature in the early XXth century. It comes from the Latin “communis”, meaning “common”, that is, the sender tries to establish “communication” with someone (Gao 2006: 56). He seeks to delve into information, relationships or ideas.

Modern dictionaries interpret the meaning of the word “communication” as follows. Dictionary by S.I. Ozhegov gives two definitions of communication, both of which are marked as “special”, namely: “(1) communicative way, communication line; (2) communication, interaction” (Ожегов 2011: 387). Linguistic Encyclopedic Dictionary defines communication as “interaction, exchange of thoughts, information, ideas, etc.” (ЛЭС 2003: 77). The Great Soviet

Encyclopedia defines communication as “interaction, which is usually defined as the transfer of information from person to person” (БСЭ 1999: 209).

If we follow these definitions, we can see that the concept of “communication” is identified with the concept of “interaction”. This identification has attracted attention of many experts. Some of them, in essence, identify these two concepts. Many psychologists and philosophers such as L.S. Vygotsky, V.N. Kurbatov, A.A. Leont’ev etc. adhere to this position. They believe that if in the encyclopedic dictionaries the term “communication” is interpreted as the “way of connection”, then this concept is identical to the concept of “interaction” (Новопашина 2015: 5).

Similar views are shared by T. Parsons and C. Cherry. According to T. Parsons, communication can be considered as contact, interaction between people (Parsons 1999: 80). C. Cherry notes that communication is a social phenomenon, social communication using numerous communication systems developed by people, among which the main ones are human speech and language (Черри 2008: 300).

The second position is related to the separation of the concepts of “communication” and “interaction”. This is the point of view expressed by M.S. Kagan (Каган 2009: 276). He believes that communication and interaction differ in at least two main respects. Firstly, *interaction* can be practical, material, spiritual, friendly, professional, cognitive in nature, while *communication* is a purely informational process i.e. the transmission of certain events. Secondly, they differ in the nature of the very connection between the interacting systems.

As for the third direction, it correlates with the opposition “*direct – indirect communication*”. It is known that in a number of branches of the exact sciences that deal with the problems of transmission, storage, processing, and distribution of information, the concept of *direct communication* is used. Direct communication also covers a number of speech practices (for example, the “examiner-student” interaction during various types of examination testing or the “dispatcher-taxi driver” interaction), for the description of which an information-code model of

communication is sufficient. However, as stated by V.V. Dementiev, direct communication is only an insignificant, moreover, an optional part of the general communication (ДЕМЕНТЬЕВ 2001: 122). This is due to the presence of a wide range of nonverbal, verbal, speech phenomena, such as gestures, lexical phrases, rhetorical devices.

Direct communication is a contact, in which partners *direct* their actions specifically at each other, perceiving information “in the first person” (Gao 2006: 56). Direct communication can be proper direct and indirect. Proper direct communication means natural face-to-face contact via verbal (speech) and nonverbal (non-speech) means. Proper direct communication is characteristic of interpersonal contact and has various areas of actualization, ranging from the exchange of business information to purely personal (Зайцева 2012: 4). Direct mediated communication is an ‘incomplete’ contact, which is carried out with the help of written or technical devices (telephone, telegraph, Internet, etc.), which make it difficult or separate in time to receive feedback between the participants of communication (Тер-Минасова 2000: 467).

Indirect is communication, in the process of which information reaches the partner not directly, but through actions aimed at environmental objects or other people (Gao 2006: 58). This means that the traces of people’s activities are informative for those who will later see them or learn about them from someone. For example, the opinion of the company that is distributed among the population is formed not only through direct communication of clients with the management of the company (which happens infrequently). Basically, the impression of the organization is based on information obtained indirectly, for example, from the stories of other people, the appearance of the product and its packaging, the content, and effectiveness of advertising, etc.

Communication is associated with two types of actions: the interpretation of the circumstances of communication, the situation (this also includes the interpretation of statements) and the transformation of the situation (the “move” in communication carried out by one of the participants).

The most important means of transmitting information is speech, because with the help of speech, a language performs its communicative function. The main functions of the language in the process of communication are realized through (Gudykunst 2013: 309): 1) information exchange; 2) formulation of thoughts; 3) impact on the addressee; 4) emotional reaction to the situation; 5) exchange of ritual or etiquette formulas; 6) interpretation of ongoing processes.

Each of these functions is different among representatives of different cultures. Therefore, problems of adequate translation arise so often due to different levels of linguistic competence between the native and foreign languages (Птицына 2008: 7). The expression of thoughts in the native language implies a high level of detail in both verbal and nonverbal contexts, while communication in a foreign language is usually poorer than in the native language in both contexts. The function performed by the language in the process of communication requires a certain type of utterance and the selection of words. The goals of communication participants include a wide range of types of statements (Gudykunst 2013: 312): question, answer, suggestion, message, opinion, criticism, judgment, advice, compliment, recommendation, conclusion, summary.

Verbal communication is realized in oral and written forms, in listening and reading. Oral communication, in turn, is realized in a dialogue, which is usually presented as a proper dialogue, debate, discussion, polemic or symposium. Written speech is realized in the form of texts, namely, articles, essays, books, receipts, instructions, novels, etc. (ibid 2013: 321). The cultural difference in the ways of verbal communication often becomes a crosscultural communication barrier, the skills to identify and overcome which are important in crosscultural communication.

Among the types of nonverbal communication that are important for research purposes, the following are highlighted:

- 1) kinesics is a sign language;
- 2) haptics is the language of touch and tactile communication;

3) facial expression is reading the expression of the face, when communicating with Chinese partners it is important to know the basics of physiognomy, giving a description of the character in accordance with facial features;

4) oculusics is the language of the eyes and the visual behavior of people, which is given special attention in eastern countries;

5) pantomime is the language of body positions;

6) paralinguistics studies additional speech codes as tone, timbre, intonation, speech pauses and voice strength;

7) auscultation explains the norms of sound perception;

8) proxemics gives an idea of the laws of the communicative space;

9) chronemics determine temporal patterns of communication;

10) odorics is the language of smells of both space and the human body;

11) gastics defines the symbolic functions of food and drinks;

12) actonics studies actions as signs;

13) image features the choice of clothing in a given business and national culture;

14) ethnic color science is the knowledge of the color preferences of different peoples (Byram 2012: 78).

According to another classification, the following types of communications are distinguished by means of verbal and nonverbal communication (Hall 2010: 78). Verbal means (from Lat. *verbalis* – ‘verbal’) are verbal means of communication. Verbal communication refers to speech (oral and written). Nonverbal means of communication include (Hofstede 1993: 39): a) handwriting; b) paralinguistic (from Gr. *para* – near, at, outside and Lat. *lingua* – language) means – ‘near speech’: intonation, voice volume, pace of speech, speech rhythm, timbre of voice, diction, sounds related to speech – “*uh*”, “*hmm*”, coughing, etc.; c) motional means: facial expressions, gestures, body postures, gait, touching a partner, etc. The science that studies body postures and movements is called pantomimic. The totality of significant gestures, mimic and pantomimic

movements, in other words, kinemas is called kinesics (from the Greek ‘movement’). The term “kinema” is used by the famous Italian director P. Pazolini in the analysis of the cinema language; d) the organization of the spatial environment (the distance between partners and the location of partners relative to each other). A science that studies the norms of the spatial organization of communication (proximity to each other, etc.) is called proxemics (from the Greek ‘close’); e) place of communication (territory on which the process of communication is held); f) communication time; g) smells (perfumes used by partners; individual smells captured on an unconscious level; environmental smells that affect a person’s emotions); h) appearance of partners (clothing, hairstyle, accessories, etc.).

Communication means can be used both intentionally and unintentionally. Nonverbal signals very often inform the recipient about the true emotional state of the interlocutor, about his attitude to the communication partner and the subject of the conversation. Nonverbal means are traditionally grouped on various grounds. Open and closed nonverbal means testify to the degree of readiness for communication. Communicative manifestations are called open, which indicates that the interlocutor is sincere, good-natured, eager to speak frankly. Open communicative manifestations do not create either a physical or psychological barrier between partners. A sincere smile, eye contact are examples of open facial expressions; open arms with palms up is an example of an open gesture; a raised head and lowered shoulders also mean openness (Hall 2011: 56).

Closed are those manifestations that create a physical and psychological barrier between partners, for example: crossed arms or legs, frowning eyebrows, narrowed eyes or a look to the side. A barrier can also be created with the help of objects: glasses, clothes fastened with all buttons, a tie, sweater with a high neck, as well as by means of a table, chair, bag, which are between partners. Closed gestures indicate that contact is broken. This can happen because one of the interlocutors got bored, in a hurry, or disagree with the other (Jonach 2014: 128).

There may be other reasons: hostility to the partner, distrust of him, fear, self-doubt, fatigue, pain, a feeling of cold or other discomforts, as well as the desire to ‘immerse inside’, that is, reflect on the topic of conversation or immerse in memories, temporarily fenced off from everyone. As we can see, the reasons can be directly opposite, and externally the behavior can be similar. Therefore, in order not to be mistaken in explaining someone else’s behavior, it is necessary to take into account the whole complex of nonverbal means and how they replace each other.

The degree of sincerity of the interlocutor, his frankness, inner harmony is indicated by inclusive and exclusive nonverbal means. So, nonverbal manifestations that carry the same information are inclusive; exclusive are those that contradict each other and verbal means (Purschel 1994: 78). For example, a smile, open gestures, slightly dilated pupils and a relaxed posture are consistent with each other and mean pleasure, a sense of comfort (including ones). However, constricted pupils, narrowed eyes, interlocked fingers in combination with a smile (excluding the manifestation) indicate the insincerity of a person.

The status of partners is emphasized by authoritarian and democratic communicative manifestations. These are manifestations associated with establishing the status of partners. The authoritarian ones are aimed at lowering the status of the partner (these are various movements from top to bottom), while the democratic ones emphasize the equality of partners (mainly horizontally). Both the gaze and the pose as a whole can be authoritarian. For example, “the pose of a lion”, when an authoritarian person stands, leaning on the table with both hands as if hanging over him and over the interlocutor. Authoritarian is such a handshake, in which one partner covers the palm of the other. A democratic handshake is when the partner’s palms are in an equal position.

### **1.3. The concept of crosscultural communication**

Nowadays, numerous studies by different scientists are devoted to “crosscultural communication”, but still there is no unity regarding the definition.



Some scholars consider the concepts of “crosscultural” and “intercultural” communication to be synonymous (Недосека 2011; Юрьева 2015 and others). Others offer to distinguish between these concepts (Зак 2018: 134, L.I. Zabara). Therefore, it is worth researching this issue.

Cultural communication (from Lat. *communicatio* – message, *communicare* – to make common, connect) is a process of interaction between subjects of sociocultural activity with the aim of transmitting or exchanging messages (information, experience, mental states) through sign systems (natural and artificial languages) (КТС 2001: 45).

The concept of “crosscultural” has derived from the English word “cross”, which means “to traverse”, “to pass through” (Аракин 1992: 40), and “culture”, which in all languages has the same meaning. Thus, literally, this term can be translated as the “intersection of cultures”. In foreign literature, one can also find expressions “on the verge of cultures”, “clash of cultures”. Accordingly, the concept of “crosscultural communication” emphasizes the problematic nature of crosscultural intercourse, focusing on the differences rather than similarities. In modern literature, one can also find the definition of “intersection of cultures of different nationalities” (СК 2012: 67), but speaking of crosscultural communication, the authors mean interpersonal communication, when one participant in the educational process reveals a clear difference from another participant. Accordingly, we can speak not only about national, ethnic, religious signs, but also about intellectual and / or psychophysical differences.

The concept of “intercultural communication” was introduced more than 60 years ago by Edward Hall as part of a program, developed for the US State Department to adapt American diplomats and businessmen to the life in other countries. With this concept, E. Hall clearly designated “the ideal goal that a person should strive to in his desire to adapt as best and effectively as possible to the surrounding world” (Hall 2011: 27). According to the definition by T.B. Frick, “Intercultural communication is the communication among people who represent different cultures” (Фрик 2013: 23). Speaking about intercultural communication,

V.S. Bibler notes that it, as it were, generates a “new universal society of culture”, a special sociality, or rather a form of free communication of people in the force field of the dialogue of cultures (Библер 2006: 237).

It is interesting to note that the concept of “intercultural communication” is often synonymous in English to “crosscultural communication”, while the most correct and non-distorting meaning is “intercultural”, which means connection and communication between representatives of different cultures – “dialogue of cultures”, involving direct and indirect forms of communication between people.

The term “intercultural communication” refers to the exchange of knowledge, ideas, thoughts, concepts and emotions between people from different cultures. The first definition of intercultural communication was proposed in 1972 by American scientists Larry Samovar and Richard Porter in the book *Communication between Cultures*. According to this definition, intercultural communication is a type of communication in which the sender and recipient belong to different cultures (Samovar 1994: 12). Thus, the American scientists R. Porter and L. Samovar give the following definition of communication: “what happens every time someone reacts to another person’s behavior or consequences” (Samovar 2007: 25).

In the dictionary by S.I. Ozhegov and N.Yu. Shvedova “intercultural communication” is characterized as a set of achievements of mankind in production, social and mental sphere (Ожегов 2011: 238). There are also other definitions of intercultural communication. On the whole, based on different approaches to the existing definitions, it can be concluded that “intercultural communication” is a special form of communication between two or more representatives of different cultures, during which information and cultural values of interacting cultures are exchanged. Intercultural communication is also understood to mean a particular area of science that studies the interaction of individuals with different patterns of historically derived behavior.

According to the researcher of interaction of cultures I.N. Khaleeva, intercultural communication is a process of communication (verbal and nonverbal)

between communicators who are representatives of different cultures and languages, or, otherwise, a set of specific processes of interaction between people belonging to different cultures and languages (Халеева 2011: 74). Intercultural communication involves interaction (communication) between cultures, races, ethnic groups, religions, subcultures within large cultures.

Along with the notion of intercultural communication, the aforementioned concept of crosscultural communication is found in the scientific literature. However, it is usually applied to the study of a particular phenomenon in two or more cultures and has the additional meaning of comparing the communicative competence of representatives in different cultures. Despite the fact that the problem of intercultural communication today is of quite justified interest, many issues surrounding the phenomenon are quite debatable and cause controversy in the scientific community (Byram 2012: 122). They derive from the very essence of the phenomenon, as well as due to the different methods and approaches associated with the study and analysis of communication in the cultural sphere.

In the course of its existence, culture constantly refers to either its past or the experience of other cultures. This appeal to other cultures was called ‘intercultural communication’. Culture and communication are closely interconnected. The culture not only influences communication, but is also exposed to its influence. Most often it occurs in the process of *inculturation*, when a person in one form or another communicates the norms and values of culture (Gudykunst 2013: 320). Reading, listening, watching, sharing thoughts and news with acquaintances or strangers, we influence our culture, and this influence is made possible through some form of communication.

D.Ya. Zack and L.I. Zabara conclude that the term “intercultural” is understood by many authors as “integration”, “adaptation” to differences, “dialogue of cultures”, while “crosscultural” means collision, intersection, conflict. Crosscultural communication is a dynamic process that has its own structure, essential characteristics, revealing the mechanisms of interaction that are carried

out in various forms of intercultural communication from the individual-group level to the interstate one (Недосека 2011: 202).

So, crosscultural communication is focused on the interpenetration of cultural and communicative meanings, the achievement of mutual understanding, taking into account and preserving individual characteristics. In the modern world there are no isolated cultures and they cannot exist. The ability of one culture to absorb and accept the achievements of another is an objective indicator of the viability and evolution of society.

An essential element of crosscultural communication is context, both external and internal (Behrnd 2012: 214). In this study, the internal context is understood as the sum of background knowledge, cultural identity, value attitudes, personal characteristics and the psychological atmosphere of communication. Considering the external context of communication, we can distinguish: time, sphere of belonging (industrial, social, professional) as well as the conditions of communication. Speaking about the conditions of communication, special attention should be paid to the place of communication, since in the case of crosscultural communication, the place is set by the background of the communicative process. Communication on its territory and in its time zone is perceived as more comfortable, since orientation in one's own culture is always better than in foreign one.

The time context as the period in which the communicative situation occurs is both external and internal. In accordance with this context, communications are distinguished as simultaneous: personal contacts, telephone contacts, online contacts on the Internet and multi-time ones (Fiedler 2002: 98). A well-built communication system creates favourable conditions for interaction with different communication groups.

## **Conclusion to Chapter one**

So, communication is the process of interaction between various subjects of communication, in which information is exchanged. The communicative process includes a dynamic change in the stages of formation, transmission, reception, decryption, and use of information in both directions during the interaction of communicants.

Communication is a diverse process; therefore, there are different classifications of its types, depending on the criteria taken as the basis for them.

Crosscultural communication is a process of communication (verbal and nonverbal) between communicators who are representatives of different cultures and languages, or, otherwise, a set of specific processes of interaction between people belonging to different cultures and languages. Intercultural communication involves interaction (communication) between cultures, races, ethnic groups, religions, subcultures within large cultures (Халеева 2011: 74).

Crosscultural communication is such form of activity, which requires knowledge of foreign languages, material and spiritual culture of other people, religion, values, moral attitudes, worldviews, etc., which collectively determine the behavior of communication partners. Only the combination of these two types of knowledge – language and culture ensures effective and productive communication, serves as the basis for effective crosscultural communication.

## CHAPTER TWO . INTERRELACION OF LANGUAGE AND CULTURE IN CROSSCULTURAL COMMUNICATION

### 2.1 Behavioural patterns as reflection of cultural values and norms of the British and the Spanish

People are influenced by their culture and are also able to influence and change that culture. Cultural norms come with long histories and culture determines people's behaviour because it is socially valued habits (Byram 2012: 122).

The cultural and ethnic identity in modern Britain has undergone significant changes. Some of the *old stereotypes* have been blurred by new influences both from the outside and from the inside. These influences include (McDowall 2001: 123): general international social and cultural changes, new technologies, Europeanization, and the spread of American popular culture. Domestically, national identity was affected by a transformation of the overall climate, including what many people have called as "*Thatcherism*" (McDowall 2001: 129). Influence from outside manifested itself through the second generation of British, immigrant children, thanks to the consolidation of the European Union, the destruction of trade barriers. The relative decrease in the ties and significance of the British Commonwealth of Nations, the strengthening of Americanization and globalization of the world economy also had a significant impact on British society. All of these factors influenced the concepts of national identity and '*Britishness*' (Dawson 1997: 316).

We can conclude that there are *three main aspects of changes* in the national identity of the British. Firstly, the Americanization of British culture violates the clarity and certainty of British national identity. Secondly, the heyday of the national identity of various ethnic communities within Britain, which cannot but influence the concepts of traditional British culture. Thirdly, national identity is

increasingly manifested in connection with the development and diffusion of new technologies, the Internet, and mass media, which contribute to the emergence of a variety of new communicative styles (Dawson 1997: 316 – 317).

The old, traditional stereotypes of collective identity are blurred by newer unsustainable forms that would have been considered *foreign* in every sense 40 years ago. The old style of social hierarchy and reverence, which the establishment maintained, is gradually disappearing as society itself becomes more heterogeneous, fragmented and individualistic. New British values, especially in the business arena, are based on personal touch and human dignity (Oakland 2001: 129). The historical past, the legacy of an empire where “the sun never set” (O’Driscoll 2009: 68), influenced the concept of *Britishness* (Pavlovskaya 2005: 112) and contributed to the development of traits such as self-confident arrogance and neglect of foreigners. *Little England* (Williams 2003: 56) has long been an image of a nation based on cultural and ethnic purity and which sought to preserve the image of a past rural and aristocratic nation. The word *foreigner* has a strong negative connotation and is used to emphasize the racial and ethnic differences of all non-British people, including other Europeans.

There is no single point of view on the concept *Britishness*. Increasingly, people in the country speak not about the national identity of the British, but the national identity of the British, Welsh and Scots. Along with ‘Britishness’, there are concepts ‘Englishness’, ‘Scotishness’ and ‘Welshness’ (Dawson 1997: 317). A variety of British national characters is manifested, to some extent, in the names of the country (*England, Britain, Great Britain, the British Isles, the United Kingdom, Albion*), which have different connotations, depending on the context.

The English character is perhaps the most controversial and paradoxical in comparison with the characters of other European peoples. The specifics of the English character are most often explained by the island position of the country, even there is a term “island psychology” (Лаврентьева 2016: 1014).

Distinctive and important features of the English nature are unpretentiousness, restraint and the desire to hide emotions.

Another important feature of the English nature is the desire for understatement (Hornby 2010: 45). For example, if an Englishman says that he has a small house in the village, in reality it can be a palace.

It is known that in English society there is a real cult of animals, in almost every second house in Britain they keep a pet.

Another English weakness is the weather, so they compare many events and phenomena of life with it: One cloud is enough to eclipse the sun, After rain comes fair weather, Any port in a storm, Rain before seven, fine before eleven, Rain before seven , clear by eleven (Modestov 2009).

The main national passion of the English is tea.

An important concept in the life of every Englishman is the house. It is the center of the universe for the Englishman. No wonder the British say: Home, sweet home (Modestov 2009)

Like any other people, the British combine in their character many mutually exclusive traits, which make them sometimes mysterious for the world around them. Much has been mentioned above, for example, the spirit of competition and the lack of a cult of victory, enterprise and business acumen, combined with backwardness and conservatism.

Therefore, the English national character, on the one hand, is one of the most controversial, since almost all of its features have opposite properties. On the other hand, it is very integral and definite, traceable over many centuries (Barrie 2011: 127). Probably, it was a combination of various factors, such as a mixture of different peoples, Roman and Norman conquests, close ties with continental peoples, conquests, as well as climate and geographical location, that led to the emergence of this nation, unlike other Europeans (Pavlovskaya 2005: 238). Perhaps the main of the features of the English national character can be called a commitment to tradition. This trait is also called conservatism. The British tend to preserve in their original form the peculiarities of life and behavior, rituals.

As far as the Spanish are concerned one should admit that the Spanish national character was borned of controversy and struggle and let to the emergence



of such traits as freedom, individuality, expressiveness, restraints, sociability, openness and others. Therefore, the question of contrasting Spain with other countries does not have a clear answer: the Spanish people equally strive to prove their national uniqueness, as well as to be part of the modern world. The Spanish national character is an explosive mixture of traits inherited by the Spaniards from other nations and is a combination that is equal to others and not like anyone else.

At the same time they are a friendly, noisy nation, not too hardworking, adoring to indulge in siesta and dance flamenco.

Spaniards live with their parents for much longer than residents of other countries.

They do everything late. Spain lives according to its own schedule, which differs significantly from the life schedule of people in most other countries.

The Spaniards are a very high-sounding nation.

The Spanish are religious, because Spain is the country where the traditions of Catholicism are strong.

“Nothing can give such a complete idea of the pleasures, passions, character and physiognomy of the Spanish people as *corrida de toros*, the highest, most beloved of his pleasures” (Botkin 2004: 90).

Traditionally, the Spaniards have never indulged childish whims. Spanish families are generally stingy with luxury, this stinginess is called *austeridad* (Narumov 2005: 28) and for the Spaniards is a positive trait.

Do good without looking to whom you do it is one of the cornerstones of Spanish culture.

The Spaniards never made a cult of money. In Spanish society, in which it is allowed to communicate on almost any topic, money is a forbidden question. In general, the Spaniards speak more often about the deplorable monetary condition. (Narumov 2005)

In Spanish culture any reference to one's own achievements is perceived extremely negatively and they will never talk about how smart, educated, successful and cultural they are. (Narumov 2005: 576)

Spaniards love to discuss their problems and do not hesitate to express their dissatisfaction. They can have two, three, even four parallel conversations at the same table.

The Spaniards strongly dislike talking about the past, especially about the unpleasant events (ИКБП: URL)

## 2.2. Speech Etiquette formulas in Greeting Communicative Situation.

Speech etiquette is a collection of special words and expressions that give a polite form to speech, as well as the rules according to which these words and expressions are used in practice in various communicative situations (Oakland 2001: 88).

Mention should be made that greeting speech etiquette formulas are classified according to their syntactical structure (Соколецъ, 2006: 42). As sentences they may be affirmative, interrogative and exclamatory, for instance:

affirmative: *Good morning, Hello, Hey, Hi, Buenas tardes, Hola;*

exclamatory: *Hello!, Hi!, Dios te bendiga! Buenos dias! Buena salud!*

interrogative: *How do you do? How's it going?, ¿Cómo estás? ¿Cómo lo haces? ¿Cómo te va?*

According to their syntactical structure, constructions may be simple (one-member, two-member), complete/incomplete; elliptical; complex sentences of different types and equivalents:

complete two-member: *I am happy to welcome you; Me alegra darte la bienvenida;*

complete one-member: *Happy to welcome you; Encantado de darle la bienvenida;*

elliptical: *Welcome; Bienvenido; Felicidades.*

All these constructions may substitute each other and are considered as syntactical synonyms. The choice of syntactical synonyms is predetermined by:

socio-psychological characteristics of communicants, terms of communication, subject and aims of communication.

The communicative situation “Greeting” is characterized by a wide range of different speech formulas. From a syntactic point of view, it includes both greeting remarks (represented by exclamation sentences) and a variety of general remarks-questions (such as: awareness of the life, health, affairs of the interlocutor, which often, in fact, also act as a greeting), as well as more specific, special questions as information about home, family, people close to the addressee (Bravo 2001: 28).

General Spanish greeting remarks are widely used. They are: *¡Buenos días!* until approximately 13.00, *¡Buenas tardes!* from about 13.00 until dark, *¡Buenas noches!* in evening time. These formulas are stylistically neutral and may be applied to any person. Here is an example of a communicative situation when in the dean’s office in the afternoon the teacher asks the secretary:

– *Buenas tardes, ¿dónde puedo localizar, por favor, a don Sebastián?*  
*Necesito hablar urgentemente con él.*

– *Acaba de salir pero si quiere llamarle, le doy su número de teléfono*  
(ATIII 1998: 237).

This communicative situation shows that the superior greets the subordinate at the official level. This greeting formula indicates that the action takes place in the afternoon.

Such welcome or greeting formulas are often used as response cues, when a salesperson for instance is in a store greets a customer during the day:

- *Buenas tardes, señor, ¿qué desea?*
- *Buenas tardes, ¿tiene jersey de lana virgen?*
- *Sí, señor. Venga por aquí, por favor* (ATIII 1998: 23).

This situation shows communication between the seller and the client on the official level, where the *Buenas tardes* speech formula serves as both an introductory and a response replica.

If the interlocutors are familiar with each other, then various forms of address are often added to the greeting formulas in accordance with the

communicative situation, as well as other speech formulas. For example, let us consider a dialogue between two elderly seniors:

- *Buenas tardes, don Francisco, ¿cómo se encuentra?*
- *Yo, muy bien, gracias. ¿Y usted qué cuenta?*
- *Pues nada, aquí, luchando como siempre* (ATIII 1998: 127).

In this situation, the use of the speech formula *Buenas tardes* together with the official appeal *don Francisco* indicates the advanced age of the communicants, and the expression *luchar como siempre*, together with the form of the appeal, indicates that they have known each other for a long time.

An English greeting clearly manifests such a feature of English communicative behavior as a constant display of attention, interest and sympathy for the interlocutor (Tannen 2009: 99).

In a greeting, three types of speech actions are often performed, as a result of which three parts can be distinguished: the immediate formula of the greeting *Good morning, Good afternoon, Hello*, the address *Mr Bramble, William, Bill* and elements of phatic communication or the so-called ‘small talk’, which are a striking feature of English communicative behavior *Lovely day, isn't it, Good to see you* and *Nice party*.

The English greeting formulas are democratic. Formulas such as *Good morning, Good afternoon, and Good evening* have a tinge of formality and are more characteristic of formal communication (Samovar 2012: 25). Their less formal versions are the truncated formulas *Morning, Afternoon, Evening*, which are used in an informal setting and are often accompanied by the addressee's name: *Morning, Ted, Aternoon, Sam, Evening* and *Janet*. When addressing a group of people we know (friends, students, pupils, neighbors, etc.), the greeting *Morning lads, guys* and *folks* is usually used.

In informal, casual Spanish speech, abbreviated constructions of the above greeting formulas are also used: *(Muy) Buenos* (instead of ‘Buenos dias’) and *(Muy) Buenas* (instead of ‘Buenas tardes’, ‘buenas noches’). Let us consider some examples:

- *¡Muy buenos!*
- *¿Qué tal, cómo estás?* (AML: URL)

This communicative situation suggests that the action takes place in the morning at the bank, where two colleagues greet each other. In another case, two housewives greet each other at noon at the market:

- *¡Buenas tardes!*
- *¿Qué tal?, buenas.* (AML: URL)

In the morning after sleep, as the first greeting among family and friends, it is customary to use various inquiry questions: *¿Cómo te has levantado? ¿Cómo has dormido? ¿Has dormido bien? ¿Has descansado bien? ¿Qué tal te sientes después de dormir?* For instance:

- *¿Has dormido bien, papá?*
- *No mucho, he dado muchas vueltas en la cama* (MAJ: 67).

This dialogue between the daughter and her father demonstrates the use of the first line of greeting in the form of a question addressed to *papá*.

In modern Spain, a familiar-friendly formula is widely used in a wide variety of communicative situations: *¡Hola!* Let us consider some examples:

- *¡Hola!, hombre, ¡qué suerte verte por aquí! Precisamente quería hablar contigo de un asunto.*
- *¡Hola!, ¿cómo estás? Tú dirás* (MAJ: 16).

In this example, the meeting of two friends who have known each other for a long time is marked by the use of an introductory and response greeting *¡Hola!*, as well as the colloquial appeal *hombre* and the formula-question about the life, health of the interlocutor *¿cómo estás?*, which very often follows the very greeting formulas (Ueda 1990: 30). This formula is used regardless of gender, status and age of the communicant. At the same time, in the conditions of asymmetric official relations between partners, greeting *¡Hola!* is unacceptable from the point of view of etiquette norms on the part of a junior in position or age in addressing an older one.

The use of the English greeting *Hello* has narrowed noticeably lately. Most often, it is used as a sign of the beginning of communication, that is, a further conversation is assumed behind this greeting, as well as a greeting on the phone. *Hi*, on the other hand, has expanded its scope and in recent years has become neutral form of a familiar greeting used mainly by young people (Laver 1981: 300).

When meeting, the initial remarks are sometimes proper names or lexical forms of address. For instance:

- *Pili, ¡qué sorpresa! ¡Ya no te dejas ver, hija!*
- *¡Ay! ¡Qué gusto verte!* (ATIII: 78)

In this situation, after a long separation, two female friends meet. The initial cues here are the abbreviated deminitive form from the proper name *Pilar*, as well as the interjection *¡Ay!*, expressing joy.

Colloquial formulas *¿Qué tal?* and *¿Cómo está(s)?* are often used (especially the first) as the initial greeting formulas. For example:

- *¿Cómo está, don Alejandro?*
- *¡Hola, Agustín! ¿qué te trae por aquí?*
- *Venía a charlar con su hija.*
- *Pasa, que ahora la llamo* (ATIII: 98).

This communicative situation illustrates a polite and formal greeting by a young man who comes to the house of his girlfriend, her father.

Greeting formulas are usually followed by English phatic communication formulas such as *How're you?*, *How are you getting on?*, *How are you keeping?*, *How've you been keeping?*, *How's life?*, *How're things?*, *How's the family?*, *What's new?*, *Are you well?*, *Lovely day, isn't it?*, *Nice day*, *What weather* and others. These formulas can either accompany the greeting or replace it (Tchesnokova: 127). An explicit greeting formula is optional:

- *Hi! How are you?*
- *I have bursitis; my nose is itching; I worry about my future; and my uncle is wearing a dress these days* (SH: URL).

In this communicative situation, the syntactically independent replicas *Hi! How're you?* represents a single whole, i.e. one communicative unit. They are pronounced automatically, and in response, the addressee is not expected to talk about his/her affairs. Unlike Spanish communication, where the greeting is also accompanied by remarks that pose a question about the partner's state, the English formulas are more conventional and semantically empty.

To inform about life (with familiar-friendly relationships of interlocutors), various speech formulas-questions are used: *¿Qué tal la vida? ¿Qué es de tu vida? ¿Cómo va la vida? ¿Todo bien? ¿Qué novedades hay? ¿Cómo sigues? ¿Cómo andamos?* etc. It is worth noting that the replica *¿Cómo estamos?* and *¿Cómo andamos?* can be addressed to one person (Swadesh 2013: 99). Let us consider an example:

- *Buenos días, Andrés. ¿Qué es de tu vida?*
- *Muy bien, no me quejo. ¿Y tú, qué tal?*
- *No tan bien como tú, pero aquí estamos (ya ves aquí)* (VB 2010: 34).

The situation demonstrates a dialogue between two familiar university professors, having a conversation using greetings in a form of questions.

In a greeting situation in colloquial and everyday speech between familiar communicants, questions about the family and those close to the addressee are very common: *¿Cómo está la familia? ¿Cómo estáis? ¿Qué tal está su esposa (señora)?* (official style) *¿Qué tal está tu mujer?* (informal style) (Gobello 2005: 109). The parallel construction with the *andar* verb has a more pejorative stylistic connotation: *¿Cómo anda la familia?* Here is an example of a dialogue between the colleagues:

- *Hombre, ¿cómo está la familia?*
- *Están todos bien* (ATIII: 128).

This situation reflects the official tone of communication between people who do not know each other very well and, most likely, only ask such questions out of decency.

In Spanish colloquial and everyday familiar speech, elliptical constructions such as: *¿Qué tal la familia? ¿Y la familia? ¿Y tu mujer? ¿Qué tal por casa? ¿Y los niños? ¿Y qué tal los niños?* are often used. An English greeting can consist of a single greeting formula (*Hi / Good morning / Morning / Morning, Kate*), or it can be a combination of several of the above formulas (Grice 2004: 13): *Good morning. How're you? / Hi, how're you? / Morning, Alice. Nice to see you. / Good evening, Paul. Glad to see you. How are things?* The most typical greetings in a communicative situation between colleagues, for example, look like this:

- *Hi, David.*
- *Good morning, Kelly. (THKS: URL)*
- *Morning, Karen. Lovely day. How's life?*
- *Great and you?*
- *Fine (THKS: URL).*

Welcome or greeting remarks are sometimes followed by special questions i.e. information about business or work. Quite often these remarks are not essentially questions: *¿Cómo van las cosas? ¿Cómo te va el trabajo? ¿Cómo van los asuntos?* It should be noted that questions involving the word *asunto* are significantly less common than those with the word *cosa*. They are usually issues in substance and are used in formal relations (Jiménez 2003: 29). The most desemantized formula for an English greeting is *How do you do*, used only in an acquaintance situation in formal communication. The conventional answer is *How do you do* (Grice 2004: 15).

Kisses and hugs are very common in Spain, especially in “greeting” and “leave-taking” communicative situations. It’s not just women who kiss and hug. According to the generally accepted norm of etiquette, men hug women (even unfamiliar ones) and kiss them on both cheeks. Very often both women and men kiss children (Meo-Zilio 2009: 67). In general, in the communication of Hispanic peoples, the volume of nonverbal means of communication and the intensity of their use is incomparably higher than that of the English-speaking peoples.



The English small talk is always friendly, though unemotional, while the Spaniards are inclined to discuss things more emotionally, often ending with disputes. Since the English speakers do not wish to embarrass an interlocutor in case he/she is unaware of some facts, they do not demonstrate their intelligence and erudition. On the contrary, in order to win the interlocutor's favour, they tend to overstate merits of other people and understate their own. According to the Spanish speech etiquette norms, the topics discussed at the initial stages of conversation predominantly depend on the communicants' education, age and sex, while the English small talk in most cases is not influenced by the above-mentioned factors (Соколец 2006: 45). Thus, we may conclude that in the communicative behaviour of the Spaniards and the British, there are both similarities and significant differences.

### 2.3. Speech Etiquette formulas in Leave-taking Communicative Situation

In a leave-taking communicative situation, the Spaniards use a fairly large number of replicas or formulas. Very common neutral farewell formulas are: *¡Adiós!* *¡Hasta luego!* *¡Hasta pronto!* *¡Hasta la vista!* (less often than others). Some parting formulas specify a time limit for separation: *¡Hasta mañana!* *¡Hasta la tarde!* *¡Hasta la noche!* (Swadesh: 127) In English, speech formulas used in the farewell situation are more varied than in greeting. Among them are speech formulas that can be used both when meeting and when saying goodbye (Wolfson: 392): *Good morning*, *Good afternoon* and *Good evening*. *Good night* can be used as a wish when going to bed, and as a farewell remark at a later time. Also, if one wishes a good night, he or she can say *Night* or *Night, night!* Let us consider an example of a dialogue between two businessmen:

- *Entonces, volveremos a tratar el asunto durante la cena de hoy.*
- *De acuerdo, ¡hasta la noche!*
- *¡Hasta la noche!* (AML: URL)

This etiquette formula of leave-taking indicates the time interval after which communication between business people should resume (which is also indicated by the lexeme *la cena*).

Notably, the remark *¡Hasta pronto!*, despite the semantic meaning of the word *pronto* – ‘soon’, does not mean that the time of separation will be shorter than when using the other specified farewell formulas:

- *Bueno, me alegro de haberte visto, ya habrá ocasión de seguir hablando.*
- *Eso espero, ¡hasta la vista!*
- *¡Hasta pronto!* (MAJ: 23)

In this communicative situation, two female friends part, one of whom uses the final *¡Hasta pronto!*

The *¡Adios!* Formula, unlike other farewell remarks, is used both when parting for a long time (or even forever), and for a short time. For instance:

- *Bueno, hijo, no dejes de escribirnos, y llámanos cuando hayas llegado.*
- *No te preocupes, tan pronto como llegue les llamo.*
- *Aprovecha el tiempo ¿eh? ¡Adiós!*
- *¡Adiós, papá!* (MAJ: 12)

In this informal situation, the father says goodbye to his son, who is leaving for another country to study.

Besides the formula *¡Adios!* the tinge of ‘goodbye’ for a long time (but not necessarily forever) have the following lines: *¡Hasta nunca!* *¡Hasta siempre!* These parting formulas are used relatively rarely, i.e. are archaic. Replica *¡Hasta nunca!* is typical of emotional speech (Swadesh: 129). Usually it functions in conflict relations between communicants, for example, in a dispute between two soldiers:

- *¿Qué? ¿Te decides a participar o no?*
- *Lo siento. Esto es una locura, conmigo no contéis. ¡Hasta nunca!* (MAJ:

19)

Sometimes, as parting (usually during official communication), such greeting formulas can be used: *¡Buenos días! ¡Buenas tardes! ¡Buenas noches!* For example:

- *Entonces te llamo mañana al mediodía con el resultado de la gestión.*
- *Muy bien.*
- *Entonces, ¡buenas noches!*
- *¡Adiós, buenas noches! (VB: 99)*

In the leave-taking communicative situation in everyday colloquial speech (parting in the evening of an uncle and a nephew), these remarks contain the idea of “wishing all the best”.

The Spanish neutral formula *¡Hasta ahora!* is very common, meaning that the moment of parting will be short and there will still be a meeting during the day. Let us illustrate this by the example of a conversation between two students:

- *¡Pedro, hola!*
- *¿Qué tal?*
- *¿Vas a estar todo el día en la universidad?*
- *Sí, en la biblioteca, estudiando. Mañana tengo examen.*
- *Yo también iré a la biblioteca, dentro de quince minutos.*
- *De acuerdo. Hasta ahora, entonces.*
- *Hasta ahora. (VB: 109)*

The most stylistically neutral formula in English is *Good bye*, which historically is believed to have evolved from the *God be with you* greeting formula (Ferguson 1981: 33). Not so long ago, *Good bye* was the most common farewell formula used at any stylistic level (formal, neutral and familiar). However, the process of democratization of communication also affected it. Nowadays, it is increasingly being supplanted by the familiar *Bye* and even *Bye-bye*, which are becoming neutral widespread formulas:

- *Thank you very much. That was lovely and the food was gorgeous.*
- *No problem. I'm glad you liked it.*
- *That was great. Thanks again for having me for dinner.*

- *You are very welcome. Thank you for coming. You're a lovely company.*
- *Oh, thank you. I'll have to invite you around some time now.*
- *That would be great. Thank you very much.*
- *OK. I'll see you soon.*
- *See you. Have a lovely day tomorrow.*
- *Thanks. You too. Bye.*
- *Thanks. Bye. (DA: URL)*

Here, the interlocutors also summarize their communication. At the same time, they assess the meeting that took place, thank each other many times, make compliments, express their intention to meet again and wish to have a good next day. Against the background of all these numerous remarks, the very farewell replica *Bye* takes an insignificant place. It sounds like the final point in a long exchange of pleasantries. In this dialogue, which consists of ten lines, the most frequent ones are gratitude and appreciation. 'Thanks' are expressed seven times, as the interlocutors thanked each other for invitation, for dinner, for visit, for the compliment, for the return invitation as well as for the wish to have a good day. Evaluation, expression of attitude are transmitted six times. This dialogue is a vivid example of how English interlocutors generously present each other with communicative 'gifts' in the form of gratitude, compliment, good wishes, numerous evaluative remarks, in which each of them in turn expresses his attitude towards the interlocutor and his/ her actions.

For informal familiar-friendly communication such remarks as *¡Chao!* *¡(Ya) nos veremos!* *¡Hasta más tarde!* *¡Hasta la próxima!* *¡Hasta otra!* *¡Hasta más ver!* are quite typical. Here is an example of a situation represented by a dialogue between two co-workers:

- *¿A qué estación vas?*
- *Serrano.*
- *Yo me bajo aquí. ¡Hasta la próxima! (GH: URL)*

When parting, in everyday colloquial speech, remarks are often used, i.e. requests to continue contacts with the addressee in the future. The Spanish

language has a fairly large number of stereotyped phrases and expressions related to a given communicative situation (Steel 2009: 76). It is important to note that, in contrast to English, the corresponding Spanish cues are in their absolute majority lexically more extensive.

In Spain, high-frequency stereotyped formulas include in their structure word forms from the verbs of movement *pasar*, *venir* and *volver*: *Venga (ven) más a menudo (a vernos)*, *Pase (pasa) a vernos cuando te (le) venga bien*, *Vuelva (vuelve) cuando quiera (s)*, *A ver si viene (vienes) con más frecuencia*, *Pase (pasa) más a menudo por aquí* (Steel 2009: 78). The example from the dialogue between two friends saying goodbye:

- *Ya es tarde, me voy.*
- *Muy bien, pero a ver si vienes con más frecuencia.*
- *Claro que sí. (AML: URL)*

In addition to the aforementioned stereotypical phrases, there is a number of invitation replicas that are close to them in meaning and stylistic coloring. At the same time, they are transmitted by other formal means, using expressions that include the verb *dejar* (with negation ‘no’): *No deje (dejes) de visitarnos*, *No deje (dejes) de pasar por aquí (por casa)*. For example:

- *Tengo que irme, se me hace tarde.*
- *Vale. Cuando tengas tiempo, no dejes de pasar por casa (ES: URL).*

Invitation cues are often used, which contain the verbs *esperar* and *olvidar*. Let us consider an example of parting guests:

- *Bueno, ha sido una tarde muy agradable, pero nos tenemos que ir, que mañana hay que madrugar.*
- *De acuerdo, pero que no sea la última vez. Esperamos verles de nuevo por aquí. (AML: URL)*

In English, invitation replicas are also widespread *Come again soon / Let’s go somewhere at the weekend / I’ll have to invite you around some time now / You should come to lunch one day / Drop in when you have time / Call in any time* (Pavlovskaya 2005: 78). When parting, other remarks are also used, i.e. requests to

continue contacts in the future. For example, in the situation when two female friends say goodbye:

– *Mari, me alegro de haberte visto, a ver si nos volvemos a ver pronto.*

– *Eso, no te pierdas de vista. ¡Adiós, mujer!* (ES: URL)

Farewell remarks are very often accompanied by various remarks-wishes: *¡Que le / te (les, os) vaya bien! ¡Que todo vaya bien! ¡Suerte! ¡Buena (much) suerte! ¡Que haya suerte!* (Ralph 2012: 127); *Have a nice day / Have a relaxing afternoon / Have a great evening / Have a lovely weekend / Enjoy the party / Enjoy your holiday / Enjoy your stay in London / All the best* etc. (Pavlovskaya 2005: 79). Let us consider an example of a communicative situation between two women, one of whom is leaving with her husband to rest:

– *¡Qué bien que vais a salir a disfrutar del día! ¡Hace un tiempo fantástico!*

– *Pues sí, nos vamos a la sierra. ¡Con estos calores en Madrid! ¡Hasta luego!*

– *¡Adiós! ¡Que lo paséis bien!* (ES: URL)

*Have a nice day (Have a nice weekend)*, which came from American English and until recently irritated the British, is now used everywhere and is almost an obligatory component of the farewell accompanying *Bye* (Pavlovskaya 2005: 82). An English farewell is characterized by the use of several remarks-wishes, as, for example, in the following conversation between colleagues on Friday evening:

*Bye, Tom. Have a great evening. Relax. Enjoy yourself.*

*Thanks, Jane. Have a nice weekend too. Bye-bye* (SH: URL).

It is curious that in many Latin American countries middle-aged and older people very often use religious vocabulary when parting (*Adios, hijito (a), ¡qué Dios te bendiga!*; *Hasta la vista, ¡qué la Virgen te ampare y te proteja!*, etc) and in Spain this is not typical of modern urban speech, for example:

– *Adiós, mamá.*

– *Adiós, hijo. ¡Qué la Virgen (Dios) te acompañe!* (AML: URL)

In this situation, in the speech of a peasant woman from Andalusia, the use of a replica, including religious vocabulary, has been preserved. With the help of the above etiquette formula of farewell, a villager says goodbye to her son, who is leaving for the city.

Formulas containing a request and wish or advice are very common: *¡Cuidese (cuídate) mucho! ¡Tenga (ten) cuidado! ¡Que no le / te pase nada!* Here is an example of a situation when a wife sees off her husband on a business trip:

– *Cuídate mucho y llámame cuando llegues.*

– *¡No te preocupes!*

– *¡Adiós! Te llamaré. Todo irá bien.* (AML: URL)

English etiquette leave-taking formulas are also used in the situation of termination of contact, which are also updated by the wish formula:

*I therefore look forward to working closely with you and your governments in addressing both challenges and opportunities in the future. Thank you for your attention* (SRDC: URL).

In the fragment, the formula of farewell and wishes is expressed by the phrase of hope for close cooperation with partner governments in addressing problems and opportunities in the future, as well as gratitude.

When parting, phrases of request are often used, expressing attention to relatives or friends of the interlocutor: *Recuerdos a ..., Que todo vaya bien por casa, Saludos a (para) su / tu familia.* Formulas *Recuerdos a ... y Saludos a ...* may add the adjective *mucho* (plural) in the preposition. Whereas the formula *Saludos a ...* may have the possessive pronoun *mi* (in the plural) in the preposition: *Mis saludos a ... / Muchos recuerdos a ... / Muchos saludos a ...* (Jiménez 2003: 29), for example two female friends finish talking on the phone:

– *Carmen, ya seguiremos hablando en otra ocasión.*

– *¡Adiós, bonita! Saluda de mi parte a Juan. ¡Hasta luego!*

– *Saludos también para tu esposo. ¡Hasta pronto!* (AML: URL)

When saying goodbye in friendly communication (more often in women's speech), 'wishes'-remarks are very common, verbally conveying gestures: *Besos a*

..., *Muchos besos a ...*, *Un beso a ...*, *Abrazos (a todos)*, *Un fuerte abrazo a ...* For example, in a farewell situation of two colleagues:

- *¡Adiós, hasta pronto!*
- *¡Hasta la vista!, besos a tu esposa y a los niños.*
- *Los daré de tu parte. ¡Adiós!* (MAJ 1999: 28)

The main difference in the communicative behavior of the British and Spaniards in a leave-taking situation concerns the number of remarks used and, accordingly, the length of the entire act of farewell. An English farewell is always longer than a Spanish one (Ho 2000: 13). Let us consider the scene of a clinic patient saying goodbye to a doctor:

*Thank you. And thank you for seeing me this evening – it's very kind of you.*  
*I'm sorry to have made you so late.*

*Not at all, don't worry. That's what we're here for. I'll see you out. Don't hesitate to get back in touch if you need me. I'll always be happy to see you*  
(THKS: URL).

In this communicative situation, the patient thanks the doctor twice, assesses his actions, and apologizes for having delayed the visit. The doctor, in turn, asks not to worry, assures that it is his duty, invites his patient to apply again and assures that he will be always glad to see her again. In this situation, from our point of view, it is not entirely appropriate, since people come to the doctor when there are problems.

It should be mentioned that very often the Spaniards who say goodbye (even unfamiliar persons) hug and kiss each other in the context of informal communication and in greeting situation, nonverbal signals can accompany speech etiquette units. Interlocutors can exchange hand shake as a sign of leave-taking, but it is admissible only in spontaneous relations. Partings are usually accompanied by gestures – bowing, a waving hand (for distanced communicants), a smile, handshaking, kisses, and embracing (in informal situations) as the formulas of this group are very often accompanied or even substituted by a waving movement of a hand. (Соколец 2006: 74) A kiss is one more nonverbal means, which often



occurs in the situations of farewell among the English, but less often than among the Spanish.

#### 2.4. Speech Etiquette formulas in Communicative Situation of Address

The pronominal system of address (with the exception of Western Andalusia) is represented by the opposition *tú* and *usted* (to one person), *vosotros* and *ustedes* (to many persons). “In Western Andalusia, in colloquial speech, the form *vosotros* (*vosotras*) is supplanted by the form *ustedes*” (Esbozo 1990: 338). The opposition of forms from the standpoint of the traditional literary norm is based on the attribute “politeness”. Let us compare:

— *Es que...* — *¡Silencio! Y no vuelvas a meterte en lo que no te importa. Tú, vete ya...* (CLC: URL); — *Prepáreme el baño. — Sí, señorita. — O si no, deje... Usted acuéstese o siga oyendo la radio.* (CLC: URL)

The first communicative situation with the address *tú* reflects the informal style of communication, while the second with *Usted* is the official one, the appeal of the lady to her servant.

In communication, one of the principles motivating people’s behavior is striving for symmetry, which affirms the right of a person of a lower socio-demographic rank to equal partnership (Мунгалова 2004: 133). The democratization of Spanish society predetermined the forced rejection of its elite layer from the canonical asymmetry in communication. For example, in the role-based relationship “hostess – domestic worker”.

This semantics i.e. equality is revealed by the *tú*-appeal in the communicative situation “saleswoman – customer”, where the addressee is a customer (sometimes not very young). Such cases of using *tú* are regarded as familiarity, bad manners, offending the dignity of the communicant. These examples show that it is not entirely legitimate to equate the symmetry of the *tú*-appeal and the relationship of “solidarity” (Sánchez 2009: 99).

Modern traditional lexical forms of politeness include: *Señor* and *Señora*, as well as *Señorita*, *Don*, *Doña*. Common forms are *Señó* and *Señá* (Махачев 2006:

7). Until recently, the *Caballero* form was also used, more characteristic of the women's speech. Now it is of little use and archaic.

Traditional implementation of lexical forms of addressing strangers (high and neutral registers of address) is presented by *Señora* and *Señorita*. These forms of appeal differ by age: the *Señora* appeal is addressed to women of the middle and older generations; *Señorita* to young people, and also if the addresser assumes that the interlocutor is not married:

— *Márchense de aquí.*

— *¿Por qué, señora?* (CLC: URL)

When addressing an unfamiliar recipient, in some cases the formulas *sir* and *madam* can be used, but they are rare. The sphere of use of these speech formulas has recently significantly decreased, which indicates the impact on the language of the process of democratization of society (Behrnd 2012: 213). Currently, these formulas can be heard mainly when politely addressing customers in the service sector:

*Good evening, sir... madam. Can I take your coats?* (DA: URL)

This situation illustrates the porter's address to visitors, which is represented by the lexemes *sir* and *madam*.

Manifestation of the individualistic principle characteristic of English culture is also the greeting *Hello everybody*, which is directed not to everyone present as a whole, but individually to everyone (Oakland 2001: 167).

The address *Señora* has become much more democratized today. There are cases when this appeal is addressed to a lower social status. The *Señorita* form is gradually falling out of use in a number of situations:

— *Información. Dígame.*

— *Señorita, quisiera hacer una llamada a Salamanca* (ATIII: 287)

In this communicative situation, the appeal *Señorita* is addressed to the telephone operator (in this case, age does not matter).

Attention is drawn to the fact that more “impersonal” forms of address with a neutral register/style of communication are used to attract attention in a “street”

or “transport” setting. The most common is the *Oiga* replica. This attention-grabbing signal is often accompanied by the courtesy formula *por favor*:

*Oiga, por favor, ¿para ir a la calle Mayor?*

*La calle Mayor es muy larga, ¿a dónde va usted?* (ATIII: 127)

As for addressing familiar female addressees, personal names are common in colloquial speech (Фирсова 2004: 170). With familiar friendly (affectionate) and familiar treatment, short (transformed) or diminutive forms from many proper names are usually used. For example: *Pili* (Pilar), *Tere* (Teresa), etc.:

— *No se me olvidará.*

— *Tina, querida, pienso demasiado en todo aquello.* (GH: URL)

In this situation the feminine shortened *Tina*, which derives from *Agustina* is used, which is characterized by an emotionally expressive connotation.

The number of affectionate appeals expressed by nouns and adjectives in English is much smaller than in Spanish, and they do not convey the whole variety of emotional connotations inherent in Spanish calls. The most commonly used are *dear, darling, dearest, honey, sweetheart, love*:

*Hi, honey, I'm home!;*

*Did you send the invitations, love?* (SH: URL)

This communicative situation illustrates a husband's affectionate treatment of his wife.

When referring to children, friends, close acquaintances, relatives both in English and in Spanish, diminutive forms of the name are widely used: *Ol* (Oliver), *Herb* (Herbert), *Phil* (Philip), *Sid* (Sidney), *Bill* (William), *Fred* (Frederick), *Ed* (Edward), *Bert* (Albert), *Lisa* (Elizabeth), etc. However, the meanings conveyed by such names differ in the languages under consideration. Diminutive forms of names in English are not so widespread. It can be assumed that the number of diminutive suffixes in English is so limited because there is no need for them (Fiedler: 96). The English style of communication, one of the features of which is emotional restraint and self-control, does not encourage communicants to show emotions.

Traditional Spanish forms of address in colloquial and official communication styles are represented by *Señorita*, *Señorita* + first name, *Señorita* + last name (rare), *Señora*, *Señora* + first name, *Señora* + last name (rare), *Doña* + first name. The choice of the form predetermines, first of all, the age characteristic: *Señorita* (younger age group), *Señora* (middle age) and *Doña* (senior) (Ueda: 18). The last option can be observed in referring to an elderly lady:

*Tanto gusto, en haberle conocido, doña María — dice por fin...*

*No hay de qué, el gusto es mío, José.* (ATIII: 274)

There are also English special forms of address to express respect for people of a certain social class, which are used in formal appeals:

*Fight against those marbles Your Royal Highness. Enunciate! A little more concentration your Royal Highness* (THKS: URL).

In this situation, the old doctor addresses to the Duke with *Your Royal Highness*, trying to achieve the results of his treatment with the help of the already mentioned balls.

In the following communicative situation, Bertie, addressing the Archbishop of Canterbury, uses the address *Your Grace*. While the Archbishop, in proposing to make the abbey available, uses the polite form *Your Majesty* in his address to the Duke:

*Those are my wishes, Your Grace. — I shall place the Abbey at Your Majesty's disposal ... this evening. Your Majesty* (THKS: URL).

Colloquial familiar speech is characterized by the following Spanish address formulas: *Mujer*, *Niña*, *Chica (buena)*, *Hija (mía)*, *Bonita*, *Rica*, *Guapa*, *Preciosa*. Here we can observe husband's appeal to his wife:

— *(Con acritud) ¿A qué vienes?*

— *A comer, princesa.* (VB 2010: 11)

Spanish appellatives such as *Chica Mujer* and *Niña Hija* are widespread and are used in various communicative situations. Here is a dialogue between sisters:

— *¿Paga qué te has casado, sino...?*

— *Es que, chica, durante la luna de miel Taby y yo...* (VB 2010: 29)

Thus, with familiar-friendly (affectionate) form of address, diminutive forms of names are used. The emotional and expressive coloring of these proper names is usually tender.

The use of the appellatives *Señor* (*Señor* + surname or the colloquial form *Señor* + first name) and *Don* + name is common in asymmetric relations of communicants. In accordance with the nature of the roles of the communicants, lexical forms of address are also used. These formulas symbolize a higher social rank; address by name (given name and surname, just surname) in case of dissimilar relationships. (Зак 2018: 135). As an illustration, we will cite a number of dialogues taken from the literary works of Spanish prose writers. The following situation illustrates the address of a young owner to an old gardener:

— *¿Por qué, señor? ¿Es que he hecho algo malo?*

*No le estoy riñendo, Julien.* (VB 2010: 127)

The use of asymmetric means between partners in communication is very often determined not by age, but by the status position of the communicants. This position is confirmed by the last example.

In common parlance, the *Señor* + addressee's name is often used:

*Eloy le está robando, señor Francisco... Y yo me dije, digo pues, hay que decirselo al señor Francisco.* (VB 2010: 12)

In this communicative situation, the waiter boy addresses the owner of the cafe. The use of the appellative *señor Francisco* indicates a low educational level of the addresser.

Address by profession, position, rank also takes place in various social situations. For example, nouns *Inspector Doctor*, *Profesor Portero* are used as appellatives (Валитова 2010: 108). In Spanish, the *Doctor* or *Doctor* + surname form is usually used when referring to a doctor (less often to a lawyer):

*Don Vicente se dirigió a la puerta. — ¡Un momento, doctor! El médico cruzó el despacho.* (AML: URL)

— *Excuse me, Doctor. What is the purpose of this?*

— *The classic approach that cured Demosthenes.*

— *That was in Ancient Greece. Has it worked since?* (THKS: URL)

In this dialogue, Elizabeth interrogates the speech therapist about the expediency of using the exercise with swallowing balls and therefore in her remark a polite form of interrogation *Excuse me, Doctor* is used.

For Spanish colloquial and everyday speech, the following forms of address are characteristic: *Hombre Joven, Hijo Jefe, Chico Mozo, Niño Rapaz, Muchacho Majo, Chaval*. Let us consider the example where the addressee is a boy about ten years old:

*Juan acarició a su hermanillo.*

— *No me pegarás más, ¿verdad?*

*¡No, hombre!* (AML: URL)

In this communicative situation, the appellative *Hombre* has an emotional connotation and is the expression of a familiar affectionate address.

*Hijo (mío)* address is widely used in communication. This is not only a form of address related to the name of kinship. It is usual in a wide variety of everyday life and non-family situations. This appeal, depending on the linguistic and situational context, is usually complicated by various connotations, the most frequent of which are: affectionate, of general disposition to the interlocutor, patronizing, ironic and disapproving (Чеснокова 1985: 134-135), for example:

— *Hijo, ¿te figuras que todo el mundo es igual como tú?*

*Mi marido está enamorado de mí.* (MAJ: 34)

In this situation of communication, there are ironically disapproving connotations in the speech of a lady who addresses this middle-aged gentleman, rejecting his courtship.

High-frequent are *affective* forms of appeal. In this case, nouns, substantive adjectives and participles are used in the function of the appellative. These calls are divided into two main groups in Spanish i.e. appeals with a positive and negative ratings. The first group of affective forms of address includes: *Cariño, Querido, Rico, Chato, Tesoro, Majo, Amor mío, Vida mía, Guapo* (Фирсова 1991: 298).

They are typical, for example, of the situation when a lover addresses to a loved one, a wife – to her husband:

– *Carlos, chatín, cielito. ¡Créeme!* (MAJ: 98)

Among the forms of address of the second group, marked with pejorative coloration, we can indicate the following: *Cobarde Desgraciado, Imbécil Monicaco, Granuja Idiota, Estúpido Cochino, Tonto Cabrón, Borracho Mentecato, Hipócrita Insensato, Bribón Payaso*. For example:

– *Cállate, payaso.*

— *¿Qué mosca te ha picado, monicaco?* (MAJ: 56)

The manifestation of intimacy in addresses in general is not as characteristic of English communicative behavior as it is of Spanish. In the environment of young people, the tendency to avoid intimacy is observed to an even greater extent, for which, instead of a name, the words *mate*, *buddy* are used. For the same purpose, when addressing close friends, swear words are often used, which in this situation are a sign of closeness (Brown 2012: 127). So, among educated intelligent youth, the following greetings are widespread:

*Oh, you bastard you / How are things going, you sonuvabitch* (SH: URL).

Also, as addresses one can hear *bollocks*, *shiester*, *shithead*, *mother-fucker* and other words related to abusive vocabulary, which in this “communicative situation” are neutral and function as markers of close relationships. Examples of such address can also be found in English literary works:

*The phone’s blipping. There’s someone else trying to get through. I’ll call you back.*

*OK. But remember, you, silly bitch, it’s great news, yeah?* (SH: URL)

This communicative situation illustrates a friendly conversation between two female friends i.e. educated women in their thirties.

This fact, as well as the admissibility of addressing by name persons older in age and higher social status is evidence of democratization. (Kiefer 2006: 23): functional shifts in the English system of address formulas occur from ‘bottom to

top', i.e. what has relatively recently gone beyond polite communication becomes acceptable.

Examples confirming the tendency towards a decrease in formality in English communication can be also found in English literature. Thus, in D. Porter's play "Cream in My Coffee", a young woman addresses an elderly man:

*Jean: Is it the broadcast tonight, Mr Butcher?*

*Butcher: Mr Butcher. Mr Butcher. What's all this? Has me hair suddenly gone grey, little lady?*

*Bernard: My wife is simply being polite, Mr – ah – Butcher.*

*Jean: Oh, Bernard. Don't sound so – pompeous (Porter 1996: 156).*

In this situation, an older man expresses his displeasure with the young people calling him *Mr Butcher*, while he would prefer to be called by first name. The address of a younger person to an older one causes a negative reaction, since the formula *Mr* + surname, called polite in the dialogue, is such, if we mean it is politeness of distancing. However, politeness of closeness, on the contrary, prescribes to address by name. Addressing each other by name, the communicants emphasize their belonging to the same group, thus denying the existence of any distance between them, both social and status.

In modern English society, it is not the formality of relations that is welcomed, but the demonstration of equality, which makes it permissible to call by name in asymmetric relationships ("from below up"). In many communicative situations, the subordinates refer to the superior by name (Kadar 2013: 78): the subordinate to the boss, the secretary to the head of the department, students to the teacher.

Therefore, in affective forms of address in both languages and cultures, the factor of their national and cultural specificity is clearly traced. The most striking differences are observed between the considered appellatives, functioning in the English and in the Spanish languages. Differentiation takes place both in terms of their lexical set and syntactic characteristics. As for the differences in lexical composition, it is, first of all, the common or uncommon usage of the so-called



‘ethnic’ affective forms of address. In addition, numerous affective, as well as diverse in their semantics, genesis, etc. forms of appeal that have a narrow territorial scope of implementation in different national languages are used.

Formulas of address are lexicalized and phraseological units, which semantics and functions in speech are far from being exhausted only by naming and attracting the attention of the addressee.

In syntax theory, address traditionally occupies a peripheral place: it is neither a sentence nor a word combination or even a word form in the accepted sense, its semantics is reduced mainly to naming “*to whom the speech is addressed*” (ФОРМАНОВСКАЯ 1982: 44). Address is considered to be a component of the sentence, a word or a combination of words grammatically independent from the sentence, which refers to the one to whom the speech is addressed. Both in English and in Spanish, address is expressed by:

- personal names;
- respectful and formal terms or honorifics such as “*Mr.*”, “*Mrs.*”, “*Sir*”, “*Madame*”, “*Señor (es)*”, “*Estimado (a)*”;
- titles such as “*Doctor*”, “*Professor*”, “*Major*”, “*Doctor*”, “*Maestro*”;
- kinship terms which can be used literally and metaphorically;
- terms of endearment in addressing children or close and intimate people such as “*honey*”, “*sweetie*”, “*buddy*” “*kitty*”, “*amado*”, “*lindo*”;
- colloquial or slang addresses, such as “*dude*”, “*bro*”, “*amigo*”, “*hermano*”, “*tio*”, “*jefe*”;
- nicknames derived from proper names or personal characteristics of the addressee, such as “*Mr. Know-all*”, “*Mrs. Perfection*”, “*Tiny kitty*”, “*Sra. Perfección*”.

Address in English and Spanish is always accompanied by a friendly look and often with a smile. These nonverbal means show friendly intentions and respect towards an interlocutor in both cultures.

## 2.5 Speech Etiquette formulas in Communicative Situation of Apology

When comparing English and Spanish speech patterns of apologies, differences are revealed in their semantics, the degree of expressiveness, frequency and situations they are used in.

The formulas of apology are classified according to their syntactical structure. As sentences they may be affirmative, interrogative and exclamatory, for instance (Owen 1983: 31):

affirmative: *I am sorry; I beg your pardon, Disculpe; Lo siento;*

exclamatory: *Sorry!; I am sorry!; I beg your pardon!; ¡Disculpe!; ¡Lo siento!;*

interrogative: *Allow me to apologize to you?; ¿Aceptas mis disculpas?*

According to their syntactical structure, constructions may be simple (one-member, two-member), complete/incomplete; elliptical; complex sentences of different types and equivalents:

complete two-member: *I am sorry; I beg your pardon; Te pido que me perdones;*

complete one-member: *beg your pardon; Me alegro de darle la bienvenida; Le ruego me disculpe;*

elliptical: *Sorry; Pardon; Disculpe.*

All these constructions may substitute each other and are considered as syntactical synonyms. The choice of syntactical synonyms is predetermined by: socio-psychological characteristics of communicants, terms of communication, subject and aims of communication. According to the form and semantics there are three types of apologies: performative, imperative or requestive and “pseudo-apologies”.

The English language offers several formulas for apologies: *(I'm) sorry / Excuse me / Pardon (I beg your pardon), as well as formulas with apology, apologies, apologize, regret.* However, the frequency and scope of these formulas are significantly different (Aksyutina 2014: 262). Formulas with *apology*,

*apologies, apologize* in oral speech are used extremely rarely. Also, this formula is found in formal telephone conversations, and in public speeches. *Please accept my (our) apologies* is used in official speech or correspondence:

*Accept our apologies for the delay in our response* (ΠΔΔ: URL).

In this communicative situation, the apology formula is represented by the expression *to accept our apologies for the delay in responding*.

In colloquial Spanish, apology formulas are used in various communicative situations (Clave: 77): both in situations when they ask to forgive or excuse themselves for any serious misconduct, harm, insult, and in situations in which the use of these formulas is of purely etiquette character.

Mention should be made of the verbs *excusar* and *dispensar* as synonyms for *perdonar* and *disculpar* which are not common in Spanish colloquial speech: *Perdone (a), Disculpe (a), Perdóneme (perdóname) (por...), Discúlpeme (discúlpame) (por...), Quería pedirle (te) disculpas (por...)* (Clave: 26). Often these remarks are supplemented with the courtesy formula *por favor*. Here is an example of a conversation between two colleagues:

– *Oye, quería pedirte disculpas por lo de ayer, pero es que estaba un poco alterado. ¿Te ofendí? Perdóname, por favor.*

– *Nada, hombre, no te preocupes, eso ya está olvidado* (VB: URL).

Stylistically enhanced is the replica *Quería presentarle mis disculpas*, characteristic of the most formal register or style of communication. Here is the conversation between two entrepreneurs:

– *Señor Domínguez, quería presentarle mis disculpas por no haber podido responder antes a su pedido. Hemos estado con obras de reforma en nuestros locales y se nos ha acumulado el trabajo.*

– *Comprendo, no tiene importancia* (ES: URL).

In colloquial speech, apology is often a form of etiquette behavior. For example, when attracting attention or asking about the locations, or when committing a minor misconduct (pushing, hurting anyone, stepping on his/her foot, forgetting to do something, etc.) (Ueda: 12) Replica *Perdone* is widely used in such

cases. When committing minor misconduct, apology formulas are often accompanied by the expression *No fue mi intención*. Let us consider a situation where in the street a young woman asks a middle-aged passer-by:

– *Perdone ¿(por)dónde queda la librería «Quevedo»?*

– *No lo sé, no soy de aquí* (ES: URL).

Somewhat less often than *Perdone (a)* formula, such replicas are used: *Disculpe (a)*, *Perdoneme (Perdoname)*, *Perdón*, *Con perdón*. Here is an example of a dialogue between a senior and an official:

– *Perdone – tartamudeo ella sin alzar los ojos –, creo que me esta usted confundiendo con otra persona* (ES: URL).

In the above example, the nonverbal means *tartamudear* and *no alzar los ojos* indicate the remorse of the addresser, the feeling of shame he experiences because of his offense. In case of a serious offense, the *ponerse de rodillas* kinema is often used. Let us compare:

– *Pues bien, te pido perdon humildemente – dijo poniendose de rodillas* (ES: URL).

– *Perdóneme un momento, quería saber si aquí se puede legalizar un título universitario.*

– *En el segundo piso, donde se dice “Legalizaciones”* (ATIII: 328).

Similar to the Spanish formula *pardon* (shortened for ‘I beg your pardon’) in British English a conventional formula is used when asked again (Owen 1983: 70). We can find an interesting example in the famous book by Lewis Carroll:

*I beg your pardon?* said Alice. *It isn’t respectable to beg,* said the King.

*I only meant that I didn’t understand,* said Alice (Carroll 2004: 101).

The following Spanish formulas are used in response to the apology for any misconduct: *Vale*, *Bueno*, *No se (te) preocupe (s)*, *No tiene importancia*, *Olvidese de eso (olvidate de eso)*, *Tranquilo (a)*, *ya está olvidado*, *No hace falta hablar más de eso* (LOP: URL). Often these statements are combined with each other. Let us consider a communicative situation in which a conversation between buddies is presented:

– *A propósito, Sergio, perdóname que no te haya llamado la semana pasada para lo del paseo, como habíamos quedado.*

– *No te preocupes.*

– *Es que me sentía incómodo, no sea que fueras a pensar que no teníamos interés.*

– *No me des más explicaciones, hombre. No hace falta hablar más de eso.*  
Cambiamos de tema (ATIII: 32).

In response to the apology, English communicants emphasize the insignificance of the damage or inconvenience caused and readily assure the addressee that the shaken balance of relations has been restored (Aksyutina 2014: 263). The most conventional responses are: *OK / It's OK / That's (It's) all right / No problem / Don't worry / Never mind:*

– *Well, sorry about that.*

– *That's all right. It's not your fault (SH: URL).*

– *Sorry to ring you so early.*

– *No, it's all right. It's not early (SH: URL).*

It is interesting to note that the formulas *That's (It's) all right / It's OK* can be used as a response to both an apology and gratitude, which confirms the opinion that these speech acts have a lot in common.

In some cases, for example, in a communicative situation of refusal, the expressions *Lo siento (mucho), (pero) ...*, *Lo lamento (mucho), (pero) ..* are used as synonyms for the replicas *Perdone (a), Disculpe (a)*. (Roth 2000: 57). For example, here is a dialogue between a client and a doctor's secretary:

– *Señorita, necesito una consulta urgente con el doctor.*

– *Pues, lo siento mucho (disculpe), pero hoy tiene toda la tarde ocupada*  
(AML: URL).

The communicative situation “Talking on the phone” is characterized by the following common excuses, including imperative forms from the verbs *perdonar* and *disculpar*: *Perdone (a) la molestia, Disculpe (a) por las molestias, Perdone (a) que le (te) moleste, Me perdone (a)* etc. For example, a subordinate calls his boss:

– *Bien, creo que esto es todo, señor Meneses. Le agradezco mucho su atención y perdone que le haya hecho perder el tiempo.*

– *No hay nada que perdonar, me tiene a su disposición.*

– *¡Adiós!*

– *¡Adiós, buenas tardes! (AML: URL)*

In a number of Latin American countries, in contrast to Spain, the apology formula *¡Excuse!* (*¡Exúseme/nos!*) is used. In the Pyrenean version of Spanish *¡Exuse!* sounds archaic these days.

*Sorry* is one of the most common words in the English language and is heard everywhere (Roth 2000: 56). Since, the British, often apologize for both real and imagined disrespect:

*Bertie, they told me not to expect you. Sorry about your father.*

*I don't wish to intrude ... May I?*

*Of course. Please come in (THKS: URL).*

The fragment shows the communicative situation of interaction between Bertie and Lionel immediately after the death of King George V, the father of Prince Albert. The etiquette formula of apology is represented in the fragment by the lexeme *Sorry*.

Thus, a comparative study indicates that, when apologizing, representatives of different cultures do not always behave in the same way and this speech act has a number of culturally specific features.

In addition to a number of linguistic means, which the speaker resorts to with the aim of asking for forgiveness, there are also nonverbal means. Usually, in the English-speaking culture, one can smile at the person. This phenomenon is called “*an apologizing smile*”. In the Spanish culture, putting a hand to heart is used as a nonverbal means of apology. The most conventional expression of confessing the guilt in both cultures is a directed downward glance and a winey facial expression (Owen 1983: 32). In some situations, a person who asks for forgiveness can get on his knees.

## 2.6. Speech Etiquette formulas in Communicative Situation of Compliment

“Compliment is a remark that expresses approval, admiration, or respect; a remark that shows you admire someone or something” (CD: URL). This interpretation of a compliment is quite general in nature and indicates the formality and etiquette nature of the speech situation. The Spanish term “compliment” has a broader meaning, which is ‘cumplido’ or synonymous ‘cumplimiento’. The concept of ‘cumplido’ can be interpreted as “acción obsequiosa o muestra de cortesía (urbanidad)” (RAE: URL), which indicates a wider application of this communicative situation in comparison with English linguistic culture.

Compliment can be realized both by means of explicit constructions containing definitely expressed detailed information, and implicitly. In a comparative analysis of the speech act ‘compliment’ in the analyzed languages, it seems possible to single out the main thematic groups of compliments by the frequency of their use in the English and Spanish linguistic cultures, based on the research material. First, compliments are often aimed at assessing the external data of the addressee (appearance, face, hairstyle, clothing style, taste, etc.). Most of the compliments from this group are addressed to women, since evaluation of other people is especially important for them (ДАВЫДЕНКО 2016: 26):

*Winston Churchill: Mam, I'd not realized you were so well versed in such matters* (THKS: URL).

The communicative situation of compliment demonstrates the use of so-called lexical hyperbole, *so* and *well* intensifiers a poetic expression *to be versed in* together with adverbial intensifiers.

In the following situation, a flattering compliment is heard from the lips of Wallis Simpson, David's mistress and future wife. Evaluative adjective *lovely* is part of the clichéd polite construction:

*How lovely to see you both. Welcome to our little country shack* (THKS: URL).

Positively colored emotional vocabulary is used to express positive emotions and represent a positive assessment to the speaker. The most common emotive adjectives in English are *nice*, *beautiful*, *charming* and *hermoso/a*, *guapo/a*, *bonito/a* in Spanish.

*You look beautiful. – Thank you, Sybil, darling* (DA: URL).

*Cada día estás más bonita, Alicia. Has heredado toda la belleza de tu padre y sus mismos ojos* (GH: URL).

This communicative situation shows that compliments to the appearance of the interlocutor are purely subjective. Therefore it makes no sense to pay such a compliment in the absence of the addressee.

Compliments characterize the actions, personal belongings, internal qualities of the addressee, along with a compliment to his/ her close relatives and friends, or the compliment characterizes the person as a whole (ЖОП: URL). Let us illustrate this with the example:

*Es Usted muy valiente, señorita Alicia, y Diego es un hombre afortunado* (GH: URL).

The object of this type of compliment is a specific character trait, such as courage. In this example, the compliment is primarily payed to the main character of the series, but does not disregard her fiancé.

The following example demonstrates a compliment payed to one of Crowley's daughters, calling her a charming girl, and her future husband 'lucky':

*Lady Mary's a charming person. Whoever marries her will be a lucky man* (DA: URL).

In the English linguoculture, the object of a compliment may also be the addressee's home or its furnishing. This fact is historically conditioned, since "a separate house is a kind of material embodiment of the idea of independence, autonomy and isolation inherent in the British", which should be noted by those around (Ларина 2009: 283). For example, the Downton Abbey butler introduces the newly arrived valet to his new place of work, expressing both approval and respect towards the Crowley family by complimenting:



*Downton is a great house, Mr Bates, and the Crawleys are a great family* (DA: URL).

*I like the house, my lord, and I like it as a place to work* (DA: URL).

The above example illustrates the tradition of complimenting the owners of a house with regard to their home, interior and environment. This tradition is present in both English and Spanish cultures, as it facilitates the establishment of a positive contact between hosts and their guests (Маглова 2010: 186). For the British, this act is rather formal in nature, while the Spaniards will be happy to share their positive emotions with the interlocutor due to such character traits as openness and emotionality. The addressee's professional abilities are also often praised:

*Es la mejor gobernanta que ha tenido nunca este hotel. Nadie sabe hacer ese trabajo como Ud, pero, no podremos contar con su presencia entarnamente* (GH: URL).

As mentioned above, a compliment, like any other speech act, can be expressed directly and indirectly. Therefore, along with etiquette cliché phrases in English and Spanish, there is a wide variety of non-stereotypical statements with the semantics of praise and approval.

In an indirect way of expressing compliments, a positive assessment is implicitly embedded in the statement and is derived as a semantic consequence of the remarks or statements, for example:

*La veo muy bien acompañada. No os conocéis? No, creo que no. Le aseguro que de ser así, la recordaría* (GH: URL).

In the given example, the young man makes it clear to the girl that her appearance seems attractive to him, noting that if they knew each other, he would remember it.

Besides, the analysis made it possible to single out a special group of compliments, the so-called 'compared compliment'. These compliments give not only a positive assessment of the qualities of the interlocutor, but these qualities are compared with some object or subject, as in the following example: (Мам 2007: 37).

*Es Usted una caja de sorpresas. Todo un aventurero* (GH: URL).

Here, the protagonist is famous for doing unexpected things, which influenced his implicit comparison with a “box of surprises”, and ‘ser una caja de sorpresas’ itself became a set expression.

It is not uncommon for the speaker to literally compare the other person to himself using ‘like’ in English or ‘como’ in Spanish. However, only the context allows to determine the positive or negative qualities which are the object of this or that comparison, as, for example, in the following communicative situation:

- *I'm so sorry you're going.*

- *I'll be alright.*

- *Of course you will. There's always a place for a man like you* (DA: URL).

When the valet leaves the estate, one of the maids, showing sympathy, says that there is always a place for people like him, which allows to judge him as a decent person. Thus, when paying this kind of compliment, it is not necessary to have a third subject for comparing the qualities of the addressee.

Among the lexical means that contribute to the expression of positive emotions through a compliment, intensifiers play a special role. Intensifiers are aimed, first of all, at enhancing the positive assessment of the compliment and making it more emotional (Попова 2011: 175). Thus, the adverb ‘very’ can be distinguished as intensifier in English, and ‘tan’, ‘muy’ in Spanish, as well as adjectives in the superlative degree *the best; bien – la mejor*.

*You look very nice. – Thank you, darling* (DA: URL).

*Alicia, por fin has llegado! Y tan hermosa como siempre!*

*Es la mejor gobernanta que ha tenido nunca este hotel* (GH: URL).

The response to a compliment has a similar structure in both languages. The most common responses are words of gratitude, such as ‘thank you’ and ‘gracias’, which are acceptable in any communicative situation and which implement the speech act of gratitude. However, in the English linguistic culture, there is a tendency to re-ask and express an opinion absolutely opposite to the original one, as can be observed in the following communicative situation (Тупикова: URL):

*Well, Grantham, this has been a highly enjoyable interlude. – Has it? And I feared it had proved a disappointment. – Not at all. Not at all, a short stay in your lovely house has driven away my cares* (DA: URL).

Perhaps, this is due to the fact that in the English linguoculture, the communicative situation of compliment performs, first of all, a contact-setting function, often accompanying a speech act of greeting, which determines its formal character of expression. This is reflected in the function of compliment, which in the English culture is to create and maintain the solidarity of communicants and adherence to etiquette, and in the Spanish linguistic culture it serves to sincerely maintain a favorable climate of communication.

### **Conclusion to Chapter two**

We have analyzed speech behavioral patterns of the British and Spanish in the communicative situations of greeting, leave-taking, apology, address and compliment. There are universal speech etiquette formulas that can be used both in English and Spanish, but we managed to identify the similarities and differences in the course of our research.

The syntactical structure of speech formulas is expressed by affirmative, interrogative, and exclamatory sentences; according to the syntactical structure they can be simple (one/two-member), complete/incomplete; elliptical; complex sentences.

The elements of phatic communication, semantic emptiness, desemantization are characteristic features of English greetings and apologies. In contrast to British, the Spanish mostly use elliptical constructions in communicative situations of greetings.

The Spanish language has a fairly large number of stereotyped phrases and expressions related to a communicative situation of leavetaking. While English farewell is characterized by the use of remarks-wishes.

The main difference in the use of leave-taking formulas is that English farewell is always longer than a Spanish one. The behavior of English communicants in a leave-taking situation indicates that combinations and repetitions are one of the main strategies for enhancing politeness.

Both in English and Spanish address, diminutive forms of the name are widely used when referring to children, friends, close acquaintances, relatives.

Characteristic feature of Spanish is a manifestation of intimacy in the situation of addresses. The number of affectionate addresses expressed by nouns and adjectives in English is much smaller than in Spanish, and they do not convey the whole variety of emotional connotations inherent in Spanish address.

The Spanish use positive politeness strategies, which are expressed by numerous etiquette formulas and devices that transmit emotional state.

The British use negative politeness strategies which are realized by questions-remarks, repetitions, interrogative sentences.

Universal in English and Spanish cultures is the communicative situation of compliment. Among the lexical means that contribute to the expression of positive emotions through a compliment, intensifiers play a special role both in English and Spanish.

We have investigated that the choice of speech formulas in Spanish and British depends on certain factors, such as: social affiliation, profession, level of acquaintance, level of education and upbringing, role relations of participants in the communicative act, tone of relations between communicators and sphere of communication, role of speech act, communicative attitude, age, gender, dependence on living in a certain region of the country, place of residence (city, village), stylistic (expressive-stylistic and functional-stylistic), ethnic, form of speech (oral, written), etc.

Thus, speech behavior of English and Spanish in communicative situations is characterized by both universal features, and national and cultural peculiarities.

## GENERAL CONCLUSIONS

Communication is the process of interaction between various subjects of communication, in which information is exchanged. The communicative process includes a dynamic change in the stages of formation, transmission, reception, decryption, and use of information in both directions during the interaction of communicants.

Crosscultural communication is a complicated phenomenon that involves different directions and forms of communication between individuals, groups, states, belonging to different cultures. Only the combination of language and culture ensures effective and productive communication, serves as the basis for effective intercultural communication.

Etiquette is a component of culture, which is determined by social norms, national peculiarities, traditions and customs.

Communication is accompanied by the usage of stable, ready-made formulas. Their choice is regulated by the knowledge of speech norms of communication. Therefore, we may state that speech etiquette is an important communicative and pragmatic constituent of a linguistic culture, of a national culture.

Speech etiquette is a component of communication, established by society as a norm of behavior in particular situations. It is a stereotyped phenomenon and therefore the same clichés are repeated in typical situations. But since every nation has its own mentality, national character, cultural values and traditions speech etiquette of each nation is different.

We have investigated peculiarities of national etiquette behavior of the British and Spanish in a number of communicative situations and analyzed semantic, syntactic, and pragmatic features of speech etiquette formulas they use in these situations as well as the extralinguistic factors, which impact their choice to make crosscultural communication successful.

In general, speech behavior of English and Spanish in communicative situations is characterized by both universal features, and national and cultural peculiarities.

## RÉSUMÉ

Дипломна робота присвячена дослідженню етикетної мовленнєвої поведінки британців та іспанців у міжкультурному спілкуванні.

Актуальність даного дослідження полягає в тому, що ефективність міжкультурної взаємодії залежить від знання мовленнєвого етикету інших країн та правил його вживання.

Об'єкт дослідження - міжкультурна комунікація.

Предметом дослідження виступає мовленнєва поведінка британців та іспанців у міжкультурній комунікації.

В ході дослідження було здійснено аналіз етикетних формул британців та іспанців у типових комунікативних ситуаціях, виявлено семантичні, синтаксичні та стилістичні ознаки, які обумовлюють вибір етикетних формул.

У роботі використані такі методи дослідження, як лексикографічний метод, компаративний або зіставний, контекстуально-інтерпретаційний, описовий та аналітичний.

Робота складається із вступу, двох розділів, висновків до кожного розділу та загальних висновків, списку використаної літератури та переліку ілюстративних матеріалів. Загальний обсяг роботи складає 83 сторінки.

У першому розділі розглянуто загальнотеоретичні аспекти мовленнєвої поведінки британців та іспанців у міжкультурному спілкуванні. У ньому розглядаються основні поняття: комунікація як процес, типи комунікації та поняття міжкультурної комунікації.

Другий розділ присвячений взаємозв'язку мови та культури у міжкультурному спілкуванні, аналізу мовленнєвої поведінки як відображенню культурних цінностей і норм британців та іспанців; аналізу етикетних формул поведінки британців та іспанців у типових комунікативних ситуаціях (привітання, прощання, звертання, вибачення та компліменту).

В результаті дослідження можна зробити висновок, що ознайомленість з мовленнєвим етикетом різних країн сприяє успіху міжкультурної комунікації.

Таким чином, у дипломній роботі представлено комплексний підхід до вивчення мовленнєвої поведінки іспанців і британців у типових комунікативних ситуаціях, систематизовано засоби вираження мовленнєвого етикету за допомогою мовленнєвих кліше в іспанській та англійській мовах.

**Ключові слова:** *міжкультурна комунікація, мовленнєвий етикет, етикетні формули поведінки, комунікативна ситуація, прощання, привітання, звертання, вибачення, комплімент.*



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